## IMAGE EVALUATION TEST TARGET (MT-3)





Photographic Sciences
Corporation

23 WEST MAIN STREET WEBSTER, N.Y. 14580 (716) 872-4503


## CIHM Microfiche Series (Monographs)

ICMH
Collection de microfiches (monographies)

The institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

Coloured covers/
Converture de couleur

Covers damaged/
Couver ture endommagée
Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
Cover title missing/
Le titre de couverture manque
Coloured maps/
Caı tes géographiques en couleur
Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
Bound with other material/
Reliè avec d'autres documents

Tight binding may cause -hadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
II se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela ètait possible, ces pages n'ont pas été filmées.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaize qui sont peut-etre uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

$\square$
Coloured pages/
Pages de couleurPages damaged/
Pages endommagéesPages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
Pages detached/
Pages détachées

Showthrough/
Transparence
Quality of print varies/
Qualité inégale de l'impression
Continuous pagination/
Pagination continue


Includes index(es)/
Comprend un (des) index
Title on header taken from:/
Le titre de l'en-téte provient:Title page of issue/
Page de titre de la livraison
Caption of issue/
Titre de départ de la livraison
Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Pagination is as follows: p. [i]-x, [1069]-2060.
Coınmentaires supplėmentaires:
This item is filmed at the reduction ratio checked below/ Ce document est filmé au taux de réduction indiqué ci-dessous.


The copy filmed here has been reproduced thanks to the generosity of:

> University of Cuelph

The imeges appearing here are the best quality possible considering the condition and leglbility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and endling on the last page with a printed or illuatrated impres. slon, or the beck cover when epproprlate. All other original coples are flimed beginning on the first page with a printed or illustrated Impression, and anding on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol $\rightarrow$ Imeaning "CON. TINUED"). or the symbol $\nabla$ (meaning "END"). whichever applies.

Maps, plates, charts, otc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diegrams illustrate the merhod:

L'exempiaire filme fut reproduit grâce al la gotndrosird do:

> University of Guelph

Les images suivantes ont otd reprodultes avec to plus grand soin, compte tenu de la condition et de le nertetd de l'exemplaire filmb, ot en conformitd avec les conditions du contrat de filmage.

Les exemplaires originaux dont le couverture en papler eat imprimde sont filmds en commençant par le premier plat ot en terminant soit par la dernidre page qui comporte une emprointe d'impression ou dillustration, soit par le second plat, selon le ces. Tous les autres exemplaires originaux sont filmds en commencent par ie premiare page qui comporte une empreinte d'Impresalon ou d'iliustration ot en ferminant par la dernidre page qui comporte une relie emprainte.

Un des symboles suivente apperaitra sur la derniatre image de chaque microfiche, selon te cas: ie symbole signifie "A SUIVRE". le symbole $\nabla$ signifle "FIN".

Les cartes, pianches, tableaux, otc., peuvent ètre filmés à des teux de réduction différents. Lorsque le document est trop grand pour âtre reproduit on un seul cliché, il ess filmé a partir de l'angle supd́rieur gauche. de gauche à droite. ot de haut en bas, en prenant le nombre d'images núcessaire. Les diagrammes suivents illustrent la mathode.


| 1 | 2 | 3 |
| :---: | :---: | :---: |
| 4 | 5 | 6 |

## A DICTIONARY <br> OF <br> CHRISTIAN ANTIQUITIES. <br> BEING

A CONTLINUATION OF 'THE DICTIONARY OF THE BIBLE,'

EDITED BY WILLIAM SMITH, D.C.L., LL.D., AND

SAMUEL CHEETHAM, M.A.,
ARCHDEACON OF SOUTHWARK, AND
proprsser of paiztoral theoingy in kino'b college, londoy.


IN TWO VOLUMES.-VoL. II.

ILLUSTRATED BY ENGRAVINGS ON WOOL.

TORONTO:
WILLING \& WILLIAMSON.
S. A.
M. F.
H. T.
$\mathrm{F} . \mathrm{A}$.
W. T
C. B.
G. P.
H. B
C. J.
J. B
A. B.
S. A.

## LIST OF WRITERS

IN THE DICTIONARIES OF CHRISTIAN ANTIQUITIES AND BIOGRAPHY.

## initials.

NAMES.
A.H.D.A. Arthur Herbert Dyke Acland, M.A., Of Christ Church, Oxford.
S. A. Sheldon Amos, M.A.,

Late Professor of Jurisprudence in University College, London.
M. F. A. Rev. Maisham Fuederick Aroles, M.A.,

Fellow of St. John's College, Oxford, and Principal of St. Stephen's House.
H. T. A. Rev. Henry Thomas Armfield, M.A., F.S.A.,

Rector of Colne-Engaine, Essex; late Vice-Principal of the Theological College, Salisbury.
F. A. Rev. Fuederick Arnold, B.A., of Christ Church, Oxford.
W. T. A. Whllam Thomas Arnold, M.A.,

University College, Oxford.
C. B. Rev. Churchill Babington, D.D., F.L.S.,

Disney Professor of Aichaeology in the University of Cambridge; Rector of Cocktield, Suffolk; formerly Fellow of St. John's College, Cambridge.
G. P. B. Rev. George Percy Badaer, D.C.L., F.R.G.S.
H. B-y. Rev. Henky Balley, D.D.,

Roctor of West Tarring and Honorary Canon of Canterbury Cathedral; late Warden of St. Augustine's Colloge, Canterbury, and furmorly Fellow of St. John's College, Cambridge.
C. J. B. Rev. Charles James Ball, M.A.,

Master in Merohant Taylors' School.
J. B-y. Rev. James Barmby, B.D.,

Vicar of Pittington, Durham ; formerly Fellow of Magdalen College, Oxford, and Principal of Bishop Hatfield's Hall, Durham.
A. B. Rev. Alfred Barry, D.D.,

Principal of King's College, London, and Canon of Worcester.
S. A. B. S. A. Bennett, B.A.,

Of Lincoln's Inn.

## initials.

names.
E. W. B. Right Rov. Edward White Benson, D.D., Bishop of Truro.
T. S. B. Rov. Thomas S. Berry, B.A.,

Trinity College, Dublin.
W. B. Walter Besant, M.A.,
(in Dict. Ant.) Societary of the Palcstine Exploration Fund ; late Scholar of Christ's Collego, Cambridgo.
E. B. B. Rev. Eiward Bicaersterih Bhes, M.A.,

Fellow of Trinity College, Cambridge.
C. W. B. Rev. Cuarles William Boase, M.A.,

Fellow of Exotor College, Uxford.
H. B. Henry Bradshaw, M.A.,
(in Dict. Biog.) Fellow of King's College, Cambridgo; Librarian of the University of Cambridge.
W. B. Rev. Willian Brioht, D.D.,

Canon of Christ Church, Oxford; Regius Professor of Ecclesiastical History in the University of Oxford.
H. B. The late Rov. Itenry Browne, M.A.,
(in Dict. Ant.) Vicar of l'evensey, and l'rebendary of Chiehester Cathedral.
I. B. Isambardi Brunel, D.C.L.,
J. B. Of Lincoln 8 Inn ; Chancellor of the Diocose of Ely.
mes Bryce, D C.L.,
Of Lincoln's Inn; Regins Professor of Civil Law in the University of Oxford.
T. R. B.' Thomas Ryburn Bichanan, M.A.,

Fellow of All Souls College, Oxford.

1. B. Rev. Danjel Butler, M.A.,

Rector of Thwing, Yorkshire.
J. M. C. Rev. Jounn Moore C.ues, M.A.,

Of Balliol College, Oxford.
J. (i. C. Rev. John Gibson Cazenove, D.D., F.R.S.E.,

Canon and Chancellor of St. Mary's Cathedral, Edinburgh ; formerly Provost of Cumbrae Collego, N.B.
C. Venerable Samuei, Cheernam, M.A.,

Archdeaeon of Southwark; l'rofessor of Pastoral Theology in King's Collego, London, and Chaplain of Dulwieh College; formerly Follow of Christ's College,
Cambridge.
O. G. C. Rev. Charles Granville Clarke, M.A., Late Fellow of Worcester College, Oxford.
E. B. C. Edward Biles Cowell, M.A.,

Professor of Sanskrit in the University of Cambridge,
Fellow of Corpus Christi College.
M. B. C. Rev. Maurice Byles Cowell, M.A.,
F. D. Vicar of Aeh-Bocking.
F.D. F. H. Blackburne Daniel, Esq., M.A., Of Lincoln's Inn.
initials.
'I. W. D. Rev. T. W. Davins, Upton.
L. D. Rev. Lionel Davidson, M.A.,

Curate of S't. James's, Piccadilly.
J. Ll. D. Rev. Joun Lifeleiyn Davies, M.A.,

Reetor of Christchureh, Marylebone ; formerly Fellow of
C. D. Rev. Cecil Derdes, M.A.,

Secretary to tho Chaplain of Contral African Mission; formerly St. Mary Magdalene, Oxford, Oxforl, and Vicar of
W. P. D. ${ }^{\circ}$ Rev William

Professor of Divinity
A. B. C. D. Miss A. B. C. Dunbar.
S. J. E. Rev. Samuel, Joun Eales, M.A.,

Principal of St. Boniface, Warminster ; formerly Head
A. E. Rev. A. Eper of the Grammar School, Halstead, Essex.

Vioar of Lodors, Bridport.
J. E. Rev. John Ellerton, M.A.,
C. J. E. Rector of Barnes, Surrey.

Rev. C. J. Elliotr. M.A.,
Vicar of Winkfield, Windsor; Mon. Canon of Christ Church, Oxford; formerly Crosse and Tyrwhitt Scholar in the University of Cambridge.
E. S. Ff. Rev. Edmund Salusbury Ffoulies, B.D.

Viear of St. Mary the Virgin, Oxford; formerly Fellow
A. P. F. Th and Tutor of Jesus College, Oxford.

The late Right Rev. Alexander Penrose Forbes, D.C.L.,
Bishop of Brechin.
W. H. F. Hon. and Rev. William Heniy Freman tle, M.A.,

Rector of St. Mary's, Marylobone, and Chapl Archbishop of Canterbury ; forma Chaplain to the - fomerly Fellow of All
J. M. F. Rev. Joun Mef Fuller, M.A.,

Vicar of Bexley; formerly Fellow of St. John's College, Cambridge.
J. G. Rev. James Gammack, M.A.,
M.C.A.A., Corr. Mem. S. A. Scot. The Parsonage, Drumlithie, Fordoun, N.B.
C. D. G. Rev. Chisisinn D. Ginsburg, LL.D.,

Elmlea, Wokingham.

- O. G. Rev. Charles Gore, M.A.,
W. F. G. Fellow of Trinity College, Oxford.

Mate Rev. William Frederici Greenfield, M.A.,
R. S. G. Rev. Ronent Scarlett Gibignon, B.A.

Formerly Ructor of St. John's Iewes.
intrials. Names.
A. W. I. The lato Rev. Arthur West Maddan, B.D.,
Rector of Harton-on-the-IIeath; Hon. Canon of Worcester ;sometime Fellow of Trinity College, Oxford.
C. E. H. Rev. Charles Edward Hammond, M.A.,Lecturor (lato Fellow and Tutor) of Exoter Collego, Ox ford.
E. H. Rev. Edwin Hatch, M.A.,

Vice-1'rincipal of St. Mary Hall, Oxford.
E. C. H. Rev. Enwards Comerford Hawkins, M.A.,Head Mastor of St. Johu's Foundation Sehool, Leatherhead.
L. H. Rev. Lewis Hensley, M.A.,Viear of Hitehin, Herts; formerly Follow of Trinity
Collogo, Cambridge.
C. H. Rov. Cliarlfs Hole, B.A.,

Lecturer in Ecclesiastical History at King's College, London; formerly Rector of Loxbear.
H. S. H. Rev. Henky Scott Holland, M.A.,
Senior Student and 'I'utor of Christchuroh, Oxford.
H. Rev. Fenton John Anthony Hort, D.D.,
Hulsean Professor of Divinity, Cambridge; Chaplain to the Bishop of Winchester.
H. J. H. Rev. Hevry John Hotham, M.A.,Vico-Master of I'rinity College, Cambridge.
J. H. John Hullaf, LL.D.,Honorary Fellow of King's College, London.
W. I. Rev. William Ince, D.D.,Canon of Christ Church, Oxford; Regius Professor ofDivinity in the University of Oxford.
W. J. Rev. William Jackson, M.A., F.S.A., F.R.A.S.,
Formerly Fellow of Worcester Colloge, Oxford; BamptonG. A. J. Rev. George Andrew Jacob, D.D.,Formerly Head Master of Christ's Hospital, London.
D. R. J. Rev. David Rice Jones.W. J. J. Rev. William James Joslina, M.A.,Rector of Moulton, Suffolk; formerly Fellow of Christ'sCollege, Cambridge.
C. F. K. C. F. Keary,Of the British Museum.
S. L. Rev. Stanley Leathes, D.D.,Professor of Hebrew in King's College, London; Pre-rofessor of Hebrew in King's College, London; Pre-
bendary of St. Paul's; Rector of Cliffe-at-Hoo, Kent.
L. Right Rev. Joseph Barber Lightfoot, D.D.,Eishop of Durham.
R. A. L. Richard Adelbert Lipsius, D.D.,Professor of Divinity in the University of Jena.J. M. L. Join Malcoim Ludlow,Of Lincoln's Inn.
initials.
J. R. L. Rev. John Robert Lunn, B.D.,

Vioar of Marton-cum-Grafton, Yorkshire ; formerly Fellow of St. John's Collogo, Cambridgo.
J. H. L. Rev. Josepi Hirst Lupton, M.A.,

Surmastor of St. Paul's School; formerly Fellow of St. John's Collego, Cambridge.
G. F. M. Rov. Georoe Fuedrmick Maclear, D.D.,

Head Master of King's College School, London.
F. W. M. Frederic W. Madden, M.R.A.S., Brighton College.
S. M. Tho late Rev. Spencer Mansel, M.A. Vioar of Trumpington; formerly Follow of Trinity Colloge, Cambridge.
W. B. M. The late Rev. Wharton B. Marriott, M.A.,

Formerly of Eton Collogo, and sometime Fellow of Exeter Collego, Oxford.
A. J. M. Rev. Artiur James Mason, M.A.,

Fellow of Trinity College, Cambridge ; Examining Chaplain to the Bishop of Truro, and Canon Missioner of Truro Cathedral.
G. M. Rev. Georae Mead, M.A.,

Chaplain to the Forces, Plymouth.
F. M. Rev. Fiederick Meyrick, M.A.,

Rector of Bliokling, Norfolk; Prebendary of Lincoln Cathedral; Chaplain to the Bishop of Lincoln ;
W. M. Rormerly Fellow of Trinity Oollege, Oxford.

Rev. Whliam Milligan, D.D.,
Professor of Divinity and University of Aberdeen. Biblioal Criticism in the
G. H. M. Rev. Georoe Herbert Moberly, M.A.

Reotor of Duntesbourne Rous, near Cirencester; Examining Chaplain to the Bishop of Salisbury ; formerly Fellow of Corpus Christi College, Oxford.
T. D. C. M. Rev. Thomas Daniel Cox Morsr,

Vicar of Christ Church, Forsmy Hill.
H. C. G. M. Rev. Handley Carr Glyn Moule, M.A.,

Fellow of Trinity College, Cambridge.
J. R. M. John Rickards Mozley, M.A.,

Formerly Follow of King's College, Cámbridge.
J. B. M. J. Bass Mullinaer, M.A.,
A. N. Aut. John's College, Cambridge.

Alexander Nesbitt, F.S.A.,
Oldlands, Uekfield.
P. O. Rev. Phipps Onslow, B.A.,
F. P. Rector of Upper Sapey, Herefordshire.

Rev. Francis Paoet, M.a.,
Senior Student and Tutor of Christ Charch, Oxford;
Examining Chaplain to the Bishop of Ely.
inttials.
NAMFA,
G. W. P. Rev. Gregory Walton Pennethonnf, M.A.,

Vicar of Ferring, Sussex, and Rural Dean; formerly Vice-Principal of the 'I'Icological Colloge, Chichenter. W.G.F.P. Walter G. F. Pimlimore, D.('I.,

Of the Mildle 'I'emple: Chancellor of the Diocene of Lincols; formerly Fellow of All Souls College, Uxford.
H. W. P. Kev. Henry Wrioht Puilootr, M.A.,

Rector of Stainton-on-Wye; Iriselector of Hereford Cathedral; formerly Stuilent of Christ Church and Mastor in Charterhouso School.
A. P. Rev. Alfred Plumaer, M.A.,

Master of University Collego, Durlam.
E. H. P. Rev. Ebward Hayes Plumpire, D.D.,
(or P.) Professor of Now T'estament Exegesis in King's College, London; Prebendary of St. V'aul's Cathedral; Vicar of Biekloy; formerly Fellow of Brusonuse College, Oxford.
De Preseensé, Rev. E. De Pressensé, Of I'aris.
J. R. Rev. Jamis Raine, M.A.,

Canon of York; formerly Fellow of the University of
Durham.
W. R. Very lev. William Reeves, D.D., Dean of Armagh.
H. R. R. Rev. Hinry Robert Reynclds, D.D., Principal of Cheshant Collego.
G. S. Rev. George Salmon, D.D., Regius Professor of Divinity, I'rinity Collogo, Dublin.
P. S. Rev. Puinp Sciaff, D.D.,

Bible IIouse, New York.
F. H. A. S. Rev. Fredfrick Henry Ambrose Scrivener, M.A., D.C.I.,

Prebendary of Exeter and Vicar of Hendon, Mildlesex.
W. E. S. Rev. Willam Edward Scunamore, M.A., Rector of Ditchingham; formerly Fellow of St. John's College, Cambridge.
J. S. Rev. Joun Siarre; M.A.,

Rectur of Gissing, Norfolk; formerly Fellow of Christ's College, Cambridge.
H. S. Rev. Robert Sinkei, M.A.,

Librarian of 'I'rinity College, Cambridge.
I. G. S. Rev. Isaac Gregory Smith, M.A.,

Vicar of Great Malvern ; Prebendary of Hereford Cathedral; formerly Fellow of Brasenoso College, Oxford;
Bamptun Lecturer for 1873 .
B.S. The late Benjamin Shaw, M.A.,

Of Lincoln's Inn ; formerly Fellow of Trinity College,
W. M. S. Rev. Wili.iam Macdonald Sinclair, M.A.,

Domestic Chaplain to the Bishop of Londen.
formerly iichester.

College, Vicar of Oxford.
rsity of
lin.
initiala.
мамкя.
R. P. S. Very Rev. Robert Payne Smith, D.D., Dean of Canterbury.
li. T. S. Rev. R. Tha vems Smiti, M.A.

Vienr of St. Burtholomow's, Dublin.
J. de S. Rev. Joun de Soymes, B.A.
J. W. S. Rov. Joinv Whliam Sta mbrimee, M.A.,
W. S. Rev. Wow of St. John's College, Oxford.
f. Rev. Whllas Steiwart, D.D.,

Profersor of Biblical Criticism in the University of
Glasgow.
G. T. S. Rev. G. T. 今tokes, M.A.,

Viear of All Saints, Blackrock, Dublin.
J. S-t. Join Stuabt, LL.id.,
S. Of the General Riogister Houso, Elinburgh.

Rev. Willaan Stubis, M.A.,
Canon of St. L'aul's; legius l'rofessor of Modern History
C. A. S. in the University of Oxford.

Margarot Antiony Sivainson, D.D.,
Margarot Professor of 1)ivinity in tho Univerity of Fambridgo; canun of Chichester Cathecdral; formerly
H. B. S. Rovilaw of Christ's College, Cambridge.

Rov. Henry Baliclay Sivete, B.D.,
Rector of Ashdon; formerly Follow and Divinity Lee-
turer of Gionville and Caius College, Cumbride
E. S. T. Rev. Euward Stuair Talbot, M.A.,

Warden of Keble College, Oxford.
C. T. Rev. Cuatues Taylon, M.A.,

Fellow of St. John's College, Cambridgo.
R. St. J. T. F.dv. Ricuard St. Join Tyrwuitt, M.A.,

Formerly Student and lhetoric Render of Christchuroh,
Rov. Edmund Venables, M.A.,
Canon Residentiary and Precentor of Lincoln Cathedral;
Chiplain to the Bishup of London.
H. W. Rev. Henry Wace, M.A.,

Chaplain of Lincoln's Inn, and Professor of Eeclesiastical
History in King's College, London.
m. A. W. Mrs. Humpiney $W_{\text {ard, }}$

Oxford.
F. E. W. Rev. Fuederick Edward Warren, B.D.,
H. W. W. Vellow of St. John's College, Oxford.
i. Heniy Wililam Watkins, M.A.,

Aarden of st. Augustine's College, Canterbury, and and Metaphysics in King's Colle ; Professor of Logrie E. B. W. Rev. End Metaphysics in King's College, London.

Vicar of All Hallows, oubist. Ant.--vol. in.

Vicar 1.
initials.

## NAMES.

B. F. W. Rev. Brooke Foss Westcott, D.D. or W. Canon of Peterborough; Regius Professor of Divinity in the University of Cambridge; formerly Fellow of Trinity College.
G. W. The late Rev. George W'illiams, B.D.,

Vicar of Ringwood; Hon. Canon of Winchester; formerly Fellow of King's College, Cambridge.
Chr. W. Rev. Chimistopiter Wornsworth, M.A.,
Recter of Glaston, formerly Fellow of Peterhouse, and Scholar of Trinity College, Cambridge.
J. W. Rov. John Wordsworti, M.A.,

Irebendary of Lincoln; Examining Chaplain to the Bishop of Lincoln; Tutor, and formerly Fellow, of Brasenose College, Oxford.
W. A. W. William Aldis Wmght, M.A., Trinity College, Cambridge.
E. M. Y. Rev. Edward Mallet Young, M:A.;

Head Master of Sherborne School; Fellow of Trinity College, Cambridge.
H. W. Y. Rev. Henry William Yule, B.C.L., M.A., Rector of Shipton-on-Cherwell and Vicar of Hampton Gay.

Divinity in Fellow of
; formerly
house, and
in to the Fellow, of
A.

DICTIONARY
of
CHRISTIAN ANTIQUITIES.

M

## macarius

MACALLEUS, bishop in Cruachadia in Ireland, 5th century; commeinorated April 25 (Boll. Acta SS. Ap. iii. 366).
[C. H.]
MACARIf (1) Martyr ; commemorated Feb. 28 (Hicron. Mart.).
(2) Commemorated at Alexandria April 6 (Hieron. Mart.).
(3) or MACHARIA, commemornted at Antioch April 7 (Hicron. Mart.; Bed. M. Mrt. Auct.).
[C. H.]
MACARIUS or MACHARIUS (1) Alexandrinus or Urdanus, abbat; commemorated Jan. 2. (Hicron. Mart.; Usuard. Mart.; Vet. Rom. Mart.; Bed. Mart. Auct.; Boll. Acta SS. Jan. i. 84.) Commemornted by the Greeks Jan. 19. (Cal. Byzant.; Acta SS. 1. e.; Basil. Menol, desigoating him Romanus.)
(2) Aecyptius, presbyter and abbat in Seithis; commemorated Jan, 15 (Vct. Rom. Mart. ; Usuard. Mart. ; Bed. Mart. Auct. ; Boll. Acta SS. Jnn. i. 1007). Commemorated by the Greeks Jan. 19. (Basil. Menol.; Cal. Byzant.; Daniel, Cod. Litury. iv. 25; Boll. Acta SS. Jan. i. 84,1007 .)
(3) Martyr; commemorated, not said where, Jan. 23 (llieron. Mfart. ; Bed. Mart. Anct.).
(4) Martyr, commemorated Jan. 26 (Ilieron. (b).
(5) Conmemorated with Rufinus, Feb. 28 (Usuard. Mart.).

## MACARIUS

(6) Bishop of Jerusalem, confessor, 4th eentury, conmmemorated Mar. 10 (Boll. Acta SS. Mar. ii. 34).
(7) Bishop of Bordeanx 4th or 6th ceñtury, commemorated May 4 (Boll. Acta SS. May, i.
492). (a).
(8) Martyr; commenorated at Lyon, June 2
(Hicron, Murt.).
(8) Martyr with Megetia of Milan ; commemorated July 16 (Hicron. Mart.; Boll. Acta
SS. July, iv. 129).
(10) Martyr; commemorated at Antioch, July 19 (Hicron, Mart.).
(11) Martyr ; commemorated at Laodicea, July 28 (Ificron. Mart.).
(12) Commemorated with Eugenius Aug. 5 (Cal. Arm.); assigned to Dec. 20 in Basil, Menol. For references to him in some codices of the Sacrameutary, see Greg. Mag. Lib. Sacr. 22, 305,
Migne.
(13) Martyr with Julianus in Syria; commemorated Aug. 12 (Hicron. Mart.; Vet. Lom. Mfart.; Usuard. DAart.; Boll. Acta SS. Aug. ii.
700).
(14) Martyr; commemorated at Nicomedia,
ug. 17 (Hieron. Mart.). Aug. 17 (Hieron. Mart.).
(16) Patriarch of Aloxandria ; comniemorated

Sept. 1 (Cal. Acthiop.).
(16) Martyr ; commemorated at Nienen, Oct.

21 (Hieron. Mirt.; Bed. Mart. Auct.).
(17) Martyr; cominemorated at Puteoli, Oct.
21 (Hicron. Mart.).

## MÂCON, COUNCILS OF

(18) Martyr ; commemorsted in Africa, Nov. 9 (Ifierun. Mart.).
[C. H.]
(19) One of Libyan birth ; commemorated nt Alexaudria Dec. 8 (Vet. Rom. Mart.).
(20) Patriarch of Alexandria; commemorated Dec. 27 (Cal. Aethiop.).
[C. H.]
MACCABEES, sevea brothers martyred at Antioch with their mother under Antiochus; commenorated Aug. 1 (Hieron. Mart.; Vet. Rom. Mart. ; Bed. Mart. ; Basil, Momol.). Assigned to July 30 in Cal. Armen.; mentioned in some codices of the Gregorian sacramentary (Lib. Sacram. 409, Migne).
[C. H.]
MACCARTHENNUS, bishop of Clochorn in
Ireland, confessor A.D. 506 ; commemorated Aug. 15 (Boll. Acta SS. Aug. iii. 209). [C. H.]
macedonius (1) Crithopliages, Syrian anchoret; commemorated Jaa. 24 (Cul. Byzunt.; Boll. Acta SS. Jan. ii. 593).
(2) Commemonated in Asin Mar. 12 (Iheron. Ma,t.).
(3) Presbyter at Nicomedia, martyred with his wife Patricia and daughter Modestn; commemorated March 13 (Hieron. Mart.; Bed. Mart.; 'Ct. Rom. Mart.; Usuard. Afart.; Boll. Acta SS. Mar. ii. 260).
(4) Bishop of Constantinople, 6th century ; commemorated April 2 (Boll. Acta SS. Ap. iii, 369).
(5) Martgred with two youths in Greece; conmemorated June 28 (Boll. Acta SS. June v. 358 ).
(6) Martyred with Theodulus and Tatianus is lhrygin ; commemorated sept. 12 (Boll. Acta SS. Sept. iv. 20).
(7) Martyr; commemorated at Caesarea, Nov. 1 (Ititron. Mart.).
(8) Martyr; commemorated in the city of Austis Nov. 21 (Hieron. Mart.).
[C. H.]
MACELLINUS, martyr, his depositio at Rome June 2 (Ilierou. Mart.).
[C. H.]
MACHADORUS a, Martyr with others at Antioch; commemorated July 19 (Boll. Acta
SS. July, iv. 587 ). SS. July, iv. 587).
[C. H.]
MACILALDUS, bishop in the Island of Mona, 5th century ; commemornted Ap. 25. (Boll. Acta SS. Ap. iii. 366).
[C. H.]
MACHANNIA, mertyr in Africa; commemorated Dec. 15 (Ilieron. Mart.). [C. H.]
MaCHaria. [Mararia.]
MaCHaries. [Macamius.]
MaCHARUS (1) Commemorated April 12 (Hucron. Mart.).
(2) Commenorated July 10 at Alexandria and at Antioch (Hieron. Mart.).
[C. H.]
MACUROSA, martyr in Africa; coammemorated Dec. 15 (IIieron. Mart.).
[C. H.]

[^0]MACHUTUS, bishop; his depositlo commemorated at Antioch, Nov. 15 (Ilieron. Mart.).
[C. H.]
MACIDALES, martyr; commemornted at Rome, June 12 (Hieron. Mart.). [Magdalis. ]
[C. H.$]$
MACNISCIUS, bishop of Conerin, or Coaaereth, in Ireland, 6th century ; commemorated Scpt. 3 (Boll. Acta S.S. Sept. i. 664).
[C. II.]
MÂCON, COUNCILS OF (Matisconensià Concilu). Three councils of Macon are recorded; the two first being held by command of king Gustram.

1. A.D. 581, when 21 bishops subseribed to 19 caans: Priscus of Lrons tirst, num Evantius of Vienne next. In their preface they declire they are not going to make new canons so much ns sunction the old. Yet their 6th canon is novel, as well in speaking of archbishops at all, as ia ordering that they shall not say mass without their palls. So is the 7 th, whieh threatens civil judges with excommunication it they proceed against any clerk. except on criminal charges. So is the 9 th, which orders Moadays, Wednes. days, nod Fridays from Nov. 11 to Dec. 25 to be kept ns fasts. Others relating to married priests aud bishops, and to the Jews in general, are remarkable for their severity. Nine more eanous are cited by Burchard and others as having been passed at this council. (Minnsi, ix.
$931-940$. 931-940.)
[E. S. Pf.]
2. A.D. 585 , when 43 p1essut and 20 absent
ishops, through their depotere, sulseribed to 20 bishops, through their depotese, sulscribed to 20 cunons. In their pretice l'riscus, bishop of Lyons, is styled patriarch. The first canon is a short hainily for the hetter observance of Suaday. By the secoad, no work mary be done for six days at Easter. In the sixth, the 4 Ist African canon is quoted with nlproral, which orders that the Eucharist shall be celebrated on nll days of the year but one fasting; and further provision is made for what remains atter. celebration, by directing that it shall be con-
sumed by persons of unblenisiled sumed by persons of unblemished character, brought to church for that purpose, and eajoined to come tasting, on Welnesdays and Fridays, having been first sprinkled with wine. By the seventh, slaves that have been set free by the charch nre not to be molested before the magistrate. By the eighth, none that have taken snactuary may be touched till the pricst has been consulted. By the ninth and tenth, the civil power may not proceel against aay bishop, except through his metropolitan; por agninst aay priest, deacon, or suh-deacoo. except through their hishop. By the sixteenth, no relict of a sab-deacon, exorcist, or acolyth may marry again. By the nineteenth, clerks may not frequent courts wherc capital causes are tried. The twentieth orviers the holding of councils every three years, and charges the bishop of
Lyons with nssembling then Lyons with nssembling them, subject to the assent of the king, who is to fix where they shall meet. King Guatram, in a dignified ordinance, published at the close of this council, intimates that the civil authority will not hesitate to step in, if the canons are net entorcell with the rigour. (Mnnsi, ix. 947-64.)
3. A.n. 624 , or four or five years carlier, ac. cording to Mansi, when the rule of St. Colum 'icron. Mart.).
[C. H.] mmemorated at [Magdales.]
[C. H.] oneria, or Concommemorated 64).
[C. II.]
(Matisconensia on are recorded; mand of king
ubseribel to 19 and Exantius of cey declire they ins so much as canon is novel, ps at all, as in ; mass withont threatens civil - they proceed minal charges. adays, Weduesto Dee. 25 to ng to tharried ews in general, f. Nine more and others as 1. (Nansi, ix.
[E. S. Ft.] and 20 absent thseribed to 20 us, bishop of first canon is observance of may be done ixth, the 41 nt proral, which celebrated on fasting; and remains after shall be woned eharacter, , and enjoined and Fridays, ine. By the free by the the magis, have taken le priest has d tenth, the t any bishop, nor against cept through 0 relict of a may marry may not frees are tried. of councils te bishop of ct to the ase they shall $d$ ordinance. il, intimates hesitate to oll with due
earlier, ac. St. Colun
balu, which a monk named Agrestinus had attacked. was rindicated by Eustasius, abtat of Luxeuil, his successor. [E.S. Ff.]
MACORUS, martyr in Africa; rated Apr. 17 (Hieron. Mfart.).
[C. H.]
MACRA (1) Virgin, martyr at Rheim, A.D. 303 , under the praeses memorated Jan, 6 (Usuard Rictiovarus ; comMart.; Bed Mart (Usiard. Alart. ; Vet. liom. Mart. ; Bed. Mart. Auct.; Boll. Acta SS. Jaa. i.
(2) Virgin, martyr, in Mauritania Caesariensis ; commemorated Jan, 9 (Vet. Rom. Mart.). The name oceurs as Martiana in Ado. [C. H.]
MACRIANA, COUNCIL OF (Macrimum Conciliun), held at Nacriana in Africa, A.D. 418 , according to sume, the only evidence for it being two canons in the collectiou of Ferrandus ( $n$. 11 and 2.3), each attributed to a council of that aame (Mansi, iv. 439, and see African CounCILS).
[E. S. Ff.]
MACRINA (1) Grandmother of St. Basil, at Neocaesarea in Pontus; commemorated Jan. 14. (Boll. Acta SS. Jan. i. 952 ).
(2) Sister of Bnsil the Great ; commemorated July 19 (Bnsil, Menol.; Cal. Byzant.; Daniel, Cod. Liturg. iv. 264).
(3) Commemorated at Rome July 20 (Ifieron. Murt.).
[C. H.]
MACRINUS, martyr with Valerianus and Gordianus; conmemorated at Nivedunum, or Nyon, Sept. 17 (Usuard. Mart.; Bed. Mfurt. Auct.).
[C. H.]
MACROBIUS (1) Martyr; commemorated at Milaa, May 7 (Hicron. Murt.).
(2) Martyr; commemorated at Alexandria, July 13 (Hicron. Mart.).
(3) Martyr; commemorated at Damaseus, July 20 (Usuard. Mart.; Bed. Mart. Auct.); called Magrobius in Hieron. Mart.
(4) Of Cappadocia, martyr with Gordianus and others, under Licinius ; comnemorated Sept. 13 (B.ssil, Menol. ; Boll. Acta SS. Sept. iv. 55).
[C. II.]
MACULUS, martyr; commemorated at Pe rusia in Etruria, Ap. 29 (Hicron. Mart.). [C. H.]
MADELBERTA virgin, abbess of Maubeuge, nbout A.D. 705 ; commemorated Sept. 7 (Holl. Acta SS. Sept. iii. 103). [C. H.]

MADELGISILUS, hermit at Ceatulum (St. Riquier) in Pienrdy, in the 7 th century ; commemorated May 30 (Boll. Acta SS. May, vii. 264).

MADIARIA, martyr ; commemer. H.] Antioch March 26 (Hieron. Mort.). commerated at
[C. H.] MADIELLIUS, martyr ; commer $\begin{array}{ll}\text { Sept. } 19 \text { (Hicron. Mart.). } & \text { commemorated } \\ \text { [C. H.] }\end{array}$
MADILAMA, virgin, martyr; commemorated Sept. 17 (Cal. Acthop.). [C. H.]
MADNESS, TREATMENT OF. [DEMO-


MAEVA, martyr in Sicily ; commemorated
June 4 (Hieron. Mart.). [C. H.]

MAGI
1071
MAFORS (or Mavors; sometimes Mrafora; Maфcíplov or $\mu a \phi$ óplov) was a short veil covering the head and neck, and flowing down noporing the
shoulders.

1. It was originally an article of female dress : a cloak or veil. St. Athanasius mentions that the maforium of the Virgin Mary was believed in his time to be preserved in the palace of the Blacheraal ot Constantioople-Tò ò̀ äyıo
 fined in a MS. Greek Glossary, quoted by Du
 culls it distinctly a veil, $\tau \delta$ $\tau \hat{\eta} s \kappa \in \phi a \wedge \bar{\eta} s \quad \pi \in \rho!-$ B $\lambda \eta \mu a$, and Suidas (Lexicon) treats it as synonymons with ricinium, a band for the head.
1I. The term was also applied to a large coarse che or hood, worn by monks in the Eastern church: the monkish scajular. Cassian (do Hubitu Monuchor. i. c. 7) describes it thus: "Post haec angusto pallio tam amictus humilitatem, quam vilitatem pretii, compendiumque sectantes, colla pariter atque humeros tegant; quod matortes tain ipsorum quam nestro nuncupatur eloquio." It was the working dress of monks, and a passage in Fortuatus (Vita $S$. Ifilarii, c. ii. n. 2) seems rather to shew that the habit of a monk of peculiar sanctity would sometimes be folded or draped around his tomb; for he calls it "peplum seu velum quo sepulera et tumbae sanctorum obvolvebantur." That, at all events, is the apparent menning of the passnge.
H1. Some writers reckon mafortes among the vestments used in the services of the church, i.e. as a cope or amice. "Mafortem tramosericum rodomelinum aquilatum; item mafortem e teleojorphyro tramosericum opus marinum" (Charta Cormutiana, quoted by Ducange).
Cassian states that this habit was not
generally used by monks ln the West.
[S. J.'E.]
MAGARUS (1) Martyr ; commemorated at Thessalonien 'ieb. 27 (Hieron. Mart.).
(2) Martys; commemorated in Africa Sept. 10 (Hicron. Mart.).
[C. H.]

## Magdalene, Mary. [Marma (16).]

MAGDALES, martyr; commemorated at Tripoli June 12. Thus the Bollandists read the text of Mieron. Mart., where Migne reads 'fripolis and Macidales in a list of martyrs at Rome (Boll. Acta SS. Jua. ii. 507; Bed. DIart. Auct.).
[C. H.]
MAGDALVEUS, bishop of Verdun, confessor; commemorated Oct. 4 (Boll. Acta SSS.
Oct. ii. 499).
[C. H.]
MAGI, adoration of ; commemorated Dec. 25 (Basil, Menol.). Compare Magi in art.
[c. H.]
MAGI (in Art) (1) before herod. Two instances of this rare subject have been discovered by the industry of M. Rohault de Fleury, and are figured in his beautitul work l'Evanyile (lours, 1875), which is illustrated entirely from early art. One is from of rudo freseo in the catacomb of St. Agnes, of which we subjoin a woodeut, without being able to speak with any certainty as to its dinte, though De Fleury attributes it to the 2nd century. The magi bear their sittis, and the star is very prominent. In
the origiaal Herod's face has a look of anger and suspicion, but this may possibly have been inserted or eahanced by some ingenious copyist or


The Mayt bfore Iferol, from $n$ hault in Fleury ' Les Evaugiles.' Yh. svi. Cemetery of St, Agues.
other workman, nothing being easier than sinister expression, especially in the large-headed nad large-eyed drawings of the Roman decadence. The second example is from the mosaies of Sta. Maria Maggiore at Rome, and is one of the original mosaics of the 5th century, Herod bears the nimbus, a rather singular instance of its oceurrence so early. Hebrew elders are with him unfolding their rolls of prophecy, and gizing upon him in a manner which appears to disquiet him, as though the text of St. Matt. ii. 3 was in the mind of the artist, and could not have been nore graphically expressed by Raffaelle himself. Of the three kings, or magi, two wear the Phrygian bonnet or helmet, the third, whe is of very yonthful appearance, having long curled hait. They all wear long close-fitting hose, apparently much ornamented down the tront of the leg, with short tunies, altogether presenting a rather mediaeval appearance. Martigny refers to the painting in St. Agnes (see woodent), and says that Herod is supposed in it to be protesting with hand on heart his good intentions towards

## magi

the Holy Child. See also Perret, vol. ii. pl. alviii. He mentions a sareophngus at Ancona, for which he refers to Bartoli, Sopra un' area marmorea, etc., Turine, 1768, which contnins the same subject, with many figures. It will be found nmong Mr. Parker's Photographs, No. 2677, vol. x viil. Another at Arles bears the first scene of the history, the magi in the act of ob-
serving the serving the star, two peinting it out, to the third. Fignred in Rohanlt de Fleury, L'Livangile, vol. i. p. 62.
(2) Adoration of. A special interest is attached to the subject of the Wise Men in the primitive ages. It seems to have retained its hold mere strongly on the Clnistian imagination than many others, and has alwnys been a favourite of graphic artists.
The number of magi is almost always three. Two or four sometimes oecur, and Martigny attributes such changes of treatment to artistic motivea. But a very different account is given by Mr. Hemins (Ilistorical and Monumental liume, p. 661) of the appearace of two instead of three in the celebrated 5 th century mosaies of Sta. Maria Maggiore. "The Divine Child,"
he says, "is here seated on nn he says, "is here seated on on ample throne, while another personage is seated on a lower chair beside Him. In the original composition that personage was an elderiy male figure, no doubt intended for one of the magi, only two of whom are seen in the mosaic now before us, Whereas in anether of the groups (the three before Herod) we see three magi. A most unjustifiable alteration of this group was ordered when the church was resiored by Benedict XIV. lustead of the male figure seated leside the Child was substituted that of Mary with a nimbus-crowned head and purple vestmenta. Among other innovations then made, one of the magi was omitted, and the mother's figure, ori-
ginally standing behind the throne of the Child ginally standing behind the throne of the Child, was ehanged into that of an nngel, adding a third to the greup of celestial ministers in the background." The mosaic in its present state is figured in Rohanlt de Fleury, $L$ 'Evanyile, i. p. 6 , xxi, See also Angels and Arcitangels, §S 3,
15,1 . 84 .



There can be little doubt that this subject belonged to the earlier cycle of the catacomb frescoes. It is found in the cemeteries of St. Nereo with four Mag, in that of SS. Marcellinus and Peter with two. They appear for the most part to have been more or less rodely restored at various times. Their netual nppearance maty be understool from Parker's Photograph, No. 1613; St. Neree (A.D. 523?), and No. 2116 (St. Marcellinus, A.D. 772). It is figured by
Aringhi (vol. i. p. 597 ) from the Aringhi (vol. i. p. 597), from the walls of the Callixtine Catacomb: the Magi wearing the

Phrygian cap and tunic, with modern boots, and rowelled spurs with spur-leathers; an addition in itself sufficient to cast a suspicion of restoration or reconstruction, even as early as Bosio's time, over all the paintings in the catacomb. At p. 615, on a Callixtine sarcophagus, they appear leading their horses, or perhaps camels. They nre bearing their offerings, and guided I y the star to the Holy Infant, who is wrapped in
swad swadlling-clothes, and outstretehed on a cradle under the shed with the ox nud the ass. The
Blessed Virgin sits apart und Blessed Virgin sits npart, nod Joseph stands by

Mr Societ forms jects

## MAGI

her side. Figured agnin from the catacomb of at vol. ii. p. 117: with clavi or stripes on the

## MAGI

1073
tunics and on the robe of the Virgin mother. Again, with horses at ii. 159, and at 355,395 , trom unknown sarcophagi; ten times in all.


The Magi and Firgin. Tomb ot Earlh Inaac. Ravenna, Eth century, Dobault de Fleury' Len Evaugiles، vol. 1. pl. xa.

Two highly interesting 6th-century examples from Ravenna are given by De Fleury (vol. i. plates $x x i$. an 1 xsii.). One from the tomb of the exarch Isaane is here reproduced in woutcat; the other is the well-known mosaic of Sunt'Apollinare nella Citta. The latter is perhaps the earliest type of the Byzantine Madonma of the earlier mildle ages, found at Torcello and Murano, still retained in the unehanging art of the modern Greek ehureh, and reproduced most signally, perhaps, in the celebrated Borgo Allegri pieture of Cimabue, now in Sta. Maria Novella in Florence. The attendant angels are thoroughly Byzantine, and may stand as examples for the severer ecelesiastieism of Justinian's day. The magi wear the traditional hese, with somewhat medineval crowns, clonks, and tunics. Their ages are car:fully distinguished, and their appearance curiously Gothic. Their names, SS. Gaspar, Melehior, and Balthazar, are given in the mosnie, perhaps for the first time. The Infant raises Ilis hand in benedietion, and the Blessed Virgin nlso. The group forms the end of the celebrated Procession of Female Saints.
An Adoration oceupies the left-hnad side of the fine sarcophigus of Ancona, th century. See above.

A curious bas-relief from the French cropt of St. Maximin is given by De Fleury (v. i. pl. s..) , which he assigns with possible truth to the 3rd century, and which we reproduce.
 'Las Elaugilu,' vol. 4 . ple zuil.
Perhaps the most interesting example of this subject which is left us is a carving mude on the lone of a whale, now in the British Museum. It is among Prof. Westwood's fictile copies, and is figured in his Catalogue of Fictile Ivories, p. 234 ; in Stephens's Oll liunic Monuments, vol. i. 1pp. 470 sqq. ; and in Mr. Maskell's Icorics, Ancient and Mediaeval, p. 54. It was described by

Mr. Franks in the 2nd Series of Fapers of the $\mid$ the cover with a carious carving, whleh Dr. Society of Antiquaries, vol. iil. p. 882. It $\mid$ Westwood is apparently right in considering jects in broad outline relief, the magi sharing $\left\lvert\, \begin{aligned} & \text { mennt for Wayland Smith, as the hammer and } \\ & \text { pincers are unglstater }\end{aligned}\right.$ pincers are unmlstakeable, though Mr. Maskell

## MAGIC

thinks it is a beheading of st . John. The three magi hnve round massive fells of hnir, which might almost pass for a remembrance of the Ph ygian cups, except that other figures on the chest have the same. Their hoots aod braceae are uumistakeable; they are offering their treasures in covers and paterne apparently, and are attended by an ornamental duck or swan. This bird is repeated to fill up space. The star is very large, nai of many rays; there is a broad Kunic border, and nn inseription "Magi" in runes above the carving. The quasi-symbolie figures of the Virgin Mother and Child are extraordinnry, the former cods at the waist in waving flourishes, perhaps typienl of drnpery, but orammented with dots like nn Irish initial letter; the Child consists entirely of a larger face or medallion held as usuai before His Mother; the writer feels iittle doubt of its having been eppied or adnpted from some MS. of Durrow or lona; nad, as Mr. Maskell observes, following Mr. Stephens, it is one of the costliest treasures of English art; aud, as n speeimen of Northumbrian art and Northumbrian folk-speech, it is doubly precious.
The distinctively Persian dress of the magi, as represented on all the monuments, certainly deserves attention, ns it indicates the connexion, in the Christian imagination, between the religion of Zoroaster and the coming of the Lord, which Zoroaster was supposed to hnve foretold. See Hyde, de Religione veterum Persarum, c. 31, p. 38i, ed. Oxoa. 1700), nad Maji in Dict. of the Bhises, ii. 190. F. Nork (Dilythen der alten Perser als Quellen Christlicher Glaubensleliren, p. 82) considers that many representations of the Adoration of the Magi bear a decidedly Mithraic character.
[R. St. J. T.]

## MAGIC (Ars Mragica, from magus, Persian

 (c, mugh). "Among the Persians," snys Porphyry, "they who are wise respecting the Deity and are His servants are called Magi" (de Abst. Anin. iv. 16, p. 165, cited by lose (in Parkhurst), who also refers to Justin, i. ix. 7, sii. 13; Curtius, v. 1; and others). Xenophon distinctly ascribes to them the office of priests: "Then were the magi first appointed to sing hymos in honour of the gods at the dawn of every day, and to sacrifice daily to those gods to whom they, the magi. shoold declare sacrifice due " (Cyrop. p. 279;ed. Hutch.). The name ( $\mu$ dyos) is not used ed. Hutch.). The name ( $\mu$ 'joos) is not used as a repronch in the Septuagiat. See Dan. i. 20 ; ii. $2,10,27$; iv. ${ }^{7}$. The prophet Daniel was the bend of the "Magi" in Babylon (Dan. v. 11). It is also the tttle given
to those who were led by the star to Bethlehem to those who were led by the star to Bethlehem (Matt. ii. 1, 7, 16). Nevertheless it had already
acquired a bad sense among the Jews. Thus acquired a bad sense among the Jews. Thus
Simon (Acts viii. 9) is said $\mu a \gamma$ eveev nod to use Simon (Acts riii. 9) is said $\mu a \gamma$ éeiv nod to use
$\mu a y$ ía (11); while Etymas, a Jew, is expressly called a $\mu$ dros (xiil. 6, 8). This was the popular usage and at length it prevailed entirely, "Custom nad common speech," snys St, Jerome, "have taken magi for malefici- who are regarded in a different light in their own nation; ffrr they are the philosophers af the Chaldenns" (Comm. in Dan. ii.). It is probable, however, that Magism had long greatly altered for the worse, eves in the practice of its best professors in its
original home; for Origen, speaking of the magi of Persia, says, "From them the magical art of their nation takes its nnme, and has travelled into other nations to the corruptior and destruction of those who use it" (c. Cels, vi. 80). Philostratus is also spenking of these Persian adepts, when he makes the strange statenent, thnt they invoke God when they are working unseeu; but subvert the public bellef in the Deity, because they do not wish to appear to receive their power from Him. (de Vit. Sophist. in Protay. 498.)
The "curious arts" ( $\tau$ d $\pi \in \rho$ lepra) reaounced by the converts at Ephesus (Acts xix. 19) were, necording to the common meaning of the term employed, the several branches of magic. What these were in the opinion of the early Christians we lenrn from many authors. Ma-
gicians, it wns believed, could ruise phntoms gicians, it wns believed, could raise phnatoms resembling persons decensed, could extract oracles from childreo, whom they entranced; nay, from goats nad tables (Tertuli. Apol, 23). In a book written a little before the end of the 2nd century, Simon Nagus is represented boasting:-"I can make myself invisibic to those who desire to seize me, and again visible when 1 wish to be seca. If I desire to flec, 1 can pierce mountains and pnss through rocks, ns if they were mud. If I were to enst myself down from a high mountain, 1 should be borve uninjured to the ground. If I were bound, I could release myself nad bind those who had chained me. If imprisoned, I could make the bars open of themselves. I could make statues live, so that they were thought to be meu by those who saw them. I could cause new trees to spring up suddenly, and produce boughs at once. If I thung myself into the fire, I should not burn. I change my face, so as not to be known; nay, I can shew men that I possess two faces. I can become na ewe or n she-goat. I can give a beard to little boys. 1 can shew gold in abundance. I can make and unmake kings" (Recognit. Clement. ii. 9. Comp. Pseudo-Clem. Hom. ii. 32 ; Gesta Petri, § 33). The supposed narrator is made to say that he saw a rod with which Simon was bentea "pass through his body as through smoke" (Recog. ii. 11 ; Ps.-CI. II (um. ii. 24), gad that a woman, his confederate, was seen, by a vast multitude surrounding a tower in which she was, to look out of every window on each side at the same moment (Recog. u.s. § 12); that he eaused another to look like himself (Gesta Petri, 136), nad "spectres and figures to be seen daily in the market place, statues to move as be walked out, and many shadows, which he affirmed to be the souls of pursons departed, to go before him" (Ilom. iv. 4; Gcsta Petri, 45). Simon's fntal attempt to fly is related or alluded to by several early writers; as by the nuthor of the Apostolical Constitutions (vi. 9), Arnobius (adv. Gent. ii. prope init.), Epiphanius (Hures, xxi. 5), St. Ambrose or Hegesippus (de Excid. Hieros. iii. 2), Sulpicius Severns (Siter. Hist. ii. 41), Maximus (Scrm. 39), PseudoAugustine (contra Fulgent. Don. 23), etc. Many of the Gnosties, as Menander (Iren. Haer.i. 23, §5), Basilides (24, §5), and Carpocrntes ( 25, § 3 ), with their diseiples, werc accused of "using magie and (mystic) images, and ineantations, and all other curious arts (perierga)." See also Euseb. Hist. Eccles, iv. 7. St. Irenaeus relates two stories of Marcus (about 160), which ahew how

## MaGIO

raking of the as the magical e , and has tra. :orruptior and c. Cels, vi, 80). these Persian Iga statement $y$ are working bellef in the to appear to e Vit. Sophist.
$\gamma$ a) renounced xix. 19) were, niag of the hes of magic. of the early uthors. Maise phantoms xtract oracles d; nay, from ). In a book 2nd ecntury, ing:-"I can ho desire to I wish to be e mouutains veremud, If gh mountain, fround. If 1 :If and bind mprisoned, I mselves. they were aw them. I uddenly, and myself into ge my face, a shew men ome an ewe little boys. make and i. 9. Comp. 'etri, § 33). say that he :aten "pass ' (Recog. ii. woman, his Ititude suro look out me mement ther to leok pectres and rket place, and many he souls of Iom. iv. 4 ; pt to fly writers; as intions (vi. .), EpiphaHegesippus s Severus 3), Pseudo tc. Many -1. 23, §5) §3), with iag langic s , and all Iso Euseb. lates two shew how
these arts were still brought into the aervice of heresy. He caused wine mixed with water, which he consecrated in the Eucharist, to appear purple and red (i.e. we presume, like venous and arterial blood); and again handing a small cup of wine and water to a woman, he ordered her to consecrate it ; which done, he filled from it to overtowing n much larger cup (ibid. 1. 13, § 2 ; Epiphan. haer. 34, § 2). Magic, under one name or another, professed to heal by rarious means. It was represented to the aick, "If you would send for that praceantator, you would be well at once; if you wore willing to hang such written charms (characters) on you, you could soon recover health. . . Send to that diviner ; forward him your girdle or stomacher. Let It be measured, and let him look at it; and he will tell you what you are to do, and whet her yen can get over it. . . Such an one is good at fumigating : every one to whom he has done it, has become better at once. . Come secretly to such a place, and I will raise up a person, who will tell you who stole your silver or your money; bur if you wish to know it, take care not to eross yoursalf when you come to the spot... Women are wont to persuale each other that they ought to apply some charm (fascioum) to their sick children" (Caesarius, A.D. 502, Serin. $79, \S 4$ ). As we proceed, we shall see that astrology, storm-raising, sortilegy, etc.

> II. The belief that therge gal head of Magic.
in these arts was thate was something real Celsus allege, was apparently universal. Even miracles of Christ (Orig. o. Cels. i. 68). St. Peter was accused by the heathen of magic (August. de Civ. Dei, xix. 23). The Christian regarded it as evidence of the power and intervention of evil spirits in league with the wonder-worker. "By "isions in dreams," says Justin Martyr, A.d. 140 "and by magic tricks do they lay hold of all those who do not strive at all for their salvation" (Apol. i. 14). It was said that they could be mada to "obey mortals by certain arts, i.c. by magical incantations" (Recog. Clem. iv. 26). The truth of this is assumed both by Celsus and Origen, A.d. 230 (c. Ccls. vi. 39; viii. 60-644); and it is a first principle with Tertu.!lian ( $d_{e}$; Animú, 56). Laetantius, A.D. 303, says, "Astro$\log y$, the arts of the aruspex and augur, and what are called oracles themselves, and necromaney and the magic art are their inventions" (Div. Cistit. ii. 16). Minutiua Felix, A.D. 220 : "The Magi also not only know the demons, but whatever of the marvellous they pretend to perform, they do it by the nid of demons" (Octav. viii.). St. Augustine affirms the same thing: "All such arts, whether of a trifling or of a noxious superstition, fren a certain pernicious association of men and demens. . . ara to be altogether renounced and eschewed by the Christian" (de Doctr. Christ. ii. 23, § 36 ; aee de Civ. Dci, viii. 19). He distinguishes between "miracles of human and magic arts jointly (that is, of arts of demons working through men)" and miracles "of the demons themselves wrought by themselves" (de Civ. Dci, xxi. 6, § 1). His theory was that there were certain thinga which attracted had gave pleasure to evil apirits according to their several natures, ns animals are pleased by the food proper to their kinds. As apirits, they tonk delight in certain properties "in the various kinds of stones, herbs, woods, animals, in charms,

## Magic

1075
and rites" (ibid.). He thought that they made their peculiar tastes known to their followers: "For if they did net teach it themselves, how could men learn what each of them craved, what he loathed, by what name he was to tie invited, by what compelled " (ibid.). Some allirmel that human souls served the magiefan: "They are invoked who have died an untimely or violent death," en the ground that it seems probable that those souls will be most helptul to violence nat injury, whom a cruel and untimely end hath by violence and injury torn from lite" (Tertull. de Animit, 57; Apol. 23; comp. St. Chrysostom, de Lazaro Cone. ii. 1). Simon, in the spurious Clementine benks, is made to confess that he mordered a young boy, and by terrible adjurations (Recognd his soul to assist him in his nagic practices (Recog. ii, 13; Hom. Clem. ii, 26 ; Gest. Petr. xxvii.). Justin Martyr spenks of " necromaneies and the inspection (of the entrails) of unenrrupted beys (see Dionysius Al. in Euseb. Hist. Ecel. vii, 10; so Eus. of Mnxentius, viii. 14; I'it. Const. i. 36 ; Ang. de Civ. Dei, xviii. 53) and the iovocahowever, that souls ( $A$ pol, i. 18). It was denied, however, that a departed soul could be brought up, and alleged that the magician was deceived by the demons who really came to his call (Recog. iii. 49). St. Chrysostom: "This is a pretenca and deceit of the dewil: it is not the soul of the dead man that cries out, but the demon who makes those answers, so as to deccive the hearrers " (Ifom. 28 in Matt. viii. 29).
A particular spirit ( $\delta u\{\mu \omega \nu \pi \alpha \rho \epsilon \delta \rho o s)$ was in many cases supposed to attach himself to the so!cerer. Thus Justin M. (u. s.), "They who among magicians are called dream-senders and $\pi d \rho \in \delta \rho o l . "$ Irenaens says of Mareus, "It is probable that he has also a familiar ( $\delta$ ainová riva napetoov), through whom he nppears to prophesy whom he deems worthy tomen to hia grace" (Har he deems worthy to partake of of "paredri and $13, \$ 3$ ). Elsewhere he speaks Sim. Euseb. Hist, Eccl. iv. 7). Tertullian: "We know that magicians, to explore sceret things, call up (the dend) with the help of cataholici (spirita that seize and cast men down) and paredri and pythonic apirits" (de Aninf, 28).
III. An opioion prevanled widely in the early church, derived from Jewish sources, that magic was first cultivated when the children of Seth intermarried with these of Cain; ${ }^{\text {b }}$ nad that Ham, who had addicted himself to it, dreading

[^1]Its loss at the deluge，cagraved the secrets of his art＇on plates of various metals，such as could not be spuilt by the flood of waters，and on very hard stones＂（Cassian．Cullat．viii．21），it is elsewhere affirmed that Ham practlsed and taught magle（Licog．Clem．iv．27；How，ix．3－7）；but not by writers of credit．The story of the engraved plates is evidently imitated from a tratition in Josephas（Antio．i．2，§ 3）that the chillren ot Seth engraved an account of their more lawful discoveries on＂two pillars，one of brick ant the other of stone．＂Another opinion was held by Justin Martyr（Apol．ii．5）and Ter－ tullian（do Idol．9）．These aathors，supposing that＂the sons of God＂in Gen．vi． 2 were angels， make them the instructors of man in the nrt of magic．

N．Fur more than three centuries after Christ there was ao tampering with magic on the part of Christians．Though believing in the reality of the art，they ridiculed it as delusive and worse than useless．Thas Tertullian：＂What thea shall we say that magic is？That which nearly all call it，deception．But the nature of the deception is known to as Christians only＂ （de Anina，57）．Diantius Felix（Uctuv，viii．）， copied by St．Cyprian（de Idol．Van．p．14；ed． 1690）：＂These spirits lie concealed under con－ secrated statues and images．They inspire the breasts of the soothsayers by breathing on them ； they quicken the tibres of entrails，they govern the tights of birds，they rule lots，thry give out oracles；they are always contounding false things with true；tor they are deceived and they also deceive＂（Cypr．）．St．Cyprian adds that they sead liseases and obtain credit for a cure by simply ceasing to afflict（ibid．；so Lactantius， Div．Ins．it．ii．15）．＂They fill all things with snares，cheats，wiles，errors＂（Lact．u．s．14）． ＂skill in the art of magie is good for nothing but te cheat the eyes＂（id．u．s．iv．15）．

V．The early Christians further believed that the demons，who wore the real agents in the wonders of magic，could be controlled by the strong faith of any true Christian acting and speaking in his Master＇s name．Even of astro－ logy，it was said，＂until baptism that which is decreed holds：after it astrologers no longer speak the truth＂（Clem．Alex．Fragin．§ 78）． The failure of the powars of evil began when Christ came．Tertullian：＂We know the con－ nexion between magic and astrology．．．The． hatter science was permitted until the gospel， that when Christ was born no one should theace－ forth cant a person＇s nativity from the sky．．． So also the other kind of magic which works by mirackes．．．．spun out the patience of Ged even to the gospel．．．．Atter the gospel，thou wilt nowhere find either wise men（sophistas） or Chaldeans，or enchanters or interpreters of dreams，or magicians，except such as are notoriously punished＂（de Idol．9）．Origen held that＂magicians having intercourse with demons，and invoking them as they have learnt and for their needs，can only succeed until something more divine and powerful than the demons and the charm（ $(\pi \Psi \delta \delta \hat{\eta} s$ ）which calls them，appears or is uttered＂（c．Cels．i．60）． He suggests that the magi of St．Nat thew ii．1， finding that the spirits who served them had ＂become wenk and strengthless，that their tricks were exposed and their power bruaght to
nought，＂and remembering the prophecy of Baham，were led to think that，lie to whom the star guided them，＂must be stronger than all demoas，even those who were woat to apprar to them and inspire them＂（ibil．）．Hence it was sail that magic had been dertroye 1 by the star of Bethlehem，So St．lgantius A．D．
 19）．Compare St．1＇eter Chrysologus，A．t． 433 （Serm．156）．St．Basil， 370 （de Mun．Christi （iencv．i．591）；St，Ambrose（ ii．48），etc．Of astrology especially，Clemens Al．：＂For this reason a strange und uew star arose that put an enl to the ageient astrology＂ （ $\alpha \sigma \tau \rho 0 \theta \in \sigma$ lav）（Fragm § 74）；Sim．Greg．Naz． （Carm．de Provid．A．e．tn．v．1．6＋）．All this was by some understood in the command that the magi should depart iato their own conotry another way（St．Matt．ii．12）．Thus＇Jertullian （ $n, s_{0}$ ）：＂They were not to walk in the ways of their former sect．＂St．Augustiae more gene－ rally，but therefore inclusively，＂Via mutata， viti matata＂（Serm．202，§ 4）；Sim．Chrysol． （シerm．159）：St．Ambr．（Exp．Ev．N．Liu．i． 46）；St．Leo（Scrm．32，§ 4）；Greg．M．（in Evang．Hom．x．sub fin．）．

Vl．When after the conversion of Constantine such practices were found among professed Christians，the most strenuous efforts were made to suppress them by the teachers of the charch， and by legislators，both civil and ecelesiastical． They were denounced as remoants of idolatry， and a practical return to it．Thus Gregory Nazianzen，370：＂For this did the star lend， and the wise men fall down and offer gifts，－that idolatry might be destroyed＂（Orat．i．tom．i．p． 12 ，compare with last paragraph）．＂Branches of jdoletry，＂says Gaudentins of Brescia，A．D． 387，＂are witcherafts（veneficia），precantations， ligatures，phylacteries（vanitates），auguries，lots， the observing of omens，parental obsequies＂ （Tract．iv．irs Pasch．ad Neoph．）．St．Augustine： ＂It is a superstitious thing whatever hath been ordained of men towards the making ani wor－ shipping of idols，whether it pertain to the worship of a creature or any part of a creature as God，or to consultations and certain covenants by means of signs settled and agreeal on with demous，such as are the essnys of the magic art＂（de Doctr．Christ．ii．20，§30）．

The ennons and laws which we shall now cite will shew that the church and the state pro－ hibited every kind of magic on the grounds above mentioned．They will nt the same time give an opportanity of explaining some details， which would be hardly worthy of a separnte notice．
（1．）Eeclesiastical legislation．－The first con－ ciliar decree ngainst any branch of magic was that of Ancyra in Galatia，A．D．315，which condemns to five years＇penance＂those whe profess sooth－ saying（катаца⿱宀тєvóuevoi）and follow the customs of the Gentiles，or bring certain men into their houses to discover remedies or perform lastrations＂（can．24）．The version of this decree in the old Roman Code expaods the first clause thus：＂Qui auguria，auspiciaque，sive somnia，rel dirinationes quaslibet secundum mo－ rem Gentilium observant＂（in App．Opp．Leonis， p．18）．Here nagurium and anspicium may be uniferstood generally of the observation of omens： originally and strictly they were modes of di－
g the prophecy of that, lle to whom ist be stronger than who were wont to them" (ibi l.). Hence I been de,truyel by ;o St. Ignatius A.D. fa ( $E_{l}, i s t$, ad E'phes, hrysoliggus, A.D. 433 70 (de' Hun. Christi (E.ipos, Ev. S. Luc. especially, Clemens range and uew star ancient astrology" 1) ; Sim. Greg. Nuz. 1. 64). All this was cominand that the their own conntry 2), Thus Tertullian walk in the wars of ugustine more genevely, "Via mututa, § 4) ; Sim. Chrysol. Exp. Ev. N. I.w. i. 4); Greg. M. (in
rsion of Constantine d among ${ }^{\text {drotessed }}$ us efforts were made chers of the ehureh, i] and ecelesiastical. manats of idolatry, it. Thus Gregory did the star lead, and offer gilts,-that " (Orat. i. tom. i. p. graph). "Branches ins of Brescia, A.D. fiein), precantations, tates), auguries, lots, parental obsequies" h.). St. Augustine: whitever hath been e making and worit pertain to the part of a creature as nd certain covenants and agreed on with ssnys of the magic , §30).
h we shall now cite and the state jrogic on the grounds If at the same time laining some details, orthy of a sepmate
ion.-The first conach of magic was that 15, which condemns who profess sonthand follow the - bring certain men remedies or perform 'he version of this de expands the first ia, auspiciaque, sive slibet secundurn mo(in App. Opp. Leonis, auspicinm may he observation of omens : wers modes of di-

## MAGIC

vination from the ery, tlight, and manners of feening of hads. Later on, when the evil hid increase l, the council of laudicea, probably about 365 . whith more details, forbad, uader pin of excommumbation, " priests and elerks to be magi-cians or enchanaters ( $\&$ raod $\delta u$ is), or mathematici or astrologers, of to make what are called phylueturies, which are boads for their own souls" (ean. 36). The mathematiel were astrolugers according to the usige of that age; but a distinction ajpears to be made here, of which no satisfactory aceount has been given. The fourth council of Carthage, 398: "He who is ent hralled to auguries and iacantations is to be driven from the assembly of the Chureh" (can. 81). In 569 , Martin, bishop of Bragat, a Greek by birth, ment to a council held at Lugo, a collection of thanons drawn chiefly from Greek sources. In this, beside the canons of Ancyra and Latolicea We tind one ( $7: 2$; Labbe, r .913 ), forbilding mea
to 4 observe or worship the elements, or the to "observe or worship the elements, or the
course of the moon ot stars, or the vain deceit course of the moon ot stars, or the vain deceit
of omens (signorum), for building a house or platiag crops or trees, or contracting marriages" (the reading of Gratian, $P$. i. c. 26 ,
$q u, v .3$ ). In the sime serics (c. 74) rites and qu, r. 3). In the sime serics (c. 74) rites and incantations are forbiden at the gatheriog of
medicinal herbs. Ouly the Creed or the Lord's medieinal herbs. Ouly the Creed or the Lord's
Irayer might be said, os simply, "Let Gou the Irayer might be said, on simply, "Let Gol the ereator of all things and their lord be honourel."
Women are told to use no eharms in working wool; but only to "idvoke God as their helper, who has given them skill in wearing" (75). This may be illustrated trom St. Eligius, 640: "l.et no woman presume to hang amber beads (sucinos) on her ueck, or when weaving or lyeing, or at any work whatever, name Minerva or other ill-omenel persoas, but desire that the grace of Christ may be present at every work, and to trust with their whole heart in the virtue of His name" (de Rect, Christ. Cunv. § 5). The Council of Auxerre, 578 , forbils, nmong other practices of the kind, resort to caragii
(can. 4). This word oceurs again in can. 14 , (ean. 4). This word oceurs again in can. 14,
Conc. Narbon. A.d, i89. It is used by Eligins (ib). $\$ 5$ bis); by Bede, 701 (de homed Pligins
ii). 11), and earlier than these, by Cassarius of Arles, 502 (if those sermons are his) who spells the word curayus (Serm. $65, \S+; 78, \S, 1,3,5$ ).
it is also found in an Anjou Peuitential, printed It is also found in an Anjou Peaitential, printed by Morinus (de Discipl. Pocnit. Aply, 586$)$,
where tor "cararios coriocos" reid with where tor "cararios coriocos" reid with
Ducange "caragios curiosos." Pirmiuius, A.d. 750, spells it Kuragius (Scaraps. Mirmibius, A.d. lecta, 72). The word is derived trom "character" in the sense of a talisman or amulet on which mystic charaters were written or engraved. "'he fourth council of Toledo, 633, deprosed and condemned to perpetual penance in a monastery ayy of the clergy from a bishop dowawards, who should le found to have consulted magi, aruspices, arioli, augurs,
sortilegi, or those who professed the sortilegi, or those who professed the art of migic or pratised such things (can. 29). The council in Trullo, A.D. 601, subjects to
six years of pentuce all who "give themsix years of penance all who "give themare called centurions (ékatóvtao 0 those or who such, with a view to leara from them what they wish to have revended to them" (can. 61), "Centurion" in the sense of a "leading man" was a title conrentionally given, like "wise

## MAGIO

1077
man " or "wlard," to the professors of such mets, See Hucatontahehab: The same puninhment was awarded to those who "led about shebears or other like namals to the delusion and injury of the mure simple, and who talked of Gortune and tate and genealogy, nad used a heap are words of that kiuil, . . . . and to those who are ealled cloud-chasers (veqooiwntai), to en-
chanters, makers of phylateries, nud soothsayers;" whose practices the council declares to be "pernicious and heathen" ("E入A duaka'). According to Balsimon aud Zonaras, it was the custom to give hairs pluckel from, and dyes ( $B$ ámцата) that had been hung ahont, bears and other animals as charms against disease and the evil ege. See Amulits, Ligaturas, PuytacThertes. These dyes are probably the same as (he succi (herhas et suctose), which Catarius (Serm. 66, § 5) forblds Christians to "hang ahout themselves or their friends," though we are not told that these were supposed to derive virtuo from an animal. Balsamon explains thit the cloud chasers were those who drew omens from the forms and grouping of the clouds, especially at sunset. He adds that the canon condemns in
intention those who wore a child's intention those who wore a child's caul or employed secret things, ns e.g. the gosiels,
for ligaturae or practised the sortes Davidieace (see Sortilegy), or divined with barley. The (see Sortilegy), or divined with barley. The
list method he ascribes to women who used to "spend their time in the churches, and by the noly icons, and declared that they learned the future trom thein." In Clemens AI. (Protrept. ii. 11), we read of "flour-prophets and barlerprophets." Ecelesiastical prohibition occurs in a bripf canon (12) of the synod of Rome, A.D. 721. In 789 the canon of Laodicen was inserted by name in Charlemagne's capitulary of that year (c. 18); but in an abstract which heads it the word $\mu$ dono is represented by "eoclearii." So Cupit. Reg. Franc. 1. 21 ; v. 69. "Coclearius" is a corruption of "Cauculator," which is from кav̂кos, a cup used by diviners (see Gea, xliv. 5), or by makers of philtres. [Calculatores, p. 255.$]$ And another chapter (6;3) of the same capitulary; "We commaul that ano become either cauculatores (see ngain Capit. i. inc. an. c. 40 ; Baluz. i, 518 ; Cup. R. Fr. i. 62 ; vi. 374 ), and enchanters, or storm-raisers (tempestarii), or obligatores (see Ltgatures), aud that where there are such, they be reformed or condemacd." Storm-raisers are also condemned by a law of $800^{5}$ (Capit. 3i. 25) de Incantatoribus et Tempestariis. The nord is written "tempestuarius" in $n$ deeree of Herard, A.d. 856 (cap. 2). Agobard, archbishop of Lyons, who had of an adviser of Charlemagne, wrote a treatise of sume length against this offence. See Tempesrarius. In 813 the Council of Tours, under that "prince, directed priests to warn the people that "magic arts and incoutations are altugediseases, anding to the eure of any haman dying anime to the healing of slok, lame, or dying animals; and that ligatures of bones or (can. 42).

[^2]
## magic

(2.) Faperial leyislation.-The first edict of Cons antine that has nuy bearing on our sulject appearel at the ead of October 312, nine months before the defeat of Maxentius. It was directed agionst the aruspices, and as It ouly mebthous the exerclse of their art in henses its probable olject was to check inquiry by diviaation into the destinles of the empire uid its rulers. The aruspex was to be burnt alive, and his employers banislied (Corl. ix. 18, 1. 3; de Arusp.). His uext (de Muhia), lu 321, went further, but was far from being thorough. It deelared generally the most severe panishment to be due to those who were "found, armell with magie arts, to have made attempts against the health of men, or to have turned chaste muads aside to lust," but it edds that "remedies sought tor the bodles of men or helps luacecently used in country places," against unseasouable weather were not to be treated us offences (i), 4). Constuntine and Jullan in 357: "Let no one consult an arbspex or a mathematicus
No one a hariolus, Let the wicked profession of the augurs and diviners be sileaced. Let net the Chaldeass and the magi, nud the rest, whom the people call malejci for the greatness of their crimes, make even a partial attempt. Let curiasity of divination for ever cease with all" (ib. 3). The penalty was denth by the sword. Aoother haw not a year later threateaed death oy fire to those who, "using magic arts, dared to disturb the elements, uadermine the lifo of the innocent, and calling up the dead by wicked practices to kill their enemies" (ib, 6). In July 358 , the same princes published an ediot condemnag every kind of divioation, avowedly on the ground that it was employed in a spirit hostile to themselves (ib, 7). The penalty was death with torture, and no rank was to plead exemption. The crime had been commou under heathen emperors, nad it is probable that most of the ollenders under Constantius were heathen. Long betore Tertullian had spokea of those who publicly hououred Caesar, bat privately "consulted astrologers and araspices. and augurs, and magi resplecting his lite" (Apol. 35, where in netes to the translation in the Library of the Fathers Dr. P'usey refers to Tacitus, Ann. xii. 52 ; xvi. 30, and Spartianus apad Gothofred, Prol. ad Lib. ad Nat. p. 11). Firmicus Maternus, in his treatise on astrology written between 335 and 360 , cautions his disciples thus: "Take care never to answer one who questions you respecting the state of the republic or the inte of the Roman emperor; for it is neither right nor lawful that we sheuld by a wickell curiosity say auything of the state of the rejublic. . . . But no mathematiens has been able to define anything true respecting the fate of the emperor" (Hatheseos, ii. 33). The necessity of this caution appears trem several stories in Ammianus (Hist, xix, 12), and others. In the reign of Valeas, for example, A.D. 373 , Theedorus was supposed to be indicated as his successor by a tripod of taurel wood duly prepared, which by some means sprelt out his name to the fourth letter ( $\theta$ eod $)$. The death of Theodorus and his partisaus dil not appease the emperor, who cansed many inoocent persoos to be murdered because their cames began with the same letters, or on grounds equalty frivolous (Sozom. Ilist. vi. 35). Julian
humself professed to belleve in sueh arts. IIe acknowledged that the oracles had failed: but alleged that Zeas, "lest men shoull be altogether deprived of intercourse with the gods, gave them a means of olservation through the sacred art., from whleh they might derive mallicient help in their neel" (in Cyrin. Al. c. Jul. vl. p. 198 ; ed. Spanh.). In $364+$ Vnlenthiana condemned "magicos appuratns" in connexion with heathen rites performen by night (Cubex Theorks. ix. xvi. 7), and in 370 (ןrobably) male the art of the mathematicus, exercisel by night or day, punishable by death (ib. 8); but in :171 he deelared that the aruspex was not guilty of witchcraft. "We do aot blame the art of the arwspex, but torbid it to be exercined injuriously " (ib. 9). He regariled it as a necessary part of the he.then worship then tolerated; but its secret exercise was still prohibited under the law of Constantine, In 389 Valentinina, Theedosius, and Arcalius decreed that every maleficus shoulid be denounced as an "enemy of the pulilic satety;" but chariot-drivers in the public races were forbidden to inform under pain of death (ib. 11). Thisy were excepted, beeause many of them lay under suspicion of usiag magic to give speed to their own or to injure their rival's horses. See on this among Christian writers, Arnob. adb. Gent. i. cir, med.; Jerome, rits Hikurionis, c. 15 ; St. Chrysost. Honn, xii. in Ep. i, ad Cor. (iv. 11, 12 ); Grey. Naz, ad Seleuc.
lamb. iii. ; Cassiodorus, Variar, iii. 51. limb. iii.; Cassiodorus, Variar. iii. 51. It should be mentioned in conctusion that the exception of Constantine iu faveur of charins against bad weather was repealed by Leo VI. who became emperor in 886 (Constit. 65, de $h_{i}-$ cantaturum Poena).

Luder some of the following words : Amulet, Astiologers, Divination, Genethliaci, Hecatontarchae, Ligaturae, Maleficus, Mathematicus, Necromancy, Paganism, Survival, of [p. 1539], Pulltes, Phylactery, Planetarius, Pytion, Somniarius, Sortileoov, Tharestarics, may be found some further infurmation ob several practices which come under the general head of magic.

On this subject the reader may refer to Bern. Basin, de Artibus Mogicis, Par. $1 \nmid 83$, Fradcof. 1588; to Symphor. Champerius, Dial. in Mayicarum Artium Destructionem, Lugd. 1506; to Casj. Peacer, de Dicinationuin Generi'us, de Oraculis, de Theomantcia, de Majica, de Incantutionibus, de Divinationi'us Extipicum, de Auguriis et Aruspicinu, de Sortibus, de Dieinatione ex Sumniis, Franrof. 1593 ; J. J. Boissard, de Divinatione et Majicis praestigiis, Oppenh. about 1605, reprinted 1611, 1613; Martia Deltio, Disyuisitionum Ma icarum Libri Sex, Mogunt. 1617 ; J. C. Bulenger, de Tota Ratione Divinutionis ad, Genethliacos, de Oraculis el Vatibus, de Surtibus, de Aupuriis et Aruspicius, do Licita et Victita Migia, and adversus Mfugos; in Opuse, tom, i. Lugd. 1621 ; J. Wierus, de Pracstiyiis Daemonum et Incantationibus ac Venc* ficiis Libri Scx, Liber Aprlojeticus et de PsculoMınarcha Dacnonum, and de Lamiis, Amstel, 1660 ; Ant. Van Dale, de Origine ac Progrcsszs Idololatriue et S'uperstitionum (p. ii. espeeially), Amstel. 1696 ; and L. F. Altred Maury, La Magie et l'Astrologie duns l'Antipuite et au BioyenAye, Parls, 1860.
[W. E. S.]

## MAGIGNUS

MAGIGNI's, martyr, with Namen and Fans tinas, according to the Bollandists' realing uf Mie' n. Mtret., where Mighe reads Mligignus; commenmeated Sept. 96 (Boil. Atota Ss. Sept
vii. 20.3). vil. 26.3).
[C. II.] MAGINUS, called by others MAXIMUS, martyr in Tarragona mater Maximhus; commamorated Aug. 2.5 (Boll. Acta S's. Aug. v.
118 ).
[C. 11.]
MAGISTER. (1) Muyister discipliano or infiatum. A custom grew up in Spain towards the end of the fifth century, that parents should delieato their children, while yet very young, to the service of the church, and in this cave they were educated and brought up in the house of the bishop, by some "disereet and grave" presbyter, who was deputed by the bishop for that duty. He was ealled prupoositus or mayister tisciptince. The second council of toledo (A.D. bi:3), held under Amaitic, one of the Gothic kings, silys in its first cafituluan, of such young persuns, "in domo eccilesine sub episcopall praesentia a pruep $p$ sito silh debeant crudiri." Similarly, the fourth comneil in the same piace (A.D. 64:1), cap. 23 [al. 94 ] " si qui in clero puberes aut adolevechtes existunt, ommes in uno conelari atrii commorentur, ut in disciplinis ceclesiasticis agant, deputati probatissimo seniore, quem et nuyistru:" disciptinue et testem vitae habennt."
Also in momasteries, he who hald charge of the chidren who were commonly educated in them was so called; as iu Ordericus Vitalis, hi , iii. p., thi, "ad infintum magisterium promovit." [Schoots.]
(2) Muyister igfirmarius, the ehief of E.] brethren in a monastery deputed to of the attend to the sick. [INFinsamy, I. 837.] and (3) Muyistur major, a titio sometumes to the chief of the majistri infaulum. siren above.
(4) Mitister novitiorum, the officer in a monastery to whom the charge of the novices was especially committed.

Cusiun (de Instit. Coenob. iv. 7) tells us that a candidate for admission to a monastery is ant at once to be admitted into the general boily of the brethren, but given for a time ioto the charge of an elder monk, who has his station for that purpove not far from the entrance of the monastery. During this period the novice had no separate cell, and was not allowed to quit the master's cell without his permission (12. s. iv. 10). Similarty the Rule of St. Benedict (c. 58) provides that the aovice shall be taken to the cell of the novices, where he is to meditate, eat, nad sleep; an t that a senior monk shall be assigned to him, who shali give all possible pains to raise his spiritual state. It seems from this that St. Benediet designed to give a separate magister to each noviee; but the practice of later times was to have one roon and one master for all the noviees. Compare (1) above.
Cassian tells us (Collht. 20, c. 1) that he himselt acted as "magister" to Pisufius, who (though he had fled from another monastery) was treated as a noviee. Euphrosyne, in man's dress, was committed to the charge of a zenior by the abbat of a monastery to which she had fled (Life in Rosweyd's l'ithe P'utram, c. 8, p. 365); and a man like Joannes Damascenus, airandy of distinguished piety, was placed by the

## Mances

1079
hend of the moonatery of St. Sabas under the tharge of a nenior. (Lifo in Surius, c. 18, v. 1. 1i9, ed. Turin, 1876.) See Alteserrae Asecticom, lib. ii. c. 10 .

## [C.] <br> Magistraties. [Jumsdiction; Law.] <br> Magintratus. Peliiecia (i. 27, quoted

by Augnsti, Hundbuch, i. 170) states that "magistratus nomiue primo episcopus, seconio presbyter in usum venlunt;" that is, that the two higher orders. blishop and presbyter, are admitted to the title of mumistri, while the inferior orders which subserved them were ministri. [Minisren.] This distinction seems to correspond with that
 (Cave, P'rim. Christionity, pt. '. ch. 8.)
[C..]
MAGI'TA, martyr ; commemorated at Alexaudria Sept. 8 (Hieron. Mart.). [C. Il.]
[.
Maglorides [St. Maoloire], bishop of boi, circ. A.d. : 75 ; commemorated Uct. 24 (Mabili'. Acta SS. O. \&. B. saec. i. p. 209). [ن. II.]
MAGNA, martyr in Africa; commemorated Dec. 3 (Hicrou. Murt.; Bed. Llart. Auct.).
[C. II.]
MAGNERICUS, archbishop of Treves in the
6th century, coafessor ; commemorated July 25 (Boll. Acta SS. July, vi. 168). [C. H.]

## MagNiFICA't. [Canticle.]

MAGNILIS, martyr ; cemmemorated at
Capua Aquaria Sept. I (Ifieron. Start.). [C. H.] Magnilud (1) Martyf in Africa; commemorated Juiy 30 (Hieron. Mart.).
(2) Martyr; commemorated at Rome Aug. 23 (Lleron. Mart.).
(3) Martyr in Mauritania; commemorated Oct. 17 (Hieron. Murt.).
(4) Martyr in Macedonin; comanemornted Oct.

31 (Ilieron. Mart.).
[C. H ]
MAGNOBODUS, commemorated Oct. 16
(Boll. Acta SS. Oct. vii. 2, 9+0). [C. H.]
MAGNUS (1) Martyr; commemorated Jnn. (Boil. Acta SS. Jan. i. 21 ).
(2) Martyr at Rome in the Forum Sempronii ; commemorated on Feb. 4 (Usuard. Mart.; Ilieron. Jfart. ; Bed. Afart. Auct.).
(3) Martyr; conmmemorated at Rome on the

Via Flaminia Fub. I4 (Hieron. Mart.).
(4) Martyr at Interamon; commemorated

Feb. 15 (Hieron. Mart.; Bed. Mrart. Auct.).
(5) Martyr at Thessalonica; commemorated

April 2 (Hieron. Mart.).
(6) Martyr with eight others at Cyziens; commemorated April 29 (Basti. Menol.).
(7) Martyr in Africa; commemorated May 26 (Ifieron. Mart.).
(8) Martyr; commemorated at Rome on the ia Tiburtioa Jaly 18 (Hieron. Mart.).
(8) Martyr at Corinth ; commemorated July 20 (Hieron. Hart.)
(10) Martyr ; commemorated at Rome on the Via Portuensis July 29 (Ilieron. Mart.).
(1i) One of four subdeacons beheaded at Rome with Xystus; commemorated Aug. 6 (Usuard,
(12) Martyr; comowmorated at Alexadrin Aug. 1 (hurom. Alart.).
(13) Utherwise ANDIBE:AS, martyr with 2isj impanions: commemoratad Aug. 19 (Elatird. J/irt.; Bed. Mart.; Hurm. Jhwt.). A bishop and wintyr of this name in Italy, and fonkuwiom a timhop of Aviguon, coafessor, were vawoll limery I on this day (Botl. Aeta SS. Aug. ni. 701, fost
(14) Mintyr; commemorated at Capua Aug. 27 (Iferon, Mart.).
(15) Martyri commemorated at Rome "ad Snactann Fielicitatem," Sept. 4 (IVierom. Mart.; Bei. Mart. Anct.). Another of this name was commemorated on the same day, apinrentiy at Aneyra in Gilatia (Hieron. Mart.; Usuard. M.tri.).
(16) Martyr; commemorated at Capua Sejt.

5 (llieron. Afart.).
(17) Abbat of Fuessa; commemorated Sept. 6 (Boii. Actis SS. Sept. ii. 735).
(18) Martyr in Sieily; commemorated Sept. 10 (Hieron. IIart.).
(10) Martyr; commemorated at Rome Sejt. 16 (Hieron. Dtart.).
(20) Bishop of Opitergium (Olerza), afterwards of hicraclen, contesnor ; commemorated Oet. 6 (Boll. Actit SS. Oet. iii. 416).
(21) Martyr; commemornted at Cnexnrea in Cappabeia, Oct. 2s (Hieroi. Mart.).
(22) Martyr; commemerated Nov. 1 ; nal on the sime day another at Terracina (Hieron. Mart.).
(23) Martyr; commemorated Nov, 8 at Nicomedin (ILicron. Murt.).
(24) Martyr; commemorated at Bononin in Ghui (Boulugne), Nov. 27 (Hier. Mart.). [C. JI.]

MAGORIANUS, of Treat, confessor in the 5th centnry; commemorated Mareh 15 (Boil. Actis SS. March, ii. 403).
[C. H1.]
MAGRINUS, martyrat Nevedunum (Nyon); commemorated Sept. 17 (Hieron. Dfart.).
[C. H.]
MAGROBIUS, martyr: [Macrobies, July 20.]
[C. H.]
malasus or MEVENNUS, abbat in Brittany, in the 6th eentury, commemornted June 21 (Bull. Acta SS. June, iv. 101). [C. 1I.]

MAJESTAS. An ancent rubrie given by Martene (dv Rit. Ant. I. v. 2, Ordo 36) runs as frilows: "Hic libri majestatem deoscnietur." Here the mujestas which the priest is to kiss is the representation of the Holy Trinity prefixed to the altar-book or tablet.
[C.]
MAJOLLS. [Majulus.]
MAJOR (1) Joldier, martyr at Gaza under Diocietian; c aemorated Feb. 15 (Basil. Menal; Boll du. 'w Ten ii. 40t).
(2) Confesse : $: \ldots$ in inted : itome in the
 $M a \cdot t$.).
[C. 1.7
MAJORICA, nurt; - commemorated : 4 Atrotiris Ap. 30 ('fieron. i....rt.) [C. Ii.]

MAJORICUS martyr: commemorated at DLilan Maj 6 (Ilwiron. Mart.).
[C. H.]

## MALEDIC'I ION

MAFis 1, martyr; commemorated at Thessaiontea Juan 1 (Ificron. Ahitrt.).
[C. II.]
MAJULINU's (1) Martor at Tarragona, commemorated Jan. 21 (Hicron. Mart.),
(2) Martyr, at Misitana in Armenia; commesmaratel Api. 19 (llicron. Mart.).
(30) Martyr; commemorntel Nov. 16 (Ilicron. (lyurt)
[C. H.]
MAJULDUS (1) Martyr; commemorated in Africa Jan 18 ( (hieron, Mitrt.).
(2) Martyr; commemorated in Afriea Jan. 19 ( $/ 2 i$ ron, Murt.).
(3) Martyr; commemorated in Aftlca Feb. 10 (lieron. IIart.).
(4) Nartyr; commemornted at Rome in the eqmetery of Praetextatus May 10 (Ihicron.
Mart.).
(5) Martyr; commemorated in Afrion May 11 (llieron. Murt. ; thell. Acta SSS. May, ib. (i2i).
(6) Martyr ; commenorated at lome July 11 (llieron. Shitrt.).
[C. 11.$]$
Ma.lUnis, martur; commenorated at Thessmlonica Juue 1 (Hilicron. Alitrt.). [C. II.]
MALACIII the Prejhet ; commemoratel by the Greeks Jan. A (Cul. Ryzant, ; Cat, Acthiop ; Diniel, Cul. Litary. iv, 2.50; Basil. Menol.); by the Latins on Jun. 14 (Boll. A, ta Ss', Jan. i. 931).
[C. H.]
Malardeds or Maldeharious, bishop of Carnot circ. A.d. tibu; conmemorntend dan. 19 (isoil. Leta Ss. Jun. ii. 235).
[C. H.]
MALCHUS (1) Mnrtyr; commemornted at Chesaren in lalestine March 28 (let. Liom. Mart. ; Bed. Mart. Awet.).
(2) Martyr; cominemornted nt Rome in the cemetery of l'riutextntus May 10 (Hieron. Mart.).
(3) Comnemornted at Thessalonica June 1 (llicron. Mart.).
(4) Commemornted at Ephesus with Maximianus and Martianus und tour others July 27 (Usuard. Start.).
(5) Monk nad confessor at Maronia, near Antioch, 4th century; commemorated Ocr. 21 (Boll. Acta Ss. Oct. ix. 59).
[C. 11.]
MALEDICTION (Mitedictio). Milledietions [comphre Anathema] were usel nil ririchs oceasions, as (tur instance) in Excommutica $1 \mathrm{~L} . \mathrm{x}$ [1. 641], and in the Deglladatora or
[1. 542]. An early eximple of the latte is the curse of Silverius on his rival Vigihus (hinius, Concilia, iv. 1+3): "Habeta ergo cum his qui tibi consentiunt paenae dammationis sententiam, sublatumque tibi nomen et munus ministerif sneerdotalis agnosce, S. Spiritus pudicin et aposteiica a nobis nuctoritate damuatus." Another is that mentioned by Gregory of Tours (Ifist. Franc, Y. 19), where, in the ease of Practextatus, bishop of Rouen, king Chipierie demanded that either his tunic [ALBI] shoult he rent, or the 108th [169th A.V.] psalm, whici contains the curses on Iseariot (quii madedictiones Starioticas continet), should be snil over his head, or at any rate judgonent of perpetuai excommunication recorded aguinst him [Maranstua]. 'on, shist.).
Armesia ; commet.).
al Nov. 16 (Hieron.
[C. H.]
commemorated in ).
ed in Africa Jan.
d In Africa Feb, 10
I at Rome in the
May 10 (Hieron.
od in Africa May SS. May, il, i2:i). ed at flome July
[C. II.]
onimemorated at 1f(ut.). [C', Ji.]
commemorated liy at. ; Cill. Aethiog: ; Basil. Alenel.) ; by - Ata S.s. Jua. i.
[C. II.]
IARIUES, bishop temorated Jan. 19 [C. II.]
commemorated at h 28 (let. Nom. nt Rome in the 0 (Hieros. Mhirt.). xsalonica Juee 1 esus with Maxiir othere July 27

Maronia, near Annornted Oct, 21
[C. II.]
io). Muledictions used oll viriuns scommuxicaiton ATros
the !utte: is we Vigilumo (binlus, go cum his qui ionis senteutiam, aunas mininterii itus pudicius et ato dumuntus." iregory of lours in the case of kiag Chilperic [Alis] should the -] psalm, which fui maledictiones e snid over his of perpetuill ex. bim [Maban-

## Maleficus

MAMMITA
1081
 thure who tork puasesadion of the lawla of a
 III. lii. thda is): "May thelr pretion mal their lanaritase be the tormentr of everfanting tive. with Kurah, Ihathan. unl Abirum, whon weat lown guick lato liell, with dadias mut libate, wieh Annas and Calipthan, with Simun Magns and Sero; with whom may they toe tomented in everlanting torment whithut emi, so an to have no fellanshij, with Chrint or dils saints la the rest of heasen, hat have tellowshije with tho devif and his conymions, belug nyminted to the turments of hill, will perisla everlaxtingly. So be it ! so he it 1"
[c.]
MA1,EFICUS, the name popularly given to one silpmicil able to ferwitch a person or his pro.
 Rnyy Lactantion (Ilir. Instid. II. 14), and similarly Cumstantius (bages, 4,6 de Mitef. in Coder Throuds, ix, bib), nad st. Auguatine (ife Civ, Dei, x. 9). The crime was itsplft called Malefisium, ax if preemiaently a deed of wickedness. A law of Constantius, i.t. 3:37, after reference to aruspices and otherv, proceeds to condemn "the Chaldeans and Magi, nall the rest whom the onmaen people call Maictici, from dhe greatness of their mumblus " (1. + , u. s.). They were believed to oltain their power to Injure others from evil spipits, either demons properly so culled, ne the mond of the dead. Thus Lactanthus (14, s.), sjicaking of the demens, says that the Maletici, "whon they exercise their execrable arts, call them up, by thelr true names" (not by thone of the anciunt heroes, etc., which they assumed to deceive). These spirits were invokeid with bloody nacritices nod other pagna ritey. St. Jernme, distinguinhing betweea Maletiel and other professors of occult arts, snys that the former "uxe blood nad victims, and often touch the bodies of the dead "(Comm. in Dnn. ii.). They corresponded to the $\gamma$ dそrat of the Cirreks, who were so called from the pecudiar howl is which they intoned their incuntatioos: "llijicitis artibus deditos. . . quos et Maleficos vulgus af pellat ... ad goetiam pertlacre dicunt" (August. u. s.). 「ontcia, as \%naras exjl) fios, "is the doing aught to the injury of others by means of incuntations and Invocative of demons" (Comm. in St. Bns, Chist. whl Amphil. ad cana. 6is: sim. Butsumon, ibid.). See Magic. [W. E. S.]
MALINCS, martyr; commemornted at Alexnudrin with 170 uthers. Ap. 28 (Hieron. Alart.; Bed. Mart. Aket.).
[C. H.]
MALLUSTUS, martyr; commemorated at Colngue with $3: 10$ others, Oct, 10 (Hieron. Mart.). Calied also Dalusies (Bed. Mart. Auct.).
[C. H.]
MAMA, virgin; commemorated Jube 2 (Cal. Arm.).
[C. H.]
MAMAS (1) Martyr; commemorated is the Greek church, July 12 (Boll. Aeto SS. July, iii. 303).
(2) Martyr ; commemorated with Basilisens to the Greet church, July 30 (bull. Acta SJ. July, vii. 149).
(3) MAMES, or MAMMES, martyr at Caesurea in Cappalocia under Aurelinn; com-
memnrated Als. 17 (ffirron, Mart.: Uathard.

 dug. 7 to his. The (sreek church (...ll tumpe rated him on saple " (linsil, Momel; cidl. Ryzant.). Aunther a anmes is ment linionf umber Aug. 17, commemarated at Alexandria, by Ifir ron. Mart.) (jeorge Codinus states thint theie was at Conatantinople a temple of ist. Maman, binilt hy the wister of empress Mauriclue, where she interreid the beties of Mauricius und his chiliden (di. Anti, (onst, Hi), Which St. Matmes (if there were two) he dives not nuy.
(4) Commemornted in Greek chureh Niejt. 23 (Cul, Armen.).
MAMELCITTA or MAMELTA, martyr in Persin, probabiy in the 5th century; colimue morated bet. 17 (byll, Aete SS, bet, viii, bit) assigned to Oct. 5 la Baxil. Menol. [C. Ii.]
MAMERTINUS, martyr with Narians, monks it Auxerre, in the sith century ; cummemoroted April 20 (Bull. Acta SS. Ap. il 7i.9).
[C. II.]
MAMERTUS, bishop of Vhenne nal cinfessirr after A.D. 475 ; commemorated May 11 (llicron. Murt.; Uswatit. Mart.; Fiurus cip. Bed, Mart. ; Buil. Acta S'S. May, li, (e2y).
[C. II.]
MAMERUS, marty: ; commemorated $\lambda_{i}$ ril 12 (Hieron. Murt.).
[C. ili.]

MAMERUS, martyr ; commemornted in Aiflaa March It (llierun. Start.). [C. IL.]
Mamblanus (1) or maximilianus, martyr ut Rume; commemorated March 12 (Boll. Acta SS. ii. 104).
(2) Bishop of Panormus, probuily in sth century; commemorated Sept. 15 (lioll. Actu Sis. Sejt. v. 45).
[C. H.]
MAMMARIA, martyr ; commemorated in Mnuritania Dec. 2 (Hieron. Sfirt.). [C, H.]
MAMMARIUS, preshyter, martyr, A.D. 254 ; commemorated June 10 (Boll. Actio Sis. June, ii. 268).
[C. H.]
MAMMARUS (1) Mnrtyr in Plirygia; commemorated Nos. 6 (llicron. Mirt.).
(2) Martyr in Aften; commemorated Dee. 1 (Hicron. Bürt.).
[C. H.]
MamMas (1) Martyr; commemorated at Tarragona Jan. 21 (licrun. Afart.).
(2) Fennle martyr; commemorated July 17 (Hieron. Murt.; Bnll. Acta SS. July, iv. 2:20).
[C. Hi.]
MAMMERUS (1) Martyr; commemorated in Istria Juae 3 (Hieron. Mart.).
(2) Martyr; commemorated io Africa Nov. 24
(Hieron. Mart.).
[C. H.]
MAMMES (1), Martyr at Caesarea ; commemornted July 16 (Hicron. Nurt.; Bed. Surt.
Auct.).
(2) Dartyr; commemorated Aug. 17. [MAmas.]
C. H.]

MAMMITA and her compaaions, nartyrs at Alexatuiria; commemorated Aug. 17 (Ilieron.
Murt.).
[C. H.]

MAMON, martyr; commemorated at Alexandria Aug, 9 (Ifieron, Jfart.).
[C. H.]
MANAEN, or MANAHEN, Herod's fosterbrother; commemorated at Antioch May 24 (Usuarl. Mart.; Bed. Mart. Auct.; Boll. Act. SS. May, v. 273).
[C. H.]
MANASCIIIERT, COUNCIL OF (Manaschiertens: Conelium), held at Manaschert in Armeaia A.D. 687, aceording to Mansi, by command of Omar the siracen lender, under the Armenian patriarch Joha. Its decrees on ductrine seem tramed in opposition to the sixth council, where Monothelisin was condemned; while several of its decrees on discipline seem condemned professedly by the 32nd and 56th of the Trullan canoas (Mansi, xi. 1099. Comp. Constantinople, Councils or (34), p. 444).
[E. S. Ff.]
MANDRA. A favourite appellation for monastic cstablishments in the East was mandra, $\mu$ áv $\delta \rho \alpha$, a jold, used both alone, év $\mu$ avaotnpious únd $\rho \chi$ outes eitouv $\mu d \boldsymbol{\nu} \delta \rho a$ is (Epiphan. Huterc's. 80 ), or with distinetive epithets ajla, $\theta \in\{a, i \in \rho \alpha$, $\pi \nu \epsilon \nu \mu a \tau i \kappa \grave{\eta} \mu \alpha^{\prime} \nu \delta \rho a$. The sacred precinct, or cloistered atrium in front of the chureh of St. Simeon Stylites, surrounding the pillar on which he stool, was popularly known as Mfandra, taking the name of the enclosed plot in the midst of which the column was erected (Evagr. II. E. i. 13,14 ). [AlCHMANDRITE.]
[E. V.]
MANDUTIUS; commemorated Aug. is (Cal. Byzant.).
[C. H.]
MANDYAS ( $\mu \alpha \nu \delta v i a s, ~ \mu a \nu \delta v i n, ~ \mu a \nu \delta i o \nu) . ~$ This name is now given in the Greek church to the outer garment wora by moaks, which is also used on some occasions by bishops, who are, as a rule, drawn from the monastic orders. In shape it is, on the whole, similar to a cope, being a long cloak, reaching almost to the feet, and fasteaed at the throat.

It seems originally to have been borrowed from the Hersians, and is defined by Hesychius as єiठ the West we fiad it frequently spoken of as a dress worlo by emperors and kings. The earliest instance of the $u$ ie of the word in its ecelesiastical seuse is appurently in Germanus, patriareh of Constantinople (IIst. Eccies. et Mystica Theoris; Jutiol. Gri, xeviil. 396). For later instances reference may be made to Ducange, Gossurium Gruccum, s.v., and Goar's Euchologion, pl). 113, 495.
[R. S.]
MANECHILDIS, or MENEHOUD, virgin in Gaul; commemorated Oct. 14 (Boll. Acta SS. Oct. vi, 526).
[C. H.]
MANETHO, virgin at Scythopolis, martyr; commemorated Nov. 13 (Basil. Menol.).
[C. H.]
MANCER (Pracsepe). In the crypt beneath the altar of the Sixtine chapel which torms part of the Liberian basilica (S. Maria Maggiore) at Rome is preserved the sacred culhe, which forms the object of a solemn ceremony and procession on Christmas Eve. The culla is supposel to consist of five boards of the maner tu which the infant Saviour was lad at the Nitivity [Magt; Nitivity]. This manger was visited by Jerome and his disciple Paula
(Hier.n. Epist. 108, ad Eustuchium, § I0). The boarls were brought to Kome trom Bethletiem, together with some fragments of rock from the cave which is the tralitional sceae of the Nativity, when the remaias of St. Jerome were tramslated th the middle of the seventh century by pope Theodore I. ENot A.D. 352, ás is maintained by Benedict XIV., de Canoni?. Smet. I. iv. pt. 2.] They are now enclosed in an wn of silver and exystal, with a gilt figure of the Holy Child on the top. (Wetzer and Welte, Kirchenlexicon, xii. 698, s. r. Krinpe; Murray, Handbook of Rome, p. 128, 9th ell.) The moteru practice of setting up in ehurehes represeutations of the mauger or cralle is said to have originated with St. Franeis of Assisi.
[C.]
MANIIIS, martyr; commemorated May 11 (Hieron. Mart.).
[C. H.]
MANILIUS, martyr ; commemorated in Atrica April 28 (Hieron. Sart.; Boll. Acta SS'. April, iii. 571 ).
[C. H.]
MANILUS (1) Martyr; commemorated in Africa March 7 (IIicron. Mert.).
(2) Martyr; commemorated in Africa Murch 8 (Hieron. Mart.).
(3) Martyr; commemorated in Cappadocia March 15 (Ifieron. Mart.).
(4) Martyr; commemorated April 12 (Hieron. Mart.).
(5) Martyr; commomorated at Perusia April 29 (Hieron. Mart.).
(6) Martyr; commemorated in Africa Mily 11 (Ifieron. Mfart.).
[C. H.]
MANIPLE (Pallium Einostimum [?], Mappula, Manipulus [to be reterred, like the other uses of the word, to the primary notion of hame ful; sec Ducange, s.v.], Munipula, Sularium, Phanon, Fanon [ef. German Fuhne antl Latin pannus, which are doubtlessly altied : see Grimm, Deutsches W'orterbuch, s. v.; the kinglish pennon also is apparently derived from pomnus], Muntile, Mınuteryium: є́ $\gamma \chi \in i \rho \iota o \nu)$.

This vestment in its primary form appears to have been merely a haudkerchiet or najpin held in the hand, but in later times it beame an ormamental restment pendent trom the left wrist. lt perhaps furnishes us with another illustration of what we have already spoken of in the case of the dalmatic (see the article), of the gralual exteasion of what was in its origin a jeculiar use of the locel Roman church throughout the whole of the West ; an extelusinin at tirst jealously resisted by the Loman elergy. The Eastern chureh has nothing answering to the maniple, but npparently the $\begin{aligned} & \\ & \gamma \chi \in i p i o n ~ s p o k e a ~ o f ~ b y ~ G e r-~\end{aligned}$ manus, to which we shall reter below, was in its time a real, though accidental, pamallel.
lossibly the earliest trace of the original use of the maniple is to be tound in the order of Silvester l. (ob. A.D. 335) that deacons should wear dalmatics in church, and that their lett hand should be covered witis a eloth of linen warp ( pallium linostimum: see Wialafrid Strabo, dc hebus Eceles. c. 24 ; P'utivi, caiv. 9.52 ; Anastasius Bibliothecarius, de fitis hom. /ont., Patrol. exxvil. $\mathbf{1 5 1 3}$ ). Marmott, who is disposed to connect this with the later maniple, suggests (Vestiarium Christianum, p. $1 \cup 8$ n.) that the
chivm, § 10). The from Bethlehem, $s$ of roek from the tall sceac of the i' St. Jerome were in seventh century D. 352, as is mainCauoni?. Sanct. I. losed in an urn of gilt figure of the Vetzer and Welte, Frippe; Murray, el.) The molern wrches represeata$e$ is suid to have Assisi.
[C.]
remorated May 11 [C. H.]
ommemorated in t. ; Boll. Acta SS.
[C. H.]
commemorated in ). in Africa Mareh 8

## d in Cappadocia

1 April 12 (Hic-
at Perusia April
in Afriea May 11
[C. H.]
itimum [?], Mupd. like the other $y$ notion of handiipula, Sularium, Futhe and L.atin llied : see Grimm, e English pennon pannus], Muntile,
form appears to fi or najkin helit es it becmune an on the lett wrist. other illustration 1 of in the case , of the graclual origin a peculiar throughout the at tirst jealously

The Enstern to the maniple, oken of by Gerbelow, was in its arallel.
the original use in the order of deacons should that their left teloth of linen Walatrid Strabo, xiv. 9.32 ; Anais hom. tont., who is disposed aiple, suggests 8 n.) that the

MANIPLE

## MANIPLE

1083
order may have had reference primarily to the handliag of the eacharistic ressels. The same Zosimus (oll. A, use of this eloth was made by Zosimus (oh. A.D. 418) (Anastaslus, op. cit. 39 ; Putrol. cxxviii, 174).
Others have argued that this pallium linostimum is rather to be associated with the stole (see esp. Mater, Hierole cicon, s. v. Linostimu).
In the time of Gregory the Great, we meet with the mappula as a jealously guarded vestment or ormment of the Roman clergy, which had been in use among them for some time. The clergy of the church ot Ravenua having ventured to make use of this vestiment, the Roman clergy loudly maintained that it was a peculiar right of their own. and protested against the clergy of Ravenal wearing the mop,uas either there or at Fome. Gregory, writing to Joha, bishop of Raremna, settled the matter by giving permission to the chief deacons of Ravenua (primis diacenibus vestris) to wear the muppul, when in nttendiane on the bishop; permission, however, being abselutely retused (vehementissime prehibemus) for 56 ; vol times and to other persons ( Epist. lib. iii. 56 ; vol. iii. 668). Bishop Joha, in his answer;, remarks that in the time of Gregory's prede-
cessers, whenever a bishop of Ravenna had been cessors, whenever a bishop of Ravenna had been consecrated at Rome, the ottenilant priests and deacons hal openly used mappulic without any
fialt being tomad, and that this had been the fanlt being tound, and that this had been the case when he was hiaself consecrated bishop.
The above instance has generally been supposed to pelong to the early history of the maniple, as by Bona (le Rebus Liturgici, i. 24. 5), Biaterim (Denkrürdigkeiten, vol. iv. part 1, pp, $20: 3 \mathrm{sq}(1$.$) .$ At a later period, however, the latter writer (op. cit. vel. vii. part 3, pp. 359 siq.), tollowed by Hefele (Beitrïje zu Kirchon, eschichte, Archäuloyic, und Liturgik, ii. 180), argued that it is here rather to be understood of a kind of moveable canopy (see Durandus, Rat. Div. Off. iv. 6. 11, and Buange, $s . v$.) ; and it may tairly be admitted that the terms io which both the eoutest and the concession are described are on the whole more applicable to this latter view. It is interesting to add here, in litee of this cooffict of theories,
that, so tiar as appears, there is no maneple in the fimpuas mosaic in the charech of St. 'italis at Ravenna, which is assigued to the end of the 6th century. (Figured nbove, s. $v$. Dalmatic, from Gially Kuight's Ecclestiastical Architecture of Italy, plate x.)
It is nut till the 8th or 9th century that we meet with distinct allusions to the maniple as n $n$ sacred restment. Mabillon notices a donation bequeathed to a monastery in the year A.D. 781 ,
in in which, with numerons other charth ormawe have "quanque manipuli" (the earliest instance we have been able to find of the mome maniple) are mentioned (Anmales Urdinis S. Benedicti, lib), ${ }^{25}$, e. 5is), Martene again reters (de Antipuis Eccleviae Ritibus, iii. 187; ed. Venice, 1783) to an antient missal in the monastery of St. Denis and assigned by him to abont the time of Charlemagne, in which was given a prayer at the putting on of the maniple: "praecinge me, meam."'s irtute, et foue immaculation vitam

[^3]We may next cite R:banas Maras (de Cter. Inst. i. 18; Patrol. cvii. 18), who, writing early in the 9 th century, speaks of the maniple as the " mappula sive mantile ... quod vulgo phamonem vocant," which is held in the hathd at the celebration of mass by the "sacerdutes et ministri altaris." About the sime time we find Ama-
larins (de latins (de Eecl. Off. ii. 24; P'atrol. ev. 1099) commenting on the maniple under the name sutturiun, and entering at length into the symbohism ot' it. We also find a reference to it in the treatise de Divinis Officiis, ence reterred to Aleuin (c. 39 ; Patrol. ci. 124,3). This work is now, however, assigned to the 10th or 11th century. In the homily de Cura Prastorali, ascrivel to Lee IV. (ob. A.D. 8.55), the injuaction in given that the maniple (faron) is to be among the vestments invariably to be made use of when mass is sung (latrol. cxv. 675), the others spewe beding amice, alb, stole, and planeta; and we find the same command repeated in the (Patrol exxxvi century Ratherius, bishop of Vereaa (Patrol. cxaxvi. 5j9).
To ald oue mere illustration, the order is makle in the year A.d. 889 by bisho, Rieultus of Sois"duo that each chareh should pussess at least (Statuta, e. 7; Pat totidem mappulas mitilas" (Statuta, e. 7; Pat ovl. exxxi. 17).
In Rabnnus Maurus and the other liturgiologists cited above, the maniple is spoken of as carried in the hand, the left being sometimes specially mentioned; but, in course of time, it wals worn pendent from the wrist (see e.y. Hugo de St. Victore, Serm. 14; I'atrol. clxxrii. 92̌ Honorius Augustorlnnensis, Gemmat Animac, i. 208 ; Patrol. clxxii. 606).
It eught to be added here that the maniple loes not appear to have been unirersally employed as a sacred vestmeot in the 9 th century, for e.g. in the illustrations in the Pontitieal ? Landulfus, which is assigned to that period, none of the priests wear maniples (see Marriott, plates 3+-36). Conversely also, it may be remarked, we find, and that at quite a later perioi, traces of the maniple being worn by lay minks. Thus c. g. Lantranc of Canterbury, speaking with " r in erence to the orderiag of subleacuns, says, "in coenobiis monachorum etiam laici allis induantur et antiqua patrum institutione solent ferre inanipulum" (Epist. 13; Patrol. el. 520). A council of loitiers (A.D. 1100) torbids moaks, unless they are subdeacons, to assume the maniple (Concil. Pietuv. can. 5; Labbe, vii. 72.).
With the growth of the chureh's wealth and power in the 9th century, the general character of vestments was conshlerably molitied into a more costly and elabosate form. As a curious example of this in the case of the maniple, we may cite the will of Ricnlfus, bishop of Helena, (ob. A.D. 915), whe in a long list of valuable articles mentions " manipulos sex cum auro, unum sex (leg. ex) iis cum tintinuabulis" " ( $P^{\prime}$ atrot. exxxil. 468). lato the later notices, bowever, of the naaiple it is not our province to enter.
The Bastera church, as we have said, does ant
command of Charlpmaghe," a form which is realty from a copy of that liturgy printex to 1560 ly the commund of St. Charles [Borromeo], archbishop of Milao. (Martene, , th. p.
the robe of the Jewish hish prtest of the Iittle bells on
use the manijle, hut probably the erxelpar, mouthond hy fermanns, is practically a purallel. It is apoken of by him as worn by deacons attached to the girdle, and as symbolising the towel wh which our lord dried lis hamls nfter Washing His disejjus' fret (IIi,t. Bocles. et Mystiat Theorit: I'utrol. (ir. xevii. 39+4). The
 inoцav(к(w), while presenting an apparent simblarity to the maniple, is utterly different from it in tiact. The worl (a barbarons compound of Latin and (rreck) denotes a cuti, as being worn upmon the sleces of both arms, and is now one of the actnal moments of bishops (to whom it was long restricted) and priests (and latterly also of deacuns, Neale, l.e.) in the Greek ehurch (finm, Ju Hologion, jr. 111; Neale, Eastern Church, Introd. p. 307).

Finally, we may give a passing remark as to one or two other ecelesiastican uses of some of the Latin uames of the maniple. Thus fanon is also used for the mame ol the cloth in which is wraphed up the breal for use in the Eucharist:so in au cirde homantas "fanonibus puris oblationes tenent" (Amalarius, Ecloga de Officio Jfissite, c. 19 ; in Menard's Greg. Sacr. 55t)and alse tor the cloth which enwraps the chalice (ibisl. c. 20). It is used again firr a kind of reil worn on the heal of the popee bencath the mitre (Orclo Komemus, xiv. 43; op. cit. 270; cf. nlso $281,357,537$ [even in death, ib. 527] ; it is also sigled simply matiga). The worl mutppula is used in the liequia Jonde horum of lidore (c. 12, I'atrol. Ixaxiii. 88: ) for a garment worn over the shoudders by a monk who has not a pallium. In the liegrila Fructuosi (c. 4; Patrol. Ixxxvii. 1101), mapphla is used apparently in the sense of a towel or napkin, as n part of the equipment of a monk's cell. Sce also Reg. S. benedicti, c. 5.5 .
[R. S.]
MANIRRA, martyr ; cemmemorated Feh. 28 (Hieron. Mhart.).
[C. H.]
MANIUS, hishop of Veronn, perhaps in 5th contury; commemorated Sept. 3 (Bull. Acta SS. Sepit. i. 661 ),
[C. H.]
MANNA (in Aut). Two examples from Bosin's plates (sce Bottarl, tav. clxiv. nad tab. lwii.) are supposed by Aringhi to represent Moses pointing to four or seven buskets of the manna of the wilderness. Bottari expresses some duubt in both cases, thinking that, nt all events in the eximple which contains seren la-kets, the figure must be intended for Our Lord. This maly be the case, but the contents of the baskets may still be intendell for manna, in reference to St. Juhn vi. 41. Millin (loyages dons le Slidi dc France, etc. xxxviii. 8, lix. 3), gives t wo sarcophagi, in which a personage who may pass for Moses stands pointing to three jars or "omers," probably meant for manna, the mure so as two figures bearing $n$ bunch of grapes are near them (Num. xiii، 24). Compare Loaves, 11. 10:38.
There is besides a newly discovered fresen, of which Mirtigny gives a woolent, which elearly represents the gathering of the manna; but, if it be correctly copied, the drnpery of the figures has a somewhat meliaeval-I lakian appearance. It represents the falling mana, with four figures sprealing their garments to catch it.
(Sce woodeut.) It was diveovered in 1863 in the eatacomb of St. Cyriaca. It oceupios the whole side of a crypt, aud the manna is represurted like snow or hail. Our Lorl's mention of the manna, and open appeal to it ns the symbol of Ilis boly best suited, hefore llis death, to the understnnding if His Jewish hearers, may very probably invest these pictures of the bread of the wiliderasss with encharlstic meaning. They may be sujposed to be

picterint repetitions of the text "I nm that Bread of Lite." And this is yet more probable, where, as in Bottaril lvii., Moses is rejrenented in the act of striking the rock, hs an necompnnying sculpture.

As was observed before, it may be our Lord rather than Moses, who is represeutel with the seven baskets, though it was the miracle of the Five Loaves which preceded His discourse at Capernaum, and twelve baskets would therefore be more correct. Nevertheless, His words connect the manua of the Mosaic dispensation hoth with His mirncle, nad with the institution of the Holy Communion, and the pictures seem elearly meant for the sume purpose.
[R. St. J. T.]
MANNEA, wife of the tribune Marcellinns, and martyred with him ; commemorated Aug. 27 (Usuard. Mart.).
[C. II.]
MANNICA, martyr; commemornted at Casnrea, in Cnppndocia, Nov. 13 (Hieron. Mart.).
[C. H.]
MANSE. (Minsis, mansa, mansum, mensus ; also, especially in Italy, masa, masayitum (whence messulyc), masata, massa, mavsus, \&e. Fr. mets, Norm, mois. Burgund. meix. The most emmon form is mansus.) Strictly, the mansins seems to have been a piece of arable laul of twelve actes (ju Lera, bunnaria), which suggests mansus as the original form; but it was not restricted to pirces of that precise extent. When it is not so used, the quantity is mentioned (see Ducange in v.). Mansus dominicatus or indominicatus was the homestead at tached to the residence of the lord and oceupied by him (Kar. Calv. Exact. Nornumnis Constit. A.D. 877, Ctpit. Riel. Fr, il. 257, 258. Sim. Formuhe Marculti (lindenlor), c. 79, itail. 534, etc.). Charlemagne, 813 (Capit. ii.), spreaks of the " mansum regale" in his forests, i.e. the clearing, or field, on which the coloni

## MANSiONAKIt

dwolt (cap. 19). By a like usage, n jiece of hand by which a church was wholly or partially endine ( $=$ the "glebe") was called the "mansus exclesiae." A haw of Lomis the Godly, 8It ("De Masis minneujnspue Eeclesiae '), 'decrees that to every churea be allutted one whole mamsins free of rorrice, and that the priests settled in them shmal " ${ }^{\text {do }}$ no service on aceonut of the afirewritten masus, except that due to the chureh" (Cipit. Aquisyr. 19: also in Capit. Rey. Franc. i. X5, $\because .214$ ). Charlemagne scems to have desired a larger provision, for in legishating for the saxons, he says, "All of the lesser chap,ters have agreed that the country people who go to $n$ church give to every church a court (eurtem) nud two mansi of hand" (eap, 15). The lombardic liws (iii. i. 46), 824 (ludov. P.), provide that "if" a chureh happen to be built in any phee which was whutel, nud yet had no endowmont," "one mansus consisting of twelve bunnaria of arable hand be giren there, nad two serts by the freemen who are to hear otice in the said church, that there may be priests there, and that divine worship may be held ; but that if the people will mot do this it be puiled down" (v. Eyjen, ii. iv. iv. 23). Hinchar of Rheims in 8.52 asked of each parish priest in his iivecse "whether he had a mansus of twelve bunamia, beside a cemetery und a court (corten) in which the ehurch and his house stoonl, or if be had four serts" (Labbe, Cone, viii. 573).
Mausi were given to churches to provide them with lights (Cajit. Ricy. Fr. ii. 5), nad an ancient gloss on the canon law siys, "Mhasus appellatur unde percipitur frumentum et vinum ad Eucharistian consecrandam" (From Chron. Wormat. ajud Ludewig. ii. Lecliq. MSS.-Ducange).
By a law in the Fourth Book of the C'apitularies of the French Kinys (iv. 28), compiled in 827, courts of justice are to be held "neque in ecelesia neque in atrio ejus." When this was republished by Charles the bald in 853 (tit. x. e. 7), nad again in 868 (tit. xxxviii. c. 7), he altered it thus, "Ne malla vel placitn in exitibuset atriis ecclesi-
nrum et prestyterorum mansionibus nrum et presbyterorum mansionibus . . tenere
presumant." presumant." In 870 (tit. xlv. 12) he worded the
prohibition thus, "Mallus neque in ee:le ja neque prohibition thus, "Mallus neque in ectle-ja neque in perticibus aut atrio ecelesine oeque in man-
sione presbyteri juxta eeclesinm habeatur." We infer progress in the settlement of the clergy, nod that near their churches, through the proMsion of a curtis [see Alassa, ] on which a house might be built; but it does not appear that "mansio" was used in a conventional nad special sense to denote the residenee (in' "manse") of the priest. It meant a dwelligg-house of any kiad, nud is the origionl form of the common
word maison. word maison. [W. E. S.]
MANSIONARII. [Compare ProsmanaRuss.] Officers discharging certain duties in connexion with the fabric and services of the church. Ducange (Gloss.) makes the word syaonymous with "aedituus" and " matriculnrius," nod explains it as deriring its meaniug from the fact that in revidence ("mansio") near the church was nttnched to the office. Jionysins Exiguus, in his Cotex Comonum, gives "Mansinnarius" as a rendering of the word rpaguavdioi, who are reckoned by the Conncil of Chalcedon (c. 2) among the clerical otheers who are strictly forbidden to obtain their situ-
ation, ly bribery. (Sre Bruns, Comenes, i. 2fi.)
Binghum, Bingham, huwever (Eecl. Ant. iii. 1:3, § i), quates. Inst illus, Beveridge, and other aum hurities to prove that the mperpardoto were in reality the stewards or andmioistrators of the propwrty of the chureh. That the " mansionarii" wre clergy is evident from the words of Anantasius the librarinn, who in his lives of , luhn th and Benedict 2nd expressly reck ons them nmong the elergy to whom legacies were left: "Hic dimisit onai elnro ;. . diaconilus et mansionariis solidos mille." firegury the Cireat (l/itlog. III. 25.5) applies the title "custos "alesiae" nod " mansionarius" iodiseriminatrly to one Abundius. Their specinl functiens appear to have been connected with the lighting nand general care of the lamps of the church to which they belunged. Gregary the Great (limleys. i. i) speaks of ", certain Constantius who wats " mansionarius," and had chnige of the lamps, and in (Dialog. iii. 24) the same duties are allofted to one Theodesius, who is called "custes" in the text and "innasionarius" in the heading. See niso John the Deacon ( Iita (irey. 111. 58). In the Ordo Lomanus, i. \& 4) the mansionarins of a titular church in Rome is to go forth, with a whestyter, bearing a thurible to theet the pope when he came to celebrate a pontifical minss. Agnin (§ 32) he carries the taper sulpualy kindled on Mhundy Thursday. Nabillan (Comun. Praevius, I. xxyii) ootes that during the first nine centuries in the "patriarchal" churehes there were employed "mansiunarii seu custedes ecelesiarum ad eas ornandas emundandas ahaique praestanda quae necessarin erant." Except the above-mentioned passage in the Council if Chatcedon, there is ao trace of the existence of the oflice in the Eastern church.
2. llinemnr, of Rheims (Epist. ad /roceres Regni, c. 21, opp. ed. Paris. II. p. 209) numbers "mong the officials of the roynl honsehuld a "mansionarius," whose duty it was to take cure that those who were obliged to provide loolgings for the king when on a journcy should lee jroperly waroed of his nppronch. [1, O.] Inscairmons. - An inseription girea by Marini (Papiri Diplom. 301) is as tollows: locus faubtini quem compalavit a himo manwhomrio. In this case the manionarius from must Faustinus aequired his place of sepulture which have had the same control over the spot which the fosson commonly hal. The mansio was, in fnet, the cemetery, though it dues not appear iodependently that manio is used in the

 | tigoy, Dict. des Antig. Chret. s. r.). [C.] |
| :--- | :--- |

## MANSLAUGHTER. [Homicide.]

## MANSOLACUM, COUNCIL, OF ( 3 fimsola

 cense Concilium), said to have beell held at Malay-le-roi, near Sens, A.d. 659. "On y fit quelques règlemens sur la discipline," say the authors of L'Art de rérifier les Intes (i. 1.jt). in deseribing it, and refer to Mabillon, Act. Simet. Urd. Ben. satec, iii. pt. ii. 614; in other words, to n charter of privilege graoted by the then archbishop of Sens and his suffimgans to the monastery of St. Peter at Sens, and intended fire the benefit of that convent alune. It is also dited by Mabillon two years carlier. (Manoal. 121.)
[E. S. Ff.]

MANSUETUS (1) Bishop of Milan ; enmmemorated lieb. 19 (Boll. Acta SS. Feb. iii. 135).
(2) Martyr; commenorated Feb. 28 (Hieron. M.art.).
(3) Bishop add confessor at Toul; commemorated Sept. 3 (Boll. Ateta SS. Sept. i. 615).
(4) Bishop; commemorated in Atrica Nov. 28 (Vet. Rom. Murt.).
(5) Martyr with ten others; commemorated at Alexaadria Dee. 30 (Usuard. Murt.; Bed. Jurt. Auct.).
[C. H.]
MANTIUS, martyrin Lusitania 5th century ; commenorated May 21 (Boll. Acta Ss', May, v. 31).
[C. H.]
MANUAEUS, bishop of Bayeux, eirc. A.d. 480 ; commemorated May 28 (Florus, ap. Bed. Mort.; Boll. Acta (SS. Nay, vi. 767). [C. H.]

MANUAL LABOUR. It appears to have been contemplated by the earlier councils that the elergy shoold, in part at least, maintain themselves by the work of their hands. The $A p y=$ stolical Constitutions (II. 63) exhort the younger elergy to provile for their own neeessities by the work of their own haods, while not neglecting the work of the ministry. Some of us, it is alded, are fishermen, some tentmakers, some husbadmea, for no worshipper of God should be itlle. The fourth council of Carthage (Statut. Eccles, Anti, u, ce. 51. 52) enjoins that all elergy, however learned, should provide themselves with food aad clothing by some handieraft (artificiolo) or agricultural labour, yet so as not to neglect their proper duties; aod (c. 53) that all clergy who were suthiciently strong in body should be instructed buth in some handieraft and in letters. These canoas are evidently referred to by the second Couacil of Tours, A.D. 567 (c. 10), where it is lail down, with somewhat curious reasoning, that there could be no justification tor any of the clergy who employed a woman not belonging to the house (extraneam mulierem) for the alleged purpose of making his elothes, since there was a general order that they should procure both fool and clothing by their own industry, and as the work of their own hands. Thomassin (Vet. et Nov. Eecl. Discip. iii. 8 ; e. 8, $\$ \S(-5)$ thinks that these canons were permissive rathes than obligatory, and only Applied to the iaferior elergy, ootiag the faet that St. Paul is the only one of the apostles who is saill to have worked with his own hands. Thus the first council of Orteans, A.D. 511 (e. 5), provides that certain lands and revenues which Clovis had givea to the church should be employed in reparing churches in the redemption of captives, and ia paying the stipends (alimoniis) of the priests ani poor, while the elergy (elerici) or, as another realing is, the clergy of lower degree (junioris othicii) (see Bruns, Canoncs, ii. 162) should be compelled to help in the lahour of the church (ad adjutorium eecleniastici operis constringantu:), probably on the lands so given.

Amoag ecclesiastical writers manual labour is evidently cuasidered honourable and meritorious for the clergy, and in some cases habitually resorted to, but aever enjoined as a positive obligation. Epiphanius (Hiers. 80 ; nn. 5, 6) says that many elergy, while they might live by the altar, prefer from excess of zeal (ajundantia
quadam virtutis) to support themselves by the work of their own hands; and (huecs. 70, n. :') speaks of a certaia sect named Audiani, in whose fellowship bishops, presbyters, and all elergy lived by their own toil. The very mention of such a fact seemingly proved that this was out of the common course. Chrysostom (Hom, 45 , ou Acts) speaks of four diflerent grades of excellence set before the elergy, the second ut which coasists in labouring for their own food, the third is also labouring to assist the poor. Augustine (de Op. Monuch. e. 29) asserts that the professional labours of the bishops and clergy are suthiciently onerous to exempt them from the obligation of toiling with their hands. Many instances, however, are to be found in which the most zealous attention to sjiritual doties was combined with hard and habitual work at a trade or on a farm. Soerates (II.E. i. 12) say's that Spiridon, bishop of Cyprus, was originally a shepherd, and through his great humility coutinued to feed his flock eveo after being made a bishop. Sozomen (H. E. vii. 28) speeaks of one Zenn, bishop of Mniuma, who provided for his owa wants, and lor the poor wf his floek, by weariag linen. Gennadius of Marseilles (ie Scriptor. E'ecl. c. 69) says that Hilary of Arles toiled with his own haads, not only for his own sup,iort, but that he might be able to help the pour. From Gregury the Great (Dialo\%. iii. 1) we leara that Pauliaus of Nola was an excellent gardener, and (Dialoy. iii. 1:2) that oae Severus, a priest of great sanctity, was occupied on a certain oceasion in pruning his viues. Gregory of Tours, in his Life ot Nieetius (c. 8), says that when a bishop he continued to live among his servants, and work on his farm. It would be easy to multiply exanples of this kiad, they all point the same way; the very tact of their being recorded seems to shew that they must be considered as instances of exceptivinal excellence, which was held in honour and esteem, but not illustrative of the general practice, or of conduct which was reckoned obligatory upon either bishops or clergy. Hiacmar of Rheims indeed, A.D. 845, appears to have endeavoured to make some measure of manual labour compulsory in his diocese, since (Cupit. ad Presbytcros, c. 9, opp. i. p. 712) he orders all his elergy to go out fastiag to work on their farms; but the general sen wo of the chureh in this matter appear's to be represented by the words of Eipiphanius, already quoted, that those who serve the altar have a right to live by the nitar.
[1. O.]
MANUEL (1) Martyr under the Bulgarians at Debeltus, a.d. 812 ; commemorated jab. 22 (Cal. Rlyzent.; Basil. Menol.; Boll. Actu Ss.; Jau. ii. 4+1).
(2) Martyr with Theodosius; comnemorated Mirch 27 (Basil. Menol.).
(3) A Persian martyr with two brothers at Coastantinople, A.D. 362 ; commemoratel June 17 (Cul, Byzant.; Boll. Acta sS. June, iii. 290; Daniel, Cod. Liturg. iv. 26I ; Basil. Menol.).
[C. H.]

## MANUMISSION. [Slavery.]

## manus mortua. [Mortmain.]

MAPHRIAN ("fruit-hearing"). In the 6th ceatury Jacobus Zanzalus, bishop of Edessa,

## Beroea,

 morated by the Ithemselves by the II (Hew es. 70, n. : $)$ A Audiani, in whose rs, and all elergy he very mention of I that this was out ysostom (Hom. 4ī, ent grales of excelhe second ot which leir own food, the , assist the poory. c. 99) asserts that e bishops and clergy apt them from the heir hands. Nany found in which the piritual duties was abitual work at a (II. E. i. 1:) says us, was originally a reat humility conifter being made a 28) speaks of one - provided for his or of his flock, by of Marseilles (i/e at Hilary of Arles $t$ only for his own se able to help the eat (Dialo\%. iii. 1) la was an excellent that one Severus, oecupied ou a cervines. Gregory of s (e. 8), says that to live among his rm. It woula be this kind, they all faet of their being they must be conptional excellence, id esteem, but nut ratice, or of consatory upon cither ot Rheims indeed, leavourell to make compulsery in his yteros, e. 9, opp. i. to go out fasting he geacral sener of ears to be repreiphanius, alrealy the altar have a [P. O.] er the Bulgarians remorated has. 22 Boll. Acta Si:;
; eommemorated
twe brothers nt imemorated June is. June, iii. 240; 3asil. Menol.).
[c. H.]

## eny.]

orthain.]
ring"). In the bishop of Edessa,
the leading spirit amung the Jatobites, finling that the whole of hwia was more than the ordained Achulumes could possibly siperintend, ortained Achumwes as chief hishop of the East beyond Tigris, with the title of Maphrian. This digaitary now resides in the convent of Mar Mattai [St. Mat thew], near Mosul. (Neale, Eastern Church, Introd. 152; Germana, Kirche der Thomaschristin, 5:it.)

MAPPA. Ualer the Roman empire a mippa. or haalkerchief, earried in the hand secms to have been regarded as distinctive of high rank. The dropping of h.is mappa by the person who presided was, as is well known, the stgual for the commencement of the games of the amphitheatre (Tertullian, de Spectaculis, 16). It was amoag the insigain of the emperors of the East, esperially from the time that they became perpetual consuls. An object resembling a mappa is sometimes found on Christian tombs, in company with the checus which denotes rank (Bottari, i. 73). In those diptychs in whieh, on their passing into the service of the ehurch, the consul was transformed by certain modifications into a saint or dignitary of the ehureh, the mappa of the imperinl official sometimes uppears. It is, however, in some eases doubtful whether the supposed mappa is not rather a volumen. or roll of a book (Martigay, Dict. des Antiq. Chret. s. v.).
[C.]
MAPPALICUS (1) Martyr; commemorated Feb. 21 (Hieron. Mart.).
(2) Martyr, after A.d. 250 ; commemorated in Afriea Apr. 17 (Hieron. Mart.; Vet. Rom. Mart. ; Usuard. Mart. ; Bed. Mart. Auct.; Boll. Aeta
SS. Apr. ii. 480). (3) M. 480 ).
(Hieron. Yart.). MAR (Syriac, $-\infty$ ). A title of dignlty among the Syrian Christians, siguifying Lord, aul applied to various ecelesiastical persons,
Compare Lord.
[C.]
MARA, abbat in Syria; enmmeroorated Jan. 25 (Boll. Acta SS. Jin, ii. 627). [C. H.]
MARANA, hermitess with Cyra or Cirrha at Beroea, Berrhoea, or Aleppo, in Syria ; commemorated by the Greeks Feb. 28 (Basil. Menol.); by the Latins Aug. 3 (Boll. Acta SS. Aug. i. 226).
MARANATHA (מָרָ meth;" "The Lord cometh;" see Dictionary of the Bible, ii. 233), is au expression used ( 1 Cor. xvi. 22) seemingly to give greater force to a solemn denuaciation by a reference to the expected coming of the Lord. In ecclesiastical usage it is sometimes found as part of the formula which de.ignates the most extreme aud solemn form of excommuIn a Spanish eanon the cuming of the Lord." In a Spanish eanon (iv. Cone. Thlet. e. 75, A.D. 633) the expression is plainly interpreted: "qui contra hanc nostram definitionem praesumpserit, anat hema maranatha, hof est, perditio partem advent Domini sit, et cum Juda Iscarlote partem haheant et ipsi et soeil." Compare S. Amandi Cone. Tolet. e. 10 (A.D. 693), nnd the Charta S. Amandi Tuiggr. Eipisc. quoted by Ducange,

## MARCELLINUS

monly fund in the statutes of Fonnlations against thine who violate them, [MabioncTlon.] In all these enses the effeet of the use of the word Maranatha seems to be, to exelade the otlender from the communiou of the chureh during his whole life, and to reserve him for the julgmeat of the Lord at His coming (Benedict XIV. de Sypodo Dioce. x. 1, §7). Suarez, however (de Censuris, Disp. vifil. c. 2), holds that such a sentence is in all cases conditional on the continued impeniteare of the sinaer. [Excosmunication, I. 639.]
(Duenage, s. v. Dhiranatha; Bingham, Antiquities, xvi. ii. 16 ; Wetzer, and Welte, Kirchenlexicon, xii. 761.)
[C.]
MARANDUS, martyr: commemoratel at
Antioch Oct. 28 (Ifieron. Mart.).
[C. II.]
MARANO, COUNCIL OF (Mitranense Conciliun), a council, or rather a meeting of t ton schismatic bishops at Marano in Istria, A.D. 590, wheu Severtis, bishop of Aquileia, reeanted his condemation of the three chapters. (Munsi, ix.
[E. S. Fomip. Istrian Council.)
MARCA, martyr; commemorated in Afriea Apr: 25 (Hieron. Mfart.).
[C. H.]
MARCELLA (1) Roman widow, ob. A.d.

(2) Martyr ; commemorated Feb. 17 (Ifieron.
(art.).

Mart.).
(3) Martyr; commemornted In Africa May 7
Hieron. Mart.). (Hieron. Mart.).
(4) Martyr; commemorated at Rome at the cemetery of Praetextatus, May I0 (Hieron. Nfart.).
(5) Martyr; commemorated at Rome June 2
Hieron. Mart.). (6) Mart.).
(6) Martyr; commemornted June 28 at Alexandrin (Usuard, Mart. ; Vet. Rom. Mart.).

MARCELLIA NUS (1) Bishop, his [C. H.] 13 and translatio eommemorated at Auxerre May 13 (Hieron. Mart.).
(2) Commemorated at Thessaloniea June 1 (Hieron. Mart.).
(3) Martyr with his brother Mareus; com. memorated at Rome on the Via Ardentina June 18 (Hieron. Mart.; Vet. Rom. Mart.; Bed. Mitrt.; Usuard. Mart.); their natalis observell on June 18 in the Sacramentary of Gregory, their names being mentinned in the eollect for the day (Greg.
Mag. Zib. Sucr. 105).
on the Via Tiburtinn (Hieron. Muy 18 nt Rome (5) Martyr at (Ineron. Mart.).

Verianus, in the reign of with Secundianus nad Aug. 9 (Usunrd. Mart.).
[C, H.]
MARCELLINA (1) Martyr ; commemorated (2) Nicomedia Feb. 24 (Hieron. Mart.).
(2) Martyr; commetaorated at Thessalonica
une 1 (Hieron. Mart.).
(3) Martyr; commeinorated at Rome June 3
(Ifieron. Murt.).
[C. H.]

## MARCELLINUS (1) Youthful martyr, with

 hls brothers Argeus nod Mareellas, nt Tomicommemorated Jan. 2 (Usuard. Mart. ; Jet.

Rom. Mart.: Bed, Mart. Auct.), but on Jan. 3 in liferun, Mart.
(2) Martyr at Nicomedia; commemorated Feb. 22 (Hieron. Mart.).
(3) Martyr ; commemorated Mar. 30 (Hieron. Mf(trt.).
(4) Martyr; commemornted Ap. 2 (Hieron. Mfart.; Bed. Mart. Auct.).
(5) Bishup and confessor; hls depositio commemorated at Rome Ap. 20 (Hieron. Mart.).
(6) Popend martyr; commemorated at Rome Ap. 26 (Usuard. Mart.; 'Vet. Rom. Mart.).
(7) Martyr; commemorated at Midnn May 6 (Ilicron. Nart.).
(8) Two martyrs of this name commemorated at Milan May 7 (Hieron. Mart.) ; one at Nicomedin on the same dny (Bed, Jart. Auct.).
(9) Presbyter, with Peter the Exorcist; commemorated it liome on June 2 (Hieron. Mart.; Usuari. Mart. ; Vet. Rom. Mart. ; Bed. Mart.). His natalis with that of Peter is commemoratel on this day in Gregory's Sacramentary, their namps bring meationed in the collect (Greg. Mag. Lib. Sucr. 104). A bnsilica was said to have been erected in their honour by Constantine on the Via Laircana, and his mother, Helean, was said to have been buried there (Cliampini, de Sac. Aedif. 122, 123).
(10) Martyr ; commemorated at Rome June 27 (llieron. Mart.).
(11) Martyr ; commemerated at Cologne Ang. 9 (Lheron. Mart. ; Florus ap. Bed. Murt.).
(12) Tribune, martyr with Mnnnea or Mannis his wife; commemornted at Toni Ang. 27 (Hieron. Mert.; Usuard. Mart.; Vet. Nom. M(crt.).
(13) Martyr; commemorated at Capua Oci. 7 (Hieron, Murt.; Bed. Mart. Auct.).
(14) Martyr ; commemorated Oct. 20 (Hieron. Murt. ; Bed. Mart. Auct.).
(15) Martyr; commemorated in Afflca Nov. 26 (Ilieron. Mı,
[C. H.]
MARCELLINUS, presbyter and confessor at Deventer circ. A.d. 800; commemorated July 14 (Actil NJS. Jul. iii. 702).
[C. H.]
MARCELLOSA, martyr; commemorated in Africa May 20 (IIeron. Mart.; Bed. Mart. Auct.)
[C. H.]
MARCELLU'S (1) Youthful martyr; commemorated with his brothers Argeus and Marcellinus Jan. 2, at Tomi (Usuard. Mart.); but Hieron. Mirt. calls him Narcissus, and assigas Jan. 3 to the three brothers.
(2) Bishop of Rome aud confessar; his depositio at home in the cemetery of Prisclla, on the Via Salaria, commemornted Jan. 16 (Hieron. Mart.); the same day given to his natulis by Usuard and Bede. The sacramentary of Gregory celebrates his natalis on this day, and mentions his name in the special collect (Greg. Mag. Lib. Ster. 18). His natalis is also observed in the Antiphonary (Greg. Mag. Lib. Sac. 662). The Yet. Kiom. Murt. assigns lan, 17 to him, on which day also Hicron. Mart. gives ..s depositio commemorated at Langres.
(3) Martyr; commemorated at Nicomedia Feb. 16 (Ilieron. Jiart.).

## marciana

(4) Martyr; commemorated in Afrlca Feb. 18 (Hieron. Nart.).
(5) Martyr; commemorated in Africa Feb. 19 (Ilieron. Murt.; Bel. Mlurt. Antt.).
(6) Martyr, commeannated in Atrica Ap. 2 (llieron. Märt.; Bed, Mart. Auct.).
(7) Martyr ; commemorated in Africa Ap. 10 (Hieron. Mirt.; Bed. Afart. Awet.).
(8) Bishop, of Embrun, confessor ; commemorated Ap. 20 (Usward. Murt.).
(9) Bishop of Rome; dupositio commemorated Ap. 26 (Florus, np. Bed. Mart.). Usuard aad Vet. Lom, Mart. name him Marcelliaus.
(10) Martyr; depositio commemorated at Ephesus May 25 (Hieron. Mart.).
111) Martyr; commemorated nt Rome June 19 (Hieron. Mart.).
(12) Martyr; commemorated at Rome Juna 27 (llieron. Mart.).
(13) Mnrtyr; commemorated at lyon June 28. On the same day this or another Marcellus wis commemorated at Alexandria (Hieron. Mart.).
(14) Martyr, with Anastasius, "apud enstrum Argentomncum;" commemorated Juae 29 (Usuard. Mart.).
(15) Martyr; commemorated at Milan July 17 (llieron. Dfart.; Bed. Mart. Auct.).
(16) Martyr ; commemorated nt Châlons-surSaoue, Sept. 4 ( fieron. Mitrt.; Usuard. Mart.; Florus, al. Bed. Mart.). Iheron. Murt. mentinns another of the same name under this day commemorated at Ancyra.
(17) Bishop, martyr ; commemorated Oct. 4 (Hieron. Mart.; Bed. Mart. Auct.).
(18) Martyr; commemorated nt Capua Oct. 6 (Hieron. Mart.; Bed. Murt. Auct.; Usuard. Mart.).
(19) Martyr, with Apuleus, it Rome, under Aurelinn ; commemorated Oct. 7 (Usuard. Murt.; Vet. Rom. Mart. ; Mieron. Mart.).
(20) Martyr ; commemorated at Rome Oct. 9 (IIeron. Mart.).
(21) Martyr: commemorated at Acernum in Sicily, Oct. 11 (Ilieron. Murt.; Bed. Murt. A"ct.).
(22) Martyr ; commemurated at Chalcedonia, Oct. 13 (Hieron. Mart. ; Bed. Mart. Auct.).
(28) Centuriou, martyrat Tingitama; commemorated Uet. 30 (Usuard. Mart.; Tet. Rom. Mart.; Bed. Mart. Auct.).
(24) Martyr ; commemorated Nov. 16 (Ificron. Mart. ; Bed. Mart. Auct.).
(25) Martyr at Nicomedia; commemorated Nov. 26 (IIieron. Mart.).
(26) Archimaadrite of the monastery of the Acoemetae; connmemorated Dec. 29 (Basil. Minol. ; slmeon Metaph. Vit. Sanct. Dec. 29; Cul. Byzant.).
(27) Deacon, martyr; suffered Dee. 7; his burial commemorated at Spoletum Dee. 30 (liet. M'. m. Mart.) in Bed. Mart. Auct. his passio is on Dec. 30.
[C. H.]

## marcia. [Martia.]

MARCIALIS. [Martialis.]
marciana. [Martiana.]
ed in Africal Feb. 18
ed in Africa Feb. 19 Auct.).
ed in Atriea Ap. 2 Auct.).
ted in Afrien Ap. 10 Aw t.).
nfessor ; commemo-
sitio commenorated (art.). Usuard nad Harcellinus.
commemorated at $t r t$.$) .$
ited at Rome June
ted at Rome June
ited at Lynn June r another Marcellus lexandria (/lieron.
ius, " apud castrum corated June 29
ted at Milan July t. Awt.).
ed at Châlons-sur; Usuard. Mart.; on. Ahert. mentions er this day comme-
imemorated Oet. 4 luct.).
ed nt Capua Oct. 6 Awet.; Usuard.
s, at Rome, under . 7 (Usuard. Murt.; trt.).
ed at Rome Oct. 9
ed nt Acernum in Bed. Mirt. Auct.). ed at Chalcedonin, Murt. Anct.).
ingitnan ; commefurt.; Jet. Riom.
d Nov. 16 (Hieron.
; commeniorated
monastery of the ec. 29 (Banil. Mirct. Dec. 29 ; Cal.
ered Dec. 7; his tum Dec. 30 (fet. ct. his passio is on
[C. H.]

MARCIANE

MARCLANE, queen ; commemorated Jan. 26 (Cul. Byzant.).
[C. II.]

## Marcianus. [Martianus.]

MARCILUS, martyr ; commemorated at Rome, on Via Nomentana, May 28 (Hieron. DIart.).
[C. H.]
MARCISUS, martyr in Africa; commemorated Oct. 4 (Hieron. Mart.).
[C. H.]
MARCOBUS, martyr in Afrlea; commemorated Feb. 18 (Hieron. Mfart.)
[C. H.]
MARCOPUS, martyr; commemorated at Nicomedir Feb. 10 (Hieron. Mart.). [C. H.]

MARCULFUS, abbat of Nantes, circ. A.d. 558; commemorated May 1 (Boll. Aeta S: May, i. 70).
[C. H.]
MARCUS (1), the Evangellst, was very generally commemorated, and his name oceurs in the Greek, Latin, and Coptle fasti, but not always on the same day. Sept. 23 is assigned to his natalis at Alexandrin in Hieron. Mift., but one MS. omits natalis (Acta SS. infra). The Cal. Byzzant. commemorates Mark, "the apostle," on "fan. 11, and the Bollandists identify him with the evangelist, who is called in the same ealendar, under Ap. 25, "evangelist and apostle," and in Basil. Menol., under the same day, "apostle an. 1 evangelist." April 25 is the day more usually assigned to him (Usuard. Mart.; Bed. Murt. ; Vet. Rom. Murt. ; Daniel, Cod. Liturg. iv. 258; Boll. Acta SS. Apr. iii. 344). The Sacramentary of Gregory observes his natalis on April 25, mentioning him in the collect for the day (Greg. Mag. Litb. Sacr. 84). His natalis is nlso observed in the Antiphonary (ibid. 711). The reason of his not being mentioned in the canon at the prayer Communicantes is believed to be, ns in the ense of St. Luke, that the fact of his martyrdom is uncertain (Krazer, de Apost. Eccles. Liturg. 497). There was a church at Constantinople dedicated to him, erected by Theodosius the Great, near the district or ward named Taurus, at which his festival was observel (Georg. Codinus, de Antiq, Constont. 11 ; Boll. Acta SS. ut sup.). There was a chureh nt Rome dediented to St. Mark by pope Marcus, A.D. 337, restored and adorned by Hadrian I. nad Gregory IV. (Cinmpini, Teet. Mfon. t. ii. 119), and there was a chapel in the Basilica Vaticaun dedicated to him by Mareus Barbus, phtriarch of Aquileia (Cinmpini, de Sac. Aedif.
(2) Martyr ; commemorated at Bononia Jan. 4 (Hieron. Mart.).
(3) Martyz; commemorated in Africa Jan. 5 (Hicron. If irt.).
(4) Martyr; commemorated in Africa Jan. 6 (Hieron. Mart.).
(5) Martyr; cemmemorated Jan. 8 (Hieron.
(6) Martyr; commemorated in Africa Feb. 16
(Hieron. Mart.).
(7) ST., "our holy father;" commemorated

March 4 (Basil. Menol.).
(8) Egyptinn monk, cire. A.D. 400 ; commemorated March 5 (Boll. Acta SS. Mar. i. 367).
(9) Martyr with others; commemorated at

## Marcus

1089
Nieaen Mareh 13 (Usuard. Mart.; Ihicron. Afurt.). This day is given in Alcnol. Basill to the bishop of the Arethusians; see March $29 \mathrm{in} / \mathrm{rm}$.
(10) Martyr with others; commemornted at Surrentum March 19 (Ifieron. Murt.; Usuaril. Mart. ; Allo, Mart.). The name is Marth in Vict.
Rem. Mart. Rom. mart.
(11) Martyr nt Rome with Timotheus in the 2nd century ; cominemorated Mar. 24 (Boll. Acta
SS. Mar, iii 477 ) SS. Mar, iii. 477).
(12) The Atheninn, hermit in Lihya; commemorated Mar. 29 (Boll. Act, SS. Mar. iii. 779).
(13) Bishop of the Arethusims, martyr in the veign of julian ; commemorated Mareh 29 (Boll. Acta SS. Mar. iii. 774 ; Daniel, Cod. I.itury. iv. 256). The Mfenology of Basil assigas March 30
to him.
(14) Two of this name were commemornted on April 12 (Hieron. Mart.).
(15) Bishop of Atinum in Cumpania, martyr with two presbyters A.D. 82; commemorated April 28 (Bell. Acta SS. Apr. iii, 548 ).
(16) Martyr ; commemorated at Thessalonien June 1 (Hieron. Murt.).
(17) Martyr ; commemorated at Byznntium

## Jude 7 (Hieron. Murt.).

(18) Martyr with Julius, at Dorostorum in Moesia; commemornted June 8 (Hieron. Mart.;
Boll. Acta SS. June ii 5it) Boll. Acta SS', June, ii. 56).
(10) Bishop of Luceria in Apulia, circ. A.D. 328; commemorated June 14 (Boll. Acta SS:
Jun. ii. 800).
(20) Martyr with Mareellinus at Rome on the Vin Ardeatinn, cire. A.D. 287; commemorated June 18 (Usuard. Mart.; Hicron. Mart.; Boll. Acta $S S$. Jun. iii. 568). Their natalis is observed on this day in the Saeramentary of Gregory, nod their names mentioned in the collect (Greg. Mag.
Lib. Sacr. 105).
(21) Martyr with Mocinnus; commemorated July 3 (Basil. Menol.; Boll. Acta SS. July, i.
641).
(22) Confessor ; commemorated July 4 (Boll Acta SS. July, ii. 22 ).
(23) Martyr with two companions; comme morated in Parthia Sept. 9 (Hieron. Murt. ; Boll Act. SS. Sept. iii. 367).
(24) Martyr with Alphaeus, Alexander, and others under Diocletian; commemarated Sept. 28 (Basil. Dfenol. ; Boll. Acta S'S. Sept. vii. 600).
(25) Martyr with his brother Mareinnus and many others, in Egypt; commemorated Oct. 4 (Hieron. Mart.; Usumpd. Mart.; Bed. Ahert. As:t.; Vet. Rom. Mart. ; Boll. Acta SS. Oet. ii.
391).
(26) Bishop; depositio commemorated at Rome Oct. 6 (Hieron. Mart.; Bed. Mart. Auct.).
(27) Bishop of Rome and confessor; his depositio at Rome on Via Appia commemorated Ort. 7 (Hieron. Mart.; Usuard. Murt.) ; his natalis on this day (Bed. Mart.) ; Vet. Rom. Mf(u, $t$, mentions him without distinguishing the festival. llis natalis on this day commemorated in the Sacramentary of Gregory, mentioning his name in the collect (Greg. Mag. Lib. Sew. 135). See
also Boll. Acta SS. Oct. iii. 886. also Boll. Acta SS. Oct. iii. 886.
(28) First gentile bishop of Jerusalem, martyr circ. A.D. I50; commemorated at Adrianople Oct.

## MARIA

$2: 1$ (Usuard. Mart.; Vet. Rom. Mart ; Boll. Acto $S S$. Oct. ix. 477).
(29) One of flur "soldiers of Chrint" martryel at Rome under the emperor Clandins and Livied in the Via Salaria; commemorated Oct. 25 (Usaarl. Mart. ; Bed. Sfart.).
(30) Martyr with Soterichus and Valentina; commemorated Oct. 26 (Basil. Menol.).
(31) Martyr ; commemorated at Nicomedia Oct. 30 (Hieron. DIart.).
(32) Martyr ; commemorated in Africa Nov. 16 (theron. Mart.; Bed. Mart. Auct.). Another of the same name on same day at Antioch (Hicron. slut. ).
(33) Martyr; commemorated in Spaln Nov. 20 (Ihieron. Sfart.).
(34) Martyr with Stephanus, both belonging to Antioch in Pisidia, under Diocletlan, buried in Pisidia; commemorated Nov. 22 (Basil. Senol.).
(35) ST., bishop, martyr ; commemorated Nov. 23 (Hieron. Mart.).
(36) Martyr; commemorated in Africa Dec. 5 Mieron, Mert.).
(37) Martyr; commemorated Dec. 10 (Hieron. Jurt.).
(38) Martyr: commemorated in Africa Dec. 15 (llieron. M., $r$ t.).
[C. H.]
MARCUSIUS (1) Martyr ; commemorated in Atrica Jan. 19 (Hieron. Mart.).
(2) Martyr; commemorated at Tarragona Jan. 21 (Ilicrun. Mart.).
[C. H.]
MARDARIUS, martyr, with four others under Diocletian; commemorated Dec. 13 (Basil. Me'nol. ; Dimiel, Cod. Liturg. iv. 277). [C. H.]
MARDIANUS, martyr; commemorated at Nicomedia Oct. 26 (Hieron. Mart.). [C. H.]

MARDONIUS, martyr with others; commemorated at Neocaesal ca in Mauritania Jan. 24 (Usuard. Mart.; Boll. Acta SS. Jun. ii. 590 ); written Mardunus in Hieron. Mart. [C. H.]

MAREAS, with Bicor, bishops, martyrs in Persia; commemorated Apr. 22 (Usuard. Jlart.).
[C. H.]
MARES, com. Jan. 25 (Cal. Byzant.). [C. H.]
MARGARITA or MARINA, virgin, martyr at Antioch in Pisidia; commemorated July 20 (Bed. Mart. Auct.; Boll. Acta SS. July, v. 24 ; commemorated at Marina, $\mu \epsilon \gamma a \lambda o \mu d \rho \tau \rho \rho$ in
the Eastern church, Jaly 17 (Cul Byzout the Eastern church, Jaly 17 (Cal. Byzant.; Dan. Col. Litury.iv. 263; Basil. Menol.).
[C. H.]
Margarita (Mapyapirns, the Pearl) is a term for the particle of the bread which is broken ofl' and placed in the cup as a symbol of the uaion of the Body and Blood ot Christ [Eraction, I. 687]. According to Daniel, however (Ciolex liturg. iv. 208, 416), it is equally applied to all the particles which are placed in the cup for the purpone of administration to the faithtul, accorling to the Eastern rite, by means of a Spoos.
[c.]
Maria [See Mary the Virgin, Festivals of] (1) Maby sister of Lazarus, martyr; commemonated Jan. 19 at Jert salem (Hieron. Mart.; Bed. Mart. Auct.); Feh. 8 (Busil. Menol.; Boll. Actu SS. Feb. ii. 157); Jane 6
at Cinstastingle (Boll. Actu SS. Jun. i. 621). [Mantua (8).]
(2) who called herse!f Marinus, and passed herself tor a man; commemorated Feb. 12 (Basil. Denol.) and other days. [Marina (1i).]
(8) Martyr; commemorated at Nicomedia Feb. 24 (lieron. Mart.).
(4) Martyr ; commemorated at Nicomedia March 12 (Hicron. Mart.).
(6) Martyr; commemorated at Nicaea Mar. 13 ( Ifieron. Mart.).
(6) Martyr : commemorated in Africa Mar. 14 (llieron. Mart.).
(7) Martyr; commemorated at Nicomedia March 17 (llieron. Murt.).
(8) Martyr with Aprilis and Servulus; commemorated at Nicomedia Mar. 18 (Mieron. Mart.;
Boll. Acta SS. Mar. ii 619). Boll. Acta SS. Mar. ii. 619).
(9) Aegypriaca; commemorated in Palestine April 2 (Usuard. Mart.; Boll. Acta SS. Ap. i. 67). She is commemorated on April 1 as "Our mother Mary of Egypt" in Cal. Byzant., Cal. Aethiop., Daniel's Cud. Litur /. iv. 256. Bede's Auctaria gives her natalis on April 9, and her depositio April 8 .
(10) The wifo of Cleopas; commemorated April 9 (Boll. Acta SS. Ap. i. 811).
(11) Martyr ; commemorated at Rome, in the cemetery of Praetextatus, Ma: 10 (Hieron. Mart.).
(12) ad Martyres; her natalis on May 13 (Usuard, Mart.). Her natalis on this day ia
kept In the Sacramentary of kept in the Sacramentary of Gregory, but her name is not in the collect (Greg. Ming. Lib. Sacr. 88). Her dedication on this day (Bed. Mart.), appointed by pope Boniface ( Fet. Kom. Mart.).
(13) Martyr; commemorated at Thessalonica June 1 (Hüron. Mart.).
(14) Two martyrs of this name commemorated at Rome June 2 (Hicron. Mart.).
(15) Martyr ; commemorated at Aquilcia June 17 (IIieron. S. Mart.).
(16) The Magdalen; commemorated July 22 (Iet. Rom. Mart.; Basil. Menol.; Boll, Acta SS. Joly, v. 187). "The Ointment Bearer and equal of the A postles" (Cal. Byzant.). Her house at Jerusalens said to have been turned into a temple,
A.D. 34 (Ciampini, Vet. No A.D. 34 (Ciampini, Vet. Mon. i. 155).
(17) Matron of Jerusalem, the mother of John surnamed Mark; cominemorated June 29 (Boll. Acta SS. June, v. 475).
(18) or MIRIAM, prophetess, sister of Moses; connmemorated July 1 (Boll. Acta SS. July, i.
11 ).
(19) Virgin, gurnamed Consolatrix, in the 8th ceatury ; commemorated Aug. 1 (Boll. Acta SS. Aag. i. 81).
(20) Patricta, martyr with Julianus and others under I.co Icononachus; commemorated Aug. 9 (Basil. Mcnol.).
(21) Martyr; commemorated at Ravenna Nov 12 (Hieron. Murt.).
(22) Martyr; commemorated at Antioch Nov. 16 (Hieron. Mart.).
(23) Martyr; commemorated in Africa Dec. 5 (Hüon. Mart.).
(24) Martyr ; commemorated at Antioch Dec. 9 (II evon. Murt.).
a SS. Jun. I. 621).
arinus, and passed tted Fell, 12 (Busll. riva (11).]
1 ht Nicomedla Feb.

## ed at Nicomedia

I at Nicaen Mar. 13
In Africa Mar. 14 ed at Nlcomedia

I Servulus; com18 (Nieron. Durt.;
orated in Pales; Boll. Acta SS. ted on April t as in Cal. Byzant., Litur $/$. iv. 256 . is on April 9, and
; commemorated 11).
$d$ at Rome, in the Ia, 10 (Hieron. :alis on May 13 on this day is iregory, but her - Mag. Lib. Sacr. ay (Bed. Mart.), t. Rom. Murt.),
at Thessalonica
ame commemofart.).
at Aquileia June
1orated July 22 ; Boll. Acta SS. searer and equal Her house at d into a temple, 55). mother of John June 29 (Boll.
sister of Moses; ta SS. July, i.
trix, in the 8th Boll. Acta SS.

Julianus and commemornted

Ravenna Nov
Antloch Nor.
${ }^{1}$ Africa Dec. 5
t Antioch Dec.

## Maria

(25) Martyr; commemorated Dec. 11 (Hicron. [(C. II.] MARIAMNA, supposed sister of Philip the apostle ; cununemorated Feb. 17 (Basll. Menol.; Boll. Acta SS. Feb. iii. 4).
[C. II.]
MARLANA (1) Martyr ; commemorated at Antioeh Uct. 28 (Hieron. Mart.).
(2) Martyr; commemorated Nov. 16 (Hieron. Sart.).
[C. II.]
MARIANUS (1) Martyr ; commemorated at Beauvais Jan. 8 (flieron. Mart.).
(2) Martyr; commemorated in Africa Mar. 9 (Hieron. Mart.).
(8) Martyr; commemorated at Antioch Mar. 10 (Ilieron. AHart.).
(4) Commemorated with Mamertinus, both monks of Auserre, April 20 (Boll. Acta SS. Ap.
ii. 758 ).
(5) Reader, martyr with Jacobus, dencon; commemorated April 30 at Lambesitana (Usuard,
Mart.; Vet. Rom. Mart.; Bed. Mart. Awet.).
(6) Martyr with Fortunatus and others, Africans; cominemorated May 3 (Ilieron. Mart.; Boll. Acta SS. May, i. 383).
(7) Marter; commemora:ed in Africa May 6
(Iferon. Mirt.).
(8) Martyr; commemorated in Africa May 7
Hieron. Mirt.). (Hicron. Mirt.).
(9) Martyr at Rome on the Via Nomentana; commemornted May 28 (Hieron. Mavt.).
(10) Martyr with Januarius; commemorated In Airica July 11 (Hieron. Mart.; Boll. Acta Ss'.
July iii. 188).
(11) Confessor; depositio commemorated in Berry Aug. 19 (Hicron. Mart. ; Usuard. Mart.;
Boll. Acts SS. Aug iii. 19 (Hieron. Aug. iii. 734). His natalis Sept. 19 (Hieron. Murt.). Bede's Auctaria give the depositio on Sept. 19 and natalis on Ang. 19.
(12) Martyr; commemorated at Rome Oct. 27
Hieron. Mart.). (1ieron. Murt.).
(18) Deacon, martyr with Diodorus, presbyMart.).

## (14) [Mamertinus.]

[C. H.]
MARICUS, martgr ; commemorated at Rome Feb. 2 (Hicron. Mart.).
[C. H.]
MARINA (1) Nartyr ; commemorated in Africa Jun. 27 (Hieron. Diart.).
(2) Martyr; commemorated at Nicomedia Feb.
22 (Hierom. Mart.).
(8) Martyr; commemorated April 6 (Hieron. 538). ; Bed. Slart. Auct. ; Boll. Acta SS. Ap. i.
(4) Martyr; commemorated in Africa May 6 (Hieron. Mart.).
(b) Martyr; commemorated at Rome June 2
(Hieron. Murt.).
(6) Martyr ; commemorated at Nicomedia
June 8 (Hieron. Mart.).
(7) Virg:n, martyr; commemorated July 17 and 20. [Margarita.]
(8) Martyr with Theonius; commemorated at Alexandria June 18 (Hieron. Mart. ; Bed. Mart. Auct.; Usuard. Mart. ; Boll. Acta ; SS. June iii.
573).
christ. ant.-vol. in, 215). 1734).

## MARICS

1091
(1) Martyr; commemorated at Rome July 1 (Hieron. Mirt.).
(10) Martyr; commemorated In Africa July 10 (Hieron. Murt.).
(11) Passed as a monk under the name of Marinns, perhaps in the 8th century; commeSherated July 17 (Boll. Act: SS. July, iv. 278 ). ration days. called Maria, with other commemo-
[ (2).]
(12) Comp [Maria (2).]
(Cal. Arm.). MARINIANUS, marturi [C. H.$]$
Rome Dec. 1 (Vet. Nom. Mlurt.) MARINU (1) Prill.).
[C. II.]
phanus, deacon (1) Presbyter, martyr with Ste(Boll. Acta SS, Janmemorated at Brixia Jan. 16 (2) Martyr; amm.

21 (Hieron. Sart.).
(8) Martyr :
(Hieron. Dfart.).
(4) The name assumed by a female. [Marina
(11), Mabia (2).]
(11), MABLA (2).]
(5) Soldier, martyr with Asterius, senator;
commemorated at Caessrrea in Palestine Mareh 3
(Ilieron. Mart.
Mart. ; Boll. Acta SS, Mar, Mart.; Vet. Hom.
(6) Martyr; comm, Mar. i. 224).

Menol. Martyr; commemorated Mar. 17 (Basil.
(7) Martyr ; co S. Mar. ii. 755).

Ma h 18 (Hieron. Mart.).
. Start.).
27 (Hieron. Mart.).
(9) Presbyter, martyr; commemorated "in

Afrodiris "April 30 (Hieron. Afart.).
(10) Martyr; commemorated at Constantinople May 8 (Hieron. Mart.).
(11) Martyr; commemorated at Alexandria June 17 (Hieron. Mart.; Bed. Mart. Alect.).
(12) Martyr with Januarius. Nabor, nnd Felix; commemorated in A frica July 10 (Usuard. Mart.;
Vet. Rom. Mart.).
(18) Martyr;

July 18 (Hicron. Dfart.).
(14) Presbyter, conf
tury ; conmmemorated at Auxerraps in 7 th cenAota SS. July, vii. 869).
(16) Senex, martyr;
zarbus or Anazarba ; commemorated at AnaZarbus or Anazarba in Cilicia Aug. 8 (Basil.
(16) Martyr; commem. ii. 346).

22 (Hieron. diart.).
(17) Deacon, confessor, pntron of San Marino;
(18) Hermit and martyr at Maurienne, cir. Acta SS. O.S.B. saec. iii. par Nov. 24 (Nabillon,
(18) Senator, martyr under the emperor $\mathrm{M}_{\mathrm{H}}$ crinus; commemorated Dec. 16 (Basil. Menol.).
MARITIMUS, martyr; commemorated at Syracuse Dec. 13 (Hieron. Mart.). [C. H.]
MARIUS (1) Martyr, with his wife Martha, and their sons Audifax and Abacuc, noble Persians, who suffered at Rome, A.D. 270 , in the reign

## marriage

of Claudius; commemornted Jan. 20 (Ificron. Murt.; Usurri. Mart.; Vet, Rom. Mart.; Hed.

(2) Abbat of Bolanum (Beavens) in the 6th centiry ; commemorated Jian. 27 (Usuard. Mart. ; Ball. Aeta SS. Jan. Il. 772).
(3) Martyr; commemorated at Rome March 4 (Hieron. Mirt.).
(4) Martyr; commemorated at Nicomedin March 12 (Ificron. Mart.).
(5) Martyr; commemorated at Antloch Apr. 26 (licron. Mart.).
(6) Martyr; commemorated at Milan May 25 (Ilieron, Wist.).
(7) Solltary, of Maurineam in Auvergae; commemorated June 8 (Boll. Acta S.:. June, ii. 114).
(8) Martyr; conmemorated at Alexandria July If (Ifieron. Jurt.).
(9) Antyr; cummemorated at Nicomelin Nov. 8 (Hieron. Mart.); Nov, 7 (BeJ. Mhart. Auct.; llieron, Mart.).
[C. H.]

## MARK. [Marcus.]

mark, st. See Evangelitis, Symbols of ; also st. Luke.
St. Mark is represented in human form with the other three evangelists in Borgin, de Cruce Telitense, p. 133. Also Bottari, tav. cxaxi., on a sepulchral urn, No. 36 in the musenm at Arles; see also Perret, Catacombes, vol. ii. pl. 1xvi. ; and Campini, Vet. Mon. i. tab. Ixxii. for the baptistery mosaic at Ravenan, io both whieh pictures the four evangelists are represented.
[R. St. J. T.]
MARNANUS, Scottish bishop; commemorated March 1 (Boll, Acta SS. ; Mar, 1. 63).
[C. H.]
MARO (1) Anchoret near Cyrus in Syria; commemorated Feb. 14 (Boll. Acta SS. Feb. ii. 766).
(2) Martyr in Italy in the reign of Nervn; commemorated April 15 (Usuard. Mart.; Vet. Kom. Hart. ; Boll. Acta SS. Ap. ii. 373). [C. H.]

MAROLUS (1) Martyr ; commemorated in Africa Mareh 27 (Bed. Mart. Awt.) ; in Hieron. Mart. Marobus.
(2) Bishop of Milan in 5th century; commemorated April 23 (Boll. Acta SS. Ap. iii. 173).
[C. H.]
MARPCS, martyr ; commemotated in Africa Feb. 16 ( $/ 1 \mathrm{icron}$. Mart.).
[C. H.]
MARRIAGE. The subject will be dealt with in the present article under the three headings of I. Marrtage Laws; II. Marriage Ceremonifs; III. Divorce.
I. Marriage Laws. The affirmative law of marringe, which has come down from the crention, and is written in the hearts of all mankind, is simply that an unmarried adult man may marry an unmarriel adnlt womna, provided that both parties are in their sound mind, both of them are willing to enter into the contract, and both of them capable of carrying out the primary end for which marriage is instituted. This affirmative law, however, is at once and everywhere
limltel by a crowil of prohilitive regulations, ditheriag in ditjerent countries and at difierent times, but hariag ns thalr general ohject- 1 , the prevention of lucest ; 2, the prevention of evila which might aecrue' (1) to the state, (b) to rellgion. (c) to the indiviluals eancerned,
The first Jewiwh converts to Chumstianity, bound belore thetr conversion by tho prohibitions of the Mosside law, conttnued to be ellually bound by them when they had lecome Chilstians, except so far na any of the Mosaic regulations hat been nbrogated or mollified by the authority of christ and His apostles, or had become necessarily obsulete owing to a change of circunstances. The modifications made by our Lord in the Hebrew law of marriage and livorce, as it existel in his time, were two. He restored the rule of mongamy, nad he disallowed of divorce, except upon the siugle ground of the wife's nilultery. Apostolic sathority naldel the regulation that Christians should marry poue but Christians. The Mosiac rules that becams obsolete were of slight importance, being ot partienlar rather than of geneval application; surn as the laws commauling levirate marriages, p:80hititing the marriages of heiresses out of their tribe, and making regulations as to the marriage of the high priest. While these speeial laws fell Into abeyance, the general prohibitions contiaued to be still biadliug upon the Jewish convert, together with the prohibition of polygamy, divorce (for any reasod except one), nad heathen marriage.

When the Gentile convert embraced Christianity he, in like manaer, was nlready bound by the prohititions which he Roman law had introduced with respect to marriage. After his conversion he was still bound by them, ats being the law of the land, and not contrary to his Christian couseience. Io addition, he was bound by the Mosaie prohibitions (with the same modifications and additions as the Jewish convert), the Jewish convert being nanlogously hound by the prohibitions of the Roman law, as being the lans of the civilised world.
The first object of both laws, ns in almost every other ation, was, as we have said, to provent incest, which shocks the common instiacts of humanity ; nad for this purpose marriage was prohibited bet ween persons related or connected with each other within certain degrees. These prohibitions, adod the enlargements or curtailments of them which were made in the early church, will be diseussed under the heading of Prohibited Degrees. Here we shall only treat of these other impediments which were introduced for the good of the state, or of the church, or of the contracting parties.
In the 13 th century the schoolmen codified the impediments to marriage which then existed in the church; and their eode has been aceepted und acted upon by the greater part of Western Christendom down to the present day. It is contained in the five following lines, which are given in the Theoloyia Moralis of Saint Alfonse de' Lignori (lib. vi. § 1008), as embodying the rules which regulate preseat practice:-

## i. Error, ii. Conditio, iii. Votum, iv Cogna-

 tio, v. Crimed.vi. Cultûs Disparitas, vii. Vis, viii. Ordo, ix. ligamen, x. Honestas.

## marriace

xi. Aetay, xil. Alfinis, xili. St clandestinus, xiv. et Impos.
$x$. Laptavest muller nee partl reldita tutne. Haee soclanda vetiat connublia, factia re. tractaut.
From the l:ith ceatury onwards these impedl. ments bave inure or less been regarded as nullifying marriage. It will be seen that the first, the seventh, the furrteeath, and thy fifteeuth are coatrary to what we have termed the primary law of marringe, which pertulates oa both sidex a koowledge of what is being tranoncted, willingness, and capacity. The neconl, which forthids marriage between persons ditlering in condition, was introluced by the state, aud for state purposes. The third, the sixth, and the eighth ariginate in the sopposed good of the chureh. The fourth and the twelfth have for their object the prevention of incest. The 150
 parties concerned. We will puss each of these imprediments shortly in reciew, inasmach as they exinted though they were not formalised in early
times. mes.

1. Error. This impediment required no canons for its extablishment. If the mistike affected the sobatautials of the marringe, such as $n$ mistake with resipect to the person, it ipso facto invalidated a marriage, as there could be no marriage where sudlicient knowledge was wantiag. If it had to do only with the quality or circumstances and aecilents of the marriage, it did not invalidite it during the period with which we are dealing, except in the cases which have to be meationed andar the next headiag.
ii. Conditio. Uader this head three questions arise: the marriage of slayes with slaves; the marriage of free men with slaves; the marringe of persons of a higher raak with those that were of a rank lower thaa thenselves. With regard to the marriage of slaves with slaves the first converts found the two laws to which they paid respect in eonflict with one another. According to the Roman law, there could be no such thing as the marriage of a slave: he was a thing, not a jerson, sad the utmost he cauld attain to was contubernium, not connubuin, wherens the Hebrew law reengaised in the slave a capacity of contractiag marringe.* We can trace a struggle between the Roman and the Hebrew priaciple in the early church, Lut the genios of Christianity Whe such as aecessarily to cause the more homane priaciple to triumph. The julgmeat of the charch appears in the Apostolical Coastitutions, which command a master to give his consent to the marriage of slaves (lib. viii. c. 32). Slaves therefore inight marry, but a condition of their doing so was the express consent of their master. This is repeated in St. Basil's Secoad Canonical Episte to Amphilochius ( Op. tom. iii. p. 296,
Paris, Paris, 1730), which proaounces that "the contracts made by those who belong to others are of no force" (caa. xl.), except when made by the consent of their naster. This became the
[^4]
## marmiage

1093
law of the early chureh. The fourth councll of Orleans, a.t. b. 41 , ruled that waves who put with with a view to getting marded, were "to be mighred to thelr parents or mastern, as the caves might be, and made to promise that they woull! veparate, liburty bring granted to the parents and masters to unlte them afterwards in marriage if they thought proper " (can. sxir., Iiar"]. Cuncil. tum. ih. 1. 1+40). The secund culnael of Chatoas, A.D. 813 , pronounced that the marriages of slaves belonging to dilficeat manters were mot to be nullitied, if oace the masters had consuated (can. $x \times x$, ibid. toin. iv. p. 1036)
The legality of marriages between freemen ant: slaves was ant so easily allowed, inviring overcome. a repugnance which was never wholly overcome. At the hegianing of the third censlave bishop Callistus, having himselt been a shave, attempted to oht a the nanction of the church at Rome for the marriage of free-born women with slaves. But he dif not surceel and we find Hippolytus treatiag his uttempt as matter for a passloante accusation agninst him (see Döllinger, I/ippolytus and Callistus, p. 147, Eng. tr. Edinb, 1876). The Apostulical Constitutions, which recognise the fropricty of the marringe of slaves with slaves, do not permit the marriage of a freeman with a slave, "If a believer has a slave concubine, let him give lier up, and lawfully marry a wife. If he has a frcewoman for a concubine, let him take her for his legitimate wife" (Apostol. Const. Jib, viii. c. 32). This principle is again Inid down in stil! harsher form by pope Leo I. A.D. 443 (Epist. ad Rusticum Narbonens. Resp. vi., Op. p. 408, Paris, recngaise marriage between of the 7 th century female slave ande between a man nad his fombid slave, aad ia case it has taken place to sell her he is wife put une is to be condemaed, and the slave(Canones Wallici, pratection of the priest Councils of Great Britain, vol. 1 p. and Stubbs' 17 th of the Capitula of Theadore of C. 137 ). . The as given by Harduin (Concil. tom, Canterbury, declares that "a man of free hirth ought to marry a woman of free birth." The form to the expression "ought to" (debet) implles that at the date of that canon the feeling against slave marriages had grown less strong than it had been, but we cannut be sure what that date is, as the canon is not Theodore's (see Maddun and Stubbs' Counci/s of Great lirituin, vol. iii. P. 210).c Among the geanine canoas of Theodore, A.D. 686, nre touad $t$ wo, one of which reengaises the validity of marriage between a freeman and a slave, and forbids the husband to dismiss his wife if the coasent of both parties nitential origianlly given to the marringe ( $P_{e-}$ nitential, lib. ii. cnjp. xiii. §5), while the other and the slave a gulf fixed between the freed and the slave that it allows husbands or wives

[^5]
## marbiage

who have gained their freedom to dimmiss thelr consurts, if the latter cannot be releemed from nlavery, had to marry freehorn perswas instenid
 Brituin, vol, iii. p. 202). A third canón rules that if a man has reduced himself' to whavery liy crime, his wife may at the end of a year marry another man if whe has herswif been bitherto only once married (i), id, eap. xil. $88, \mathrm{p}, \mathrm{Q} 94$ ). The teeling agninat marriage with slaves (naturally strogger in rexpect to the marriage of freeburn womee with male slaves than of freemen with fomale slaves) found its most harefaced and reckiess expression in reme of the Burbaritn Coles. lyy the laws of the visi-
 Marborrorum, vol. iv, p. 91) juidges were commanded hmmediately to separate a freewoman from her slare or frecimao whom she had marred, as guilty of an atrocionn and shoeklog crime,
tor which whe and her parnmour were to bo burnt; anil it was further enacted that if she married the siave of another she and her hasband were to recelve a handred stripes, which were to be thrice reponted (c. 3). The Ruman duw was not so serere as this, it in true that a senutus consultum of the year 52 had enacted that if a freewoman firmei a permadent marringe relation or contuhernium (she could bot contract a legal marriage) with a siave, without permission from the latter's master, she should herself become the property of the master (Tacit. Annal. xii, 53); ned a tiveednase whe aspired to marry his patrima was liable to be sent to the mines or the public works (Paul. Sent, ii. t. 29); nad by a law of Constantlne a decurio who married noother man's slave was ordered to be banished, while the woman was to be eent to
the miues (C'onl. Theod. lib, xij, tit.1 leg, 6). But the mines (Ciol. Theod. lib, xii, tit. I leg, 6). Bat
even these peanltiea do not equal those of the even these penaltiea do not equal those of the
Barbarian Code in severity, anit they were more or lesss such as might be evaded. Nor does there seom to have been any desire to cnforce them haruhly. So enrly as the time of Hadrian the children of a freeweman and a stave were allowed to be regarded and treated as tee (Gaius, i, 84). When the 6 th century is renchel, we find Justinian appoiating, in case a master gave his slave in marringe ton freeman as being a freewoman. not that the marriage should be regarded as null and void (wisich would wadeubtediy hnve been the earlier roling), but that the slave should thereby
be coastituteif free, and the marriage should hold be constituteli free, and the marriage should hold good (Auth. Collat. iv, it. i., Nu, Fell. xi., Corp.
Juris Civilis, tom, ii. pt. 2, p. 1 25 ). IBy the Juris Civilis, tom, ii. pt. 2, p. 125), By the
Caroliagian era the repugnace entertained to Carolingian era the repugnabee entertained to
theso marringes had greatly abated. The councils of Vermerie (can. xiii.) and of Compiègoe (can. v.), A.D. 753 and 757 , admit and enforce the legality of marriages deliberately enterod into betwean the free and the slave, whether the man or the woman were the slave. But if a min married a slave ubder the appreiension that the was free, the error was considered to affeet the substance of the contract, and the marringe was thereliy invalidated, by the legisintioo both of Justinian (Norell. xxii. c. 10, Corp. Jturis, tom. ii. pars 2, p. 125) and of the Caroliagians (Consil. Vermeriense, can. vi, ; Concil. Compen-
diense, cao. v., Hurd, Cunct!, tom. iv, pp 1999 diense, cag. V., Hard, Cunct!, tom. iv, pp. 1992 ,
2005 ). [Covsent to Marbage; Contract of Marbiage.]

The third net of cersex to whlch thla finpelf. ment applifel was that of marringes bet ween inrsona of diavimilar rank and prosithan. The Juhan nud Dapian law hall furbldien the mare rlage nt' senators, their noes nold daughtern, and the descendauts of their sons, with fremisomen, or with women of low dagres, and these marviages were dectared nuil nall vad under Marens Aurelias ant Commalua, The slaveborn blahop of Rump, Callistus, would seem, trem a rharge made nguinat him by $1 \mathrm{H}_{\mathrm{p}}$ polytus, to have at-
tempited to run counter to this legivation tempited to run counter to this legislation hy
 very slow degrees, it is prohable, that puhlios opinlon within the Chrixt bia boly reered rouml, until It becume tiarourable to them; but the prove hibition continued to be madntained un groumls of state policy by the Christian emjerors, ux well as by thelr predecessors, Constantine declares that any attempts to treat the issue of such marringes ns lugitimate suhjects the fither, if he tee a seuntor ur high officinl, to the prenalties of Infning and ontlawry (Cod. Justin. lib, v. tit. xxy. leg. 1), Valentialan and Mareian, A.D, th.4, tollowing in the steps of Constantine, define the
forbidden marringes to be these with forbidiea maryinges to be these with a slave or the daughter of a alave, with a freedwoman or the daughter of a freedwoman, with an actress on the daughter of an actress, with a tavern-kerejur or the daughter of a tavern-keeper, or witin the daughter of a procurer, or of a glallator, or of a huckster (Cod. Justin. lib. v. tit. v. leg. i, Corp. Juris, tom. ib. p, 425), If a senator or the sth of a senater married within these protibited classes, his children, being regarded spurii, follewed the position of their mother, and in the eye of the law he was not married at all. Nay; more, by the Paplan law, it' a man with a freedwoman hir his wife was created a senator, his maryinge was therehy dissolvod, Justinian sottened the harshness of this legisiation, which iecane more and more insopportable as the dignity of the senate was more nad more lowered (Cuit. Justin, lib. v. tit. iv. legg. 93 seq.); and by degrees the impetiment came to be regarded as less and loss imperative, though a perverted application of it continues to have a banatul opleration throughout the grenter part of Europe to the preseat day. Sce the Theologia Moralis of St. Aifonse de' Liguori, iv. 644.
iii. l'etum. We may distiaguish six classes of religions women, bouad, in diffirent degrees of strict ness, by a vow or understanding which causel an impediment to marriage,-the widews, the $\pi \rho \in \sigma \beta$ útiofs, the virgias, the devatae, the nuas, the denconesses. The special duties of ench of these classes will he found desigunted in the several articles dovoted to them. It is enough here to say that the $\pi \rho \epsilon \pi \beta$ íriofs jrebably formed the elder division of the widows (see Hefele's note on the eleventh canoo of the Council of Laolicen, Hist. of Councils, vol. ij. p. 306, Eng. tr. 1876); that the virgis. did not ditter essentiaily from the widows except in re-pect to the life that they had led before enteriag the order; that the denconesses were generally, but not necessarily, selected from the widows or the virgins; that the dereta was a woman living io her father's househeld, or with some respectiabic woman (Council of Hippo, A.D. 393 , can. xxxi.), bat given up more or less for-
mally to the service of God ; while the nun

## ACH:

to whleh this Impeell. of marriages between k and prosithon. The il forbililen the maro an and daughtern, and ons, whith freadwomen, gree, and thene marund vold under Mareus The alaveburn blahop seem, from a charge polytun, to have atto this legislation by wetlon to them, liy probatile, that pultio o boty veered roumd, to them; but the jrom miatainel un groumly dian emperors, in well Constantine deelures he lasue af such mar. s the lather, if he be to the penalties of 1. Iustin, lib, v. tit. nil Marelan, A.d. tit, nstantine, detine tho house with a alave or ith a freedwoman or an, with an actrexs in with a tavern-kreper -keejer, or with the of a glallator, or of v, tit. v. leg. 7, Corp. senator or the srin of se prohibited classes, spurii, followed the id in the eye ni' the all. Nay, more, by th a freedwoman thr ater, his marriage tinlan soltenet the on, which heenme de as the dignity more lowered (Cut, sell.) ; and by deto be regnridel as 20igh a perverted to have a banefin! ater part of Europe Theolontia Moralis uf 4. iaguish six classes n difficrent degrees derstanding which inge,-the widows, 4, the derotae, the special duties of ound desigunted in to them. It is $\pi \rho ө \pi \beta$ и́тides ןro• ion of the widows renth canod of the Councils, vol. it, the virgiss did e widows except rey had led before deaconesses were seleeted from the the devota was a nouseholl, or with wil of Hippo, a.d. more or less fior1; while the non

## M Thatage

nant, one of a relliginuay communter living to guther undur rale. There ran ha isitle dombt thum the members of each of these clan es wire trum the beginniag buthed to erelimacy by the puble ophuinn of the chureh, whicls shey would themselves have shared, Morally there in little Hisetnction between such an cbligation reengnivel by the conactunce and a firmal row. Nord is it gusis nible to tix the thate when the finmer slid lato the hitery, de first the nbligation was bavel upud the flan that the namariel were move free than the married to derote themselves to spiritmil Whors, and nloo ufon a whelely spreal sentimeut (wee Justin. Apol. Was ond of superlior sametity Whanag. Leejut. c, xxxili, p. 311, Daris, $17+2$ ). Betiole bong another litea was attached, 1742). celibite stite; that the virgins were tha spareses of the church and therefire of Christ. This hution does not aprear in the lith cazon of heo sumbetis) of E.Jira, A.D. 304 (de Viryinibus

 ject ; but it is found when with the mune sulsCouncll of Valencis when we reach the tirst thuse who, after tha, A.D. 374, which condemns turn to earthly they have been devotell to Gol, tu11, I. p. 191), and in Optatus, who wrote Concil. the Year 370 (de schism. Don, lilh, wrote abomt
 in rertullinn (de liris/. licl. 'api, xv.). In the ith century it was generally ncepoted (see St Se Augustine, Tract. ix. in Juhn hi., opp, torn. iii. p. 1+in, ed. Migue; St. Jcrome, alv, Jovin. Jib. i. . op, tom. iv. $p, 156$; St. ('hrysontom, ad Theor,' Lotps, ( 1 p , tom. i. p. 38 , Paris, 1718), and it was symbolised by the nceeptance of a veil, velutiz boing ased, as we shall sce presently, as a synonym of matrimony, lope Innocent, in his letter to Victricius, distingushes clearly between the virgias who had taken the vell, and those virgins who, withont taking the veil, hand promived to embrace the celibate life. The furmer are in an analogons proition to that of married women, aud if they marry are to be treated as a lulteresses and not alnjitted to penance. The hatter are in the pesition of betrothed women, and are to do pemanee "for some time," lor breaking their promise to the heavenly sponse (caps. xii., xiii., Hard. Concil, tom. i. p. 1002). From the earliest times it is probable that any member of thase classes that married wats any silered to have been guilty of a $\sin$ and of a scinilal ( 1 Tim, v. 12), but the marriage was held as valid, as may be seen by St. Cypran's statement that virgins who could not, or would ant, persevere hat but to marry (St. Cyprr, fipist, 14. ul Pompon., Op. p. 3, ed. Fell, Oxon. 1682). As soon, however, as the idea of the spiritual marriage with Christ had taken possession of the mind of the chureh, the earthly marriage was regurded as no marriage at all. The conacil of Ancyra, A.D. 314, requires that any derentae who marry should be subjected to penance for a year (ean. xix.) ; the council of Valence, a.t. 374, that they should be saspended from commanion, and not be re-almiltel io it nisi pluè sulisfocerint Deo (can. ii.). St. Basil, A.D. 375, says that the old penalty of ooe year's suspension was too light, end that nee rirgins ought not to be admittel to commune niou while

## Martidge

contlnuing in marrigge (byint, Cimon, II, can. xin.). The tirst comach ot Toledo, A.th, din. rulev that such jursuns are nut to be admittend the penamee maless they have separated from thel hustandy (sun. xvi.) ) and that if they are their Naughtors of a bihope priest, of duacen, (can. fix) ate may no bonger assoclate with them (can, xix.). A luman comacil ualler Innocent $l$, (em. i.). A syand penanee of many yeara A.D, thi ( a syand, called after St. luatrick, eelinn an, (ean. xrin.), and the council of thalthrugh the later (exi.), excommmicate them, shown to thern by the bll nlows merey to bo A.D. tis, ordery the bishop. I'pre tielasios, erated virgin thali be any who marry a wone: (biast. re ca), xx., Hand Cumanicated for life
 and initers that the purt fors to it the marriagt, (ad Cutesar, Resp, Iv. 5) ithid. p, Hiss). The sumped alty of lifeolong suspension. po (0is). The pen-
 (van, xii), by the conncil of Mieon, A.1, 381 Carthage in the so-called fourth comeneil if fifth councll of par century (ean. cir.), by the 7th century (em arss at the beginning of the p. 5533), and by other li, (hard, Concil, tum. iii. who marry wother late councils. Deaconesses comeil of Optexmmuncated by the secoml Jastinian enacteld that ${ }^{\text {and }} 3$ (can. xvii.), and cause the forfiture their marriage should (Novill. vi. 6, Corp. Juris ${ }^{\text {and }}$ of life and gouls The same Novelp, Juris, tom. ii. par. 2, p, 3i). tion same Novella, however, firbids the ordinition of a deaconess noder fifty years of age; natl of course at such an adranced age her tempta4th to tanary was much diminishel. In the 4th centary we fiad the age for virgins taking the vell fixed nt twenty-five by the conncll of Thevis (ean. xxvl., Hard. Concil. tom, i. p. 12:2). The conncil of Agle, A.5. 506, forbjls nuns to be novella of they were forty (can. x|x.); and a novella of Lee and Majorian protects the rights virginity we had been inducel to talte vows of Corl. Theod, tore that age (Novell. wiii., ad calc. The case was the sume [Devota.]
women. There were men whe men as with analogons position to that of the occapied an the same ruldes were that of the devetae, and devotae. Wheevere applied to them as to the not take a wife ter has declared that he will in ehistity should eontinuluon of remaining Clement of Alexanduin (Ste a celibate, says He whe has inade ain (Strom. lib, iii. e. 12). breaky it must undergo arse of virginity and the council of Ancyra, A.D. 314 prance, Bays mast be treated as guilty of foum (can. xix.); uaderge four vears' 375 (Epist, Cinon $\int^{\text {eanaee, says St. Basil, A.B. }}$ public penance, says St. Leo, must undergo ad Rustic. Resp. 14, Op. p. 410); must be (List. communiented, but may be restored by exhishop's hamanity, says the conncil of Chalcedoe A.d. 451 (ean, xvi.), (Hard, Concil or Chaleedon, 607); must be separated f. Concil, tom. ii. p. judge, who me separated from his wise by the not do it, says he seconommanicated if he will 567 (can. xv., Hard, Concon cil of Tours, A.D. mast nadergo the penalty tom. iii. p. 360); says the conpcil in penalty due for forrication, ibid. p. 680). After the collo, A.D. 692 (can. xliv., made with God, the marriage that they have monks is
mathing else than fornication, snys Jehn Damascene (in Sacr. Par., Op. tom. ii. p. 701, ed. Lequien). An mercasing rigour of sentiment is exhibited in the West, until we reach the second Lateran compil under Innocent 11., A.D. 1139, when, aceording to Basil Pontius' statement (de Matr: vii. 17), which Van Espen declares to be non sine jundumento, the monk's and unn's marriage was, tor the first time, proaounced nbsolutely null. The werds of the council are:"To enlarge the law of contmence nad Godpheasing eleanness of life in ceclesiastieal persons and satered orders, we appolat that bishops, priests, deacons, subdeacons, regular eanons, and monks and professed religious, whe have broken their holy purpose and goverument in order to couple wives to themselves, be separated. For such coupling as this, which is known to be contracted agianst eeclesiastical rule, we do net count to be marriage. And when they have been separated from une another, they are to do proper penance for such great excesses. And
we decree that the same rule is to be observed we decree that the same rule is to be observed about auns (sanctimoniales foeminae) if they
have attempted to marry, which God forbid that have attempted to marry, which God forbid that
noy should do "(cans. vii., viii., Hard. Concil. tona. noy should do" (cans. vii, viii., Hard. Concil.
vii. p. 1209). [Contract of MARmane.]
iv. Cognatio. [Prohimited Deorees.]
v. Crinen. The two ofteners indicated by this heading are the murder of a hustand or wife, committed with a view to a second marriage, and adultery accompanied with a promise of future marrige. This impediment no doubt existed at all times, but it is net specitically uamed in early times, perhaps because, according to the early discipline, murder and adultery disqualified a penitent from marriage altogether duriog the whole time of his or her penance, and, therefore, a fortiori, disqualified from a maz riage to which the way had beea smoethed by such erimes. The council of Friuli, A.D. 791 , decreed that no woman put away for adultery Whs to be again married to any one whatever, even after her husband's death (ean. x., Hard, Concil. tom. iv. p. 860). The council of Vermerie, A.D. 753, declares that "if a man's wife has entered inte a conspiracy against his life, and he has killed one of the conspirators in selfdefence, he may put her away." Later copies of the nets of the council add that "after the denth of his wife he may marry again, and that the wife is to be subjected to penance, and never allowed to remarry" (an. v., Hard. Concil. tom. iii. p. 1990). The first council of Tribur, A.D. 895 , lays down the general rule prohibiting marriage between a man and a married woman with whom he has committed adultery, on account of a senndal that had lately oceurred, a man having persuaded a woman to sin on tho promise, confirmed by oath, that he would marry her if her husband died, a thing deseribed aa res
execrabilis et catholicis omni'sus detestunda (can. execrabilis et catholicis omni'us detestanda (can.
x., Hard. Concil. tom. vi. p. 452 ). $x$ x., Hard. Concil. tom. vi. p. 452).
vi. Cultâs disparitas. The marriage of He brews with any but Hebrews was forbidden by patriarchal rule and by Levitienl law (Gen. xxiv. 3 ; Ex. xxxiv. 16 ; Deut. vii. $3 ; 1$ Kings xi. 2 ; E.. ix. 2), the objeet of the prohibition being to preserve both the race and the religion uncontanianted. In Christianlty there is no favoured race to be preserved, but the religious ground of the regulation remains untouched. Accordingly sented.

## marriage

St. Paul adapted the existing Jewish law to changed cireomstances by ruling that marriage should only be "in the Lord" (1 Cor. vii. 39), that is, that Christinns should marry done but Chrintians, St. Paul's command is regardel as
inperative by the early Fathers, inperative by the early Fathers, as Tertullian (cont. Mare. lib. v., Op, $\mu .469$ ); Cyprian (lestimon. lib. iii. c. 62, Op. p. 323, Paris, 1726 );
St. Jerome (Epist. xci, al Ayeruchium, de St. Jerome (Epist. xci. al Ageruchiam, do Monoymmia, Op. tom. iv. p. 742, Paris, 176 ); St. Ambrose (de Alrahamo, lib. i. e. ix., Op, tom. i. p. 309, Paris, 1686); St. Augustine, Epist. celv., al. 234, ad Rusticum, Op, tom. if, 1, 88,2,
Paris, 1679 ): by councils, as that of Elvira, Paris, 1679): by councils, as that of Elvira, A.D. 313 (Conc. Lilib. cans, xv. xri., Hard. Concil.
tom. i. p. 252 ); the first couneil of Arles, $4 . \mathrm{D}$. tom. i. p. 252); the first couneil of Adles, A.D.
314 (Conc. Arclat. I. can. xi., ibid. p. 265); that of Laedicen, A.d. 372 (Conc. Lcod. can. x., i.u. p. 783) ; that of Agde, A.D. 500. (Conc. A., igath. can. 1xvii., ibid. tom. ii. p. 1005); the secend of Urleans, A.D. 533 (Couc. Aurel. ii can. xis., bid. p. 1176); the tourth of Toledo, A.D. 633 (Conc. Tolet. iv. cnn. Ixiii., ibid. tom. iii. p. 59): and by Imperial legislation, which forbids intermarriage with Jews as a capital crime (Cud. Theod. lib. iii. tit. 7, leg. 2 ; lib. xvi. tit. 8 , leg. 6). St. Ambrose and the councils of Elvira, Agde, Laudicea, nad in Trullo (can. Ixxii.), enlarge the prohibition so as to make it apply to heretic's as well as to the unbaptized. Ou the other hanil, the Council of Hippo, A.D. 393 (can. xii.) and the Council of Chalcedon, A.D. 45 t (can. xiv.) seem, by specifying, to contine the prohibition of such marriages to the sens and daughters of bishops, priests, and interior clergy. The general law was, ns might be expected, very frequently set at nought. St. Jerome bursts out with a fiery inveetive aqainst the wemen of his day, of whon he says with a rhetorical exaggeration that "the greater part (pleraeque), deapising the apostle's command, marry heathens" (ad. Jovin. i.. Op. tom. iv. p. 152). St. Augustine, in his work de File et operibus (cap. xix., op. tom. vi. p. 220 , ed. Migne), says likewise that in his time marriage with unbelievers had ceased to be regarded as a sin; and he hinself holds that it ought not to preclude from admission to baptism. St. Augustine's mother Monicn, Clothilda wife of Clovis, Bertha wife of Ethelbert, and Ethelburga wife of Edwin, are conspicuens instances of the
rule being transer rule being transgressed to the advantage of
Christianity.
vii. $i$ is. This impediment, like error, ipso facto invalidates marriage, the essence of which consists of its being a tree contract made nad deelared. Physical violence, or moral violence, carried to such an extent as to inferfere with the 'reedoni of netion, exereised on either party to the contraet, destroys that liberty of the will Which is a condition of the contract belng valid. Where there was violence there conld be no free consent; where vo free consent, no contract; where no contract, no marringe. A well-k nown instance in point is the marriage of Jane of Navarye with the duke of Cleves, which, after the eleven yeas 3 old maiden had been carried to chureh by her uncle, the Constable of Soutmoreney, naid eompelled to go through the wedding, was hroken off on the ground that the bride hat not coll-
It was, however, $n$ questinn whether it was the consent of the woman, or of the woman's

## marriage

relations, that was necessary. Among the He brews the fither was regarded as having the right of giving his daughter in marriage (Gen, xxiv. 51). The early Roman law looked upon wife and children as goods, belonging to the husband and father. Consequently there was room tor violence to be emplayed towards one of the contracting parties with a view to force her consent, which the law would not have recognised as violence. The claim of the woman to an independent voice, was to a grent extent ignored. "The girl," says St. Ambrose of Rebecea, whom he holits up herein as an example, "is not consulted about her espousals, for she awaits the julgment of her parents; inasmuch as a girl's modesty will not allow her to choose a husband" (de Abrah. lib. i. cap. ult., Op. tonı. i. p. $31 ?$, Paris, 1686 ), and he quotes with appro-
bation Euripiles' lines:-

## 

The second canobical letter from Basil to Amphilochius (Op. tom. iii. p. 296) calls marringes entered into without a tither's snnction by the harsh name of fornimation (can. xlii.), and roles that even after reconciliation with the parents, three years' penance is to he done by the daughter, (can. xxxviii.). The fourth council of Orlenus, A.D. 541 , says that they should be regarded in the light of captivity or bondage rather thnn marriage (can, xxii., Ilard. Concil. tom. ii. p. 1439). An lrish coumcil in the time of St. Pntrick, abont, the year 450 , lays it down that the will of the girl is to be inquired of the flther, and
that the girl is to do what her tather chooses, that the girl is to do what her tather chooses,
innsmuch as man is the head of the worman (can xxvii., Hard. Concil. tom. i. p. 1796). See also St. Augustine (Epist. celv. al. 233, Op. tom. ii. p. 1069, ed, Migue). The imperin! laws were also very strict, as those of the henthen emperors had been. Constantius and Constnus made clan(Codine marriages of this nature a capital offence (Cod. Theod. lib. ix. tit. xxiv. legg. 1, 2). Even widows under the age of 25 were firbidden by a lnw of Vrlentinian and Gratimn to marry without their parents' consent (ib.l. lib. iii. tit. vii. leg. 1); nad St. Ambrose desires young widows to leave the choice of their second hosbands to their parents (de Ahruhum. lib. i. eap. ult., Op. tom. i. p. 312). The third council of Toledo, A.D. 589 , eaacts that widows are to be nlowed free choice of their hushands, and that girls are not to be compelled to accept hasbands against the will of their parents or themselves (can. x., Hard. Concil. tom, iii p. 481). The Penitential of Theotore of Canterbury, A.D. 688, ordains that a father may give his danghter in teen, nfter which she must not be married without her own consent (lib. ii. cap. xii. § 36).
Nevertheless the independent right of .
the contracting parties to give or withhold his or her consent was not nitogether ignored. A law of Diocletian and Maximin declares that none nre to be compelled to marry (Cod. Justin. lib. v. tit. iv. leg. 14, Corp. Juris, tom. ii. p. 418), and this liberty was testified to in the forms and ceremonies used in the celebration of
marriages. As ages.
As a protection against violence, it was nlso enacted that no guardian might marry an orphan

1097
to whmm he was gunrdian during her minority
(Conl. Thu od. lii, ix, tit viii le (C'on. The od. lis, ix. tit. viii. leg. 1), and that no guvernor of a province might marry :ny woman alministration control during the time of his viii. Unto. St. Panal desired Timoth. leg. 1).
to select forto. St. Pal desired Timothy and Titus of one wife" (1 'istry persons who were "men menniug of (1 7"m. iij, ${ }^{2}-12$; '7it. i. 6). The menaing of the apostle's words is ambigaous.
hy some they nre regarded as enjuining thit the persons selected regarded as enjoining that but once married for the ministry shomld be but once married; by others, that they should not lave put nway their wires, and have taken others in the lifetime of their first wives; by others, that they should not be men who were untaithful to their wife (whether a first, or a second, or a third wife) by keeping a concubine, according to a common Roman practice, or other laxity of life; by others, that they should not be polygamists, in accordance with Hebrew customs. The last of these tour interpretations is supported by the authority of St. C'hrysostom (Hon. in 1 Tim. iii. $2,0_{1}$. tom. xi. p. 599, Paris, 1734); the third, which does not exclude the tourth, is the expositlon of Theodore of Mopsuestia C Catenae Graec. Patr. in N. T. tom. viii. p. 23 , ed. (ramer) and of Theodoret (Com. in 1 Tim. iii. 2, 1 (p. tom. i. p. 474, Paris, 1642). The authorities and arguments for the second interpretation may be seen at length in Suicer's Thesaurus, s. v. $\Delta$ ivapia. The thought underlying St. Chrysostom's iuterpretntion is that, whereas polygamy was allowed by example of wns still practised, as shewn by the oxample of Herod, and proved by the testimony of Justin (Dish. crinn Tryph., (ip. tom. ii. 4+2, of the apostle , it might have been the porpose was a postle to allow a converted Jew, who was a polygamist, to live as a layman without repadiating his existing wives, but not to allow a man in such a position to be a presbyter, "for" the Jews," says St. Chrysostom, "might proceed to second nuptials and have two wives tagether" (in t Tim. iii. 2). ${ }^{\text {d }}$ The exposition of Theodore and Theodoret is in harmony with the words of St. Panl, which literally translated mean "a man of one womnn," and need bear no turther signitication than one who was faithtol to the malriage tie, and "kept himself only to his wife so long as they both did live" (Marriage Service). It is Hlso in better harmony with St. Paul's argument ("one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rale his own house, how shill he take enre of the church of God ?"), than that which sees in

[^6]
## Marriage

the text only a prohibition of a second marriage. Theoloret says that he deliberately adopts the view of those who held "that the holy apostle declares the man who lives contentedly with one wife is worthy of ordination, and that he is not forbidding second marriages, which he has olteo rucommeaded" (in 1 Tim, iii. 2). The general understanding, however, of the words, which was accepted ia the early church, was that St. Paul intended to exclude Digamista from the ministry; and his instruction to Tinothy, thas understood, became converted iato a rule of charch discipline. See the Apostolical Canons (can. xvii.) ; the Apostolical Constitations (vi. 17); Origen (Hom. xvii. in Luo., Op. tom, iii. p. 953, Paris, 1740, who says plainly, "Neither bishop, priest, deacon, nor widow must be twice married "); St. Ambrose 'de Off. 1. 50, §257, Up. tom, ii. p. 66, Paris, $\left.169^{\prime}\right)^{\prime}$; St. Augus. tine (de Dono Cunjug. c. xvili., Up. tom. vi. p. 387, ed. Migne); St. Epiphavius (Haer. lix. 4, Up. tom. i. p. 496 , Parıs, 1622 ); and the councils of Angiers, A.D. 455 (can, xi., Hard, Concil. tom, ii. p. 480); Agde, A.D. 506 (can. i. ibid. p. 997); Arles, iv. A.D. 524 (can. iii. ibul. p. 1070). St. Paul's injuaction, thius interpreted, has been coutinuously the rule of the Oriental church both positively and negatively, except so far as it has been violated on the positive side by the Council in Trullo, A.d. 692, forbidding the marriage of bishops, which St. Paul appears not only to have permitted, but to have recommended, if not enjoined, in order that the bishop's power of ruling might have been tested in a smaller sphere betore he was promoted to a Iarge one (Cuncil, in Trullo, can. xlviii., Hard. Concil. tom. iv. p. 1679).

For some time before the Christian era a change of sentiment as to the relative excellence of the married and single life had been growing up annong a section of Jews. The national feeling was strongly in favour of marriage, and a ana who was unmarried or without children was looked upon as disgraced (see the legend of Joachim und Anua in the Protevangelion). But the spirit of asceticism, cherished by the Essenes, led to an admiration of celibacy, of which no traces are to be fouod in the Old Testament; so that, instead of a shame, it became an honour to be unmarried and childless. In the early church this spirit, at first exhibiting itself only to be condemned in the Encratites (Euseb. Hist. Eccl. iv. 29 ; St. Ang. do Haeres. x xvo), the A postolici (St. Aug. do Hueres. xl.), the Manichees (ibid. xlvi.), the Hieracians (i'ia. xlvii.), the Eustathians (Socrates, Hist. Eccl. 1143 ; Council of Gangra, cans. i. ix. x. xiv.), struggled with a heathicr fecling, till nt length it stifled the latter.
Another canse was working in the same direction. The days of chivalry were not yet ; and we cannot but notice, even in the greatest of the Christian lithers, a lamentably low estimate of worau, aad consequently of the marriage relatiouship. Even St. Augustine can see no justification for marringe, except in a grave desire deliberately adopted ot having children (Serm. ix. Ji., Op. tonl. v. pp. 88, 345, ed. Migne); and, in accordance with this view, all married intercourse, except for this siugle purpose, is harshly condemned. If marriage is soaght after for the sake of children, it is justifiable; if entered into

## marriage

as a remedium to avoid werse evils, it is pardonable; the iden of "the mutual society, help, and conifort, that the one ought to have of the other, both in prosperity and adversity," hardly existed, and could hardly yet exist. In the decline of the Roman empire, woman was not a helpmeet for minn, and few traces are to br, found of those graceful conceptions which Western imagiaation has groaped round wean?d love uad home affections. The result was that the gross, coarse, material, carnal side of marriage being alone apprehended, those who sought to lead a spiritual life, that is, above all, the clergy, instend of "adorning and beatifying that holy estate," and liftiog it up with themselves into a higher sphere and a purer atmosphere, regarded it rather as a necessary evil to be shunned by those who aimed at a holier lite than that of the
majority.
Four questions arose:-1. Whether a clergyman might marry sfter ordioation; 2 . Whether after ordination he must cease to cohabit with his wife whom he had married before ordination; 3. Whother a man already married might be ordained; 4. Whether a twice married man
might be ordained.
On the first question the East and West agreed in returning a negative answer, so far as bishops and presbyters were concerned. In the first half of the 3rd century pope Callistus is charged by Hippolytus with intrudacing the innovation of allowing elergymen to marry after they were in orders. Döllinger supposes him to have sanctioned no more than the marriage of acolyths, hy podiaconi (the title still borne by sub-
deacons), and, perhaps, deacons. deacons), and, perhaps, deacons. But this is unlikely, or Hippolytas would not have made it so serions a charge aganst him. Callistus probably allowed his presbyters and deacons to mary, and the practice continued after his death amoog his special followers and disciples-hia "sehool," as Hippolytos calls them ( 0 ঠ̃ סtapévei rd
 but it did not prevail agaiast the opposite custom. The Coancil of Ancyra, A.D. 314, allows deacons only to marry, and that if at the time of their ordination they had given notice of their intention to do so (can. $x_{1}$ ). The Apostolical Canons restrict the liberty of marriage atter ordination to readers and singera (can, xxy.). Presbyters are ordered by the council of Neocaesarea, A.D. 314, to remsin unmarried if they are unmarried at the time of their ordination (can. i.). bishops, priests, and deacons are ordered to remaio unmarried by a Roman council under Innocent I., A.D. 402 (can. iii.). The only authoritative sanction for niarriage after ordination is found in a decree of a Nestorinn syood held under Barsumus, archbishop of Nisibis, towards the end of the 5 th century.
On the second question, whether clergy married at the time of their ordination were to cease cohnbitation, there gradually developed itself one of the disciplinary differences which after. wards declared themsel;es bet ween the East and West. The Eastern church has never forbidden marriage before ordination to its prenbyters, and has never laid upon them the burden of shatinence from thel: wives; and there is no doubt that the Eastern discipllae in this respect was the discipline of the whole ot the eurly church.
re evils, it is pardontual society, help, and $t$ to have of the other, lversity," hardly exexist. In the decline man was not a helpces are to brofound of which Western imnnd werind love and It was thitt the gross, le of murriage beiug ho sought to lend a e all, the clergy, ineautifying that holy th themselves into a itmosphere, regarded il to be shunned by life than that of the
Whether a elergynation ; 2. Whether ase to cohabit with ed before ordination ; married might be twice married man
he East and West ive answer, so far as concerned. In the Y pope Callistus ia introdueing the inmen to marry after ger supposes him to an the marriage of e still borne by subcons. But this is d not have made it in. Callistus proas and deacons to ued after his death and disciples-his hem (ō̃ סıaرє́vєi $\tau \delta$ каі т $\boldsymbol{\eta} \nu \quad \pi а р \alpha \delta о \sigma ı)$ ), tiust the opposite incyra, A.D. 314, 5 , and that if at they had given do so (can. x.). ict the liberty of eaders and singers ordered by the 14 , to remain nn $d$ at the time of shops, priests, and in ullmarried by ent L., A.D. 402 itive sanction for ound in a decree under Barsamas, $s$ the end of the cion were to cease developed itself ces which after'een the East and never forbidden s prsnbyters, and burden of abstilere is no doubt this respect was he early church.

## MARRLAGE

## MARRIAGE

1099

Thomassin, Natalis Alexnuder, the Bollandist Stilting, and Zaccuria assert that married ascelical precept, but they have no ground fur their assertion. Tillemont ncknowledges thnt for the first four or five hundred years it was not required, and De Marca argues that it grew up? insensibly ns a voluntary practice, and was tirst made binding by pope siricius at the end of the
4th century.
The first authority on the question is Clement of Alexandria, who, in contrasting the practice of the church with that of the deacon, and layman as as "a plainly of priest,
 ed. Potter, Oxf. 1715), by which words he dexignates cohnbitation, and towards the end of the same book he writes: Tf $\operatorname{\pi \rho \rho } \dot{\rho}_{s}$ taútas eineiv


 quvaikds ouviotn和 ousuria. His argument would be futile if he did not look upoon the bishop, not only as married, but specitically as begetting children (Strom. iii. c. xviii., Up. p. 562). The opposite view was taken by Origen, ia noted (IIom. xxiii in the deed tor which he 358); by Epiphanius, though he allows that a different practice prevailed (Iueres. lix. 4, op. tom. i. p. +96); by St. Jerome (adv. Jorin. lib. i., Op, tom. iv. p. 175). The Apostolical Canons forbin bishops, prestyters, and deacons to separate
from their wives on the pretext of piety on puin from their wives on the pretext of piety on pain century later was passed by the abot a 'quarter of a century later was passed by the Spanish council of
Elvira (A.D. 305 ) a canon which is regarded as the earliest injunction on the clergy to ceuse as the bitation (can. xxxiii).? An attempt was made to force this discipline on the whole charch at the council of Nicaea, A.D. 325, but it was frustrated by the firmness of Paphantiua. The spirit tinguished. It became a fashion with ver, extinguished. It became a fashion with some to
hold aloof from the ministrations of a married presbyter in the holy communion, to such an exteut that the council of Gangra, held about A.D. 350, had to anathematize those that did so (Hard. Concil. tom. iv. 8 . 84 ) letter to Himerius (Hard. Concil. tom. i. p. 849), if gemuine (it is so unwholesome feeling, A.D. $385 . g$ sanction to this

[^7]ht Carthage under Genethlius, in 387 or 390 , from bishops, priests, and Levites to abstain it passed their wives (can. ii.), and the canon that it passed to this effect was taken into the Cedex 121). Socrates, who wrote (Hefele, viii. §§ 106, Heliodorus, bishop of Tricte A.b. 439, names had introduced into Thessaly ns the person who pusing clergy who Jived witb the novelty of despeaks of that custom prevniling in hes, and he Thessnlonica, and in Macedoniling in his day in he declares it cond in Macedonia and Hellias; but custom of the Eastern the otherwise universal and priests were Eastern church, where bishops pleased in this respect, "fiberty to act as they had children by their lawful wives during the time that thay nre bishops" ( Ihist. Eccles. v. 22 , Op. p. 242, Oxon. 1844). The argument drawn from the incontrovertible fact that popes were the aons of clergymen, and that well-known bishops and priests were married, and that sons and daughters of bishops and presbyters are frequently referred to in the canons of councils, is generally eloded by nssuming that, though married, the clergy did not cohabit with their wives after ordination; but the historian's statement ennnot be thus put aside, confirmed as it is iy overwhelming evidence. Gregory Nazianzen, whis sister and brother, were probably born it is certain that they were born a bishop: father was a priest (Carm. de born after their Cyprian charges Novatus, a priest, with , 502 ); to his wife, which caused her miscarriage (Exist, $x$ lix.) ; and Synesius, as we know, only accepte his bishopric on the understanding that he was to be in no way separated from his wife. Nevertheless, as time proceeded, the liberty not. wly of cohabiting with, but of having, wives was extinguished, so far as bishops were cencerned, in the East and West alike. Not so with
regnrd to presbyters. regard to presbyters. In their case the discipline of the two halves of Christendom became more right of their cent. The East never yielded the married before clergy being fathers of families if speaks on this point with decisionncil in Trullo rul As we know that the Roman church has raled that candidates for the diaconate or has presbyterate are to make profession that they will no longer cohabit with their wives, we ob serving the ancient canon of apostolical perfection and order, declare the marriages of all in holy we refuse to forbill cohabitationnted valid, and deprive them of conjugal intercourse at proper times. Therefore, if a man is found fit proper ordained subdeacon, deacon, or presbyter, he is not to be refused on the ground of cohabiting with his wife. Nor at the time of ordination is anyone to be required to profess that he will nbstain from intercourse with his lawful wife; whs instituted by dishonour to marriage, which sence, the thed by God and blessed by His prehath joined together laring aloud, "What God and the apostle teaching, 'Marringe is honumiar,'

[^8]
## Marriage

in all, anl the bed undefiled,' and 'Art thou bound to a wife, seek nut to be lonsed.' then, anyone in degnte of the apostolical cmans, be inluced to forbid priests, deacons, and subdeacons to cohabit and hold interconrse with their lawful wives, let him be deposed. And, likewise, if any priest or dencon dismlsses his wife on the pretext of piety, let him be excommunicated, and if he be obstinate, let him be deposed" (can. xiii., Hard. Concil, tom. iv. p. 106ib). Meantime the West was growing stiffer aud stifer, Spain still leading the why. The first and the ninth councils of Toledo (canons 1 . x., Harl. Concil. tom. i. p. 990, tom. iii. p. 975) forbid cohabitation with increasing rigour, A,D. 400 aad 6.55 . The French councils of Arles II., A.d. 452 (can. xliv., Hard. Convil. tom. iv. p. 774), and of Mâcon, A.D. $58+$ (can. xi.), denounce the punixhment of deposition ; and Innocent I. in his letters to Victricius and to Exuperius (Hard. Concil. tom. i. pp. 1001, 1003), and Leo I. (Epist. ad Rusticum, Resp. iii., $O_{\mathrm{P}}$. p. 407) speak fur Rome in the same sense. Such a discipline so severely entorced could only end ia the prohibition of marriage altogether.
The third question, whether the married state and the clerical state were altogether incompatible, could not arise while St Paul's teaching was still ringing in the ears of Christians, for St . Paul had commanded the selection of married men for priests nud deacons ( 1 Tim. iii. 2, 12; Tit. i. 6), the reason of which command was explained by Clement of Alexandria to be that "they have learst from their own households how to govern the chareh" (Strom. iii. 12); but it necessarily arose, ard was necessarily answered in the affir-
mative, as soon as the cohnbitation of the clergy mative, as soon as the cohnbitation of the clergy with : weir wives had heen authoritatively forbilder. When public opinion came to require that a married man should abstain from living with his wife, it was only a question of time how soon it would require him to have no wife at all; and to many the latter course would appear less revolting than the former. A onesided development of the scriptural procepts coutained in Matt. xix. 12, and in 1 Cor. vii. 1-7, necessarily led to the high estimate of celibacy for its own sake that is found in some early writers (see Ignatius, Epist. ad Polycarp. c. v.; Athenagoras, Lejat. c. $x x x i i i$. ; Justin. Apol. x. xv.), and more naturally found its issue in the imposition of celibacy than of married asceticism, The arguments used from the time of Siricius on wards against cohabitation were of equal force ag.,inst marriage. If it were true that holiness aud abstinence from marriage intercourse were synonymous, and if it were true that the clergy were bound to be in a peculiar manner dedicated
to holiness, the conclusion necessarily drawn was to holiness, the conclasion necessarily drawn was that the clergy should be unmarried. Siricius was the spiritual father of Damiani and Hildebrand. It is true that there was a long struggle, sometimes based by the opponents of celibncy on low nad carnal motives; sometimes fought on the higher principle which brought into prominence those other scriptural injunctions which ought to limit the application commonly made of those precepts on which the iden of celibacy had grounded itself; sometimes, too, appealing to the practice of the earlier church, still perpetuated in the East. But the battle conld not be a successfal one unless the principles laid down by

Siricius were repudiated, and the honour of married life and married intercourse vindi:ated. In 9611 we find that " B grent disturbance took place" in Sonth Wales (as elsewhere) "because the priests were enjoined not to marry without the leave of the pope; so that it was considered best to allow matrimony to the priests" (lirut. y Tywysog. p. 28, Haddan and Stubbs, Councils of Great Britain, i. 286). But in 1054 the West was ripe for the decree of the Roban council under Nicholas Il., "Whatever priest, deacon, or subdeacon shall, after the colistitution of our predecessor of blessed memory, the most holy pope leo on clerical chustity, openly marry a concubine (wife), or not lcave one that he has marricd, in the name of Almighty God and by the authority of the blessed npostles Peter and Paul, we enjoin and utterly forbid to sing mass or read the gospel or epistle," \&c. (enn. iii., Hard. Concil. tom. vi. p. 10.2). In the first Lateran Council under Callistus II., A.d. 1193, the word "wife" is introduced, together with that of "concubine." "We utterly forbid priests, dencons, and subdeacons to live with concabines and wives; and any other woman to be in the same house with them, except those whom the Conncil of Nice allowed on the ground of relationship, namely, mother, sister, nunt, aud so on, about whom no suspicion can fairly arise" (can. iii., Hard. Concil. tom, vii. p. 1111). The Lateran Council appenls to the authority of the Council of Nice as though forbidding that which it deliberstely refused to forbid.
The fourth question, whether a twice married man might be ordained, was nnswered in the negative, being contrary to an ecclesinstical rule which, as we have stated above, was founded on a probably mistaken apprehension of the meaning of St. Paul's injunction to Timothy and Titus ( 1 Tim. iii. 2, 12; Tit. i. 6). Accordingly, although about the year 220 pope Callistus admitted twice or thrice inarried men to the Episcopate, the Presbyterate, and the Diaconate, such ordinations were fortidden by the Apostolical Canons (can. xyii.) and Constitutions (ii. 2, vi. 17), by St. Basil's canons (can. xii.), nad by all the synods that denlt with the subject, except those held among the Nestorians. Here too, however, a difference of the discipline of the East and the West cxhibited itself. The East, which, whenever it could be, was moro human and less rigorist than the West, refused to count marringes which had taken place before baptism as disqualifications. Provided that a man had been but once married since his baptism he was eligible in the East to the priesthood, notwithstanding uny marriage that he might have contracted as a heathen or as a catechumen (see Council in Trullo, can. iii.). Not so in the West. St. Ambrose and St. Augustine, popes Siricius and Innocent, the councils of Valence and Agde, agree in pronouncing that no such distinction can be recogrised. Two marriages, whether before or after baptism, exclude from the ministry. The only voices raised in the West against this ruling are those of St. Jerome, who, in defending the regularity of bishop Carterius's consecration, declares that the worl was full of such ordinations (Epist. Ixix., Up, tom, i. p. 654, Tharis, 1846), and of Gennadius of Marseilles (de Ecules. Dogm. c. Ixxil. p. 38, ed. Elmenhorst). The rule, whether in its Lastern or Western

## AGE

, and the honour of intercourse vindicated. grest disturbanee took is elsewhere) "because not to marry without that it was considered ay to the priests" , Haddan and Stubbs, in, i. 286). But in for the decree of the cholas II., "Whatever oshall, after the cotor of blessed menory, on elerical chastity, (wife), or not leave the name of Almighty of the blessed apostles and utterly forbid to ospel or epistle," \&c. m. vi. p. 10.22 ). In nder Callistus II., a.D. introduced, together "We utterly forbid cons to live with cony other woman to be m , except those whom ed on the ground of er, sister, aunt, aud elon can fairly arise" n. vii. p. 1111). The the authority of the orbidding that which bid.
ther a twice- married vas answered in the sa ecclesinstical rule above, was founded yprehension of the tion to Timothy and i. 6). Accordingly, 220 pope Callistus narried men to the , and the Diacouate, en by the Apostolical istitutions (ii. 2, vi. an. xii.), and by all the subject, except torians. Here too, e discipline of the 1 itaelf. The East, e, was more human st, refused to count lace before baptism d that a manl had is baption he was riesthood, notwithhe might have cona eatechumen (see Not so in the West. popes Siricius and alence und Agde, o such distinction uarriages, whether xclude from the aised in the West t St. Jerome, who, bishop Carterius's worl was full of ${ }^{6} p$, tom, i. p. 654, of Marseilles ( $d d$ ed. Elmenhorst). stern or Western

## MARliAgE

form, being positive rather than moral, was constantly bruken. (In proof of this, see Tertullian, de E.chortatione Custitatis, c. vii., (\%). p. 12, for Paris, 1675; and Hippolytus, Philosoph. ix. 12, for early times: a series of councils testifies to the same fact at a later period.) Sometimes a loral custom to the contrary would arise. which maintained itself in opposition to the geueral rtile. In the 5th century Theodore of Nopsuestia refused to be bound by a rule which, while ic professed to pay deference to St. Paul's words, finstrated the purpose of the Apostle. Theodoret, following his lead, declared that he cared nothing tor a practice, however genernl, which was bised upon a false interpretation of St. Piul's command; and when the count Irenanus had been made bishop of Tyre, though twice married, and thereupon an order came from the emperor to depose him as a digamist as well as a Nestorian. Theodoret wrote a letter justifyengsecrators consecration on the grounds that his ennsecrators had but followed the example of those who had gone before them, eiting the of Beroen, who hader of Aotioch and Acacius of Bereen, who had ordained Diogenes, though salem, who had ordained of Praulius of JeruCatsarea, under like circumstancesus, bishop of ton, that the consecration of He asserted, lrenaeus had taken place with the twice married of Proclus of Constantineple, the chiet ecclesinaties of Pontus, and the bishoj,s of Palestine (see Epist. cx., Op. tom. iii. p. 979, Jaris, 1642). But this uprising of common sense against harsh rule did not maintain itself. The instances given by Theodoret are exceptions, which only prove the general (though not universal) rule, its frequent transgression canons of councils prove The rule againgression.
woman was as stringent is that ow or a divorced marriage. Special rugent is that against a second to the clergyman's nuan. The wife of one who was to be to the clergynot have been married to a previcus hasband (see the Apostolical Canons and Constitutions in the places above cited, the fourth council of Carthage, can. Ixix., \&c.), nor might she marry again after her husband's death. (See the inrst council of Tole io, held A.D. 400, can. xviii. ; the second council of Maicon, A.D. 585, can. xyl.; and the council of Vermeric, A.D. 752 , can. iii.) Iu the latter respect the widows of kings were in Spain placed in the same condition as the widows A.D. $68 \%$, forbids their reenth conncil of Toledo, execrabile (can, v., Hsrd. Conge as a facinus 17+1), and the third conncil Concil. tom. iii. p. them to retire to a conncil of Saragossa orders Caesaraugustanum III., Hard. (can. v., Concil. [Celibacy; Digamy.] Hard. ibid. p. 1784). ix. Ligamen. The
our Lord and the Roman law of polygamy by monogamy (Cod. Justin. libw and practica of were suthicient to prevent nay question v . 2) raised of the lnwfulness of simultaneous being ringes. An existing marriage was an insuperable impediment to contrncting a second inperable Here and there exceptions to the rule are found, not in the earliest timer, resting upon the ground of conjugnl imnoterer resting upon see below), and of enforced or voluntary deser-

## MarRIAfE

1101
tion. By the civil law a sollier's wife was hermitted to marry again after her husbaud $\boldsymbol{v}$ tit. xvii. leg. 7). But the (oustin. iib, Trullo, following St. Basil, determines in the wife must wait till, determines thit of her husband's death, however lone a time might elapse (can. xciii.j. On the. ather hand, the council of Vermerie, a.b. 752 , enacts that if a wife will not nccompauy her 752 , bnad who has been compelled to follow his lurd inte another land, the husband may marry again if he sees no hope of returning home, submitting Concil same time to do penance (can. ix., Hard. Concil. tom. iii. p. 1991). Theodore of Cunterbury, A.D. 688, pronounces that if' a wife has band cannot away by the enemy so that her huswoman after sedeem her, he may marry atbother redeeming her, he is to if there is a chance of wife in the analogous position is to do likewise before remarrying. He adds, that if the fise, wife returns from captivity her husband is to take her back and dismiss his second wife; and the wife likewise (Penitential, lib, ii. cap. xii. §S 20-22); but a subsequent clause reverses this ruling, and orders that the wife on her return is she be taken baek by her husband, but that she may marry another man, if she has been Capitula, as given by Hid 24). Theolore's iii. p. 1778) fixes seven Harduin (Concil. tom. desertion, ond one year in case marriage atter carried captive; but thease a wite has been genuine in the form in which they have come down to us. In Egbert's Excerpts, as they are called, it is decided that the man whosc wife is carried nway may marry agnin after seven years, and similarly with respect to the wife: in the case of the wife's voluntary desertion, the man may marry again after five or seven years, with three yesrs (cannt, but must do penance for tom. iii. p. 1972); cxxii. exsiii., Hard. Concil. Egbert's; they probably these Excerpts are not century, perhap probably belong to the ninth as these are, for the tenth. Such concessions Iate date but local most part, not only of a ticular cases local and exceptional, to meet parterbury himself ney arose. Theodore of Cancanonical, though allowed by the as unnamely, that two married persons might Greeks, to separate and one of them persons might agree the other marry of them go into a monastery, marlied ( $P$ marry again, unless already twice he allows them, in such a cap. xii. § 8) ; but in case of incaparity such a ; is seprarte, or The rule of Christinn liom sickness (ihid. § 12).

工. Honestas, Betrothal pain. [BicinMy.] posed to cause an impediment a woman is supnearest relatives, ao th if to marrying her to one sister and marrif a man be betrothel riage is null and void, and another, his marto carry out his betrothal-promise to the first aister. Antiqulty knews nothing of this, $n$ spurions decree of pepe Julitus is quoted as the first authority for it. (Sue Van Espen, Jus Ecclesücti, um, pars ii. § i., tit. xiii. 25, p. 589.)
contract was null and void was, in tharriage the woman, twelve, of the man, in the ease of (See Selden, Uror Ebraica, lib. ii. c. 3; Diar.

## Marriage

Jib. xxini. tit. ii. leg. 4 ; Instit. lib. i. tit. xxii.; Martenc, de Antiquis L'cchs. Ritims, enp. ix. art. i. in.)
sII. Affinis. [Phourntred Degrees.]
xiii. C'lbulestinus. The publicity of the marringe contratt was always regarded as an essential jart of it. Differeat means were takea io dillerent eouatries for ensuriag publicity, but that it should exist was recognised by every civilised state as the fonedation of its social system. Amoag the Jews and Romans a certuin number of witaesses was required; ${ }^{\text {h }}$ Tertullian declares that the church demands publicity ( $d_{e}$ 1'ulicitit, cap. iv., Op. p. 557) ; and the preseace of witaesses is prononaced iy a law of Theodosius Jun., quoted below, to be ane of the few thiags which could not be dispeased with ia n marringe ceremony. The testimony of the church officer before whom the contract was made aaturally came to be accepted as the best testimony that could be had, but it was not uatil the council of treat that all marriages were declared null, on the grouad of their being clandestine, unless they were celebrated in the preseace of the incumbent of the parish in which one of the contracting parties lived. The council of Veraeuil orders that all marriages shall be made in public, whatever rank the parties might be (Conc. Vernens. caa. xv., Hard. Concil. tom. iii. p. 1997). The council of Friuli, A.D. 791, gives the same order with a view to the preveation of marriages of consanguinity or altinity (Conc. Forojuliense, can. viii., ib. tum. iv. p. 859).
xiv. Impos. Impoteacy is an impedimeat which mitkes a marriage not void, but voidable after a peried of three years. Io Christian legislation it was first recegnised by Justinian, A.D. 52s, ats an adequate canse for a divorce (Cod.
Justin. lib, v, tit, xvii. Justin. lib. v. tit. xvii. leg. 10 ; Auth. Cellat. iv. tit. 1, Nivell. xxii. 6, Corp. Juris, tom. ii. pp. 458, 124). Sce Ilso Photius, Nomocanon, tit. xiii. § 4. Theodore's Penitchtial declares it a sutlicient cause for a weman to take another hnsband (lib. ii. cap. xii. § 32), or if arising frem sickaess, for a separation (ibid. § 12). In the eighth century Gregory I1., replying to a question of Boniface of Germany, goes so tar as to lay it down that in case of impetency on the
part of the womna, arising from an attack of part of the womne, arising frem an attack of illoess, "it would be well that her husband
should remana as he is, and give himself up to self-restraiat; but whereas aoac but great souls can attaia to this, let a man who cannot contain marry rather, but he is not to withdraw alimony from her who is only prevented by infirmity, not excluded by loathsome guilt " (enp. ii., Hard. Concil. tom. iii. p. 18.58). At the enp. of the same ceatury, Egbert, of York, rules, though with great relnctance, in a similar case, that the one of the twe that is in geod health may marry again with the permission of the

[^9]one that is sick, provided that the latter. promises perpetnal continence and is never allowed to marry during the other's hife, ander any chcage of cireumstances (Ditloyue of Li,bert, Resp. xiii., IIadian and Stubbs, Councils of
Great Brituin, vol, iii. p. 409). The laws of Great Brituin, vol, iii. p. 409). The laws of
Howel Dda, A.D. 928 , aliow Howel ida, A.D. 928 , aliow a woman to separate
from her husband, without losing her dower, on the grounds of impotency, lepresy or bad breath (Cyfrcithiuu Mywel Didh, bk. ii. c. xxix. § 26, Haddan and Stubbs, Councils of Great Britain, vol. i. p. 247). St, Thomas Aquinas and later moral theologians go furthes still; they allow that an excessive disgust for a wite justifies a man in regardiag himself impotent in respect to her (see Liguuri, Theol. Mo: vi. 6. 3, 2). These are concessions, which, however they may have been acted on la more thate
one conspicuous ins one conspicuous instance, canaot be reconciled with the rules of ordinary morality. In the 6th century the second council of Orleans ruled in a coatrary sease (can, xi., Hard. Concil. tom. ii. p. 1175). Impotency existing at the time of marriage bcing incenjuatible with the primary ead ot the contract, makes the contract void or voidable without the intervention of any statute
or canon law. or canon law.
xv. liaptus. This impediment is sometimes classed mader that of vis. it means not exactly the same as our word ravishment, but the violent remeval of a woman to a place where her actions are wo loager free, for the sake of inducing or compelliog her to marry. The aet of Bothwell in carrying away Mary Stuart, would have been precisely a case of raptus had there been no collusion between them. By some raptus is distiaguished into the two elasses of raptus seductionis and raptus violenticie. Whether ravishment in the strict seiuse of the word is an impediment to a future marriage is a question which has been answered in contrary ways. These whe regarded it as a shameful act that a man should gain his objeet by committiag a great crime, decided that it was an lasuperable impedinent for ever. These whe considered that the iajury done to the woman could only be atoned for and aullified by marriage, took the opposite view, and required the ravisher to marry her. The Roman law made it a perpetual impediment. Laws of Constantine and Constantius infiiet capital punishment on ravishers (Cod. Theod, lib. ix. tit, xxiv, legg. 1, 2); and Justinian, after having prenounced the penalty of death for the crime, continues, "Nor is the ravished woman to be allowed to ask for and obtain her ravisher as her husbaad: her parents are to marry her to whom they will, except the ravisher, in lawtul wedlock, but our serenity will never in any way consent to the act of those who try to wed in our state like enemies. For every one who wishes for a wife, whether free or freed, is to ssk her of her parents or other guardiaes in accordance with the tenor of our laws, that by their consent a legitimate marriage may take place " (Cod. Justin. lib. ix. tit. xiii. leg. 1, Cor $\mu$. Juris, tom. ii. p. 832). The law of the Visigoths went so far as to punish ravisher and victim With death if they should presume to marry (lib. lii. tit. iil. iegg. 1, 2, Canciani, vol, iv, p. 93). On the other hand the Ostrogothic law required the man to marry and to endow the werran.

## LAGE

vided that the Intter rinence and is never the other's hife, under ces (Diulague of Sindert, Stubbs, Conncils of , 409). The laws of w a woman to separate out losing her dower, tency, leprosy or bad Dhi, bk. ii. c. xxix. bs, Councils of Grect St. Thomas Aquinas iass go farthe still; cessive disgust for a regarding himself' imce Liguori, Theol. Mo: ncessions, which, howated on in more than cannot be reconeiled ry mornlity. In tha ancil of Orleans ruied xi., Hard. Concil, tom. xisting at the time of ble with the primary $s$ the contract void or rention of any statute
diment is aometimes 8. It menas not ex1 ravishment, but the an to a place where free, for the snke of r to marry. Tha act away Mary Stuart, case of raptus had veen them. By some to the two classes rajtus violentiae. e atrict seuse of the a future marriage is naswered in coutrary ad it as a shameful his object by cemided that it was an - ever. Those who done to the woman d aullified by marw, and required the Roman law mada Laws of Constancapital punishment lib. ix. tit. xxiv. after having proath for the crime ished woman to be btain her ravisher are to marry her e ravisher, in law tul Il never in any way whe try to wed in or every one whe free or freed, is to er guardians in acour lawe, that by arringa may take t. xiii. leg. 1, Cor $\mu$. Iw of the Visigoths wisher and victim resume to marry iaui, vol. iv. p. 93). othic law required udow the won,an.

## Marriage

Similarly the Apostolical Canons, nfter having pronumeed excommunication on the ravisher of an unbetrothed virgia, ruled that he may not (can. Ixviii.). The laws keep her, though poor 597, order that the of king Ethelbert, A.D. to the owner of the girl and to pay a shilling him; bat it she were and then buy her of fined tweaty shillings (Dooms, Ixxii. lexxiii Haddan and Stubbs, rol. iii. p. 49) , Ixxii., Ixxxiii., that the marriage is to depend upon the will of the woman's frieads (E'pist. Canon. II. can. xxii). The ravisher, according to the same authority, The do penance for threa years (i). can. xxx), The council of Chaleedon, A.D. 45t, and the be deposed if a decree that a ravisher is to layman (cans. xxvii gyman, mathemnatised if a p. bll ; tom. iii. p. 1694 xeii, Hard. Concil. tom. ii. Orleans, A.D. 511 , orders the The frst council of with the woman to a church a ravisher whe flies with power of redemption (an to be made a slave The thitr council excommunicati., it. p. 1309j. of consecrated virgins (cinunicates the $\quad$ eg vishers The Roman council under Gregory ii pp. 14-26). tises all ravishers (cana x ai gregory II. anathema. The Capitula of Herard of to. tom. iii. p. 1866). ringe of the parties concerned (ours forbid the marP. 457). The Council of (cap. ex., ib, tom. v. vises it (can. Ixv., ib. tom. ive p. 149.D. 845, ad-
Second Marriage.-ls previous i49).
impediment to a second, third, or fourriga an riage? This is a quustion which wourth marthe early church, and which was raised in warmth, and, like the celibacy of the with soma answered somewhat differently of the clergy, was and in different places. Certainly there is nothing in Holy Scripture to forbid successive marriages (at least so far as the lnity are conceraed; the question of the second marriage of the clergy has been considered above). St. party to the contract the other dent h of one again, provided that the second husband marry be a Christian (Rom vii second husband or wife he desires that under such ; 1 Cor. vii. 39); and widows should remer such circumstances young The teaching of the cor, vii.; 1 Tim. v. 14). framed on that of St. Paul; but some mise was ception of the views of early writers hasconowing to their designating buth marriage after divorce and marriage after death by the same name of second marringe. Thus Clement of which is devoted third book of the Stronateis, Which is devoted to the subject of marriage, but $n$ oareful examination of second marriage: to the conclusion that he is of the context lends marriage while the first huspanking of a second alive (c. xii.); for first husbind or wife is still same book, he plainl the arme claapter of the permissible, adding, howelares sec and marriage ries a second tine however, that be who marevangelical perfection. Whert of the highest canon of the councilion. Whether the third demns "those that of Neo-Caesarea which conriages," refers to suave tallen into several marmarringes, has been question or to simultaneeus that it is aimed at soma form, but it is likely marriage after divorce, not at polygamy or death (see Brouwer, de Jure Connubiorian after ii. c. six. § 7,Op. p. 569 , Delphis, 1714).

## Marriage

Hermane Fastor deals with the question altohis words " St. Paul's spirit, and almost alopts manserit, "Qui nubit, mon peceat sed si per se Dominum" (lib. il sibi enquirit honorem apud Patres Apost:licos, tom. Mi. 4, "pud Cutelcrií 1794, where see note). The P. 90; Amsterdum, tutions (c. ii.) permit tha Apostolienl Constiprova third mnrriage second marriage, reriage, "For you ough and forbid fourth marmarrying necording to the know this, that once being aecording to the law is righteous, as marriacording to the will of God; but second wicked, not or the promise [of widowhood] are but because of the fant of the marriage it-elf, are indientions of inconehood. Third marriages riages as are beyond the thind But such marfornication and unquestionable und are manifest Ged gave ona woman to onle uncleanness. For tion ; for they two ahall one man in the creathe younger wwo ahall be ona flesh. But to allowed after women let a second marriage be lest they fall :nto the con of their first husband, and many snaras and toolishation of the devil hurtful to souls and toolish lusts, which ara punishment rather than which bring upon them Origen goes so far as to peace" (lib. iii. c. 2). and fourth marriages to say that second, third, of heaven, but he proceede from the kingdom the kingdom of proceeds to explain that by "which hath neither spot ne means that church such thing." that is, the invisiblimkle nor any fect Christians. He the invisible body of perried are in a state allowa that the twice marthey will oot rate of salvation, but says that hnads (fum xrii in crown at their Master's and elsewhere he says that, Op. tom. iii. p. 953); ries twice will not forfeit woman who marenjoy less beatitude forfeit salvation, but will p. 267). Tertullian, (Home xix. in Jerem., ib. ha was, yet allows that rehement monogamist as an obstacle to saintlinat second marriage is only (ad Uxor. lib. i. cap ) , not in itself unlawful work on the Faith, ${ }^{\text {7 }}$. Fulgeatius, in his marriage permissible chares second and third 484, Ants. 1574). Hie Filde, e. xlii., Op. p. St. Paul in teni Hilary of Poitiers follows lawful (Tract. in Psalm. second marriage is Paris, 1693). Cyril of Jeruii.; Op, p. 194 : second marringe a thing Jerusalemn pronounces iv. 16, Op. p. 60, Oxon. be pardoned (Catech (falsely) attributed to 1703). The Oration permissible in case the Amphilochius holds it
 p. 32, Paris, 1644). Pon Gecursum Domini, Op. missible in laymen, though Gelasius declares it perclergy (Epist. v. cap p. 903). Epiphanius (Hi, Hard. Concil. torn. il. 497), Theodoret (Com (Haeres. lix., Op. tom. i. p. Ambrose (de Viduis, c. in 1 Cor. xvii. 39), St. St. Augustine (de Bono Vid, Op. tom. ii. p. 203, p. 435), St. Jerome (Epist. c. Vi., Op. tom. vi. Op. tom. il. para 2, p. 64), pronounea in likcellam, ner in favour of the 64 , pronounea in like manpropriety of a second legality and against the general sentiment of tharriage. This was the severer viow was banished early church. The ders of the church and fora within the bormark of Montanista and became a distinctive tullian, de Exhortatione Costitations, See Terde Monoyamir, passim. The coune c. vii., and (can. viii.) deliberately condemned the of Nicaea

## maniriage

Flew by roquiring that none should refuse to huld commuoion with Digamists.

Secoad mariages were discountenanced by the imposition of a penance, but how soen this practice arme is questioned. Some think that they tial it eujoined in the canons of the council of Lanilicea, A.b. 360, the first of whleh rules that "in accordance with the ecclesiastical cabon, thone who have been married a second time in a free and lawfol way, and have not tahen their wives in a clandestine manner, are to be allowed commualon (ex renia dari communiunem) after a little time has passed, and they have had a period for prayer and fastang (oratimibus et jejuniis tacaverint)." The last expression has been not unfrequently understond, and it is understood by Hefele (Hist. of Councils, bk. vi.), to refer to an eccleslastical peiance that the married couple had to undergo for their otlence in marrying a second time; but it may only mean that a space was to intervene ofter marriage, which was to be devoted by theur to prityer and fasting before they offered themselves at the Lord's table. The "ecclesiastical canon" referred to in the Laodicean canon is nut one that restralns second mar-
riages, but, no doubt, the eighth canon of the council of Nicaea, which is in favour of them; and the practice of setting apart a time for prayer and fasting before communicating after marringe, whether regarded as a penitential discipline or not, was looked upon as a proper act of reverence, whether the marriage was the first or the second. (See Herard's Capitula, cap. Lixxix., Hard. Concil. tom, v. p. 456. Cumpare also the so-called fourth council of Carthage, ean. xiii., Hefele, bk. viii.; sad Theodore's Penitential, lib. ij. cap, xii. §§ 1,2 .) By the end of the 7th century this period of prayer and fasting was distinctly regarded as a time of penance, but it was a penance imposed upon those who contracted a first marriage, as much as upon those who entered on a second marriage, the only difference being that a longer period was nssigned in the latter case than in the former. Theodore of Canterbury orders that in a first marriage the husband sand wife are to refrain from church for thirty days, and then to do penance for fortr days, and give themselves to prayer, before communicating, while a man who makes a second marriage is to do penauce for a year on Wednesdays and Fridays, and to abstain from flesh ment for three Lents. This is a plain instance of penance being
required for second marriage, but it is equally plain that the otlence for which penance has to be dose is rather that of marrying than of marrying a second time (Penitential, lib, $i$. c. xiv. §§ 1,2), No doubt, however, from very early times a difference was made not only in respect to the honour paid to first and second marriages, but also in the ceremonies with which they were performed. The Councll of Neocaesarea, A.D. 314 , forbids presbyters to be present at the festivities of a second marriage, and
the ceremonies of crowning the bride and bridethe ceremonies of crowning the bride and bride-
groom, and giving the benediction were commonly, groom, and giving the benediction were commonly,
though not universally, omitted. 'O sfrauos ou $\sigma \tau \epsilon \phi$ доитa, became a tamiliar Greek saying. St. Basil speahs of a penalty due to digamy as already a well-known custom in the year 375, The early Roman discipline is probably ex-
mentary attributed to have been writtea by t marriages ure godly, itted, first harriages ader the bene-fiction of e left without honour, brution, bnt they are cuntinency" ( Com. in ih. p. 138). See also offic. i. ix. 1.5, op. p. office for the marriage Euchologium, p. 401 , it Nicephorus, patri1 the year 814, fixes for onspension frum arriage (Hard. Cuncil.
third marriages, but ration of the purties erbury, A.b. 687, imyears, on Wednestays e from thesh meat tir or any who centract but pronounces the l, lib. i. e. xiv. § 3). e, A.D. 814 , susplends Hard. Concil. tum. iv. 9, A.D. 8j8, Jeclares ves than two to be m. v. p. 457). Leo itinople, was allowed rout public remonfrom communina by he married a fourth. held at Constantily settled the Greek $f$ third and fourth the penalty for a communication and or a thind marriage, , suspension for five imunion thereafter re thirty years olt, admission to comtimes a year. ry ngain till the an ten-month year and's death. rteaded to twelve it. viii. leg. 1).
8. The marriage rrts, the betrothal hich had iis own it. The betrothal ato bet ween a mala - marry within a o be fixed nt two further contract, her certaio rights ceived in turn the other. Betrothal olutely and in all , but when form:l tinls could not be at ineurring both e ceuncil of Elvira leir premise given a for three years -oman breaks her s Penitential cononey which the o add to it one-

## malliage

thirl ; if the man refuses, he is to lose the money that he hai pail, A betrothed womad may go into a maantely instead of marrying, but her pareats may at give he: 'o aoother man unless she shews no utter repugance to the propesed match (lib. ii. c xil. $\$ \S 33,34$ ).
A. Betruthal cercmonies. We are fortuante in having both a defioltion of betrothal and a description of the ce, ?modies which aceompany it given us by pope Nicholas in his Replies to
the Bulgurians, who had asked his counsel, A.D. the Bulgurians, who had asked his counsel, A.D. 860. "Betrothal," he says, "is the premise of future nuptials madn by the consent of the contractiag parties aed of their guardians;" and he explains that the betrothed proceed to their
nuptials at some suitable time "after the man nuptials at some suitable time "after the man
has betrethed the woman te himself with arrhae by adorning her finger with a ring of fidelity, and the man has haded over a dowry agreed to by both of them in a written form centaining his eoveaant befire witnesses invited on both
sides." This passage sides." This passage embodies an aceount of the triditional practice which had exlsted for centuries previous to the date of Nicholas, for he distiactly states that he ls relating to the Bulgarians "the custom which the holy Roman church has received from old "(Nicol. Respons. all consult, Diulyarorum, Resp. ill., Hard. Concil. toln. v. p. 354). We see here that there are four things necessary to make betrothal regular: , arrhuc; 2, a ring; 3, a dowry; 4, witnesses.

1. The most essential of these ceremonies was the hestowal of the arrhae, or earnest money, supposed by some to have been originally given by the man as the symbolical purehase-money of the maiden, answering to the Jewish rite termed בכם ("by maney"), recalling in a sort both the Reman co-emptio, and the barbaric practice of purehnsing wives. But it is probable that it was no more thsn a pledge such as was given in other cases where bargains were struck which could ne $i$ be immedlately carried out. It served to assure the woman that she should hereafter share her husband's worldly goeds, of which the coin given at espeusals was on earnest, and it was evidence which might be exhibited by the aggrieved party in case of a breach of promise of marringe. Thus we read that Andarehins wint to law with the danghter of Ursus,
aileging aileging as proof of his espousals with her that
he had given her an arrha. (See Gregory of Ton's' History, lib. iv. c. 41, apud Fiist. Franc. Script. tom. i. p. 322, Paris, 1636.) That the practice existed anoong the Western nations before they were Christianized is proved by the ambassadors of Clovis betrothing Clotilda te "accordiag presenting a shilling and a penny, The Espousals to service is called by the Franks." aкодоuөia roû a $\dot{\rho} \beta \alpha \beta \hat{\omega} \nu_{0 S}$ or ordo in nuptiaruin subarrhatione in the Greek Euchologion (Goar, p. 380, Paris, 1647). Suburrhare came to be equivalent to espouse. [ArrinaE.]
2. The ring is deseribed by pope Nichelas as making part of the arrhae. It was used in preChristian times in marriages, and was probably borrowed by the Jews from pisgan ussge. Among the Jews it eccasionally took the place of the piece of money, the payment of which censtituted one of the three forms of Jewish marriage. When this was value were equal to that of the tuted to see if its value were equal to that of the legaily required
marriage
1105
coln before
marikiag
den, Uxur EUCaica acceptell as an equivalent ( $\mathrm{N}, \mathrm{l}$ prebally adopted, in 14). Amoug Christians it was butably adopted, net only as part of tho arrhic, described hag (if it were the same ns the seal ring meanlug like clement of Alexandria), a symbofical meanlug like that of the presentation of a buach of keys, shewing that the wife had the eharge
of the household goods. "He ring," says stenold goods. "He gives a guld ring," says St. Clement, " not for ornment, but that she may with it seal up what has to be kejp safe, as the care of keeping the holuse belongs to her" (Paedagug. iii. 11, Op. p. 287). Other and less material symbolisms easily atfached themselves to the ring: it was a type of fidelity, of safely gunrded malesty, of uaion, of Trotection, of the Holy Spirit's encircling grace. crtulian testifies to its use, in the words "digite quem sponsus oppignerasset pronuho annulo" (Apologet. c. vi., Op. p. 7). In later times the ring was blessed by a specinl service. Some Enstern rituals reyuired the iaterchange of twe rings (Goer, Euchologium, p. 38i). The latest Issued fittualc, that of the Old Catholies, centains of form for the blessing either of twe rings or of one (Old Catholic Ritual, p. 39, Eng. tr. Oxf.
1876).

## 1876).

3. The dowry is next mentioned. Atnong the Grecks and Romans it was the custom that the dowry should be paid or promised at the betrothal by the relatives of the woman (see llautus, Thinummus, act r.); with the Hebrews (as with the Germans-see Tacitus, de Moribus (iermanurum, e. xviii.) the dowry was paid by the man (Gen. xxxiv. 12; 1 Sum. xviii. 25), but occasionally the father gave a dowry to his daughter (Julges i. xv.). The Hebrew custom prevailed in the early church, and is embodied in the civil ns well as In the canon law (Cod. Theod, lib. iii. n . 3 ; lib. ii. tit. 21). St. Augustine says that niales wife looks upen the tabulate mitrimo niades as instruments cmptionis suae, whereby she has been madecome her lord ( $d$ lominus) and silla), as shen made his handmaid or slave (aneap. 6, Op. tom. v. p. 225, ed. Migne). The promise of a dowry was generally coasigned to writing, which was read before the witnesses to the betrethal, and it became a formal legal decument, of the nature of a marriage settlement. The following is an abridged form of nuptial tablets as used by the Jews: "On such a day of buch $n$ month in such a year at buch a place, such un one, the oon of euch an one, said to such an one, the daughter of such en one: 'Be thon betrothed to me for wife eccording to the ordinubces of Moses and the 1sraelites, and I , if it please God, will pay you respeet and honour, I will give you food and sustenance, and I will dress you in the way that Jewish husbands de whe henour, maintain, and clothe their wives as they ought. 1 also give to you, as the dowry of your maidenhood, $£ 4$, as the law requires, and I pledge myself to give you in addition beard and the cing, and I will live with you according to the customs of the whole earth.' Then she gave assent te be his wife. He then declared that he to the give such and such a sum as an addition woman original dowry. The goods which the and such ought with her are estimated at such or dowry settlement We have sealed this tablet the whele matter is clear, settled, and deter:
minet" (Sellen, Cxor Ebraica, II. 10, Op. of which it is usual to keep nlwnys in the church " tom. iv, p. ifis). In the Christinn tabulue mustrimeniles, the end for which marriage was instituted was alan insertel: "num if tabulae indicaut ubi scribitur, 'Liberorum procrenadoruna causi' " kays St, Augustine (Serm. ix., Op, tom, v. p. 88 , ell. Afigne); and again, " leecitantur tubulae, et recituntur in ennspectu onmium attestantium, et recitatur, 'Liberorum procrenmiorum eanza'", (Serm. li., bid. 1. 345); see also his Enarr, in $/{ }^{3}$ s. Ixasi. ( ( $p$, tom, iv, p. 1043).
4. Hitnesses were required to be present, before whom, as we have seen, the marriage kettlements were to be read and handed over. They were to be frienis of both parties, naid their presence was required not only to prevect frand in the matter of the dowry, but also to give n puiblic character to the transaction, that there might be a proot before the worlid of the consent of both parties to the contract. One of then ncted as best man to the bridegroom (amicus interior, conscius secreti cubicularls, St. Aug. Sern. cexciii, (p, tom. v. p. 1332) and one as bridesmaid, and, in case of the mother's death, as temporary guarlian to the brife. It would appear probible from sp passige in St. Ambrose (de hepsu Virymis, c. v., Op. tom, ii. p. 310) that the requifiste numbier of witnesses was ten (Ct. Ruth iv. 2, where the number of witnesses called by Boaz is ten),
5. Some minor ceremonjes, which were less essentiat to the rite, have also been handed down. One of these was a ki:s, which might or might not be given, but which, il given, was consitered to bind the betrotheid more closely to each other, s, that, in case ot the man's death, hnlf of his betrothal gitts were delivered to his betrothed; Whereas it there had been no kiss, they were all returned to his relations (Cod. Theod. lib, iii. tit. 5 , leg. 5 ; Cod, Justin. lib. v. tit, 3, leg. 16).
6. Another ceremony of similar nature was that of juining hunds, which is mentioned together with that of the kiss by Tertullinn: "Corpore et spirite masculo mixta sunt per osculum et dexteras, per quae primum resignarunt pudorem ${ }^{\text {spinitûs }}$ " (de Viry. Veland. c. xi., Op. p. 179). 7. In the time of Tertullian, the veil was nssumed by the woman at the betrothal nad worn thencerorward, but the custom was not unirersai (Rebeccam quidum adhuc velant), and in later times, like the offering ef the ring, was
transferred to the nuptials (Tertull. ihdid) transterred to the nuptials (Tertull. ind.).
7. siricius in the 4th century spleaks, in an epistle which (rightly or wrongly) is regarded as geanine, of a bencdiction of the priest at betrothal, of so solemn a nature as to make it saerilege in the betrothed woman to marry another man (Siric. Epist. ad Himer. §4, Hard. Concil. tom. i. p. 848). The betrothal benediction,
however (if it existei), must not be confouded however (if it existed), must not be confouthded with that which was given at the nuptinls,
B. Nuptial ceremanies. Pope Nicholns pro-
ands, in the Reply above quoted, to enumerate ceeds, in the Reply above quoted, to enumerate the nupti,n ceremonies which were in use in his day with the same minnteness with which he described the betrothal ceremonies. Ife writes: "First of all they are placed in the chureh with obiations, which they have to make to God by the hands of the priest, and so at last they receive the bedeliction and the heavenly reil.' He at is : "Atter this, when ther have gone out of the church they wear crowns on their heads, $n$ supply
( Nic. Riespons, ubi supria).
The tirst thing that forces itself upon our notice on reading the above passuge is that in pope Nicholas' time, and for such previous times as the cerenonies described by him had existed, marriage was regarded ns a religlous rite; being (1) performed in a church, (2) necompunied by ollerrggs and oblations made to Giod oy the married persons through a priest, (i) followed hy
the solemn bene liction of the chit the solemn bene liction of the church, together with (4) other ceremonies of an eceleshastical character: nud this was the aspect in which murriage was vlewed from the times of Tertullian, ns is proved by the following passage: "How shull 1 state the blessedness of a marriage which the church brings about, and the oblation confirms, nad the benediction, seals, angels attest, and the Fnther ratifies " (ad Uror, lib. ii. c. 8, p. 171). In these words Tertullian, as is N (inted out by Gothotred (Con. Theod. lib. ill, tit. 7, leg. 3, tom. i. p. 280), contrasts the marriage ceremonies of the Christi..n church, A.D. 200, with the ceremonles used by henthens on tho same occasion. Among heathens, marriages were brought nbout by persons cnlled conciliatores. In the case of Christians, tho place of the concilictores is taken by the church, that is, by the othicers of the church, nanely, the bishops, prlests, dencons, and widows (see the passage of Tertullian referred to just below), the heathens offering of arrhae is replaced by the oblation of prayers and eims offered through the priest; for the sealing of the marringe settlements is substituted the senl of the church's benediction; the testimony of angels stands in the place of the testimony of human witnesses ; and ratification by a henvenly Father takes the plane of
the expressed consent of the expressed consent of parents. Tertullinn's rhetorical description does not of conrse imply that the old ceremonies were abolished, but it does imply that an eeclesinstical character was given to them, and that they were carried out under the control, and by the hands, of ministere of the church. Elsewhere Tertullian states that Christian marriages had to be nnonounced to the church, nnd were allowed, or disallowed, by bishops, priests, dencons, nad widows (de Pudicitia, e. v.; ; de Monogam. c. xi., Op. p. 531). One object of this regulation may have been to prevent ignorant members of the flock from irnnsgressing various laws of the state with which they might be unacquainted; but this was not its only purpose; the church, that is, the bishops, priests, deneone, and widowe, would thus become the conciliatores of a Christian's marriage, necording to the idea employed in the previously quoted passige. St. lgnatius, in like manner, sags that people who marry ought to be united with the cognizance and approval of the bishop:
 ad Polycurp. c. v.). St. Ambrose says that mar-
${ }^{1}$ It is surprising to find Dr. Doilinger apparentry trasslating Eccles:s coneiliat, confirmat oblatio by "The marriage was onncluded by the blshop, or presbyter
unitlng the betrothrd, aud conirmed by Holy sacrifice" Holy Sacrifice" (Hippolytus and Callintus, c. iti. p. 158, Eni, tr.). It is impossible to belleve thet this is the menning of confirmat oblatio to thts passage; nor toes ecclesia, conciliat seem to refer to the actual marriggo-
service, but rather to the first steps taken In the matter service, bot ruther to the first steps takea in the matter
befire the church offlern.

## AGE

## always in the church "

 arces itself apon our we passuge is that in or such previous times d by him had existed, 1 religious rite; being , (2) aceompunied by rate to Gint by the priest, (3) followed hy the church, together of nn ecelestanticul the aspect in which $n$ the times of Tere following passage: vednass of a marrlige out, and the oblation $n$ seals, angels att est, d Uxor, liis. ii. c. 8, tullian, as is pointed wd. lib. III, tit. 7, leg. the marringe ceretreh, A.D. 900 , with atheas on the same s, murriages were enlled conciliatores. e place of the conirch, that is, by the mely, the blishops, (vee the passage of low), the hathons' by the oblation of rough the priest; inge settlements is urch's benediction ; ads in the place of nesses : and ratifitakes the place of ents. Tertullian's ot of course imply abollshed, but it ieal character was - were carried out hands, of ministers tullian states that noneunced to the or disallowed, by widows (de Pudixi., Op. p. 531 ). may have been to e flock from cranse with which they is was not its only is, the blshops, ould thus beceme marriage, accordthe previously in like manner, ught to be united al of the bishop: (St. Ignat. Epist. se says that mar-
## Billinger apparently

 rat oblatio by "The ishop, or presbyter d by offering of the listus, c. lii. p. 158, ve that this is the passage; nor toes te actual marrlagetakea in the matter
## marriage

ringe has to he sunctified by benedletion (Epist. $x_{1,}$, up. tom. ii. p. ©44); Gregory Niuzianzin writes that at the marriage of "the golden Olymplas " there was a number of bishops ( $8 \pi$ riaкinav $8, \mu(\mathrm{Aos}$ ), and that he too, thougli atsent in boily, was present in wIII, taking part, in the festivity, an I joiaing the young conple's hands together, and placing them in the hands of 'iand (E, inst. Irii., Op, tom. i. p. 815 , col. 169 (t). The (sin-eulled) fourth council ef Carthage (can. xiii.) in the ith century spenks plalnly of priextly hridegrom (Hard. Concil, tom, the brilo and nesins uses the expression, "The holy hand of Theophilus gave me my wife "' (Epist, 10:).
Thero is no reasonable doubt that the place in which Chrintians were ordinurily murried was a church, so soon as it became safe nud customary tor them to meet in churehes for religions purposes, and that the way in which they were ordinarily married was by a religious ceremony. ${ }^{n}$ Neverthelass, it is equally trus that murriages conld, and, especially in the Enst, often did, take place in houses (sce St. Chrys. Ilom. xlviii. in Gen. c. xxiv.), and that the religious ceremony does essence of marringe regarded as forming, the censists in the cinge. The esseace of marringe made between the contracting partiey, 1 cublicly quently, marrages unaccompanied by the blessing ot the church were still consilesid to he marrriages, though they were lookel on with disfin marrnnt, ns Tertullina aays, ran the risk of belag condemned as ndultery (De Pulicitia, e. iv.). Accordíngly, a law of Theolosius . funior, A.s. 429, distinguishing between the essentials and non-essentials of marringe, declures thot tha omission of other rites such ns arrhue, doury, and a festive pracessien, did not inralidate a marriage, provided that (1) the eontracting parties were of equal station (see above, inder. the heading Conditio), (2) they breke ne specific law by their uion, (3) they gave their consent, (4)
their tilends were present as witnessest, lawir thiends were present as witnesses. The liaw recagnised no more than the above-named the ehureh nttempit to annul whar ${ }^{\text {a }}$," nor did allowel. Probably the fealing with which these marringes witre regarded on which the chureh's blessing was not inveked was much the same ia the early church as it is at present with our-

[^10]marriage
1107
tolves. The sacular marrince was acknowledged to be valid; but the parties contruting such $n$ marriage were stimpel to have inetrivel kerlous blows by depriving themselves of the chanch's blessing on their union, and to have netel undutifully und only as irreligious presons whuld net. Thise libarty of contrating marriage otherwise than by the inendictlon of the charch the tirent in the West till the time of Charlas heo thent, Aid. soo, and in the East till that of perors enacted that, A.D. 900). These two ensexcept such as were all marrigers were invalid

There is an sign or hint of in prient.
regarded as a sacemonent, in the marriage being that word, in early in the stricter sentie of some that it began firses. It is supposel by the time of St . is a mistake nrising from the 430 , but this Angustine marsing from the use which $\mathrm{St}_{\mathrm{t}}$. which he uses freguently in "saternuentum," marringe, but nowhere in connexian with of the word sacrament. Colwin mowlern sense was not regarded us a sacrament down to the time of Gregury (/nstit. lib. iv. cap. 19, § 34, (1p). tom. ix. p. 396., Amsterdam, 1567), but he does not say that it then began to be so regarded. The period when this took place is so late that it dues not fall within the limits of the time assigned to this lictionary. Binterim's uttempts to thther it upon Tertullian, St. Augustine, manifysostom, and other early writers, are so manifestly fatile as to raise a smile (IenturïrThe constituent pard, erstes Kapitel. § 2, 3).
The constituent parts of the marriage service noove, are 1 The oblation the passage quotel tion. 3. The veiling. 4. The 2. The benedic. 1. The Oldatiuns cong. 4. The crowning. which, however, were accom mainly of 1 rayers, money. The offering of these furmed the gitt of ductury portion of sume sort to the the caremeny, anwering in which in our form for the solemningivings matrimony preceds and ace the solemnisation of proaonaced by the officiating precede the blessing enntract.
2. Tue Bendiction was a form ant unknown to the Jews; amongst whem it wis unknown aecessarily by a priest, but by the given, not or relative present. The by the eldest friend ment of a Jewish formullowing is an alridg"Blessed be Thou, 0 formula of benediction:created all things, oford our God, who hast Thou, O Lord our God, the glary! Blessed be The barren shall God, the creator of man I she gathers her children with ery for joy as bosom. Blessed art Thou who joytuiness to her rejoice in her children! Make this couple to rejoice with jay according to the couple to which thou gavest to the work of Thy hands in the garden of Eden of old! Blessed art Thon who makest the bride and bridegroom to reioice ! Blassed art Thou who hast created for the bridegreem and bride joy and gladiess, exultation, singing, cheerfulness, mirth, love, our God hed kinduess, peace, and friendship! O Lord our God, may there be heard in the cities of of mirth and the streets of Jerusalem the veice groom and bride, thess, the voice of the brideand bride's mutual affection of the bridegroom's

## Martiage

ber, and the young men's feative song! Blesse! art Then who makest the brilegromin to pejolee wath the bride" (Selileo, Uxor E'bricat ii. 12, Op, tom, iv. p. 625). The partleular form of the Chriatian benedietion, which differs from the Jewish by being a blessing on the newly married pair Instead of a thanksgiving to Genl, was at tirst probsably left to the oflielnting minister, but it would soon have become stereotyper in the rituals of tho several churches. The following is a form on which It will be seen that the final benediction in the solemnisation of matrimony in the Eaglish church is framed:-" $O$ (iod, who by Thy mighty powor hast made all things of nothing, who, nfter other things set in orier, didnt apruint that out of man (created after Thine own image and similitude) woman should take her beginoing, teaching that it should bo never lawful to put asunder those wham Thou halst pleased should be createl out of one ; 0 God, who hast consecrated the state of matrimony to such an excellent mystery that in It 'lhou dilst typify the Sacranent of Chriat and the Chureh; U frod by whom woman is joined to man, chad so blessed a unlon was Instituted at the beginuing as oot to be lestroyed eveu by the julgment of the tleod; look merclfully 1 poon this Thy servant now to be joined in wedlock, who secks to be defeaded by Thy protection. May there be on her the yoke of love and peace! May she be a faithful nad chaste wife in Christ, and may she coatiaue a follower of holy women! Nay she be loveable to her husband as Rachel, wise as Rebecca, long-lived and faithful as Sarah I May the author of wickedoess gain no advantage against her from her acts: May she continue in the faith and commandarents, constant to one husbad! May she avoid all ualawful deeds. May she strengthen her weakness by the help of discipline! May she be inodest, grave, bashful, and instructed io Gol by learaing! May she be fruitful in childbearing! May she be approved and innoceat, and may she attain to the rest of the blessed, and to the heavealy kingdom! And may she see her sons' sons to the third and fourth geaeration, und may she reach the rest of the blessed and the kingdom of heaven, through," ete. (Mnrtene, de Antiquis Eechesiae ritib:s I. ix. S, Ordo iii. ex MS. I'ontificali Monasterii Lyrensis).
3. The practice of veling is mentioned by Tertullian (de Feland. Virgin. c. xi.) and by St. Ambrose (Epiat. xix. 7, Op. tom. ii. p. 84t); the tormer of whom speaks of it as a praiseworthy heathen custom commonly used in the ceremony of betrothal, after which (ia Tertollina's diys) the desponsata wore the veil hubitually. The heatheo veil, called flammeum, was of a yellow colour. The colour adopted by Christians was purple and white, thongh the oame flamueum was still sometimes used (St. Ambr. de Virgin. c. xv.; de Cnst. Virg, c. xvii.). It is probable, as St. Ambrose has observed (de Abrah. 1. ix. 93), that the word nujpials is derived from the word obnubere, which means to veil. In the earliest tinnes the vell was part of the married or espoused woman's dress, akin in form and parpose to the Enstern yashmak, But after the first few centuries it ceased to be worn by them, and the veiling same to tue a aymbolical act, making part of the marriage ceremony, and symbolising the womatu's for-
husing all others and kepplag her chorms for hep husiand alone, and alsu her tuling submissive to him. "Jjeo velantur ut nuverlat se semper virig mula sulnditan esse" ( Duranil, hiat. Dio, "yf. lib, i. c, ix. 6). In the West the worl ewlutio erthe to signify tha whole marriage ceremony, und it became customary to lay the vei! on both hrile and bridegroom at the tlme of the benalletion (Martene, do Ant. Hoct. 2, Ix.).
4. The crownin/ was alocr originally a heathen enntom (Eurijhles, fphinenit in Auluhe, I. 9u5), and was therefore at tirst disallowed hy Chidu.
tians (see Justin, Apol, e Ix. ; Tertui]. Apoleg. tians (see Justin, Apol, e Ix. ; Tertuil]. Apoley. 1. 42), but was sirm permitted in the East (see Clement of Alexantria, Pisedigo\% H. 8, 8 , fur $n$ discussion on the liawfulaens of the nse of crowns). The sume custom pevalled among the Jews. The erowns were male of goll, silver, olive, myrtle, or tlowers; their une to the city of Jerusalem was forbidden duriag the lhman slige, ns belug too great a sign of joy for such sal times. This shews that they were regarded as a symbol of rejoleing by the Jews; and as such probably they were adoptel by the Chilstian Church, though they came to be lonked upon rather as rewards for victory over passion and tokens of virgin purity, in consequeace of which they were not given at second marriages. In the Greek
chureh they came to play chuch they come to play a much more important part than in the latin. In the West as we leara from pope Nicholas's reply to the Bulgarians, they were no more than a festive ornament worn by the married pair on leaving the church. In the East the erowaing, which Was once only n part of a lally's wodling attire (zee St. Amntor's Lite, Acta SS. Mny, tong. I. 52), became so substantial a part of the auptials that the whole marriage was ealled the Crowning, as io the West it wascalled the Veiling. The crowns were placed on the heads of the bride nad bridegroom immediately after the benediction, appropriate prayers being aail at the same time. The following is an extract from a form given by Goar:-"After the amen (to the beaedetory prayer) the priest takes the crowas and first erowns the bridegroom brying 'The sorvant of the Lord is crowned, for the sake of the handmaid of the Lord, in the name of the Father, and of the Soa, and of the Holy Ghost.' The woman is crowned in the sanse manner. Then he juins the right hand of the woman with the right hand of the man, Then is suag, "With glosy and honour hast thou crowned them, thou hast placed crowns of precious stones upon their heads.' Then the deacon says, 'Let us pray,' nal the priest offers the following prayer: Crowe them with Thy grace, unite them in temperance and digaity, bless them with a good old uge and with unshaken faith. Grant them length of days; grant to them all things expedieat for them, tear of Thee and thought of Thee; give them the fruit of the womb, comfort them with the sight of soas and daughters; let then rejoice in Thee and respect the words of the Apostle, "Marriage is honourable and the hed undefiled." Hear us, O Lord our God who wast present at Cana in Galilee and blessed the inarriage there by Thy presence, miraculously chasging the water into wine. O Lord of alf, bless the marriage of this Thy servant and this Thy hadmail! as Thou didst bless Abraham and

## LAGE

wing her charms for hee nur hoing suthissive to auverint se netoper viris Mil, Rint, Div, Iff. lib, i. e wond tehatio came to age veremony, and it the veil on iwith lorile ne of the benerijetion ( $\mathrm{x}_{\mathrm{r}}$ ). 6originally a heathen arit in Auluti, I. $9(5)$ ), disallowed by Chilvo ix.; Tortall. Apoloy. ermitted in the bast ria, Mred (go). II. 8, awfulness of the use custom prevalled rowns were made of e, or tiowers; their valem was forblden as being too great times. Thls shews as a symbol of reI as with probably Christian Chureh mked upon rather as assion abil tokens of se of which they were ases. In the Greek lay a much more the latin. In the e Nicholan's reply to 0 more than a festive ried pair on leaving he crowning, which ly's well ling attire SS. May, tom. 1. 52), of the nuptialy that ed the Crowning, as Veiling. The crowns the bride and bridebenediction, approat the same time. om a form given by to the benedietery e crowns and first ig "'ihe servant of sake of the handume of the Father, Holy Ghost.' The me manacr. Then woman with the len is sung, 'With rowaed them, thou s stenes upon their ys, 'Let us pray.' following prayer: e, unite them in them with in good aith. Gront them $m$ all things expe$e$ and thought of the womb, comfort nd daughters; let pect the words of nourable and the ord our Gud who se and blessed the nce, miraculously

O Lord of ali, $t$ servant and this less Abraham and

## Marmiage

Sarah: heas them as Isaac and Rebekah: blequ thim as Jacob and Kachela crown them as Muryh and Avennth, as Moses and Sppherah. May Thy eyen he upon them and Thy ears ajuen to hear the vifice of this proyor. May this be fultilled to them that which is spoken by the Drophit, saying. 'Thy wife an the frultinl whe on the wails of thy hoose, thy chilliren like ollve branches round about thy table; beholi thuy shall the man be blessed that feareth the Loril ' " (Ewhelryintm, p. 396).
At the end of eight days the crowns were were used: rovel while the following jrayers Were used: "O Lord our God, who crownext the year wlih Thy blewsing, and hast given these "rowas to be placed upon the healls of those united to one another by the law of marriage, rewarijing them thus for their continance, beInatituted by he cume pure nal clean to marriage instituted by Thee, do Thon bloss their uniun, inspobrably ning nside their crewns, keep then give thanly united, that in everything they may and lioly spirit, now mont hame, father, Son, eni, Amen. Deace be to ever, world withont to the Lord. Oace be to ail, Beal your heads firming the contract of Thy glorlfy Thee, conthe othice of the inarringe in Cana of Gralilee, nad taking uff its symbols. Glory to tha Gother, nad and Holy (ahost, oow and ever, world withuat end, amen " (Giar, Eluholigium, p. 400).

The moritge-pump, another which, as we see trom the law of Theodes ceremony aluve quoted, was so cemmon as by some to be thought essential to the valility of nuptials, congisted partlyofa prucession which noisily conducted the invife to the bridegroom's house with torches ani lauterns and shouting and songs, aod partly The teasting, singing, and daceing in the house. The songs and dances, used both in the procession add at home, having come down by tradition from ancient henthen days, were of an immodest character, like the editarduia and Fescennina uif St. Ambirose Rome (see the deseription given by
 vehemetty. ii. $1.8+6$ ), and were theretore (see St. Chensounced by tathers of the church (see st, Chrysestorn, Hum. xlviii. and lvi. in 490,539 , tom. xii. in 1 Cor., ( p . tom. iv. pp. 490, 539, tom. $x$. p. 105), nad he conbcils (see Concil. tom i . F . 790 ) ; though liv., Haril. itself was not ebjected to. Grecory Nazinnzen has left us a charming letter in whld Nazinnzen cuses himself for not having been present at the fevtivities which accompanied Olympin's welding on the ground that a gouty old gentleman was out of place among dnacery, though io heart he joinel with them in their amusements (Epist. Ivii., op, tom, i. p. 815). The expression " nxorem. ducere" is derived from this fetching home of the wite.
i, 7. Two other ceremonies of slighter chanracter huve to be namei. One was juining the $h \mathrm{nds}$ of bridegroum and bride, to which we have seen Gregory Nazianzen reterring (Epist. lvii.) a a being done by himselt; or one like himthe other was anty or minister of the church; the other was untying the hair of the bride, 95, J'ario, 17iv2) was from Optatus (lib. vi. p. riages and io devoting vilginas to both in mar-

## Mailriage

1109
Ood. At the same time thast her halr was untle 1 it iy probable that the kryy of the househill were delivered to her (St. Imlir, Eiphist. vi, है it, W,
through the diffirenter a primitive Christian An smon as, by the inent scenes of his marriage. relations, ho had tisel ention of his frieads ans sort who was of inarriage a woman for his rome neariy akin to if marriagenile age, and not too wife by the ronetelf, nur dispualitied fin his hal grined henctments of any sperelal law, nn i or guardan, he anouganed that of her purents otficere of ha, he ananoareed his purpose to tha obstacle arising from ecclesinuticul polnted out no a day of betrothal was fessinatical ur civil law, pointed the parties whs fixed. On the day ajo future brile's farthes met in the honse of the as ten witnesses, ther, in the prescnce of as many (Clem, Alex pi the brite being dressed In white his urrhexe, Puedeg. ifi. II); and the man otfered placell upon the third finger a of thg whlch he left hand. These havig hager of the woman's ceelled to These having been accepted, he proan instrumat over to the father of hils betrothed the dellvery of dowry or marriage set lement, aloud, was teatified by the it had heen read The betrothal was now the wifoesses preaent. generally contirmed by a solemu kiss between the betrothed and $n$ joining of hands. It is peat bable that an intormal praver for a blessing upon the coaple completed the coremony, nall in the earliest thmes a veil was at this time assumed by the woman. The betrothal over, the man returned to his home, and the woman continued living under her father's roof, both of them bound to the othel I fulfila contruct of marilage at Rom fort re time within the next forty days, or at communicatlone succeeding yenrs, but holdiog the best man with each other only through tives and friends, the bridesmaids, or other relanuptial day was. At the time of betrothal the the at any season generally named, which might (Conc, Ltod. can. lii.). ${ }^{\text {n }}$ year except during Lent When the
the betrothed, weding day had arrived each of to a church, wheompanied by friends, proceeded priest for the solemnizy were recelved by the The bride was ermaization of their marriage. had worn was errayed in the veil, which she church durace her betrothal, as she walked to (Tertull. de Cor first two or three centuries cxi.), but efter thin. c. iv.: de Veliml. V'ing. from the priest's hands as part recelved the veil ceremonaial. The cerem part of the inarriage may call it, commenced with, or service as we the priest is commenced with prayers offered by bride, priest in behalf of the bridegroom and the bride, an offering in maney being at the same time made by them. After this the free conseat of each to the contract made between them was deciared. The officiating ininister then hand on their hands, and (jerimps) plaring his hand on their heads,n he uttered over them his

[^11]
## marriage

form of benediction, conveying to them the hiessing of the church upon the union which hal been effected by the contract made and declared between them. Immediatcly after the b, nediction iu the Greek church. at the conclusion of the whole service in the Latin, crowas of gold and silver, if the bride and brllegroom were rich, of leaves or flowers if they were poor, brought from the treasury of the church, were placed upon their heads, and arrayed in these, they returned to the house of the bride's father, from whence, 88 the evening approached, the wife was carried by her husband to his home in a joyous procession, nttended by a concourse of $f$ iendis uttering acclamations and wishing joy to the newly-married pair. On arriving at his home, the husband led in his wife, and she untied her hair ns n symbol of his authority over her, and he delivered over to her a hunch of keys as a symbol of her authority over the household. The evening was speat io festivity, which consisted of feasting, dancing, and singing. At the cud of seven days the crowns were restored to the church in a solemn manner.
If, however, there were any who desired that a ruligious character should not be given to the ceremony, they were permitted to dispense with it ; and their marriage was regarded as valid provided ooly that they made a contract one with another without trand or compulsion, and declared it before an adequate number of witnesses, and did not otherwise transgress the imperial haws.
III. Divorce. Our Lord's rule laid down in respect to divorce is plain and simple. He disallows it on any other ground than that of fornication or adultery on the part of the woman.p This contiaued to be the rule of Christian cunduct down to the time of Constantine. There is a consensus amongst the doctors of the early church that no other cause is adequate for the dissolution of marriage. Thus, Clement of Alexandria (strom. lib. ii. c. xxiii., Op. p. 506), Tlertullian (adv. Mare., lib. iv. e. xxxiv., Op. p. 449), and somewhat later, St. Chrysostom (Hom. xvii. in Matt., ( $p$ p. tom. vii. p. 227). St. Basil (Epist. Canon II., can. xxi.), and St. Jerome (lipist. ad Amand., op. tom, iv. p. 162). In the cilse of the clergy divorce was made imperative on the discovery of the wife's adultery by the councils of Neocaesarea and Elvira (ennons viii. and $1 \times \mathrm{rr}$.): laymen were left to their own julgment in the matter; but a cadon of Theodore of Canterbury requires nnyone who keeps his wife uader such circumstances to do penance for two years on two days of the week and fast days, or to abstain from living with her as long ns her penance for ndultery lasts (Penitential,
lib. i. cap, siv. § 4). Jut, ns was to be expected, lib, i. cal, siv. § 4). But, ns was to be expected, a difference of opinion gr' w up as to the force of the word fornication. The Allegorists, according to their manner, insisted no understanding the word sptritually as well as literally, and thus
${ }^{2311}$ ). It is not certain that it is of the marriage benediction that Clement is speaking,
$\square$ That in Mait. v. 42, Hopveia is nsed in the sense of poiveia, or rather that the generic term is enployed when the specille word mitght bave been nesed, waa not $\mathrm{q}^{10-t h}$-nted in the eariy charch, hur is there any sufflitent culss fir questioning it, much as has been written upon H. (See Selden, Czor Ebraica, iii. 23, 27.)
they made it bear the meaning of idolatry, inf. delity, and covetousness, as well as caroal fornication. So Hermne Pastor ("Is qui simulacrum facit moechutur," lib. ii. mand. iv., apud Patres Apostol., ed. Coteler, tom. i. p. 89). This view was adopted by St. Augustine (de Serm. Dom. in Monte, cap. xvi., op. tom. iii. p. 1251 , ed. Myge), but in his Retractations he expressed some doubt as to its correctness: "Qu:tenus iotelligenda atque limitanda sit haec fornicatio, et utrum etiam propter hane liceat dimittere uxorem, latebrosissima
tom, i. p. 66 ). tom. i. p. 66).
Such differences of opinion as existed between theologians arose from their interpreting the word fornication with greater or less latitude; but there whs a substantial ngreement amnag them that no crime, however heinous, conld hare the effect of dissolving the contract once formed, with the one exception of the wife's fornication. Not so the civil law. 9 Constnntine appears to have wished to make a compromise between the lax practice whieh had come down from heathen times and the strict rule which had hitherto been acknowledged by Christians, though not always acted upon. Accordingly he passed a law, A.D. 331, allowing divorce to a wife if her husband should be a murderer, a poisoner. or a robber of graves; but sperifically disallowing it on the ground of his being a drunkard or a gambler, or given to women (muliepcularius). By the same law dirore was allowed to the man it his wife were an adulteress, or a poisoner, or a procurer (Cod. Theod. lib, iii. tit. xvi. leg. i., tom. 1. p. 310). Honorius, A.D. 421, passed a law of a similar charneter with that of Constantine, which allowed other causes -" morum vitia et mediocres culpae"-as adequate besides the three named by the first Christian Emperor (Cod. Theod. lib. iii, tit. xvi. leg. 2, ibid. p. 313). Honorins's law did not remnin long in force; but it, or Constantine's, was the law of the empire during the time of some of the chisef church writers of the fourth and fifth centuries. It was abrogated, together with the law of Constantiac, A.D. 439, by Thendosius Junior, Who restored the laxity nllowed by the civil law betore the time of Constantine-"durum est legum veternu maderamen excedere." Ten years later, however, Theodosius found it necessary to draw the reiga tighter, and he published a law, A.D. 449 , eaumeratiog the causes which were now held to be adequate to justify a divorce. To the three crimes named by Constantine he addeel those of treasun, sacrilege, manstealing, and similar oftences (Cod. Justin. lib. v. tit. xvii. leg. 8, Corp. Juris, tom. ii. p. 457). And this was followed
\& "Qnamdiu vivt vir, licet aduter ste, Ileet sodomita, Heet flugitifa onnibus cooprertus et ah uxure propter baec seelera derefictus, maritus ejus reputatur, cui alterum viroin ne cipere Man licet " (St. Jerome, tipist. ad Amand., loc, 8 "p. cit.). "Malli ri non licet virum dimittere licet sit furukator, nlsi iorte pro monasterio. Busilius hoc Judlcavtt." (Theodore, Ienitential, ilh II. 14, xil. \$6.) See also the twelfth council of THeledo, A.D. bs1, can. vili., which excommunicates a man for deserting his wife fir any other cause than fornication (Hard. Cone. tom. ill. p. 1723), and the cotuncli of Solssong, A.D. 744, cian. ix. (ib. p. 1934). The counctl of Agta, A.B. 506, forbids tux. bands to disuniss their wives gutil they have proved their adultery before the bishops of the province, on pasn of excommuntantion, can. xxv. (ivid. tom. H. p. 1001).

## RIAGE

meaning of idolntry, infis, as well as carnal fornistor ("Is qui aimulacrum 1. li. mand. iv., apud eler, tom. i. p. 89). This St. Augustine (de Serm. ri., Op. tom. iii. p. 1251, etractations he expressed rectaess: "Quatenus inda sit haec furnicatio, et c liceat dimittere uxorem, est " (lib. i. c. xix, 6, Op.
inion as existed between their interpreting the greater or less latitude; intial ngreement nmong however heinous, could lving the contract once exception of the wife's civil Inw. 9 Constantine to make a compromise which had come down I the strict rule which owledged by Christians, upon. Accordingly he allowing divoree to a ould be a murderer, a f graves; but specifie ground of his being a ; or given to women e same law dirorce was wife were an adulteress, 'er (Cod. Theod. lit, iii. 310). Honorius, A.D. cimilar character with ch allowed other causes cres culpue "-as nidemed by the first Chrislib. iii. tit. xvi. leg. 2, aw did not remain long antine's, was the lnw of e of some of the chief rth and fifth centuries. her with the law of 5 Theodosius Junior, allowed by the civil stantine-"duram est excedere." Ten years found it necessary to 1 he published a frw, muses which were aow ify n dirorce. To the itantine he added those ealing, and similar oftit. xvii. leg. 8, Corp. and this was followed

## dulter sit, licet sodomita,

 et ab usure propter haec reputatur, cui aiterum rome, Apist. ad Amand., t virum dimittere licet sit terlo. Basilins hoc JudiIfb II. 14, xil. \& 6.) See edo, A.D. by1, can. vili., for duserting his wife for n (ilard. Conc. tom. jit. ns, A.D. 744, can. Ix. (ib. A.b. 500, forbida lus. I they have proved their he prowlace, on pasn of t. tum. II. p. 1001).
## marriage

marriage
by a law of Valentinian III. forbidding dissolut tion of marringe by the mere consent of the purties concerned. Again reaction followed reaction. First, a law was passed by Anastasius, A.s. 497, making divorce by matual consent legal (ihid. leg. 9). Next, Justinian. A.d. 5:8, recalled the second law of Theodositus Junior (that of the year A.D. 449), ndlling, however, to the causes there specified impotency lasting two yaurs (ibil. leg. 10), or three Years (Novell. $x \times i i .6$ ), a desire for the monastie (Aife (Norell. exvii. 18), and a lengthy captivity (Auvell. xxii. 7). Justinian's nephew, Justin, restored the liberty of divorce by consent (Norell. Photing thus the law continued, as we learn from Photins (Nomocanon, tit. xiii. c. Iv., Op. p. 200 , Paris, 1620), to the year 870, and ioleed to the year 900, when Leo the Philosopher once more replated it on the footing in which it was under

The laws of the Westeration made by Justin. came christinnised were similar in charaeter to those of the empire. The Visigoths incerted into their onde of laws, a.D. 460, the original rule of Christianity, such as it was betore it was altered by Coastantine (Leg. Visigoth. lib. iii. tit. vi. c. ii.), adding, however, that the wronged hus-
band band inight do anything that he pleased with the adalteress and her paramour (ibid. tit. iv. c. iii.).
Theodoric, king of the Ostrons in Italy, reTheodoric, king of the Ostrogoths in Italy, re500 , the law of Constantine, allowing three causes of divorce, and three only, to the husband and to the wife. The Burgundians at the same date allowed divorce to the man for the causes specified by Constantine, but not to the woman. Anong the Franks and the Alemanni divorce by mutual consent was permitted in the 7th century. At the Carlovingian era the law was generally made stricter, though Charles the Great himself divorced his wite Bertha and married Hildegard, holding himself to be in such matters above the laws. At the beginning of the 10 th century Howel the Good, with three bishops, weat to Rome " to consult the wise in what manner to joprove the laws of Wales," and after the laws were drawn up " went a second time to $R$, ne and obtained the judgment of the wise there, and ascertained those laws to be in accordance with the law of God and the law of countries and cities in the receipt of faith and baptism." Nevertheless the laws on divorce are remarkably lax. A husband and wife may separate before the end of seven years from their marringe-day on the hasband's paying her dower to the woman; after seven years, on sharing their goons between them, the husband taking twothirds of the children; but, "if' n man leserts jected wife is to remain in her house until the end of the ninth day; and then if she be suffered to depart entirely from her husband, every thing belonging to her is to go in the first plasee out of the house, and then she is to go that, on of the house atter all her property : after that, on bringing the other into the house, he wife, becanse no mun, (certificate) to the first wife, becanse no man, by law, is to hive two
wives. Whoever shall leave his wif and wives, Whoever shall leave his wife and shall another hosband, if the tirst husband overtake her with one foot in the bed and the other out,
the first hushaul, by law, is to have her." (C'yfreithiau II wel Ind ar ar dilull Do have her." Councils of 1. 2, 28, 29, Hindian and Stubbs Councils of Great Britain, i. 247.)
ments the teathing so in divoree, St. Paul supplein a case whiching of our Lom by stating the law early Christians. In 1 ge soon arisen umong the down the rule that In 1 Cor. vii. $12-16$ lie liys bet ween two hat a marriage that has taken place one of the two beas is not to be broken oll by riage still holds Christianity may good, and the convert to consort on the plea of his infe from his or her non-Cluristian plea of his infidelity. But if the desert the oue converted contrict chooses to latter is free from the previonsly exianity, the jugal obligations. In this passage st. Paul dues not justify divoree, but only a separation, in which the Christian convert is merely to be passive. In the early charch the negative character of this permission was recognised; ${ }^{r}$ in later times it pas become changed into a positive right on the tion of the bishop, to be exercised at the diserepositire duty which or must be performed by him, eacept a dispensation be obtained from the bishop (Liguori, Theologia Moralis, v. 957); and the meaning of "infidelity" is exteaded so as to include "hereay" (ibid. iii. 17). The modern Latin law of divorce, which allows tour causes of divorce quoad vinculum (death, coaversion, preference of monastic life, pipal dispensation), and six canses of divorce quoad torum (adni:tery, ill-treatment, solicitation to heresy, leprosv, Theologia Theologia Moralis, vi. 957-975)-has only to be known to the early choreh. saly that it was un. Form of Divorce. - ?he
monial of divorce as well ns of had a cerce following are formulas given of marringe. The Ebraica, iii. 24, Op. tom. iv, p. 797) :- Usur
"You may go to what p. 797):is a bill of divorce bet what man will. This of quittance, and instreen me and thee; a letter may marry whom you please." dismissal, so you "On such a day of ease.
year, $I$, such an one, son of a month, of such a such a place, one, son of such an one, trom aurame, and by wher other neme or known by, of my own or my birthplace, ale without of my own will and purpose, and thee, such anpuision, dismiss, quit, repudiate anch a place, and daughter of such an one, from surna place, and by whatever other name or surname thou, or thy parent, or thy birthplace art known by, who up to this time hast been
$r$ The author of the commentary that goes under the name of St, Ambrose, appears to have been the firnt to argue that the befiever from whom bis unbeiteving coussort had departed might marry again. If those who were separated from thetr wlies by Eara, be urged, minglit marry again, how much note thome whose marriages bad been dissoived thy the intldelity of their Cant rbury rudo-Ambrose in 1 Cor. vil. 15) ! Theodore of wife is an unlerifure the end of the 7th century, "If the verted, let ber ver and a leathen. anil cannot be cun(18). If a husbent anissed (I enitential, lih. II. c, xii. berathenc, and then tern wife have separated while ailli same authorlty rules been converted he Chrisilanity, the as to taking or leaving bls wife (ibid. $\$ 17$ ).
my wife. And now I dismiss, quit, and reputhate thee that thou bo free, and have the power of' gaing away and marrying nuy other mas. And an une on earth is to himiler thee trom this day forward for ever. And now, behoid, thoe art permitted to be the wife of any mam. And this is to be thy bill of divoree, the mastrument of thy dismissial, nud tho Letter of the quittancer," aceording to the law of Moses and
The above bills had to be signed by two witneses and tormally delivered to the wife or her proctur.
The Greek and Jatin formolas were much shorter: It was ouly necessary to any, rúvai

 Cireck marriage was broken ofl. The Romau marriage was a more serious thing than that of any of the Greeks exceppt the spartans. To irreak ofl a marriage effected by confarreatio there was a form calied diffarreatio, nod a marriage by cocmptio whs disssilved by a form called renuncipetio. For a length of timo diverces were not heard of among the Romans; but under the empire they became common. Sometimes the nuptial triblets were broken and the
key of the housis taken from the woman, but key of the house taken from the woman, but the mest signiticnnt part of the proceedings was the nso of the form of the words:-"Tuas res tibi habeto "(Pluutus, Amphitryon, aet iii. sc. 2), or "Thas res agito." Enjpousals were broken ett by the formula:-"Conditione tua non otar." And the Lex. Inlia de adulteriis required the preThe of of seven witnesses to make a divorce valid. The early Christians followed for the most purt the Roman prnetice; but as the marriage was contrated in the thee of the church, so also
the divorce might not be etlected without the the divorce might not be etlected without the Co ured's cognisame. We have already seen that
the council of Agde, a.D. 500 , excommunicates the council of Agde, A.D. 50, excommunicates
the man who presumed to dismis.s his wife ontil he has proved her guilt beformis he his wife ontil proviner in which he lived (can. $x \times v$., Hard. Concil, tom, ii. p. 1001 ).
Bemarridefe after ditorce.-The distinction between separntion a menan et thore and divoree ${ }^{2}$ ciment (the last of which nlone qualities for remarriage) was not formulated in the early church: and this is perbaps one reason why the imperial lows passed so readily, as by the swing of a pendulum, from severity to laxity, and from lasity to severity. There are fewer ennons of conncils bearing upon the question of remarriage after disorce than might have been expected In the Apostolical Constitutions (lib. vi. e. 17), and in the so-called fourth clergy are foribidden to be 398 (can. lxix.), the chergy are forindden to be married to a divorced
woman, which implies that under seme circumatances at least a divorced woman might lo married. In the Apostotical Cunens, indeed, there ippears a rule forbidding a man who bas divorced his wite to marry agnin, and forbiditiag marriage to $n$ divorcel woman on pain of excommunieatiun (eun. x|viii.); but this canon is commonly understood to refer only to men who had illegally put away thedr wives, or to women Who had illegally separatel from their husbands. (See Bnlsimen's exposition, In Canon. Aprostot.
p. 278 , I'aris, lite (0.) At the council of Arles, p. 2,8 , l'aris, lwen.) At the council of Arles,
A.D. 314 , it was cuacted that young men who

## MARRIAGE

had put away their wives for ndultery should be advised not to marry again as bong as their hats wife was living, lut uo yoke of tompulsion was hid upon them (ean. x.). The council of Eivira, about the same date, decreed that a woman who had sepmatatel from her husbanit without cause and had married ngnin slomid he for ever excommanicated; and that a woman who had sepnrated from her husband on the ground of his adultery, and had married again, should not be received to communion untif her dirst husbuad was deni; and that a woman who had married a man that had separated from his wife "ithout catase should be fil ever excomsmunieated (cans, viii. ix, x.). The hat of these comons implies that tho man who sejarates frum her with sutheient enase might marry again. Tertullian dissuades remarringe in atl caves, but that it is lave addressed to his wite he athows ii. 1). In his treatian denth or divores ( Aid l'xor. marriage atter divoree undawfini (e. xi.) dectares tantius holds remarriage undawinl (e. xi.) Latrband who has dismissed his wife for adultery (Inst. vi. 23). Remarriago in the man is hy impliention permitted by the council of Vames, A.1. 465 (can. ii., Hard. Concil. tom. ii. j. 797 ). Origen (in opposittun to the opinion of somo of his contemperaries) and st. Jerome declare it not permissible in the woman (Orig. Com. in Jhutt. xiv. $4 ; 3$, Op, tom. iii. f. $3+7$; Hieron. L:pist. od dmudd, ( $p$, tom. iv. is. 162), Elsewhere St. Jerome ronomaces agninst it in both purties (see in Mutt. xix. 9.0 . , tom. iv. p. 87). Athenagaras disallows it aitugether (Leput. e. xxxiii.). Pope Innoceat I . in his letter to Exuperins condemns it in both parties (Hard. Comeil. tom, i. p. 1(1ti) ). At the second couneil of Milevis, A.D, +16, it p. 2200 , and to buth parties (ean, xvii., ibuch. p. 1220; and at a comeil ot Carthage of the adepted as the which of the prohibition was (Coded as the rula of the African church (Cod. Eoves, ifric, can. sii.) The prohibition was repeated by a comucil of Nantes, of tincertain date, supposed by some to have been held in the year biss (can. xii., Mnrel. Concil. tom. vi, p. 459), by the council of Herudtond (Hortforl) under arehbishop, Theodure, A.I. 67:is, (cap. x., inil. tom. iii, p. 1017), by the capitup. far of Aix, A.t, $78!1$ (cap. xiiii., ibd tom. ir. p. 836), and by the council of Friuli, A.t 791 (can. x., ibid. tem. iv. 1. 859). The prohibitery rule is enforced by Hurmae Pastor (dib ii. mund. iv. tom. i. p. 87, ed. Coteler), st. Chrysostem (Hom. in Matt. xvii. Op. tom, vii. $1 ., 227$ ), St. Basil (Mhralia, lieg. Ixxiii. 1, op, tom. ii. p. 494, l'aris, 10:37). St. Augustine speaks with hesitation (De F'ule et Oper. c. xix., ( ${ }^{\prime}$, tom, vi. 1P. 2:21). Epiphaius dechares that the Word of God does not combemn a man who marries nguin after having seprarated from a wife provel guily of adultery, formieation, or any such hase guift (Hter. Lix. 4). Theolore's Penitential allows a hushand's remarriage if the woman was his tirst

[^12]
## IAGE

es for adnltery should again as long as their to yoke of comptilsion in. $x$.). The colincil of date, daereed that a eel from her humbinal arried again shoubli he ; and that a womm her husbanil on the ad hal marricd agaln, eommuaion until hey mil that a woman who ad separated from his be fid ever excom.). The lavt of these (1) who sejpurates trun might marry again. riage in all cases, but to his wite he nllows zordivorce (Alfloror. Hunugumy he deelares lawfol (c. si.) latce ermissible in the huis wife for andultery $e$ in the man is by he couneil of I'annes, ecil. tom. ii. p. 747), e opinion of some ut . Jerome declure it man (Orig. Com. in :3+7; llieron. lipist. (62). Elsewherest. in both parties (see 1. 87). Athenagoras t. e. xxxiii.). P'ope ixilperins condemns rid. tom. i. p. 1005 ). lilevis, A.b, 416, it ies (can. xvii., ibid. of Carthage of the prohibition was e Afrima church The prohibition of Nantes, of umrome to have been xii., Haril. Comil. incil of Hermilford heodore, A.D. 67:3," ), by the eapitilvliii., ibid, toni, iv. f' Friuli, a.b $7: 1$ The prohilitory - Pastor (lib. ii. Doteler), St. Chrytom. vit. p. 2:27), i. $1,0_{p}$, tom. ii. istine speaks with xix., (ip). tom. vi. that the Word of tho marries again vife provel gulity , such basp guilt vitential allows a nan was his tirst

## Hertfurd ta rather a

 cation: "lant no une pel traches, for the a dlimitased his wife Pediock, het him hele than, as he ought to bat let blin so re-
## MARRIAGE

## MARRIAGE

1113
wife, and peranits the wife's remarringe, on her repentanes, utter five years (lib, li. enp, xii. §5). Elsewhere he orlers that a man whodivorces his wito nad marres ugain shall do seven years' severe pemane or fitteen years' light penance (lih, i. emp. xiv. : K $^{\prime}$ ). It' we are to reconelle thowe two rolinge, we must suppuese that in the latter easg is memant a man who has divoreed his wite for some less oflenee than fornication. If' a wite deaves hor husband, and he therenpon remarries, he is tu do one yevr's penaace; if she returns to the huslatud whum she had deft, having lived innocently meantime, she is also to do one year's penance; if she thes not retara, she is to do three years' penamee (ithid. § III). If' a wlle hunglitily refoses to he reconciled with her husbual, after tive years he may marry aghio with the bishop,'s leare (lib. ii. eap, xi. § 19 ).
The civil law permittel remarriage. A law of Honorins manets that if a woman put nway her hosband for grave reasons, whe uight inarry after liva years; and that $n$ man in like ease might mary as soun "s he thought proper; it the reasons for the divoree were of a less grave character, the man must wait for two yenrs before taking amother wife; if he had no reasens he might not marry again, hut the injured woman might remarry after the lape of a year (Coit. Thend lith. iii, it. xvi. leg. .2). See alsu the Conlex Jnstinuenns, lih, v. tit. xvii. Inger. 9, 9. The laws of Ethelbert, established in th :onn Augastiue for England, A.b. 597, euatt - Be.t Angusticity that an alulterer is "to with his own money" for the injuresd hustand, "aad lring her to him" (Joom $x \times x i$. Haddua, and Stuhbs, Conncils of Great Britain, iii. p. 45).
The general enaclusion that we arrive at from a review of the ducuments and nuthorities of the early church is that while the remarringe of the guilty purty was steraly and naeompromisingly condemned, there was no consensus oa the ques$t_{1}$ n of the lawfulness or undawfulness of the remarriage of the immoent party After a time ao ever-widening divergence exhibited itself on this point, as on uthers, in the practice and teachiag of the easturn and western divisions of the chureh. Kastern thealugy at length framed for itself rules sluntly expressed in the finllowiag cemons, foand in the synocical deelisions of Alexius, who was purtiarch of Constantinople in the beginning of the llth cealury:-
"1. No elergyman is to be condemned for giving the benedirtion at the marriage of a divoreed woman, whea the man's conduct was the calse of the divores.
"2. Women divorcel by men whose conduct has been the eanse of the divoree are not to be blamed if they choume to marry agnid, nor are the priests to bre blamed who give them the benediction. So, tho, with regard to men.
"3. Whoever marries a woman divoreed for adultery is mn adulterer, whether he hus himself been married lethre or not, and he must undergo the adult erer's peanuce.
"4. Any priest whog gives the benedletion at the second nurriage of purties divorced by mutual conseut (which is a thing firbidden by the laws) shall be deprived of his othre" (see belden, Cxor Ebruiat, iii. 32, ( $\%$, tom. iv. 1. 855).
The tenching emburied in these ennons and the practice founded upon It has enatinued to be the tenching and the practice of the Oriental
fhurch to the prosent day. In the East, thereart the one donbtiol grestion ur the lugality of the romuriage of the innewent party after diroree has been renolved in the nulirmative sunw; in the latin church it has beem determined in the negatlve, except when a prand dispunsatlon has intervened, which, accurding to mondern Ruman theology makes nll thingy pressille ant allowable. In England the law ui the land permits the remarriage of both jarties when a diveree has been judicially derlared; but having regart to the conserimenes of the elergy of the chureh, in whese eyes the remarriage of the guilty party would be presumably a wrong act, it does not reppuire that the ceremony of the second nuptials stumild be perfmmed by them.
L terature--Codex Theod, sianns cum Comment. Guthofrell, Lugl. 16H5. Cutc: $1 / 2$. 'mianus upud Carous Juris Civilis cum nutis Gothoiredi, l'arls, 1627. Canclanl, Buthtrorum Leqes Antiguac, Veactis, 1789. Harluibus, Act, Conciliorum, Paris, 1715 . Hefele, Cmeriliengesshichte. (The two first vols. have bern tranulated T. Cublished in English, 1872 and 1876, T. and T. Clark, Erlinburgh). Lamnoins, Rirgia' in MaColon. Allob. 1730 Op. tom. I. pars 2, 1. 625, Colon. Allob. 1730. Van Esplen, Jus Eicelesiasticum, de Sponsalibus et Matrimonin, 1\%, tom. 1. J. 554, Lovan. 1753. Beverilge, Synoticon, Oxun. 1672, Malmunldes, Ih ibracorvin de ('onnuhiis jus civile et pontificium, Pirls, 11773. Selden, Uror Ebraica, Op. tom. J. j. 529. London, 1726. Brouwer, de dure Cimnutioram Libri duo, Delphis, 1714 . Mover, the lmpedimentis Mutrimoniï apud Theoloyiue C'ursem vompletum J. P. Migne, tom. xxiv., Paris, $18+0$. Gishert, Dortrine de $\Gamma$ E $E_{j}$ liso sur le Sinerement du Maritge, Paris, 1725. Waleh, do Ppiscomo unius uxoris viro in hls Miscellanca Sacri, Amstel. 1744. Martene, de Antiquis Ecrlesime ritims, lih. i. pars 2, eap. |x. p. 591, Rotomagi, 1700. Thomassinus, Velus et nova lirclesinte lisis. ciplina, lugd. 1706. Bingham, Anti, mities of the Christian Church, books iv. v. vi. xxii. Lonl. 1726. Binterim, Die Denkirürdigkeiten. der Christ-Kathelisehen Kirche, Main\%. IN:30. Wilther, Lehrbuch des Kirchenrechts aller Christlichen Confessimen, \$\$ 294-324, Bomn, $18+2$. Probst, Sahrumente und Sakromentulien in den drei ersten Christlichen ./uhrhundert. $n$, Tiit ingen, 1872. H. Davey Evans, A Treatise on the Christian Doctrine of Afarriage, New York, 1870 . Watterich, Die Ehe, ihr Urspmung, ihr Hessen und ihro Weihe, nach Gottes Wort und That duryestellt, Basle, 1876. Von Schulte, Der (Dutioutszurang und dessen Aufhehuny, Bonn, 1876. Sohm, Das Reecit der Ehcschliessung aus dem deutschen und Canonischen Recht geschichttich eriortert, Weimar, 1875. Hanmood, of Divorces, Werks, vol. 1., London, 1674. Consin, Argument on tho Dissolution of Sfarriage, Works, vol. ir., Oxford, 1851. Two Jearned notes On the Sicond Murriage of the Clergy, and Un the early vievs us to Marriayo after Divorce, by Dr. P'usey, are at tuehed to the Oxiord translation of 'Tertullian's Treatise Ad Uxorem, Library of the Futhers, vol. x. pp. 420, 443, Oxford, 18:54. Jeremy Taylor deals with the question of the marriage of bishops and priesta in Ductur Dubitantium, bk. iil. e. iv., Works, vol. x. p. 415, London, 1852. Varioue treatises by Perrone and othera

## Marlliage

containing the modern teaching of the Roman church on matrimony are published in Migae's Theolegite Cursus completus mentioned above.
[F. M.]
Marriage (in art). The form of treatment, or the amount of batice. which the Christian rite of marriage reesived from the artists of the primitive chareh varied with the view taken of tl: solemn union of man and woman by her 0 thorities. The ascetic prineiple, which had aimost eatirely prevailed in the Eastera world, began to influenco Italy and Europe almost as powerfully atter the sack of Rome by Alaric. It need not be connected in our minds with misaathropy, the desire for power, or any equivocal motive; it was related more closely to terror at the wickedness, distress, and degradation of the present world, with the desire of esape from some of its dangers, and especially, as a consequence of these sutterings, with the hope of the speedy coming of Cirist to judgment, and th: end of the world. That this had a direct effect on art is pooved by the number of mosaic pictures, in particular whicil direct the thoughts of the worshipper to the scenery of the Apocalypse, the symbolic or trance-seen manifestations of the coning of the Son of Man; or image forth His glory in Hearea, contrasted in the same pieture with His presence as the Lamb of Sacrifice among men on this side of Jordan, and in the wilderness of the world. It might be expected accordingly that


No. 1. Murriage. From Martigny'a ' Diol. Ant. Chesta'


No. 9. Marriage. From Marilgny, aftor Garrnoct.
such works of art as either ripresent or commemorate the nıarriage of Christian persons would chlefly or entirely be confined to the first
four or five centuries, at least in Italy. The monumentis or relies coanected with marriage seem to be of two kinils; elther capr, glasses, sigacts, or other memorials of the union of the parties, or sepulenral ettigies commemorative of the marringe bond as perfected and coapleted. hy their death in wellock. The earfiest of these latter which we possess is the tomb of Probus ond Proba, enrly in the latter half of the 4 th century. The fragments of cujs and phatters have principally been tound in catacombs or tombs of early date; and as it seemy agreed that the catncomiss were never used for fresh burials after tho tuking of lome by Alaric, and with tess frequency for some time beloro
that event, these rulies enanot be later tham the that event, these relies enanot be later than the 4th century. [See Glass, Cumisilas, wote ', p. 734.] That few or none of them are carlier or later than the 4th century (ualess certain Greek forms be excepted) seems highly probable. Thking these memorial glasses first, there ure two given by Martigny (Dict. p. 288) trom Garrucei's l'etri, \&c. troratis ei cimiteri dei primitivi Cristiani, tav. xxvi. 11, 12, (see woodeut. No. 1), which seen to indicate the ritual of Christinn marringo in the earliest times, The parties stand side by side with joined hands; or rather the husband takes the right hand of the wife in his, as if in the act of plightiag troth. Martigny refers to Tobit vii. 13 on this point, bat that passuge describes the netion of a father in
giving his daughter away to ber husband. There giving his daughter away to ber husband. There is exact resemblance between the netion of the two figures, and that of Ilercules takiag the hand of Minerva, on a heathen glass given in Buonarotti, Vetri, tav. xxvii.;'Garracci, tav. xxxv. ${ }^{\text {t }}$ Above the figures is the monogram of our Lord to itdicate wedlock in Him. The crown of marriage sometimes tnkes the place of the monogram, as in fig. I1, pl. xxvi. (see Tertullian, de Coronu, xiii. "coronaat nuptine spoasos;" and in other cuses the symbolism is completed by a figare of Christ plaeing the crown on their heads (woodcut, No, 2). Inseriptions are frequent on these glasses, arranged round the figures (see bid.) giving their names, with "Vivatis in Deo," or some other words of blessing.

A rolled piper or volume is sometines placed near the bride, and is thought to refer to the dower. See Garrucel, fnv. xxvii. I; Tertullinn,
ad Uror, ii. 3, "tabult ad Uxor. ii. 3, "tabutae nuptiales." The bride stands on her hasband's right invariably, She
is not valed, and is richly dressed and ormais not veiled, and is richly dressed and ormamented, perhaps in remembrance of l's. xlv. 10 , 14,15 . As to the veil, see Mabusage, p, 110 s , and Venc. He forther mentions an interesting relic figured in P. Mozzoni's Tavole Cronologiche della storia della Chiest, Veniee, 185tj-is3, suec. iv. p. 47. It is a smad! chest belonging to a
lady's wardiobe, with heathen figures lady's wardiobe, with heathen figures carved on
it, accompanied nevertheless by the upright it, accompanied nevertheless by the upright monogram, combined thus, $A f \omega$ with the $A$ and $\omega$, and the motto secvione er phosecta vivatis in cur. It may have been a wedding presont. A gold medal at sec. v., p. 55 (a volume of this work is assigned to each century),

I At p. 208 is the same book an engraved stone is Bigured, which belongid to the albee Andrifin, and represents a married puir, with the luscripiun VI'FA (Utere
Felix).

Is
of sed
wit FE!
gitu whi
frun
by
nt
feas
oue
64.1
whis
phag
tione
(Arit
pair
act 0
Th
has $t$
least,
Vale
wrist
ding
object
of pa
hoslua
think:
think:
The
bobly
or ot
arches
the sal
hain, ii
sqq. "
spirital
ratioui
monia.
Mart
carved
positior
front b
spaces
of a sol
It was
letin de
p. 12
might $b$ mirncle sides,
an entic are also

For ch
and gold
xxxii. 11
on in xxi
breast to
MARS
lonica Ap
MARS
commemo
Acta SS.
MART
June 2 ( $h$
least in Italy. The lected with marriage ; elther cup:s, glasses, s of the union of the es conmemorative uf teeted sud conpleted, ck. The earliest of ssers is thu, toml, of in the latter half of agmeats of cupw and been tound in catalate; and ns it scems weru never uself for ag of Kome by Alarie, or sume time beliora not be later thau the , Curistian, ante ${ }^{\prime}$, of them are carlier tury (unless certain ems highly probable. lasses first, there are t. p. '988) from Garcimiteri dei primitivi (see wooleut. No. 1), ritual of Christian times. The parties ed hands; or rather hand of the wife in ghting troth. Mur3 on this point, but action of a father in her husband. There n the action of the lercules taking the hen gliss given in ii.;' Giarrucei, tav. is the monogram of in Him. The crown as the place of the x vi. (see Tertullian, nuptine sponsos; ; isin is completed by the crown on their iscriptions are freranged round the - names, with " Viwords of blessing. s sometimes placed ht to refer to the vii. 1 ; Tertullian, tiales," The bride invariably. She dressed and ornanee of Ps. xlv. 10, labreage, p. Ilox, ions an interesting Tavole Cronologiche ce, 1856-63, satec. st belonging to a figures carved on by the upright $f \omega$ with the $A$ ide et rrojecta -e been a welding sec. ₹., p. 55 (a to each ceutury). Audreinh, and reprepilun VI'FA (Ulure

## MARRACE

Is snill to have been st yuck at the marriage of Marianus and Pulcheria. They are repregented with nimbi, the tigure of the Lord above with the cruciform nimbus, and the legend Felicitikr nubtis sarrounds the device.
II. As memorials of the family, a number of gilded glass vessels and devices are in sxistence, which appear to represent deceased heads of fimilies; oftea with their children (Buonarotti, tav. $x x i i i$. xxvi. \&e. ; Garrucci, $x \times x$. .) or crowned by the Lord (xxix, 1). These were probably used at aghpae, and indicate a convexion or relation between the Christias and the ethnic funeral feast. b.ngraved stunes and rings are common; oue from 1', Lasi (Sceerae Martyris Épithph. p. 64. 1) Iepresents two fishes embracing an ancher, which may or may not symbolise a Christinn pair.
But our chief examples are found on aareophagi. That of Probus and I'roba has been mentioned, avd will be found in Bottari, tav. xvi. (Aringhi, vol. 1. p. 483). It represents the wedded pair with an aspect of deep distress, at in the act of parting.
The aarcophagus of Valerin Latobia (p. 291) has two figures learing the same aspect; nt least, if Bosio's draughtimen are to be trusted, Valeriu is taking her husband's hand by the wrist (reversing the ordinary action) as if bidding hian farewell. They aje sepmatated by an olject, which may be taken for three large rolla of papeer or parchment bound together, and the husband carries the usual volumen also. Aringhi thinks the represent the seriptures. Nartigay thinks the smaller roll is the consular mappa. Gnbly symbolic of affection, and the turtle arobnbly symbolic of affection, and the turtle-doves or other birds in the sprandrels of the small arehes on that of Probus and rroba may have the same meaning. See St. Ambrose (de Abrit ham, ii. c. 8,53 ), with reference to lake ii .22 ${ }^{\text {sqy. "duoa pullos columbarum quod in eolumba }}$ apiritulis gratia sit, in turture incorruptace generatioais, natura, vel immuculata corporis castimunia."
Martigny mentions a marble sarcophngus, carved apparently on the same principle of composition as the last-mentioned, of dividing the front by pillars into arched recesses, where the spaces are filled by figures of the different ages of a soldier, and of his courtship and marriage. It was discovered at Arles in 1844 . (See $1 . u l$. letin de 1 'rnstitut d. Corresp. Archeol. an 1844, p. 12 eqq.) It is in good classical style, and might he taken for a heathon monument, if the miracle of the lonves were not scalptured on the sides. This may be a Christian addition made to an antique sarcophagus, and doves and fruits are also tound on the ornamental carvings.
For children and domestie scepes on the glase and gold cups, see Garrucei, Fetri, tav. x xix. 45, xxxii. 11, 2, 3, xxxi. 4, Lesson learning is going on in $x \times x \times \mathrm{x} 4$; and in $x \times x i l .1$ a mother otlers her
breast to her child. breast to her child.
[R. St. J. T.]
MARS. martyr ; conmemornted at Thessalonica April 2 (Hícron. Mart.). [C. H.]
MARSUS, presbyter and confessor at Auxerre; Acta SS, Oct. II, 387). (Hieron. Mert.; Boll. Acta SS. Uct. II. 387). (Mhon. Mert.; Bol.
[C. H.]
MAlTTA, martyr; commemoreted at Rome
[C. H.]

Martia
1115
MARTERUS, martyr; commemoratei In the kilst Jan. 17 (/lieron. Mart.). [c. I1.] MARTHA (1) Martyr, her. phssio commemoratel at home in the cemetery of Calistus on the Via Appia Jua. 16 (Hikron. Llart.; Led. M/urt. Auct.).
(2) Wite of Marius ; cummemorated Jian. 20.
[Manius (1).]
(in Spain Fubin, martyr; commemonated at Astorga In Spuin Feb. 23 (Boll. Acta S'S. Felb. iii. Astorg).
(4) Martyr; comamomated at Niconedla lieb.
24 (Ilicron. Nart.). 24 (Ilicron. ilart.).
(6) Willuw, mother of Simeon Stylites juaior ; commemorated May 5 (Boll. Acta S'S. Nay, v. 403); Jul's 5 (Bakil. Menol. ; Daniel, Col. Litury.
iv. 262).
(6) Or Matifana, mother of Simena Stylites senior; commemorated Sept. 1 (Boll. Actu S'S. Sept. i. 20:3).
(7) Martyr with Sunla, virglns, at the eity of Colonia; comamenornted Oet. 20 (Usuar:]. Mart.).
(8) Sister of Lazarus. Her translatio is given, with that of Lazarus, on Dec. 17 by Usuard and Set. Rum. Mart., with no mention of Mary. She is mentioned without either her brother or her sister in Cal. Acthiop. under Sept. 28. [1.szarus (I); Maria (I).] ander Sept. 28. [ci.aza-
MARTHERUS, martyr; commemorated at Rome June 18 (Hieron. Mlart.). $\quad$ [C. H.]
MARTIA or MARCIA (1) Martyr; commemorated at Nicomedia Jun. 20 (Hieron. Mart.). (2) Martyr, with aeveral others; commemorated March 3 (Hieron. Mart.; Boll. Actu S'S. Mar. i. 226); Mnrela (Bed. Mart. Auct.).
(3) Martyr; commemorated at Alexandria
April 6 (Hieron, Mart.). April 6 (Hieron. Mart.).
(4) Martyr; comnemornted, not said where, April 14; another conmmemorated on same where,
the cemetery of Praetextatus at nt Rome (Ilieron. Mlart.).
(5) Martyr; commemo
(Hierun. Mart.).
(6) Martyr; commemorated in Afrien Ap. 24 (Hieron. Murt.).
(7) Martyr; commemorated at Rome June 2
(IIieron. Mart.).
(8) Martyr with Cyria and Valerin, nill natives of Caearrea in Palestine ; cominemorated June 6 (Basll, Jfenol.).
(9) Martyr ; commemorated at Caes.rea June
8 (llieron. Mart.).
(10) Martyr; commemorated in Af: Sa June 16 (Ilieron. Mart.; Bed. Mart. Auct.).
(11) Martyr in Afrien with Aemilius and Felix; conmemorated June 18 (llieron. Ma:'t.; Boll.
Actu SS., Jun. ib, 568 ).
(12) Martyr with Rufinus; commemorated at Syracuse Juno 21 (llierom, Mart.; Fet. Rom. Mart.; Usuard. Mart.). Mricia (Hed. Murt.
Auct.).
(13) Martyr, with others at Rome; commomoruted July 2 (Usunrd. Mart.).
(14) Martyr ; commemorated at Cordove Oct. 13 (Ifieron. Mart. ; Bed. Jart. Auct.).
(16) Martyr; commetnorated in Campania

## MAITIIA

## MARTIANUS

(16) Martyr; commemorated in Afrima Der. 15 (/hicrun. ifitrt.).
[C. H.]
MAR'TLALAS (1) Martyr ; commemornted in Africa Man. 3 (lliwon. Miart, ; Bolt. Acta Ss: Jan, i. 1:30).
(2) Martyr; commemorated In Afylea Jan. 9 (hieron. Mirt.).
(3) Martyr ; commemoruted at Rome Jan. 21 (hurwn. Mart.).
(4) Martyr ; commemorated at Valeatia in Spuin dan. 222 (/fieron. Murt.).
(6) Martyr; commemorated at Rome Feli. 2 (hirrm. Mirt.).
(6) Martyr; commemorated at Nicomedia Feh. 16 ; another commenorated in Afrien, and "thind at a place nuknowa, the same day (Ificron. Mirt.).
(7) Martyr ; commemorated Feb. 18 (llieron. Nart.). Hed. Aurt. gives the depositio of a bishop Martialis on this day.
(8) Marter; commemorated at Nicomedia Mardh 1: (lhicron Mart.).
(8) Martyr ; commemorated April 16 at Suragosia (Usiard. Mart.); in l'ontus (Ifieron. Mart.); at home (Holl. Acts Sris. Ap, ii. 405).
(10) Martyr; commenorated at Nicomedin April 29 (Hierm. Murt.; Med. Murt. Auct.).
(11) Nartyr; commemorated la Atrica May 4 (flieron. Jiart.).
(12) Two martyrs of this name; conmemorated in Atriea May 7 (llicron. Mart.).
(13) Martyr; commemorated at Tomi May 27 (. rom. Mhurt.) ; in Atrica (Bed. Mfart. Awet.).
(14) Martyr; momemoruted at Thessalonica Jane 1 (Hirvan. Mart.).
(15) Martyr ; commemorated at Rome June 2 (Ilicron. Mart.).
(16) Bishop of' Spmeto; enmmemorated June 3 (Boll. Acte SSS. Jun. i. 39i).
(17) Martyr; commemorated at Rome Juue 5 (Ifieron, Mart.).
(18) Bishop; his depositio cor memorated at Jumges Jume :ho (Hieron. Mart.; Usuard. Murt.; Bed. Mart. ; Boll. Acta SS, Jua. v. 535).
(18) One of seven brothers, martyrs; commemorated at Rome July 10 (llieron. Mart.; Csuaad. Mart.; Bed. Mirt.).
(20) Martyr; commemorated at Syrmia July 15 (ffieron. Murt.). Marcialis (Bed. Miart. Auct.).
(21) Or Marciaias, one of the Martyres Seillitani; commemorated July 17 (Mart. Bedae).
(22) Martyr, with others in Portus Romanow; commemorated Aug. 2:2 (/hiron. Mart.; Usuard. Ahart.; Fet. Liom. Start.; Bel. Mart. Auct.; Boll. Acta SS. Aug. iv. 573).
(28) Martyr; commemoratel at Aquileia Aug. P3 (Hieron. Mart.; Florus in Bed. Murt.).
(24) Martyr ; commemorated Sept. 24 (Hieron. dlutt.).
(25) Martyr; commemorated Sept. 28 (Vet. Rom. Mart.; Bod. Mart. Auct.; Boll. Aeta SS. Sypt. vii. 60:3).
(26) Martyr ; commemorated in Africa Oct. 6 (Heron. Murt.). Marcialis (Bed, Mart. Auct.).
(27) Martyr ; commemorated at Antioch Oct. 8 (Hieron. Murt.; Bed. Murt. Auct.).
(28) Martyr ; conmemornted at Acerninn in Sieily Oet. 1 I (Hicron. Mart.; lied. Murt. Aut.).
(20) Martyr, with Jamurion and Fanstus; commemorated at Cordovn Oet. 1:1 (Usuard, Mart.).
(80) Martyr; commemorated In Atrica Oct. 18 (Ilieron. Murt.).
(31) (Marcialis) Martyr; commemorated at Nremedia Oct. 30 (Hieron. Mart.; Beel. Mart. Auct.).
(32) Martyr; commemorated in Spuia Nov. 9 (hieron. Nhut.; Bed. Mart. Alut.).
(33) Martyr; commemorated in Atrica Nov. 15 (Ifieron. Mart.; Bed. Murt. Auct.).
(34) Two martyra of this nam ; commemorated Nov. 10 (Hicrou. Mart.).
(85) Martyr; commemorated Nov. 25 (/lieroz. Mfirt.).
[C. H.]
MARTIANA (1) Virgin, martyr; eommemorated in Mauritnaia Causariensis Jan, 9 (Usuard. Murt. ; Ado, Murt.; Bull. Aete sis. Sma. i . S69); the nane is Macra in let. Rom. Nurt.
(2) Virg.p, martyr under Diodetian in Mabritania Causarionsis; cormmemornted Jan. 9 (Usuard. Murt.; Boll. Acta SS. Jun. iii, 5itis).
(8) Martyr, with Nicanor and Apollmas; commemerated in Eigypt April ; (lfieron. Mart.; Usuard. Mart.; Vet. Rom. Mart.).
(4) Martyr; commemorated in Africa April 26 (Hieron. Murt.).
(b) Martyr; commemorated at Rome Juno 2 (heron. Mart.).
(6) Virgin, martyr; commemorated at the city Amecin Aug. 18 (Hieron. Mart.). Marcinaa (Bed. Mart. Auct.). See also Marcians.:
[C. II.]
MARTIANUS (1) One of sevoral " pracelnrissimi " martyrs ; commemornted in Africa Jan. 4 (Usuard. Mart., Mieron. Mart.).
(2) Presbyter oeconomus of the great chureh of Constantinople ; commemorated Jan. 10) (Basil. Mcwol.; Cul. Byzant.; Daniel, Cod. Litury. iv. 250 ; Boll. Acta SS. Jan. i. 611).
(3) Commemorated Jan. 18 (Cal. By:ant.).
(4) Bishop in Sicily ; commemorated wit:Philagrius and Pancratius Feh. 9 (Basil. Mt nol.).
(5) Martyr at Rome on the Via Flaminia; commemorated Feb. 14; we of the same name commemorated in Tuscaay on this day (Hieron. Murt.).
(6) Martyr; commemornted March 3 (Ifieron.
Mitrt.).
(7) Bishop and martyr at Dertonn in Liguria cir. A.D. 120 ; commemorated March 6 (Boll. Acta SS. Mar. i. 421).
(8) Martyr; commemorated at Carthage Mar. 11 (Ifieron. Mart, ; Bed. Mart. Aut.). Bei. Aut. gives also tor this day Marcinnus at Alex-
andria.
(9) Bishop; zommenorated at Heraclea Mar. 26 (tlicron. Mart.).
(10) I wo martyrs of this name; commemo. rated at Caesarea in S $\mathrm{S}_{\text {pin }} \mathrm{A}$ p. 15 (Mierom. Murt.).
(11) Martyr ; commemorated in Poutus, another elsewhere April 16 (Ilierun. Murt. ; Boll.
Acta SS. Ap. ii 405). Acta Ss. Ap. ii. 405).
nowatel at Acernmon in furt. ; Beid. Murt. Aurt.). anmurius and Fanstus; ova Oet. 1:3 (1)suard,
morated In Atrica Oct.
rtyr ; commemoratel at ron. Alart. ; Bed, Mart.
norated in Sprin Nov. 9 rt. Aıu:t.).
aorated in Africa Nov. Afart. Aut.)
this nam ; commenourt.).
orated Nov. 25 ( $/$ licros.
[C. H.]
rgin, martyr ; eommenesariensis Jun, 9 (UsuBoll: Acte Ss: Jam. i . in lict. Rom. $\mathrm{M} / \mathrm{wt}$. under Diorietian in commemornted dan. 9 ta SS. Jan. iii. © (i8).
noor nad Apollonlas; pril 5 (Hieron. Mart.; . Mirt.).
ated in Africa April 26
ratod at Rome Juno 2
ummemarated at the ron. Mert.). Marciana also Maretane.
[C. H.]
of sevoral " pracelnnorated in Africa Jan. Murt.).
of the great church norated Jan. 10 (Basil. minel, Cod. Litury. iv. 611).

18 (Cal. By:ant.). commemorated wit: Feb. 9 (Basll. Minol.). a tho Via Flaminia; ne of tho same uame on this day (Hieron.
ted Mnreh 3 (Hieron.
at Dertona in Liguria ated March 6 (Boll.
ted at Carthage Mar. Mart. Au't.). Bei, y Marcinnus at Alex-
ted at Heraclea Mar.
is nume ; commemo. p. 15 (Ifierom. Mart.). ated in Pontus, auHicron. Mart. ; Bull.

## MAR'TIANUS

## MALTINUG

1117
(Ushard. Mirt.; Set. Rom. Murt. ; Mill. Acta
SS. Jun. I. 11). [C. II.]
MARTINIANUS (1) Archbimbop of Milan ;
commemarateil Jan. 2 (Buil. Aith Sis: Ian. i. 89),
(2) Ilermit in l'alestine, eir, A.b, 4011; cammemerated Feb, $1: 3$ (Basil. Henul.; Cul. Hyzant.; Dnaiel, Coud. Litury. iv. 25:3; Bull. Acta4 Sis. Feb,
II. 647).
(8) Martyr; commemoraterl at Rome on Via Aurelia, May 31 (llierou. Alurt.; Bend. Ahet.
Sturt.).
(4) Martyr with Proeessas; eommemurated a Lirme July 2 , in the cemetery ot' Wamasus (Vet. Roin. Mart.; Kheron. Mirt.; Usuari. Mirt.; Bed. Afart.). Their nataiis eommemornted on this day in Gregory's Sucramentary, and their nanes mentloned in the collect (Greg. Mag. Lib. Siser. 114).
(5) Bishop of Comum, cir. A.d. 624 ; cummemorated Sept. 3 (Boll. Acta Ns, Sept. I. Biss).
(6) Martyr with Saturianus and othars, A.D 458 ; commemorated in Alriea Uct. 16 (Bull. Actu SS. Oct. vii. 2, p. 833).
(7) One of the Seven Sleopers of Ephesun; commemorated Oct. 23 (Basil. Shenol.). [C.IL.]
MARTINUS (1) Canon regular, pireslyter at Leon, died A.n. 721 ; commenorated Feb. 11 (Boll. Actar SS. Feb. ii. 5e8).
(2) Martyr; eommemorated at Antioch Mar, 5. (lficron. Mart.).
(3) Dumiengis, archbishop of Bragh, died A.D. 589; commemorated Mar. 20 (Mabill. Acta SS. O.S. B. кrec. i. p. 244, ed. Venet. 1733 ; Bull. Acta SS, Mar. ili. 86).
(4) Bishop of the Arethusiads ; commemorated March 28 (lasil. D/enol.).
(5) Presbyter and confessor; depositio eommemorated at Auxerro Aprii 20 (/heron. Mart.). Bishop (Eed, Mart. Auct.). A bishop and confessor of this name at Everlunum, in IVeron. Mart., on the samo day.
(8) Depositio commemorated at Sanctonicum May 8 (llieron. Mart.) ; bishop (Bed. Mart. Auct.).
(7) Two martyrs of this name commermorated at Thessalonica June 1 (Ifieron. Mart.).
(8) Martyr; commemorated Juae 10 (Hicran.

## Mart.).

(9) Bishop of Tongres, cir. A.D. 276 ; commemorated June 21 (Boll. Acta SS. June, ir. 69).
(10) Bishop of Viende, 2 ad century ; commemorated July 1 (Boll. Acta S'S. July, i. 14).
(11) Bishop of Tours, contessor; his consecratina, translation, and the dedication of his basiHica, eommemornted July 4. (Hieron. Murt.; Bed. Mart.); transl. and conseer. (Usuar i. Mhart.). His natalis Nov. 11 (Usuard. Mutt.; Bed. Mart.). Deprositio Nov. 11 (ficron. Mart.; 1et. Rom. Mart.). Gregory's Sauramentary mentions Mnrtinus in the prayer Communcantes betweeu Hilarius and Augustinus (Greg. Mag. Lib, "acr, 3).
(12) Of Brive, martyr; commemorated at Limoges Aug. 9 (Hieron. Mart.; Boll. Acth S.S. Aug. ii. 412).
(18) Martyr; commemorated Sept. 1 (Histon. Mart.).
(14) Pupe; dedicatloz of his basillica in the

## MARTYR

monastery of Corbela commemorated Sept. 2 (Hicron. Mart.) ; he was mommomorated sept. 15 (Baxil. M. nul.) ; Apr. 1 ; (Ca/. By’ant.) ; Apr. 14 (hanlel, (id. litury. iv, 257); his matalis Nuv. 10 (Unatid. Nhert. ; Meil. Murt. dret.; Iet. Niom. Mhrrt.) ; Nov. Ia (Bed. Mart. Auct.).
(15) Abbat ot Vertavium in Armorica, ob. elr. A.B, 600 ; commemorated Vct. 24 (Usuard. Shart.; Bull. Actat SS: Wet. x. 8(02).
(16) Called ulso Murtins, hermit and abbat In Campnilia; commemorated Oct. 24 (Boll. Acta SS. Wet. x. 8Dt),
(17) " ")ur Fiather," bishop of Francia; commemorated Nos. 12 (3isil. Mi not.).
(18) Martyr ; commemorated in Africa Dec. 3 (hierom. Mtrit.; Bed. Mart. Am't.).
(19) Albut; rommemorated at Suctonas Dec. 7 (Usommd. AliHt.).
[C. II.]
MARTIUNIILA, commemerated January 9 (liet. Liom. Dhart.).
[C. II.]
MAH'TIIS or MARCIUS (1) Martyr; commemorated licb, 17 (Micron. Mart.).
(2) Martyr; commemorated at Antloch Mar. 5 (llieroh, Jhart.).
(3) Abint in Auverguc, 5th century; commemorated Apr. lis (Boll. Aeta S'S. Ap. ii. lis2).
[C. II.]
MARTUS (1) Martyr; commemorated at Antioeh Mar. is (Mirrin. Mhert.).
(2) Martyr ; commemorated at Alexanilria Mar. Is (Hirron. Mart.).
(3) Martyr ; cemmemorated Apr. 12 (flieron M(urt.).
[C. 1I.]
MAR'TYR. The Creeck word $\mu$ djpeus signifies oue who has such immediate kuowledge of past events as is derived trom netnal participation in them, und does not keep this knowledge to himself, but makes depasition of it freely as a freeman, nal makes it his papropia or evidence, the knowledge being such as to constitute a $\mu$ aprúptov, or testimony, as affecting a question not only of facts but of merits.
I. I. The history of the Christian modificatiou of the torm is as fullows: (a) The office of public, oral, oenlar testimony was insuthiciently discharged till the testimony was recorded, as the sentence against Christ had been pussed, in a ceurt of law. The word is used sprecinlly for such oflicial testimony, of Stephen (Acts xxii. 20 ), of Piul at Ronie (Acts xxiii. 11, 1 Tim. ii. 6), of Jimes (Hages, ap. Eus, ii. 23 ), of Peter nad l'anl (c'lem. Rom. 5), of John (J'olyerates ap. Kius, M. E.v. 24).
(h) 'The idea of martyrdom at tirst was not of maltratment, but of a perilous dignity. The witnesses won their title of honour by courage without sutlering. The title wis co-ordinate with bishop and teacher (Polyer, ap. Eus, H. E. v. 24), and prophet (Eus. II, E. v. xviii. 7). The typical instances are the grandsons of Jule, who were aecused before IDomitian and relensed unseathed, and took the lead ever after in the churches as martyrs (Hegesipp. ap. Eus. If. E. iii. 20, 32).
(c) The martyrs would have been mere confessors, not witnesses, but that they "endured as secing Him who is invisible." Thus they not only "confessed," but " witnessed the gooil cenfession." The contessors were "the com-
panlons of the martyrs" (Bullettini, 1861, p. a:1). "Canfiosion," vays Clement of Alexanhtria, " is possible for all; the grace of tentifing by Nuereh is only given to amme" (Strom. Is, 0), Stealtastness unher turture was the testiminy Io which the advoeates of Chrinthanity 1 ! 1 walded. It was neelfinl that the honours and nuthority of martyrdom should not be won ton eavily. llenee, not merely peril, but artual suthering
beamo Indinwosible to constitu' beame Jmdinpuasible to constitu' martyrdom. 'lhose, for hostunce, who hal been condemmes to the quarries wers honomered as nurtyrs ( Philosephumu'm, ix. 12; Tart. de I'ulucit. '2e).
(d) Bloodsheililing (Clem. Alex. Strom. iv. 4), insteal of speech, becane the mone of the testimony. "The eustom of the brotherhomp." says Origen (in doann, li, 88 , t. iv. $1 / 88$, ef. Cypr. Epp, x. 2, xxviil. l, $x x x \operatorname{li}$. 2 ), "ealla (hose alone properly martyrs who have testitied to the inystery of coillness by the shed own blood." This publle testimony, expreamed not in words, but in blood, was far more than testimony; it was martyriom.
(e) Nany Chrlstian Vorginias and Lacrethas thmmitted suichle to eseape the brutal Justs of their persecutors. They are extolled as manty is by Eusebius and Chrysostom (Eus. II. E., viii, 13, 14; Chrys. 7. 1, Klom. 40). Augustine promunces the practlce anlawful, unluse instiguted by a speetill revelation (De Civitute Ici, I. xvi.-xxy, 30-39).
(f) Martyis were made by popular rints and lynch law, without any judicial procoedings (Eus. II. E. vi, 41).
(!) It was once a complaint "Martyrio meo privor, dum morte praevenior" (Cypride Murtirlitate, p. 167, ed. (Oxon.), and this applied even to deaths in prison before the case was heard. There seem to have been cases of suluide in gaol to avoil torture ('lertullian, de Jejunio, e. I2). But the names of those who died in prison were recorded in A.D. 177 (Eiss, $/ I$, E: v. 4), allif in Airica, in A.D. 202 (Acta Purpetuae, c. 14 ), and they aro expressly reckoned ns murtyrs by Cyprian (Ej. 12 (:37)).
(h) Flight from perscention, though reprobated by lertullian (de Fufâ), was enjoinend by Christ (Matt. x. 23), and the Apostolic Constitutions (v. 3, cf. vili, 45) recommend the fugitives as deselving the same cure as the martyrs in giol. 'Those who perlshal in the harilshipis of their Ilight were recognised by Cyprian as Chrtyrs, whose martyridonn was witnessed by Chrint (Bp. Iviii. (lvi.), e. 4).
(i) The death of the Inwocents murdered by Herod was regariled as an aetive martyrdom, "testimonium Christi sangulne litavere" ('iurt. in l'ukntin. e. 2), "mart yria fecerunt" (Cypr. E/". viji. 6). The reeognition of it as sueh was closely connected with the sinetion of intiant baptism (Cyju, E;p, lxiv. (lix.)).
(f) Athanasius recognises as martyrs those who fell at the hands of the Arians. (Ath. tud Hon. p. 277.)
(l) In A.D. 368 some Christians, pat to death for cailing an ollicer of Valentinian's to justice, were celebrated as martyrs. The testimony of Ammianus Marcellinus (xxyli. 7) to this fact is most explicit and circumstantial, though ibe
surdly derided by Gibbon. So Aurustine (in surdly derided by Gibbon. So Augustine (in l'salm. 140, c. 26) calls John Baptist a martyr to truth and justice.

Ballittini, 1804, p. an). ut of Alexathlyin, "is we of tentifiting by sime" (Stroni. Iv. "), ro was the testimany Chrnthanity "Inwallol. umus now "utherity the won tom easily. but a'tual sullioring enstitu' martwrim. had beea emulemond monured as martyrs 'irt. do I'ubicit. 23). m, Alex. Strom. iv. ane the monde of the of tho brotherhemen," ?8, t. iv. p. 8k, ef. axxvi. 2), "calls thuse o havo testilied to the he shedding of their testimony, expresed , was far more than lom.
rginlan and lacretias the brutal lasts of o extolled as martyry om (E.us. $1 /$. E, rini, iom. 40). Augustine alawful, unless instin (De Civitato Dei, I.
by popular riots and judicial proveedings
aint "Martyrio meo or" (Cypride Morts1 this eppliet even to he case was henrid. ses of suicide in gawl n, de Jejunio, c. $\mathrm{J}^{2}$ ). died in prison were H. E: v. 4), unt in erpetuac, c. 14), and 1 as martyre by c'y-
tion, though repro(â), wus enjoiued by the Apostulic Constiecommend the fugicare as the martyrs It in the harrshipm of? cel by Cyprima ns was witnessed liy
rocents murdered by active martyrdom, Ine litavere " (Thert. fecerunt" (Cypr. At, $t$ as such was clowely a of infunt baptism
as martyrs those Arlaus. (Atlo. thd
istinns, put to leath atinian's to justice,
The testimony of li. 7) to this fact is autial, though ibs So Augustine (in a Baptist a martyr

## MARTYR

## MARTYR

1119
(in) Augnatine says one becomes a martyr on
$n$ sick bed hy rofusing to be eured by naugic (Sirm, :8\%, e. 28; ef. Serm. II8).
(n) Xugustine sayn agali, Yon will go hence a martyr if son have overcome all the tempatations of the iluvil (Surm. 4, e. 4).
(o) Reallowes for martyrilom is regarded as Itseli martyrilom (Chrys. li. 601, ed, Migne).
ii. Wo have traced the change of the mevalng of the word from witness to martyr. As a title of honour among tho Chrlatians, the term was alopited into Latin along with Christianity. In the limpuages of Orlental Christendum it In represented hy wome mative equivalent that has undergoni a like change of meaning. The testimony of Innosence and endurance was transfigured into the "prace, and grace, and glory" of marty ritom. What this meant aed was, may be seen in the H. E: V the martyrs of Vlemse and Jyoas (Enss. H. E. V. i.), and of Perpetua. Martyrdum could
nut be perfict while the martyr stilf lived in the fleh. This was limly apprebended by dgantins, and was clearly grasped by the lyonnose confewors. (Fus. II, E, V. Ii.) To their brethron they seemed martyrs many times over; they thrinselves declined the title. "They are already martyrs whom Christ the Veritable Martyr has taken to llimself: we are confeswors mean and lowly." The line was not immediately and naiversally drawn where they drew it. They themselyres, though declining the title, exereised the prorogatives of martyrs, In Cyprian's time the lapsed went round to the martyrs everywhere, and corrupted the eanfessurs too (Cypr. Epp. 20), and theretore Cyprian wrote to the martyrs and confessors (bijp. 10, 15). A martyr as distlnct from a confessor was one who had shed his bleod, and could grant absolution, But In Rome the title was by that time limited to the dead. (Cypr. Epp. 28, 37.) Cyprian usually conforms to Ruman usage (cf. Epp. 22, 27, 66), though at the close of his daye he wrote to the martyrs in the mines (ED, 76). "What martyr," asks Tertullian, "is a denizen of the world, a suppliant for a shilling, at the mercy of the isurer or the physician ?" (Tert. de Pulic. c. 22.)
The first great interruption of the peace of the church la the 3rd century seems to have fixed the title to the departed, yamely, Maximin's persecution in Rome, those of Decius and
Valerian in Africa. Valerian in Africa.
liy the beginning of the 4 th century the limitation of the term martyr to the defunct seems to have been quite extablished, though it is just possible to doabt whether in writiog "A Shule choir of martyrs greets you at once," St. lnuian (a.d, 312) means to convey a salutation from his fellow prisoners, or the tidings of an auto da fé. Ile adds that Anthimus has been consummated in the course of martyrdom (Routh, Nelliyuiac, iv. p. 5). Death, the consummation of martyrdom, was already regariled as the consnmmation of the martyr. After the triumph of the church under Conatantine, " living martyr" became an oxymoron. Yet Gregory Nazianzen in the oration (no. $x x$ ) in which he sn uses the jhrase, speaks of Basil being gathered as "n martyr to the martyrs," though it was only his whole life that was his
martyriom.
Befure the close of the 4 th century the Pagan

Jath historinn Ammianus Mareellinus ( $x \times 1 \mathrm{il}, 17$ ) says: "Thuse whin when subjected to compulaiot to tanke then develate froms religion have endused torthre and perservered to a glorions death with fath maroven, buw are called martyrs." Bham where he explains the term to signify "divinitatl necrpotos" (Amm. Nare xxvii, 7).
(1i). Limitations of the tithe.
(J) Hereties were excluled. Martyrs were at first of any suct that sulliered fur the name of Christ. The early guostics declined mary yrionn ( $R$ velition II. 14, 1.5 ; 'lertullian, Sumpince, i. ; Ejuphanius, Mist. Hier. xxiv. 4; Clom. Atrom. Iv. 4), suying that the marturs died lior Simon of Cyrene. But the Marcionites (Eus. $1 / 1 / \cdot t$. I'al. 10) and the Montanists courted it. Apmllianris of Hierupolis telln that in his flome Catholic martyrs refiased communion with Montmints to the last (Eus. II. I: v. 16). Compare Const.
Apost, v. 9.
(2) Schismatles were exelited. Cyprian (de Unitate, e. 14) kitys, He eannot be a martyr who is nat in the ehurch. So the Roman confexsors (Cypr. Ap. 36). Augustlae snys, Ontaile tho chureh you will be puntshed eviristingly though you have been hurnt alive for the name of Christ (Ep. 173 (204), c. 3 ).
(3) Self-sought martyrdom was nut allowed as such. Such a would-be martyr lapsed at the time of Polytarj's mart yrdom (.1fart. I'otyc. c. 4) Clemens Alexanilrinus speaks of self-surrember Cos heretical, and founded on disbrliel in the wheator (Strom. iv. 4). There were instituces in which it was jastified (Tertallian, ud $S_{\mathrm{c}}$ pmatam, 5; Acta Therdoti, Ruinart), and some nuch martyrs, e.g. Fiuplius nod Eulabia, were most celebrated. Ensebius naproved the proctice (Mfart. Pul. 3; II. E. vii. 12). But Meusurius of Carthage (Aug. Brevicul, coll tt. diei III. xiil, iv. 32) feter of Alexandria (Cmon ix. ; Routh, v. 32) furbude it.
(4) Icodoclasm (without imperial fiat) was disapproved by the teachers of the ehurch. The 60th canon of llliberis states, If any lireak idols and be slain on the apet, as it is not written in the gospel, nor found to have been done under the apostles, he is not to be received into the numher of the martyrs. The 41 st canon even allows the faithful to have idols in their houses if they fear that their slaves would ofler violence in cinse of their removal.
(5) Individual seruples were rofused recognition. Resistance to the obligations of military service, (which was the ground of the martyrdom of Maximilian in Manrita: a in A.D. 2915: see his Acts in Ruinart, ) is mude a bir to communion by the third canon of the 1 st eonncil of
Aries.
(6) "Martyrem non facit poena sed cansa." The coneeption that suffering is martyrdom is Implied in the practice of the Donatists of offering themselves to armed wayfarers, and demanding with terrible threats the streke of martyrdom (Aug. Ep. 185 (50); T. ii. coll. 7, 8). But this whe disupproved by ethers of their number (Aug. Ep. 204 (61); T. ii. col. 940).
ir. Those who were arrested and not yet heard in ceurt were called martyrs designate (Tertullian ad Murtyres). Those of whose firmness their brethren were aet quite confident are named by Tertullinn uncortain martyrs
(l'ert. de Jejunio, c. 12).

## Malityn

v. The later Growks adopt a classification of nartyrs into virious classes.

Hicromutyis are the martyrs of the clergy.
Ilowiomarlyr's are martyred monks.
Megtumarty's nre the martyrs of the soldiery.

## Jiurthenomartyrs are virgin martyrs.

Anaryyri, the title of the twin physiclans Cosman atid hamiau, is extended to Sergius and Bacchus, anil to. John and Cyrus, twoshmliar paims.

We find the term mogalomartyr in Theophylact Simoentta (v. 14). Some frace of such clansification ajpears in Polyerates ap. Eus, $H$. E: v. 24.
II. Latrs unter which the Christians suffered.(1) Gonval. In ancient civilisation idelatry
was almost inseparable from daily life. EineaWha glmust inse parable from daily lite. Eilnea-
tion ('lertullan, de Idolodatriâ, c. 10), comtion ('lertullinn, de Idololatriâ, c. 10), com-
merce (ib, e. 11 ), puinlic amusements (ib. c. 13 ), marringes, funerals, social inter course (c. 16), domestic service (c. 17), state affairs (c. 18), military dinty (c. 19), all involved idotatry. The Jews, indicel, had dealings with the GenHeace, while the and sept clear of idelatry. Heace, while the only intolerance shown to other religions was on occasional attempt to keep the worship of Inis outside the walls of Rome (Dio, Jir. 6, Val. Max. I. iii.), Judalsm was detested, and all the charges rehutted by Tertullian from the Chrintians, seeret enormities (Tert. Apol. 7-9), impions athelsm (ib. 10-28), disaffection to the empire (ib, 29-35), enmity to mankind (ib. $36-41$ ), Inziness ( $i 1$, $42-46$ ), prienterait (ib. 46-49), are brought also as calumnies against the Jewa ('ine. Hist. V. 4, 5 ; Juv, Sut. xiv. 96 ft.). Besides disbelief in the gods led easily to sacrilege (Aets xix. 37; hom. ii. 32), a charge dot brought against the Christinas. (Tert. Apol. 41.) Yet the Jews were tolerated, were protected in the observance of their code, exempted from civil action on the Sabbath, excused from adoring the image of the emperor, nad even permitted to make proselytes. Enactments in their favour are collected by Josephus (Ant.
Jul. xvi, vi.). Jul. xvi, vi.).

Stringent as were the Roman laws against treason, a erime into which words as well as acts might be interpreted-especially any disrespeet to the emperor's images-and whieh rendered all ranks alike liable to torture (Paul. Sent. v. xxix. ; Suetun. Oetav. 27 ; Amm. Marcell. xxix. 12 ; Arnub. 1v. 24 ; Digest. Xbviur. iv.), the only acts of the Christians which could be construed as treasenable were such as were freely permitted to the Jews. The example of Joseph might encourage either Christian or Jew to sweir by the life of Caesar: (Tert. Apol. 32.) They could pleal that to call him a god before his death would be ill-omened (ib. 34). Again, meetings for worship might be construed as treasonable (see Digest, XLVii, xxii. 2, Xlvini. iv. 1), and were at any rate strictly illegal, even in fulfilment of a vow, and even for veterans, unless express imperini or senatorial sanction for them were producible (Sneton, Julite, 42 ; Octav. 32 ; Digest, III. iv. ; xLvin. xi. $3, x \times i i$. ), and the old laws agninst even private worship of g.ns unrecognisged by the state
(Cic. de Leg. ii. 8) were dot ifuite extinet (Tac. (Cic. de Leg. ii. 8) were not yuite extinet (Tac.
Ann, siji. 32) ; but Jewish worship, public or Ann, siii. 32 ) ; but Jewish worship, public or
private, had sanction.

The formation of guilds and elubs was strletly tiorbiden by Trujan ( ${ }^{\prime}$ lin. Ef, x, 42, 4:i, 97). Afterwards it was more nod moro frequently permitteil tos the lower classes for one spealial purpese, the burial of the dead. These ginilds hal a common chest like little commonwealths, and an agest, ealled an nctor or Nyndic, who apjeared for them in any legn! disputes
(Dig. 1th. Iv. 1). All the fuctions of the (Dig. 1t1. Iv. 1). Al] the fuactions of the church were permitted to them, as the church is describud by Tertullian. "A Alproved eliers presile. Everyone brings a iittle sum on a certain day in the month, or when he pleases, and ouly it he plenses, nal mily if he can. From thin stock paymutn are mifle, not for feasts, but for suppint nod burial of the poor and of destifute orphans and bednidien olid peopile and shipwreeked sailors abd convicts in the mines or islands or jails "(Tert. Apol. 39). This was ouly illegal becnuse senatorial sanction was refuisite
in each crse. Witch craft
law. Rominn procedure variel, for by Jewlsh that sort were procedure varied, for people of that sort were always being forbldiden and alwnys being retalned (Tuc. Hist. 1. 22). "Burn hinn alive " is the outery of the rabble in Lucian's Asinus, c, 54, but the law given by l'anlus
(Sent. V. zxiji, 17) decreeing this death fur the (Sent. V. xxiji. 17) decreeing this death for the wizards and crucifixion or the beasts for their
accomplices may be later. Death or banishment is the penalty that we find histortcaliy in the ist century (I'ac, Ann. il. 32 , xii. 52 ; Dio, lvil. 15 ; Juv. Sut. vi. 660 f.). Supposel pousession of magical powers was enough to make a humble individual formidnble and culpable tor treasou,
Any departure from the ordinary reverenee for the gods might ensily be lioked with an attempt to turn the gods into slaves. Two main branches of supernatural art, astrology and exorcism, were largely in Jewish hands, and Moses Was reputed to have been a mighty wizard.

Any new superstition was looked upen ns a schoel of magic - "Magi extis quia novum nescion quod genus superstitionisinducitis" (Acta Achatii, § 7, Rus..rt). Otherwise works of beneticence would rather lead the rabble to regard the
wonder-worker as a god than as a wizard.
Busy slander might produe Busy slander might produce a revolution of feeling, but to ail superdatural pretensions, magisterial scepticism had a ready answer, the
doom of death. doom of death.
(2) Special. Thus far we have reviewed the first part only of the laws against the Christians, namely the previously existing legal principles that could be turned against them by " mijust disputations of the juris-consults." These charges of impiety, foreign superstitions, treason, unJawful assemblage, magic, appear to M. Le Blant sufficient to explain all the persecutions, But
Lactantius (Instit. Iiv. v. 11) tells us that Ulpian Lactantius (Instit. Viv. v. 11) tells us that Ulpian also collected in the first book of his last work,
De Offi io Proconsulis, another set of laws, which the very nature of the case and the whole tenor of the acts of the mart yrs and of the writings of the apologists prove to have existed, the "sacrilegious constitutions " and "nefarious reseripts" of the emperors directly censuring it.

It was indeed necessary in order to bring the principles which are specitied above into play against the Christians, that there should be nuthoritative definitions, distinguishing Chriso tianity from the lawful religion of Judaism, and
la and alubs was strictly $\left.\operatorname{lin} . E_{p,} \times, 42,4: 1,177\right)$, e nad more frequently classes for one spuectial he dea!. These guills like little comurenthed an netori or syndic, in any legal disjutes the funetions of the to them, as tie church 1n. "Approved eliers 3) a little sum on a $h$, or when he pleases, d oulv if he can. From maide, not for tensts, ial ot the powe nad of driditen oif peogle and onricts in the mines or wol. 319). This was only sabction was rejuisite
ital erime by Jewish variei, for people of being forbiden and Hist. 1. 22). "Bura the rabbie in Lucini's nw given by Paulus ng this death for the - the beasts for thair Death or buniwhment ad historically in the 32, xii. 52 ; Dio, |wii. Supposed poriession. gh to make a humble :ulpable for treason. orifinary reverence for aked with an nttempt
Two main branches ology and exorcism, inds, nad Moses way hty wizard. as looked upon ns a is quia novum nexeio ucitis" (Acta dehutii), works of beneficence bble to regard the than as a wizard. cee a revolution of latural pretensions, a rendy answer, the
have reviewed the ainst the C'hristinns, ing legal principies it them by "mnjust alts." These charges itions, treason, unpear to M. Le Blant persecutions. But tells us that Ulpian k of his last work, - set of laws, which and the whole tener 1 of the writings of existerl, the "sacrirefarions rescripts " ring it. order to bring the $d$ abeve inte play there should be :inguishing Chrison of Judaism, and
refuaing it annction for its rites or conceasiens to Its seruples. It was needful that the varioun suspicions of guit which could not be urged against the same act under different laws, wlthout transyressing a principle of jurisprulence (Lijest, xLy1t. 1i. 14), shouid all be brought under oue head, and summed up lito a single
crime.
(a) If we inquire when Christianity was first made criminai, tha answer of antligulty is unanimous. In A.D. 64, his mistrens, Poppaea, being a Jewish proselyte (Jos. Ant. Jul. $x \times$ vill. 11; "f. Tac. Ann. xlii. 45, xv. 6), Nero haid matle liume a very Sodom, when a fiery doom fell. 'The thames sparad the Jewlsh quarter aeross the Tiber, so, as culprite were wanted in
order to runove the suspicion from Nero himself order to remove the suaspicion from Nero himself, the contiagration was charged on members of the new sect, whe confessed and betrayed the names of suthers. Then a decree of the emperor, probabiy alwo of the obsequious and not reluctunt genate, male the prufession of Christianity a crime, supposed to imply enmity to the human race, and sentenced to be visited with death, by beast, crosses, thmes, or novel horrors invented on purpose." Their deaths were turned to sport, and Nero gave his own gardeas for the ahow, (Tac. Ann. xv. 44; Suipieius, /fist. 31. 41; Tert. Apol.5). We have no hint of any opportunity The pardon on recantation, for these once arrested. The persecution was estended to the provinces (ef. 1 l'et. iv. 12-19), and even a oivis Romimus ingenuus like l'aul was behended (Tertullian,
Scorpiude, 15).
The Neronian persecution has oniy left us two certain names of martyrs, Peter and Paul, of ench of whom their disciple, Clement, says emphatl-
 vietims murdered hy Nero he only says that they auffered unhallowed outroges (c, 6). "Guilty as the Christians were," says Tacitus (l. c.), "pity for them arose." Yet on Nero's death, when al! his other constitutions were cancelled, we are told that this decree ngainst the Christians adone remained (" permansit erasis omnibus hee soiun institutum Neronianum," Tertull.
ad Jutiones, i. 7). So we ad Nutiones, i. 7). So we lenrn from Dio that Vespasian in A.D. 70, after Jerusalem was taken, wrote to Rome, "wiping out the disgrace of those who hal been condemned for what were cailed implieties by Nero and those whe had ruled after him, alike of the living and of the dead, and putting an end to accusationa on such charges "

[^13](Die Cassins, Ixvi, 9). The senatuseconsuitum againat the Chystinns remained a!pmently unrepenied, only suspended by thlo imperial deso patch (ef, kus, II. E. v. 21).
(b) In the reign of Domitian, if we may trast the Colbertime Acty of Ignatiun (c, 1), there were many persecutions, The gramisuns of Jude, sent as prisoners to bomitian by invoeatus, as chiefs of the house of David, were dismisse $i$ contemptuonsiy as harmless prasants, and Dumitian atoppeit this jersecution (Hegesipp. in Eirs. $H$. $E$.
ili. 20, 32).
In A.D. 95, in the exaction of tribute from the Jews, profession of faith was made imprerative for every one, and the Christians were acensed of atheism. Some were put to dunth, fithers were atript of their property. Among the chief aufferers were Clemens and Immitilia, culusian to the emperor, and pareats of his heirs. Clemens, though consul of the year, was beheaded: llomitilla was only banished to the isle Pandatarin. Glabrio, who hai been consul with Trajan in A.D. 91, and had been compelied, to fight with a lion in the very year of his connolate, was now put to death, on the same charges as the rest, and also on the ground of his eany victory over the lion. Compare Suetoalus Domitim, e. 12: "deferebanatur qui vel improfessi judaice viverent," Dio Cnssilus, Ixvil. It, Bruttius in Elus. If. E. iii. 18, and Hieronym. Ep. 96 [27] and Eus. Chron. Olymp. 218. Donnitilla has girea her name to a Roman cennetery, where De Rossi has found lascriptions identitying the site as her property, and a shrine alorned with first century Christian paintings, nad espreciaily with a vine branch ( $\kappa \lambda \hat{\eta} \mu \mathrm{a}$ ) in ailusiou to the name of Clemens. (Bullettini, 1865, pp, 33 f ., toleration A.D. 96 Nerva proclaimed general toleration (Die Cassius, fxviii. 1), and closed the second oecumenical persecution, and the last till the daya of Decius (Melito ap. Eus. H. E. iv. 26 ; Tert. Apol. e. 5 ; Lactant. de Mortious, c. 3).
(c) Trajnn is universaily recoguised as a persecutor. The chronology of his reign is snmewhat hard to determine. According to the Culbertine Acts of Igantios, the triumph over the Datinas was followed by a persecution of the Christians, Christianity being regarded by the soldierly Trajan as insubordination. Trnjan's first triumph over the Dacians was in A.D. 102 . It seems to have been somewhat later in his reign that Simeon, bishop of Jerusalem, suttered (Hegesippus, ap. Eus. H. E. Li. 32, ef. Zihn, Patres Apostolici,
ii. 307).

In A.D. 112, according to Mommsen, Trajan wrote his famous rescript to Pliny (Plin. Ep. ء. 97, 98), making Christianity still a capital crime, but forbidding search for the offedlers, or anonymous accusations, and decreeing pardon for any who recanted. Under this law it was possible fur bold Christians to present nyolegies for the faith without being themselves arraigned. The apolegies of Aristides and Quadratus presented to Hadrisa in A.D. 125 (uf. Clintos ad amen.) were immediately followed by the rescript of that emperor to Fundanus, insisting that defiaite illegal acts must be alleged against the Christians by responsible accusers (Eus. H. E. iv. 9; Melito ap. Eus. iv. 26; Justin, Apol. I. ad fin.; Nube, pp. 264, 275).
Nothing eertain is known about the perseeution of the Christiaus by Hadrian. The martyr acts

## malltyr

assignerl to his relgn do not Inapire confilence. The first historian who reckons him as a persee cutor is Suljeleins Severux, and he connecta hia furmerution with the foundat lon of Aelia C'apltolina on the wlte of Jerumalem. This seems jurobalite emough, fur wa munt remember that till then the Jlebrew church survived, that the funmiation of Aelia was an insolent rearing of the abomination of desolation on the sicerel sitea, that $s$ the wame time circumalsion was forimiliten, and inat thase ovents synchronzel with the deitiration of the vile Antinous (Cllnton. A.t. 13(1-13:). Barcoehbis, tha leader of tha Jewlinh revolf, practiset ail manner of crueltes upon the t'luristlans (Justln. Ajol. I. B1), und the mother church of Jerusalem ceavel to le, and was sneceeded by a Gentile eongregation at Aelia (Fias. /I, E: iv. 6). The only martyr of thls reign of whom we hare certain knowledge, Is the hishup of Rame, Telesphorun, whose executon may be assigned to A.D. 136 or $1: 37$.

There is some uncertainty as to the jdentley and date of Arrius Antoninus, an wrgent persecutor in Asla, who, when all the Chrintinns of the town presentel themselves before him in a bind, ordered some to he led ofl' to exceutlon, and saill to the rest, "Wretehes, if you want to die, thire are praclpices, and you have halters." (Trirtull, ad Kitp. c. 5.)

The chicf danger of the Chrlstians, however, was from popular wutcries, and the most prominent mombers of the chureh bore the brunt of the assault, and guenched the fury of their alversaries by their death (ef. Origen in Joann. vi. iti ; t. iv. j. 1333). A notable Instance is l'olycarp, bishop of simyina, who was burnt on Saturday the 9ird of February, a.b. 155 (Wullington, l'ie du Rhéteur Aristide, Mém. de l'Alad. des Cascriptions, 1867 , t. $x \times v i$. pp. 203 fi., 23:2 ti.). The sutherings of tha martyrs were the ocrasion and the staple of the apologies. Thus the apolngy of Justin complained of the mart yrdom of I'tolemy by Urblelus, i.e. between A.D. 156 and 160 . This seems to have elicited the extant rescript of Plus (cos, iv, trib. pot. Pp. xxi. i.e. A.D. 158 -given as of Nareus in A.D. 161, by Einschius, ${ }^{\text {b }}$ II. E. iv. 13 ), addressed to the council of Asia, demanding jroof, not mercly of Christianity but of treason, and in drfault of sueh proof, threatening the aceuser with condign pumshment. The gennineness of this reseript has been doubted, beeause of its frank recognition of the piety of the Christians, anil of their superiority to the syeophants who accused thum. This seems to us quite in keeping with the character of Jius.
( $d$ ) Marcus, the noblest of the emperors, appears as a persecutor. His sincere piety in troublous times probably decreed universal religious nobservances with which the Christians conld not
comply. Beth the acts of Justin (A.D. 166), the comply. lhath the acts of Justin (A.D. 156), the earliest that nypear really to be taken down by
a notary at the time, and the apology of Dielito a notary at the time, and the apulogy of Melito
(Ens. II. E. iv. 26), written upron occosion of the (Eis. II. E. iv. 26), written upon occasion of the
martyrdom of Sagaris of Laodicea, A.D. 167 (Aube, p. $36^{3}$ ), speak of edicts ordaining that all who were conght should be compelied to sacrifice. If there were no reversal of the

[^14]decialon of Trajan, and no bunt after the Chrise tians were decreal, there were at any rate jlenty of " ${ }^{4}$ concusslons." The Christians were Uriven to bulld their splendid tomis undergrouml, as in
 The empieror's justlee repllel to the njulagies of Melito and of Apsllinaris (Ens, $/ I,{ }^{\circ} \%$ iv, 27, v. 5) ly a law which condemued the necumer of Christians to death whether hls charge wrem subsstantiateel or nut (Tert. Ajol. 5). I'his was subsequent to the delivorance of the nruy by an unexpected fBll of rain in A.t, J 74 . The reserlj,t
of the emperor ascribing this to the prayers of a of the emperor ascribing this to the jrayers of a Christian legion is an undoubted forgery, and is not that to whleh Tertullian nllmles (l. c., ef,
ad Scup. 4). It is however josslble that Mareus ad Scop. 4). It is however josslble that Mareus may have commended the plety of the legglo
Fulminata, and that Apollinaria may have wointed nut that in that legiou the Chilstlana were numerous.

Jut though convinced that the Christians were not atheints, and stern lo repressing the attacks made upon them by prirate sycojhants, Marcus Was not ubjijuitous and was not marreju liced. Christian martyps appeared to him to die in a
 $\psi$ (גोे rapdragev (Med. xi. 3), and hene he whs dispusel to regard Christianity as a trightful fanaticlsm. His hatred of priesteraft mado him decrea that whoever scared men's minis with superstition should be baalshed to an inland (Dig. XLVItt, xix. 30.) Meanwhile he was himsself somewhat priestrilden by his philosopihers ; the senators were for the most part utterly
opposel to the new rellgion, and not likely to he opposed to the new religion, and not likely to ho Impartial juilges, and jopular uproar dil not always present Itself as the volice of a rabble,
but sometimes, as at Vienne and but sometimes, as at Vienne und I.yons in A.D. 177, as the aet of a monicipality. The governor, on that occasion, found Christian primoners awaiting him accused by the whole town of Lyons, and himself proceeded io conmit of ndvocate who appeared for them and avowed his Christlanity, to torture the lienthen domestics of the Christians and to extract supposed evilence of cannibal banquets und incestuous orgies, to permit the murder by the rabble betore the tribunal of bishop lothinus, who was sulposed to be the Christ worshipped by the Christians, and finally to consult the emperor ahout those who were Roman eitizens without permitting them to go and plead their own cause luefore him. Marcus wrute back that those who recanted should be released; those who persisted should be drummed off, i.e. cudgelled to death. A similar decree appears In the acts of Caecilia, which are referred by De Rossi to this date. It seems to have called forth the apology of Athenagoras. The Gallic governor assumed a certain liberty in interpreting it. He gave up to the beasts all who were not Roman citizens, and one who was. Other tortures were applied to them in the nmphithentre for the amusement of the people, e.g. a chair of red-hot iron, in which the prisoner was fastened. This is noteworthy as indicating the effect of persecution of the Christians in whetting an appetite for horrors, -Tertullian (ad Martyres, 5) tells of some whe volunteered to run a ecurse in a flaming shirt,and also in undermining the old fabric of chartered liberties, and reducing the world under the
tyranay of the emperor and his emissaries.
rese
unn
rewn
Wid
ouly
to
nn
'I'he
Chril
fille
thoy
('
คnam
olthe
nt he
Apoll
to der
nius
neant
JHomer
geste
Acyuit
their
tortur
thell
eonvie
of the
Consm
A lint
Victor,
because
pesce i
(Ihilosi
in high
iv. 30 ).
(c) Tl
tianity;
of Traj
lowel t
Niser,
Severis,
torinas, sheltere milk (ib.
Yet
bid eunvo
c. 17),
first that ad Scup. thought nigh.

In anot
the chure
Severus
to those o once a $m$ and the mittel ch diction of The chur deacon Ca new ceme hush minn Saturnalia,
the religion
It wass ind booked, by
bling houte recognition Increased $t$ made the in nartyrs ap
o hint nfter the Chrise were at nuy rate plenty Chriatians wre Uriven mbs unlarground, ns in Sullettion: 18(hi, 11, 97). aliend to the aprlagies of is (kils, /I. 'L: iv, 27, memmed the nermer uf er his charge weres sub-- Apel. 5). I'his was ance of the nrmy by an A.1. 174. The reverift thin to the prayers of $n$ doubted furgery, and is blian niludes (l. e., ef. er possibje that Mareus the plety of the lango ipoilinaris may have legion the Chilstlans
that the Christ lans were repressing the attacks ite syegthants, Mareus was not unproju liced. -ed to him to die in a atlon, трaүч́ठos кard i. 3), and lienco he was tlanity ns a frightful f priesteraft mado him red men's minds with andshed to an island lennwhile he was himsa by his philosophers ; ve most prart utteriy n, and nut likely to he anlar upriar did not he vinice of $n$ rabble, ane und J.yons in A.D, pality. The gevernor, Chrixtian primoners the whole town of eeded to commit an them and arowed his he heathen domestics ract $\times u_{j} y^{\prime}$ used evidence incest buus argies, to te rablite butore the s, who was nitjposed ed by the Christinns, emperor abont those without permitting ir own cause hefore that thuse who rethose who persisted - cudgelied to denth. the acts of Caecilia, oossi to this dnte. It he npology of Athenassumed a certain He gave up to the nan eitizens, nad one vere applied to them e amusement of the tiron, is which the is is noteworthy as persecution of the ppetite for horrors, j) telis of some whe in a flaming shirt, old fabrie of ehar. the world nader the his emissaries. The
rescript of Marene is Imjortant as definitely sanctioniug the employment of torture to indure verantaflon. Those whon persisted in confession Were lidhle to torture, and it came to be usen not only tu plicit confosatons of imuglmary guilt, but tu immpel renial of the faith ('l'prt. A/aol, 2). I'he fict is that those who proctaimed, 1 am $n$ f"hristimu and nomong us no evil is done, nut ouly findod to supide eridence agrinat the ('hrintians, they bore irretrugable evidence in their litvour


Chrintinoity way luft hy Marelis In a most anumalous pusition. it was a eajitaj crime either to he a Christian, or to neeuse nowther of being so. Thus the nerbser of the senator Aprillonius, in the reign of Commodus, was put to doath ty having his lege broken, lant djolla. nitus himselt, atter pleading his enase bufore the sooate, was beheuled (kins. II, E:, v. 2!). The lowee lings of the governors varled. One sag. gestod no noswer that would enable him to
neqult, another bound the culpirits orer to satinfy thir tuwnsfoik. $\pi$ third let them ofle with satinty thrir tususfoik, a third let them otl' with n iittle
torture, a fourth heheaded them, a fifth burut them nlive (Tistull. ad Scoip. 4). Fhere were convicts in the mines in Sitrilinia on the ground of their fisith, whose release was obifaibed of Comamolus by his Christian concubine, Narciat. A list of theas whs finrnished her by hishop V'lctor, and the aume of Callistur Wals omitted, belaluse he had been guilty of breath of the
belee in disturbing the Jews in their synagogue gence in disturbing the Jews in their synagogne
(lhilason/sunew, ix. 12). There were believers in high station in the palace (Iren. c. Heser.
is, 30). (c) The power of the senate, so hostile to Christianity, wax overthrown along with the dyarsty of Trajan ( jib bon, ch. v.). No Christians fol-
lowej the stamburds of the uspruers luwed the standards of the usnrpers Aibinas. Niger, and Cassian (Tert, ad suap. 2), but Severlls, the military despot, who proved vietorinus, had nanay Christian fivourites whom he
sheltered, nad his soo was reared on Christian sheltered, na
milk (ib, 4).
Yet Severus was eompelled (A.0, 202) to forbiil eonrursions to Christiadity (Spartian, Siverus, c. 17 ), and the persecution which insued, the frst that mule martyrs in Afica (Tertuilinn,
oud scap. 3), was so fierce that the Christinns thenght the end of the world must be drawing nigh,

In another way, however, this emparor enabled the chureh to aciouire a sort of legni recognition, Severas male the permission of fonerai guilds once a month, unirensal provided they met ouly onee a month, unirersal through Rome, Itaiy, and the proviners ( mith. XLVII. $^{\text {mxili. } 1 \text { ), and com- }}$ mittel charges of illegal association to the jurisdiction of the eity prateet (ib. I. xif. 1 or 14).
'The chureh sinw her opportunity. The nueh deacon Callistus (A.D. 198) was set over the deacon Callistus (A.D. 198) was set over the
new cemetery on the Appinn Way. A sum of hush money, distributed in presents at the
Snturnalia, prerented awkward questions ubout Snturnalia, prerented nwkward questions about it was indeed no secret. and society. though booked, by the pulice, arnong the taverns ware booked, by the pulice, anoog the taverns, gam-
bling houses, bruthels, aml thieveriey bling houses, bruthels, and thieveries. But the
recogation in any way of the clergy by the state recogaition in any way of the clergy by the state
increased their power and rexponsibility, and made the jadependent ambiguous josition of the martyrs apart from the clergy above the laity,
ChRIBr. AN , -VOL IL

MARTVIR
dlaturhlag diselpline by Indulgencea, n thlug lens and lens tebaile, Monwhile, as wardins of the exmeteries fitraulag their othar oflees of eharity
 instend of little maetings trom house to humse, rauman halis batian grand relebrat ons in subtere raferan halis before the monuments of the heroes and ritual us muth confirm their phraseolosy Wus an obvious frecaution. The danger that lurked in mach cunturmity remained wher that sumpeeted ( Philosophathem, ix, 12: Tertullinn,
 19-22),
( $f$ ') The extension of the Roman franchise by Carmeata to all the free mubjacts of the ctupire made the torture of Christians thencefirward the torture ef ju... Bommos. Wo do not read of laws sun. ${ }^{\text {ant }}$, "intiantly or rapent uf the
 proprosed to "reet a temble, and gave the po torence $t_{0}$, he suili of the Christians over the guili of the thin, w! n they disputed whout a piece of land. : \& dectsonr, Maximin ( $111.2: 35-$ (E.17), aimed a prersecntion at the clergy only been oucumenical 28), whish seems but to huse even oecumenical only becanse his rule was not every where tirmly established. It ntiected f.gyjut and Asia (Firmilian up, Cypr. Ep, 75, е, 10), und above ail Rome. fontianus und llippolytus were Loherienus) ; Andainia, and there died (Cat, Was put to ; Anteron, after six weeks' episcopate, collecting and treasoring up the diligane in martyrs (Cut. Nelicianus). up the acts wt the Ambrose of Caexarea were Protoctetus ami dom by Urigen. It is a guestorted to martyrmartyrs mentioned by figuestion whether the onght not to bed by kllsebius ( $/ 7.5$, vi. 4,5 ) rither than to that of sersecation Pelusium experaty of severus, for isilore of persecutor of pury mentions Maxithin as tha c. 3). The one part to which /hist, Lansiac. neenis not to have extenided is Africu persecut on Diss, CIpr. xi, 48-50 ). This onthrenk was imperial favour. The empwed by a pieriod of have been himself a Christian Philip is sad to Decins (A.D. 2 j 0 O ) instian. menical persecution, by whated the third oecubut he seems to hare what laws we know not, popular onslaught, which at reins to n great begun a yenr before withont wodria had injuerial encouragement, but which was for loose universally by Decius. The persecution of Daci
summed up in itaelf Decilis niphenrs to have previous pressecutions : direct nateristics of all those of Nero and bomition it nod universal like those of Nero and Domitjan, it was conservative employed torture for the that of Trajna, it lorcing recantation tor the direct parpose of Severus, and it broke those of Marcus and and was directed prine thraugh n period of pace like thit of Maximinepally ngainst the elergy ing to it are those of Pionins Acta Sincera helongo mus, Petrus Lampsacenus, Jucianus, The Maxithat Decius was so impressed by the answers of Achatius of Jisidin, which were reported to him, that he recalled the edict of perseention, to somewhat confirmed by the cessation of perse-
cution before the elose of his reign. Cyprian returned, and a new pepe was eleeted in the early part of 251 (Lipsius, Chron. Rom. Bisch. p. 18).

Persectution was renewed under Gallus, oceasioned by the plague (A.D. 252,253 ).
In a.d. $25 \psi$ commences a formal registration of the bishops in the state archives. Valerian seems to have hoped thas to keep coatrol over the chureh without the necessity of making martyrs. In 257 he had the bishops interrozated and bnaished (Fitit Cyprimi, e. 11). Reports of the interrogateries were published (Cypr. Ep. 77; Dienys. Alex. up. Eus. II. E: vii. 11), and seem to have earned the bishops the title of martyrs. At least Dionysins of Alexandria is commemorated as such, though he survived the persecation and died in peace. But in A.D. 258 , Valerisn wrote that all the clergy shoull be executed offhand, nobles and knights degraded and stript of their property, and oaly put to death it they still persisted, ladies should be banshed, officers of the household led off in convict gaags to pe ql laboar (Cypr. Ep. 82).
Gillienus (A.D. 260) stopt the perseention and gave legal sanction to the charcio boly, and reinstated it in possessioa of its corperate property (Ens. II. E. vii. 1:i).
Aurelian had inteoded (Eus. H. E. vi. 30), or even decreed (Lact. de Mori"3us, 6) a persecution, but the execution of the design was frustrated by his death (A.D. 275). The peace of the church endured till the opening of the 4th century.
Like his great master in stntesmanship, Aurelian, Diocletian alse appeared as a protector of the ehurch so long as he was oeenpiel with rebels or foreign foes. But in his 17 th year (A.D. C00) before his final triumphs, when he was anxiously awaiting news from the Enst, he expelled all Christiaas from the army (Eus. Chron. II. E. Vilu. iv.; ${ }^{\text {e }}$ Lart. de Mort. (10). In A.D. 303 he was induced by Galerius reluc:tantly to re-enaet the edicts of Valerim, with sone exceptions and additions. His decree was placarded at Nicomedia on February 23 . No blood was to be shed, but (a) the churehes were
to be razed, (b) the snered books were to be to be razed, (b) the snered books were to be
burnt, (c) the Christians were to be disfranchised and outlawed, ( $d$ ) liborti and addicti (oi $i \nu$ oikeriais) persisting in Christisnity were to be reduced to slavery (Eus. II. E. viii. 2 ; Jact. de Mot. 13). Two conflagrations in the palace eansed the torture and execution of the Christian domestics, and a secend deeree incarcerating the entire elergy (lact. de Murt. 14, 15 ; Eus. 11. 1:. viin. vi. 9). The celebration of the Vicenaalia at the close of the same year, which was the oceasion of the release of all other prisoners, was signalised by the empleyment of terture to foree the Christians te sacrifice (Eus. I. 11). The results of these edicts are graphically portrayed
in the Acts of Theodotus: "All the chiefs of the in the dets of Theodotus: "All the chiefs of the brethren were kept fast in prison; their hoases
were ransaeked; the unlelievers plondered were ransaeked; the uabelievers plondered
whatever came in their way; freeborn virgins were shamelessly violated; ; inere was no place
of safety even for those whe fed; they ceuld

- There ta no reseon whatever for doutiting the Luntity of the events described by Eusebias snd 212 t.$)$.
ot long endure their hunger, so that man gave themselves up to be taken." Altars were placed in the law courts that nube inight plenl a celuse without first sacrificing (de Morti)ns, 15). A whole Christian town with its inhabitauts was barnt in Phrygia (Eus. II. E. vini, xi.). New tortures were invented. The vietims were stretched on $n$ rack (equaleus) or hung up with stones fastened to their feet, then beaten in that posture with endgels, rods, or scourges ; then torn with iren hooks (ungulae, pectines); then rubbed with salt and vinegar ; then burnt bit by bit from the soles of their feet apwards with terches or het-iron plates, water being meanwhile threwn in their thees to kpep life in them (Eus, H. E. viIf. vi. ; cf. Lact. de Mort. 21), or dragged along the rough ground to restora conscionsness (Eus. H. E. vin. x.). These who were remanded to ail were put in the stocks with their teet far asunder, and high up se that they had to lie on their backs. All these things were done before the persecution had properly cemmenced.
Throughout the west, in Italy, Afriea, Spain, and even in Gaul and Britain, except as far ns Herculius was eheeked by his subordinate Constantius, possession of Christian books, atten(hristin furistiun meetings, and cencealment of crimes. Sutives, were nlready reekoned capital bloodless decrees interpretation was put on the (Mason, Persecution of Diecletian by his cellengue 154 ff. 172 fi:). In the East it was still illega, to kill, but not to mutilate a curistill illegal M.rt. Pul. ii. 1). To understand the horror of the persecution it must be borne in mind that it was similar to the Revocation of the Edict of Nates, n sudden subverion of legal security, a sudden distruption of penceable society, bay, a sudlen withdrawal of impurial favour.
In 304 the persecution raged most fieveely, for Herculins was still suprenie in the west, and Giocletian was not io a condition to contrel Galerius in the east. At the beginning of the year a new edict exteaded the obligation of sacrifice to all the people of every town, and sanctioned the nrrest of the coaseerated virgins of the ehurch and their consignment to the brothels (Eus. Mart. I'al. 3; Acta Irene, c. 5; (f. A. ta Theodorae, e. 1). Even this did not satisfy the enemies of the chureh. In Aprila seaatns-censultum (cf. Martene, Thes, iii. 1649) and a reseript of Herenlius deereed the seizure of Chrisians "wherever found," and recognised that the penalty might be death (Mnson, p.
212 ti).

On the lst of May, 305, Diocletian and Maximianus Herculius abdiented. Constantius, who had retained the contessors and dismissed the apostates among the officers of his own househeld (Eus. Iit. Const. 1. xvl.), did not, of course, urge the perseention further in the west, but the church was not reinstated in her legal rights, and the western Cresar was a nominee of Galerius. In the east under Galerius and Maximin the porsecution raged with redoubled fury, and a law was promulgatel conderming the Christinns to die by slow fire (Dendemning 21). The mode of punishment varied from provicce to province. In Cappadocia their lego were broken; in Mesopotamia they were sutlo.
cated by hanging their head downwards over a

## ARTYR

hunger, so that man: gare aken." Altars were jiviceed $t$ none might pleal a ciluse ing (de Alortims, 15)." 1 with its inhaitants wes Is. II. $E$. vili wio), New tel. The victims were quuleas) or hung up with $r$ feet, then benten in that rods, or scourges; then (nngulae, pectines); theu inegar; then burnt bit by their feet upwards with es, water being meanw wilile
 Laet. de Murt. 21), or ough gronnd to restorere E. vili. x.). Those who were put in the stocks der, and high hap so that tarks. All these thiags versection had properily
, in Italy, Afriea, Spain, Britain, exeept as far nas by his suluordiluate ConChristian books, ntenings, and conealiment of Alrealy reckoned capital tation was put on the cletian by his oolleagne the Piocletian, pp. 48, 1152, East it was still illegal ilate a Christian ELEus. aderstand the horror of be borne in mind that vocation of the Ediet of dion of legal security, a aceable socicty, nay, a verial favoorr.
rageal moxt fiececty, for eme in the west, and condition to control the begining of the ded the obligation of of every town, and he conserinted jirgins - consignment to the 3 ; Actu Irene, c. 5 ; . Even this dial not ehareh. In April a rtene, Thes. iii. $16+9$ ) $s$ dereed the seizurre cund," and receognised be death (Mason, $p$.
305, Diocletian and licated. Constantius, fessors and dismissed officers of his own 1. xvi.), did not, of a farther in the west, instatet in her legal sar was a nominee of
under G
Glerin aged with redonbled ralgated condemning w free (De Mor itious, thment yaried trum appadocia their legs nia they were sutfo1 downwards orer 1

## MARTYR

Martyr
smoly fre; in Pontus they had their aiails torn Ali, und other tortares too horrille to relate; ;at Alexindria their eurs, asoses, and hands were eut boughts lrouthais they were fastened to two boughs lrouzht tagether by force and then let gov inl so torm asunder. Meanwhile the pitying silliery woild force them to seerifice, or drag them off hy their feet and set them among the appestate, and stop their mouths if they tried to

On the dethth of Conatantius, Joily 25.5 , 306 , firist act wist to to repelitimed in Britain, and his frist act wist to repeal the prohibition of Chris-
fianity (Luet. $d_{e}$ Mort.
 in Romese, seeverus, who was seat seat the paisisple
 sumped the purple along with his son, Hund they anileel themsel ves with Constantine. Toleration
was don Was dobbtess a condition of alliance, and and a new church her righe of of iected ; but to grant the states must have been intolery peanane on apoBrawls ensused, the old emperarue was Herculius. Hfee, and the same fate of exile was imposecel on
 In the bith vear the Christians had their feet
mained mained and their eyes put ont instend of being auttuun there was a auwt. Putl. viii.), In the on mana, woman, and shild (ibid ix.). In in Apricil 314, the dying, Ginterius with Constant ine and
Licinius, put
 suppresesed by Muximin, who ont. 3 , 4 , This was guvernars, bildding then desist from perseection (Eus. II. E. ix. i.). On the death of Gorseriution be be made himself master of all Asin. He then indaced the inhabitants of the towns to present

 and decreeing for their ouv part expulsion of the
Chris Christians, Christian Armenii flev to arms (Ens. H. E. . ix. viii. 2). Plagule and famine gave
the the Christians new oplportunity for charity gave $(i)$ ). In Rume the property of the eharch was restorel, in aceerdiance with the edict of Galerius,
 Liiberimus). There are legends. of martyridoms. at Rome in presence of Diciocetina of manty mity of the reign of Nuxentius, e.g. the four cruwned stints an 1 Sebpatitinn, and we know that Musentuus and Maximin, were sereet nullies, and and Dioncletian Was eecared of favouriag them (Victor.
Phist.
$x \times x$ xix.
8 ) Eppist. .xxix. 8 .). Whether Maxentius hard
tirned persecetor or tine wris noene to or on not, the victory of Constantine wis none the less a triumph tor the Chrisat Milan ared the elot forth of 312 he met Licininas toleration (Eus. H. $E$. ix. ix. 9 , 9 anons edicict of Mort. 45, 48: Mason. Pe. ix. 9, X. v.; L.act. de ก. 3333 ). This was at at once Maximin and stopt his once communtected to though (asis betore) he substustus of persecection.
 close of the winter he deelare . But hefore the rietorious, to extermmante the Christians. The army of tiecinius ealled on Givd most hist high and
holy


of Milan was, however, impossible. The chureh as a eorporate body possessed property, and the members of the thaty arose who were the trace members ot the corporation. In this question right of regalating the interfere, and claim a in the interests of the conditions of membershap, 1II. Romun P'roceduse morality.
form tor accasers to fessas est se Maeriam lege Julia de adolterio ream deferre, quod dicit eam cum $\mathbf{C}$ adolteriis civitate illa domo illims mense illo coss illis allulterium commisisse "(Difest, ii. B). The proconsul decided whether to commit the culprite to prison or to a soldier, or to admit them to tail, or to leave them at large (ib. iii. 1). Those who had coafessed their gailt were pat in chains till sentence was passed (ib. iii. 5). The police court, often sent up prisoners with a brief of the torbidden to them: the higher courts were torbidden to condemn without fresh hearing the pris). Jailors were often bribe to leve of comisoners unchained, or to afford them meas of committing suicide (ib. iii. 7), but jailors who
let negligenee wriseners escape throagh culpable (b). iii, 12). To kill, scourge, or tortare Roman citizen, or to detsionge, or tortare a to liome to pleald his cain him thom proceeding gailty of assault on the public perce wats to be 9). Nobody might be condemned in his absence without a hearing (ib, xvii. 1). A prisoaer might not be stript of his possessions till he were conappeal, even f. 2). There was great liberty of theireal, even for slaves, who wight appeal on sioner of his did , if their master or a commis15). On behalf not appeal for them (i. xLix. i. who was shocked at the en anyone might appeal (ib. 6). The appeal was drawa up in sentence stating who appealed, and apa up in writing, from what sentence, and against whom, and might simply sny 1 (b. 1), but in court a maa ceedings in court appeal (ib. 2). The proshorthand writers and taken down by othicial (Amm. Mare. xxii. 3; Cud. Theod caren preservel Lydus de Sagister, ii, 20). Theod. II. xair. 3,

## IV. Treatment of sufferer

Christians in prison and in their bretheen.(martyres designati, Tert. ad danger oi death, naturally objeets of great solieitude tyres) were graphic pieture of the treatment the mort prisoned Christian, so called " martyr," in the 2nd centary woull reveive from his bre" in tho is given by Lacian in his Life of prethren, c. 1.2. After relating how that rogue turus, Christian in Palestine, he proceds. "Thened last he was arrested on this charge and put into prison: Proteus was callught. Not he! that rery eircumstance gained him no small stock of credit to stand him in good stead durint the next stage of his life ia his tavourite game of making a sensation. In short, when he was put in prison the Christians took it to heart, again. Then, when unturned to have him ont again. Then, when that proved impossible, all heartedly, but in business-like him, not halligood carnest, and right from early moruing youl might see at the gaol-dom old womenuing you aboat, certnin wilows, and little children that were orphans. But their official personages

## MARTYR

even slept inside the gaol nlong with him, bribing the giolers. Then dimaers of various viands were carried in, and their sacred treatises were read, and the worthy Peregrinus (for he still went by that name) was calied by these people a new Socrates. Nay, there are certain cities even in the province of Asia, from which some of the Christians came, depated by their community, to heip the man and support him in court and comfort him. They display incredible alacrity, when anything of this kind happens of public concern. And ns an instance in point, much wealth neerued to Peregrinus from them then, by reason of his incarceration, and he made no small revenue out of it. . . He was released by the man who was then governur of Syria. . . He weat forth a second time on his wanderings, with the Christians for a bank to draw upon for travelling expenses. As their soldier and servant he revelled is $0!1$ abondance. And for some time he battened so: then he committed some transgression agaiast their haw also, was seen, I tancy, eating of their forbidden meats, an.! they came to him no more."
This bostile necount is fully confirmed by Christian evidence. The jailors came to count on gains when they had Christim $\mathrm{p}^{\text {minoarers }}$ (A.ta Pionii, e. 12); nud when the oflicials fissbade the aceess of visitors for fear of attempts at a rescue by nagical uts (Aetat ierpetute. c. 16), the prisoners seem sometimes to have been in danger of starving (Actic Mout mi, e. 9). Directions were given by Cyprian that the contessor Celerinus, thongh but a realer, should have the salary of a preshyter (Cypr. $1 ; 0$, 39). The Apostolic Constitutions (viii. 2:3) torliil contesors to arrogate to themsielves episeopal functious; and the 25th eamon of Hlitheris, which cajuins that if any briag letters of commendation as confessors, these shall be taken away aul simple letters of communion given them, hecanse all under the vaunt of that name everywhere make game of the simple (corutiment simplices, the word used for violent threats, from the nilitary). Compare also Apollomins (Gus, II. $E$ : r. 19), who speaks of Montanist mart yrx exacting evin from orphans nad wifows. And though Cillistus had obtanined recognition ass a martyr, cuatrary to the wishes of 'iector, that bishop thouglit it necessary to pension him (l/hilusuThumena, ix. 12).
V. Preroyntives of Mistyrs befure Dea'h. The hooours which martyrs receivel from their brethren in this life were fin" mure than the material emoluments. "Nartyrs," in the old sense, signed ns martyrs to the decrees of councils (Eus. v. xix.). The blood he liding of nartyrdom was a sacrament, a baptism that replaced or renewed the baptism of water (Tert. du Bupt. c. 16); one of the seven way* of obtaining remission (Orig. in Len, Ilom. ii. e, t. ii. p. 190): the wanderer's last retuge (Tert, Stor $p$. 6), in which not only suils wery washel otti, but stains blatached white (ib. 12), in which angels were the baptizers (Cypr, ad Furtun. pref. 4). Bnpti m Wis a time firr prayer (Tert do lhapt. 20, l'erputuai 2), aud so was martyridem. It did not sullice for a martyr to have jurgel his own sin: (Tert. de Pudic. 22 ): they begau to be io such dignity that they might aik what ther would (Perpetna, 3, 7): " martyrs gave grace to those that were not coartyrs," ind received the peni-
teat apostates into communion (Eus, H. E. v. i. 41, ii, 7, 8): they had a right to be heard in claiming alsofution for their brethren, as they did netunlly atone for their brethren's faults; they wenried out by their patience the fury of the adveraries and broke down the power of evil (Orig. t. iv. p. 133 ; Eins. II. E. vin. x x i. 16 ): moreuver, their pleace was so divine, that to be at peare with them could not but be to be at peate with God (cf. Cypr. Ep. xxiii.). Hence martyrs excelted confessors by their power of receiving bnck the lapsed (Cypr, Epp. 20 [17], 10 [ 8 ]: Soon as a martyr was thrown into jail, sseekers of grace gathered round (Tert. do Pudic. 2.2). "What mnrtyr," naks Cyprian, "is greater than fod or more merciful than the divine bounty, that he shonid thace that we are
to be kept by his own aid?" Cypr to be kept by his owa aid?" Cypr. de Lap. siv. c. 20. [1.13ELLL $]$

V1. Nodes of De the.-The xixth title of the xlviiith book of the Di,gest trents of punish. ments. These were very various, Burning alive whs supposed the most frightiul death, and was veserved for deserters or slaves who murdered their masters. Crucifixion enme next, the lot of brigands. Those condemned to be thrown to bensts lost their frachise nnd freedom furthwith, and night be kept to be tortured for tinther evidence betore their sentence took effert (ib. 29). But praefects were forbidden to throw criminals to the beasts just to please a popular outcry ( $b, 31$ ). Criminals might of conlse die under torture, but were not to be put
to aleath by torture, unless the nbove ways be so
reckoned reckoned. Roman citizens were simply beheaded with the sword. Nen might be condemned, not to be thrown to the beasts, but to fight with them. Then there was slavery in the mines with heavier or lighter chains; the lime-works and sulphur works were eonsidered the worst, and the mines furnished oceupation to women as well is to the miners. Then there was transportation to an island, which involved loss of sitizenship, though not of freedom (ib, xxii. 6, 15). Then there were various motes of flog. ging, a culyelliog was thought nore honourable than a seourging : there was labour in public works, hanishment to nu istand, perpetual or temperary banishment. In almost every cave the punihment varied accorling to the station of the offenler. This is exemplitied in the chief instance that we have of a persecution of the
Jews. The crimes of some would-be Jewinh Jews. The crimes of some would-be Jewinh missionaries in A.D. 19 brought the whole counmunity into trouble. Four thoussad of the humbier sort were shipped off to Sardinia to be employed nguinst the brigands-" if they died, small loss" "the rest were to recant by a given day or leave Italy (The. Ann. il. 85 ; Jos. dat. Jul. xviii. 5).
VII. Treatment of the Bodies of the Dead.The boties of criminals, and even the ashes of such ns hat been burnt alive, except sometimes in calses ot treavon, were given up for burial to any who might ask for them (Dijest, xuvin, xxiv.). At first 'such leave was only granted to private iudividuals; for tumeral guilds were net yet al. lowinl, and mest of the early cemeteries hear the
name of some wealthy owner. name of some wealthy owner. But the graves were recorgnised as possessing a religions sanctity. "Religiosum locum," says Sharcianus, "unusipuisque sta voluntate facit, dum mortuum iatert

## MARTYR

MARTYR
1127
in locum suum" (Digest, I. viii. 6; ef. Gitius, Instit. ii. 6). In 303, at the beginning of the pernecition, Diocletian foond it necessary to have the bodies of the martyrs dug up and thrown into the sea (Eus. II. L., viii. 6). Thenceforth he refused them burial. Instances of the measures taken to rob the Christians of the relics will be found in the aets of Claudius and Asterius, of Victor of Marseilles, Theolotus of Anerya, Vincent of Villencia, Heazeus of Sirmium, \&c. \&e. They were geaerally thrown lato the sea in sacks. At Caesaren, on one occasion, they lay guarded, and the dugs threw then nill about the city (Eus. Nurt. F'al. 9). The more grievous the wrong done to the holy bodies, the greater the eagerness to requite them with due honour. There is a legend of a Ruman lady sending her paramour to the east, where persecution was still raging, to briog her some relics (Ado, June 5). Antuny strongig protested against the Eygptian practice of keeping the mummies of the martyrs in privite houses, whereas "even the body of the Lord was boried "ut of sight" (Athauas. lita Antonii, ii. 1. 502 ). The same practice is forbidden in one of the Arabic constitutions which claim 351).
VIII. Sepuiture of Martyrs.-The subject of Christian sepulture in general is treated under Bulial, Catacomis, Obsequies.

Of ditlerences in the manaer of sepulture of martyrs, which should enable tuture inventigators to distinguish them atter they had been
torgoten, we have torgotten, we have very little evidence. The title Was somerimes inscribed on the tomb, eitioer
at the lime of the interment or not long after at the lime of the iuterment or not long after (De Rossi, Rom. Sott. ii. 60, 61). In the lives of the popes, by Anastasius, Eutyehian is satid to have decreed that martyrs should not be buried without a purple dalmatic: Their blood was collected and buried with them (1'rudeutius, Peristeph. xi. 141-144), but the separate vessels surposed to contain blood are now recognised ns receptacles for the wine of the agapac, or else forgeries.
Leibnitz tested a red sediment on a fragment of aucient Christian glass with sal-ammoniac, and fiuding the solvent successful, concluded that the sediment, nust be blood (Boldetti, p. 187). Palm braneles, once suppposed to distinguish nartyrs, are common in the Christian epitaphs of the 4 th century ( $i^{\prime}$, p. 271), These were the signs by which the Romanists used to pretend to distinguish the bodies of martyrs. Mabillon, under the pseadonym of Eusebius Somanus, entered a powertul protest (De Cultu Sinetoram ignotorum, Paris, 1698). Comprre Mattiguy (Dict. des Anti,uités Carétionnes, sana
des martyus). It was yery
It
It was very usual to inter the relics of the martyrs onder the nitar. [Alitar, Consectiacustom in Rev, ii to be an rllusion to this at first above ground. The monuments were the Just was to be seen in thument of James sippus (Eus, H. E. II. xxiii.) and the thegeof Peter and P'aul were show, and the trophies and on the Ostan way (Gajus up. Eus, It, xav.) So long, of course, as the cemeteries were in Christian possession, the tombs of the mnretyrs
would not be forgotten. It was only the cun-
fixeation of the cemeteries by Diecletinn that
causel uncertaintins
There wa din.
attaching to the course a peculiar sacredness bore visible stamps of en the martyrs. They over earthly malace. When tort joy triumphng of sores, the application of fresh cautery anme days after healed them. They cane forth trum their dangeons with shining faese, and seemed to emit a heavenly tragrance (Eus. H. E. v. i. 19, 30). The martyrs thenselves stmetimes discouraged the desire for relics ( 1 Ijn. wh Ifom. 4 ; Pontius, bit. Cupr. 16); but sometimes gave them (Acta Perpetzue, 21). The relics were $P$ regarded as more precious than gold (Murt. Christin) would mants of the Jews that the carp (ib, 17) but leare Jesus and worshij Polyheathen attempted to maked their devotion. Tile the martyrs impoossible (Eus. H. E. v. i. 54-58) by forbidding the interment. Blartyrs often sullered nway from their own churches, e.!f, gnatius, and the possession of the badie, of martyrs gave luntre to the ehurches and seemod a guarantee of the purity of their ductrine (Polycr, ap. Eus. H. L:: v. xxiv, 2-4). Hente translations were necessary. These conll not be ${ }^{e}$ exected except by stealth or by imperial permission. It was prubably by inprevial permissi, n bodies of Proutianus (Cat. Liberiun's) translated the dinia to Rome tianus and Hippolytus from sarA statue of H [RELics.]
church of $\mathrm{Hi} p \mathrm{p}^{\text {roly }}$ tus was set up ontside his A grafito prayiag for the peace of Pontianus Was foond in the papal erypt, nad is reterred by De Russi to the thmes of Fabian. It was cut across when the crypt was altered by Damasus (Rom. Sott. ii. 80, cf. 381-396).
in. Cultus. - Cultas, with rites of private direction, of the spirits of the departed, was net a new religion, though it was contiaually swelling the roll of divinities. But the graves were under the gereral supuenvision of the pontifical college, and might not be repaired without their permission (Ligest, xi. vii. viii.; Buliettini, p. 89).
A pagan's will directing the construction of a memorill chamber [cella Memoriae] with an exedra or summer-house, marble and brenze statues of himself seated, a lectica and stone benches with draplery, cushions, and restments, and an altar to contaiu his bones, an orchard to be attached, and the property to be inalienable from the tomb, two freedmen to be wardens on yearly pay, and all the freedmen to club togetier to keep up a yearly tenst at the place, sacuif elect elub master's yearly who should sacrifice monthly through the summer at the tomb, is given by De Rossi in the Bullettini, 1863 , p. 95. A monument has also been discovered, probably of a Jew, in which sepulture is grauted to the freedinen themselves and their deseendauts, proviled they "belong to my religion" ( $i$ b. 1862, p. 80). The celebration of the euelarist and of agapes at the tombs was ouly illegal, becnuse the dead had died as fraitors.
Heathen c cultus of the departed in general with the spirlt of quite hesthenish, and oot of harmeny with the spirit of Judaism. The Jews built the sepmithronged tielfr sepulchres with lighthe aud the putriurcius,

## MARTYR

was onsed upon the notion that their sonls were hovering about their bolies, and stood in need of the good oflices of the living to their bodies. Cliristian beliet is that the departed need the salvation of survivors, that they without us shonld aot be mule perfect (Heb, xi. 40). Undutitul neglect of their eerpses was thus iajarious to the dead, as it was periluns to the living (Cypr. Ep, 8). Their souls were not supposed to hover about their bolles, but their memory was the strongest incentive to that devotion on the part of survivors which they renlly needed. Hence their tombs from the tirst (ef. Hel xiii. Rev, vi. Martyria I. natii et Inlycarpi) ..sre places for the celebrution of the Eucharist.
When the competition between heathen ani Christian worship had once begun, the heathenish rurinus of honouring the dead by wakes and with warlights began to gain currency among the Cinristians. In the canons of lliberis, in or just after the time of the persecution of Diocletinn, it Fordained that " wnxlights should not be burnt hy day in the cemetery," and the :eason giren fir this prohibition is as superstitions as the fractice prohibited, "for the sphrits of the snints are not to be disquieted" (Can. Elib. 34; Routh, Re'l. Sucrae, iv. 265). [LiguTs.]

At the sama conncil (cau. 35) women were furbidden to keep vigil in the cemeteries, becarse under the pretext of prayer they conmit sin.
[Vigils.]

When Constantine restored the property of the church, the re-erection of memorial edifices and celebration of festival anniversaries was commenced under prosperons auspices. If every city had a patron deity, almost every city Prodentius native guardian saint. In the west, Prudentius enumerates the martyrs in whom diverse eities gloried. Carthage had Cyprian; Tarragous, Fructuosus Zoellus and another trio; Telix; ; Calahorra, Cheluosas his deacons; Gironda, Felix; Calahorra, Chelidonius; Bareelona, Cucufas; Narbonne, ; ul; Arles, Genesius; ConJutum, Justus ant Pastor; Merida, Eulalia; Tingier, Cassian ; Fez, the Massylitans; Valencia, Vincent ; Saragossa boasted Encratis and a groap of eighteen (Prad. Peristeph. iv). Rome seemed to
be crowded with be crowded with martyrs: they were buried there in heaps, and the namber only, not the names, inseribed uprin the tomb: In one sepulchre lay sixty (ib, xi).
So throughout the 4th century, the rival cults contemid for that which is the first neccssary of a ritual system of heroworship, the honour of being the national religion. Paganism had the frestige of antiquity; martyr-worship was recommended by imperial farour, by its innate of the church of Christ. independent vital force of the church of Christ.
The deities of the heathen were by this time geaerally reengnised among the heathen themselves as merely deified men, and it was easy to demonstrate from the heathen myths that thry were bad men. The vices of the gods and heroes were the commonjlace of ancient phllowophers, and Christlan preachers. A race of troxe heroes had sprang up. To how iefore the horrible leavings of butchery was mortifying to haman prile, and the 20 th canon of the counaman of Gangra, A.D. 324, was passed ngainst those who disdained the worship at the shrines of the

## MARTYR

martyrs. But if rifiealous and discusting in outwarl form, and moving the disgunt of aristocratie scholars like Eunapius ('ita Aedeni, by appeal t., Plato and eoald yet justity itself by appeal t, Plato and to Hesiod (Ens. I'racp. hetter spirit.

Private approprintion of the martyrs being forbidden, the privilege of worshipping in the public cometeries hecame the more precions. The Great question between the various parties of Christians in the 4th century was which of then nion in worship community of creed and commanion in worshlp with the ancient champions of the common fiaith. Each great city had its own cemeDe Rossi, Dullettini, 1865 , fria and Jerusalem see this Rossi, Bullettin; 1865, pp. 57 ff . and 84. From this heritige of ancient memories the Cntholic unjustly exeluded great part of the 4th century, anjustly excluded, and so they were grasped with Mcanwhile the prohibitions of were regained. by Constantius (Cod Then of heathen worship 356), and the galvanic resuscitation of it by Julian (Aam. Marcell. xxv. 4), and the renewed abandonment of the temples $-t: \%$, th (boe, iii. 24) and interdiction of bla :; merifice by Valens and Valentinian (Liban. O' ${ }^{\circ}$. de Templis, wi. 163) sent multitudes into the church with fresh :ppetites jor ritual and devotional
exercises. exercises.
The most striking instance of the support gained by the cause of Christian verity and popular from its ominous alliance with the popstimony fetishism, and from the shipposed gigged at once, is that aftorded by the "inven tion" of the bodies of aftorded by the "invenMilan, of the bodies of Protasins and Gervaslus at Milan, in A.D. 386, by Ambrosc. From the place where they were found, the church of probably that Feelix, De Rossi argies very probably that they $w$ a really martyrs, for it 1864, p. 29). Bu sin. cemetery (Bulletini, and a P. 29). But they net en quite torgotten, which disclosed Ambrose 10 the excavations a prodirions quatmost gignntic skelctoas with a prodigions quantity of fresh, liquid blood. As the bishep, who was steadily resisting the claim which Arian empress for a single church in which to worship. bore the relies through the wity to his new basilica, demonfacs were seized power power of the martyrs and the error of Arianism, nad lett their vietims. The relics cured a wallUndenializen who had oeen many years blind. the Arians fucts will not convince sceptics, and the Arians derided the miracles, but the Caof Provegarded them as a gracions interposition of Providence on their behalf (Ambros. Ep. xxii.; Augastiae, Conf. ix. 7 ; De Cin. Dei, xxil. 8).
The year after the ocearrence of these miracles the Arian empress was a fugitive and a suppliant at the court of the first Catholic Christian emperor, the great Theodosius, who finally suppressed Paganlsm, and who aeknowledged by his submission to penance the power of the church to grant or withhold to the sovereign of the world the bread of his life, but who prepared himself for the contest with the last champion of Inganism, the tsurper Engenius (Ambr. Fp. 57) by going roand all the places of prayer with
sackelot apostles, of the sil
X. $I n$ doms we kiad of earth to their ini the prest Fructuos by snying chureh sp c. 5). $\mathrm{O}_{1}$ that thei nssists at priest : it the sins hive no m the Jews matin in u The belief (l.uke xxi of the me into the $m$ contirmel? selves (Act Anima, c. 5 mentioned day ( 1 Tim. given them 2, § 37 ; Act regnaled as juilgment (C $L$ L
To these g peculiar doct by Paul's ph 2 Tim. iv. 6 ) in taking the tation to $M_{1}$ perhaps some blond of the (c. 38) he sug would love his for them mor he averred thi interceded with nistared torgive 30, p. 293). who had goae those who were their adrersaric
(iit iesne (itt lesta Nare, aot to be writt sonls of gnoul and nagels (in Rom secins to speak attaining eterual lead to.glory, 48.1).

These beliefs the forms of Chri: the martyrs, in th it was not said " "we offer on thei ence (Const. Ap. prayer the fathtu them, but remens for them there we but not in the sel as were male for c. 7). The Nestor
$d$ discrusting in he disgust of 1s ( Vitti Acleni, et justify itself od (Eus. I'ricen. o-worship in a
martyrs being ripping in the preions. The ous parties of which of them d and commuampions of the its own cemeJerusalem see nid 84. From ; the Catholic 4th century, grasped with ere regained. then worship x. A.D. $341-$ on of it by the renewed $\Rightarrow$ th (Soc. arifice by de Templis, the church 1 devotional
he support verity nad ce with the stipposed vould have be "invenervasius nt From the chureh of gstes very yrs, for it (Bullettini, forgotten, xeavations letons with slood. As the claim church in rough the ere seized waed the Arianism, ad a wellars blind. otics, and the Caprosition p. xxii.; ii. 8). miracles uppliant hristinn dly sun Iged by of the reign of repured minpion br. Fp, er with rate in

## MARTYR

snckeloth before the tombs of martyrs and
apostles, nad begring help from
of the silints (Rullings, helist. from the intercession
X. Fiterceession (if. Hist. Eccl, xi. 33).
dons were tiequeut thay were regardel martyrkiad of perpetanl embassy from the ehureh an earth toher lord. They were requested to bear their friends in mind when they enested to bear Fructuosus, A.D. 258, by siying, 1 mint needs bearred sueh a request chureh spreal from east to west mind the whole c. 5). Origen silys, Of the mmrt (Avet , Fructur.si, that their souls assist at mertyrs John writes assists at the altar lerforms the nltar: he who
priest: it is the otlion of a priest: it is the othice of a priest to pleard for have no more people; I fear lest since we the Jows who hare no it he with us ns with main in us (Orig. in Num. x, $2, \mathrm{t}$, ii, sins reThe belief derived from the words of (christ (l.uke xxiii, 47, Rev. ii. 7), that the souls of the martyrs and their's, nlone passed up Into the presence of the lord in Paradise, was
confirinel 'yy the dre selves (Actir Pe dreams of the martyrs themselves (Actr Perpetnut, 4, 11, 12; Tertull. de mentioned as lajd up for him crown which Paul day ( 1 Tim. iv. 8) was supposed to the last given thean (Mart, Polycarp. 14 ) to be already 2, § 37; Acta Fructuosi ad fin.), and they were regariled as the future assessorss of Christ in judginent (Cypr. Epp. vi. 2, xv. 3, xxxi. 3, in de
Luysis, 17).
To these general beliefs Origen (1. e.) addad $n$ peculiar doetrine of his own, which (. e.) added n 2 Tim. iv. 6), that Christ's sons "(2 Cor. xii. 15; in tiking the sins of the sains joined with him tation to Martyrdom, c. 50, be In his Exhorperhaps some will he bought be suggests that bloon of the martyrs. bought by the precious (c. 38) he suggested that in the same writing would love his children inter death the fither tior them more eontinuously (t. i, p. 209) pray he averred that the sonus of martyrs anot only interceded with the Lord, but memselves anty nistored forgiveness to those who prelves admi$30, \mathrm{p} .293$ ). He had been who prityed (ib. e.
who had goone but that those who had gone before contended in that thoser for those who were following afted, in prayer for
their adved up (in leser Nare and an ox lieks up the grass (in Jesu Nare, xvi. 5). He gives ap as a grass
uot to be written down the doery souls ot good and bad men the doetrine that the angels (in Rom. il men become good and eril seems to speak. of martyrdom as 479), nad he attaining eternal lite, though as necessany for lend to glory, henour, aud yeace works inight 48.1).

These beliefs naturally found expression in the forms of Christinn worship. Thus as regards it was not said "we besee for the whole church, "we ofter on their behalf" thee for them," but eluce (Const. Ap. viii. 12), and inportant differprayte the filithful were not bidden to bidding them, but remenber them not bidden to pray for for them there were in the sense of pious wishes, but not in the sense of enrnest ent pious wishes, os were male for others of the entrenties, such c. 7). Tae Nestorinans indeed whose haturgies

## MARTyR

1129
seem in other respects to give the prayer in' a martyrs might ferm, requested that the sins of the God, receive the firgiven them. "O Lorl our of thanksgiving us by Thy grace this sacrifice the: 'the memory of reasonable fruit of our lips, holy prophets, blesed just men of oll, the and all sons fessed Ahostles, martyrs, \&e., Thee, that of Thy Holy Church may be hetire phadon of all sins that thew wouldst give them world in a mortal body they have doue in this as there is no man body and in a mutable saul, Lit. orient. coll. t. ii who simueth not " (Remaudot, to sueh prayers as n proof of Epiphanius alpeals that the church proof of the wide distance holiest saiut nad the neknowledged between the But Augustine the Lord (Epiph. c. Itter. 75, s7). for they hive fulfilled the pray for martyrs, man hath grenter: We ne love than which no (Aug. in foumn. tract. We nsk them to pray firr us And again, it is a wrong to prii. coll. 847). (Aug. Serm. 159, v. 867 ). to pray tor a martyr Invocation of tha 8 ).
Christian orators, whose the mas fostered by traine teaching of Origen, but whose influenee training had beee receigen, but whose thetorical pmegyric. Their sermans in sehools of pagan enable us to enumerate, the vivilly deplet, and they encouraged. Basil, in his O .
martyrs as fishers of men after, speaks of the drawing myriads as in men after their death, p. 139. On Mamas, he drats-net to their tombs, the martyr to proeeed to the lessons the praise ot entirce, but not to disapue lessons he meant to of his eudience, who happoint the expectations comium, he says, "Remen come to hear nu enwho have enjoved n sight of the martyr (1) all nll who have lighted ont of him in dreams, (2) him tor a he! per in on this place and have had he has helped at work, when ingers, (3) all whom (4) nll whom he has, when invoked by name, taring, (5) all whom he has raised up waysiekness, all to whom he has raised up from alrendy dead, all whose life he hestored children Bring all the facts together we has prolonged. encomium by common contribution him up an to each other, let each contribution. Distribute to the ignorant," p. 185. So impart his knowledge sermon $u_{n}$ Cyprian, in, So Nazianzen in his goes wofully astray respecting by the way he personnl identity, bids them secting that fither's his good offices for themselvipply the tale of offering in his honour, (6) his know, as their own future, (7) his overthrow of demowledge of the dust, with faith, enn do of demons-"'(yprian's who have tried it " (Greg. Naz ing, se they kuow Gregory Nyssen, Basil's Naz i. 449).
honour of Theodore, after brother, preaching in the carved wood, the polished stone the ehurch, walls, the messuic treasurel sweepings, bids theme cherished and as a satellite ( $\delta$ opú, bids them beseech the saint accepts their gifts just when $H$ God, as one that has gone ayny th just when He chooses. " He leaving us the monument oissful road to God, teaching-hall, gathering congrezationstest as a ing a el-urch, driving away demons, instructdown graceful angels, seeking for us, bringing the things profitable seeking for us from God phace a mediclne-hall for warioung made this haven for those tost with afflictions, a storeheuse
of nbunlance for the poor, : bencon of refuge for waytarers, a ceaseless festival of such as keep holy days. The throng never ceases, roming nad going like ants. He it is who in these late years has stilled the tenspest raised by the savage Scythlans, opposing to their Inroud no common weapoas, but the cross of Christ, which is almighty." The salnt is Invoked and asked to have his heavenly auties of song. "We dread calamitios and look for dangers; the grievous Seythians threaten war and are not tar off: tight tiou for us as a sollier ; as a martyr employ in aill of thy fellow-servants, thy own treedum of sjeech. Thou hast passed away from this life, but still knowest the passions and wants of men. Bray for peace. To thee we aseribe the benefit of our preservat lon hitherto, and to thee we pray for future snfery. Or if need be of more numerous entrenty, gather the choir of thy brothtr martyrs; remind Jeter; wake Panl." (Greş, Nyss, iii. 578 Ir.) Kphraim Syrus entreats the mether of the forty martyrs to intercede for him with them ( $L_{2} \cdot 1$, Syx. 11 . 355,391 ).

Basid, in his sermon on these forty martyas, eries," Yon often labour to lind one to prave for you, here are forty. Where two or threw si it met in the Lord's name, Ged is there, but whors there nre forty, who enn donbt His preseace? These are they who guard our sunatry lise a liae of torts. They to not shat themselves up in one place, hut they are sojomracrs already in many spots, and adorn many homes, and the sirange thing is, that they are not divided nsundea' on their visits to their entertainers, but aro miagles up one with nouther, and make choral frogia $: 3$ nitedly. Divide them inin a hunifred, imil thes do not exceed their proper number; bring then together in one and they are forty still, like fire" (Bisil, ii. 155).

So in the aext ecatury Theodoret. "Their noble souls roan round the heavens dancing with the unembodiet choirs. But as for their Inelies, it is ant a single tomb npiece that covers them, hut cities and rillages share them, and call them saviours of souls and healers of bodies, and hononr them as patrons and guardians. The leant little relic has the same power as the undiviled martyr, and all this does not persuade you to hymn their God, but you laugh and mock."

Basil, the Gregories, and Ephraim, did much else hesides latuling the martyrs. But in the west the title of Prudentius to thme lies mainly In the "passionate splenduars" of" the verse in which he hymns them, and the solitary devotion of the pret is more contagious than the fervonr of the orators. "I shall be purged by the radiance of thy propitieus face, if thou fill my heart: nothing is unchaste, that thou, juious Agnes, deigned to visit and to touch with thy footstep of blessing (Perist ph. xiv. 130-153). Be jresent now and receive the beseching voices of thy suppliants, thou efficacious orator for our guilt before the Father's throne. By that prison we pray thee, the iacrease of thy honour; by the chains, the flames, the prongs, by the stocks in the gaol; by the litter of broken sherls, whence thy glory sprang and grew; by that iron bed, which we men of afcer days kiss trembling, thy bed of fire; have jity on our prayers, that Christ may be afpeased and bend a prosperous
ear and not impute to us all our offences, If duly we vencrate with voice and heart thy solemn lay, if we lie low as a pavement beacath the juy uf thine approaching footstejs, glide in hither awhile, bringing down with thee the fivour of Chtist, that our burdenel senses may feel the relief of thine iniluigence " (h. v, 5\%5 568). So when they tried to approach ('hrint through the martyrs instead of speling the martyrs in Christ, the martyrs began tis Usurj Chrlist's place.

The existrnee of a notinn that it way a wrong to a martyr tu leare him ancerpaprated, ns though he had looked for honour fram justerity rather than from the Lovi, is abundantly evilencel not only in the poems of Prudeatius, hat in the Inbours of the factious and poupous welate Damasus (A.D. 366-'184), who wat of maintay of the frue taith, a stiekler for the supretany of ti. Roman see, and a great champion dick ginity, but who is recommended to pseritए mainly by his devotion to the shrines of the martyrs. Ile endeavonred to clothe the nakud "gliness of the new rag-and-bone wership, not only with the elamour of rhetoric and poetry,
baf with the adornments of decorative art but with the adornments of decorative art. [CATADOMis.]
It remained for the leaders of the chureh to correct or justify the heathenised character ot Christian worshijs. In one resject, in the west at least, they set about correcting it. 'The Christians were accused by the heathens and Manichees of turning the ancient snerificial feasts into agapae. In the cast these were forbililen in the churches by the 28 th eanon of the council of laodicea, and so were celebrated at the outluor shrines (Chrys. Tom, xlvii.). So Chrysostom urges his hearers. "If you want recreation, go to th., marks, to the river side, and the lakes; cons:. the flower-beds; Jisten to the song of the ciealas; haunt the shrines of the martyrs, where there is health for the boly and good for the soul, and no diamage nor rejeratance after the pleasure" (in Mitth. Hom. 37, t. vii, 477). So Theodoret bonsted that instend of the Pabdia and Dionysia there were public banquets in honour of Peter and Paul, nud Thomas and Sergits, and Nareellas and Leontius, and Panteleemon, and Antoninus and Maurice, and the other martyrs, nud instead of the od, toul deeds anil words they were sober teasts without drunkenuess and revel and laughter, but divine hymos and natred discourses nod tearful prayer ('i'heed. Griter, affect. Cur. viii. ald fin.). But in the west Ambrose torbade these agapae at Milan (Aug. Coni. vi. 2), Augiustine moved Aurelius to nbolish them at Carthage (Aug. ad Aurel. Lip. 22), then himself abrogated them at Hippo (add Alyp, Ep). 29, A. D. 39.), and finally juocured their prohihition by the 3rd conneil of Carthage, in A,b, 397 (can. 30). In Africa the feast was ealled, not ag'le, but lactitio. There were dances all night in honour of Cyprian (Aug. Scrm. 311, t. Y. col. 1415). Some brought food to the ale is of the martyrs to be blessed and s. tilied then tonk it to cat elsewhere or 1
(Aug. de Cit, Dei, viii. 27, t. vii. 2*, linest feasts wine was solil in the chateres. Paulinus of Noln was unable to get the e ixtdone nway, nud tried to improve it by the int:om dustion of sacred pietures (laulin. Nat. Ectace, ix.).

Augu
the pol bervilues does no halutat hearts $t$ not F (.1. $\mathrm{t}, \mathrm{u}$, xiys, " buit if t more. chose ra (Scrim. 2 the mart
(Serni, stinase prat ol he surus tci e let栘, $14(12)$
in the Augustin of the mi ont the il miracles worket gols; the growth o rials are not incohe The sacri martyrs a Agatinst that the polytheisn from pagat but at me agentihus cum dirul ficia vero martyros, torum uml tine answe excite our with their nud that by selves a gre luve buth to Ilim by whi the martyrs to this soci worshipped as the mor of lictria w siays, what to put up 4, 21, t. viii Theodoret ruised the $m$ gols (Theot.
Xl. Buria self laill his (Ambr. Iopp. been buried i feared to ve: nulcestors," sa vided that we the lones of then, the glo (Max. Thur. vilege that $n$ we read in au
ar offances. If and heart thy vement. beneath tstepn, glise in with thre the ned senses may e" (b. v. 54$)^{5}-$ lyroach ('hrist of seeling the jegnn to asarp
it war a arong ated, os thongh wisterity rather : evidenced not us, hut in the mpous prselate 8 8 main taty of suprematy ofs mpion uf vir1 to pesterity shrines of the the the nakud ${ }^{3}$ worshij, not ic and poetry, ecorative art
the shurrh 10 1 character of $t$ in the weat ting it. The leathens and crificial feasts ere forbiden of the council d at the ont-

So Chrysowant recreaside, and the listen to the rines of the for the borty re nor repunt. Hom, :37, t. hat instead of e public bun, and Thomas eontius, and Manrice, and the old toul asts withont r , but divine :irtul payer (in.). But in pre at. Milan ed Aurelius g. ad A rel. em at Hippo Jy promired of Carthage, 1e feast was - were dances :Scrm. 311, food to thr de: tlifed

## or

i. 2 in $^{\circ}$ A e car.1.' the e ixt y the int $\cdot$.. Nut. Hedicies

## MARTYR

## MARTYR

1131

Augustine rarely says noything to inerease the popular devotion to the martyrs. In one beriturs ha ewdims, "In what Christian's inouth does ont the lame of the marturs make a daily halutation. Woald that it dwelt so in our liearts that wanghe mitate their passions, amd not frsecute them with our drinking rujs' (., to, .h. 大im. 1. 2, t. Hii. 1979). Aguin he suys, "Ths mortyrs hate your drinking bonts, but if they at worshipped they hate that much more. Who snys, 1 otler to thee, Jeter. Christ chose rather to be, than to rlaim, a sucrilice" Serm. 27:, t. v. 1250). Again he complains that the martyre are mare honoured than the Apratles (sirni, $28, \mathrm{t}, \mathrm{v}$ i:365). But he ubserves that to sibure at the virtues of our betters is no small purt ot instation (Se.m. 280, it. 128:3), and once her sugyest, "If we are not fuite worthy to resit elat as ask through His triends (Serm. 3:32,
ib. $14 t^{2}$ ).

In the 8 the ehapter of 2 and book de Civitute $D_{e i}$ Augustine enumerates the aseertained mirncles of the martyrs, and in the 9 th chapter he points out the dillerence between these and the admitted miancles of the pagan heroes. The demons workel wonders in pride to prove thomselves gods ; the martyrs, or God for them, for the growth of faith in the one God. Their memorials are not temples. They are commenorated, not invoked. There is no priest of the martyr. The sacrifice is the body of Christ, which the martyrs are.
Against Fuustus the Monichee, who mrges that the theoretical monotheism and practical polytheinm of the Christians werealike borrowed from jaganism, so that they were not n new creed but a mere set of sehismaties - "desciscentes a gentihus monarchiae opinionem primum volis:cum divulsistis, ut omoia credatis ex Deo, sacrificia vero corum vertistis in agapes, idola in martyros, quos votis similibus colitis; defuactorum umbras vino placatis et dapibas "-Aagustine answers that the martyrs are celebrated to excito our imitation that we maty be assochated with their merits and helped by their prayers, and that by the almonition of the places themselres a greater affection may arise to warm our love both to those whom we can initate aod to 1 lim by whose help we are able. So we worship the martyrs with that worship, of love and resort to this sorjety with which holy men of God are worshipped in this life, lont the more devoutly. as the more securely. But with the worship of listriut we worship, only one God. But, he silys, "hat we teach is one thing, what we have to put up with is another (Ang. c. Fust. xx, 4, 2J. t. viii. 370,38 t).

Theodoret says boldly that the Lood has raised the martyrs to the place of the heathen gods (l'heol. (iruec. aff. Cur. viii. ad $j$ n.).
XI. Lurial ncar the Marturs.-Ambrose himselt lail his bones beside Protasius and Gervasius (Ambr. (opp. ii. 1110). Dtmasus would tatin have been buried in the crypt of Xystus, but tlat he feared to vex the ashes of the pious. "Our ancestors," says Maximus of I'vin, "have provided that we should associate our bodies with the bunes ot the saints. While Christ shiuw on them, the gloom of onr darkness is dispulled" Max. Aurr. Hom. Ixsxi.). But this was a privilege that many desired and few obtained, as we read in an inscription, A.D. 301 , given by be

Rossi (Inscrintioncs Christutmac, i. 119). ittegustine's work (De Curw Mortwoum) was wrifter in answer to a question put to him be l'anlinus, bishop of Nola, whether burial in such proxinity to the saints were of benefit to the deceased He answers that some are so gool aml uthers so bad that whatever is llone for them after death is muprifluous or useless, but many whose merits are only middling may be herietitel by the nct iuns of survivors; that sepulture in itselt does no good to the soul, but that care fior it is latudible, nult the grove reminds perple to prity for the deceased. The martyrs themselves did not eare how they were baried. Man have risions of the dead, as they have vishous ot the living, but the souls of the dead are not concurned with what is done here, yet the dead may know what is passing on earth, for the martyrs do haclp their supliante. The martyrs are purpet wally praying, and God hears their prayers, and gives the suppliants who seek their intercession what the himselt perceives that they want. The satcrifices of the altar, of prayers, and al alms are the only way of beneliting the depated (Ang. vi. 501 fl .). The epitajh of Sabinus the archdeacon, who was content to lie under the threshold of the church of St. Lawrence, is given by De Rossi (Bullettini, 18i99, 1, 3:3). See Mso le Blant, Inseriptions Chretienness de le Guи'с, t. i. 11. 396, 471, t. ii. p. 219.
XII. Vindication of murtyrs.-The many false clains to martyrdom made a kind of canoniation necessary. This was called vindication.
Defore Diocletian's persecution one lucilla at Carthage was said to taste (i.r. ki.ss) the mouth of some martyr, if marter it were, butiore the spiritual meat and drink, and when reboked by Cuecilian, then deacon, for preferring the month ot a deal man, and if a martyr, not howevar as yet viodicated, to the cup of salvation, she went off is anger (Optatus, i. 16).
The clergy were the wardens of the cemeteries, and kept the register of martyrdoms as they ocenrred, and we have also seen the rules Inid down for the qualifications of martyrdon. Doubts seem only to have arisen in Africa where there were numerons false claims of the Don: tists, and in Ganl which had been so free from persecution, and so unsettled by barbarian invasions, that it had many unauthorised shines, The and canon of the Council of Carthage in the times of pope Jnlius deerees, "Martyrum dignitatem nemo protanus infanet, neque al pinsiva corpora, quate sepultarae tantum projeter mivericordiant eeclesiasticam commendari mandatum est, redignt, at aut insanla praecipitatos aut alia peccati ratione divjunctos martyrum nomine :ppellet. At si quis id injuriam martyrum clanitati eorum adjungat infamiam, placet cos si laici sint ad poenitentiam redigi, si nutem sint cleifei post commonitionem et post engnitionem honore privari" (Labbe, Conc. it. 714). And the 14th canon of the 5 th council of Carthage, in the time of Augastine, decreed that no monument ot the martyrs shonld be accepted exrept where a body or relics or the origin of a martyr's habitation was faithfilly handed down by tront tion (ibid. 1217). In Gaul, St. Martin was troublied at the reverence paid to a tumb of which no certain account conl i be given, anl he had a vision of the oecupant as a lowek eriminal.

## mantymology

devotion to it (Sulpleius, Iita Mfortini, 11). The Conneril of dix in A.D. 787 deereed that the altars which are set up everywhere throngh the fields and ways as monuments of marigre, in Whach an buly or relies of martyiss are proved to be buried, ise removed by the bishops of the plares it' pessible. "It' popular tumu!ts do not subler this, yet let the people be admooished not to frequrnt thase plates." Then the Afriman canon is repeated, scenes of phasious being allowed as well as birthplaces or lomes, numg they prowed tu condemin trust in dreams. "The altars whidh are set up by inane revelatons are altogether to be reprobated" (labbe, Conc. vii. 979). Arian martyrs, such as George, arquired such celelnity in the East that it was impossible to exchudr them from Rome, but their nets were forbiden to be read by a conacil uader Gelasius, A.D. 414 ( Lable, Cinc. in: 1263 ).
[E.B.B.]
MARTYRARIUS, or Custos Ecclesiae, " keeprer of a MantyRicm, or church of a martys. The listh camon of the second council of Orloans mentions them as a well-known elass: "Abbates, martyrarii, reclusi, vel presbyteri apostolia dare non praesumat, "" These relies were often preserved in little shrines or chapels (sacella), divided from the main builling, a practice familiar to classic times, ard uf which there are notices in Cicero and other heathen writers; and in the larger churshes, at all events at Rome, a separate guardian or mar-
tyrarits was permanently attached to each of tyrarits was permanently attached to each of these, who e:me to be called capellanus, i.e.
chajlain, and was usually o prient. The Liber chapiain, and was usually a prient. The Liher
l'ontificalis states of Pope Silvester, "Hie eonstitnit ut qui desideraret in erclesia militare aut proficere, ut esset prius ostiarius, deinde lector et postea exorcistal per tempora quae episcopus constituerit, deiode acolythus annis quingue, subliacoans nnnis quinque, custos martyrum anais quinque," etc. "The anthority of this work, however, is not high for the early popes. Similarly, Zozimus, bishop of Syracuse, is said to have been in hia earlier life "custos pretiesi locnli S. Virginis luciae," apparently a shrine, and afterwards "ostiarius et templi custos."
[S. J. E.]

## Miantyrdom, Representations of. The earliest representations of martyrdem with

 which the writer is acquainted occur in the Nenologium of the Vatican library, which D'Agincourt places in the 9 th or 10 th century. See L'Art dans les Monuments, pl. xxxi. xxxil. xxxiii. The entire absence of any such pictures or carvings from the eatacombs, or earllest Christian works of the days of persecution, hasoften been the subject of comment. Daniel often been the subject of comment. Daniel between the lions unharmed, and the three claildren seatheless in the furnace, are the only tokens of the persecutions of the first twe cen-
turies.

The introduction of martyrdoms of saints not mentioned in Holy Sei iptures probably syuchronises with that of the Last Judgment, with its
hell, in the 11th eentury. For the subject of hell, in the 11 th century. For the subject of the Iloly lnnocents, see Innocsints, p. 841. The
writer knows of no representation of the lat ter writer knows of no represedtation of the lat ter
earlier than the Chartres evangeliary, said by earier than the Chartres evangeliary, said by
Rohatil de Fleury (Etanjile, i. 282 , and plate) to be of the $9 t h$ century, lut probaily still later. Nor can he call to mind any representation,
within our range, of the martyrdom of St. Stephon. [Sce Curcarsx, p. 511ti:] [1. St. J. T.]
MAR'TYRIA, martyr: commemorated at
Tomi dune 20 (lfieron. Mhurt.).
[C. H.]
MAIITYRIUM (uaptiptov). Originally the whet where a martyr eadured martyribm, and where his remaias were buried. Wheo chapels nod dharches came to be built over these consecrated places, they aswmed the same name, mul ware kuown us "martyries." A martgry is detined by initore as "locus martyium, graecu derivathooe, en quod in memorian murtyris sit const ruct um, vel ynod sepulelira sanseturum ibi sint " (lsil. Etymol. lib, xv. c. 3). The term gradually gained a more extended application, "postea omnis beclesia titulo cujusvis sancti vocata est martyrium" (Suicer, shb rove), -partly justitied by the fact that no church could be consecrated without contuining the relics of a martyr. Thus we find the terms $\mu \alpha \rho \tau$ ópioy or $\langle\kappa \kappa \lambda \eta \sigma i a$ used without any distiuction, and often applied to the same building. Thus the chureh louilt by Constantine on Calvary is called by Athanasius тоे owt hprov uaptúpiov (Apul, ii, tom. i. p. 801),
 and Jerome says "cujus inlustria llierosolymae martyrium exstructum est" (llieron. Chron. 7 Euseb. 1 itt. Const. iv, 40 ; Theophanes, ann. 32 Const.). The same name js glven to the church to the Thomas at Edessa (Soer. II. E. iv. 18), and to those of St. John and of the A postles at Constantinople (Pallad. pp, 63, 159), and to the basilica ot' St. I'eter at Rome (Athmas. Ejpist. ad Solitar. tom. i. p. 834), and to the church at Constantinople where the relics of the 40 mastyrs were diseovered (Soz. II. E ix. '2). The warch of St. Euphemia nt Chalcedon, whleh was the place of mecting of the oecumenical
 i. and ii , is styled uapréprov in Acta isi. (l.abbe,
iv, 371 ). The Council of iv. 371). The Council of the Oak was alse held in a "martyry " where the body of Dioscorus of Hermopelis, one of "the Tall Brethrea," was subsequent Jy interred (Socr. II. E.: vi. 17), and it was in "the martyry" of Basiliscus. in the vicinity of Comana, that Chrysestem died (I'allad. 99). Though they are often regarded as synunymous, that maptúpiov was not ilentical with Eкк入ทala nppears from the coniplaint of the Eistern bishops at the council of Ei,hesus to the emperors that Cyril and the Western mrelates hid closed ngainst them "both churches aud
 Maprúpia (Theoloret. Epist. 152, 153). The Theolosian code expressly sanctions the erection and adorament of martyrechapels, "quod martyrium vocandum sit," over the graves of saints (Cod. Theod. de Sepulchris riblatis, tit, xvii. lex vii. vol. iii. p. 152).
[E.V.]
MARTYRIUS (I) Martyr; commemorated May 29 (Usmard. Mart.), at Reme (Mieron.
Mart.). (8)
(2) Martyr with Marcianus, notaries; commemorated Oct. 25 (Basil. Menol.; Dabiel, Cicd. Liturg. jv. 272).
[C. H.]
MARTYROLOGY (.1farturolo,ium, цартороAd $\gamma$ ov $)$. This wotd denotes a list ol martyrs, especially one arrauged according to the succession of their anniversaries. In the East such a list was more commonly called a menology.
[Mexolen martyriou In the bration of the cumm 2:3, 1.0. 1 lun(\%), we the histor tion was (2) yet th wigh mouri Silut.) ; martyrs w others whi juned with mary yr wa bappened to Jews, the hirth lay of tians the bi heathen fer Christhan n wils a hollidi cillence of th saries in $A$ arrented; in happred th hunoured by case, for exa Selt. 14 (ef. Subastian ( $k$ tuosus and $A$ Migne, v. 125 meot in the some miseonce Mirtyrolog indices to the chives oil each by the calen! on which sucl Tertullian spea their own cal fasters: nihil ti c. 13). $\quad \ln C y$ "to celebrate martyrs," whe persiecation, " (Cym. Іp, 39 pope for a mod 2335, to Jan. 3, Maximin, we ar out the acts of and haid them a he was made a pienus) Maximu :8i). The unt would be read death, but those martyrs, as in $t$ polytus, buried 78). Fabian is $s$ have appointed uotaries to colle their entirety. an' 'eacons to ma. Iy rs depart th a brother who martyrs, had writ hin the days on w prison (Cypr. Ep. Martyrologies ar

## MAllTYROLOGY

of St. Ste . St. J. I.] morated at [C. H.] iginally the yritim, aud chaprels nad consecrated e, and wore ? is detined eca derivatis sit conim ibisint " 11 gradually a, "postea vocata est Iy justitied consecrated rtyr. Thus inaia used appled to 1 built by Athanasius i. 1. 801), I. ii. 26), rosolymae Chrou. 7 ; , ana. 32 he church $\because$ 18), and es at Conad to the lijist. ad hurch at + 40 mm 2). The n, which tumenical n ot Leta i. (labbe, also held acorus of a," was '), and it in the (Pallad. sfoonyail with of the is to the pretates hes nud rà ápıa

The rection d mar$t$ saints vii. lex E. V.] nornted llieron
omme1, coul. C. H.] ст $\cup \rho 0-$ urtyrs, ucces-
such a tolog.
[Me:nolagy.] A mothtyrizrip' $y$ meant a tale of martyrdom ( $v$, Ducange, $\therefore$ toece).
In the earliest allicible example of the celethe commemoration of Jofy of a martyrs denth, 2:3, A.b. lift
 the histary of mate a folow points beariag on tion was livenl at the marturia the celebra(2) yet the unaiversary wis minu (ib. e. 18); heighburing chureh wal mile known to a Silut.) ; (i) only the most notable of (ib, martyrs was commemoratel by aame, and the others who sutlered ahout the sane time were juined with him aal merely numbered; (t) the mar*er was burnt on a public showing, which happened to culneide with a bigh sabbath of the Jown, the 7th Satarday before Eastor: so the tians the bintha (March 7) became to the Chrlse hathen festivals of Perpetua, and continually Christlath mart yrdoms, as butebuallowed by Wis a bolidig sjert ; (5) on butchering martyrs cidence of the same Juwish and subsequent coinsirfes in A.t, 230 the nid heathen unniverarrested; in like maner it inus liunitus was hatprened that a marter's must often have honoured by another mintyrdom. This wiss the cise, for example, with Curnclius This was the Supt. 14 (cf. De Rossi, i, 275); with Fubian and Sebantian (Kal. I'hilocali, Jan. 20); with Fructuosus and Agnes, Jan. 2j (Aag. ハorm. 273; Op. menne, v. 1250). We note thi, because a statement in the artjele on Calendase is liable to some misconception.

Martyrolugies appear to base been originally inilices to the arrtyr acts preserved in the archives af each church, arranged for couvenience by the enlemlar, accordiag to tho raniversaries ou which such acts would he read in public. Their own speaks as though the Christians had their own colendar (Habes thos ceinser, thos c. 13). In Cyilu'n gaudio saeculi, De Coronâ, "to celebrate the passions was the practice matyrs," who had sutfered before the of the jersecution, "with aniversary commemoration" (Cypr. lip. 39 or 3.4). (it Anteros, who wion poje for a month and ten days (Nov. 24, a.d. 2in, to Jan. 3, A.D. 23b) in the persecution of Maximin, we are told that " he diligently sought out the aets of the martyrs tirom the notalics and latid them up in the church, for which thing pienus) Maximus" (lyartyr by the prefect (lui81). The anniv (v. De Rossi, Riom. Sutt. ii, would be read included not which the acts death, but those of the solem only those of the martyrs, as to the case onn entombment of the polytus, buried on Auge of Pontianus and Hip78). Fabian is said in by Pope Fabian (ib. have appointed seven subdeatons the popes, to botaries to collect the acts of the mand seven their entirety. Cyprian dirents his marests in an' 'eacons to note the davs on which the ma.oyrs depart this life, mududds that Which the a brother who ministered to and buried the martyrs, had written and did write to sigaify to hhm the days on which the bjethren died in the prison (Cypr. Ep. 12 or 37).
Nartyrologies are of various kinds-

1. Lists contuined in popular alinamucs of swih

## MAlTYROLOGY

$11: 33$
annirersaries as were wiserved as importint fes
ticuls.- Of thls kind is the martyrolugy, that contaiued in earlinst extant the city of fombe thontame in the Almanae for Furins bionswe, trasernlead by the calligrapher callend after liberius, whas, A.b 3.4 , sometimes tinnes after liucherding who then file someIfished it in his cermen, who diseurered and pubdian Bucherias, di. Jentry oll Victoriaus (Aegi16:i4, In, 2il6-28s). by Mommsen (Uiher den been recently edited Jiltive 354, Abhandlunucn der hinjriphe'h voun ischen Gese!lschajt, b, il ier königheh sü hscadenditr coutained la this Lejuzig, lyit) . The that can be called (hristian inume is the earliest tains the dominical astan, inasmach as it conletters and a cycle for do well as the numbinal, it marks only heathen festermining Easter, hut the birthilats of the cestavals, Then fiollow (2) tonsuls to A.D. $35 t$ from the (3) the series of (4) a table of the days on which ti caf,itolini; tall from A.D 312 to As ou which Eiaster would of the city from A.D. 2.54 to ; (5) the pratects positio fipiscoporlum, the to A.D. 3.i4; (i) Stco of the propes fur the same century funcral days Martyruin; (8) the chrountogical (7) Depositio the popes down to chrounlogical catalogue of down to A.d. 3ist [Cuberius ; (9) a ehronicle Chist. Hior.]; (10) a bonicon Horusin, Dict. Licinius; (1i) the regions of Roman history to

The list of episeogal tins of conne.
cisely tho same epscopmi funernls begins at preA.D. 2j4, and was arranged lists of cuty practeets, but in order of the caranged, not chronolugieally, serquent entries beatudar, in A.D. 336, the sui. inserted in their ping appended at the close, not It is munitest thates according to the calendar. belongs really to the collertion of documents was racrely continued reign of Constaatine and and also that when the op date in A.D. 354; the efroch at which both the list was put together not at the distance of the erints cominence was De Rossl (Rom. Sutt is extet century.
two lists ure probatily drawn frumers that the source, the archives not of the clarch but siane state. Compare Turt of Fuiga in Persut of the Ens. II. E: vii. 13 and 30; Alda apud Z. 13 ; philum, App. in Augustin. v. 79t: Cypud zcms (52); trum which passages it appeats that the the power touk coguisance of the succession of the clergy.
Marcellus is not included among the popes in this list of universarjes, and Xyst us is to be tound The anong the popes but arnong the martyos. Jin. 20 . Dositio Jhirtyrum also includes Fibiniaus, all of th Pontinnas, Aug. 1:3; Calislus, ()et. 14 ; A.D. 250, and De Rossi in Calisti, on Seplossi believes the entry Corneai omitted by the eopyist to have been necilentally: Tresphorus (lren. ap Eus. it daes not endain any probably conclude that II. \&. Y. 6). We thund in the Dopositio Episcoporum diapes menbut we must not suppose that no died in peace, were martyred. supase that no earlier popes
In both catalogues the cemetery is in each sase specified. They ire catalogues, not of deaths, hat second embments. In three instances in the second catalogne where consular years are ndded, in those yemors ( The sume catulug (De Rossi, Rom. Sott. ii. 914-215).

## MARTYBoh.OOY

not mombloments at atl, the Nafivity, 14e, 2.5, mid the ('hald of l'uter, fieb), ge, wind ine fanet of
 if, in wheds ravem noe remotery is mamen, hat of
 ('yprian, thes mote la indel, "Homute erde rue of on
 burlule any martyrs eardler than the :brat catmy, and is urdainly not a complete liot of liman mantyrs tiom that time furwarl. It $\mathrm{f}_{\text {a }}$, tily the
 the luman charith. 'Tor pretered with boulwell that it gives all the Jatin martyro, not anly af lialy but of othos provinces, is extrusagatity abuinl.

Thene two eatalogenes, which tugether form the earlime martyrology, are repantel from burdoe-
 Jiaris, 16 s!!), and from Momumsun (p. bial ) by
 Cuhemer of lhatuealus in putived by Migne (latr. xiii. $6: 21$ ) sids by sido with amother that ntiords an intermating comprasun, wher for the elimination "f the heathen ban fow the introduction of' a ('hrintion element, mamely, the embendar of J'ulemuts Silvins (A. D), 418 ). Thids latter, though it contains seven of the ehinf Christinn holidays (l.averinavs), is in no sease a martyrologr. A homan calembar of much hater the (Alyne, essuviii, 1189) will atlord further interesting compmisen.
11. Lists of annirersuries honoured by the ehure $h$ with secoul sareices-IThat there were such, and that they dithered in emeh diderent hacality, we know from Suzomen (II. $E:, v, 3$ ), who tejls we that Comatantia nod Gaza, thoush only a eomple of miles apart and fur rivil proposes forming une city, had each its uwn fenst days of its own martrrs and commemorations of its own bishops. We can hardly say that we have any such eatant that date tirom feture the oth ceptwry. It is almost certain that the ecclexiantical marty relogy of the Joman church in the time of Jilerins was fuller than the lists preserved in the work of ${ }^{\circ}$ Ihilowahs. These lints, Juwever, prove one innportant print. While the civil yeay begon on lan. 1, the ecelexiastical gear at limme began a werk earlier, on Chrintmas bay.
The fagment of an Ontrogothie calendar, disoovered by Mai, and reterved by hin to the clowe of the 4 th tent ury, contains only lueal saints ( for bishop Dorothens, Nos, b, and the rmper Constantine, Nos, 3, were succiatly Guthie suints) and apontles, Jhilip, Nov, Lis ; Andrew, Nov. :io. [CALS:MARE.]

Intormation regarling the anniversaries of the chareh is chietly to be drimn from the natra-
mentaries or from the sermons of the fathers. mentaries or from the sermons of the fathers. Basid only preaches in honour of Cajpanducian, Chrysonomat Antioch ol Antincheac simats. Jut Angustine at $\mathrm{H}_{\mathrm{j}} \mathrm{p}$ o sedchrated ant only luead or even Afriean marters, bat the sparints bishoj Fruetuosus and the Roman virgin Agthes ( $\mathrm{J}_{\mathrm{an}}$. 21), the Spabish deatom Vineent Jan. 2 ), Jroe tasius and Gervasaus of Milan (June 19), the leman lawrenee (Aug. 10), the Mateabeen (Aug. 1), Stepheo (Jec. 26), the Nitivity of the Baptist and his. Decollation, jerhaps the couversion of l'aul (Opera, v. $1: 47$ Il:).
The sucramentarics of Lev (A.D. 440-1431) and Gelasius ( d.D. 492-496) are genaine and athentic monnments of their respective epoehs, which
not．（Dle Rownt． rinulut ien，huw． riir alithoth，to Is shew that the 1 npersal finames anid worth ince L．eo in the nine nd amita ancern 4，aldx six anail limue，onn＂f a or twa of＇mon－ riptural ןix mine ＂，llu，nuld the wis＂Maraturi， unsulted）＊ rraters the wane that was begine White ret ining om the twenty fureign mary y of Sicriptural misnion of the Macombees）． matyrolagy ．1219）is $\mathrm{p}^{\mathrm{ro}}$

## ．

－＂The names ors，with their
of an mucient Lh．W．Wright A小，1：，1：4＂，＂ 1 fol， 251 vers． $y$ him in the iii，．N．s．；l．un－ glish versian，
the after the 1g，hut vivers The latter air，Mazhin， mi，the Jatter last，which is W．yar．The Nitivity，but and d．ahn mul and and letar vith wimy two d Exithe（i．e． the matryis ＇the empiriי＇． （1）Nicomedia， lexnalrin，als merra，othens ，Aphreolisia， autium，Cae－ inth，Eltesol， Heracta in a，Meliteme， hus，Sialum e， to Bithyma ur are natmod Peteron＇Ales－ rtyrs of the of une linits ist：＂＂Ahni， nt by Martatie it 7 th century． and 742．（De

## MARTYRORogy

tho first，Dall，the aeromil；＂other，＂of the number of the anciente；＂others，＂unclent mare lyrst＂nest，＂the bdshops slain In the Fast；＂ ＂the dencons，＂Re，

## 13．The Ifironymian Murtyrolery．

＂The names of nearly all martyrs collected in cne volume，with the pasklums marked fir each dy，without indicating how each one suthred， but only the name，phee，and day of the phasion， No that avery day many of divers lamed and powe vinces are known to have been crowned．＂This is the description given by Gregory the Gient （lipist，vili，ib）of a volume that they posseessed ＂t Jome，uthl belleved the chareh ot Alexnmilia to proseeve liknoise；＂and daily，＂he wils，＂in veneratous of them we pertiorm molemon rites of masses．＂This martyrolugy njpears to have dit－ dered from the precoding in giving at luast one martya lor each day，and belong not oaly balf but quite oecompuien．Two narient extant martyr－ ologiem nutinly these conillthons；the lesser IRmma， ans the Hicronymian；lut the clam of the firmirr to be that here intended is now aniver－ silly ilivallowed．
The extunt nilusions to the Hieronymian mar－ tyrology ner as follows．Walairid Strabo，abobat of Roselichan（a，b．812），tells us that the litunies of the aitints are helieved to have beren taken into usis atter Jerome，fill wing biusebins，wrote a

 thed in his Feilithe＂th．ghat parts ot A indrose， by Jurks of Ililary In fill，ull that was written by Jerome，the martyrology oi linsebius．＂liede （hetrwet．in Act．Ap．c．i．；I ．Lat，xcii．S97）
spaks of a book of martyrul． speaks of a book of martyrnlagy taking ips title resning w：promefotione cittit fitur），thous）．nyjut is siail to have been only the translat．We．and Eusubites the real nuthor：Cassimborus，in the ewlier half of the 6th century，suys，＂Vit．w Patrum，eonfessiones tidelinm，passiones mar－ trrum legite constanter，quas joter alia in epintoln S．Ilieronyrai al Chromatium et llelio－ darnin dentinata procul dublo reperitis qui per totum orbem terraran iloruere＂（de Inst．Div． lict，c．3e；Patr．Lat．Ixx．1147）．The fretace in Jerome＇s name，meationed hy bede and cited by Walatrid，is ln the torm of a reply from derome to a request of Chromatius and Ifediodio－ in reply to a repuent of Gregory cited alove is fif husebins＇s eollection of martyr Actexandria （onall nut be fombl．

Bishups Chromatius and Heljedorus inform their holy lord，brother Jerome，that they were present at the council of Milan（A，J．390）waen Theodosius，the most（＇hristinn prinee，pratised Gregory，bishop ot Corduva，tur being wont every day As he opened the mase，He morning if not fasting，at evening if he wire，to mention the names of rery many murtyrs of $w$ hom it was the
natal day．The council to Jorame to ase council＂reed！to send a letter most famous feasts（or formake it．fury for the of Eusaljias of（＇aesarwil，and thence address to them a llat of the fiasts of the mence addres to replies that we read（logitur）that when Constan－ tipe came to Caesmrea（jumbly in A，D．335），and told Eusehius to ask auy boon that would protit

MAJTYHOL．OGY
his church，the bohop an－wored that tho chureh was elribhed liy her uwn rexourren，but that be wranally emall nut rid himatelt of the desiree that，
 atate rugariling the sithets of（bal，the juldaes abl their mucreson＇s thruighent the limuan world might bes dirested to nearch thro，gh the pulalio reconds with diligat arminy abl diveがer what martyr had wom tha dalmin each provinue or what under what juige，un what day，und by what rulloring，whil to tramsint the fints taken from the antheatie arelaves to himseli by royal order．Itence lite rewrote his chured hintwiy， mul elechared tha pasaions of nem＇ly all tho mar－ ging of all the lioman provinces．＂Sinure on more than sou we pruperts，＂the hames of vinees and citien of martyrs ot divern proe bee tomal with tore named，no that me day van have brictly and suceim，boo，except ，man， $1, I$ thune ulowe who are io chiof homur mysillt with own pupple，＂These numberw，of cuncong thei Jo divileal by ten，was elloy ehange．＂dt the ＂pening of the book we lave written the the of all the buondes，that vallons diays may bout seem to divide the e whom une dignity sublimes
in henly clury，＂ Buwhin（ay．
Hought siundiy（fruofo fed martyrologionn，ec，B－7） tiaty ot they oljuctions againat the authern－ phately refuted by Fiercurinith have been com－ 57－i！！）．Ilis conclusions nre mecepted but blo deazion of tharobius has not becelited，but the by fiorentini himmelat hot been set avide，eveu
J＇wo puiats may be
1．Robebius had tout riguded as paite eertain： Constintile when beeriven this grant from as ut present extinat，still lex when heh bistory collection of pieces，still less when he made the to which he there reforerning hacient martyr：s， leerion would be a pressible that we harind of martyrolery，and it is martyrology of hare traces of such in the Syriac western martyrs are where tourteen times of＂the anciunt＂are saill to be＂of the number case to be ati，ith allition that seems in no bersecution of diactu those who nuffered in the the ald ion of biaclethin，just as it distingelshes put to death of Perala from those whan were applied in the ller Sipor．The same title is polytus of intiocronymial martyrolngy to Jlip－ to hare lecen inclueded martyra that we know are Podyeau includeal in Ensebiuss compilation fillows，A be incladed by Jerome the whole work seems to of Palentime is＂ome along with the martyrs martyrs＂（llieron，de firis works＂pon the II．li，iv． $15 ; \mathrm{v}$ 4，21 Jiris Illustrilus；Eus． 2．When we have copies of the Iliernarmino from the exfant clear und valnable mana martyrolongy whe the to Jerome with whiches of facts long posterion residue is not such which they are enriched，the attributad either tos him or any possibility bo least in auy firm in whioh or to his master，at found in any M ． all．The restomation aeeded from abtuparison of ropmation of a dimaterat is not merely the recovery and redintegration ot ；it is rather the book：．The work is agreed to be thit so much a single martyrology as a ceato of matyrolaties patched up of many ancient calendars，fitted

## MALTYROLOGY

together well or ill, The same marters ant gromps of matyra often recur two or thee times the same days, often for four of tive days runaiug. Illues become feople; and perate nite turned intu places. Yet, huwever the martyre olugy has beea nwollen by impertinent necretimes mid inane repritima, the more epplins the text Is the befter: When it has been subjected toa revere puresss of constriction and lymorat ellmination, the cominison becomes hompless.
The Martyrolagy consists chlefly of mames of pheres in the luative ease and of persums in the genition, ranged under the sereral days from Christmas to Christmas, though a few further detailo are introluced.
The naininged MSS. are (A), a MS. made at Curbie umber one Sevelune in the $12 t h$ century, and printel, with weblerary transpusitions and silent "wnecetural supidementations, by D'Achery In his Sumile pinm (i). 1 follon; iv. 617, the el.), and reprintel by Migne (Hieron. Ix, 4.47). This Msis is muw in the Paris library (Cod. Lat. 1:, 410). (B) Nevclune's nutograph crply, In the sillue libury (Find. Curble is), discovered by be hassi. (C) A Pth-century MS, finusd at lucea by Fho reatial, copled from one male at fout onelle under Wiando, und not Interiwiated slace Wanlo's death in A.0. 757. (1) C'edex Blumanus. A11Wher copy of the same Fontenelle Ms. made at Weineulurg in a.d. 700 , a ard subsequently laterpulated with insertinus belonghg to that town. (E) A MS. that belongel to the chured of Sens, now in the Queen of sweden's collectlon in the Vatican (Coll. Sili). These tive, though of very dillerent date, are of nearly equal ralue. ( $F^{\prime}$ ) Codex Antwerpiensis, or E.pternarenais, a MS. in Auglo-Saxon letters, of the 8th century, made by me of the monks of St. Willibrond, the apostle of Frieshand, in Eitervach monastery, found ly Rossweyd at Treves, now in the liaris library (Cisl. hat. 10, 8.37). A page of facsimile is given II the Acts $S S_{\text {, fir April (t. It. pi, ix..). }}^{\text {or }}$
Of the ahore (C) is edited with a collation of (A) and ( $F$ ) day by day, of $(E)$ in fragments, nul of (1) entire at the close, by Finrentini (Iitustius Licelesite Occident atis MArtyrologititm, Lucate, $16 \mathrm{ti}^{1}$ ).

The Epteraach MS., though the earliest, is by common consent promomnesd the least anthentic. It reprecents a British Carm of the Martyrology, nod semens to bear a elose relation to the Martyrolury of Doneral - partly publlished by Todi nid Reeves (Dublin, 18.515 ), but buried for the most part in St. Isidore's, Rume-in which the topugraphieal autes are omitted.
(G) De loosi has discovered In Rerne library (Cud. Q89) a 9 th-century enpy belunging to the church of Me: $z$, which retains the tupmeraphieal motices in larger characters, dividing the martyrs of each diy into distinct local groups.
All these ISS. have in common sumdry arbltrary interpelations and corrections relatiug to early silints, which De Rossi traces to the misunderstanding of a 7 thecentury list of parail interments. He consilers therefore that the extant MSS. dil not diverge from their common stock till it had been subject to interpolation in the 7th century.
They all cutain a number of notices relating to Gail. These nre partly shared in common between them; partly peculiar to the several groups. Those which are common to them all
do nat extwat beymik the and ufthe get centurg, und refer "perdilly tu Auserve, Storeover they "ll cown eath month with the nutice, "Iltanins Indicrom ies, "and the prochamatlon of Itanies on the calemle, whatever cunuexhon It may hase with

 (Actis SS, 1, vil. Sept. P. 109).
Another prlactple ls appuliod by De Rossi to contirm the condelinam to which theve facts jwint. The orlination of a hlawip was orlinarily only commanarated In his lifetime. The only oudlo nathus of hiskeples motent in theso martyrablogies, basides that of the great St. Martin, are thase of Aunarlus (luly it1), and of hls contemporary Nicetus of Lyuns (Jan. 19). The death of Alnatrlus is nut noted; In some copies he ls styled D.malnu*.

Henen De Rowsl conclader that, in the then of Aunarias, "wat of two or more tuttered enghes" of inn errlicer work that passed umber the name of Jerome, " a clerk of duserre, Hobrant of topaaraphy and histary. put tagether the whantie me lley " frum which our present copies are de-
 3:-18.) Instend of kophing the texpent the fras: ments betore him distinet, as purallel repromactions of the same, he has transeribed nearly the whule of eachand ruo them huto one. He secuns ulso to have tried to pleen two fragments tugether like a chidd's puzzle, and sometimes to have pieceel them wrong.
The text, however, no 111 restored by the monk of Auxarre, who, it miy be obserred, is supplase. contempurary with Gregery the Great, was Itself of the nature of a cento, ancording to the julgment of molern ciltics. The same pirinciple thit enablel the Rassi to refer the buagling recension to the thase of Aumarins induces blan to assign certain of the documents used in the compilation to the piepedmans of Bonlfice l. (a $.5 .418-429$ ) and Miltimdes (A.1, :111-i1t). Un the 29th of December the mattyrolary has "Bonificli episcopi de ordinatinue" "and this is certainly the right annlsersary of the ordiantion of Bonitace $I$. The not of his death, which is left uncelchrated. The burial of Miltiades ls properly noted on Jun. 10 ; but ngina, and this time without mention of a remetery, on July 2, the day of his orilinatina. (He Ressi, Rom, Sott. i. II2-114). These documents, he concludes, were far too rare and preclons to have fallen loto the hands of an obseure Gallienn monk. The Martyrology also contains uumerous aceurate notes of the tresh festivals instituted in fame in the sth century, esprecially by prope Sixtus. III., and there is evidesee that the Auxerre eompiler hill belire hin two copies, both eariched with these jasertions (i), ii. 36).

We may observe that the popedom of Bonifice coinciles with the last days of Jerome, within a decade of Wright's Syrine MS., and within thinty years of the conncil of Milan, and again, that the popjedom of Niltiades coinciles with the restoration of the church under coustantine, and the first compilation of the calendir of lhilu-
calus. calus.
Now all the notices in the culendar of Phllocalus are containel, and sometimes in nn earlier form, in the Hieronymian Martyrology. The same is trne of almost all the notices in Wright's
Syrian Martyrology, exeept some cummemora-
tions of

## Martyri

the mat and ditt and per Syilite fentivils Syrlice nearly extant titude proper groums Citice nymian many ch ot' clurel which it stantin! even bere nutaten by
The syri
sume schu
huble cults
might sil!
the greati dociment. Rossi wro tional ate Martyrola than it hn There is a teulency wards clos formity bo of liturgie: pilgrimats fur a Mat heal. The culminated The two ga side the Ro Jerume's Hilary: " to l'rudent lation of $t$ Spanish. ordering the shrines of there, the tomary in t the Cuitlee these assum cento, with not only An masian topu the like, but
The task church eale would be so stand how t! have perishe tradition tha ditlerent, nud of the combir in the struct compilation should be ass time of Jeron tion received Invasions, and the Nestorial

## maltymology

the ith century, Moreower they cot lee, " lithanias of litunien on the may have with lev of Aunatios, e, chec. A.t. (640
by De Rowal to heve facte print. wrinarlly only The only opillmart ysulugies, tin, are thase of coutemporary death of Samios he la atyled in the thme of ittered coplen" er the name of marat of tojmoo or tho chawtio coples are ileP1, $x-x \times 1, x \times x$, ste of the tragsaltel reprowesbed nearly the ne. He seems *agments togeethes to have

I by the monk d, la suppose.l eat, was itself ; tis the jnitigprinciple that ling revension lim to asslgut e compilation $+18-422)$ and 29th of lefaci epincopl aly the right - Bonifice 1. uncelebrated. ly noted on without mene day of his 1. $11: 114)$. efar too rare hanils of an yrology also of the fresh oth century, there is evid betore him se insertions o of Bonitince rome, within and within , aul again, lex with tho Coustantine, dir of inhilu-
lar of Philoa an earlier logy, The in Wright's ommemorg
tlans of binhopes of Aatlech. The Illironymian Martyrolagy contalis moreover all, or almont nll, the martyrn of lalentise, whose auts are recorled ant dated by Euselsus, wherens ouly Pamphilua, and perhajes a few others, wre luserted la the Syriat Martyrology, It coutains aiser Autlochene fiselvals colebrated loy Chryantom that the Sythat milta. Ut African nartyrs it contalas nearly afl the mames that aro to be found In the extant Carthaginian Calumdar, and a great multitude mure Uiten It supplies us with the prupur namus of martyrs whom that malendar groups together under sume Jocal designation.

Chifice latere agreed in considering the Hieronymin Martyrulugy the a cento complled tron many church calendars. The only great fanily of chureh eablendits, accordiog to lo tsuck, with whech it has little or no canuexton is the Constantimpolituu (Actu SS. Det, xll. 185), I'et
 The syriae Martyrology is fromounced by the same schular to be the key to the hitherto linsoJuble ruigmas of the Hieronymian text (ib.). We might sily that the leseer work was y sumple of the greater. The considerathou of this valuable dincument, whioh was undiscovered when Ite Tiussl wrote, leads us to ask whether the tradi-
tiomal accouat of the orisin of the llieronymin tiomal accosut of the origin of the I Ievonymlan
Marturology be not worthy of more at Martyrology he not worthy of more atteutlon thith it has received of late.

There is abundant evillence of the existence of a tenduncy, at the close of the 4th century, to
wards clumer Intercommunlon and greater uni wards eluser Intercommualon and greater uni-
formity between dillerent churehes formity between ditlerent churehes, formation of liturgies, translation of relics, performance of
pilgrimages, all were lending un to the demand pidgrimages, all were lending up to the demand fur a Martgrology that shauld be more than
linal. The intiuences were already at work that culminated in the dedication of the Pantheon. The two great families of' Westeru IIturgies beside the Roman, are said to owe their origin to Jlilary: a thirlier contemporarles, Ambrose and to Prydentius. The impulse tow owes something lation of the Nartyrology is suid to the compiSpanish. Jerome himselt assisted Damaxus in oidering the shrines of Rome; but while the shrines of the martyrs were most maportant there, the readiug of thuir nets was more custemary in the East. The materials that Aengas the Culdee protesses to have used aro similar to those assumed by the eritices for the llierunymian cento, with one exception: he had betore him not only Ambrosian had Gitlican liturgies, Damasian topographics, De Viris Illustribes, and the like, but the Martyrology of Eusebius.

The task of collecting nad combining varieus chureh calendars from ali parts of the world
would be so arduons that it is ditbicult to under would be so arduons that it is diflicult to uuderstand how the tradition of the enterprise should
have perished while the result have perished while the results remain. The tradition that is preserved is, as we have seeu. quite
ditlereat, and at Jeast atfords some explanation ditlereut, nad at Jeast atfords some explamation
of the combination of Roman and Eastern teatures In the structure of the work. But however the compilation was effected, the epoch tow which it should be assigned can harlly be Jater than the time of Jerome. The impulses townrds uvi ication received rade checks trom the burbarian thvasions, and were dispelled anew by the rise of

刀avign the Martyrology to the late towarila which we are driven by hatorical eonuliderations on either haml, it in dilliest to dincover any one mane likely tu have perfismed the work in tha manner of which muple trases andrive than the authur to whom the tralition has nosignent it, by fur whom a claim has been jut in, whether by a firgere or hy himaself.
Whatever vew may bo ultimately alopited of tho onida of the Jieronyminn Martyrolegy, Its connexlon with ancluat Christlan life nag be
aumarized as follows. aumanarizel as follows,
In its presont form it is one of the two or three jrincijal suluces of nll mandern Wertern charch endendars. There may have then, and poonbly was, some unintelligent commemmeration, laty by lay, of the names markel in it at the celebration of the mase in certain (inllionat Jinglish, Itish, Fleminh, and fierman monasteries, even in surue Italian churehes. Hat it is the corraption of a book that was simblarly in IIturgleal une In diomo Itwelf to the time of firegory the (freat. Corropet as It is, It is one of the jrias cigal suthorities to light us to the discovery of if arly fentivals in varlense parta of the worlid. If a fresh and anclent maity rology bo diservered, the IH with which it shoold be compared is the Ilieroayminn, and the eomparison is almont cont to be fruitiul of hiterenting resultw. It which wathany notices of ancient martyrdoms which would otherwlie have been wholly lont to tive of at, moreover, it is the extant representative of a work that resulted from an impurtime which for in the ehurch of the 4 th century, and Which forma thu histurie link feetween the heortulogies of the anclent churches and the mediaeval monistic ealendars,
It is much to be rogretted that the compiler of the Nartyrology thought only of honouring the martyrs and of protiting from their intercession, and dld not attempt to edify the church by more copsions extracts from their authentic and accensible acts.
C. The lesser Rom n Mirtyrology was found at Ravema by Alo, archbishop of Vienoe, about A.1, 8.0 , thought by him to bo pretty whl, reported to him to have been sent by a prije to an archbixhop of Aquileia, transcrihed by him and pretixed to his own Martyrology, as he tells us in the preinace, omitited as sujeriluans by eopyists, sought in vain by scholars, int last found at Cologne and edited by Rosweyd and claimed as the Martyrology mentioned by Gregory the Great, thrown into the shade by the discovery of the Hieronymien, supposed by Fiorentini a mare later efitome of Ado, maintained to be genuine but lacer than the Hierouyminn by Sollier, proved genuise beyead doubt by De Rossi's discovery of another cupy of Ado in the library of St. Gall (vol. 4:54) where this Martyrology follows the prefice with the title, Incipit Murtyrologiun homanum. This Najtyrology is pretixed to Ado in Nigne, t. exxiii.

The whole tissue of this Martyrology, necordIng to le Kossi, is that of a privare historical essay, not of a public traditional calendar, The days assigned to the lestivals in the uld cadendars aro often exchanged for new dates, tounded on histories that were in credit when the compiiaof wan made, and most of the chief characters of Seripture have their set days, of which there is no trace in the ancleat Fusti of any churen

## martyrology

whatsocver. The author has used Rufinus's rersion of Eusebius, and worked up the acts of the martyrs. The changes he has introduced in noting the festivals often coincile with the changes introluced into the pontifical book lo the 8 th ceatury. The work seems to have beea compilel ir Rome, and notes some festivals there institutel at the end of the 7 th and beginning of the 8th ceatury. This does not prove it to have been publicly taken into use at the time. It is ulmost contemporary with Bede nad with the last recension of Jerome. Its methed of composition is similar to that claimed for Jerome, except that the Acts on which it is based are mostly religious fictions. Sce De Rossi, Rom. Sutt. i. 125; ;ii. xxvii-xxxi, or De Smedt, Int. Generalis, pp. 13:-137.
IV. Mirtyrologies shat add some det inls of the muty y doms.-The diflerence between the Hierobymian Martyrologies and the series ineaded by Bele may be thus expressed: the ore are replete with iossil fragments of geauine eatiquity, from which the skilled archaeologist can reconstract nud recluthe skelotons of ancient facts; the other present us with such mlaittore outlines of martyrs as were had in reoeration by the chureh of the age of Charlemagne.

Bele, at the end of the 7th and beginning of the sth century, was coutemporary with the last receasion of the Hieronymian Naryrolegy. He was acquanted probably with that form of it; but his work is chietly drawn trom the pontifieal books nod the Aets of the martyrs. It is the outcome of the same dissatisfaction with the chaos of the current books, as was felt by hisanonymous contemperary who framed the Rominum paritur: but he struck more at the root of the evil. Insteal of recasting the calendar to bring it into conformity with the supposed knowledge of the times, he has been coutent to confess ignomance. He was content to leave many days racant rather than adern them with a striag of mames without meaning. Deseribing his own work in the catalogue of his writings at the close of his Church History, he claims to bave given all those martyrs of whom anything was known in the world in which he lived. Thus he heals the long series of martyrologies in which short historites were added to their names. People soon male up their minds that they kne:s sonething aboat some more. Bede's work was enlarged again and again. We only possess it in the ealarged edition.

These three Martyrologies, the Hicronymian, the Lioman, Bede's, are the three original sources of almost all Western martyrologics and calendars. We mast just distingoish the chief martyrologies of the 9th century, becaase it is only through Ado and Usnard that the fesser Roman work has become known.

Flurus, subleacon of Lynns, A.D. 830, first enlargel the work of Bede. The Bolladists, Hensehen and Papebroch, pablished in the first volume of the Actis Ss, for March a not very trustworthy, nor indeed feasible, nttempt to purge the original Martyrology from the solsequent a ditions; but they revain indistinguishaile, and wo cathat even ha aure that wo have the work as it was left ly florus, This elition, DI intyrole fi $m$ Bedue in 8 antipuis MSiSS, acceptum ou:n Auturio Plori ex 3 codd. coll ctionc dis'incto, is reprumed by Migne, Putr. xciv. $\mathbf{7} 99$.

Rabanus, archbishop of Maintz, further enlarged the Martyrology of Florras, and worked it up with the Hieronymian. His work is printed by Migne, Patr. cx. 1121.
Ado, urchbishop of Vienne, was nequainted with Bele's vork as enlarged by Floras, bat not with Rabanus. His work was nndertaken as an expansion of that of Florus, but was really modelled on the lesser Roman, and became rather a ecllection of brief lives of the saints than a martyrolog. It answers more nearly to the menologies of the Greeks, exeept that it ls not put forth anthoritatively for ceclesiastical reading, but merely as a private manual. Yet the influence of his work through Usuard transformed ecclesiastical usuge and recast the calenlar.

Usoard, a mouk of Paris, about A.D. 875, has faithfully epitomisel Ado's work, which (accordiag to Sollier) was known to him as "The Commentary of Florts.' He does not seem to have been requainted with the work of Rabanus. "Jerome," he snys, "has studied brevity too much, Bede has left many days untouched." He endeavours to supply their debiciencies, and also to reconcile the discrepancies of various commemorations. He was the first really to popalarise the works of Ado nad the nonymous Roman, but his own book has nssumed almost as many tiorns as those of Bede or Jerome, and has bocome the source of most existing Western calendars. The interpolations and variations are fully treated in the edition by Sollier, which forms the 6 th volume for June of the Acta San:torum, und is reprinted in Migne, $P_{.}$L. exxiii.
Notker was a monk of St. Gall, who died in a.d. 912. He combined Alo and habanas. His work will be found in Migae, exxxi. 10:6.
Thus Bede wis enlarged by Floros and Rabanas, from the irst enlargement and the lenwer Roman grew Alo's work, trom the seconl and Ailo's work grew Notker's, but Usaaril's that grew out of Ado's alone became the most celebrated.
V. Metnial Martarolonies.-As the enlarged martyrelogies that we have just been considering reem to he an imitation of the Greek menologies, so metrical martyrologios may have takeu their rise from the Greek practice of reciting daily in the serviee inmbic distichs, sometimes of much beanty, describiang the triumph of each of the martyrs celebrated, followed, in the case of the ellief of them alone, by an hexameter line iixing the day of the passion. A collection of such hexameter lines, which are always sad doggerel, woull form a metrical martyrology. One such has been extracteld firom the Menarea by Godofrodus Siberus (licolcviae Gruecae Ma tyrologinm Metricum, Leipzig, 1727), who has adled the halt rhythmical monology of Christopher of Mitylene.
The little poem escribed to Bede (Patrol. Lat. xciv. 603) is hardly worth ealling a martyrology, but seems to he genuine (De sinelt, p. 1:38; Binterim, y. i. 58). Wandalbert, a monk of the docese of Treves, nt the age of thirty-tive, in or bent a.D. 842, wrote a martyrology in hevaueters, independent of Bede nan the lesser Dime. It contains many thinga not to be forma Lisownere, which he claizas to have taken trom an'hentic old looks by the help of Florus of Lyons who possessed them, but critics are suspicious ( $/$ 'atrol, cxxi. 575).

The Feitin called a metr only to add exists in three and one in th demy. There library of the other of the 1 pendent autho Brussels. It laght Martyrol braain, pablis) (Dablin, 1857), posed the earlie of Irish marty notices consern Scottish Calend
Literature. De' Rorsi (Rom 122-128; t. ii. Baronius to the tations and note oluyium, apud Migue, Patrol. tius Occidentalis 1667) are to ho generalis ad llis tundum, pp. 12 trauslates be' R ology (p. 130 ft ) Roman martyrol fical and marty preadix. He hai extant calendars the task too arid Jacobite cillenda Bibliotiecae Vatic and three orthod 114,151 ), one o calen's Jerusalem Two more of the Mai (Scriptures I Four Coptic cale Nai (ibid. pp. 14 Synedriis). The by Ludolf; and col Ethiopric calendar (Commentarius ac $389-436$ ). No an calendars are kno treatise, Dis Calen Bibliot hé jue des écr t. iii. p. $38: 3$.

For Western M Biaterim (llenkui $18: 9$, t. v. pt. i. pl astic martyrologie
Martene (Collcetio Migne - bamely, Ixsii. 607 ; one by 615, 1xxx. 411; un a calendar of Mo exxrriii. 1257; of lombrosa, 1279; of Bele, 1:9:3; of Fl Liege, 1194; of W of Auxerre, 1209.
An ancient Hispa by Mis.uc at the el (Patrol. t. Ixxxy.).
The Gothic cale (let. Script. Coll. v.

## MARY

The Feiliras of Aeagus the Coldee may be called a metrical martyrology. We have here only to add to the article en that head, that it exists in three vellum MSS., two ia the Bodleian aad one in the library of the Royal lrish Academy. There is a recent paper copy in the library of the university of Cambridge, and another of the 17 th century made from an independent authority in the Burgundian library at Brassels. It differs from the Thmlaght or Tallaght Martyrology of the same Aengris and Macbruain, poblished by the Rev. M. Kelly, D.D. (Dublin, 1857), which has been generally supposed the earlier work, in giving ouly a selection of Irish martyrs and including many valuable notices coarerning those of various lagds (Forbes, Siottish C'alendars, pp. xiv-xvii).
Literature.-Our article is maialy drewn from De' Rossi (Roma Sotterranea, t. i. pp. 111-1 18 , 12!-128; t. ii. pp. iii- $\mathrm{x} \times \mathrm{xii}$ ). The preface by Baronius to the Roman Martyrology, the disseltations and aotes of Sollier (Usuardinum Mar-tyroloyium, apud Acta SS. Bolland. Jun. t. vl. in Migue, Patrol. cxxiii.), and of Fiorentini ( Vetustits Occidentulis Ecclesiae Martyrolygium, luase, 1667) are to he consulted. De Smedt (Introductio generalis ad Historian ecelesi stricam critice tractandam, pp. 127-140, 193-197, Lourain, 1876) translates De' Rossi on the lesser Roman martyrRoman martyrelogy (p. 1+1 fit), and the actual fical aad martyrology of Philocalus in his ap. pendix. He had intended to give a list of all extant calcadars and martyrolegies, but found the task toe arduous. De Sinedt states that four Jacobite calendars are edited by the Assemanis, Bibliot hecae Vaticanne MA'S. t. ii. codd. 37, 39, 68, and three orthodox Syrian calendars (ibid. pp. 18, 114, 151), one of which is taken from Miniscalco's Jerusalem Evangclis ${ }^{+}$arium (Veronn, 1861). Two more of the orthodo. Syrian are given oy Ma: (Scriptores Veteres, t. ii. pt. ii. Ipl. 46, 169). Four Coptic caleudars are pablinhel, two by Mai (ibid. pp. 14, 93), and two by Selden (de Synedriis). The secons of Sclden's' is re-edited by Ludolif; and collated with a far more valuable Ethiopic calendar of about the 12 th century (commentarius ad Historiam Acthionicam, pp. 389-436). No nncieat and tuthentic Armeniun calendars are known. De Buck has written a treatise, Des Culendriers Urientaux, in De Backer, Bibfiothè pue des écrivains do la Com, agnie de Jésus, t. iii. p. $38: 3$.

For Western Martyrologies we may refer to Binterim (lycnkü̈rdigke ten der hirche, Mainz, 18:29, t. v. pt. i. pp. 42-73). A number of monastic martyrologies and calendars are givea by Martene (Collectio Amplissina, t. vi.), and by Migne - namely, a Gallicaa calendar, Patrol. Ixni. 607 ; one by Protadins of Besancon, A.D. bis, lxxx. 411; na English calendar, xciv. 1147 ; d calendar of Molena, cvi. 821; of Mantua, uxxriii. 1257; of Brescia, 1985; two of Val. lombrosa, 1279; of Lucea, 1291; ;ne ascribed to Bede, 139:1 ; of Fleury, 1185; of Stavelo, bear Liege, 1194; of Werthen, uear Cologne, 1203; of Auxerre, 1209.
An ancient Hispanin-Gothic calendar is given by $\mathrm{Si}_{\text {, }}$,e at the end of the Mozarabic llturgy
(Patrol. t. Ixxxy.). Patrol. t. Ixxxv.).
The Gothic calendar will be found in Mai let. Script. Coll. r. i. 666, a mural martyrology,
CNRist. ANT.-vol. in.
from the church of St. Silvester at Rome (ib. p. 56), another marble tablet with a complete calendar of the 9 th century discovered at Naples (i). p. 58), and the martyrology of Philocalus (ii) p. 54). The Naples marble has been discussed in three volumes 4 to by Mazzochi and in twelve volumes $4 t_{0}$ by Sabbatini. It is the most authentic example of an early Greek calendar.
The article on "Martyrologie" in the Dic. tionntire des Perse utions in Migne's Theological Eneyelopedia is meroly a translation of Ruinart's Rnswer to Dodwell's Disscrtatio Cuprianica de Puucitate Birtyrum.
[E. B. B.]
MARTYRUS (1) Martyr; commemorated at Tarsus July : (Ilicron. Mart.).
(2) Martyr; cemmemorated in Africa Dec. 18 (Hieron, Murt.).
[C. H.]
19 MARUBUS, martyr; natalis in Africa Feb.
19 (Hicron. Murt.).
[C. H.]
MARULLUS, martyr; commemorated at Rome in the cemetery of Praetextatus, May 10 (Ilieron. Alart.).
[C. H.]
MARUS, bishep of Treves; commemorated
Jan. 26 (Boll. Ácta SS. Jan. ii. 730). [C. H.]
MARUS, martyr; commemorated April 9 (Hicrun. Mart.). [C. H.]
(Bell. Acta SS, martyr ; commemerated Oct. 4 Bell. Acta SS. Oct. ii. 412).
MARUSUs. H.]
MARUSUS, martyr; commemorated at Apolloaia Jnn. 27 (Hicron. Mart.).
[C. H.] MARUTHAS, bishop in Mesopotamia; commemorated Feb. 16 (Basil. Menol.). [C. H.]

## Mary. [Maria.]

## MARY THE VIRGIN, FESTIVALS OF

In the Enstera Orthodox Church there are three elasses of Fextivals, the Great Festivals, the Midille Fistivaly, the Little Festivals. Amoag the Great Festivals are reckoued:-1. The Hypapante. Feb. 2nd; 2. The Annumciation, March 25th; 3. The sleep of the Theotokus, Aug. 15th; 4. The Nativity of the Theotekos, S.pt. 8th ; 5 The Presentation of the Theotukos, Nov. 21st. Among the Middle Festivals is recknned, is the Russian Church, the Protection of the Theotokos, Oct. 1st ; and io the enlendar of Censtantinople there are the Depositi:g of the hoaourable Vestment of the Theotokos in Blachernae, July 2nd the Depositing of the honourable Girdle of the Theutokos, Aug. 3I; the Conception ef Anne the Mother of the Theotokos, Dec. 9th ; the Syaaxis of the Theotokos and of Joseph her spousc, Dec. 26th. In the Russian calendar there are also fourtees coinmemerations of miraculeus icens ot ${ }^{\prime}$ the Theotokos.
In the Armenian calendar there occur:-1. The I'urification, Feb. 14th ; 2. The Assumption, on the Sunday following Aug. 15th; 3. The Invention of the Girdle, nbout Aug. 3Ist; 4. The Nativity, Sept. 8th; 5. The Preseatation, Nov. 21st; 6. The Coareption, Dec, 9th.
In the Ethlopic calendar there is a monthly festival of St. Mary, as there is of our Lord's aativity, of St. Michael, and of the three patriarchs; and the tollowing spectfic festivala:1. The Death of St. Mary, Jan. 16th ; 2. The Purification, Feh. 2nd; 3. The Conception of Christ, March 25th ; 4. The Nativiity, April 26th; 5. The Purlitication of Anna, Julv 14th; 6. The

in observing the y of Mount Carmel， oly Name，the Pro－ reede，the Rosary； ristians，the Most Purity，the Iloly Delivery，besides he whole of the
the chronologicul uted．
$a \pi \alpha \nu \tau \not, \quad$＇ $\mathbf{\pi} \pi \alpha \nu \tau \eta$＇， 0，Festum SS．Si－ endelarit，Candlo－ vas not a Festival d so it has nlways ch．Its original was＇rтãa⿱亠乂斤＇， dered into Latin meaning the Simeon and Anna In the West it the Purification， hureh，to be re－ $s$ of St．Mary， on the oceasion
ogether certain stin，emperor of ur Lord 526，or ear 541 or $5+2$ ． 11th century， n（historuurum 47）；the other （see Nicephorus －c． 28 ；Theo－ ris， 1655 ；His－ Muratoriam， ：happens that e of expressions clude that the e time of Jus－ de by him oi gation in Con－ 1 the 2 nd of （Holy Eustorn （d．1850）sup－ －Jnstiaian to onhich it is it is probable neant to state －instituted the ana， 542 ，apod 2．1388，Jarix， $m$ ，in ann． 541 ， logium，Feb．2， 1．．iii．p． 752 ， －Eccles．div， it majority of e its author； ey are right， it may hure reigu of his
ai тoṽ इwrîpos cotal（lib．aril．
 excioөat iv to ós（Chronogr． Jusiln＇a retgn： $\dot{\eta} \nu$ eoprip $\hat{m}$ Ts（hile，com．

## MARY

predecessor，nnd some steps may have been triken towards realising it，which were for the time itsinstitation Conturiators of Magdeburg assign porary（Cent．vi pope Vigilius，Justinian＇s contem－ coajectures that＂a way wasle，1562）．Baronius clebration in the West，＂and oned towards its was institated there by pope Gelussusbly it thirty years before Jnstinian，on the abrogation of the Lupercalin；but his conjecture rests on no ground of evidence．The tratio de Symeone fi．Muntiae，In Festum Occursûs et Purific，tionis Trre，A．D． 290 whted to Methodius，bishop of that the festival was if gemnine，would imply probably writtea by a Methery early date，was nople in the 9th century attributed to Cyril of Joryilar orations to Amphiloehius，D． 370 asalem，A．D． 350 ，and A．D． 370 ，are apurions．So and tu Gregory Nyssen， cursum Domini，attributed to asermo in Oc－ A．D．325，nnd a Sermo do to St．Athamasius， attributed to St．Anbe Purificatione B．Alarinc， more sermons alliged to le，A．1．374，and many the day by diflerent have been delivered on ＂dees not hesitate early writers．Baronius Latin lather before declare that no Greek or on the day of the Occursus＂
Its dite in the calender．－The 2ad day of Feb rany is necessarily，the date of the festivel feb－ cause that is the fortieth day after Jan．25th， which，since the time of St．Chrysostom，that i， a century and a half vefore the date of Justinian， of Christ in accepted as the day of the Nativity would consequently as well as in the West．It St．Mary，having torne been the day on which made the offeriag appointed by echild，would have 4）for her（or their）（Led by the law（Lev，xii． The Armenian ehurch（Luke ii．22）puritication． Feb．14th，because it connts day of the Nativity，us the whole of the East once counted it．
The occasion of its institution is supposed to be the occurrence of earthquakes，plague，and fimmine，mentioned by the Byzantine historians as having taken place in Ania Nlinor and Con－ stantinople in the ruigns of Justin and Justinian－ It has been suggested that the purpose of its founders was to supply the place of the Ambur－ balia，Luperealia，the Feast of Ceres，and other Roman festivities which had been abolinhed，and riadus，Rutionich was felt by the populace（Dis： r．7，V＇enise， 1577 Divinorum（ffticiorum，lib．vii． （iffic．c．81，ad calcem Hus，E＇xplicatio LItinin． Brionius，Martyrol．Feb．2；Benedictus， 1577 ； XIV．，de Festis，apual Migu ；Benedictus Papa tom．$\times x$ ri．p．144，Paris，1842），It is howe Cumpl． more probable that the prin．It is，however， which it was instit the primary object with morate an event in the life of simply to comme－ was believed to call for life of our lord which After its establishment there whmarmoration． ness to regard it as a hare was no ninwilling－ unholy orgy，a Christian Puel substitute for an plare of a Pagan Lastration Finat hation Festival in in the early part of the month of Felirw as hefore liabunas Maurus，Ze Institut，Cle icornm，lib．ii c． 3,3, apud Magn．Bibl．Patrume Corum，lib．ii．
Similarly the ceremony of erosecrating an．） distributing candles，and marching in procession

## MARY

With them in the hands（whence the names Candelaria，Candlemas）prohnbly arose trom＂a desire to put Christians in remembrance of Christ，the spiritual light，of whom Symeon dif mrophesy，as is read in the church that day＂ （L．Estrange，Alliance of Ditine（offices，c．v．Oxt． 1846）；in other words，to illantrate the $32 \times \mathrm{ad}$ ． rerse of Luke ii．＂a light to lighten the Gen． tiles．＂Bat after a time the idea was realily welcomed that it had beea introdaced with the view of assinilatiag the Cliristian festival to Benedict Siv ；so readily，indeed，that l＂le heretical．Baregards aay other as almont of the procession to Sta nitributes the introduction gius l．，who lived in tharia Maggiore to Ser－ believes that the the 7th century，but he before that titne，as they candles originated Eligius（Hom，ii．，are mentioned by 1xxxvii．p．597），who lived Migne，Patrol．tom． bishop of Chartres at hed A．D．665．Falbert， century，explains the beginning of the 11th time it was believed symbolism which by that virgin wax of lieved might be found in the （Sermo，apud Magn．Bibl．candles were made 502）．The fifth coancil．Patrun，tom．iii．p． enlarges on the manifold of Milan，A．D．15：7， eandles（Hard，Cuncita ase and benefits of the cessien came to be regarded as 971 ）．The pro－ walk of St．Mary and Joseph representiog the the day of the Purification． 2．The annuxciation

## nunciatio）．

Its institution．－There is no
of the institution of this no historical account the Puritieation It is festival，as there is of century，but the oceasion of existing in the 7 th not known．An attempt was establishment is very high antiquity for it was made to claim a Addresses，delivered for it by appealing to three assigned by Vossins on the festival，which were and may yet be found Gregory Thanmaturgus， genuine writings ind bound up with the latter＇s （Sermunes 11I．in some editions of his works Op．Greg．Thamm．p．9，S．M．Virginis aptad spurionsness is undonbted（sae Bella）．Theiv Seript．Eccles．，Op onted（sae Bellarmine，de 1617；Tyler，Worship of vii．P．39，Col．Agrip． A，Lond．1851）．The of the rirgin，Appeadix Address attributed to sume is to be said of mu in Annuiliationcur to Athanasins，ealled Sermo parae，and printed sanctae Dominae Nostrac llei－ （Un．tom．ii．p． 393 ，ed St．Athanasius＇work which was not written till Bened．Paris，1698x）， lite controversy（ise Baroniter the Monothe－ Athuncsii，p． 391 ；Care，Historis upul Opp．S． Athanasius）．And the Fistoria Literaria，s．v． many more sermons alle must be said of livered on the oecons alleged to have been de－ and early writers．The the festival by fathers P＇eter Chrysologus，A．D． $4+0$（atributed to trolog．tom，lii，D． 575 ， 440 （apud Migne，$P_{d-}$ sibly have been composed baris，1845），may pos－ of his successors in the se by archbishop，Felix，one more probably be the see of Ravema，A．D．Tu8．or in the l1th er ctury namesake．Peter Damiani， Ecclfsiastique，tom．xv，nete yi 1711）．Two homilies in ate vi，po 50 i，liaris， Mfariae，attributed to Anmmumationen Beatae 560，would appear to he the pastas of Sinni，A．D． Anastasius Ablan，vio be the production of one The first trnst worthy lived in the 8 th century．

## MARY

the testival is fonad in the first chapter of the Acts of the tenth council of Toledo, which was held A.D. 653. The council declares that, whereas the Feast of the lloly Virgin was kept at dillerent times in differeat places in Spain, and could not be kept in Lent without transgressing traditional rule, it should be observed on the octave before Chri tmas day. The rule to which reference is hice made is the 51st canon of the council of laodicea, held in the 4th century, which forbids the observance of the Nativities of Martyrs (a phrase which at that time was equivalent to Holy days) in Lent. ${ }^{b}$ The second reference to the festival is found in the acts of the council in Trullo, held A.D. 692, which permitted the observance of this holy day in Lent, while it coatinued the Laodicean prohibition of all others.c The date of the institntion of the festival may therefore be fixed as being at the end of the 6 th or the begianing of the 7th century. The couacil of Metz makes no mention of it among the festivals ordered by it to be observed in the year of our Lord 813 (can. xxxvi.) ; nor does it appear in company with the Purifieation in the list of festivals given in the Capitularies of Charles the Great or Ludvig (Capit. ab Anscgiso c. lheta, lib. i. § 158 ; ii. § 83).

Thic dute in the calendur is March 25th, as beiug nine months before the nativity of Christ. St. Augustine speaks of March 25 th as being the day on which it was believed that the conception of our Lord took plate, inasmuch as bec. 25 th was regarded as the day of his birth (le Trin. lit, iv. c. v., Op. tom. viii. p. 89+, ed. Migne). T'be Armenian church, which observes Jia. nith as the Nativity as well as the Epiphany of Christ, has not the Festival of the Annanciation in its caleudar.

Like the Feast of the Purification, this festival was instituted in honour of our Lord, and in commemoration of his conception ; but it proe bably pussed nore readily and quickly than the sister festival trum the list ot the Duminiean to that of the Mnrian Festivals, as the original idea is not preserved in its title (as it is in the Hypapante), except in the behiopian calendar, where it is not called the Aununciation but the Conception of Christ.
The purpuse, therefore, of the festival is to commemorrite (1) the announce, ent made by the augel Gabriel to St. Mary that she should conceive and bring torth the promised Mesiah, and (2) the conception of our Lorl which tollowed that announcement (luke i. 26-38). The place where this anomicement was nale was the house in Nazareth it which St. Mary lived. The legend of Loretto has transterred this house to Italy; the exact sjot where it took phace is nevertheless pminted out both by Gireeks and Latias, a different spot by eatch, as still existing uи J'alestine.
3. The Assumpton (Koíunars, Metántaris, Dirmitio, Patesatio, T̈ransitus, Depusitio, Digrutio, Assumptio).
Its institution.--This festival was institutel, according to the statement of Nicephorus Cal-

[^15]listus (Hist. Eccles. lib. xvii. c. 28), by the emperor Maurice, who lived at the close of the
6 th and the beginning of the 7th century 6th and the beginning of the 7th century. In the time of Charles the Great, two centuries later, its observance wns not yet universal in the West (C 1 it., $a b$ Ansegiso collect t, lib. i. § 158 , apud Migne, Patrolog. tom. xevii. p. b33, Paris, 1851). ${ }^{\text {d }}$ But it appears to have been received after deliberation by Charles, and it is recognised by his son Ludvig in the year 818 or 819 (ibid. lib. ii. c. 35, p. 547). An oetave was added to the lestival by pope l.eo IV., A.D. 847.
Its date in the calendur is August 15 th.
The purpose of the festival is to comen
The purpose of the lestival is to commemorate the assumption of St. Mary into heaven in body and soul. The origin of the belief that she was so assumed, and the steps by which it grew are
as tollows:-
In the 3rd or 4th century there was composed a book, enbodying the Gnostic and Collyridian traditions as to the death of St. Mary, called De Transitu Vigginis Marice Liber. The book exists
still, and may be found in the Bibliothea still, and may be tound in the Bibliotheca Patrum Maxim, (tom, ii. pt. ii. p. 21 2). The Jegend contained in it relates how St. Mary, atter her Son's death, went and lived at Bethlehem for twenty-one years, atter which time an angel appeared to her, and told her that her soul should be taken trom her thody. So she was walted on a cloud to Jerusalern, and the apostles, who had been miraculously gathered together, calried her to Gethsemnne, and there her soul was taken up into Paralise by Gabriel. Then the apostles bure her body to the Valley of Jehoshaphat, and laid it in a new tomb; and saddenly by the side of the tomb appeared her son Christ,
who raised up her body who raised up her body lest it should see corruption, and reuniting it with her soul, which Nichael brought back from Paradise, had her conreyed by angels to hearea.
It will be seen that the Liver de Transitu Ahtriue contains already the whole of the story ot the Assumption. But down to the end of the ith century this story was regarded by the church as a Gnostic or Collyridian table, and the Liber de Tronstutu was condemned as lieretical by the Decretum de Lithrix Canonicis Eicch-sias. ticis et Apocryphis, attributed to pope Gelasius, A.D. 494. How then did it pass across the borders and establish itself within the chnurch, so as to have a testival appuinted to commemorate it ? In the following manuer:-
In the sixth century a great change passed neer the reatiments and the theology of the church in reference to the $\theta$ eutóros-an uniutended but very noticeable result of the Nestorian controversies, which in maintaining the true doctrine of the Incarnation iacilentally gave a strong impulse to what became the Worship of st. Mary. In consequence of this-change of sentiment, during the 6th nad 7 th centuries (or later), (1) the Liber de Trunsitu, though clased by (ielasius with the known productions
${ }^{4}$ Charies the Greal's Cupitulare, after recounting the festivals, says: "1) Assurnpt.one Sabctae Mariae interrughondim relinguinus." The treatise De Aas amplime h, 1\%, Virginis, attrifult do st. Augustime and boumt up with his works (tom, vi. p. 1142, ed. Nigue) thav bern thught to have b of a reply by wo of Chathés bintrys to his inquiry on the subje ct, as it begina, "Ad meterrogata de Virginis at Marla Immint regohuthone thmperath et assumptione perenal quid intellgam lezpotanus."
of hes sus 9 ortho and by letter tion w (ad T'irgini treatist and att $11+2$, e the bel Athana: Pilris, Eusebiu the Virg wrote Thus the Melito,
tine, of series of accordaa the Gnos writer's was not (1) that $n$ centuries, it within the book tical. Fo who held of Jerusal Damascen Euthymia $17+8$, be who (aceo and P'ulehe as to St . narrating $n$ Jegend as . The second (ir the firs Itmascene be spurious gory of To Martyrum Blessel Mar and was no the nuostles, from all pa heard that watched witl came with $h$ it to Michae In the morn with the bed, watched it, w And behold! and command in a cloud to sumed her s blessings of e The Abbé Mig Gregory here Virgin and it doubtedly dre Pseulo-Melito which is class mate Orlasitis. with the circ were soon aft
Liturgv. It $\mathrm{i}_{\mathrm{A}}$
c. 28), by the the close of ths th centurg. In , two eenturies universal in the , lib. i. § 158 , ii. p. 533, Paris, e beer received it is recognised 8 or 819 (ibid. e why added to . 847. ist 15th. o cominemorate heaven in hody f that she was ch it grew are
was composed nd Collyridian fary, cailed De The book exists iotheca Patrum The legead ary, atter her Bethlehem for ime an angel that her soul So she was $d$ the apostles, red together, here her soul riel. Then the y of Jehoshaand suddenly er son C'hrist, rould see corr soul, which lise, had her
de Transitu of the story 0 the end of arded by the able, and the as heretical ais Eictrsimsope Gelasins, ; across the the chureh, o commemo-

## range passed

 logy ot the is-an uninof the Xesataiuing the incidentally ne the Wor'this change the centuries itu, though productiols
## recountisg the

 Mariav liter: Ays.smptiome and boums ap tie) hav bern "Ad imerreकरe temporatt wisurus."

## MARY

of hereties eame to be attributed by one ("otho sns quispiam," says Barunins) to Nelito, an ortholux bishop of Sardis, in the sal ceatury, nad ly another to St. John the Apostle; (2) a Jetter suggesting the possibility of the Assump)tinn was written and attributed to St. Jerone (ad Paulim et Eustochium de Assumptione 1 b. treatise to 0 . tom. v. p. 82, Paris, 1706 ); (3) a treatise to prove it not impossilile was composed and attributed to St. Augustine ( $O p$. tom. vi. $p$. . the belief wigne) ; (4) two sermons supporting the belief were written and attributed to St. Paris, 1698) -(5) an insertion, 416, ed. Ben. Eusebius's C'soniele insertion was made in the Virgio was taken up into year 48 Mary wrote that they had had it into heaven, as some Thus the authority of the uames of sel to them." Nelitn, of Athanasius, of Euselius st. John, of tine, of Jerome, was obtnined for the belief by a series of forgeries readily accepted becrapse in nceordauce with the seatiment of the day, and the Gnostic legend was attributed to orthodox writers who did not entertain it. But this Wals not all, for there is the clearest evilence (1) that no one within the church taught it for six centuries, and $;=$ that those who did first teach It within the ehur th borrowed it directly from the book cundemned by pope Gelasius as herewho held and tarst person within the chureh who held and tanght it was Juvenal, bishoj
of Jerusalem (if Damascene containing a nomily nttributed to John Enthymiae history" (quotation from "the 1748) be for thery" ( 9 p. tom. ii. p. 880, Venice, who (aceording to this eousidered genuine), and Puleheria's sending to him for information as to St. Mary's sepulchere, replied to thention by narrating a shortened version of the De Transitu legend as "a most ancient and true tradition." The second person within the ehureh who tanght it (or the first, if the homily attributed to John Be maseene relating the above tale of Juvenal gory of Tours, as almust certainly is) was GreMartyrum of Thurs, A.D. 590, who in his Lle Gloria Blessed Mary hat finished the ns tillows: "When and was now hat finished the course of this life, the apostles were call rway from the world, all from all parts of gathered together at her house heard that she was world; and when they watched with her, and to be taken away they came with his hangels, and behod! the Lord Jesus it to Michnel thes, and taking her sonl, gave In the morning the arehangel, and went away. with the bed, aud placostles took up her bendy watched it, waiting for the coming oment, and And behold! an second time eoming of the Lord. and commanded ber the the Lurd appeared, in a clood to Paradise, wheren ap and carried sumed her sonl, she enjore now, having reblessings of eternity enjoys the never-eading The Abbé Migne points rejoing with her elect." Gregory here reluthts out ina note that "what Virgin and its attendant circo of the Blessed doubtelly drew teadiant circomstances he un-Pseullo-Melito's Ipiber de dour hasit) from the which is elassed among Transity B. Niuriae, :Mipe Grlasius." He ndds that this ancer by with the circumstanees related this aceount, Were som after intronduced into by Gregory, Liturge. It is very seldom that we are Gable to

## Mary

traee n tale from its birth onwards so clearly and unmintakably as this. It is demoustrably throurh Gumstie legend passed into the church eepted Gregory or Jurenal, and so became an acthe subject are Andrew. The next writers on posed to have Andrew of Crete, who is sup. of Toled have lived about A.D. 635; Hildephonsus lived abuett 057 ; and John of Damaseus, who any of them A.D. 730, if writings attributed to ful. Pope Benedict Xiv, which is quite doubtmost ancient Fathers of says naively that "the are silentent Fathers of the Primitive Church are silent as to the bodily assumption of the and latest ing, but the fathers of the midille it in the diest, both Greeks and Latius, relate apud Migne, Theol, Curs, (Ie Fest. Assumyt. 144, Paris, 1842) Curs. Compl. tom. xxvi. p, the names of Gregory of under the shatlow of "fathers of the mideg of Tonrs and of there and Latin," that the mond latest ages, (irerk accepted as a catholic tradition (see leyend became Lices of the Saints, Aur. 15) (see Alban Butler, The history, the Aug. 15).
this festival , therefore, of the belief which as follows:-It was intuted to commemorate is 4th century as part of the Ginetie the 3rd or Mary's death, and if wais regurde l begend ot st. as a Giostic and Colls regarde i by the church end of the 5th eeutury ehorch in the 6th, 7ury. It was brought into the by a series of successful furger eenturies, partly adoption of the Gnostic lurgeries, partly by the accredited teachers, writ legend in the part it a festival in enumentiters, and liturgists. And come to be believed woratiun of the event, thus at the beginning of the Tth intuted in the Eant beginning of the 9th contary.
4. The Nativity colery.

Nativitus). Nativity ( $\Gamma$ eve日入ion rîs eqotókov,
Its institution.-This festrval is sait been established by nope Sergius 1 ., in the year 6\%5, on the representatun of a monk (rcligiosus heard the that he had for several years following 8, nud that it angels singing on the night of Sept. reason for whit hal been revealed to him that the been bora on they sang was that St. Mary had randus, establinhat night. The pope, says Lnand the angels might fertival in order that we the same time (lingmenorate the event at Belethus confirms Durandus' lib, vii, c. 28), Divin. Offic. e. 149). Broonius has the (Explic. a suggestion, as lie has done with thrown out date of the "Ave has doue "ith regard to the bcen instituted soe Maria," that it might have "beeause from sood after the Council of Ejplesus, Blessel Virgin grew and the worsaip of the most every day throughout the world;" he more more however presume to say that it;" he does nut then, but, on the contrary neknowled established was nnknown in the Gadlican churches that "it of Charles the Great and chureh in the time (Martyrol, in Sereat and Ludvig the Pions" by its ubsence from ; is indeed may be seen (Cupit. ab Ansegiso coilecta, libs it of the festivals In a ealendar of Milan. anpmest by in ii. § 3i3).
 date A.D. 1000 , the Nativity, 1723 ) to be of the specially observed at Foligno, as noted as being not yet general even in italy. buted to St. Augustine, and quoted by the

## MARY

Breviary as delivered on the Feast of the Nativity of St. Mary, is, of course, spurious (Seim. exciv, alias De Sunctis, xviii, tom. v. p. 2104, ed.
Migne). Migne).

The purpose of the festival is to commemorate the birth ot St. Mary as it is recounted in the apercyphal gospels, the Protevangelion, and the Goipel ot the Birth of Mary. Nuthing whatever ts known of St, Mary's birth. We do not kaow the names of her pareats, or anything at all about her early lite. When we have stated that she was ot the tribe of Judah and descended from Davil, that she had a sister anmed, like herselt, Mary, and that she was conaected by marriage with Elizabeth, we have said all that ean be known with respect to her previous to her betrothat to Joseph. But as early as the 9ad or Brd century there were composed and disseminated anong the Gaestics. the Protevangelion, anal the Gospel of the Birth of Mary, yhich are an rpplication and adaptation of the
history of our Lord's birth and childheod to St. Mary. The legead, as contained in these ayocryphal gospels, narrates that Joachim and Anna, of the ratee of David, lived piously together as hus and and wife for twenty years at Nazareth; thot at the end of this time Joachim was roughly rebuked by the high priest, and Anna bitterly Jeered at iy her maid, because they had no
child; that Joachim went into the wilderness chid; that Jonchim went into the wilderness
aad fasted for torty days, and Anna went into aad fasted for torty days, and Anna went into
her garden and prayed that she might have a her garden and prayed that she might have a Anna, and promised her a child; and Joachim returned, and the child was born, and her name Was called Mary (Giles, Codex Apocryphus Noci Testamenti, 1Pp. 33, 47, Lond. 1847). These legends of St. Mary's birth we:e repadiated by the early chureh, and regarded by it as belonging to a bofy external and hostile to itselt. Like the
legrads of her death, they crept into the chnreh legonds of her death, they crept into the ehnreh in the 6th, 7th, and 8th centuries. Pope Benediet XIV, allows that "there is nothing about her nativity in Holy Seripture, and all that is said about it is drawn from turbid fountains," which
he explains to mean the Protevangelion and the he explains to mean the Protevangelien uad the
other legends (De Fest. Nativ, 13. Virginis, apud other legends (De Fest. Nativ. 13. Vir
Migue, Theol. Curs. Complet. p. 611).
5. The Presintation (Tà eiadsia tท̂s


Its institution.-The Festival of the Presentatim of St. Mary at the Temple is supposed by some to have been established at Constaatinople about A.t. 3.30. There is certain evidence of its existence there in A.D. 1150 . Bnt it did not pass iato the West iill A.d. 1375. (See 1 aunoius, heyii Nararrae Gymnasii Parisiensis IIistoria, pt. i. e. 10, p. 77 , Paris, 1677 .) It was withdrawn from the Roman calendar by Pius V., but restored by sistus V. on the prayer of
'Turrianns.
Its puppose is to commemorate the presentrtion ot'St. Mary as narrated in the Gnostic legead Which is embedied in the Protevangelion nad the Gispjel ot the Birth of Mary. 'lhe degend states
that whea St. Mary was three years old her that when St. Mary was three years old her
Iarents brought her to the Temple to delleate her larents brought her to the Temple to ded leate her
to the Lord; and that she walked up the fifteen steps leading into the Temple by harself, and the high priest placed her ou the thirl step of the altar; and she daced with her feet; and all
the honse of Isrnel loved her. She is anid to have remaned at the Temple till she was $t$ welve or fourteen years old, food being brought to her by the angels. This legend, like that ot her nativity and her nssumption, crept into the chureh during the 5th, 7 th, and 8 th centuries.
6. Tile Depositino of the Honoutable Vestment of the Theotokos in Blachernate

This fextival clains to have been instituted at the 5th centre events commemoruted by it, in been first century, but it would nppear to have been first observed in the 0th century. Its July 2nil. Its purpose Byzantine chureh is laying up or depositlag in the church of Blachernat in Constantinople of (1) the graveclothes of St. Mary ( $\tau d \in \nu \tau d \phi(a)$, supposed to have been sent (according to Nicephorus CalPalestine tomeat) by Juvenal of Jernsalem trom Palestine to Marcian and l'ulcheria, and (9) her from Galilee by Calvius to have betn stolen from Gatilee by Calvius and Caadidus in the
time of Leo Magnus, successor to Marcina (Afenaeon for July 2, Cuastaatinople, 18 $\ddagger 3$ ).
7. The Discovery and Driositing of the Hongurable Girdie of tue Theolokos (Katá-

This festival, like the last, clams to have been instituted at the date of the event commemorated by it, but there is no evidence of its observance before the 9th century. Its $d$ ite in the calendars of the Byzantine and Armenian churehes is August 31. Its purpose is to commemorate (1) the discovery of the supposed girdle of St. Mary dius, (\%) (aceording to the Menaeon) of Arcadius, (2) its translation to Constantinople in supposed to hive bian, and (3) a miraculous cure supposed to hive been wrought by it on Zoe the phorus Callist Philosopher, A.D. 886. (Nice14, 24. Du Fresne, Notae in Annie Comnenve Ale.riadem, p. 329, ad calcem Joannis Cinnami Historiae, Paris, 1670 ; Menaeon for Angust, p. 189, Constantinople, 1843.)
8. The Svnaxis of the Theotokos and of Joserli Her Spouse.-This festival was probably instituted, at Constantinople, it about the same date us the twe previously named festivals, though, like them, it claims a much carlier date, appeal being made to a spurious sermon of Epiphanius, supposed to have been delivered on the day. The dute in the calencler nad the purpose of its institution are closely connected. It is observed on Dec. 26, as being a contiuuation of the Christmas festival, the mind being turned on the first day to the San, and on the seconl day to the mother. The word 'Synaxis,' derived from ouváyea, me:ns in the first place an assembly of worshippers, and thence (in the preseat connexion) a commemoration festival held by those so assembled.
9. The Protection of the Most holy Motiler of God.-This festival was in-tituted in the beginuing of the 10 th century. The day in the calendar of the Russian church ou which it is observed is Oct. 1. Its purpose is to commemorate a vision which St. Andrew, surnnmel "the Foolish," or "the ldiot," said that his had in the chureh of Blachernae, Constantinuple, in which he supposed himself to have seen St, Mary, with prophets, apostles, and augels, pray.
ing for t (ecclesias Russian being fou great trot encompass (Russian 10. TM *Avvis. C Its ins festival Helsinus, England t
storm on $h$ help to St. siastie upor on conditio the Concep legead is as the Legenth under archb have belleve It may be fil p. 325 ), rele Works. An St. Auselm the hero of $t$ have oceurre to Bec (Pet c. xiii.). find that th century, It Bernard as ( rised (see $E$, Rea. Paris, 1 $11+0$. St. B condemned it dumis Dei. lil ix. p. 587, ceatury Dura and Belethus diated it as h "have kept perhapsevea or approved ; hibited, for sh 14th century by the follewit arehbishop of a l'rovincialsy "That ihe men the mother of more solemnaly greater tavour hath found wit tion to be the His only begot $t$ men; that by t of our salvatio pious minds, m salvation of al venerable prede ntore ancient so add that of her command that tl sail be solemuly the churches of Lires of the Ar p. 499, Lond. I8 The puryose as Bellarmine quoted constitut

She is said to she whs twelve ; brought to her like that of her crept into the 8th centuries.

Honourable in Blachernate еото́код).
en instituted nt nornted by it, in appear to have 1 century. Its otine chureh is amemorate the the church af (1) the grever$x$ ), supponsed to licephoros CalJerusalem trom ria, and (2) her we betn stolen ndidus in the r to Marcian le, 184is). siting of tite whos (Kará$v)$.
s to have been tommenorated its observance the calenders churches is memerate (1) e of St. Maty eon) of Arcutantinople in raculous cure it on Zoe the 886. (Nicexiv. 2 ; xv. "fe Comnenore nis Cinnami for Angust,

Tokos And festival was le, at about usly named ims a much a spurious hase been the calender closely conins heing a 11 , the mind Son, and on The word mas in the ppers, and mmemora. OST Holy in tituted The day on which is to eamsurnamed iat he had tinuple, in seen St. rels, pray*

## MARY

ing for the world and spreading her むuopdoos (eeclesiastical vestment) over Christians, The Russian church accounts for the festival not being found in the byzantine calendar by the great troubles which in the 10 th century were encompassing and pervading Constantinople. (Russian calendar, Oet 1.)

## 10. 'lue Coveription <br> 

 Its institution. - Legend Marine I'irginis). festival was institated relates that this Helsinus, who had been sent by Willin albat England to Denmark, and being eaught in a stor'm on his return, and nuldressing prayers for help to St. Mary had n vision of a grave eeclesiastic upon the waves, who promised him satety on eondition of his establishing the Festival of the Conception of St. Mary on Dee. 8. This legend is assigned to St. Anselm as its nothor in the Legenta Aurea, and the synod of London held under archbinhop Mepeham, A.D. I328, appears to have believed it to rest on his authority (Const. 2). It may be found in Migne's Patrologia (tom, clix. p. 325), relegated to the appendix of St. Anselm's works. Another form of the same lesend pots St. Anselm himself in the place of Helsinus as the hero of the story, and represents the scene to have oceurred as he was returning from England to Bee (l'etr. de Natalibus, Catal. Sanet, lib, i. c. xiii.). Passing / from legend to history we find that the festival originated in the 12 th Berory, It was at once condenmed by St. Bernard as (1) novel, (2) heterodox, (3) unauthoMen. laris, $1 ; 90$ ). This Op. tom, i. p. I69, ed. 1140 Ihen. Pt, Bernat, This was in the year A.D. condemned it as (1) eontemporatry Potho also domás Dei, lib. iii. apul M, (2) absurd (le Statu domas Dei, lib, iii. apud Magn. Bibl. P'atr. tom. century Duraudus ( 1644 ), and in the following ant Belethus ( $E_{r}$ ( Le Divin. Offic., lib. vii. c. 7) diated it as heterodox "Supic. e. 146) repu"have kept the Feast "Some," says Belethus, perhapseven still keep it hut it is not authorised or approved; nay, it ought mather to berised hibited, for she was conceived in sin." In the 1 th century it was made obligatery in England by the folle wing constitation of Simon Mepeham, archbishof of Canterbory, which wax accepted by a l'rovinpialsyend held in London in the year 1328 . "That the memory* wi the Blessed Virgin Mary, more solemnly celehrated, in in be oftener and greater tavour which she in prenortion to the hath found with Gool, who ardaig ail the saints tion to be the predestinated temporal eroneepHis only begotten Son und the salvationgin of men; that by this means the remote dawaings of our salvation, which raise spiritual jors in pious minds, night inerease the devotion and salvation of all; following the steps of our venerable predecessor Anselm, who after other more ancient solemuities of hers thought tit to add that of her conception, we ordain and firmly command flat the Feast of the Conception aforesaid be solemuly celebrated for the future in all the churehes of the province " (Const. ii., Hook, Liecs of the Arohhisheps of Cunterivury, vol. iii.p. 499, Lond. $18 \mathrm{i}, \mathrm{i}$ ). p. 499, Leal. 18i,i).

The purpose of the festival was originally, quoted constitution of and and the above quoted constitution of archbishop Mepeham
plainly states, not to celebrate ni immaculato or even a holy conception, but simply to commemorate the fact of the conception of St. Fary, the mother of Christ, in imitation of the Festival of the Annuneiation, which commemorate. the conceptlon of her Son. But, as St. Bernard clearly saw, its tendency from the beginning was to induce a bellef in the supernatural charactur of the eonception of St. Mary, and so to lend on to the doctrine of the Inmaculate Conception. For this reason he sharply reproved the eanons of Lyons for having adinitted it. "It has been vouchsafed," he writes, " to a very tew of then sons of men to be born holy, but to none to be conceired holily; that the prerogative of a holy conception might be kept for One only who should sinnetify nll and make a eleansing of sins, being himself the only One who eomes withont sin. It is the Lord Jesus Christ alone that was conerived by the Holy Ghost, for He alone was holy betore His conception. Excepting Him, the womble and true confession of one who silys, 'I whs shapen in iniquity and in sin dill my mother' conceive me,' applies to every one else of Adtam's enildren. Then what can be the meaning of a festival of her conception? How can a concepSpion be arad to be holy which is not of the Holy it irit, not to say, which is of sin? or how can it be regarded as a manter for festivity when it enough to ? The glorions woman will be reatly either to go without an honour which seems which didnour $\sin$ or to attribute $n$ holiness which St not exist " (Eipist. elxxiv.). The dogma which St. Bernnrd opposed was that of a holy conception of St. Mary. The idea of her immacuwate conception had not arisen in his time. This Was first proposed as a possibility by J. Duns of the 14 the end of the 13th or the beginning Dec. 8 , 1854 century, and six centories Inter, on sary for all, it was pronounced n dogma necesif they desire salvation of the papacy to believe

The original puat
to commemorate the of the festival was simply of her who was first beginning of the lite since A.d. 1854 the mother of our Lord, bot eeption, that is, her imaculateness of her consin, hats been rer exemption from original memorated by it grew which by it. The steps by which the belief posed to culminated in the dogma now supare briefly as fommemorated by the festival the end as follows:-From npostolic times to believed that 5 th eentury it was taught and that she was St. Mary was born in original sin, lell into sins of inle to actual sin, and that she nesses tor the 2 armity. We may take as witChristi, 433. Paris, 1695) ; Aav. Mfarcian. iv. 19, Op. p. (Hum. in Luc. 1733); for the 4 , tom. iii. p. 952 , Paris, 260, Op. tom. Ill. p. 400 , Sentury, Basil (Ep. St. Hilary (in $p_{s} p$, Paris, 1721) and 1693); for the 5th cxix., Op. p. 262, Paris, ( 10 p. tom. vii. p. 467 , Century, St. Chrysostom of Alexandria (Op. tom. iv. p. 1064 ) and St. Cyril 391, Paris, 10:38). From the o64; tom. vi. p. century it was the the to the 12th Mary was boln in gitind believed that $S t$. from falling into acteil sing sin, but was snved tury it was taught and believed that she weuconceived in sin, and so subjected to original sin,

## MARY

but, like Johs the Buptist, sanctified befure her birth. From the 14th to the 18th century teaching nad belief in the Latin church wavered between a maculate and an immaculate conceptinn according as the Dominicuns or Franciso cans were most powerful at Rome. In the 19th century it was formally declared by pope Jius IX. that St. Mury, having been conceived inumaculately, was absolutely exempt from original nud from actual sid. This belief of the Latin ehureh is regneded Dy the Greek church (wee Couferace between the Abp. of Syros and the 1ip. of Hionchester, Lond. 1871), and by the Anglican church (see Bp. Wilberforee, Rome, her new Doyma and our Duties, Oxf. 1855), not only as uatrue in fact, but as heretical in its tendencies.

The day in the calendar fixed for this festival is Dec. 8 , as being nine months before Sept. 8, which was regarded in the 12th century as the Nativity of St. Mary. The Eastern churches observe it on Dee. 9 .
11. Sr. Mary at Snowe (Festum Dedicationis S. Alarice ad Aives).

Its institution.-This festival was instituted As a local abniversary, and observed in the basilica of Sta. Maria Maggiore as early, it would seem, as the 12th century. Its observance was extended throughout Rome in the $1+$ th century, and made obligatory on all Roman Christendom by Pius $V$ in the 16 th century.
Its purpose is to celebrate the legendary foundation of the church of Sta. Maria Maggiore in
Rome. The Ingend says that in the 4th century Rome. The legeod says that in the 4th century one John and his wife, having no children, were auxious to devote their sulstance to St. Mary, but did not know how to do so acceptably to her, until they each had a dream telling them that they would find soow on the greund marking out the spot whereon they were to build a e.thedral. Tley weat to Liberius, the pope of liome, and fuund that he had had the same dream; and behold, the soow was lying (on the Dth of August) on the Esquiline io the shape of A cathedral. So they built Sta. Maria Maggiore. The Breviary (Aug. 5) contains the legend. It probably arose from an attempt to explain the name ct l lieses, which may itielf be the corruption of some lost word-possibly of ad Li , or or ad Livise-as the chureh was built jucta maceltun Lieiac ; or of Liber., as it was known by the title Liberiusa: or of in Esq., as it was built (1u) the Esquiline Hill. The story rests on the authority of manaceripts belonging to the cathedral body, which might easily have become dithcult to decipher in the hypse of centuries, and of Peter de Natalibus, a collector of worthless legends, who lived in the lith century. The miracle is first mentioned by Nicholas IV. in the year A.D. 1287, that is, 927 years after it way said to have taken place. Gregory XI., A.D. 13:71, and Pius 11., A.D. 1453, have given the sanction of their authoricy to it. The origiaal legend stated that the earth opened of its own accord for the foundations, on Liberius beginning to dig them. But this part of the miracle was expunged from the Breviary by I'ius $V$., while he left the part relating to the snow. The date in the calendar is Aug. 5 .

Thero was a sitter festival, called St. A1any at Martyrs, held on May 13, to commemorate the dedication of the Pantheon, or Rotuada, to

St. Mary aud the Holy Martyry, by Boniface IV. it the beginning of the ith ceutury. This perhaps lecause there was not so powerful a buly us the chapter of Sta. Marla Maggiore whose interest it was to maintaiu it.
12. Tue Visitation (Visitutio Beatae Marie Virginis).
Its institution.-This festival was institutell by Urban VI. during the schism in the papacy and promulgated by a constitution of his suctcessor Bonitace IX., A.D. $1: 389$ (Bulla Bonif cili ix. apud Bollandi Acta Sunct rum, July 2) About half a century Inter, A.D. 1441, it was again established by the council of Basle, no reference being made to its previous iostitution, because Bonitace's authority was not acknowledged by all the members of the council. Ths whole of session 43 is occupied with the inatter (Conc. Busil. apud Harduin, Concil. tom. viii.
p. 1:92).
The purpose of the festival is to commemorate the visit paid by St. Mary to Elizabeth betore the birth of John the Baptist at Juttah or, it may be, Hebron. Joachim Hildebranhl snys, that "it was instituted at the council of banle to supplicate Mary to trample down the Turks, the enemies of the Christians, ns she trod upon the mountains of Judaea ou her why to her cousin" (De Priscae et Primitivae Ecelesine sacris publicis templis ao diebus festis, Helmstadt, 1652). As it Is a seriptural fact commemorated by it, the festival is retained in the Anglicnn calendar in spite of its late date. The date in the calentar is July 2.
13. Tue Espousals (Desponsatio Beatae Vir. ginis Mariue cum S. Josepho).
Its institution and purpose.-A canon of the cuthedral of Chartres, in the 1 then century, ehnrged the chapter in his will to institute A commemoration of St. Juseph, with the view of pleasing Mary. Gerson, chancellor of the wiversity of Paris, proposed to the chapter to carry out this object by using an Uffieiun Desponsationix Beatae Viryinis cuin S. Jos'pho eomposed by himself. In the 16 th century Paul III. desired an office to be prepared tor the day, and he gare his approbation to it after it hal been drawn up. The observauce of the festival was extendel by Benedict XIII., A.D. 17.25. It is of obligation in Spain, Italy, England, and in all congregations of the Jeruits. The ring used at the expoussils is said by Benediet XIV. to be still preserved at Perugia (In Fest. Desponsationis npud Migne, Theot. Curs. Compl. tom. xxi. p. 531, Paris, 1842). The
date in the calcntar is dute in the calcnlar is Jan. 23.
14. The Nimbe of Maby (Festuin SS. Nominis Beatae MArriae).
This testival was instituted in Spain at the beginning of the 1 tith eentury. It was removed from the calendar by Pius $\dot{V}$, and restored by Sixtus V., on the prayer of cardinal Deza. It was made of universal obligation by Innocent XI., A.D. 1685 , in gratitude for the defeat of the Turks before Viena. Its purpose is to encourage putting contidence in the name of Mary. Its dute in the calendar is the Sumang following the Feast of the Nativity, that is sbous Sifo, 15 .
15. The seven Sonhows ( Feotum Spicu Dolorun Beatre Mariae Virginis).
This festival is conjectured by Benediet XIV.
© have Cologne, make ul sacred ir has no Haller, Kielach institute pastoral (See lirus j. 658 , S versal ubl by a deer The pow St. Mary This is endar whi the year. late instit ceding Go September 16. The Mariae lï, This fest sion of th Oct. 7, 15 Pins V. or Mary of Gregory XI Rosary ot the most Ho sion and say on the day servance obl Innoceat X J.eopeld to $n$ he died bef complied wit gation by c defeat of the
Its dute in 0 ctober.
Its $p$ irpose the Rosary of sists of the re with $15 P_{\text {ut }}$ posed, hut wi been institut is stated by proved its el "When St. Di in France, nn 1 whbliely ridic was pissessed The saint obl whether the mast Holy l replied: "Liste of ours has sal Rosary is true. had no power that maty by saved contrary
siving o We suying, 'We ar list who perse that ot the mos for those who a they die,' St. rasita the Rosa Hail Mary, evil sessed man und that when the

## MARY

y Bonifıce IV. elltury. This obsolete, so poweríul ${ }^{1}$ uria Maggione .
Beatae Marite
vas Inatituted in the papacy on ot his suc"ulla Bonif,ci" «m, July 2) 1441, it was of Basle, no as institution, not acknow. conacil. The th the matter il. tem, viii.

## tommemorate

 mbeth before Juttuh or, it ebrand says, neil of Banle n the Turks, he trod upon way to her ae Ecel'sius 'estis, HelmI fact comained in the date. I'he
## Beatae Iir-

non of the
ch century, institute the view of of the michapter to in Ufficium S. Josipho ih century ired tor the o tt after it uce of the XIII., A.D. ltaly, Enghe lexuits. d by Beneerugia (/n teot. Cui's. 342). The is removed estored by Deza. It locent XI., tat of the to encouof Mary. followioy, $\pm \mathrm{Seq}_{\mathrm{F}}=15$. m Sytem dict XIV.

MARY
1147

Cohave been instituted by Theolorie, blxhep of make up fur therinelal sybed, A.b. 14i:, to sacred images of our Lard nnd St. Mary. He hals an grounds fur his conjecture. George Haller, dean of the benedu:tine monastery of Kiehach in Bavaria, assured Brusehins that he instituted it in the district committed to his pastoral charge in the year of our Lurd 1545. (See Bruschius, Cai on. Mometeriorum (iernumite, p. 658 , Sulzbaci, 1168. .) It was made of universal wbligation throughont Rumau Christendom by a deerce of Benefiet XIII., A.D. 17:7.
The purpose of the lestival is to comnamorate St. Mary in her charaeter of Mater Dolorosa.
This is the only festival in the Roman calendar which is observed twiee in the course of the year. The second conmemoration is of very late institution. Its dates are the Frilay preceding Good Friday, and the third Sunday in september.
16. The Rosary (Festum SS. Rosarii Beatue Mariue lirginis).
This fextival was first instituted on the ocension of the detent of the Turks at Lepanto, Oct, 7, 1571. As a memorial of this event Pios V. ordered that a commemoration of St. Mary of Victory should be held every year. Gregory XIII. changed the title to that of the Rosary of St. Mary, because the companies of the most Holy Rosary had been walking in proceson the say ing the Rosnry or Ponlter of St. Mary on the day of batile, Clement X . made its obgervance ebligatory throughout Spala, A.D. 1575. Leopold to make it of universal obligation, but he died befire the emperor's desire could be complied with. It was made of universal obtigation by Clement Xl,, on the oceasiua of the defeat of the Turks by l'rince Eugene, A.D. 1716. Its date in the culundar is the first Sunday in
October. Its purpore is to recommend the devotion of the Rosilly or Psalter of the Virgia, which consists of the reeitation of IJO Ave Jheri's together posel, but with Nosters. This devotion is supbeen instituted sufficient evidence, to have is statel by St, Altonse Domiaic, A.D. 1210, who proved its eflicacy in the de Liguori to have ". When it, ethicatey in the following manaer: in France, an anic was preaching at Carcassone, prablicly ridde, Albigensian heretic, who tor having pabsicly ridienled the devotion of the Rosiry The saint ollifred devils, was brought to bim. whether the thed the evil spirits to declare whether the things which he said about the replied: 'Listen Chrere true. Howling, they of ours hats said of Mary and all that this ememy Rosary is true.' They moreover added that they had no power over the servants of Mary, mind that many by invoking her name nt death were saved cont rary to their deserts. They concluded, saying, 'We are foreed to dellare that no one is lost who perseveres in devotion to Mary and in that of the most Holy Rosary ; for Mary obtains for those who are sinners tree repentance betore they die.' St. Dominic then made the peopla Hail Mary tovaly; and, 0 prodigy 1 at every Hail Mary, evil spirits left the body of the possessed mann under the form of rei-hot coals, so that when the Rosary was finished, he was en-

Muriae Iiguinis Mary of Mount Cabmel (B. This fextival de Monte Curmelis).
the Carmelites by Sixtusted or approved for it was made of universal i, A.D. 1587; nad Christendom by benedict Nill of the 18 th century. lts purpuse is to appearauce of St. cominemorate an alleged Englishman, the St. Mary to Simon Stock, an 1:551. St. Alfonso de' of the Carmelites, A.D. of the Roman chureh liguori, the latest Ductor the general a scapular for that St. Nary gave merites, saying:-") seapular of thy order, $a$ budge beloved son, the ternity, a privilege granter a budge of toy confraCarmelites: whoge granted to thee and to all not suller etcrnal fames olothed with it shall p. 48u, Lond. 1852). fifty (Glories of Mery, p. ${ }^{485}$, Lond. 1852). Fifty years afterwardy him to make to pope John XXII, and crdered after their known to all that on the SaturJny after their death she would deliver frem parThis, as Fither Craset re Carmelite seapular. by the as Futher Crasset relates, was proelinimed by the same pontiff in a bull which was afterHius ecunfirmed by Alexander V., Clement VII., Pias V., Gregory XIIl., and Paul V." (ibid. p.
196)
The date in tie calendldr is July 16.

## 18. Tae Expected Delivery of St. Mar

E.pectatio Purtàs Beatue Mariac Virginis).
the 16 th cent grew up in Spain nt the end of to Venetin ary. Its observance was extended Italy, by Be A.D. I695, and to other parts of Italy, by Benedict XIII., A.D. 1725.
Its mprepose $^{\text {m }}$ indicated by its name.
Its dato in the calcondur is December 18.
Loretto The Translation of the House of This festival (antio cl arre domus Luuretanee). the province of licentitel and approved for servance was extended by Benedict Xilt ob1719, and 1729 to Jtaly and the Spanish., A.D. niens.
Its purpose is to commemorate the alluged fact that the house in which St. Mary lived in Nazareth, in which the Anounciation took place, was carried through the nir, A.D. 1294, first to Dalmatia, and then to three different sites in Italy. This legend is still vonebed for by historians such as Robrbacher (Hist. Unii, de l'Eglise Cat oli, ue, vol xix. p. 321, Paris, 1851). Ald that can be said for or against it $\mathrm{i}, ~$ eompressed into an artiele by the Rev. E. S. Ftonlkes in the Christiun Kemembrancer (April, 185.1, (t).

Its date in the calendar is December 10.
20. The Protection of St. Mary (Patrociurum Beatae Mariue Virginis).
This festival, which has nothing to do with the Russian festival of similar name, was instituted A.D. 1679, and confirmed by Benedict XIII. nt the begiuning of the 18th century.
Its purpose is to encourage prayer to E: Mary and confidence in her protection.
Fts date in the calendar.-It is appinted to be observed in Spain on a Sunday in Lovernber, 21 Eagland on the fourth Suaday in October. 21. Blessed Mary de Mercede (Beatae
Mariae de Jercede).

## MAlY

I'his festival wasiastituted in the lith century, first tor the order de Mercede, then for sprin, and then for Fratace. Its observance was extended to ull Roman Christendom by Inaocent XII.

Its purpose is to commemorate an alloged apo pearallee of St. Mary, which is sall to have callased the institution of the order de Mercede. 'The member of the order, hesldes taking the rows of chastity, poverty, and obedience, bound themvelves to redeem captives by delivering themsolves into slavery.

The dute in the calender Is Sept. 24.
The remaining festivals, the Hetr' of Citristiane, the Must Pure: Heart, the Maternity, the I'cuity, have special inasses, suuctioned by popes, and appolinted to be said In England und in the desnit coogregations, bat they have hardly yet become recognised festivals.

The S'aturday hegan to be appropriated to St. Mary's bunour by an appointment of Urban II., A.b. lu9ts. This was made of universal obligation by l'ius V., A.d. 1568.

It will be seen from the above that the two festivals of the Purification and the Annunciation were instituted as early as the 6 th century, atd that they were orighinilly festlonas of our Lard rather than of St. Nary. The Assumption, the Nitivity, and the I'resentation, which illuse trate the early Gaostic legealls of St, Mary's birth and death, belong to the 7 th and the beginnis,
 and the sivnasis belong to the 9 th century : "ise (Russian) l'rotection to the loth; the Comtion and the Iedication of St, Mary at Sime the $12 t$; ; the Visitation, the Espowsals, of the Name of Mary to the 14th; the Seven Sorvows the Koxary, Mount Carmel, the Delivery, to th: 1 tith; the House of Loretto, the (Iatin) Protertion, the de Mercede, to the 17 th; the Aid of Christians, the Mast Pure Heart, the Maturity, the l'urity, and the Immaculate Conception, to the 18 th and the 19th centuries,

Books that may be consulted, in addition to those namel auder the different headings, are :Ado, Jas tyrolopinim, apul Migne, I'atrologin, tom. exxiii, Paris, 1852 ; Usuardus, Marty'ologium, ibid. ; Beda, Martyrologit, slid. tom. xciv, Paris, 1852 ; Florentioius, Vetustius Occidentalis Eccle-
siae Murtyrobogium, Lucea, 1668 ; Durandus, siae Mirtygrobogiun, Lucea, 1668 ; Durandas,
I.ationale Divinorun Officiorum, Venice, 1577 ; 1. ationale Divinorum Officiorum, Venice, 1577 ;
Belethus, Explicatio Divinor'm (Ifficiorum, Venice, 1577 ; Baronius, Martyrologium Fom num, Rome, 1586 ; Hospinianus, Festa Christianorum, Tiguri,
1612 ; Benedictus Papa SIV 1612; Benedictus Papa XIV., De Festis apud Migne, Theoloyiae Curs. Compl. tom, xxvi. Paris, $18+2$; Zaecaria, Di sertuzioni varie Italiane, Romae, $17 \times 0$; Neale, Ioly Eas'ern Church, Gener.l Introd ction, ILond. 1850 ; Bingham, Antizuities of the Christian Church, bk, xx. e, viili, Lond. 1726 ; Tillemnnt, Meneires pour serrir a Dhistoire rcclesiasti, $u$ e des six premiers Sièles, Bruxelles, 1706 ; Tyler, Worship of the Blessed Virgin Mary, Lond. 1851 ; Migne, Summ' Aurea de Laulib s tirginis, Paris, 1862 ; Trombelli, de Cullu publico ab ecclesiâ B. Mariace erhinito, Paris, 1862; Smith, Dictionary of the Bible, s. v. Mary the Virgia, Lond, 186.s.
[E. M.]
MARY, \&I., THE VIRGIN (IN ART), The history of the Virgin Mary in Art corresponds to that of our blessed Lord in the complete absence,

In the early ages of the church, of any representations ot her person haviog the smallest claim to autbentlelty. The words of St. Augustine (ide Trinitute, IIb, vili. c. 5) are "xpress on this point: "Neque novlimms fielem Virginis Marime;" while whit he says of the ditterent illeas furnued by dillirent persons of her lineaments, all probably widely at varlance with the truth, inullcates not only the absence of any recognined type of portrait, bust alus that pictures of her were of extreme rarity, if indeed they exintel at all.
Wheo found the Virgin Mary nplears in all the enuliest representations as a member of an historical group depuetlog a scriptural subject, such as the Aananciation, the Visitatlon, the Natlvity, the Alloration of the Migl, the I'resentation in the Temple, an:l Christ monong the Doctors, By far the most frequent is the Alloration of the Magi, which recurs in countless examples of all the varions forms of c'brintinn ort-carved on sarcophagi, seulptured on ivories, or deprictel in the mesaics of the basilicas, and the frescoes of the catacombs, thas evilearing the hold that subject had gained on the mind of $t e$ early Christian chureh. [Magi, Abomation of rine.] The Nativity without the Magi is of very rare occurrence, being only found on mhou works of art, such as coins, geans, ivories, or sareophagl [Nativity]. The Annunuiation also appears very seldom. It is represented in one of the compartmeats of the rast mosaic eomposition Rat elothes the western fice of the arch of Triumph in S. Maria Maggiore in Rome (c, a. D. (i,3). In this the Virgin, richly rubed, but nthout a nimbus, is seated in a charr, behind which two nimhed angels stand; the archangel Gabriel stands in front, while the IIoly Dore hovers above in the air, together with a second Gabriel. This mosaic also inclules two nther subjects, in addition to the Aduration of the Migi (see woodeut Angels, Vol. 1. p. 84), in which the Virgin ajpears, viz, the Presentation in the Temple, and Christ among the Doators, In all these subjects the Virgin hats her head uncovered, is without the uimbus, nad is very richly clad in a gold tove, and is decorated with earriags, necklace, and head jewels. (See Ciampini, let. Mon. vol. i. p. 207, tav. li.; D'Agincourt, Peinture, pl. x xi. no. 4, S. Kens. Museum, no. 7445.) The Aanunciation is also found on the north wall of the apse of the Cathedral of Parenzo, in Istria, with the Visitation opposite to it. The Virgin is here seated, with her head encircled by a nimbus, at the door of a small gabled enttage, anl the angel stands before her. A later example is seen in the mosaies of St. Nerens and St. Achilleus nt Rome, a.d. 796, The catneomb of St. Priscilla contains a fresco, which may very probably he identified with this same subject. In this, the draving of which is excellent (see wooldut No. 1), we have a young man fully clothed, without wings or any of the later nagelic attributes, with extended right hand, addressing a seated femnle, who with downeast ejes and uplifted left hand seems to be receiving the speaker's message with devout submission. The earlier illustrators of the catacombs were far from expressing the certainty now exhibited as to the subject of this piciure, Boxia says that it is impossible to determine what story it repre-
sents. Bottari (p, 1+I) expese seats. Buttari (p. 1+I) expresses his opinion
with hesl the Annur by $\Delta 1 r$. W j. 2t), (See Bosio tav. 75, us the sume


No, 1, Annu
subject of w
Virgin is un ditermiue; $n$ fuins " $n$ ver rative work Marriott (u. thon of this g tomb of the building." TI the dignity a with the firee poverty and later trescoes, assigns it to or at the lates i. c. the elose of century, while bability, bring


No. 9. VIrgin and Chuld 8t. Pricills.
The fresco in que sists of a seated elothed in a tup nimbed, claxping
any repreha kmallest 1. Augustine ress un this div Mutire;" deav firmed Itr, all pretruth, Indignixel type 1t her were el at all. venes in all mber uf an ail subject, itation, the the I'resenamong the the Alora1 countless f Chrintina on ivories, silicas, and leacing the ninil of t e bation of i is of very on minor ithries, of lation also l in one of monsition arch of е (c. A.D, ubed, but ir, behind archangel luly Dove a second wo other of of the . 84), in Presenmong the irgin has aimbas, e, an! is nd head i. $\mu$. 207 , -i. ne. 4, unciation apse of vith tha is hera mbus, at he angel seen in illeus nt t. 1'riswobably In this, wood'uit clothed, ;elic ntexsing a ies and ing the a. The ere far sited as ys that repreopinion

## MARY

with hesitation, that this may he intendeld for the Anaunclation, which is censileral probabla by Mr. Wharton Marriott (Test. of Citicombs, 1. 2t), und is pooltively atfirmed hy Garrucci. (See Jonio, 541; Juttarl, tiv. 176; Garrucei, ther. 75, no. 1 ; Pather's Photogr. no. 841.) In the same catacomb thare is another fresco, the

subject of which, though its reference to the Virgin is naquestionnble, it is very dilicult to determine; nor is its date accarately fixed. It rative "a very smnll port'on of a plece of decerative work which, according to Mr. Wharton tion of this group. 26), "with the single exceptomb of the Nasos, or any other found In the haiiding." The beatuty of the composition, and the dignity and graee of the figures, together with the treediom of their nction, so unlike the peverty and stiffuess which characterise the iater tirescoes, point to an early dinte. De' Ressi assigns it to the reign of Trajnn or Hadrian, or at the latest to the time of the Antonines, i. e. the close of the 2 nd or beginning of the 3 rd century, while Mr. J. II. Parker, with less pro-
bability, briags It down as late as A.D. 593


No. 2. Virgin and Chud nnd male Arare, Pron the Cemetery of
The fresco in question (sea woodcut No. 2) consists of a seated figure of the Virgin, veiled, clothed in a tuaic with a pailium over, unnimbed, clasping ber Infant, also destitute of

## MARY

1149
the nimhus, to her nakel hosom. Bufore her stands a yenng man, with a jallinm ovei his anked holy, boliling a roil in his left hand, and with tha index finger of his oltat retchere right (dind pointing towards the Virgin, and n ntar (discovered by be'tiossi) in the sky abure, This Is very reawinably interpreted by Mr. Wherton Marrlott ( $u, s$. ) of the Holy Funily, the convonthonal representation of luserth as an old man,
 fies the roung num wer, tess prologhly, hiontiof the ofl covenant, perhaps a uf the pruph the Star of Bethiehem and to the Virgin in Infant Saviour as the great the Virgin ant testimony. (De' Rossi, Imazines selecteve livginis Ileipurae; Garrucci, Arti crintime primtive, tav. 81 ; Northeote, Romat Sott. 1. 2is8, pi. x. fig. 1.) The Visitation given by bosio ( p . W7. 1 ), from the catacomb of pope Julins, or St. Valine dato (A the Flamininn Way, is evidently ut late p. 26). We may 181 ; Nunter, Simnhildir. il. figures given by Bosio mention a group, of three (tab. 82), from an areoselium in and Bottari of Callistus, which is not unreasonably ilemetery by Garruce (Macarlus, Hth ioylypt , 1, 2:2), 1), Rossl, and Martjgny (Dút. des Aut. chrét. phe (his) with the Holy Family, lt presents a beariled man cluthed in a tunic and jallium in the centre, a veiled temale to the lett, and a child of about eight yenes old, with inis hands extonded in prayer, to the right. It shouli, huwever, be mentioneri Bottari, earijer school ot natiquaries, Bosio, bottari, and Aringhi, considered that these figures the representations of the persons buried in picture fromow. De' Rossi gives an abalogous ot Priscilin ( a matianted fresco in the cemetery and refers (imig. Sclect. Firy. Deiparae, tal. ir.), Arles (No, 26) a sarcophagus in the museum at hand by a male figure a chill is conducted by the he considers male figure towards a fomale, which Martigny (Firmille Sitinte).

Symbelical representat
Virgin are of the grentest rens of the Blessed tian art. Among greatest rarity in Early Chriswhich decorate the walls innumerable piantings cula of the eatacombs, the subjects of the cubiof which can be at once identitied of nearly all slightest question, there are very few which the even claimed as repre are very few which are De' hessi, whe has devoted a specia the Virgin. this subject, has done his apecial treatise to the early date and the fre best to demonstrate tures of the Viryin Mary frent occurrence of picher Divine Son, as an object of alone or with rence (linagines sclectae obect of religious reve-
 so questionable ns rather both so meagre anti rarity of such ns rather to prove the extreme the Nestorian heresy hatinns, before the rive of into the ontward and visible expresionoros orthodos faith.
The symbolical pictures of the Virgin, as distinguished from the historical, may be divided iate two elasses, (a) those in whith she appears with her Divine Son, nad (b) those in which with represented aione, standing as an "ornnte." attitude of praver. The most hands upraised in tures of the first class is the frescoons of the pic-


## IMAGE EVALUATION TEST TARGET (MT-3)



Photographic
Sciences

of an arcosoliam in the cemetery of St. Agnes ou the Via Nomentana (woodcut No. 3), It is thoroughly Byzantine in character, its stiff religious symmetry contrasting most strongly with the freedom and grace of thoue just describel, from


No. 3. Firgla end Ohild. Freeco frum Bl, Agees.
the cemetery of St. Priscilln. It can hardly be placed earlier than the first yenrs of the 5 th century, though De' Rossi assigns it to the time of Ccustantine. it represents quarter-length figures of $n$ mother and child, the latter standing in tiont. clothed in a blue tunic up to the neck. The nuther stands behind, vested in a green tunic, and a pallinm falling over her arms, with her head covered with a veil and circlet of beads round her neck, and extends her arms in the attitude of prayer. Neither have the nimbus. The sacred monogram $\mathcal{F}$ on either aide is turned towarda the group. This picture is generally recognised as that of the Virgin Mary and the infant Christ, bat the identification cabnot be considered beyond question. Bottari, following Bosio, considered it merely a memorial of the persons buried in the sepulchral reeess. This idea is streogthened by the frequent occurrence of portraits in the same position in other arcosolia which are uncuestionably of that character (cf. Bosio, pp. 473, 499). lts identification with the Virgin and her' Divine Soo is asserted by Garrucci (Arti cristiane primitite, vol. ii. tav. 66, no. 1), by Marchi (p. 157), (who has some excelleut remarks on the infinite distance between the Mother and the Sun, indicated by the fact that she alone is represented as in the act of jrayer), and De' Rossi ( /mag, Select. pl. vi.), and is nccepted by the judicious Munter (Siunhililer, tom. ii. p. 128) and Wharton Marriott (u.s. pp. 28, 29). (See Bosio, p. 471; Bottari, cliii.) There is also a seated female figure with unveiled head giving suck to a naked infant, gives by Bosio ( $\mathrm{p}, 549$ ), and Bottari (tav. 180), from the , cemetery of St. Priscilla, which may be reasonably illeatified with the Virgin and Holy Child. It deserves remark that this group occupies a subordinate position in the right-hand corner of the lunette, a tall add atately matron, as an orante, identified by Basio with Priscilla herself, being the central object. But the whole subject of this lunette is obscure. Among the few uudoubted pictures of the Virgla, furnished by the catacombs, there are two of late date given by Porret. In both she is accompanied by her Son. Neither can be placed earlier than the 9th century. That from the baptistery of Valerian under the church of St. Urban alla Caffarella, a rude nad ignorant work, representa the Virgin in of blue veil over a rod tubic, holding Christ on her knees in the act of benediction. $\widetilde{M P} \overline{\operatorname{OV}}$ is inscribed above the group
(Perret, vol. l. pl. 83). In the other, known as the "Madonna della Stella," trom a catacomb on the Appian Why, nenr Albano, Christ is phaced between his Mother to his right, and St. Sinaragdus to his left. Her hanils nre oatspread in prayer, and miter tiev is written abuve her (l'erret, ib. pl. 84 ; Agidcourt, l'cinture, fl. r. no. 23). A fiesco of the Virgin and child, discovered by Mr. Parker in the corridor, or sentinel's path, in the Wall of Aurelinn, near the Appian Gate (now the Porta di San Sebastiano), is perhaj,s one of the earlieat examples of the Virgin and Child extant. From the style of the painting, which is Byzantine of the 6th century, it may probably be regarded as the work of aome Greek artist for the religious benelit of the troops of Belisnrius during the siege by Vitiges, A.D. 538, when the fortifications of the city were generally repaired. It is executed on a piece of lath and plaster atretching across the corridor, through which the guards would pass. The painting possesses "a kind of solemu grace, characteristic of the beat Byzantine art." The Virgin is represented standing, holding her Son on her right arm. She is reiled, and both have the nimbus, (Cf. Mr. Tyrwhitt's remarks in Mr. Parker's Church and Allar Decorations and Mosaics, p. 157; Parker's Jhotographs, no. 1208.)

The second class of representations, viz. those in which the Virgin appenrs alone, without her Divine Son, while it supplies a very large number of possible examples, furnishes very few that can be certainly identified with the Mother of our Lord. No object is of more frequent occt:rreace in every form of early Christian art, on sarcophagi and monumental slabs, on gilded glasses, in moaaics, and especially in the catacomb trescoes, than the su-called "oranti," i. e. standing figurea, with the arms extended in what was of old the ordinary attitude of prayer. These figures are of both sexes, but the females tar,rely predominate, and are represented either aline, which is the more usanl practice, or supported by a mala figure on either hand. These "oran' i " were generaily unhesitatingly regarded by Bosin, Ariaghs, Boldetti, and the earlier investigators, as memorial pictures of the individuals iuterred below. Others conslder the female "ovanti" to be bymbolical representations of the Church. This view is stated by Martigny (Eglise, p. 226, §2) as well as by Garrucci ( letri, tav. xxxix. n. 3) and is far trom Improbable. One or two are considered by Bosio to be pictures of the Virgin, though it is difficult to see on what principle he distloguishes them from the others $\mathrm{De}^{\prime}$ Rossi, on the other hand, and his translaters, Messrs. Northcote and Brownlow, have adopted the opposite rule of interpretation, and have thus enlarged the list of supposed catacomb-frescoes of the Virgin to an almost indefinite extent, and certainly far beyond what the facts admit. Dr. Northcute allows that the female oranti may possibly in some lastances have "denoted somis martyr or person of distinction buried in the principal tomb of the cubiculum where the painting is found " (R.S p. 255). But in forgetfulness of the fact that male oranti and children are often found in preciaely the same positions and with the same surronndings, and that the names of the individuals are not unfrequently glven, he speaks
of thi
poasib
" feels
rity o figure
decora
is dee
the for
may be ol'orma built.
one of
viii.) it side wi picture, with $t$ whatsoe from th work, w tion her loaded the side ably as martyrde Northeot the mean tionally
find as
from St.
posed to
in precise slab of o person re "Constant annos $x \times x$ figures to $t$ and with Peter and especially then--alt catacomb presenting extended a though ula unquestioni this interp scribes it a (some holy other analog the support up to a m result of n representati so far firom " by Dr. Nort ference to th where there subject is exc There is a in which th Virgin are m

[^16]e other, known tiom $n$ catacomb Christ is juced at, and St, Smaare outsjuread in Itten above her l'einture, jl. v. -gio and Child, he corvider, or Aurelinn, near a di Sna Siebasiest examples of com the style of of the 6th cened as the work gious benefit of 5 the siege by fications of the is executed on retching aeross guards would kind of solemn Byzantine art." Ig, holding her ciled, and both vhitt's remarks Iar Decorutions hotographs, no.
lons, viz. those e, without her y large number y few that can Mother of our lent oucitrence art, on sarcogilded glasses, catacomb fres i.e. standing 0 what was of rayer. I hese emales laryely I either aline, r surported by hesa "oran $i$ " urded by Bosio, investigntors, dusls iuterred e "ormuti" to the Clureh. Eglise, p. 22b, i, tav. xxxix. ble. One or be pictures fficult to see les them from other hand, ortheote nad osite rule of arged the list the Virgin to certsinly far )r. Northeote y possibly in ue mintyr or the principal e paintiog is fulness of the re often found vith the same of the Indivi2, he speaka

## MARY

of this as only a "conjecture" which "may possibly be sometimes correct," but which he "feels certain is inadmissible in the great majority of cases" (u. 8.). The combination of the figure of a female orante in the same system of decoration with that of the Good Shepherd, which the former by Dr. Northcote as evidence that may be rar was inteaded for that of the Virgin, of ornamentation, on which as a conventional rule built. The example selich nothing can be safely one of his illustretiected by Dr. Northcote as viii.) io which a female orente Soterranea, pl. side with the Good Shepherd, so as to form one picture, was praviously identified by Bosio (p.387) with the Virgin. Thera is, however, nothing whatsoever to distinguiah this female figure from the countlass aimilar examples given in his work, while the erroneousness of the identificaloaded with lead or iron occurrence of a scourge the side of the orante, indicating her unmistak ably as a Christian martyr. This attribute of martyrdom has been unfortunately omitted by Dr. Northcote's draughtsman in his plate, nad thus the meaning of the drawing has been uninten.
tionally nisrepresented. The dove which we tionally misrepresented. The dove which we from St. Agnes (Bosio, p. 461)-might be supposed to indicate the Virgin did we not find it in precisely the same combination on the closing slab of ordinary loculi, with the name of the person represented annexed, e.g. Bosio, p. 508, "Constantius Deciae conjugi qune vixit mecum anoos xxxiii." Neither are the supporting mnle figures to the right and lelt of the orante-usually, and with great, probability, identified with St. Peter and St. Paul, whose names are often, especinlly on the gilded glasses, inseribed ubove them-altogether infallible marks. One from the catacomb of St. Cyrinca, on the Via Tiburtina, presenting a group of two bearded mea with extended arms supportiag those of a matron, though nlmost identical with others referred uaquestioningly to the Virgin, did nat receive scribes it as " from Bosio, who simply describes it as "qualche sagra vergine o"matrona" other nualogous exaneples in (p. 405). We have other sualognus exaniples in Bosio (p. 381), where up to a matron, and are young men, ruaning result of a careful ind ( $p .389$ ). In fine the result of a careful investigution of the supposed so far from "the majorityin as an orante is that by Dr. Northcote, bearing an unquestionnble ference to the Mother of our Lord, the number where there is no room for doubt as to the subject is exceedingly small.:
There is to department of enrly Christian art in which the representations of the Blessed

[^17]MARY
able than the gilded glasses from the catacomba,
which It is hardly possible to place which It is hardly possible to place Inter than the first quarter of the 5 th century. [Glass.]
But eve guishing here the difficulty of accurntely distirguishing the ordinary ornate from the Blessed (Imagines Selectac? ncknowledged by De' Rossi number as large While desiring to make the it is never possible possible he confesses that the person represento assert that the Virgin is "Marin" occurs, or when except when the nome St. Peter and St. Paul. not deemed a true one by Gerru this Inst test is (Vetri Ornati, pp. 26, 27) thatei, who remarks similar examples of a female figer pertectly different name, Pere remale figure bearing a between two apostles Prina, Agnes, etc., standiog at Saragossa, whes (particularly a sarcophagus name) suggest the doubt Floria" is the central nccurs it necessarily inbt whether when "Maria" This doubt seems indicates the Blessed Virgin. frequency with which haly well grouniled. The these gilded glasses the amme Agnes nccurs on than finurteen (u, s, Garrucci gives no fewer the conclusion (u.s. tav. xxi. xxii.)-points to female bearing that it was dot any ordinary Agnes, who was intended, but the holy maiden St. holds good with intended. The aame argunent Maria, although the greater cogency for the name tional attributes forbids abseuce of any conventhe point. We give two examples certainty on (tav. ix. fig. 6, 7) of these gilded glasses. $\quad$ On
both both we have the Virgia, depicted sassan orrant on supported by the two chief apostles. No. 4 was


discovered in the cemetery of St. Agnes. The rolls on either side of the Virgin's head are symbols of the Holy Scriptures. In No. 5 , from the Borgian Museum at the Propaganda, it will Peter nod that the relative positions of St . gilded glass St. Pnul are raversed. Another iv. pl. xx. ; Alimerci, tav. Ix. fig. 10 ; Perret, Library, gives a female figure with the Vatican "Maria", above a female figure with the nama two trees with her head, standing alone between side. Another (Garruesting on pillsers by her name "Mhra" (Gbovecthe ib, fig. 11) gives the doubtful whether this is a mistake figure. It is
or is a distiuct name. "Mara" is found in epitaphe givea by Boldetti, 482, 547. Some of the glasses present St. Agnes and the Blessed Virgio stnuling side by side as examples of holy virginity. These glasses supply one example of the


No. B. The Virgla and \&s, Peter and Papl. From Garracd, 'Vetri
se:ited Virgin with the infant Christ on her knees. The Holy Child extends His right hand in heneliction, and is atten:led by a deacon holling a find. (See the woodcut under Flabelumm, No. 5; Vol. I. p. 676.)
Too pass from glasses to monumental slabs. A very curious example, which can hardly be plared later than the 4th century, Is found in the reypt of St. Mary Magdalene at St. Maximin in Provence (Martigny, art. lierge, p. 660 ; Mncarius, Hayioglypta, 3t; Le Blant, Inser. Chret. de lit Gaule, ii. 2i7; Fiillon, Monumens inédits sur $l^{\prime} A /$ /ostoltat de St. MI. Magd. i. p. 775). Here the Virgin is represented alone, unnimbed, in the attitude of prayer, with long hair flowing down umon her breast. The inscription, rudely incised on the slab, runs thus, "Maria Virgo Minester de Tempulo Gerosale." There is an evident reference here to the legend recorded in the apoeryphal gespels of the Virgin having spent her early geirs in holy ministrations in the Temple. (Protecung. Jacohi, \$7, 8; Evang. Pseudo-Matth. \& 4-6: Eirang. Natic, Mariae, § 6, 7.)

The earliest instance of a single figure of the Virgin in mosaic is that in the vault of the tribune of the chapel of St. Veuantius at St. John Lateran. This is the work of Byzantine artists under the Greek popes John IV. and Theodore, $6+0-6+9$. The upper portion of the mosaic gives a medallion bust of Christ supported by two nagels, immediately below stands the Virgin with her arms outstretched and the palms expandel, as the central figure, with six of the ajostles on either aide of her. Both she and they have the same aimbus with Christ and the angels. She is dressed in a dark blue tunic and White veil, with a small cross on her bosem. (Ciampini, ii. p. 107, tab. xxxi.; D'Agincourt, Peintures, xvii. 1.) Similar but rather later mosaic pictures of the Virgin as un orante exist above the altar of the arehiepiseopal chapel nt Ravenna, saved from the wreek of the former eathedral, nad in the Capella Ricen, in the church of St. Mark, Florence, broug't from
the old chureh of St Peter, at Rome, dnted A.D. 703. There is also at Ravenna, in the church of Sta. Maria in Porto, a bas-relief of the Virgin as an orante (woodent No. 6), of Greek workmanship, probably of the 6th or 7th century.


No. 8. Oreolk Ban rellef al Bra. Maria-in-Horto, Llavenna (6ih
Her features are very regular and beautiful, quite of the Greek type. Crosses are embroidered on the wrists, shoulders, and knees of her tunic, and on the borders of the mantle. Her head is veiled nad aurrounded by a nimbus. The contracted forms of Mйтŋp Beov̀ are inscribed above on either side.
The condemoation of the Nestorian heress by the council of Ejphesus, A.D. 431, gave a powerful impulse to the production of pictures of "the Mother of God," which was never subsequently lost. From this period the Virgin and lofaut Christ became the symbol of the orthodox taith, which was represented in every possibie wnin, in paintings and mosaics, in seulpture, and garments, personal ornaments, and fi. There was no attempt to produce a port , ot simply to portray the ideal Ocutóros as a theological symbol. The type adopted was probably not a new one. It has been observed by Mrs. Jameson (legends of the Madonia) thint St. Cyril of Alexandria, who played se important a part in this controversy, and had so much to do in fixing the dogma, niust in his episcopal clty have become familiar with the Egyptian group of Isis nursing the infant Horus, which may have suggested the naalogous Christian subject, even as at an earlier date the Good Shepherd was derived from a classical type. It is just after the conneil of Ephesus that we meet with the first professedly authentic portrait of the Virgin-an Interesting instance of the new demand creating a supply. This is the famous Hodejptri, ('O8 $\eta$ $\boldsymbol{\gamma} \eta \mathrm{p} \rho(\mathrm{a})$, which was for so many centuries re garded with the deepest reverence by the Greeks, as an imperial palladium, and borne in a superb car or litter to the battle-field when the emperol led the army in person. It had been oxiginally sent from Jerusalem in 438 by the young empress Eudocia ns a present to her sister-in-law l'ulcheria, and was placed by the latter in the church of the Hodegi, 'Oonjru', erected by lier. (Niceph. Callist. xiv. 2, xv. 14.) The picture was on panel, $\langle\pi l$ oavid, and was asserted to have been painted from the life by St. Luke. This
pletus portr: copied is giv Garru $3,4)$, chretie by the Virgin ber lef blessin hers a
$\widetilde{M P} \Theta$
accoun
paid to
given
lib. iv.
celebrat
the sam
from its
Pulcher
as Hl act
(u.s. vo
stantine
and leo
tended a
Byzantit
Tergine
called
Thracian
crected
nople, in
it was tr
cilluge, $C o$
is also r
Babe is in rucei, is
Benelict
Curton. v
All the empire ex establishe writes De p. 394), ness of $t$ countenan comes sad a gloomy countenan black colou

[^18]
## MARY

pieture held the first rank among the so-called partraits of the Virgin, and was repeatedly oopied as au authentio portrait. The true type is giveo by D'Agincourt (Peinture, pl. 87), by Garrucci (Arti cristiune primitive, tav. 107, fig. 3, 4), and by Grimouard de Saint-Iaurent (Art chrefien, vol. iii. pl.iv. oo. 1). It is characterisel by the true Byzantine rigidity and flatness. The ber left arm, carrying a roll in His left hented on blessing with His right. His nimbus is cruciform. hers a plain circle. The figures are superseribed; $\hat{M P} \widehat{\Theta V}$
aceount of this secred : ic XC. A very diffuse paid to it, and its variously reported fortunes, is given by Ducange (Constintinopolis Christiuna, lib. iv. c. 24, p. 88). Another nlmost equally, celcbrated portrait of the Virgin belonging to the same epoch is that knowo as Bluchernitissa,
from its being preserved in the church built by from its being preserved in the church built by as llachernae. The type, according to Garrucci (u. s. vol. iii. p. 13 ff ), is given on coins of Constantine XII., Monomachus (Sabatier, xlix. 12), and leo IV. (ib. xlv. 11). She appeare with extended orms ns no orante. A third famous early
 Teryine della Fonte (Garrucci, u.s. No. 2), so
called from the miraculous spring Leo Thracian eaused to be inculuded withing Leo the erected by him outside the walls of Constantinople, in honour of the Mother of God, in which it was treasured. (Niceph. Callist. xv. 26; Ducinge, Const. Christ. lib. iv. p. 183.) In this ahe is also represented as an orante, but the Holy Babe is in her lap. The type, according to Gar-
rucei, is given by Garampi (do Numm. Arg. rucei, is given by Garampi (do Numm. Arg.
Benelict III. p. 50), and Oderici (Dissert. Acad Benelict III. p. 50), and Oderici (Dissert. Acad. Curton. vol. ix. p. 282).
All these pictures and the coins of the Eastern empire exhibit the same hieratic type which established itself in Byzantine art. "This type," writes Deaa Milman (Hist. of Christianity, iii. p. 394), "gradually degencrates with the darkness of the age and the decline of art. The countenance sweetly amiling on the child becomes sad and severce. The head is bowed with a glonmy and almost sinister expression, and the countenance gradually darkens till it assumes a black coleur. At length eren the sentiment of

[^19]MARY
1153
materonl affection is effaced, both the mother and child become stiff and lifeless, the clinld is swathed in stiff bands, and has an exjression of pain rather than of gentleness, or placid infancy."
According to De' Rossi (Imag. Selectue, p. j4) there was oo fixed rule for the representation of the Virgin on the coins of the Byzantine empethe Holy Be of which she is represented with On a coin Babe, sometimes alone, ns an orante. On a coin of Leo Vl. Philosophus, A.D. 886-911, arms Jer hed and draped, with outstretched arms. Her head is noble in character, and is not nimbed. On n coin of Romanus II., A.D. 959-463, she is aimbed and crowns the emperor, an ollice she is represented as pertorming almost constantly on the imperial colns of the two next centuries. The earliest coin on which the Virgin and Child appear together is ooe of John Zimisces, A.D. 969-976. She holds against her bosom a circular nimbus, within which is the bust of the lofant
Christ. Christ.o [Money.]
A very characteristic Byanative pieture, placed hy Garrucci ( $u$, s. iii. 15, tav. 107) in the first half of the 5th century, is preserved in the church of Sta. Maria Magglore at Rome. It presents the usual type. The Virgin stands en fice, veiled, with the customary cross on the veil. She holds the Iofant on her left arm. He has the usual bonk in His left hand, and blesses with His right. Both have a simple uimbus. For a plate of this celebrated picture see Grimouard de Saint-Laureut (Art chréticn, vol. iii. frontisMiece, nod Perret, vol. i. froatispiece. See nlso Milochau, La Lierge de St. Luc à Suinte-MarieMajeure, Paris, 1862). In the early picture preserved at tha church of Ara Coeli, Rome, the child is absent. The Virgin raises her right
hand in benedicting hand in benediction.
From the obliteration or destruction of Christian mosaics by the picture-hating Mussulmans, mosnic representations of the Virgin are of the extremest rarity in the East. We can, however, refer to one in St. Sophia, of which we give a cut (No. T) from Salzeoberg's great work (Altchristliche Baudenimale ron Constantinopel), taken during the temporary removal of the whitewash from the interior of the mosque. According to a very usual Byzantine type (cf. the fresco from St. Agnes, No. 3) the Holy Child


No. 7. The Virgin and Child, Eulzonberg'a Altohristliche Baudenkmale ron Conatantimopel.'
is represented standing in fiont of His mother, not seated on her lap. The Virgin's face is youthful and characterised by calm beauty. She

[^20]is mipjorted by St, Pnul and St. John the Baptist on either hatul. This beantiful mosalic may be anfily nseribed to the original erectlon of the cinureh by dustinian in the eth renting. The cupoln of the church of St. Sophin, nt Snionien (Theswalonica), nseribed by M. Terier to the same date ns its namesake at Constantinopie, i.e. tha midila of the Bth century, contains a mosaie of the Ascension, the Blessed Virgin and the Ajoslies being ranged ronnd the basn of the hemisphere. She alone is nimbel, and wears the conventional veil and purpla dress.d In the semidome of the apse sho is also represented, holiting the infaut Saviour (loxier, Eizlises byzaintues, pp. $142-144$, pl. x1.). A medailion pertrait of the Virgin ha blue veil noid robe, with her hands autstretehed in pruyer to the enthroned figure ot Christ, whinh hermiss over the royal door in the oarthex of St. Sophin, at Constantinoplo, belongs to the time of constantime logouat tus, 668-685. This mosaie is very intirior to the former both In design and exectition.
Tha earliest mosnie pleture of the Virgin in the West in, as we have suid, that in the chajai of St. Venantins at tho lateran, which may lo placed about $A, b .642$. Sha is entirely absent from the early mosnics of St. Maria Maggiore (e, A.d. 4:1i), except in the historical scunges of the A.D. nunciation, Presentation in the Temple, Alaration of the Magi and Christ nmong the Dustors, as weil as from those which decorated the basilican of St. P'ali's-without-the-Wails before its destruction by fire; she is not anywhere represented in the mosilics of the 5th century nt Ravenan, except na a member of the Magi group; nor does she nplear in those of St. Cosmas ami St, Damian, c. A.b. $5: 10$, or St. Lawrence, c, A.b. 578 , in Rome, Indied tho aisance of representations of the Virgin in the earlier Roman churehes is remarkabie. The earliest exampie in which we find hee occupying tue jasition of chicef dignity, tormerly reserved for our Blessed Lord, in the centre of the conch of the aive, and exchninging her primitive att it ude of prayer and ndorntion tor that of a throned
queg, is the mosatic of the npse of the cnthedral quegn, is the mosaic of the npse of the cnthedral of Parenzo in Istria, the work of bishop, Euphrasius, A.b. 535-543. She is throned and nimbed, and supported by angels, holding her Son in her Inp, rather as n diminutive man than as an infant (Neale, Notes on Dalmati,, frontisjiece, 111. 70, 80; Eilniberger, Kunstidenhim te des östere, reikhischen Kaiserstantes, Heft 4, is ; Lohde, Der Dom ton Parenzo). The church of'st. Maria de Navicelia, or in Domnlea, built by liasehal It, c. A.D. 820, is the first in Rome, in which this new type is found. The vault of the njse is hew occupied by a colossai tigure of the Virgin in n
blue robe sprinkled with crosses, sated on

[^21]golden and jewelied throne, surrounded by a throng of angels and archangels in attitudea of mioriog praise. Clirist is seated on ilis Mother's lap in a golden robe, as at lureuzo, rather as a dwarfini man than as an infint, und blesses with Ilis right hand. The builder, pepe Jaschat, distinguished by the sinure ninubus as being ulive at the time of the execution of the work, kneeling, humbly holds the Virgin's right foot to kiss it, The whole romposition is conrse und tasteless, without shadiow, or any at temprt at grouping, but the genernl effect is imposlag, (Cimmpini, lot. Mon. it. p. 140 nq., pl. xiliv. ; D'Agineorart, Peintures, j1. xvii. fig. 15 ; Vitet, Nistoire do l'Art, vol. 1. ir $2 f 5$. ) In the mosuices of the churth of St. Cecilin, the work of the anma pope, we sce another significant aivance in the cultus of the
Virgin. The fuce of the Arch of Triumbin is Virgin. The face of the Arch of Triumph is here richly decornted with mosnies, recalling the design of neverni of the enrlier works. Ihelow are ranged the four-ani-twent $y$ clifers in their white robes, offering their crowns in nioration. Above, ten crowned rirgias between pinim-t lees mivanee with their oflerings; an angel stands on elthor sile of tha centrat compartment. But that compritinent is not oceupied, ns in earlier times, hy Christ, or by the Noly lamb, but by a crowned and throned figure of the Virgin bearing the Child Jesus on her knecs. (Cinmpini, Vet. Mon. ii. P. 153, cxxvii. tab. 50; J'A gincourt, Peintiure, pi. xvil, no. 14; Wharton Marriott, Testimuny of the Citacomhs, p. 49.) We bave a similar representation of the Virgin crowned and enthroned as Queen of Itenven in the vanlt of the apme of St. Francenea Romatan (originally St. Maria Antiqua), rehuilt by pope Leo IV., nitd decornted with mosuics by poje Nichulas I., A.b. 858-838 (Ciampini, ii. p. Liic, e, xxvili, tab, 53), and in the cathedral of Copuan, constructed by binhop Ugo at the end of the 8th or beginaing of the 9th entury, of which we give a woodent (Cismpini, Ii. p. 165, e. xxix. tab. liv.). It took


three centuries mure to reach the climan we sce in the mosnies of the church of Sta. Maria in Trastevere, where we find the Virgin seated
on the right Motther inverihe j"unam this is and wit prosenta cenrlude
Authon
dotil, 0
Solture e

## arti Crint

rania -
l'arret, I.
Brownlon
() mati-

Hhatorly, Suroux d Monument conr:s sur l'Are the menta; $\mathrm{S}_{\mathrm{a}}$ rom Const Chrintiont tigny, Dict Grimonard guot, Ret he ct sur iv! drg'i imayi Aucient (\% Vitet, Hist ("Yristismil" Wharton Mis St. John Ty Chureh.

## Mass.

## MA $\operatorname{sis} A$

 under Vuleri the district of to the emper burning lime This boly of dich, tha Whi Peristeph. v. 8 tine (sermo 3 Mlass of Ulica, these martyres that ploce, nat the epithet " e couse fur which Sinerr. in $I$ 's. Carthaginian ration in Augus Aug. 24. The simply " Massne and Ailo give th aids some parti tyrology has thi
## MASSDDUS,

 mentorated Feb.MASSILA, m May 6 (hirron. ${ }^{2}$
MASSIIIIA, m
March 1 (Itieron.

> MASTILILA, m
> June 2 (Ilicron. M
rrounded by a in attitudes of m llis Mother's an, rather an a ud blessen with l'usehal, dise is heing ulive at work, kneeling, fout to kiss it. nud tustrless, grouping, but Clampini, let. tineomert, Pein*hire the l'Art, de chure: of St. pe, we see ancultus of the a' triumph is , recalling the vorks. Delow Hem in their in adoration. en primpotrees ugel stands on rtment. But 1, ns in earlier amb. but by a Virgin bearing lampini, let. b'Agincourt, toa Marriott, We have a crowned nud the vault of origiumlly St. l.co IV., and holas I., A.D. viil, tab. 53), natruated by beginaing of e a woodent v.). It took
on the same throne with her Son, and on His right side. He lays His right hand on His Mother's shoubliur, anil in Ifls lef't is a burk inserithed with the words " Veni electa Mun, et phismin in to thromum Meums." But the date of and with this our notices of A.ll, 1 Lito- 11 is, presentations of the Blessed Virgin Marine reconadude.
Autheritics,-Bomio, Romas Sotherranias, hat detti, Osservaziomi sopped i cimeteri; lhuthui, $S$ ulture ol'itture shagre; Marehi, Aloummenti dodle witi ('ristiunc primitive; Me' Rowni, lioumenti delle roma-Imegines setectue liryinis fleigetrare: Jerret, Les Cateconhes di home; Northeote and Browulow, Ruma Sot terranere; Northcote und 0) moti-Acti Cristurne minitive; Mncarius Hutyio, lynta, ed. Garrued ; Munter Mncarius, Seroux d'Agincourt, Mi, ; Muire der, Simhither; Monuments; Ramul-Rochette, Cutacomber par les conrs sur l'I rivine et lo Cie, Cuturomber - Disiso
 meutn; Salzenherg, Att Chriuthiche Leterat Jinnton Constumtimopel; Ducingos Che Butudenkuble Chriotirnas; Sabatior, Mounge, Constantinol otis tigny, Dictionnaire, Momaies Byzantines; MarGrinmuard de Sitint-Iaturent Antiquités Chretiennes,
 et sur w.1/o de Murrie: Brsonne de, Jesus-Christ dis'i innami dilhs Beata Bembelli, Ruceolta Ancient ilhristinnity and Satered Art in Hmans, Fitet, Inistoive do l'Art; Nitaled Art in Italy; 'Hristisnity; Imineson, lefends of the Hluty, of Wharton Marriott, Tistimony of the Ahedonner; St. Dohn T'yrwhitt, Art To oching of the Promitive
Church.
[k. V.]

## MASS. [Missa.]

## MA*SA CANDIDA. In the persecutions

 to the entiet of Carthage who refused to snerifice burning lime-kiln, where eompelled to leap mito a This benly of Christins they were sulfueatel. didid, the White, or Hright ealled M/ ssut CuthPeristeph. v. 87; Sidonius, Epit. vi. i.). Angus,
tine (icrmo
 Mass of Utiea, because (aceording to Baronius.) these martyrs were specinlly commemorated nt that plare, and (Sermo 308 [al. 112], e. 2) refers
the epithet "candida"" to tause fur which the marity the burightoesss of the Liturr. in I's. 49, c. 9 ; 1 's, 144 ced. Compare Carthaginian calendar julnces their comme The ration in August, nad most Inter nart momemoAug. 2.4. The Bfurt. Rom. Iet. has on that dares simply "Massae Condiclae Carthngini." that day and dilo give the aumber ns 30 a, and the Intter adds some particulars, The Hieronymina Martyrology has this festival on Aug. 18. [C.]
MASSEDUS, twe martyrs of this name commemorated Feb, 21 (Ifieron. Nart.).
[C. II.] MASSILA, martyr ; cemmemornted at Nilan
May 6 (llirroa, Jfart.).
[C. H.] MASSIIIA, martyr: commer [C. H.] March t (Ifieron, mifurt.). commemerated in Afrien
[C. II.] MASTILLLA, martyr; commemorated [C. 11.]
 chustr, ANT.-VOL. II.

## MATIEEMATICUS

MASITVUS, martyri 1155
in the cernetery of Praetextumenoratelnat Rome Sturt.).
MATERNA, marlyr; commemorated
[C. II.]
Jule 2 ( thirom. Ahart.). MATELRNIANI'S, bishop of Phe [C. II.] 4 th erntary; commemornted Apr of Rhamy in the

MATERNUS, bshop of Milna, 41 CC II.] commenorated July 18 (Boll. Acta SS. Nuly, iv.
364).
 (2) Martyr; commemort.).
(2) Martyr;
(lierun. Murt.).
[c. 11 ]

## t.) <br> MATIIANA. [MARTII, (6).]

## MATHBMATICUS, an natrolnger. The

name was ansmmed and pmpularly conecertind from demuin are coury downwards, ns masters of legurit is empe now sometimes callod "prufessory."
 i. :2), bothaticis genesis tura), by Ireitus ( I/ist. perary suetonius (toin, and by their eantem. uses " muthematies (Ther. 14). The last natoed deus et rulgiones nogitigentior, quitif: "Cir"a mathemnticae" (ibid. 69). Similarly ndietus Kampiricus, about 220. "1. Similhrly Soxtus thenatica" ( Adv. Alathem. "1) astroiogia nut maprobubly about 160, aifer explaining Gellius, meaning of the wo, aiter explaining the true stuly of the arts and viz. one devoted to the "But the vulgar call selences, proceeds to sny, they ought to enil by a name of matill whom dunns" (Aoct. Att, i. 9). Elsewheration Clatof those who "call themelvewhere he spronks geaethliari [seg Asthomarelven Challeaus and and profess thermselves nide tors; Genctiliact], trom the motion of the nto derelare the future though Gellius und several others (xiv. 1). But that the name was several others any expressly vulgar, it is evident from astrologers by the atlectel it themselvest from others that they ( 1. s. ): "rbenenlogia, which the Thas Empiricus rating with magnificouth the Chaldeans dectrmathematici magnilicent names call themselves 36it), who wrute on judicens," Firmicus (abont namis of Mathesis on judicial astrology under the Prudeatios, $c$. Siymmactum, Ti, Tlinn, de Idot. 91; etc.), clnims the title for ii. p. 2916, ed. 1.596 ; Muthes, i. praef, and c. 2. Among Cliristian writur
of those " who were criters, St. Augustiac spenks of their nhservation of duy genethliaci, breause now c mmonly (vulgo) calles of birth, but, are Jowtr. ("Urist, ii. 21, § 32). "Thematici" (Do sayn, with Gellins, "did "Thenocients," he mathemntici who are now not cail those men (Uuacst. xlv. 2). Yet he used thel "(De Divers. the inter sunse, probshly used the word freely in understood than robably because it was better Litt. ii. 17, §36; De Civ, etc. Sce De Gen. ad popular use of the term is also v. 1, etc.). This Jerome: "Among the Chaldeans I thisted on St. they are called yeve日入iandorou, whom think that call mathematici" (Camole, whom the vulgor Agnin: "The Astrolugers of the in Dnn. ii. 2). x|vil. 13), whe are compers of the shy (Sept. Isal. and believe the affairs of men to be coatrolled
by the conrse nall fulling of the sturs" (Comm. In lsai. u. s. llb, sili.). Vulte in mecorilance with these mithoritios, Amminuss, probutily $n$ beat hon,
 shaserthed (lliti. xtis 1) as "fatorum per menifuras literperetem," that he was "mathematicus 11t. momorne valgas " (ibil. 2).
The emuncll of tnodicen, towevor, nhut : 3 h. "pyenta to dlatimgulah hetweon avtrologi mul mathomatiel, whon it forthila persums in orders In bu" magl or rnchantors, or mathemathe or
 that "the mathematiol aro those who thonk that the havenly homion have suminlon over the ntio "rises noll that all mir ntinisa are regulated by their motion; " while "nat rologers nre puranos who with the nlil uf demons dirme by tho stars unf bedieve them" (Comm, in com.) Sif the four
 nomy, he thersfore thonght the last anly to lue toblhidion; fut Zouaras (Cmam. In ran.) was uf "puninn that the canmon moly fomber exeoseive nidicition to nuy of them. lirom their ewnmonts we may infer that the bul conventional sunse of tho worl wis better known to the latios than to the (iromes.

Nathemathel are condromeal by unme withont "xplanition in laws of coustantius of the yars
 4, (i), at Valens, 170 (ibid. 8), and of Itonorins, 4(1) (bibl. 12). The last conslgned them to perpetmal bunishmunt, unless they burbel their
 ©hristinasty, Comp, Amminnue (llost. xalx, 1, 2), who rolates thi burning of numbertess books umber Valens, 351 , on the pretence that they Wure "illiciti," nnid ut whole libarles hurnt by their ownors in the panke enised by the persemtim.

From the opinion that astrologers were in langue with drmoas there arose at a later purion the bullef that the "mathemathe," ilentitiod with thom, practisel tho black art in overy firm. Thus, in a very anchont penitential prenerved at Plenry: "if any one has been a mathemations, i. e. has invoked a demon, nud taken "way the minds of men or drisen them mal, let him sutfire pronace fire years," ote. (c, 3:3; Alar(emm, de Rit. / rel. Ant, i, vi, vii. 5); in nnother: "If auy mo be a muthematiens, i. c, hus taken nway the mind of a preson through invocation of drmons, let him," etce (Pornitentishe Rum, in Morin, de Prenit. App. 566. Seo also Cigheri. Eivl. Dugm. x. 2a3, 7.)
[W. E. S. S.]
MATINS (Maturina omatio, so'emnitas; Jhatutinum oftritum; Matutincre Iatmev), the olliee anciently wall at dawn of day, before suntise; the nocturnal othice being so arranged that the lands, which formed part of it, shund be snid at this time. There is an interesting indicafion of the nature of this otlice in fregory of Tours. ncoount of the denth of St. Giall: "At ille psalmo quinquagesimo et benedletiono decantata et allehniatico cum eapitello expleto consummavit oflicium totum temporis matutini." That is, he said, the 50th (51st A.V.) -Psalm, the Benedi ite (often known as beweficitio), the 1481 h with the two following (alleluiatic) Psalms, and the Cipitultum. See further under Hoursof Prayer, p. 794 ; Office, tie Divine.
[C.]

MATISCONLENSIA CtNEDHIA. [MAm, Cuoncila inf.]

MA'TillCIA, wifu of presigter Mmembonitusi commumorated at Nemmedia Marelulit (/Iireron. Al, w t .).
[C. II.]
MATIRICUI, A. A entalogue or ludex. Ia ecclesinatienl writera the worl mamb:

1. The roll of the elorgy bilonglug to any chuweh. The funth contaril of Carthuge (Cind. 'Aid. Africe c. 80) muenks of' the roll (butrleala at urehivas) of the Afriona choroh, comenialigg the thetes of the ordimitions of the hishowis, by whleh their precedence was determlami, thples ut' which were to be kept by the primate anil In the motrupolis. The conncil of Agile, A.b. Sth (c. 2), wilpos that contumadous clatigy on rapine timee shall have thede mimes ryphatiol on the " mutrlenha," nul wo be restared to thrif gimben

 to all the clagy whome manes wre laserfed in the "matrleula."
2. The poor who recelsen stlpends from the revelutes of tho chureh. The whlows who roceivel allowances wore mumetimes ailloil "matio vulas." (irugory the thrent (Eip. 11. 45) nprenks of $n$ whlow "dr matriculis" who himl been severvely benton for somo tiult. [Matitui t.Alli.]
 which the stijumes were puid; us when it is suld that vows must be patit cither dirnetly to the jwor or to the Matricula (Conc. Autissiod. Auxerim, c, 8).
ii. The honse in whleh the poor wern lodged, often built at the voor of the church, mid with revanues uttached io it. St. Hemighise of lthelma In his will (F゙lodimad, Mist. Hitm. i. I8) lewives certain funds for tha mantenance of twelve pror prosons, living in the "matricula" und wating at the chureh dooms for their nllowance ("anto fores expectantes stiprom"); and, la anothro part of the suma will, menthus tho guest-houses amb "all the matriculan." Duenuge (tiluss.), quoting from "tabulary of the chureh of Autim, Npuks
 of st. Nuzarlus. (iregery of 'lours (de Mirace. il. 17 ) spaks of feeding the preer belonging to the "matriculn" of a certain chureh, noll (ffist. Frome. e. 1i) of the poor belonging to a matrieula close in front of a chureh. Ailrevililus (ide Alivac. st liendioti, i. 20) mpenks of a mat ricula ne mbong the property of the chureh of Orleans. liing lagobert I. is suld to have founded amistrieula nal xenoduchlum for the poor of either sex, especially for those who, haviag been thought Worthy to bo restored to henlth by the grued of the suints, wished to remaln thare in the service ot the chureh (Gesta Dajoberti, c. 29 ; Migne, Putrol. tom. xevi. 1395).
3. For Maticicula in another sense see Motiler Churcil.

MATRICULARII. The poor whe were borne on tho mutrleuln or roll of the church. (Breg口ry of Tours ( Wivt. Franc. vil, 29) speaks of the mittrienlaii nad other poor. Alithelon (do Lamd. l'isyin. c. 51) relates that certain women gare their newklaces and other ornmments to the maimed and the matricularii. llinemar of Rheims (Capitul. de Reb. Mitg. c, 17) enjouins that matricularii should be fittingly selected, not swineherda
$\mathfrak{n} \times 1$
puar ;
(i),

Iriver
finllil
HII INN
he fiot
at hur
In vat: widurn ther ult $j^{m h i l}$ (iest 1
ra1+4!
who ne
of mon
fo the
Mrimit
Conmill
Nays $1 /$
prosicy
rularian
definite
made fi
litherent lunt elon matricul " monith till this the bish anil emma bishoys d was ": to teach ny your. a eertain to from the huse a ju " gemernl to whom, the diser diestliurt dt throm. $A$ lahine's $A$ 1. 487), 8 (1) prowile nther's who pertorm ot The bishops larii, one o serve thu $n$ To, that of the revenure pirces of g men, nuil his them. Sive 1. 2, c. $3: 3,8$

## MATRI

MATHI
matrix
mathon menoruted Mart.; Bed. Actu SS. Ma Daniel, Cerl. Menol.).
(2) Murtyr
(Hierom. Alairt urelu lit (lieron. [c. 11.$]$ ne or ludex. In
 donging to nny Carthuge (Cind. roll (matroleula urell, cmatninlug the mahups, ly termined, erpries prituite anid la Agie, A. D. suti -ly"ky on repurrephated int the to thrir gratues of ©ilnans, A.b. ges as luitonghy eluserted in the pends from the whidows whor recailed "matrim. 11. 4.5) spunks who had leen Hather t.an".] the fund trom nx when it is ther dirently to Conc. Antissiod. or were lodged, tur:h, nill with Igiun of Bhelms n. 1. (8) lenves of twelve poor " mad waiting lownuteo (" innto in num her purt next-houses and fihos..), quating Autun, njrenky of the chureh surs (che Alirae. $r$ belonging to weh, nul (Ilist. ing to $n$ matriAdrevaldus de of a matrieula rid of Orteans. founded a maspoor of either ghem thought by the grace of in that service c. 29 ; Migne, se see Motner
who were bnene arch. Gregory aks of the millelm (de Lame. n women gave unents to the cmar of Rheims ins that matrinot swincherde

## MATRMONY

MATI'ILEW, \&T.
11:7
nir herilamon, bit from among the aick nat
 2i), somplamom that the matriondarli hal beon finimitel, mad tha house liself nold fur the primen ut nll uss. Agnin (Cupit. Il $\ell$, in Synext. hicm. ©, 2), he tin'bade preslyters to exnct nay kind of nervice ni harvent or any ather timo trom the matricularia In velurn fir thelr place In the tantrimia, nud orderes that. they ahonhid recolve as thole wiljand the nillotterl pretion of the thes which helieverse (hista thayebenti (c, ilit) their erimens. In the
 whoserved the to the matrinembarl nat thowe
 In the chured of the isf mased Nartyrid belonging
 Connall of latileen the ceventh Bmon of the says that the women whon the dreeks culhesi proshyterne were nmong the intins called montri-
 rafinite rolen ajymar In later yenre to have beern made for thelp directlon, jrebalidy ditherlag in
 tunt chupter) sayn thut fin the charch of Meta the, matricularlf wero male to conace to ehureh twica "ill the fath the carty morning, now romain there the binhop, if at ladan for the thind hour, when and canse them to mare, was to emme to them, hishop did not nt temb, ethonging buoks. If the wins "cunton" of the chan ther jreabyter who to terich them, and to chinreh of St. Stephan was n yerar. On there conditjons they weras turs twire a curtinin illowance of fosal. Those who refased to comply with these regulations were ejected from the mutricula. Fach matricula was to huwe n primicerium, whome duty was to exercise (0) whem muprevislon over the inhalitants, nat Io whom, or to the arehilencon, wan entrusted the distifhition of the lowel. In inter years disthart diotles appens to have been nllotted to them, A llistory of the Church of Autwn (in
 p. 487), says that it was the duty of the ancrist to provide one matricularias in hody ordera, and oflers who shond he able to ring the bells nad The bishop was also connected with the chareh. lurii, on! of whom was to he in holve matrdenserve the nlfar of the Iloly Crosn fin the chureh. Tir that otlice won amsigned nes nempend linif the rerenues of that altur for ever und in hundred pleces of gold. The two others wort io be laymen, and had nono certaln revenues alloted to them. See Jhomasaln, Jet. et Liav. E'cal. Discin. 1. 2. e. 33, §s 14 , 15 .
[J. O.]

## MATRIMONY. [Marriagm.]

MATRINAE. [Sponsons.]

## MATRIX ECCLEsiA. [Mother Church.]

MATHONA (1) Ancilln, martyr; commpamputed at Thessmlonien March 15 (Usunrd. Murt.; Hed. Murt.; Vot. Liom. Mart.; Bull. Actr SS. Mar. Ji. 3996). Mar. 27 (Cut. Byzant.; Daniel, Coxl. Litury, iv. 2i6); Mur. 28 (Basil.
Mewol.).
(2) Mirtyr; commemorated at Mllan May 6
Ifieron. Mart.).
(3) Martivi emmmomornted at fimme in the
 (4) tho of elght viruina martyruit with Thes.

(b) 'J'wo mortyon of the name eammemorited
(6) I'wanden Jinn I (Hicron, Murt.).
at (6) I'wo martyry of the nume commamorated (7) Mone Iune as (Hicom. Mbrt.).
(7) Martyr: commumorated in Asin Supt. Io
Dicron. Ahart.).
(8) Nolltary, soupht. for pane for n monk; eame mismorntal Nov. 8 (linmil, Alrmul.).

(10) Martyr
(Hieron. Alurt.).
(11) Martyr ; commemorntet at Antioch Nov.

21 (llierth. Sfort.; Iled. Mhert. Alv.t.).
(12) Murtyr; commemurnted at Jimme Dee. 1
(lierom. Alirt.).
(18) Martyr
(lheron. Ahurt.). commemornted in Afrien Diec.:"
$[1 \%, 11$.
MAJ'JtoNJA, martyr; eommomurnted nt
Antioch Nov. 16 (llieron. Miturt).
MATIRONDEIM. Thn place reserved for women in andent basllicas. the word neemra fiveruantly in the liver of tha Propes in the orectat ontificalis, in deserpptlons of the builinge
orotl.

MATLONSCA, marlyr ; commemorateid $n$
Constuntinghlo May \& (llur ; commemernend Murt.). [C. H.]

## MAJTILAIEUH (1) [Matrinew, sr.]

## (2) Martyr with Gusmaecus at Mrabeelona, liy inurated Sept. 11 (Holl. Acts S's. Stan; comme-

## [C: II.] <br> 

## TIVAI, OF. Of the hintory nal labeure of St.

 Matthew, nas of no many of the npustles, fitit little is known beyond the trref notheres of hime In the New Tlestmment. The question ns to hims dentity with levi fillis within the province of the mible bictionary, and wo ahall theretire met Wwell on It here; nod fir the histing and njecelal characterintica of his gowpel, nud for the question mate tor original langunge, reffrence may loe made to the article in that Dietionary.We may hero, howaver, allode brletly to nome polnts of tradition reaprecting him. As regards he first preachod labuors, Einsebius telly us that men woul then wedn to his helorew fellow-rountryiii. 24). Eumelhius merely gives then (Hist, Ficeles. nerally ns ' $\phi^{\prime}$ ' drépequs. by Suctut en (llist. Accoles, i region, however, is whatever that term muy le nupyled Ethiopia, Some light may be thrown murpowed to menn. that the Ethitopia of st. Mathina it by noticing Asia, in the neigh of st. Matthins wan in westerna agree generally the notices of chis, with which mentioued below, whe notices of martyrolngies In Per=la (eff, also Anbrose, the npowtle's duath 10; Putrol. xiv, 1198 ). Whe Murt. is ishel. xlv. gives in its prologue, "in Ethiopna, Hivonymi Thartium," anil on Septem Ethiopun, civitate (sic), civitate Tarrium." Paulinus of Noin speaks

4 F 2
of Parthia as the scene of St. Mathew's labours (l'vem's six. 81, where sea Muratori's note; l'atrol. |x|. 51+), and Venantius Fortunatus ( Premita, lib, vili. 6 ; $P^{\prime}$ (trol. $1 \times \times \times v i l i 1.270$ ) speeetties the name of the town, "Matthneum extmum Naddaver alta virum." This place is mentluned by the Pseudo-Abdias (Vita S. Mutth.) as in Ethlopia, probably used In a very vague way. On the other hand, isidore (de orta et olitu Putrum, c. 76 ; Putrol. Ixxxiii. 153) says that St. Mat hew, after preaching in Jullaea, weut Into Maseronia, nod at last dled "in montibus Parthorum."
It cannat be definitely sild whether St. Matthew suffered a martyr's death. Clement of Alexandria, quotlog Herncleon the Gnostic, seems to acquiesce in the statement that he died a natural death (Sirom. vI. 9). Later writers generally take the other view, In accordance with the natural tendency to amplify. Not to allude at present to the martyrologies, we find Ni.ephorus (Ifist. Eccles. ii. 41 ) describing the work, sutferings, and denth of St. Matthew in Myrmene, the city of tho Anthropophagi. We meet with thls also in the Apocryphal Acts, to which we shall again refer. One other tradition nbout St. Mntthew may be mentionad here, which we are told by Clement of Alexaadria ( $P$.reding. ii. 1), that the apostle abstalned nltogether from flesh, and llied on berries, fruits, and herbs.
We need not do more than allude in the most passing way to the story of the translation of the body of St. Matthew to Brittany (where it was ronveyed trom Ethiopia in the 9 th century l), mad thence, at the expense of a startling anuch ronism, to Lucania by the emperor Valentloian. In or about the year A.D. 954 , it was renioved to Salernum (Leo Ostiensis, in Acta Sancto un, infra), where May 6 is observed as the commemoration of the translation. Strangely enough, a second finding at Sillernum is recorded in the time of Gregory VII. about A.D. 1080.

When a festival of St. Matthew first arose, distinet from the collective festival of all the apostles, it is impossible to say definitely, but it is certainly late. It is absent frotn many forms of Western liturgies, which we shall men-
tion lielow, nad it would appear that there are tion inelow, nad it would appear that there are scarcely any sermons or honniiies tound tor this day, even in writers of the 9 th and 10 th centuries, among the few being one by Nicetas Paphlago (Combetis, Aucturium, p. 401). The day speecially nssociated with Se. Matthew in the Western church is September 21 . This testival, however, is wanting in the Leonine, Gelasian, and Gallican liturgies, nnd in the fr tionule (iothicum. It is found in the Gregorian Sacramentary in the edition of Menard (col. 130), but is obelised as doubtful in that of Pamelins, and omitted in that of Muratori. Neararl's edition also gives a mass for the vigil, but it cannot be doubted that buth masves are " later addition. Menard himself remarks (not, in toc.) that both masses, especially that for the vigil, are wantian in some of the best MSS. On the other haul, the festival is recognised in the Ambrosian Lituryy, as we now have it (Pamelius, Litur!/, Latt. i. 4ei), nad in the Mozarabic Liturgy and Breviary (Patrol. 1xxxv. 861, $1 \times x \times v i .1205$ ). We also find it in the Iatin martyologies generally, as in the Dlart. Mieronymi. Rom inum, Bede, Ado, lisuard, and Notker. The notice in the metrical mar-
tyrology of Bede is, "Undecimas cenpit at Matthatus ductor ameenns" (l'utrol. xeip. 605); that of Wundalhert (Patrol. exxl. 611): 一

## * Wesprult Christo mandi quil liera vocante Undectunum Mathaens tvangelico ore ancravit."

Beskles, however, the commemoration on September 21, the Mirt. Nieronymi, as edited by D'Achery (Spicilegium, vol, iv. pp, 617 spq.), gives the mume of St. Matthew reveral thes. Thas we have on May 1, "Nat. Matthael et Jaeobi ${ }^{\text {" }}$ on May 6, "In Persidn, nat. S. Matthael npostotl et evangelistae;" on May $21, *$ " S . Matthuel лpostoli;" on September 21 (supru); ; sul on Oc-
tober 7, " Nat. S. Matth tober 7, "Nat. S. Matth tel evangelistne." What these multiplied commemorntlons mean, It hs very hard to say; possibly they point to the conclu-
slon that we have he slon that we have here a collection of varlous parthal and local commemorations. It may be noted here that the Cdd. Hagennyensis and Vnticanus, eited by Soller among the various auctaria to Usuard's Martyrology, associate May 6 with the traditional translation of the apostle's body to Salernum (Pat;ol, cxxiv. 29). With this statement, however, though found in Baronius's Mart. L'om., we neell not concern ourselves, tor the alleged date of this translation is, ns we have seen, very late.
The calcudars of the Greek and Russian Charches commemorate St. Matthew on November If (Neale, Etstern Church; Int. povelinThe notice for this day to the Greek metrical culendar prefixed by Papebroch to the Aota Sunctorum tor May (vol. i p. biii.) is, ${ }^{2} \alpha \dot{d} \mu a \tau o v$
 and Egyptian calendars published by Lulolf put the fertival of St. Mat thew on Uetober 9 (Comm. $u d$ IIst. Aeth. p. 394). The same is also the case In the Egyptian calendars published by Selden (de Sulnedriis veterum Ebraeorun, pp. 21:, 222, ed. Amsterdam, 1679), one of which also gives another commemoration on August 30 (ib. 1. 210). Ludolf's Egyptian calendar has also a commemoration of St. Matthew on November 16
$(\mathrm{j} .394)$; and in the list of ( $\mathrm{p}, \mathrm{39}$. ${ }^{2}$ ); and in the list of commemmations of saints in the Armenian Chureh this last day is
associnted with St. Natthew (Assemual, Bi:l Or: essociated with St. Matthew (Assemual, Bijl. Or.
iii. $1.6+8$ ) iii. $1.6+8$ ).

As regards the pseudonymous literature attributed to St. Matthew, we may mention (1) the apocryplal Latin gospel of Matthew, on the birth of the Virgin and the infancy of the Saviour, edited in part by Thilo, and fully by Tiseliendort (Evangedir Apocrypha, pp. xxv, 50). A majority of the MSS. of this gosiel jrefix two letters, according to which it is a translation by Jerome from the Helirew. It is on the authority of this it is imposibibe thespel is referred to St. Nat thew. It is impossible to say whether we are to connect this with the reference made by Innocent 1 . ( $L_{1}$, ist, vi, ud Lxuperium Tolos ınun, e. 7 ; Putrol. $\mathrm{xx}, 502$ ) to sundry nporryphal writings professing
to be flue to some of the apostles, to be due to some of the apostles, among thens perhips being Matthew. The reading, however, varies between Matt hew nud Matthins, b the latter being ajparently to be preferred. (2) The acts of Andrew and Matthew [Greek] in the city of

- Thls only oceurs th some MSS, ; the Cdd. Corbetensig, Epternacensis (Acta Sanctorum, September, vol, vi, p. 191)
b Thts statement as to the various readtng ts given on
the authority of Tischendorf (op, cit. p. xxvL.).
the $A_{11}$
Thilo a A/,oo viony e read $M$ Ing his the oth thew ; br. $^{1} W_{r}$ nuother Mateliev pp. 1x, 1 from Nl bling th Syrio-dat Matthew Fiabricila and Ren ed. 1847) sproken o nime of nuthor be and the the end 3:11)." Avsociated order of tutions (vi

MATTI TIVAL 0 tells us not fill the jla viously he 1 ont the wh great amou iug him. or the sever improbable. phroains, in Il lust. [vol. 20 ; Duroth iii. $1+8$, ed.

According c. 79 ; Put, srene of St. meat also is tyrologies (se y+8]. Rabsan exxiii. 791 ], general tenou seem to inapl denth.
Other witn as labouring it theus, l. c.; slso the Mar Thesaurus, iii that we have Ethiopia, for t e, q. Sophroniu the mouth of Fiuxine), and t! identity the cot diel and was nius), the more Dorotheus that

[^22]
## MATTIIIAS, ST.

capit at Matxciv. 605); ; nad on Octae." What ean, it is yery the concluo of various It may be nsis nad $\mathrm{Y}_{\mathrm{a}} \mathrm{B}$ various aucociate May 6 the npontie's 29). With and in Baroon eursel ves, ion ls, ns we

## ad Russion

 on Novemat. p. 784). ck metrical e Actu Suncגккd $\mu a \tau 0 \nu$ The Ethiopis Lutalf put er 9 (Cumm. is also the ablished hy un, pp. 21:2, which also guat 30 (ib. has inlse a ovember 16 norations of last day is ai, Bill, or.thure attriion (1) the $w$, on the he Saviour, Tischendort A mijority letters, acby Jerome rity of this - Malthew. to connect nnecent $I$. 7 ; Putrol. professing nong them ;, however, the latter ) The acts the city of

## Curbelensis,

 vel. wi. p.
## 5 le given on

the Authropurhagi, first published sepmrately by Thilo and same be Nischendurt' (Act, dp, stolurum
 vions case, it ia rary doubtful whether we are to read Mathew or Mathias. Tischendort, following his widest Greek Ms., gives Mathlins; lut the other Greek MSS. and the Latin give Matthew $;$ so also do the Syriac acts, julifined by
Br. Wright [Matruinas]. (3) We Dr. Wright [M.itruisas]. (i) We have also nuwther book of the acts and nartyrdum of st. Matthew, first pulblished by 'Tischendort' (of stit. pp. $1 x, 16 i$ ); the passage we have ulremly cited bing that of these nets. (t) accout closely resem-Syru-a acobite liturgy, bearing the namat of Muthew, $n$ Intin translatlen of which is given by Fabrieins (Cubtex Psendenigr. N. T. iii. 211 sug.) and Reanadot (Litury. Orient. Collectio, II. 314 tt , cd. 18.17). By a curions carclessness, some have apoken of this liturgy as associated with the name of the npestle, the probessed name of the nuther beling really "Matthew the Shepherd," and the date of ita compexition being probably
the cul of the 3:31)." (5) Lavtly, with the nume of Mat Mew ithe is associated the regulation for the of Matthew is order of readers, giren in the Apestulical Consti-
tutions (viii lutions (viii. 22).
[R. S.]

## MATTHIAS, ST., LEGEND AND FES-

 TIVAL OF: Of this apostle the New lestament tells ins nothlog beyond the fict of his election to fill the place of the traitor Judas, and that previonsly he had been a follower ot'our Lord throughont the whole of his ministry. Nor is there any ing him. It is indeed trorthy tradition conceraor the severty disciples, and this is by wo means improbable. (Eusebjins, Ilist. Eccles, $\mathrm{i}, 12$; bophronius, in the Appendix to Jerome de Vi, is Tlust. [vol. il. 9:5s, ed, Vallarsi]; Elipiphanius, i . 20; Dowtheus, Synopsis [in MI in. Bibl. P,tr. iii. $1+8$, ed. 16187 ; Ribsnus Maurus, infra.)According to Isidore (de Vitu et (ubitu Patrum, c. 79 ; Putrol. Ixaxiii. 153), Julatea wats the ment also is geverally tound in the same statetyrologics (see e.g. those of thede [patrul, xar848]. Rnbavous Maturus [ib. cx. 1133], Usuard [ib. cxxiii. 791], nad Netker [ib. exxxih 1048]). The general tenour of the Ingiage of the above would seem to imply that the apostle died a natural death.
Other witnesses, again, spenk of St. Mathias as labouring in Ethiopin (Sophronius, l.c.; Dorotheus, $l$. c.; Nicephorus, Hist. Eccles. ii. 40 ; see alse the Jfartyrology of Sirletus in Cnnisius, Thesaurus, iii. 456). We must assume, however, that we have here an exceptiunal use ot the werd Ethiopia, for the locallty is further defined (see e. g. Sophronius, l. c., Dorotheus, l. c.) as being by the mouth of the Apsarus (which Hows into the fauxine), and the haven of Hyssus, which would identity the country with Cinppodecia. Here he
 Dorotheus that he died in subut being given by

[^23]MATIIIIAS, ST.
1159
buried there near the temple of the sum. It many be anded hare that the k.thenpin is ditlerently named by the abowe writers; sophronius sipeaks


It lis uncertuin when a festival of St. Mat hins the Gelasinu se relebunted. It aloes not oceur in Mieronymi, but is found $y$, or in the comes (i)regrinn Sacrameatury in some forms of the under the heading (col, 29, ed. Menari), mad is doubtlong Nat lis s. Mhitthiue Apestuli, later adilitions to to be viewed as one ot the puno-Gothic cotens sacrumentnry.a the Ilixbut we find it in the does not give the testival, viary. The day nssoclated with St. Aath Brethe Western chioch is Fehwith St. Mathins in tival on that day is recochised in mast hiseternmart yrolegies and colendars (see $e$, $y$. int Westurn to those specilied nbove, the dart. Hirronyma [Patrol. xxx. 445], the Mart. Rom. Iet., nond His St. Gull Ms, of the Mirt. (iellonense [b'dchery, Spicile jium, xiii. 42:2]). Henschenlus, however (Act : Sincturum, May, vol. iii. 4315), mewtions an ancient Ms, Murt. Hieronymi, which onits the festival allogether.
In consequence of February 24 having been chosen as the day for the festival, it followed that in leap-yearrs it would tiall ou February 25 , b In such years, so that the " vi kis was interculated twice over, whence the name bissextile. Kht." came a leap-year; the recal "vi, lial. Mart." would ine Februny 25 , the preceding day being viewed ie the supernumerary mene.c It may be noted that
Heromymi (the Cond. Cuccuris) MIS. of the Mort. "alibi Mathiac apostoli,", Nap 21 is marked however, read Matthatei, this mull other Misis., evidently a mistake ( , this must be viewed as In the calendar ot (Put, Gd, cxixiii. 791). tival of st. Mat of the Greek Church, the frasnetice for this day in the Gir August 9.d The merid :s, prefixed by pipebroch metrical Ephotorum for May (vol, ipebroch to the Acta sanc-
 gospel in the Gos Martias. The epistle nam 21-26, and Leke r. 16-21. The Acts i. 12-17,

* Sume writers hyve appealed to the calendar of Athelatan'a Psalter as proving that the festival of St. Matherexisted In Einglanal by A.D. Tus. It has been whewn however, by Heurtiey (Harmonia Symbolica, pp. 7 \& squ.) that this cylendir ia, in slt probabillty, to be referred to
the prerlud a.fl, $901-100$.
${ }^{\text {D }}$ A carluas instance is mentloned by Southey (The an enterprise in which the emperur Maximullan filled in thla fact. Southey hst Brugea through forgettuiness of thave bee somey himself, bowaver, weold seem nut to - In the English Prayer explaoation.
la ruled that en teb rayer Books of 1549, 1552, 1550, It twe days, the oume pasims which in leap-years connts as the two dayy Te Poulms ant Lessons shsil serve for Prajer-Brok of 1804 Caiendar of 1561, feliowed by the Prajer-Biok of 1604 , reverts to the old plan, sed go the Pbalms aod Lessons of the 23rd sre resd agaln the fotIntercalated day was takeu as be Supday. In 1662, the present plan.
If In the zenotog to, the nume of St Mrainsi Sirietua, atready ruferred eatry for Aug, 8 , what Matthlas occurs at the end of the of the transcribur, wish in doubtless due to a mure error the following day.
dar published by Lindolf (Comm. al Mist. Aetio P. tho) tixes the fextival on March 4 [Magabit 8 ].

A certain amount of preudonymous literuture in nesaciated with the name of this apostle. An apmeryphal gospel under the nume of Mathias is mentioned by Origen (I/om. I, in, Litr, vol, v, 8i, ed. Lommatzseh) and Eusabina (llist, Ievers, iii. 25): nad in the acte of a coancil held at dome in the eplaseopate or Gelusius (A.D. 49t), we find "Evangelfum (al. Evangella) nomiae Mathine "pacryphum" (Patrod. lix. 102, 175). This may, perphps, be the sume as the $\pi$ apaóbotets of St. Matthiaa referred to several times by Clement of Alexandrin. From hlo It woulid ajpear that the work was written in the intereste of some tinostio sect, for ho apeaks of the fullowers of Valentinus, Marchun, and Baxilider, boasting that they quuted the oplinion of Muthlas (Strom. vil. 17). Clemeut several thines quotes this book (Strom. li. 9, III. 4 , vil. 13)." Benides this, there wre apoceryphal acts of Andrew and Matthias, puthished hy Thilo In a sepurate firm, nud also liy I'sechendor' (Acta Apostolorun Apocryphu, pp. xhil, 18:). Thilo refers the orlgla to Leneins, "ull sietaks of the book as used speccially by the Ginastics and Manichaeans. It should be ndided, however, that it seems very doubtiul whether we should real the name Mathlins or Matthew. Ilisehemdort, following the wheat Greek MS., gives Mathins, but the other Greek MSS. and the Latio give Matthew. So also do the Syriac acts recently published by Dr. Wright. We way nld here that Innocent I. (Epist. ad Exu, erium Thensthem; Labbe, il. 1256) condemns sundy writings ascribed to Matthias und other apostles, hat referred by him to Leurins. Besides theses, we have Acts of St. Matthias extant in Latin, protessing to be transinted from the Hebrew by a monk of Treves, it would seem in the 12th century (Act: Sunct. supra, p. 447). Flally, the aime of St. Matthias' is connected in the $A_{/}$ostolic Constitutions with the regulations ns to the blessing of oil and wiue, and firstfruits and tithes (Apost. Const. vill. 29 sqq.).
[R. S.]
MATTHIAS, bishop of Jerusalem, and confessor; commemorated Jan. 30 (Usuard. Mart.; Bell. Acta SS. Jan. il. 1025).
[C. II.]
MATULUS, martyr; commemorated at Nicomedin March 12 (Hlicron. Dfart.).
[C. H.]

## MATURINUS, confessor, in Gatincis; commemorated Nov. 1 (Usuard. Alart.).

[C. H.]
MATURUS, martyr; commemorated at Lyon Jure 2 (Hieron, Mart.; Usuard. Mart.). [C. H.]

MATUTINA, martyr; commemorated in Africa March 27 (Hiercm. Mart.). [C. H.]

MATUTINUS (1) Martyr; commemorated at Thessalonica April 4 (Hieron. Nart.).
(2) One of the eighteen martyrs of Saragossa; commemorated Apr. 16 (Uauard. Mart.) ; at Valencin in Spain Jun. 22 (Hieron. Mart.). [C. H.]

[^24]
## maUNOY THUBSD.

 the 'llurendy in Huly Week, the day ot the inxtifuthon of the lase supper and of wur Lorid's butrayal, so ealled with refiereme to the untiphon "Mandatum nuvun do vubis, ut difigatis Invirem " (Juh. xiil, 34) approprlatel to it. The anme, which is not a very cally one, probubly evntaius nlso an allushon to the other command of our Lard in the xame ehafter (Joh. xiii. It10), as well as to the toüro nocioite of Luke xail. $19 ; 1$ Corr si. 24 . The collect at the giving on the Kiss of Drace in the Gothic misal (Murateri), Lithry. Romin. I'etus, iI. 578) speaks of "cummands" in the plural "inter praecipun mandatorum tuorum l'atribus nostrls Apustalis reliquisti." In fater times "Manditum" by Iteelf atool tor the "Fuotwashing," which hall been instituted on this day, and even for the a, arre ment ln a monastery appropriatel to it (bueange, sucos.). Other mames for thls lay are in $\mu \in \gamma \alpha \wedge \eta$
 nlso, as the day of the institution of the Eucharist, Coen, Domini, dies cocmite Domini, feris 'plint.t in coena Dominica, dies natal.s Eichurristiut, nut lis calieis, dies punis, lucis, mysterior,m ; also, with reference to the other cercmondalo helonging to the lay, dies competentinm, dies indul!fentire, dies pelilhoii. The nore re"ent title, dies virid um, to which the Cierman name Gründo anerstay correspopds, is of uncertain origin. The references t. a suppused introit (Ps. xxil. 2), and to our Loril's words (l.uke xxiii. 31), hre purely conjectural (Iherzog, l.eat-incyct, xviii. 22.3; Augustl, Churist. Achäul. i. : 549 ).
The ceremonials specinally belonging to Mnualy Thurs lay which eall fir nothee are thoso reluting to the can lidates for Baptism, the Reeunclintion of Penitents, the Consecration of the Chrism, and the Administration of the Eucharist.
(1) Cutcelumens.-In some churches the relditio s, yaboli terk place thils day ; i, $c$, the cateehumens were required to repeat the ereed which had been given them by the lishop and prenhyters to learn by heart (traditio symboli). We fiud this ceremony fixe.l for Maundy Thurs: day in the canons of Laedicen (can. 46 ; Labbe, i. 1504), and la the "cupitula" of Martin, bishop of liagal (eap. 49; ib. v. 911), and in the cunons of the Quinisest or Trullan council (eam. 78; ib. vi. 1175). The more usual time for this repetition was Easter-even (Marteno, de hit, Aut. Eccel. i. 116, lib. i. c. i. art. 13, \&2). The pedildvitm or washing of the feet of the entechumens, of which some traces aplear in the ritual of the early church, was in sume cases performel on this day, the washing of the hend, capitiluciam, having tuken place on Palm sunday. There is a reference to this ceremony in two letters of Angustine to Januarius (Epist. exviii. exix. c. 18); but in the tormer he speaks of the custom of the catechumens bathiag the whole body and not only of wushing the feet on this day, and that merely for purposes of cleanliness "quia baptizandorum corpora per observationein quadrigesimae sordidata cum offensione sensus ad fontem tractarentur, nisi aliquo die lavarentur. Istam nutem diem potius ad hoc electum quo coena Domini naniversarie celebratur," and adds that this liberty being grauted to the catechumens, many others claimed it also, and bathed with them on this day-a lusury forbilden durlag Lent. In the second letter he makes parti-
cular m mens on of hum inhaeres to be in churehe others $h$ poned it whas net (Ambros time wit Ganl, M fivent, mamens of Lablue, i . "ciurpus lib. l. e. § 10 ; 11 pp, 116
(b) lic early tim the day The litte Eugubiun hun anili atates thi was to gr slus only, pealtent ii. 1247). Mareellina the reliax Dominus s peaitent cellin. cf. Jerome x penance in tota urbe staret in or 30, Epit 'p denced by dos poenite referred to eap. vi. nit. 28t). A let eoutnined i 30, p. 86), to be that jejunii," m penitents $\mathbf{f}$ doors, wher bishop; the nal hearl t tentiom," the offertury paenitentim Gulasiux to $t$ of the penite fullowed by tentem," and when the pen Lit. hom. le
(c) Consoc being needed of the newl became the cu that festival. limited to on had become th that was revtu be conseerntec Comes tligrony

Dies Ifrintiti), day of the in I of liar Lord's ce to the untio bis, ut diligatís atel to It. The y one, probubly ather cemmand - (Jol. xilii. 1tre of Luke xail. the giving of imal ( Muraturi, reaky of "con"racedpua man* Aprostulis ruo tum" by Itwelf hich hat been tor the $\mathrm{m}_{\mathrm{i}}$ arttw it (bucange, $\forall$ are $\dot{\eta} \mu \in \gamma \alpha \wedge \eta$ nintar puschlues; r the Euchurint, ferint /luint 14 "ristive, nat lis in : hlsn, with Is belonging to dulyentillt, dies lies virid um, to ne stity corree references to I to our Lord's ly coajectural 2.1; Augustl,
fiag to Mnualy those relating Recunclintion of the Chrism, charist,
arelies the reli, e, the catehe creed which p and presbysymbuli). Wैंe mundy Thurs: in. 46 ; lathbe, " of Martin, 11), nad in the council (can. ime tor this see, de liii. Aut. ). The pedilitcatechumens, e ritual of the performed on f, capitilatium, y. There is a wo letters of xviii. exix. c. of the custom hole body and day, and that "quia baptiz. mem quadrilse seasus ad ie lavarentur. electum que tur," and adds , the catechuo, and bathed forbidden duro makes purti-

## MAUNDY TIIURSDAX

enlar mentlon of washing the feet of the entechilemens on the day when our loorl gnve this lesson ef humility "qua ipma conamunilation reilighomius Inhaereret," but nides that lest it should aljiear to be in any way essential to the sncrammat many rhurehen had never almitted the cuntorn at nil; others had disoontinued it, while wome had prostjwhed it till a later day. Although this custum was never receivel by the chureh of hime (Ambron, de Siderimn, ili. 1), it prevailed firr n Gaul, Milan, mull Spain, churches, as thowe of Gaul, Milaa, and Spain, but it noon fell out of
favour, and was expressly prohibited by the canons of the conacil of E:Ivira, A.D. 306 (eal. 48 ; Labbe, i. $076 t)$, which prohibition a.b. 306 (eassed into the 48 ; "cirppiss Jurle cadonicl" (c, civ, causa i. q. J, lib. l. c. i, art. I3, \$1; lingham, bk, xlı, c. Iv. \$ 10; llerzug, vol. iv. p. 6:50; Martene, tom. i. 111. (b) Recronciution of prol. i. j. 164.
(b) Reconcilution of Penitents.-At a very enfly time Mamily Thursilay whe appointed as the duy for the publie absolution of penitents The letter of lanucent 1. to Decentlus, bishop of Eugubium (c.7) (if iadeed it is rightly glven to hum and is not to be assigned to a hater perind) atates that the custom of the Church of liame Was to grant nborolution eit her of veaial or mortul sius only, "quinta feria nnte laschn," unlens the peaitent was nttincked by severe sliknexs (Lalbe, ii. 1217). St. Ambrose, writing to his Nlster Marcellina, names this day as the usual oue for the relaxition of penance, "erat dies que Dominus sese pro nobis tradidit, quo in ecelesia pe enitentialia relaxantur" ( fipist. 3:t ad Marcellia. ef. Hex emeron, lib. v. c. 25), and St.
Jerume njeaks of Fnbiola as standing in public penance on this day, "quis hoc crederet public tota urbe spoetante Romanan nnte diem puscehnte stiret in urdine poenitentium?" (Hieron. Epist. 30, Epit iph. Fabiul.). The same custom is erideaced by the various homilies, "nd reconcilinndos poesaitentes," delivered "ia Coena Domini," refurred to by Marteae (Ant. Eccl. Rit. Iib, I. caj. vi. nrt. 5, § 10, tom. ii. p. 31 ; tom. i. p., 284). A letter of Gilbert "Lunicensis Episcoppes," contnimed in Ussher's E'pistuluo Hibur, nioue (E'p. $30,1.86$ ), states the custom of the hyh chureh to be that venial sins were absolyed "in capite jejunil," mortal sins "In Coeas Dimind." The penitents first assembled outside the church duins, where they heard a sermon from the bishop; they were then admitted lato the church nal heard the "missa pro reconciliatione preattentium," absolution being granted them beforethe oflertory. "In the "Ordo agentious publican peenitentiam," asslgaed in the Sacramentary of Gefinsius to the peaitents, why the deacon pleads the cause of the peaitents, which, after certhin collects, is tollowed by the "ordo ad reconciliandum poentwhen the penitent has communicated (Muration" Lit. R'om. V'et. i. $548-551$ ).
(c) Consncration of Chrism,-The sacred oil being needed in large quantities for the anointing of the newly-bnptized at Easter, it naturally becane the custom to consecrate it shortly before that festival. Gradually the consecration was limited to one day, and by the 5th ceatury it had become the rule that the whole of the chrism that wias required for the use of the year should be consecrated on Maundy Thursday. In the Comes Hlisronymi we find under this day "Chrisma

## MAUNDY TIUUIISDAX

1111
confieltur," and in the sacramentary of Gregory (limand. il. 25i) is the rubrle "In firacidie item contectur chrima," followed by the propere cato luets nas exorelsm, nad the "beasdictlo chris-
matis matis prinelpults," The tielavian Sheramentury Thupples n "misna chrininulis" tor siaunly Thursfay, containing the "benedletio olel," nuil very closely exurizatit confictio," corverpmonding (Muratori, ely with those in the Gregorlan rite furm arpears in the Miss, Sut nq.). A nhiailar Pamelius (Li'uryicon, i. :140), Thirosiona given by thons for the ritual relating to The fullent directhe Chrisman on Maundy ing to the consecration uf In the Orido Ronandy Thursilay are to be found Vet. II, 991 sul.). [CHRism.] (d) Siwhirist.-Mnundy.]
only day in the year when, throurday wns the Clirixtian worlit the Euch, throughout the whole the evening and the Eucharlat was celehratei in the evening and prartaken ef after a mand, and church. The we know, only in the Atrican of Curthage, 20th cunon of the thind council from the rule that the sucring excepts this day should be celebuat the sucimont of the altat sitaria be celebrated fasting, "ut snerampata aitaria nonnisl a jejuais hominilus celelirentur celelisatur" "the nmiversartlo quo coema Domin! celetratur" (Latibe, H. 1171). St. Augustine also, while insisting on thating communinu gencrally, mentions that soule, to make the commemoration more atriklag, ware necastumed to offer and receive the Ibody ot the Lord after meat. on the day when the Lurd Ifimself gare llis pupper. We learu froms him nlso that in some "places there was on this day a double celcbration, "in the mornlug for the sake of those who dine, and in the evening for the sake of thowe who, fist " (Augustine, Epist. exviii. "d Januar. c. 7). The practice of an evening celebration on this day was regarded with increasing disfivolly, nad Wus distinctly prohibited by the Quiaisext or Trullan Council (can. 29), A.d. ti92, with express reference to the ahove-meationed canon of the council of Carthage (Lahbe, vi. 1155). At the ordinary celebration on Mauady Thursilay ${ }^{n}$ portion of the ceasecrnted bread was reserveld for the commuaions on Good Friday and Eister Eve, Missa Pruesanctifo -torum. "Pontifex servat de Sancta usque in crastinum " (Ordo Reminus, i. Murnteri, ii. 993).
(e) Other Observances. - The belle of the churches were silent trom midnight on Wednesday till tnatias on Easter Day (Ordo Roman. i. u.s.). The altars were stripped alter vespers (ibid.). There was no chanting, and the salutation "Dominus robistum," etc., was intermittell, as well is the Kyrie Eleison, and Et ne nos inducus, etc., after matins (Murateri, u. s. i. 548, ii. 992). At 3 P.M. a light was struck outside the church, and a candle lighted froln it, which was borne oa a reed in procession through the congregation to the sacristy, where a limp was kindled and kept burning till the Snturday morniag, when the Paschal taper was lighted from it (Ordo Roman. u. s.; cf. Zacaria, Epist. xii. ad Bonifacium. Labbe, vi. 1525). There are caneas of severnl councils forbidding the Jews to appear. daytill e, or to mix with Christians from this Orlay till Easter Monday : o.g. the third couneil of first council of 38 (can. 30, Latbbe, v. 303), and the (Hespiaianus, de Festis, pp. 48, 49.)
[E. V.]

## maUsLmas

MAURA (1) Commemorated with Britta, virgins, at Toura Jan. 15 (Bull, Acta SS. Jan. i. 1018).
(2) Martyr with her husband Timotheus a reader, A.t. 280 ; commemorated May 3 (Basil. Menol. ; Cul. Byzant.).
[C. H.]
MAURELIUS (1) Bishop of Imola, cir. a.d. 532, martyr ; commemorated May 6 (Boll. Acta SS. May, ii. 106).
(2) Bishop, martyr in the 7 th century, patron of Ferrara; commemorated May 7 (Boll. Acta SS. May, ii. 154).
(3) Presbyter in the diocese of Troyes, 6th ceatury ; commemorated May 21 (Boll. ActaSS. May, v. 43).
[C. H.]
MAURELLA, martyr ; commemorated May 21 in Africa (llicron. Mart.).
[C. H.]
MAURELLUS, martyr; commemorated at Rout in the cemetery of Praetextatus, May 10 (Hieron. Mart.).
[C. H.]
MAURENTIUS, martyr with others, under Diocletian, at Fossombrone in Italy ; cominemorated Aug. 31 (Boll. Acta SS. Aug. vi. 665).
[C. H.]
MAURICILIUS, archbishop of Milan, cir. A.D. 670 ; commemorated March 31 (Boll. Acta $S \Delta$. Mar, iii. 910 ).
[C. H.]

## MAURICIUS, MAURITIUS, MAURICE

 (1) One of the forty-five martyrs of Nicopolis uader the emperor Licinius; commemorated July 10 (Basil. Menol.); at Alexandria (Ilieron. Mart.).(2) Commemorated with John Palaeolauritas July 26 (Basil. Menol.).
(3) One of the Thebaean martyrs; commemorated at Agaunum (Et. Maurice) Sept. 22 (Hieron. Murt. ; Usuard. Mart.; Vet. Rom. Mart. ; Bed. Murt.; Boll. Acta sS. Sept. vi, 308). His natalis is in the Antiphonarium, but on what day is not stated, and he is named in the Liber Responsalis (Greg. Mag. Lib. Nacr. 710, 810).
(4) Martyr with Photinus his son and othera; commemorated Feb. 21 at Apamaea. (Boll. Acta SS. Felb. ii. 239.)
(5) Martyr with Georgius and Tiberius at Pigaerol, under Viocletian; commemorated Apr. 24 (Boll. Acta SS. Ap. iii. 266). [C. H.]
MAURILIUS, hishop and confessor; his depositio commemorated at Angers Sept. 13 (Hieron. Murt.; Boll. Acta SS. Sept. iv. 62); Mavrino (Usuard. Mart.).
[C. H.]
MAURILUS. martyr ; commemorated in Africa April 28 (Ifierun. Mfurt.).
[C. H.]
MA URINA, martyr ; commemorated at Tomi May 27 (llieron. Mart.).
[C. H.]
MAURINIANUS, martyr; commemorated in Africa Feb. 1 (Hieron. Mart.). [C. H.]
MAURINUS (1) Martyr; commemorated May 26 at Tuscia (Hieron. Mari.).
(2) Abhat, martyr at Cologne ; commemorated June 10 (Boll. Acta SS. Jupe, ii. 279). [C. H.]
MAURITANUS, martyr; commemorated in Mauritania Oct. 17 (Hieron. Mart.). [C. H.]

MaURONTUS (1) Abbit of Broylus (Bruel) in Belgium, a.D. 701; commemorates May 5 (Bed. Surt. Auct.; Boll. Acta SS. May, ii. 53).
(2) Bishop and confessor, of Marseilles, perhaps A.D. 786 ; commemorated Oct. 21 (Boll. Acta SS. Oct. ix. 362). [C. H.]
584 MURUS (1) Abbat of Glannafolium, A.D. 584 (Boll. Actis SS. Jan. i. 1039), in the terriwory of Angers (Usuard. Murt.); commemorated Jan. 15.
(2) or MORTUUS-NATUS, hermit in Belgium in the 7th century; commemorated Jan. 15 (Boll. Acta SS. Jnn. i, 1080).
(3) Bishop of Cesena in Italy; commemorated Jan. 20 (Boll. Acta SS. Jan. li. 333).
(4) Martyr with Papias, aoldiers; commemorated at Rome on the Via Nomentana Jain. 29 (Usuard. Mart.; Bed. Mart.; Vet. Rom. Mart.).
(5) Martyr; commemorated in Campania Mar. 18 (Hieron. Mart.; Bed. Mart. Auct.).
(6) Martyr; commemorated Apr. 12 (Ifieron. Mart.).
(7) Martyr; commemorated at Antioch Apr. 27; another elsewhere on the same day (IIicron.
Mart.). Mart.).
(8) Libycus, Roman martyr under Numerian, buried at Gallipolis; commemorated May 1 (13oll. Acta SS. May, i. 40).
(9) Martyr; commemorated at Rome June 5 (Hieron. Mart.).
(10) Presbyter and his son Felix, in the 6th century; commemorated at Spoletum June 16 (Boll. Act a SS. June, iii. 112).
(11) Bishop, martyr with Paotaleemon and Sergiva at Biseglia; commemorated July 27 (Boll. Acta SS. July, vi. 352).
(12) Martyr, with Bonus, Faustus, and seven othera; commemorated on the Via Latina Aug. 1 (Uspard. Mart.).
(18) Martyr; commemorated at Rome Aug. 12 (Hieron. Mart.).
(14) Martyr with fifty others at Rheims in the 3rd century; commemorated Aug. 22 (Bed. Mart. Auct.; Boll. Acta SS. Ang. iv. 515).
(15) Confessor, with Salvinus and Arator at Verdun ; commemorated Sept. 4 (Boll. Acta SS. Sept. ii. 221).
(16) Bishop and coofessor at Placentia about A.D. 430 ; commemorated Sept. 13 (Bull. Acta SS. Sept. iv. 79).
(17) Martyr in the province of Histria; commemorated Nov. 21 (Usuard. Mart.; Bed. Murt. Auct.).
(18) Martyr at Rome under prefect Celerinus; commemorated Nov. 22 (Usuard. Mart.).
(19) Martyr; commemorated at Rome Nov. 29 (Hieron. Mart. ; Bed. Mart. Auct.).
(20) Martyr ; commemorated at Rome Nov. 30 (Hieron. Mart.).
(21) Martyr with his brother Jason and their parenta, Claudias the tribune and Hilaria, at Rome; commenorated Dec. 3 (Usuard. Mart.; Vet. Rom. Mart.).
(22) Martyr; commemorated at Rome Dec. 10 (Hieron. MIart.).
[C. H.]
MAISIMAS, priest in Syria; commemoratel Jau. 23 (Cal. byzunt.; Boll. Acta SS. Jan. ii. 489 ;.
[C. H.]

MAT metuna; Jan. I. 1
MAV
June 2
MAV
the 7th
Acta SS.
MAX
A.D. $6 \mathrm{~b}^{6}$

Prob. Sa
MAXI commeme 772).

Maxt
at Nicome
(2) Pre memorate SS. June,
MAXE
at Rome M
(2) Mar
(Hieron. M
MaXIa
presbyter 1
Jan. 8 (Ust
MAXIM
Nicomedia
(2) Mart.

22 (llicron.
(3) Wite
commemora Mart.; BeIl. natus in Ilie
(4) Marty

26 (Hicron.
(5) Marty

April 6 (Hier
(6) Marty
(Iieron. Mur
(7) Martyr

Mart.).
(8) Martyr

May 8 (Hieror
(9) Two of in the cemeter Murt.).
(10) Virgin
(Usuard. Mart.
(11) Marty

May 17 (Hiero
(12) Martyr

Aurelin, May 3
(18) Martyr

Juse 1 (Hieron.
(14) Martyr
(Hieron. Mart.).
(15) Martyr;

10 (Hicrom. Ma)
(16) Martyr;

July 10 (Ifieron.
(17) Martyr;

26 (Hieron. Mar
hroylus (Bruel) rated May 5 May, ii. 53). arseilles, perJet. 21 (Boll. [c. H.]
nafolium, A.d. in the terri:ommemorated
ermit in Belemorated Jin.
onmemorated ).
; c commemontana Jan, 29 Rom. Murt.). 'ampania Mar. t.).
r. 12 (Hieron.

Antioch Apr. day (Ifieron.
er Numerian, 1 May 1 (Boll.

Rome June 5
$x$, in the 6th uin June 16
alcemon and ted July 27

1s, and seven atima Aug. 1
lome Aug. 12
Rheims in 1 g .22 (Bed. . 515).
d Arator at II. Acta SS.
entia about (Boll. Acta
istria ; comBed. Murt.
t Celerinus; $r t$. .) ome Nov. 29 ome Nov. 30
an and their Hilaria, at ard. Mart. ;
me Dec. 10
[C. H.] memarated ;S. Jan. ii.
[C. H.]

## MAVILUS

MAVILUS, martyr, cir. A.d. 203, at Adrumetum; commemorated Jan. 4 (Boll. at Adru-
Jan. i. 164).
[C. H.]
MAYORUS, martyr; commemorated at Romo June 2 (llieron, Mart.). [C. H.]

MAVRONTUS, abbat of old St. Florenen in the 7 th century; commemorated Jan. 8 (Bell. Acta SS. Jan, i. 505), [C. H.]

MAXELLENDIS, virgin and martyr, cir. A.D. 6 bit); commemorated Nov. 13 (Surius, do Prob. Sanct. Vit. Col, Ag. 1618, Nov. p. 317 ).
MAXENTIA, widow of Tront, cir, [C. H.] conmemorated Apr. 30 (Boll. Acta SS. Ap, illi. 772).
[c. H.]
MAXENTIUS (1) Martyr; commemornted at Nieomedia Feb. 24 (Hheron. Murt.).
(2) Presbyter and confessor in l'oiton; commemorated June 26 (Usuard. Mart.; Bull. AmSS, June, v. 169).
[c. 11.]
MAXENTUS (1) Martyr; commenorated
at Rome May 22 (flicron. Murt.).
(2) Martyr; commemornted at Milan May 6
(Hieron. Mart.). [C, II.]
MAXIANUS, martyr with Julianus and the prestyter Luciaus at Beauvais; eommemoratod Jan. 8 (Usuard. Mart.). $\quad$ [C. II.]
MAXIMA (1) Martyr; commemornted at Nicomedia Feb, 16 (Hicron. Mart.).
(2) Martyr; commemorated at Nicomedia Feb.
(Hicron. Mact).

22 (thicron. Mart.).
(3) Wite of the presbyter Montanus, martyrs; conmemorated at Sirmium Mareh 26 (Usuarl. Mart.; Bed. Murt.). The husbaud is called Mu natus in Jieron. Mart.
(4) Martyr; commemorated at Antioch Mar.
(Hicron. M(art.). 26 (Hicron. Mart.).
(5) Martyr; commemorated at Alexandria April 6 (Ilieron. Mart.).
(6) Martyr; commemorated at Antioch Apr. 7
Hieron. Mart.). (Hierun. Mart.).
(7) Martyr; commemorated Apr: 12 (Hieron.

## (art.).

(8) Mnrtyr ; commemorated at Constantinople
ay 8 (Ilieron. Mart.).

May 8 (Ilieron. Mart.).
(9) Two of the name commemorated nt Rome, in the cemetery of Praetextatus, May 10 (hleron.
Mart.).
(10) Virgin; commemorated at Frinli Mny 16
(Usuard. Mart.; Boll. Actet sis. May, iii. 579).
(11) Martyr, commemorated nt Alexandin May 17 (1fieron. Mart.).
(12) Martyr; commemornted nt Rome on Vin Aurelia, May 31 (Hieron. Start.).
(I3) Martyr; commemorated at Thesomlonien
June 1 (ffieron. Mart.).
(14) Martyr; commemorated at Romo June 2 (Hieron. Mart.).
(15) Martyr; commemorated at Antloch July
(Hicron. Jiart.) 10 (Hicron. Mart.).
(16) Martyr; commemorated at Alexandria July 10 (Hieron. Mart.).
(17) Martyr; commemorated at Laodicea July
(Hierom. Wart.).

## MAXIMUS

(18) Martyr, with Domatilla and Secunda, at Lnceraria in Atrica under Gallienus; eommemorated July 30 (Ifieron. Mart.; Usuard. Dfurt.;
Vet. Liom. Afart.; Boll. Acta SS. July, vii. 146).
(19) Martyr; commemorated Ang. 1 with 1) natula, Secuadula, and others at the 30 th mile from Rome (llitron. Mart.).
(20) Martyr at Rome under Diocletian; conmemorated Sept. 2 (Boll. Acta SS. Sept. i. 35i).
(21) Martyr with her sister Julia at Ollsepona Mart.).
(22) Virgin, martyred in Africa with Marti(Usuard. Mart) (23)

Dec. 1 (Hieron ; commemorated in Mauritana [c. н.].

## MAXIMIANUS (1) Martyr ; commemorated

Jan. 2 (Hierun. Murt. ; Boll. Acta SS. Jan. i. 80).
(2) Bishop of Ravenna; commemorated Feb. 22 (Boll. Acta SS. Fob. iii. 294).
(3) Patriarch of Constantinople; commemorated April 21 . 1, il, Menol.; Boll. Acta $S S$.
Apr. ii. 847). (4)
rated June 9 of Syracuse, A.D. 594 ; commemo-
(5) Oae (Boll. Acta SS. June, ii. 241).
commemorated July 27 (Usuarders of Elphesus; (Basil. Merwl.).
(6) Martyr with Bonosus.

Aug. 21 (Usuard. Mart.).
(7) Bithon and
(7) Bishop and confessor at Bagaia in Africa in the 5th century; commemorated Oct. 3 (Boll.
[C. H.]
MAXIMILIANUS (1) Martyr; commemo-
rited at Rome Aug. 26 (Hicrons
(2) Bishop and 26 (thero.
commemorated Oct. 12 (Boll Aili, cir. A.D. 308 ; 54). 12 (Boll. Acta SS. Oct. vi.
[C. H.]
MAXIMINUS (1) Martyr; commemorated (Hicron. Mart.).
(2) Martyr; commemorated in Syria May 24 (Ificron. Mart.).
(3) Bishop and confessor at Treves; commenorated May 29 (llieron. Mart, ; Usuard. Shrt.; Vet. Rom. Alart.; Boll. Acta SS. May,
vil. 19).
(4) Bishop of Tongres, cir. A.D. 300 ; commemorated June 20 (Boll. Acta SS. June, iv. 7).
(5) Commemorated in the territory of Orlems, Dee. 15 (Usuard. Afart.)
[C. H.]
MAXIMUS (1) Abbat and Martyr in Gaul cir. A.n. 625 ; commemorated Jan. 2 (Boll. Acta
SS: Jun. i. 91 ).
(2) 1 . 1
ruted Jan. 8 (Boll bishops of Pavia; commemo-
(8) Bishop Boll. Acta SS. Jan. I. 471).
century; commemorated Jin ilcily, in the first Jan. i. 720 ).
(4) Confess

Byzant.; Daniel, Cod. Litury ir Jan. 21 (Cal.
(5) Propraetor, Cod. Liturg. iv. 251).

Evilasius; commemorated with Fausta and Menot:) commemorated on Feb. 6 (Basil.
（6）Martyr ；commomoratod at Aloxandria




（8）Alatyr with Clanlims and hin witu at
 Ift．Riom，Mat．）．

 （40）．
（10）Martry；mommoratmat Nhemedia Mardi 12（ Hieron．M，
（ll）Marty：momburnated la Naritania April 11 （llicrons．Niwt．）．
（18）Matyr whth Whintliamms and Dala


（13）Mattyr with Tiburtins unal Valorbanas；


 Ilis natalis on this day in limogey＇s sacmonn－ targ，and his name in the collect（lirag．Mag． A．tis．sidr，w：
（14）Martyr，with optatua and whers ；rome mombated ipill it（liemon．if．irt．：Holt．didis心部，（12．（12）．
（16）Silitier and martyr，whe of the Thmaman
 Milan（linll．Aids S：Ap，ii，21：$)$ ．
（16）Matyr whth Olymbindos，mblomen，at
 t．d dpil lin（Usuard．M．ut．；Hed．Ahart．；lict． hown．Aldirt ）．
（17）Martyr ：commembrated at tho wometery of C＇alistus on the Vin Apria April 21 （llitoon． Dute；1hol．Mirf．Amet）．
（18）Martyr；commemornted in Atrin Ap， 26 （Hirmin．Miret．；Hel，Murt．dwit．）．
（10）Martyr：commomorated in Figyit Apr． 27 （lliwom．ithrt．；lisi．Jout．Atwt．）．
（20）Martyr，with Dalas ant Guintilianna，at． formentum；combembmed April as（llasil． A／nid．）．
（21）Malyr In Asin，eire，A．b，2：N）：come
 linll．A的 s．s．Ap．iii．7is）；May 14 hy the limoks（llasil．Amenol）；by others on Apitil el nuder the name of Marceflinus，whi no April est as Maperllas，For another Maximms comber murated th Aprit 30 by the Greoks，see lloll． ut sup．p．Tils．
（22）Bishop of dernsalom，confesmer，after A．n． Sin：momemorated May of（loll．Acta SN， Nay，ii．7）．
（23）Martyr；commomorated at Milan May 6 （ licewn．Mirt．）．
（24）Two martyrs；commemorated In Aftica May $i$（llierom．Ahert）：nunther at Nimmedia the same day（lhirem．Miart．；Hell，Ahirt．Anct．）．
（85）Proshytry；cummemoratol at Constan－ tinuple May $\dot{S}$（Heovon．Mart．）．
（26）Martyr：commemorated at Alexabitia May 1 is（Hicron．Mart．）．
（27）Martyr：mommemorntei at Rome on the Via Nomentana，May 28 （Misron．Murt．）．
（28）lishop of Vrroun， 4 th centiry ；mom－

（20）Martyr｜mimmemoratod at Thamalonlen Twe I（tlminh．Jhist．）．
（80）fir MAXIMINIS，hishop of Ayne－ Suatime it Ist．Ath，ur tith imitury；rimmemo－

（31）I＇reshyter：enmmenmernton at Alevinilria inno II（llicron．Alime ；linll．Aeta Sis，sunc，il． 17（1）．
（32）Martyr：b／whop of Napilon，bulioro A．t．
 （lıme，II． 517 ）．
 momoratol June 25 （lioll．A＇to sis．Jumo，v．bot）．
（34）Martyr at Aluxnmila with ionution nnt
 Holl．defis Ns，July，H6，bil）．
（36）Nartyr ；eommumorated at Ayrmia July If（licoron．Jart．）．
（36）Murtry It（ Mirron．Ihwe．）．
（37）Martyr；commombrated in Asin Inly 17 （llicon．Ifwet．）．
（38）Martyr；rommemurated at Jarontorum July in（ Minnum，Mint．）．
（39）Martyr，with Sahlunm and other，：min－
 Inamish，Mirt．）．
（40）Martyri commomuraled with Priacus mall others at Corinth July 20 （ Mieron，Mint．）．
（41）1Bixhy anl comlensor at l＇atarlin！，gnd mintury ；commemoritod Aug． 2 （lloll，deto Ss． A＂g．1．（109）．
（42）Conlosmor，＂our hely finther ；＂transla－
 Cind．Liturg．iv，Ltil）．
（48）Ioutliful mortyr In Afrlen umeder Himse－ ric；combumorated Ang．I＂（Usibnrl．Jhurt．）．
（44）Abbat noll rontessor：commomoritad Ang． 20 at Clifung（Hirron．Mirre．；Berl．Murf． Aturt．；IBoll．Actur SN．Aug．Iv．inis）．
（48）Martyr，with Giminus ond others；rome memorntel it．Ansyra Aug．SL nul Sopt． 4 （llieron，Ititrit．）．
（46）Martyr with Theoletun and Aselepiodutos
 llull，Acta NS．Sept．v．Bl）．Sime（ $\theta$ ）．
（47）Martyr；Eommmorated at Nucerda Supt．It（llíron，Mfurt．）．
（48）Martyr with Juventinus；Pommemo－ ratod Oct．II（lasil，Menol．）．
（49）Martyr at Cordova；commemurated Oct． 14 （Hiervm．Ifart．）．
（80）Jevita，wartyr umber Decins；commes． muraterl Oet． 19 （hroil，Acts SS，Oct．viii，41i）； （ht．It）（Usmard．Afirt，）．
（51）Martyr with 120）other molliors；com－ memoratel at Reme Oet． 25 （Mieron．Mart．）．
（52）Bishop of Mente In the th contury； commemorated Nov． 18 （Smrius，de frob．SS． Hist．t．Iv．p．4（1），（＇olon．1618）．
（68）Preshyter and martyr，unter Maximian； commmorntom at．Rome un the Fia Appla Nov， 19 （Hieron．Shart．；Unmarl．Mhart．；let．Hon． Mort．）；Maximmus（Med．Murt．Auct．）．
nlury ; cmul. Miy, vii. :III). - 'Thrsandomlen ap 0 of Aqune. (1. (ill) nt Alexinndrin sis. Julle, ii.
e. leforos A.lo. wil. dits sis.

1. 410) ; whlle Jumb, $v,(, t)$.
l.atholimand Iicmon. Mitrl.;

Syrmin July
Autiuels July
Asla dily 17
Dhrestorman
 'icrom. Mist.;
ith tyrineus
 tharlint, Elul bill. Al:Ci Sis.
ri" transho ant; ; bricel,
mider Iturised, $\left.1 / 1 / 1 r_{1}\right)$. miminimerat ent ; Bed. A/urt.
wh hers; come and sept. 4

Avrleprimatoter Basil, Jenol. 1).
at Numpia

гонル!e!nomurnted Oct. fins ; commet. viii, 417);
lilism 1 com1. Ahwt.).
th century; do Prob. ss.

MAYENCH, COUVEDA, HF


 Jownmin Nos, 21 (Ihirron, Shiet.).
(06) Martir: emmonorated at hume Nov. $2:($ hierom. Ahirt.).
(67) 'Jwn martrin: sumbinterated at lomm, Nor. 23 (llierom. Ihart.).
(08) Martyr with Chrysogomes now Elonthrius; summmurnted at. Ámilloln Nov. 24 (llewom. Mhiot.; Meed. Mat. duct.).


(00) Martyr; momarimernted In Afron hee

15 ( /harim. Ahirt.)


(62) Blahop; commonitiratad at Alextmitrin The: 27 (Uninyl, Mart.).
[1\%. II.]

 atifutinl lius Si, Honilines, who was goligg hork

MFidis (in Aht). Jho arangements of $n$ Christimitable do nut suent ta h we been vury dif-
 In greater vare fir monleration, mulivicty, and gra-

 sratatiens of agnume, "r ot her menh., whitch ure
 on ripurrontly arecular or ardinary moal ian the
 Maresllinus ated l'eter (binthari, lav, exavili),

 melowt this, with iwo ofhers, as christionisme) ramples. Thery are fium, ins representativa ivili. mill exxvil., and at vil. iil. p. 21N; Mand
 tures In Herenhnemu nul Iompuin. Norr can this be wombered at, if we enonsider the at times Jucunrendent and awkwad emmesion botween the Chriation lave-fivant anil tho heathen fimeral banguri. It is neknowlenged on all hatidy that the tormer romindol untanghit or reerent eonverts tiow atrungly of the andent hoarth-workhla, and of pant banguets to thas laren of their familions, 1t. is a sigu, lowt yet fully apprestater, of the grest vilality of the falth, that. it was aldo to withdaw the prpulatlon of Italy (even an fire as of sep gulchral wormhip, or tiveco-lit rurina habita of kep malchrai worship, and tonch them to comJishory of divetitec of One only. See Ferguskon's c. II. p. 219. ead. 2874) (bik. IV. e. I. If. 281, nad Antigue (Intrond, and and Comlange's La Citef sulyject the stulent chaptere I. II.). On this (tavy. exill. exxili.) with the fillure biliseri binco (I. tav. xiv.); R. Afusa Bonbonito (i. I five. xxili). Tha chlef' dillerenen Is that in the ('hristha pleture, of wheh the Gentile one in a type (llutt. tav. ceviii.), a round bewl Is aubstitutad for the holn or rhyton (drunis from at the manll mod). It seems quite clear, that except for inferior printing, nal the decent dress of prexpons roprosenten, Chinihun pletures of the sime suljectig greatly resemble these. In

## MEHINTOMA

116.5
than S. Muriollinuse eximple (hnawn alst fa











 logged tuble will a there is a smallow thowe
 loncen, njpurently, ned large goblel, iwa litlla







 woilh nit as ratumores by the questa; they

[11. St. J. T.]


MBCEONUG, martyr; emmmemornted is
 Afurt. Alu't.).
[ 1.11.$]$
MEIDACUN, mariyr ; mommmorntel ut NoMEJ)ANUS ur Mirrom. Miert.). [1: II.]
 memorated Fob. 7 (Boll. Actos Sis. Fuib, ii itiom-


 (13et1. Alart.); his natalles (Usharil. Miort.) [(:11.] MblOATULUN, martyr: commonompal in Afisea July 20 (liorom. $\boldsymbol{M i}_{\text {i.t. }}$ ). $\quad[1: 11$. MLIDEIRICUS, previlyter nnt nhint at Paris, chl. A.D. 701; commbemarated Alig. 29 (Uxibatio, Mart. ; Holl. Aclu SS. Alig. vi. SIB). [C. II.]
MLDIATOMA (Puszars). The Greek writers, whon thoy apork of Christlan julanta, firmueatly call them $\mu$ eaitai, lis. mediatora betwien giol by Ginan. St. John Bapitist in atyled medintor by Gregory of Nazianztim, 'O wahaias nai vias
 Testaments (Orut, $x \times x i v, ~ j, 6.33)$. Others reperst tilamo lien.
Thin wuthor of tha Apostolical Conatituliong applies this itile io the priesthood (lib. il. c. 25 )

## MELITO

na does also Origen, St. Chrya setum, St, Mansll, and others of the Growk fatherse lhat by this they seem to have inturnded, nut that the jertest was properly a mediator indeperidenely noul by his own inherent anthortty, hint merely nod by a figure of speech as at internumbits orr inedloin of commonteration. In this sensen st. Inavil rete Syurity stur for, e. 14) and Themberet, commentlug on fial. iii. 19, 24 (where the word peotions in reprentenlly employed), tench that Moses was in
 The trun medintor is, of conras, the Lord Jesus. The articlo perifys in Sulener's Thesomerns may lee emnsulterd with great nilvnatage. Ho has enihertend o large mass of gluytatimns trom the diverk fathers, shawing that they wonstanty and unifirmily npidieit the termi peaions, in sll its varimies if' menaing, to Josus C'hrist.
The latin tithers newid the nse of medinto.n. in this mans" (ans nppilied to the primethond). St. cyprian uses it "diwerrmat al judures, blandinntur mediatosilus" (de caribut. "pprisio. Christi Probing. - the autharship is unererain), that mot of prinets. St. August ine strungly prow teses agninst it in his tratise against Parmanhan. a homatist tishop, who had said that the biskop, was a meliator hetween Goul null the perple, "sis tonhames diferet . . . modiatorem me habertis apond latron, el ego exoro prep premtis vestris
 puns mefiatorom inter pypulum et brume) quis cimm firret thonorum ntyme tidelime thristian. orum" ('ontra l'armen, lib. il. c. ©).
[S. I. E.]
MEDCLIS (St. Mas), confessor at lluissema, helineed to have lived in the sth or :th ceat.; commemoated May 2:1 (Boll, Actas SS, May, vii. 842).
[c. il.]

## MEDIOT.ANUM. [Mhan.]

MED[ON, martyr ; commemorated in Afriva May 14 (llieron. Mutw.).
[c. 11.$]$
MEDRANI'S, with his brother Oirmus, combessurs in treland; commemoratod July, ${ }^{7}$ (boll. Aetin SS. July, ii. 4it).
[c. il.]
MEDLLLA or MEDULLAA and her compm-

[c. 11.]
MEFOMLSA, martyr; commemorated Jume: (Ilieron. Murt.).
[c. 11.]

## MEGBTLA, matgr. [MaETIA.]

MEAGINUs, martyr; commemorated in Mauritawia bee, 2 (Hieron. Whtrt.). [C. HI.]

MEGINUS, martyr; commemornter at $\mathrm{Pe}_{\mathrm{e}}$ rusia Ap, :9 (Hieron, Ahart.).
[C. II.]
Mbla lyish hishop in the 5 th cent.: commemoratel Feb. 6 (Boll. Aita SS. Feb. i, 778).
[C. II.] MELANIA ROMANA, "Our Mother "" commemarated Dec. 31 ( $C$. Ryrant. ; Hasil. Menol. ; Daniel, Cud. Jituny. iv. 278). [C. H1]
MBLANIUS ( 1 ) hishop and confessor; commomorated at Rennes Jan. 6 (Usuard. Mhort.; Boll. Aeta SS. Jan. I. 327),
(2) Bishop of Troyes in the th cent, ; commemorated Ap. 22 (Boll, Acha SS. Ap, iii. 29 ).
[C. H.]

MELANTUS, martyr: commemarated nt Dijon Nov. I (llieron, dhut $t$ ).
[C. II.]
MBi, ANUN, martyr in Aftica; commemo. ratel lree. 9 (hieron. Shart.). [C:11.]
MRLANUS, martyr In Aftea; commonno rated hee. 2 (llierom. Ihart.). [1: 11.]
 colura, ronfessar in the sth cint. a combemo. rated lan. 16 (thell. dith Sis, Jan. ii, bis).
[c. 1i.]
MELASIIDUS (1) marty ; commamomol at lamugres dan. 17 (hieron. Mhut. ; Usward. It rt.).
[(1. II.]
(2) Martyr whith his whe Canina num nim Alltonilus; commemurnted Nov. 7 (Bansil. At medi).


[c. 11.]
MLLCCIUS, Irlsh binhop, of 5th century; commemorated Feb. 6 (Boll, Acta Ns. Feb. i. 778).
[C. H.]
MELCDABES (1) blahop nald confessor; dro imsitho commemorated at home la the cemetery of Callistus on the Via Appia Jan. 10 (llicron. Mart.) ; Medidiades ( Bed. Mhart.).
(2) Martyri commemonted at Alesnailyin Aug. 9 (llieron, hart.).
[C. 11.]

## MELDANUS. [Memantes.]

MELDEGANUS, martyr ; commemorateil nt Terracimn Nov, 1 (llicron, Shut.). [C: II.]
MELETLITA (1) Bishop of Antloch, "Our thether," A.b. 381 ; commemorated Finh. i2 (Citl. 3/zant.; Dumel, Gint. Situry. is. 25:3; Kill.

(2) Bux, martyr with 1250 compunioms; rommemornted May it ( 1 Baxil. Menol.).
(3) Commennontei with lsacius, bishops of Cyprins, Sept. 21 (Ihail. Menol).

(4) Bishop noul contessor; commemonted in | Pontus Dee. + (Usand Mart.). [C. II.] |
| :--- |

MELLNUS, martyr ; commemorated at Ahrsnudvin July 13 (itieron. Mart.; Bed. Murt. Aut. ).
[C. II.]
MELISIUS, bihhop nat martyr; commemo. vated Ap. 22 (Unuand. Mhart.). [C. II.]

MELASUs (1) Martyr; commemorated in Africa Nov. 20 (llieron. Mhit.).

## (2) Martyrl conmemornted at Nicomonia Nov. 27 (llicron. Mirt.). <br> [C. II.]

MELITENE, COUNCIL OF (Melitenewse Conilinum), one of the synods at which Eastathius, bishop uf Sehnste, was condemned, anl helh, consequently, beforo A.D. 359, by whm he had censed to be possersed of that ree. (Mansi, iii. 291.) Melitine lay on the frontiers of Atmenin Minor and Cipprdocia.
[E. S. If.]
MELITINA, of Marecinnopolis, martyr under Antoninus ; commenornted Sept. is (Biall. it not, ; Bull. Actu SS. Sept. v. 29).
[C. 11.$]$
MELITO, bishop la the 1 st or 2 nud ventury; commemorated Ap. 1 (Boll. Acta S'S, Ap, i. 10).

ME: antria. MEI, Ap: 21 Sis: $A_{p}$.

Africa Ap. $2 \cdot 4$
MEMM!A.
on the Vin Snit

## memmites

Feb. tit (llieron.
(2) Martyr ;

31 (llieron. Mir (3) Martyr;

June 2 s (llireon.
(4) Jishay An commemum । (licron. Mut.; Aut.; Boll. Act

## MFMNON

fither:" commem
Boll. Acta ASS. Ap
MbMORIA, r
ian May 6 (llierom
NEDORIUS,
enmmemorated at
Sopt. iil. 6s),
MENALA (rd
books of the Gree

## MEIITUS

 MEIIIITUN biatope litain
 sis: $A_{\text {pl }}$, iii. $2 x(1)$ ).

## MELARUS or MGLICHR

tali, vir. A,b, 411 , commenn, martyr in lirio Alot Sis. dun, I. I:B6). MFLIOSA, martyr; commamoratel at Thes. malonion dume I (lhiron, Mumemoratel at 'these MBi, OSUN, martyr 6 commomorated at Thes


 but when monasticismer theren of nserefieison; ment, hanglag down on orose, in wherimein garnamal dress of munt ome sjele, canme to be the Jons Eucharims suys: " Buypt atil asewhore.
 oflutur, ex uno latere eht Aegyptli utinm mune alo dinotes an upper gavient ofs." This word
 monks is a coastakin, whitil the onter gatbol ol Aclfric, " Hiretans wol int ralled melotes; nud indeod, of my kini of skin (Mlacri rocers;" or, Ciregorias Momachus of skith (Meri Jirroter. ).
 Giossmry.) (bucmuge,

MEIITSAIEN, jope; dumatit
rated at homo duly 2 (llirron. Slasits eommemoMEL, V]IHK, martyr, $\quad[\mathrm{C}, \mathrm{II}$. Jume is (llieron. Hurt yr ; commemoratel in A frica
[C. II $]$

## ADMMEIIIIN, marty

[C. 11.]
 [C. II.] rithuin Oet. 17 (/lieron, Mart.). MEMMHILUS, martyr; comin
 MWMMIA, martyr ; $[1: 11$.] on the Via Salaria, Aug. 8 (Iheron. Whit at lime MEMMIUS (1) Martyr; commo [U.II.] Feb. lit (llicron. Murf.). Nartyr; commemornted (2) Anrtyr; enmmemoraled at Carthage May

(3) Martyr ; commemorated at Alexnimian June !s (/hierom. Mart.).
(4) Bhshoy and confeasor, In the ilrel century commomorat it at Chilons-sar-Marne Aus. :
 MhamNON ; Boil. Acta Sis. Aug. ii. 4).
[C. II.]

## MMMNON THAUMATVRGUS,

" 11.$]$
 MFMTHILIA, mart
[C: II.]
lan Nay 6 (hicron. Mist.). MBAOORIUS, martyr [C.H.]
commemorated at Troyes Sept 7 hiv eompinions; Sept, iti. 6B).
MENAFA (rd $[\mathrm{C}, \mathrm{H}$,
books of the Greek $\mu \eta v a i a$ ). These are office
books of the Greek church which contain the (1) 4 ).

## MENIIICANCY

varinble jurta af the oflices fur Jinus they contain, forer fixel festrala, prominent mater, sopther with uther lowe hymms, the lartioms, and the herg and other similar oif vespers: the cis, and the other variable parta thiom, of linuds, with all that tipiemine on firom the liven of the Sulintarewtit, or Lerfions
 lientivais, shich ns therin; and on a fow great the lilturgy, and the Epiphany, then Antiphone of hourn (the itho, bith, and uther of the throue lesmar

 for a month, not they contmining the Mromeum to the I'roperime sey corresinnd napoximutely viary, 'Tibe wond to met with a liestion brekingular und tho planal, with the both in tho ention. Tha otice the with the kano signillkithe to rimoto the compilation tive ther sinmuth, and the phons (rimation fir $n$ singlo the ontire series of thow (ra pivaia) tis denote MENALIIPIIN, martyr; comme. II.] Asin Feb. z: (llicron, Alurtyr; commemoratmi in MIENAN1)Hill (1) Martyr with [C, II.] Bolymenus; commemorated May 10 (Basil and (2) or MNANDEI
emmomemorated at lill, mirtyr wlth others I (Hrerom. Murt. Unamielphan in Arablit Aug. the same day at the 30 , Nurt.). Aluother on (lioron. Mirit.). the 3uth mille from limo
MKNAS (I) Commemorater [ [\%. II.]
Ryzunt.).
[ $\because \mathrm{H} \cdot \mathrm{]}$
(2) Martyr with Invid and John threo momks ; eommemoratod liy the fireeks Ajpreo 12 (3) or Mis', Ap, i1, 8:1).
(3) or MVNNAN, archhishop of comstantl(hasil. Menot.) ; Aug ;" commemoratod Aug 24
(4) or MENNAN, an Eqyptlan spoken of as "Magnus" an Eqyptlan marlyr, fired at Cotyamom in Phry " Bhorionus;" киfand Maximian, wlth Vhygia nater liweletinn St"phanifles; comme Vetor, Vincentins, and
 z'thet.; Cul. Armin.; Cnharil. Dhirt.; Gist, Isyhitury, iv, 274); suffirud. Ahurt. : Inniel, Cout. Constantinuplo ( sumered In Sieytha, I ratial, to on Nov. 1I, counmemornted in Gis.). Ilts natalis, mbntary, and his nume ment Gragory's Saern( irrg. Mag, Lib, Sicer. 140 ) fon was un Nov. 10 accomling to Surlas
 A church at Constivilp. 2d1, el. Colon. 16/8). him (Codinus, de Siynis CP', 18b). dedicated to (5) A solitary ( B (his $C P, 18 \mathrm{~b}$ ). moratel Nov. If (Greg. Mag, Dial I ; ; eommeMabillou, Acta SS, O \& It S. Dial. I. iil. c. 24 ; 173:1).
(6) or MENNAS, martyr with fiermogenes nuil Eugraphus, unider Maximan ; commemorntod Corl. Liturg (vit. D/cnol, ; Cat. Bywant.; Daniel,
$[\mathrm{C}, 1$
inculcated upon CY. The frequent almagiving tho ldle and the worthan not unaturally led charity rather than worthless to depend upon

## 1lid

## MENB-1mb





 sutiring thomelo. An the thivistlan in his lay hat water estanding bertere tho dowe that the
 their tersefintlops plame the poos there that the pawar of whalty might putlity the mand (Chrys, Hom. swi, d. Verb, djesst. $1 / \mathrm{llom}$. I. in 2 Tim .1
 nlmagiving it whe lomposiblo that charity shomlat

 whin had the traander of the charili to dixpense, to he earefial that thay are wat. watmi "pont imprifunate hogkars, Alany tomo for ask firr nlume "ut of wrive illomens they nre will ahlo to take sare of themselvem, nal if they ne lodalgein they "ill sumi eshanst the proviaton of the prow and holjlowe Nateover, they are not routant with a litelo, thay leses themselves an gentlomom,


 frimtion, that those what are veally lo wat may nat he wat nuay empty, athit that dovigneng begkars may mot maken spoil of the mantenamere
 in yuite the same lisht. In the south mad bast of
 of the notih; and among the northers triloss after their comrepsion the conditions of life were kuch that habitmal nublionary most have bern

 There now, howerer, cortatin forms of the evil corrected in the Thombsian condes. A law of Cralmainian II. (Ciekl. Therkf, XIV', xwlii. I, de
 of all ahbelumiend luggars who led from their mustris to lione in ariler to live an charity to be iovestigated, and those who were fund able to work were either to be returuel to their migital masters or berome the passpssion of the informer whe dispovered them. This law was reemacted by Justinian (Cial, Justin. I1, xxv, I.

With regarid to the elorigy themselves the chareh was armenl that they ild not abuse the likerality uf the people and sink lato a lite of thlentes suppurtal ly eharity. The term
 8i) to chergy who desortent their poste and whidered from place en place, whe a stigma atixed to billeness. Anl it was puobally with n virw to check cherleal memdicimery, as well ns tor the soke of erelesiant leal regularity, that the conneil of Agte, a.n. Shati, lecreel ( c , Si2) that clergy moving ahout from the diovese to another whithout commendatory letions were denimd commmion. The comicil of Epmon, A, 1,517 ( $\mathrm{E}, \mathrm{t}^{\prime}$ ) , has a similar devere ngainst cherieal vagrants. And the stme role is laid down in the Spmish conncil of Valencha, A.n. itst (c. 5). The tendency to illoness, inseparnble from the munastic life, fumb no sulpurt from the parly chureh writera. Cassinn (de (ixen, lustit. x. 2:S) zuatem antyling of ther Eyptian fathers, that is working monk was temped with one devil-an i.lle one with a legion, of Anthony the colbe brated ascetic of the Theball, it is relatind (Iidit,


 thare were mat lenn than $\bar{f}(1,1616$ in Exyp in tho Wh century, Alpgortan thamsilves hy thrir uwn Industiy ('

 mont down the Nilo fir malo in Alas anifilla, neil what
 given to the perif. In genotal if. muy has atil

 II. II; Mumesfirism), Alguation wrofo a apordial
 munks lulag exampiod fimin lahorir. In sumu Inatanewn, huwever, mannal labur wan rugatiod with loas fivomer. Matin, who Intraluterl


 to tronseriloe hooks, luit thla wan the only manmil

 It tha Wrent by limedlate In the fiest half if tho blh ronlory manal lahour was ome of the dise timguishing rinhen of the miler. Sirun homes laty wha the flme nllottmit to wark (lis!uhe, ". fr). Thu manorer in which the inimuchen for work has lwan carrimi wht hy tho Ihenedictines, luth in the survine ut divilization and herafure, is n matcer of history, In the grent momatioy ut lhanger, ilisejphes trom which cublributen an much tht the rvangelizathon if the nurth-wint of liouroner, Holo stntios (llist. II, \&) that tha monks muplutal thomselver liy the labour uf their own hamis. The exaltathon of pureinty fnto a virtue and the rise of the mombleani friare lo mitadie uar peribul.
[1i, M.]
MbiNbllNA, martyr; commemornted in


MBNEFIIMMItA (1) Martyr; rommemurutol in k.gelt Jan. 15 (llieron, ifirt.) $[t: 11$.
(2) Murtyr; commemornted nt Pontus Inn. is (llicion. dliutt.).
(3) Martyr ; commemorntel at Cnrthage Jan, 19 (Himon Murt.).
(4) Martyr: emmomornted it Smyrma Fieb 27 (llieron. Murt.).
(8) Martyr; commomoratel nt Threus Mar. 28 (lliemm, Mart.).
(6) Martyr; commomornted la Afriea lily 17 (Hieron. Mirt.).
[C. II.]
MENLILAN'LUS, martyr ; commemoratel in Atrien Fob, $2: 3$ ( Wiston. Mirt.).
[(1.11.]
MENELAUS, martyr; commumornter nt
 Amet.); another at 'liarsus on the nome day (Hicrom. Alitrt.).
[C. 11.]
MWNELAELS, alinat nail confessor in Anverghe; emmemorntel July 22 (Usuaril. d/irf.; Ihill. Aetu SS. July, v. 3u2).
$[\mathrm{C}, 11$.
MBNESHRRE, COUNCIL, OF (Menexh ense convilinm). Whon all the bixhope of Brittany met at a monntalin ut lhat bana, near St. P'ol de
 A.b. 590 , or thereabouts. (Mansi, x. 461.)
[E. S. Ff.] suint.A, Blas Hihyuin ( ntenn, who of this thex church was

Muny elir and grater copies. Ith ( $\mathrm{A}, \mathrm{I}$ ). 8 8:7t'mimetantino Simemen Men ce:llor of the salats nut ne necomding to from the mer urin (ouvajd nad reand in sixth oile of' range the ter with, nul use 29 in haths. slum offein Monoloyium Synaximion in torum vitns tuus, ouvakdp spondet, fitque

[^25]
## MENESIDBEIA

## 

 Alexumitia July lt ( Iheron. Shart.). Anct.).

MGNOBNDE, martyr $;$ commemoratod at Nuy, ili, Matid) (Hieron. Alurl.; Holl. Actio sis.
MENHINUR FULSO, marturla


 4th whtury ; cmmmemornted virgin in lorralan, Ss. Dict ii, lin). (1).
[C. 11.]

## MenNas. [Menam.]

MENNf, martyr; cemmemornted at Valon.
 MSNChBlliA, virgin mad martyr, with her misturs Metroulura nill Nymplitedura; eummemer-

 Sylf. Iii. (18:1).
[C. II.]

## MENOIdO(dIIMI ( $\mu$ quoddriav). Thls lowik

 corterppollds with the Ahriturubu!y of the Roman of the nainta athl martyra, The pratices of rualling pindirily the nets of the malints dateres frome very enily times, and was montirmed by the 47 th cmann of the ildel combull of Cirthage ber reme in the chareh ntior divereting that nothing be reall in the charehes, "wale nomine diemarum seripturaram," exaregt the ennomienl seriptarea,
 cum nnnivaranril (hes parmm celobrantur."
Amang early eerdendantical hilographera may lon
 of the earliest collections of the nete of "the andints, nlas Chillailius lisishop of Helenopoilin in
 atom, who wrote liven of Salnits and the Hermits of the bevert, the rearing of which In the church was proseribed durlag leent.
Many changes were maile in tion mal great variations naturait the Menology, coptes, The emperer thaty exist in dillerent (A.1), 867-884 ) catwed Busif tho Maredeninn

 cellor of the cmppere the hopothete ir Chananinte mad neta of tha compile the hives of tha necorling to the monthar yres, arranged in order from tha menologrians, of the year. Soleetions arin (ouvakdola) nu inerine name of Symaxnind real in the counse ineried in the Mennen, sixth cide of the cenmse of the oflice nfter the usage the terme camon for the day. In madern with sand usod for moghtum is oltern comfounded 29 in latue off) "Menemm. Thus Genr (not. ium ambia (), "Volunien aingnlorum men-
 Synaxation in the, nim (not. 33) he unen torum vitas volumen ene "if Menologium, "Sunetenn, ouvakdoion spondeh, fitquo in lanudibus or eo artectogin corre-

[^26][(: II.]
[ $\mathrm{c}, \mathrm{II}$.

## MEROMAIN

('urrectly, unvadidyer is auva̧dpine them extract frum it ontiro Bnak, inn MENHA MYN'TCA, HFM, [AbTAII] MENGI/liUA IMVINIO.

[Mivisie Mos.
MEiN'TIIN, marlyr with Binselhas and others
commentaratell May 30 (Inasil. Alenut.). [C, II.] MEONIN, marty' commemmatol at langreas


 -
[ $1: 11$.


 Write agulust the furris of the Jritinh cum-
 which he did with an minh celleet, that muny wrote guluail "wed to onthoduxy by reading hify
work (Manai, xil, 107). Work (Matasi, xil, 107). [E. S. Vf.]
ME:HCUILA, martyr with Ammomarin nt
 Mhert. ; Iet. Liom, Mtirt.).
[ $1: 11$. ]
Millcitilion (1) Mariyr; emmemontel nt Nisomenlin Mar. 13 (llieron. Ahart,).
(2) Martyr ; monmomernted at Sulonn Ang.

210 (Ilicrim. Ahiret.).
(3) Murtyr under Dochan; commemarated Nor.


[ $\because, 11$.
MEIITABCICUN, bishop, of Vannem in the 7 th

[C. II.]
MEIHIAA, COUNCLI, OF (Emenitense comcilium), helld A.D. blith, nt Morida in Eintremadurn. Thelve blahome, ineluding I'roficios binhup of that mes, their metropeilian, nubserilied to lis twenty-three remman or ehmpters. In the firnt of thone the orrond of Countratiapple, with the "Filleque " chume, la rehonrand, nuld fillowed by honvy donnneliatons ngulast all who recerda from, or will not aswent to fo. Jy the seconst, the invitatory, or "Venita" (monus), In directed to lo Nung at vespera in tho pace nsalgnod to it in othor churches. By the third, the ancilfien is directes to he offered dally for the kling and him ariny when engnged In war. Hy the nilnth, feem are forbidden to be taken elthar for giving tho chininn or for adminintering baptism. Dy the tenth, every blshop of the province is directed thiave an archproslyter, an archleacon, and a chief-clerk (primiclarum) in his cathedral chureh. Hy the alxteenth, the third part of the revenues of puriwh churchen, anelently due to the blahop, is to be njeat on rejualrs (Manal, $x 1.75$. ml .).
[E. S. Ff.]
MERIUS, martyr; commemorated in Afrien Oet. 16 (/lieron. Murt.).
[C, H.]

## MEROHIUS, martyr with Fellx and others

 conmemornted in tho Eisat Dec. 3 (Ificron. Mart.); wecedtelix natl othern, but difierent from the Brereding. nt Inodicen Dec. 4 (Ilieron. Murt.[C. H.]

## METATUS

MEROBUS, martyr; commemorated at Tom Sept. 15 (Ilieron. Murt.).
[C. II.]
MEROLA, martyr; commemorated at Antiveh Nor. 30 (Hicron. Murt.). [C. H.]

MERONA, martyr, commemorated at Tomi July 5 (Hicron. Mart.).
[C. H.]
MEROVAEUS, monk of Bobblo, cir, A.d. 626 ; cmamemorated Oct. 22 (Boll. Acta SS. Oct. ix. 614).
[C. H.]

## Mertides. [Meortius.] <br> MESIIACH. [Mishael.]

MESIPPUS, martyr with his brothers Peusiphus or Speusippus and Elasippus or Eleusippus; commemorated Jaa. 16 (Cul, Byzant.). [C. H.]

Mesne profits. [Vacancy.]
MESROP, commernorated Oct. 12 (Cal. Arтен.).
[C. H.]
MESSALLINA, virgin martyr, under Decius, at Fuligno ; commemorated Jani. 23 (Boll. Acta SS. Jan. ii. 453).
[C. H.]
MESSENGER. Polycarp is desired in the Ignatian cpistle to him (c. 7) to choose some ooe who may be wortly to bear the nanse of ecódponos, to carry to Syria the tidiags of his (Polyearp's) love of Christ. The word $\theta$ eorperoBuirns is used in a precisely similar sense in the Ignatian epistle to the Smyrnaeans (c. 11); and similarly Polycarp ("d Philijp. 13) spenks of sending one to be an ambassalur ( $\pi \rho \in \sigma \beta$ ev́corta). These emissaries were probably in most cases deacons of the church. Baronius (Ann. A.D. 58, c. 10x) wroagly supposes these $\theta$ (бброио to be Cursorks ( p . 521) for the summoning of assemblies. (Binglan's Antic. VIII, viii. 15.) [C.]
MESSOR (1) Martyr; commemorated in Africa Jun. 14 (Hirron. Mart.).
(2) Martyr; commemorated at Picenum Ap. 15 (Ilieron. Mart.).
[C. H.]
METATOR. An officer sent before the sovereign whon on a journey to take care that proper preparations were made for his reception. [See Metatus.] Cyprian (1:p. 81, il. 6., §4) applies the word to Rogatian, the first martyr sent to prison in the Dectan persecution, who, he says, went before the rest as a harbinger(metator) to prepare their place is the dungeon. See also to prepare their place io the dungeon. See niso
Optatus, de Schism. Donit. iii. 4, §61. [P. O.]
 $\mu \in \tau a \tau \dot{\omega} \rho 10 \nu)$ nne of the suborinate buildings of an oriental church, usually regarled as identieal with the diaconicum [Dlaconicust. Thas, in the Euchologia we read of the patriareh going down "into the metatorium or diaconicum," and passing from it to the altar from the right-hand side. Cedresus records that when the emperor L.en the Philosepher was forbidden by the patriarch Nicolas to enter the church, in account of his having contracted a tourth marriage, he performed his devotions in the metretorium, on the right sile of the altar (Cedren. Histor. p. 483, ed. Par. p. 602). The metatorium erected by Justini:n at the church of St. Sophia, was used by him and his sucressoms as a place of
also sometimes partook of a meal (if. Theolor, Lect. Eeloy. ii. p. 165, and the other references to Byzantiae historians given by Ducange, Constantinopolia Christion, lib. ili. No, *4). Goar is of opinion that the metatorium was also used by the ministers of the church tur rest and rc-
freshment, and that they there freshment, and that they there partook of a slight repast. He regards the worl, ns does Suicer (su', voc.) as a corruption of Mivaatéplov, derived trom $\mu i \nu \sigma o s$, ferculun, or from mensa, "a table." But Ducange Is probably right in regarding it as a Graecized torm of the bow-Latin "metatum" frequent in Gregory of Tuurs, Gregory the Great, and contemporaneons writers, in the sense of " n dwelling." The Greek torm $\mu \tau \tau d \tau \nu \nu$, or $\mu \in \tau d \tau o \nu$, is of not unfrequent oecur-

 $\mu \in \nu$ (Concil. Cunstantinop. sub Merna, act. ii.
 Meifov o Xpiatiards (Athamas, de Lumt! Beryt.). Augusti, with far less probability, considers it avother torm of "mutatorium", in the sense of "a vestry," camera parumenti, where the ministers of the church changed their habits (Augusti, Hindnuch der Christ. Arclüol. i. 390; Binterin, Denkwürhigheit, vol, iv, i. p. 1+0).
[E. V.]
METATUS. The duty of providing foud andl lodging for the sovereign nad his retinue when on a jouracy, or for the judges nul others
travelling on public busine travelling on public business. Under the Roman law the clergy were exempted from this obligation Cod. Theodos, xri. tit. 2, leg. 8). According to Gothofred (Com. in Cod. Theotos. vii. tit. 8; de Unere Metatus) this exemption was given to the clergy, to senators, to Jewish syangogues, and all places of worship. The capitularies of the Frank kings, on the other hand, appear to lay the burden chietly on the clergy. One reason of this undoultedly was to be tound in the frequent bestownl of fiets iumon the church, to be held by this und other feulal tenures, Thomassio ( Vet. et Nov. Accl, Diselp. iii. 1, c. $48, \S 3$ ) says that under the Roman law the obligation was considered to be a badge of servitude, but among the Franks such exercise of hospitality was esteemed no honour and a token of the alliance between church nad state.

Bishops especially appear to hate beco expected to receive the sovereign. Thomassin (ib. iii. 1, c. 39, $\S \S 1,2$ ) gives instances of farms bestowed by Charles the Great on bishops who had received him with such hospitality ns was in their power, and of punishments inilicted by him on certain bishops and abbats who had
neglected to receive some nmbassadors from
Persis Persia on their way to his court. This custnm appears to have brought with it certain inconreniences. A curious canon of the Conacil of Meaux, A.D. 845 (c. 26), reminds the reigoing monareh, Charles the Buld, that women were strictly forbidden to enter the houses of any of the clergy, nad that especially the dwelling of bishops should be free from their preseace, and implores thein not to compel bishops to turn their palaces into lodging houses for women during a royal progress. The right was also claimed for those who were travelling on public business. A capitulary of Lonis the l'ious (ii. tit. 16, ed. Baluz) sets furth that certain places bad been nppointed by himself
anl his tality, rentel carethll! of the neglect and pro threnten they may A.D. $813^{\circ}$ by statu lodging service, (yuihus is It appe Sometime was equit Instructio p. 18:2), e by contin exactions of his pi making it presbyters tion delive, bishups on Conc. ii. p. mad right their frient the name of any supplie, making pro bassies, So who had n were exemp (Sirmend, practice whi of the empir ance (" mansi from free me guest-houses, Exemptions n momasteries. by Thomassin c. $39, \$ 12)$, fo of loitging or monasteries. that Rigovert that all churel from the right judges on the the Frank kil times extende themselves. A A.D. 885 , to $t$ mond, Conc. bishop or coun any right of lo but thit theys duty of hospital will. For the d stitutions in the distinct from th tality; Hospit
Metellus ethers;, at Neeca (Usuan:I, Alart.).
METENSE
MEITHODIUS onple, "Our holy christ, ant,-

## METELLLS

rf. Theodor. referencen to cauge, Con( N ). Goar 'as ulso nsed rest and reirteok of a rd, ns dues «̀ rom mens, risht in rele low-Latin Tours, Grewriters, in ireek torm uent occur$T \psi$ aủroí ${ }^{2} \nu$ $\nu \dot{\varepsilon} \xi \eta \tau \boldsymbol{\eta} \sigma \alpha=$ in, nct. jl. er кє $\lambda \lambda(\dot{\circ} \circ$ ) af. (ieryt.). sonsiders it the sense of the miniabits (Au1. i. 390 . 140).
[E. V.] idiug food is retinue nind ot hers If the liofrom this - leg. 8). l. Theorlos. exemption to Jewish hip. The the other ly on the lly was to fiefs upon her feudal cl. liscip. aman law badge of $h$ exercise ur and a nd state. been extassin (ib. of farms hops who y as was tlieted by who had ors from $s$ eustom in inconouncil of te reigo; women louses of ally the om their mpel big houses he right arelling ouis the th that himself
ant his fither for the special exerclse of hospjthity, ant opdains that oflicers should be ajo carctilly disese places to see that thls daty was of the deception of embressial mention is made neglect to provide with fitting and those who and provision for the way entertainment threatened with deprivatlon (inativeredn) are they may hold. The second of any offices that A.r. $813^{\prime}(c .42)$, entreats by statute that no one emperor to conforce lodging (manslonem) to shoulil dare to deny service, or on any duty enforced on theing on his (yuibut incumbit necessitas). It appears that this rish
Sometimes liy the sor right was often abused. was equitible. Thuserelgo using it more than Instruction to Louis the Star of hinelms, in his p. 18:3), exhorts him not thmmerer (Ofp. ii. by continual progresses (4 cirearass the charech exactions which were not customas") and other ot his predecessors. Sometimasy in the time making it a pretext for illegal clas by bishops presbyters of their dioceses. A form of inn the tion delivered by thoceses. A form of instrucbishops on their institutiun (Sitan the French Cono, ii. p. 660 ), especially torbids them, Gidl. mad rights of lodging from their them to detheir friends or attendants, or to extort under the same of free gifts ("accipiat id est runder any supplies of horses or carriages on pretence of making provision for the soverelgo or his embassies. Sometimes thls was clained by those were exempt title to it, or from persons who (Sirmond, Gall. Conce of Charles the Great pratice which had conc. 1i. 242) prohibits a of the empire, of deprung up among the othicers ance (" mansionaticos eting lodging and conrey from tree men, but from parnvereda"), not only guest-houses, and atherm monasteries, convents, Exemptions nppear to ecclesiastical corporations. monasteries, An edict of Chartes been given to by Thomassin (Vet. et Charles the Bald, quoted c. $39, \S$ 12), torbids his judges to claim any finh 1, of lodging or provision for the way from certain monanleries. Flodonrd (Hist. Ren. ii. 11) says that Rigobert, nrchbishop of Rheima, asserted that all church property in his diocese was free from the rights of entertninment claimed by the julges on the ground of exemptions granted by the Frank kings. This exemption was somethemselves. A charter rights of the bishops A.D. 885 , to the charter given hy pope Marinus, mund, Conc. Gall. iii. 521 ) prolognac (Sirbishop or count should claim provides that no any right of lodging or provision the monks but that they should be provision for the way, daty of hospitality to all Chicistians exercise the will. For the duties expected froms at their own stitutions in the way expected from monasticindistinct from the law of 'metng travellers, as tality; Hosmtium. METELLUS, martyr, [P. O.] others, at Neocaesarea ; comniemordenins and (Usuard. Mart.). METENEE CONCILIUM [C. H.] METCHODIUS (I) Pa oople, "Our holy father :" comp of ConstuntiCurist. ANT, - Vol II ;' commemorated June

## METROPOLITAN

If (Basll. Mínol.; Dimiel, Col. Lilurg. Iv. 261).
(2) Bishop of Patara, martyr under DiocleCum; commemomited June 20 (Basil. Menol.; (3) Biohop ; Boll. Actu SS. June, iv. 5).
(3) Birhop of Olympos in Lycin. and afterwarus of Tyre, martyr at Chaleis; comnemoBoll. Acta SS. Sept. v, J68). Fet. Lom. Mart.;

## ME'TRAS

[C. 11.$]$
Alexindriat ; or DETRANUS, martyr at SS. Jun. ii, 1079 ).
[C. H.]
Phrygin Oct. 27 (hlicror ; commemorated in Auct.) (Hicron. Mart.; Bed. Jlart.
ME'TRODORA (1) Virgin [C. II.]
morated at Nicomedia Aug 8 (lciertyr; comme-
(2) Martur with

Nrmphodora; commemorated Sut Mebodora and Menol. ; Cal.' Byzant. ; Danied Supt. 10 (Bisil. 268). Cal. Byzant.; Dhniel, Coal. Liturg. Iv.
[C. H, ]
media ; commond, presbyter, martyr at Nicomedia ; commemorated Mar. 12 (Florus aj. Bed. Siart.) ; Methodus (Hieron. Mfart.). [C. H.]
METRUNA, virgin; commemorated at Pe. rusia Ap. 29 (Hficron. Hart.).
METROPHANES
[C. I.].] METROPHANES, patriapch of Constadimorated June 4 tather, cir. A.D. 325 ; commeDanict, Cod. 4 (Basil. Menol.; Cal. Byzant.; i. 384). The Cal. Armen ; Boll. Acta S'S. June, and Alexnader, patriarchs, under Nov. 7 .

## METROPOLITAN (Mirporon [C. H.]

 c. 5) considers Berveridge (Cod. Cun. lib, ii. of apostolical that metropolitans are either A postles founded tution, or that at least the as to put matters ine church on such a system erection of mor the be sujponsed to have conternplat must theretore which their acts ant entenplated the result to led. In suppert of this yif not necessarily, the fact that the apostlew stress is laid on vince of the empire chos in going into any proof that province in which the civil metropolis quarters, and to lound a to fix their headexnmple, Antioch was the churcis. Thus, for Corinth of Achaia, Ey metropolis of Syria, of Macedonia; and Ehesus ot Asia, Thessalonica centre, other churches from thence, as from a are collectively spurches had been tormed, they in reterence to poken of, and grouped together, fore to it. metropolis. New Testament ot the Thus we hear in the churches of Macedonia churches of Judea, the interence, therefonia, the churches of Asin. An ecelesinstical cond is drawn that a certain the chief city and the chutween the charch of province, which had churches throughout the it, was to be expected, and their origin from this, it is urged, is precisely intended. And prevail at un edrly periady what is found to tended that Titus and Timo. It is further conmetropolitans in Crete anathy in fact acted as Chrysostom is cited (Hom and Ephesus, for which


 lib, ili. c. 4, jiib, v. c. 23, lii, iv. ©. : Si, wheh jasages however, it may jerbaps be sulid, to not seem moversmily to mean more than that the whole was one bishopric.) Harrow, howerer, while aimitting na in fuet that the ehiof eities were usuaily selected an the first seata of churches, yet comsidern that "all ecciesiantleal presideneles and sutardinathons, or depempencles of some blahiges on others in meministration of apiritual alhits, were futroduced merely by humatu wrifnaice, and establixied by law or custon, ujon prudratial beconuts, necording to the exigeney of things." "At firat," he kays, "every hishop", ne a prince in his own chareh, did not freely necorling to his will and diseretion, with the advice of hils ecrlesiastical senate, and with the consent of his prople (the which he did use to consult), without being controllable by any other, II mecountable to any, further than his obligation to uphold the rerity of Christian profession, and to maintain fratermal commanion in charlty and peace with neighionriag charches did require." Hut "trecamse little, disjointeri, und incoherent bodies were like dust, njt to be dissijuated iny every wind of external asshult or intestine faction: nud peaceable union could hardly be retained withont some ligature of disciplise: and churches could not mutualiy support and defend eacin other without some method of intcreourse and rule of condederney engaging them: therefore, for muny geod purpeses (for udholding und advancing the common interests of Christinaity, for protection and support of each church hrom inbred disorders and dissensions, tor preserving the integrity of the fuith, for neeuring the concord of divers churches, for providing tit pastors to each church, and cerreeting such as were scamdalousiy bad or unfaithful) it was soon found needful that divers churches shoull be combined and linked together in some regular form of discipione; that if any shureh did want a bishop, the neighbour bishops might step in to upprove and ordain a fit one: that if any bishop did netoriously swerve from the Christian rule, the others might interiese to correct or void him; that if any error or schism did peep up is any church, the joint concurrence of livers bishops might avail to stop its jrogress, and to quench it, by conveaient means of instruction, repreheasion, and censure; that if any church were oppressed by persecution, by indigenes, by faction, the others might be enguged to afford eftectual succeur and relief; for such ends it was needful that bishopes in certain precincts should neavene, with intent to deliberate and resolve about the best expedients to compass them, and that the manner of such proceading (to avoid uncertaln distraction, confusion, aribitariness, dissatistaction, abl mutinous opposition) should be settled in na ordinary course, according to rules known and allowed by ali."

He then goes on to shew that as in each pelitieal proviace, there was a metropolis or head city, to which great resert was had for the dispensation of justice and other important affiars, and which usually possessed a Christian church which excelled the rest in opulency and in ability to promote the common interest ; and is also in ell meetings some one person must preside, this duty would anturally devolve in
mectings of hishojes upon the prehate of the metrypolis, "na being at home in his own aeat of preslifuce mil receiving the rest under his wing," us well as on ncoobint uf his "surjaswing the rest la all alvantages answerahle for the secular mivantages of his city," Aecordingly the metropelitan bishop beame the president of the ejiscropal meetings, which nemn developed inte provineial synods, "Thus," he concludes, "I canceive the metropolitan govername wat introduced, by human eonsilerations of pulilic necessity or utilit $g$, There nre, halees, noma who think it was lustituted by the numsies, but their argaments do not seem eonvincing; ant! sach a coastilution doth nat (as I take it) well suit to the state of their times and the conlsa they took in founding churehes" (Treatise on the Роре's S"ргенинеу, Sujpos, v.).

Dr. Cure, guoted by Bingham, and apparently Blagham himself, npiear to take substatially the same view as Barrow.

Ihomassin lays stress on the fact that the principal towns heing first evangelized by the apostles, Christianity woulal maliate thenere, and diaghter-churches spring up mround the arlgimal church in the mother eity, owing it a filial obedience as sprung frem it.b

Such oledience, however, if taken In a strict sense, though well extablished in later days, was at tlrst of somewhat graduad growth. Suon after the midille of the 2 nil century, syoods were rendered jeenaliarly aecessary by the diversities of epinion which then sprang ups. And, as Harrow states, these wonll naturaily be held in the chief sity and under the presidency of its bishop."

The more frequently suth synols were held, the better defined would the dignity of the metrepolitan become, esjrecially as it woulil be his duty to eonvene them. When they came to be convened at regular Intervals, it would assume an established character as an integral part of n permanent institution.
Nor is it diffieult to suppese that in the intervals bet ween synods the president would probably be referred to, when the decrees needed either explanation or enforcement. What at first was only the influence due to his superior jositien would thus by degrees become aeknowledged ns an actual authority. Other occasions on which

* Accordiogly we find that the civil aietropolis was also the ecci-glastical metrojnilis, even when it might have beell exjected to be atherwise. Thus Cwearpa, not Jerusatem, was the seat of the metropolitan in l'alestlue. Compare canums 12 anil 17 of Chale-don.
b "Ex quibus colligitur, wi civiles metropetea in metropoles etiam ecclesjasticas evasere, id eo muxime laciun essi, quod metropoleon ecclenlae ceteras quuque prpererint fundarlintque provincias ecelesias; eo prorsus mode, quo urbis cujusque cathedralis, ceteris vieinorum oppidorum ecclestis ortum dedit, atque adco maternam in eas dominationem jure est consecuta" (Part. I. 1. 1, c. 3).
c Such ut least was the general, though not at first periaps the luvarlabic rule. For Enselius (I. E. ․ c. 23) speaks of a syont of the blahops of Pootus at which the senior bishop appears to hate presided. In Africa the rule as to metropolitans was peculiar. Whit the exception of Carihage, which seems to have been the standing metropolis fur the province of Afrtca properly to called, the senfor bisiop for the time belng of the province was m(rropolitan, whatever his sre. Such was the cuatom in Numidha and Mauretania, it is to be ubserved, bowever, that Curthage zeems to have had a kind of primacy over them. See Gieseler, Ist period, $\$ 66$.
the Ch
night
giving conlure chinf ci hably $t$ nad jer tea K'io
IWhat. "n


## c. 7).

Again
the neig conserta cave of take the on the m certiliy t? as to the tion, ant regind us hixhop. it This wou what was the conse: zation it $w$
It wil
la inder to
the thore the case."

On the o times on th have the st quisynam $n$ comstituit, nereessitaters minnis eprise tatis sume a ats alio non juinure. Domind nost habiet putest: suice guberna (Allucutio in ngain :-" M: verinute catho actum suum Ropuris, ration rus." E'p. 5 , Si, again, he pastoribus por unusquisque Domino redilit
It may inde. self in some remarks that elfire was rath the lead than s dination of the Kirchenverhts,

On the othe cinons (can.
${ }^{\star}$ Such right, h sin arbitrary ocga il in the syorol the $m$ cil of Arles to slin other counctls to th

- These authoril and in North A frices metrupolitan authot judirations of it the Arles, and in Spain sivell by bickeil (pa


## METROIOLITAN

## the Cliristian inhabitants of a Roman provinee

 migite unite tugether, such as $n$ molemn thanksgiving for the cersation of perseention, whaid con luee to tha amine rexuit. The dishop, of the hatily city, "t which such ansemblijes would juwnot joy trake pince, wouth direct the sopormities, tes $h$ in c. 7 ).

Agnin, the custum that when $n$ bishop died, the neighbouring hishops ahonld nssemble tion the consecration of his snecensor, would atfird nother case of oulemon action in which aome ane mast take the lead, And it would naturally devoive cert ify the churestan who had taken such tead to certify the charches in ather parts of the worlid tion, and as to the peraen whion and consecrireg.ind nad do the peraen whom they were to regard and deal w:th at the true anil reguiar This would easily any other elamnats nppeared. what wns done in puss into a right to ratily the conserration, so that without such authorize zation it wouling not be reguiar,d such authoriIt wil now be proper gular. in oriar to allord the mog give some nuthorities the nhove sketeh is marrun of jolsing how fir the ense.: On the one hand, as to the stress laid in enrly times on the inherent equality of ali bishops, we hare the statement of Cyprian:-"Neque enim quispuan nostrum episeopum se esse episcojorum constituit, nut tyraunico terrore al obsequendi nueressitatem collegas suos adigit, quando habeat tatio smue arbitu pro licentia libertatis et potesni) alio non posyit proprium, tanquam judicari judinare. Sed expectemus universit aiterum Domini nostri Jexpuctemus universi judicinm habet potestatem et praeferendi nos in ecelesing suate gubernatione, et de actu nostro in eeclesiane (Allucutio in Conc, Curthry, A.D, 2556). And agnin:-"Manente concordine vinculo et And veraute cat hollicate ecelesine individue sneramento, neturn suum dispenit et dirigit unusquisque ephsapus, rationem propositi sui Domino redditurus." E'p. 55, ad Alatonianum (Ep. 52, ed. Pum.). So, ngain, he spenks of it as a rule, "ut singuifis punusquig portio gregis sit adseriptn, quan regat unusquisque et gubernet, rationem sui netus Dommo rediturus" (Ep. 55, ad Cornelirm).
It may indeed be anid that Cyprinn was himself in some sense a metropolitan, but Blekell olfice wns rather that like these shew that his the lead than such as of presiding aod taking dination of the other bisheps nny actual suborKirchenrechts, part 2. 181) to him (Giesch. des
On the other hand we re
canons (can. 33), roìs read in the apostolic an arbitrary negaive. If there not neceasarily amount to In the aynod the metrupulitan was a diversity of opinton cil of Arles to alite with the majority, and the counother councits to the same effect. [Bisuor and there are

- These athorites are princt [Bily fur.] and in North Africa, in the weat luend in the Fast metrupoitan authorlty wus apparentiy oil later diment of ludrallons of It in Gaul, in conparentiy oi later date. Bet Arlea, and In Spalo at the connexilon with the comicil of civen by blickelt (part 2. pp. 185, 186). 2, 187).

METEOPOLITAN
1173


 to in iliate something more than meve pracedense

Whesher or notothis can be rolied on as a more whelent anthority than thowe we are atmat to rie whil of coursm dejuind on the date and orlain assigned to this collection of camons, [see Amosrotice l'ANons.] lheveridge arguey for their aved. This tite the torm metropelitan is nut not come into recounimitited on ai! handia, dud tury. Bickell recognised ase until the toh conle the atress thas Jati ons, however, consiler that (no matter hy what titie) metropoiltan authority the npostolice cunons life) proves of itself that Ous thing at ail eventing to the 4 th rentury, the council of Niee ents, is clear, amely, that metropolitans ance speaks of the existen'e of In fact, it treats the new thing at that jerioh. rity of the bishops of more extensive anthoLhme as extublisiogs of Alexandria. Antioch, and

The Nicene decirees ancient custom,'
ciear (kaOd is to be made a bishop neith dreivo), that no one
 he is not to be held rightly, and if otherwise. see also can. iv.). held rightly a bishop (can. vi, ; The contueil
decrees ns to the Antinch (crn. ix.) has explicit metropolis, nad as to edency of the bishop ot the senes when quextions of necessity fir his predseussed, but with a strong generni nature are powers of eateh bishopin matters nflection mo the his own diocese, $\quad$. in matters nffectiog merel-

## The same coun

made a bixhop withen also Insists that ao one be of the metropolitan of aynod and the presence and the council ot Laodicen province (an. xix.), tion (eun, xii.). ${ }^{\text {a }}$
r Td d $\rho$ xaia




 rais ixкגクoiacs (can. 6). Eveo st this titne, however

- taìs кag' jкјa








 dotkeiv te катà tiny da exery tìs eavtaù mapotrias





 ${ }^{4}$ The words of the Anl. ix.).

 Barrow to interpret the amblanese wonda are deemed hy in the Nlcene canon, and to show phrsse, xwpis yoünjs. a negallve volce in and to shew that " 11 doth not import not pass io ce in him, but that the transaction should advice, and suffrage." Supposition
vi.)
Eventually,
En

The sight of persumally dencilitge appeals was not rateif la metropolitans tull a hate jerimi.

Tho councll of Sarilica may be thanght to have atertis of it, but the decrees of this conaryis cin thes suby, of appeals are perlay spen to


The comacil of Nice dreeted that syomla should live hoel f fo ies a yetr in each province, in onder that whaf lets simea or laymen hal been excommunicated by wille own hishops the propriety of the sentence alght be exnmined and contirmel, or mitlgated. (See elmon v.)

The council of Chalceden (can. ix.) detine I the course to be that when one clergynann complained agalnast another, they shoulil tirat go betore thelr own bishop, or beiore julges selected by buth parties with his sunction. But if a elergyman hrought a complalat against a blshop, it way to be determined in the provinclal syomi,"

In like manner the council of Antiech (can. vi.) allowed a party excommunicated by his owa bishop to appeal to the next ensulug synod.

In these nynods the metropolitin would no doult preside, and exercise great intluence, but there is no proot as yet of his judging alone In matters of importance.

An intermediate stage seems observable In the laws of Justining (Corl. J. tit. 4, leg. 29), in which an appeal la given to the mutropolitu, with a further appeal from him to a syod, nnd a timal nppeal fyom the rynod to the putiarchn
pawer of conirnation came thito the bants of the metroprohtati personally, "Quontam ther eptwelipios orilluasures, primiss et praeme paset metropolitanus: noque sertiper vionibus comprovioctalibus epineryis comniodium reset, ad siogulas pplecuporum ordinatines convenire, seasim ex quadan ut minus tacias eecieslae ronsesat ad metropolitanum, iniegram pene il voiutum eat jus riectiones discuthendl, easque vel ut canonic:ie prubanall, vel ut mious canonicas reprobathdl." (Van Espen, part 1. tit. xiv, c, I.) Fur the profesminn of obelience made to metropolitans by the birhous of their prosince, see fishot, 1,6 .



 тлäyщa (o. 14, t. 2). Thomassin (parı 1. 1ib. 1. c. 40) Insinta on the view that as metropolltans ortainell the bishops of thers ofovince, they had a patemal authirty over then. "tita lila erat juris antigui recuia, ut qui hubet ordioandi, babeat et jullicundi putistateon."
*It be had a dispute with the metrupolitan, it was- to be theard before the exarch or by the putriarel. (Cann. fx. and xvil.).



















 unfiz prab.

The troubif I state of atfilirs socially and polln tically, an well for mequintleally, which ensuad durlis the breaking $\Pi$, of the finman Empre, and the growth of the parious Firmenan monarchless from its ruins, remlerel it diblivalt to bring
 were apsely held or tell into disuse. Th Thin would largely jurt of motrapmlitans.

Speaking in relation to the gtate of things in Ganl nbunt the 6th ani 7th centuries, Gulant says: "The civil metropolis was generally more wealthy, more jeprulous than the ntler tewns of the province; its blslop hal more intluenes people met around him on nll important oeve slons: his restidence became the chicf place of the provinclal council ; be convoked It, atil was the preslileat of it ; he was moreover charged with the confirmation and consecration of the newly-electerl hishops of the province; with receivlug aceusations brocught ngalnat blshups, ami the "jpieals from their lecislons, and withe carryiug them, atter having made a first exmmantinn, to the provinelal council, which nlone had the rlyht of juilging them. The archbishops uncensingly attempted to usurp the right and make a persmal junwer of it. They othens succeeled; hut, in truth, as to all important circunstances, it was to the provinclal eouncil that it njerertained; the archbishops were only charged with superintending the execution of it." (llist. of Civilisation in France, vol. 1i. p. 46, Eng. truns.)

In Spain, in the 6th century, the counell of Toledo (ean. 20) salys, "let the priosts, whether parochial or alincesnn, who shall be tormeated by the bishop, carry their complaints to the metropolitan, and let the metropulitan delay not to repress such excesses." This seems to imply n direct jersomal power, but it may be olsserved that this canun refers to unseemly exactions on the part of lalividual bishops rather than to their juticial sentences.
Fiun this time onwarl the nuthority nnd position of metropelitsus in the West were subjest to many fluctuations, and varied much in ditlerent conutries. Some uf the popes, who were jealous of nil lutermediate nuthority betwern themselves mut the diocesan bishojes, shewed a disposition to weaken the metropolitans, And the bishops themselves, with a somewhat shortsighted poliey, preterred to have their shperiop at a ilstance in Italy instead of in their own country and province, Noreover as the riperiority of the met ropolitans wats in a grent dapebdent on the preeminence of the which their see was fixed and on its amement chat racter as n metrojolis, the changes which took plice in the relative importance of towns at perions of invision and social ehange materially athected the prasition of the prelates.

It is not surprining, theretire, that in many $j^{\text {lnces the metropolitan authority should decline, }}$ or that in the 8th century Pepin should have to consult pope Zachary as to the course to be udopted for proeuring respect for metropuli-
$m$ In the course of the 6th century there were hetd in What fity four councils of every description: In the ith rentury waly ewinty, in the hrsi half of the sulh crotury only seven, and tive of these were beld in Belgtum or on the banks of the Rhine. (Guizot, Hiet. of Civilisation in Frunce, vol, II. p. 49, Eing. trans.)
tans ut ciols! It br (1) 1 romo जx, mingue is bluw wi firger d tilly ten expuluse extent fr reeoserel where ${ }^{\text {pa }}$ resentel the matlo sabject It present w It unly detailu.

As to. dignity of wrul apl they nhoul province, of these the same the cholce greater dey porture.
When ch anl convear patriaweh ( Ral cap. 19 by the othe Jiveio. Cull $P$ mulet. Coll canne to asse West, the p the appoint them the $\boldsymbol{p}^{\text {n }}$ 6th century, pallium to th of the holy the like tuce but it wis bound to wh functions. It fort in 742 th chary, obtaine
n See the cap pp 169, 170), an alul 749 b 2! 7 ) noan obeacrit ail presby eris, di.ce ris chiricie, vel metropolitumam fragathels suis. O cium episcoporun m-thophlitanus n talldem venient nuetropollanie, u 234).

- Sce fileseler, 3 Thomassin seek of desiring to wea lib. 2, c. 48).
${ }^{1}$ Thus Lao ( $E$ p in lerum ejus a epliscopl ad civital bunt, ut ombium luntate discussa ex dia onis optinus ell
allly and pollo which ensusu :ыmaй Limpure, ruplean mmarrdileult to bring fuently wy maxis f.m Tlisa would action of tho te of thinga In aturles, Guizut generally nure other towns of ore intlueste; npertant wemchitef pluce of ed it, und was eover charged crathou of the Ince ; with reat blsheppe, nend and with earfirst exumans. aleh ulone hall e archbishings the right and hey oftell sheimpurtant eiral coancil that eonly ehargeed of lt." (list. - p. 46, Eug.
the councll of rests, whether tormentel by to the metrudeliay not to ns to imply a $y$ be olssitrved y exactions on ther thau to uthority and rest were subwied much is ipes, who were ority betweal aps, shewed a rolitins. And newhat shorttheir superior in theire awn ns the =upta grent of the r": iu which took of towas nt ige materinlly that in manny hould deelise, hould have to course to be or metropoli-


## re were held in

 thon: in the ith the shin contary a Belglum or on of civilisation
## METROPOLITAN

tnns at the handy of the blohops and purochlal clergy:
Ia trunce, indeed, a vigurous cefirt was mede th Jratere the lustitution to momethin: Ifke Vlaner, nat the leghathon of Pephand charlemague might have had this etfect,n but a tital blow was at hatad. The splatarance of the forged decretaly in the midle ont that 9 th cene tary tomed to elevate the pipal panar at the expeuse of that of the unetropmitans, to un extent from which the hitter never cenmpletely recosered, except in conntrley like bughan, Where patriutic feeling nut reyal anthority nlike.
 the uathonal prolacy, The later' hivtory ut the subject Hes lieyoud the chronolugheal hanit of the
present work.
letalis. detalls.

## 

1173


 turne recenving the pill, Aal this again was popess, direet oath of fealty by maberequeat Finil
of hullily, It may be right to menthon the elaxe frecomornyy metropmlitans. Theve hal title anl I frecamence, but nut pawer. Thas Chalce iun ani their bihnumenjed the title oin motropmin, inns media remained metropulitan rank, but diseoof Clatcedon, net 4 and metronwilis (see conncil masin, part C . lib. L , cap, 139 , and compare tho This article may not antio.
two short summaries of the metropulitann by writers of pearning lut dues of Binhop beverilge, in his dunutat
Cimens of the Council of Nice, coumern on the functions thus:

1. I'erey
rum uriliationes et election ext omanes pplseopke
 sensu et contirmath; mleo ut sinu ejus canordinatio.
2. Unhes provinclae snae episcopos nid syumbun sub se haben lum quatanis cubvocare.
3. In mures ac opiniones epiveopurum sild subjectorum inspieere, et immorigerosategratioribus crimivibus convictos admanere, reprebendere, at aliorum episcopporum commundone arcere.
determinare et ommia eceples litigautes nudire "t majoris sunt momenis ecelesiastica aegotia, quite n. haninstrare umeouti, in universi sui provincia episcopis eo lacousulto oihil miagmi momenti ab mare peregrinare poter tiat. Neque etian trains aut formatil metropolitauisupus sine dimissurii (Pundect. Cualis sul.
The other summary is that of Anont. p. 59.)

## et diovi haceles, Disc, pt. i. Lib. i. c. 40 )

 Si lubet jam brevig pro pur. i. e. 40).dere jara metropoliture pruacisque verbis conelu. nihil ollieere, vel metropolitanorum pusulverte areharum amplitudineun yol onorum potextati eametropolitunpit undinem, vel episcoporum dignitati metropatianorum authoritatem. Cansae ommes pulitano et ein pronderis is commune $n$ metroperibat: pratise episis provinciae pertractindue erillat : praesertim in eoneilio provinciale: ynul interonvoeabat, yui praterat. Concilio universali intererant ex ollicio metropolitini omnes, Episeoporum proeeres, magistri, judices, audiebant. In subditis subditurum sibl episcoporman :uris. dictionem depromethint, vel cum nd ipsos erit provocatum, vel cum provineliam obambulabant. Sedes metropolitani iustar habelat, et imaginem praeferebnt sedis npostolicie. Observangiverun cunonum practecti ernat, et vindices; impuna violatorum in ipsos culpa, in ipsos poeaa recilebat. Dabant literas formatas, Eorom assensione et dedicabantor ac dotabantur ecclesiae, et earum bona distrahelantur, ubi ex re ernt: putestas ordioandorum episcoporum, pateramm eis in $1 / 1$ ors conciliabnt nuthoritatem; et hine fluebant religua in easdem egregiae potestatis jura.
9? See Vall Espen, part I. tit, sis. cap. 8; Ha?
 which in Africia (eee casun the letters of commendation thage) and uther places (see of the tbril cuuncil ol Car-
 beyond sea.

Authorities,-Devaridge, Col. Conomum Exclesite Unitrorste; and P'ondect. C nomin. Barrow, Treatise on the Pophe's Supremary, Bingham, Litio. of Christuna Cuatuch. Gieseler, Texto mh of Beches. History. Thomassin, liat is et Sura Ecclestide Jiscipfinu. Biekell. Geschichte des Kirche rechts. Vin bispen, Jus Eccles. Chiversum.
[B. S.]
METROPOLUS (1) Bishop; commemorated Aug. 3 (llieron. Murt.).
(2) Bishop and contessor, perhaps in the century; commemorated at Treves Oct. 8 (Bull. deta SS. Oct. iv. 210).
[c. H.]
MET'TANUS, martyr; commemorated at Alexaudria Jan. 31 (Vet. Rem. Mfort.). [C. H.]

METUANA, martyr ; commemornted at Rome June 3 (Hicron. Dfort.).
[C. H.]
Meiturus (1) Martyr; commemorated at Alexaudria Ap. 24 (Hieron. Mart.).
(2) Martyr; commemornted "in Afrodiris" [? Aphrodisiis] Ap. 30 (Hieron. Mart.). [C. H.]
METK, COUNCLLS OF (Metensua Conciliu). Three such aro recorded:
(1) A.D. $5 \%$, or thereabout, on the denth of st. Giall, bishop of Clermont, when Cautinus, his archleacon, was consecrated in his stead. (Mansi, ix. 15l.)
(2) A.D. 590, when Aegidius, metropolitan of Rheims, was deposed for high treason, and two nuns who had been excommunicated, one of them a daugnter of king Chilperic, had their seatence remitted. (Mansi, x. 459-62.)
[E. S. Ff.]
(3) A.D. 755 , or thereabouts, but all the ennons nssigned to it are embodied in a capituInry, dnted Metz, of king Pepin. (Mnnsi, xii. 57i, and ib. App. 125.)
[E. S. Fi.]
MICA (1) Martyr; commemornted in Africa Jan. 17 (Hikron. Mart.; others read Mucics (Bull. Acta SS. Jaa. ii. 80).
(2) Martyr; commemorated in Poutus Jan. 18 (Hieron. Mart.).
(3) Martyr ; commemoruted in Pontus Ap. 16 (Ilieron. Mirit.).
(4) Martyr; commemorated In Africa June 16 (Ificron. Mart.).
[C. H.]
MICAH, the prophet; commemorated with Habakkuk Jin. 15 (Usuard. Mart.; I'et. Rum. Mhert. ; 13ed. Murt. Auct.) ; Ap. 21, without mention of Habakkuk (Basil. Menol.) ; Aug. It (Cal. Byzant.; Daniel, Col. Liturg. iv. 266 ; Boll. Acta S'S. Aug. iii. 147); Aug. 15 (Cal. Aethiop.).
[C. H.]
MICHAEL (1) Bishop of Synada, confessor, sat in the 7th couneil, "our holy father;" commemurated May 23 (Basil. Mewol.; Cul. Byzant.; Damiel, Cod. Liturg. iv. 260).
(2) Abhat, nad martyr with 36 monks near Sebantopolis in Armenia; commenorated Oct. I (Basil. Menol. ; Boll. Acta SS. Oct. i. 307).
(3) ARAGAWI, monk and confessor in Aethiopia; commemorated Oct. 11 (Bull. Acta SS. Oct. Y. 606); " the old " (Cal. Acthiop.). [C. H.]
MICHAEL THE ALCILANGEL, AND ALL ANGELS, FESTIVAL OF. It is not our province here to enter into the general ques-
tion of angelolatry, it may be well, however, to call attention to the fact that in the carly Christian chureh a certain tradency to nagelworship manifestel itself: thus, tor example, it torms one of the puints in the heresy which allected the Colossian chureh, ngmanst which St. Paul distinctly protests (Col. ii. 18; cf. also i. 16). The Essenie chnracter of thls heresy, whet her or not there be historical counexion with the Eisenes of P'alestine, must not be lost sight of, inasinuch as angelology tormed an important phrt of the esoteric creed of the latter, and, itldeed, entered largely into the speculations of the Jews generally (Josephus, B. J., ii. 8.7 ; ©f. Lightfoot, Corossiuns, in lex., where a number ot illustrations are given of this point, in connection with Jews, Julnizing Christims and Gnosties. Those from the curious Ophite work, the Pistis Sophaia, into which argelology enter's very largely, may ha (sperially poted). It is interesting to observe that long afterwards, in the th century, we find a conaril of Laolieca (e, A.D. 363) in the immediate neighbonrheod, that is. of Colossate, holding it necessary to forbid the ngel-worship then prevaleut in the country (cau. 3i; ; Litbbe, i. 1503). The canon is strongly worded, bidding men not to forsisk the ehurch of God, nad invoke augels nud hold commemorations (ajryidous
 follow this secret idolatry nre accursed, as having forsaken the Lord Jesus Christ. In tha next century we tind Thendoret (in Col., l.c.) referring to this prohilition as necessitated by the sprend of this worship, through Phrygia nud Pisilia, and he adds that orntories (eictipoa) of St. Michael were still existing in the neighbouring districts." Oa another priat of conaesion between St. Michatel nad this region we shall subsequently dwell ut length, his alleged appearance nt Chonae, a town in the immediate neighbourhoorl of Colossae. It may be added here that the aburecited canou of the Ladicene council was, with the rest of its decrees, repented centuries after by a syood of Ais-lit-Chapelle (A D. 789), but with the reservation, "aee gominentur, nisi illorum quos hatemus in auctoritate. Ili sunt Michate, Galriel, Raphad" (Capit. Aluisyrun. can, 16; Labbe, vii. 973).
Besides such conciliar decrees, strong expressions of opinion are coutinually met with among the futhers. It is perhaps havdly fair to cite Epiphanius as jacludiug the Anyelici among his different classes of hereties, because though he meations as a possible derivation the view that they were worshippers of nagels, he contessess that he is renlly ignorant on the point b (Huer. 60 [al. 40]; vol. i. 505, ed. l'etavius). Augustise, however, says plainly enongh, "we honour [the nagels] through love, not through slavish fenr, nor do we build to them temples; for they wish not so to be hoooured by us. because they know that we ourselves, when we are worthy, nre temples of God Most High " (de Veru Relif. 110; vol. i. 1266, ed. Gnume). Again, in his Confessions (x. 42, vol. 1. 327), he says, "Whom could I find who should reconcile me to Thee? Should I have recourse (ambiandum mihi fuit) to

[^27]antels?
13, 25;
massinge: the stro question worship

## Thus,

 ns migh much m we tind 1 iuto the trast w Days, total nbs church o Nicene тробкúvך those of Laible, memorati Ménard, special Raphael), of chureh Again, of Michae of the join jects of' n pointell ol maninly chureh is Michael a basel on simply eon eveats, ba at some s, cation of nWe slatl the Wester festation is variously re i... $49:-3$ Gelasios [74 saucti angel from A.t. p. 3 i ), to th or even latel this manifes very briefty the herl, wi cave, and w turned nad arose, nud diocese Moun on beng em given to fasti time it was arehaggel in that the plad indicatiog his be oftered to All Angels.

[^28]
## ANGEL

 well, however, it in the early eacy to angelfor example, it heresy which anst which St. . 18; cf. niso of this heresy, conaexion with t be lost sight 1 un important latter, noll, inulations of the 8.7 ; ef. light mber of ilhusin connection and Gnosties. ork, the Pistis ss very largely, interesting to te th century, .D. 3 ti3) in the s, of Colossae, "ngel-worship . Bir; Latbbe, i. orded, bidding od, and invoke us (à $\gamma \gamma \dot{\text { cinous }}$ tive those who, rsed, as having In the next (, c.) referring by the spread nd l'isidia, and of St. Michael ring districts." tween St. Misubsequently nee at Chonae, urhood of Coat the abousecil was, with enturies after D. 789), hat ainedtur, nisi te. Ifi suat it. Aquisyran. trong exprest with nanong y fair to cite ici among his ise though he the view that he contesses poiat b (Ifeer. itis). Augils, "we honout" rough slavish oles; for they because they are worthy, ' 1 Iera helij. Again, in his says, "Whom me to Thee? mihi fuit) tobeatre at Mitc.
the (de Ilaeres.

## MCHAEL THE ARCIANGEL

anqels?" In his De Civitute Dei (som lil, x. ce. 13, 25 ; vol. vii. $410,41 x$ ) we tind important passigges on this subject, whinh whew very chandy the strong views of the great fither on this qopship, or sacritice opposes strongly ill hea of worship or sarrifice ottored to angels,"
Thos, taking the church nan whole (though, as might havo beed oxpected, the remark is mach more true for the West than the Eisst), we find that festivals of angels enter lut slightly trast with the evar-incroming a striking emDays. Naturally, thereforo, there is an aluost total absence of reeognition on the part of the chureh of the practice before us. The second Nicene Conncil (A.1), 787) ordains a тiцךтiкो
 those of the lard, the Virgin and holy inen (Labbe, vii. 556), and we have ulso a comMenard, Greq. Sicer in some litnnies (seo e. y. special mention of Michatel, where there is Raphael), but with these excoptions the tenor of church teaching is uovarying onough, d
Again, though we can now see in the festival of Alichaelmas a recognition of the grent truth of the juint service of angels and mon nos anhe jects of a common Lord, yet it has boen juxtly pointed out that the festivuls of angeln, now mainly represented, so fur as the Western Michatl nad All Angels by the testival of St. Michat nod All Aagels on Sepit. 29, were not simply commemorations of [supposed] historic events, amely, manifestations of the archangel at some special tine and plaee, or the dellication of a chureh in his honour.
We shall contine ourselves for the present to the Western church, and speak (!) of the manifestation in Monte Gargano. This has been varionsly reterred to the episcopate of Gelasius, i.e. $49 \dot{-} 5$ A.D, (so e.g. in Anast. Biblluth., Gelasius [74] " Hujus temporibus inventa ecelesia sancti angeli in Monto Gargano "), to the perlad from A.D. 520-530 (Acta simetorum, Sepit. 20), p. 57 ), to the episcepate of Felix IV. in A.0. 530 , or even later. The day specinlly nasoclated with this manifestation is May 8 , nad the legent! is very briefly this, A bull having struyed from care, and when it wis shot the entrince to a turned and struck the areher, A panic thas arose, and the hishoy of Sijontum, In whase diecese Monat Gingiaus was sitmated, enjolned, on beng consulted, that three days should be given to fasting and prayer. At the end of that time it was vouchsafed to the bishop, to see the arehangel in a vision by night, who told him that the place was under his speeial conre, thus iadicating his what that worship shombld there be offered to God in memory of St. Nliehnel nin! All Angels. As to the germ of this legend, of

[^29]
## MICHAEL, THE ARCHANGEL, 1177

which we have given a refoume from the Acta, whas beed suggested that it is to be connected with the tart of a war betwern the people of Narcuriug the victury tores, in order to siil in bern main the victury to the former. It has also bean maintained, and apparently on goon grounils, of some local of St. Nichael Was the surceessor the archangel's neathen shrine. 'The belief of enrent, and the molere neod beeame widely Angelo, near Maniredonia town of Monte st.

Most martyrologies do bot contain thereto. memoration of May 8 . We may cite a Corbey martyrology, not much later than a.d. 8:b, where the day is given as "inventio sinte, Mehnelis arcbangeli in Monte (iargano" (1)'Achery, Spioitegium, x. 134). () the 'flesstion of the connexion between this manifestation shall speak more tully below September 29 we
(2) The ow thly below

Monte Thomba, in Normandy have appeared in Mont St. Nichel Normabily (ipprently the year A.D. $7100^{\circ}$ to Autbert, bishop of abont the of Abrincatne, hidding hist, bishop of the district houour on a phiding him build a chureh in his honour on a place knows as Jumba on accomnt church wht, and also as pericutum maris. The October was said to have been dedieated on afterwards (") Benedictine monastery heing In some of the on which day it is mentimed cxxiv. 582); and nulditions to Usuard ('utrol., appears to have nequired con of the dedication even beyond the bequired consilerable celebrity conncil of Ox bounds of france, for we hind a sundry feosts (A.D. 1222) ordering that crpectanis in ohsequiberibns ecelesiarum et celebrentur," amoquio Divino et laude devotissime Michaclis in Monte Thentath is the dedicatio saneti On $_{n}$ the whule of $T$ whind (can. 8 ; Labbe, xi. 275). ference may be esuccinily of the subject, re(Anmates Ordinis $S$ pecially mate to Mabillon ulso the Acta Sanctorum (Sept. 29, p. 74, where the Acta of this madifestation are given) where
(3) We pass on now to eunsider ins.
place, the commemoretion of septem the third festival of Miehnelmax par September 99, the not ajpear at anemas par excellence. It loes suecinl idea of the certain what was the original A late number of ammemoration of this day. calendars ussocinte of abcient martyrologies and Monnt Garganas, as being the manitestation on ifedication of the si being the anniversary of the wo find met the charch there. In othors again to St. Michation of the dedication of some ehareh viow we whould Rome, so that on this latter cases we whoud thits have a parallel to such where ine.g. Christmas and the Ember seasons, spread throughons of the local Roana chureh nud indeed ing the whole Western church, almost through the univer our two illustrations at all easy to the universal chureh, It is not whileh wo shall procende the conflicting details, whall first cite fored to state at leugth. We Murt. Hieronumi gives martyrologies. The Eptormacensis, "dedicatio necording to the Codi. (Acta Sunctorum, ib, p. 4) but in S. Miehaelis" beviensis "dedleudo, p. 4). but in the Ciat, Cure In monte qui dicitur Garganus" (D"Achery, iv,

Thils is Mabillon's date; Stilting (Acta Sanctorum
Stpt. 20, p. 75 a) glvee the date as a (Acta Sanctorum,
675). The Mart, Gellonense shews a similar varlation of MSs., the shorter forms being apparently thome of the oldest ( $i$ ', xiin, $41: 1,426$, $4: 3 \%$ ). Hede, necording to the text of the Bn|landist edition, hos merely "dedieation ecelesine suncti ungeli Michaelis" ( Fatrol. xaiv. 10.57), Gut in some forms of this last the entry roms, " Lomae, via Salaria miliarjo septimo, dedicatio hasiliene sanctl urchangeli Nichaelis, vel in munte. . . ." In the Mart. Lucense, ns here, the Roman commemoration eomes tirst, but there is mo mention of the sjeciad lovality; this is given in a vaguo way ln a Mart. Coriciense (Caslie, nod. nd Liturg. Mozatra'., in loce), "Romate, miliario sexto (septimo?) . . . ." The martyroloties of Rabanus Manrus (fotrol. ex. 1171), Alo (ib, exxiii : lti8) nal Usumrd (ib. exxiv. 518 ) make distinet mention of Mount Garganns. The metrical martyrology of Bede, "Michachis tremas [se. Aid, (hit.] templi dedicatio sacrat" (ib, xelv. (bio) is guite general, and also that of Wandalliert (i), exxi, 612).

## "Apibrrea virtute potens, princepaque aupminae Militite Michael terno sibt templa sacravib."

The fionazam liarmum combines two notlees, "In Monte (Gargioo, venerabilis memoria arehangeli Nichaclis. Bit Romae, declleat lo ecelesiate ciushem archangeli, a B. Benifacio papa sonstruct:e in vireo, yui locus inter nubes dicitur" (ib. exxiii. 170).

We next refer to the three Roman saeramontarias. 'The leonine (under the date Siept. (60) gives no less than tive masses, each with a sportiod profure, with the healing Nintale busilicat "the elf in sinhoriar (sc. tiat). Pour ot these masses are ipmially assomiated with the name of St. Nichacl, and the remaining one with angels and archangels generally (rol, ii, 99, ed. Ballerini). The Gulasian Samamentary merely gives Oredtione's in semeti archanyeli Michuelis (l'atrol. Ixsiv. 1177), hut in the Gregorian is dedicatio betwilicac nameti Mishathis (col, 134, el. Menard).
( $n_{1}$ a survey of the foregoing evidence, we nee inctined to consider the most satisfintory explatnation to he that there was a Roman conmemoration originally distinct from nay connexion with the commemoration of the manifestation on Mount (Bargames, and probably of earlier alate than the alloged neprarance there. This
 riated with the chureh in the Vin Saliania, which, however, got thrown into the shade by the increasing tame of the commemoration on Nount
 church to St. Michael In Rome, to the locality of which we shall ngain reter. The presense of this chureh in the city, and the distnuee of that on the Via sallatia, may have eansed the latere to be less frepurnted, so that the more recent churen became the favourite in martyrelogies, ${ }^{\text {h }}$

It may be romark d that twice in theme masaes are aflusiotia to "lixa saerain (dicata)" to Giod ith honour of St. Michael, tmpiying, neeordang to some, the existence of several churdhes.
o it is suggested (Ieslie, not. ail Liturg. Mozarab., in foc.) thut sidpt. 30 was rally the amiversary of the dodi e thon of the church in the Vin Sularla, which was shifted to Nept. 29 to arcond with that of the dedication of the
 chasi proximity of the days, this seems rather far fecthed.

- There ts an aliusion to the church in Via salarta

In considering the above rlew, it will be well to bear in mind (1) that the mention of the $V$ ia Salarin ocemrs in the olilest sucrompotary ; (2) that this locality cannot at all he ruomeled with the notices of the shareh foult by dhoninnee; (i) that in some of the martyrologias we have cited the lioman commomoration romes lisst, whereas we are told that lonitime built his church som niter (non multo gest) the manitestation on Mount tiarganus; ( $t$ ) that a church of St. Mielanel was existing In Rome prior to the episcopmte of any Boniface except Bonifure 1. (ob. A.t. 42\%), whe lived long belore the alloged date of the manilisatation on Jount liarganas. lhis we know on the authority of Anastasins Bibliothecariax (80), who tells us that Symmarhus (ob, A.n, 5it ) enlarged nud improved the charch of St. Michael, so that the church, amb prosumably also the festival, were existing betore his time.

On these grounds we hold it to be at any rate rairly probable that the local loman festival is enrlice than the Apulinn. To the ingniry, however, how thr such a testival is traceable hack, it must be admitted that there is a scarcity of evidence. Baronius (.1/art, Rom., May 8, not.), who argues for the great antlyuity of the Roman Testival, eftes in evidence the Christian poet Drepanias lilorus; but he is certainly wrongr ia supposing him to be the Drepanins mentinned by Sidonius Apollinaris, and the pret in question is to be reverred to nbont a.D. 848 (Cave, Chartoph. Ecch., p. 160). Nor need we attach much weight to his remnik that in a MS, volume of sermons in the Vatican library, bearing the mames of Angustine nul others, is one of tiregury the Great for the tostlyal of St. Mirhacl. Sitil the evidence of the Leonine Sammentary is indicative of' a decidedly early date, and we probably shall not err in assuming the existence of the festival in the sth century.

We mast next refer to the chureh of St. Michael built by Boniface. This, it will be rememhered, was spoken of in the $1 /$ hert. Rom mom parrum as leing in circo, in a plate known as inter untes; nod the martyrology of Ado in like manner speaks of it ns in stummitate circi. What this bocality ls, is very donbtfal, liaronins (l. c.) identities it with the Moles Mertridma, nal connects it with an appearance of the arelangel in that place to Gregory the great, on the necassion of the cessation of a pestilemes. The Bonitire he consiters to be either the Thirll (ah. A.D. boti) or Fourth (oh. A.D, 615), rejocting the
 however, which depend for their validity on the acceptance of his theory ns to the locality. It may be remarked that this place is now and has been for centuries known as Castello di St. Angelu. Stilting again ( 1 th Sem torum, p. 71), following Donatus, eonsiders that the phite hinted at is the head of the Cirems Fhaminius, and that the chareh is that which still exists in the Forum J'isearium.' It this lucality be accepted, the reason Hgainst Bonitace II, falls to
as still extaring in the 9th century, in a list hy an anongmums writer of the boly ghacers nbout lime, eited ly Eckhart (tle rebus francike Oriontalis, vol. i. p, N31).
${ }^{1}$ Anolher fanous churefo of sh. Itichat in linme may be mentoned here, that buit near the Valican Iy l.eo IV. (ub. A.u. e5s) In houuar of the victory over the stosleme.

[^30]
## ANGEL

it will he well ion of the Via mentary ; (2) be reroneiled It by lhatituce; logies we have al comes tirst, ithre built his t) the manitesat a chureh of - prior to the it Bunitive I. me the alleged nat (ingramas. Inastinsius Bib:at Syumachus - ed the churen rch, nad prom xisting before be at nay mate man textival is impluiry, howracenble hack. ; ascarcity of May 8 , not.), of the Roman hristiall pret inly wrong in ins mentinued at in question - 848 (Cave, el we attach a Ms, wohnue , heariug the ne of Gregory tichnel. Stilt rimentary is late, mul we the existence
mich of St. it will be reirt. Rom $n$ num tre known as of Alon ill Jike circi. What arouius (l. c.) adriana, and the nrehangel on the necaThe Banihirit (ol), A.b. rejecting the on grounds, ulidity on the locality. It ! is menw and astello di st. ortu, p. 71), $t$ the pliare as Flaminius, still exists in lowality: be ce Il. talles to a lhome may be canly lato IV. $r$ the Atustems.

## MICHAEL THE ARCILANGEL

the grouml, and the non multo post uf the him. In the foregolng remarks we have dwelt on the lusal Roman festival, whether or not borrowed from the Apullan commemorition: imi donbtiess some cunsiderable time clipsed hefore the observance becinne a genernl one in the Westera church. still, by the hegianing of the 9 ath century, it had obviously become one of the chiof testivals of the chureh, for the comatll of Denta (A.I). 8l:t), in ordaining what festivals are to be wherved, specities baster, Axcension, Pentecost, the festivals of St. l'eter aud st. Paul, "St Johu the baptist, the Assumption, the "dedicatio $S$. Mfichaclis," and tho fentivals of St. Sabbe, vii. 1250) see nlso Cupituturus (can ilf, Fromeorum, ii. 36; wol, i, 748 , el. Bialuains) must be ndded, however, that the notice of the council of Mentz appears to the the first. ${ }^{k}$ Where is no mention of the fentival in the Reynha of purt of ours bishop of Metz. Before leaving this purt of our subject, we may call atfention to Michace in the ecelesingiven to the fenst ot st. kinge of 'in the ecelesiastical daws of Ethehred II. the $f$. t:vill is mot meuti-1016). The date of no dondt that it is Sepitember 24 , It is ean be that the Mmilay, Tuesday, mad Weduestay before the festival shall be kept as a tiast, and that more shall walk baretiont to church mad make their contessions. On these days all slaves ure to be free from work. A neglect of the fast is to be punished in a slave hy stripes, in a free man by a tine ( 30 pence if he is poor, $1: 20$ shillings if a thime), which is to be given to the poor (I'atrol.
cli. I lof). cli. 1107).

On turning to the Eastern chureh, we moet with a waricty of commemerations, assignable to
varions counes.
(1.) Most widely observed of all is the festival of Sovembere 8. This the freek chnrch dedicates to St. Michael, St. Gabriel, and All Angels ( $\eta$ )

 Ephenuerides, pretixed by Daprbroch to the trienl rolume af the deta souetoruen ies to the first
 The same is the caso with the Rusvian "Ap才wn. reterence may be made to the figure in the curious pictorial calendar (ibid. p. Iv.). In the Armenian ealeudar, as given by Assemani ( $B$ thet. O. iii. 1. (6:33), the day is dedicated to Michael ond Gabriel. We tinl it also as one of the mumerous feants of the Ethiopic church, of which we shall agrin spatak (Ludolf; Hi.t. Acth. p. I988) ; and in tet. b:bracoram, ear (ibid, nlso Selden, de syned.
 with a second ane thind festival to St. Niehael,

-     - buted the litid, is certainly fertival of St. Michael, onee attribited ton lidel, is certninly spurions (I'atove, xeiv. 502 ). Bonificic is suld th Mentz it may be mentioned that sh at Ordorf, in eunsequence of a monastery fo St. Micitael Thin buidting of the nonastery, how of the archanget. In a llie of St. Bunt olumastery, huwever, ix mentionect Ith contury ( 1 'atrul. Ix wixiten afier the madde of the tion of a festival of St. Michand hat the list of feativalsgivea in the statutes of St. Boniface (ib, 824) of feativals


## MICHAEL THE ARCIIANGNL

1179
the ching days. This apeetal prominence given in the Copnic church is interesthg han enneximn with tho ineident we shall now montinn. Tho origimal reason which led to the establishment of this festival is unkuown, hint a curlons stury is chius, the annals of Salio-Ebn-lhatrik or EutyThitus, patriarch of Alexandria (ob, A.D, 9.4i). (ob. A.b. :ine effere that the patriareh Alexamider temple pristing in at his accession a largo built by Cleopatra in Aumdria, which hat been Whis a largo idol of braw of Satirnt. In this which sieritices wero briss, natmed Michasl, to festival oiservel worered, had a great numal opmosition to this The bixhop linding that ojen his preople that they into one to the arey shoml change the festival sacrilice to him, nelangel Michatel, nul oflier the them to Gorl, so that be might intrreele for broken up and tho ndwice was takno, the Hol became the charch of St . Michand, and the tumplo Copts in Egrut and St. Micharl, whense "the feast on that day to the ingal still keep tho sacrifice nume day to the nagel Michael, and 4ihi, ed. Preoek; Oxford, 16 (Annuks, vol. I. P. 13. 202). It is suffictord, 16.88: seo also Seldea, finund in a writing ifieat to remark on this story, racter that thoug often of a most foolish chaof any idol there is no evidence of the existence may have aimed Michael [not improtably there contusion with in somo earller document some may be viewel moloch, who in many respects whose name hardly equivalent to Saturn, and a slight metathesis] differs from Nichatel, snve by III id,l was not a likely evech a breaking uf of in Alexamdria so hate as event to have happened
(2.) We shall next the time of Constuntine.
said to have happened at Chonae, close to Co-
lossite. The lanion lassite. The legend is to tho eflict thate thobeing a great danger of inumbation from the river l.ycus, by which a chureh dedieated to St. Michal might have been subunerged, the archangel opportunely appeared to the bishop Archijpus, and opened a chasm in the earth, which carried off the water. Dr. Light foot remarks that this "the worship of angels is ruriously connected with the physical features of the commtry" (p. 71 a.), which is deseribel by strabe
 Great is commemorated on September 6 in the Greek [in some printed editions of the Neniea
on September 7 ; Acta Sin torum Russian and 7 ; Acta Sin torum, in los: § 18i5], Russian and Ethiopic churches ( L,udolf, p. 390). aváupnars tov̂ or the day in the Menieat is $\dot{\eta}$

 which we hare in the poetieal Greek $L_{j} /$ hemerile, which we have already once eited, is 'Poun Mixaì $\lambda$
 felerence may also be made to the quaint figure in the pictorinl Moscow Calendar ( $p$. x/v.), Of this legend, Acta are extant both in (ireek and Latin. It may be remarkell here that there was e very fumous church to St. Michuel at Chobate, tò $\dot{\alpha} \rho \chi a \gamma \gamma \in \lambda u k \delta \nu \nu$ Choniatia, n native of the plate,
 (3.) The $\mathrm{H}_{\text {nolog }}$ of earcinal sit).
sius, Thesaurus, III. 1. 4:38) also connedua (Cani-
I kutychius is merely the Greek equivalent of the
Arabli Suid.

## 

with sit. Minharl, and it. zermen pexible, on the mathonity of a MS, Symaarlon, to nsurcinte thas with tha duitution of the wheh of'sit. Minhapl
 fiom tho almont tutal setasene of allonisins to
 of net more than a lewal coldimalion, Suzomen (d/at. Eives, it. it), it desembug tho builiting of Constantinuphe liy 'instantize, Hol rufermen to The numerons churches with which it was

 last atterwarils as Mixationes. wir milded from the lulfef that the arelongel had manitexted himeself, and fonn the mitacios mugiosed to have bend wrought ly his monas. It may ler motent hotw



 here whether he is solioring to tow distine localuties (sol Vitemius, note tor sozomens in fer:.), or monns that tho titie sosthenhan ham lomen given to the dmplu the this peint it may he nuted that the heasing to the chapter in Siosumen, to whemsuser it may he dere Neraks of the Sosthousum as though it were the same as the
 rairy to the chareh, roi derarparinou do ra' Avarań кal Xavervine 'Thophumen mumely Npeahs of the place as the Anaplins (p, ild, erl. ('liass+u). Xicephorus certainly only dearribers sue lowality, mamely, on the 'Thrachan side of the Besprus, and thinty-livestadin ot illent distanee from Constantimople, in the direction of the Eusine.

Tuis will be the most convendant place for ree frering to the ather ehmrehes dedrated to st, Micharl in or ther Constantinople. The empror Instinian, we are told by l'roengins, levelled to the ground two churehes of St. Michaol, one in tha Anaplus, ant the ot ber on tha Ashatie siolo, which hat become very ilingidated, and rebuilt. them agatin in a vory costly mamer at his uwn
 following chapter we fimd that the same empror built on the Asintic side of the straits nonther charch tu St. Michael, Resides all these, Dutamge ( Comstomtingolis Christioma, lib. iv. plo.97,
 dabeated to st. Miehnel in as near Constantltollo, beviles a chureh rave Evera raysdrav (i, e. of the nime orilers of angels). Procopius also tells us (ii. 101) at a very large chureh of St. Mrhatel hait hev luntinian nt Antineh.
(4.) In the (aptie chareh we tind lune 6 nad the two following days kept as tirst, second, nal
 limbolf, p. 4ts), It may he uhaerved that in the Ethopre calomiar, while the tirst of these three days forms one uf the momhly lostivals of Sb. Alichaml, the seeval and thid days do mot enter into the least, but on the secont is a eommemomation of St. Ciabriel,
(5.) Besiles all tho above, the Eithopic church cumbermorates st. Minhael on the tweltith lay uf ench mouth, that is of their own calendar, answering in ditherent months to a diay varying from the winth to the tifth of our own (Ladolf; in ree.).
(b.) Thus finr the name of Michael, either alune or in conuexion with the angels generally,

## MICHAEL THE ARCHAN(iEL

has entered lutu the tilless of the diliment fiestle vals. Wo may mald further that there now rommenarations in the lithinpie chareh wt cormphim ant Chernhion on Nurbmber 8 mind thas 27





In combinion with this purt ne onn suligect, we

 by the dow, lully ratitien by wir ford, mad Always hobl morin or lows dotisituly dy tho charch." A fistival of the "timominn dised" Elemin witon to have hern hold, purthenlarly in spain, on various days, ospurially Nareh 1. At phite a late date, it was defiutely lixnel in the


in emeluslon, nue ur two further romarks in ronnexam whith the whervance of testivale of st, Micharl, that hare mot titted into one main aboe jerct, myy here ho milow.
 in I'amelius's Ambrosinn al Mabillon's Aallicon
 Is a mass in honare sumeti lticherelis. The wolloct for the day in the tiregorinn surrmomary has passed theough tho Sarum misnol, with but nlight monlitiathon, into our own prayer-lmok, Therepinthe In the comes, as elltem ly limelins (l.itmin. lat. 11. 47) is linv. I. I-5., whinh, flough nlso that of the Siarmu masal, has not lnem relalued lin the praypr-hnok. The gospol in the Cumes minl missal is the smme ns bur own, Matt. xilif. 1-10. In the Mazarmbios misasa, the prophetiv, apist lo, and genpel are Kev, all. 7-17 [this
 bitmum, of which iv. $7 \rightarrow 12$ firm the pplatle in eur own chuteli], 2 'Those, i. A-12, Matt, sxy 31-46. The gnspl in the serr, hobuthem is Matt, xril. 1-17 (latrol. Ixxxv. 87.i, where me leslie's mot(0).
Soveral orders of knighthool elam ther arrhnagel as their patmon sulnt, o, g, libe fromeh order finmed by lantix XI. In 14B9. Tho moder of the Wing $[$ iel Alin], i. f. of St. Mehame, satil to hare been tommed by Alphonse, king wi Portugal (ol, A.1., 118.7), in memory of' 1 victury over the Moslems, "lyents, however, a very doubt fit athair altugether.

Literaturs-For the mater of the furegong article, I have tu pxpess ponsterable ohligntion (1) Angusti ( lenkn ürdighiten ans der Christhi-hon Arohichopir, lii, "81 sq4.), Binterlm ( Dratariordykivith Ner Cluist-Kilholischen Kirnhe, v. i. this sily.), and stiltiog (A•t, Sitnctornm. Sיpt, 29), Reterenere may alse be made to stemgelina, é,
 tomplis, culth at miruculis (Ang. Vhmi., 102! ) ; Maius, J. B., de Festo Michuelix, Kilon., lias;
m It may the noted that in the Calondar as given hy Shldell (0.226), thene tays are hoted renpectively, un of the "four angefie living creatares," mad of the "twentyfour elders," protalily with reference to It-v, Iv, 4.
" The firlowhag tersalfol pruyer in colleston with the Cundan Augil diserves th be elted, trom the Alox.


 пàv E"pyov à yatóv (Renuutet, p. 91).suthingras. 7indeed, haredlyiii. bsy and di

## AN(IEL

difilierent fiestithere are wiollch ol ormhim Hat 1 hume 27 corvimher if uf , ner mel(0), and
 ,ill sulipinet, we lur durivine of thy bulnwe in mir lorif, and nituly by the windin dugol" marticmarly in Mareh I. At $y$ tixend in the y Paw V. (ob. 1). (1in).
"1r rmarke in textivalenof st. our matin subs.

## trhael is found

 Hon's (Gullivin s. The coilleet mbuntary has all, witli but pruyelowk. 1 by D'murihus which, thengh luas nut. hern gnsum in the ir inwn, Matt. issal, the por ali, 7-17 [this мッиtimium Bothe episistle in I:, Matt. xxv. B Bhinhem is 7i), where seo
lin the arith, the firworh 9. Thue weler ichuml, saiil to is of lowtugal tory urer the loubtctul atlinir
the furegring ins alliggation Chrisifti-hen iin ( henkriirinche, v. i. 中: tm. sepit. 29 ). iteugetina, e., ими Timi., 16e4); Killow, 1 tiss;

## tar me given by

 spertively, un of f the "iwentyirv. Iv. 4 .co bur xlon with from the Alox-- Cipmbiner fi? upouvta, staт! oûra ท̈pàs cis

## michombire

Harberlin, 14. in, Selerta quetetim ife s. Micheretis

[ $\mathrm{H}, \mathrm{S}, \mathrm{B}$ ] MICHIOMELES, of Tomartro, cir. A.1, 411 ; commemurnted Ap. 30 (Ihall. Achat Sss, Ap. iii,
77 ).
[c. 11.]
MLIO, martyr; eommemorated in $A$ frim Ap. 18 (llierom. Alurt.). [C. H.] Mifabonus, martyr; ;ommemerated at. Nicomedia Mar. 12 (llikron. Short.). [C. II.] MIEEIJA, marlyr; mommomoratel nt core-

 mititinus. [Mamitinus.] MlonNIS (d) Martyr; conunemorated Ap. 12 (7hirron, Murt.).
(2) Martyr; commemorated In Airlen Ape if (llierom. Ahart.).
(3) Martyr; eommemerated at Ilernelen Dec. 14 (llicrun, Mart.).
(4) Marlyr ; commomoratel Dec, 10 (Ifirrom.
firl.).
[C. II.]

[c: II.]
MHLAN, COUNCILS OF (Mctwhenensia Coneilis). The two first conneils inf Milan wero
hell within a yeur of cach comed of Surdlea hetweon themen, with the called the firse nad wecoed them, nud have been
(I) A.f). 346 , at which umiler poppe Julius. fossinn of the year bofore, called the an prom tyche, was rojecteed (Mnnsi, ii, $1: 369$ ). Macrus-
(2) A.B. 347, ut which,
tan uit Sirmium, was coullemuad, matropollnai Uremelias recelved into comed, numb Valeas juring Ariankm (Mansl, lii, (59mmanion on ab(3) A.n. : Jist, nt, which the 159-152).
tius was present, and the emperor ComatanSt. Athamalion was one the condemantion of who would not agree to it buifer exilerreed, all cwlius and Phothats wera condemued ind. MarIreath. It is sadis to have condenneed in the same warls of :aoo bishopm, but as only thirty by upfo have subseribed to what was only thirty necin St. Athanalus, the mnjority mas decreed ogainst remained passile or withimawn. Fither have among those thirty were Vnleas and Vrenelise, who hatd remonaced Arianhma at the previous, counacil. The syundical hitter ndiresersell to have been of Vercelli, wher, theretiore, could not In it, was, in all, though ha had been invited (Mansi, hi. 2ill:-5in). (4) A.b. 380 , against a virgin anmed thder charges brought false, and hor aceusers cudechamere pronmated 517. Comp. St. Ambr. Ep, Smani (Mansi, lii. (5) A.b. 390 , wher. Ep. Sond fi, ed. Bea.) lowers, who had been condembed at home folheresy by popu Shrielus, hall n similiar seatenco passed upon them ly St. Ambroso and his killirggans. The subscriptions to their letter, Indeed, hardly hear out its hea ling. (Mansi,
fii. fii. (ix9 and thi:-7.) ont its hea ling. (Manai, (6) A.D. 45!, ntfe

Milan, and eighteen suffinguselius, bishop of having returued fous suffrugnas, their depnties having returued froun the East; when the lotter $A_{i c} t$.).

## MIIITARY SEARTEA

of St, Leen tur Viavinu, whirh has thern seot thither by them, was reand, nuid having berent
 above nili to what had here writen anifily-


(7) A.15, 1779, 14t wis)
to the ringerou' thensturh a heter was nddressend suetus, lishope of Miluntine l'ogountus by Manantleipration of the sian and his suftragnas, in
 tervest, in omperiman with profession of high in(Mansi, x1. 20:i-7.) with the creed then in kse.
[ $\mathrm{l} . \mathrm{S}, \mathrm{S}, \mathrm{Ft}_{\mathrm{t}}$ ]


MILDCOFIIAA or MILDWWIDA, [C: II.]



MIINE, bishop, martyr with his [C. II.]


MILENIUS, patriarch of Antloch; romeno-
mornted Nov. II (Cal. Ammen.).
[C. II.]
MHLETUS, b/shop of Treven, elr. A.1. 470; cimmemorated Sept. 19 (Boll. Acta Sis. S.1.p.t. wi,
27).
[C. 11.]
MILEVIR, COUNCLLS OF (Milevitana Conritiit). Fur what phesed at tho first esumesit
 when the prefice to them. (Mansi, His. 78.3 , and see alno tlis9.)
was held and, formerly confused with the first, was held a.b. $410:$ for Its eight first temantus
compemning Polaglanism, tho African Polaginnism, also nete lag-11; of the $2: 3$ red is note of the remaining minetaren, the 200th nuggestand in that emale nt all; while 106 in the crude has the first halt' of canon rest are to be found up and interpulatenl. The connectedty, not always amb down the come, dix-


$$
\begin{gathered}
\text { MiLIANUS, martyr ; commenuruteol }]
\end{gathered}
$$

I.y (ns Jone 2 (llieron. Mart, commemaratoll at
[C. 11.$]$
MILJGU'SIS, martyr ; commemmated in

MILIO, martyr; commemoratel at Niropmis

[C. 11. .
MlIISA, martyr; commermarated at Niro-
medin Mar. it (llierom. Alorl.).
[C. II.]
MILITANI, TIIE, or MILITANA newori-
log to nanther realing, martyrs, or martyr; commemoratod at Ancyra July 22 (fieron. Mirirt.).

MILITARES, martyr in Armenia; [t: II.] moruted July 24 (ffieron, ihurt.; Beid comme-

MILITARY SERVICE.
[C. II.]
usage tprears to nay publlo service, either civil permanee of

## MHITARY SELVICE

(see Dueange, Closs.). Sol Angustine ( $\mathrm{S}_{\mathrm{r}, \mathrm{m}}$.
 P'atro'.) says that Ibaly sorputure ln speaking of selilioses does not mean those only who ure ocoppod in artive warliare (momatio milatia), but that every whe tases the weapons at has own :proial wartare, and thos in phollod ns 1
 clagnlo utitur, diguitatis sume miles describitur). In lat in writers the word has a iriple meaning: the Nilitia l'alatinalis belanging to the allarers of the palace; Cist runsis to military servioco in the eamp; and Cohortalis to elvil servieo in the provinces, (See Vintes, Not. in Soz. HI, E. $v_{1}+$; Mingham, Eerd. Ant. iv. 4, § 1.)

If nlso "pplied to thase who hold lands, possessions, or titles by temure of foudal service. 'Thus, ce.g., lle laws of the lamhorls (lib, iil. tit. $\mathcal{Z}_{4}$ c. 4) provide that no "miles" of a bishop, nhbat, or abless shall lowe his lief (benofioinms) without leing ambieted of a crime. In AugloSaxan chronishes the title "miles" is commonly used to descrile those who were attaclied in any eapary to the houshoh of a prince. For exnuples see Dmenge (ciluss.). So dvitus of Vienme, Ep, Kit. Sigrimmari, king of lhargunly, speaks of the title of patrician conforred ulow him hy the emperor Amastasius as "militiae titulos," and Gregory of 'lours (llist. Frome. iv. c. 42) speaks of the patriciate which a evrtain Mumbulas obtaine 1 from king Gumiram as n "militia." Sometmes it appears to be nsed shaply fir any sewamas given in return for service. I'lus Grefory of 'Tours (llist. Frome. viii. 39) speaks of the widow of a certain Badegilsus, bishop of Le Alans, chaiming some property which was alleged to have heen given to the see, as the hire given persmally to her husband (hate ext molitia virl mei) ; and (id. x. c. 19) speaking of the treasures left by a certain bishop Eigidias, suys that thase of them which were the produce (militia) of evil doing, were carried into the king's treasury.

Thus in erclesiantical writers the woml is often found expressing any kind of service either civil ur military. The Apostolie Cnnons (c. 82) provide that any of the clergy wishing to retain
 as to serve both the emperor and the church, were to be deposed, on the ground of the command, "Render nuto Cnesar" the things that are Catesir's, and to Gool the things that are Goul's." (See leveregr, Not. in toco, nhal llingham, Eccl. Ant, vi. 4, 今B.) Swomen (II. E: iv. 24) marrates that a council of Constantimople, A. D. 360 , deposed one Neonas, bishop of Seleacia, bemase he frad ahmitted to holj orders certain men who wero bound to civic ollices, modirevífevoi (see Vales, Not. in loco). A mpitulary of Comstantine ( (cod. Ley. Uffic. de lijise. ct (ler.) speaks of the curiae to which certaia men belonged as "otheia quilus militant." It is often also especially inplied to ecelesiastical service. In the Urdu homanas, c. 1 , the members of the procession that precedes the pontitl to the chureh are ordered to walk in the order of their respective ollices (partibus prout militavit). Gregory the Great (Ep, iis. 11) spenks of the servants of the churrh as "militia clericatas." St. Remigius (Sirmond, Cond, Ant, Gall, 1, 205) rpeaths of the lectors" service as "militia lectortum."

In the more limited meaning of warfare it must be considered-
I. As regards the taity. The profersion of arms in the burline diss of the chareh uypars to lave hern comsiderej with some dintrint, is sempuly eomputible with the Christhan chanteter, shere it meressitated the shodiling of blood mal taking part in eapial pmoishments. Nume of

 that those who hat mate protesemon of the dithth and cast nway the military lielt, nul then ere wrad to the service ond given money to he restared to their rank, shouk? ho for three years among the hearers and then for ten years among the pros st rators. liat this eanom appeare to have beporved to some particolar casa, very probably to that ot sohners whin had guitted the nrmy rather than commit idnlatry, mid then, repenting at what they hal dome, regained their position on momilitiun of oflering sameltice. (heo lingham, But, Antio. xi, c. 5, § 10 ) The tirst roancil of Arles,
 to recognise the furt that the protession of thristimaty whonld not be mule an excense fir equaling the dities of citigenship, by excommmatatiog those who throw down their amm th time of peace. Another readiug is "in timo of war." The Apostolic Constitutions (viil, : ite) jrovilo that a soldier who applies for baptixm shomad promise to ohey the injunctions given to solthers by Jolu the lhaptist, to do ingury to mo man, to necuse no man falsely, and to le monlent with their hite. It he gave that promise he was to to ndmilted, if he refused to do so, to be rejected.

Eeclestastion writers treat the suliject very mueh in acordane with their own fremomal temperament, the ground taken hy those who deny that a Clasistian ean continne to be a solitior behing always that some of the duties required liy a military profession are incompatible with the laws, or at least with the spisit, of Christ ianity. Tertullinn, us might he expectel, is most ontpowen and uncompromising. In maswating the yuestion whether a soldier in uniform van be mimitted to tho church, he asks in rolurn whether there can be nollier who is not obliged to take part in bloodshed and eapital punishments, and ngin inguires how a Christion can prosibly fight withont the sword which his loorl has taken from him (ile folul. c. 19). Again (de Coron. Milit. c. 11), In auswering the guestion whether warfare ln any way is a law ful ocempathon for a Christian, he contrasts the ordinary duties of a soldier with the ponition of a believer. llow, he asks, ean a son of preare make war, or he whose duty it is to mist unt Whols quaril an idal's temple? How can othe who is forbidilen to hurn incense sulmit to have his own corpe burned by military rule? The rase is dillerent, he adds, when those who wero aetmally soldiers were converted, as the soldiers who eame to John the lapitist and the believlug centurion. Ia such cases " believer ousht either to desert at once, which, he asserts, is a common practice, or to be resolute not to he compelled to perform dutien which are torbidita by the laws of his Chriveinn linith. Faith, he alds, knows not the meaning of the word eompulsion. Hut in other places he ndmits that his opinion had not beea generally actel we hy Christians. "We fill your camps," he sap̣s (Apolojet. c, 3i), "we man your tleets, an! serve tu your armies" (id. c. 42.) The well-knewn
legn
Chriv
nomy
OMk
the II
bitir
the fil
ar'us
they
the en
well
Lactala
any be
untit fi
The
(B'pist.
and
$\mathrm{Hasll}_{\text {a }}$
§ 1:1:
homelalu those wh and who years. mpht ny insister!
his site
tris (repe
11 is $n$ at $A$ 'stic service or forhily per woth (m the aposis entanerletl berintese $n$ devil who (wilitia in oceupration
A rery
He sitys ( $E$ that it is $w$ serve God giving $n$ soldiers wh centurion Dirersis Qu soliliers, but form tomilit become bad! their master Patrol.) it i evil hearts makes soldie asserf:s that days men in Civit. ICi, 1 .
In later ye dis:lupuencer, a meritorious w or on behalf Pope Stuphen Giti. ii. 10) arms in leten felt quite sure to the sins of' church. Rabia asserts that the innurent, sinen commarads of th (Elist, ad Cur.

## CJ:

e prufimsion of chureh 川隹ars me dintrums, as athan charather, ug of thon. 1 and "nits, Ninne of (1.) jruhithit it. (r.12) windes an of the kisith It then ret urned , he restumel to wars among the emang the prioo have refored ably ta that of my rather than eiting of what vition ons comiliBinghmon, Eso\% runcil of Alles, (1. 107) приания xsinn of Chrisuse for t:valing communisating mis in time of the of war." : ite) provile uptism should iren to soldiers to we man, to c content with se be was tolle , be rejectect. a subject very own presmail ly those who to be a soldier ies required by tille with the $f$ Christ inuity. I, is mont untanswritug the unifurm ran esks in return r who is nut ed and capital how a Chusat the sword him (che hat. (1), in an*werin any way is nt he contrasts th the positiun a son of peace is to cinst ont (s can one whi" it to have his le? The enso se who were is the soldiers nd the brimeseliever ought e asserts, is a ate not to he 1 are forhidula faith. Fitith, : of the word he alnoits that $y$ actel. .et by ips," he says eets, and serve e well-knewn

## MHJTARY Sl:HVICE

deren! of thu 'Thundering lecghon prowes also that Carnanne were in entasterable mumbers in the
 brigen (rometes (eis. vili, §§7il, 74), in nuswering the "Inertion of Celsus why Christlans do tuet that arme and bring help to the emperm, mimits the fonet that they were unwilling tor take up they were avere warring withges that an priests the enapmere, waring with thele proyers tor weanany than they wis kerviag hime with bether Jamanthes (fostitutionses wave used in the army. may orempation that implies shedidur at busiders uifit for a Christhan impies sheddlugg of blood is
The sathe ground
(Ejpist, net Jlict., Eif, $2: 5$; Migne Pablhus of Nola Another chass of writers inge, I'atrol.). and surak with more hesitatiur ber wew, Basil (biust, at Amphituch hasitathy Beterance, § I:1; Migne, Patrol.), while numittling that Hhomelshed in lawfol war is inuerent, sugs that those who commit it cont vart a certuin impurity, nal should nbstain from commonion for there, gears, The Greeks used this canon as un argumens against the emperor Jhomes, when he insisitod that the soldie's who fill in battle on his side should bo inserted in the book of manIts (xeer note, Migne, Patrol, in hexe). ad $R^{\prime}$ stic, e. 12) Is wheak Lur spen the Grat (Epist, service or of secula peaklug specially of militury firbily penitents to bosiness in general when he world (militiam secularen) on warlare of the the apostolis iajunction, "wo the gromad of eutamuleth himself in the atho man that warreth bersiluse no man is free from the snares wo and deril who havolves himself in worlaly wores of the (militia mumana), alding (c. 14) though the ocerpation may be lawtul In itself: though the A very different view is takent
He silys (E), Cluss iii. 189, c4, ay August ine. that it is wrong to suphose e, that Migne, l'atrol.) serve Gud whilg engaged in now soldier cmin griving as exmmples burid and comationtare, seldiers who eame to John the Cornelius, the centurion who eame to our Lord. Againd the Dirersis Qutae.t. I. 4) he owns there are many (De soldiess, but adds they are those who do not come formato military dischpine, jost as many Christine become bad when they disobey the commands of their master Christ, mul (Sirm. 302, e. 16, Migne, Pintrul.) it is nat their evil oceupation but their, pril hents (umn militia sed malitia) which makes soldiers evil men; and in naother phace asserts that he is not guilty of homicide wha diars men in lawful battle, "Deo auctore" (De Cint. Iet, i. ce, 21-26).
divilupared yenrs all doubt on the subject quite diwppreared, and war began te be considered even or on behalf' of the undertaken against unbelievers, or on behalt' of tho interests of the chureh, Ga'i. ii. 10) eneouraged the (Gumb, (onc, dat. arms in defenee of the the Gamls to take up felt quite sure that the chareh, adling that he to the sius of thase who bill in the service of his church. Hatiauss Maut fill in the service of his asserts that these who engave in a iust war, it . ) inourent, sinee they are only in a just war are commands of their sovereign. Hlincongrof Rheins (Epist, ad Car. Culv, ce. 9, 10) says that those whe delare war and those who fight as soldiers

Miditaliy senvice
1183
In a juxt eatuse are blamolesk, and (5: II) theit a
 Cont, the repmanibility resting with the king. Nuither was any ditli ulty male about suruding held solideres from chureh fiefis when haming was tenure llinomerical persons malor tinudal Hasian (oncmure of Rhemes, in has Equatle to very sensibj the laws of the kiug ehurel holds hads mader king the duties luden, hey must render to the says to sead forcemg fong the them; hal ( $E, 4,4 i$ ) simply to render to co the army of the hing is The seeond council of Vew whe is due to Catent.
 ness from bringing thelow were preventend by illshould sund theng nuder forces themselves, they neelless to multivy per proper leaders, it is seen in the followity prools of this, as will be Wus to provent the election; the great tillicelty ing that tronges and ergy trom themselves had11. As rehtes to the chg in act bal warfare. always stridety forditulen to berar armes, The The tirst comacil of Toleto, A.15. 398 ( $\mathrm{c}, \mathrm{x}$ ), forme anyone who after baytism has post on the inilitary belt to be raised to the othice of' $n$ deamen. 'Hiso comacil ol' Cbalcelon, a.b. 451 (e. 7), that hrmathe clergy, returing heen onee enrolled namang emplognant retur either to warthre or to secalar 400 (c., 5), excmamunicuten all of tours, A.1. engugy in warliare. Thates all elergy who shall Did.; (c. 1), speaking of the eonncil uf intida, A.D. might be in a ber of the case of clergy who who minister menced eity, provides that all abstain from shodidoy hitar should jusitively bad lone so, evon in thuman blocel; those whos be remeved for two yeare of an onemy, should othee, but from conumuins only from their were to be spraf in fastion. The two yors giving, At the end fasting, prayers, aud almsrestored, hat aever of two years they might be The penance niger promoted to higher stations. of the bishop, if nut be protracted at the will tion. The firat pertormed to his satisface(e. 5), provides that council of Mitcon, a.b, 581 shall be kept for thinty any elergy wearing arms The fourth council of yays on bread and water. forbids that any em loledo, A.11. 6:333 (c. 19), or pursuit (nilitia) empoyed in seeular warfare e. 44 provides that should be ordainel; and borne arms in clergy who have willingly rank, and be sent for diseisliall lose their tery. The council for diseipline to a monas forbids any of the of Lestines, A.D. 74:3 (e. 2), atcompany armics, clarey to wear arms on to with their chaplnio exeept one or two bishops and one presbyter attarhed to and the prinee, the army. The tirst comail to each divisiun of (c, 3), torbids athet comach of Solsoms, A.D. 744 who by their feudal to bear arms, even thore soldiurs from than tenure were obliged to sead A.D. 845 (e. 37), provides the council of Meaux, arms should lose their cofficos. clergy who wore Leo I. (Epist. 3, §§ 4, 5 ) baptized persen has eng, orders that if any not bo admittel intogagel in warfaro, he shall reason that soldiers are ollorders, giving as a commands of their are obliged to exechte the lawful they may be superior officer, hewever unthe ennon of Busil just may also be noted that have shed of Busil just given, forbilding any who

## 1184 MIIITARY SEIVICE

for three years, would effectually prevent the elergy fiem hearing arms.

That the clerienl oblice was hell to imply incapacity for bearing armis is also implied in the Inw of llonorius (Coul. Thend. vil. lib. So; To Viteron. leg. 1:), which forblifs anyone to enter the elerical otlice in order to excuse himself from serviag in the ramy on plea of being an ecceleslastical person. [See Puncis, Constin i or.]

In practice, however, it is evilent that these Injunctions were oceaslonally transgressed upon many pleas. It appears to have been net uncommon for monks and elergy to necompany an nuny to the fiell fer the purpose of helping it with their pruyers. Bede (H. L, ii. 2) speaks of the slanghter at Westchester of a great number of monks of Bangor who had assembled to help the army of the Britons by their prayers, and whom he calls an army (militia); and (i. 20, p. 57) of Germanus, bishop of Auxerre, who took command, on un emergency, of the army of the Britons, and defeated the licts and Scots by the werjons of prayer and praise. The transition from such wenjons to those of a moro secular kinl was easy. Theodoret (II. K. ii. 30) speaks of James, bixhop of Nisibis, acting ns general (arparirys) of the ferces of the city during the siage by Saper, and using his engineering skll! In directing the working of the machines ulon the walls ; but it is ndied that he himself took mo personal share in the defence, but remained all the time within the church in prayer: the enemy were finally discomtited without bloodshed by a plague of gants nod tlies which arrived to answer to his prager. Other elersy do not appear to have been so carcful to observe the nice distinction between advice and netion, especinlly in cases where the interests of the church were concerned. Sozomen (II. E., vii. 15) speaks of one Marcellus, a bishop of Apanea, who led a band of soldiers and gladiators agninst the pagans, nod was slain in the affray. It is added, proving that his conduct was considered meriterions, that the comneil of the province prohibited his relatives from attemptug to avenge his death, on the ground that they should rather give thanks that he was acceanted worthy to die in such a cause. Gregory of Tours (Ifist. Franc, is. 43) speaks of two prelates, Salonius and Sagittarius, whe were armour and slew many men with their own hands in battle. Boniface of Muyence (Ep. ad Zach.) asked the pope's advice about certain bishops who fought armed and shed bloed with their own hands; the answer was, that such shonld be deposed. Panl Warnelitit (Hist. Lon,folam. v. 40) applauds the bravery of one Zeoo, a deacon of Ticene, who went into battle elad in the robes of Cunibert. king of the Lombards, and was killed in his jlace.

In later days, when the chureh began to hold lands under the feudal system, it seems that in seme cases the bishops were expected to come in person to the army of their sorereign. Charles the Bald (Sirmond, Conc. Ant, Gail. iv, pp. 143145) brings a charge against a bishop named Vuenile that he had not helped him in his advaluee against the enemy either in his own person or with the furces that it was his duty to bring. Hinemar of Rheims (Ep, 26), writing to prepe Nlcholas, speaks of himself and his ellew bishopis as going with the king against thי Bretons and

Normans, accorill $g$ to the custom of the kingdolll. See alsa Flomloarl ( ('itat Ilinemar. Ili. 18), The seemen colneil of Yorn, A, b, 8+4 (c. 8), when proviling that blahoris who wre weak of boaly shall sind thele forces umber commanal of one of the klag's uflicers, indicates that lt was the usimal custom for bishops to leal thelr toreces in thele own jersons.

But ellorts were continually male to keep the clergy as fir as possible from metatlly minyling in war. A eapitulary of Charles the (irent (Copit. lii. e. $1+1$; Nigne, Putrol xcvil. 814) proviles that no priest shall accomprany the army, exceppt two or at most three bishopis elceted by the others, for the purpese of prayer and beneliction, and with them chosen priests of grod haraing, and with the permission of their own blshops, who shoulil celebrate divine servier, attent to the sick, und esprecially take chre that no one lied withont receiving the haly sacriment. They were not to benr arms, nor to go into battle, nor shed blood, but to employ themselves in their proper duties. Those ecelesiastics who helil tiefs which obliged them to provile soldiers, were to seal their men well armed. nuld they themselves to remain ut home and pray for the army. Nlincmar of lheims, whatever his own practice may have been, gives very good advice upron the subject. In his epistle to the bisheps (Opp. ii. 109, ec, 4, 5) he says that the $s$ soldiers due from the possessions of the church were to be sent uniler their appuintel leaders to the help of the prince, but thas the bishops themselves were to give advice and use all their ellorts to arrest the eftiusion of hoond. The council of Mealux, A.D. 845 (c. 37), proviles that elorgy are not to earry arms on paia of losing their grade; alse (c. 47), that bishopis should sead their forces under the command of some of the chureh vassats (ex subditis et ecrelesiasticis ministris), chosen with the conseat of the orehbishop. A curious provision follows: that such leaders shomld not indulge in any ille hope of succeeding to the bishopric, unless in accordance with the provision made by Gregory the Great, for whleh see Prinots, Consent of.

But the literature of the period abounds in indications that many hishops and abbats preferred the excitement of the camp to the seclusion of the cloister or the monotuny of pastiral duty.
[P. O.]
MILITO, martyr; commemorated at Rome July 11 (Hieron. Murt.).
[C. H.]
MILK or MILKPAIL (in ART). Milkpails are represented in the Callixtine catacomb, 6th cubiculum of St. Callixtus (Aringhi, vol. i. p. 5.57). In these two paintings the Lord spems to be shepherd and lamb, or priest and sacrifice. The lamb in any case is bearing the muletra, with the pastoral stati. It may be supposed that the ressel which often accompanies the Gimal Shepherd is of the same kind. (See Buomarroti, vi. 2.)

On some snrcophagi (see Bottari, pl. xx.; Aringhi, vol i. p. 291 ; Maffei, Verona Ill str: iii. P. 54) shepherds are represented in the act of milking their flocks. On the whele it seens more likely (see Ezeklel xxp. 4 ; Heb. r. 12, 13; 1 Cor. iii. 2; 1 Peter ii. 2) that the muletra refers to the preaching of the Gospel, than to the Eucharist.

The of ipris a cotup Bucheri

MILL
and hone minhtere (l'ertulli, ns typlent an:l hotey dey. I. II $\S 66, p .1$

Milk at oflere! eu 783 ; Liti
MIMM
Oet. :31 (I
mina,
July 9 (ili
Minac rated Nov.

MINA
Africa feb.
Minan Albus Mar.
MINDI (Hieron. MH
MINEP Alexandria

MINERI Nyon May Auct.).

MINER
Isnurin May
MINERU thosa May 10
MLINERV Nicomedia Ma
MINERV
Eleazar in th
Lyon Aug. 2
Bell. Acta SS
MLNERVI
(Hicron. Mart.
MINGINU
stantinople Ju
SS. June, ii. I
Minlas, under Decius; Mart. ; Surius, 383 , Colen. 161
Mintatur derived from $n$ universally mad ornamental wri capital letters,
of the iking emutr. ili. (8). - 8t+ (c. 8), , ure weak of - comoniad of ethat it was d their furees
e to keep the ally mingling as the (iroat - xevil. $81+$ ) company the hreo binhupes ose of priver esph priests of sion of their livine service, ake care that e holy sactans, nor to so mphloy theme cedendisties n to provile 11 armed. an! and pray fur whatever his as very good pistle to the ae says that sions of the dir appointe! but thes the vice and use ion of thond. 37), proviles $s$ on praia of that bisholis command of litis et exclete consent of ion follows: e in any jule ic, unless in by Gregory donsent of. 1 aboumeds in abbats preto the seclleof pastoral
[ $\mathrm{I} .0 . \mathrm{O}]$ ed at Rome
[C. H.]
Milkpails tneomb, bith ni, vol, i. p. lord siems ind sacrifice. iulctra, with prosed that es the Gons Buonarroti, ri, pl. xx.; rona Ill'str. d in the act sole it seems . v. 12,13 ; the muletra pel, than to

The milkpail is sometlmes taken as a symhol of spring (Bottar!, iii. 63) ; and Martigny yuotes a couplet to this effect from the Calendarium Bucherianun [Calendar, p. 250].
"Tempus ver, hoedus petistans et garrula htrundo Indlcut, et slaus lactis et herba virens,"
Where the poet's disregard for the quantity of the word sinus may be condoned, on account of his evident good will.
[R. St. J, T.]
MLLK AND IIONEY. A mixture of milk and honey was in uncient tines commonly administered to infants immedintely atter buptism as typical of the heavenl. c. 3 ; c. Afarcion. i. 14), and honey dese heavenly Jerusalem, where milk and honey descend in showers (Clem. Alex. Pac§ 66. p. 164.$]$. 125 , Potter. [Sco Baprism,
Milk and ho
fiered on the alt were also on certain occasions offered on the altar. See Honey and Mile, p.
783 ; Lituroy, p. $10^{n}$, § 13 . MIMMUS, martyr ; commemorated in Africa Oct. 31 (Lieron. Murt.).
[C. II.] MLNA, martyr; commemurated at Milan July 9 (ILieron. Murt.).
[C. H. ]
MINACUS, martyr at Ravenne; commemorated Nov. 11 (Hieron. Mart.). [C. Hi] MINANDER, martyr; commemornted in Airica F.eb. 23 (Hieron. Mart.).
[C. H.] MLNANDUS, martyr; commemornted at Albua Mar. 12 (Hieron. Mart.). [C. H.] MINDINA, martyr; commemorated Mny 26 (Hieron. Mart.).
[C. II.]
MINEPTUS, martyr ; commemorated at Alexandria Mar. 18 (Hieron. Mart.). [C. H.] MLINERIUS, martyr ; commemorated nt Nyon May 17 (Hieron. Mart.; Bed. Mfart.
Auct.).
[C. H.]
MINERMISE, martyr; commemorated in Isauria May 16 (Hieron. Mart.). [C. H.]
MINERUS, martyr ; commemorated at Corthosa May 16 (Hieron. Mfart.). , [C. H.]
MINERVINUS, martyr ; commemorated at Nicomedia Mar. 13 (Mieron."Mart.). [C. H.]
MINERVIUS or MINERVUS, martyr with Elcazar in the 8th century; commenorated at Lyon Aug. 23 (Hieron. Mart.; Usuard. Mfart.; Boll. Acta SS. Aug. iv. s61).
[C. H.]
MINERVUS, martyr at Autun Aug. 22
Hieron. Mart.). (Hieron. Mart.).
[C.H.]
MINGINUS, martyr; commemorated at Constantinople June 15 (Hieron. Mart.; Boll. Acta
SS. June, ii. 1050 ). SS. June, ii. 1050). Kart.; Boll. Acta
[C. H.]
MINIAS, soldier, and martyr at Florence ander Decius; commemorated Oct. 25 (Usuard. Mart. ; Surius, de Prob. Sanct. Hist. t. iv. 383, Colon. 1618).
[C. H.]
MINIATURE (Miniatura). This term is derived from minium, or red lead, the pigment universally made use of in the earliest daye of orammental writing, in order to decorate the capital letters, titles, and margins of various

## MINLATURE

1185
MSS, IKence nlso Rubric, as the Servire-hooks, which employed the attentlon of the most skilful cojpists, were gencully mosit fromy orme ferred, where red, or mialum, is always preferred, where any single colour is used to relieve
black nnd white MS. it will be conveni
tha subject of ornamental weprinte throughout Cal Books] from that of writing [LarubatThese illustinte the that of miniatures properr. of the writing, or dependent they are nat part illustrate the facts numbited, on tit. They may architectare, ceremonial, costume, pictures of or may be actual portraits. costume, or actlon; involve spirited or protraits. Frequently they birds, beasts, fishes, grotesque representations of a nituralistic way, insects, and reptiles, done in drawing. In this and purely for the snke of the nations" in the t ense, they ure called " illumiakill was premaling century, when naturalistio the end of that century grotesque funcy. About (Institutions lituryiques, vol iii Dom Guéranger the reign of Illuminues, vol. iil. p. 368), "begins jects of their richly decorntiry took the subthe vegetable kingidom, and imitated from towers, mal firuits, with womimituted leaves, and otten proceeded to in wonilerfiul exactness, in seareh of brilliant nad sparkling objectses, imitation.

The earlier miniatures which come within our periol are of a very diflerent character. The separation bet ween ormamental writing and illuse miaiature is mine is nt once wide and narrow. A ment cally coancoted with the writ may not be artistifessor West wod with the written text. As Prominintures (and observes," the earliest MSS, with have survived to our are among the oldest which square drawings our times) sinuply contain small ornameatal adjuncts." He mentions without any these invaluable relies, preserventions three of Library at Vienna, namely, orved in the Imperial described by Schwartx naly, a Romnn Calendar, ell. 1756, p. 38), as "egregium ventis Librorum, mentum ntque pulcherregium retustatis monucimelium." It contains anm Bibl. Vindobon. the months, eight in num allegorical figures of Inches high, finely draped and each about eight and they are supposed to have exquisitely drawn; early as the reign of Constantine in executed as famous purple Greek Codex Geneseos, with forty-


Library, Vienme. fth or Bith ceent-(D'Agineme. In the Imp. eight miniatures, and the Dioscorides (D'A
Havlng since examtoed thts calendar, I am inclined origtnal.-J. O. Westwood.
eourt, Peinture, jl. xxvl.), written for the empreas Iulluna Anicin nt the beginning of the tith century, and ormamented with her portralt and many inhineures, and drawings of phants. These are dowribed $r$. Lambeelus (bibliothen lindobonensis, Vienna, 1665). D'Aglacourt gives, eophes of the Illustrations of the Vatlean Virsil which Weat woul sayg may go back to the time of Cunstantine; and these, too, are in simple rectangular form, and though both beantital mul illustrative, are nut decorutire. The last worl will be conlined throughout this article to minlatures which are connected with the writing of a jage and torm part of Its whole etject. It would seem that in almost all the early corllees the text was everything to the scribe, and all the ornament belonged to $I t$, as to a suered thing. Hence the great attention puid to gold and silver writlag, and the constant habit of enclosiag mindatures in eaplal letters, where they were brought Into unity with the rest of the page as a pictorial composition.

It is rurious, further to distiugulsh decoration from illustration and graphle ornament from miuiature, that they have by no means thourlahed und decayed altogether in the same jdice or at the same time. From the 6th to the 9 th centuries is certuinly a time of general collajse, except in the Irish, Ilebritean, and Northumbrian monisteries; and few illuminated MSS. can be priated ont as certalnly execated during that period, or until Charlemagne's revival ot art


Crurfision, from Irish Psalter, 8t, Joha'a Oulleget, Oxford.
In the 9th. But in our own country, in the 7th and 8th centuries, while mimature painting hal tillen so low as to he simply distressitg to the modern observer, extrordinary skill Was manifested in ornamented writing. "It is impessible," says Prufessor Wext wool, "to imagine ansthing more childisli than the minastures contained in the spletadid Hiberaian and

Anglo-Saxon Msis, of thls jeriod, Nelther can minature be mald to have materlally improved between the 8 th , nad 11 th centurles, the drawhing of the human tigure belag rule, the extremiless singularly and awkwardly attenated, and the draperdus thuttering la ill duecthus." (See the Illustrations la Puhtery): Sicmit from the Irish psalter preservel iu St. John's College, Cambillue, und luakin, The Tho Puths, Jeet. I.)

In the present urticle we have only to deal, stiletly nueaking, with the subjeet ot ornameatal writing as to the eapital letters (heads of eapitula or ehapters), which may oot only le rubile catel or orbmented I = ers, hut contain pletures Illustrative of the text. But it $i_{s}$ dislicult to olserve this distlaction in Agglo-Siaxen, Irish, and, inleed, in V'isigothle MSS. The grotesinues of the latter often mould the letters themselvis Into conventlonal forms of bicds, flowers, and animals, ottell of great graphie vigour ; and the extruordinary carves and laterlacings of the two former are tall ot serpeutine and lace tine torms. The Jrish MSS. are ditlerent. The deliency and decision of their working is incredible (nee Pribeographis Sicru, Gossiels of Mueiel Brith Naclearnan, and Book of liells), but the miniatures dlsplay a kind of titulty nad morbid indif. fereuce to accuracy, beanty, buil all else, which is a corious numaly, ant suggests a somewhat unhealthy asceticism. It Is doulitless true that their delieacy and precision of execution were uarlvalled by continental arti-ts of their time, or indted ot any other period. There can be no doubt, also, that mbsiomaries from the celtic parts of Britain, as St, Gall and Columban, earried their arts and religion to various parts of the continent, and we mas asert with I'rotessor Westwood, that tnany os' ihe splendid curital letters of the Carolingia. perial were executed in imitation of our earlier codices;


Iuttal \& Beto's Historia Eectaniasticn, from Wentwood's Anglo. Sason mud Iriat MSs. Pt. 82, Flg 7 .
though be admits that the best Franco-Gallic MSs, drew much of their elegant folinge ornsment from remembrances of classic art.

But t1 prilticr tit cimens, 1 for the s the Benet ii. $1 \geq 2:$ Sixinues tions atro riantes, tu l.ursunue la tind de ru: mieux les mus alleete that these have vaguc the serpent bet ween the finest know perhays the in the evant Conuat lastai and Grotises
11. Hinstr early period. I'liny says physicians $p^{\prime \prime}$ they had de. rides ; and in Varro great more than 70 Seneca ( $d s$ Ir as illustrated (Epigr. 186) :

## "Quam brevis dysius vul

Fabricius (Bild the title of a $b$ ing, called $A$ Wim:
The earliest the ollest rem has been said. drawiags let in nese MSS. and t tioned; Protessol the Ambrosian : (net yet publi.h Syriac evangeliar tury) is another e o to the 6 th centur tireek canoos ( $B$ Though writing tury in Ireland an seems to have tit pussessed only by whose early effiort sculpture. The C sance" was certa art, and a refieren early examples) wi men had not lost Western Europe, a the world ouce more erents, uever tell so of the Western Em on classie art. T'w etnturies are menti as coutaining beaut sonitying Night, wit and an inverted tor
cilisis. ant. - Vo

Nelther can ally tmprovei the drawing he extremities ated, and the ss." (Siee the om the frish Sillege, CMms, l.eet, I.) only to deal, of ornmmeatal teals of capimily be rubriutain phetures is ditlicuit to Sixun, Irish, the groteseques ry themeltis flowers, and ure ; and the gs of the two ce tine tivms. delieany and relible (nee Moeiel Brith ut the minito morbld indifif else, which a sumewhat less true that ecution were of their time, There can be om the C'eitic i) Culumban, various parts nasert with ithe splendid - prricul were rlier codices ;

## MINLTURE

But those who study such MSS, as the Irish paiter abure-mentened, and some Einglish spros cimeun, wiil thluk there is considerabie ground for the somewhat III-tempered observationn of the Beneducthe Aonretu Traite de Diphomethiger, ii. 1:2: "Les ornemens des liturgies Auglotions and sembleat a etre le firolt que d'imagialations atroces et medancollques. Jamaila d'ideces riantes, tout se ressent de la durete da ellumat. forsupte la genie ne manque pas absolument, un foud de rudense et de barbarie carneterise d'antanat plus allectés les et lea lettres historices yu'ou a plas allecté d'embellir." It is pmasible, howerer, haro vague reference to Easteran torms may the serpent, and be one more link of connexion between the British and Orie link of connexion tinest known justances of Oriental charehrs. The perhaps the evangelle symbole of the fienr ars are in the evangeliary of Louis-le-Deibunur gespels Conat bastard, I'eintures des Munuscrits, vol. ii. and Grotisque, p. 750.)
11. Allustrative midatures date from a very Pally period. They are tound in Egyitian papyry. physieianis painted, in their we what certalu they had described, as in the Anician plants rilies; and in xxxy. c. 2 he says that Cicero bioseoVarro great credit for introducing porthaits ot more than 700 illustrious persons into hils wots of Seneen (de 1ranyull. Anin. ix.) speaks of iorks, as illustrated (eum imaginibus). Martial salys
(Eipigr. 186):
"Quam irevis immetsumi cepit membrana Maronem insius vultum prinau tabella gerit."
Fabricius (Bi,d. Lat. cur. Ernesti, i. p. 125) gives the title of a book by Varre on miniature gunating, ealled Hedodumadum, sive do innuginious isri.
The earliest MSS, with miniatures (some of the oldest remaining to our times) contain, as drawings let into smanl square or rectangular nese MSS. and the Vatican Virgil hate the Viantioued; Protesser West wood Virgil have been menthe Ambrosian Librnery at Milau withes an lliad in (uot get publinhed, though annouth ininiatures Syriac evangeliary of Rabuin announced), vand the tury) is another example. In our own count ey the surels ot St. Augustine survire, and are ruterye to the 6th century ( $P$ cold Ducri); Blso the Golden Greek canons (Bit. Afus, M/SS. Add. No. 511t). Though writing still fourished in the bth century in Ireland and Northumbria, pictorial jower seens to have fitlen very low, or to have been possessed only by Visigoths, or by the Lombards whese early efforts chiefly took the direction of scapture. The Carolingian Revival or "renaissance" was certainly influenced by Byzantine art, and a reference to D'Agincourt (Peinture, eariy examples) will shew.that the Greek workmen had not lost heart and skili like those of Western Emrope, and that Greece was to teach erents, uever finll . Greek miniature-art, at all erents, luever fell so low in the dark ages as that on classic art. Two Miss ways retaining a hold centuries are mentioned by Professor wad woth as containing beantiful allegorical figures, personitifing Night, with robes powdered with stare and an inverted torch, and the Angels of Fire
curisr. Ast -

## MINIATURE

Mid Cloud, with the mareh of Israel through the Widerness.
The beautiful work of Count Bastard containg every necossary gralation of examptes of the progress made in the tirst elght ceaturips, from simple writing in red letters, whith dotted homders on reves, to highly ornamented letters-then to letters firmed hy grutesumented of paters-then to tinally to completed pietures of persons or thhags. Books on purple or azure vellums or times, though varely, ountaln azure vellum somethe lith centurey, ountaln mintatures, us do lelan Library, thatere Psaiter in the Bulvent of the that in the library of the conspitendid chrysogranstrants int Prague, and tho in the bibiciotheque N of St . Médard of Soissons This contalus, as Gucrunger sabastard, vol, il.). cienx et citonnants edilices." says, varions "grat-
 arciateeture, resembling examples of Byzantine ar me of the earliest ltallan l, inidings found in intirmation on this suliject whill be tound, Muad most agreeable form, In thect will be found, in the Curaon's I isits to Jon, in the earlier chapters in
The MS. of Rabu If isteries in the Levant. nnd Gueranger, and the furmer ad by Westwood illustration in colour ( furmer glves a beautitul of Bethesda. The whole sucra) of the miracle tures are given be whele of the Rabula miniathe Laurentian library. Under ats catalogue of slon, Caucifix, Desory, Under articles Averi. Dictionary, will be found, and Judas, in this selme of these.


Count Bastard's brok illustrates the principal French MSs, now in existence, ns principal West wood's Palacographia and /rish and Anjlosaxon MSS', are our chief authority for northern caligraplyy and miniature. The Freneh archateviches of virtually gives us access to all the with of the Bibliotheque Nationate. He begins writing trom the purple page in gold and silver Germain des Pris thecoutury palter of St. which prevails over nill northernced ornament turics after has nll northern work tor cenSt. Ambrose has already begun in a treatise of It is by no means century, uncinl with capitals). ever, as a deeided confined to northern art, howSaeru, No. 8 in the exple of it is given in Pul. Greeks themselves had arnbic gospels; and the it use on byzuntine capit a braided ornament. For vol. ii. pp. 1:36, 137 . it as decidedly, of Arolessor Ruskin considers necessity for delicately origin, arising from the of perforated delicately pierced screens and slabs but aftord perfene to nllow tree passage for air, these perforations in cealment. The Arabs made nected them by carvine shape of stars, and conIn the siabs of carving the intermediate spaces woven fillets, which in the semblance of interand rose nbove ench alterantely sank beneath great popularity is founded on they met. But ita for intricate iagenaity of line and patural taste certainly prevails in Anglo-Saxon and Irish MSS.

## 1158

## miniatule

very remarkably, abd, an has been said, attainas a rather morbla jitels in the latter. The coastant une ot wheker and interlaced harilles in northern life wonlilgive this turn to Irish and Anglo-inaxou ornameut in particular. But a very pleasing proof of ita ladependent origin in Iruland was lately given by Mr. French, of Bolton. A cross han been ordered to be made, from drawlugs, In wicker and other plaited work, by some lrish craftsman of great akill, who at last proluced one lu all respects naswering the lnstruttinas sent him, except that he hal been obiliged to Insert a circle rund the latersection of the limbs as a fonndation for the other work. This shews the orfgin of the pecullar Irish eross with perfiect certainty, unal the alnption of patturas from waker-work is obvious. Irofessor Wentwoml's authority may be quoted for this unedrite.
The earliest ornament which Indleates olbservithun of niture ou the part of the caligrophist is in " Ms. of' extracts fron St. Augnstine of Illpro (secomd hali' of 7th century-the property in the Kth rostury of Cilric Olreeht, of Strasburg). Bifds anl flowers are used here, daffodils being carclully observed and drawn, and lere the extritorifury frank fancies of grotesque birds, findres, and finees seom to begin (Bastard, vol. i.). Beasts und human figures are later, appearlog in C'aroliagian work, I'be colours are red, green, and brown, with parple nud yellow; and interlacend work prevails. Red fuitials seem to have breen used from the earliest date, as they appear is a sth-century DIS. of Prudentius. The first arehitectural ornament is on a tragnuent of the canons of Eusebiua, of the early 7 th century.
A Merovingian MS. of the second half of the 7th century (Bast, vol, i. Necweil des Chronigue: de St. Jérône, d'ldace de Lamégo, Coll. des Jesuites) possesses epecinl Interest from the spirited work of some true seribe-draughtsmat. Its caputal letters are drawn brilliantly and exactly with the pen and withoot colour (lettres blanches ou a jour), and point to the real origin and princlples of caligraphic miniat ure very admirably, And in some of the best Carolingian MSS. the pen breaks out vigorously in all manner of grotesques. The most amusiag triumph of penmanship ever attained, we appruliend to be in an initial portrait of a moukphysicinn. [See woodeut in Gnotesque.] No oflensive or outrageous allosion or Iden seems to occur in any of these records, as might be expectel, though in the sacrameatary of the abley of Gelluue, 8th or 9 th century, there is a crucifixion, with engels, where much blood is used, and the drawing is grim and inferior. It soon recover's, however, in the Visigothic MSS., where many human and angelle figures are represented, and which may perhapa be distinguished from the earliest work by the number of beasts of chase represented in them, boars and hares in particular. One of the tormer is nnnexed. The northern taste for distortion here begins to appear in the human fignres. One example of an Itallan-Lombard MS, is conspicuous for the absence of interlaced work, and for a tendeney to geometrical artagement; which is a marked feature in the French-Lombard examples also. They are more numerous than the Italinn, but still dwell on interlacings. The

MINIATUHE
great MS. of St, Mélard of Soinnona [L.frerHecal Ihooks], writteu for Charlemagne (Bamtard, vol. ii.), eontalas not coly varluas birds expentod with naturulistie necuracy, but grami whole-page miniatures. The use of gold and wearlet in the


No. 2. From the Becramontary of thy Abbaye de Gellona,
Charlemague MSS. is very brillimnt, and new "Initlales tleuronnées," with evidence of fresh staily from nature, occur in Droge's Siteriomentary.

The importance of anclent minlature, as representlig nrehitecture, costume, and ceremonial, cannot be orerrated, nall the picture in Connt Vivien's evangeliary of the presentation of the work to Charlemagne is most instructive; but nctual portrnits are not wanting in some MSS, The emperor Lothaire is reprenented in his erangellary with Emma hila wife; also IIenry III. and the empress Agnes. A MS. Is said to be now in the Escurial which contains portralts of Conral the Salle and Glsela; and the Countess Matllda is depleted in her gospels in the Vationn. The existing Graeco-Latin MSS. before Jerume and the Vulgnte do not contaln any paintings, and we must pass on to northern art, especlaily for Irlsh and Anglo-Saxon minatures, Professor Westwood's two works contain, or give references for, the whole subject of early caligraphy and drnwing. His earlier work puts forth in able, and apparently quite valid, plea for the natiquity of MSS. such as the Gospels of Moell Brith MacDurnon and the Book of Kells, with that of St. Columba. They seem to date from the earller Irish or Grelic missions to the Engllsh of Northumbrin. But tho facsimiles of Irish and Anglo-Snxon minintures nad ornaments constitute an introduction to the history of fine art in Britaln, from the Roman oceupation to the Norman conquest, and throw a light on the munastic culture of that period. The chief oharacteristic of the earliest fine Irish or English is the greatly increased size nul importance of the eapitals and first lines of the text, with their pattern-ornament, which sometimes occupies whole pages, but is often emriched with miniature. They are certainly enough to prove, as Westwood observes, that from the 6th to the end of the 8th century, when art was practically extinet on the continent, a style of work, tutally distinct from eny other in the worll, had been originated, cultivnted, and brought to a marvellous state of perfection. Though British, Irish, and Anglo-Saxon pilgrims to Rome and Ravenea douhtless derived various inspirations of siwred urt from the study of the great mosaies and of the remaining MSS. In churehes or conventr; they were taught the faith first ut home,
anl reb
wrighlan! beetu, w Eaglish
and Innal jects, as
the typice
the mirael
l'axslun of Brzantium picture-ten bith centur Dotri, Ilnes ornumunt,

Bonders. From
tricncy of api this sehrol fi between Irish slight, so that church of Bri the lrish may matters.
What is here date than the style of inore $g$

[^31]ssons [J.trunanghe ( Baotard, birdx executed nut whole-page scarlet in the lience of frexh Orogu's Stera-
ture, ns reproal ceremonial, ture in Count atation of the structive; but in some Mss. sented in his also Henry Ms. In said to taina portraits d the Countess in the Vatienn. before Jerome any printings, art, especiiilily ntures. Prontain, or give of earry callier work puts ite valid, plea as the Gosipels the Book of They seem yaelic milssions But the facminiturres and ien to the hisin the Ruman est, and throw of that periual. rliest fine Irish 1 size nul imnes of the text, ich sometimes euriched with ough to prove, the 6 th to the was practically of werk, totilly oriid, had beea to to marvelBritish, Irsh, e and Ravenna tions of sameed mosaics and of or coavents; irst at hume,

## miniatere

an. 1 returnel home afterwards to exeenfe highly origiual works "it art-the Irlim, as it woulid Euglioh; but both with a certula natural than the


and lonate force of charneter. Their aubJecta, as Allam and Ere, Alraham, Moses, anil the typitial events of the old T'estanient, with the miraelea of mercy and some events of the Passion of the lame, are those of home amid panneam; in short, they reprat the unlversal pleture-tenching of the enrly church, up to the bith century. Dut their treat ment is their own. Dots, linet, ziganse, interlaciugs, the serpentias ormament, and, far ubore all, the trackloss $\ln$ -


Boriern From the bllie of At. Paul's, D'Agincourt v. 41.
trieacy of spiral pitterns, entirely distinguish this school trom all wthers. The ditterences blight, so that Bnednatslish Mss. are certainly church of Britain differed io that the enrly the Irish may inelude their fine respect from matters.
What is here said applises to diste than the loth century, when of entior style of inore gorgeous chariacter arose, in emau-

[^32]
## miniatere,

1189
latlon of Charlemagne's great MSS, and when Clablesh ornament (such as that uf toumb 'ivieu's V'Acior that of St. liull withur the Wialla, aifect the insular artists,, $\mathbf{x} \mid v$. ) had begun to Single figures artists.
thern codices. In Went wate in the enrly Nor(18iss) will be found a St. Mutthew fluytratimes fiol ten ferpels of Stockholus. Mathew frum the and a bavill frons the 7thoceuthry or ohi century), Augustine; the aymbille everngelisulter ot it, Cospols of Durrow, Trialty Collego, trum the


Prom Book of Dursow. Weutwood's Palacographia Sacra.
(irresistibly rude and qunint in figure, framed in delicate spirals); the Temptation of our Lard from the Book of Kells, 71h century, with three other splendid IIlustrations; with' pages from
the Gospels of Lindisfarne or si and two pictures of David, ns warrior and psalmist, from the Commentaries warrior and by Cassiodorus, "Mnana Baedae" on the Psalms drad library at Durham. He also in the catheof evangelists from the Gesplat gives pictures (Archiep. Librury, Lambeth), whout 850 and the 8th or 9th century Giospel unt 850 and Those frum the Gosputury Gospels of St. Chad. Gall are marked by Irit. leetersiburg and St. second childhood of the scliol acter, and the Irish Psalter at St. John's College, Cambridge,b see suprí, woodeut of Crucifixion, Cambridge,b Bible of Alcuio, of Crucifixion. The great Athelstan (end of 9th the psalter of kiog firt in advance of 9th century, are certainly gress, add further promise, in inse negards proThe Irish school wns simpl in representative art. its working was limited hy thy devotional. and The artist spent limited by techoienl tradition.

## b See slso the Goanel

 $\mathbf{x v i}$ ), preserved in the Budle MacRegol (Went wood, pt. eagie is in tartan chequers. The Dury, where St. Jum's various picturea of quers. The lhowis of Kellas contains Irish siyle, and of events in the life of our Saviuur in on p. 403, haree, ruts, welledrawn animals, as digs the style conld never cats, mice, cocks anil bens; but splendour ond the naturalistic less cont-nd with the MSs.
## miviature

of spirals; but he forgot, or was unnhle, undar the prainful triak of the time, to learn fresh truths trom Greak or Roman somrces. Still worse, he seems never by any accilent to have looked with hope or pleasare, or in search of fresh sulject, on external mature and its beauties. Consequently, he preferred single inages of evangelists, constantly ruder und more fintastle as his cloistered life grew fainter und more morbid in its fancies. Jut in the Nativity, Ascension, and Gloritication of our Striour, and the zodiacal signs of Athelstan's psalter, we have the begianing of early mealiaeval art in England, with ull its life nid eagerlycrowded figures, and yet also with its strong stamp of Classleism or Byzantinkm. It seems in this most singolar and beantifal picture as if a later hand, more purely Gothie, had expeuted the two lower subjeets of the Ascension and Gloritication, while the others ratain n shate of classical grace in composition. The Ascension


From Pailter of Ablelstan. Wentwool's Pal. Sacta.
greatly resembles that of the grent Syriac MS. of Rabuala; so much so, as in the mind of the Writer to eonnect the Eastern and Einglish schools of art, and form an important link between the ancient English church and the East.

The Augastinian or Bregorian-Augustinian MSS., one of which is in all probability now preservel in the library of Corpus Christi College, Cambridge, No. 286, the other in the Bodlrian Library, Uxford, claim priority in time to the Finglish, though probably not to many Irish MsS. Four miniatures, besides a large whole-page figure of st. Luke, are given from them in l'akeojr ${ }^{\prime} \neq /$ hia Sitcruc Their ornament is purely Romanu-Byzantine. They are of the highest interest, as perhaps the oldest known specimens of this kind ot Lominn fictorial art in this country or elsewhere, nad probably a few years anteriur to the Ms. of Kisbula. With the exeeption of a leaf of St. Johu's Guspel in Greek, with miniatures of the upostles,

[^33]now preserved at Vienua with the illuminated Areck l'entatench of the the century, these are hel: to be the ollest existing specimens of written or pminted Roman-Christinn iconography. 'The Entry into Jerusalem, the Ralsing of Lazarus, the Cipture of onr Lord, and the Bearing of the Cross, are four out of the twelve subjects of the Cambridge MS. Three of these correspond to those so frequently repeated in the catacomb paintings. and on various sarcophagi. The initials are phain red, and the writing a tine unelal.

A remarkable characteristic, to a colourist, of the Book of liells and some purts of the Gospel of Moril lirith MaeDurnan, is the beautiful use made of ditierent tones and nppositions of blue and grean. The writer can compare it with nothing he has sean, so well as with the azures, parples, and blue-rreens of many of the mosaics of Rivenna, which, with those of Rome, my doubtless have suggested much to northern pilcrims prossassed ot' a style nod special powers of their own.

Many curions questions as to the distingaishing charateristics of Classical, Anglo-Saxon, (carolinginn, anil even Eastern ininiatures, have teen lately raised by the celebrated l'salter of Utrecht. The date of its extraordinary illustrutions seems rery doubttul, whatever may be saial of the apprarently more ancient text. There are insuperable objections to Herr Kist's view that they go back to the time of Valentinian; indeal they appear to the writer nore likely to be the work of a travelled and highly edocated penman of English, jerhajs NorthumbrianEuglish birth, employed in an early Carolingian seriptorium. He may have been a pupial of Aleuin's, was possibly a palmer from the Iloly land, nall cartainly a "Romeo" or pilgrim to Rome. The drawings seem to be all by one hasty but skilful hand, directed by a mind of intinite facility of idea, and graphia power of realising the iden once formed. The illustrations are of two kiads; ealigraphy, strictly speaking, and the pen and ink mioiatures. The MS. is a large vellum 4to. in almirable preservation, and contains the whole of the Psalins, according to the Vulgate, with the A pocryphal Psalm 'Pusillus eram,' the Pater Nose ter, Canticles, Credo, and the Athanasian Creed. All are written throughout in triple columns, in Roman rustic capitals, very like those of the Vatiean Virgil us to size (Nouv. Tr. de Dipl. iii. p. 56 , pl. 35, fig. m. 2). The eteganee of the letters resembles the Paris Prudentius (ibid. fig. vili.). The headings and Initlals are red nucials, anl the first line is also nucial, and larger than the rest of the text. By the writing, in fact, the MS., says Profes sor. West wood, onght to be assigned to the 6th or 7th century; hut for the remarkable laitial 13 ; of which this is certainly to be said, that thase who are nequainted with Count Bastarll's Carolingian facsimiles, and Professor Westwood's Saxon reproductions, will probably see that the letter unites the rich use of gold and searlet of the one with the unmistakable knot-work and ophidian form of the other.

Each psalm has its pen and ink drawing, illustrating its suliject with the inventlve vigour of the best Gothie age, and not altogether devoid of Scundinavian vehemence of treatment, These works are 165 in number. Had they been executed with any degree of right deliberation, in $y$, these are is of written -aphy. The lazzirus, the of the Cross, of the Camond to those th printinger. als are plain
celourist, of the Gospel autitul use ons of blue are it with the azures, the mosaies Rome, may o northera cind powers listinguish nglo-Saxen, tures, have Psilter of mary illuser may be ext. There Kist's view alentinian ; e likely to $y$ eduented thumbrianurly Cruo--e been a IImer trom tomeo " or n to be all ected by a id graphic med. The aligraphy, ink minian 4to. in the whole e, with the Pater Nose sian Creed. elumas, in $f$ the Vati. iii. p, 56 , letters revili.). The I the first rest of the ays Profes the 6 th or initial 13 ; hat those rid's CaroNest wood's that the searlet of work and ing, illusvigeur of er devoid nt. These $y$ been exration, in

## MINIATURE

the colours of any enntury from the 4 th to the
13th, the Ms. would hario fein that valuable in existentd have been by the the most unskiltul, but the artist is not that they are herth distracted by the etbins alwnys to have fancies, to secare one in ethort to cintel theeting chased it away. la in any firm before mother allowed hin by the seribe havtanes the spares cient. They are left ne have not been sullieatting the triple colurums the whole prige, illustrations sometimes eutren text; but the in the $1+7$ th and $1+8$ ent leach upon it, as Protessor Westwood's fiecsimile Palms, given in
 The preseat writer, how. and tuxt $114,15,16$, infer tiom this that thever, is not disposerl to from some earlier MS. Thenwing mre coplow too inveative, and too unconey are too orikinn, apprehension, bear the stanve ot a s ; und, to his as decidedly as the stawin', of a single mind Syrina, in the great MS, of of Rabola, the Lifrrary at Florence. Ms, of the Lanrentima
This MS wense.
with two other's which three must have been copied rosemble it. Ali aad unknown original ; op uied from some earlier the Utrecht Psalter. 'These two we ther two from Psalter aad the Psalter of two are the Indelenn possess the admitted ehmacteristics of And they Sixon work, which ure by no menus of Angloby the presence of tidens drumems diminishod sources, and represeated necording to chassieal molels. For there was seorting to chassical Graeco-Roman, or classical work, in the servipteria, that It would seem that lute sube seripthe pietures prove their that hate subjocts in foreibly thim anesent subjeets prove their anetiquity. The frontispipece num the first ancontain difhiculties which are repeated throughe out the Ms. In the first there is a surengh. Moon, the first apparently a here is a suman nod
within an oure sented within an orb, the other a erescent only. Sented sits below in a ronud classical temple, with conves vault and a fleur-de-lys finaial. An angel dictates to him, in drapery with edges filit tered away in the true Anglo-Saxon flutter (see plates
 King, or Tyrant, no representative of the Evil massive chair, with round uralar pedimunt, on a and holding $n$ deeidently northers carved at innck, word. He has a toga, with filula double-edged of the columns above him and Davilie empitals convex Byzantine, like some in the nlike, ure Verice, evidently variations of the Stones of erler. There is variations of the composite a tree not unlike those in the river-god below, liemaa Codex Geneseos, and a Paradise of the the 'Tyrant's gnards seem to be hooked hud driven. The presenre of about 18 hells in the first hati uf the NSS, is certainly much against lts first hatif being of early date.
The Utreeht Psalter should be compared with the two pages given in Shaw's Dresses and Di:corntions of the lifidllo Aips, irom the 11thcentury Anglo-Sixon Calendar (from Cot Conlan, Jullus derius. The likeness or 10 th century Prusin the drapery, and the Saxoa tivht ness expelally in so many of the figures tightness of legs dyfin, in our woodent the is very striklugs. dthelstan will be observel the oval op palter of

## MINISTER

1191
hany, on its way of transition from the Ruman
 Utpreht Psalters oecurs very thequmety in the phate xsix., but it is rather be loun in Weat wood, chasimal. Other feas rather thansitional that date are the Saxon jarelins, monting lateness of thanderols; the absence of anye with dyarent rum or cross-vexillum or anything like it labapets; the organ at $P_{\text {Ps }}$ the long non thera trimnordin:ury aumber of devil. ©ol. 163; the extriamassim; mul particulurly often with trideats, month of hell, which is certane greate monsterart, though it may possibly be derive in Christian from the roaring monsiby be derived, as an idea, Some of the classical Pato's Phatedrus. nuticed, but besidex them features have hean Athas, fol. slvii. $v$; them there will be fuound an very well drawn; a the Three Fates, thl. $8+r$, 6.5; $n$ wrrrior in p zodiae, sun and moon, Ps. tho very clasical Phrygian helmet, fol, xiii. 5 ; Isxxviii. v. (with representatious of water, til. the douthe piples, in fol. xrii. the sun and moen; of Gond with tion in fol. xtii. v.; aud the chariot Ps. Ixxii. a Crueifixiones, seen in front view, Oufav; Restrueverion ; Sats at fol. 67. (Sise
 date between the 6 th and 9 theversy plates its tends tar beyond our lind 9 th eentury, and exmitted to the nuthor of this but it may be perseapist liirly well nequainted with, us a lamiof Eigy'p and Syria, to experess with the sepnery see anytling in the to express his inability to Utrecht $P_{\text {sall }}$ in the least resembling it in the pulim, which no Alexandriot fod anything like a nor like am olive, which is the toreave omifted; ${ }^{8}$ peivk) of Syrine, which is the forest-tree (se to The literature extensive, but the pe Utrecht Psalter is very the MS. itself are prinejpal works relating to voor Kerkelijhe Geechiedenis van Kater, Archiay IV. (Leyden, 18:33); the B van Sederland, vol. frestigations, also in Baren van Westreenen's Westwood's aecount in the Archicf; Protersor MASS. p. 14 ; Sir Thomas I. Saxon anit Irish Athmasian Cieed in Comas Duffils Hardy, The 1 sulter, being a Report to the rith the Citrecht Rumilly, Master of the Roll se Right Hon. Lerd University of Utreeht, comp, on a MS. in the the Report addressedt to completed Dee. 1872; tish Muscum on the the Trustees of the BriBond, E. M. Thumpson, Alye of the MS. by E. A. S, S. Lewis, Sir M. Dighev. H. O. Coxe, Rev. wood, F. H. Diekinson, lighy Wyatt, Prof. West"pretice by A. P. Stanley. D D. Swainson; with minster, 1874 ; Sir Duffius. D.D. Dean of Wentther Sieport on $t$, Ctrecht Ps ilter's reply, Fiurmad, finally, the excellecht Ps itter, also in 187+;
 Gray Birch, F.R.S.L.
[R. St. J. T.]
MINISEUS, martyr with Tisieus; commemorated at Laollcea July 23 (Hieron. Ahart.;
Boll Boll. Acta SS. July, v. b8í).
MINISTER. I A [C. H.] to infuriou clergy, in a name frequently given order or orders above coutradistiaction to the syluaks of "presbyteri et ministi", Lactantius litter word to designate all raistri," using the below the presbyterate. In the tille efergy

8th eanon of Eliberis the worls "sacerlotes et ministri" are used as equivalent to "presbyteres et diacones" in the body of the camon. In the title of can. 33, on the other haod, "minis. tr!" are all the clergy below the rank of bishop. In I. Tours, e, 1, "sacerdotes et ministri erclesiae" are the whole body of the clergy of the chareh; where we are probibly to under'stand by "sacerdotes," priests, "ministri" iacludiag the other onders. Compare Ordens, Holy,
2. Bishops frequently use the term "minister" ecelesiae," in subsuriptions, as "Ego N. Curnotensis ecclesiae minister," or "Ego M. . . Sanctae Meldensis ecelesiae humilis minister."
3. "Minister altaris" is somatimes used as equivalent to "priest."
4. Archdeacons and archpresbyters me sometimes spoken of as "ministri episcoporu'n." [C.]

## MINISTERIALIS or MINISTRALIS.

(1) Ministerialis Calix is the chalice used for adininistering the consecrated wina to the faithful, which was often distinct from that used by the priest in the net of consecration.
(2) Ministerialis liber is an office-book, especially an altar-book,
(3) Yope Hilary is said (Liber Pontificalis in Vit. Hil.) to have appointed in Rome " niniaistrales qui circuirent constitutas stationes;" that is, clergy who should pertorm the sacrell offices in the several churches of Rome where Stations were held.
[C.]
MINISTERIUM. The vessels and other artieles used in the ministry of the altar are called collectively "ministeria sacra." Thus Pope Sixtus (according to the Liber Pontificalis) "coustituit ut ministeria sacra non tangerentur nisi a ministris sacratis." Pope Urban 1., according to Walafrid Strabo (de Reb. Eccl. c. 24), " omnia ministeria sacra fecit argentea."

The word is also used for the Cradence-table, on which the ressels were set before they were placed on the altar. (Ducange, s. v.)
[C.]
MINISTRA. When Pliny in his wall-known letter (Epist. x. 97) speaks of two female servants or attendants, called ministrae, whom he thought it necessayy to put to torture, we see that even in those days the word designated an affice-bearer in the church; nor is there any reason to doubt that it ia used as equivalent to the ${ }^{-}$Greek $\delta$ ódoolos (Rom, xvi. 1). See Deacontess.
[C.]

## MINIS'TRALIS. [Ministerialis.]

MINISTRY. [Orders, Holy.]
MIRACLE-WORKING. We find a great number of allusions in early times to this pretension, generally made by the founders of new sects. Simon Magus (Acts xiii, 9) was apparently the first of thi, class of persons to come into collision with the goapel. Another instance is recorded in xix. 13-16, in connexion with the so-called exorclsts in Ephesus, The Clementine Recognitions (lib, ii. n. 9), a work of the third century, introduces him as describing himself thus; "I am able to disappear from those who would apprehend me, and, again, I can appear when I please; when I am miladed to fy , l can pass through mountalns and stones, as through the mire; when I cast
myself headlong from a preeipice, I am carried as if I were sailing to the earth without harm ; when I am bound I cnn loose myself, and bind them that bound me: when I ans close shut up in prison, I can cause the doors to open of their own accord; I can give life to statues and make them appear as living men," etc., etc. Tertullian remarks that Simon Maghe for these juggling tricks and pretended mirac: as, was anathematized by the noestles and excommunieated; and that such was the invariable rule with regard to this class of men-"et alter Magus qui cum Sergio Paulo, quoniam iisdem adversnbatur apostolis, luminum amissione multatus est. Hoc et astrologi retulissent, credo, si quis in apostolos incidisset. Attamen cum Magia punitur, cajus est species astrulogia, utique et specias in govere damnatur. Post Evangelium nusquam invenias aut sophistas, aut Chaldaeos, ant incantatores, aut conjectores ant Magos, nisi plane panitos" (De ldololatriâ, cap. ix.). The whole treatise is very interesting, nod full of information upon this subject. It was written long before the author's lapse into Montanism, and it is singular that the Montanists were among the worst offenders in this pretence to superantural powers. Eusebius (Eccles. Hist. lib. v. caj. 16) quotes the authority of Apollinaris for his descrijition of their pretended miracles, and relates that they were expelled from cominuaion as being actuated by demons, It was the habit in the enyly chureh to refer all this class of impostures, even when recognised elearly as $¢$ rands, to diabolical influence. Thas Firmilian, bishop of Cnesaren, in Cappadocia, writes to Cyprian ( $F$ Pp. Ixxv.), mentioning the case of a woman who counterfeited ecst nsies and pretended to prophesy, performed many marvels-"mirabilia quaedam porteatosa perticiens"-and bonsted that she would couse an earthquake. Thls woman, he proceeds to say, after having deceived a presbyter, named Rustieus, a deacon, and many lay people, was subjected to exorcism, and so shewn to be a cheat, instead of a jerson sacredly inspired"ille exorcista iuspiratus Dei gratià fortiter restitit, et esse illum nequissimum spiritum, qui prias sanctus putabatur ostendit"-ajparently regarding the woman as merely a passive ngent; and yet, in the very next sentence, he speaks of her deceiving by "praestigias et fallacias daemonis," and of her assuming to minister the sacraments, and such like. The view taken by the chureh of such persons was, in fact, not invariably the same. Cases in which the free will of the sufferer was apparently overborne by malign influences from without (obsession), were elassed as $\Delta a_{1} \mu \nu_{i} \zeta \delta \mu \in \nu 0 i$ (energumens), i.c. possessed, and placed under the care of exorcists. They were regarded as objects of pity, and ivcurred no censure from the church, being permitted to receive the holy communion as soon as their recovery was made manifest by a time of probation among the audientes. But where it was considered evjdent that the will of the person in question was in league and co-operative with the evil apiritusl influence, i.e. in casea of the claim to working of miracles, found in conjunction with dissoluteness of life, or with heretical teaching, these were treated as involving the most grierous criminality, aud punished with the greatest
aeverit
the sal
himself murder yoŋreía $\boldsymbol{\ell} \boldsymbol{\xi} \boldsymbol{\rho} \boldsymbol{\mu} \boldsymbol{\lambda} \boldsymbol{\lambda}$
his trea stances Haeres.

We fir
one pass
2 Tim.
трокбчот $\pi \lambda а \nu \dot{\omega} \mu \epsilon$ pointed and mor arts and where è'foreial oquefors it seems ing of a teadencies own time passage, àm tàv similarly, кal $\pi \dot{\alpha} \lambda$ фаутабía $\theta \rho \omega \pi \pi \omega \nu$
great num this art a it met wi population. ust. lib. ix remarks u title, " ma tempestatu
ii. art. 18, with aposte tia.us-apo traverit, au cange). Se
mirere at Rone Aus

## MIRIAM

MISAEL
MISERE
Psalin, from $i$ tion. This $\rho$ s humiliation times of sada nad the buri West, and als the office for
(2) By Mis for times of hi the 51st Psaln able music to various compos of Gregorio All at Rome in the and Friday in
MISETHE Nicaea Mar, 13
MISIIAEL
Hananiah and
e, 1 am carried without harm yself, anil bind in close shut up o opea of their atues and make , etc. Tertulgu: fur these mirac: ss, was od excommuniinvariable rule nen-"ct alter puonam iisdem amissione multulissent, crello, Attamen cum cies nstrologia, matur. Post aut sophistas, aut conjectores
(De Idololatise is very iotion upon this ore the author's s singular that worst offenders tural powers. :ap. 16) quotes his descripition id relates that uaion as being te habit in the : of impostures, frauds, to dialian, bishop of - Cyprian (ép. a womna who led to prophesy, abilia quaedam asted that she woman, he proed a presbyter, any lay prepple, - shew o to be 'edly inspiredgratia fortiter num spiritum, ostendit"-apas merely a the very next ing by "prae1 of her assumand such like. of such persons ;ame. Cases in was apparently from without $\Delta \alpha_{1} \mu \nu \nu \backslash \delta \mu \in \nu 0$ laced under the egarded as obasure from the ceive the holy very was made on among the considered erin question was e evil spiritual im to workiag with dissoluteeaching, these most grievous the greatest

## MIRERENDINUS

severity. Thus the canons of St. Basil appoiot the same puaishmeat for one who contesses himself guilty of sorcery (ronteía) as for a murderer, i.c. tweaty years' penitence. Tov

 his treatise on Heresies, adduces various in. gances similar 10 that meationed above ( $D e$
Haeres. eapp. 23,26 ). waeres. eapp. 23, 26).
We fiod traces of this practice in more that one passage of the New Testament. Thus, in

 $\pi \lambda a v a \mu \in \nu=1$; where we see the connexion pointed out abova (1) between forbidden arts and moral depravity, and (2) between the same arts and false teaching. Also, 2 Thess. ii. 9 , where exactly the same view is taken, кar'
 $\sigma \eta \mu \mathrm{loss}$ кal tépari $\psi$ túdous-in which passage it seems probnble that the apostle was speaking of a future whose distinctive forces and teadencies were visible and powerful even in his ow'o time. Theodoret, commeating upon this

 similarly, St. Athanasius, ol $\lambda \in \gamma \delta \mu \in \nu 0 t \psi \eta \phi d \delta \in s$

日 $\rho \dot{\omega} \pi \omega \nu$ (Qurest. 124. ad Antioch.). The great number of laws against the professors of this art are an indication of the favour which it met with among the masses of the Roman population. They may be conaulted is Cod. Just. lib. ix. tit. 18, De Maleficis; and Anianus remarks upon a law of Theodosius uoder this title, "maletici vel iocantatores vel immissores templestatum;" and the Spectulum Saxonicum, lib. ii. art. 13, par. 6, classes the pursuit of magic with apostasy and polsoning: " Si quis Christia, us-apostataverit, vel veneoum alicui ministraverit, aut incantaverit," etc. (quoted by Ducange). See further noder Magic, Wonders.
[S. J. E.]
MIRERENDINUS, martyr; commemorated at Rome Aug. 23 (Hieron. Mart.).
[C. H.]

## miriam. [Maria, (I8).]

## MiSaEL. [Misharel.]

MISERERE (1) The 51st [Vulg. 50th] Psalun, firm its firat word in the Vulgate translatinn. This psalm, as an expression of the deepest humitiation and cootrition, is used especially in times of sadoess; in the communion of the aick vod the borial of the dead both in East and West, rad also in the otfire for peniteata and in the office for the dying in the East.
(2) By Nliserere we nlao udderstand a service for times of humiliation, in which the chantiag of the 51 st Psalm forms a promident part. Suitable music for this office has baen writteo by various composers, but the most famous is that at Rome io Allegri ( $\dagger$ 1640), which is aung yearly at Rome in the Sistine chapel on the Wedneaday
and Friday in Holy Week. MISETHEUS, martyr; commen Nieaea Mar. 13 (Ilieron. Mart.). commemorated it MISIIAEL (Mesmach), with his brothers Hauanial and Azariah; commemorated Ap. 24

MISSA
1103
(Hieron. Mrart.; Bed. Mart. Auct.) ; Dee. 16 (Usanrl. Mart.; Vet. Kom. Mart. ; Bed. Mart. Autc.) ; Lec. 17 (Basil. Monol.; Cul. Byzmt.; Dadel, Cod. Liturg. iv. 277). $\quad$ [c. H.]
MISIA, martyr; commemorated in Africa Mar. 27 (Hicron. Mart.). [C. H.]
MISILIANUS, martyr; commenorated io Africa Jna. 17 (Hieron. Mart.). $\quad$ [C. H.]

## MISINUS, martyr ; commemorated in Spain

Nov. 20 (Hieron. Mart.). [C. H.]
MISSA, martyr; commemorated in Atrica Dec. 5 (Ilieron. Mart.).
[C. H.]
MISSA, whence the Engllsh "mass," in ecclesiastical uringe originnlly meant the dismissil of the congregation. Io luter Latin this word was equivalent to miasio, as remissa to remissio. Compare asceosa $=$ ascensio, accessa $=$ accessio collecta - collectio, confessa $=$ confessio, nail many others. There appears to have beea a custom of dismissing aasemblies, whether civil or religions, by proclniming the words, "Missa est." Thus Avitus archbishop of Vienoe, A.D. 490 : "In churches, and palaces, and judgment-halls the dismissal (missa) is proclaimed to take place, when the people are dismissed from attendance" (Epist. i. ; Migne, lix. 189). Two references in Ducange shew that the word was borrowed by the Greeks for the same use, at lenst in secular places of assembly. Thus Lnitprand (de Reb. per Europ. Gestis, v. 9) says that at Constantinople it was the "custom for the palace to be open to all soon after the early morning, but after the third hour of the day to forbid entrance to every one uatil the ninth, all being sent out by a sig${ }^{\text {nal }}$ given, which is mis." In the Chronicon Puschale dilex. it is anid that Justinian, in 532, when the sedition of the factions broke out,
 to the paluce, and said to the seaators, 'Depart every one to guard his own house "' (p. 624, ed. Niebuhr).
11. Missa Catechumenorum. Tha word missa was used in the church in refereace to the disof Carthage catechumens. Thus, by the Council of Carthage, 398: "That the bishop forbid no God, be he Geat church and hear tha word of diamissal (missam) or heretic, or Jew, until the diamissal (missam) of the catechumens" (can. notice, after the sermout the same time: "Take the catechumens takes place: the faithful will remain" (Serm. 49, c. 8). Cassian, A.D. 424, apeaka of one who was overheard while alone to preach a sermon, and then to "give out the dismissal of the catechumens (celebrare catechumeais missam), as the deacon does" (Coenob. Invtit. xi. 15). The council of Valentia, 524 : "That the gospels..... be read hefore the mass (missam) of the catechumens" (can. 1). The Council of Lerida in the aame year decreed that persona living in lncest ahould be allowed to remain in church only to the mass (missam) of the catechumens" (can, 4). The formula of "If "If there be any, catechumen here, let him go out ") (Scudamore's Notitia Eucharistica, p. 336, ed. 2). There is oo reason for thinking that they were anywhere warned out by the words which from the 8 th century at least (Ordo Rom. i. 21 ,

24 ; ii. 15 ; Mus. Itui. ii.) have been usel at the dismissal of the communicants, viz. "Ite, missn est." In the Moznrabic rite, on the Wednesdays in Lent, the priest or deacon aldressed the penitents after their last prayer - "Stand in your places for the dismissal (ad missam)"(Miss. Mozar., Leslie, (99). Se long as there were entechumens these words were doubtless intended for them also, each class was to remain in its preper place until the aotice to go was given.
lsidore of seville, whe used the Mozarabic liturgy, writing in 636, snys, "The missa is in the time of the sacrifice, when the eatechumens are sent out; the Levite crying, 'If any catechunsen has been left, let him go out;' and thence the missa, because they may not be present at the sacrameats of the altar "(Orig. vi. 19). The explanation appears to be thnt, the mere ghnorant, hearing of the missa, imagined that it menat, not the dismissal of the non-communieatiog classes, but the service from which they were excluded. The pepular usage, thus founded upen error, though essentillly improper, seens to have been early, if slowly, followed by the elergy. The first instance oceurs in a letter iu which St. Ambrese describes an event then quite recent, which oecurred on Palm Sunday, 38.): "Atter the reading fof the eucharistic lessons] and the sermon, the callechumens being disonissed," an interruption occurred, after an account of which he adds, "nevertheless, I eontinued in my duty, I began to perform mass (missam facere). While 1 am offering 1 am made a ware," \&e. (Epist. 20, §4). The next is in the 3 rd canon of the couscil of Carthage, A.D. 390, which forbids presbyters to reconcile penitents "in publica missa." Leo, in 445, expressed himself rgains the "custom of a siagle mass" in sinall chur ies on festivals, nt which mere desired to be "resent "than the chareh would hold at orce" (ニpist. xi. 2). Cuesarius of Arles, A.D. 002 , usell the word freely, but in the plural, from which we should gather that the usage was still unsettle:1:-" If you observe carefully, you will see that the missiae do net tnke place when the divine lessons are recited in church, but when the gits are oftered, and the bedy and blood of the l.ord are consecrated " (Serm. 80, § 2. Comp. 81, § 1). Cassioderus, 514, in Italy: "The celebration of hely masses" (Expos. Ps. 25, v. 7); and again, "Missarum ordo completus est" (Ps. 33, coucl.), where he means the order of the eacharistic office. The plural is used by Gregory of Tours, 57., as "expletis missis" (De Mir. S. Mart. il. 47), "dictis missis" (De Clor. M rt. $5^{4}$ ), ats., and by others. The idiom may have arisen from a rubric in the Gregerian Sacramentary, in an early eepy of which the order for Good Friday ends thas-"Then let him (the priest) communicate, and all the clergy; and let the dismissals take place (fiant misane)" (Pamel. hit. SS. PP. L. ii. 257). Gregery I. himself, 590 , commonly uses the phrase solemnia missarum (Epist. iv. 44, vi. 17, vii. 29). The rariety of u a age continued to the end of our period. E.g. in the 7 th century the Council of Tolede, A.D. $6+6$, nses both missas (can. 2) and missam (3); that of Autun, 670 , has "a missa suspendere" (can. 11); that of Braga, 675, solemnia missarum (can. 4); that of Telele, 69t, nissa pro requie (eac. 5). In the 8th, the Ordo Romanus, about 730, has missarum solemnin ( $\$ 19$, Mus.

Itat., Mabill. tom. ii.), missa ( $24,25,26,28,30$ ), and missae ( $22,25,26,28,46$ ). The Council of Aix, 789, uses missa (can. 6), that of Frankfort, 794, solemnia missarum (ena. 50). In the 1st capitulary of Theodulf of Orleans, 797, we have nissa (cc. 5, 6) and solemnia missarum (c.. 4, 11, 46). The aceond council of Clàalens (surSaône), 813, uses solemnitates (can. 39) and aelemnia (60) missarum.
III. That part of the service at whieh commupieants alone were present has been long distinguisher' from the Missa Catechumenorum by the name of Missn Fidelium. It was not so called, however, within the first nibe centaries. In the following passage from Florua of Lyons, A.D. 837, the phrase means the dismissal of the cemmunicants: "Tuae enim (sc. pust evangelii lectionem) clamante diacono, ijdem catechumeni mittebantur ; id est, dimittebantur foras. Missa ergo catechumenerum fiebat ante actionem sacrainentorum: Missa fidelium fit pest confectionem et partici pationem" (l:xpos. missue, $\S 92$ in fiue). The service frem which the eatechumens were excluded was also very frequently called missa sacramentorum; but we are unable to find examples earlior than the 11 th century (see Sala in Bena, Rer. Lit. ii., viii. 1).
IV. The sreaking up of a congregation of monks after their offices was also callell missa. Thus Cassian says that among the mooks of the east one who eame late to prayer had to "wait, standing before the door, for the missa of the whole nssembly" (Instit. iii. 7). So again, ii. 7, "Celeritatem missae;" iii. 5, "Missa caneaica; " 8, "Vigiliarum missue." Similarly, St. Beucdict, when settling the number of psalms to be said at each office, i:s, e.!y. at matins: "But after the three $\mathrm{p}^{\text {salins }}$ are linishel, let one lesson be rend, a verse nod kyrie eleisen; et missae finat" (cap. 17). The reader will observe the plaral, as in the Gregorian Sacramentnry.
V. In the liturgy of Gothie Spain (Miss/le Mozar., Leslie, 8, 11 , et passim) missa is the name of an address to the cummunicants ( $=$ the Gallican Preface), cerresponding in position to our exhortation. "Dearly beloved in the Lerd." The origin of this usage is clear. The departure of the non-communicating classes is now tellowel by an anthem (sacrificium = the Roman "offertory "), and that ly the word missa, which now appears as a heading prefixed to the address. Before the introduction of the anthem (Notitia Eucharistic!, p. $3+2$, ed. 2) the word would follow immediately the proclamation, "State lucis vestris ad Missam," and would simply indicate that the "missa" or dismissnl of the penitents and catechnmens then took placa. When those classes of worshippers ceased to exist, it was naturally aupposed that the word was the aame of the formulary that followed it. The address now called missa is by St. Isidore of Seville, A.D. 610, called "Oratio admenitienis erga pepulum" (De Div. Off. i. 15), from which we should infer that missa retained its original meaning in the Spanish liturgy in his time. A Gallican preface In the sacramentary found at Bebio (which fir convenience we shall call the Besangon Sacramentary, as it appears to have belonged to that prevince) is inseribed, "Missa Dominicalis" (1/us. Itul. 1, 373); but as ne ether iastance o,curs ju the Oallican liturgies this may be a clerical error.

## VI.

called each a lenve to Isidore, of vigils be said, canticles Sundays missac b (keg. 7; orum he " canonic that of monaster are called the night vigils be six respon resurrecti grenter an 3 ; Holst. ingly peca with that ollice elear rule of Cae Sunday obs let (the his real. . .
matin (psal) (eap. $21 ; i^{i / 2}$ alse of Arle six missae $f_{1}$ the Eqijphan prophet Dai docturbs, wh tion, is bein but all stnad Again: "On four missae from the gosp martyrs" ${ }^{\circ}\left(U_{r}\right.$ Sim. c. 38 ).
VII. The da missae, as by the end of the ot matins an understand it), ters from the mueh later th for "matins:" evening, nul m formed" "(De $G$ ea. Mansi, i. 90)
VIII. During liturgical period serted in the liti olject were colle Orationes, or 0 stances survive gorron sacrameot Fors. Vet. Murnt and for the latt such groups of Franks are heade Prec. pro Regibus, Helarii," "Orat. "Orat, et Preces Done" (Lit. Gall. 31 sets of proper pra missae, The word nian Sacramentary

## MISSA

, $26,28,30$ ) ue Council of $f$ Frankfort, In the 1st 97, we have 3rum (ce. 4 , halons (nurin. 39) and sich commulon loug disnenorunt by was not so e ceaturifs. s of Lyons, aissal of the st evangelii catechumeni oras. Missa onem sacraoafectionem 92 in fine). imons were salled missa ole to find entury (see
regation of alled missa. onks of the d to "wait, rissa of the again, it. 7, canoblea;" , St. Beuesalms te be " Dat after e lesson be issae fiant" e plaral, as
in (Miss le is the arme $=$ the Galtion to our ord." The parture of w tollowed nan "oflerwhich now he address. em (Notitia would folState Joeis ly indicate e peaiteuts When those ist, it was $s$ the name 'he address eville, A.D. popalum" hould infer iag in the inn preface (which for con Sacrared to that lic " (Mus. b.cur in a clerical
VI. Portions of the daily offices were also called missae, probably because at the end of each a monk, might, on autlicient cause, obtnia Isidore, compiled in (1.) Thus, in the Rule of of vigils the three eanosical in the daily otlices be said, then three minonical psalms are first to canticles, a firth of the matin psalms, a fourth of Sundays and feasts of martyrs offices. But on missae be added, on account of their several (Reg. 7; Holstea. ii. 208) of the solemnity" orum here are psalus 8 . The missae psalm"ennonical" numbers. In ang in aldition to the that of Fraetuosus, the tounder Spanish Rule, monastery at Aleali (Counder of the great are ealled missae absol Complatum), the psalms the nights of Saturday aud Sunday courses for vigils be celel, rated with six Sunday . . . let the six responsories, that the solempity of the 1 with resurrection may be moremanity of the Lord's greater amount of psalmody in the ofed by the 3; Holst. ii. 234). (2.) The above usarse " (eap. ingly peeuliar to Sphia, he above usage, seemwith that of Fraace, where the missne of nn ofliee clearly meant the lessons. Thus, in an rule of Caesarius of Arles, A.D. 50::' "Every let (the history of missine. For the first missine read. . . . . When the mi resurrection be always matin (psalms) in monotone, Exultabo Mny the (eap. 21; ind. 92). Simothe, Exultabo Te," etc. also of Arles, 550 : "On Christnas davelina, six missae from the prophet Isniah. .... observe the E.piphany . . . observe six miss. . . . So on prophet Daaiel.... Every Lori's day after oocturns, when the first missa, i.e. the resurreetion, is being read, let no one presume to sit,
 tour milsae be feasts of martyrs, let three or from the gospel, the rest from the the first missa martyrs "" (Ordo Regulae from the passions of the Sim. e. 38).
VII. The daily offices were themselves called missae, as by the council of Agde in 506: "At
the end of the morniag and of' matins and vespers, and evening missne (i.e. uaderstanl it), after the as Dupin nod others ters from the Pinlmus the hymns, let little chapmueh later the phrase "missal (enn. 3e). Hence for " matins:" "The "missal office" ia used evening nad mornenc or missal which both the formed" (De Gest. Aldrici, $x x$.; Batice, is peree. Mansi, i. 90 ). VIII. Daring liturgieal period, at least, the part of the first serted in the liturgy as proper to a given to be inobject were collected under the a given day or Orationes, or Orationes et the common title of stances smryive both in the Gelasing Many ingurna saeramentaries. For Gelasinn and Cre''ous. Vet. Muratorif, i. For the firmer, see Lit. and for the latter, ibid. $1 \mathrm{i} .54,65,7,5,8$, ete.; such groups of prayers in the missal of the Fragks are headed reyers in the missal of the Prec. pro Regibus," "Orat. et Preees in Natali St Helarii," "Orat. et Prec. unius Martyris," and "Orat. et Preces communes cotidianmerts," and none" (Lit. Gall. 316-324). At a la er period these
seft of proper praver sets of proper prayers were collectively these missae. The word is not used thus in the Leoninn Sacramentary, nor in all the copiss of the

## MISSA

1195
Gregoriaa. In the former, each group is headed by the name of the day only, or where there are "are than one for the same day by the worls, "Item alia," In one of the enrliest of the Grenot oceur in thabished by Patrelins, Missa does "ad missam" this sease. Sometimes we have SS. PP. ii. 250, 312, ete.). It is day ( Fitralc, ever, as a title in the etc.). It is commun, howLegihus (Murat. Litury. Votiva (ibid, 193, etc.), Missn 1et. ii. 187), Missa lium, Missa ta Contentione (hiss pro Peste animaGreg. v. 215, 6), ete. ; and inct latic. opp St. euly of the Gelavian, made in the 8th only extant Missa in Modasterio (Murat in the 8th reatary, as Julices male agentes (Murnt. i. 719), Misisa contra prohably eame agentes (ibid. 732), ete. The usage employed in this sense in the for the worl is missal (c.g. Missa in Se in the Gothico-(ialliean Gall. 208, Missa inaneto Die Epiphaulac, Lit. nud sim. passin), the Frankish Traditione, 235 ; "Item alia Missa,", the rankish (but only ia Prec." $i^{\prime}$ id. $323-5$ ), nud equivalent of "Orat. et (e. g. Missa de Adventu the Vetus Gallicanum Christi, ibid. 333 , etc.) Datu bomini mostri Jesu not one of which is lat Thomasius and Matillon, and in the Besaacon Sater than the 8th cutury, Natale Domini, sf sacramentary (c.g. Missa in phania, 296, ete.), which. was 290 ; Nissa in EpyThe word is not once employ written in the 7 th. the liturgy of Milan (Pamel in this manaer in find it in Spain in the (Pamel. tom. i.), but we arubic Missal (Leslie, 428 , 43 parts of the Mozprobably in the 13th ennon 434 , ete.), and most of Toledo, a.d. 633 ennon of the fourti, council numan compesition, when, defending hymus of hymui, sicut componuntur" "Componuntur ergo vel orationes," ete. As there was still preces, missal of penitents, and there was still a dismens, in Spain in the 7d probably of eatechu. think that the word had yet acquiry, we eannot special meaning peeuliar to scquired that other above in § v. When Gregory of Tours (Hist Franc. vi. 46) says that Chilperic, who (Hist. 584, attempted certain "opuseula vel hymnos, sive Nissas," the word is understood in in the above sense.
The composition of these collective $M$ issae varies greatly in the several liturgies.
(1.) The liomun Missa. This has (i) the Oratio, the (Oratio) super Oblata, or for the day; (1) was for the acceptance of or Secreta. This when they came to consist the oblations; but their intended use often so the elements only, as to make it inappropriate befored this prayer eration. See Notitia Lucharistic bere their coaseIt was enlied Secreta, "because s, 1 , 9 nd ed. (Amalarius, "de Off. Eccl. iii. 20). secretly" 1,roper Preface.-This begai. with. (c) The formulary, Vere digaum et with a constant et salutare (whence the fartum est, aequum meet, right, and our boundenglish, "It is very Iiom. Vet. Murat. i. 293 , duty "). See Lit. Leon.) ; 494, 5, 6, et 29, 5, 6, etc. (Sarram. etc. (Sacr. Grey.), Proper. Pef.) ; il. $\delta, 9,10$, numerous in the early Proper Prefaces were very end of one MS, printed by winnies. At the 273) there is a collection by wratori (u.s. ii. while in another we may of 72 (Cuder latic., (Col. Otiobon. ibid. may count no less than 220 these were reduced 291). By the 11th century

Oue divivion of the kuman eanon begins thus, "Communicantes et memoriam venexantes in primis glorionae semper Virginis Mariar," ete. firtatious of this proper for mertain seasuns oceur in the Gelasian and Gregorian sucramentaries, but not in the Leonian. In the Gelasian they are gencrally headed "Inira Actionen" (Nurat. к. s. i. $496,553,5,57 \%$, etc.), but once "Infra Cnaonem" (ibid. 659). The following example is the formula for Maundy Thursday in that stacramentary: "Communicantes, et diem satratissimum celebrantes; quo traditus est Dominus auster Jesus Christus, Sed et memoriam," etc. (Murat. i. 55:1). Other furms are proviled for Cluristmas, Easter, Ascension Day, Whitsunday. (e) A pruyer which forms 1 art of the canon begins thus, "Hnuc igitur oblationem servitutis nostrae," etc. This ulso is varied in the Gelasian nad Gregorian sacramentaries ior seasons and occasions, as for Maunly Thursday (i. 553, ii. 55 ), Easter (i. 572, ii. 67 ), Whitsuniide (i. 601, ii. 90), fur the dedication of a church (i. 613), or font ( 618 ), nte. It is also healed "Infra Actionem" (i. 553, 572 , etc.). Iu the Gelasian Missae pro Scrutinio this prayer becomes a petition for the Competentes, nad is followed by the recital of their names nad anuther act of iatercession tor them, viz., "Hos, Domine, fodte baytismatis innovandos Spiritus Tui munere ad sacramentorum tuorum plenituainem poscimus prateparari. Per." (Murat. u. s. i. $5 \pm 2$ ). In an earlier part of the canon ("Infra Caromem ") a prayer for the sponsors is also interpolated, viz. after the words "Memento, Domine, famulorum famularumque tuarum ", (i,id.). A special "Hnac igitur oblationem" was almost an essentinl part of masses for the dead (Gelas. u. s. i. 752-7.;2; Greg. ii. 218-222), and Was inserted in many votive masses (Gelas. i. $703,719,729,4,6$, etc.; Greg. ii. 188, 193, 5, 200). ( $f$ ) The (Oratio) ud Complendum, post C,munuione'n, or cad Communionem (see the Sacramentaries in Lit. Lá: 'ietus, Murat. passin). This was properly a thanksgiving after the reception, such as we find in every liturgy, and probably came from the earliest period. "When that great sacrament has been partaked of," says St. Augustine, "a thanksgiving concludes ali" "(Epist. 149, §16). (g) Ad Popul"m (Sacram. Gelus. Murat. u. s. i. $495,6,8$, etc.), or Super Populu.n (Sacram. Greg. ibid. ii. 23, 8, 9, etc.), is the heading of a final benediction found only in some missae, especially in those for Lent. The Leonind Sacramentary has no headings, but several such beuedictions may be diatinguished in it ; c. g., Prutetor (Mlurat. u. s. i. 297), Non pratjulicet (ibid. 298), Tuere (ibid.), etc. The following is oue example: "Super populum Tuam, Domine, quassumus, benedictio copiosa descendat; indulgentia veniat; consolatio tribuatur: fides sancta succrescat: redemptio sempiterna firmetur. Per" (Sacr. Leon. Murat. i. 482). In the Romanizing parts of the Missale Froncorum this collect is headed "Ad Plebem" (Lit. Gall. Mabill. 323, 5),
(2.) The Milanese Miss t. (a) The cellect for the day under the name of (Oratio) Super Populom (Pamel. Lituryicon, i. 293, et passim). This was originally said before the Gloria in Excelsis (inid.), which, followed by the Kyrie, preceded the Prophecy and other lessons. It is now said after the Kyrie (Martene, de Ant. Rit. Eccl. 1.
iv. xii, : i). (b) The (Oratio) Super Sindonem. The sinton is the "fair white linen cloth" of the Englinh rubric, It was spread over the altar ufter the gosjel, and thls prayer was said over it. The following exnniple is for the eve of tho Eplphany: "Adesto, Domine, supplicationibus oostris, et populo Tuo, quem Tibi ex omnibus gentibus elegisti, veritatis Tune lamen ostende. Per Dominun " (ibid. 314). (c) The (Oratio) Super Oblitta. This has the same intention as the Roman Scercta. Befort the creed was brought into the liturgy, it always followed the ollertory anthem (otterenda), and this is obviously its right place; but now on Sunlays aud other feasts the creed intervenes, and vely nwk wardly. See Pamel. u. s. Martene, u. s. (d) The Prejace corresponds closely to that of the Roman Sacramentaries. One is provided for every holvdny. (e) In the Missa pro Baptizatis or Easter Eive a prayer is inserted "Infra Actlonem," i. c. In the canon, in whth the celebration is expressly declared to be on their behalf: "Hoc paschale snerificiun Tibi offerimus pro his quos ex nquà et Spiritu suncto regenerars dignatus es " (3:3). In the Missa for Maudy Thursday ( $3: 39$ ) there is a variation of the Communicantes bearing on the institution of the sacrament, and a prayer to bs inserted "Post Orationem Sacerlotis pro seipso," i. $e$. after the "Nobis quoque minimis et peccatoribus." These, if we mist ake not, ure the gnly proper additions infra canonem alduitted by this liturgy. ( $f$ ) Another interpolation jeculiar to the Nissa for Maundy Thursday is the Oratio post Confractorinm. This also refers to the institution. It begins thas: "Ipsius praeceptum est, Domine, quol agimus, in cujus nume Te praesentià postulamus." (g) The (Oratio) Post Communimem corresponds to the Roman formulary, called Ad Complendum in the Gregorian, but more frequently lost Communionem in the Gclasian Sacramentary.
(3.) The Gallican Missa. (a) In the Gallican church the song of Zacharias was chanted niter the Kyrie at the beginning of the service except in Lent (St. Germanus, E,rpos. Brev. in Martene, de Rit. Eccl. Ant. i. iv. iv. 1). It was called "the Prophecy " (Germ. ibid.), and was followed by a prayer, Collectio (Miss. Goth. in Litury. Gall. Mabill. 190, 251, etc.) or ('ratio (Sucram. Gallic. in Mus. (tal. i. 285) post Prophetiun, which was generally based on it, or containod at least some allusion to it. Three of those extant (Miss. Franc. Lit. Gall. 322, 4, 5) do not exhibit the conaexion with the canticle, being borrowed from the Roman sacramentaries. The first two are the originals of our Collects for the 6th and I1th Sundays after Trinity. One example occurs in the Reichenau Fragment (Neale nad Forbes, Gall. Lit. 6; see also 28). (b) The Eucharistic litany of the West went conventionally by the name of preces (Not. Euch. 301). From Germanus (u. 8.) we learn that in the Gallican church the preces were said after the lessons and homily. In saveral Missne we have a Collectio post Precem (after the Collectio post Prophetiain), which can only be referred to the litany, and the general character of these collects corresponds to that position. In the Besancon sacramentary they are headed "Oratio post Precem." (Mus. It. i. 282), ex.: "0 l.ord God, whe art both justly angry with Thy people and merciful to forgive them, incline Thine ear

Vet. (ibid. 330 (u. s. 6, 10, 22 is suppressed e ence in them $t$ (Lit. Gall. 317 , collect has alm Romanizing $B$ name has been One true examp serve as a speci Thy peace to g the fulness of may ever pres
r Si :donem. loth " of the er the altar vas snid over he cre of the plicationibus ex omnibus men ostende. The (Oratio) intention as was brought the offertory bviously its $s$ nud other - nwk wardly. The Prejace toman sacraery holyday. Easter Eve a , i. e. in the expressly deHoe paschala pos ex aquà us es " (3.i3). (3:5) there $s$ bearing on and a prayer acerdotis pro yue minimis Whe not, wre rem ailmittel rolation peesursday is the also yefers to Ipsius prae-
in eujus
(g) The poods to the endum in the 'est Commury. the Gallienn chanted niter ervice except , in Martene, is called "the followed by a litury. Gall. scram. Gallic. m, which was at least some xtnint (Miss. $t$ exhibit the ng borrowed e tirst two are 6th and 11th ple occurs in and Forbes, e Eucharistic aally by the From Gerthe Gallican r the lessons a have a Coltio post Proerred to the of these colIn the BeIded "Oratio x : : "O Lord h Thy people ine Thine ear
to our supplications that we who confess Thee with our entire atlections mny obtain not Thy Pruefitio Dissae. This is, (ibid.). (c) The address to the commuis is, properly, a short commemerated in the Mants on the sacred event when the catech the Missa. It wns delivered such addresses are found in the Examples or cum (lit. Gall. 190, 3, 6, in the Missale Gothite.), Gallicataum (Jfus. Ital. 1. 290, 4, 5, 6, etc.), sacrameatary nau Fragment (u.s. 20), but in very mady instanees they have been chaoged lato or superseded by direct prayers ( Goth. u. s. 198, 225, atc.; Gall. let. 333, 4, etc.; Sacr. Gall. Mus. It. 284, face was followishen. u, 8. 21). (d) The Precace to the same subject. In the Missale Gofercum ( ${ }^{\prime} .3 .191,4,7$, etc.) this is geaerally headed Collectio sequitur. In the Missal of the Franks the Praefatio (itself become a collect) and its collectio appear together under the common hendiag of Ante Nomina (Lit. Gall. 322, 4, 5), which iadicates that they are said before the ofiertory and the recital of the nanes of those for whom prayer was made. These collects are Gregorian (among them are ours for the 1st, 4th, 7th, and 10th Suadaya after Triaity), a fact which, with many others, suggests the influence under which the older Gallican forms were given prayer. Collectio post Nomina the anmes the properly had two objects. It was a prayer for the acceptance of the gitto (so far corresponding to the Roman Super Oblata), and ath act of intercession for both living and dead. E.g. "Suscipe quorum sacrificlum laudis oblatum ... Nomion in aeternit recitatione complexa scribi jubeas nominibus offere (Goth. u. s. 191); "Auditis tum Dominum deprecemur dilectissimi, Chrisficia sic viventibus ut defunctis opitulentur ad requiem" (ibid 2u1) A collect of this character is also found under the same title in the Missae of the Missale Gall. Vetus, u. s. 329, 333, 4, etc.), and of the Reichemau Fragment (Nenle and Forbes, u. s. 2, 5, 9, etc.). In the Besangoo sacrameutary, which almised, but the Gallicanea, the mane is retaieed, but the Gallican collect is supplnated by Frankish Missal i. 279, 284, 6, 7, etc.). In the and the Roman "Super Oblata" thing are gone, its proper title (Lit. Gall 31 " appenrs under ( $f$ ) The Collectio ad Pacem came next, a prave. said when the kiss of peace was given. It is properly a prayer for charity and piace, and collects to this effect appear under the name in M. Goth. (u. s. 188, 191, 4, 7, etc.), in M. Gall. Vet. (ibid. 330, 3, 4, 365), and in Miss. Richen. (i.s. 6, 10, 22, 29). In the M. Franc. the aame is suppressed and Roman collects, with no refereace in them to charity or peace, are substituted (Lit. Gall. 317, 8, 320, etc.). The true Gallican collect has almost equally disappeared from the Romadizing Besancon sacramentary, but the name has been left (Mus. It. i. 279, 284, 9 , etc.). One true example from the last-named book will serve as a specimen of all: "Cause, 0 good Jesu, Thy pence to glide into our hearts, in which is may ever preserve in apiritua! affection that

Peace, which we now express with the mouth ${ }^{n}$ lowed by the The pence and its prayer were fiolContestictio or Inmolutio, for theng to the names given to that whit for these were the Roman books is called the in the Englinh and with the words, "Vere the 1reface. It began, or "Vere acquum et justum est justum est," 191, 197), nad probably um est " (Lit. Gcill. name from the assent which the priest firmes in them to the witness of the people "Diest gives in justum est." It probably acopire, "Dignum et Immolatio (whleh may brobacquired the nume of to the duaфopd (St. Anrk's Litlered equivaleat or пробкоцв $\delta$ (St. Basil Alex. Renaud. 1, 144) A. 99) of the Greek liturgics in. 64; St. Greg. ately preceding or followiog the rabsics immedilary), from its forming an introduction formumore sacrifiejal part of the introduction to the Missne, linmolatio Mis the service. Contestatio latio, are used Missae, Contestatio, and ImmoGothicurn (Lit. Gall criminately in the Missule Cont. 194, 209, $212 \mathrm{~mm} .188,191,7,9$, etc. ; Gall. Vet. (Cont. Imm. 334, $368,9,370$, etc. $3,357,365$, ete.; appears in the Mfiss, etc.). Contestatio only Eusancon Sacramentary (1fus. (ibid. 321, 4), the 8, etc.), and in the Reichenas. It. i. 279, 284, 6 , is peculiar in omitting Verà) fragment (which 7, 9). Almost every Misss had s. s. $10,18,23,6$, testatio. When the Reman cadoon proper Conthe Gallicat church, the proper con was used in Gallican Missae ended proper cellects of the which was immediately with the Contestation, tur. Heoce there are followed by the Te igithe Coatestatio, in the Ballican collects after (Stus. It. i. 279), or the Fesancon Sacramentary Gall. 326), because in them the Roman (lit. was used in every mass. In the Roman canon and apparently in the Gallicanum Gothic (300), used in some in the Gallicanum Vetus, it was many end with the Contestation these, while Tha Reichenau Missal appara, maay do not. purely Gallican. (h) The Cors to have been variably ended with the The Contestation infollowed in the strictly Ganctus, and this was Collectio post Sanctus, ly Gallican mass by the and was in fact often which was tounded on it, to that doxology: c.g. "Yatio (se to speak) benedictus, Dominus noster Jesus Christus," vere (Lit. Gutll. 189; comp. 195, 202, etc., " The Collectio post Sanctus is the varinble Gallicao prayer of consecration f for it always concludes with the account of the for it alwnys condudes the mention of the the institution intreduced by came to seek and to save Christ, e. g. "Who For He the day before" $(202)$; "Ohich was lost. Christ, whe the day "(202); "Our Lorl Jesus "By the same our Lord, whe suffered "(210); deigned to suffer our Lord, whe the day befure He all " (335). The narrative is never of us and of at length. (i) The words of inctitutiten out followed by a variable prayer called the Con wera post Mysterium (M. Goth. etc.), or post Secreta (MT. G. s. 189, 19.5, 210, etc.; Gall. Vet. 331, 335. Goth. 192, 202, 222, This collect was (at first, Richen. u.s. 15). always) ar inrscation first, we may presume, Greek and Eastern liturgies as we find in the plicit invocation, $i$ iturgies, or at least an imcation of the gifts by the Holy Ghost : sanctifiimmittere digneria Splritum Tuum Sanctum

## MISSA

super hace solemnia" (M. Goth. 228); "Descendat inastimabilis gloriae Tuac Spirtus, ut fint oblatio nostra hostin spiritalis " (Gall. Iet. 335); "Rogamus uti hoo sherificium tua benedictione benelicas et sancti Spiritus reve perfundas" (II. Richen. 15). The Spirit is not meationed in many in which the effect of the prayer is the same: a.g. "Ut operante virtute panem mutatum in carne, poenlum versum in snaguine, illum sumamus," etc. (M. Goth, 300 ); "Desendat, Domine, pleaitulo majestatis, Divinitntls, pictatls, virtutis, benedictioais et gloriae tuae supur hune pnnem et super hune
ealicem" (M. lichen. 11). ealicem" (M. lichen. 11). ( $k$ ) In the Gallican rite the fraction took phace before the Lord's Prayer, which, ns in other liturgies, came betwen the consecration and communion (Germanus, Expos. Marteoe, i. iv. xii. 1.). The Gothico-Gallican Missal, nad that oaly, gives a Collectio ad Punis Froctionem for the mass on Easter Eve. It eridently has some special history now unknown; for in it the oblation is oflered "fur the safety of the kings nad their army and all standing areund" (Lit. Gall. 251). (l) The Lord's I'rayer was introduced by a form which is always henlel in the missals, Collectio ante Orution. m Duninicam. The following is a brief exmple: "Not presuming on our merit, o holy Father, but in obedience to the command of our Lord Thy Son Jesus Christ, we presume to say" (12. Got'i. 192). Another ends thus, "supplinat to Thee we cry and any, Our Father" (M. Gall. Tet. 346). Many are addresses in which the people nre cxhorted to say the Lord's Prayer, e.g. "Let us beseech the Almighty eternal Lord, that ... He primit us to say with confidence the prayer which our Lord hath taught us, Our Father" (M. Goth. 202). (m) The Lord's Prayer was followed by a prayer with the title Collectio post Orationen Doninicam, which also varied in the several Missae. It corresponds to the constant Roman embolis, and like that is founded on the last petition of the Lord's Prayer, even beginning as that does, geaerally (not always; see M. Goth. 223, $\because 30,7$; M. Giall. jet. 346, 9) with "Libera nos." (n) The Benedictio Populi followed, which also varied with the senson. By the 44th eamon of Agle, A.D. 50b, only bishops were permitted to proaounce this. The intention of the decree was, aecording to Germanus, about 50 years later, to "guard the honour of the pontifex" (Expos, in Mart. u. s). These Benedictions are very uncer tain in their formation. In the Gothico-Gsillican Missal they geacrally consist of five distinet parts (Lit. Gall. 189, 196, ete.), but some are diviled into three (198, 219, etc.), four ( 223,228 ), six ( 192,208 ), or nine (210). In the M. Gallicamum Vetus (ibid. 333. 349, 365, ete.), and the M. Richen. (Gall. Liturgies, 2, 20) they are a continuous prayer. Zachary of Rome, A.D. 741, says that the Gallican Beaedictions "multis vitiis variantur," and that the bishops were actuated by "vainglory" in making them, "sibi ipsis damnationem authibeates" ( $E p .12$; Labbe, vi. 1526). As no such episcopal benediction can be trueed to Rome, some French writers have supposed that Zachary condemaed the practice altogether; but the strength of his language would in that case imply a spirit of intolerance which we are unwilling to nseribe to him, It seems mere probable that be referred to the length nad am-
bitions character of the benclistions in use. Fram Cuesarine of Arles, a.d. B 0 y , we learn that in Frace the people were in the habit of lenving church ufter the gespel, if they dif not wish to communicate (Hom. e0), Inter Serm. August. App. 28ti; see niso 281, 282). The council of Azde, in 503 (enn. 47), tho first of Orluans in 511 (cana. 26), nad the third of Orlenas, 5isk (emn. 29), forbaide them to go awny betire the benefiction. An unvarying short blessing was always pronounced here by the priest, it the bishop was not present (German, u. s.). (o) After the communion the priest said the Collectio posist Eithoristiom (M. Goth. u. s. 196, 211, 230; Giall. I'et. 331), or post Commmionem (M. Guth. 190, 3, 8, ete.; Af. Gall. Vet. 3:3, 5, 36k, 7 , etc.). This collect is often a brief exhortntion to thankfulness, perseveranee, or prayer (as MI. Goth. 190, 193, 203, etc.; Gall. I et. 3:11, 347 (where it is called Pruefatio p. Euch.), 3:0). ( $p$ ) The last proper collect is the Consinmatio Missue, which name oceurs Miss. Foth. 196, 230, $293,4,6,7,300)$. More frequently it is hended by the words, "Collectio sequitur" (M. Goth. $190,3,8,214 ;$ Gall. V. $334,350,365,6,7,8$, 372), or "Item Collectio" (M. Goth. 298), or "Collectio" simply M. Gutl. V. 331, 347, 371). Ex.: "That whlch we have taken with our mouths, o Lord, let us receive in our minds, and may an eternal remedy be made to us out of a temporal gift" (M. Goth. 190).

It nppears probuble from Gregory of Tours that in Hrance the missie fer one or more grent festivals at least were copied out of the sncrameataries, and used in that convenient form under the conrentional name of "Libellus." For he snys of a bishop that on a certain ocensinn, "ablato sibi nequiter libello, per quam sacrosancta solemaia agere consucverat, itn paratus a tempere eunctum festivitatis opus explicuit" (Hist. Fr, 1I. 2\%). An aged abbat asked to celebrate, snid, "Ocull mei caligine obteguntur, nec possum librlhum adspicere; presbytero igitar haec alteri legeala mandate" ('it. PP, xvi. 2). As the canon was part of the missa and always very short, everything required by the priest for a given oceasion, or even for a longer sensen, might be brought within the compass of a libe lus.
(4.) The Mozarabic Missa.-St. Isidore of Seville, A.D. 610, enumerates seven forms "in the order of the mass or of the prayers ly which the sacrifices offered to God are conspcrated" (Do Licel. Off. 15). His account of them is copied, and therefore confirmed by Eitherius ${ }^{\text {and Beatus, A.D. } 783 \text { (De Adozt. C'hrist; i.; } ; ~ ; ~}$ Bilioth. V.'PP. viii. 354; Colon. 1618), and is found to agree with the Hispano-Gothic sacrimentary known as the Mozarabic Misssl. We have to ebserve, however, that Isidore is speaking only of the Misss Fidelium, and that he combines prayers which we have to censider separntely, (a) There is a variable prayer called the (ratio, tounded on the Gloris in Excelsis and saill after it, coming therefore before the prophecy. It often begins with praise and ends with prayer, as, e.g. that for Christmas: "Hodio nobis thesaurus antus est . . . . Praesta nobis, Domine, per glorian antivitatis tuce a malis propriis liberari " (Miss, M.,z. Leslie, u. s. 37; comp. 20, 32, etc.). (b) Referring, as we said, to the prayers in the Missa Fidelium only, Isidere says,
"The first monition a be stirred This is ahove in Pravfatio; of Inroeat recelve the liation" (is the Missate :135). Ala Alin (11, 1 the more fir to the Missa wherers or the sald sa (Isid.). Thi can Post qursim). It Isidore, E.g sanctorum m stipue earum ministris jam these are in peculiar that Christ ; see $p$ I intreduced aft of peace, that charity may b the sacrament (1sili). This Gallican, is he aldressed to the "The illation tion is introdu the terrestrial henven are cal and Hosanna in This answers, as lish prethee an begins always " prissim). In th Inlatio is never followed by the Gullican, a cout gencrally begins cluding some ref sung by the ehoir times it takes up " 0 sanna in exce tens l'ater, hoe $s$ dum ; . Caclesti tam " (66); "Ve rarely opens withe but see examples, the irayers nres This prayer is no bably because he re of the prayer of Jesu bone, etc.), wit immediately. It is it may lave been Gaul, after the tima ends with the aceou does not begin with but thus, "Dominu qua nocte," ete. (Les title of the prayer Mrsterium or Pust Pridie (Oratio). Thi ally the canon of $G$ that of Gaul. The

## MISSA

ons in use. e learn that it of leaving aot wish to in. Auyust council of Orioans fu rlatins, $5: 38$ $y$ betiore the dessing was lent, if' the
(o) After allectio prist 211, 2330 ; " (M, tioth. 5, 3isi, 7, exhortation prayer (as 1. Iet. 3:31, nch.), 3:0). onsummatio 4. 196, 230 , it is henided ' (M. Goth. 6.5, ti, 7, 8, 4. 298), or 347, 371 ). with our miads, and sout of a y of Tours nere great ' the sacrnnient form "Libellus." rtain ocenper quam t, ita parnupus explibbat asked bteguntur, tero igitur $P$. xvi. 2). od nlways the priest ger sensou, pass of a Isitlore of forms "in milyers by are consent of them y Etherius hristi, i. ; 18), nond is hic sacraissal. We is spenking e combints eparately. he Uratio, said atter phecy. it h juyer, nobis thes, Domine, is proprits cour. 20, 1 , to the idore says,
"The first of them ls the prayor (oratio) of ad be stirred up to hearty people that they may Tints is the addres prayer to fiod" (u. s.) above in $\$ V$. It corved ilissu, meationed Iranfatio; see before (3) (c). (c) if the Galliean of lavocation to Ged (3) (c). (c) 'The secomi is receive the prayers of the faith will mercifully lation" (lsid, us. s.). This hal nud their obthe Nissae under this prayer appears in $2: 5$ ). Alla Uratio (3, 17, of Uratio (Leslie, 9, Alia ( $11,14,21$, ete); the seeond , or simjily the more frequent. The referend being by tar to the Missa. (d) "The third is poured for th wherers or the faithtul depansted, poured for the the said sncrifiee they may obtain pardog." (lsid.). This prayer corresponis to the Gallican Pust Nonima and has that title (Lesije, pussim). It quite satisties the account of sancterun martyregias thus: "Nominibus stipue eorum qui ab offerentlumque fideliam, ministris jam sacri dhe saeculo transierunt a these are in etiect prayers reeensitis " (27). As peculiar that many of prays super oblata, it is Christ; see pp. 4, 9, 11, ete. (ee)"A fourth to introduced aitter these with. (e) "A fourth is of peace, that all bein with reference to the kiss charity may be associo motually reconeiled by the sacrament of the body together as worthy of ${ }^{\prime}$ (lsili.). This prayer, like the bod of Christ" Gallican, is headed "Ad Pacem," corresponding aidressed to the Son (Leslie Pacem." It is often "The illation in the consecuration of the. (f) tion is introduced in the feeration of the oblathe terrestrial creation tifth place, in which heaven are called torth to the praise of Goud anl Hosanaa in the highest is pung", of Givd, This answers, as the rencier will see, to the Eng. lish pretace and the Gallican immolntio. it it begias always "Dignum et justum est" (Leslie, Inlasimio is In the Mozarabic Missal the title, foilowed by ther wanting or varied. (g) It is Gallicin, a contestation tus, which is, as in the generally begins "Yore Sanctus", Sanetus. It Cuding some reference Sanctus," very often insung by the choir ace ti the Hosanan, which is times it takes up the the sadetus; but seme"Osanna in excelsis, Oosanna at first hnud, as teas l'ater, hoe sacrificiun ta nobis, Omnipodum. . . eaclestium coar reverentia metuentum" (66); "Vere benes admpant potestararely opiens without anedictus" (120). (h) It but see examples, pp. 20, 153 ; wherem either ; the prayers are still founded on the however, This prayer is not mentioned by the Sanctus. hably because he regarded it as a variaite, proof the prayer of cousecration a variable part Jesa bone, etc.), with couseration (Adesto, adesto, immediately. It is quite phe the priest proceeded it may lave been borrowed frue, however, that Gaul, after the timerrowed from the Guths of ends with the account of the ind (i) The cauon does not begin with "Pridie" itititution. This but thus, "Dominus noster" Jike the Gallican, qua nocte," etc. (Leslie, 5). Yet the inverin in title of the prayer which fullows it invariable Mrsterium or Poxt which follows it (the Post Pridie (Oratio). This fact sug Genl) is Post nally the caanon of Gothic Spugests that origithat of Gaul. The Post Pridie is, in its typiinthoit.
IX. In

MISSA
1199
enl specimens, a proyer for the sanctification that any litur, prit, and it is iucredible thately fiturgy, derived as this was immea prayer deemed essentiould have beron withont all the liantern churcias a to the consecratinn in prayer is elenily dises, Ia the secend place this without the name deseribed by lsidure, though baily attached to it inst Pidie, which was proo sexta exhiue sucedit ter his time: "Porro ut oblatio quae Deo oflertur satio sacrameuti, Spiritum Sanctum corpertur sanctificata per firmetur" (ib.). (h) Theris et sibaguinis conthe Ad Orationem? Dominicurt variable jrayer is siderable length. It leads sometinas of conl'rayer thas "it leads up to the Lord'a terris, l'ater" (6) ; "дов docuit provavimus o et docere, l'ater,"' etc. (10) docuit orare semper hy Isidore, whoso etc. (10). It is not noticed Prayor itself; but here again prayer is the Lord's because he thoughere again he may be silent, prayer, he implied the pat in mentioning the day, we may add, was preamble, which in his than the existine forms abably much shorter embolis "Liberati a malo, (l) The Moznrobic It is fullowed by the "conjunction" does net vary. crated clements (m) conjanction "ot the coasegiven, which varies After this a Benediction is but two instancuses with the seuson, In all tion is divided the Mispano-Guthic benediceach of which the people parts, at the ead of the third response people respond Amen. After cordiam $\mathrm{i}_{\mathrm{j}}$ sius Dui the priest saya "Per miserivivit," ete. This is oni: qui est benedietus et no principle (see Ao occasionally varied, but on el.). The blessing tor purts, apparently ther the epiphany is in five suljects of compmat it may take in all the 63). The otherexception on that day (i.eslie, mass (Commune exception ( +40 ) is in four. The the ircommune plurium Vinginam) is late, and division of one of the to arise simply from the was unusually of the original members which tion in spuin fing. We hear of the benedic6:33 (can. 18): "Sinme priests of Tuledo, A.d. mediately after suri piests communicate imafterwards give the blessing Lord's Prayer, and so isidore, u.s. c. 17 ) ; ssing in populo (sic, and future; but after ; which we forbid for the coajunction of the he Lord's Prayer and the diction in popoluen bread and cupp let the benepost Compurim (sic) follow." ( $n$ ) A variuble ete.) followed the ratio (Lesiie, 7, 35, 40, 44, like the Gallican Colleception, which is oftea, 63, 83, 49, ete.). This an exhortation (ib. days of St. Isidore, wis oratio, it used in the Missae;" for the me, would not be in his "Ordo before the communs was supposed to be over infroduction, fur he does bot may be of hater account of the later part of thention it in his
For the varimble antiphons service.

## liturgies, see Antipnon, Coms in the several

 proper to the Gallican liturgies the prayers "missa" of thaint's day are otten called the Sacramentary saint. Thus in the Besaacoon Missa S. Martiui Enisave Missa Sancti Stetimi, $3+9$, etc.) ; in the Gcopi, etc. (M1us. Ital. i. 292, Johnnnis Apostoli Gothico-Gallican, Missa S. Leudegarii martyris Evengelistae, Missa Saacti etc.), and in the Gallicanum vall. 262, 283,Germuni Eplscopi (ib, 329). From this nse of the worl Howed naother, the festival itself on which those prayers were sidid heing often calleni by the name of Missia. Thas in the loggulae Chuonicon unn of Chrodegang, writteu in 757, caj, 34, we have Missu S. Remedii ( $=$ Remigii) Missa S. Martiul (Migne, 89). A Derretice l'recum of 779 direets that the services which it orilers take place, Missa S. Johnnnis (Cup. Req. Fruac. I. 20; sim. in Cajit. Hit. nun. ber, Car. M. 449). In the third cupituinry of Charlemagne in 803 , a general gathering of the vassals of the empire is orilered to take place "on the eighth thefore the caleals of July, i.e. on the nutss of St. John the Baptist " (i, 304). Sim. In a law of Pepin, A.d. 79.1 (i). 54:3). St, Martin's principal feast (Nov, 11) was formerly enlled St. Martin ia the wibter, or in yeme. One example to our purpose ocenrs in the reign of C'hurlemagne, viz. in his Cajiltulary de Villis, A.D. 800 , in which it is ordered that all foals belonging to the king shall be brought to the palace ""n the mass of St. Martio in the winter" (Missa S. Martini hiemali, c. 15, ib. 3il4). This use of missa, which became very common after the 9 th century, has bequenthed to us sueh combinations ns Christmas, Martinmas, Canilemas (missa luosinum), etc.
N. In this section we propise to give the various kiads of missae (in the sense coasidered in § viii.) that were in use betore the 9 th century, and to explain the terms describing them.
(1.) Missa Cirdinclis. This phrase, which is ualerstood to mean "high mass," occurs in the Jiructld S. Berrini, ii. 7 ; Acta Bened. saec. ili. (the 8th century), i. 132: "Die Dominico horâ quấ cardinaiis missae conventus pablice agebuntur."
(2.) Missa C.rism,lis. The proper prayers used on Maundy Thurslay at the mass at which the chrism is consecrated are so called in the Gelasian Sarameotary (Murat. i. 5.54), in the ancient Rheims use of the Gregorian, the extant copy of which was written ia the time of Charlemagne (Martene, de Ant. Eccl. Rit. IV. xxii. § 3 in $\ddagger n e$, Missa Chrismale (sic) ), and in the Anjuu pontitical a little later (iid. § $8, \mathrm{n} .4$ ).
(3.) Sfissa Communis = publica (as "common prayer" with us) in Epist. Brauionis Ceesaraug. A.D. 627 (Vits S. Acmiliani praefixa): "Ut missa recitaretur coammuia injuaxi" (Acta Bened. saec, i. P. iii, 206).

Missa Communis alno meant a mass said for several jersons in common. Thus in one under that title the priest prays "for those for whom he has made up his mind to pray " living or dead, and "for all the fiithful, whose names the book of blessed predestination contains written" (Mon. Liturg. Alem., Gerbert, i. 270).
(4.) Missa Decensita. By a charter dated in the yeir 760 a grant of land was made to the church at Brioude, "ut omni tempore missae ibiidem deceasitae esse deleant" (App. Act: Vet. n. 14; Cap. Reg. F'r. ii. 1393); i.e. as it is noderstood, shall be duly and properly performed.
(5.) Missa pro Defunctis. See Obsequies.
(6.) Missa Dominicalis. This is the title of missae to be used on Sunday (Dies Domiaicus) in the Galicun Sacramentaries. Sce the missae $75-80$ in Missale Goth. (Lit. Gall. 292-299), the 36th in Gallicanum Vetus (ibid. 375) and eight missae in the Besangon ( ${ }^{(1 / \text { s. Ital. i. 365-383). }}$
(7.) Misars te E.cceptuto is the title of a missa stauling befire that tor Chrintmas Eve in the Milanese Missal (i'amel. u. s. I. thi). We are probably to muderstand with lamelias, that it is for exceptiemal use; via. when seren Sumlnys occur in Adsent, which in the province of Miina bugins on the cirst Sunday after Martimmas. Mabillon, hewever (Lit. Gull. 99), reals, Misat de Expectntt, and suggests a comparison with the "Prapmatio ad Vesperam Nitallis Domini" In the Miss. Gatll. I et. (ibia, 336); but the reading in all the ellitions, including Mabillon's own, is not l'raepmratio but l'raetatio, und the formulary which fullows the above heading is a "prcthee" in the Gallican sebse; i.e. an adidress to the people. See Thomaslus, Li er Sucran. ii. ++1 ; Nurat. Lit. Kom. 1et. ii. 706 ; Forbes, 1, all. Lit. 158.
(8.) Missa pro Gratia um actione. There is no proper missa in the old ancrumentaries that is, or could be, so described; but the holy t.ucharist was celebrated as an aet of splecial thankspiving at en early ieviow. Thus in a work of the 5 th century we read that when a woman hal heen healed at the orditary celebration "an obiation of thankygiving was nguin made for her" (De Prom. et Pruel. Dei; llim. Temp. 4; inter opp. I'rosperi). A r.ibric in the iresent Komnn Missal orders that "for thank. giving be said the mass of the most holy Tribity, or of the Holy Ghoit, or of the blessel Nary" certnin proper prnyers (Oratio, Sccreta, Pristcommunio) "heing adied voller the same ending." The Missa de Trinltate deveends from an en:ly periol, being found in the Colex SanBlaslanus of the Gregorinn Sacramentary which is of the 9 th century (Gerbert, MLIn. Lit. Aim. i. 260). The Missa de Spiritu Sancto is oaly an adaptation of the Gregorian missa for Whitsanday (Murat. u. s. ii. 90). We caunit cabnect them with acts of thanksgiving within our period; but that a special : elebration oll reenvery of health was then common may be inferred from a Narboone pontifical, the MS. of which is not muci later. In this it is snid that the patient "restored to health by the merey of God ought by no means to omit causing a mis.sn pro gratiaram actione to be celebrated " (Marteae, u. s. i. vii. iv. 13).
(9.) Missa Jejunii is the title of four lenten missae ( $2 \because-25$ ) in the Missale Gothico Gallicanum (Liturg. Gall. 231, etc.), and of four in the Sacramentary of Besanson (Mus. Ital. i. 30t). See aft er, Missa Quadrajesimalis.
(10.) Missa Judicii, the mass aaid at an ordeal. The expression forms the title of the priper prayers usel nt a trial by cold water, as appointed by Dunstan of Canterbury (Baluz, Cap. Reg. Franc. ii. 647). The missa consists of a proper antiphon, collect, three lessons (Lev. xix. 10-14; Eph. iv. 23-28; St. Mark x. 17-21), gradunl, offertory, secreta, preface, benedictio ad judicium, antiphona post communionem, and post-cummunio. The words of delivery common (with variations) to this and later forms of the kind (sce Martene, de Ant. Eccl. Rit. iii. vii. 3, $5,8,9.17$ ) are, "The Body and Blood of our Lord Jesus Christ be unte you for probation this day." Gerbert (Disyuis. vi. iii. 3) gives in full the missa of an "Ordo ad faciendum judiciun, cum volueris homines judicio probare, vel aquae frigidae vel ferventis, aut iguit: ferri, vel voue-
rum, nut orders, so tene, u.s. A kind celebratio own ianu that $\ln 0$ having si tribus alt mento" ( common; Ccuncil if and presty theft, ant for each ch commmica find Greg himselt fir Nor was after the C Lorraine $r$ Mairrian in crithe of a 23).
(11.) Mis all due requ a missa leg one to resp communicat prayers clea 22). Compi legitima." might be e layiug on of recovered af order of pen the necessar receive 'legi concilintory Araus. A.D. lieg. Franc. finones, i. 6
(12.) H iss Council of $\mathrm{V}_{\mathrm{a}}$ in omaibus n geximalibu:s San:tus ricnt tinetion is th place in the a at the third third Council to attend arm sive vespertin inclade those except betwee also in the (Lit. Gall. 25 missals have Pascha pro pa cenda, Jis.s. $G$ ordiuary daily after Prime in was called mis, tudines $S$. Victc Cunstit. S. Dio earlier mase wa to the missa celebrated with Martene, $d_{e} A_{n}$
(13.) Missa $\lambda$ colebrated at ae
(14.) Missa
rum, aut panls et casei, vel mensurae," Several orders, some with misale, msy be seen in Marene, u. \%.
A kindred practles among priosta was that of colebrating the Eucharint in attextation of their own lanueeuce. Thus Gregory of Tours relates that in order to clear himself of a charge of having slandered the queen, "dictls missis in tribus aitaribus se de his verbis exueret sacramentu" (Hist. Franc, $\mathbf{\nabla}, 50$ ). This was probably common; for in 868 it was enforced by the Council of Worms, which ordered that bishopa and ipresbyters accused of homichde, adultery, theft, anl witcheraft should "celebrate a mass for each charge and say the secret publicly and communicate" (can. 10). So late as 1077 we find Gregury Vil. using thls method to purge himseit' trom simony (Life by Bowdea, iil. 12). Nor was it confined to the clergy. The year after the Council of Worms, Lothaire the king of Lorraine recelved the mans from the hands of Hadrian in nttestation of his freedom from the crime of adultery (Fleury, Hist, du Christ. li.
23 ).
(11.) Missa Legitima is a mass celebrated with all due repuisites. "We must own that to be a missa legitiuna at which are present a priest, one to reeprond, one who oflers, and one who communicates, as the very composition of the prayers clearly shews " (Walafrid, de heb. Eccl. 22). Compare the usc of the phrase " mmmunio
legitima," Penitents supposed to bis dying might be communicated without the previous lsying on of hads by the bishop; but if they
recovered after that, they were to recovered after that, they were to "stand in the order of penitents, that when they had shown the necessary fruits of repenfance, they might receive 'legitimam communionem,' with the reconciliatory imposition of hands" (ean. 3, Conc. Araus. A.D. 441; insented much later in Conc. Reg. Franc. 1. 138; compare Isaaci Lingon. Canones, i. 6).
(12.) Mfissa Matutina. The 4th canon of the Council of Vsison, held in 529, runs thus: "Ut in omnibus missis, sive matutinls, sive quadrigesimalib:s . ., semper Sanctus, Sanctua, Sunctus licatur," etc. The ground of the dis-
tinction is that in Lent the celebration took tinction is that in Lent the celebration took place in the afternoon, whereas generally it was et the third hour (Notitia Euch, 31-36). The to attend nrmad "sacrif, A.D. 538, forbjds men sive vespertina" (can. 29). "Eveniag" massea include those of Wednesday and Friday which, except batween Enster and Whitsuntide, wers
also in the afternoon. The Gothico-Gallicnn also in the afternoon. The Gothico-Gallican
(Lit. Gall. 254) and Old Gallican (ibid 372) (Lit. Gall. 254) and Old Gallican (ibid. 372)
missais have a missa matutinalia per totum missais have a misa matutinalia per totum
Pnscha pro parvulis qui renati sunt (mature dicenda, Jrive. Gall. Vet.). At a later period the ordiuary daily mass said in many mouasteries after Prime in summor and sfter Terce in winter, was called missa matutinalis; ss in the Consue, tudines S. Victuris 68, in Martene, u. s. iii. 283; Cunstit. S. Dionys, liem. ibiul. 297, 301. This earlier mass was called missa minor in contrast to the missa major or conventualis, which was celebrated with greater ritual solemaity. See Martene, de Antiq. Monach. Rit. ii, 5 .
(13.) Missa Nautica or Narslis, a Missa Sicca colebrated at sen; but ses below (No. 29).
(14.) Jfissa Omn moda is the titlo of
at an ordeal. the priper ater, as apBaluz, Cap. onsists of a as (lev. xix. ( x. 17-21), , benedictio nionem, aed ery common orms of the $t$ iii. vii. 3 , lood of our r probation gives in fall m judicium, e, vel aquae i, vel vone-

Misma in the Supramentary of Ievancon, which the prient offiers for himselt (ns expressed in the praefiatio) for siuners by amm (ax in the sul). lectin), for persons liring and duparteid whome names are presented (in the post nomina), for the riek, naining them, and generally for "all strlekon with tear, afllictoel by want, harassed by trouble, brought down by disensen, consigned to punishment, bound by debits, in eaptivity, and juurneying" (in the at pacem), theso suveral petitions being summad up in tho contestation (Mus. Ital. i. 359). A similar missa with much in common oecurs In the Mozarabie Missal under Missa tille Misma Votiva Omnimoda (Loxife, 441). Missa Omnimoda is again the name of a late coder of general intercession in the St. Gail codex of the Giregorian Sicramentary, probably
written soon atter (Gerbert, Hon. I.it. Alem. i, 268). Charlemagne
(15.) Miva, Omnium Offers).
given to the invariable portions of the anme of Gothic Spain. The lesser mise the liturgy thins it is called Liber Omnium Offersntium. The name is ajpiropriate because a considerable part of the service to which it is applied is assigned to the choir, the representative of the people; so that all the worshippers have their share in it. Whether the title wns adopited for this renson is, however, not certain. In any case it may have been suggested by the occur"ence of the werda at the oblation of the chalice: " Omuum Olferentium eorum pro quibus tibi otlertur, peceata indulge " (Miss, Muzar. 2233). The same words occur together in a Collectio post nominn of' Gothlo France (Miss. Geth. in Lit. Gall. 237); but nelther there does the context give them any conventional significance. In early times the people were sald to ofler even In the commemeration of the ancrifice of the cross after the consecration. Thus Florus of Lyons, explaiaing the Unde et memores, etc., of the canon, says, "Memores igitur Dominicse passienis, resurrectionis et asceasionls, tam sacerdotes quam plebs fideiis offerunt prseclaras . .. majestati Dei mon de suo, sed de ajus donis ac datia," ete, (De Expos, Miasue, 64). This is implied by a gynod held by St. Patrick and othar bishops, whlch order that a bishop in the dioceso of another shall "on the Lord's day offer only by partaking," i.e. as a layman (can. 30; Migne, 53, col. 826).
(16.) Missz Paschalis. The missne provided in the Gothico-Gallican Missal for four days in Easter week, viz. from Tuesday to Fridsy inclusively (Lit. Gall. 254-6), and those to be used from Monday to Fridny of the same week in the Old Gailican (ibid. 367-371) sre so called. There are also two Missae Paschaies in the sscramentary of Besançon (Mus. Itul. i. 330, 2).
(17.) Missa Peculiaris. A mass said on any private account, as o. $g$. for the reposs of the dead, was so cullied in the 8th century. Theodulf of Orleans, A.D. 797, orders that "Missae Peculiares performed by priests on Sundays be not so publiciy performed as to draw the people from the public celebrations of masses, which take place cauonically on the thind hear" (Capit. c. 45 ; Labbe, Conč. vii. 1147).
(18.) Missa Pontificalis, a masa celebrated by a bishop. We nre not aware that the phrase occurs within our range of time. The Ordo Romanus I., supposed to have been compiled about 730,
which glves Hrections for an episeopai masa, is inseriber in its earliest extant copy, which is ost the: Iuth es.a'ury, Ondo Ficelemiantien Ministeril Lomanme teeclesime. A later copy his Ineipit Trido kicoleshasticus Romanate eceleniae, qualiter Alinar I'ontiliealis celebretur (1/4., /tat, i. 2, 3),
(tit.) If ssit I'ries inctificuturwn, See 1'atis.anerifitil, Mans of tien,
(d.20.) Wissu I'rirutu is used in two sensea, It either means (1) "A mass celehrated in privato and on a precial account withont singing, and but the elork ministering, whether it be in a church or private oratory" (Merati In Gavanti, 1. 1. in diubor (icon. Oins. Pruedim. \& t6), in which case it is distiugulshed from a sulumn mass ; or (2) "A mass in which the prient alune communientes" (ibict.), in which case it is opposed to a jublic: mass. A daily mass celebrated out of devotion in the curlier ages would come uader the furmer head, An examplo (in Cassius bishop of Sarni) is meutioned by Gregory I. (Dial. Ir. Sti). In neither sense does the phrase ajpear to have been in use duriug our period, See Missa Sulitaria.
(II.) Miss, Publica is a celebration at which all may be present and communicate. The expression is tiregueat in the epistles ot Gregory $l$. Thus lie "torbids that l'ublic Masses shunid ou any necount be celebruted " In a (certain) monastery ty the blaliop of the diocese, that the retirmment of the monks might not be invalled by the enncourse of people from without (iv. 4:3), nul serwrely condenas another bishop; for linving piaced his throne in a monastic church and celobrated "i'ublic Masses" there (v. +6). He orders at oratury to be " solemnly consecrated without Iublic Masses " (vii. i2), and spuaks in reprobation of a bishop who had "built an oratory in the diocese of another . . . and did nut fiear to celebrate J'ublic Masses there " (xi. 21). Aaother example from a law of Charlemagne ln 803 will sulfice. Among other restrictions lain on the chorejiwopi he forbade them to "give the benedietion to the preople in Publlci Missi "(Cap. Lety, Fיr, i. 38:2).
(ㅍ․). M/ssa Quadragesimalis, a missa to be used 111 Lent. Sce ubove, Missu Matutinu, and Misaa Je unib. A lenten missa in the Besmuçon Sacrsmentary beara the title Misse Quidrugesimalis (Mus. Ital. i. 302). One of those in the GothereGillican Missal is healed Missa in Quadringexima (Lit. Gall. p. 23t). In the last-named missal there are in all only six proper missae provided for Lent. The Gallicaaum Vetos is defective from Christmas to the great serutinium nul exhibits none (ibid. 338). There are but five in the Besancon rite. On the other hand the Gelasian and Gregorian give a missa for every day in the season, and the Mazarabic une for every Sumiay, Wedoesday, and Friday. The Ruman misne fur the werk-days in Leat are stillosel to have been chiefly borrowed from those of Dian (Pamel. Rituale, i, i3:8). The latter is peculiar in having node for the Fridays (Martene, do Ant. E'cel. Hit. iv. xviii. 21; Gerbert, Jon. Lit. Al, i. 42).
(3.1.) Dissa Quotidiuna apppars to be a missa that may be used un any day that has no proper prayers provided for it. There is an exanple (Missa Cittidi an in the Besuayun Sacrantationy (Mus. It. i. i38:). Compare Lageadis C'ittillianis (379), Lectiones Cuttiliauns ( $\because 36,381$ ), Lectiones

Cottllianno (389, 3), which are the healinge to lessonn firr similar use. Agnin, we lave Iaetio
 legrala ( 274 ). I'wo missae in the sume boek have the ineoherent title of Siasn Cutthilann Dinminialis ( $38(1, i)$, i:e, a m.ssa that muy be uned on any sushlay that has nut its pripur milswa. In the Giregorian Sacramentary is Misma (Quotillinana pro Rege, i. $c$. that might be shid Whenever the prlest ehose (Jurat, Lit, Liom, I't. $\mathrm{ii}, 188$ ). Sue turther unier Jfism fiomensis.
(24.) Misar hevocntu, See Mi.sam reewetre in § XI, No, (9).
(25.) Missi Rumensis, i, e, horrowel from the Romun books. The old Galilean canon was very short, baling nothing moro than the recital of the institution, whlch was alled to the variable Collectio post sanctus. The first words of it (I we enim prldie quam, etc.) are frequently so alifed in the fiothico-(lalliran Missal (Lit. fiall. $189,192,5$, etc.). The Itewangun sickumeutary, huwever, had alopted the lung loman camon, which it putafier the contestatio (ree l'raraces), omitting the jost Saactus. It oceurs thus in the first missn in the book, and that missa lears the title, Missn Romensis Cuttdiama (J/us. /t. 279). As the missa retnins most of its (ialicann forms undor their nsual names (jost nomina, nd pacem, etc.), the word "Romensis" must refer to the conon almost entirely, and theretore "Cottidlana" here Indicates the dally use of that. The last miasn in the Gothico-Gailioan Mllsun has the slmilar headlng, Nissn Cottitiaoa Romensis (Lit, Qull. 300); but after the tirst collect the MS, fails us. That collect, however, being identical with one in the lsesuncuo missa heips the conclusion that the Roman canon followell ia that book alab, ond that the Gioths in Ganl, though retaining thronghout their liturgy their own mode of consecration, yet permitted an optional use of the lioman.
(26.) Miss 1 do Sanctis. At a very early period It became the custom to observe the noniversary of a martyr's death. On such occasiuns the Euchnrist was celebrated, partly as an net of Intercessiou for the soul of the deceased, and partly ns a thankful commemoration of the triunijh or truth and grace in his death. Soon the rite was oloserved in the case of other uminent Christians, and ere long, the original ground of it becuming obseured, the celebration was supposed to be in honour of the persun (in honorem j psorum,-in ejus honore; Greg. Tur, Mirac. $\mathbf{~}$. 47, 75). The story of Polycarp (A.D. 147) gives as the earllest example of such commemoration: "We deposited his remaios where it was titting, where gathered together as oppertunity serves with joy and gladness the Lord will grant unto us to celebrate the natal day of his martyrdom, both ia memory of those who have fought the good fight (for twelve suffered with hiin), and for the craiaing and preparation of those who will be called to it " (Exel. Smyrn. Epist. 18). Tertullian, A.D. 192: "We make oblations tor the dejrarted on one day in the year, for birthday gifts "( Ue Cur. 3). Cyprian in 250 orders his clergy to inform him ot the days on which any were put to death, "that he might tue able to celebrate their commemorations among the Memorials of the siartylo. . . that oblatioos and satrifices in commemoration of them might be celebrated" where he was (Fpist. 12 ad Presbyt.).

Again: "A sacritheres ti phasiuns un commanora two sermur Auguatine, os martyrs colrrve of ti these geeasis the name of
The titles mentaries are sale ciothieun (sic) Virgiais S. Sisturnin], Misen de plor Hesangun Sice (14us. $16.3,1$. (20.3), Miswa the Milanase Thumae (Pame Spuin thus, 1 48), or $\ln \mathrm{Sa}$ (41), or in $\mathrm{F}_{\mathrm{t}}$ Martyrix (289) communly the Anir reat Ap wost Natali Suncti Natal.l. Iunneent tate Sanctise E hat Natale siunc rally; luat (utit Festivitate s. C
Some of the orlginal interce to the l.eonian $S$ "Sineti silvestr for him (Jec, A.D. for the former in rejoice for ever God, nad that him" (Murat. i. seul being freed nature of man it its portion in 1 n
This $M$ Siss
is This Missa is not gurinan books. $A n_{1}$ Super Oblinta in $t$ Gregory: "Voucl (Gires. ithis) oblatil Thou hast grante werld should be fo Thy sezvnat Leo Aa archbishop of clluse had been
through the int through the interce gory)," wrote to In
explaastion. The expianation. The
quating ns Suriptare (Serm. 159, c. 1, anc "Siace the authori 'he who prays for the same should by
of the other snints, of the other saints " earlier and the med in a passage of Greg,
that peryons thast persons stricker
celebrated masses in celebrated masses in
and ofiered the obla were immoflitetely hea (27.) Missa pro Sco so called which were Christ. ant.-VOL

## MISAA

 (xr. Мinas) namo buok Coottidinna at may bo its jropren $y$ is Misma it be malt lit. lom. diomensis. couatre in was very ital of the , variable ods of' it farnely lith. (intl. amentary, an camon, Bremace) sthus in sisma bears ( $3 / \boldsymbol{\prime}, \mathrm{s}, \mathrm{It}$. s (ialliean omina, ad ust refer ther"tine ly une of -Gallisan .ottidiana the tirst however, con missa canon tiolhe (inths out their , yet perrly period nivermary sjuns the an suct of ased, and a of the soon $r$ tmineat round of was suj)honorem Mirac. $\mathbf{j}$. 47) gives noration : is fitting, ty serves ant unto rtyrdom, ught the (iiiI), and hose who 'pist. 18). tions tor birthday rders his hich any e able to the Meious and might be Presbyt.)

Again: "An ye renimber, we never fill to offer phationes for them as uften as we colobrate the pasmions and taye of the martyrn by un onnual two nermuns an (hip, 39 ad Presbyt.). SistyAugastine, whodied with contidence to St. on martyra' days (Clase 4:10, were premehed courne of time proper as, iil, ed, Iban.). In the these ocensions, euch anane were written tor the name of Misane do Sanctis now kown under The titien of such intustie, and in the ancient maprasade tiothicum varionsly constructed. In the Niso(sic) Virgiais et Mare, eg. Miswa in Natale Agnes S. Salurnini, Eplartyrin (Lit. Gall. 2lib), Minsa Minsa de pluria Martyrin et Martyria (ibich. 21 $\theta$ ), Besampon Sacramentary, Misum (287), etc. $;$ in the (Mus. /t, 3, 1. 202), Misa, Missn Suneti Stefund (etis), Misan de uno Contensore ( $3+7$ ) intatum the Milanswe Miesal all run the ( $3+7$ ), etc. In Thomue (Panel, $\mathrm{i}, \$ 44$ ), ote.; in that of Gothie Spain thus, In Natale SS. Innocentium (lethle 48), or In Sanetl Stephani Levite et Martyria Martyris io festo Saucti Laciani I'renbyteri et Martyris (289). The Roman macramentiotea use Andreas A thestord Natale, as Natale Saucti Andreat A postoli (Siucr. Lom. Murat. i. 464), In Nutal. Inameent. ( $i$ chase Evangelintase ( 474 ), In tate Sanct.ee Euphimine ( $6+3$ ). The Giregorlun hav Natale Sanctue I'risene (ii. 19), and negorian rally; but (of' a preface) Jtem alia Specialis in Fentivitate s. Cypriani (9:5).
Some of the Missae de Sanetia retained their original intercessory character for a long time. "Sancti Silvestrl," in sutary there is one headed for him (dee. A.D. $3: 36$ ) and Simplich are prayers buth for the former in 5.3 ) and Simplicius (dec, 48:3); rejoide for ever in the eociety of the saints" of God, and that "4endleasiety of the sainte" of him" (Murat. i. 454); for the latter may glorify soul being freed from all things which from hia nature of man it hath brought which from the ita portion in the lot of holy pastora " (ilud.) This Missa is not found in the Galasian (ilul.). gorian books. Another instance is the Gregorian super Oblata in the missae of St. Leo and St Gregory: "Vouchsafe to us, $O$ Lord, that the (ire\% this) oblation by the inmolation of which Thou hast granted that the ains of the whole world shouid be forgiven may profit the soul of Thy semant Leo (Gregory)" (ibid. i1, 25, 101). An archbishop of Lyoes joserving that the dast through the intercessed into, "may protit us gory)," wrote to lanocen of the blessed Lee (Greexplanation. The popent JIJ., A.D. 1198, for en quoting as Soriptore (Serm. 1.59, c. 1, and Tract 84 of St. Augustine "Siace the authority of 84 in S. Johan. xv.): the who prays for a martyr writ says that the same should by parity of reason be thourtyr, of the other saints " (Dabr. Const. fii. be thought earlier and the medineval Const. dii, 130). The in a passige of Gregory of Tours, who tells that persons atricken with fours, who telles us celebrated masses in honour of St . Sigismunif and offered the oblation to God for his rejumat " were immodiatci, healod (Mirac. 1. 75).
(27.) Missa pro Scrutinio. Those masses were CuHest. ANT.-VOL. II.

MISAA
and 6th Sundays in lent on buhalf of the eate. chumess jurejaring for bujtions on kianter Eve. tagmutimium," nay" Amaiurian, "proprium nyn$0,1,1,8)$. Four jrojniam nixsam" (De liceles, are nesigned, rour Misate pro acrutinifs elsctorum named, In the Gelandan Nucrame Sundays above$5: 1,8,0,5: 33$ ). The (allamentary (Murat. I. one much Misut which walican church hul only until Charlemagne ordered the on l'alm Sunilay, Iloman syatem of acrucinin the observance of the v. 372). It is eajerutinin (Cijit. Key, Franc. (.Mus. It. i, 31 4 ; Lit, (dall in symboli 'raditione the creed was leliveredl. to this, 346). At Milan the day before Pareren to the competeates un tione symboli) and a similar (Sahbato in T'rails1. 3386).
(28.) Jissa Secunda. Anastasius Biblith ( ${ }^{\prime} i t, P^{\prime}$ ont. $h, 60$ ) states 614, " inxtituted s Se that Deusdedit ot Jome, among monks (see Cond Mass in clero;" i.e. Alitutinu). A second ltus and nbore Sfissa long been the enstom whablie celebration had coulil not eontain st one then a ehurch open to all communicate, tien, ane time all who devired to the practice at Kime ${ }^{2} 40$, snys that this was Alexanidia to sanction, lund begn the pope ef "that their observanca mig his pitriarchate, cord" (Ejp. 11 ad thosc. 2) (20.) S/issa Sicca 1.2).
of betire the 13th century. Massea are not heard hore because, uwiog century. We refer to them the pontitieal ot pruan oversight in regard to been pat by some four hundred yene, they have See Notitia Eucharistio suadred years carlior. (30.) Niast Singularis 816 a. ed. 2.
behalt of une perwun. A mpecial Mans on life of Wilfuid of $Y$. The phrase occure in the "Omnl die pro Mirk by Heddius, A,D. 720 : (cap. 6: in Guto mingt, it siagarem ceiebrare" arabic Min Lesfie, ivi i. 78). In the MezSingulario, in every prayer is a Minsa Votira of the porson (every frayer of which the bame to be iomertod. (everywhere suppesed to be one) Io (i13.) Missus expression in Solitaria. We do not find the the beginaing of the 9 the Middle Ages, but by certaialy begun to celebrate withy priestr hail I'his is forbiddea by the "No presbyter, as it seems council of Mentz, 813. alone rightly, for how will he ns, can ning masses with you. when will he say, The Lord be (can.43). The council of is no one whith him?" hensible practice and of Paria, 829: "A repre. has, partly through worthy of meet correetion avarice, crept in ingh neglect, partly through of the presbytar moat places; vix. that nome masse without ministerate the solema rites of Cup, Key, Fr, v, miniaters" (i. can. 48). Comp, (32.) Miva Specialis, ii. 9 ; Herard, cap. i. 9. more anclent ernalis, a private mass in the in the Gregorian, i.s, for a special object. Thus used when a priest says a meatary, a misea to be of his own sins is ana mas for the forgiveness dotis (Murat. ii. 190 ; Missa Specislis Sacer. same heading among those ascribe two with the Pamel. :i, 428). "Special," of a pribed to Grimoldus, above in (26), meens that, "of a preface, mentioned Cyflan alone, end not it enminumoratey St. does, their feasts falling ondius also, as ancther expresaion oconrs also in an epame day. Tho expression oconrs also in an epistle of Charig.
magne to Faatrada. "Et secerdos unuaquiaque

Missam Speeinlen fecisset, nisi infirmitas impedisset " (Ep. de lict. Avar. in Hist. Franc. Script. 187, or Capit. Krg. Fr. 1. 257). He is spenking of the litanies and other servicas prescribed for a public fast.
(33.) Missa in Symboli traditione. See Missa pro scrutinio.
(34.) Missa de Tempore; i.e. adnpted to some sacred diy or seasou of the Christian year. Such masses are in all the ancient missals, though the phrase is late. The Gregorian, Milanese, and Mozarabic provide missae for every Sunday in the year, as well as for the great days of Christmas, Epiphany, Ash Wednesday, Good Friday, Easter, etc. In some cases niso for the feriae connected with them. The Gallicsn rites having been suppressed by Pepin and Charlemagne towards the close of the 8th century (Lebrun, Dissort. iv. art. i.) are less methodised and full, but they are framed on the same principle.
(35.) Missa Vespertina. See nbove under Missa Ma!utina.
(3u.) Nissa lofiva, By this is now meant any mass not of the day, even though prescribed, as, e.g. the masses of tha Blessel Virgin on the first two Suturdays in Advent (Merati in Gavanti, P. i. Rusw. (ien. Obs. Prael. 66). Originally, however, it meant a celeuration at which some special blessing, temporal or spiritual, was sought, whether for the celebrant or others. This is the character of two Missne Votivae (omnimodn, singularis) alrendy cited, from the Mozarabic Missinl (see (14) and (30)). Other examples, though not so inscribed, occur in the same book; as Missa de Itinerantibus, de Tribulntionibus, pro alio Sacerdote fratre suo vivo, ue uno Intirmo, pro Intirmis (pp. 447-454). The Besnnçon Missal has four headed "Missa Votiva" for blessings on n single jerson to be named in the office (Mfus. Ital. $360-2$ ); and two others, one of which, pro Vivis et Defunctis (363), spenks of brothers, ansters, and benefactora. In the other, entitled Missa in domo cujuslibet (364), the names of the family are to be introduced. There are no missae of the kind in the other Gnllican missals with the exception of one entitled Orationas at Prac. pro legibus in that of the Franks (Lit. Gall. 316). If we except some masses for the dead, there are no Missne Votivae in the Ambrosian Liturgy, nor does the phrase appear in it. The collections under the names of Grimoldus (Pamel. ii. 388) nnd Alcuin (ibid. 517) contain votive missae, but they are not ao described. This is the case also with the Leoniun (Murat. 1. 434, etc.) and Gelasian ( ${ }^{\prime \prime}$ id. 725 , etc.) Sacramentaries. In the ancient copy of the Gregorian printed by Pamelius (tom. li.) we find neither the name nor thing; but both in those printed by Muratori (ii. 193, etc.), Gerbert (Mfon. Jet. Lit. Alem. 279 etc.), the editora of the works of Gregory published in 1615 (tom. v. 221, atc.) and others.

We find an early instance of a votive celebration of the Eucharist in St. Augustine. His presbyters were requested to send one of their number to pray in a hnunted house. "One want, offered there the sacrifice of Christ's body, praying to Hia power for the cessatlon of that trouble. Through the mercy of God it forthwith ceased" ( $D_{e} C_{i v}, D_{e i,}$ xxii, 8, 6).
XI. The Eucharist had acquired the name of missa a long time before any one phrase (auch as mlssam celebraxe, audire) was generally accepted
to denote the celebration of the sacrament or lay attendance at it. The tollowing list is thought to contain all in use within our limit of time.
(1.) Missam agere, peragere. The Gelaslsn Sacramentary: "Si fuerit obiata, agendae sunt missne, et communicet " (Murat. i. 596). Sim. in two edicts of Hunneric the Vandal, A.D. 484: "In ecclesiis vestris missas agera" (Hist. Persec. land. Vict. Vit. ii. 2), "Reperti sunt contrn interdletum missas in sortibus Vandalorum egisse" (ibid. in c. xill.). We find also missam peragera ; e.g. Ordo Rom. 1., after prescribing the consecration of the cil for the sick before the end of the canon, adds, "et deinceps peragitur missa ordine suo" (c. 30 ; Mus. It. if.

(2.) Missam audire. We have not noticed this, afterwards common, phrase in the writers of the first eight centurjes. It occurs, however, enrly in the 9 th ; viz. in the 19th canon of the council of Chàlons-sur-Saône, 813: "Let families give their tithes in the place in which their children are baptized, and where they hear masses through the whole course of the yenr." The council of Paris, 829: "Sstius Igitur est illis missam non audira, quam eam ubi non licet nec oportet andire" (i. 47). It is instructive to observe that when Gratian, A.D. 1131, professes to give the 47 th canon of Agde (A.D. 506), for "Missas a saccularibus totas teneri. ... prrecipimus," he substitutes "Missna. . . saecularibus totas audire . . . . praecipimus" ( $D_{8}$ Consecr. i. 64).
(3.) Missam cantare, decantare. Bede says of Ceolfrid thnt from the day he left his monastery to go to Rome to the day of his death "quotidie missâ cantatâ salutaris hostiae Deo munus offeret" (Hist. Abbat. Wirem. § 16, sim. § 13). In 803 a petition was presented by the people to Charlemagne, praying that when the king and his lay subjects went against the anemy the bishops might stay at home and attend to their proper duties, among which are mentioned "Missas cantare et letanias atque eleemosynas facere" (Capit. Reg. Franc. i. 405; sim. 470, 5, 730, etc.). The council of Mentz, 813: "Nullus presbyter, ut nobis videtur, solus missam cantara valet recte" (can. 43). We must suppose that originally the use of the word cantare implied that the mass was sung or chanted. That this meaning was lost sight of in the 9th century is evident from the language of Amalarius and others respecting the canon: "In eo videlicet quod ista oratio specialiter ad sacerdotem pertinet....secreto enm decautat" (Amal. E, loga, 21). Remiglus of Auxerra: "Consuetudo venlt in Ecclesiâ, ut tacite ista obsecratio atque consecratio cantetur" (in the chnpter De Celebr. Miss. of Psaudo-Alcuin, Hittorp. 284).
(4.) Missam celebrare. This is in very common use from the 6th century downwards, and sometimes even of the laity; as oi the sick seeking to be haled, "Si. . . missas devote celebrant" (Greg. Tur. Mirac. i. 75); even of s woman, "Celebrans quotidie missarum solemnia" (De Glor. Confess. 65). The Capitulary of Aix, 789: "Auditum est allquos presbyteres missam celebrare, et non communicare" (c. 6, Labbe, vii. 970). Theedulf of Orleans, A.D. 797: "Missam sacerdote celebrante" (Capit. 1. 6, ibul. 1138), "Sacerdos missam solus nequildquam celabret" (ibid. c. 7). See Capit. Reg

Franc. mysterin as Greg.
(5.) (iitce $P$
(6.) $M$ ix. 20 ; 581: "U non prass (7.) $M$ facere coe 646: "M sam "(3); statione fa Charlema excrcitu eleemosyn sim. in $E p$
(8.) Mis
(4.) Mis communis A.D. 627, benced. saec (10.) Mi mass, doubttul. expression original sens dismissed be sacrifice" ( they been di
vious service who says of passing a ni " missas expe
12). He rela being warne would attack the same tim noctem in hon
(Hirac. i. 51 ) "Vigiliss in revochtà, de p mini, 60 ; Mi componit altar will be observe mass performe the materials d instance it is sa gifts." The or
bably, to supply care" often $=$ revocans Domi pose) St. Aridin persons benefit eulogias vicissin (ad calc. Opp. S. vocare means,
mass to be cele The same Aridiu to be maintained

- This alone won Msbilion, that " mik recurring fretival (nc this (In note to For
thought that the ph The suggestion is rep theugh withdrakia by


## MISSA

Franc. i. 409, 417, 956, 1206. "Missitum
mynterin, solemnin, celechrnra as Greg. Tur. Dirac. i. 90,87 . are alse trequent, (5.) Missam Mirac. I. 90, 87.
"Ejus clerici conselants oregory of Tours (Vitue Patr. 5). (6.) Misa 5).
ix. 20 ; Mirac. i. 34,90 ) 581: "Ut archiepiscopos The eouncil ot Macen non praesumat " (can, 6). (7.) Missam fucere. St.
facere coepi" (E:pist. xx. 4t); the council "Missam 6+6: "Missas facere" (can the council of Toledo, sam" (3); Ordo Rom. I. : "Qunod "faclendl misstatione facit missas" (c. 22; Muspresbyter) In Charlemagne in 303: "Ipsi pro nobis. Ital. il. 17); excreito nostro missas, letanlas, oblationes, eleemosynas faciant" (Capit. Riey. oblationes, 4.405 ; sim. in Epist. ad Fastradam, ibid. 257 ).
(8.) Missam perayere. See Misaan agere.
(9.) Missam recitare. "o
(9.) Missam recitare, "Ut mlssa recitaretur communis injunxi dilecto filio meo" (Braulio, Dencd. saec. i. jii. 206). Aemllianl praef. Acta
(10.) Missam revocir
mass, bat the ground of the usnge is obscurate a doubttul. Mabillon thinks thage is obseure and expression an allusion per antiphrere is in the original sense of inissa, "the peophrasim to the dismissed before are agaln celled having heen sacrifice" (Lit. Gall. 57). But cull back to the they been dismissed? it is nut from what have vious service is implied as by Gregory of prewho says of a queen of the Frunks that, after passing a night watching, the in the morning 12). He relates also of his " (Mirac. S. Murt. i. being warned by a vision that mothrr, that, would attack her house, she hearid a voleo at the same time saying, "Vide et vigila totam noctem in honore (S. Benigni) et revoca missan" (Mirac. i. 51). Similarly Venantius Fortunatus: "Verogilis in honera Sancti celebratis, fe mlassä́; mani, 60 , de pracsenti earata est " (Vita S. Germani, 60; Migne, 88, col. 472); and again of componit altare": "Mitasa revocati.....snerum will be ohserved that in all ; u. 8. col. 503). It mass performed at request is these cases a specind without donbt the person mentioned supplied the materials directly or indirectly. In thp lied instance it is said that the queen "offered many gifts." The original notion la, therefore, pro bably, to supply or furnish a mass; for "revocare $"$ often $=$ "reddere," Thus, "Euleglas
rerocans rerocans Domino rerum" (Vita Frontunií In
Rosweyd, 240 ); and (completely pose) St. Aridius in (completely to our purpersons benefited by it, "singuls that several eulugias vicissim ad missas nostras menslthus (st calc. Opp. S. Greg. Tur, 1312). "Missaent" vocare" means, therefore, we concelve to misemass to be celebrated, supplying the means. The same Aridias, ordering mating and means, mass to be maintained by his monks for ever, expresses

[^34] of a sarum solemCapitulary of presbyteros ilcare" (c. b, Orleans, A.D. te" (Capit. I. solus nequidCupit, Reg

MISSAL
himself thns: "Ut. . . maturius matina rissa snuctornm domoryum a monachis ibiden (11.) Missam. 1314).
leans, 538 : "s spectare. The Condell of Oyvespertion ne quis cam armis partinsarom sivo beiforum usum spectet "(can pertinentibus al Tours: "Rex ecelesiam (can. 29). Gregory of solennoia petit" (list. ad spectanda missarum basilicam. ..properavit, quanc. viii. 7); "Al sas" (iid. ix. 9 ; sce also quasi spectatara mis1ii. 19). This phrase was so ${ }^{\text {, and }}$ S. Mart. Mir. that he fails into the was so familiar to Gregiry ing of a blind man: "Cum reifen when speaksurum selemnia spectaret" ( $S$. Murt. Miir. ii.
(12.) Missam tenere. This idiom distingulshed from missam fis idiom is clearly of Agde, AD 506; "Si facere by the conncil in oratoriis, nisi jubente aut festivitatibus. . scopo, missas facere, ant tenere wittente epicommunione peliantur" "at tenere, volverint, a tenere is eve peliantur" (can, 21). Here missam lnere is evidently said of the lay attendant. Dominico a saecularibus exssed: "Missas Die ordinatione a saecularibus totas teneri speciaii of a layman: "Procedens So Gregory of Tours missarum solemnia reens nobiscum ad ecclesiam 40). But the second tenuit" (Hist. Franc, vi. or 563 , appears to eouncil of Bracara, 560 both: "Si quis quinte it of priest and people Coena Domini, horà ta feria paschali, quac est In ecelesia missas nogitima, post nodam jejonus (ean. 16). In the Rule of St. Bencdict it " also used of the celebrapt St. Bencdict it is for the reception of a priest in when providing he says, "Concedatur ai prest into his monastery et benedicere, aut missas te. post abbatem stare serit el abbas" (c. $60 ; H_{0}$ tedere, si tamen jus(13.) Missam tractare "Non s5).
nut djacono, ant subdiacuon licet presbytero cibum vel poculum siseno post acceptum Autlss, A.D. 578, ean. 19) tractara" (Cooc. expression in an edict of . Ducanga finds the In (1): "Mlssas edict of Hunneric aiready cited is a mistake asas agere, vel tractare"; but this llinguls populo trae context ("quibus voluerint must bo taken tractara") shews that "tractare" other authors, to expound the S it means, as in
MISSAL (Liker Miseatio [W. E. S.]
I. The later missal contains, Missalis, Missale). antiphons, as well as contains the lessons and or collects and prefas the canon, proper prayers bration of tho Euctaces, to be used at the celeOrlginally, however, the throughout the year. contnin either the lessons ook so called did not evident from the lessons or antiphons. This is antiphonnyry the fact that the lectionary and from the missal, and spoken of as books distinct examples of both and that we have independent AMUM. Deoth remaining. [See Antiplos: 732, who is, we think, the Egbert of York, A.d. speaks of a Liber Sacramearlicst writer who name of missal, says, "Our morum under the Gregory in his antiphour master the blessed (Missnfi llbro)" (De phonary and mlssnl book have that "missal instit. Cuthol. xvi. 1). We mentary), and find in (the Gregorian Sacralessons. Again: "Not neither antiphons nor bear witness, but thesa our antiphonaries only have seen with their mlssals at the thresholds

4 I 2

## Mİ̇SAL

of the apostles Peter and l'aul" (ihid. 2). He ordered that all who desired to be ordained priests should proviously provide themselves with "n psalter, iectionary, antiphonary, missal (missale), baptismsl office, martyrology.....and computus with cycle " (Can. de Remediis Peccatoruin, i.). Charlemagne in 789: "If there be occasion to write out a gospel (i.e. a book of the gospels) or paalter and missal, iet men of fuil age write them" (Capit. i. 70; in Capit. Ne!. ficanc. i. 68 ; vi. 371 ). Alcuin in 796: "Missas quoque relituas de nostro tuii missali ad quotidiana et ecclesiasticno consuetudinis officia" (Lp. 46, ad Monach. Velust. i. 59, ed. 1777); "Misi chartulam missalem vobis" Ep. 192, ad Mon. Fud. 256). Ladovicus Pius, 816: Bishops are to "take eare that the presbyters have a missal and lectionary or other books necessury for them weil corrected " (Capit. 28; sim. Cap. R. Fr. i. 103 ; vi. 229). A copier of books, writing about 826 to an old friend who had become archbishop of Mentz, says, "Send me sume good parchment for writing out one lectionary and one Gregorian missal" (lntto Otkero, inter Epist. Bonificianas, 138; ed. Wurdtw.). Amalarius, 8:27: "The authors of the lectionary and natiphonary, nad of the missal of which we beliave the biessed Pope Gregory to be the author" (De E'cel. Off. iv. 30); "it is found written in the ancicnt books of missals and antiphonaries" (ibül. iii. 40). There were in 831 in the monastic library of St. Riquier at Centule several books known as missals: "Tres missales Gregoriani, missalis Gregorianus et Gelasianus modernie temporihus ab Albino (Alcuino) ordinatus. . . missales Gelasiani xiz." (Chron. Centul. iii. in Dach. Spicil. il. 311 ; P'ar. 1723). The Gelasian Sacramentary (and, we may add, the Lconian) resembled the Gregorinn in condisting of prayers and prefaces only. Had Alcuin inserted the lessons and antijihons, a circumstance 80 unusual would certainly hive been noticed. They were probably distinct books for a century at least ufter his time. Thus Walter of Orleans, A.D. 867, orders his clergy to "have the church books, to wit the missal, gospel (evangelium = evangeliarium, as in the law of Charlemagne), lectionary (= epistolarium), psalter, antiphonary, martyrology and homiliary, by which to instruct himself and others " (Capitula, 7), An episcopal charge of that period says, "Let your missals, graduals, lectionaries and antiphonaries be complete and perfect" (App. ad Reginunis Dascipl. Elcl, 505 ; od. Baluz.).
ii. We do not read of Missalia Plenaria (or Plensria) befere the 9th century, but they are then spoken of in such a manner as to shew that they were neither new nor of recent introduction. A will is extant, written abont the year 840, which bequeaths "a plenary missal with the gospels and epistles" (Testam. Heccardi in Perard, Püces servant à l'Ihistoire de Bourgogne, 26). We gather from this that a plenary missal of those days did not contain the eucharistle lessous. Leo IV., A.D. 847, in some instructions to his clergy: "Let every church have a plenary missal and lectionary and antiphonary" (De Curâ Past.; Labbe. Conc. viii. 36 ; sim. Qntherius of Ferons, ind. ix. 12il; and again Admonitio Sunodislis, App. ad Regin. 1. s. 5033). The question was asked at visitations whether
all the clergy were possessed of those several books, "Missalem plenarium, lectionarium, antiphonarium" (Iuquisitio 10, apud Regin. u. s. 7). The missale plenarium of a later age contained the lessons and antiphons as well as the coiliects nnd prefnces (Merati in Gavanti ; Observ. I'raslin. t. 4); but it is clear from the foregoing testimonies, though the fact has escaped Dueange, Buequillet, and others, that they were not incinied in the volume to which that game was originally given. Gerbert appears to be right in thinking that at first the plenary missal was a sacramentary which gave the missae for every day, and not those for Sundays and other chief festivais, or for other special use, alone (Dis, uis. ii. i. 29, p. 108; ii. 1, p. It 6). There was a missal of the latter kind written in the 8th century in the library of St. Gall, ard later examples are extant (ibid. 108). The missal which Alcuin mentions in his epistle to the monks of St. Vedast cited above was apparently ore of this sort. It may well be doubted whether pleasary missals in the other and later sense existed within our period. Gerbert (116) says that he never saw a MS. of that deseription belonging to the 9 th century. No Roman missal of that age contains even the ejistles and gospels. In France, however, tho lessons without the antiphons hat ocensionally been incorporated with the missae long before; for we find them in the Besanjon Sacramentary, which is assigned to the 7 th century (Mabill. MI: Ital. i. 275), though uot in the other Gallican $\mathrm{v}^{2}$ als, which date from the eighth (Liturg, Gallic. Mabill. 175), or in the Frankish which Mabillon aseribes to the seventh (dbid. 178). A very ancient Tabularium or Polyptychon preserved nt Rheims, the exact date of which, however, is not given, also points to France as the country in which the amalgamation began; for it mentions as one book, "a missal of Gregory with the gospels and lessons (=epistles)" (in Notis Balus. Capit. Lieg. Fr. ii. 1155).

Other information respecting missals will be given under Sachamentary.

The works baned efter lirturay supply information on this aubject; but the reader is especially referred to Bona, Rerum Liturgicaru'l, lib. i. ec. $1,2,13-16$, ed. Sala, Aug. Thurin. 1747; to Merati, Observationes ad Gavanti Comment, in Niubr. tom. i. P. 1. Obs. Praelim. $33-$ 104, Aug. Vind. 1740 (who gives several kinds of missae, as above under X., not within our period); Mabillon de Liturgia Gallicana, lib. i. cc. 4-6, Par. 1729 ; and Le Brun, Explicotion de la Mcisse, Dissert. ii.-v, in tome 3, Per, 1777.
[W. E. S.]
MISSI DOMINICI. The word missas is frequently found in Capitularies, designiting a messenger, ambassedor, or deputy. Commissioners named by the king, with a kind of vice-regal power within certaln limita, were called missi revis. Of these there were in the Cnrulingian period two classes: (1) the ordinary missi dominici or dominicales, regules, fiscale's, pridatini principales, often called missi simply; and (2) extraordinary missi (legatl or nuneii) appointed for special smergencies. It is with the first that we are here concerned.

Pepin (Cupit. Aquitun. A.n. 768, c. 12, Pertz, Mon. Germ. Iv. 14) ratlifes the decisions
of " n
or stal the sy Great. the ext both $j$ their $t_{1}$ the chen that mj counts, an. 779 c, 10 ; iii. 38 , emperor together of Aach 91 f), h nobles a und relis over the his subjo their mea to note a delective, amend th visinn, th (missatica the provin great ext dirision a contained general t bishup or each circui three or $f$ structions, them oral they were central pow entirely bey enforce the church and cf. cop. miss 137,164 ).
or their def for which $p$ four limes a October (Ca Pertz, iii. 1 : look to the ments for le Pertz, II. 11 oversight of $p$ the state or "terriers" of quently requit benefices of bi or vassals of $t]$ those belongin 812, c. 7 ; Per
To facilitate duties, the m which were sur the clergy, the king's vassals, were reported $t$ (Cap, misso datı The missi wi resultes of thet writing (Cap. Pertz, 11i. 217). referred to the
these several onrrium, antiRegin. u. s. 7) age contained as the collects Observ. I'raethe foregoing escaped Dalat they were ich that name sppears to be the plenary ich gave the for Sundays other special ;ii. l, p. 116). ind written in St. Gall, and : 108). The his epistle to dbove was apmay well be in the other period. Gera MS. of that century. No lins even the however, the d occasionally long before ; sacramentary, tury (Mabill. in the other m the eighth the Frankish seventh (ibid. n or Polyptyexact date of Iso points to he amalgamaone book, "a Is and lessony nit. lieg. Fr. ii.
dissnls will be
GY supply inthe reader is Liturgicorty, Aug. Taurin. ad Gavati . Prielim. 33several kinds within our allicana, lib. i. Explication de Par. 1777.
[W. E. S.] ord missus is designating a ty. Commis. th a kind of limits, were ware in the ) the ordinary ynles, fiscalds, missi simply; ati or nuncii)
it is with

## Missi dominici

of "missi nostri" whether in relation to church or state; but the more complete developmeat of Great. I'robnbly with a vicu of charles the the excessive power of the dukes, who exersing both judieial and cie dukes, who exercised their territories, he transtertrative functions in astersed to mavideminici that might be made account of any complaint counts, or other hode against bishops, abbata, or an. 779, c. 21 ; Capit pimilar offices (Cupit. c. 10; Capit. Generule, an. 789 , nn. 783-790, iii. 38, 71, 69). After (harl, c. 11 ; in l'ertz, emperor; he nnmed secular and becanae Roman together on these commissions spiritual persuns of Aachen (Cap. Aymisisions. In n cajoitulary 91 f ), he declares that an. 802, l'ertz ini. nobles as well archbishops has chosen from his and religious laymen, andt as bishops, ahbats over the whole of his kingdom; hen them charge his subjects to live sccording ; he grants to all their means; and he requires the right law by to note niny points in which the commissioners delectire, nud report them to the law uppeared amend them. For the purposes of this super visinn, the empire was divided into curcuits (missatica, legationes), coinciding genernlly with the province of a metropoiitan, unless where the great extent of the province rendered $n$ subcontained four ; thus Mentz is snid to have geacral two commisvioners Rheims two. In bishop or nbbat, Rnd n conut, as int. binhop, each circuit (t'ertz, iii. 97, 98), three or four. The misi rece:- wit onilily structions, and the emperor frequentten luthen oral directions also (Pequently gave they were the immediate (Pertz, iii. 121). As ceatral power, no part of instruments of the entirely beyond their sphere Thinistration lay enforce the due exec口ite. They were (1) to church and state (Cution of the laws, both in ef. cap. missorum (capat, an. 802, ce. 25, 26 ; 137, 164). (2) Suits not de 2, \&c. Pertz, iii. or their deputies thay might themselves jud for which purpose they were themelres judge, four limes a year, in January, April, July, ond Octobes (Cupit. Ayvisyran. an. 812, c. 8 Pertz, iii. 174). (3) They were especially to monk to the due maintenance of the arrangements for levylog troops (Brev. Cupit. an. yo3, ver, iil. 119). (4) They were to have the the state or public lands, whether belonging to "terriers" of all landed eheh. Registers or quently required by them extates were consebenehces of bishons, ablints, abber only were the or vassals of the king to , abbesses, and counts those belonging to the fisc (Cisit. Aluuisgr. also 812, c. 7 ; Pertz, ili. 174). (Cispit. Aluisgr. an.
To facilitate the carrsing daties, the miss! held provincial coneveral which were summoned provincial courts, to the clergy, the count the higher dignitaries of king's rassnls, \&c. Those who did otficials, the were reported to the general who did not appear (Cap. misso data nu. 8(3), c. 5; Pertz, 1i). 122). The missi were to report to the king the results of their mission, both orilly nod in writing (Cap, ad leg. miss. nn. 817, c. 13 ; Pertz, ifi. 217). Chses of spechal difficulty were referred to the decision of the king himself

MISSIONS
1207
(Ciphit. nu. 8 s:3; ; 'ertz, iii. 121). The decivions ti:mation (idaly case required the kiug's con$174, \& c$.), so thit iu ply. 812, c. 10 ; Jertx, fii. the nissi to the king. These misgi
until the dissolution continued in full netivity empire. As the cent the Frank-Carolingian functions of the missi power declined, the the dukes in their several partly absorbed by supplanted by new offices. In sevions, partiy the bishops acquired the righ several dioreses them (see e.g. Concentus Tuineusis enjoyed ly c. 12, in Pertz. iii 531) Tuinensis, ни. 876, Lieul-Encyklop. ix 549 ). (Jacobson in Herzog's Rechtsdenkmüler, Glossary, Gengler, Germanis he

## MISsIONE

had their oripin. Though Chriatian Missions our Lord Himin the example and command of has been often alf (Matt, xxviii. 19, 20), yet, its little of her earliest the church can tell but Saviour's immerlint tenchers. Three only of the diate phace in diate followers hold any immetold, indeed, of the labours records. We are Seythia (Enseb. II. E., iii. 1) of St. Andrew iu Indin, of St. Natthew in. 1), of St. Thomas in Luve Enang. pp. 92-11.i), but the very (Fabricif of these notices proves how little very seantiness has come down to ns how little that is redmble founders of the carliest chupeting the work of the 2. Moreover this churches
to the records of the succeative silence extenils know that the cher succeciling centuries. We conquests through areh gradianly extended her Southern Gaul and Northern, Greece, Italy, Dial. e. 117; Tertull. Apol 37 Africh (Justin, the very centre of theol. 37; Alv. Jul. 7), heathen culture, but there is little and of ifs to be found which hears upon the exnct pro cesses adopted in securing these the exact pro3. Prayers, indeed, for the triumphs. heathen were early recognised conversion of the Christinn devotion recognised as proper to liturgies alike of Enstern and we found in the [Heathen, p. 761], but we look in vain churches traces of netual organisations for this for any
4. In the first instrnce, as
the diffiusion of Christinnity proce might expect, evangelising labours of in proceeded from the clergy. It was naturilly ividunl bishops and their duty to win orer to regarded as part of that dwelt around them the taith the henth in 325, the "Apostle of the Thus Ulipilias, A.D. self, heart and soul the Goths," devoted himcountryinen, and of the popurersion of his herds and herdmen, which he had form of shepslope of Mt. Haemus he had formed on the Llphilas, by ilshop Aus. (See The lif'e of Whitz, of Kiel, 1840.) Thits, published by bishop of Vercelli, A.D, Thus, also, Eusebius, church the centre of 370 made his cathedral St. Chrysostom foun n wide mission field, and 404, an institution in, at Constantinople, A.D. trained and qualified in which Goths might be their own peopla to preach the gospel to even during the yeare of his exile v. 30); nor ridges of ift. Taurus, did he forget amonget the ing in fur distant mission-field forget those toiltant epistles we find himntields. In several exmissionaries to various places, cons dispateh of under persecution, animating others by ome
example of the great apostle St. Paul, and solicitiog tunds for supporting mission stations. (St. Chrysost. Opp. iv. pp. 729, 747, 748, 750, 799; Le Uuien, p. 1099, § 14.)
5. But misxiouary zesi is "essentially the child of faith," and has depended, in ail ages, on the varving spirituality of the several branches of the chorch. The great evangelising efforts of the early church were mainly thase of the West. The Thebaid, it is true, sem south ite hosts of monastic missiounries, whe penetrated the culuntry districts of the Eisat, which still remaioed suak in illolatry, even when Christianity had been acknowledged and protected by the state, and sowed the seeds of knowiedge in the region of Phoonicia, on the one side, and beyond the Euphrutes on the otier. But even before the famous churches of the East had become the prey of the nnti-Christian armies of Mahomet, lethargy and inaction, as regards Christian missions, crept over them, and the work elther ended aitogether or notorionsly declined. "One by one, that glorious centre of lig.: , knowledge, and life, which the Anthonys, the Hilnrions, the Basils, the Chrysostoms had animated with their relestial ligist, were extinguished, and disap. peared from the pages of history. Eastern monach.sm conld neither renovate the socicty which surrounded it, nor take possession of the pugan nations, which snatched away, every day, some new tragment ot the empire." (Montalembert, Monks of the West, i. 376, 377; Stanley, Liastern Church, p. 34 ; Milman, Latin Christicinity, ii. 163.)
6. And even when we pass to the West, we must not expect speedy or immedinte results. Herself scarceiy recovering from the shock of Honage, tha chorch found herself confronted with strange nations, of strange speech, and still strauger modes of life, who poured forth to fill the abyss of servitude and corruption, in which the empire had disappeared. They overran cianl, Italy, Spain, Illyria, all tire provinces in their turn. Chaos eeemed to have come back to earth, and the agitations of society needed to be uilayed, before mission work could be organized, or eren etliectually commenced.
7. But even now etforts were not wanting to leal with the invetarate paganism of the old world and the torrent of the northera invaders. From the islet of Lerins, off the rondstend of foulon, where, in A.D. 410 , a Romnn patricion, Jonoratus (S. Hilarii Vita S. Honorati, ap. Bolland, t. ii. Januar.), found a monastic home, went forth an influence, which created numerous missionary centres is Southern and Wcatern Anul, and sent bishops to Arles, Avignon, Lyons, Troyes, Metz, Nice, and many other plsces, who proved themselves at once the lights ot their own dioceses, and the leading missinnarles of their day amongst the outlying masses of heathendom.
8. When Clovis, in A.D. 493, became the single sovereign of the West who adhered to the coniession of Nieaen, it might have been expected that the work of the numerous emissaries from Lerins would have been aupplemented by the uewly kindled ardour of the Erankisi, charch.*

[^35]And for a time orthodoxy sdvanced side by side with Frankish conquests. Bat the war's and dissensions of the successors of Clovis were not favourabie to the development of Chrlstian nissions. Avitus of Vienue; Caesarius of Aries, and Faustus of Riez, proved what inight be done by energy sad self-devotion. But the
rapid accession of walth more and mure rapid accession of walth more and more tempted the Frankish bishops sad abbants to live as mere laymen, snd so the clergy do. generated, and the light of the Frankish charch grew dim. Not only wera the masses of heathendom lying outside her territory neglected, but within it she saw her own members tuinted with the old leaven of heathenism, and relajsing in some instances into the old idolatries. (Perry's Franhs, p. 488.)
9. A new Influence was, tberefore, necied if the heathen tribes of Enrope were to be evangelised, and He who had said, "Behold, I am with you slway, even unto the end of the world" (Matt: ixviii. 20), did not fail His charch. He called the men who were to do the work, from two sister isles, high up in the northern seas, which had almost been forgotten amidst the desolating wars of the Contiacnt. It was in the secluded Celtic churehes of Irelaud and the Scottish Highlands that the beacon was kindled, which, in the words of Alcain, "caused the light of truth to shine to many parts
10. Three well-marked etages distinguish the missionary history of the fitth and three tollow. ing centuries:-
(a) A.D. 430-650. -While continental Europe was still agitated by the inroads of swarming tribes of barbarians, Ireland, unvisited ly strange invaders, drew from its conversion by Sr. Patrick an onergy which was simply marvellous. A burst of popular enthusiasin welcomed his preaching, and Celtic Christianity flung itself, with a zeal that seemed to take the world by storm, into battle with the muss of heathenisin which was rolling in ujon the Christian world. Columbs, the fuioder of Ionn, and the Apostle of the Albanian Scots and Northern Picts; Aldan, the Apostle of the Northombrian Saxons; Columbanus, the Apostle of the Burgundians of the Voxges; Callich, or Gallus, the Apostle of NortliEastern Switzerland and Alemannia; Kilian, the Apostle and Martyr of Thuringia; Vingilics, the A postle of Carinthia, are but a few ont of many, ${ }^{\text {b }}$ who were raised up to pour back with iaterest upon the Continent the gifts of civilisition and the Gospel. "Armies of Scots " crowded to the shores of Europe. From the Orkargs to the Thames, from the cources of the Rhine to the shores of the Channel, from the Seine to the Scheldt, the missiunary work of the "Scot" extended, nor did it hesitato to brave the dangers of atormy and icy seas, in benring the messitye of the Gospel to the Faroe Isles, und even to filu'
distant Iceland distant Iceland.
(b) A.D. 596-690,-Again, when the conquest of Britain by the pagan English had "thrust a
${ }^{\text {b }}$ Thus Fridolin (Acta SS. March 6) Isboured in Suabia sint Aleace; Bifugroald (Actu SSF, Aprll 26) foutded a monastery at Flugen; Trulpert peoetrated as far as the Black Forest, where he wat mu'dired. Sew A. W. Had. dan's seots on the Cuntinent, Kemnins, p. 266.
weilge "
great Ch
british
invaders,
to the "
that Col
missiunar
their wa than reec who plan (Bede, $I I$. collverted made Lind iii. 1:i) wh disciples o dict met beys, whon of Rome (1 not only w its sons to to the hent (c) A.D. Teuton of native fore "Come ove Anglo-Sasot the zeal of ing the con the Hesh. enterpriving his English storm on the huspitabily re and appenrs sions. (Berle in Acta SS: taken up ab Winitimord having been monatstic sche suggestion, made the neig the chief scet brordi, in Ac Xunteses in v. 10). His helperts from named Hewa word to the (Bele, $H$. $E$. rotion with t been ordained (Acta SS, Ber, the Boructuari the Fms nond the royai race of of Holland as $t$ mate Elste his Otger and Wiro the natives of Chrech, ii. 3:34) Friesland, nad larged materinll
o "for natione As verat pro Chiristo, e longie vitae perfec Chronicom Hyense,
s He also wus a

- Sce the account ia l'orts, Man. Germ ansistel hy Walfran ranmi, Acta SS. Bt


## MISSIONS

1 side by side he wars and vis were not thristian niss ius of Arlea, int inight le n. Bat the 1 and more ad abbats is e clergy daaklsh chureh s of hentheneglected, but aters tainted ind relapsing d idolatries.
fore, neeked were to be ,"Behold, I e ead of the aot fail] His se to do the h up in the en torgotten ontinent. it of Ireland the beacon a of Alcuin, o maay parts tinguish the hree tollow-
atal Euroje ff swarming avisited by aversion by simply marusiasin welChristianity to take the the mass of - upon the founder of a Scots and stle of the Ancs, the he Vorges ; of NorthKilian, the Virglitis, few out of back with 1 of civilis:" crowded Orkacys to e Rhive to jeine to the "Seot" ex. he dangers he messigne even to fitr "thrast a
red in Suabia i) Counded a as fur as the A. W. Had.

Wealge of heathendum" into the heart of the Great Christiali commualod of the West, and the invaders, Greoony the evargetise her pagan to the "men of heut" Great sent Auglstine that Columba breathed has, in the very year missionaries landed, and his hast, the hoinan their way. Any ground awly but surely won than rececvered by the missioy lost was more who planted churches in the wilds from lona, (Bede, II. E. Hii. 19), and on the coast of Suffolk converted Mercia (Bede, H. E. iii. 21), and made Lindisfarme to Northambria (Bede, H. E. iii. 13) what Laxeuil was to Switzerland. The disciples of Columba and the disciples of Benedict met in the land of the fair-hairedi Sixpon beys, whon Gregory encountered in the foram of Rome (Bede, II. E. ii. I), and between them not only woa it over to the saith, bat prepared its sons to traasinit the light they had received (c) A.D. $6: 20-755$ cf still pagan Germany. (c) A.D. $620-755$.-For, thirdly, when the native forests, Contine the was crying from his "Come over aad help us" (Acts siing of old, Anglo-Saxon missionaries focte xii. 9), emiapat the zeal of the followers of Columbanus in seeking the conversion of their kinsmen according to the Hesh. Grouad was first broken by the enterpriviag Wilerith, who in his flight from his English diocese, in A.D. 678, was flung by a storm on the coast of Friesland, where he was hospitably received by the native chief, Aldgis, and appears to have reaped a harvest of converstums. (Beile, v. 19; Vita S. Wilfridi Episcopi, in Acta SS. Bened. saec. iii.) His work was taken up about twelve jears afterwarda by Willuinnorb, a native of Northumbria, who, haviug been a stadent in one of the Irish mיnastic schoois under Ecgberht, agreed, at his suggestion, to select eleven companions, and mate the neighbourhood of Wilteburg, Utrecht, the chief scene of his labours (Vita S. WilliXunteses in SS. Bencd, saec. iii.; Annalcs v. 10). in Pertz, il. 220; Bede, H. E. helpers from thission attracted many Engllsh hamed Hewald, attempted. Two brothrrs, worl to the "old" or continental the (Bele, II. E. v. 10), and continental Saxons ration with their blod, $S$ sealed their debeen ordained a missionary bishop by Wilfing (Acta SS. Bened missionary bishop by Wilfrith the Buructusrians, whose territory lay betwest the Ems and the Yssel ; Adelbert, da priace of the royal race of Northambria, selected the north of Ifolland as the seene of his toils; Woreafrid Onade Elste his headquarters; Plechelm, also, Otger and Wiro, came forth to labour amongst Church, ii. 334); while (Wugard, Anglo-Saxon Friench, ii. 334); while Wursing, a native of Friesland, and other pupils of Willebrord, enlarged materially the sphere of hla operations,

[^36]
## MISSIONS

1209
But the rast Teutonic pagan world had as yet been bat partially assailed. The task of encountering German idolatry in its atrongholds was reserved for a man of Devonshire, the wellkown Winfrith, or as he was afterwards calied Boniface (Pertz, Mon. Germ. ii. 334 sq.; of. Mainz, 1845). Apostel der Deutschen, Selleurs, Willebrord at Us came forth first to holp Thaningia and Upper Hessis then tabour in Germany what Theodora had den to do for consolidate the work of had done for Eagiand, impart to the charehes earlier missionaries, and From Engiand he attracted stability and dife. thusinstic helpera, His binsmerous and enWillibald (Acta SS'. Bened kinsmen Wunibnid aad Walpargn, with thirty. 1II. ii. 176), their sister others, crossed the Germany, where sea, and shired the work in martyry, where, even before Bonifine fell a church had advancel beyon Zayder Zec, the stage. Monastic seminarics its first missionary Ordruf, Fritzlar and Fulda, as Amöneburg anI Teatonie forests. Friesingen, of Regensburg sees of Salzburg and to his care of the gensburg and Passau, testified Evfurt told of labours of Bnvaria; the see of Bursburg in Hesse, that of Thuringia, that of conia: winile his , mat of Würzburg in Franhad jurisdiction orer metropolitan sea ai Mainz Cologne, and Utrecht Worms and Spires, Toagres, Bonifacii, § 22 ; compt. (Willibald, lita $S$. Adtamnan, pp. 245 , SS: Bencd. sace. jii. p. 354 ; Be S. Willibrordi, Acta 11. Two classes of mixsionede, v. 10.) gaged in the conversion of Europe. thus enlaid the foundations, the of Europe. The one atructure. The first were mostly the superascetics, the second disciples of Benedict with greater power of practical Benedict, gifted and a deeper knowledge of humal organisation,
(a) The Celtic pioneers. Snature.
to heathe Suevians and Alemanniange, indeed, appeared the Irish and Caledonian must haTravelling generally in Caledonian missionaries. a short pastoral ${ }^{2}$ in companiest-their uatit Columbani; Reevestaff (Cambuta Jouso, Jita $S$. contaiuing food, a leathernan, p. 324), a wallet milk (Vita s, a leathern bottle for water or milk (Vita S. Columbae, ii. 38), a case for landed either at one they took ship and the mouths of the Loire, or one af thg harbours of Flanders. Thas one of the their devotions at the shripe of after payiag Tours, or St. Hilary of Poitie St. Martin of hurry on to the neary of Poitiers, they would from the Vo the nearest frontier of heatherdoh, the lake of ${ }^{\text {ges mountaias along the } R \text { hine to }}$ long the scene undance, or in the Jura. Befre sea-girt Hy was under the oaks of Derry or in Europe.b At Annegrazaned in the heart of were of will Annegraz and Luxeuil, the huls

Genersilly of twelve, siter the exsmple of the apostles, - Reeves, Adamnan, ilis. In the Ctirtr Journal if Archaeology, vil. p. 303, it is atated thst 'rthe Irlih an. chorets were in the habit of painting their eyetids. in palpehris." (Hattener in palpehris." (Hattener, Den imaler, 1. 227, 237; see londa, printed by the Camunicon Jocelini de Brake-
h on the similiarity of the society, 1840.)
the Irish ecclesiastics to the crutoria erected abrond by
little chapel, with the round tower or ateeple by its side ; the refertory, the kitchen, the byre for the cattle, the burn for the grain, and other buildings. Here these "soldiers of Christ,"" as they loved to style themselves, setrled down, and lived and prayed and studied and thled the waste. Meu of learning, devotion, and singular missionary zeal, they soou impressed the hearts uf wild heathen tribes. Hundreds Hocked to listen to their religious instraction. Hundreds more, encouraged by their example, twok to clearing und tiliing the land. Luxeuil became the inissionary espital of Gaul, and sent out its colonies ioto Burgundy, Rauracia, Neustria, Brie, Champagne, Ponthieu; reproduced the Scottish Brechla and Abernethy at St. Gall and Bobbio, and forced the careless Frankish churchmen for very shame to rouse themselves to the duties of missionary work.
(1) The Enylish missionaries.-Thus these Celtic pioneers lald the foundstions. Exactingly ascetic, they awed the heathen by their indomitable spirit of selffe .crifice, and the sternness of their rule of life. The singular success of their missions :I Northumhria and Mercia, Essex and Suffock, was even more completely realised on the conitient; Luzeuil began with thatelied hovels, poverty, and hunger ; it ended by becoming the University of Burgundy and Frabce. But the work, great na it was, lacked the element of permanence, and it became clear that if Europe was to be carried through the dissolution of the old society, and missionary operations consolidated and noited, the rigours of the rule of Columbsnus must be softened, and a miller and more practical system must be inaugurated, before the Teuton of the German furests cout be effectually evangelised. The crisis was a momentous one, but it had already produced a Benedict. With his marvellous genius for organisation, he arose to inaugurste a new missionary era, and to give to misionaries a more definite unity of plen. [Benbilictine Rule and Order.] And now, just when they were most wanted, his disciples, the sons of the new-planted English churches, came forth to their Teutunic kiasmen. Teutons themselves, they were fitied, like no others, to be the apustles of Teutons. The monsstic missionary became the coloniser: ${ }^{k}$ The labonrs of Wilurid and WiliLIbrord, in Frisia, were quickly supplemented and absorbed by the work of the great Apoitle of Germany. What Boniface did at Fulda is a type of what the Eaglish Benedietines did overywhere. With practised eye they sought out the proper site for their monastic home; saw that it occupiod a central position with refereace to the tribes, amongst whom they proposed to labour, that it possessed a fertile soil, and was near some friendly water-course. (Comp. the

## Petrie's Round Towert, pp. 347, 418; also Skene's Celtic Scotland, tt. p. 100.

1 Which served as a place of refuge in timea of need. On the Irish monasteries in Germany ree Dr. Wattenbach, Die Kongregation der Scholten-Klöter in Deutschland, transtated th the Vister Journal of Archoeolooy, July and August, 1859.
$j$ Fach professed bis willingness to enter the world only ea an alaleta Chriti to the propagation of the garpel (Reeves, Adamnan, p, 341).
. See Klugsiey, Roman and Teuton, pp. 200-244;
foundation of the monastery of Fulda, so graphioally deacribed in the VitaS. Sturmi, Pertz, Mon. Germ. 11.) These points sccured, the worl was glven, the trees were felled, the forest was cleared, the monastic bulldings roae. The volce of prayer and pralse awoke unwonted echoes in the torest glades. The brethren were never idle; while some educated the young, whom they had often redeemed from death or torture, others copled manuscripts, illuminated the missal, or transcribed a gospel. Others, again, coltivated the soil, guided the plough, planted the apple-tree or the vine, arranged the beehlves, erected the water-mill, opened the mine, and thur, with wonderful practical aptitude for the work, presented to the eyes of inen the klagdom of Christ, as that of One who had redeemed the bodies no less than the souls a His creatures. 4 No wonder that the efforts oi Si. Boaiface and of his enthusisatic followers attracted the hearts of the heathen tribek. "The experience of all sges," it has been remarked, "tenches us that Chriatinnity has only made a firm and living progress, where from the first it has brought with it the seeds of all humes culture, altr agh they have only been developed by degree." (Neander, Lijht in Dark Places, p. 417).
12. Thus the promineace of the monastic orders in the missionary work of this period is clearly marised. Monasticism foundel the Celtic churches in Ireland and Scotland; tled with the British churches to the fastaesses of Wales and Cumberland, from the Saxon invaders; returned with Augustine to the coast of Kent; with Aidan peopled the Farne Islands; with Columbanus penetrated the forests of Switzerland; with Bonitace civilised Thuringin and Frisia; with Sturmi cleared the forests of Buchonia, and made Fulda au outpost of civilisstion tor the Teuton tribes, with iis dom-church and schools, librury and farmsteads, the influences of which were felt for years and years afterwards. But however the seeds of the gospel may have been sown in any place, whether by the influence of a Christıan queen, or the faithfulness of Christlan captives, uniformly, in conformity with apostolic practice, the management of the infant churches wis eatrusted to a local episcopate. Sometimes a bishop headed, from the first, the body of voluntary adventurers. More often, as soon as any considerable success had been achieved, one of the energetic pioneers was advanced to the episcopal rank, and in this enpacity auperintended the staff of elergy accompanying him, ${ }^{\text {m }}$ and as soon as possible ordained a natlve ministry from amongst the newly converted tribes, and established a cathedral, or correspondiag ecclesiastical foundation. (Comp. the consecration of Swithbert by Wilfrid for the mission in Friesland, Bede, H. E. v. 11.) Such a provision had recommendations of a most practical charsc-

I See the Excuraus de Cultu Soli Germanici per Benedietinos, Mabillon, Acta SS. Bened. Ili.; Prof. Psigrsve's Normandy and Eingland, 11. 262.
$m$ Even in the Columblan monasteriea there were simays bishops connected with the soclety, aubject to the shhat's furfedietir, 2, who were assigned their atations, or called in to ordsin, beling tooked upon as easentiat to the propagation of the church. (Reeves, Adumnan, p. 344; Tuald, St. Patrick, 1-t0.)

## ter.

## races,

kind
were re natural the inte by thei pearod b while th often sou and will the heat that on native ki him one pagan hij of his oll selti', and intercede were the agents in them from siastical moral and
the sucrific heathen $g$ formed in fountains ; cratt (Vit 22; Cunc. cating a du life, strivin peasnat clas (Greg. $E^{\prime} p$. Thorpe, $A n$ 13. It is terest these often admitt seemingly in to be borne period hal u contead. Not not only wer by peculiar $t$ were in a pos verts of the dispensation them, or taug elementary tr to apprehend, mosphere pern were not "pro in knowledge milted to "in themselves imp "faithful in t and were so m things."
14. We have missionary inst of attention. eminently object with the great Incarnation of $t$ His resurrection coming, and the good works whi reception of these
(a) To the Celt pature, and especi Irsland proclaime Creator of all thi

## MISSIONS

ter, Already, before the lornad of the nevy kind of privy council trecome not only a were regardul in wall to the emperor, but natural chists. They noververy town as the the interior of the sity governed the people in by their tlocks when they alone stood bravely pearad before the dhen the barbarous host ajwhile the civil magistesless walls f they alone, often aought refuge in fire and military leaders and willing to mediate between their people ande the heathen conqueror, It is no wopdore and that on the conversion of any district, the ontive king or chjeftain was glad to have neas. him one who could assume the iunctions of the of his ootice to st, and was bound by the dnties aerf, and defo stand betweon the noble and the intercede for the belpless and distressed, and were the bishops' dioceasan synods unim.] Nor agents in developing missia synods unimportant them from time to siastical questions, time not only asttling ecclemoral and aocial evils, grappling with grave the sucritice of men and animind them forbidding heathen gods; the exposure of honour of the formed intants; the exporsure of weak or defountains; the practice ohpping of grovas and eratt (Vita S. Bonifacii, id 8 ; Cy and witch22; Cinc. Germ. c. v, ${ }^{2}$; Conc. Turon. c. cating a due regard for the find them ineullife, striving to abolish slavery, toss of human peasant classes, and to sesuavery, to elevate the (Greg. Eis. ii. 10, vi. 12 , Begular forms of Inw Thorpe, Anglo-Saxcon lnstit Beste, II. E. iv. 13; 13. It is true that the converts, ir
terest these enctue converts, in whose inoften admitted into tonts were made, werc 'oo aeemingly indiscriminate baptis national and to be borne in mind the baptisms. Still it is period had unusual that the missionaries of the contend. Not only difnculties against which to not only wore the recipierty generally relaxad by peculiar ties to their native the rite bound were in a position very different fifs, but they verts of the anoatolic age. No preparatory dispensation had made monotheisun preparatory them, or taught them, "line upon line," those elementary truths, which appear to us ao easy to apprehend, because we have lived in en atmosphere permeated with their influcoce. They were not "proselytes of the gate," but infants in knowledge and civilisation, and they were admitted to "infant haptism" by teachers often themselves imperfectly educated, but who were "faithful in the few things" they did know, and were so made, in time, "rulers over many things."
14. We have, howaver, traces of a system of missionary instruction which ia wall-deserving of attention. From first to last it was preeminently objective. It dealt mainly and simply with the great facts of Christianity, with the incarnation of the Saviour, His life, His death, His resurrection, Hia ascension, His future coming, and then it proceeded to truat of the good works which ought to flow from a vital reception of these truths. Thua-
(a) To the Celtic worshippera of the powers of nature, and especially of the Sun, the Apostle of lreland proclaimed the existeace of one God, the Creator of all thinga, and than went on to dwall

Missions
1211
upon the life, death, resurvection, and aseenslon of Hia only begotten Sun Jenus Christ, who is all, true stin, who was in the beginning before all, unbegotten, and from whom all things take Patricii Cinficg, both visible and invisible. (S, 0 Connor, Script. Hibern. i.
St. Patrick's Hymn, po also what ia known as (b) Similarly, Auculd, pp. 426-428.)
the attoation the and Thor to the reyal worshippers of Woden cross (Bedo, $H$. pieture of the Savionr on the 16), and then. E. 1. 25 ; Vita S. Augustini, ii. (recorded by Alfric and subsequent tradition Migne, Patroloyia and expanded by Jocelin, tell him of such, aaec. vii. 61), went on to as were likely to maks in His wondrous life mind; how for us make an impression on his berame inenrnate ; how, and for our salvation, $\mathrm{H}_{\mathrm{e}}$ pesced in the thast ; how at His birth a star apand calmed the storm; how waiked upon the sea sun witkdrew his sh; bow at Hia death the the witan, nud his shining; how He rose from come again to judge the into heaven, and will
(c) The arguments of quick and the dead.n bria, in his exhents of Oswiu, king of NorthumEssex, are majnly old Hebrew prop directed to the strain of the idolatry, and thephets against the absurdities of the worship of daities of aystem which taught absent, or trodden und might be broken, tion of such goda he bids foot. From the adorato the true God, the Creator of all brother turn is invisible, omnine Creator of all thinga, who the world in righteousnesernal, who will judge with evarlasting life.0
(d) The correspond

Winchester, with hia free of Daniel, bishop of man, the martyr bunifend and fellow-countryWhile deprectiven boniface, is very remarkable. olamation aging any violent and useless desaggation against the native auperstitions, he saiggeats to the great missionary that he should pat such questions as would tend to auggest the contradictions of heathenism, especially in reference to the genealogy of the gods, the temporal upon thatages which pagan snperstitions entailed upon those who beld them, and so lead on his Patroloyia, saec. viii. p. 707) truth. (See Migne, (e) The fiftsen s. p. 7.7.)
of Germany shew that he required great Apostle verts something far more required of his conperficial form of Christianitya than a merely sufirst is the "right Faith" " The subject of the the doctrine of the Trin which he expounds baptism to the remission Trinity, the relation of of the dead, remission of eins, the resurrection cesaity of repane future judgment, and the ne-

- With itred on
of St. Eloy Nov. 30. (il.) A sermon of Gallo, Cantstus, Acta ss. 1. 784 ; Peris, Mon. Germ. 11. 14, Vita S , first, olnth, and tenth of the (Inta Salli, (iili.) The banus, MIgne, Patrologia, suee, vit 'natructions' of Colum-
- Bede, B. K. III. 22. Ts.

Paullinua in Northan 3ria the new faith as merelp worth, the chief prieat, regarda of heathenism, and a questlo of a rrial, like the systema It is counterbalanced by to of temporas advsitage, yet briefness and oncertely the parable of the thans on ths chord and betrapa a yeating offer which strikes a deeper


Christmas Day, is concernell with the ereation of man, his till, the promise of a Shviour, lis aiveni, and the story of Bethlehem. The fourth treats of the "Beatitudes;" the tifth, of "Fisith and the Works of Love ;" the sixth, seventh, eighth, and nlath, of "Deadly Sins and the ('hief Commandments of God;" the tenth and werenth trent mure fully of Man's Fall, of the Redemption wronght by Christ, His Sullerings, Death, Resurrectlon, and Future Coming. (16. snec. viii. 813.)
(f) Further Information on the same point is suppliel io the correspondence of Alcuin with the emperor Charlemagne. ${ }^{p}$ In teaching those of riple yenrs, he salys that order should be strictly maintained, which the blessed St. Augustine (de Cutechizundis Rulibus) has ladi down in his treatise on this subject. (I.) A man ought first to be instructed in the immortality of the soul, in the future life nad its retrihution of good and evil. (2.) He ought, secondily, to be taught for what crimes nod sina he will be condemned to suffer hereatter, and for what good works he will enjoy eternal glory. (3.) He nught most diligently to be instrueted in the doctrine of the Trinity, in the ndvent of the Siviour, His life, passlon, resurrection, ascensim, and future coming to jnige the world. Strengthend and theroughly instructed in this faith, lot him be bngtized, and afterwards let the precepts of the gospiel be further unfolded by public prearhing, till he attain to the measure of the stature of a perfect mnn, and become a worthy habitation of the Holy Ghost. ${ }^{4}$
15. Of veraneular translations, indeed, of the Scriptures nnd Liturgy, excejt in the Eastern church, we find, nnturally, little trace in the missionary amals of this period. ${ }^{\text {r }}$ Ulphilns, indeet, compused an alphabet for his Gothic converts, und translated for them the Scriptures into their owa language, but it does not seem to have oecurred to the missionaries of the West that this was oue of the most important requasites for following up ornl instruction.' All Inngunges besides Latin and Greek they deemed barbarous, and shrank from giving them a place in the sacred services of the church. It is with misgiving that we think of Augustine at the court of Ethelbert, addressing his hearers through " the frigid medium of nu interpreter." It is easier to imagine how Bouiface and his disciples,' coming forth from
p Cump. Ep. xxxuth. Ad Dominum Regem, de subJectone Huntiorom, et qualiter docendi sint in fide, et quis ordo sit servatulus.
4 This duultiess in his school at Yerk Alculn himself tanght Alubert and Liadger, when they returned Iron their labours in the Frivian misston tield. (Vita S. Liul. geri, Pertz, Mon. Germ. H. 407.)
r The Bastern church acted as if hy intultion from the beginning, ou the principle that the langunge of every nation, nut one peciliar to the ciergy, is the proper veliticle for public norship and religious life. (Stunley, Lectures on the Eastern Church, p. 309.)

- Gibtion, iv. 33; Mulier, Lectures on the Scienc" of Langutge, p. 175 ; Davidson, Biblical Criticism, p. 676. This same leefing led, wino, in the East to the Cuptic, Armenian, and Ethople versions of the Scriptures.
- The course of instruction preparatury to missionsry werk which Sturmi underwent is worthy of hotice: "Psultuia tenaci memoriae triditis, I ctionibusque quam plurimis purenni commemoratione functis, sucram coepit Cliristi per Scripturam spirituali intelitgere sensu, quatuer Evangeliorum Cluristí mysteria studioslosine curavit
the first Teutonic chareh, which remained Teuton, founl accese, through their own tongue, to the hearts of the tribes of Germany. Still, even in the Einglish church, the mother-tongue whs never entirely banlshed from the survices. The Synoil of Cloveshoo (A.D. 747) enneted thit the priest should learn to translate and explain in the native laogunge the Creed, the lord's Prayer, and the sacred worda used at the relebration of the mass, and, in the ofice of haptinm, while indlvidual prelates insisted on the med of clergy able to Instruct their peopie in ti- tements of Christinn knowledge. (Spelman, Concilin, j. 248; Johnson, English Canons, 1. 247; comp. Bede, Ep. ad Eegberctum, §3; nad Charlemagne, Cupitul. § $14 ; 1.505$.) A short form of abjuration of Jdolatry and declaration of Christlan faith in the vernncular lunguage is preserved among the works of Bonifnce (Migne, Patrolojur, ssec. viil. 810), and the work of Uliphilas for the Goths was followed up in some mensure by Aldhel..'s version of the l'saltor (Wright, Biog. Brit. Lit. i. 222), and Bede's version at least of the Gospel of St. John, while Caedmon's Mctrical Paraphrase was an earnest of the new grandeur, depth, nad fervour which the Germnn race was to give to the rellgion of the East. (Bede, II. E iv. 24 ; Caedmon's Paraphrase, ed. Thorpe, p. 47.)

16. One point more remains to be noticed. It is impossible to pass in revlew the missinoury history of the chureh from the sub-ipostalic ege to that of Chariemrage, whthout being struck with the slovo and gradual steps by which ench importunt triumph of the liaith wis won. The conversion of Europe, for instance, is sometimes spoken of as though it was an event of speedy accomplishment. It requires an ellirt to realise the fact that the close of the eighth century, to which our revlew has brought us, did not see even the hnif of Europe won over, even in the most nominal form, to the Cross of Christ. The whole of the grent Sondinavian peninsula, all Bulgaria, Bohemia, Mornvin, Russia, Poland, Pomerania, Prussia, and Lithuania remained to be evangelised. In mast of the countries no missionnyy had nver set foot, or If he had, was obliged to retire at once beture the furious opposition of heathen tribes, Even at the close of the fourth century, ufter Chrlatinaity had enjoyed, during more than sixty yenrs, the sunsline of imperial favour, the Christinns at Antioch, a rity which lind well-nigh greater epiritual ndvantages than nuy other, constituted only about half of the popuIation (Chrysostom, Op. tom. 1i. 567; vii. 810), and more than fifty years after the conversion of Constantinc, the cultivnted and influential clnsses of old Latin Rome still remained heathen," while the word "peasant," synunyadiliscere. Novum quoque ac Vetus Testamentom, in quantum sufficlebst, lectionis assliuitate in corrdis sul thesaurum recondere curavit." (Vitis S. Sturmi Abbatis, Pertz, Hon. Gern. II. 366.)
u In the sth oentury Leo, bishop of Rome, deplores the deep corruption + ven of Christian society, and udjures hia flock not to fall back into beatbenism. The old hesihen cultus, particulariy thst of the sun (Sol invictus) had formatily mitered isself into the Christhan Nership of ciod. Many C'hristans, before entering thi basilica of St . Meter, were wont to meunt the piatform In order to muke ih, ir ebolsance to the rising luminary. (Merivale, Contersion of the durliner's diaturis. p. 179.)
mous w Slow, bo gross (\$1 nevis wa the Hood observan marvello of' no le darkest light, an mass of $y$ effecturl. have belie suyphuta were the $f$ thin any wonderful It is an ace tion whleh gradually prised if, the history itself?
MISSIS, Feb. 20 ( $1 / \mathrm{t}$

MISSOI? Franc. vi. 2 "minsorium fabricaverat Flodoned als silver-gilt m Remi at Re Mncto (Hier by Ducange ( The weight o plate or puten shrine or reli l. c.) says the "abacus cum

MISSURL

in Atrica Jan.
(2) Martyr
(Hieron. Mart.
MLSTRIA
Africa Jan. 17

## MI'TISORU <br> Alexnndria Sept

MITRE ( k The allusions to worn by Christ olficial dress, w jeriod of 800 y are decidedly ras sitered of very shall presently queak brietly firs Jewish priests an maintain that $t$ bet ween the Jew the matter of ves
The cap worn is called שִּנְבָער xxxix. 28 ; Lev. gives kíjapis,* a

[^37]
## MISSIS

h remained own tongue, inny. Still, ather-tongue the services. nasted that and expluin , the Lord's at the celee of haptism, the nued of in t .. velman, Conuns, 1.247 and Charle short form claration of lunguage is fince (Migne, the work of uj ils some the I'salter and Bede's $f$ St. John, rase was an and fervour e to the roE. iv. 24 ; p. 47.)
noticei. it missionary qub-ijuostolic thout being ps by which h wis won. see, is somean event of an eflort to the eiglith brought us, wonl over, he Cross of wandinavian a, Moravia, ussia, nad d. In most ver set foot, , once before ibes. Even itury, after more thar rial favour, which had ges than any of the popu. 567 ; vii. er the couted und inill remained it," synonytanmentum, in in cerrdio sul turmi Abbatis,

3, deplores the und udjures his se old hersthen invittus) had ornhip of tiod. ca of St . l'eter, tu) make thi it le, Conversion
mous with "unbellever," tells its own tale Slow, however, as was the actual rate of pronever was a the flood was doriag these centarles when observant eye mighty rising, though the unmarvellons accels not detact it. Periods of of no loss siageration are followed by periods darkest times there were ever some and in the light, and the leaven destined some strenks of mass of society was dosined to quicken the elfecturl. Who waver wholly inert or in. have believed that in fith century, would sujginuters of the anclent wild destroyera and wero the fathers of a noblent eivilisation of Rome than nay that history had and grander worid wonderful transition had yet known? This It is an accomplished fact tion which, as we bave. But it was a transigrainally brought abont seen, was slowly and prised if, in this matter of slow we be surthe history of Christion of slow development, itscif? MISSIS, martyr ; [G. F. M.] Feb. 20 (Ilicron. Mart.).

## MISSORIUM.

Franc. vi. 2) tells us thegory of Tours (Fist. "missoriun magnum qut Chilperie shewed bim fabricaverat in quinguaginta ex auro gemminque Fodoard also (Hist. Hemen ii. 5) pondere." silver-gilt missorium gemen. ii. 5) sjeaks of a Remi at Reims. A given to the cburch of St. Nacro (llierolex. a missorium is defined by, by Dueance (Glo. s. v.) to bo "vas seu theca;" The weight of 50 poun to be "lanx seu diseus." phate or phten, and puits seems excessive for a shriue or reliquary. Dom Bouquet notion of $n$ l. ..) says that some take missorium (on Gregory, "abaeus cum onni suppeliectile""

## MISSUR[ANUS (1) Martyr; comm

rtyr; commemorated
(2) Martyr; common. Mart.).
(llieron. Murt.; Boll. Acta SS in Africa Jan. 27
MISTRIA
Aftica Jab 17 (lieronartyr; commemoraterl in Atrica Jab. 17 (llieron. Mfart.). $\quad$ [C. H.] MITISORUS, martyr; commemorated at Alexandria Sept. 8 (IIcron. Mart.). [C. H.] MITRE (кidapis; Mitra, Tiara, Infula). The allinsions to a head-dress of any desoription worn by Christian ministers as part of their elficial dress, which we meet with during our jeriod of 800 yeara, or indeed before A.D. 1000 , nre decidedly rare; and as a rule must bo eonsilered of very doubtful character. These we shall presently discuss at length, but we shail speak brietly first of the head-dresses worn by Jewish priests and high-priests, since some would maintain that there is a distinct continuity between the Jewish and Christian churches in the matter of vestments.
The cap worn by ordinary Jewish priests is culled iyyap (Exod. $x \times v i i i, 40, \times x i x .0$ uxxix. 28 ; Lev. vili. 13), for which the IXX gives kiסapts," a word which we shall have IXX

[^38] but it seems to as that in the $\mu$ ixpresolun their rendering.

## Mrthe

1213
consider subsequentiy in Its Christian comuection It was maie of tine linen folded tugether sureral Antiq, iii, 7 , 3 , Josephus speaks where see Havercamp's notejb'. pares it to a $\sigma$ teqd as $\pi$ ( $\lambda$ os anw osos, and coulnot ecrtainly $\sigma T \in \phi d \nu \eta$; bat the exact shaje is conical eaj, rounded, whether it be a high Litury. Gewaind. vol. off at the top, (so Bock, [which is reproduced in p. 344 and plate ii. Christianum, plate viii in Marriott, Vestirrium habitu a acerdotum fiil.], following Braunius, do ever, does not spenk racorun, p. 5l8, who, howlieiträye, vol if, penk very definitely : also Ilefele, more like $n$ skull . 225), or, as Marriott (i. 2.14). head, "dike a sphere divided in the shape of the The cap of the high priest is twin."
prest is styled תŋgy? Lev. viii. $9 ; \times v i, 4$ ), for xxix. 6 ; xxxix. 25,31 ; $\mu i \tau \rho a$ or sometimes , cor whieh the LXX gives root verb is to wind, The meaning of the akin to what we should caip being doubtless like the cap of the highd cail a turbun. This, linen, but differed from itiest, was male of fine difference in general shaje) (to say nuthing of a of it was a plate of gold (y) that on the front rítanov; in the Vulgete lamin) in LXX band of blue lace, whte lamina) attnched to a the mitre. On this plareby it was fastened to to the Lord. The piate was engraved Huliness iii. 7. 7; see also Derlption of Josephens (Ant. triple erown worn Bell. Jud. ₹. 5. 7) refers to a a later addition to the the linen cap, doubtless bably implying a quasi-royalty on the and prothe wearer.

We now pass to
Here the two most the Christian church. the ecclesiastical heast commonly found terms for though, as we have adress are mitra and infuln, factory instances of already implied, eariy satiscoming. The general history are hardly forthtwo words is general history and usage of the mípa is connected wily unlike. The Greek word the two mennings with $\mu$ iros a thread, and has Confining ourselvs of a girdie and a head-ilress. the mitra as a of Seville (Eitymol. xix, 31, 4) wom. Thus Isidore pileum Phrygium eax. 31, 4) says of it "est ornamentum eapitis caput protegeas, quale est virorum est, mitrae vero feminarum" Sed pileum worn also by Asiatics wio feminarum." It was and seems, as we may infout distiaction of nex, been specialiy we may infer from Isidore, to have (see e.g. Vir characteristic of the i'hryginns referred to the use ix, 6i6). We have already the $V$ ulgate we find mitra in the 7 XX , and in derings of nggys (e.g. Exod one of the ren-
kai $\begin{array}{r}\text { in } \nu \\ \mu i \tau p a p\end{array}$ it is more probable that the order of the nutiend that has merely been interchanged, for it will be fastead of vice verid.
© Jusephus spraks course the Hebrew mitre of the hip, which to the term for the phus the word was used in a probsbly by the time of JoseIt in Rabbink Kebrew.

- A mitra, in addition to a veil, was placed on hesd of a virgin when she was consecrsted to an "re liglous" Iffe (Martene, de Rit. Eccl. IV Iv, 13) 0 a "re d This cap will be renemlered by, II. Iv. 13). first French revulutiun.
other words put for it being cillaris and tistru.
Totally differeat in its origin from the mitra, the cap of women and effemionte men, is the infulu, the fillet which decked the head of heathen priesta and sacrificin! victims, it is thus defineed by servits, "fascia, in modum diadematis a quo vittae in utrague parte depeailent, quae pierumque lata est, plerumque tortilis de alho et cocco" (in Virgil. Aen. x. 538 ; see also leitore, Eitym. xix. 30, 4, where the above definition is cited). We several times find Virgil sipenising of the sacrificing priest as wearing the infuca (e.g. Aen. if. 430, x. 538). Again, the vietims about to be sacrificed, whether beasts or men, were decked with the injuli (Virg. Geurg. lii. 487 ; Lurretius i. 87; Suet. Cali,. 27). In the inst cited passage, the ense is that of a gladiator, who, having been guiity of cowardice, was "verbenutus et infulatus" prior to execution
We shall now proceed to conaider, serintim, the eases adduced of the use of aome kind of henil-dress as part of the official dress of the Christian ministry in primitive times. The earliest instance ix one which can perhaps hardiy be strictly calied a hend-dress, but is sufficientiy near to justify its prasence here, and conceras no lesa a person than the apostie St. John. The passage in question ocours in a letter sent by Polycretes, bisiop of Ephesus, to Victor, bishop of Rome (A.D. 192-202), on the subject of the Eastern controversy (Linseb. Dist. Eccles. v. 24 ; aiso cited in part, iii. 31 : cl. also Jerome, de Viris illustribus, c. 45), in which he cites the names of different Asiatio biahope and martyre who are clnimell as having held to the Asiatic practice. Amid thia enumeration we read, "Yea moreover John too, he who lay on the Lord'e breast, who became a priest wearing the golden plate ( 8 s
 witness and a teacher-he sleepeth in Ephesus." Betore expressing any opinion as to the meaning of this passage, we shall cite a somewhat parallei instence from a later writer, Epiphanius. The reference has hare been to Christ, as heir of the throne of David, which is a throne not only of royalty but also of priesthood. The Saviour thus stands at the head of a line of high-priests; James, the Lord's brother, being, as it were, successor, in virtue of his apparent relationship, and thus becoming bishop of Jerusaiem and president of the church. "Moreover also we find that he exercised the priestiy officc after the manner of the old priesthood; wherefore also it was permitted to him once in the year to eater into tine Holy of Holies, ns the law commanded the high-priesta, according to the Scripture. For so many before our time have related coucerning him, as Eusebius", nad Clement and others. Further, it was permissible for him

- This alfucion is perhaps to be referred, considering the mention of the ricalon thst foilows, to the above-cited letier of Polycrates. The pasnage of st. Clement, however, does not appear to be extant.
${ }^{1}$ Binterim (Denkw, i. 2. 352) cites from the proceedinge of the ejghth general council (fourth of Constantinopite, A.D. 869), from a tetter of Thendosius, patriarch of Jerusslem, to Igratiun patriarch of Constantinopte, ta which the writer eays that he sende as a present the long robe and cuperhumeral and mitre (mitra in Anastasling's Latin), adding that his predecessora had been successively decked
 Фépaty), an the ahove-mentioned trustworthy writers have testitied." (Huer. sxix. t; vol. i. LIt, ed. Yetavius.)
The word ritalav, it will be ramembered, is that employed by the IXXX to desigoate the Y'Y worn on the higi-jrient's forchend, and thele enn be no doubt, therefore when wo considur that the LXX would be the ordinary Bible of Polycrates and Ejiphnaius ${ }^{\text {a }}$, that the meaning intended to be conrayed is either that these apostles artunily wore on their forelieads a gold plate, in direct imitation of that of the Jewish high-ipriest ${ }^{\text {b }}$, or that the langunge is distinctly and wholly metaphorical, menalag that each of these two apostles occupied in his turn the same position to the Christinn church that the Anvanic high-priest hall to the Jewish church. The question, It in evident, must malniy turn upion the words of Polycrates, whose position, both in date and locality, would make him an importnat witness as to St. John. Here, though it is Impossible to feel positive nad manintain that St. John certainiy wore no such ornament, we feel that it is far more likely that the langunge is to be viewed as allegorical-(1) because of the allegorical character of the passage generally
 which see Lightfoot, Galatians, p. 345 n. (ed. 4); and (2) because the perfect participle seems very atrange, if it were merely meant to indicate that St. John was in the habit of wenring the тéraגov. If that participle points rather to "a state or condition resulting from a past act," then the statement becomes simple enough if we assume that Polycrates aims at bringing out the fuct of "the supreme apostulio authority of St. John, whose office in the Christian church wals to bear ruie in spiritual things over the spinitual Israei, even as the high-prieat of old over lsrael after the flesh" (Marriott, p. 39 n.). Oue thing, at any rate, is plain enough: if St. John and St. James, or either of them, did wear this ornament, it wna an oroament apecial to theurselvea, and ceased with them, nffecting in no sense the fu"ther uae of the church.

The next stance we shall cite is from the oration delivered by Eusebius' on the consecration of the great church at Tyre (Hist. Eccles. $\mathbf{x} .4$ ). This highly rhetorical discourse iegins with an address to Paulinus, bishop of Tyre, nad his assembied clergy, as "friends of God and prieste (lfpeis), who ase clad in the holy role that reacheth to the feet, and with the heavenily crown ( $\sigma$ eí申avov) of glory, and with the unction
 the priestly vesture of the Holy Ghost." Here
with this sacred garb (Labbe, vift. 987). Io sny care, however, s late 9 th-century tradition such as this need not detaln us.

It masy be noted that in translating the exiract from Polycrates, Jerome renders níratov by lamina, the word he had used in the Vuigate for the gold plate of the bighpriest.
1 Hefete (p. 225) remarks that though we are to take the nótahov of St. John in its technical sense, neither Polycrates nor Fiseebius asserts it to bsve been of gold. This, however, seeme neediess quibbling; tf the word is surjased to be nawd tecbntesily the rest will follow.
I There can be no reasonabte duubt that by the rus $\pi a p e \lambda \theta \dot{\omega} \nu$ Eusehfus nimply means himseif. Hefels (Beiträge, p. 226) strange'y makes Paulinus the spenker.
the rheto suggest. improlna huve reté the new externals strongly disposed t view, but बте́фауар that num no very e this exump respects s discourses 389), whe bishop of his son wit the cuurse anointent th the role re prieyt's cap it will be high-priestly bringest him offering, and nol dost con and dost bri (Orat. x. 4 citation may the use of aom Gregory's thin conditions wo is to be vie doubtful. D highly figurat to the Holy of would be disti Some write use of aome Amminnus $M$ deycribes the Firmus (A.d. Theodosius, aft rising was coms pelled to sue fo speaks of the a atites, oraturos restored "Icos signa et cororam interceperat." on this that $t$ Infula of that b had shortly befo and Oua" (op. decidedly be obje the two events, a the person alain Christian, or that a "crown" at a whole question; reasonable to un dotalis (the phrase by a heathen) the ililustrations shew priests. (See e.g. T de Idolol tria, c. 1 de Corrina Mititis, to a mann of the sufficiently curiou "Sacerdates qui t. sacrificnnt, pec de

йs $\langle\xi \hat{\eta} \nu a b \tau \bar{\varphi}$ tristwirthy xix. 4 ; val. I . emenhered. is gaita the and thele can consider that ary bible of the meaning er that these eleads a gold of the Jewlxh distiactly and ench of these urn the same at the Aaronic ahurch. The iy turn ujion sition, both in aд importiant though it is intain that St. ment, we fecil langunge is to cause of the age generally ital, etc.], ou 345. (ed. 4); ple seems very $t$ to indicate $f$ wearing the rather to "a asst act," thea bough if we nging ont the thority of St. ochurch wis It the spiritual id over Inraiel 39 п.). Uue $:$ if St. Joinn tid weir this cial to themfecting io no
is from the the consectra(Hist. Eccles, course begius of Tyre, and of God and the hoiy rolut the heavenly h the uncting r) and with thest." Here late of the blgl.
we sre to lake aenes, wellher ve been of golld. ; if the word to hil follow. that by the rus meelf. Hefle sus the speaker.

## mithe

the rhetorical character of the whole discourse nuggents thit the above words are by no menna hime reference to the quitrituiturative sense, and the new covenant the sipritual characteristios of externals of the old coneradistiaction to the atrongly for the earily une of the who arguee disposed to einim this pusare of the mitre, ia not view, but in evidently inclined support of his otipavar of the tonsirre, which offen expain the that name. At any rate, it is clear that no very certain conelusions can be built upon
this exampie. Our ouxt respects simillar. It eccars in is io aome discourses of St. Gregory of Nazisazzum (ob. the 389), where he addresseas his fam (ob. A.D. bishop of Nazranzum, whe sought to aressee his theciate his son with him in the duties of hls office. In the course of this he remirks, "therefore thou anciutent the chief priest, and clothest him wilh the robe reaching to the feet, and settest the priest's cap [ròv cidapiv; one of the LXXX words, it will be remembered, for the priestly and high-piriestly headdedresser.] about his head, and offering, nad to the aitar of the gipiritual burntnud dost consecrate hiss hands of consecration, aad dost bronecrate him his hands with the Spirit,
(Orat. $x$. 4 ; Put int the Holy of Hulien,"
 the use of some kind of clerimed as evidence for the use of sume kind of clericel hend-dress in St.
Gregory's tilue, but of what kind, or under what conditions worn, or whether the or under what is to be viewed as aflegorical, must passage doubtiul. Much certainly in the passage is in highly figurative, as the allinsion the passage is to the Holy of Holies ; which, so far as it goes,
would bed Some writer fily in favour of the latter view, use of some kind of as mitre, a porsage finly Ammianus Marcellious (xxix. ${ }^{5}$ ), passage from describes the vutbreak of an African chief, numed Firmus (A.D. 372). Agalast him was seat Theodosins, afterwards emplueror, by whas sent rising was completely crushed, and Firmus connpelied to sue for peace. The historian, a heithenspreaks of the sendiag of "Christiani, ritus antistites, oraturos pacem." Two days after, Firmus
restorad restorad "Icosium oppidun $\ldots$ migna
sigainus sigat et coronam sucerdotalem cum caeteris quae
interceperat." When Hefele os this that thereby Hefele ( $p .227$. 2 ) can remark Infula of that bishop whe is plasinly meant the had ahortly before siuid in the regions of Licentis and Oua" (op, cit. $x \times x$ viii. 6), it may Leptis decidedly be opjected -(1) that the connectiag of the two events, and indeed the assumption of the personen alain (Rusticianums sacerdototilion) was an Christian, or that, if a Cbristian, he would have a "crown" at all, is a distinct he woynging of have Whole question; and (2) that it is far more rensonable to understand by the corour sicere-
doldis by a henthen) the poded, it will be remembered, illastrations shew to teden crown, which abuadiut priests. (See e.g. Tertullian, de Surect ty heathen de Iddold tria, e. 18 [where ese Oehler's's note]; de Corima Miatitis, c. 10. We may also note]; to a cmoon of the council of may also nif heas
sufficiently sufficiently curious to be given at which is
"Sicerdotes qui tantum "Sacerdotes qui tantum cornoime partant, vec
sacrificant, nece de sion sacrificant, nec de suis sumptibus alliquitiond id

## MITRE

1215
praestant, placnit post biennlum accipere com-
muntonem.
 ineries of passagea quoted by Hefele and is the in which the infula is by Hefele and others, with Christian infula is mentioned in connexion the word infula vestnients. In elassical nange, apecial meaning was have coultined to the more drifted into eg we have already dwelt on, but insignia of magistrates, or of oraments and magistracy itself. [See examples Into that of a imperial codes sad elsewhere, in quoted trom the In later ecelesiastical Latin agnin, wo find s.v.] Word distinctly used for a chasuble, we findi the de S. Victore Speo. Eecl. B, Patrol, cisee e.q. Hugo see alyo Ducange e.v.), apparently asxvii. 333; official vestment pare experparently as being the be prepared to argue that, in the absence of evidence pointing the other way, absence of explanation to give to these earijer nllunions to a Christian infula is that tha word betoksna, in a half poetic sense, the official 11 ress, and indeed hardiy more than the quasi-official position of ordained persons, The allusionsial position of
followiag. The the followiag. The Christian poet Prudentlus, when
dwelling on the names of time dwelling on the names of hamoue martyra coniv. i7 sqq.) -
"Inde, Vincenti, tua paima nata eat,
Hio sacertantum peperit triomphum,
Hio sacerdotum dinnus infulato

## Valeriorum,"

where the concluding reference is to Valerius, bishop of Saragossa. The whole poem, however, is written in a highly-wrought straia of metaphor, and is a palpable imitation of classical imagery. This is quite sufficient to shew that no sjecial atress can be laid here on the word
infulata.
apeaks of century later Gelasius (ob. A.D. 496) rendering him "clecharacteristics in a person plural is noticeclericalibug infullis [where the episcopos Lucaniae reprobabilem" ( $L_{i}^{\prime}$,ist. ix, ad in a biography [Holoeporlcon] of Will. Again disciple of St. Bonifice, written of Willibald, a porary nun of Bonifice, written by a contemthe consecration of Willibald it remarked on "sacerdotalis infulae Wiltibald as a bishop, that in Canisius, Thesuurus ii. 116). ho eno " (e. 11; of Burckhard of Wiarzburg, another a biography St. Boniface [probabjy written and disciple of years after the time of St. Bonifice, but before
Ing a head dwella on the adjective clericalibus, as laplyIng a head-dress distinct from that worn by to as laplyeltes !ucange (Olosarium, s. v. infula) wh taymen, atud ordet of a synod which problbite infula "de seta slve serico more lalcati" from weariog an clent ntatate ondatna more lsicall." Again, an anclerics are not to wear " vestes except in case of necessity, seu pileum de die wear "vestes saeculares," or "hifutam henebiced de die in caplte," and, in case of disolredience, it muediced clergy are to be filued a year's income. On thia tioned be remarked that (1) the date of the above menstatutes are is given by IJucinge an A.D. 1311, and tha 67t) and are of the date A.D. 1289 (Martene, Anecd. Iv. (2) the prufithere are not relevani to the present matter; to the materlal of tha infula a citation evidently refers given time elerics wore lima, and (3) 10 allow that at a from laynien, la quite a differentesses of a diffirent shape the head-dress formed a part of the from allowing that tured in any sense into affidal of the official dress or ern-

## Mitres

A.D. MA4; Rettherg, Kirchenpesch, Deutsihhin/s 1i. id 1t], Hurckhard is makena of "an "pontiticall intula digati" (see A"ts Sith tormin. (Het. vol. vi. 374 ), and the then pope la sald to be "aummi pontificatue infulae non incoogrutus." On all the ahove inatances it may be reinarked that while they allow us to explain them if we will of a Christian otficial hemdedrenn, they most certainly canot be considered an evtidence emm. pelling us to wuch a belief; andin the absence of bay direct truatworthy evidence from ancient pictures of tha existence of anch a hendiadress, and considering the known inter use of the terin infulir, we caanot but feel that the probatility inclines atroagly agalast thone who claim the abore series of pusaages as establishing the ancient use of a mitre.

Tivo more passages which have been cled are sbsulutely of no weight. I'he first ia a line from Ennodius, a poet of the fifth century, with reference to St. Ambrose, "Serta redimitua gestabat lucida fronte ${ }^{\text {n }}$ ( Fpig. 77; Patiol. Ixili. 818), but the context, even the follawing line alone, sorves to shew that we are dealing with metaphor sall not with fact-"distinctum gemmia ore parabat opus." Finally, in a poem (Puraenesis ad E'piscopos) of Thendulf of Orieana (ob. A.D. 821), we are met with the line, "Ilijus ergo caput reapleudens mitra tegebat " (iib. v. carm. 3, sub fin.; l'atrol. cv. 360). The whole context, however, as Marriott has plainly pointed out, is dwelling on the contrast between the aplendour of the Jewish high-priently dress and the Ejiritual chatater which nhould be the ornament of the Christian minister. This contrast is elahorately worked out, and the line immediately following the one we have quoted is "contegat et ' mentem jus pietasque turm."

On a general survey of the foregoing evidence, It may, at any rate, be anfely asserteld that no case has been at ali made out for a general use of an official head-dress of Christian ministere during the first eight or nine centuriea aiter Christ. Many of the passages adduced in favour of such a view have been shewn to be, if not quite Inconclusive, at any rate of very doubtful charneter. Hardiy one can be called definite, plain or positive. Also, if direct evidence is sought on the other side, we may again nypeal to a treatise of Tertullian we have already cited (de Coroma Militis, c. i0). The words "Quis denique patriarches ....quis vel posten apostolus aut evangelista aut episcopus invenitur coronatus?" ought to be definite enough, ns shewing the usage in his time. When, further, as we have already remarked, the remains of early Christian art, which can really be considered trustworthy, furnish no evidence whatever for the use of such n head-dress, but distinetly point the other way; we feel, that while not venturing altozether to deny the possible existence, of a lucal or temporary kind, of a mitre or headdress, here and there, we may atill fairly say with Menard that "vix ante annum post Christum natum millesimum mitrae usum in ceclesia fuisse" (Greg. Sacr. 557). Menard justly insists on the fact that in numerous Jiturgical monuments (e.q. a mass for Easter Day in the Cd. Ratoldi [ivritten before A.D. 986], where the ornaments of $n$ bishop are aevernlly gone

[^39]throngh), as well as in writern who hive fully entereif into the subjeat of' C'hidntion vestments, ay fabhuus Maurus, Amainrius, Walatrid Strabo, Alcuin (l'seudn-Aleuin), there is no meatiou whatever of a mitre.

Eiven a writer as late as lve of Chartres (nb. A.D. IIIS), while describing the Jewinh mitro, makes no mention of its Cirintian equivalent, There are good grounds, however, for believing that at first the mitre was all ornament apecially connected with the fioman chureh, from whence its use spread gradarlly over Westera Cibrintenlom, though thla use hal evldently nut becume universal in lvo's time. We shail very hrietly cite an instance or two to illustrate this Roman connexlon. The following is the eurlie.t alduced ${ }^{m}$ when the archbinhop. Eberhuri of Treves was at Itome in A.D. 1049, Leo IX. phuced on hls heal, in St. Peter'a on fassion Sunilay, the loman mitre. The [rope's words in the charter are "Romana mitra cajut vestrum ine signivimus, qua et vos et succensores vest in ecclesiasticin offichs Roman, more semurus utamini." (Ejp, 3; l'utiol. cxliii. 59.j vf'. also E'p. 77, op. cit. 703, where the same privilege is granted to Adalbert, bishop of Ilnmburg. We there real of the mitre, "quod est insigne Humanorum.") Again, a few yenrs later, in A.D. 10H3, Alexander II. granted to Bureharid, bishop of Halbestaift, the privilage of wearing the archiepiscopal pallium and mitre, becaluee of his special services to the Roman aee. We cite in this case a clause of some interest, as shewing the concession of the use of the Roman mitre ns not confined to the episcopal order: "Insujur nitras tibi ne successoribus tuis ac canunicis excellentioribus, scilicet presby teris et diaconls in missarum solemnia ministraturis, subdiacouis in majori ecclesia tur et suprascriptis festivitatihus portandas concedimus" ( L'p. $^{2} 10$, I'utrol. exlvi. 1287). In A.D. J119, Calixtus II. grants the use of the "episcopalis mitra" to Godebaifi, bishop of Utrecht ( $1 . p .37$; P'atrol. clxiii. I I:30). One more example may sutfice. Peter Damian, in an indignant letter (c. A.D. 1070) to Cadalous, bishop of Parma, who was the anti-joje Honorius II., says scornfully, "habes nunc forsitan mitram, habes juxta morem Romand pontificis rubram cappam" (Epist. lib. i, 20 ; Patrol. cxliv. 242).
Any discussion as to the variation in form and material of this later mitre is quite beyond our purpose; suffice it to say that while the description of Honorius of Autun (Gemma Animae, $i$. 214 ; Patrol. clxxii. 609). In the twelfth century, still seeme to point to a cap made of linen (mit is ex bysso factan ), that of Innocent III. in the thirteenth, shews that in the case of the bishop

[^40]of Rome and ap altiris til It wil been sail
mitre t mitre tc far as th cerned, our acian: mention hus sunie seen how argument rests.

In cone may be m property Synieon, fifteenth whether patriarch ritex with aitio de dion cf. liespona in. 871 . Goar, Euo church, ho the cleven apparently that churci?
A pussing mitra vin!, in which appe to the veil virginity. "because sh of a hallow ¿乡evala, I C nami virginal Eecl. Off. ij. in a letter of condoling wi Albotleda, wh says of her, virginitatis, virginitate ot The use of alluded to by ii. 19 ; Patrol.
see Dupin's see Dupin's no Literature.article, I has Hefele's essay, Beiträye zur, Liturgik, vol. arium Christua, Denkwürdiufleit 1. 2.348 sqq ; Geviander des Martene, de An § 1 ; and Duc Mitra.

## MITRIUS,

 (Hieron. Mart.).[^41]of Rome, at any rate, it waa made partly of golid and ajpproximated to ita later shape (de adcero altaris mysticrio, i. 60 ; Patrul. ceavii, 796).
It will have been observed that nothing ha been ssild as to the reatriction of the uas of the mitre to the highest order of the elergy. On this, however, It can only be remarked that, aa fir as the first eight eenturies at loast are concerned, practicalty nothing from the whole of our acanty body of evidence lo adduoble. The neation of the infula in the life of Willibald hus aumetimes been cited, but we have already neen how slight is the basia on which the whole argument in convexion with the word infula rests.
In conclusion, the practioe of the Enstern church miay be most briefly referred to. Hero the mitre, property apreaking, is unknown, and thua we find Sinteon, archbishop of Theasalonica in the fifteenth century, deelaring that all eceleslastica, patriarch of Alexand priesta, except ouly the rites without any covering on the head (Expositio de divin" templlo, c. 45 ; Patrol. Gr. elv. 71 f ; ef. liesponsa ad Gabrielem Pentapolitanum, e. 20 , ib. 8il. Relerence may be apeclilly made to Goar, Eucholoyion, p. 314). In the Armenian church, however, bishops have, it is aidensiace the edeventh century, worn a kind of mitre, appiarently in imitation of Ronse, the priests of that church weartigg a kind of bonnet.
A passing ellusion may be made here to the nitra viryinum, mentioned by Isidore of Seville, which appears to have been worn In aldition to the veil by those who made profession of virginity. Isidore remarks that such a person, "becruse she is a virgin, may display the honour of a hallowed body ' in libertate capitis' [ef. \$fougla, 1 Cor. xi. 10] and 'mitrem quasi coronam virginalis gloriae in vertice prueferat '" (de Ecel. Off. ii. 17. t1; Patrol. 1xxxiii. 807). Again, in a letter of St . Rernigius of Rheims, $\mathrm{t}_{0}$ Clovis, condoling with him on the death of his alater Atbofleda, who had died shortly after baptism, he says of her, "fragrat in conspectu Domini flore virginitatis, quo sellicet et corona, quam pro virginitate suscepit" (Ep. 1; Patrol. ixv. 965). The use of the mitra by professing virging is alluded to by Optatus (de Schismute Dimutistarum, ii. 19 ; Patrol. xi. 973 ; also vi. 4, ib. 1072, where
sue Dupin's note) see Dupin's note).
Literuture.-For the matter of the foregolng article, I have to express my obllgations to Liefele's essny, Inful, Litra und Tiara in his Beiträge zur Kirchengeschichte, Archäoloyio und Liturgik, vol. ii. pp. 223 sqq.; Marriott, Testiarium Christranum, pp. 187, 220, ete.; Binterim, Denkwïrdijheiten der Christ-Katholischen Kirche, i. 2. 348 sqq ; ; Book, Geschichte der liturgischen Gewünder des Afittelalters, vol. ii. pp. 153 sqq. ; Martene, de Antiquis Ecclesiae Ritibus, lib. i. c. 4 , Mitra, and Ducange, Glossarium, s. vv. Infula, Mitra.
[R. S.]
MITRIUS, martyr; commemorated Nor. 13 (lieron. Mart.). [C. H.]

[^42]Moderata
1217
MITTON, mantyri commernorated at Alexandria May 4 (/lieron. Mart.). [C, Je.]
MITTUNUS (1) Preabyter; commemorated In Airlea May 4 (hleron. Mart.).
(2) Martyri commemorated at Constantinople Msy 8 (Ilieron; Mart.).
(3) Two martyra| commemorated at Thesanlonica June 1 (Hieron. Mart.). [C. II.]
MIXTUM or MTSTUM. (1) A morning
meal or " jentaculum" in monasteries, consist iug (2) The word mirly. (Rey. Bened.)
(2) The word mixtum is also used na equivalent to the Greek $\kappa \rho \bar{\mu} \mu a$, to designate the miseld chalice in the Eucharist. [ELLEMENTS, p. 604.]
MNASON, of Cyprua; commemerated [C.] 12 (Boll. Acta SS. July, iil. 248).
[C. H.]
MOCHELLOMIS (Kellenvs), commemo. rated in Irelrmic Misa. 26 (Boil. Aeta SS. Mar.
ili. 626).
[C. II.]
 bat of the : h cuathry ; memorated Mar. 13


## MOCHTEU!.

## MOCHUA BALlLENSIS (Cronanto), Irlah

 abbat ; commamorated Jna. 1 (Boli. Acta S. S.Jan. I. 47).
[C. H.]
MOCHUA LaEGSIENSIS (Cuanus), Irish abbat ; eommemorated Jan. 1 (Boll. Acta $S S$.
Jan. i. 47).
HOCIIUS
[C. H.$]$
July 9 (Hieron b89). (Hieron. Mart.; Boll. Acta SS. July, if.
[C. H.]
MOCIANUS, martyr with Marcus ; commemorated July 3 (Basil. Menol.). Marcus ; comme-
[C. H.]

MOCIUS (I) Marlyr ; commemorated Jan.
(Cul. Byzant.). 29 (Cul. Byzant.).
(2) Reader and martyr; comrcemornted with bishop Silvanus and deacon Lucas Feb. 6 (Basil.
(8)
(3) Presbyter, native of Byxantium, marty red udder Diocletian rt Iieraclea; hia relics deposited by Constantine in his great church at Constanti. nople; commemorated May 11 (Basil. Menol.; Cal. Byzant.); Mocrus or Mucius, May 11 and 13 (Boll. Aeta SS. May, ii, 620); a chareh dedi(Cated to him and St. Meuas at Constantinople (Codinus, de Aedif. 38). [Mucius (3).] [C. H.]
MOCTEUS (Mochteus), Irigh biehop, eir. A.D. 535 ; commemorated Aug. 19 (Boll!, Acta
SS. Aug. jii. 743 ).
[C. H.]
MODANUS, perhaps a biehop, in Ireland, of the 6th or 7th century; commemorated Aug. 30 (Boll. Acta SS. Aug. vi, 565). [C. II.]

MODERAMNUS, hishop of Rennes, cir. A.D. 719 ; commemorated Oet. 22 (Boll. Acta SS.
[C. H.]
MODERATA, martyr; commemorated at Sirmia Ap. 6 (Hieron. Mart.; Bed. Jart. Auct.).
[C. H.]

## MOLINGUS

MODERATUS (1) Martyr with Felix at Auxerre, probably in the 5 th century ; commemorated buly 1 (Boll. Aeta SS. July, i. 287).
(2) Bishop and oonfessor at Vernan in the 5th century; commemorated Aug. 23 (Boll. Acta SS: Aug. iv. 596).
[C. H.]
MODESTA (1) Martyr with Patricia and Macedoaius at Nicomedia; commemorated Mar. 13 (Usuard. Mart.; Bed. Mart.); Dodestia (Hieron. Mart.).
(2) Martyr; commemorated in Africa Ap. 6 (Hieron. Mart.).
[C. H.]
MODESTINUS, martyr ; commemorated Nar. 13 (Hieron. Mart.).
[C. H.]
MODESTUS (1) Martyr; commemorated in Africa Jan. 12 (Hieron. Dart.).
(2) Martyr ; commemorated in Africa Jan. 13 (Hieron. Mart.).
(8) Martyr with Posinnus; commemorated at Carthage Feb. 12 (Hieron. Mart.; Boll. Acta SS. Feb, ii. 580 ).
(4) Infant martyr, with Ammanius, at Alexanilria ; commemorated Feh, 12 (Usuard. Murt.; Bry. Mart. Auct. ; Boll. Acta SS. Feb. ii. 580) ; Molestus (Mart. Rom. Yet.).
(5) Bishop of Tretes, cir. A.D. 480 ; commemorated Feb. 24 (Boll. Acia SS. Feb. iii. 463).
(6) Presbyter; commemorated in Asia Mar. 12 (Hieron. Mart.).
(7) Martyr; commemorated at Caesaren Mar. 28 (Hieron. Mart.).
(8) Martyr, with Vitus and Crescentin; commemorated in Lucania June 1.5 (Hieron. Mart.; Usuaril. Mart.); in Sicily (Vet. Rom. Mart.; Bed. Mart. Auct.).
(9) Levita, martyr at Bedeventum in the 4 th century ; commemorated Oct. 2 (Boll. Acta SS. Oct. i. 325).
(10) Martyr; commemorated in Cappodocia Oct. 14 (IIicron. Mart.).
(11) Martyr with Euticus, Materus, Disseus; commemorated Oct. 21 (Hieron. Mart.; Boll. Acta SS. Oct. ix. 14 ; Bed. Mart. Auct.).
(12) Martyr with Afriges, Macharius, and others; commemorated Oct. 21 (Hieron. Mart.; Bed. Mfart. Auct.; Boll. Acta SS. Oct. ix. 14).
(13) Martyr with Tiberius and Florentia at Agde; commeme"ated Nov. 10 (Usuerd. Mart.).
(14) Martyr ; commemorated at Sgracuse Dec. 13 (Hieron. Mart.).
[C. H.]
MODIANUS, martyr ; commemorated at Rome June 2 (Hieron. Mart.).
(C. H.]

MODIUS. The modius or bushel measure is nometimes represented on Christian tombs. Nartigny refers to Lupi'a Disiertations, fc., on tic Epitayh of the Martyr Severus, p. 5. tab. viii., for the best kuown example. The inseription over a Christinn named Masimiuns ssys that "he lived 23 years the frleud of all men;" and his effigy is carved on the stone $w^{i t h}$ a rod in his hand, and a bushel full of corn, fi tm which ears are springing, is placed near him. Palre Luph thiaks thle is an allusion to Luke vi, 38-the full measure, pressed down and rundigg ocer, which Masimus hoped tor in death; or to the
graln of corn sown and washlag a way in earth, to bear much froit, John vii. 24. And he gives another example of the modins lu Bolletti, p . 371, from the tomb of a Christian named Gorgonius. He observes, however, very scisibly and traly, that Maximus may have been a mensor cereris angustae, or have had some connexion with the corn-trade, and quates a further instance of the modius on the tomb of a baker, one Vitalia (bitalis), dated 401. There is no reason why the survivors should not have attached the symbolism of the Lord's wheat and garder, or of His reward, to the usual signs of the busineas in which the dead had been eagaged ; and some disputes might be saved as to Christian symbolism If we consider that in primitive daya as well as nur own, devout and imaginative people asw and delighted in meanings which may have been overlocked then, as now, by peeple equally gond but more matter of fact. Martigny refera to his article, Instruments et Enblèmes representés sur les tonbeaux chrétiens, p. 324, Dict., the first part of which enumeratea emblems of the trades of the smith, woolcomber, husbandman, baker, and surgeon. See Fossor.
[R. St. J. T.]


MODOALDUS, archbishop of Treves, cir. A.D. 640; commemorated May 12 (Boll. Acta SS. May, iii. 50).
[C. H.]

## MODOMNOCUS (Dominicus Ossoriensis)

 in the 6th century ; commemorated Feb. 13 (Boll. Acta SS. Feb. ii. 673).[C. H.]
MODUENNA, commemarated in Ireland July 6 (Boll. Acta SS. July, il. 297). [C. H.]

MOECA, martyr; commemorated at the cemetery of Praetextatus at Rome May I0 (Hieron. Mart.).
[C. H.]
MOECHARUS, martyr; commemorated in Africa Ap. 8 (Hiercs. Mart.).
[C. H.]
MOENIS, martyr; commemarated at Alexandria Jaly 10 ; another at Antioch the same day (Hieron. Mart.).
[C. H.]
MOER. [Oemonomus, Monastic.]
MOGUNTINUM CONCILIUM. [MAFence.]

MOISITIS. martyr; cominemorated May 12 (IIieron. Mart.).
[C. Hi.]
MOLENDION, martyr; commemoratel in Afrioa Jan. 19 (Hicron. Mart.).
[C. H.]

## MOLESTUS. [MODESTU8.]

MOLINGUS (Dayrgellus), bishop of Ferss in the 7th century; commemorated June 17 (Boll. Acta SS. June, iii. 406').
[C. H.]

MOLO
bishop in $t$ 25 (Boll.
MOMJ andria Ap.
MONA menorated
(2) Mart (Ilieron. Ma
I. Gener
II. Parite
III. Archit
IV. List o
A.D.
I. Gentra -The histor strangest pur For monastici ful influences of Christend attemyt to ar than usually the evil in it extricably. IT a distance, glury, it may ethint after su approaching i it more dispa wrog in prin dnetive of goo unier certain blemishes whic beatity of its as the more gl as insepratalule fit it is not so mu though sometin from the first, by circumstances sn aiming in the "war against nat of it: panegyrist: i. 3i37), it is, in ugainst Goot." man into a mach monk shanning $t$ not simply deser temptations of ane his well-heing. integral and essen in their eyes a mo
Momasticism, in caunot be traced $b$ Almost fimon the $v$ tinnity ascetics are
 emineat in the Ch denial nod sanetity worll," though not eremites or hermit class in the East 4th they began $t$ bitic rommanities. has sometimes been i ference to fnith in th de Ori.. Monachatis, Curist. ANJ, - Voi
y in earth, nul he gives Boldetti, p. named Gor;e立ibly and a a mensor connexion further inof $a$ baker, There is no not have wheat and al sigos of en engaged; is to Chrisa primitive imaginative which may by people fact. Mar= nts et Enc chrétiens, enumerates vooleomber, fossor.

MOLOCUS or MOLONACIIUS, Scottish
bishop in the 7th century; commemorated June
25 (Boll. Acta S'S. June, vi. 240 ). 25 (Boll. Acta S'S. June, vi. 240). [C. Il.] MOMINUS, martyr; commemorated at Alexandria Ap. 30 (Hicron. Mûrt.).
[C. H.]
MONA (1) Bishop of Milan, A.n. 249 ; contmemorated Oct. 12 (Boll. Acta SS. Oct. vi, 11). (hicron. Murt.). commemornted in Atrhea Niov. ${ }^{6} 6$

## MONASTERY.


I. General History " ov Monasticism.
The history of monasticism -The history of monastieism is ono of the strangest problems in the history of the world. For monasticism ranks among the most powerfol influenecs which have shapeed the destinies
of Christendom and of civilisution attempt to analyse it philosophically and the than usually ditticult, philosophically is more the evil in it are blended because the good and extricably. To those who conteres nlmost Ina distance, wrapped in a comantic it from glury, it may apyear a a momantle haze of etiort after superhuman excellence and herole appronching it more nencly, and To others it more dispassionately, it seems and examining wrong in principle, though seems essentially ductive of good results at certainentully prounier certuin conditions, They times and blemishes which from the first regurd the beauty of its heavenwned asplrat marred the 8s the more glaring viees of its later, as well as insejrarable from its very being. Tot phaves, it is not so much a thing excellent in them though sometimes perverted, as $n$ in mistake from the first, though provoked into existence by cireumstances, not an aiming too high, but an aiming in the wrong direetion. Hy declaring
"war against nature," to "far aganst nature." to use the phrase of ong i. 3 i 7 7 ), panegyrists (Montnl. Monks of the West, against Goct," In their judgenent vithaghting mall into a nachine. In their jutite degrades munk shumning the conflict with estimation the not simply deserting his with the world is temptations of another hind post, but eourting his well-being. In brief, far trom being to
iategral nod esenter integral nad essentinl part of Christlanity it in in their eyes a morbid excrescence. Manasticism, in the proper sense camot be traeed back beyond the of the worl, Almast from the very commencement of chury. tianity ascetics are inontioned ( $\alpha \sigma \kappa \eta \tau a l$ of Chris.
 eminent in the Christian community is. preedenial and sanetity; but community for selfworld," though not "of it." Inese were "in the eremites or hermits began to the 3rd century class in the East nad in form a distinct 4th they began to be orgaulsed in in the binic communitles. The origin ot' monnctennhas sometimes been imputed to a growing monnslownt ference to faith in the Atonement ( $e, q$. Hoospiniff: do Ori,. Sonachatis, Epist. Dedic.), but it would CIMRIST. ANT.-VOL, IL. Dedic.), but it would

## MONASTERY

1219 he ensy to cite pasanges from Augustine and
other panegyrists of monks coneluive and
this then thils theory as iondergunte if andusive agninst groundless. Rather the origin not altogether Iffe is to be foumh partly in thin of the monastic sehools of Alexandria, partly in teaching of the of the world externat to in the socini state luxury and the protligacy of thristianity. The oren more than profligacy of the Romen empire tury alieunted the most enrnest of persecuting Cross from taking their part in things of the them and drove them firr frourt in things around inspired by the passionate longing haunts of men, tor" "the wings of' a dove," that the Psalmist "Hy away into the wilderness that they might The causes at work were mang and be at rest." the timid and indolent the mand complex. Th retuge from the storms of life; itery was in nad a defence ugainst themselves to the prop and wavering; to the famselves to the weak speedy way to heaven; fouatic it was a short and hauglitiness which was to the ambitions, for tha days, soon intruded into thecial bane in later pedestal fiom which to linto the cell, it was a mankind; to men of nobler ten the rest of secmed, nccording to the noter temperament it prevalent, the only fulfilmo notions then becoming called "the conny fulfilment of what have been alv. Upp. Iit. Mun. i. 7 et pertection." (Chrys. iv. 23, 4 ; Soz. $1 /$ i. 7 et Jassim; Soer. $H . \mathrm{E}$.

Mohasticism was not the iii. 14, vi. 28-34.) tianity ; it was its inheritue produet of Chrisnot its otlspring, but its adope, not its invention; antagonism between mind adopted child. The old spirit, selt and the wordd withentter, flesh and itself' in all ages, especially without, has nsserted the East. The Espenenty among the nations of other Uriental mystics, were Therapentae, and cursors of Christian ascetice as truly the prein the cloister, as Elijah and in the desert or tist. The Neoplatonism of St. John the Bappling the passionless rugulates his passions, mbove the man who atised this craving atter alife aned and systemtronn extermal thinger a life of utter abstraction thet with what is mist abhorrenes of all conDoubtless the cherished morial as a defilement. martyrs and confessors who in thee of the centuries of the Clinintinn ere the preeeding over many a sanguinary persecution triumphed fresh impulse in the 4th persecution, gave a punsity tor asceticism, stimulating to this provie with their toretathers in the devout to voluntary emilurance of sels in the faith by their Some of the various terms ansterities. Chuintian writers tive the terms used by early it was commonly regurded and life shew how twothld origin. The monks illustrate its termed "the philosophers," mand thequeltiy their "achool of thought" ( $\phi$ a do oo monastery
 suntatives of Greek philosophy. They and repre"the lovers of God," "the They are termed ( $\phi$ i $\lambda$ ofeol, $\theta$ eoparevual, servi servants of God" an beng the lineal descender, famuli Dei, \&e.), phets and seers, As escendants of Hebrew proextramerlinary rigour, undergoing a discipline of hardshipn, like good a, as inuring themselves to of every encumbrance, ars, atripping themselves fur the wartare with and difiling themselves "the renouncers," with Satan, they are called the scene of their selt-imposedes of Christ," and
is their "wrestling-yard" or "gymmasium"
 кクтйpov, \&c.). They are called entearingly "tathers" (uonni, abbates), by way of atficetionate reverence; "suppliants," as giving themselves to prayer (iкérai); "the angelic," as lending the lite of angels (iad $\gamma \boldsymbol{\gamma} \in \lambda a t$, coelicolae) ; "fullow-travellers" ( $\sigma$ uvooitai); "dwollers in cells" (cellulani). Their abodes are called "holy places" ( $\sigma \in \mu \nu \in i a)$, "seats of government" ( $\dot{r} \gamma o v \mu \in \nu \in i a)$, "slueepfolds" ( $\left.\mu d \nu \delta \alpha_{i}\right)$. The terms monastery ( $\mu$ ovacthpiov), originally the cell or cave of a solitary hermit, laura ( $\lambda a \cup u^{\prime} \rho$ ), an irregutar eluster of cells, and coemobium (cowodBıov), an association of monks, few or many, under one roof and under one goverument, niark the three earliest stages in the development of monasticinn. In Syria nod l'adestine each monk originally had a sepurate cell ; in Lower Eyypt two were together in one cell, whence the term "syncellita," or shezer of the cell, came to express this surt of comradeship; in tos Thebuid, under the customs of Jachomius of Tabenna, eatch cell contained three nonks. (Bened. Anian. Conc. Reyul. e. 29; Cass. Kustit. iv. 16; Coll. xx, 2; l'allai. Hist. Lins. c. 38 ; Soz. Hist. Esc. iii. 14.) At a later period the monks arrogated to themselves by general consent the title of "the religious" (religiosi), and udmission into a monastery was termed "conversion" to God. (Ferreol. Lieg. I'raef.; Smaragd. Yat. Bened. Anian. c. 56.$)$

Passages Jaudatory of monasticism abound in the Christian writers, both Greek and Latin, in the $4 t h$ und 5 th centuries. Basil of Neecaesarea, one of the founders of menasticism in Asia, and his friend Gregery of Nazianzoin, the learned Jerome in his cell at Betblehem, and the eloquent Chrysestom in the midst of a nolsy pepulace at Constantinople, poofound thinkers and meu of action like Augustine of Hippo and Theoduret of Cyrus, all vie with one another in veiteratling its praises (Basil. Constit. Mon.; Gregor. Naz. Or. 12; Chrys. l'it. Mon. ; Alng. de M/or. Ecol. 31, de Op. Mun. c. 28 , ete. ; Hieron. passim; Theoderet, I/ist. R.l.; Epiphan. Ancor. 107, etc.). The great Augustine is said to have lived in a kind of monastery with the clergy of hls cathedra!; and by his eulogies of the monastic life in hls 'Commentary on the 36th Psalm' to have won Fulgentius, bishop of Ruspe, in the 6th century, to become a roouk himself. In one enthusiastic pasisage he expresses a fervent hope that monasticism may shoot out its branches and oflshoots nll over the world (Jo Op. Mom. 28). Terome goes so far as to spoak of embracing the motastic life as a kind of second baptism (Ejp. 39, ad $I^{\prime}\left(a u^{\prime}.\right)$. And yet in the writings of those whe extolled monnsticlsm mest highly there are cautions and warnings not a few agaiust the dangers which beset it. Augustine, with characteristic insight inte the strange contradictions of human nature, describes, almost as one of the greatest of motern painters las represented it on his canvas, the recoll of a norice on first entering a monastery from the vices and inconsisteacies of some among its inmates (In Ps.c.; cf. Hieron. Ej, ai Frst. 125, ad Eustoch. 22). Fride was usways the besettling sin of the cleister. Ambition and covetousaess erept in even among those who bad renounced the world, its pomps and
vanities (Hjeron. Epp. ad Rust. 125, ad Enstoch. 22; Aug. E'p. 60, ad Ilelicifor.), and sensuality assailed those who had retired, as they hoped, to a sufe distance from the temptations of the tlesh (Hieron. Ej,p, ado Rist. 125, ad Eustoch. 22). The loneliness, the silence of the cell, often brought on that toment of the over-surupmous, a religious melancholy, and sometimes downright Insimity (Hier. E'p, ad Rust. 125; Cass. Instit. v. 9). And though, as a rule, the monks were ameng the fiercest and noisiest champions of ort hodoxy, at times, in their igonrance and isolation from the church at large, they were equally zealous for the extravagant notions of heretical fanatics (Sozom. II. E. i. 12). Whaterer side they espoused, they were the fiercest of its partisuns, In retaliations on the heathen for the cruclty which they had inflicted on the chureh, in putting down heresy by force, in exterting from the civil authorities the pardon of criminals, monks were ever formest. i3y the advice of Genmadins, patriarch of Constantinople, and in conseguence of the tumults in Antioch about Peter the Fuller, Leo the Thracinn, in the middle of the 5th coutury, made an edict forbidiling monks to quit their monastories and excite commotion in cities (Milı. Mist. Lat. Christianity, i. 294). The outrages of the Nitrinn inouks agniast Orestes, the praefect, in their zeal for Cyril of Alexpodria, of Barsumas and his rabble agaiast Flavian of Antioch in the "rebber council" of Antioch, and the ferocity which would not lenve the saintly Chrysostom in pence even at the point of death, we no extraordinary instances of what the monks of the 5 th century were capable of in their theological frenzies. By a strange, yot not uncemmen incentistency, the monk in his cell listened engerly for the rumours of polemianl controversy in the world which he hal abjured, und reserved to himself the right of rushing into the fray, not as peacemaker, but to take part in the combnt. They claimed fir themselves an authority above that of bishops, emperors, councils. As in the Icenoclastic controversy, so generally they were on the side of superstition. The Egyptian menks elung tenaciously to their anthropomoruhic conceptions ot the Deity. One of them, in old man named Serapion, exclamed with tears, on hearing that Goul is a Spirit, "They have taken awaly our God I We have no God nuw" (Cassian. Coll. x. c. 3 ; cf. Ruffin. de Ver*, Senior. c. 21). Some monks in Asia Miner inculcated rigid ubstivene generally, end condemned marringe as sintinl (Soc. H. E. ii. 43, iv. 24; Con. il. G.ingr. c. A.d. 330 , ce. $1,2,9$ ). Antinomianism prevailed among some of the Mesopetamian menks in the 4th century (Epiphan. Hacres. lxx.). Augustive speaks of Manichnenn tendencles among monks (De Mor. Eccles. 1. 31).

In the 4 th century the growing reverence for celibncy aided monasticism to make its way lute almost every province of the Roman empire, the civilised world of that day. (Aug. de ilor. Eccler. 1. 31 ; Theod. Mist. Rel. 30). The elder Mncarius in the Scetic or Scithic desert, the elder Animen on the Nitrian mount, higher up the Nile Pachomius in the Thebais, treading in the footsteps of Antony, the celebrated hermit, founded enormons commualties of monks, with come sort of rude organisntion. The numbers of monks in Egypt thus herding together and with-
drawn prititical thonsatad iv. 1.) Hesychas ot Sulam bishop of writers, Minor $1 B_{i}$ (Soz. $/ 1$. Helyot, Moines d rage tor th was chieft The sever emperor rush of pe II. E: iv. 2 monks in Letet.).

From Sy ticism spirc called "the most of the mrolngated Christianity swarmed wi
Tuscan sea Ep. de Mort About the m in his exile $t$ Rome, and it (Aug. de ML monasticism
tilges which sinuetity coud half a centur uacompromisi in the monast what remaine sternness ; it luxury and contemporary Vercellite, in N rasiled under clergy, all livin Jater, the illost velopment in a of the chief cit (Aug. do Mor. the 5 th centn eremitic and Thebaid to $\mathrm{Ma}_{\mathrm{n}}$ trading place, teries, afterwar similar instituti then called Stoc invalids, off th at Toulouse, a onler the direct Lematius, and The Tours (Caesarod palace into a thos followed to the lit. it. Mart.) he had founded morlern times I tavium). One of 1 a monastery on near Lyons, and (Augu ta Treviror pupil of Benediet,
ad Eustoch. d sensmality they hopeil, ations of the ad Eustuch. he eell, often r-scrupulous, es downright Instit. v. 9). were among is of orthoand isolation were equally 3 of hereticml ever side they its partlsans. the cruelty ch, in putting irom the civil , monks were Gennadius, consequen'e er the Fuller, of the 5 th $g$ monks to :ommotion in ity, i. 294). suks agninst for Cyril of ablle nguinst council" of uld not leave even at the 8 instances of were eajable y a strange, the monk in ours of polehich he hal the right of :emaker, hut claimed for t of bishops, roclastic cuna the side of rs clung te: conceptiuns man named hearing that an away our ssian. Coll. x. 21). Some id nbstiueure ge as sinful il. Gamr, с. ism prevailed nonks in the

Augustine moug monks everence for its way into empire, the ug. de Mor.

The elder ert, the eller gher up the :ading in the ated hermit, monks, with e numbers of er and with-

## drawn from ordinary duties of a social and

 thousatals. (Soz. II, E iv, It at this tiaiae by iv. 1.) In Sy. I. E. iv. 14, vi. 31 : Cass. Inst. Hesychas, with Eyria Hilarion and his triend of Salamis in Cyprus, in armerivards bishop bishop of Seliaste, the in Armenia Lustathins. writers, to prescribe a monasticording to some Ninor Basil, the first, to (Suz. II. $E$.' vi. 32 ; Hiero impose the vow Helyot, Hist. des Ordres; Buit. Ifilar. ; ef. Muines d'Orient), lell the ; Bultenu, Mist. des rage for the monastic life, according Africa the was chiefly among the according to Augustine, The severe enactments of ( $D_{e}$ Op. Alon. 22), emperor Valens were powerless to persecuting rush of popular feeling in this to eheek the II. E. iv. 24). Jerome speuks of direction (Soc. monks in India, Persia, Ethio multitules of Laet.). ticism suread rapilfy we passion for monnscalled "the A postle of Noricum," was Severinus, most of the great misslonaries of this merin, like propagated monasticism side this period, and Christianity. The islanm side by side with swirmed with monks, nor were the istic sen soon Tuscan sea slow to follow were the isles in the Ep. de Mort. Fabiol.; Hieron the example (Hier. About the midule of the 4then. $1: p, 60$ ad Illelio.). in his exile from Alexandria, sough, Athnaasius, Rume, and there, in the metropolis of the world (Aug. de Mor. Ecc. 33), the growing taste for monasticisn enjoyed to the full all the advantages which his reputation for orthodexy and half a century later, from Jerome's it derive, uncomprounising advoency. There was muen in the monastic life thoronghly in was muen what remained among Romans of their pristiue sternness; it was a congenial reaction from the luxury and effeminacy of the day. Eusehius, contemporary with Athanasius, fostered it at resiled under the same root where, as bishop, he clergy, all living togethe root' with some of his later, the illustrious Ambrose prand somewhat velopment in and about Milan, promoted its deof the chief cities in that part of the now, one (Aug. de Mor. Eccles. 33). Cassinn peninsu!n the 5th century, carried his experiences in eremitic and coenobilic life in experiences of Thebaid to Marseilles, already an amportant the trading place, there establishing two mortant teries, afterwards of great celebrity. II found similar institutions flourishing in the islands then called Stoechales, and now so familiar to invalids, off the southern coast of France, st Toulouse, and in the adjacent district,under the direction of Honorntus leuntius, nad Theoderus. Sonoratus, Jovinianus, Tours (Caesarodunum), St. Martin, bishop, of palace into a monastery, and at his episcopal followed to the grave by 2000 monks (Snlus litt. 'it. Mart.). In the earller part of his lite. he had tounded $n$ monastery (Leregghangens. in malern thmes Ligugé), near. Poictiers (Pictavium). One of his disciples, Maximus, founded a monastery on L'lsle Birbe (lnsula Barbara)
neir Lyons, and another at neir Lyons, and another at Trier or Treves
(Anguta Trevirorum) angu ta Trevirerum) in the Enst. Romanus,
pupil of Benediet, of Monte Casino, 'with his

## MONASTERY

1221
brother. Lupicinns, faithful to their master's tains in the Whated monasteries on the fura moun(Mnbill. Annal. O.S.B.) in the fith century from its proximity to Africa, in $S_{1}$ min, promblily. eation with that country then and easy communiof Western or Latin ry, then the representatice fomished at an Christiauity, monasticism southern Gnul, an earlier date even than in in the first instinnce of an Afripices, apparently, (Ildefons, de Vír. Rlustr. iv.) San named Donatus A.D. 380 a decree of a coul. iv.). So early as in bidding priests to affect the cil at Saragussa, forthat monasticism had even dress of monks, shews able progress in hat even then made considerc. 6 ; cf. Nahill. Annul. ${ }^{\text {(Concil. © 'iesaraugust. }}$ the British Isles, Annt. O. S. B. iii. 38, 39). In tensively long betore thaticlism flourished exto Euglind ; but the Reman missiun of Augustine arrival received anything but a torrias on their from their Britich anthing but a cordial welcome distrust nad hostility which existed in rity arising from the differences as was the growth of monasticisme, But rapid and grave ditfeculties to contend with ha! many enthusiasm in its firour, which with. The very like Jerome kindled intensified in ondled among devout persons, only ranculr of antagenimp quarters the bitterness and of the Roman cronim. The tomultuous uproar $E_{/ p} p 127$ ad Prowd at Blesilla's funeral (Hier: protest against the austeritioul.) was a popular posed to have been the cause which were supSalvian in the been the cause of her death. popularity of the century speaks of the unjibes and jeers which their Afica, and of the dress excited in the their pale fices and sombre And though the im streets (De Gubirn. viii. 4). occasions, probubly imperinl government on rare ence, shied probably linder some exceptional intuallowed minors and manateries, as when Justinian life without the permies to embrace the momastic (Cod. I. iii. 53, 55 ; rule, the civil ; vovell. V. 2), yet, as a unreasonable jenlunsy regarded with a not many of its citizens into absorption of so withlrew them for the obligation soon a came tonly but for life, litelong one (Aug. Serm. 60 to be considered a all participation in responsibilities 60 rat.), from political nature, in responsibilities of a social and From the
which has been well was a murked contrnst, "endogenous" and "exogenous," the torms eastern and western exogenous, between quietism of the Enst prinachism. The dreamy tion of the unseen preferred silent contemplaits self-mortification world to labour and toi]; active. So far as it pro passive rather than was more as a safeguard prescribed work at all, it snares which Satan than with a view spreats for the unocenpied, mats and baskets of ring others. Weaving all that was required, as a or osiers was passing the time, on, as a harmless way of while the thonghts, or of busying the fingers sott and thonghts were fixed on vacnney. The the Africon the climate, too, spured the Aniatic or daily wnats and thouble of providing for his own sweat wrung from his brow. brethren with the habit of indolent abstraction held him same from those literarg pursuits, which him back
wich were in
4 K 2

## MONASTERY

many an instance the redeeming characteristic of the great monasteries of the West, even whila it gave the rein to an nbstruse anil bewildering disputativeness, ever evolving out of itself fresh materials for disputing. In Europe it was quite otherwise. There, even within the walls of the menastery, was the ever-present sense of the necessity and the blessedness of exertion. There, the monk was not merely a worker nmong other workers, but by his voca$t$ ion led the way in enterprises of danger and difficulty. Whatever time remained over and abuve the stated hours of prayer and study was for $m$ nul labours of a useful kind, and farming, garaening, building, out of doors and within the houne, for caligraphy, painting, \&c. The monks in Europe were the pioneers of culture and civilisation as well as of religion; usually they were the advanced guard of the hesss of art, science and literature. From this radical divergence of thought and feeling, two main consequences naturally followed. A less sparing, a more generous diet was a necessity for those who were bearing the fati, ues of the day in a way which their eastern brethren could form no idea of. A more exact, a more minute arrangement of the hours of the day was a necessity for these who, instead of wanting to kill time, had $t$ economise it to the best of their ability. The closer and more systematic organisation which, from the date, at least, of Benedict of Monte Casino, marked the famasteries of the West, and the more liberal dietary which he deliberately sanctioned were admirably adapted for the Roman and the Barbarian alike in the Europe of his day. To the one, with his innate and traditionary deference for law, the orderly routine of the cloister was 10 finitely preteruble to the lawless despotism of the empire; and even the sturdy independence of tha Goth bowed willingly beneath a yoke which it had chosen for itself without constraint.

> "Ir vuth the prison unto which we doom O. selves no prison ts."

In the East the monasteries, as a rule, were larger, but less firmly administered. There the laxer system of the "Laura" prevailed more widely and lasted till a later period than in Europe (Mabill. Praeff. V. vi.). In East and West alfisa, the cootrol exercised by the bishop of the diocese over the monasteries is his jurisdiction was from first to last scarcely more than titular. But in Latin Christendom the centralising nuthority of the pope supplied the want of episcopal control, not, however, without the vices which are inherent in an overstrained centralisation.

Before the 5th century there was no uniformity of rule among the various monasteries even of one race or country. Cassian complained that every cell had its rule; that there were as many rules as monasteries (Instit. ii. 2). In some cases, under the roof of the same monastery, a divided allegiance was given to several rules at once (Mib. Annal. O. S. B. Praef. 18). All this was perhaps inevitable from the fart that the monastic life had ite origin not in an impulse given by any one directing and eentrolling spirit, but in the exigencies of the uge generally. Gralually order emerged out of this chaos. The ascetic
writings commonly ascribed to Basil of Caesareia sometimes to his friend Eustathius of Sebaste, exercised from the first orer the monasteries of the East an influence which they have never lost ln thos unchanging lands where chauge is an impacty. The rule of Basil-the first written code of the sort-was popplar for a time in Southern Italy, stronghold, from the circumstances of its colonisation, of Greek sympathies, was translated lato Latin at the instance of Urseus, ubbat of Pinctum, probably near the famous pine woods of Ravenna (Mab. Ann. O.S. B. I. 15), was used in Gaul during he 5 th century at Lemovicus (Limoges) in conjunction with Cassinn's Institutes (ib. IV. 46); and won for itself the commendation of Cassiodorus and Benedict. Some European morasteries at first adopted their rules from Egypt, the mother-country of asceticism ; thus the so-called rule of Mucariue was in force in a Burgundian monastery, and the "ruld of Antony" in a monisstery near Orleans (Mab. Ann. O. S. B. I.), Cassinn was the precursor of Benedict in the arduons work of oystematieing the development of monasticism. But it is inexact to speak of "Cassian's severe and inflexible rule" (Milman, Lat. Chr. II. ii.). S.-in! - aking, Cassian is the author of no rule .. eity so entitled; he was a compiler of mater.nlc, suggestive of legislation, not a legislator himself. It was probably through his influence, in part at lenst, that many of the Gallic monasteries copied the type presented to them by the celebrated monastery of Honoratus at Lerina (Lérins), which seems to have been Itself in its commencement a copy from those great Egyptian communities, which Cassian knew well from his own personal experience, wherein the brethren, dwelling each in his little separate cell, all under ode abhat, met together at stated times for the sacred offices, and for refreshment. (Mab. Ann. O.S, B. I. 29, 30).

The npre 'oce of the rule of Benedict, first and grea $s$ in the long list of monastic reformers, was st sommencement of unifurmity in the monasterics of the West. Starting from its birthplace, Monte Casino, on the wildly picturesque spurs of the Apennines, it asserted its cupremacy in Italy before the end of the 6 th century, in the countries which are now Franca and Germany ufter the era of Winfritd or Boniface, and in Spain, where the rule of Isilore had prevailed, after the 9 th century, In the next century it was almost universally accepted throughout Christinn Eurcpe (Pelliecin, Ecc. Cnr. Pol. I. iii. 1, 4).

Like Aaron's rod it swallowed up its rivals. For a time, indeed, the more ascetic rule of Columbanus, emanating from the remote sheres of Britnin, where, kefore his misslonary labours in Gaul and westwards, he had been tinined under the rigorous tutelage of the famous Comgall, abbat of Bangor, came into conflict in central Europe with the Batedictine rule, and disputed its pre-eminence. But the followers $0^{n}$ rillumbanus never became a separate orde. The monasteries wherein his rule w solely and absolutely were never More usually his rule was combined of Benediet, as in the monasterics of Lixuvium (Iuxeuil) and Bobinm (Bobbio) In the 7th century. The most characteristic part of his rule
the Poel Draconic After the M/atiscon.) Eustathiu brought Coluobani exist separ and more more in ha Italian per Christian simstical patrouage (Mab. An) Wherever $t$ the same $m$ and as of Hibernian.
staveling the native monk prepossesisiot iog Easter a tonsure, \&c. hold its ows exatic rival. Benedict wa beyond the Réjul. S. Pien Amid all $t$ that which monastic sy authority of than that of a in m.oderu tim of an Orlental 794). For his held his office, walls, primari enemies from be quite as usel he reigned sul followed them (Conc. Vurracor turn was a spy 22); was boun any misconduct habitual confes himself. It was poliey thas to It was, in a wo Gregory the Gre church has alv her monastic aux vasabiond monks vii. $36, \& c$.; cf. On the snme prin that solitary recl either as monks A.D. I. c. 17,806 Nivell. 193.) Th ticism, the vow of obelience has beet vitality.
From the first nise] of repressing hand. Jerome and lawlessness of the baita," the "Gy1 vagrants (Hier, E Min. ce. 28,31 ;
hal recommended

Cdesarein baste, exies of the er lost in ge is an ; written time in e circummpathies, tance of near the b. Ann. ring he ) in conIV. 40); of Cassiopoasteries sypt, the so-called rgundian a monissB. I .) st in the elopment speak of (Nilman, ussian is itled ; he of legisprobably ast, that the type 100nstery seems to a a copy es, which 4 experich in his bat, met d offices, S. B. 1. fiet, first monastic aiformity ing from e wildly , asserted d of the are now Winfried rule of century, iversally pe (Pelts rivals. rule of te shores labours rell under Comgall, a central disputed n olum-

## MONASTERY

the Peenitentiale, was too peremptory, ton
Draconic ever to become generally pupular. Atter the synod of Micon, A.t. 625 ) (Concil. A/atiscon.), in which the rule wils defendell by Eustathius, ubbat of Luxeuil, from the charges brought against it by one of his monks, the Columbanist rule may be said to have ceased to exist seprarately. The Benedietine rule was milder and more flexible than its compeers; it wils more in harmony with the temperansent of the Italian peninsula, whence at that time other siantical laws; it West received their ecelepatronage of Rome, the cuioy the favour and (Mab. Annal. U. S. B, P'raef. Christendom Wherever the two rales, existed side by silde 25 ). the same monastery, the Italian rule, by side in and as of necessity, sooner or later inevitably Hiberaian. Even in its own birth-land, notwithstanding the obstinate tenacity with which the pative monks ("Seoti," i.e. Irish) elung to their prepossessions about the right ime for kefping Easter and the right way of shaving tor the hold its own the rule of Columbanus failed to exotic rival. In the 8th enentury, the rule its Benedict was earried by Snxon, the rule of beyond the Tweed (Holsten, Praef. in Cod Reyul. S. Pened. Anuian. pp, 403-405). in Cod. Amid all these divergencies-405). that which gave cohesion nad stability to the monastic system was the stability to the authority of the abbat, no almost absolute than that of a captain of nu English man-ot-war in moolern times, and almost on a par with that of an Orlental despot (e.g. Conc. Francof. A.d. held his office, ordinaty hear was to obey. He walls, primarily intended for defence Within the enemies from without, but which soon cagainst be quite as useful for keeping the brethren in he reigned supreme; and his wrethren in, followed them even beyond the precinets (Come. Tarraton. A.D. 516, e. 11). Each monk in turn was a spy on the others (Greg. M. Ejp. x 2.2); was bound to intirm the tather-abbat of noy misconduet on their part, bound, too, by
habitual contession to himself. It was an in the abbat, to accuse policy thus to manaify the portice of Benedict's It was, in a word, the the otfice of the abbat. Gregory the Great, a centurstone of his arch. churcil has alwiys a century later (the Roman her monastic auxiliaries), was very in utilising vagabond monks (Greg. M. Was very severe against vii. 36, \&e.; cf. (ons. Aurel. A.d. 511, c. 19), On the same principle Charles the Great enacted that selitary recluses should enroll themselves either as monks or endons (Car. M. Cupit. 802 A.D. 1. . . 17,
Jurell. 133.) ticism, the row Throughout the history of munasobedience has of unliesitating and unquestioniag, vitality. has been one great secret of monastic
From the first the necessity had been recognise] of repressing insubordination with ran ironhaud. Jerome and Augustine liad censured the lawlessness of the "Renrobothi," the "Sarabaitae," the "Gyrovagi," nod other monkish
ragrants (Hier, E: ad Eustoch.; Aug de Magrants (Hier. E.:, ad Eustoch.; Aug. de Op. hal recommended the very plin which after-

MONASTERY
1223
wards became a prominent feature in the Benedictine policy, that the ablat should have a command to bimer him as the otherer next in larger mot to himself, assistel by deans in the that the goverimest of the momselt j, reterre I be carried on by abbat nad monasteries should intervention of a priort nad deans without the rivaly between the abbat there should be any As monasteries, both in En and his lientenant. Christendom, began in Eastern and Westera proximity to began to be founded in closer precautions agrainst disorde these and similar more necessary. Gregory the beame more and an almost ubiquitous supervision exercising Christendom, recomnaerled survision over Latin three years betore a novice a phould bech of two or (Greg. M. Fipp. iv. 2;3). Agoin beeme a toonk his solicitule for the pgain and again, in nonastic discipline, he preservation of a rigid must be a monk whose mists that the nhbit titness has been well proved and and spiritual his election; that well proved and tested before far as possible of is to reliere himself, as having a good lay-agent ; thane distractions by in correcting lay-ngent; that he is to be striet his own hauds ofeaders; that he is to retain in and, in the appointmeut of a prior the Jeaus; his own diseretionment of a prior, to exereise from the order of senit necess:ury, by deviating brother whon he believes best qualitedting the othice (ib, pass). Cueves best qualified tor the its fulminations againuncil after council issued monks, and endcainst reealcitrant or disorderly arganisation of cavoured to weld together the pactly under one monastery timnly and consAgde, A.D. 506 , ordered that the conncil of community should live that no member of the eloister, except by the abbut's apecialt from the even so, outside the abbat's special leave, nor, (Conc. Agath. c. 38 ; ef. Conc. "intra suepta"), c. 7; Novell. 133). The Cone. Tenet. A.D. 465, no abbat should superintend council enacted that monastery, hospices excepted more than one Epp. x. 41). The abbat epted (ef. Gregor. M. the monks (Bened. Aninu. Concord tielected by Louis, the sou and successor of Charl. IV. i.). Great, restored this ancient pror of Charles the abbeys of his dominion privilege to the great had wrested it. [ABbst.] fhom wis father During the period of tur
in Europe, which tollowed the and confusion under the ouset of the bed the erash of Rome disintegrated empire had been s, and before the the strong hand of Charles reen reanstructed by were everywhere the champions of ent, the monks lawless violence, of the thams of order ag 'nst against the brute force of weak and defeuse ss and again they confronted kings and nol. Ag:in out fear, and without favour, as Columbanus thinstance, among the Franks, profligacy of the Merovingian princes. the proudest monareh, the most reekless of the barons, iowed in reverence before the mysteriously awtul attributes of the pale, emaciated reeluse conning forth like a phantom from his cell, or, at least, affected tho friendship of so powertil an ally. The eloister, always a sanetuary and asylum for the frlendless and the uafortuante, became in an age when and the tenure of the throne was so precarious, a convenient place for the incarceration of those whom
it was desiratile to put of of the way without killing．What hail beren at tirst in many enses involuntary，eame to he prized fir its own sake． Clothilha，the whlow of＇lowis，in the tith eentury， when threatenel with wasth or the tunsure for here suns，preterred＂death hetiore degradation．＂ In the sth century two ex－kings，Carloman the Frouk，and Bachis the lomhaud，sought mad foul 1 whelter at the same moment by thelr uwn choise，in the monastery of Monte Chano．Lomis， the successor of Chardes the fireat on the throne of the Firmess，was only tissumberl by his nobles， I：1 A．t．819，from becominy a monk；fuurteen years later he was compelled by his soms to retire to the munastery of St．Melard，at Sopssons．The list of sovereigns who from the th to the lith century，either by conntraint or thy choire，beeame monks，is indeet a long ome． bistinguishet offembers anmig the Fromks hat the opition of being shat up in a momastery in of molerging the usual cmonicol prinaces

burly in the bith eentury，for the first time， areorling to Mabillon，criminal $\frac{1}{}$ imets or Acteoma were sentenced by a council in the shath hethe of of Frame to incarcertion in a momavery（sume， Aphonense，A．D．illi，c．3；ef．Grega ve ejp， viii．10）．In the 7the centary，in the $x$ ．mis uis she great historian of the Western charabs＂the pearetal pasion fir momehish had seome a mahness，which selzed of the strongest，some－ times the dierest sonls．Monastaries mrose in all quarters，nall gat hered their tribute of wealth from all lumis＂（Mi＇man，llist，of Litt．Christi－ unity，ii．221）．
Unier the fostering care of the great Charles， monasteries were not merely a shelter nad a 3 whire from social storms，and centres from which mbiated over fen and firest the eivilising Inthesaris of the farm and the garten，hat schools of usetul Learning，aceording to the reguirements and cappeities of the period．Already，under the Merovingians，sons of princes，for instance， Meroveus，son of Chiperic，had been sent to munasteries to be taught（Mab．Ana．O．S．B． iii．（54）．Charles male many mul likeral grants of land to the monasteries，nom his monk－loving son gave oven more bomtitully．But fine build－ ings and wide domains，besides attracting the cupidity of the spoiler，brought with them the prile and the luxury，whiel follow in the train of wealth and prosperity（Milman，L．C．ii．294）． Abbats toontten took advantage of the absence of neighlouring barons on military service to seize their tiets，stepping into their place，and becon－ ing themselves feudal chieftains．But they were not content with the conparatively limited jurisdiction of their predecessoms．The recugnlsed appeal to the king in their ense soon fell into desuptude；they assamed a position above their frudal preers，as suzerain lords；and on the prineiple that a thing once devoted to Ged bucomes Ilis only，Ihis always，His altugether，they chamed carious immanities for their lands from the orlinary tulls and taxes．＂Their estates were holi，on the same teuure as those of the es？ nobility；they had been iarested with th ci esprecially in Germany，according to the 4 ？ Teutonic law of conaquest．Abbacies were origimalls，or became，in the strictest seltse henefices．Abbats took the same oath with other vassals on a clange of sovereign．Abbats
and ahbesses were homed to appare at the llecr－ hann wh the soveryma．＂（Milman，is，ii．288．） Thangh the abbats themelves were finbliden tos carry arms，nam took their wath of twalty wa combellors，their＂men＂were as mach bemb！ to fublow the king in his warss as the＂men＂＂as hix liy vassals（ib）．The first instance recordel at a lighting ubint is that of Warnerina，in his brea－tplate and other uecontremente，taking an active purt in the defence of Lome agninst the Lambrinds in the 8 th century（ab，ii．24： Abhuts，not unnaturally perhaps，in cirenmstanes like those，grow rapidy less und lass distiact in their manner of life from cheire compeers，the tay aristocracy aroand thetn．Ibop illustrhous pitroin hud to repross their hucting and hawking pron－ pensities，modering them to do their shouting und their other field sporta by del uty，is the brem
 3，A．D．80．2，1．с． 19 ；Conc．Mupunt．A．D．s1：1，$\because$ 14），and he denomaced severely meaks whare ＂lazy and careless．＂Charlos reserve It to himsilf the nppointment of the great abluats．Tmbler the fechler sway of his surcossurs momasteries heeane mere atul more secular．The younger and the itlegitmate sons of node or royal families Gane to regard the richer abbeys as thoir piat wimeny，inal resented the intrusion ui men of lower birth ioto these high places of the chureds And thengh then，as always，in spite of avery discouragement，genius anl piety sinthe－ times forced their way to the front，anl themg sometimes baser arts won prefernent，the larser eeclesiastieal tiefis passed so generally into．He hamis of the mohtes，as to make the great abbats almust a enste（Milm．Lat．Chr，ii．3L9）．
Tho relation of monks te the clergy，and their continuall；recurring jealensies，forma carions chapter in the history of monasticism． Originait monks，as a class，were regarded as laymen．thongh even from the first there were individual instances of fersons becoming monks after being ordained．Still，as monks，all rankel collectively with the lay，not tho clerical part of the Christian community．The term＂elerici＂ was applied not only to the elergy properly so called，but to the numerous otticials comacted with the chureh in various seeular cuncities， as bursars，doorkeppers，\＆e．Accordingly，the monk，even if he were not himself a layman， was naturally classel with haymen，as being unconnected with ecelesiastical oflices of any sort．Monks，for their part，were more than content to be so regarded．It was one of their nxioms that a monk should shua the company of a bishop as he would the comprany of a woman，lest he should be ordained pertirre and against his own tree will；for monks were in reguest for the diacomute or the priesthoed as well as nbbats for the otlice of bishop a（Cins． Inst．xi．17；Bingham，Orig．Eocles．iv．7）． Sonks indeed had no cause to be ambitiou if ecelesianstical dignities．In the 5th rent they took precedeace of deacons（Epiphan．／ Ixviii．）；nall in the East their archiman l＊． had places nt the councils of C．P．I．，Conc．Eph．Act．I．Sess．，Cin． Like other barriers between the $t$ ．．． fellow men，this demareation betwe
a After the sth century，btshops were frequenting er wed
frum aumug the tuwks．
elergy bex 4th centu uttive aus

## the colve

> neprosinat

Hy，ad I
work．Ti
＂tralu＂空＂
al／hus：
tho mon
than the pr
on the one priest
its residen
lowked that
bulp in tlut
thungh fort
read tomili misherd in comelimeq a with the con iii．56），An clergy in the clerical costur 6th century wearing the their wearing ewa rude san Auril．I．A．t． Conc．Labolic mare usually， tery were sup at the abbat＇s times ；someti restde in the
the monks th M，EMp，pass，） resorted to the i．2）．［Ona＇ro One of the 1 was to regulate their monks Great，like his first of tha per labanrel to pive beyond its own and privileges a to otliciate wit （cf．Leo l．E：py parochial clergy cures to the quie He ordered bay monasteries，I snd he censure either entered without their however，lie tran neglected by its of the niljoining they should ？ themselves for their＂vien＂＂ iv， 1 ；iv． 18 ）． begtian to be elf with the clergy sare．ii．）；and $t$ great Carloringia tury，by subjecti dition of the bi tentioually farour Rome，in A．b．827， order（Conc．Rom．

## MONASTERY

at the llear ib. ii. 289.) furbidilen ta of fealty much boteni-l " rius, in his * taking an against the 3. ii, 24:3). rerimstan'eq c ciistimet it mars, tily lay rious patrom nwking prow shooting and the proull A. $17,749, \mathrm{c}$ A.b. : $1: 3,1$. aks 2 lus are at to himself Sthler the eries became ger anillo ad fanilia 's as thrir ion wit ment tees of the ys, ill spite $\mathrm{p}^{\text {nety }}$ : semme and thangh , the i:ame ly into the reat abbats (9). ciergy, mid ies, form : monasticisn. regarded as ; there were ming mouks aif rankad lericel jart m "elerici" jrojerly so $s$ connected eapacities, dingly, the - a layman, 1, as being :es of nuy more than was one of shup the ve compuny ed perturre monks were priesthned hop" (Ciss. les. iv. 7). mbitinu* . s th cent phan. I himan!
clergy became leas strongly markal after the 4th century; the graduai relaxntion of pitimitive ansterity in the monantery being partiy the canae athd partly the result of this mathat approximation of the one to the other (Ilimmon. Ep, nil I'ts/och.). Other emases aisn were nt "ork. Tin monastury was aften a nursury or

 than the puruchind aces needed elergy other on the uther inal ciergy for missionary work; one priest at least, if not mone thery needed ita resident chant, if yot more than one, as lookel atarally to the The illiterate ciorgy bolfo in the cumposition of seremons mastery for mons. Deacons, read homilies in church; and were allowed to matheil in easo of need by the monks, men, ocmethmes at least, of lenruing, in eomparison iii. 50). and try elargy (Mabill. Anuai. O. S. $H_{0}$ iii. 50 ). And they, who were thus ussisting the clergy in their work, affectod not anreasonably a clerical costume. More than one council in the Gth centary made its enactment against monks wearing the "orarium," or stole, and against their wearing bouts or buskins instead of their own rude manials (Conc. Agath, A.s) 506 ; Cons: Aurl. I. a.d. 511; Cone. Epraon. A.D. 518 ; et. Conc. Lavedic. A.b. 361 ). Sometimes, at tirxt more usually, the spiritual wants of the monastery were sipplied by the bishop sending a priest at the abbat's request, to perform mass at stited times; sometimes by a prient being appointed to reside in the monastery ; sometimes by one of the monks themselves being ordained (Greg. M. Ejpp. pass.). On festivals the moaks usually resurted to their parish ehurch (Alteserr. Ascet.
i. 2). [Oratory.] i. 2). [Oratohi.]

One of the hardest tasks of successive popes was to regulate and aujust the rival claims of their monks and theil clergy. Gregory the Great, like his distinguished predecessor Leo, the first of the jopies of that name, neems to have laboured to prevent either party from intruding beyond its own proper province into the dutios and juiviteges of the other. He forbade monks to atliciate without leave outside their walls (cf. Leo I. lipp. 118, 119). He forbade the paruchial clergy to retreat at plensure from their cures to the quictaess and deisure of a monastery. Ile ordered baptisterites to be removed from monasteries. He discouraged clerical abbats; and he eensured the parochlal elergy, who either eutered a monastery or quitted it without their bishopis' sanction. Sometimes, huwever, he transferrel the charge of a chureh of the adjoining parochiai clergy to the mooks of the ndjoining monastery, on condition that themselves for a priest wecomondition among
 iv. I; iv. 18). After the 6th century monks bergan to be classed in popular estimation with tho elergy (Mab, AA, O.S. B. Praef. great (Cil) and the ceclesinstical policy of the great Carlovingian legislator in the 8th eendiof subjecting the abbats to the juristentionaliy fire bishops and arehbishops, usinRentionaliy favoured this notion. A councit at order (Conc. Rum. c. 26) ; a coupcil in priests' order (Conc. Rom. c. 26); a council at Aachen

MONASTERY
1225
ahut the same time permitted them to admit aty of theil monks into minor orders ; auothar holl ben fiem (Cierwarils permitted them to Conc benflees (Come, Ay'inyr. A.b, 817, e. 6u; Conc. Moynit. A.D, 847). Monks were the fredominating eiement in the aynods of the ninth in ung, sometimes sitting njart from thin elergy St nepmate empper (AA. Sis. fint. ii, e. e2, turiensere.). In the eleventlo and tweifth eenfromen more than one conncil jrohibited monks irom bnving eharge of phrishes; but innocent III., their patron and ehampion, sanethond their oflecinting even in parishes where they hul mo "domicilium " or residence. (Iregory of Tours ases the terms " monnchi" and "clerici" indiseriminatuly. But the long-standing rivairy bet ween the monks and elergy linsteil on, nutwithstanding this superfieial fission, or rather all the more aerimoniousiy, because of their being brought more trequently into eolijuion.
The right of the bishop of the rliocesn to exer eiso jurisuliction over the monisteries in his Ifty lity ought to be exercised were $n$ constant source of irritation on both sidjes. The struggie commen bishop and abont dates from the vary eouncil endeut of monnchixm; council after contlicting cloimed to arbitrate betwern their fresh oceasions clains bit was inevitable that ally. At tirst, and sute shoud arise continudistinetly res, and so long as the monk was ranger of rivalry or eollision. there was less Chalceion (A.D. 451) enacted, that the bishop of each city shonid superintend its monasteries aecording to " the trulitions of the finthers," and thit every refractory mook shonld be exconmunicited; that no monk shoulil enter the elty of Constantinopie (already the monks had caused disturbances there) without the bishop's permissy ; and that the conseuration of the monastery being secup should be the guarantee against its being secularised (Conc. Chulced. ce. 4, 8, 23, 24). vagrabuad notorions alrealy for the turbulenea of its vagaboud monks, was the first to raise the stanard of revolt. One of the abbats in the dincese of Byrsn, having been excommunicated by his own bishop, Liberatus, appented to the bishop of Carthage, metropolitan in the proconsular provinee of Carthnge (Dn Cange, Glossars. Lat. s. v Primas). At. a synod in Carthage (A.d. 525), presided over by Bonifacius, bishop of Carthage, in light of his see, sentence was pronounced in favour of the abbat. In leed, in their desire to prevent any intrusion on the part of Liberatus, the council went so far as to lay down the rule, that monasteries being as heretofors ("sicut semper fuerunt ") entirely exempt from the obllgations which restrain the clergy ("a conditione clericorum libera") should be guided ooly b their own sease of what is right ("sibi tantun. ac Deo pincentia "), and this decision was confirmed by a synoil nine years lnter, in the same Mity (Conoc. Carth. A.D. 525; A.D. 534). Mabillon thinks that this right of appeal to another bishop, lavolving for the monastery the right of choosing its own visitor, was a dispurity agminst episcopal oppression. A simiar dispute between Faustus, nbbat of Lirinensis lium (Krejus), and Theodorus, bishop of Forojuably. (Fréjus), was settled at Arles far mors equit
shouhl ohey the lishop in guestions relating to their ollice as elergy, while lay monks should ohey thrir whint only; on the one humb, that no one should ollicinto in the monastery, except ne delegated by the bishop, and, "n the other, that the boshopshould never recalve any lay-brother to modimation, without the eonsent of the ahmit (lahb. Cuncil. ad. $17 \mathrm{th2}$, viil. 11. 635-65t), IJut "ven this was no final or permanemt solution wi the ever-revorring ditliculty. Councils ngain and ugan zhrough the eth and 7 th centuries reathrmed this fundamental dlatinction between monks as mouks, mad monks as clagy, but in vain. The tendency of things authally was to make the morastery within jts own demain more and more Indejrendent of its lishopp.

No new monastery could be founded without the bishop's annetlon (Cone. Chaled. A.s. 451, ©, 24; (bue. Agath. a.D. 506, e, 27) ; just as a layman needed the same permission to nrect n chureh (Come. Ilerd. A.n. 594, c. 3). It the hishop himself were the founder he mikht devote n fortioth part of his equiscopal income as endowment, instead of the hundreith part permissible for the endowment of $n$ new ehurch (Cone, Towt. A.D. 655, e. 5). But, the monastery once founded, the ehoice of a new abbut belonged not to the bishop but to the monks themselves, llut the bishop might interfere, in case of their electing a vicions abbat. They ware free to elect whom they wonld, ono of their own boly hy preference, if possible, dut, in the event of there being no eligible condidate among themselves, a stringer from another monastery (Bened. Anianens. Concord, Requl, v. s.; Conc. Ronath. A.11. 601 ; Cone. Tolot. x. A.D. 656, c. i). Nevertheless the abbat was to holit his otlice under the supervision of the bishop; he Was to nttend the bishop's visitation yearly ; if he fitiled in the discharge of his duty, he was to be admonished nal corrected, or even, in caso of gross miseonduet, depased by the hishop, not, however, without a right of appeal to the metropelitan or to a general assembly of abliats (Come. Aurel, A.d. 511, ec. 19, 20; Cinc. Ejpar. A.1, 517 , e. 19 ; Conc. Arehat. A, d. 55t, e. 3 ; Cons. R'wиня, A.D. B01). Outside their monastic precincts the bishop was supposed to hare a general jurisiliction over the monks in his dioctese, and in this why, obviously, might otten prove himself an invaluable and nlmost imdispensabl: ally to the abbat, sented within his monastery, in coercing and reclaming truants. (Conc. Aurcl. A.D. 511, c. 19 ; Conc. Archit. A.b. 50t, c. 2). Nunks were forbidileu to wabler from one diocese to another, or from one monastery to another, without commendatury letters from the bishop as well as fiom the mbbat; it contumacious, they were to be whipped (Cone. Tolct. A.1s. 6i35, e. 53; Conc. Jenet. a.d. 465 , cc. 5,6 ). The bishop's permission was requisite, not the abbat's only, for a monk to ocelrpy $n$ saparate cell apart firom the monastery (Conc. Alurel. A.D. 511, c. 22). In short the bishop was in theory, if not aetually, resjonsitile for the moral conduct of the monks in his diocese. Of course his control was more of a reality over their ecilesiastical ministrations. I'he bishep might not ordain a monk, der remeve a priestmonk from a monastery to parochial work withont the ahbat's consent, might not jaterfere to prevent a priest or deacon from taking the
momavtle vaw (Conc. A!fth. Bot, e. 27 ; Cono. Roman. A.D. 601 ); might not oriain is monk who broke his vow and rolupsed to the life sercular (Conw, Aurel, 511, e, 21). Still, in iweowdance with the priaiple promulgnted at Arles in A.D. Shit) ( $1, s_{\text {s }}$ ), it was generally mimitted that the monk's vow of obomilence to his nbbat was not to supersele the cononical aberlienso of the cherk to his bishop; nad, though the foreo uf circhmstances might naturally draw the monk to his nibint and to his brother monks whenewer their peculiar rights nasl privileges wore threatened, the bishop conld always rotort etlectively by simply holding batk his hamil when calleal to give the monastery the benotit of his episeopul serviees. From the reiteruted enutions of the councila in this poriod agumst any encroachment of the bishops on the proe porty of the monasteries, it would seem nes if a werlihy monantery was sumetimes a "Nibhth's vineyard," as uld monastie writers express it, in the eyes of "a greedy or overbearing prolate. Bishops are forbiden by the enouncil of lecrida, in the north of Sjmin, A.D. 524, to seize the oflerings made to monasteries (Come. ILird. e. 3 ); torbidden to ty rannise over monasteries or moilile with their endewmonts by the comscil of linledo (Cone. Thit. iv, c. 51 ), and by the commeil of Rume, A.b. 601 (Cone. Nom. A.D. bol). Another onneil of 'Toledn in A.D. 656, ordered any boshop guilty of appropuiating a monustery fir the aggranilinement of himself or of his timily to be excommunicated for a year (Conc. Tolet. x. c. 3).

The master mind of Gregory the Great was quick to recognise tha importance of keoping the monks disthact from the secular clergy, mal, at the same time, of providing some ellicinnt, odicial supervision, agamst laxity or immorality in the monastery. Of those numerous letters if Gregory, which attest his almost whinuitous vigilance over the ecelesiastical athiars of westrin Chrixtendom, and tho commanding inthurace which made itself felt far and nenr, not :t few contain his mujudication in quarrels of nobuts with their diocesans. His personal sympathies were divided, for he had himself been an ardent and deroted monk, before becoming the head of the ecelesiastical system of Europe; and, like a true statesman, he saw that the way to make the cloister and the diocese mutually helptal, was to guard against any eontusion of the boundary-lines between their respective spheres. The otlice of the monk, he writes, is distinct from that of the elerk: (Greg. M. Ejp. v. 1); it is dangerons for a monk to leave his cell to become a priest ; a clerk once mimitted into the monastic brotherhood ought to stay there, unless $w$ momoned to work outside the walls by the bishop (E;p, i. 42). The nbbat is tirst to be elected by the monks, aml then to be furmally eonsecrated by the bishop (Ep. ii. 4, 2). On ane occasion Gregory, taking the selection of un nbbat into his own hands, sends a certain monk, Barbatianus, to be instituted abbat in the diocese of Naples. But in writing to the bishop, Gresory qualities his mandate by adding, that Barbstianus is to be appointed "if the bishop approves his life and chamater" (" si placuisset vita ac mores"). Barbatianus, as abbat, admitted iaro the mona tery without due probation a pust ulant, who soon afterwerds ran away, Gregory lidames
the biahop quiries betion 91, x. 24). very severe after the mo more than o breaklug the worlh, he lay the bishup, it viil. 8 , ix, 1 blinhopes to ex away monks, from holy cot
bishop, is not bishop, is not the monastery
ho is not to or the monastery for ministerinal without the he is not to ence their nbbat; been the most is not to harnss visiting them $t_{\text {. }}$ Inorliante expe fering with the with its interna way ; on the cont sad privileges di 34, ix. 111). In of eplscopal cont placed themselve diacese (Mah, $A n$
The policy of $t$ Was mure repre it substituted afse mainspring of the
the final nipral the final nupal at once to make
bicaing, and to m coming a sepnra chureh and stnte. sblut as delegate but not as a porver In his authority on time to keep him bishop. The empe. and monks of his
feudal retainers, it feudal retainers, at
for defensive nad in their cells nand diereses were all to monastic order or $t$ teaching ${ }^{b}$ in the sch teries, the clergy bi under their bishop. legislation was done, skill, for this pur direction in the parl But in spite of coun
monasterics grew in: monaterites grew in.
the parrochiul clergy more ensy, as Gregon the bishojs must be in monasteries of h/s tonforee his authorit accept it. It was

[^43] monk who ifie secoular necordane les $\ln$ a.b. If that the at was not re of the e fiuree of the munk a whenever eges wres ys retort his h:mal benctit of reiteruted od hgallist the proo. reem ha if " Nalonth's ress it, in $g$ prelite. of laerida, seize the crd. c. 3. ; or medille of 'Tolodo conucil of 11). Audered wny astery fin" is thanily :Towet. x.
irent was i keeping ergy, and, elicient, mororlity letters of hiyuitous of westera iuthence not a lew of ablats 'mpathices an ardent e hearl of od, like a to make helpiol, 1 of the spheres. s distinet 1); it is cell to Into the y there, walls by rst to be formaly Ou one a of as in monk, te diucese Gresory 4 Barbaiappruves vita ac ted iato ostolaut, y lolames

## MONASTERHY

## the bishop fir neglecting to mikn

 quiries befliweh. wit atur $91, x, 24$ ). Similarty, he ratimus (ipm, ix. very severcly fine aot lookiug mumbs binhops after the morality of tookling mora elomely more than one instunce of momasteries, And, in breaking the monastic ve of a monk or a mun norld, he lays the fiut nod returning to the the bishop as visitur ( $1 ; \mathrm{j}_{1}$ on the viil arelessness of viii. $8,1 \times 114, x, 8$, etc. . $34, x .22,24$, bishuph to exart themselves. In or ohnrges tho away munks, nad to be strict in reclaiming runfrom huly communion strict in repelling them bishop, is not to set up his ix. in, etc.). The the monastery, nor to hold pimbluedral throne in he is nut to ordain nay monk firr the serviciese of the munantery unless by the nhb the services of for ministerlinl work outside the request, nur without the abbut's leave (ED. il. 41, etery le is not to encouragn the monks to rebol, etc.); their abinat; above all (and this seems to havo been the inost frequent cause of contention), he is nut to harass or oppress the monasteries, hy inuriingate expense on thently, by putting them to fering with the reve on those occasions, by interwith its internal mannyement of monastery and way; on the contrury, hement, or in any other and privileges diligently (Esp detend their rights $3+$ ix, 111). In order to (Epp. 1. 12, vi. 29, vili. of episcopal cuntruol, monastere from the pressure placed thamselves under the bishop of andently divesse (Mnl. Ann. O.S. B. i. 42). The policy of (harlemugno tow). was muro reprossive than towarids monasteries it subatitutod ulso the emperur for of Gregory; mainspring of thesystemperor for the pope as the the final appral shoule te nude person to whom nt onee to make the momile. It was his nim bicaing, and to provent the matu discipline more coming a separate republic, indery from bechurth and state. Hepublic, indejendent of ablat as delegate of the bught to nggrandiso the but not as a power in hlonself and the emperm, in his authority over his melf, to atrong then him time to keep him obedjnonks, but at the same bishop. The emperor's iden and dutiful to his and monks of his realm should be, liko his feulal retainers, a compact, woll-organised militis for detensive aed ofteusive woll-organised militia in their cells and the clergy in their several dioreses were all to live by rule, the rule several munastie order or the rule rano, the rule of the monks teaching ${ }^{\text {b }}$ in the schools attached to their monastaries, the clergy busily at work in their way legislation washop. All that could be done by legislation was done, nad done with consmmenateskill, for this pur dirction in the purfiame under tho ennperor's Bat in spite of conacils nad thelr canoungo. monasteries grew inscasibly more autonomous, the parochinl clergy more secular. It was fir, more easy, as Gregory had found, to saly thit the bishop must be reaponsible for good order in monasteries of his diocese than to enalile hirin ${ }^{1} 9$ enforce his authority on a monastery iadisposed aceept it. It was enacted by the council of

[^44]MONASTERY
1227

Vorn, or Verne, nomr l'aris, that If the bishop must invoke the correct na otlindiug ablat, ha that falling ore aid of the metropmitan, nind, be axcommumicaten sym ; that, the offendere is to a nuccessor apmont by the bishops genurally, and (Cono. Verners. A to 7 hy the king or his enumal firmed under Churbe c. 5 , nud thim was ron812, c. 15). It had bes (Cime, A/fuisif. A.D. abbat whald reater an allso provided, that the well as to tho king, of any aceme to his bishop as munities which ho any exemptions or inlThe monks were not owed (Cone; Iorn. e. 20). without the bishop's apen to elert their abhat A.6. 705, 0. 17) ; and approval (Cone. Primevef: offiee at tho hands of the manat received his allow to the bishop, as visitor fip, no he was to the monastery, reserving tor, free lugress into the right of ippeal ring however for hinuself mad trom him to thest to the metropolitan, A.11. 812, Dii. 2; Cunc. fromeof (Car. M. Capit. Abrut this tiluo the Enatern A.b. 704, e. 4). that the bishop or metropolitan shouch enseted bursar or treasurer (upolitan should appoint a monastery not provided with wis') In erery keep necomit of the receints ons alremily, to and that auy abhat convecipted of and expenditure; wion intu) the monastery for of granting almiso bnulshed to noother mumur money, should be penaneo (Conc. ii. Nicumantery and there do ci. Come. Chulced. A.D. 451, e. 26). (c. 11, 10;

Lomis, the suceessap. of (. 26).
devoted to monks, enriched the cemagne, always malo them moro seeched the monasteries, and but the puwor of the greare in their possessimus: areasing proportionately : feadnd bishops was inrapmaity or the tyrunay; find sometimes the superior drove a mumay of their ceclesiastical the protection a monastery to phere it selt' under (Milman, Latin Che king or one of his barons popes took some Christionity, di. 294-5). Tho special tutolace, as the pies under their own the east; nad before the patriarehs had done in some of the greatest and of the 12 th century the pope, and somp of the meste appointed by tions concerning the tempst imprartant quesnifitra of momasteries gemporal and spiritual solely by him (l'cllicin, Ecc. Chr were regulated

In the isles of the west, by ther.).
and by other circumstnecs, by their position mellinte contact with cances removed from imof ovents was sumewhat lal Europe, the courso Saxon oecupation of Britain, mont. Defore the terics were uhrealy of isitain, monks and monasdiscipline was lax very numerous, but momastic the daily life of the monedict had majped out rather a missionary monastery. Columba was and his influenee thata $n$ monastic reformer, was rather the per, thongh very widely extended, than the stereoty Columbanus had bequeathence of a lugislatur. lands rather than to tomperament of the own country. The fervid fonient of control, less amenab in itvolf less is Itaries, that is mess amenablo to diseipline. ia his cell, apart from the ming as hermits, ench so systematically froll the monasteries, were not fully supervised in discountenanced, nor so careThe character, also, of their as the contineat. isation tended to af of their ecelesiastical organpendent on its bishan. the momastery lews deof the clan or tribe . Origlaally, the chieftains

## monastery

Chrinthaity, exercised a patriarthal authority in apuritual, as well as in temporal matters ; anil ins the conseutual establishments giow lan umber an! impurt nuce, the hearlship of them was sill retained gancrally in the fimily of the whi.t $t^{\prime}$ tain, the olice of the abbat, like the olti- of the havil, who was usually to lin fonnd in every liblie monastery, leeing, as a rulo, bereditary (Manthhombert, Ilonks of the Ilest, iii. plo. 194, 2 8 (-2.297).
dmong the Saxons in Fogland a similar rexult was produced by other rausem. When ('hristimuty came, the secand time, into the islasil, it eame in the guise of monachism. The monk and the missinany were one. Many of the liritinh monks had been massacred by the lomathen invalers; many had tled for safety to the pracefal und posperons monasteries of their brethren in Ireland. Shit thoir places were quickly filled by their 'Tentonic successors. Almont evary large chareh was attrehed to a monastery ; and in the fir- instance the monks were the parlah-jrients of the diwese (Milmun, Latin Chrintionity, ii. e. 4). All this gave the monasteries in England a hold over the people whieh they uever host, till their dissolution in the lith ceutury; nud as the tiegrew wenker which had grouped the monhs around the bishop of the diocene, and an the monastory becamo detached from the minster, all this strengthened the abhats in their independence. The formal exemption of monasteries from episcepal control in things secular dates from the 7th century; nal the couseil of Cealchythe (Chelsen?) a century later only aflirmed that the monks should take the bishop's nelvice (" cum consilio episcopi") in electing an abbat (Conc. Culenthens. .1.D. 787, c. 5). For all practical purposes the authority of an individual bishop in Figgland over a monastery was hardly ever more than nominal ; and in course of time the lordly aibats of the great monasteries vied in power and maguiticence with the oecupants of the greatest aees,

The history of monosticism, like the history of states and institutions in general, divides itself broally iuto three great periods of growth, of glory, and of decay. Not indeed as of the grawth were unehecked by hindrance, the glory unchryuered hy defects, the deeay never arrestesd by transient revivals from time to time of the thickering thme of life. Still the successive seatons of youth, maturity, old nge, are marked plainly and strongly en ugh. From the beginning of the 4 th century, to the clase of the 5 th, from Antony the hermit to Benedict of Monte Casino, is the nge of undisciplatued impulse, of enthusiasm dot as yet regulated by experience. It has ail the ferveur, and all the extravagance of aims too lofty to be possible, of wild lougings without method, without organisntion, of energies which have not get leurned the practical limits of their own power. Everything is on a seale of illogical exaggeration, is wanting in balanee, in proportion, in symmetry. Purity, unworldiness, charity, are virtues. Therefore n woman is to be rrigarided as a vedomous rejitile, gohl as a worthless prebile, the deadliest foe and the dearest friend are to be estemmed just nlike (e.f. Rutfin. de Jit. NS. c. 117). It is right to be humble. Therefore the nuak ents off hand, ear, or tongute, to avoid being made bishop (e.g. Pallad. Hist. Laus. c. 12) and teigas idiocy, in
oriler not to he necourted whe (Ruff. ib. c. 118). It is wall to toach peopte to be patient. Thero tore a slek monk nevar speaks a kind word the brother monk who oursed him
 tho lips from idle words. Therefore a monk hoids a large stone in hiw month for three yenrs (ib, c. 4), Every precept in to be takun hiterally, and oheyed unremsaningly. Thertforo some monks who have heen plinderal by a rober, run after him to give hima something Which has escajed his notice (Moseh. lrut. e 212). Seltalesinl is enjoined in the gosicel. Therefore the anstertlen a " helann are to b: -sinyly cadless. U:re ancethe mahes hds diwelting in a lollow tree, noother in a care, mother ln in tomb, noother on the tojr of a pillar; another has so lont the very apperrance of a man, that he is shot at by sheppherds who mistake him fir a wolf (l'allai, IList, Lutes, e. 5; Mosch, Prot. c. 70 ; Themburet, Philith. e. 15), The natural instincts, instead of baing tralned ond cultivatid, are to be killed outright, is the utter nblor" nee of things material as $n$ defilement of the sol :. Adolins, hermit near Jerusalem, ani it is merely one instnace out of nung, is saili to have fisted $t \cdots 0$ whole days together orlinarily ad tive in lent, to have passed whole nights on Mount Olivet, in prayor, standing and motionless (Iallad, ih, c, 104), and habitually to have slejt only the three hours before morning. Dorotheus, a Seetic monk, used to sleep in a sitting pasture, and when urged to take his proper rent, womld reply "f'ersuade the angels to slee $j!$ " ( $i b, 0, \quad, \quad$, ). Cleanllaess beenme a sin, as a kind of self-indulgence. The common duties of life were shunted and neglected, because the end of all suth things was near. No wonder, if with no more netive oceupation thun meditation, or twisting osiers inte baskets, the soul of the reclase preyed ujwa itself, and peopled the dreary solitudn aromsi it with demons and spectres. No wonder, If lu this superhumnn effort to buist the barriers of our mortal mature by a protracted sulcide, mea mistook apmethy for self-control, and turemme like stocks or stones, or brute beasts, while wishing to be ns Ged. [M rieicatiov.]

The period which follows, from the first Beredict to Charlemagne, exhibits nonasticism in a more muture stage of monastic acticity. The mocial iutercourse of the monastery duly harmonised by a traditional routive, with its subordination of ranks ad ofliees, its divinion of duties, its mutual dependence of all on each other and on their hend, civilined the monastic life; and as the monk how became subject to the retiaing inthenre of civilisatinn, he weat forth into th" orld without to civilise others, The conten' $n$ of aprixitual things was still proposed as ${ }^{\text {al }}$ rat et in view. But stated and regular 1 rs for e religous servicen lett luisure tor onery oceapatlons, and brainwork took its proper place alongside of manual bibour. The Benedictine rule implied, if it did aot assert in so many words, that monks are to mone themselves useful to others as well as to themselves; and the practionl result is sten in the conversion of the greater part of Europe to Christianity, and in the revival of European learning end arts among the wild hordes fiom the north, the conquerors of Rome. Had it not been for monks and monasteries, the barbarian deluge misht have
swept a'va tion. Th of civilise Girmany, (Mabillon, attarhed $t$ the precurs Fratace, of Benedietine Christendon around him even in reg of Henedict fistnesses, f by preservir seripits, both by recording neous event knowledge $u$ aul hourding searches of a musichans, pui atter the dow onslaught of t í . itul. Jfun. It what are monastecies of dency of the the order.
contemplated shbiat of the chapters-gener rbbat of Mont act ually, supres D,to of' Clugny his order of lhen the frians, the uader the authe Whole order und at $K$ me (Ferd. Pelliecia, Chr. E llow the origi of time to bo lost wealt,1,y and poy was corrupted a ore munastic orde aggraodisement, rivalry was emt pettient kind, an became the janiss palacy, is beyond The difference bo and liome ln the greater than the medineval mouaste tation of apurtena monastery in the Gintaders of monast new onder, has bee degeseracy, a spa pristian simplicity. the decadence of not exclusively, no acting upon it f to something with of its very being fi below the surfice, alalyse the complex happens in human ac eunasticism, we co puwerfilly at work telfishness. Fear of
(Ruff. ib. c. (1) be pmitient. a kimi werd a nursed him It is right Therefore n inth fur three to be takin y. Therwfore indered by $n$ a something weh. I'rut, e the gosjuel. ismare to b: abivelwelling , moother In a llar ; nuother n min, that take hiur fir Mascli. Drat. The natural al eultivatent, ablure nce of the sut $!$ a, and it is anid to have ridinarily at 1 Io nighits on ad motionless to have slept $\therefore$ Darutheus, ting josture, rest, wimhld !" (ib. e. : 2), of self-imdul. sere shumed I such things mure antive isting osiers preyed wne yle around it ler, If'lutiis rrieps of our alicile, mata ineame like hite wishing
efirst Beneaticism in a tivity. The y duly harvith its sub. divinion of all on each he monnstie re suliject to in, he weat vilise others. gs was atill But statel services left I braiswork nual labour. id bot assert make themthenselves; e cenversion Christianity, ing and arts north, the for monks mi, ht have

## MONASTERY

awept nevay itterly the traces of homan civilisnof civilisallon and Christlandey in Gubne $\mathbf{r}$ Germany, Podand Behristanity in Enghon, (Mnhilhon, do Stui. Jonema, Swolen, Denmark attached, to the Levinenstan i. e. 9). The sehouls the procursors of the Benclictumanteries were France, of the professorinl chatiru meminaries in Denedjetlaes in the univerwities till by bearned Christembon, With the iorsities of medineval around him, It way the integninnt din of arms even in regions beyond the ink his cloixter, of lenediet's Ingislation, even in the rennute fistnesses, for iustance, of Mount the renute by preserving and transerlbing anclent mana, berljits, both Cliristian and pagan, as well as by recording hia ebservations of contemporit nocuun events, was hadiling down the toreh of and hoarding up stores of future gemerations, searches of a mare enlightenuad antion for the remusichans, painters, farmeres, statesuren The firxt atter the downfull of Rers, xtatesmen in Europe, onslanght of the barbariane mperial under the ie situst. Mom. I. ce, $4,7,8,9,12,22$ ). In what are called the nidu, 12, 22). munasteries of each order ware ages, the various dancy of the monastery, wrefe under the presithe order. This develoriginally the seat of contemplated by the role of bund not been abbat of the pareat mue of Brachlict. The chapters-general. In the ath consi ked the sblat of Monte Carino was century, the settually, supretne orer all albuts nominlly, if not Dde of Clugny was sa all abibuts, in the 10 oth, his order of Bebedictin. le over the ablats of the friurs, the cloisters on anch province wore under the anthority of a "pro-incial," nud the Whole order under a "genern! " uswally resident Pelline (Ford. Walter, Mat war dit Droit ecclés, Pelliceia, Chr. Eccles. I'olitius). How the original monastic bid
of time to be lost sight of, as mea came wealthy and powerfol, how monasterices
trse was corrupted nud enervuted monatie simphity one monastic order vied with by luxury, how sggrandisemeat, how, too of another for worlily rivalry was enbittered by jealousies of the pettient kind, nad how the monastic of the becane the janissuries or practorian cohort of the papacy, is beyond otir present seope to describe The ditierence between present seope to describe. and liome in the days of Gineinnatus is hardly greiter than the differences between a hardly medineval monastery, with all ita ponp and ostent tition of ippurtenances, and the conception of a fonastery in the rules lnid down by the first bew orider, has boustinm. Every new rule, every degearacy, a spasmodic effort protest agniast pristine simplieity. But effort to revert te the decadence of the monastis iegration and not exclusively, nor indeed mainlea are due, auting upron it from withainly, to causes to something within itself, an the but rather of its very heing from the an inherent part below the surfice, end ene first. If we leok andyse the complex ele enteavour whenestly to happens in haman retionts, conspired to re ever olunasticism, we cannot but oner to result in puwerfilly at work, a very subtle form of welfishness. Fear of altimate purishmeorm of

## MONASTERY

of altimate recompunse, Invtend of then
recondury nad subsidary mueive the merely selven firwarl as the numelves, thrist thelluthis apparent selfalmergatimating pheipl if mtupeadens to the ever ration, too abmurmal, tio ly sarriticing at ever realimel on enrth, unless ties and the privileges whime the respunsibilldeutially conatituteges which have tieen proviprobation, In his fan essential part of man' his ewn nalvation, the devengmass to secnre abjured the claims of hevie and monasticistm "died to the wowld" (Grogend country, He Not. Bewedietho.), not (Gregor. M. Sipp. i. 44, mortifying evil atfections, but in the sense of to the ordiamery sympunthies of humun henceforth [Sie also Aluar
Rule and Ohdeat, Asckticism, Benfibctina hacy, Chilitae, Cobnouci, Calorehe, Chile Pline, Monastic, Chomila, Colibei, hiselHeshitium, Laura, Limanarfic, Hhiamits, Detionary; and in Liblabius, ete. In this liogruyhy, Asmosil le Ditionury of Christian of Antane, Benedictus antoniles, benebletus Moguntinfinione, Cassiances Cusia, Bonifachis degang, etc.]

## literuture. -

d'(rient (Paris, Bultean (I.), Ilist. Monat. Benoit (barts, 1691). Hist. de i'Ordre de S: Criginc et I'rugressus A Howpinianus (Rad.), do Helyot, Hist. des Ordres montrast (ieneva, 1ivis). Pez (Bernhard), Riblioth. Aonast. (Paris, 1714). 1723). Thomassinus, Norai et Aretica (Ratistrad, (laccae, 1728). Mabillons, de Stus Disciphtims (Venet. 1729); Acta Sinneturum Studius, Mlomurt. 1733) ; Annatles O. S. B. (Luecre, S. B. (V'enet. (Ch. W. Fr.), Praymat. Geschichte, 1739). Walch (Leipzig, 1744). Holstenill ( a. Mönchsord. Rogutarum, ed. Brockie (Augnst (Lucie), Coiex Alteserrne (A.D., Asce (Augnst. Vindelic: 1759). land, Durk Alyes' (Lond Asetion (Halae, 1782). MaitPstrum. Nigne, Patrolonia). Rasweyd, Vitue 1844). Ozanam, La Civilisation cheaxiv. (Par. (Paris, 1855). S. Menedicti indianer cher les Francs Reyuturum (ed. Hugo Dlenurunensis Concrirdia Putrotoydua Latima (liaris, Menndus) ap. Migue, Munustères hefuedictins (liaris, 1868). Muntier, Le's bert, Les Moines dr Occutent (l'aris, I868). Montalein-

## il. Particutar Rulfs, mi. G. S.]

 the ordinary sense are necessarily wic rules in the establish are necessarily subsequent to earliest monks were the coenobitic system. The meaning of the word according to the strict occupying isnlated rells in $\quad$ ovadof, solitariesof the desert, or the most ine deepent recesses tain garges, as far as mosit inaccessible momnhabitations. The lite possible from other human fore absolutely independent anchoret was thereat liberty to framependent. Each sulitary was he fond best ndaped for himself such a rule as hefe of spiniteal apted for the development of the abstraction from numion, contemplation, and was his ubjrom $\pi / l$ worldly concerns, which others, bat hee might seek counsel from No one could ciaim to to follow or reject it. another. But as in to lay down a law fur life conld uumerits went on, and the monartic desire was nuturally felt to prith thousads, a perience of othlly feit to protit by the exascetics were called and the more celebrated less disciplined brethrea to by their yoringer nat
## 12:30

MoNAstelly

## MoNastemy

fur their gulanee in what began to he ralled "the true fihilusephy."

Rulid of St. Antomy and St. Aabiah:- The coulen of rules of this unture, whild henr the names of St. Antony anl the Syriale allathe lamiah, perintel by Indstunius in his Codex Risymarnom, ure, it is acknowledsed, compilations of a later date, anm partially milaptel to the coembitic system. Tbey have howerer comeviderable value, ax athorling a faithful piecture of the mule of life of the earlient wolitarlos, null indienting the tumptuthons to whieh they were mant liaile. They are generally charactevisel by solunl common wense, and an intinnt" kuowleifo of himman nature, 'The object of the role, to which all else wax sulsidiary, was true humblintinu fir sill, with earment vontrition, as a means of kuining the pindon and faveur of Gand. Righ selfolliseipline ba enfurcell as a menne to thin emb, valueless in itwolf, The ostentatiour display of ase eticism, aluagiving, of devetion is sternly probibisted, and waruings are given agalnst njifitual pride. The day is to be diviled lweween manual labour, reading, and prayer. "Ora et lege perpetwo" (heg. S. Antom. c. 2 ; Ricy. 1s. 11) ; even when golag to draw water the mank is to oceupy himself in realing (A,t, e. 2:3); the Psnluss are to be the chied sulbjects of hix perrusal and meditation, to keop him frum impure thughts (Ant, c, 40 ; Is. 1ib). The appuinted han's of prayer are to be strictly observed. Before the munk sues to rest he is tor devote two hours to wateling, in prayer and praise. Midnight is to be njent in watehing to prayer ( (f. c. 57 ), and an mem as he rises he is to pray and meditate on the word of Gull, then begin his work (Ant. e. 32). Prayer is to be made standing, and that with the utmont reverenee of hooly; the monk must not lean ngainat the walls of his cell, or shift his weight from one fout to aunther ( $/ \mathrm{s}, \mathrm{c} .36$ ). Finsl is uever to be tavted betire the ainth hour, exceput on Snturday and Sunlay; caly one meal is to be taken In the day (Ant. c. 2); eating to antiety is to be avoided, still mure gluttoay (Ant. e. 32) ; $n$ little wine is allowed, but all drink must be taken slowly, nut gulped down noisily. If two or mure monks ent tugether each is to take what is pincel bufore him, and not stietch out his hand to another dish ( $A n / .33$; 1 s .20 ). The sick are not to be forced to eat, aor to be rolibed of their protion (Ant. c. 5). Meat is to be avoiled altugether (.lnt. c. 14). Wedaeslays und Fridays are to be kept as striet fasts, unless a monk is sick (Ant. c. 15). The time for taking fund and its quantity is to be fixed by ench monk for himsidf, aud the rules laid dowa are to he strietly ubservel, giving to the boly ns much as it wants, that it may be able to pray and worchip (Gnd. Excessive tisting is to be nvoided (Is. c. 54,56 ). The monk must maintaiu sulitude, live alone, work alooe, walk alone, above all sleep alone (Ant. c. 68, 8 ; Is. c. 18). He is spectinlly to avoid conversing with boys or youths, nall as the most dangerous of all, with women (Ant. c. 3; 1s. e. 1). Even his relations living in the world are to be shunnel, and the thought of them repressed. He must not loiter in other monks ${ }^{\prime}$ celis. But if any one knoeks at his cell he is to open to him immedintely, and receive him with a cheernul couuteonace. No illye questions are to be put to him, but he is to be assied at onee to pray, and a book is to be given him to read. If
 biw dethes nre ragked, they are in be momberl: if finul, washel. If he chattira findistily he is tu the anatimesly vilenem; ; the is an ille runazato be id to be refreshed and sent about his funinews
 the visitor is nut to raine his nyen to see whith why he goes ( 7, e, 55 ). If the guest haven may. thing binhind the hoat must nut exmulan it til sue what it in ( $S_{s}, 0$, ift). it it is same vassal or Implement of exmmon life he is nat to bee It who. out hix leave ( (I. e. t10). Crowded chureluew are tu he shannel (Ant. e. 20). If anything takers is munk to the city he must keep hia eyea on the ground, tinish lila business as sean an he can, and return promptly. In ullering his wares for sulte lie is never to laggle about the price ( $/ s, x$, sitt). It an old man aceompanies him on the roal he Is not to be allowed to carry anything; if yompur men, they are tos share the lomp equally, on lit it is very light each is to take it by turax (LN, e. fis). iNlenems in to be shumned as the greatest of dangers (Ant. e. 4:3). The monk must firce himself to work agninst his will, mul foltil meny tisk assigned to him without murnuring ( $P_{s, c}, 7$ ). If two monks oceapy one cell, neither la to luri] it over the other, but each is to lee realy at wive to do what the "ther hide him ( $I_{0}, \mathrm{c}_{4}$, iij). The utmost respret is to be piil to uthers; nous shuald spit ur gap,e In anuther's prrseure (Is. c. 21). All sense of property is to lie put away. If a menk returns to a cell he has leit and tinds it occupied, he is not to try th turn out the intruler, but go and seek muither cell (1s. c. 63). If he changes his cell he is to tike nuthing away with him, but lenve all to his successor ( 1 s. c. 64). All ostentation in Iress is to be nvoided; young monks are to go shatily und wait till they grow dll before they wear n good Iresis (Is. c. 38). A monk must not shew olf his voice, but pray In a lew tune (. Int. e. 27). If he copies a book he is not to ornmment it ( $I$, c. 23). The love of riches is to he regariled as the bane of a monk (Is, c. 66). The siek and intirim are to be visitell, and their water vessels fillel (Ant. c. 34). Alins must be given upt th, hat not beyonil, one's means. A monk shoulil neter laugh, but always wear a sal countruatce is one that mourns for his sins, except when other monks come to visit him, when he is to shew a bright face (Ant. c. 47 ; $I_{s, ~ c . ~}^{2}$ 33). The liseascs of the suml are to be oprenel to his spiritunl fither (Is. e. 6,43 ). All is to be done that others may glurify their Father which is in hearra (Aut. c. 30). (Regultse S. P. N. Antonii ud filins surs monuchus; Isaiae Abbatis Reyula ud Jlomethes. Ilolstenins, Cod. Rey. tom. i. 1p. 4-9.)
liute of St. Pa houmins.- When the eremite gave place to the conobite, and the solitary cell developed into a convent peopled with a numerous aociety, the need of rules for the govermment of the fraternity was immediately ielt. Regulations had to be lail down as to the dress, fomel, and dnily oceupations of the immates, as well as for their stated meetings for worship and urlinary intercourse. The earliest rule of this untura is that of lachomius, the fuunder of the comalitic system, burn, like Antony, in the Thebail. A.D. 242 . We have tbis rule in rume's Latin Iranslation, with a preface from the pen of that fatber. It is a document of great interest, comprising 194 separate heads. The society, for
which it was
the island of it extemied wi founder's dent enemohion fir m women. The n anounterl to : in
The whole an and religions of owed limplicit materior'um pri house, at which a yar, at Binste The l'aschal tme fentival of the five elaring up mecular, All ree wetr at variance traturs of eash aiceotints, all neee and oflielals were (liiaron. I'ruefict. monnstery was hмине" (ilomis), firty brethren; grouped aceording brethren into a " went to work toge in the weekly mi presile el over by staff of stewarils daries, and mininte exercivel authority brethren gave a w (bud, c. 2,6 ). was very strictly de he was absolute. out his sanction. was in his keeping, ke thought good, gin fir that purpose, N asignament, or try noenk (hej, S. Pith hor authurity wns chielly nary power was rest Cises of insubordina brought befis'e the nbl himself to rebuke if $h$ time to rypurt them impurtance of his offic number, particularity punctions for lte execu dictions ogainst the a (inil. c. 15:9). He was If he slept out of the radnitted, even afte toperier's leave (ibict. c were the helylomuddrrii, a week in rotation in with divine worship, in duties (ibud. c, 12-15). [1 day, stter mattins, the $h$ the abbat for orders, ani tion, They were to visit
what ench wanted, to What ench wanted, to g collect and replare them (ibd. c. 2i.). These olli, provost, were to be rig property of the convent. rrought back at the end and locked up till the (ijid, 66). They were $t_{0}$
orin feret: If be mimlent: If ily he in to be rinagate' he his thaluew erll impaita, (1) Nee which it leares anvo Hilue it to tora me vesmel ur a lise it with. chutehes ure thing ficion n eyea on the the can, inl vares for sule - ( $/ \mathrm{s}, \mathrm{c}, \mathrm{i}, \mathrm{l} 1$ ). the row ho ; if younger lly, or it it is as ( $/ t, 1, r, t i f$ ). grenitest of must force and fultil myy Ang $(1 s, c, 7)$. or is to lier enly at une c, ill). The thers; nome ps presentre ty is t" he coll he hats try tuturn another inll be is to take : all to his ion in Iross 0 ga alatiliy they wear ist not shew (Ant. с. $a_{i}^{7}$ ). mont it ( F , ariled ns the a and intirm 'essels filled a up tu, hut houlil never ntenathee ns when ather s to shew a The disenses itual tither others may saven (.Int. d filins stus Ihonachos.

Reguladress, linul, as well as p and wilithis nature - cernobitic tebail, A.ס. me's latin en of that t interest, seciety, for

## MONANTERY

wheh it wax ifrown mif, was time
the inland of Thbernmee in the Nile, pronn whileh fulendernd with nuch raplity that hefure the founder's death in A.bs, 3 ts it comprinel nine wonen, fir men, and one built fir his sister fir women, The numbur of monky in Jeromets time The wh matho.
and religiona fraternity, every memant industrina owed implicit obodinence to avery member of which mosteriorum princeps) whu rendef (ommium mito huske, at which the entire body ansome the parcent a yara, at biaster, and in the ansmbled twhe The traschal meating was the arith of Anguat. fontivn of the year. That ine great religionins fire clearing up accountat in Augunt wes held serolar. All revelved almahothon, religit thous who wepl at varinnce were reeonciled, The nime who traters of each monastery brought in their aecounta, all necemary business was tranyacted and ollicinla were appilnted for the coming year (ilieron. P'rufut. in Req. Puchom. e, 7, 8). Fiach monastery wat dlvided into thirty or finty housea (lomus), ench house contuiniug abont
firty brathren ; firty brethren; three or four hounes belng grouped accorling to the employmenta of the went to work a "iriles," the membiners of which went to work together, or succeeded one nnother presided over by an alibat ( $p$ uterer), and hall ita whif of ntewnrila (diapensutores), hebilomadsries, nod ministers. A prorost (pruepositus) exxeriwei nuthority in each house. To him the
bruthren gave a weekly necount brothren gnve a weekly necount of their work
(Sd. c, 2, (6). The authority of was very strictly defined ; with of the provist he was atbedute. Nothing was to bertain limits out his sanction. All the wroperty the dune withwas in his keeping, and he wha to dispense it as he thonght gool, going round to the wurkst as for that purpose, No one was to murmur at his assignnent, or try to exchange with anothis monk (Reg. S. Pochom. e. 97, 111, 157). But his suthurity was ehietly ecommacal. His dissiphinary power was reatricted to ordering peranice. brought before thenation or erime ware to be himself to rebube if hant, and the provost exposed time to rumpt them (ibuif.c:c, 181, 1:2). The impartance of his otlice may be mensured by the number, particularity, and strictness of the linjunctions for Its execution, and the solemin maledietions agninst the abusers.of their authurity (inid. c. 159). He was allowed to have a deputy. If he slept out of the house he was not to be resdmitted, even nfter penance, witheut the raperiors lenve (ibid. c. 137). Under the provost
were the het were the hethouncidarii, weekly otlicers who served with divine worship in various duties connected duties (ibid. c. 12-15). [ILemmonbour, or domestic day, after mattins, the hebdumadaniius.] Every the abbat for orders, and carry them into execution. They were to visit all the "houses" to the what ench wanted, to give nut the books, and collect and replnce them at the end of the, and (iid. e. 2i). These ellicers, together with the propost, were to be vigilant gunrdinna of the brought back at the end of the wels ware to be and locked ut the end of the week, countenl, (ijil. 66). They were to see that of the next
per provementn of the aratory were beaten, a prow makling, and a rawhea given out fir ripuench wrek (ibuid reter keplt of the rupen main nmount of work wis, 27). A atated daily brather, but they was to be remilirest of each exceasive drmand (here not to be dinst ressed by an begall with public (ibil. e. 177, 174). The day was allowed to be pinyer (collevel). No menk hail juat weturned fonent mulens he wan niek, wr c. 1+3, 187). The monks wignlng journey (i,inf. hury or trampert. A penance wammorid by a thuse who came inte penance whs impored on to sing withone lente, No on one was to preanme were all to repeat acripture in of panance. They on by clapping the handere in ovier when cailad or halted were ehld hen. Those who bhandered anuther when praying. If nuy was to lacik at Inughold during service of any one talhoul or the altar with his head and haus atnad bufore and be rubuked by the anperior. No held down, leave the collecta hefure arier. No one was to except under necessity (i) the end of service, over, the monks were to (ibid, c. 3-11). Jhatina a dispmatatinn propused by thend a conferener, or the pritcriplan nuijorum read provost, or to henr asluep during renting head. If a monk finl during the superiur's he was made to ntund
 table was alst set in the meal atter mil-day, i whid men, nad latoun the evening for the chilidren, heats of summer. at buth monls, somo of ate unly nt whe, arme more. some ato only ane divh anly, whers of was divinctinal to $\begin{gathered}\text { a } \\ \text { a little breal. If a mank }\end{gathered}$ was allowell bread and to the public table he llieron. c. $\mathrm{B}^{2}$ ). It will sait in his cell (l'ruef. table, or to talk or atreteh out the hand over dhring the menl, to nt others enting. If the the table, or tur look change his place he must obey inst hid a monk thing wantell must not ho naked for bustme Anycnted hy a nign (Req. Puchonsed for, but indiwine nur bruth were allowed (isil 383). Neither one was to have ere allowed (ibid. e. 45). No mother. The plen of indiapusiticate fhurl than decided on by the superindiapusition was to be might work in his surior (inid. e. 40). No monk work took pickled repetablese who went out to 80). At the end of the meat with thesn (ihit, c. grmatt1) were given the menl swerthients (trathe refectory, to be taken to then at the dowr of in their hools, nand enten to their cells, but not was not to take his ewn there. The dispenser from the provost (ibid. chare, but to receive it rule held food in the c. 27, 29). A aimilar materinls for work, and the distribution of frod, munity of all things wns the like. A strict comto presumie to take wns enforced. No one was vegetables (c. 73) any thing for himself, noither 74), ears (c. 73), palm-leaves for wenving (c 74), ears of corn, grapes, nor fruit (c. 75). These Who were set to gather dates might ent a few, and staye were to be brought to the brethren who stayed at home, for their eating ; windfalls must piled enten nor taken to the cells (c. 114), but piled up at the root of the tree (c. 78). No nne Was tor claimanything in his cell as his own, and the newging it, he muat leave all it contained to the new-comer. No monk might have his own mon of tweezers for pulling out thorns; a common pnir was to hang in the windorn where the eodices were placed (c. 82). No addition must
be male to the elothing provided by the superinr, viz. two tumes (levitomaria), one worn with use; a long eape for the neek and shoulders (sabamus); a leathern pouch to hang at the side; galcishes (gollicte) and two hoods; a girdle and a staff (c. 81): anythiag besides this equipment $n$ brother might jossess was to be brought to the provost, and placed at his dispesnl (c. 192). The hoods wre to bear the mark of the convent (c. 99). The monks were to sleep alone on a mnt sprend on the flour without a bolster (c. 81, 88). The cell door was to be always unfastened (c. 107). No one was ever to sleep in any place but in his own cell (c. 87). The rule gunirds most enrefuliy agninst the dnngers of unrestricted intercourse between members of the society. No one was to enter aouther's cell withe thecessity, or remain there when his business e.es concluded (c. 102). They were never to speak to one another in the dark, or hold one another's hands, or lie together on the same mat. No one was to go out alone (c. $5(b)$, but when two walked together they must be a cubit apart (c. 94). A monk was forbidden to anoint, wash, or shave anither, or take out a thorn for him, except by th iprovost's permission (c. 93-95). Two might ,ot ride together on an ass, or on the tilt of a waggon (c. 109). When forced to be together, as when kneading brearl, or carrying the dough to the oven, silence was to be onintained, and the mind given to meditation on Itoly Scripture (c. 116). The same rule was to be observed on board ship, nor were they to go to sleep on deck, or in the hold, nor nilow others to do so (c. 118, 119). The greatest vigilance was to be observed agninst wandering thoughts. All who had mechanical duties to perform, e.g. to summon the brethren, give out materials, or serve food or dessert, were to meditate on a portion of scripture. Whea they went to work they were never to talk on secular matters (c. 59, 60). All tattling abroad, or bringing gossip home, was strictly prohibited (c. 85, 86). The rule of Pachomins, in broal distinction to some later rules and the practice of the inajority of solitaries, is very particular in its directions about the washing of the monks'clothes. This was to be done in common, at the provost's order; the clothes were to be dried in the sun, but not exposed later than 9 A.M., lest they should get scorched. When brought home they were to be gently suppled (leciter mollicntur). If not quite dry one day they were to be laid out a cecond. There wns to be no washing on Sundays except for sailors and bakers (c.,67-73). Invalids received special care. A sick monk was conducted by the provost to the infirmary (triclinium aegrotantium), which he alone wns permitred to enter. Extra clothing and food were given to him, according to his need. He was forbidden to carry these to his own cell. He might not be visited even by relations, except by the lịcence of the provost (c. 42-47). A monk who liad hurt himself, or was poorly, but who was still about, might have extra clothing and food at the discretion of the provost (c. 105). There was to be a guest-house (xcnodochium), where all who claimed hespitality were to be entertaned wit'? due honour. Weaker vessels and women we'e not to be repulsed, hut to be received $w$ at enution in a pince apart assigned to them (c. $5:$ ). If a relatiou came to see a monk, by the specian sanction of the abbat he was allowed to go out
and converse with him, with a trust werthy companion. If nuy god things were brought him to ent he was permitted to carry sweetmeats nal fruit to his cell, but whatsoever had to be eaten with bread was to be conveyed $t$ ', the sick-house, nod there partaken of (c. $5 \dot{2}$ ). If a monk had to leave the convent to see a sick relative he was bound to ouserve the rule of the monastery as to eating nod drinking (c. 54). He coulh only attent a kinsman's fumeral by the provest's leave (c. 5 ja ).
Different degrees of penance were ordained fir minor offences: breaking earthenware (c. 125), losing the property of the convent (c. 121), spoiling his clothes (c. 148), appropriating what did not belong to him (e. 149); auld hearier puoishments fur offences of graver complexion; angry uod passionete words (c. 161); falsehowi (c. 151); false witness (c. 162); corrajiting others (c. 163); stirring up dissension (c. 16.?). Any article found whose owner was unktown was to be hung up for three days before mattins, to be claimed (e. 132). A novice was first to be taught the rules of the order, and was then set to learn twenty Psalms, or two Epistles, or some other part of scripture. If he could nut read, he was to have three lessons a day, and be forced to learn to read even against his will ("etiam invitus legere compelletur"). ivery iamate of the convent was explected to know by heart at lenst the Psalter and the New Testameut ( $e .139,140$ ). If any of the beys brought up in the monastery proved idle, and careless, and refused to amend, they were to be thigged. The provost was to be punished if he neglectell to report their misileeds to the abbat (e, 172, 173).

The rules which pass under the names of the early anchorets, Serapion, Paphnutius, and the two Maeariuses, though with no claim to be regarded as the preduction of those fathers, are important as additional evidence of the character of the earliest coenobitic life. The separate ordinances in the main correspond to these of l'achomius. They supply more distient information ns to the apportionment of the early part of the day. The time between the conallision of mattins and the second hour, 8 A.s1., Was to be spent in reading, unless any necessary work had to be done frr the society. Frcm the second to the ninth hour was to be devoted by each severally to his own work, without murmuring (leejul. Patrum, c. 5, 6). Passing over the rule of Orsiesius, abbnt of Tabemne, the disciple of Pachomius (d. c. A.v. 3if8), which, as its title, "Doctrina sive tractatus" implies, is a prolix hortatory address to the members of his society, embracing all the chief particulars of Pachomius's system, not a code, aud the Re en'a Orientalis, compiled in the 5th century by Vigilanti is the deacon from the e.rlier monastic rules, which exhibit nothing deserving special notice, we come to the rules of the founders .f Cappadocian monasticism, Eustathius of Sebnste, and Basil the Great.

Rute of St. Basil.-St. Busil's mõnast:c institutions run to a considerable length. They nre comprised in his Sermones Ascetici, nuil his two collections entitled respectively Regulad fusius tractatie, and the Reynla brerins tructutas. The Constitutionee Ascetiexe printed in ;, ill's works, are assigned by the best authorities to Eustathius of Sebnste. The $\begin{array}{ll}\text { erificia or }\end{array}$ locnue in Monacios Deiinifentes, an early
example of a $P o$ Basil's pen.

## The picture of

 rules is charac piety, and a c intimate knowlegnined in his inte life, which is ofte The principle wit one object of the the soul, nnd tha that should be divine command.' sive form too soon has no place in Ba
Self-discipline is suy merit in itse
sul enabling the spiri conquering the at nature to give its with God. The
obedient serrnnt of obedient serrant of
mofft for such serv Selfishness is incor religious life. trions religious con and solitary nneho perfection of Chri psalmody were to but by no menns to to usefnl labour. . to he absorbed in a with the Deity" " (N) bk. iii. c. 9 ; vol. zealeus advocnte of $t$ the eremitic life, wh trating on self the $g i$
the benefit of manki the benefit of mankit
talent in the eurth, sloth. He can neit clothe the naked, nor towards whom he eat passion, or patience.
bring him back ; if $h$ bring him back; if h
up ; his offences rema one to rebuke him. he decides to be bot (Basil, Reg. fusius tre 8 coenobitic establish tired place, far from c. 6), and that there sh such honse in the sam and squabbles, to dimi and to save aspirant choice and from ficklene The number of brethre
than under ten. A ma morals should be plac might he a pattern of, conumend his authority Implicit obedienee mus word must be law. H
than young, but adran than young, but ndran
deemed the chief qualifi p. 320 sq., ii. p. 32 superior is to rebuke of favour (c. 25). The br to him all the secrets of fessor of the establlshm hsve $\rho$ deputy to supply or busy (c. 45). No brot without examination an

## MONASTERY

rthe cumght him to meats nud " be enten ick-house, mk had to e he was stery as to nly at tend ve ( $6,5,5$ ). dained fir (c. 127), (c. IB!), ting what d henrier mplexitu; falsehuod :orrupting 1 (c. $16 ; i)$. unknown e mattins, $s$ first to was then istles, or could not dav, ald this will . - know by a brought careless, tlogged. glected to $72,173)$ ies of the and the m to be thers, are e characThe sepaIto thuse distinct the early e concluA.3., was necessary Frem the woted by out muring over mane, the which, as aplies, is mbers of rticulnrs de Rejula by Vigimonastic $\square$ special inders f Sebnste, monnst:c 1. They tici, snd Regulas ins trucinted in sutheriтíma or $n$ early
example of a Poenitentiale, does not proceed from Basils pen, The picture of monnstic life in these varlous rules is eharncterised by Basil's high-toned intimate and a common-sense drawn from the gainel in his incdge of human mature he had life, which is often wanting in the world in carly The principle with wanting in rules of lnter dnte, one object of the which he starts in that "the the soul, and that evec iffe is the salvation of that should be reverentingly that conduces to divine command." The unly observed as a sive form too soon and and repul. has no place in Basil's ided by Eastern ascaticism Self-discipline is set idea of the monastic life, any merit in itet forth by him, not as having enabling the spirit, but as an instrument for conquering the appetites and pave the flesh, nud nature to give its whole powersions of fallen with God. The hody powers to cominunion obedjent servant of was to be rendered the unft for such service higher nature, not mide Selfishness is inconsistent exaggerated austerities. religious life. "It was with his iden of the trions religions cornmunity, note of the indusand solitary nnchoratunity, not of the indolent perfection of Christianit. was to Banil the psalmody were to have their. . Proyer and but by no means to intrude apon thed hours to uscful labour. . . . Life upon those devoted to be absorbed in a perpete was in no respect with the Deitr " (Nilmetual mrstic commumon bk. iii. c. 9 ; vol. iii. p. 109). of Christianity, zealous advocate of the coe 109). Basil wns a the eremitic life, which he condemns opposed, to trating on self the gifts and graces intended for the benefit of mankind. The solitary burles his talent in the earth, and renders it uselese his sloth. IIe can neither feed the hungry, nor clothe the naked, nor visit the sick. Me has no one townrds whom he can exhibit humility, or com passion, or patience. If he errs he has no one to bring him back; if he falls no one to lift him up; his offences remain hidden for want of any he decides to be bebuc solitary life, therefore, (Basil, Rea to be beth dificult and dangerous. s coenobitic establishmet. c. 7). He advisen that tired place, far from the converse of in a rec. 6), And that there should not such house in the same place, to avoid rivalry and squnbbles, to diminish expense and rivalry and to save aspirants from the dilliculty of Thoice and from fickleness of purpose (ibid, c, 35). The number ot brethren ohould be over rather momls should. A man of tried charncter and might be a patte placed at their head, who commend his anthority all Christion virtue, and Implicit obedience must be paid himess life. word must be law. He should him, and his than young, but advanced year be old rather demed the chief qualification years la not to be p. 320 sq., ii, p. 324 ion (Serm. Ascetic, i. superior is to rebuke ; Reg. c. 48). The farour (c. 25). The brethren without fear or to him all the secrets of their heare to lay bare fossor of the establishment (c. 26). Hs the conbarc $\rho$ deputy to supply his place if sick, absent or busy (c. 45). No brother is to be admitted, without examination and trial for a definite

MONASTERY
1233
perlod (c. 10). Married persone may he received on the assurance of mutual consent (c. 12), and children whea presented by their parents or Inwfil gunrdians. Orphans of both sexes were to be adopted as the chilldren of the community These werc not to be placed on the register until and were old enough to judge for themselves, monastic vownderstand the menuing of the the brethrens. They were to be separated from follow specind rules as to sublic worship, and to suitable to their are (cep, foud, hours, ete. nfter allmonition and (c. 15). Runaway slaves, sent back to their and reformation, were to be evil man who commanded thing the master was an law, the slave was things contrary to Gol'e rather than was to be exhorted to obey God he might have and to bear patiently the trials entered the society ware (c. 11). Those who their property society were not bound to resign heirs if they were like hands of their naturnl entrust it to those who to abouse it, but should glory (c. 9 ). The idea of ownership for God's studiously repressed; no of ownership was to be either shoe or vest; no one was to call anything, sary of life, his own or vessel or any neces. required was to be kn. All that the brethren and dispensed at thept in a common storehouse, according to the ne discretion of the superior, Ascet. i. p. 322 ; ii the hrethren (Serm. was forbidden to ; ii. p. 324). A monk and was to endearoury apecial friendships, (th. p, 322). The wholc lore all equally given to prayer (ib, p. 321); was to be regularity in devation the 321 ) ; but to secure to be observed, the midday canonical hours were into two to make up $P_{\text {b. cxix, }} 164$ (ib. p. 322 seren times a day" of neglected on the p. p. 322). Work was not to be was to be vocal in of devotion, but the tongue hands were busy prayer and psalmody while the distance were to . The brothers working at a c. 37). Every moep the hours in the field (Reg. himself to the wember of the body was to gire the whole the worke he could do best, so that the whole community might be supported by the Inbours of its own hands. The nature of these labours was strictly defined. They were to lis such as were of real use to the commuaity, not as cous might contribute to luxury; such, also, as could be practised without noise, crowds, or grounds the unity of the brethren. On these preferred wenving and shoemaking were to be work ; but building, carpentering, or braziers' inost recommended ocupations agriculture was these recommended (c, 381). The produce of elderly monafts were to be entrusted to a grave, dispose of them derving of contidence, who would to leave the withent compelling the brethren Fairs were to be part (Serm. Ascet. i. p. 321). which under the particulnrly avoidel, even these around the the name of religion were beld was neceasary for the tombs (heg. c. 40). If it themselves, they ehethrea to sell their goods come together to one town mulh as possible, even if the market town nnd remain there, wander from town was not 80 good, sather than from diflerent convents town, All the monks same linn, both conveats should assemble in the sure the keeping a mutunl safeguard, and to enshould be chosen whi hours of prayer, Towns for piety (Reg. c. 39) which had a high character

## 1234

MONASTERY
such is would nourish the body, and whatever was put on the table was to de partaken of ; nor was wine to he rejected as something detestable, but drunk when necessary, Sutiety, however, was to be avoided, and all eatiag for the gratification of the appetite (Serm. Ascet. i. §4, p, 321 ; Fig. c. 18). No rigid naiformity was to be laid duwa as to the monount of food taken, but the superior was to judge in each case what was suthicient, with special regard to the sick (c. 19). Squabbles for the highest places at table were discreditable to a family of brothers (c. 21), If guests visited them no difference was to be made for them, but they were to partake of the ordiaary tare (c. 20). The monk's clothes should shew humility, simplicity, and cheapness, and should be characteristic of his vocation. He was to wear the same garment by day and night, and never change it for work or resting (c. 22), He was slways to be cinctured with a leathern girdle (c. 23). Silence was to be strictly observed except in prayer and psalmody (c. 13), and lond laughter was absolutely forbidjen, though a gentle cachinnation was approved of as a sign of a cheerful heart (c. 17). Nods or signs were to be used in place of words or oaths. But even these were forbidden if they indicated sullenness or discontent, or illwill towards others. When it was necessary to speak it should be in a low and gentle voice, except when rebuke or exhortation hal to be given, when a louder tone was not forbidden (Serm. Ascet. ii. p. 32i). The rejection of medicine under a false notion of its being an interfereace with the will of God is decidedly condemned. It was to be accepted as Gud's giod gift, to enable the body to render Him more ready serfice. It must not, however, be trusted to of itself, aor always resolted to on any siight cause. When the malady was dis. tinctly a punishment for sin, it was a grave grestion whether any attempt should be made to remonve it, instead of accepting it sulmissively as God's gracious chastisemeat (c.55). No one was permitted to leave the convent without the licence of the superior ( $p, 326$ ). Long journeys and protracted absences from home were to be avoided as far as possible. When for the interest of the convent it was necessary that a visit shonld be paid to a distant place, if there was one in the socicty who could be trustel to travel without harm to his own soul, and with a lvantage to those whom he might meet, he might be sent alone. Otherwise several brothers were to go together, who were to take care never to stiparate from one another, but to be a mutual eafeguard. On their return a very strict inquiry was to be made into their conduct during their absence, and suitable penances imposed if they had in any way transgressed the Jaws of the society. All idle galding about and huck tering uader the plen of business was prohibited as utterly inconsistent with the monastic Jife (c, 44). All women and ille persons were to be excludel from the convent precincts. If such presented themselves, on ao pretext was there to be any intercourse between them and the brethren. The superior alone was to question them as to their business and receive their answers (p. 322). Intercourse with relations was rarefill? getarded, an t was only io he permitted in the case of thore with whom edifying coaversation coald be held. Those who
set at nought Goil's commandments were not to be admitted. All talk which could revive the memory of the mouk's former life in the world was to be studionsly shunned. A monk's relations were to be regarded as the common kinsmen of the society, not specially his own (c, 32). The necessary intercourse hetween the male and fernole members of a religious suriety was to be ordered so as to give no room for scandal. Two of ench sex were to be present at every such interriew (c. 33). Labour and rest was to be equally shared among the brothers, who were to be told off in rotation in pairs, every week, for the necessary duties of the establishment, so that all might gaia an equal reward of humility (p, 322 ad fin.). A discreet and experienced brother was to he selected, to whom all disputes were to be referred, who, if he could not settle them himself, was to bring them before the superior (c. 49). The superiar must be careful not to rebuke anyoae angrily, lest instead of delivering his brother from the bonds of his sin he bind himself (c. 50 ). If rebake was not sutlicient penance must be imposel corresponding to the offence, e.ff, exercises of humility for tha vainglorious; silence for the empty chatterers, vigils or prayer for the sluggards, hard work for the lazy, fasting for the gluttonous, separation from the others for the discontented and querulous (c. 28, 29,51 ). Other usual penances were exclusion trom the common prayers, or psalmody of the socitity, or a restriction of food. Incarceration was the punishuncut for the rebellious, who, if they continned obstinate were to be expelled ( $\mathrm{p}, 322$, c. 28). The superior himself was to receive needful warning and correctioa from the ollest and most prudent brother of the society (c. 27). The superiors of different establishments were to meet at stated times for mutual counsel as to the regulation of their societies, whea diticulties were to be discussed, the negligent rejrimandel, and suitable commendation given to those who hal fultilled their duties well (c. 54).

The liequite brevius tractatac, 313 in number, are very short decisions of questions relating to monastic life; e.!g. whether it is allowable to talk during psalmody, if a sister who refuses to sing is to be forced, whether a serving brother may speak in a louil tone, if all must come punctually to dinner, and what is to be done with thoss who come late; as well as resolutions of theolegical and moral questions, and of scriptural dificulties. The collection is valuable as helping to form a faithful picture of monastic life in detail, but does not answer to the ea of a "rule," as dealing with minor details rather than with broad principles.
The 34 Cowstitutiones which, as has been stated, are probably to be assigned to Enstathius of Sebaste, are partly addressed to solitaries, partly to coenohites, seventeen to the one, and seventeen to the other class. They are based on the same lines as the rules of St. Basil, and do not add much to our knowledge of monastic life. The duties of humility, obedience, temperance, sod imlependence of all worldly interests are expressed, and rules laid down for the regolation of intercourse with the brethren, mul with sectlars. The monk must not seek honour or diguity, or desire holy orders (c. 24); be must have no personal friendshijs (c. 29), nor private busi-
ness (c. 27) ; his clothes or his food (c. 2: Very whel superiors, to t kindness, and power, thoug? oae hides his 31, 32). They receiving bret by admitting $t$ encourage lazin diligent and fa and render the difineult (c. 33).

The Rule of rule for monks Augustine. Th rule which can uuas contained it has been extr es the Regula s praescripta. Th this rule was dra Aagustine himse till her death by ceeded by a au served ander her whose rule had isters that they her, and clamour respects the pictus letter is far from anly autinous, but fect equality of foc clsimed superior property they lad looked down on their turn grumble of partiality. Jea squabbles were rife anseemly jests and net uaknown. Pres the outside world. eae of self-indulg discipline, and, foule walked abont or att and deportment was by the purity befit They had begged $\mathbf{S}$ bat he declined lest briag their dissension to adept severe mea Ils therefore wrote severely rebuking the be proceeds to lay do faturs discipline. If
fuadumental principl fuadamental principl fect oneness of heart
commuaity of all thin ths lady superior, prae tribution of ford and $c$ the requirements of e property enter the mo make their wealth ove

[^45]
## monastery

aess (c. 27); he must not be nice In the cholce of
his clothes or shoes (c. 30 ) or his foed (c. 25). Very superiors, to trest counsela are given to the kindness, and not enjoin duties bell fatherly power, though they enjoin dutiea beyond their one hides his atreng must take care that no 31, 32). They must also axhirk his tasks (c. 28, receiving brethren from exhbit great cantion in by admitting the disobedient monasteries, lest encourage laziness and disorde mutinous, they diligent and faithful disorder, dishearten the and render the maintembers of their houses, difficult (c. 33). rule for monks ist. Augustine.-More than one Augustine. These are under the name of St. rule which can claim all spurious. The only uuns contained in hia 109 thenticity is that for it has been extracted and arrater, from which as the Regula Sancti Augustini sanct in sectiona, pracscripta. The convent fer the sanctimonialibee thia rule was dra convent fer the uae of which Aagustine himseif at up was that founded by St. till her death by his sister. and presided over ceeded by a nun of ster. She had been sucserved under her with long atanding who had whose rule had proved antire confidence, but sisters that they rose in so distasteful to the her, and clnmoured for open rebellion agninst respects the picture of the convenal. In other letter is far from edifying. The society was not only mutinous, but disorderly. Instead of a not feet squality of food and habit, the read of a perclaimed auperior indulgences on account of the property they hind brought into the house the looked down on the poorer members, who in their turn grumbled; and accused the superior of partiality. Jenlousies, hesrtburnings, and onseemly jests and sports among the flew about; not unknown. Presents among the sisters were the outside world. The life of thate in from onie of aelf-indulgence rather thaisters whs discipline, and, foulest charge of than of selfwalked abont or charge of all, when they sind deportment was far by the purity befitting the being charncterised Thay had begged St. Augustine to visit Christ. bat he declined lest his presene to visit them, bring their dissensions to a head, should only to adopt severe mesaures for their force him Ile therefore wrote a letter their correction. severely rebuking the sistetter, in which, after be proceeds to lay down ars for their contumacy, fature discipline. He first ef rules for their furdamental principle of coenobitices, as the fect oneness of heritt and spirit, in life, percommunity of all things, powirit, and complete the lady superior, praeposit, por being allowed to tribution of food and clothing in accorinte the disthe requirements of each (0.1). If ladies of property enter the monastery, they must gladly make their wealth over to the common stoci,

[^46]MONASTERY 1235
but they must not hold their heada high on that finding more look down on their poorer sisters, the low more to glory of in their associntion with are the poorer siaters to con their parents. Nor on obtsining in thers to congratulate themselves such as they conld not convent food and clothing nruch of themselves on account outside, or think members of the same account of their being they could not approach in ty with Indies whom the rich are humbled in in the world, lest, while be puffed up (c. 2, 3). Thents, the poor should only for its proper phe orntory is to be used prsyer, lest, if the aisters pure of singing and those who wish to gisters gather in it to gossip, should be hindered. Ther for private devotion meaning of the words They must think of the aing anything but while they sing, and not When at table, they are not is aet down (c. 4). to the reading. They most notter, but listen delicate food or most not grudge more who had been accusble in health, or to those mode of life, not accustomed to a more refined for having such regarding them as the happier not requiring them gences, but themselvea for expected, presents (c. 5). D"ess, ns might be dresses ought a great difficulty. All the on as common property wardrobe, and looked tske it ill if she derty, so that no one she cild dress given out does not always hare the $8 n$.ne worse ons than to her, but sometimes has a should grumble or nun is allowed to have able about it. Even if a slways be put in the a dress to herself, it must rest, and no one is permitted wardrobe with the either for her bed or her to make anything, girdle or cap. If any present of not even a made to a nun, she must present of clothing is but give it to the superior keep it to herself, have it when she reperior, who will let her is to be closely coveredly wanta it. Their hairto atray from under the tocks being allowed or of set purpose; nor mup by carelessness, be so thin aa tolet nor must the hend-gear (c. 6, 10). The nnne hair be seen through wsined too often, but clothes are not to be thinks right (c. 11). The when the superior a bath oftener than . The sisters are not to have sicinn orders it. Not a month, unless the phyit tegether, and thet fewer than three must take but named by the superior by their own choice, to be accepted superior. Indisposition is not unless under medien excuse for having a bnth receive letters or sanctivil (c. 12). To regarded as a priments of any kind was punished se a crime of the deepest dye, to be pelf' (ced severely, if need be, by the bishop himbetween the All immiodest or unscemly frolicking well as all sisters is sirictly forbidden (c, 19), as character gnzing on men with desire, or of such a that those who do desire. They muat remember no one seea them, are scen when they think moltal eyes, they connoten if they escnpe all all-seeing God (c. 7). The eape the eye of the the charge of one sister The sick are to be nuder purpose, who is to ask specially told off for that cullarer, and fulfl ! (c. 13). The b is are to be without murmuring time, and at no other (c. 14) glvell out at a fixed another in a grave (c. 14). If a aister detects seriunsly, but if she persevere to admonirh her the ald of two or three more, and if ahe still con

## 1236

MONASTERY

## MONASTERY

tinues obstinate, she is to be reported to the superior, by whose verdict, or that of the presbyter in charge of the convent, she is to be punished (c. 8). All differences or quarrels be$t$ ween aisters are to be checked at once, and forgiveness is to be granted immediately on the expression of penitence. Any ons who is unwilling to forgive is out of place in a convent (c. 15, 16, 17). Due self-respect forbids a sister nsking pridon of those whom duty has compelled her to rebuke, even if ahe is conacious that she has used pver-harah langunge. But ahe must ask pardon of God alone (c. 18). The rule closes with an order that to do awny with the excuse of furgetfulness, the rule is to be read out aloud once every week.

The Benedictine rule has been fully treated of in a separate articlo [Benedictine Rule and Order].

The litules of Cacsarius of Arles.-Among the Western monastic rules which yielded to that most perfect order, was the nlmost contemporary rule of Caesarius, bishop of Arles (d. A.D. 542). This rule, which, in two divisione, embraces both monks nid nuns, and was n great advance upon those that had preceded it, has been censured as needlessly liedantic and minute. The censure is little deserved, at lenst as regards that for monks. That for nuns is much inferior in elasticity to that of St. Jenedict, and enters perhaps needlessly into details. But, as has been remarked, the rules "must be judged by their age, and regarded in the light of the whole epirit of monasticism" [Catsaricis, St.]. The rule for monks starta, as usual, with the perfect community of all things, No one wra to have a cell, or even a cupboard, which could be closed (c. 3). Talking was forbidden during ainging (c. 3) and at tnble, when one of the body was to read nloud (c. 9). No religious of etner sex was to atand sponaor to a child, lest it should indice too mueh familiarity with the parents (c, 10). Late comers to service were to be caned on the hand. No one was allowed to reply when rebuked by his superior (c. 11). Monks were to read to the third hour and then fulfil their nppointed tasks (c. 14), which were not to be chosen by themselves, but asaigned them by the auperior (c. ${ }^{-7}$ ). The receiving of presents or letters without the cognisance of the abbat was strictly prohibited (c. 15). The fasts were to be limited to Wednesdays and Fri lays from Easter to September. Saturday was sdded from Christmas to a fortnight before Lent. From September to Christmas, nad from a fortnight before Lent to Easter, they were to be observed every dny except Snnday, when to fast was a sin. Poultry and flesh-meat was forbidden at all times gare to the sick. No one was permitted to have anything by his bedside to eat or drink (c. 22, 24). A monk excommunicated for any crime was to be contined in a cell, in company with an elder brother, and employ his time in reading until he was bidden to come out and receive pardon ( $c, 28$ ). The service for Saturdsys, Sundaya, and fe tivals was to inelude tivelve psalms, three antip hons, and three lectious: one each from the prophets, epistles, and gospela (c. 25).

St. Cesiarius'e vule for nune is, as has foen caid, mmeh more minute and particular than that for menke. It is based upon that of St .

Augustine, the chief provisions of which it embodies almost verbntim. Among the most remarkalile additional regulations ara the following. No one, not even the abbess, was to hare a waiting-maid of ber own (c. 4). No infnnt was to be received, nor any ehild under six or seven years old, who was too young to learn to read and render obedience (c. 5). All the aisters were to perform the kitehen duties and other domestic offices in rotation, with the sole exception of the mother or superior. The cooking sistera were to have some wine for their labour (c. 12). At the rigils, to keep off alecp, work was to be done which would not distract the mind from listening to the reading. If a sister got drowsy, she was to be made to stand (c. 13). The chief occupation of the alsters was to be spinning wool for the clothing of the convent, which was nll to be made within the walls, under the superiatendecee of the provoat (praeposita) or woolweigher (hnipendia). Each sister was to aceept her appointed task with lowliness and fulfil it with modesty (c. 14, 25, 26). No talking was allowed at table. The reading over, each was to meditate on what ahe had heard (c. 16). All were to learn to read, and to devote two hours, from six to elght in the morning, to study (c. 17). All were to work together in the aame apartment. There was to be no conversation while thua engaged. One sister was to read aloud for one hour, after which all were secretly to meditate and pray (c. 18). The aistera were most solemnly charged "before God and the angels" to buy no wine aecretly, or to accept it if sent them, but to give it over to the proper officers, who ahould dispense it to the sick and weakly. Inasmuch as it was eustomary for a convent cellar to have no good wine, the abbesa was to take care to provide herself with auch as would be auitable to the sick or delieately nurtured (c. 28). The officers were to recoive their keya as a sacred trust, on the Gospela (e. 30). No men were to be admitted, except bishops and other ministers of religion commended by their age and charncter. The utmost caution was to be observed in the introduction of workmen where any repairs were needed (c, 33). Even females still in the lay habit were to be excluded (c. 34). Banquets were not to be prepared for bishops, abbats, or distinguished female visitors, except most rarely and on rery special occasions (c. 36). The abbess was not to take any refreshment alone, except when forced to do so by indisposition or any close occupation (c. 38). If new clothes wers sont to a nun, she might aecept them with the abbess's lenve, provided they were of the proper fashion and colour (c. 40). No dyeing was permitted in the couvent except of the simplest hues. The counterpanes and bed furnitnre were to be of the plaineat (c. 41). No embroldery was permitted, with the exception of sewing crosses of black or cream-coloured cloth on cushions or coverings. No male clothing or that of secular females was to be taken into the convent either for washing, mending, or any other purpose (c. 42). No silver plate was to be used except for the service of the oratery (c. 41). To the regulit, o recapitulatic is appended, contalning odditiona! zules of great partlcularity relating to diet and the duties of the cellarer and porter.

## Rule of

 giren us of $t$ monastery St. Isidore of rules are of in other cod homilies on a engaged in were to be a hands at the which they work, they w the day was moraing to 9 12 to 3 p.m sutumn, Fins changed plare When anying $t$ talking and lau in adoration a Three times a when the bro receive inatruct at which any $m$ ing anything he reading (c. 9). same refectory, his place at the fire with the re feast days, when the diet was to olerum cibua was to eat to aa while one brothe monastery were no lsyman was to was to be taken, s times (c. 10). sufficient to keep neither for aplend never to wear lin tunics and as man apiece, to whirb we kin, or a scarf (ma) and a pair of thick were only to be wo of winter or on a $j$ cunsult decorum by or, if not, their $m$ tion is levelled nt to the sppearance petulantiae et lasc were to have their h it being reprehensibl ubi noa est diveraum brethren were all $t$ possible. Not fewer the ssme apartment 3 lecanirs. No one was bed furniture than content with a atra sheepskins. The pill steruer rules were al but two. A torehe-cu part of their equipme were to be inspocted b last no brother might than he needed. Each thene was to be obser be kept burning (c. 1 the rules of the mona with different degreeswhich it the most athe fol38, was to 4). No under six g to learn All the uties and the sole The cookfor their off sleep, ot distract If a eister Id (c. 13). to be epinent, which under the posita) or wha to liness and 26). No ding over, 1ad heard to devote orning, to gether in no consister was 2 all mera 18). The efore God tly, or to $t$ orer to it to the :ustomary wine, the self with k or deli3 were to , on the admitted, $f$ religion ter. The the introairs wers a the lap Enuquets abbats, or ost myrely 6). The :nt slone, vesition or thes wers with the he proper was persimplest tare were nbroidery sewing othing or a into the 5, or any e was to tulatio is of freet

## MONASTERY

## Rule of St. Isidore of Sville.-A picture is

 $z^{3} \mathbf{i v e n}$ us of the internal arrangement of a $S_{p a n i s h}$ St. 1eidore of the 7 th century in the rule of rules are of much greate. le lig). The separate in other codee, and greater Jength than is usual homilies on a giren text be ratber called short engaged in public worship The monks, when not were to be always engaged in working with their hands at the varioue arts or handicratts with which they were best acquainted. While at work, they were to sing and pray. In summer thoraing was to be thus divided: from early 12 to 3 p.m. rest $; 3$ to 3 to vespers, 9 , reading; autumn, wisi $\boldsymbol{r}$, and sprin vespers, work, In changed pl. as before and and reading and work When saying the hours, the monks 9 a.m. (c. 6). talking and laughing, and to prostrate themselvos in adoration at the end of each paslm (c. l ) Three times a week there was to be a collatio, When the brothers were to come to a collatitio, reeeive instruction from one of the seniurs $(0.8)$ ),at et which any monk might ask questions concerning anything he had dot understood in his private reading (c. 9). All were to eat together in the his place at the head, and portakie abbat takiog fare with the rest. On all days byin of the saine feast days, when a very little ment tundays and the diet was to be of vegetablee alone, "riles olerum cibos et pallestia legumuma."." No one was to eat to satiety. Silence was to be kept While one brother read aloud. The gatee of the no lasman wase to ve ventured at meal-tinees, and was to be taken, save by the sick rude. No fond times (c. 10). The monk's drexcept at mealsulficient to keep him monk's dress was to be neither for splendour no warn, but remarknble never to wear linen. They were to They were tunics and as many capes (pallia) and one hood spieee, to whirb was to be added a sheepskin, napykin, or a scarf (mappuloe), hose (manicue pedales), snd E pair of thick shoes (culi jae). The stock ings were only to be worn indoors during the seterity consanter or on a journey. The brethren were to Consult decorum by wearing their capes indoors,
or, if not, tion is levelled at thopula, $A$ serere denunciato the appearnace of their paid any attention to tuln appearance of their face, "per, quod were to have their hair cut short afterrat,", All it being reprehensible "diversumi habere cultun, ubi non est diversiumo propositum " habere cultunn brethren were all to sleep in one chnniber, if
posilite possibie. Not fewer than ten were to occupy
the same che same apart tment under the superintendence of
stecantus. No one was to have betper bed furniture than another, better or handsomor content with a straw mat. Each was to be theeprains. The pillowa denicd by earlier and sterner rules were allowed thent, net one only, but two. A torehe-cul, "faecistergium,", forned Fiart of their equipment for the night. 'The beds
here to be in nera to be inspected by the abbat once a week,
tist no borother hist no orothhr might have more or less corering
thasu he needed. Each was to sleep alone. Filtece was to ve observed. A light was cerer to be kept burning (c. 14). The oflencess aggainst with different degrees of punishmont aceording

## MONASTERY

to their gravity, The olighter peuances was a three dytest after ordinary (c. 16). Excommunice days' excommunication the abbat or provost. The pronounced by party was confined to one pre excommunicated cut eff from intercourse with the and absolutcty one might talk, prayy, or eat wie brethren. No to fast till evening, when one meal him. Ife was water was fornished him one meal of bread anit of winter, he must sleep on the prot in the depth mat, and wear nothing hut a cloground or on a or a hair shirt and rush shoes ( 0 nely shorn fruek, giren to the house were to be divi). All moneys parts-one to buy indulgences firited into thrie sick, and superior food fing fences for the old and poor, one for the monks' clothys, one for the necessaries (c. 18).
Tbe ollicers:
abbat were-(1) The monastery under the had to manage all procost, pracpositus, who estates and buildinaw-sinits, the care of the farms, vineyards, who had to see that the bell was The saerist, and night offices, the the Lell was rung for day ments, asored vessels take care of the veils, vestpertaining to public worshif, ights, nud nll things the members was also worship. The wardrobe of to give out the thread for makin care, nud he was clothes. The plate of the miking or mending the articlee of metal were under bin lishnuent and nll also was committed tuder his churge. Tc him seamsters, chanded the oversigbt of the tnilors. doorkecper was to guard the the house. (3) The all comers, and to guard the entrnnee, amounce cellarer had charge of the wivests. (4) The ment, giving out to the hebdemalling depnrtWhas necessary for the hebdomadary whatever bretbren, the guests, ne materin] waits of the he was to take account of the sick. Every week to the outgoing hebjuomadary, and hand hast thei over to the ing hebuomadary, and hand them the sources of soupper. The whole oversight of wardrobee, was of suply, both for the table and the bakers, shepherds, form nervants the labourers, were under his command. (5) 'The imakers, \&e., Was the brother told of in rutation for domuday duties, such as eetting the table for nll minimr dishes, and ringing the bell. (6) Treparing the hnd the care of the iuves of bees in The gardiner proper duties ef his office. (7) in addition to the the bread devolved part|y (7) The preparation of monks. All the more nabion laymen, prortly on ing and grinding more labroious work, the clemiformer, the mouks whent, belonged to the The laymen were only knealing the doughi. linkers. The bread feemed the more skilftil to be made by thend for guests nud the sick was monk was eutrusted. (8) An old and very grove house in the city two boys. ( 9 ) it who was to be necumpranied by was to be selected ty, wise, and nyed brothes boys; and (10) one bro up nind tench the adnuivistration was to act pas alsoed the gift of taler ( $\mathbf{C}, 19$ ). The ntmot as alnoner and heqyi: of those who were reast care was to be tation oliserved lest aickneally siek, but cnution wns indulgences. Inathe wase simulnted to oltain to those whose health required permilted, except Guesta were to be received wiit thein (c. 20). and hunour, and their feet wall cheerfuluess Absence from the conrent washed (c. 21). by express petmisssion of was forbideden, except
petmission of the superior. Two
4 L 2
should always go together if duty called them to the town or elscwhere, who, before they set out and on their return, were to receive the solemn blessing of the society in the church. None was allowed to see relatives or friends, or to receive letters, or send letters or presents without special leave. Monks visiting another monastery were bound to live according to the law of the socicty to nvoid giving scandal to the weak (c. 22). On each occasion of the decease of a monk, the holy sacrifice was to be offered before his burial for the remission of his sins, and a genernl celebration was to take place at Whitsuntide for all the departed. The dead were all to be buried in the same cemetery, "that one place might embrace those in death whom charity bad united in life" (c. 23).

We have the rales of another Spanish house in the Rejala Monachorum and the Regula Monastica Commenis of St. Fructuosus, archbishep of Braga in Portugnl, in the 7th century (Holstenius, vol. i. p. 158, sq.). These will rewnrd examination, but space forbids our entering on then here. The most detailed rule belonging to this period is that known as the Regula Jfagistri ad Monachos (Holstenius, ib. p. 224 sq.), containing no less than dinety-five canons of considernble prolixity, each contnining ars answer to a question of a disciple. The date and country of the author are doubtful, but il ls clear that his rule is subsequent to that of St. Renedict, and various expressions and allusions render it probable that the rule was composed in Gaul. The minuteness and puerility of some of the rules shew the decay of the free s lf-reliant spirit of the original founders of monasticism.

Rule of St. Columba. - Our exnmples of monastic rules have hitherto bcen taken from Asin and southern Europe. We will conclude with the transcript of that attributed to one of the noblest patterns of Northern monasticismSt. Columba. Although, in the words of Mr. Haddan, "the nature of its contents and the absence of evidence that St. Columba ever composed a written rule, mark it almost certainly as the later production of some Columbite monk or hermit," this document may be regnrded as embodying the principles and gencral regulations of early Celtic monasticism, and therefore of great value. This rule was first printed by Dr. Reeves from a MS. in the Burgundian Library at Brussels. It is found nlso in Haddan and Stubbs, vol. ii. p. 119. The translation alone is here gived from Skene's Celtic Scotland, vol. ii. p. 508.
"The rule of Columcille here beginneth :
" (1) Be alone in a separate place near a chief city (i.e. an episcopal see) if thy conscience is not prepared to be in common with the crowd.
" (2) Be always naked, in imitation of Christ and the evangelists.
"(3) Whatsoever, little or much, thou possessest of anything, whether clothing, or food, or drink, let it be at the command of the senior and nt his disposal, for it is not befitting a religious to hnve any distinction of property with hie own free brother.
(4) Let a fast place, with one door, enclaee thee.
"(5) A few religions men to converse with thee of God and His testament and to visit thee
on days of solemnity; to strengthen thee in tha testaments of God and the nurratives of the Scriptures.
(b) Aperson, too, who would talk with thee in ldle words, or of the world, or who murmurs at what he cannot remedy or prevent, but who would distress thee more were he to be a tattler between friend and foe, thou shalt not admit him to thee, but at once give him thy benediction, shonld he deserve it.
" (7) Let thy servant. be a discreet religious, not tnle-telling man, who is to attend continually on thec, with moderate labour of course, but always ready.
"(8) Yield submission to every rule that is of devotion.
"(9) A mind prepared for red [bloody] martyrdom.
" (10) A mind fortified and steadfast for white martyrdom [i.e. self-mortification, and bodily chastisement].
"(11) Forgiveness from the heart to every one.
"(12) Constant prayer for those who trouble thee.
(13) Fervour in singing the office for the dead as if every faithful dead was a particular friend of thine.
"(14) Hymns for sonls to be sung standing.
"(15) Lct thy vigils be constant from eve to eve under the direction of another person.
"(16) Three Inbours in the day, viz. prayers, work, and reading.
"(17) The whole to be divided into thres parts, viz. thine own work and the work of thy pluce as regards its real wanta; secondly, thy share of the brethren's work ; lastly, to help the neighbours only by instruction, or writing, or sewing garments, or whatever labour they may be in want of, as the Lord has said, 'Thou shalt not appear before me empty.'
"(18) Everything in its proper order, for ' no man is crowned except he strive laufully.'
"(19) Follow nlmsgiving before all things.
"(20) Take not of food till thou art hungry.
"(21) Sleep not till thou feelest desire.
"(22) Speak not except on business.
"(23) Every increase that cometh to thee in lawful meala, or in wearing apparcl, give it for pity to the brethren that want it, or to the poor in like manner.
"(24) The love of God, with all thy heart and all thy strength.
"(25) The love of thy nelghbour as thyseli.
"(26) Abide in the testaments of God throughont all times.
"(27) Thy measure of prayer shall be until thy tears come.
"(28) Or thy measure of work of labour till thy tears come.
"(29) Or thy measure of thy work of labour, or of thy genuflexions, until thy sweat often fomes if thy tears are not iree."
[E. V.]
III. Architecture.- The object of the present section is to give some account of the structural and architectural development of the buildings comprised under the general term "monastery."
The worl monastery has in popular use travelled far from its original meaning. True to lts derivation, $\mu 0 v a \sigma \pi$ thooy was primarily the
dwelling-place where he liv fellow-men. the differonce cneanbium. " habitaculum potest nisi
ualtacominuni of Christinn $n$ remembered, coenobitic com Egypt, and Hil of Eastern a self-discipline, tombs, rock-hey the rudest const zinas barely 8 ff Hilarion, c. A. in a cabin on th boards and brok
too smill either Eccl. Hist. ifi. 1 the earliest form the nscetics had ing entirely from placed their hab from a village or ladependent of o selves by the la tributing what ren owa scanty wants ing fear of contac hope of escaping $t$ society of their ki tributed to drive solitudes, und the desert. But even A hermit's reput robbed him of the parts the determin stantly obliged to He could seareely cavern so profound, that he would be pr competitor, or invad of some disciple . . himself the more wa tude of admiring an built or occupied his bourhord. A monas formed arouad the of Christubsaiy, hk. This eradaal format nity i.1 st, ikingly e Antony (A.p. 312), wh Hist. V.l. Ai. p. 316, conscious design of founder of a new $m$ Thus arose the first s lived scattered in sin together nader one su of this rudimentary co Juliaaus Sabbas, who, in Ourhoene, was follow whom he shared his masy as a huadred nt labyrinthine recesses ( Pasuing from the East Honoratus also at the while occupying a cav Prijus, converting the Ie
where he place of a solitsry ascetic, movaxós, where he lived in complete isolntion from his the differonce between a defines very elearly a monazterium and a habitaculum nonninari. Cotest unius monachi potest nisi plarimornm Coenoblum sutem aon unitacommunio." (Collat. xrili, 18) Thin degit of Christian monasticism xvili, 18.) The foundera remembered, had had bothe Jews, it will be coenobitic communities), Paul hermitages and Egypt, and Hilarion in Pasti and Antony in of Eastern anehorets who and the crowd example in abnegation of the emouldated their self-discipline, made their twelling ind severe tombs, rock-hewn or natural dwelling in deserted the radest eonstruction, whose carerns, or huts of sinns barely afforded shose contracted dimenHilarion, c. A.d. 328 , for a human boly. In $n$ cabin on the sen-shore described as living besrds and broken tilushore, near Gaza, built of too sm:ll either to as, and thatehed with atraw, Eccl. Hist. iii. 14). Thand or lie down in (Soz. the enrliest form of Chris affords an example of the asceties had felt thistian monasticism, before ing entirely from the world. necessity of withurawplaced their habitations it In auch cases they from a village or town, where they great distanco independent of one another, they lived singly, selves by the labour of their hands, and distributing what remnined after the supply of disown scanty wants to the poor nround. Inereas$\log$ fear of contact with the world, and a vain hope of escaping temptation by flecing from the gociety of their kind, aided by persccution, contributed to drive these ascetics into mountanin desert. Bud the most remote recesses of the A hermit's reputatio they could not be alone. robbed him of the isolation he superior snnctity parts the determined solitary coveted. "In nill stantly obliged to recede farther himself conHe could scarcely find a farther and farther. cavern so profound, a rock retrent so dismal, a that he would be pressed upon inaccessible, but competitor, or invaded by then by some zealons of some disciple. . . by the hamble veneration himself the more was he the more he concealed tude of admiring and he sought out by a multibuilt or oecuring and emnlous followers. Each bourhord. A mis cell in the hallowed neighformed around the hartery was thus imperceptibly of Chrissuctraiy, hk, iii. a This radaal iormation of a, vol. iii. p. 207). nity i.h stithiugly exemplizod in the case of Antong (A.P. 312), who, as Neanit: remnrks (Ch, Hist. r(l. iii. p. 316, Clark's tr.), " without any conscious design of his own thus became the foander of a new mode of living in common, Thus arose the first societies of anchoreta, who lived scattered in single cells or huts, united together nuder one sqperior." Other exanıples Julinous Sabbary coenolitism are given by St. in Osrhoene, was followed by enger red to a cave Whom he shared his by enger votaries, with mbay as a hundred at last finv dwelling, as labyriathine recesses (ast finding shelter in its Paseing from the Eisat to Nit. Patr. p. 774). Honoratus also at the end the West we find St. while oecupying a cavern of the 4 th century, Prijas, converting the Isle of Lerins into a secoar

MONASTERY
Thebaid, through the multitut that floeked to him, and taok uf of the disciples adjacent caverns, The fook up their abole in de Culdamus, in the poundation of Suint-Antoine Sainte-Buume, in the Pyrénées Orientales, and la celebrated Spanish reijigionehes du thonne, and the mentioned by le Nolr (Asite of Mont Serrat, are as still exhibiting interechitecture monastique) manner in which monasesting examples of the grew of around the cavernes, in the later sense, secrated retreat of cavern, which was the confor his sanctity. Le Noir gives ant celebrated no fewer than thirteen Noir gives a plan shewing lected round the centre of chiferinitages colMont Serrat. A Byzantine chlef satcrednes; at funeral of St. Ephrem Syrus painting of the 11th century, preserved inrus, of the 10th or at the Vatican, engraved by the Christian Museun pl. Ixxsii.), atfords a gra by Agibcourt (Pemture, of these communitics or cight eaverns ares [Monks, in Aht]. Saven irmates, some are depicted, ench with its bearded basket-1making engaged in prayer, others in ot the caverns or forge work. From the roof St. Martin of Tours ind lamps and saered pictures. he collected abours, in A.D. 356, housell the monks in wattled hats, his own Liguge, near Ioitiers, racter, "ipse eo hown being of the same chahabebat" (Sulpic. Sevnis contextam cellnlam At a Inter period of his. Vita Beati Martini). sigued his pershopric at Tours when he had reMarmoutier (Majas at Tours, and retired to collected a confraternonasterium), he again being hollowed out of the sutt him, the eells
The first to introduce butt calcareous rock,
these irregular collectice order and system into was Pachomjus (d. A.D. 348), whastie recluses garded as the foun. A.D. 348), who may be reChristians. The solitaries continued among most part to live in their continued for the ware incorporated into a regular cells, but they by the adoption of rules, of which community was the nuthor, for the which Pachomius time, their daily occuration divisien of their Ings for worship and fations, their stated gatherbeing subject to and food, etc., all the members The first ascetic commud or fitther of the body. formed on the island of $T$ in $\begin{gathered}\text { of this nature was }\end{gathered}$ Upper Egypt, betw of Tabennae, in the Nile, in Eight others were founded in Pen and Thebes. time, yumbering 3000 med in Pnehomius's lifeof a settled organisations. The adrantages authority caused the rapid spread recognised stitution. A multitude rapid spread of the insprang up in Egypt and the theblated coenobia Tabennae as their mad the Thebais, recogn'sing fitty years of Parher house, whieh within 50,000 members. Thius's death could reek n pared to religious rillages, poopled may be comworking ascetic brothliages, peopled by a hardwere rigidly excluderhood, from which females surrounded by an enclosure, "divenobinm was una aula" (Pallnd. Hist "diversas cellas in single door guarded by a dasiac, ii.), with a Sancti Pachomiì, by a doorkeeper (Regula thirty to forty dwelling., and comprised from or four being united fings, each gronp of three eells, each of which, according to labour. These iii. 14), housed three according to Sozomen ( $H$. $E$. (" manent separati sejunetis cellore", detached Epist, ad Eustoch sejunetis cellalia," Herou. manent," Pallad. Hist. Lausian; "tres in celia

## MONASTERY

in orderly rows or ayenues ( $\lambda a i$ ipas). There was a common refectory, with its kitchen and cellars, to which the brethers wele summoned for their common repast by the sound of a horn at 3 p.as. ( $i+i d$. li. xix.), op to which time they fastel. l'here was a garden with its gardeners (xaxviii.). fur sick monks there was an infirmary, with a tricliniun acyretantium ( $x x_{1}$ ), and for strangers nid wayfarers a guest-honae, xenodochiun. There was also common oratory, to which the monks were summoned by a horn or trumpet. The monks slept in their cells, not in beds, but on reclining chaira. They devotel thelr time to handicrafts, chiefly the making of baskets and mata from the rushes of the Nile, but also paying attention to agriculture and ahipbullding. At the end of ti.e 4th century each of the Pachomian coenobin had a ressel of its own, built by the monks themselves. There were also artisan brothers who supplied the community with its chief neceasaries, Pallal us, who visited the Egyptinn coenobia towards tae close of the 4th century, found at Panopolis, among the 300 members, fifteen tailors, seven swiths, four carpenters, fifteen tanners, and tweive camel drivers (Pallad. Hit. Lausiac. c. 39). Each coenobium was regulated by lts own occonomus, the whole body being suboruinate to the oeconomus of the entire Pachomian confraternity ( $\delta \mu$ f́ $\gamma$ as oiкovó $\mu o s$, residing at the principal monastery, where they met twice a year uncer the presidency of the archimandrite (the "chief' of the fold"), and at their last meeting gave in an acconnt of their administration aluring the year (l'it. Pachom. § 52 ; Hieron. Procjat. in Regut.: Jachom. § 8, quoted by Neander, vol. iii. p. 318, Clark's edition). Coenobitlc institutions were iutroduced into Palestine by Hilarion, c. 328. He touaded a monastery on the Pachomian principle, near his native town of Gaza, the houses affiliated to which soon spread over the whole of Syria. Chrysostom in enrly life joined one of these monastic communities in tha vicinity of Antloch, and we learn many particalars relating to them from his writings. The monks lived in separate huts, кdi入vßai, dotted over the mountain side. They had a common refectory in which they gitrtook of their frugal evening meal of bread and water, recliaing on hay. Sernetimes they took their repast out of doors. There was also an oratory in which they assembled four times a day tor prayer and palmody (Chrysost. Homil. in Matt. 68, ti9; Homil. in 1 Tim. 14). The coevobitic system sprend rapidly in Asia. It was introduced into Armenia by Eustathins of Sebaste, into Pontus and Cappadocia by IBasil the Great, and the influence of Ephrem Syrus secured tor it an enthusiastic reception in Mesopotania, but few, if any, details of the arrangement or con-- iruction of the monastic buildings have come down to us. A ceatury later we learn much respecting the construction of Syrian coenobia, an the distinction between such institutions and a " Laura," from the life of Enthymius (d. A.D. 473), by Cyrilius Scythopolitanus, The monasteries, as we have seen, generally hed their nuclens in the cells and hermitages of distinguishel anchorets. This wha the case with those of Eilias and Martyrins (Vit Euthrm c. 95 ), and still more remarkably with the vast monastic cstablishment, called from its vewerated founder, Euthymius, which was
gradually developed from the little dwellingjolace erected by hls neble Saracen convert Ashebethos, or Peter (afterwards first bishop of the Parembolae), as a token of his gratitude. Ashebethos began by excavating a huge cistern, vear which he constructed a bakehouse and three rells, and na orntory, that Euthymius might stund la need of nothlag he required. There had been no original intention of erecting either a laure or a coenobium, but such a step was rendered necessary loy the large number of Saracen converts who focked thither desiring to embrace a religious life. For their accommodation more cells were built, and a church erected, consecrated by Jnvenal, blshop of Jeru. salem (Vita Euthymii, cc. 37, 41, 42). It is evident from other parts of this biography that a liura was distinguished from a cornobium, as being a place of strlcter discipline, and therefort less fitted for a young monastic usidirant (cc. 88, 89, 91). A coenoblum, with its oratory, refectory, nad other momantic offices, and orderly rows of contiguous cells, enclosed within a high protecting wall, not pnfrequently fermed the central masas of the wide srea of the laura, with its straggling groups of cabins. Thither the nuchorets from the iaura repaired every Saturday and Suaday for worship aud insiruction, bringing with them the mats aod baskets, and other articles they had fivished, and taking back materials for the work of the next week, together with a supply of bread and water, alter having partaken of a little cooked food and wine in the general refectory (ibid. cc. 89, 90). On the elevation of Anastasins to the see of Jerusalem, A.D. 458, he ordained his eariy friead and fellow anchoret, Fidus, dencon, who, in obedience to a supposed vision of St. Euthymius, destroyed the cells of the lanra, and converted the whole estabiishment into $n$ coenolium. Anastusius supplied them with a large body of masons, and builders, and engineers, by whose labour the werk of rebuilding was comp'eted in the space of three years. The whole aren was fortified with a palisade and wall, and further protected by a strong tower, forming the citadel or stronghold of the whole desert, rising in the middle of the cemetery, on the very brink of the steep precipice on which the monavtery was bult, with the gate just below. A new charch was built, the old one being converted inte the refectory of the brethren (ibid. cc. 114-119). The tower, just described, was a very usual feature in the monasteries of the East, which, from their liability to attack from the predatory tribes, assumed the character of strong fortresses, surrounded by lofty blank stone walls, sometimes crenellated and strengthened with bastious, within which lay the monastic buildings, in some cases with the additional sccurity of a nont and drawbridge. The whole establishment was dominated by a lofty tower, near the entrance, like the keep of a Norman castle, jlaced under the patronagu of the Virgin Mary, St. Michael thearchangel, apostles, or suints, to whirh the inmates might flee for protection when the rest of the buididigs had fallen into the hands of the assailants. As examples of these fortified mo* nasteries we mar mention the White Monastery in Egypt, which Denon says, with a few pieces of artillery on the walls, conld be defeeded against nu elumy-the monasteries around the Natron

Lnkes, and tl Meteora In The was still furth being made m aocessible by lor by a windlass, Catherine on $\boldsymbol{A}$ In Egypt, the m Meunt Athos.
The ground pl where the locali angular, with th chiet object $\ln$ th round. These $w$ groups, and ultir connected by a monastery of San typical example o fortified enceinte e acres, comprising which stands the open cloister, frem open. The refec west cloister faci into the large out sbout 100 feet eac nation. The East bailt on the play apsidal recess on e with the existing? (see wondent, vol. i now demolished dir of a similar form, $b$
A very remarkat which preserres in or 8th century, the hostile atticks, exist siastical capital of was founded A.D. 302 in the reign of Tirid embraced Christiani conversion of Cons battlemented wall, a fusel niass of buildit besides some gardena almost a little town, every description of of lanopolis describe brzarar or market fos produce. Besides the west side of the great for the Armenian pat archbishops, bishops, other monasteries. the south, with a fo deroted to the recepti tivo refectories, one fo for winter use. The long, low-vaulted room table runaing down $t$ stane benches. There the patrisrch, end n pu church is cruciform, transepts, and a small a square with four shallus panersia and Ararat, p.
fire Coptic monaster mong the earliest and eristence. Lenoir gives smalier monasteries, sh manes of building, of whic

It is hy that cnobium, 1e, and nonastic m , with nomastic is celis, not unhe wide roups of e laura worship 1ats and iuished, k of the ead and cooked ibid. cc. s to the is early who, in nymius, nverted zobiua. borly of These ${ }^{1}$ eted in rea was further citadel in the r of the is built, -ch was refec-

Makes, and those on Mount Athos, anl at was still fubthonly. In some cases protection being made many fecured by the single entriace accessible by lony ladiens, or by a basket, ouly by a windlass, e.g., at the monastery of St . in Eathiae on Mount Sinsi, the White Convent in Egypt, the monasteries of Nitria, and those of The Athos.
The ground plan of the Eastern monasteries, where the locaity permitted, was always reetanguiar, with the church or Catholicon ns the
chiet object in the midst of the round. These were at tirst scattered the cells groups, and ultimately ranged side by side and connected by $n$ covered cloistered waik. The typical example of an Orien Mount Athos is a fortified enceinte encloses between three and four acres, comprising two courts, in the centre of which stands the Catholicon, surrounded by of open cloister, from which on three sides the cellis open. The refectors, which opens from the west cloister facing the church, and projects into the large outer covert, is a cruciform hall, antion. Teet each way, with an apsidal termination. The Enstern refectorics were usually spsidal recess on each a triclinium, with an with the existing each of their sides. It is so (see woodeut, vol. i. p. 377), and the plan of the now demolished dining-hali, at the Lateran was of a similar form, but much longer.
A very remarkable monastery of early date, Which preserves in the main the plan of the 7th or 8th century, though frequently subjected to hostile atticks, exists at Etchmindzin, the ecclesisstical eapital of the Armenian nation. This was founded A.D. 302 by Gregory the Illuminator, in the reign of Tiridates, who, with his people, embraced Christianity twelve yeara betore the conversion of Constantine. Within a lofty fused mass of buildinile in circuit, lies a conflused masss of buildings of different descriptions, almost a littie town, with workshops for ropising erery description of trade-arkshops for Alne coenobium of lanopolis described above一and a kind of bazanar or market for the anle of the moaastic produce. Besiles the cells of the monks on the West side of the great court there are apartments fur the Armenian patriarch, as well as for the archbishops, bishops, and archimandrites from other monasteries. A separate quadrangle to the south, with a fountain in the ceutre, is deroted to the reception of guesta. There are two refectories, one for summer and the other for winter use. The former is described as a long, low-wauited room, with oae long, narrow table running down the middle between two stone benches. There is a canopied throne for the patriarch, and a pulpit for the reader. The church is eruciform, with exceedingly short
transepts, and a smali transepts, and a small apse, resembling in plan a square with tour shallow recesses (Bryce, Trunsastectasia und Ararat, p. 303 ff.).
The Coptic monasteries in Upper Egypt are aristence. Lenoir gives a plan altered now in smaller mouasteries, ahewing a quadrangnla mass of building, of which a three-nisled chuluch, terminating in shree cellular apses, and pree105 ff.)

MONASTERY
1241
ceded by e sathex, forms the leading feature. Along the wria wall of the church runs a range. of cells, opemang on either side of a long corridor, approached by a stnirense.
The "White Monastery," or Day'r Abon Sherood, the empreas of the Libyan Desert, nttributod to (Curzon, Monasteries in the Levant, this type is described ns a building of an t, p. 122). It about 200 feet in length of an oblong shape, very well built of finength by $\$ 0$ fiet wide, outslde larger than loopholes, has no windows at a grent height from toles, and these are on the south side and nine at the east ; iwenty walla slope inwards, and are croweast end. Tho overhanging cornice. There is nned with a deep the south side, entered from is one doorway on church was a noble basilica narthex. The columns on each ainte of the nave, with fifteen transept reeesseas covered with nave, the apae ant monks' cells were contad with semi-domes. The Thile of the church, There is no court or lit by narrow loopholes, ing. The flat ror opea area within the buildair exercise for its inmarded the placo of openNintiou Lakes, whichmates. The desert of the seats of monasticien was one of the earlie:t early convents. Only contains some curious the ruins of many four remain entire, but Those which many ethers may still be tracel. larger type, surrounded by bighments of the mense strength, untre by high walls of inother alerture, suve the sin ly window or any Even this opening the single dowr of entrance. unfrequently built up for in timea been not hostile attacks, and the for protection against is through a wind and the only way ot' admission The walls enclose furnished with a wlodlass. ground, including a considerable space of usuaily containg gardens and orchards, and The monastery Day'r dat detacheil churches. celebrated snehoret $r$ Macarius, calied after the churches ; the Doret of the naine, contains four Bishoi, thre Day'r Syriani, and the Day'r Ambat Eastern descrt, the inrgest Dajr Antonits in the built over the cave of four chuichos cave of St. Antony, also contains tol ies of these mong quite detached. The refecraulted rooms, furnasteries are long, Barrow, its entire iength, and usually with table dowa on either side, und a lectern also of stone benches of these religious houses is also of stone. Each has'r or tower, commonly provided with its Michnel, a chapel to whom dedicated to St. story. ("Notes on the Coptic Daccupies the top J. Chester, Archueolo Coptic Day'rs," by Grevillo

The genius of the Western church, tieal and less contemplative, was at first pracfarourable to monasticism. Was at first uninfluence of Athanasius prepored the powerful its reception in the West, which was way tor by the enthusiastice and Augustine. Litthesion of Ambrose, Jerome, the arrangements of the early tic institutions. We onrly Italion monastho rules laid down learn, howere from the guidance of his nuns in North Afisins for the buildings included a worth Aficn, that nuns' habits were kept, over which inich the or two wardrobe keepers, whose when hene to bent and shake the clothes, duty it was

## MONASTERY

free from moth. There was a library for the "codices," and as there was a "cellerarlua" there must have been a cellar (St. Angustine, Rejulae pro Sunctimonialibus, 10, 13, 14).

The monastic institutions for malea, established by Augustine ln North Africa, assumed nu intermerliate form, corresponding to a conshlilerable extent to the colleges of secular canons of later times, The foundations of such an institutlon, probably coeral with Augustloe, were dlscovered by Leon Renier, at Tebessa, the nncient Theveste, of whleh a drawing and descriptlon are gireo by lo Noir (Architect. Monast. i1. 1. 483, pl. 553). The plan gives an onter and inner court at different levels, the inner being the higher. The outer court is surrounded by a cloister, and has the domestle offices to the north, and a long narrow vestibule to the south. Tho laner court forms an atrium beforo the charch, a basllice of ten bays with an apse. The whole chatch and atriam are surrounded by a successlon of rectangular cells, opening on the lower level of the outer court, surrounded by a terrace walk. To the south opening from the church la a large triclinar refectory, a baptlatery, and other offices. The whole is surrounded by a wall nad towers. Lenolr also gives the gronad plan of Strassburg eathedral (ii. 480) ns built by Clovis, e. A.D. 496 . The chureh is rectangularand $t$ wo-nisled, ending square, not apsidally. To the east of the church is nn open court, surrounded on three sides by the apartments for the bishop and his clergy, partially embracing the chuch.

Monasticism io the West, after in overice lieeu almost erushed out during the mis. nion and settlement of the natlons, was ramy is St . Benedict of Nursia, c. A.D. $5299_{3}$, witcon the system was reorganised and reluesity order. "The Benedietine rule was universaly aessived, evea in the older monasteries of Gaui, Hyitain, Spain, and throughout the West-not as that of a rival order, but as a more full and perfect rule of the monastic lite " (Milman, Lat. Christ. vol. $\mathbf{j}$. p. 425, note x.). Not only were new monssteries sounded, hut those already existing were frequeatly demolished and rebuilt in accordnace with the refuirements of the new rule. One leading principle of the Benedictine arrangement was that the walls of the modastery should include withio them everything that was necessary for the material wants of the establishment, as well ns the buildings connected with their religious, literary, and social life, to do away with the necessity of the inmntes going beyond its bounds. It should contain water, a mill, bakehonses, stables, and cow-houses, etc., together with workshops for all neeessary mechanical arts (Regulae Sancti Benedicti, 57, 66). The precinet was to be surrounded with a wall with one gate, at which a cell ahould be built for the gatekecper, who was to be always on the spot to give an answer to all comers (ibid.). The buildings were to comprise an oratory (52), n refectory (38), a kitchen in which the monks were to serve week and week about (35), a cellar, superintended by a "cellerarius" (31), a dormitory large enough if possible to contain all the monks (22), a wardrobe (55), an infirmary (36), and a guest-house (50).

These rules are illustrated by the very remarkable plan of the monastery of St . Gall, c . 4.D. 820, the larger portion of which has been
engraved to illuntrate tho artiele Chonch (1. p. 383). Its genernl nppearanee is tha of a town of detached houses, with streets ruaning between them, forming thirty-three detnehed blocks of building, all of which, ex eept the church, were probnbly built of wood, and were generally of one story. The ballding, form diso tinet groups. Im the centre is the church and cloister, anil the group beloaging to the distinetly monastic life; to the eist and borth the group appropristed to the education of the young, ani the care of the sick, with the abbat's house watching over the whole. To the west und north-west lies the group appropriated to hospitality; while the group connected with the grosser material wnits of the establishment is placed at the furthest distance from the church to the west nad south. By a reference to the plan it will be seen that the quadrangular cloister-court forms the nueleus of the establishment, round which the principal buildings are ranged. The two-apsed church atands to the north, that the cloister might be sunay nod warn! ; the refectory to the south, the side furthest removed from the chureh that the worshippers might not be annoyed with noise or smell, with the kitehen annexed. From the kitchen a passage lends to the bakehouse and brewhouse, nod the sleeping-rooms of the domesties. To the west, elosely adjacent to the kitchen and refectory, is a two-storied building, cellar below, and larder and storeroom nbove. The absence of the chapter-house is perplexing. In all Benedictine houses the chnpter-house opeas from the east walk of the cloister, and the entire absence of so essential an element of monastic lite throws a little doubt on the perfeet accuracy of the plan. The east side is entirely occupied by the "pisnlis," or "ealefactory," the common day-room of the monks, warmed by flues under the floor. The dormitory occupies the upper story of this buiiding, communieating by a stnircase with the scuth transept of the charch to emable the bretiren to attend the nocturaal services without going iato the open alr. A passage lends from the dormitory to the "uecessarium"-a portion of the monastic building always planned with the most delicate attention to health and cleanliness. "Above the refectory is the "vestiarium," where the habite of the monks were kept. The "parlatoriun,", where the monks might have intercourse with members of the outer world, lies between the charch and the cellar, with one door opening into the cloister, and another into the outer court. On the eastern oide of the north transept is the "seriptorium" with the library above.
To the east of the church stands a group of buildings comprising two miniature monastic establishments, each complete in itself, the infirmary devoted to the sick monks, and tha house of the "oblati" or, novices. Esch has s covered cloister, surrounded by the usual huildings, refectory, dormitory, etc., and an apsidal chapel, placed back to back. Contiguous to the intirmary stands the physician's residence, with the physic garden, the drug store, the house for blood-letting and purging, and a chamber for the dangerously sick, closely adjacent.

The "outer school," standing to the north of the church, contains a large schoolroom, divided
across the midd surronnded by dwellings of th house stands of the chureh. d atands the nbbi transept of the the supervision tional departme house of the nov
The two "b strangers of diffe common chambe surrounded by b brewhouso and bn of a higher class aed storeroom, sl
servnuts, and sta servnats, and sta
an hospitiam for wall of the charel Beyond tho chi of the convent ar tory," eontaining
saddlers, entlers, saddlers, eut lers, ${ }^{\text {on }}$ tanners, curriers,
sinlths, with th this side also is ment, comprising floor, miils, malth piggeryies, sheep-co rants' and labonre east coroer is the and hea-honse, and by is the kitchenplanted with fruit Benedictioe monnste gious, educational, po which every deps position, and dothing conduce to the wellthe adequato fultiln foundation.
The Irish and early 6 th and 7 th centuries, lona, followed the Eas proper was exclosed which, however, w quadrilateral, intende for the security of its included the chureh with its kitchen and hospitia, of the commu platea. The hospitia giaally, as in the Enst, wattles or of wood. anch provided with a s The abbat's house in C stood on an eminence from the other dwelling
and joists. Here was hare joistso he Here was here also he ant, and w:
by one brother, who oce by two, who stood at orders. The codices bel huag io leathern wallet specinal apartment, wh wased tablets and the $s$
horas. On the arrival was no guest-house, fenod in not a few Irish huts was apecially prepa

## MONASTERY

 2, except and were orm dis. arch and istinctly re group ang, ani 's house ent und to hospivith the ament is a ehurch e to the rangular stnblish. ings are $s$ to the nuy and the side the wornoise or tom the use and e domeskitchen , eeflnr e. The plexiug. er-house and the ment of the perside is - "calemonks, dormijuilding, te scuth brethrea at going rom the portion ed with th and is the monks ere the nembers irch and nto the $\mathrm{a}^{\mathrm{t}}$. 0 o $t$ is theacross the middle by a sereen or partition, and dwellings of the schen little roms turmed "the house stands op scholars. The head maxter's the church. Closu to under the north wall of stands the ablat's ho the school to the east transept of the churcuse opposite the nerth the supervision of both conveniently placed for tiouna departmen of both branches of the educathe outer sch:ol, and the
the two "hespitia" well as of the inilimary. strangers of ditferpitia" or guest-houses for common chamber degrees comprise a large surrounded by bedroonectory in the centre, brewhonse nud batroons, Each has its own of a higher class is niso provided for travellers and storeroom, sleeping accomanodation for the servauts, and stnbles tor horses. There is also nin hospitium for strange monks uader the north wall of the cinarch.
Beyond the ehurch at the eastern boundary of the couvent area to the south is the "tactory," cuntaining workshopss for shoenankers, sadders, cutlers, and grinderd, trencher-nhakers, tanners, curriers, fullers, smiths, and goldthis side witso their dwellings behind, On ment, comprising the agricultural estadishfloor, mills, malthouse gramary and threshing piggeries, sheep-cotes, together with the serrants' and lnbourers' quarters. At the sereast coraer is the poultry-yard with the duck and hea-house, and the keeper's dwelling. Close by is the kitchen-garden, and the cemetery, phanted with fruit trees, This plan exhibits n Benedictine menastery as a well-organised religious, educational, and industrial establishment, position, every department had its most suitable conduce, and nothing was neglected which could the adequate fulfilinent of the institution, and fouadation.
The Ir ish and early Scotch monasteries of th 6 th snd 7 th centuries, such as that of Armagh and Iona, followed the Eastern model. The monastery preper was enclosed by a rampart aud fosse, Which, however, was usunily circular; not quadriateral, intended rather for restraint than included the thy its inmates. This "vallym" with its kitehen ch or oratory, the refectory, hospitia, of the commd offices, and the lodgings, platea. The hospitia appenr to round n court, ginally, as in the East, appenr to have been oriwattles or of wood. The monks slept on lectulit eneh provided with a monks slept on lectuli, The abbat's house in Columbal's time, hospitium, stood on an eminence nt some little distance and joists. Here was the was built of beams here also he sat, and wrote or rounder's lectulus, by one brother, who wrote or read, attended on by twe, who stood at the donally read to him, or orders. The codices belonging to awaiting his hung in leathern wallets ring to the fondation specinal apartment, which ound the walls of n waxed tablets and the styles, the contained the horns. On the arrival of a stranger, if inkwas no guest-house, which, however, was tound in not a few Irish monasteries, oner, was huts was specially prepared for him. Ontside the vallum were the various agricultural depen-

## MONASTERY

1243
foncles, the cowhouse, the barn, the kiln needed. the drying the corn. in that damp climate (canaba), and curt sheds. There was stream, the stables, carpenter's shop and was also a smithy und $n$ kind. Those w, and other appendages of a llke than the ordinavesired to follow a stricter litio granted by the ary members, had permission tary place in the neluh to withdraw to some solltery, where the netighbourhool of the monasandisturbed meditigh devote themseives to bond of hrotherhoorl. Without brenking the was ealled a disert. sueh a place of retircment word which is of very frequentia disertum, $n$ early Irish and of very frequent occurrener (Reeves, Lifo of St. Coh ecelesiastical litr

## IV. List of Monasteries foundid [an 1.$]$

A.D. 814,-All kinds of meounded nefore (often not to kinds of monastic communitices the meagre notice precisely distingaished in are inciuded in of the carliest monnsteries) in the absence of any forling list; which, these ancient mon any existing work upon churacter, has beenteries of' a full and genersl from the works of carefully compiled chietly tiswood, Kuen, Bulteau, aud Archdall, Spootlogy. Still the Bateau, aud Migte's Patroa very small proportion of the given are tunlly existing, esportion of the numbers ncearly times, An especially in the East, in these houses for nuns. An atterisk has been prefixed to and Augustinian Monasteries of the lenedietine O. Ben. and 0 . Ang.; and where thespectively of their foundation ; and where the exact date tions c. for circa, and uncertain, the abbreviawhile a. for ante is prent. for century, are used; mony instances as prefixed to the date given in the monastery's existenentiest known time of reference there has ence. For convenience of mentary Inder has been added a Supplementary Index of the names and places of the monasteries, where these differ materially from name in the list itself.
nal

1. Abazan (de), near Sebaste, Ar- a.d.
2. Abraini, S., Kilabbain, N. Meath ${ }^{\circ}$ a. 600
3. Abbani, S., Kilebbane, nenr Athy,
4. Abeen's Co., built by St. Abban.
shire ; O. Ben (Abingdon), Berkshire; O. Ben. . . ), Berk
5. *Abendense, or Romarici Montis (Remiremont), Vosges ; O. Ben.,
founded by mont founded by monk lomaricus and
bp. Radulphus
6. Abernetie (de) (Abernethy), Seotland; founded by king Nethan.
7. Acuadablense, in Kenseluch, Wexford, founded by St. Finian of
8. Achadcaolllense, dear Dundinm a, 552

Bay, Down - near Dundram
9. Acuadchaolnense (Achonry) Vth cent. Sligo; founded by St. Finian of
Clonard Clonard . . . . . . V
10. Acinaddobtiinginense (Acharlduh Vith cent. thuigh), Antrim .

## 11. Acilad Finglassense, near Leigilija, Carlow <br> a. 700 Carlow




## IMAGE EVALUATION TEST TARGET (MT-3)



Photographic Sciences

13. Achadmoriense (Aghamore), Mayo ; founded by St. Patrick $V^{\text {th }}$ cent. 14. Aoiladnacillense (Achainacill), Antrim; founded by St. Patrick $V^{\text {th }}$ cent. 15. Achadurense (Freshford), Kilkenoy; founded by St. Lactan .
16. Acoemetarum Maonum, near Con-
stantinople, in Bithynia; founded
16. Acoemetarum Maonum, near Con-
atantinople, in Bithynia; founded by abb. John
A. 622 descancastrense, or Exoniense
17. Adescancastrense,
(Exeter); 0. Ben.
th cent.
a. 700
18. Aegrptiorcm, near Anazarba, Cilicia.
a. 600
19. Aemiliani, S., In Aragon; founded by St. Aemilian
20. Aeliotarcm, near the Jordan; founded by Antony
a. 600
21. Agaboense, near Mountrath, Queen's Co.; founded by St. Canice.

VI $^{\text {th }}$ cent.
22. Agaliense (Agali), near Toledo, Spain; O. Ben., founded by king Athanageld
23. Aanmorense (Abbey Isla), Kerry; O. Aug.
24. Agaroissense (probably Akeras, or Kilmautin), Sligo ; founded by St. Molaissa
25. Aoathas, S., on the Ticino, Lombardy ; founded by king Grimoald Longbeard
26. Agatiense, S. andreak (Agda), Hérault ; founded by abb. Severus
27. Agatiense, S. Tibebif, (Agde), Hérault; O. Ben.
28. Agaunense, S. Mauricil (St. Mautice in Valnis); O. Ben., founded by king Sigismund .
29. Agerici, S., previously S. Martini (St. Airy), divc. Verdun ; O. Ben.
30. Agamacarrense, near Durrow, (lucen's Co.
31. Allechmoriense, in Artech, Roscommon
32. atrecal Dachiaroc (De). In Týroné 32b, Alaverdense, on the Alan, Georgin; built by father Joseph . VI ${ }^{\text {th }}$ cent.
33. Aliachorense, or Bangorense (Bangor), Down; founded by St. Comgal!
34. Aibani, S. (St. Alban's), Herts ; O. Ben., founded hy kiag Offa
35. Albaterrense, S. Salvatoris (Aubeterre), dioc. Perigueux ; 0. Ben., founded by St. Msurus; or in .
36. Albini, S., Angers ; 0. Den., founded by bp. Albinus.
37. Aldum (White Monastery). Egypt; said to have been founded by emp. Helena
38. Alexandil, S., on the Euphrates ; tha first munastery of Perpetual Adoration, founded by St. Alexander
39. Alexandri, S., near the entrance ot the Blank Sea; founded by St. Alexandar .
40. Alesandrlae Suburdandi (Alexandria), Egjpt
41. Alexandinum (Alexandria), Egypt
c. 555
c. 540
a. 430

571

673
c. 502
c. 770

545
639
c. 550
a. 550
a. 800
42. Alexandrindm, S. Joanmis (Alcxandria), Egypt; fonuded by John Eleemoaynarius.
43. Alexandrindm, Pauli Lepris Affecti (Alexandria), Egypt
a. 500
44. Alfexandrinom, Sandaliariorum (Alexandria), Egypt $\qquad$ $\dot{B}$. Alex
45. Alexandrinum, Vinginis B. (Alex-
andria), Egypt; founded by Jobn Eleemosynarius
${ }^{1}{ }^{1}$ cent.
a. 650
46. All Farannain (de), in Connaught 47. Altha Inferiore (de) S. Mauritis (Lower Altaich), Bavaria; O. Ben., built by duke Util
48. Altha Superiore ( PE ) (Upper Altaich), Bararia; O. Ben., built by duke Utilo.
c. 739
49. Alti-Montis, SS. Petri et Padli (Haut-Mont), Arclennes; O. Aug., founded by count Vincent
50. *Altitonense (Altenburg), ncar Strassburg; founded by duka
 dioc. Rheims; O. Ben., founded by bp. Nivardus
52. AYYPII, S., near Adrianople, Paphlagonia; founded by St. Alypius the Stylite
c. 620
53. *AlypiI, S., near Adrianuple, Paphlagonia; founded by St. Alypius the Stylite
c. 620
54. Ahandi, S., or Elnonense, on tha Elne, dioc. Arras; founded by St. Amandus and king Dagobert
55. Amantil, S. Rutlenense (Rodez), France
56. Amasiense (Amasia), Pontus - -
57. Amasiae Joannis Acropolitanum (Amasia), Pontus .
c. 560
58. Ambiacinense (Ambazac), dioc. Limoges
a. 503
59. Amaresiuriense (Amesbury), Wiltahire; founded by Ambrius, or Ambrosa
a. 600
60. Amerdachiense, dioc. Würzburg; founded by St. Pirminius
c. 764
61. Aymonit, near Alexandria, Egypt iV ${ }^{\text {th }}$ cent.
62. Anagratense (Ainegray), dioc. Besançon; founded by abb. Columbanus.
c. 570
83. Anastasil Abbatis, near Jerusalem; founded by nbl. Anastaslus .
a. 600
64. ancyraedm, attalinae (Ancyra), Galatia
a. 620
85. Andaginense, S. Huberti, in the Ardeunes; O. Ben., founded by duke Pippin and his wife Plectruda
66. Andeoavense, SS. Sergil et Medardi (Ángers)
a. 705
67. Andegavense, S. Stephani (Angers), France
a. 814
68. Andeoavense, S. Venantil (Angers); founded by bp. Licinlus .
69. *Andeliacense, S. Mariae (Andelys, on the Seine); founded by St. Clothilda
70. AndociIII, S. Sedriocense (Saulieu), dloc. Autun; founded by nhb. Wideradus Flaviniacus .
71. Andr
mor
72. ANDR
73. ANDRE (Mn
74. Anoel
(An:
75. Anian foun
76. Anian (Ani foun
77. Aniani O. B
78. ANISOL

Calai
79, **Anthy Tusce
80. Antino Egyp
31. Avrioc
82. Antioch ARCII:
83. Antioch tioch nian
84. Antiocit Mesop
85. Antovis
86. Antonin Rodez
87. Aondrie founde
88. Apamens
89. Apollini

Egypt
90. Apri, S.
91. *AQULLEI founder
92. *Arcian (Macha
93. Ardaghe fuanded
94. Ardcarne cominor
95. Archarne
96. Abdperte
fert),
Brendan
97. Ardiense founded
98. Ardmacna Lough by abb.
99. *Ardsenil Sligo;
100. *Arelate (Arles);
101. Arelaten founded
102. Argentin (Strassbu
Dazubert
103. *argento (Argente1
dowed by
104. Abiminesis

Thomae
Ben. .
105. Azmachan
land; fou
71. Andrele, S., in Arvernis (Clermont), France Vur $^{\circ}$. 72. Andreas, S., lala Vulcano, Sicily.
73. Andreae, S., super Mabcala (Mascaia), Sicily . . Diascalas
74. Anazliacense, $\dot{\text { s. }}$. Joasnis (Angély), Indre-et-Lolre $\dot{0}{ }^{-}$ 75. Antanense (Orieans); 0. Ben., 76. Anianded by abb. Leodebodus, S. SAlvatoris (Aniape), Herauit; 0. Ben., founded by abb. Benedict Ben.,
77. ANIANi Et LAURENTII, SS., Nevers;
O. Ben. O. Ben.
colanum, or s. Carilefic (St.
78. Antsolanum, or S. Carilefici (St.
79. **Anthym, S. Senense (Sieana), Tuscany
Egroopt
Egtanju ${ }^{(\text {Antinoe), }}$
80. Avtinoopo
a. 563
a. 600
a. 600
c. 520

617
c. 800
a. 800
a. 480
a. 800
81. ANTIOCHENSE Euprepir (Antioch) IV IV cent.
82. Antrocuenge arcui (Antioch)
83. Antiochense 'Theotoci $\dot{\mathrm{B}}$. (Antioch); founded by emp. Justinisn
 Mesopotamia .
85. Antonini, S., dear Apamea, Syrla
86. Antonini, S. (St. Antonia), dioc. Rodez; O. Ben.
87. Aondriense (Entrumia), Antrim; founded by Durtrach
a. 500
a. 560
${ }^{1 V}{ }^{16}$
a. 520
a. 767

ก. 493
a. 420
89. Apollinis, S., near Hermopolis,
90. Apri, S. Tullesse (Taul), France
91. *Aquilemense (Aquileja), Illyria; founded by hp. Niceta
a. 500
a. 622

458 (Machari), near Naples Maciari
93. Ardaghense (Ardagh), Longford; founded by St. Patrick ${ }^{\circ}$
94. Ardcarmense (Ardcarua), Ros$\underset{\text { rchamon }}{\text { comse, in }} \dot{\mathrm{W}} \cdot \dot{\text { Meath }}$
a. 454
a. 523
a. 523
96. Ardfertense, in Wremeath (Ard- fert), Kerry ; buiit by St.
97. Ardiense (Magiilagan), Ireland; V1th cent. foundad by St. Columb. Ireland;
98. Ardmacnascense Lough Laiogh, Autrim ; founded by abb. Laisrean
99. *Ardsenilissense, in Tyreragh, Sligo; founded by St. Patrick 100. *Arelatenge, S. Cafsarit (Arles); founded by bp. Caesarius
101. Arelatenge, S. Mariae (Arles); founded by bp. Aurelian Areas ; 102. Argentinense, S. Marià (Strassburg); endowed by king
103. *Arcentoliense, s. Mariae (Argenteuil), Dear Paria; en(Argenteuil), near Paria; en104. Ariminense, SS. Andreate et Thomae (Rimini), Italy; 0.
105. Armachanensé (Armagh), Ireland; founded by St. Patrick

$$
\text { a. } 600
$$

c. 457

## 106. Abmuighense (Kulermogh), Queen'e Co.; founded by St. Columb <br> 107. Arnesnurgense (Áansburg), <br> ..... 558 <br> $\qquad$

108. Arnolpi-Avoiexse (Schwartzach), dioc. Strassburg; O. Ben. endowed by Rothard
109. ArNod br, S. Metensis (Métz);
O. Ben., founded by
O. Ben., founded by bp. Araulph
110. Arragellense (Arragall), Derry;

625
111. Arsinoer by St. Columb $\cdot$ V $^{\text {th }}$ cent.
112. Arulense, S. Mariaot), Egypt IV'; cent. mont, Arles), Houssillon (Apre-
 Hants.
114. Asclepri, S., Mesopotamia • - a. 680
115. Aschoviense, S. MAriaE (? Aschbach), Lower Alsace
SICHANUM, near Asicha, Syria -
a. 778
116. Asichanum, Dear Asicha, Syria - c. 400

Aredirs, $S$. Martir, or $S$.
O. Ben., founded by Aldeon
118. ATHDALARAOHENSE, on the Binl ${ }^{\text {th }}$ cent.

Roscommon
119. Athenacense, S. Martini (Alnay), near Lyoas; O. Ben. (Al121. Athractase, S., Killaraght, Lougi

Garagh ; built by St. Patrick
122. *Athractar, S. (probably Killaraght), Roscommon ; fonnded by
 (Arras); 0. Aag., built by bp.
124. Atrebatense, S. Mariae (Arras);
O. Aug.
125. Atrebatense, S. Vedasti, of Nobiliacense (Arras); 0. Bea., built by St. Aubert
126. *Adbrciliense (Auchy-lesMoines) ; built by the doble nan
Adolgcarius
127. Avdrr, Dacia; Audius founded
aeveral moaasteries here . IV
128. Addoeni, S. Rothomaoense (Rouen); O. Ben. riani (Autun); 0 . Ben., fuunded
by bp. Euphroaius
134. Aunabiduffense, near Lough Boffin, Ireland

Auxerre) yong S. Germani (Auxerre), Yonne; O. Ben.,
founded by bp. Germanus
137. Autissiodorense apud Quotlacoum (probably Couches), Sâaue-et-Lolre ; fouaded by St. Germanus
138. *Autissiodorense, S. Juliani (Auxerre).
139. Autissiodorense, " S. Mariae (Auxerre). $\qquad$ Auxilli, S. (Killossy), Kildare; founded by St. Patrick
141. Avenacense (Aveday), Marne ; O. Ben., built by Gombert and his wife Bertha
142. Aviti, S. Aurelianense (Orleans) ; O. Bea.
143. Aviti, S. Castrodunense (near Châteaudun), dloc. Chartres; 0. Ben., built by king Clotaire I.
143b. Baiensi Ingula (DE) (Iala of Baya), near Sieily

521
144. Balleineorabartatciense, ${ }^{\circ}$ Ti-
144. Balleinegrabartaiciense, Ti-
raedha, Derry; founded by St.
Columb Columb
a. 676

V1 ${ }^{\text {th }}$ cent.
145. Baisleacense (Baslick), near Castlereagh
146. Bartrent S. (Taughboyne), Donegal; founded by St. Baithen
a. 800
c. 590
147. Balgentiacense, SS. Mariae et Gentiani (Beaugeacy), Loiret; O. Ben.
148. Ballachense, near Castlebar, Mryo; founded by St. Mochue.
149. Ballimorense, on Lough Sendy,
W. Meath - $\cdot$.
a. 637 founded by a brother of St. Keivin
151. Balmense (La Baume), dioc. Besançon . . . . . VI ${ }^{\text {la }}$ cent.
152. *Balmense (La Baume les Nonains), dioc. Besançon; 0.
 Baume), Jura; 0. Ben. . . $V^{\text {th }}$ cent.
154. Balneolense, S. Stepfiani (Broolas), Catalonis; O. Bea., built by abb. Bonitus
a. 800
155. Bancornaburgiense (Bangor), Flintahire Arras ; O. Aug., fouaded by king Clovis and bp. Vedaat
157. Barcetom, S. Anastasir (Burca); built by duke Luithprand
c. 535
158. *Barchingense (Barking), Essex; fouaded by bp. Erkenwald . Villt cent.
159. Bardeneiense (Bardney), Lideolnshire; attributed to king Ethelred
a. 697
160. Bardseiense, or de insula Sanctorum, Caernarvonshire; O. Ben.
a. 516
161. Baribiacom, or Faverolense (Bariais, or Faverolles), dioc. Laon
a. 664
162. Barnabae, S., near Salamis, Cyprus
163. BARRI, S., Cork; founded by St. Barr
164. Bartowense (Barrowe), Liacoldshire ; founded by St. Chad and king Wulphere
c. 691
a. 800
A. 670
a. 454
c. 660

530

## 6


176. Bedatia (Bury st. Edmunds), Suffolk ; founded by king Sigebert .
177. Begae, S. (St. Bee's), Cumberland; $\mathbf{0}$. Ben., attributed to St. Bega
178. Begerimnse, or De Hibernia Parva (Isle Begery), near Wesford; fouaded by St. Jbar . .
179. Belisiae, Munster-Bulsed, dioc. Liége .
180. ${ }^{*}$ Belisiane
181. Beneventanum, S. Mariae (Beuevente)
a. 769
182. *Beneventanem, S. Sophiae (Benevento); founded by king Raschis
183. Benigni, S. Divionense (Dijon); O. Aug.
184. Berceto (de) S. Abundir, afterwards S. Remign (Berzeta), Parma; exdowed by king Luitpraod
185. Berclaviense, S. Salvatoris (Billy-Berclnuse), on the Deule; fouaded by abb. Ledwin . VII ${ }^{\text {th }}$ cent.
186. *Berinense, or Bericinense, England; founded by bp. Erchenwald
a. 675
187. Bethlapat (de), s. Bademi, Persia; founded by St. Badamus IVth cent.
188. Bethleemiticum, St. Cassian's, it Bethlehem. - - . $1^{\text {th }}$ cent.
189. Betuleemiticum, St. Jerome's, at Bethlehem.
Bethlemmiticum, s. paulae (Bethlehens); founded by St. Paula of Rome

387
191. *Bethleemificum, S. Paulae (Bethlahem); founded by St. Yaula

387
192. Bethmamat (De), near Emessa, Pheenicia . ${ }^{\text {Beverlacense, }}$ - . Joannis
193. Beverlacense,
(Beverley), Yorkshire ; foannis by St. John of Beverley : 194. Beyronense (Alt-Beyrea), dloc. Constance ; O. Aug. . Vilit cent.
195. Bezuense (Bèze), dioc. Langres; 0. Ben., founded by Amalric, duke of Burgundy
a. 670
196. Bilensi by St.
197. Biorre? founde
198. BiscnoI founde
199. *Bisensi St. Hil
200. Bistagn (Glend by St .
201. Bitumar neaeu tershire
202. *Bituric
(Bourg cribed $t$
203. Blandini denburg founded
204. Blanaia (Blangy Calais; O. Ben., daughter
205. Boabiensi Beu., fou
205b. Bodbeant
206. Boetir, S founded
207. Borth-Mer founded b 208. Bolifendes Watertord doc of Fer
209. *Bononies
210. Bosanilame atrributed
211. Boticiona Ireland.

## 212. Bovis Insul

Maye; fou
213. Bovis InsiII Lough Rie,
St. Rioch
214. Bovis Insul (Deveaish founded by
215. Braccani, S
216. Brajacum (1
217. Bredonense
shire; foun
217b. Bretuianu:
Georgia ; bu
218. Brivatense,

Juliani ( $\mathrm{B}_{\mathrm{r}}$
219. *Buixiense,

Petri ( $\mathrm{B}_{1}$
founded by 9
220. $\begin{gathered}\text { Tounded Byse, } \\ \text { Juliae (B }\end{gathered}$

Juluat
fouded by
(
23I. *Bechavgien: Upper Susb
222, Buaghter of deaux), O. B Clovis II.
2e3. Burdianlense
196. Bilense, in Leyney, Sligo; built
197. Biorrense (Birr), King's CiIth cent. fouaded by St. Brendang's Co.;
198. Bischot Dh. Breadan Luaigneus a. 553 founded by Bischoi Nitria, Egypt;
199. *Bisense, dioc. Toiedo; founded by ${ }^{\text {th }}$ cent. St. Hitdefonsus
200. Bistagiense, SS. Petri et Pauli (Glendalough), Wicklow; founded
by St. Keivin.
201. Bitumaeus, or ad Tuveoneaeusy, on the Severn, Worcestershire
c. 635
a. 600
02. *Btruricense, S. Laurentif (Bourges), France; O. Ben., ascribed to St. Sulpicius $\cdot$. VI
203. Blandiniense, S. Petri (Biandeoburg), near Ghent; O. Ben.,
204. Blanoiacense, S. Berthae (Blangy-en-Ternoia), Pas-deCalais; (afterwards for monks) 0 . Ben., founded by St. Bertha, daughter of Count Rigobert
205. Bobizense (Bobbio), Milan; $\dot{0}$. Ben., founded by St. Columbanus 205b. Bodbeanum, in Sacheth, Georgia 206. Boetin, S., Monasterboice, Louth; founded by St. Bute
a. 770
$I^{14}$ cent.

653
c. 660

600
a. 500
A. 521
207. Borth-Medna (de), in Derry; founded by St. Columb - - V
208. Bolhendesartense (Desert), Waterford; founded by St. Maidoc of Ferns
209. *Bononiense ( $\dot{\text { Bologna) ; ft. Ainbrose }}$; $\dot{\text { Bounded }}$ by St. Ainbrose (Boshem) $\cdot 1$ attributed to St. Wilfrid
211. Botichoonissense, in Iniseoguin, Ireland.
212. Bovis Insula (De) (Bophin isie), Mayo; founded by St. Coiman
213. Bovis Insula (De) (lnisboffin), in Lough Rie, Longford; founded by
214. Bovis Insula (bé) $\dot{\mathrm{V}}$. Mariae $^{\text {a }}$ (Devenish Isle), Lough Earn; founded by St. Laseriao . . -
215. Braccant, S., Ardbraccan, Mieath
21. Brajacum (Brou), dioe. Chartres. 217. Bredonense (Bredon), Worcestershire ; founded by king Ethelbald 2178. Brethinyus, near the Dwanis, Georgia; built by father Piros $V$ 218. Brivatense SS Mer Piros VI $I^{\text {th }}$ cent. Juliani (Brionde), Hartivi et 219. *Brixiease, SS. Michaelis et Petri (Brescia), Lombardy; founded by queen Ansa
220. *Brixiense, S. Salvatoris et $\dot{S}^{\circ}$. Juliae (Brescia), Lombardy; founded by king Desiderius
221. *Beciaugiense, hy Lake Federsee, Upper Suabia; founded by a daughter of duke Hildebrand 222. Bordialalenge, S. Cructa (Bordeaux), O. Ben., built by bing 2s3. Burdigalense, $\dot{\mathbf{s}}$. Severini (Bordeaux); O. Ben. . . . .
a. 510

## MONASTERY

## 224. Burbnge (Beurn), dear the Alps; Waldram founded by Landtrid,

 225. *aldram and Eiiiand. Burneachense, S. Goinnitȧ(Ballyvourney), Cork; built by
St. Abban 226. Bcsirunnense
a. 650
227. Busiacense (Bouasy), Mayenne; O. Ben., founded by priest Lone-
gisllua.
228. Byzantinorum, nesr Jerusajem;
229. Canilonense, S. Petri (Chalons-on-Saône); O. Ben, founded by
230. Cabilonense Xenodogiriù (Chà:
231. CAER); built by abb. Deslderatus. aer Gubiense (Holyhead), Angle-
aey; tounded by St 232. Caey; tounded by St. Kebius

1247
234. Cabsarlense (Caesarea), Cappa-Seine and Oise; founded by queen,
BathineBathilda
248. Aug., built by bp. Gangericus
lameracense, S. Petri, or GisO. Ben. .
249. Cambracense, $\dot{\text { S. }} \dot{\text { Prababecti }}^{\circ}$ (St. Prix), near St. Quentin, Oise; 0 . Ven., buift by Albert, Count of 250. Campinowis
251. Camrossense, in Fothart, Leinater;

253. Cantobonense, or $\dot{\text { Catabennense }}$ ih cent.
(Chantoin), dioc. Clermont
254. Cantcariense, SS. Petri et Pauli, afterwards S. Avoustini et (Canterhury), Kent; afterwards O. Ben., founded by king EthelLert and St. Augustine
a. 380
255. Caons Insula (br) (Iniscaoin Isle), Lough Eard, Ireland
256. Caperkt (De), near Emessa, Phoenicia Pappanulense, Ss. Martini et Quiriaci (Cappanello), dioc. Lucea
258. Capmae Caput (ad) (Gateshead), Durham
259. Capriolo (in) St. Valentini (Capriolus), Syria; founded by St. Valentine of Arethusa ; $\mathbf{0}$.
260. Caranni, S., dear Cbartres; 0. Aug.
261. Carcassonense, S. Milarii (Carcassonde), Languedoc; 0 . Ben. -
262. Cardena (de) S. Petri, Old Castille; O. Ben., founded by Sanctia
263. Carnotense, S. Petri (Chsrtres); O. Ben. .

Vilit cent.
264. Carpense, S. Mariae (Carpi), Modena; O. Aug., built by king Astulph
265. Carrofense, S. Salvaturis (Charroux), dioc. Poitiers; 0. Ben., founded by Count Robert .
266. Carteril, S., near Emeasa, Phoenicia
267. Carthaginienbia; at Carthage there were very many monasteries
268. Carnense (Caruns), Derry.
269. Casegonguidinense (Cougnod), Luxemburg; O. Ben., founded by king Sigebert
270. Casinense (Monte Casino), Naples; founded by St. Benedict

599
a. 814
c. 540

750

769
a. 450
a. 400
a. 580
271. Castellione (de) S. Petri (Castiglione), near Lucca; O.Ben., foundel by Aurinand and Godtried
272. Castello (de) S. Sabibae, S. Palestine ; founded by St. Sabbas
273. *Castralocense, Haiaault Mts.; founded by Waldedruda, sister of St. Aldegand .
S. Petri, or omnium Sanctorum (Châlons-on-Marne); endowed by king Sigebert and bp. Elaphius
275. Cauclacense, S. Stephani (Choisy-le-Roi), near Paris
276. Csulianense, near Merida, Spain
277. Caunense, S. Petri (Caunes), Aude; formed by nbb. Ainan from two older abbacies .
278. *Caziense (Caz), Switzerland
279. Cellae S. Eusitit (Cellea in Berry); founded by abb. Ensitlus and king Childebert
280. Cella Maga (de) Deatireib, Kilmore, Ireland; founded by St. Columb
281. Cellaruai, Nitria, Egypt . : IVth cent.
282. Cellense (Celles), near Dinant; 0. Ben., foanded by abb. Hadalinus
283. Cellense, S. Petri (Moustler-laCelle), Troyes; iounded by abb. Frodobert .
281. Cenomannense, S. Petri (Le Mans); founded by bp. Bertichramnus

723
c. 490
c. 610
a. 600
a. 739
a. 600
a. 793
a. 760

532
fit cent.

664

650

623
291. Cestrense, S. Werburgae,
292. Cifalcedonium, SS. Apostoll. (Chalcedon), Bithynia; founded
 297. Chalcebonicm, S. Hypatil (Chalcedon), Bithynia Mracuielis
295. Cinlcedonidm, Piflionis (Chalcedon), Bithynla . - $\cdot V^{\text {Vut }}$ cent. 296. Cualcidiccm (Desert of Chaleis), Syria

Vid ceat.
297. Chalcidica Audaeanorum (Chalcis), Syria; several monasteries .
$V^{10}$ cent.
298. Cualcidicum de Critien (Chalcis), Syria
c. 420
299. Cuarronosis, S., near Jericho - IV ${ }^{\text {th }}$ cent. 300. Cuinonoscenss, in Egypt . . IV ${ }^{\text {ah }}$ ceat. 300b. Chirsanum, dear Budbe, Georgia; founded by father Stephen : Vith cent.
301. Cinvum (Chnum), Egpt.
285. Cenomannense, S. Victoris (Le Mads).
A. 800
286. Cenomannense, S. Vincentil et Laurentil (Le Mans); O. Ben., founded by bp. Domnolus
287. Centulense, S. Ricuarii (Centule), diec. Amiens; founded by king Dagobert and abb. Nicharius
288. "Cerae, S., Grange, Cork; founled by St. Cera
289. Cernellense (Cerne), Dorsetshire, O. Bed.
$\mathrm{V}^{\text {th }}$ cent.
290. Certesiense (Chertsey), Surrey; 0. Ben., fonnded by earl Frithewald and bp . Erkonwald c. 666

## Chester . . . . . ${ }^{\text {sh }}$ cent.

 302. Choracudimense, Bithynia - . a. 560 303. Chorae, near Constantinople; founded by Priscus . . . V1 ${ }^{\text {th }}$ cent.304. Cuozabanum, near Jeticho; founded by St. John Chozabitus V1 ${ }^{\text {1h }}$ cent.
305. Chremifanense, S. Salvatoris (Kremsminnster), Bavaria; O. Ben., built by duke Tsssilo ${ }^{\circ}$
a. 791
306. *Curistor hili, S., Galatia; for nuns and the possessed
a. 580
307. Curvsopolitanum (Chrysopolis), Bithynia; founded by Philippicua
c. 604
308. Cibardi, S. (St. Cybar), dioc. Angoulême
c. 570
309. Cincinniaco (de) (Cessieres), dioc. Laon; founded by bp. Amandus and duke Fulcoald (innitto
310. Cinniteaclense (Kianitty), King's Co. ; founded by St. Finan Com.
311. Clabamniense, near Emessa, Phoenicia .
312. Chariacense, S. Petri (Clariac), dioc. Agen; 0. Ben., probably founded by Pepin
313. Classense, S. apollinaris (Classe), Ravenna Joinvis et
314. Classense, SS. Joannis et Stepilani (Classe), Ravenna a. a. 600
315. Cleonadense (Clane), Kildare; fuunded by St. Ailbu
a. 448
316. Clivate
io the 0 . Ben. 317. Clogher founded
317. Clonard

Meath;
319. Clonena Queen's Fixtan
320. Cionense (Clouma founded
321. Clonfert (Clonfert founded 1
322. Clonfert founded
323. Cionfert keuny .
324. Clossimant Roscomm Patrick
325. Clontarfe the Litfey
326. Cloonfade
327. Clootimain
328. Cloonoens
329. "Cluainbol Shannon, 1
330. *Cluainarc brone), Le St. Patrick
331. Cluaincatr Roscommor
332. Cluainclai! conail, Lin Maidoc of
333. Cluainconbi Suire, Tipp Abban
334. Cluaindachi W. Meath Cronan M'N
335. Cluaindolca near Dublin 336. *Cluaindubi Clogher, $T$ St. Patrick
337. Clualnemuin
338. Clualnenach negal; tound
339. Clualnense feuuded by $S$ 340. Cluatneorssea Pauli (Clon
Aug., founde
341. Cluainfiacul
feakle), Arma
342. Cluainfingla
founded by St
343. Clualnfodenss

Meath
844. Cluainforssent
founded by St .
Co.
346. Cluate Insúla

Lough Eara, I
347. Cluainlaodens

Donegal

## DIONASTERY

318. Clivatense, S. Petri (Clivatl),
in the Valteline, or the Grisons ;
O. Bca., built by kiag Desiderius
319. Clogherensh: (Cliogher), Tyrone; founded by St. Aid
320. Clonardense, S. Petri (Clonand)
321. Clonenaguense, bear Mountrath, Quren's Co.; founded by St.
322. Clonense, or Dunkeranense (Cloumacnoise), King's Co. ;
founded by St. Kieran
323. Clonfertense, S. Moluae (Clonfertmulloe), King'a Co.,
fotuded by St. Moll founded by St. Molua
324. Clonpertense, V. Mariae;
325. Chonfert Kerpan (De), in Kil-
c. 562
326. Clonshanvillejse, in Bogle, Roscommon; founded by St.
Patrick
327. Clontarfense, at the mouth of the Litfey .
328. Cloonfadense, in Roscommon
329. Cloo:imainanense, in Meath
330. Cloonoense (Clone), near Longford
331. *Cluainboireanense, on the Shainon, Roscommon
332. *Cluainbronachense "(Cionebrone), Lougford; attributed to
333. Cluaincairictuense (Clooncraff),
${ }^{\text {th }}$ cent.
a. 548
a. 548

548
$I^{\text {rh }}$ cent.

503

550
a. 800
a. 800

800
663
a. 577
332. Cluainclaideachense, in Hua: conail, Limerick; built by St. Maidoc of Ferns . - . . -
333. Clualnconbruinense, near the Suire, Tipperary; founded by St.
334. Cluaindachraínense (Clonrane), Vith cent.
W. Meath; founded by abb. Cronan M'Niellan . abo.
335. Cluaindolcanense ( $\dot{\text { Clondalkin), }} \dot{0}$
336. *Cluandubahainense, - iear Clogher, Tyrone; founded by St. Patrick
${ }^{\text {tha }}$ cent.
a. 580
a. 624
.c. 630
a. 776
337. Cluainemuinense, in Roscommon
338. Cluainenachense, in Inisoen, Do-
negal ; founded by St. Columb. V
339. Cluanense (Clone), Leitrim;
fouuded by St. Froech - -
840. Cluaineoissense, S. Petri et Pauli (Clones), Monaghan; 0. Aug., founded by St. Tigernach
341. Cluankfaculeense
feakle), Armagh
(Clon-
feakle), Armagh
342. Cloalnantinglassense, in Clare;
founded by St. Abban
343. Clualnfodene
343. Clualnfodense (Clonfad), w.
84. CluAINFOISgense, near Tuam;
founded by St. Jarlath in Quam;
a. 482
a. 800
${ }^{\text {lith }}$ cent.
c. 570
a. 548
a. 580

650
a. 577
c. 540

C*.
346. Cluan Insưla (De) (Ulinish Isle) VIth cent.

Lough Earn, Ireland (Dlinish Isle),
347. Cluainlatadense
(Clonleigh)
a. 550

Donegal
a. 530

## MONASTERY

1249

349. Cluainmaoscnense, in Fertullagh,
A.D. Ith $^{\text {litent. }}$
350. Cluainalarense - (Clonemore) King's Co. ; founded by St. Moch-
oemoc
351. Cluainmorénse (Clionemore), $\dot{\text { Wex. }}$
ford; founded by St. Maidoc VIrt cent.

Colamkill ; founded by St.
353. Chuainnamanaciense, in Arteach, Roscommon , inainreilokiacueses
354. Cluainrellokiachexbe, in Kia-
355. Cluainuminense (Cloyae), Ireland
356. Clunok Waurense, S. Beunonis (Clynnock Vawr), Caernarvonshire ; founded by Gwythyn of
Gwydaint
357. Cly Vallev) Valle (de) (Clywd by St. Elcrius
358. Cnombertesnctifense (Burgh Castle), Suffols; fonded by Furseus and king Sigebert . .
359. Cnodarnense, in Donegal ${ }^{3} \cdot{ }^{-}$
360. *Cucuershense, in the Alps; 0 . Ben., fuuaded by Counts Land-
361. Coen, Waldram, and Eliland
362. *Coldinghamense (Coldingham), Seotland; for nuna and monks;
founded by Ebbn
363. Colerainense (Culernine), Irea. 873
364. Coloani, S. (Kilcolgan), dioc. Clonfert ; founded by St. Columb.
365. Coloani, s., Kilcolgan, Gं ${ }^{\circ}{ }^{\circ} V^{\text {th }}$ cent.
366. Colgani, S., Kilcolgan, King' a. 680 Co.; founded by St. Colgan King'a
387. Colmani, S., Kilcolman, King's Co.; founded by St. Colman
368. Coloniense, S. Clementis, afterwards $S$. Cunicerti (Cologne);
369. *Coludunense, Engiber
370. Columbane, S., Drumcollumb, Siligo;
371. Columbae, S. Senonense (Sens) VI ${ }^{\text {th }}$ cent.
372. Columbaniense, S. Patrocli (Colombiers), dioc. Batrocli
built by abb. Patroclus
373. Conense, S. AbondiI (Coma), Lombardy; O. Ben. . (Coma)
374. Comodoliacense, S. Juniani
(St. Junien-les-Combles), dioc.
Limoges; founded by St. Amand and St. Juionn
375. Complalrense, near Úsneach, W. Menth
376. Conaldis, $\dot{\text { S. Coelir, Keel Island, }}$
377. Conalha, S., Kilconnelli, Gilway 'vic. 590
378. Conches n, chenn, Kerry ; founded hy St Abbsn.
c. 500
2. 852
a. 814
$\mathrm{I}^{\text {th }}$ cento
879. Conchense (Conques), dioc. $\mathrm{Ca}-$ hors; O. Ben., probably built by bp. Ambruse
880. *Condatense, S. Mariae (Condé), dioc. Cambray; attributed to St. Amand
381. Condatense s. Martini (Cande), dioc. Tuurs ; O. Ben. . . V1 Vh cent.
382. Condatescense, or S. Eugendi 382. Condaressis (St. Oyan), Mt. Jura; o. Ben., founded by abb. Suspicious and Komanus
c. 520
383. Conflubntense, S. Georgit (Conflans-en-Jarney), Lorraine .
384. Congmallense (Conwall), Donegai 385. Congense, V. Mahiae (Cong), Mayo; founded by Donaid, or perhaps, St. Fechan $\dot{\text { Solden }} \dot{\text { Vale, }}$ VII Tipperary ; built by St. Declan V1 ${ }^{\text {th }}$ cent.
387. Connorense (Connor), Antrim - a. 771 388. Conriense (Conry), W. Menth
389. Constantini, abdatis, near
A. 873
a. 650
A.D.

755 c. 580

## Jericho

a. 758

Constantinofolitana Monasteria
(Constantinople).
390. Abrailami, S.
$V^{\text {th }}$ cent.
390. A a mralimamtarux
c. 600
392. AEOYptiorum
a. 450
393. AlexANDRI, S.; founded by st. Alexnader
a. 430
394. Anstolis; founded by Anatolius
c. 500
395. areodindanum; founded by
l'eter, brother of emp. Maturice
A. 600
396. Bassiani, S.
$V^{\text {th }}$ cent.
397. Bethlebaiticum; attributed to
emp. Helena
IV ${ }^{\text {th }}$ cent.
398. Callistrati

IV ${ }^{\text {th }}$ cent.
399. Carpi et babylatis, SS.; founded by emp. Helena - IV $V^{\text {th }}$ cent.
400. Dalmatil, S. . . . Vih cent.
401. Diaconissae; founded by the

Patriarch Cyrlacus
c. 600
402. DiI, S.; founded by St. Dius, c. 420
403. Eustolise, S.; founded by SS.

Eustolia and Sopatra . V1 V1 ${ }^{\text {th }}$ cent.
404. FLORI

IV $^{\text {th }}$ cent.
405. Gastriae; founded by emp.

Helena . . . . $\mathrm{IV}^{\text {ta }}$ cent.
406. Laperatricis; founded by

Justin I. • • . . . a. 526
407. Isacict S.; founded by St. Isabe
$\mathrm{V}^{\text {th }}$ cent.
408. Joannis Baptistae, S., or STUDIENSE: Acoemete, founded by the Consul Studius

463
a. 450
409. Job, S. (DE)
410. Maoedonif; Macedonius founded several mons. in Constantinople

IVth cent.
411. Manae Ecclesiae
a. 600
412. Marathonis; founded by Mr-
413. Matnonae, S . . . Vth cent.
414. Maurae, S.; founded by St.

Maura.
415. Mymochrati
418. Olympiadae, S ; ; founded by
418. Olympiadae,
St. Olympiada.
$V^{\text {th }}$ cent.
$\qquad$
c. 450
c. 400
417. Pacli
IV'th cento
A.D. 418. Paulint; founded by a nobleman, Paulinus. $\qquad$
419. Poenitentiae Novae - - a. 600
420. Petri, S., de Hormisda
a. 553
421. Rabulae, S.; fuunded by St. Rnbulas
a. 515
422. Romanum; founded by ilemon $V^{\text {th }}$ ceut.
423. Stepilani de Romanis . . . n. 600
424. Syrorum
425. Thalabsif,
a. 450
426. UrBioI; founded by Urbicus , n. 518
427. Zacilariae, S.; founded by St.
Dominica
428. Zotici ; founded by Zotlcua - a. 360
429. Corbeiense, S. Perri (Corbie), dioc. Amiens; O. Ben., built by St. Clotilda and her son Clotaire
430. Corhonenbe, dioc. Chartres (Cor-
431. Cormericense, S. Paul
431. Cormericense,
mery-on-indre), Franco; O. Ben., mery-on-indre), Franco; O.
built by abb. ltherius, and emp. Charlemagne
432. Consicense (Island of Corsica); built by a nun, Sabina
433. Cosilaonis, near Chalcedon, Bithynia $\cdot \dot{\dot{S}} \dot{\cdot} \cdot$ IV $^{\text {th }}$ cent.
434. Cosmae et Damiani, SS., in Spmin; 0. Ben.
435. Craobense, s. Grellini, in Carbury, Sligo; fouaded by St. Finian of Clonard

$$
\stackrel{\rightharpoonup}{\mathrm{V}} 1^{\text {th }} \text { cent }
$$

436. Craoibechense, near the Brosmach, Kerry; founded by St. Patrick
${ }^{\text {th }}$ cent.
437. Crassenge, is. Mabiae (Ia Grasse), dioc. Carcassonne; 0. Ben., built by abb. Nimfritl .
438. Craykense (Crayke), Yorkshire; founded by St. Cuthber't
439. Crispinense, S. Petri (Crépin), near Mons; O. Ben., founded by St. L.andelinus
440. Crispini S. in Caoin (Chaye), dioc. Soissons; O. Ben., built perhaps by bps. Principius and Lupus.
441. Cronensf, or Cirononense ( ournon), Auvergne; foouded by bp. Gallus.
442. Croylandense (Croyland), Lincolnshire; O. Ben., founded by king Ethelbald

716
443. Cruce (de) S. Leufredi (Croix St. Leufroy), near Eureux, Eure; O. Ben., founded by St. Leufred
444. Crudatense (Cruas), Ardeche; © Ben., founded by Cuunt Elpodore a. 814
445. Crusayense (Isle Crusay), W. Scotland; founded by St. Columba.
446. CuAnNaNi, $\dot{\text { S., Kilcoouagh, }}$ Gnlway $. \quad . \quad . \quad V l^{\text {la }}$ cent.
447. Cuimini, S., Kilcomin, King's Co., founded or enriched by St. Cuimin
a. 668
448. Cunoari, in Glamorganshire; founded by Cungar aud king Paulentus
c. 474
449. Culteia manen: built by
450. Cessanti tistae O. Ben.,
451. Crriaci,
452. Dantioci, attribut
453. Dadanum Cyprus
454. Daomini,
455. Dairmaci

Co.; fou
456. Damietta
457. Danielis,
458. Darinis It
459. Decimiac
460. Deewt, Grnud-Li
461. Dente (dh
462. Deodati,

Val-Galil
St. Deoda
463. Deoriyrss

Glouceste
by duke
464. Dellehame:
folk; 0.
Anna
465. *Derwent ham ; fon of king $E$
466. Drirwenge, Moutier-e
built by built by king Child
467. Diense,

Dauphiné
468. Diermiti,
dare ; four
469. Droico (DE)
470. Dronysir,

Denys),
begun by
finished Dagobert I
471. Diseitrinse, tola), Men Toln
472. Disfirt Hy
(Dezertoghi
by St. Coiu
473. Disert Me l.ough Inne
by St. Colm
474. Disibodi, S. burg), dioc. founded by
475. *Disnodi, S . burg); foun 476. Divionense, (Dijon); aft
477. Doiremacain

Meath; attr
tha virgin
478. Delense (Bou 0. Ben.

## MONASTERY

449. Cultula (de) S. Petri CenoManexse (Le Mans); O. Bea., built by bp. Bertrama
450. Cuseantibnse, s. Joannis BapTistae (Cusanee), dioe. Besangon; O. Ben., founded by St. Erinenfrld
451. Cyriaci, S. (St. Cirgues), Au-

452. Dabsoci, S., Loughdearg, Donegnl; nttributed to St. Dabeoo
453. Dadanum Pilloxeni (Dida),
454. Daqaini, s., in Decles, Waterford
455. Dalrmacilisses (Durrow), Kiag's Co.; founded by St. Columb
456. Damietta (de), Egypt
457. Danielas, S., near the entrnace of the Black Sen.
458. Darinis lngula (DE), near Wexford
459. Decimiacense, S. Cirici (? Dixmont), near Joigny, Yonne .
460. Defnse, S. Pimlimertl (Dée, or Graud-Lieu), dinc. Nantes
461. Dente (De), Cork
A. 560
c. 492
a. 620
a. 639

IV $^{\text {in }}$ ceat.
A. 470
a. 540
a. 700
h. 814
482. Decopati, S. (St. Dié, Vusges, or Vit-(Galilée); O. Ben., founded by St. Deodntus
463. Deomifratense (Deerhurst), Gloucestershire ; O. Ben., founded by duke Dodo
464. Derehamense (E. Dereham), $\dot{\text { Nor- }}$ folk; 0 . Ben., founded by king
Anna
c. 716
465. *Derwentense (Ebchester), Durham ; fornded by Ebba, daughter of king Ethelfred Eba, daughter
466. Derwense, SS. Petri et Paulit Moutier-en-Der), Haute Marne; built by abb. Bercharlus and kias Childeric
467. Diense, S. Marcelli (Die), Dauphiné; O. Ben. . Vil dare ; founded by St. Diermit
469. Diotco (DE) (Diolcos), Egypt ive c. 500
470. Dionysil, S. Parisieyse ive cent. Denys), dear Paris; O. Bed., begun by king Clotaire il., finishad nnd endowed by king
Dagobert I.

673
c. 640
$V^{\text {th }}$ cent.
vense
unded
632 Dishla), Meath; forat (DisertTola
a. 733
472. Disert Hy Tuivaciuvillensé (Dezertoghill), Derry; founded by St. Columb
473. Disert Menolsooc (de), Vear l.ough Innell, W. Meath; built
by St. Colman
474. Disinomr, S. DE Mómte (Disen- ${ }^{\circ}$ cent. burg), dioc. Mayence; O. Ben., founded by abb. Disibodus
475. *Disinodr, S. Ds Monte (Discnburg); founded by abb. Disibodus
476. Divionense, S. Stepinani (Dijon); afterwards O. Aug.
A. 700
c. 580 Moiremacainmecainevse, the virgin the virgin
478. DClense (Bourg-de-Deols), Indre;
O. Bea.
c. 600

CHRIST. ANT.-VOL. i.
a. 700

546

667

650

## MONASTERY

A.D.

589
479. Dolomiense, or Theologiense, S. Maumicil (Tholey, or St. Marriee, Vorgex); O. Ben., founded by king Dagobert Ben,
480. Lom Nachuluesse Dagobert), (Movill), on
Loughfoyle, Ireland; founded by
St. Patrick .
481. Domnacif Commuirense (Cumber), Down ; founded by St. Patriek $V^{\text {th }}$ cent.
482. Domyacimorense (Donaghmore),
Cork
483. Domyacimorense (Donghmore),
484. Domiacimorenge (D - - a. 600 near Dungannon ; (Donaghmore), St. Patriek . founded by
485. Domnachmorense, in Maghse ${ }^{\text {th }}$ cent Roseominon
486. Domyachmoriense, in Tirail $V^{\text {th }}$ cent. Mayo ; foundel by St. Pirawley,
487. Domincusalligense, in Fratrick $V^{\text {th }}$ cent. Breg, Meath
488. Domnacitortainense ( ${ }^{\circ}$ (Donaghmore), Meath; founded by St.
489. Doniscle (de), st, Romini, in $V^{\text {th }}$ cent. Spain; O. Ben., founded by John
and Munlus
490. Dongeupatriciense " (Donoghpatrick), Me:trh; founded by St.
491. Dorense. (Derry), Ireland foill Vath cent. by St. Columb bers), Ireland ; founded
 Northamptonshire (Caistor),
493. *Dornatiacense (Dornac), HiautKhin . $\cdot$. . . . -
494. Dorotiel Abratis, near Gaza;
founded by its first abb. Doro-founded by its first abb. Doro-
495. Dorylaeo (in) Georair de Font- Vith cent. hes (Dorylaeum), Asia Minor
496. Dovorenst: (Dover), Asia Minor - a. 600
497. Diomorense (Dromore), Down; founded by St. Colman
498. Druimardense (probably Kil-
laird), Wieklow (probably Kil-
499. Druimaluaonownelaionense, in a. 588

Kensellach, Wextord; founded
by St. Abban.
500. *Drumcueonense, near Ḿt. Śsieu Brileith, Longford; founded hy
St. Patrick DuimClorcotiriense, near Tinal,
501. Druimciorcotiriense, near Thral, ${ }^{\text {th }}$ cent.

Menth; founded by St. Patrick V
502. Druimcliabense (Drumcliffe), ${ }^{\text {th }}$ cent.

Sligo; founded by St. Columba.
503. Drcimcullense (Drumcullen),
504. Druimederdaiocienée, in tirer h. 590 ril, Sligo ; founded by St Tirer-
505. Druimindericied by St. Finian V1 ${ }^{\text {th }}$ cent. deich), Antrlm; foundad by St Patrick
c. 640
a. 699- • • .
c. 460

Drogheda,
St. Patrick Ireland; founded by
507. Drumalassense (Dromleas) $\mathrm{V}^{\text {th }}$ cent. trim ; built be St Promleas), Lei-
508. Drumplassense, in Sllgo; V $^{\text {th }}$ cent. buted to St. Patrick
509. Dauimmacublense, in Crimthadn, Menth
A.D.
510. Druimnernse, near Lough'Garagh'

Siigo; founded by St. P'atrick V $^{\text {th }}$ cent.
511. Druimtuuomense (Drumhome), Donegal
512. Druinorum, $\dot{\text { near }} \dot{\text { Cinna, }}{ }^{\circ}$ Ga* lintia
513. Drumboense (Drumboe), Down; founded by St. Yatrick (atheuln, W. Meath - Dear Ratheuln,
515. Drumlahanense, B. V. Mariae (Drumlane), Cavan
A. 390
a. 550
516. Drumranense, S. Enani, near Athlone, W. Meath

588
517. Drumpatuense (Drumrath), Sligo; founded by St. Fechin - V11 ${ }^{\text {th }}$ cent.
518. Duinnae, S. (Kilduinna), Limerick; fiunded by St. Duinna $\mathrm{IV}^{\text {th }}$ cent.
519. Dulebchense (Duleek), Meath; built by St. Patrick
520. Dumiense, S. Martini (Dume), Portugal; O. Ben., founded by abb. Martin
521. Dunense, S. Patricif, or Leati-
621. Dlassense (Dowapatrick), Ireinnd; founded by St. Patrick . 522. DUodecim-Pontigus (DE), near Troyes; built by Alcuin 523. Duorum Gxmellorum, near Bayeux ; O. Ben., founded by St. Martin, abb. Vertou
524. Durmacense, or Dearmacense, in Ireland; founded by St . Columban
525. Duserfasse, S. Mariae (Douzère), on the Rhone; 0. Ben., built by abb. Norfrid
c. 780 c. 760

1. 600
a. 814
2. Dyniacense, or Denoniense (Denain), dioc. Arraa; O. Ben. .
3. Easmacneirenge (probably Inchmacnerin Isle), Lough Kee; founded by St. Columb
a. 563
4. Eboracense, S. Mariae (York); O. Ben., where Aicuin studied
5. Ebroniense, S. Mariae (Evion), dioc. Le Mans; O. Ben., tounded by bp. Hadoindus
6. Edardruimense, in Tuathainlighe, dioc. Elphin Cissenum, Thomae (Edessa),
7. Edessenum, S. Thomae (Edessa), Mesopotamia
Eichense, dioc. Liéga; ; $\dot{0} . \dot{A} u g ., ~$ founded by the parents of the nbb. Hirlinda

Vil ${ }^{\text {th }}$ cent.
533. Eicerabense, near the Jordan; built by Julinn
c. 500
534. Electense, S. Polycarpi (Aleth), Aude; 0 . Ben., founded by abb. Atalus and his friends
535. Elfsbani, S., in Abyssinia
536. *Eliense (Eiy), Cambridgeshire; O. Ben., founded by Etheldreda, daughter of king Anna .
537. Ellandunense (Wiiton), Wiltshire; fuuuded by earl Wulstan
538. Elpuinense (Elphin), Roscemmon ; founded by St. Assicua - . $V^{\text {th }}$ cent.
.539. Eltenheimense, in Germany; founded by bp. Heddo

763
540. Elwanoense (Elwnngen), Bavaria; O. Ben., buift by bp. Hariculf 764
541. Excsanum (Emesa), Phoenicia Vib ceut. 542. Exachtruimense, neni Mountrath, Queen's Co.; founded by St. Mochoemoc c. 550

543, Enaghdunenae, Lough Corrib - a. 700 544. Fenaoudunense, V. Mabiae, Lough Corrib or Hensionense, S. Jovini de Marnis (St. Jouin), near 'Thouars, dioc. L'oictiers
a. 482
546. Eo ingula (DE) (Iniseo Isie), Lough Earn
a. 777
547. Epiesium (Ephesua)
548. Eiriphanit,
S., near Eleutheropolis ; founded by St. EpiphaElus ${ }^{\text {Efscopt-Villi }}$ (oz) (Ville de
549. *Eprscopt-Villa (DA) (Ville de founded by bp. Reolus and abb. Bercharius
550. Eposiense (Carignan), dioc.Treves; O. Ben., built by abb. Ulfilaus
A. 595
551. Eiternacense (Epternac), dioc. , Treves; O. Ben., founded by bp. Willibrord and abbess Irmina
552. Equitir, S., Valeria, Italy
553. Erasmi et Maximi, SS., in Naples; founded by Alexandra

698
a. 600
554. Enefordiense, or Petri Montis (Erfurt), Ssxony; founded by king Dagobert II.

677
555. Erminit et Ursmari, SS., near Lobbea In Thiérache, Artois; attributed to bp. Ursmarus . .
556. Ernatiense (Ciuainbraoin),Louth; attributed to St. Patrick -
557. Escairbranainense (Ardsallagh), Meath; founded by St. Finian of Clonard
a. 552
558. Esternacense, near Treves a. 740
559. Etionis, near Kentzingen, Germany; 0. Ben., founded by Wingern, or Count Etho . Vil1 ${ }^{\text {to }}$ cent.
560. Euden, S., Arran Lsle, Galway ; founded by St. Eudeus
A. 490
561. Evoenil, S., near Siena, Tuscany; O. Ben., founded by the nobleman Wanfred731
562. Eulaliak, 's. Barcinonevse (Barcelona), Spain ; O. Ben.
a. a. 644 563. EvLOGII, S., in Meropotamia . IV ${ }^{\text {th }}$ cent. 564. Eumorphianae insulae S. Petri (St. Mars's Isle), Italy
565. Eunuchorum, near Jericho . a. 500 566. Eupurasiae, S., Thebaia . . ivet cent.
567. Eicsebir, S., dioc. Apt, Vaucluse; 0 . Ben., founded by the hermit Martian
c. 800
568. Eusebonae et Abibionis, SS., in Syria; founded by SS. Eusebonas and Abibion

IV ${ }^{\text {th }}$ cent.
569. Eubtasia, Abb., In Abyssinia. Vil ${ }^{\text {th }}$ cent.
570. Eustathin, near Caesarea, Cappadocia; founded by Eustathius .
571. Elestorail Absatis, near Jerusalem; founded by abb. Eustorgius
c. 450
572. Eutirymi Magni, near Jerusalem; founded by St. Euthymius
c. 428
573. Eva8!, Lomima by king 574. Evesilas ham), founded Conrad

## 575. Evini,

 dare;376. Evurtit,
(Orleans
377. Exinolate: dioc. Lin by St. A
378. Fararien dioc. Str
379. Farense moutiera founded Eustasius
380. Farfense, prov. Rot
381. Farnilan ense ( Fa
382. Fatonis S. les-Meaus Ben., four
383. Fatheness near Der Columb
384. Falcense, Magint, it 0 . Ben., for
58j. Favoulizre
founded by
385. Faverviaci S. Maria Vesoul; (
386. Feddunens
:88, Fernenge founded by
387. Ferranenbf Castile; John and
388. Ferrariensi Betuletam Gätinais); king Clovis
389. Ferreoli, S founded by own order.
390. Firreoli, founded by ,
391. Ferrinoenge (Ferring), S
392. Fiachrit, S.,
393. Fidiandense
fourded by $s$
394. Fidiardense,

Roscommon;
597. Figiacense,
S. Mariae

Ben., built
Cahors, and
598. Finglassense, and
buted to St .
5ig. Finiani, S., At
founded by S
600. Finnluohant,

Derry ; found

## MONASTERY

573. Evasit, S., de Cabali (Casal), lombindy ; O. Aug., endowed by king luitprand
574. Evebiamenbe, S. Mabiaf (Eves. hnm), Worcestershire; O. Ben., founded by lop. kgwln and klags Conrad and Offa
575. Evini, S. (Monasterevan), Kildare; founded by St. Abban 593. Fernded by abb. Wideradua. (Ferriag), Sussex
576. Ftacurit, S., near Kilkedny ' i a. 790
577. Finulardevge (Fithard), Giny founded by St. Patrict, Galway
578. Fidiardense, in Hy Maidech Vit cent. Roscommon; built br St. Patrict
579. Figiacense, S , Salle S. Mariae (Figeac), Lot; Et Ben., built by Ambrose, bp. Cahors, and hing Pepin
580. Finglassense, near Dublin'; attri-
buted to St. Patrick
founded by St. Finian, Tipperary;
581. Finnluahani, Finian the Leper c. 600

Derry; founded by St. Columb VEthelred
608. Florentinum, is. Joannis Bal-
C. 625
tistae (Florence); 0. Aug. . .
609. Floriacense, SS. Petri kt Benedicti (Fleury on Loire); founded by abb. Leolebindus, Joanaa of Fleury, king Clovis II. and his queen Bathilda
610. Folliant. S., Kilfoelain, Queen's Co.V 611. Folcstanense (Folkestoze), Kent;
612. Fontanfillense, by . (Fontenelles), dioc. Luçon ; 0 .
613. Fontanellense, iss. Pétri et

Pauli, or S. Wandrecisilli (Fontenelles on Seine); O. Ben., founded by St. Wandregisillus
614. Fontanenses (Fontenay), Normandy ; O. Ben., founded by St. Evremond.
615. Fontanense, s. Mariani (Fontaines), near Auxerre; founded
by St. Germanus by St. Germanus Clovis II. and St. Blidegisillus.
620. Fossense, S. Fursei (la Fosse), Hainault; O. Ben., founded by SS. Foillanus and Ultanus of Ireland
621. Frideslariense, S. Petri (Fritzlar), Hesse ; O. Ben., built by St. Beniface
622. Friodiant, S. Lucense (Tucen), Italy; O . Aug., probably founded 623. FULDENSE, S. Salvatoris (Fulda), Hesse Cassel ; O. Ben., built by St. Boniface
624. Ftlrado-Villarense (Villers), Lorraing; founded by abb.
625. Fundense (Gondi), Italy ; o. Ben., founded by abl. Honoratus . .
A. 673
c. 568
a. 570
a. 597
c. 630

48:

640
c. 630
a. 684
c. 455
c. 748
a. 685 taines,
Columbanus
617. Forenge (Fore) by St. Fechin
619. Meath ; founded by St. Munis. ossatense, SS. Mariae et Petri et Paulf, or S. Maum (Fosses St. Maur), near Charenton, France; O. Ben., fouuded by king
$V^{\text {th }}$ cent.

## MONASTERY

626. Funazt, S., in Eant Anglin; 0 . Ben., founiled by nbb, Furweus of Ireland, anil kling Sigbert
627. Galeatense. S. IIfabi (Galéate), Tuseany ; O. Ben., fouuded by St. IHlary
62r. Gabinense (Gallen), Kilng'a Co.; founded by St. Canoc
a. 754
c. 492
628. Gabir, S. ad Arbonam; ©t. Gall, Swltzerland; O. Ben., founded or ealarged by St. Gallua of Ireland.
629. Gablificense, S. Quintini (Gaillac), dioc. Alby; O. Iben.
63I. Gandensh S. Havonis (Qhent); O. Ben., fuunded by St. Amaudus : $\dot{\text { Pen }}$ (Ohent) Ben., buslt by St. Amandus. .
630. Garisani, S., Dungarvan, Waterford; feundad by St. Garban VIIth cent.
631. Garedjanum, la Georgia; founded by father David

V1th cent.
635. Garsense;, 3. Petri, on the Ind, dioc. Silzburg; founded by Boso, a noble priest
636. Gartonense, near Kilmaercaad, Donegal ; founded by St. Columb VI ${ }^{13}$ cent.
636b. Gaugerici, S. (St. Geiry), near Cambray; bullt by bp. Gaugaricus
637. *Gavini et luxorit, SS., DE Turribus, In Sarilida
638. GedDingense (Gilling), Yorkshire; built by queen Eanthoda
639. Gelasil Abbatis, io Palestine; founded by abb. Gelanlus
640. Gellonense, S. Salvatoms (Gellone), dloc. Lodeva; tounded by abb. William
641. Gemeticense (Jameta In Barrois); O. Ben., built by SS. Philibert and Bathidila

600
a. 600
a. 659
c. 440

ค. 807
c. 684
642. Gemmeticense, S. Petri (.lumiéges), Normandy ; O. Ben.
643. Gendaranum, S. Asterui (Gendara), Syria • IV
644. Genesh, S, Thiaminiense (Thiers), Auvergne; 0. Ban., founded by bp. Avitus
645. Gengenibacence (Gegenbach), dioc. Strasrburg; O. Ben., built by count Ruthard
646. Genoliaco (DE), Geuolhae, Hioc. Périgueux
0. 655
$V^{3}$ rent.
c. 520

$$
712
$$

a. 585
647. Genoverae, S. Parisiense (St. Genevière-du-Mont), Paris; O. Aug., fonnded by king Clovis and St, Clotilda
$V I^{\text {ih }}$ cent.
648. Geongil S. de Marito (Marat), Sicily.
649. Geomair, S. (Saint George), dioc. Le Maos
650. Gerasimi, S., near the Jordan; founded by St. Gerasimus
651. Germani, S. Autissionolense Parissiense (St. Germain l'Auxerrols), l'arls ; protably buile by king Childebert
652. Gfpmain, S. A Pratis (St. Ger-maiu-des-Pr(́s), Paris; O. Ben.,
it cent.
A. 653
.
founderl by bp. Germanus and king Childebert
653. Grifmani, S. (St. Germains), in Cornwall
c. 614
654. Grimani, S. (Sulnt Germain on Sarthe), dioc. l.e Mans
c. 802
655. Germanum Dominate de Aligeta (Germa), Galatia .
a. 0100
056. Gehundfinse (Girone), Cataloma; founiled by bp. John.
c. 010
657. Gfablense, S. Pauli (Jarrow), Jurham; foualed by abb. Bencdict Iliscop and king Egfrld

684
658. Glaismohrnse (Clashmore), near Youghal; founded by Cunachear
659. Glancholuimchillense, Clare; founded by St, Columb
660. Glanderteinge, S. Martini, or Longovillanum (Ginnilieres, or Longuevilie), dloc. Metz; O. Bea., founded by Bodagesillus, father of St. Arnolf .
a. 635
061. Glannafolaense, S. Mariae (Glanicullle), dioc. Angers; 0. Jen.
602. Glasnaoidense, near the Liffey, kildare
663. Glassmolense (probably Moortown), Dublin.
a. 544
664. Glastoniense, or Avalionense, and Ynyswytrin (DE) (Qlustonbury), Somersetshlre; afterwards O. Bea., attributed to St. Patrick 665. Gleanchainense, Hy Llagdeach, Clare ; founded by St. Patrlck
a. 631
c. 433
666. Gloucestriense, S. Petri (Gloucenter) ; O. Ben., founded by king Wulphere and Osric
667. Gluinilusannense(Gleane), King'a Co.; founded by St. Djermlt. 668. Gobinani, S., Teghdagobha, Dowo 669. Gomon (DK), near Constantinople; Accemite, founded by abb. Joha . 670. Gonagaevm (Oodage), Syria . 671. Gorgoniar: Insulae, S. Mariae (Isle Gorgoana), Adrintic Sea .
672. Gommani, S., Kilgorman, Wicklow 673. Gohziense, S. Petri (Oorze), dioc. Metz; 0. Ben., founded by bp. Chrodegangus .

745
674. Grandisvallense, S. Mafiae (Grandval), dioc. Strassburg; 0. Ben., endowed by king Pepin
675. Gravense, or Des Gravaco (Gravac), Piacenza; O. Ben. . . 676. Ghassellense, SS. Petri et Victonis (gerait-ce Gréoux ?), Basses Alpes; O. Ben.
677. Gratterense, or Gazerenie, Nasles; O. Ben. .
678. Greoorit, S. (St. Grégoire), Alsace; O. Ben., endowed by Bodalus 679. Guintmari, S. (Lierre), dioc. Meaux; O. Aug., founded by Gunthmar .
680. Gcrthonense, or Guerdonense thumberland; fouaded by St. Wilfrid
(Gourdon la Charolais); 0. Ben.. 681. Hagutaldense (Hexham), Noy-

$$
\text { a. } 558
$$

682. Hamanait (liamamil isen., fou
683. IIAREhack: Strassbur Klog Dag
684. IIasnonien dioc, Arr. abb, John
685. HIAsnowif,
686. Ifanharone: Elichatddt
687. Hasterien forniled bs Widerio
688. Heamiurie furdshira
689. Hfidenielis Swabia; Winebald,
690. Heidenhei
built also t
691. Heorthues ham; fout
692. Heptastoma fonsded by
693. Heracleens
694. Herensk, S. Herr) ; 0. Otto and em
695. Hermopolita (Hermopolis
696. HERSVELDENs Halberstadt Sturmius, os
697. Hilerniae O Eye Island), by St. Nessa
698. IItense (Iona, Argyleshire;
699. Hierosoly yit Nis (Jerusale
700. Hierosclymit (Jerusalam)
700b. Hienosolymy (Jerosalem);
Wakhtang of
701. Hiterosolvmin
laniae (Jeru
St. Melania
702. Hierosolyaita
(Jerusalem)
703. Mierobolymit
(Jerusalem);
Tatian of Geor
704. Hierosolymita
(Jerusalem)
705. Hilariacua,
706. Hippolytan um
founded by a
Okar
707. Hirsavoiense, sauge), dioc.
fouaded by cout
708. *Hohenburoens dioc. Strassbur Odila
709. Honangiense, (Hoheuhausen),

## MoN.AsTEIY

## A.D.

aminamurbense, S. Mechaflita (liamamburg), dioc, Maynace; O. Ben., founded by bp. Bonifice
633. Inariacense: (linelach), dioce Sirinsburg; O. Ben., fonnuied by
684. Hugh Dagnbert nnidnbb. Florentina dioc. Arris; O. Beath (Hannun), founded by abb. John mad his sisier kiulalia.
685. Hisnoniense, S. Plithe (Hasnon) ; idem
686. Ilassarodense, on the Maine, dine. Eichntidt

VII
687. Hasturienge( $\dot{\text { Hinstières }), ~ M e u r t h a ; ~}$ foundel by Berthn, wifa of count Wideric
c. 748

633
 Swabia; O. Hen., built by abb. Winebald, son of king Richard
690. Heidenheimense (Heideuheim); built aiso by abb. Winebald
691. Hikorthuense: (Hartlepool), Dur-
692. Llemprastomaris, by Klag Oswin
founded by St, Salestine; foundarl by St. Sabbas Herr); O. Ben., founded by bp. Otto and emp. Charlemagne .
995. Hermopolitanum, S. Ayolionis (Hermopelis), Egyjt Arolionir
696. Hersveldense (Hersfeld), dioc. Halberstadt; O. Hen., founded by Hsiberstadt ; O. Hen., Sounded
Sturmius, or archbp. Mayence
697. Hiberniae Ocula (de) (Ireland's Eye Isfand), aemr Howth; founded by St. Nessan
698. Ilense (Iona, or Icolmkill Inlind), Argylenhire ; built by St. Columba
699. Hierosolymitanum, S. CiaritoNis (Jerusalem)
700. Hierosclymitanum, S. Elifae (Jerusalem)
a. 800
$V^{46}$ cent.
a. 790
c. 570
c. 563
c. 330
c. 500

700b. Hierosolymitanum Iderianum (Jerusalem); built by king Wakhtang of Georgla. . . .
701. Hiehosolymitanum, S. ME: LaNiae (Jerusalem); founded by St. Melania the Elder.
702. Hierosolymitanum, S. Puilippi (Jerusalam)
702b. Hierosolymitanum, Tatiani (Jerusalem); built by prince Tatisn of Georgia
ierosolymiranum
B. Tineotici
703. Hierosolymiranum B. Tineotici
(Jerusalem) (Jerusalem)
04. Hilariacum, on the Moselle;
705. Hippolytanum (Tranma), Austria founded by abb. Adalbert and Okar
706. Hirsavgiense, S. Aurelil (Hirsauge), dioc. Splres; O, Bed., founded by count Erlatrid
707. Hohenburaense (Hohenburg), dioc. Strassburg; built by abb.
708. Honangiense, S. Miciraelis (Hobeuhausen), dioc. Strasaburg;

$$
\text { c. } 750
$$

c. 772
c. 720
a. 449
c. 385
a. 361

Vih cent.
a. 595
$I^{\text {th }}$ cent.

## monastery


O. Ien., buft hy Adaltert, brother
700. Ilonnaiscense, 's. Pe'tur (Jlornbach), dhe. Metzi founded by
St. Firnilnus
710. Hornisga (De) s. Romani (Ornixa), dinc. Toledn; 0 . Ben., founded by king Cindasvind and his wife Reciberga
711. Hohreengb, S. Mariae (Ocrea), dioc. Treves ; O. lban., funded by Irmina, lsughter of king Drgo712. Il bert, nud bp, Modoald

719 IIUA (DE), in Bithynia
c. 560
guin) (InisSt. Brendan Corrib) founded by
714. Ilublitri. S., in Ardennis (Ardenue Mis.); O. Ben., founded by duke Pepin and his wife I'lectruiln
715. Hulminses, $\dot{\text { S. }}$ Benedicti (Hulme),
Norfolk; O. Ben. .
716. Humulerijs (DE) S. Mariay, S. Hunequndis (Ilomblieres), dioc. Noyons; afterwards O. Bea., built by bpe Eliglus and king Lo-
717. Hunulfocurtense, S. Petri (Honnecourt), Nord; fouaded by
717b. Iberlanum, $\dot{\text { S. }}$. JoAnnis $\dot{\text { Bap. }}$ Tritae, afterwards V. Martas: MI. Athos; founded by the monks John, Euthymius, and Georga
718. Icanioccense: (Ieanhoc), ILincoln-
shire; found shire ; founded by St. Botolph
Igatrioenae, in Sncheth, Georgia: built by tather Zenon , leorgia
720. Ihamenge, S. Martini, in Sprin; O. Ben., founded by John and Munius . . . . . . .

## A.D.

e. 720
a. 700
c. 684
a. 626

1255
the Shannon, attributed isle), in Senan
736. Inisclothrannense (Iniscloghran), Lough lice, Longtord; founded by St. Diarmuit the Just.
737. Inispuimilexse (Cape Clear Island)
738. Inisfaithlennense (Innisfailen), lake Killarney; founded by St. Finian Loblar
739. *Inısfidense (Finish Island), in the Shannon
740. Iniskeltairense S. Camini (Iniskeltair Isle), in the Shannon; founded by St. Camin
741. Inisleamnactense, V. Mariae (Inislouaagh), Tipperary; founded by St. Mochoemoc
a. 600
th cent.
a. 650
a. 655
742. Iniscuaidense (Inislua Isle), in the Shannon; founded by St. Sennn.
a. 540
743. Inismorense (Inchmore Island), Lough Ree, Ireland; founded by St. Senan
744. Inispuincense (Inispict), Cork; built by St. Carthagmochuda

1. Nistioge
2. Inistorrense (Torre Isle), Donegal
3. Inisvacitcirense, in Lough Sillin, W. Meath ; built by abb. Carthag
4. Inreathanense (Breataia), Down
5. Insula Barbara (de), S. Martini (Isle Barbe), on the Saône; O. Ben.
6. Insula Trecensi (de) (lile), near Trojes
7. Ihiduri, S. de Duenas, in Leon; o. Ben.
a. 714
8. Isidort, S ., Thebais . . . IV th cent.
9. Issionorense (Issoire), Auvergne; O. Ben.
10. Itae, S., Kilita, Limerick; founded by St. Ita
a. 550
a. 569
11. Itilancestriense, on the Frodsham, Essex; erected by bp. Cedda
12. Jacobitarom abc-Macarif, in Egypt.
13. Jeremiae, near Bethshan, Palestine 758. Joannis et Trechil, SS., in Bexido (Saint Jean-de-Bouls), Allier; 0. Ben.
a. 800
14. Joannis, S., Thebais . . . ivts cent.
15. Joannis, S. ad Titum, or AD pinum, near Classé, dioc. Raveana; O. Ben.
16. Joansis, S., in Extorio (Clitod), dioc. Carcassonne; O. Ben., founded by abb. Aninn
a. 700
17. Joannis Nanni, S., in Egypt ivth cent.
18. Joannis Silentiarit, S., near Nico, ${ }^{2}$ lis, Armeaia; founded by St. Juhn Silentiarias .
19. Jodoci, S. (St. Josse-sur-Mer), dioc. Amlens $\cdot \dot{-}$ - $\dot{\text { Bre] }}$, dioc
20. Jotrense (Jouarre-en-Brie), dioc.
Meaux ; O. Ben., built by Adon, Meaux ; O. Ben., built by Adon,
brother of St. Audoenus.
21. =Jornense (Jouarreeter-Brie); $\dot{0}$.
22. \#Jorrense (Jouarre-et-Drie); O.
Ren., founded by Adon, and St. Bathilda
23. Jugatium Paưir, S. (Jugat), Syria; founded by St. Paulus
c. 540
a. 800
c. 630
a. 610
a. 530
a. 793
${ }^{\text {th }}$ cent.
a. 800
c. 630

684
$\qquad$
768. Jcliani Cenomanense (Le Mans) 769. Jomeris, S.; enriched by St.
770. Junautense (Zuanalt), dioc. Rodez; C. Bea., founded by king
771. Jurense, is. Romani (Joux),
c. 545 Jura; O. Ben., founded by St. Romanus and friends.
772. *Jussanense (Jousban), dioc. Besançon; founded by Flavia, mother of St. Donatus
773. Juxta Antrum, near Emessa, Phoenicia, the aite of the invention of the Hend of St. John the Baptist ; founded by Stephen . 774. Kedemenestrense (Kidderminater), Worcestershire; founded by king Ethilbalt
775. Kemeseyense (Kemesey), Worcestershire
776. Kemperlegiense, S. Crucis (Quimperle'), Lower Brittany ; O. Ben., founded by duke Gurthinn
777. Kenanum, V. Mariae (Kells), Meath ; founded by St. Columb . 778. Kiarani, S., Seirkeran, King's Co.; founded by St. Kiaran the elder
779. Kilalaense (Killegnlly), King's Co.
780. Kilmiannense, in King'a Co.; attributed to St. Abban -
781. Kilbreninense (Strawhall), Cork; founded by Aed583
782. Kilcliefense (Kilclicf), Down - a. 600
783. Kilcolpense, near Downpatrick, Irelind; founded by St. Patrick $\mathrm{V}^{\text {th }}$ cent.
784. Kilcullenense (Kilcullen), Kildare
$\mathrm{V}^{\text {th }}$ cent.
785. Kildaluense (Killaloe), Clare; founded by St. Molualobhair
c. 610
800. Filleacie Co.; attri M•Cenenai
801. Killomiens
802. Killidnche
803. Kilmacdua Galway ;
804. Kilmacren Donegal
805. Kilmbianes
806. Kilmoriens by St. Pat
807. Kilmoriens perary
803. Кilmormoyi Mayo; fou
809. Kilnagarba Mayo ; foul
810. *Kilnainail low
811. Kilnamanac near Kilken Natalis
812. Kilnemanag Sligo; foun
813. Kiloscobexs founded by
814. Kilbathense Ireland; bui
855. Kilroense, id
816. Kilskirriensi Clogher
817. *Khslevense
818. Kiltoamenen
819. Kingsalense, sale), Ireland
820. Labtiense, S. dioc. Cambra count Wicber
821. Laestingense ahire; 0. Be Cedda and kit
822. Landelinense S. Petri (Wa) Cambray ; 0. bp. Landeline
823. Latinecilense perary
8.4. Latta (DE), s la-Lntte), nea
825. Latiniacense, on Marne); 0 Count Erchino
826. Laudiense, or I dioc. Liége; abb. Ursmar a
827. Lauconense(Sa O. Ben.
829. Laurentif, S. F Laurent), Paris
829. I.aurentil et batia(Saint-La dioc. Auxerre; by St. Ulfinua
830. Laurentit, S. Montis Olivi Carcassonne; abb. Anian
831. Laureshamense, (Lauresheim © Treves; O. Ben.

## MONASTERY

A.D.
a. 802

588
$a$,
$n=$

18
$;$
is


$;$
800. Klleachense (Kilieigh), King's Co.; attributed to abb. Sincheal $\mathrm{M} \cdot$ Cenenain
801. Killomiense, in Roscommon
802. Killuncuense, in Loath
803. Khlmacduachense, in Kiltarton, Gallway ; founded by St. Colman
804. Kilmacrenanense, on the Gampod, Donegal
805. Kilmbianense, in Down : V1 ${ }^{\text {th }}$ cent.
806. Kllyoriense, near Athlode; built

807. Kllmoriense, near Nenagh, Tipperary
808. Kilmormaylense, in Tirawleg, Mayo; founded by St. Olean V1 ${ }^{\text {th }}$ cent.
809. Kilnagarbanense (Kilnegarvad), Mayo; founded by St. Fechan.
810. *Kilnaingileanense, near Aut. a. 664 low
811. Kilnamanaciense (Kiliman VI ${ }^{\text {th }}$ cent. near Kilkenny ; (kiimabagh), Natalis ilnemanagiense, in Leyney,
812. Kilnearanagense, ia Leyney, . Kilosconense (Kiloscoba),Antrim; founded by St. Boedain
814. Kilrathense, near Mt. Claire, Ireland; built by St. Coeman VI ${ }^{\text {th }}$ cent.
815. Kllzoense, in Tirawley, Mayo . a. 664
816. Kilskirriense (Kilskerty), dioc. Clogher
817. *Kilslevense ( $\dot{\text { Billery }}$ ), Armagh VI ${ }^{\text {81 }} 749$
818. Kilfoamenense, in W. Meath - a. 600
819. Kingsalense, S. Gorbani (Kinsale), Ireland.
820. Laetiense, S. Lamderti (Liessies), dioc. Cambray ; O. Ben., built by count Wicbert and his wife Ada
821. Laestingense (Lastingham), Yorkshire; 0 . Ben., founded by bp. Cedda and king Oswald .
822. Landelinense, or Wallarense S. Petri (Wallers in Faigne), dioc. Cambray; 0. Ben., founded by bp. Landeline and king Dagobert 823. Laturechense (Latteragh), Tipperary
894. Latta (de), S. Martint (Siran-la-Latte), Dear Sirré, dioc. Tours 825. Latiniacense, S. Fursei (lagoy on Marne); $O$. Ben., founded by Count Erchinoald.
826. Laubiense, or Lobatense (Lobbes), dioc. Liége; O. Ben., built by abb. Ursmar and Pepia senior
827. Lacconense (Saint-Lupicin), Jura; O. Ben.
828. Laurentil, S. Paribiensé (SaintLaurent), Paris
829. Jaurentil et Hilarit de Ab-batia(Saint-Laurent-des-Abauts), dioc. Auxerre; 0. Aug., founded by St. Ulfinus
830. Laurentie, S. de ólibejo, or Montis Olivi (Mt. Oléon), dioc. Careassonne; 0. Ben., built by
831. lauresilamense, "s." ínazarit (Lauresheim or Lorch), dioc.
Traves; 0 . Ban. Treves; O. Ben. . . dioc.
a. 550
a. 583
$\mathrm{V}^{\text {th }}$ cent.
a. 600

751

648

540
a. 760
c. 500
c. 620
832. Lausiense (Luze), dioc. Autun 833. Leacfiounbailense (LiaaamaDach), Mayo; erected by St. Patrick $\cdot{ }^{-} \cdot \cdot \mathbf{V}$
834. Leacitanense (Leckin) dio ${ }^{\circ}$ th cent.
835. Leamchullitense (Leix), Queen's Co.
836. Lebraiénsé (Leber), dioc. Strasaburg; founded by abb. Dionysius
837. Lechnaohense (Pierstown), Meath
838. Legionensis Urbis ad Muros S. Claudil (Leon), Spain; O.
839. Leigulinense (Leighlin), $\dot{\text { Ca }} \dot{C l}^{\dot{C}} \mathrm{VI}^{\text {th }}$ cent. founded by St. Gobban), Carlow ;
840. Leithense, S. Manchani (Lemanaghan), King's Co. . V11
841. Leitimorense, Eily, Kiog's Co.; fourded by St. Mochoemoc
Lemausense, S. Joannis
842. *Lemaubense, S. Joannis (Limours), near Etampes; but" hy
843. Lemingense (liming), Ken , 'J. Ben., founded by queen Ethelburgha
844. ${ }^{\text {LLendaugiense (Liddau), Bavaria; }}$
founded by count Adelbert .
845. Leccadiae, S. Tuletanum
(Toledo) (Toledo)
846. Leodegaril, S. de Campellis (Saint Léger on Bearray), dioc. Autun; O. Aug., founded by St.
Leodegarias and Ansebert
MONASTERY
1257
founded by St. Hubert (Liége);
848. Leomonasterium (Leominster),

Herefordshire ; O. Ben., built by king Merwald'.
849. Lerhense, V. Mariae (Lerha), Longford; founded by St. Patrick $V^{\text {th }}$ cent.
850. Lerinense (Lérins), island in dioc. Frejus; attributed to St. Hono851. Lradanae, S., Killiaduin, King's ${ }^{\text {rath }}$ cent. Co.; founded by St. Keran of Saiger .
852. Lievanense, S. Thuribit, inear ${ }^{\text {th }}$ cent. Potes, Spain; O. Ben., founded by St. Thuribius.
853. Linnallense (Linnally), Antrim Vith cent.
854. Linnense (Lina) Antrimatrim a. 771
855. Linnense (Maralin), dioc. Dro- ${ }^{\text {th }}$ cent.
more; founded by St. Colman
856. Linnleirense (probably Lynn),
W. Meath
857. Lismorense (Lismore), Ireland
a. 699
858. Litifazomenae, Alexandria
a. 741
859. Locociacense (Liguge), near Po a. 600
860. LoEcIs (DE), (Loches on Cher),

Indre and Loire (Loches on Cher),
Indre and Loire; afterwarda 0.
861. *Logiense, near Caudebec, Normandy; endowed by St. Bathilda
862. Longogionense, S. AgatiIaE
(Longuyon), dioc. Trges (Longuyon), dioc. Traves; built or enlarged by Adalgisalus. V1
863. Lorrahense, S. RUadani, near ${ }^{\text {th }}$ cent.
tha Shannon, Tipperary; founded
by St. Ruadan.
884. Lovtiense, V. Mariaf (lonth), Ireland; founded by St. I'atrick
885. Lucar, near Metopus; fonmed by Lhexts.
806. Lucenses, N. Mabtate (l.uecn); built ly the clergyman Ursus
807. Luerinhle, S. Micliakios (Lueca); 0. Ben.. founded by the nobleman I'ertinidd

722
868. Lueense, S Pirni (Lucea);
founded by tho priest Fortuantue
868. Luernse, St Phirut (Lucea);
founded by tho priest Fortuantus and his son Romuala anit his son Rombalif
869. luerinas Xenomochum (lucea); Summed by king sichimund and voblemen
870. Luelinsis Xhnomocilum, S. SilVerim (Lucen); founded by the citizens
871. Luebitnense, SS. Mauricit et L.mombanil (Lucerne), Switzerlabl; O. Ben.
872. Luciani, S. Behloyacense (Bealuvais), France; O. Ben., founded by kIng Chiddebert
873. Lectulanense, $S$. Shyerini (Inculiano), near Naples.
874. Lecunianum (Lucuslo), Jalermo; O. Ben., founded by pope Gregory the fireat .
875. Fl. Uudunense (lyons) .

Wi6. laseanense (Lusk), Iublin
$I^{\text {th }}$ cent.

$$
1
$$

8i7. Luthra (be) SS. Martint et 1) Eicolate (lure), dioc. Besniçon; O. Ben.
878. Luthensef, Ss. Pethi et Pathat (levze), dloe. Tommay; O. Aug., foumited by St. Amandus .
879. L.txovinnsi: (laxen), dioc. Besanson; O. Hen., founied by St. Columban

540
a. 500
c. 600
A. 570
a. 497

$$
611
$$

545
c. 590
880. Lyemo (De) (Lychus), Egypt iv it cent.

88t. Winneatheiense (Iynmally), King's Co.; founded by St. Colman tilo
882. Macahi, S., Scithle "Desert, Fsylt . . . . . . IV ${ }^{\text {th }}$ cent.
883. Michimonil, Abbatis, Bithynla

88t. Mncinae, S., near the lris, I'ontus.
A. 480
c. 358
885. Makibleant, S., Tallaght, near Dublin.
a. 750

88G. Manmmense (Moville), Down VI ${ }^{\text {th }}$ cent. 887. Macilisense, in an island of ireland; built by bp. Colman
888. Magheldense (Maghee), Galway; st. Alsban built three monasteries on this plain
889. Maghere Nuidhe (DE), near the Barrow, Wexford; built by St. Ablan
a. 647
890. Magnilocense, S. Sebastianl (Manlicu), near Clermont; $\mathbf{O}$. Ben., founded by bp. Geneslus .
891. Magufndi, S., Killmainham, near Dublin.
892. *Macnfase (Mayo), Connaught.
893. Maguntinse (Mayo); founled by St. Colman
894. Magunziant (Maguzane), dioc. Verona; O. Ben.
A.D.
c. 600
c. 664

665
A. 800

## MONASTEIEY

O. Columbunus, foundod by abb. Adan
890. Majuma (DH) S. Jlllamionis (Majuma), l'alestine
a. 660
897. Majus Monantribium, or S. Maftini (Marmoutier), near 'Tours; 1). Ben., funnded by st. Martin IV ${ }^{\text {th }}$ cent
898. Matholifisk, S. Mabiate (Maubeuge), Nord; founded by queen Aldigund
899. Maliseno (be) S. Fibmini (Malischus), l'alestine; fonuded by St. Firmin.
c. 500
900. Mabliacheric S. Solemisis (Mnillo; or Luynes), near Tuare ; attributed to bp. Solemnls . V

1. Malmpaubiensf, or Melinunisese
(Malmesbury). Wiltshire; 1). Ben., (Malmesbury), Wiltshirg; 1). Ben.,
Aldhelm (Mnimedy), dive.
$1^{\text {th }}$ cent. Jlege; O. Ben., built by king Sigelert and others
2. Mandanenge, or Malditinuad (Snlnt-Malo), Normandy; O. Ben. 904. Mansleense: (Maunsee), Austria; O. Ben., built by duke Utilo .
3. Nabatia ( Dr ), near the Euphrates
4. Marceiti, S. Camlonensis (Snint-Marcel-les-Chatons, or d'Oblliac); O. Bca., founded by king Guntchramn.
5. "Marcenikines, S. Rictrudis (Murchleneses), near bouay; foumed by bp. Amand 0 .
6. Maber, S., near Spoleto; O. Ben.
7. Marcianense, S. Petht (Marchiennes), Nord; founded by bp. Amand.
8. Matciani, near Bethlehem

$$
647
$$

911. Mariae, S. ad Liobrim (on tho Loire) ; endowed by bp. Ageradus
912. Mariak, S. Chnomanenge (Le Mans), France .
913. Mariaf, S. de Ciaritate ad Ijanbim, Nievre; O. Ben.
c. 306
914. *Mariaf, S. de Scriniolo, neat Tours; founded by Ingeltruda, aunt of king Guntramn
c. 580
915. Marlae, S., in Monte, near Wifzburg, Germany ; founded by St. Burchard
916. Martae, S., or SS. Gervabit et Protasit, in aurionso, near le Mans; founded by bp: bertichramn
916b. Mahiak, V., in Georgia ; built by Evagrins
917. Mariag, V.i Insula (De) (Inismurray), Sligo
a. 747
918. Maricia (DE), Palestine; founded by Severinnus
c. 500
919. Mabichlenbe, S. Pbtri Maroilles), dioc. Laon; O. Bun.

6i!
920. Marss, Arabia; fomeded by Marls 921. Maroxis, S., near Cyrrhus, Syria; founded by St. Maron.
a. 420
922. Martialis, S. Lemovicense (Limoges) .
923. Mattit, mont); Martius
924. Malitini, (1'aris);
925. MABINA,
(I'ontlies founted
926. Mallint, dioc. le !
927. Malktini, tween M
928. Martini,
929. Martyint, foumdel
830. Marhalium, Ai) Mass gussn); 0
931. Makshinidens seilles) ; f
932. Maskilitiv

Yybisno seilles);
933. Massilimises seilley); No. 931
934. Matisconen Saône and
035. Mauti-Mon nacknab Strassburg Ss. Mauru
936. Macziacras Correze ; ${ }^{\text {semator }} \mathrm{Cn}$
Nunatin
977. Mixestil, pictaviens built by Ag buile by st.
8ib. methlinitens S. Romeat, lines), Belgi
939. Medardi, S. sons) ; O. B Clotaire
940. Memion Ins 1.sle), Laugh
841. Mmidnum- il Montier), founded by a
42. medanum-m Motitier), dic
943. Mrntolanemb
(Milan) ; fou
9H. Mkinolanensi
(near Milan)
945. Melaniak, S.,
946 . Mrlanit, S . ${ }^{\text {R }}$ Lexse (Redon
947. Melitene (De)
948. Melitense (pe vergne; built
949. Mrleae, S., D fomiled by St
950, Memmit, S. Chilons-om-M
951. Menatense(M,
0. Ben., found
952. Mendnotchete: Queen's $\mathrm{Co}^{\text {. }}$
023. Marti, S., in Ahveinis (Clermenit); O. Ben., founded by bp. Mnitius
924. Martini, S. de: Campis Pabisus (l'aris); O. Ben.
925. Mallini, s. di Ponticieva (Doutlieue), near lee Mans; fomoded by bp. Bertichramn.
926. Nahtini, S., in Dhamentico, dioc. l.e Mans in inisicinia, bs: tween Murvieda and Carthngena.
928. Mallini, S., In Sicilia (Sicily) Vfth
929. Matryilit, near Jerusilem; founded by Martyrius.
a. 500
930. Mashahum, Ss., or S. Engimatiaf ad Massam Candidam (Siragosma) ; O. Ben.
931. Massilimenae, S. Cabsiani (Marseilles); fuunded by St. Cassian.
932. *Massiasensbi, S. Mahiat De Yybaino (Venume, near Marseilles); funuded by St. Cnssinn.
933. Massilisenee, S. Victoris (Murseilles); perhaps the same aa
934. Matrsconlenge, is. Pbitu (Máeon), Satone and Lolre; 0 . Bea
635. Mauri-Monartbilum, or Mauminiacenge (Maurs-Mlinater), diue. Strassbarg; O. Ben., fuunded by SS. Maurus nind Ieobard

ก. 583
c. 425
a. 600

606

509
930. Mauzacenbe, S. Peth (Mausac), Corrèze; O. Ben., built by the nenator Calmitua and his wifg Nimada

VI'h cent.
937. Mixemtit, S., or S. Saturines lictaviense (l'oitiers); O. Ben. built by Agrpius nand menks (rebuilt by St. Maxentius, c. 507) .
938. Mixilliniense, or Malisnacenge, s. Romualim (Mechlin or Malines), Belgium; O. Aug.
939. Medardi, S. Suessionlense (Soigsons); O. Ben., foumled by king
940. Memions ingula (de) (inchmoan Isle), Lough Mark, Mnyo. .
941. Medianug-Monastemum (MoyonMuntier), Vosges; O. Ben., founded by abb. Hidulph.
942. Medianum-Monasteruem (MoyenMonticr), dioc. Bourges ; O. Aug.
943. Mrdiolanense, S. Martini (Milan); founded by St. Martin IV
944. Medmolanense, S. Similiciani (nenr Milan); O. Ben.
945. Melanial:, S., Palestine
946. Melanit, S. Ruibonense, or Dolenss: (Redon), Brittuny; O. Ben.
947. Mrilitene (De), Armenin. ${ }^{\circ}$
948. Melitense (perhaps Milhau), Au-
vergne ; built by abb. Calupanus vergne ; built by abb. Calupanus
949. Millaf, S., Doiremelle, Leitrim; founded by St. Tigernneh
950. Memmi, S. (Saint Menge), Dear Chàlenseon-Marne; O. Aug. .
951. Menatense(Menat),Puy-de-Dóme;
O. Ben., founded by abb. BrachionV1 ${ }^{\text {th }}$ cent.
952. Mendhochetense, in Ossory, Queen's Co.

560
${ }^{\text {th }}$ cent.
c. 459
A. 700

703
c. 624
$V^{\text {th }}$ cent.
700
a. 430
c. 530
a. 400
a. 576
a. 787
a. 576
.
a. 600

MONASTERY
1259
053. *Menense, nent Tabenna, Egyin;

954. Menl, S., wear Jeruanalem; foumbed liy St. Bassa
955. Mehernse, S. Maititini (Mery on (her)
a. 480
056. Merananeabe, S. Joinnib Baitistab, how S. Plachm (Mexsina), Sieclly; O. Ben., founded by St. Pherdus
957. Mergankisge, s. Tuzoineri (Messimu); O. Ben..
n. 630
958. Metaniknge (Metten), Bhynria; 0. Ben, founded by emp. Chnrloimagne .
a. 600
950. "Metense, s. GLon:sindae (Metz); founded by St. Cloodesinda, daughter of Juke Quintrion.

604
060. Metense, s. Maitini (Metz); 0 .

902. Mimesse, s. STripliant (Metz);
963. Mevinsin, S., or S . Mactovi (Suint-Meen de Ghe), Brittany ; 964. Micmanalis, s. et srinee Judicael Miehel), siciily;
by nbb. Audrea Ben, founded 965. Mchafilis, S., in Prebculo Maris, or se Montr Timba (Tombelaine-sur-Mer), Mnech ; 0. Ben., foundell by 1p, Autbert
c. 565(Verdun); O. Ben, built by count (longuay), dioe. Auxerre; O. Bina., founded by abb. Sigiran and king
970. *Miluzense (Mizze), $\dot{\text { Bavarin } ; \dot{0} .}$
971. Mocinn (de), Egypt • - - a. 783
972. Mochealiooun, S., Kilmallock, iv ceat. Limerlek; founded by St. Mo-
973. Mchang, $\dot{\text { Con }}$., 'Timehes, Queen's Co.; built by St. Mochoe.
974. Modan, S., near Ardagh, Longford
975. Mowortiensledovi); $\mathbf{O}$. Aug., built by queen

977. Muguntinvis, is. Albani ( $\dot{\text { may }}$ ence); O . Ben., founded by bp.
Miculf
978. Monllesese (Mohill), dioc Ardagh ; built by St. Manchan .
979. Moissiacense (Moissac), dioc. Cahor; ; O. Ben.
980. Molantidif, is. Insilis (des)
(Molano Isle), In the Blanatwater;
 founded by St. Molingua .
a. 697

## MONASTERY

982. Mohtamense:, or Mehundense:, S,
 tivi (Mulemme), Yome; O. Ben., boilt hy kiug libutis the tireat .
983. Monalnchenst: S. Cohmbat: "r Dr Inatha Viventium (iu Moubla Bog), Trpperary
984. Munasthilensl:, or MimitambiFubbens: (Mubster, of Mons), llelgham; O. Den., founded by bp. Luilger
c. 748
985. MoNe" oskensts, in Egypt . iV it cent.
986. Monstlmordinse, S. Salivit (Montreuil-sur-Mer), Bas-ifeC'alais; O. Hen., attributed to St. Salvius

$$
\text { Vil } 1^{\text {th }} \text { cent. }
$$

87. Montr Abmiraimbi (DE), nent Antinch, Syria
no (dri), Syrin; founIonte Amano (Df)
ded by St. Simeon

IV $V^{\text {th }}$ cent.
989. Monte Amiato (Dis) S. SalyaTones (Mt. Amiat), Tusemy; O. Ihen., fomuded by abb. Erpon and king Rachisias
990. Monte (astidacense, S, Watid rumis (Mons), Belgium ; fonuded by viscountess Wnhlrude
S.
991. Monte Castibi laco (ok), S.
991. Monte Castri laco (Dk), S.
(ikimant (Mnns); O. Aug.,
fommed hy viscount Vincent nad
991. Monte Castiri haco (ok), S.
(ingmant (Mons); O. Aug.,
foumed hy viscount Vincent nnd hifs wife St. Wablende
c. 640
c. 640
992. Monte Cumistr (de), S. MamiliAni (Nonte-Christo), Corsica; O. Ben.
a. 595
993. Monte Conyritso (De), nenr Antioch; founded by Amminn. IV ${ }^{\text {th }}$ cent.
994. Monte blaconis (De) S. Georgif, Asia Minor

VII ${ }^{\text {ib }}$ cent.
995. Monte Exteriore (de), Pisper, Kivypt; fonnifel by St. Authouy. 996. Monte Ntrmoo (bi) (Nitrin), Eigypt; many monasteries here in
c. 305
997. Muntense, S. Germani (Montfaucon), hetween Rheims and Verdun; O. Hen., founded by the priest Buldric
998. Monte Ohvarum (di), S. MrLaniae (Mt. of Olives), Pnlestine; founded by St. Melania junior
999. Monte Olivarum (de), S. MelaNiaf:(Nt. of Olives) ; founded by St. Melnuia junior
c. 430
c. 433
1000. Monte Oifniou (De) (Mt. Olympus)
1001. Monte S. Antonil ( DE ), The bais, Egypt .
1002. Nonte S. Romarici (de) (Remirement), Vosges ; O. Len., builf by St. Romaricus
1003. Monte Siceone: (DE), Gaintia; founded by St. Theodore.
1004. Munte Siopo (de) TryoilinaRIUM (Mt. Siopus) • \& • .
1005. Monte Soracte (DE), SS. Anpreafe et Silutatit (Monte San Oreste); O. Ben..
1006. Moriacense (Muasterínal), Alsace: O. Ben., founded by count Eberhard.
n. 511
1012. Mund king Carbrent (ndi) (Iols Mae-Snint), Langh Earn; founded by Nt. Nenn

ก. 523
1013. Munatiswnse, near Limerick ivth cont. 1014. Munnut, S., Taghmen, near Wexford; founded by St. Munnu 1015. Mytansanum, S. Andiovici (Mylassu), Caria - $\quad$ I) 1016. Mylashanum, S., Sreiliant, (Mylasma), Carla; founted by St. Fusebia
A. 614
1017. Nahome, S. Metenser at lims S. Ihlarat (Saint-Avold, Metz); O. Hen., founded by St. Friduline of Ireland
1018. Naglan (nt:), in Arubia Felix 1019. Nantense, S. Marculifit (Nantenil), dioc, Contnnces; 1). jon., fumbled by abl, Mariuld 1020. Nantohmene, S. Mahat (Nam-teull-en-Vallse), Charente; O. Ben., built by emp. Charlemagne 1021. Nantuacense, S. Mallal: (Nautun); O. Ben.

$$
509
$$

a. 500
1022. Nassoviense, S. Munnonis dioc. Lidge; nttributed to St. Monnon
1023. Natalis, S., Kilnaile, Brefliny, Irelnad
1024. Navinse, S. Suimeit (Ia Nef, Bourges); C. Ben., founded by St. Sulpicius Pius

698
1025. Nealolitanum(Naples); founded by Rustica
$\mathrm{VI}^{\text {th }}$ cent.
1026. Neaporitanum, SS. Erasil, Maximi, et Juliant (Noples); O. Ben., founded by Alexandra
1027. Neabolitanum, SS. Nicaniri hit Marciani, now S. Pathelt (Niples); O. Basil
c. 600
1028. Neamolitanum, S. Shbastiant (Naples); O. Ben., fouaded by the nobleman Romanus
1029. Neas (DE), Jerusnlem; mentioned by Gregory the Great (perhnus the same as No. 1049)
a. 600
1030. Nicaebnse (Nicen), Bithynin; founded by emp. Justlaian . . 1031. Nicertanum, S. Agapett (Nicertn), Syria; founded by St. Agapetus

Vit cent
1032. Nicertanum, S. Sinisonis (Nicert11); founded by St. Agapetus
1033. Niconolttantim (Nicopnlis), Armenia; founded by emp. Justinian
a. 565
1034. Nocomolitanum (near Nicopmis), Palestine; founded by St. Sabbas
1035. Nidenls Batraria Utila.
10:5b. Ninaf,
Georgin
1036. N N vilitne:
(Nover:
1037. Niveine:
(Nevers
1038. *Nivik:d.
(Nivelle
lta, wil
and her
1039. Nombiac
(Nenilly
Velinst
1040. Nownillu
1041. Nolanum

I'mainus
1042. Notianua
1043. Nonantul

Paula
tlena; O
Anselin
1044. Nonanum,
1045. Nonniacu
(Nimac),
by St. A1
1046. Nonum, $($
bj. Fruel
1047. Nova Cef,
(Juviniac
Bea., bui
1048. Novae Lal
1049. Nova laui
1050. Novalatace:

Hifarit
tlers ; $\mathbf{O}$.
1051. Novaliciac
(Novnlice)
fonaled b
1052. Novisiense

Ardennes;
1053. Novitintin (Neu-Villi
founded by
1054. Noviaente: Clond), ne St. Clodoni mire
1055. Woviomens Eligins an
1056. Nuadehona

Hoyne, Mer
1057. Nutscelden shire; 0.1
1058. OBONNENSE,
S. Micial:
O. Ilen., bui
of king Si
1059. Odnacireara Mayo
1060. Odlt $\mathrm{tNI}, \mathrm{S}_{.}$ C.
1061. Omagmense
1062. Ornium S
(DE), in Lo
founded by
1063. Oniknse, or
(Forest d'll
ges; founde
1035. *Nidernnutuiensf:, near Phanau, Bururia; O. Ben., built by duke Utilo.
1035il. Ninaf, S., in Gareti, Sucheth, Georgia
1030. Nivelinemsm, $\dot{\text { s. }}$ Matitini (Nivirs); O. Ang.
vivinninse:
S. 1037. Nivelinginse; S. Steimani (Nevers); O. Bou.
A. 700
1038. "Nivimisemere, or Nivigehiad (Nivelle), Brabant ; formded by Ita, wilo of lipila of landen, and her danglitor Gertrude
1039. Nombacensel, S. Vedasti (Nenilly), Artuls; built by bpo. Vedust
1040. Nornmumense, in bown'
1041. Nolanum (Nola); founded by St. Pbulinus
1042. *Notanum (Nola)
1043. Nonantulanum, ss. Pethi et Paula (Nonantola), dioe. Mudelun; O. Iene, huilt by nbb. Anseim and king Alstulf
1044. Nonanum, near Aloxandria $\qquad$
A. $\boldsymbol{D}_{\boldsymbol{v}}$
0. 400

000

040
a. 600

## 735

1045. Nonntacum, or Mhmacum (Mémat), dioc, Limoges; fuunded by St. Aredius
1046. Nonum, Cndiz, Spain; buili by ly. Fructuosus
1047. Nova Cella, or Juviniacensé (Juviniae), Montjullier; 0 . Ben., built by alib. Benedletus
1048. Novae Lauiak, Lower Egypt
1049. Nova laura, near Jerusaiein
1050. Novaliacense, SS. Juntani et Hilarif (Noailler), diou. Poltiers; O. Ben.
A. 600
a. 572

665
A. 799
n. 530
B. 550
a. 559
1051. Novaliclacense, $\dot{\text { S. Pemtri }}$ (Novalice), Miedmont; O, Ben., founded by Abso
1052. Novieiense (Novl, or Novion), Ardeones; O. Ben.
1053. Novientense, of Einersueimense (Neu-Villiur), Alswoo; O. Ben., founded by bp. Sigebald . VI
1034. Novioentense (Nugent or St, Cloud), near laris; founded by St. Clodoald, sun of king Clodomire .
1055. Noviomense; founded by bp. Eligius and king Drgobert . bp.
1056. Nuadohonohaile vise, on the Buyne, Meath
1057. Nutscelleense (Nutcell), Hampshire; O. Ben. . . .
1058. Ohonnhinse, S. Mariafe, or S. Michaelis (Obonue), Spnia; O. Ben., bullt by Adelgaster, sun 1059. Odbacnearense, in Patrigla, Mayo
1060. Odn'ini, S., in Hy falgia, Queen's Cu.
1061. Omagiense (Óningh), Tyrone
to62. Osinium Sanctohum Insula (Dr), in Lough Rie, Longford; fousded by St. Kicran
1063. Oniense, or De Onia Silivae (Furest d'lleugue), dioc, Bourges; founded by aub. Ursus

MONASTERY
1261
a. 600
1001. Pentacla (de), near the Jorilan
(Palermo); O. Ber. Theodori
1081. Paliense, S. Petmi Comit Aurei (l'rvia); O. Ben., founded by king Lultprand
a. 600
1082. Pamesiense, S. Petui, nfterwards S. Genoveral: (l'aris) ; built by king Clovis II. and St. Clotilina
c. 722
1083. Pasa (De), Cnppadocin : :
1084. 'assalionis, S., in Pulentine":
1085. 'Vassaviense, (Pussau), Bavarin; funded by duke Utilo

545
n. 370
a. 430
1086. Pataris (DE), (Patara), Lycia iver 739
1087. Patatciacum, or Princiacum, s. Eusitil (Pressy on Cher); O. Ben.
1084. Oilani, S., Colonnay Iule. Argyle shire ; founded by St. Columinn Vith eent.
10G5. Ohani, S., Uronshy Inlo, Argyle-
shire; finuded by St. Columba Voth eent.
1006. Ohbacense, S. Pritm (Orthix), dioc. Solssons; U. Ben., Fomuied by arehj. Reolus
1067. Ohiohesense, S. Michatilis (Oridorf), dioc. Mayence; O. Ben., fommed by bp. Bonitinco
c. 740
1068. Orientit, S. Ausclicnse (Auch),
 'I'rim' S., Rathossnin, near
1070. Ostriniovensis (Onterhofen), in n. 680 Bavaria; O. Ben., built by St. Firminius and duke Otto by St.
1071. "Oxoniense, S, Fllomevidak (Oxfori); O. Ben., founded by St. Fridenwlide abd eari Didan.
1072. Oxvringono ( DE ) (Behnesa), I'hebais, Egypt (Belinesa), ${ }^{\text {ih }}$ cent.
1073. Palatiolo (De) (Paintiole), Tuseany ; founded by the broihers of St. Valfred
1074. Palatiolo (de), S. Petur (luiatiole) Y O O Ben., founded by St. $^{0}$. Valfred of Lucca
1075. Palatiolo (be) Triverensi (Pulz, near Treven) ; founded by
Adela, dinughter of
1078. Palnatum, S. Salvatomis (Pannat), dioc. Perigueux
Paneinitrium a. 800
1077. I'aneipirbium (lanephysis), Pano (DE), (Panos), Tholisais Egypt : (Panos), Thobais,
1079. Panormitanum, $S^{*}$.jun $1 V^{\text {th }}$ cent. S. ilermae pope Gregory the Oreat pope Gregory the Oreat
c. 596

## MONAS'IERY

1096. I'stit, S. livino (10), or Mempatamartinense (loterborongh), Northomptonshire; O. Hen., fonmided by king lomin
1097. Pette, S. De Montinus, tlins. Alealn, Sprin; O. lien., futhiled by St. Frich howas
109s. F'Erim, S. Vivi (Saint-lierre-leVif), din: seme; buile by queeu Thmodorhilida
1098. D'stukewne (Buhluin), Curnwalt;

llom. Devkilkinak (l'eykirk), Northampitushite; 0 , llen.. Vtilth cebl.
1099. Prafrionnonasteitium (Pfillinminater), Buvarin; O. Dlen., built liy duke Uillo
110:. Puabaniom (lharan), Palentlue 110:. I'melama, Monte (mi), Figypt. I I'thcont.

 hy emp. dustinian
A. 5165

11ms. Pıli (1ti), E,gypt . . . . IV $V^{\text {th }}$ cent.
1107. -l'etavimae, s. Cuters (lobtiers); funuted by St. Rmegundia
th8. I'ugavienab, S. Cypliant (homr I'vitiors); O. len., fimmiled by kiug l'epin
1109. Dicrayienar, S. Rabmounits (loitiers); O. Ben., built by yueen lindegunda
1110. I'inetum (l'ineto), Campagna di

Romas.
1111. l'ikonis, s. probmbly Ininni lachannis, Carmarthenshire; founded by abb. Piro
 Tuserny; O. Ben.
111:\%. l'ismohenbe; S. Bahthotomahi (Pistujia) ; O. Ben.
1114. Pistorin:xse, s, Pratri (Pistojia): Commed by Ratefrid.
 (near listojn); founded by lintefrid
1116. Poenitentiae, near Conslantlnople; for prenitents, foumded by emp. Justinian
1117. Pollinaenae (lolling), Bavaria; O. Ben., fiounded by counts landfrid, Waldrani, and Eliland.
1118. Pomivisianum, $S$. Aurbltant. near Commachio, dioc. Bavenna; attributed to bp. Aurelian.
1119. Pos:it, S., under Mt. Cimier; O. l3en., founded by enip. Chnrlemagne

$$
777
$$

1120. Pontiani, S., dioc. Clemmont; huilt by abb. Portian
c. 527
1121. Purtuense (lorto), near Rome; O. Ben., built by pope Gregory the Great.
1122. Pratillonse ('reaux), Normandy; O. Ben. .
1123. Promoti, near Constantinople

1i24. Thumisnse (Puym), dioc. Treves; O. Ben., founded by duchess Bertha
1125. Psalmodiense, S. Prtht (I'sal-
1125. Psalmoniense, S. Prtht (l'sal-
modi), dioc. Nimes; O. Ben. . a. 791
n. 400
c. 513
A. 800
n. 748

748

748
a. 560
c. 740
c. 460
c. 598
$111^{4 h}$ cent.
c. 390

$$
721
$$

1120. J'omait, s. (imakelim, nemr \%oug. ma, Syta
ivin vent.
1121. IVum, s, Svilasim, bear \%engmn, Syrin . . . . . I 1128. Flilihilite Monahtilhitm (I'melin-Mustier), diow. Rheinm; fonmded by laly Matidin and St. Richarius.
6.30
1122. I'HTHuanum, Fabcims (l'ozshali), nenr Naples.
a. ${ }^{1000}$
 of Marrini, or Monartemondmat (Monitruil), diwe. Lath; O. Den, linilt by Sic. Inembarions.
c. 680
1123. Quablighita Mabtrium, nent Thmodonipuolis ; restored by emp. Justininn.

ก. 565
1132. Quinelacense, S. Ihenbicil (Quinsay), dioe. I'uitiern; O. Ifen.604

Llills. Ranuin, Alesopritamia; foumbed
liy Rabulus and his wife

A. $4: 10$

11:14. Raneus, S., Thoeniela; fonniled
by St. Rubulus. . 491
1135. Racilitinenses (Bachlin Inle), Autrim
n. 590

11:th. Raculfense (Reculyme), Kent; O. lien., founded by lhase

669
1137. Rabohtinse, S. I'bitu (Renil), diere. Merix: O. Hen. . V Vith cent. 1138. Rairifa (we), nent Mlt. Sinal. If wemt. 11:19. Ranilanensk (Rundan), Abvergue; O. Bun. .
Rathanomse: (lahne), W. Mcath; foumited by St. Aid Rathibeaniknse: (Rathbeg), King's C'e. ; luitt by St. Abban. a. bito
1142. Rathiutinense (Rnphoe), Donegal ; funnidel by St. Columb V1 $\mathrm{I}^{\text {th }}$ cent.
1143. Raticunolines (Rutheunga). Donegal; founded by St. l'atrick V'h cout.
1144. Lathbntnense, In Fertullagh, W. Meath; founded by St. Carthug
1145. Ratilhithennenaf, in Furcall, King's Co.
A. 540
1146. Ratumatuense, ju Lough Corrib, Galway; utt mibuted to St. Fursey a. 683 1147. Ratimutaiense (Ratlimuighe), Antrim

Ith cont.
1148. Ratisionenbec (Inatinbon) . . a. 860
1149. Ratibiontinse, S. Emmerammi, or S. Salvatones (Ratisbon); O. Ben., founded either by duke Theodo, A.D. 697, or count Kikklbeit nud bp. Alalvine

## Ravennatensia Monasteria (Ravenna)

1150. Andreaf, S.; built by bp. leter Chrysologus
c. 450
1151. Martini, $S$, afterwarls $S$ Arolminarit; founded by king Theodoric
$V^{\text {th }}$ ceut,
1152. Nazabit, S. a. tiv)

115:3. Petronillae, S. 3. 400
1154. Pullionis, S. . . . a. 410
1155. Severt, S.; O. Ren.. bullt or restored by Peter Senior
1156. "Strilland, Gervasil, et ProTAsu, SS. ; built by the architect lauricius.

450
1157. Takonom, B.; O. Ben., founded by Exnreh Theodore
1158. Viramas, Ficelesitur burg
1159. Zavilailita
funtideal
dhughter
I'lacialla
1100. Reinnaciate

King's Cos. Regunela .
1161. Rbomatinsic,
dlise, Langer
Juhth, suth 1
1162. Riapiniont: ( shise
1103. Resibacenar; molivma Al baix), dhes. linnded by 1164. Rulimenare, s O. Iten., lhan Jovinu*, cir. the monast nilider.
1165. RUWMENSE: S. O. Ben., fon ghas anil kin 1160. Rhemensheq (Khelms); 0 . 1667. Ruemensra, S.

Rheima); 0.1
Theoderie an
108. Rininanalenal

SS. Prarli nt
Zurich; ().
count Volfuh
1169. liinnomoluilan

Eigyt ; foum
1170. RebtilLas, S
way; built b
โ171. Ricmint, S., on
1172. Rimonenne: (I
O. Ben., buile
king Oswy
1173. Rumimiafes, S.,
by St. Rusim
174. Rocuab, Ingul
laugh Karn.
1175. Rorfense, S . ter), Kurit; 0 king Eithelbert
1176. Ropriace, or Re ther-Ruthleil), founited by abl
1177. Romanense: S . mans), on the funded by bp. 1178. Momant, S., $n$ lsardeaux ; 0 .
1179. Romanum-Mona minir-Noatier), built by sis. manus

Romana Mona 1180. Adilani, S.; 1181. Aoapliti, S.;
188. Aqatilak, $S$.
188. Aonbitis, S., o norum.

## MONASTEHY

## 8-

1158. Viralis, s.; finumded by bpo burg ieniun and duliun of sicinss-
1159. Zumg
ghalliap, s.; o. inen., thanded by singloulin, granidayghter of ermp. Waila l'iacillat . . . . V ${ }^{\text {th }}$ cent.
1160. Mbinaciate, S . (Rayngh), King's Co.; founded by St. R"gnela $5^{\circ}$. ${ }^{\circ}$
1161. Reqmafise, S. Joannis (héoma), doee Lathgres; O. Bung, huilt by Jum, non of nemator lilary.
1162. Mepinione (be:) (hephou), Derby-
${ }^{\text {ith }}$ cent.
sillye
1163. Remhacenae, s. I'etui, or llivioomol.rma Apeld Rexincum (Rebaix), dloc. Menux; O. len., fiunded by Dadn.
1164. Ringmanhe, S. Nicasii (lihelimu); O. Ben., Banllen built by prefeet Jovinus, cir. A.D. :100, to which the monastery was ufterwnrds nilded.
1165. Rusimbingle, S. Remmin (Rhelnas); 0. Jena, founded by St. Romiglun ami king Clovin. Rhelmas); O. Sen. Sixtt (uenr 1167. Rusmbnse, s. Theobemei (near Theimas); O. Hen., timunded liy ablib. Themberise nind klug Theoderle . H68. Rhenchaignhis, S. Mathas, or Es. Petke et Olasir (Rheinau), Garich; 0. Ben., founded by count Volfoharil.
n. 533
n. 808
a. 660

645
c. 530

H69. Rimenoldianum (Rhinucolura), kigyt; foumbed by St. Dening IV ${ }^{\text {th }}$ cent.
1170. Remblesat, S., Kiluiekill, Galway; huilt by St. Pratrick - Vih cent.
1171. Remish, S., on the Sarthe :. a. 800
1172. Ripronensi: (Rijun). Yorkwhire; O. Ben., built by Alired, son of king Oswy
a. 058

1i73, Rhsimase, s., Armonia; founded by St. Risimia.

IV ${ }^{\text {th }}$ cent
1174. Rocilaz, Insula (De); Inisrocha, loungh Earn , 1175. Rorfense, S. Andabar (Rochester), Krit; $O$. Ben., founded by
king Ethelbert
1176. Rorfiact, or Roblaco (Dre) (Mont-tier-Rondeil), dine. Jours ; founded by nbb. Aredius.
Hi77. Romaneane, S. Malenarid (ho: mans), on the Inere ; O. Ben., fouaded by bp. Maranrd.
1178. Romant, S., near Bhayo, dioc. Phrdeaux; O. Ben. ${ }^{\text {a }}$ -
H79. Romanum-Monasteraima (ko-minin-Montier'), Brarne; O. Ben., built by Ss. Lapicin nal Rumanus

Romana Monasteria (Rume):
1i80. admant, S.; O. Bed.
a. 500

600

572

640
a. 580
his. Agaplti, S.; O. Ben. . - n. 795
1i82. Agatiae, S .'
1183. Agnetis, S., or Duorum fur. norum.
n. 790
a. 795

ก. 705

## MONASTLIAY

prope Grigory If.1200. Juvbababs, S.; © B. Ben., fumbled, by the putrician Belimurius


l:Z\%, V'UANAli, or HIHANAK:
 Ntirud by prow Sitophist II.
12:27. Xtinumm’ilum; funulail by

1201. Romallegnsis Montis (Romiremant), Vosgey; (O. llen., foumded by ly. Arnalf
1202. Ronewasmon (IWV), Irelanil; founded by St. Cimman
12:10. Romerbenate, S. Cronani (liuserea), Tipperary; founded by St. (runala
12:H. Rusesenat: (Rowse), Meath
A. 600

123:. Roswolttillizinas (Rusy Orry), neal Enniskillen; tounded by St. Fallohon .
123:3. Ronstunacinse, near Mt. Slien

a. 480 (limaix), near Ondenarde; O. Aug. fumuled by St. Amand
1235, Salididinas (Sishl), Jown; fumbed by St. l'ntrick joilestine :
12:16. SAllisab, S., S. J'nlestine; funmidel by St. Sabhas
1237. Sabihi, or siavinis. S. Jictaviensis (St. Suvilu), tloe. Joitiers; (). Hen., begull under emp. ('harlemagn:
12'18. Salama (De), near Alexandyin
12:3!. Salcoan (ink), Alexamdria
1:40. Sabis (De:), S. Mamat (Sales), dioc. Buturges
a. 525

545
$i^{\text {in }}$ cent.
a. 480
c. 814
a. tion
a. 600
c. 632
1241. Salasmemuensk, s. Perri (Silzhurg), Austria; O. lhen., foumbed by bp. Kupert and dake Thenderic:
1242. Sabonlinse (Sulona), Lombardy ; 0. Wen.
1243. *Ahito (De), S. Mariaf (Sult), Frejus; buile by the noblemen Erfor and Zanctus
1244. Samum Charixeni (lsle of S:Imos)
1244B. SAMTIAHIRSENSE, on the liechula, Georgin; built by father Isidoro
1245. Sandavizasi, in the Ajps; 0 . llen., fiumded by counts Landfrid, Waldram, and Elihud
c. 740
1246. Sannabadense, S. Lbucadi 1240. (Simnabadus), Cappadocia $]^{\text {Vih }}$ cent.
1247. Sastonense, or Sabioinense, S.
 Saintes; O. Ben., founded by abb. Martin
c. 400
1248. SAisa (DE), N. Arnbia; founded by its tirst abb. Joha . V1 ${ }^{\text {th }}$ cent.
1249. Sailaburgense (Saarburg), Treves; O. Ben., endowed by king Ingobert II.
1250. Sarlatinse, S. Salvatoris (Sarlat), Dorlogne; O. Ben., attributed to bp. Sacerdes
1251. Savini, S., near Barége, dioc. Tarbes; O. Ben., built by St. Savinus
c. 700

- 11
H. $7!1 \%$
A. 745
A. 750

760
c. 630
c. 540
a. 614
c. 580

ล. 777

768
c. 620
$I^{\text {IN }}$ cent. tinges, O. Ben., endowed by
 (Mhater), Nherpiey; tollouled by nhb. An shurgne
125:3. Stulavis (mi), in tiermany; finmided by llunfrid of Iatrin 1254. Solimisti, S. (lilakire), IroInnl.
c. 806

125: Schancolimitense, th the Alps (). It n ., fiommled by memint Lamdfid, Waldrum, and Fililand 1256. Scutidesitense, hy lake Rchlier, Havaria; (O. Hra., funded by Alelward and lliltpuld
 lefs. Sthoharlicabi, S., diot, lo Mans,

12:5. Selourlsi, $S_{\text {., }}$ In Sliemmargh, Qииеит Co. . . . V' 1260. Schuithmbanenge, S. Micilablis (Nishilteren), Alance; O. Bun., humlt by fito
1261. Scilemuiane (mi), S. Maliala (Sherhorme), lorwetshise; 0 . lhin. .
L0b2. Scuvibiacensh (Fenilld), Mame anil lairo
A. 802
:963. Sovimomolitanum (hetham), Indentine.
126.4. Serthomititanlem Eumatilis (arar lethasa); foumled by finumethius
c. 100
1265. Sbiciliani, S. (Dunshaglin), Menti; frumded by St. Semelilan
1266. Skaniorleenst, in Kemselach, Weatord
A. 448
1267. Schastantm (Selmata), Armenin; foumled by emp. Itastinian.
1268. Seckinatases (Sechingen), in the Rhine; founded by St. Fridulina
1269. Stobstrense, or S. Shquand (Sit. Swne), Côte-l'Or; O. Men., foumled by abb. Sequenus
1270. Shinchliantinse, dioe. Rajhee; founded by St. Columb . V'
1271. Selrasinssk (Selsey), Sussex; founded by St. Wiltrid

681
1272. Silletucium, S. Iasilii (Selemeia), Syria; funnled by St. Lhavil, bp. of Selencis
S. Tueclae
1273. Sklavcium, S.
S. .
$V^{\text {th }}$ cent. $\underset{\text { Senapariae }}{\text { (Seleucia) }}$ - inomatio (S'́neviere), dioc. Toura; $\mathbf{O}$. Ben., founded by St. Ursus . c. 560
1275. Senocill, S., near Joches; fommided, or restored, by nbb. Senochus
c. 576
1276. Senonhanse, S. Columbaf (Simint-Colombe-les-Sens); O. Ben., founded by king Clotaire II.
1277. Senonense, S. Joannis (Snint-Jean-lès-Sens); founded by bp. Ileracllus
1278. Senonense, S. Petri (Sens); O. Ben.
1279. Sbnonbinse, S. Remilais, or S. Mauricil (Seds); restored without the walls
1280. Senoniense, S, Stepliani Senones (Vosges); O. Bea., founded by bp. Gonilelbert .
1981. Serais, S., Persia
1282. Skitith, S., n fol itx nibs.
128:3. Siervitanu Vnlencia; Dhonation an
1284. Shemiacinne, (Silat-l'nir foumilel by
1285. Seveim, S. 'Tarbes ; O. Severus Sul
1286. Sicvibiani, 1 1287. Sheterint, (llordenin)
1288. Sextense:

F'réjum); 0 .
Frfio and 7a
1289. Silmaimiditant Syrla
1290. Silialolitant Syrin
1201. *Sichene
(Silecon), (B)
1202. SICliontis, De (Siceon); Iheolore
1293. Siciliaf: Mos by pope Gre 1294. Silvint, S., tine ; founde
1295. Similioliant, founded by $b$ 1290. Sinatricum ( t297. Sincheafe, S. Meath; foun 1298. Sinden (ine), by St. Zosim
1299. Sinerstatiens Ben., foumles frid, Waldran
1300. Sismaricenses, ron), Provenc
1301. Situivinse, S O. Ben., foun maras, bp. Th Adrowald.
1302. Skvilioenhe (C Kerry ; found
1303. Slanknse (Slat
1304. Sleititianse(Sl
1305. Slieve Dund Jvengh, Down lomangart.
1306. Smamluthiren

Sligo; founde
1307. Solemmiacensst

Paula (Solign
0. Bea., found and king Dag
1308. SOL,LNIIOFFENS dioc, Eichstald by B. Solo
1309. Soricinense,

Mariae (Sore
O. Ben., found
1310. Spelunca (Dw)

Palestine; fout
l3ll. Sphigmenum (M

## MONASTLRY

## MONASTERY

1281. Skrour, S., menr Bethealonm,
1282. Skimm, S., nenr Giaza; attributeri to ita nabo. Saridua . . . Vl
128:. Seaspitanumath imanati (Servit), Vnimena; fumenderi by abb, Donatus and Minchea
1283. Semelacense, S. Patbinis (Silut-1'airollu-Munt, Caivadun); foumied by St. I'nternus .
1284. Seveili, A., Renastang, diove Turbers ; O. lian., founderi by St. Suverua Sulpiesina
1285. Suvilusani, l'mlentine
A. 600
1286. Shivemini, S. Humbeialiensis (lhordeanx) ; O. Ben.
1287. Sexienst:, S. Matiane (Serto, Fréjus); $O$. Ben., founded by Eirfo nui 7nnotus
A. 593

762
1280. Simapohitanum (Sibapolie), Syria . . . . . . IV
1290. Shiapolitanum (sibapolin),

1293. Sickonis, be Valing ib. Vimeinis (Nicemen); founded by St.
in cent.
n. 000
a. 020
${ }^{\text {th }}$ rent.

485

1318n. Stridiani, S., nenr Mameha, (ieorgin; buitt by father J'haifденя .

V1 $1^{\text {He }}$ cent.
1:119. Stonsi (ime), in stufforishire;
A. 580
A. 580
1293. Stelliae Monabtbimia; fonided by pope Gregory the Groat
1294. Shivani, S., near Gerar, Palegtine; founded by St. Silvanus $\mathrm{V}^{\text {th }}$ cont.
1295. Simpiomani, S., on the Moselle; founded by bp. Slmphoriun.
1296. Sinatitcum (Mt. Siani) . . iVta cent.
1297. Sinchear, S. (Techainche), E. Meath; founded by St. Abban.
1208. Sinden (de), near Tyre; founded by St. Zusimus
1299. Sinvilstatiense, in tho $\dot{\text { Alpa }}$; $\dot{\mathrm{O}_{0}}$. flen., founded by counts Landfrid, Wuldram and Eliinad

- 0.740

1300. Sibtaricense, S. Mallit (Sisteron), Provence ; O. Bea.
c. 500
1301. Sithivense, S. liertina (Sithiu); O. Ben., founded by St. Andomarus, bp. Thérounane and count Adrowald.

698
1302. Skblioknse ( $\dot{\text { Great }}$ Skelig Jule), Kerry ; founded by St. Hinlan $V^{\text {th }}$ cent.
1303. Slanenses (Siane), Meath. - a, 653
1304. Slamrnesse(Sletty), mear'Carlow V1 ${ }^{\text {ath }}$ cent.
1305. Slakve Dunaio (De), Upper lveagh, Down ; founded by St. Domangart
$\mathrm{VI}^{\text {h }}$ cent.
1300. Snamuruminange, in Carbury, Sligo; founded by St. Columban
1307. Solemniacense, SS. Petri et Paula (Solignac), dioc. Limoges ; O. Ben., tounded by St. Eligiua nad king Dngobert
1308. SOLENHOFFENSE (Solenhoffea), dioc. Eichstadt ; O. Ben., founded
by B. Solo by B. Solo
c. 600

631
1309. Sorzcinense, or Pacense, S. S. Maraee (Sorèze), dlog. Lavaur; O. Ben., founded by king Pepin: 13io. Stelunca (DE), S. Sabdae, S. Palestine ; fonnded by St. Sabbas
1311. Spingmenum (Mt. Athos), founded by emp. Pulcheria
c. 500
c. 450
1314. *Stambenhe, N. Mablate de iberocabis (bruyères, Etampes); fommed by Clothiling
1315. Stankohmense, S. Leonarmi (situmbiord), lincolnshire; O. Bra., limaled by bp. Wiffrid nmi Alfreml
1316. Stavemense (Shavoren), İmifund

1:117. Srmpliant, S., near (imme, Ginhtim
1:18. Stribians, s, ne nen derusalern; Gumbed by min. Eudoxia,
1318. Smethathouabitense, in Whekiow,
1333. Stabilhense (Nitavelot), Ardetrimen; O. Beno, funuided by khag Sigeshurt ami Majoriomias (irimunli.
1313n. *itapmbinaivenf, in the Alpa;
 fric, Waldram, noti Elitiand.
c. 740

672
c. 8.58
a. H \%
a. 600
1320. Stuarroms ( (we); probibly strat-frri-10;on-A von, Warwieksinire.
1321. *Sileansialcignag (Whithy), Yorkshiret; foutaded by nifb. Hilila, langhter of klng Onwin.
1322. Sulleansialatinse (Whithy); 0 . Ben., foundeal toy king Onwin -
1323. Suliacianse (Sitbinetr), Apromina Mtn. ; (O. Ben., built by st. Benedic:t and his sister St. Scholastica
1324. SuCa (D:), Pulestine : : •
1325. -sueshiontinse, S. Mariair (Sois-日ons); fuanled by Majordomus Ehrom and his wife beutrude
1320. Sunakaceanse, or De Sonkotin S. Vincentil (Soignien), IIninnalt; O. Ben., founded by count Vincent
1327. Suppentonia (de), tubciny ; 0 .
1328. Sundum, s. Columiade (Sंकords), Inablin; tounded by St. Columbar
1329. Suetrabese, or De Sukstha (Susteren), Juliers; O. Ben., founded by St. Willibrord and Pepin d'Héristnl.
1329b. Symphomini, $\dot{\text { s., }}$ Boargea; founded by St. Ursinna . Boarges ;
1930. Symphoriani, S., dear Metz; 0.

Ben., bullt by bp. Pappolus; 0 .
1331. Synclitrae, S., near Alexandrin, Egypt.
1332. Tancina , nent Absovan, Egypt; founded by Pachomius . B
1933. Taofatanum, S. Melaniae (Tageste), Numidia ; founded by St. Melania junior geste) ; founded by St. Melania junior.
1335. Taminanum, $\dot{\text { Lycaonia }} \dot{\text { Mini }}$ (Tamion), Lycaonia.
c. 400
1336. Tamnaclandadense, In Maghfeuchin, Tipperary . . . 1337. Tabense, Thebes . . . . . 750 1338. Taumni, S., Erreux ; ${ }^{\circ}$. Bed. Vara cent.
1330. Tausiriacum, ot Tausiliactim ('Tuinelay), Berry; O. Ben., tounded by St. Urxus
1340. Trachumamenser, on the Dea,
1340. Trachangamense, on the Dea, lallius.
1341. Tlealleant, S. (Teltown); foundel by St. Teullean
1342. Thiutalalnenee (Tehallan), Monaghan
1343. Transachense, or Tabsagardenab: (Suggard), near Dublin ; fouuded by St. Musacre
1344. Trananum, Plarggia; founaled by
1345. Triamuspanum, s. Bassi ('Tuln-
c. 500 $V^{\text {th }}$ cent. missin), Syria; foonled by st. Bassus
1346. Trlanessenese, Syria
1347. TeLLa, S. (Tenghtelle), W. Meath ; fimoded by St. Cera.
1348. Trmpestarus, near Apmien, Syria
1349. Thapla Bmadennas, Arinagh; attributed to St. Pairlck -1 .
1350. *Templa Miraculohum, near Armagh; founded by st. Piatrick $V^{\text {th }}$ cent.
1351. Termonfechanense ('lerfeekan), near brogheda
1352. Tembaclenense, S. Stepiani (Terracina), Rome; O. Ben., tounded by bp. Benedictus .
1353. Teictio (De), S. Martini (Terzo),
 Gloucestershire
$1^{\text {th }}$ cent.
1354. Thitciaury (Juxta) (Tethary),
1355. Thecla Masmanot, s., in Abys-
sinia; many monasterios owe
their' origin and rule to this
1355. Thecla llamanot, S., in Abys-
sinia; many monasterios owe
their origin and rula to this
1355. Thecla llamanot, S., in Abys-
sinia; many monasterios owe
their origin and rula to this saint $\dot{\text { ancone de }} \dot{\text { Solitudine, Pales- }}$ tine
1357. Thsocristi, S., near Jerusalem; founded by St. Euthymin
a. 680
1356. Thecoae de Solitudine, Paleg-
1358. Theodosi1 Abbatis, in Scopulo, Cilicia; founded by St. Theodosius.
1359 Twonosı, ${ }^{\circ}$, $\dot{\text { near }}$ Alexnindria iv $^{\text {a. }} 400$
1360. Tusomosn, S., near the Psilis, Asia Minor . . ${ }^{\circ}$. Palestine:
1361. Tricodosil, S., S. Palestine; nobiarchus
1362. Theodosh, S., de Petra, nenr Seleucia, Cilicia; founded by St. Theodusius
a. 600
1363. Theodosiopohttanum, S. Seroh (Thendosiopolis) .
$V^{\text {th }}$ cent.
1364. Thegrir, near Jerusnlem . . a. 550
1365. Theokishuriense (Tewkesbury), Gloncestershire ; O. Bea., fromaled by dukes Oddo and Dendilo

715
1366. Theorimi, S., Seythin. . . Vib cent.
1367. Thieriauttengle, SS. Petri ex Paula ('Thierhatabten), Bavaria; O. Ben., built by duke Thnssilo

1968 Tummmerm (Thnai), Eyeyt $I^{\text {th }}$ ceat.
1.369. Thomare, S. Apostoli, Inilia.
.. 600
13i0. Thornegense, or Aucabigense S. Mariae et S. Rotulfi (Thoraey), Canibridgeshire; 0.
a. 410
A. 490

## MONASTERY

Ben., fonnded by king Sehert, or abb, Saxalph
1371. Tuhamenst: (Tippert), W. Meath;
fummed by st. Fiechin - Vilth eent.
1372. *Ticinessh. \&. Thbiohott, of s. Juhost (l'uvía)

786
1373. Thashulir nsis ('lillihyy), Fenex; erected by lop. Cedda
c. 630
1374. Taclidt (ist) (perhaps Thesligny, near Mamers), dioc. Ie Mans. A. 802
1375. 'fimominanum (Tilmogna), Syria
'th cent.
1376. Tinemuthnse or Chllaa S.Aliani (l'inmouth), Northumberland; O. Ben., aserlbed to king Eilwin
1377. Tintoachbobhensl:, in Meath; founded by St. Coluinh. Vit cent.
1378. TirdathabaEnst:, by Longh Deirg, Tijperary foumled by st. Columba M'Crimthann
1379. Tismbnense, or Menfins:, nenr I'nnos, Epypt
$1 \mathrm{~V}^{\text {th }}$ cent.
1380. Trras-Montty (w), near Rimini, Italy.
a. 500
1381. Twrtasisk: ('Tniz), near Cologue $7 \pm 3$
1382. Tollense, S, l'eirri ('Tullit), dine. Piaeluaa; O. Ben., built by lyp. Tolosanicm, 安. Darbae DivacHatas (Toulouse); (afterwards for monks, O. Ben.)
c. 385
1384. Tornacense, S. Mautini ('lomenay); $O$. Ben., founded by $\mathrm{L} p$. Eligius
138J. Tornolmorense, S. Micilatlis (Tonnerre), Yonne; 0 . Beu.
1386. Trajectense: S. Martini (Utrecht); O. Ben., attributes to kings Prpin and Charlemagne
1387. Treljckmonense, in Omagh, Tyroae
1388. *lrfinteliam (be), in Stafforishire.
1389. Trevirenee, S. Joannis, afterwards $S$. Hilaril and $S$. Maximi (Treves); O. Ben., fuunded by St. Maximinus
c. 500
1390. Treviatense, S. Mardae ad Martyres (Treves); O. Men., established by bp. Willebrord.
1391. Trevirense, St. Martini (T'reves); O. Ben., founded by bp. Magnerius

694
1392. Trevirbise, S. Mattihae, or S. Eucuarir (Treves) ; O. Ben.
1393. Trfyotense (Trevet), Meath
A. 623
1394. Trinitatis, S., Trinity Island, Lough Kee
a. 800
1395. Tripolitanum, S. Leontit (Tripoli), Syria
A. 700
1396. Trium Fontium, S. Anastasif, near Rome; O. Ben., endowed by emp. Charlemagne

805
1397. Trochleae, B. Virginis, Egypt ; attributed to emp. Helana. IV ${ }^{\text {th }}$ cent.
1398. Troclarense (Le Truel), near Chrameaux. Tarn: O. Ben., built by Chramlic, father of St. Sigalena .
1309. *Troclarkinse (Le Truel); built by C'hramlic. . . . . . c.
1400. Tiunonis, S . ('Truyen), fornded Trulo
1401. Thuthafrti, Friburg; 0. counts Otiper Rampert.
1102. Tiymense, $v$ Meath; foun and Fethlem
1403. Tuaigomanen Clare
1404. Tuamenge, V. Ireland
1405. *Turfiaco ( D and Loire; Loppa
1406. Tulachidumal dioc. Raphoe Columb .
1407. Tulachfobair founded by s dowed by kin
1408. T'vlacit Min Ireland; Molagga .
1409. Tulenenge County
1410. Turonense, Scalaris (T
1411. Turonense, (Tours) ; 0. St. Raclegunde
1412. Turonenge, S.
1413. Turonium (Lat Portugal; bu tuosus
1414. Turruya, nea founded by Ja H15. Tussonis Vallie or Thusey, ne Campagne; Orderte
1416. Tutelense (Tu Ben., built by and his wife N
146b. Ulumbanum, in buit by father
1417. Undulesse $(0$ amptonshire
H18. Uskrchatinensi Dauegal; fol Columb
:H19. Utenburriense, huriense, on many; O. Be
duke Sylachus duke Sylachus Ermiewinda
1420. Uticense, S. Ebr
(Onche), dioc. built by ubb. E
1421. Uvae Lacu (De),
1422. Valerict, S. A Valery-sur-Mer Ben., bullt by !423. Vallis Cavae, H24. Vallis S. Grego du Val), Als founded by Cb Grimeald Chisist. ant.-vol. I
1400. Thunonis, S., or S. Quintini (Truyen), Belgium; U. Ben., founded by tha nobleman Trule
1401. Truthakrti, S. (St. Trujet), zear Friburg; O. Ben., founded by counte Utipert and his grandeon Rampert
2102. Thymenbe, V. Mabian (Trim), Meath; foundad by St. Patrick and Fethlemid
1403. Tualmgilanensm (Tomgrany),
1404. Tuayense, V. Marlae (Tunin), Iruland
1405. Turfiaco (DE), (Tuffe), Maina and Loire; founded by abb. Loppa
1406. Tulacitpubalalzsense (Tully), dioc. Raphoes founded by St. Columb .
1407. Tulacifobatrenbe, in Kildare; founded by St. Fechin, and en: dowed by hing of Leinster . Vll $1^{\text {th }}$ cent.
1408. T'Ulacil Min (De), (Fermoy), Ireland; founded by St.
1409. Tulenense (Tuilelm), King's County . - . . .
140. Turonense, S. Juliani de Scalarits (Tours) ; O. Ben. Vith cent.
141. Turonense, S. Radegundis (Tours); O. Ben., founded by St. Ralegunde
1412. Turonense, S. Venantil (Tours)
1413. Turonium (La Torra), near Braga, Portugal; bullt by St. Fructuosus
1415. Tussonis Vaclis (jerhapa Thoury, or Thusey, near Vancouleurs), Campagne; founded by abb. Orderic
146. Tutelense (Tulle), Ċorrèze; $\dot{0^{-}}$ Ben., buitt by count Calminius and hie wife Namadia
$\dot{V}^{\text {w }}$ cent.
a. 604
a. 735

487
1430. Y
1430. Veilchlalensm, S. Eusebis (Vercelli), lliedmont; ascribed

1431. Vellonknge (Verona); founded by St. Zeno, naid to be the earllest in tha west . IV
1432. "Veronense, S. Mariafi in Oriano (Verona); built by Anteunda and Natatia
1433. Veihonense, S. Zenonis (Vंerona); U. Ben.
1434. Vetus Monasterium, s. Mariá
(Montières), dioc. Thérounnue; O. Ben., built by bp. Aunomur and count Adrowald
1435. Victoris, S. Genevensis (Geneva); 0. Ben., founded by queen Seleuba
1430. Viennense, S.Flerreoli (Vienine),
 1437. Viennense, S. Petri (Vienne);
O. Bea, founded by abb. Leoninaus founded by abb. 1438. Viennense, S. 'Théaderit (Vienne); O. Ben., built by St. Theuterius

696
a. 506

665
c. 500
1439. Vigoma, S. Ccriasienge (Cérisy), near Bayeux; O. Ben., founded by bp. Vigornad kirg C'bildebert 1440. Villae Magae, SS. Martini et Majani (Villemagne), l'Argentière, Herault ; O. Ben. . 1441. Villa l.utosa (leuze), near 'Tonrnay; O. Aug., founded by bp.
1442. *Villarense (Montivillier), dioc. Rouen; O. Ben., founded by St. Philibert
1443. Villa Sanctis, s. Saturniwaé (Saints-les-Marquions), dioc.

1444. Vincentit, S. ad Vulturnidm, Benevento; 0 . Ben., founded by three noblemen, brothers, Paldo, Paso, and Tuto
1445. Vincentif, S. de Overo (Oviedo), Spain ; O. Ben., founded by nbb. Fromista and his cousin Maximus
1446. Vincentil, s. Latdunensis (Laon); 'O. Ben., ascribed to quepn Brunichilde
1447. Vindiciacense (Venzat, or Panzat), Auvergue ; founded by abb. Braechio and lady Ragnachilde.
1448. Vinearum, near Ravensburg, dioc. Constance ; 0. Ben., endowed by oountess lrmentrude

1267

## A.D.

c. 519
$V^{\text {th }}$ cent.
$\mathrm{V}^{\text {in }}$ cent.
c. 602
rin cent.
${ }^{\text {th }}$ ceut.

## MONAETTERT

1449. Virnupevar, SMichaelia (Vorduw) $\boldsymbol{f}$ ? Bemparaided by count Wufuath aned his wite Adalxioda 1450. Vtaumenak, amat lamas, in Lenn; O. Ben., founcdey in fir Fructue osuc.
1450. Viti, S., in Sardinia; $O$. Hen., founded by the laily Vitula.
1451. Viri, S., pear Mt. Etam, Sleily ; O. lien. .
1452. Vitront, s. Vindunénsis (Vordun); O. Aug.
1453. Vivariensm (Viviers), bear Fs. quilau, Cnlabrin; founded by Cnssiculorus
1454. Volvickssa ( $\dot{\text { Valvie }}$, near Riom, luy-de-inome; O. Ben.
1455. Vosibense (Le Vigaoin), Vienne; O. llen.
1456. Vulfint, S., dioc. Auxerte; 0 Aug.
1457. Waslaberse (Wnilera-en-Faigne), dise. Canbray; O. Ben., built by B. Lanilelinus
1458. *Wartunenere (Wation), York. shire ; fuunded by abb. Glilebert
1459. Wedonense (Weitun on the Sireet). Northamptonshira ! fousded by St. Werburgha .
1460. Welgennuraense, Ss. Petri et Stepliani (Welasenburg), Bavaria; O. Ben., founded by king Dagobert.
$\qquad$ s. Georoli
1461. Weltendurgense, S. Georall,
near Rutisbon; O. Ben., fuunded hy duke Theodo. Bea., VII
1462. Wendesclivense (Clive), Gioucestershire
1463. Werdense, or Wertilinense, S . Salvatoms (Werden), diog Cologne; O. Ben., founded by bp. Ludger
1464. Weblenprumpask, S. Petri (Wesbruu), Buvaria; 0. Ben., founded by counte Landfrid, Waldram, and Eliland
1465. Westmonastericic (Weatmineter), Mliddlekex; O. Ben., ascribed to king Sigbert .
1466. Whoornienbe (Worcester); ascribed to Aelfred . . Vifirt cent.
1467. Wildebhesanum (Wilshosed), Westphaiia; founded by duke Wigbert
1468. Wilfridi, S., Inch Rock, Scotland; founded by abb. Wilfrid and king Alfred.
1469. *Wimnicassense (Wenlock), Shropshire; founr " by St. Miiburga.
1470. Windurnense " (ili "an" Dersetshire ; founcied *. Nim Cuthburga, or abb. Euck u":
1471. Winchelcumbense combe), Oloucesterah iv: founded by king Offn (aita 78 recestablished for m-nks by Kenulph).
1472. Winocibegaense (Wormhoult), Flanders; 0. Ben., founded by St. Bertin

$$
660
$$

a. 778
c. 800

682

## A.D.

$$
79
$$

A. 595
A. 595
c. 507

360
a. 800
A. 350
a. 700
2. 686
c. 680

628
$1^{\text {th }}$ cent.
a. 790
c. 740
c. 604

695

## 147. Wintomienas (Winchenter)

1475. Wirkmethenar, S. I'bitu (Weremouth), Durham ; the monastery of Ven. Bede and Alcuin; O. Ben., foundent by abb, Benedict Hiseop ond mlag ligfrid, or Naitau

074
1470. *Wudandunense (Wiahington), Worcesiterahire . . . Visth cent.
1477. Xanxarido (de), Cappradecia - a. 380 1478. Xerosotamo (de), S. Sibali, near Bethlchem
1479. Yybenbe, or Moninenam $S$. Jonnnia (8t. Jeandu-Mont, Ypren): 0. Ben., fouadel by kiag Theodoric II,

686
1480. Zano bt bemiamin (DE), B. 1'alestine ; fuuniled by Zanus and Benjamin oldion founded by St. Euthymia
c. 420

INDEX REFERRING TO THE NEMBERS OF the MONAETEILES IN THE PREVIOUS LIBT.

Abbey Inle, 23
Achonry, 9
Agde. 24, 27
Aghagower, 12
Aghansore, 13
Ainay, 124
Ainegray, 62
Airy, Sh., $2 \theta$
Alelh, 534
Alexandria, 888
Alıanburg, 80
A meabury, 5
Ancyra, its
Ancyra, 175
Angers, 35, 86-6
Augers, 38, 86-6
Ardbraccan, 218
Ardbraccan, 218
Ardfenanan, 894
Ardfennan, $\begin{gathered}\text { Arlsallagh, } 885\end{gathered}$
Ardsallagh, 8 A
Arjes, 10506
Arles in ltousellion, 117
Arran lale, 800
Arras, 12*-30

1437
Aubeterre, 35
Aucarigense, 1370
Aucb, 1088
Anchy. 131
Aurellanenme, 143
Autun, 136-8
Auxerre, кb-8-8-9
Avallouense, 88!
Rachannts Ieland, 1111
Rallyvourney, 225
Buiggor, 33
Rarbe Inle, 740
Barcelona, 8 R2
Barking, 188
Baslick, 146
Baume (La), 161-3 Beangency, 147 Beauvais, 872 Behnesa, 1072
Bene:ento, 1444
Rethieemiticum, 680
Rethsan, 1383-4
Benrn, 224
Bilsen, 380
Bodinin tion
Bophin P: ${ }^{2}, 212$ Bordeauk, 222-3, 1251 Reurgede-Denta, 47a Bourges, 202, 1329 a Boussy, 227
Breatain, 748
Brescla, $2 \mathbf{1} 0-20$
Brou, 210

Bruyères, 1314
Jlurgh Cantle, 36 A
Bary Bt. Bilmunds, 170
Cadis, 1048
Caglarl, 242
Calntor, 482
Caluis, $8 t .28$
Cambray, 246
Cande, 381
Cape Clear Ialand, 737
C'arisnan, BSO
Carifale, 232-3
Camat, B73
Cantipdermot, 469 Castrudunense, 142 Catabeuntume, 2t3
Córiay, 1439
Cepalerem, 300
ChAl $1, \mathrm{nA}-\mathrm{Rur}$-hfarne, 274
Chalouterar-Su006, 220-200
905
Cbantoln, 253
Charroux, 265
Chartres, 263
Chaye, 140
Chellosg, 244
Cheater, 291
Chinon, 238
Choing-le-Rol, 276
Cirguea, 8 t ., 46 L
Citou, 781
Citoll, 781
Clane, 815
Clane, 816
Ciashmore, 66
Ciashmore, 868
Ciermont, 71, 029
Ciermont, 71, 023
Clinish Isle, 346
Clive, 1403
Clondalkin, 355
thone, 339
Clone, 328
Clonebrone, 330
Clonemore, 360
Clonemore, 351
Clones, 340
Clonfad, 34
Clonfeakle, 341
Clonleakig, 347
Clunmsny, 349 Clonmsaine, 334
Clonraine, 334
Cloogeraİ, 331
Cloud, St., 1054
Cloud, St.s 10
Cloyne. 355 Cloyne, 355
Cuainuraola, 518 Colembiere 312 Culonsay inle, 104
Combronte, 84
Cpequ's, 379

Conwall, 3 at
Curk, 15:, 461 Couchea, 17 Cougnon, 209
Courmon, 441
Crids \$L. Jeufroy, 143
Crmas, 144
Cunitery, tht
C) bar, Sta. 300

Inarmacense, 824
Deerhurac, 453
Thealin, 540
iसuys, SI., 470
ierry, \$111
lerry, 111
Dezertoghill, 472
infon, 1M3. 478
frimenhorg, $474-5$
fhentrorg, $474-5$
Damont, 459
Da moht, 459
Inolremelie, 849
|bleave, 思is
Domashmore, 482 Donaghmore, 483 IWaghnwore, 489
Dunaghmore, 464
wousere, 525
lownpairlcts, 821
lromperan, 5117
Drumeliffe, 502
Dramcollumb, 370
Dranicullen, 503
Drumbome, 511
Dungarvan, 834
Dunk, ranimee, a2e
Lunahay [tn, 1265
Durrow, $\mathbf{1 5 S}$
Ebchester, 468
theraheim, 1063
Cuiles, 1242
Elosnense, 84
Emlaghfaild, 725
Einty, 723
Entrulina, 82
Evre日x, 1338
Evron, 629
Lisetor, 17
Paban, 883
Fiverolense, 101
Fremontiers, 570
Fíeamp, 60.3
F.mangh, 801

Fangh, 801
Permbly, 140 H
Femeren, 590
Midowa, 587
Finish IMland, 730
Pudbury 607
Fidbury, 607
Fleury, 009
Fleury, 009
Preshford, 15
Preshford, 15
Frasense, 684
Guillac, 630
Grvanead, $7 x$ as
Pier ibact: $/ i+6$
fi. perm, $4,5^{1+6}$
${ }^{4}$, o., 7
U. waln, ML., 248

OHilog. 838
Girone, ess
Glendalogh, 200
Gonntion, 880
Ohnd-Lieu, 180
Orage, 288
Oragge, 288
Gruse (Las), 437
Orat Iste, 768
Gregolre, St. du Val, 1424
Grewor (r)
Grevar (?) \&ts
Findbury, 888
Hardepuoi, 691
HagreMont, 48
Hant-Viliters, 51
Hen-hmititers, $5: 5$
Hengue Forest, 1083

Xiberala Purva, 178
Weroolynan aped Reebe-
tum, 1163
tum, IItis aped Resbs-
monastery
1200
Conwal!, 194
Curk, 16.1, 4 fi Couches, isf Cougnum, 269
Curman, 411
Crids Nt. Ieufroy, 43
Cruas, 144
Cumber, 181
C) bar, $\mathrm{St}_{4} 800 \mathrm{a}$

Darmacrnme, 624
berthurst, 183
pinnain, 546

lerry, A131 themert, 210 m DrateitughltI, 472
 [nsenthurg, 47t-6 Dhamont, 459 joiremelle, 048 Juiremeile,
italense,
It I wlense, $\mathrm{H} / 4$ Donayhmore, 182 Donathmure, 183 innaghimare, 4: AB Donaghmore, 184 (houzere, 525 lownpatrictc, 621 Dromluan, 816 Drumeliffe, 502 [ramcoliumb, 370 runicullea, 603 Dramheme, 811 Dongarvan, 334 Dunk ranciree, 320 Jrunahay IIn, 1265
Durrow, 485
Ebchester, 488
Eberalielim, 1003
Sullé, Iata
Eímonerise, 84
Emlaghiald, 725
Valy, 123
Entrulina, 92
Ivreux, 1338
Erron, 520
Hetar, 17
Paban, 8 R3
Faverulense, 10 :
Frremontlers, 670
Picampap, 603
Finaugh, 601
Ferguy, 601
Perab $y, 140 \%$
Pernater, 600
Thdowa, 687
Finish Juland, 789
Pladbary, 807
Fleury, 0 ue
Preshford, 16
Faswense, 684
Galliec, 630

Piso bact, i48
C-fund. "42b
U. stain. St. 24

Qillivg $63 \mathrm{c}, 24$
Uliliog, 638
Gifone, 656
Girone, 656
fileane, 867
Gleodalogh, 2
Goudalogh, 280
Goandon, 680
Gind-Lleu,
Ginad-Lleu, 160
Orange, 288
Grase (Las), 437
Great lale, 748
Girigolres St. du Val, 1424
firtiox (1) 678
Handbury, 688
Harlephol, 691
SatreMonk, 48
Buak.VIlliers
Hen animiters, 81
Beague Fureel, 108
Broghe Foreel
Bin, 691
Apramm, 681
hiterala Parva, 17 h
dersolymil appd Reobe 410, 1160

Ifolybew!, 23!
!lombiteres, 116
Ilonnecouri, 717
Icolmet11, 610
Ila (1a), its Thelimacuerin Iale, 827 inchmewis Inla, $04 \pi$ inchmure lisland, 743 Inch Itorlx, 14 ev iniabomitn, 213 Inicaoin Iale, 286 Inimo Isle, 346
Inlnkin, isi
iniseMac-Baint, 1012
Inismurray, 917
Inlaynin loles. 113
Inlsrocha, 1174
Innimfallen, 7.56
Jona, 69:
Iralund's Eyes 687
Jamok, 841
Jartuw, 667
Jean ( $9 t$ ) de Ronin, 78月
Jean (St.) du Mont, 1479
Jermatrin, 600-703, 1029
Jeulnatin, 600-703, 1020
Jouln, St
Jousean 772
Joux, 771
Juntémes, 542
Junlen (St.) lea Combles, 37 , Juvinlac, $104 \%$
Krel IaLind, 870
Kella, 777
Kenlpten, 250
Kidderminxter, 7 Fi
KIInbbuln, 2
Klibeachan, 172
Kllbegran, 174
Klleolgan, 384
Klleoluan, 386
Kilcoluan, 386
Kllcolman, pe7
Klleomin, po
Kllcominell, ${ }^{27}$
Klicuonagh, 44
Klicconagh, 146
KIhinlnna, 818
Kllebbane, 3
Kle
Rllebbane, 3
Kllfol-ain, 10
Kilfolsain, 810
Kilgorman, 672
Kilita, 163
Killachad-Conchean, 378
Killaghy, 993
Killaird, 498
Klliolint, 765
Killuraght, 120-7
Killeen, 198-7
KIIHgsily, 178
Kıll Pu, $\mathrm{H}_{26}$
KIIIOrmogh, 111
Klllevy, 8d7
Kllhaduln, 861
Kllosey, 140
K'lmaluham, R91
(1)maliock, 972 Kilmanagh, 811 Kimantin, 24 Kilnagullegh, 788
Klloafle, 1023
Kllrickill, 1170
Kllakire, 1254
KIniltey, 310

## Lagny, 828

Lann. 1446
Leathgla-Btyse, 821
Léker, St
Leger, St. 848
Jelx, 135
Lemanaghan, 810
l.eun, 838

Leure, n76, 1411
Lanamanach, 833
Lége, 447
Lierte, 879
d.lesaies, 820

Llıugé, 859
LIming, 843
Lalnoges, 122
Limouruy 842

DImlan, 144
1.indiafartienue, 8A1
 1. 1 maford, 128 Amblirefos, 8 se Lamgavilianum, 690 jonguny, gue lorch, misl I, ifect, 622 i.mpleln, 8l., 827
 1, 115 Нё, 900
lilize, n32
J. Ynin, M86
L.yonn, 876

Nuchari, 07
Mánon, $\mathrm{ces}_{3}$
Hagillagati, 102
Mato, Si. 903
Manlen, mgu
Main (le), 2×4-6, 449, 768, 012
Maralin, 856
Marat, 84t
Marmuvilar, 197
Marmilles, 4al.3
Mary'u (Ni,) Iale, 664
Mancala, 73
Maubeng", M9
Maunree, 904
Manricr, St., 179
Maurice, Bt., In Valals, 20
Mayeuce, 978.7
Mayo, 892-3
Mederhaniated, toos
Més, St., 083
Meldunenve, 901
Melroee, $\mathrm{m9}$,
MeInndense, 982
Mémac, 1045
Menenes, 187
Menge, St., 860
Metun, 768
Meta, 114, 1017
Meta, 114, 101\%
Misn, 043-4
Milian, 940
Dimangurdetor
Minstar 1258 andense, 084
Minster, 1262
Monsaterboice, 206
Monamlerevan, 675
Mondovi, 978
Monelu Boa, 989
Multa, 861, 990-L
Monlfaticont 997
Montléren, 1434
Moullvillirr, 1442
Montrenli, 948 , 1130
Moortown, 663
Marlnense, 1479
Moutier-la-Celle, 283
Mautier-en-IVer, 468
Mautier-en-Der, 466
Moatler-Rcudel, 1178
Movill, $4 \times 0$
Movilte, 886
Mayen-Modter, 941
Muyen-Moatler, 942
Mullin's, St. 8 al
Minster Elitaen, 170
Mnath-rthal, 1006
My, S. 967
Nuples, 1025-8
Nof (lia) 1821
Neullly, 1049
Teuwiller, 10.52
Nevert, 77, 1036-7
Nislbla, 84
Nilirla, 198, 281,996
Noallies, 11150
Noblilacenap, 150
Nogent, 1084
Oeren, $\$ 11$
Oreon (Mt.), 830
Oriéant, 75, 143,876
Oinlas. 710
Oronsay lsle, 1086
Othenburlense, 1410
Onche, 1420
Onndie, 1420
Ovledo, 1445
Oyen, Sta, 389

Pacense, I. 89
Pimer (2t.) du Mrat. 12d4
I'alorme, $1019-86$
J'minnur, 1076
J'antaf 1447
Darla, 024
I'avia, $10 \mathrm{ml}, 19: 2$
J'feffera, 57 :
I'haermense, 1082
IHnper, 9us
fult.ern, Dis, 1107.9
J'untliete, 92s
Trokabodi, II29
I'rumy, 10n?
l'rincimenin. 10047
l'ris, \$t. 249
Quimperlé, 778
Rahne, Itio
Itaphoe, 1142
Mathomsinin, 1069
Rehalx, Itvi
Ifeculver, 1136
liealridge, 118.
Hedon, 148
Helchenan, 131
Hemiremust, 8, 1002,1228
Renil, IIs?
Reynagh, 1160
Rhulieg, 86
Rimini, I'9
Honar Ory Sontle, 5
Rown Oiry. 1232
ILun n, 133
Ruthutatif, 12us
Saggeril, I343
Sainteles-Marquions, 1443
Salignac, 1219
Sulaburg, 1211
Saragoakn, 030
Sant, 1236
Saulieu, 70
Sault, 1243
Savin, S., 1237
Scattery laic, 733
Sctwartzach, 113
Selsey, 1271
Sens, 371
Serto, 1288
Sherborne, 1261
Slena, 79
Sirrkeran, 7\%
S run-la-Iatte, 824
Solgnier, 1326
Solanona, 939, 1325
Stavelot, 1313
Strasburg 10
Straswhig, 105
Sworde, 1328
Tadcanter, 243
Taghmon, 101
Taitanht, 88s
Tastagardense, 1343
Tanghthyne, 146
Teaghtulle, 1347
Techatiche, 1297
Teghdagobiza, 688
Tehallan, 1342
Tritown, 1341
Tewkealury. 1386
Thohilis, 668, 761-9, 1001, 1072
Thebes, 1337
Théligny, 1374
Theologlense, 478
Thiers, 844
Theley, 479
Thoury, J418
Thusey, 1415
Timibre, $8: 3$
Tippert, 1371
Tolselay, 1335
Tolerlo, 845
Tombelalne, 985
Tomgrany, 1403

## 1270

MONASTIC BISHOP
Tonnerre, 13 : 6 Tare life: 746 Turre (La), 1413 Toul, as Toniouse, 1383 Tours, $1110-12$ Tr.sma, 705 Trim, 1402 Truei (Le), 1398-9 Truyen، 14110 Trychinarium, 1004
Tuiteim, 1409
Tulie, 1416
Tully, 1406
Tuneoneaeum (ad), 201
Utrect $t, 1386$
Uiès, 691
Val-(falliée, 462
Veaune, 932
Veazal, 1447

Verdun, 960, 1449-53 Velzy, 167 Vizy,
Viseuls (i.e), 1436 Vitie de l'r.veque, 548 Vitie de liver Viventinun Insula, 98 Viventinum
Vulcanu dsie, 72

Wallers, 823
Wr-niock, 1470 Wermmethe, 1475 Whitby, 1321-2 Withon, 637 Winchest.r, 1774 Worce:Lיr, 1467
Wormholt, 1473

Ynyswytrin, 664 York, $52 \times$
Yrels, 122
Zunaull, 770

MONASTIC BISHOP, though not entirely unknown in the Esstern church (Sozomen, IIist. Eccl. l. vi. c. 34) eame into greatest prominence in the Westera, in the development of the eliur h's life. According to the Catholic idea of the church, the bishop is supreme in all spiritual things in his own diocese, the visible source of orders, missinn, and all snersmental graces ( $C$. Antioch. c. 9). But in differcnt ages this has received various limitations, specially from the principle of patriarchates on the one side and from that of monasticism on the other. The relation of the monastery to the episcopnte was at first that of entire anbjection (C. Chalc. e. 4 ; Paronius, Ann. Ecel. A.d. 451, § 25 ; Bingham Orig. Eccl. ii. c. 4, § 2), even to the appointment of the abbat (Justinian, Nocell. v. c. 9). But in course of time this was altered, (1) by papsl exemptions, on account, apparently at the outset, of ep ivcojal otficiousness (Baronius, ih. A.d. 598, $\S 3,6 \cup 1, \S 2$; Anglo-Sitx. Chron. A.D. 675. 963), or by regal, as by King Ini's charter to Glastonbury A.D. 725 (Wilkins, Conc. i. 80), or by conciliar, as by the synod at Herutford, a.D. 673 (Bede, Hist. Ecel. iv. e. 5), and perhaps the third council of Arles, a.d. 455 (Binghan, Orig. Eccl. i. e. vii. § 14), and (2) by the spread of Christianity through monastic agencies beyond the limits of the old Roman empire and heace outside the ordinary means of diocesam organisation. [Orders.] So long as the monastery continued under the entire jurisdiction of the blshop as head and centre of spiritual life in his diocese, he supplied the needs of its members with all episcopal offices. But when the monastery was either withdrawn from his jurisdiction, or was e-tablished prior to and practically ontside the direct ageney of the bishop, the natural relations became inverted, and while the grace of orders remained of necessity with the bishop, the jurisduction and mission passed for the time to the monastery, and the monastic bishop was under the jurisdiction of the monastic head, the abbat, whether ordained or lay. This is most trequently met with in the Celric church of Ireland and her oftshoots in Scotlad and Northumbria, where it presented itself to the venerable Bele as an "ordo Inmsitatus" (Hist. Eec!, iil. c. 4). It is also met with on the coutinent. Accorling to ecelesinstical principle the monastery required n bishop for the discharge of episcopal functions to the inmates, and if the chief officinl was the abbat, the blshop was at least one of the "tinmlly," honoured Indeed

## MONASTIC BISHOP

for his snered office (Adamn. Vit. S. Col. j. c. 44), though under the shbat in jurisdiction and monastic precedence; he was higher in spiritual power (Ib. i. c. 36), thongh lower in local dignity and ollicial, that is, monastie rank.

Monasticism spread rapidly from the Thebald into the Western church, its great patron in Gaul being St, Martin, the celebrated bishop of Tours (A.D. 371-397), who built monasteries at Poitiers and Tours, and by his authority and exhertation established the monastic system. When and by whum the Gospel was carried neross the Channel to Britain and Ireland is unknown to authentic history, but Pelagius introducing monasticism seems a fable (Cave, IFist. Lit. i. 291). When the Gospel is met with in britain it is radiating from monastic centres (Bede, Hist. Eccl. 1. e. 27, ii. c. 2), and it was not till the 12 th century that the monastic church if lreland had become merged in the dioces.ine Accepting the "Catalogus Sanctorum Hiberoiae, secundum diversa tempora," supposed to have been written by Tirechan in the 8 th century, and first published by Ussher (Rrit. Eccl. Ant. vi. 477-479), as embodying a certuin amount of truth regaxiing the condition of the early Irish church, as at one time purely episcopal, then monastic, and finally eremitic, we find monasticism firmly established iu Ireland at an early date. St. l'atrick, himself a bishop, founded churehes nal monasteriea, ordained bishopa and presbyters, and sprend the faith as a zealous missionary ; yet in his own church st Armagh, while bishops are recorded in an uninterrupted line from A.D. 447 to 535 inclusive, bishops and abbats are mingled from that date to the twelfth ecoutury (Fuar Mast.; Ann. Uist. ; Ann. Tijg.; Ann Clonm.; Ann. Inisf.), the obits of eleven bishops nad tourteen abbats being given between the yerrs 547 and 811 inclusive (Funr Mast.); but in the eammon lists of prelates theseareallalike treated as bishops(Wsre, Irish Bishops). So at liildure from A.D. 519 to 800 inclusive, there are recorded eight abbesses, geven abbats and five bishops, but at Bnagor from A D. 552 to 812 inclusive there is a single line of twenty-nine abbats and no bishops (Four Mast.). From this we may infer either that the obits of abbats and bishops nlike, when contemporaneons, were entered in the annals, or more probably that the leading idea was to give the abbatial succession, and that a bishop at times held the abbacy, as at. other times he was scribe and anchoret (Reeves, S. Adlamn. 3t5), yet "Affiath, bishop of Ard-Macha, and Airenehtnch Uis Faelain, abbat of Ard-Macha, died on the same night" (Four Mast. A.D. 793), and Wars has to count them both as one bishop (Todd, St. Patrich, 20 sq.; Prim. Hist. Ch. Ir. 448, Dubl. 18:1).

The first clear instance of an Irish monastic bishop is in St. Brigida's monastery at hildare, in the end of the 5th and beginning of the bth centuries. Cogitosus (lita S. hrifidac) snys in the language of probably the 7 th century, "Haec ergo egregils crescens virtutibus, ubi per faman bonarum rer:-n ad cam ab omnitus provinciis fibermine innumerabiles populi de utro que sexu contlucbant vota slbl volentes voluatarie, suum monasterlum caput penè omaium Hiberniensium ecclesiarum, et culnen pracellens omnia monasteria Sentorum (cujus Parrochla per totam Hibernienseni terram diffasa a marl
osque al mare exten crmpi Liffei supra fu construxit : et pruden
mabus corum regulari mabus corum regulari
et de ecclesiis mult adhaerentibus sollicitn quod sine summo sacer craret, et ecelesinsticos esse non posset, illust omnibus moribus orna tutes operatus est plu eremo - - ut ecc nitate cum ea gubernare s.cerdotali in suis dees (Colgao, Tr, Thaum. 51 Smith and Wace, lict. Though not so explic precision we find the sa raled in the Colum "llabere autem solet semper abbatem presb omnis provincia, et ip, inusitato, debeant esse s primi doctoris illius, qu byter extitit et monach c. 4), and the fourth a Is called a bishop (Four Doneg. March 2 ; Reev 372). To Lindisfarne the monastery of Hy there also the abbat g, with the bishop himsel rule (Bede, Vit. S. Cut or Virgulius, abbat of A Salzburg, in the 8th ordinatione fermè ann babuit seeum laboris eplscopum comitantem ad persolveadum epise lirg. ap. Messingham, In S. Columbanus's Irist slighly different practie to the jealousy alrendy ur tery and episcopate anil mosastic exemptions by सas invited into the mo was specially excluded th tic sffairs (Messingham times a bishop-abbat di monastery [ABMat], not where (Reeves, Eccl. An the moasstic bishop ex the monastic jurisdictio 108-9).
On the continent, mo and monasteries, the mo cognized official in the abhey of St. Denis neir Jartin at Tours, the Lauhes in Belgium, and burg in Bavaria as nbo Patrick, 48 sq . treating authorities; Lanlgan, $E$ linder the Beaedictine I provisinn msde tor him ; prasertim fratribus om tolleretur ad saeros suse guirendum chrlsma, neve lo monasterin ad sacrss quies monachorum tur seepum ad manum semp abbatem sive simplicem $n$
nsiue at mare extensa est), in campestribus campi Liffei supra findamentum fidei firmum construxit: et prudenti dispensatione de animabus eorum regulariter in omuibus pracurans, et de ecclesiis multarnm provinciarum sibi adhaerentibus sollicitnos, et secum revolvens, quod sine summo sacerlote, qui ecclesias consecraret, et ecelesiasticos in eis gradus subrogaret essc anon posset, illustrem virum et solitariun omnibus moribus ornatum, per quem Deus virtates operatus est plurimas, convocans eum de ereno - - ut ecclesiam in epincopali dignitate cum ea gubernaret, atque ut nihil de ordiue meerdotali in suis deesset ecelesiis, accersivit" (Colgan, Tr. Tisuum. 518; Todd, S. Patr. I's sq.; Smith and Wace, lict. Christ. Biog. "Conlacth.") Though not so explicitly yet with sutficient precision we find the same practice to have preraled in the Columban monastery of IIy. "Habere nutem solet ipsa insula rectorem semper abbatem presbyterum, cujus juri et omnis provincia, et insi etiam episcopi, ordine inusitato, debeant esse subjecti, juxta exemplum primi doctoris illius, qui non episcopus, se $d$ presbyter extitit et monachus" (Bede, Eccl. Hi:t. iii. c. 4), and the fourth abbat there, Fergna Brit, Is called a bishop (Four Mast. A.d. 622 ; Mart. Doneg. Narch 2 ; Reeves, S. Adamn. 340-341, 372). To Liadisfarne bishop Aidan was sent by the monastery of Hy (Bede, ib. iii. c. 3), and there also the abbat governed and the clergy, with the bishop himself, observed the monastic
rule (Bede, Vit. S. Cuth. c. 16). When Fergil rule (Bede, Vit. S. Cuth. c. 16). When Fergil or Virgulius, abbat of Aghaboe, became abbat of Salaburg, in the 8th century, "dissimulata ordinatione fermè annorum dnorum spatiis, habuit secum laboris et coronae participem episcopum comitantem de patria, nomine Lobda, a persolvendum eplscopale officium " (Vit. S. lirg. ap. Messingham, Hor. Ins. Sanct. 331). In S. Columbanus's Irish foundation at Bobio, a slighly different practice prevailed, which points to the jealousy already arising bet ween the monastery and episcopate and onding in the frequent monastic exemptions by the popes; the bishop Was invited into the monastery as required, and
was specially excluded from all power in monasWas specially excluded from all power in monastic affairs (Messingham, ib. 248). At other times a bishop-abbat directed the affairs of the monastery [ABBat], not in Ireland only but elsewhere (Reeves, Ecol. Ant. 129), and thus was the munastic bishop exercising, pro hâc vice, the monastic jurisdietion (Du Cange, Gloss, iii. 108-9).
On the contineat, mostly in excmpt abbeys and monasteries, the monastic blshop was a recognized official in the 8 th ceatury, as in the abbey of St. Denis near Parls, the nbbey of St. Martin at Tours, the monastery of Lobes or Lavies in Belginm, nod the monastery at Salzbarg in Bavaria as above mentioned ('Todrl, $S$. Patrick, 48 sq . treating the question fully with
authotities ; Lanigan, Eecl. Hist. Ir. 3i. $254-5$ ). Under the Benedictine Rule there was special provision made for him; "igitur ut juaioribus praesertim fratribus omnis discurrendi occasio tolleretur ad sacros enserpiendos ordines, ad requirendom chrlsma, neve adventu episcoporum in monasteria ad sacras ordinationes explendas, quies monachurum turbaretur, plerique epitopum ad manum semper in monasteriis sive
abibatem sive simplicem nonachum habere volue-
runt " (Martene et Durand, Thes. Nov. Aneod. t. i. I'raef. ap. Todd, S. I'atrick, 69). In the moanstery of Munat Sinal, in the Ilth century, the abbit and 500 moaks had their own bishop (Todd,
ib. $67-8$ ).

But regarding the monastic blshop a further distinction is necessary. Bishops sometimes, in the first zeal of monasticism, lived with their clergy in a quasi-monasticstate (Bingham, Orig. Eccl. vii. c. 2, §8) to assimilate the life in cities to that in the desert: thus St. Augustine of Hippo "factus presbyter monasterium intra ecclesiam mox instituit, et cum Dei servis viverc coepit secundum modum et regulam sub sanetis Apostolis constitutam" (Possidius, Vita S. Auf. c. 6; Opp. S. Aug. t. x. App. col. 260, Venet. 17:99). And when he became bishop he had "In ista domo Episcopi meum monasterinm clerieorum" (Serm. 49 de Di, ersis, t. x. 519), or bishops demitted their episcopal charges and retired to monasteries for contemplation and prayer. But neither of these were properly mniastic bishops. Again, according to Carholic rule, ordination and consecration could only be to
 (Bingham, ('rig. Eccl. iv. c. 6). yet in the Celtic church this rule (Conc. Chalc. c. 6) seems aever to have been closely followed, but the episcopnte was frequently conferred on persons who were emioent for learning, piety, or other personal qualification, as it was also in the Enst (Sozomen; Hist. Lecl. I. vi. c. 33-4). Heace, in the Irish annals, we find bishops without lucal designation, or named only in connexion with the place where they chanced to live at the time without being either diocesau or monastic. Again there were groups of bishops, seven heing a fivourite number (Mart. Doneg.), and also in single monasteries a large company of bishops under the nbbat, as at louth a hundred bishops under Mochta (Colgna, Acta SS. 729, c. 7). The evident etlect of this system was to multiply idalefinitely the aumber of bishops both without and within the monasteries, and to foster that restless spirit which was attempted to be checked by the synod at Herutford (c. 4 in its disputed reading, "Ut episcopi monachi don migrent de loco ad locum," Bede, Ihist. Eicl. iv. c. 5), which carried 80 many Irish bishops across to the continent especially after the monasteries began to be pluadered by the Northmen, and which cailel for the frequent conciliar enactments against the see-less bishopss, the episcopi vagi, vacantes, and vagantes, and the "Scoti qui se dicunt episcopos esse" (C. Cabill, c. 43) [Bision V.] both ia England and on the Continent. Having been trained under a different system, they came into frequent collision with the diocesan bishops, and even in the IIth and 12th centuries St. Anselm of Canterbury and St. Bernard of Clairvaux could regard the want of diocesan organisation In Ireland is $n$ scrious blot on the whole Irish church (Ussher, lirit. Eccl. Ant. iv. 523), a "dissolutio eccl-siasticae disciplinae, censurne enervatio, religionis evacuatio" (S. Bern. De I'it. Mal. c. 10),
(Du Cange, Gloss.; Fleury, Eael. Hist.; Reeves, Adamnan's Lifo of S. Columba, History of the Culdees, and Eccl. Ant. of Down, Connor, and Dromore; Tord, S. Patrick ; Mosheln, Ch. Hist.; Monumenta Hist. Brit.; Skene, Celtic Scotland, ii.; Binghum, Orig. Eccl.)
[J. G.]

## MONESSA, virgin. [Munessa.]

MONEY. Introduction.-The appearance of any positive indication of Christian influence on the coins of the Roman emperors hae been generilly considerel to commence under Constantino 1 . the Great, since during his reign most of the public money bears othicial marks of the new religion which he embraced. There are, however, a few isolated examples previous to his time, which are of sutficient interest to need special illustration; (1) the representation of the deluge; (2) a symbol like the monogram of Christ: and (3) the legend in Pace.:

1. Obv. AVT. K. ^. CEПT. CEOVHPOC ПЕРTI. Bust of Septimius Severue to the right, laureated with paludamentuin and cuirass.

Rev. $\in \Pi I$ AГ $\Omega$ NOO In the exergue $A \Pi A M \in \Omega N$. [Under Artemas, in thonothetes (or judge at the games) for the third time (money) of the Apameans.] Two tigures, a male and a female within an ark, on which is inseribed $N \Omega \in$, and which is flonting on some water. Outside the ark two figures, a male and a water. Ounde, standing as if in adoration. On the top of the ark a bird perched; in the field above a bird

## - Professor Churchill Bablagton has kindiy called my

 adteution to the cuins of the kinge of Fideasa, and bas sent me the foliowlog note respecting thent:- Among the kings of Edessa, Abgar Bur Manu, or Abgar Vili. (who reigned 153-188, according to Langlois) is satd to have been 'a holy msn, (ieposs avinp Jul. Afric. in Euseb. Chron. Olymp. 149, 1); and as he patronized the Cirtstian Bardesunea, and forbade the worship of Cybele, It has been inferred that be was a Cbristian, and this Inferrace is thought 'to be strengthened by the fact that on the colna of this prince the uaunl symbola, of the old national worship are for the first time wanting and the sign of the croas appears in their place' (Neander, Ch. Hist. vol. 1. p. 111 [Bohn], following Bayer, Hist. Oer. et Edess. ex Num. illustr. lib. A11. p. 171, who figurce two colna of an Abgarus, contemporary with Severua, and bearing his heal on which e cross appess on the lina). The cross is formed in one case of flve dots (pearla), in the other the central dot becomss oval. The chrolvology of these kings ls doubtful. Neander places Abgar Bar Mann between 160-170, but it seems impossible in any case that these colns belong to bim . The cross, however (apparently of five united dots), is found on a coin of Abgarus, having tha heud of Commodus on the reverne (Langlols, Num. de l'Arménie, pl. Iv. No. 7), who may be Abgar Vilt. That which is certain about these colns is that on some colns of sn Abgar contemporary with Severus a crass occurs on the diadem, while on others we have the crescent aurmounted by a star, taken by layer and Neaniter to be the aymbols of the old national worrbip." On a coin of Abgarns and Commodus in the Billish Musenm, thore appears to be on the diadem of Abgara + or $X$, but 1 am Incifned to think with Professur Babington, that the supposed cruss on these coins of Edessa lu only a crucfform sur or ormament without suy Cliristian algulficance.On a coln of baibarons fabric of the Roman emperor Tetricus (267-273), with legend oriens avo (Cohen, Suppl. N0. 28), or of Tacitus (275-276), published by Rasitie (Ifex. vol. I. pt. It. p. 1098), there is suid to be in the fleld a cross, but in both casee it is probably a star, though it may be that these pleces were lsaned long after at the epuch of Clurixtianity. A crose to aloo given by Coben (Méd. Imp. vol. vi. pl. xv.) in the fleld of a coin of Conatanting Clilorus and Gakerias Msximian, but thls coln bas been incurrectis engraved sad described and the object is really a star (Stadden, Landb. ©f Nom. Num. p. 16s, 1861, pl. iv. No. 3).

MONEY
flying toward the ark, holding an olive braneh in its claws. E. (Fig. 1 ; Cabinct des Mechuilth Paris.)
The remarkable coins giving the representa. tion of the deluge were lssued during the reigns of three empercrs, (1) Scpt. Severus, 193-211, whowas at first farourable to the Christians, and whose son Caracalla had a Chrlstian nurse (Tertull. ad Scap. iv. ; ci. Spart. in Carac. 1), but who at a later period of his reign, 202, allowed a persecution to provail (Spart. in Sev. 17; Euseb. H. E. vi. c. 2); (2) Macrinus, 217, under whom the church enjoyed peace, and (3) Philip I. 244-249, whose Christian tendencies have been the source of much discussion (Mosiglia, de Relig. utriusque Phil. Aug. Diss. duae, Rom. 4to, 1741; Greppo, Notes hist. biog. etc. concern. les prem. siècles chret. Lyous, 1841 ; Milman, $H$ st. of Christianity, vol. ii. ; Lardner, Cred. vol. vii. ctc.), and who by many ecclesiastical authors has been considered the first Roman Emperor who was a Christian (Oros. Hist. vii. 20 ; Hieron. de Vir. Ill. 52 ; Chron. ed. Mai, vol. viii. p. 646 ), sa honour that more properly belongs to Constantune I. the Great (Lactant. De fals. Relig. c. 1; Sulp. Sev. Sacr. Hist. ii. 33; Luseb. Vit. Cinst. iv. c. 75; Thend. II. E. v. c. 39).

The type of these coins was by early numismatiste and scholars (Falconeri, Froelich, Hardouin, Bryant, Barrington, Milles, etc.) ceasidered to refer to the Greek legend of the flood of Deucalion, in which it is stated that Zeus had resolved to destroy all mankind, with the exception of Deucalion and Pyrrha, whilst the letters on the ark were supposed to have been either added by a forger or altered from NE 2 K [ $0 \rho \bar{\omega} \nu$ ]. Niumismatists, however, of the present century have not failed to recognise that the letters on the ark are certainly $N \Omega \in$ and that the type refers to the Noachian deluge, the figures both inside and outside the ark representing Nosh and his wife, in the latter case holding up their hands in thanksgiving for their safety. It has been suggested (Eickhel, Doct. Num. Vet. vol. iii. P: 137), and with much prolability, that the word $\hat{N} \Omega \in$ was placed on theae coins so that there might be no coufusion with the flood of Deacslion, in a similar manner as on the coins of Magnesia in lonia the word APГ $\Omega$ is put to show that the vessel thereon represented is the ship 'Argo,' in which history makes Jasoo and his colleagues sail in search of the golden fleece.
It is not difficult to distinguish on these coias the form of the raven from that of the dove, and the Bihle gives au nceount of the presenca of only these two birde. In the short description of the flood of Deucalion, by Platarch ( $D_{8}$ Solert. Animal. xiii. ed. Didot) there is allasion to a dove, but there is no mention of an oliva branch or of another bird. In the Chaldaean accounts of the deluge, as preservel in the fragments of Berosus and Abydenus (Cory, Anc. Fray. 2nd ed. 1p. 28-34), sonie binds were twice sent out to discover if the waters had receded, and the second time they returned with, instesd of aus olive branch, some mud on their fect; whilst in the Aseyrian uccounts (G. Smith, Chald. dat. of Genesis, 1876) it is stated that "a dore, s swallow, and a raven" wera sent forth, the two former of which returned to the ship, bat the raven did not come buck. These statemeuts are
quite contrary to th
subject shown on th feature of this typ vol. iii. p. 199, 1853) as regards the raren text, which is quite
and Vulg. In thes and Vulg. In thes
naven is stated as ", had dried irom off $t$ aviotpe廿ev ¿̈んt to rinr $\gamma \hat{n} s$.-Qui egrec donec siccarentur aq in the Heb. text we forth to and fro unti from off the eal
 diendo et redeundo, saper terram," Walt Com. ; Patrick, Com. and fro" leaves no bad messenger and $N$ -mast have returne and in all probability it is represented on $t$
It is also interestin taese coins with the Christian monument ceatury, in the cata Petit, Mel. d'Arch. vo shews Noah in the n dire branch in its $m$ Noah's wife is not $y$ bat one cannot fail similarity of the eha the figure of Nouh a mene is not found o the catacombs, it ma found at D'Jemila, Recue Arch. 1849, vo occupied in devouring
It new remains to a for this type occurring In the first place thes of a great flood relatin a king who resiled at the sge of 300 years. tion was that all mar (Steph. Byz. s.v. 'I 'кóvu There is not much don lafluenced this traditi uareasenable to supppc reference to Enoch, $t$ who after his son's birt years" (Gen. v. 22). sapposed (Gesch. d. Vo that the city Ennch, eldest sen of Cain, ho (Gen. iv. 17, 18), refer lconium, at which And resided. In the second the "Sibylline Books" 25B, 261-267) may have Apamesns the types for fillows: " But Noah gguin the dove that he Delage had ceasel, but fled away, and descendir her boly on tho wet ea log a branch of an oli good news

## MONEY

quite contrary to that in Genesis, na alse te the subject shown on the coins. A very important feature of this tyje (Lenormant, Mel. d'Arch. vol. iii. p. 199, 1853) is the exactness with which as regards the raven, it agrees with the Hebrew text, which is quite at variance with the LXX and Vulg. In these latter (Gen. riii. 7) the raven is stated as "not returning until the water had dried from off the earth" (nal $\geqslant \xi \in \lambda \theta \dot{\omega} \nu$, ouvk
 tîs $\boldsymbol{\gamma} \hat{\eta} s$.-Qui egrediebatur et non revertebatur, donec siccarentur aquae super terram), whereas in the Heb. text we read that the raven "went forth to and fro until the waters were dried up from off the earth" (בivin kisy Nys " diendo et redeundo, donec areacerent aquae desaper terram," Walton, Polygott ; Kalisch, Crit. Com. ; Patrick, Com. etc.). The expression "to and fro" leaves no doubt that the ravon-a bad messenger and Noal, shose nnother, the dove -must have returned tio utervals to the ark, snd in all probability resied on its top, as iudeed it is represented on these coins.
It is alse interesting to compare the type of these coins with the representations on early Christian monuments. A paiuting of the 3rd cestury, in the catacombs at Rome (Savinien Petit, MYel. d'Arch. vol. iii. pl. xxix. Parix, 1853), shows Neah in the ark and $a$ dove holding an olire branch in its month flying towards him; Nouh's wife is not represented, nor the raven, bat one cannot fail to observe the striking similarity of the shape of the ark, ita cover, the figure of Noab and the dove. Though the raven is not found on any of the paintings of the catacombs, it may be seeu on a bas-rolief fouad at D'Jemila, in Algerin (De la Mare, Revue Arch. 1849, vol. vi. p. 196), and is here occupied in devouring the carcases.
It now remains to assign a reason, if possible, for this type occurring upon the coins of Apameia. In the first place there was a Phrygian legend of great flood relating to Annncus or Nannacus, a king whe resiled at Iconium, and who lived to the age of 300 years. When he died the tradition was that all mankind would be destroyed (Steph. Byz. s.v. 'Ikóviov; Suldas, s.v. Návvaкus), There is not much doubt that the Old Testament infuenced this tradition, and it is perhaps not unreasoanble to suppose that there is here a reference to Enoch, the father of Methuselah, who after his son's birth "walked with God 300 Years" (Gem. v. 22). Prof. Ewald indeed has supposed (Gesch. d. Volkes Israel, vol. 1. p, 356) that the city Enoch, which was built by the eldest son of Cain, and called after his name (Gea. iv. 17, 18), refers to the Phrygian city of leoainm, at which Annacus da supposed te have resided. In the second place the curious lines in the "Sibylline Books" ( (race. Sibyll. Vv. 247256, 261-267) may have actually suggested to the Aprmeans the types for these colns. They are as follows: "But Noah resting some days aent again the dowe that he might know whether the Deluge had ceased, but she flying up and down fled away, and descendlag to earth rested a little her boily on the wet earth and returned brleg. ing a branch of an ollive tree, a great sign of good newa . . . . and then presently he sent

MONEY
1273
forth nother bird black-winged, and she flew away and remained on the earth. . . . . There is on the continent of black Phrygia a high and great mountaln called Arsrat. . .. . Here arise the springa of the great river Marsyas. On its lotty top the ark rested when the waters receded." The term mi $\boldsymbol{\beta}^{2} \boldsymbol{\omega}$ or, "an nrk," which occurs in these verses is of special interest, for not only was it employed by the LXX (Gen. vi. 14), by the Evangelists (Matt. xxiv. 38; Luke xvii. 27), and by the Apostles (Heb. xi. 7; 1 Pet. iii. 20), for the "ark of Noah;"but Apameia itself was called Cibotos (Strab. xii. b; Ptol. v. 2), 1robably on account of the great wealth collected there, it being a great emporlum next in dignity to
 "a chest" or "coffer." Moreover that the ark was supposed to rest at Apamein is testified by
 тé申ukay, for the river Marsyas ran by A pameia, and was also itself called Ciltotos, as testified by coins struck at the time of Hadrian (Madden, Num. Chron. N. S. 1866, vol. vi. p. 211, pl. vi.
No. 4).

Among the various auppositions which may be brought forward to explain the appearance of this type, whether it be auggested that it may hare been produced owing to the semi-generous treatment that the Christians received during the reign of the emperors under which they were issued, it is certain that the type did not cmanate from a Christinn sect. The deep root which an ancient tradition of the Deluge-shown by the Phrygian legend, probably greatly infuenced by the Biblical account and the minute description in the Sibylline books-had taken at Apameia is far more likely to have originated these pieces. At the aame time it would be presumptuous to suppese that they might not have been designed by a Christian artist, for the worship of God had long circulated throughout Asia Minor. (For a full recount of these coins see Madden, Num. Chron. N. S. 1866 , vol. vi. p. 173.)
2. Obv. AVT. K. Г. M. KV. TPAIANOC $\triangle \in K I O C$. Bust of Trajan Decius to the right laureated, with paludamentum.

## Rev. Eก. AVP. A•I\|IANOV B. A头.

 A. TO B. CTE.IANH. [Erl Aujp $\lambda$ iov 'A $\phi$ - oveфaviфó $\rho \theta=$.] In the exergue MAION $2 N$. Bacchus, holding in the right hand a vase and in the left a spear, seated to left on a chalr, which is on a car drawn by two panthers. Before him a female (Ariadee?) walking to left, but looking at Bacehus and carrylog a large vine-branch covered with grapes. A:. (Fig. 2; Cabinet des Meilailles, Paris.)

This medallion was issued during the relgu of Trajan Deciua (249-251) at Mneonia in Lydin.
It will be observed that the engraver has taken care to place the monegram between two A's ( $A \underset{R}{ } A$ ) in the middle of the legend at the top of the coin, as if to call special attention to it.

Suggestions have been made (Lenormant, Mel. d'Arch. vol. lii. p. 196) that a Christimn moneyer intended to introduce on this cein the mysterious sign of the new Faith, and that though symbols of a similar character to the Christinn monogram occur upon other monuments anterior to Chris.
thanity (see § xv.), yet in this case the sign is more probably the work of a Shristlan. Moreover, that the Bacchio emblems, appropriate to the institution of the Eucharist, may also be found on the sarcophagus of St. Constance and on the mosaics which decorate the mausoleum of this princess (Cinmpini, do sacr. Acdif. a Const. may. constr. pl. xxxii. Rome, 1693). This opinion is further sustained by another scholar (De Witte, Mel. d'Arch. vel. iii. p. 172), who adds that the title $\alpha_{\rho} \rho \chi \omega \nu$ chosen by the artist in which to introduce the inesogram of Christ seems to offer a direct allusion to the domination and the reign of the Saviour.

The form of the $\Phi\left(\cdot{ }^{\boldsymbol{P}}\right.$ ) in the words 'Aффıàou and ETєфауךфdpou have been niso considered to allude to the form of the cross $(\dagger)$, but it would be hazardous to affirm this, as a similar manner of engraving this letter occurs on the coins of the Seleucidae, of Philadelphia in Lydin, and of Sardes, in the latter case on a coin of Salonina, who is supposed to have been a Christiau (see par. 3 ; Madden, Num. Chron. N. S. 1866 , vol. vi. p. 218) ; at the same time such a form may be seen on the top of the laharuin of certain coins of Constantine the Great to which I shnll presently allude ( $\S$ vi.).
It must, however, be remembered that under Trajan Declus the Christians were grossly persecnted ("Exstitit post nanos plurimos exsecrabile unimal Decius, qui vexaret Ecclesiam," Lactnat. de Mort. P'ers. c. 4). Fabian, bishop of Rome, the first nuthentic martyr pope, was one of the early victims (Milınnn, Hist. of Christ, vol. ii. p. I88; vol. iii. p. 329), and many persons were killed throughout the empire. Yet the quiet that the Chuistinns enjoyed during the mild reiga of his predecessor Philip, und its effects, cannot have been suddenly stopped even hy this attempt to extirpate Christianity, nad it is not therefore improbable that a Christion artist here sought surreptitious neans of protest agninst the tyranuy of the persecutors of the church.

1 may add that Tryphoaia or Cephinis, the wife of Herennius Eiruscus, son of T...jan Decius and Etruscilla, was probably coaverted to Christianity with her danghter Cyrilla after her husband's death (De Witte, op. cit.). Of this empress no coins are extant.
3. Obv. corn. halonina avg. Bust of Salonur to the right on a crescent.

Rev. avg. [or avgVBta] in pace. Salonina seated to the left holding an olive-brauch and sceptre. In the exergue sometimes the letters M 8 , nometimes $P$ or 8 , sornetimes 8 I. Billon. (Fig. 3; British Museum,)

The explanation of the remarkable legend on this coin of Salonina (circ. 260-268) was first given by M. de Witte, who in a most interesting memoir publishad in 1852 (Mem. de l'Acad. Roy. de Belgique, vol. xxvi.; cf. Nev. Num. Belge, vol. ij. 1853 ; Mel. d'Arch. vol. iii. Paris, 185̈.3) traced the origin and names of Salonina the rife of Gallienus - earefully distinguishing her from Pipa or Pipnra the concubine;-the character of this empress, and finally attompted to show, and net without success, that she was a Christian.

It has been amply proved, in splte of many objections, that the formula EN EIPHNB or IN pace was exclusively Christian (Caredoni, Rugg.
dei Mon. delle Art. Crist. Modean, 1849), that is to nay, not in vogue among the pagans, though it was used previ, asly by the Jews (Greppo, Not. sur des Inscript. ant. tireis do quelq. tombertux juify à Rome, Lyons, 1835). It was moreover a formula of Christina apotheosis, nad as such has been trented by M. de Witte, who in the papers above reterred to has supposed that these coins are commemorative, and were struck by order of Galliequs, after hia wife's death. A few years after, two finds, one in 1855 , consisting of some 4000 coins, the other in 1857, cousisting of some 25 or 30,000 coins of silver and billon, among which were some of the pieces of Salomion, with the legend afg. or avgVista in pace, proved to M. de Witte (Rev. Num. 1857, p. 7t) that these coins must have been issued before 26.5 and consequently during the lifetime of Salonina, no opinion that was shared by the late M. C. Lenormant (Rev. Num. 1857, pp. 243245), but which has not commended itself to Mr. C. W. King (Early Christ. Num. p. 49, 1873), whe whilst suppressing all mention of the authority of the two finds spenks of M. de Witte's conclusion as nn "unlucky after-t hought."

As regards the letters im $s$ in the exergue, Mr. King (op. cit. p. xlv.) is of opinion that they must stand for some title, and that Memoriae Sunctae not merely gives a most appropriate sease, but is suppinted by the Venerandae Memoriac on the coins of Constnntine ( $\$$ xiii.). The fact, however, is that other letters occur in the exergue, and the same may also be found on pagan types of the coins of Salonina, and on the coins of Gallicaus, so that this hypothesis is out of the question. I am inclined to think that the letters bear some reference to the miutage or place of minting, but I am unable to ofier any satisfactorv solution.

It must be added that the late Abbe Caredoai considered (Albun, Giornale Lett. vol. xix. Rome, 1852) M. de Witte's suggestion a paradox, and did not admit his interpretation of the legend.
§ i. Chronological and Historical Sketch of the Reign of Constantina.-Previous to commencing the actual description of the coins of Constantine I. with Christian emblems, and for the better uaderstanding of their nrrangement and classification, it is necessary to give a brief chrono$\operatorname{logical}$ nad bistorical sketch of the reign of this emperor.
311.

In the year 311, Constantine 1 ., being determined to stop the tyranay of Mnxentius, reviewed in his owa mind all considerations, nod felt it incumbent on him to honour no other than the God of his father Constantius I. Chlorus (Euseb. Vit. Const. j. c. 27). He is coasequeatly said to have prayed earnestly to God, nod whilst thus prnying with ferveat eutreaty, a most marvellous sign appeared to him from heavea. About midday, when the sun was beginning tudecline, he saw with his own eyes in the heavens the trophy of a crose of light placed above the sua, and bearing the iuscriptioa BY THIS CONQUER (TOVTS NIKA), a miracle witnessed by his whals army (Euseb. lit. Const. i. c. 28).

## But d

the it
night.
of Go
and
standa
use it
enemi
So 800
calling
in jew
sut in
them
seen, a
one li
stones,
I also
(lit. 0
The of the labarun bius Labart letters by mea placed being $m$ actly in p катаे perhnps
than
emperor
wear on the cros. on their tius ( $D_{c}$ versa $X$
flexo, i.s: crees ${ }^{b}$ co M1. 78 assumed 1 Galerius) him, respe of his own ix. c. 9). 4. © 9.9.

## MONEY

But doubting in his own mlad what the emport of this apparition might be, he continued to meditate till night. During his aleep the Christ of God appeared to him with the siga that he had seen in the heavens, and commanded him to make a staodard rosembling the sign and to use it as a sateguard ogginst his enemies (Euseb. Lit. Const. 1. c. 29), So soou as it was day he arose, and calling together those that worked in jewela und precieus stoues, he ant in the midst and describel to them the figure of the sign ha had seen, and commanded them to make one like it in gold and preciens atones, to which Eusebius adds, "and 1 also have seen this representation" ( lit. Const. i. c. 30).
The description of the standard of the cross, called by the Romans labarurn, is minutely given by Eusebina (lit. Const. i. c. 31. See art. Labarom, who ailys that two letters indicating the name of Christ by means of the tirst letters were placed on the crown, "the letter $P$ being marked diagonally with x ex-
 $\rho$ катג̀ $\tau \delta \mu \epsilon \sigma a i \tau a \tau \circ \nu)$, which would perhapa rather give the form $\not \subset$ than $\mathbb{R}$, and these letters the emperor at a later peried insed to wear' on his lelmet. 'The form of the cross, as cmployed by the soldiers on their shields, is given by Lactantius (De Mort. Pers. c. 44)-transtersa X litera, summo capite circumflexo, i. $\%$.

Encouraged by these signs, Constnntine advanced againat Maxentius, whom he defeated on Oct. 27, 312, Maxentius bimself being drowned in the Tiher while endeavouring to esenje over the Milvian bridge. Constantioe thus became sole master of the Western empire.
Shortly after Constantine's entry into Kome, he, in conjunction with Liciuius I. his colleagne, "having first praised God aa the author of oll their auccesses," drew up a full nud cemprehensive edict in favour of the Christiana, and then sent it to Maximin, ruler in the east, who fearful of retusing, addressed a decree b commeacing lovivs maxiMiNvs AVGVsTVs, etc. (a title assumed by him after the death of Galerius) to the governors under him, respeeting the Cohistians, as if of his own free will (Euseb. H. E. $\mathrm{ix} . \mathrm{c} .9$ ).

The original edict to not now extant, but the copy
anded by Muximila is giveu by Ensebius to Greek ( $a, ~ f i$


## MONEY

1275
The whele Roman people recelved Constantine as their beneflactur. The genate who paid aderation to the labarum (Pradent. in Symm. 49⿺𠃊 496) decreed him the first rauk among the Augusti (Lactant. de Hort. Pers. c. 44), and perhaps offered him the title of Maximus,, "quem aibj Maximinus vindicabat," to the great grief and indignation of Maximin. "Cognito deinde senatus decrete, sic exarsit dolore, ut inlmicitias aperte profiteretiar, convlcia jecis mixta adversua Imperatorem Maximum diceret " (Lactant. op. cit.). [See under 315.] Constantine erected a statue of himself in the most frequented part of Rone, aud ordered a long spear in the form of a cross to be placed in the hands of the atatue, and the following inscription to be engraved on it in the Latin language; -Br this salutary sign, time true byabol of valour, I have saved your city, laberated from the yoae of the tyrant. I have also restored the senate and homan people to tielir ancient. digntry and splendour. (Euseb. lit. Const. i. c. 40 ; H. E. ix. c. 9.) In 312-313, Constantine aed Liciulus were at Milana, where the latter was married to Constantia, the half-sister of Constantine (Lactant. de Mort. Pers. c. 45 ; Vict. Epit. ; Zosim. ji. 17); and here the $t$ wo emperors issued a second edict giving liberty to the Christians in particalar, and to all men in general, to follow the worthip of that deity which each might approve, so that thus the Divioe Being (Divinitas) might be propitious to them and to a!l their subjects (Lactant. de Murt. Pers. c. 48; Euseb. H. E. x. c. 5).

Ia the meantime the impious Maximin Daze, taking advantage of the marringe festivities which were going on at Milaa, marched from Syria into Bithynia, and from thence into Thrace, Licinjus parsued bim, and in a pitehed battle at Adrianopla deteated him. Maximin tled to Miount Tauras, and thence to Tarsus, where he is said to have given glory to the God of the Christians, and enacted a fail and complete law for their jiberty (Euseb, H. E. ix. c. 10), but too late, for being seized with n violent disease, he perished miserably (313). Licinius thas became sele master of the East, and on arrivlag at Nicomedia, he gave thanks to God for his victory (gratiam fleo, cujus autcilio vicerat, Lactant. de Mort. Pers. c. 48), and repeated the edict in favour of the Christians as issued by Coastantine and himself at Milan (Lactant. op. cit.).
In 314 Constentine end Licinia

## MONEY

quarrelled, but the latter, belog defeatell, sued for peace, which was accepted.

In 315 the title of Marinus and the diadem were officially decreed to Constantine.

The title of Maximus is given to Constantine by Lumenius in hls panegyric pronounced at Treves in 3 tu (Paneg. Const. Auy. lict.), but the statement cannot be accepted as true (Ileyne, Cens. xii. Puneg. Vet. in his Opusc. Acad. vol. vi. p. 8(0). Paglus (Crit. Baron. ann. 311) gives the date as 311 on the authority of a coin having on the obverse max. and on the reverse votis V mvir. x , but Medioharbus, from whom the description of the coln is taken, is an authority of no value (Eekhel, Doct. Num. Vet. vol. viii. p. 94). Some modern numismatists, on the -other hand (Feusrdent, Rcv. Num. 1856, p. 249 ; Cuhen. Mel. Imp. vol. vi. p. 89), think thnt coins with this title were not struck till the end of his reign. The title was probably offered to him in 312 by the seaate, as 1 have previously stated, but it is more likely that it was officially granted to him in 315, when the triumphal arch, to conmemorste the vietory over Maxeutius in 312, was dedicated to him. - imp. CaEs. fl. constantino maximo P. F. afavste s. P. Q. r. etc. (Orelli, Inscr. No. 1075; see § $x$ viii. "False or uncertain coins of Constantine l.") on which it was proclaimed that by the greatness of his own mind and the inspiration of the Divinity (instinctu Divinitatis) : he defeated the tyrant Maxentius, and this view is confirmed by a genuine brass coin preserved in the "Musée de Vienne," having on the obverse constantinvs max. avg. cas. niti sall on the reverse the legend solil invicto comill (Eekhel, Cat. du Musée de Vienne; Cohen, Med. Imp. Nos. 467, 468).

It is extremely probable that the sennte decreed to Constantine at the sume time the diadem (see § svi. "Coins of Constantite with the diadem'). and it was perhnps on the occasion of these honours that
e The words instinctu divintitatis bsve been supposed by some (Gusttint, Alon. Ant. di Roma, p. xclv. 1789 ; nom. descr. p. 42, 1805 ; II-nzen, Suppl. ad Orell. vol. Ili. p. 113) to have beela written over the effaced words nutu jovis $0 . m$, or prrhaps Dits faventilus, but Gerrucci quite sets the question at rest liy assuring us (\%um. Cost. 2nd ed. p. 245 ; Rev. Num. 1866, p. 96) frum personal in-pectiou that the marbie was not lower to the portion where there words occur than in other parts, nor are the i+thers themselves confused, nor are there any triced of ietters to be meen that could have been prevtously engraved. It may be added that Constantine bimself in bie oration to the assembly of the saints (ap. Enseb. c. 26) speake of bis services ss owing thetr origin to the inspiration of ciod (iई iniavoias eesv).

## MONEY

Constantine distributed money to the penple as attested by hls colns (constantinvs max. ava. Bust with diadern, Cohen, Mcil. Imp. No. 160. from Welz $h$ ).

In 317 Crispus and Constantine II., the sons of Constnatine I., and Licinlus II. the sen of Licinius I., were made Caesars.

In 321 Constantlne enjolned all tha subjecta of the Roman empire to observe the "Lord's Day," snd passed an edict for the solemn observance of Sunday (Clinton, $F, R$. vol. ii. p. 91), which he calied dies Solis (Kuseb. Vit. Const. iv. c. 18; Sozomen, M. E. i. c. 8).

For nlae years there had been peace, but at last, in 323, a second war broke out between Constantine and Licinina. Two battles wera fought, and in the second Liaioius was utterly defented and obliged to sue for pardon. His life was spared at the request of his wifeConstantia, but only for a brief period, as he was put to death in the next year, 324, at Thessalonica, where he had been placed in confinement (Eutrop. x. 6 ; Hieron. Chron. ; Zosimus, ii. 28 ; Euseb. Vit. Const. Ii. c. 18; II. E. д. e. 9 ).

By this victory Constantine became sole master of the Roman world (RECTOR TOTIVs ormis on a gold coin struck at Thessalovica, Mudden, Num. Chron. N. S. 1862, vol. ii. p. 48).

On Nov. 8 of this year Constantius II. was mada Cacsur.

About 325 the combats of Gladiators were abolished, but they appear still to hare continued till as late ne 455 (Gibbon, Rom. Kmp. ed. Smith vol. iv. P. 41, note), and perhaps also the punishinent of the cross (Aur. Vict. Caes. c. 41 ; Sozomen, H. E.1. c. 8).
330. Dedication of Constnntinople where Constantine abolishei idulatry and built churches (Euseb. Vit. Const. iii. c. 48), placing in his palace a representatlon of the cress composed of precious stones richly wrought in gold (Vit. Const. iii. c. 49).
333. Constans made Cacsar.
837. Constantine now began to fecl signs of tailing health, and visited Helenopolis, the birthplace of his mother Helena, where he is said to have for the first time received the impositlon of hands with prayer, in fact becnme a catechumen, after whlch he proceeted to Nicomedia, where he was baptized by Eusebius, bishop of Nicomedia, though he had inteaded to deter this rite till he could have been baptized in the river Jordnn. He sonn after died, at noon on the fenst of Pentocost (Euseb. J'it. Cunst. iv. c. 61-64;

From these sta Constantine the $G$ aoity about the ye Licioíus I. pretend st or about the sar his reign after this aos thing but a Ch efiecially mentionec In 324 contra jus his snn Crispus, an of eleven years of murder of his wife and other reasous, bis coins the inseri, oonsidered (Niebuh 339) that he must nomenon and was ce this as it may, it stantine that Chri marked manner on dnted tituli:
In the numismatic It will be seen whe ordered to be place cither openly or late from the time when anity in 312, or wh tili 323 , after the d "ruler of the whol without opposition, the symbols of the $t$
$\S$ ii. Coins of Con -? 312-? 317.

1. Obv. Imp. CON Constnatine I armed a belt, holding a spear s and on the left a sh hoseman striking The head is covered the middle by a large the monogram 㤩 be
Rev. victoriae la rictories supporting a oo the shield vor. P. in the exergue B. sis.
(Published by Ang,
$₫$ Gibbon (Rom. Emp. e thinke thst there is reason pect, that ahe eacaped the her hasband, and apparen In ea eration pronuunced (Monod. in Comstantin. ju Hatercamp). But the Ab Crit. ete. p. 4, note) thet death of Cunntantine junior to bave been written on the gus, about the middle of $t 1$ Orat. Fun, ed, Frotschero tantins, p."65) treats the There is, however, a great guasíun,

Socrates，H．E．I． 39 ；Sozomen，$H$ I．$E$ ． il．c． 34 ；Theodoret，HI．E．I．c．32）． Delmatius nod Hanniballiannas，and other members oi the Imperial family，excapting Julisn and Gallus， were put to death，and the three sons oti，Constnatine I．－Constan－ tine II．Constantins II．and Constans were declared Augusti，
From these statements it would appear that Coustautine the Great was converted to Christi－ anity about the year 312，and that his colleague Licinius I．pretended to embrace the same faith at or about the same period．Still many acts of his reign nfter this date show that he acted in ansthing but a Christlan spirit．There may bo specially mentioned ：（1）the murder of Licinius I． in 324 contra jus sacramenti；（2）the murder of his son Crispus，nnd the young Licinius，a boy of eleven years of age，in 326 ；and（3）the marder of his wife Fausta $\ln 327 . \mathrm{d}^{\mathrm{d}}$ For these nad other reasous，especially because he had on his coins the inscription Sol Invictus，some have oonsidered（Niebuhr，Hist．of Ront．vol．v．p． 359 ）that he must have beea＂a repulsive phe－ nomenon nad was certninly not a Christian．＂Be this as it may，it is during the reign of Con－ stantine that Christinn emblems appenr in a marked manner on the coins and on the Roman dated tituli．
In the numismatic studies uow abont to follow， It will be seen whither Constantine the Great ordered to be placed on the imperial colange， cither openly or latently，any Christian emblems from the time when he first professed Christi－ anity in 312，or whetber he deferred so doing tili 323，after the defent of Licinius，when us ＂ruler of the whole world＂he could dare． without opposition，to inscribe upon his coina the symbela of the triue religion of Clurist．
§ ii．Coins of Constantine I．and Licinius I．

- ？ 312 ？？ 317 ．
1．Obo．imp．constantinvs avg．Bust of Constantine l．nrmed in cuirass with the shonlder－ belt，holding a spear slan＇ing over right shoulder， and on the left a shield on which is figured a horsemiln striking with a spenr a barbarian． The head is covered with a belmet divided in the middle by a large band，on which is engrared the monogram 每 between two stars．
Rev．victoriae laetae princ．perp．Two rictoriea supporting a shield placed on a pedestal； on the shield vot．p．R．；on the pedestal as $\mathbf{1}$ ； In the exergue b．sis．（2 Siscia．）AF．
（Published by Angelo Breventano，in Macar．

[^47]Hagioglypta，p．159，1856；Baronins，Ann．ad ann．312，p． 510 ；Snda，Diloghi dill＇Ayostini p．17，Rome，1592；Taninl，Suppl，al Betudur． p． 275 ；Caronni，Mus．Hederv．Nos．3996， 3971 ； Cnvedoni，Ricerche，p．15，Nos．18，19－the latter hnving the additional letters $\mathbf{P}$ ．$F$ ．on the obverse with neither the shield nor the stars ；Garrucei， Num．Cost．2nd ed．p．237，No． 1 ；Nev．Num． 1866，p．81，No． 1 ；but I do not know where this actual exnmple mny now be．）
2．Obv．IMP．Constantinvs avg．Bust of Constantine I．to left，armed with cuirass，and with the shonlder－belt，holding a spear slanting over rigit shoulder，and on the left a shiell，na which is a horsoman striking with his spear a barbarinn．The head is covered with a helmet， divided in the middle by a large band，on which， a crescent moon and a amall globule；on each oide of the bund on the crown of the helmet the monogram +
Rev．Same lagend and type；on the pedestal the letter $X$ ；in the exergue B．sis．米（a Sisciat．）
Paris．）（Fig．4；Cabinet des Medailles，
0) he

Othur specimens exist，lsaued at another mint， P．T．8．T．or T．T．（Prima，Secundi or Tirtia Thrracone），the first and last of which are in the British aluseum，ou which the monogram ※ occurs．On nother example In the British Mureum，with reverse legend vict．laetae princ．perp．there is certuinly a star of eijht rays－thus 米－on either eide of the band （Fig．5），whilst the rays are said to take the form of a Maltese cross on some pieces struck at Treves and at London（Lagoy，Kev．Num．1857，p．196）．
3．Obo．imp．Lic．hionivs p．f．AVG．Bust of Licinius 1．to the right，laureated，with ouirass．

Rev．Same legend and type；on the pedestal $X$ ；in the exergue 4. sis．米（ 1 Siscia．）E． （British Museum．）
The cross $(X)$ on the pedcatal is very like the one on the coln of Constantine（No． 2 ），also atruck at Siscia，and may be a Christian emblem， or it may simply be iutended for an ornamenta－ tion of the pedestal．
$\S$ iii．Coins of Constantine $I$ ．，Crispus，and Constantine II．－（？）317－323．
4．Obv．Constantinve max．avg．Helmeted bust of Constantine 1．to the right，laureated，
with cuirass．
Rev．vicioriar laetae princ．perp．Same type，on the pedestal an equilaternl cross $C_{[ }^{n}$ In the exergue s．T．（Secunda Tarracone．）F．
（Garrucci，Num．Cust．2nd ed．p．239，No．3， pl．No． 2 from coll．of Sig．L．Depoletti，denler in Rome；cf．Kivo．Num．1866，p．83，No．3， pl．ii．No．2，where the reverse is engraved victorlai leital（sic）princ．perp．）
5．Obv．d．N．crisio nod．caes．Head of
Crispus，
Rev．Same legend nud type ：on the pedesta］ no equilateral cross．In the exergue ？
（Garrucci from Tinini．）
8．Obv．constantinys ivn．f．c．Bust of Constantine 1I．to the left，rudiated，with palu－
damentum．

## MONEY

Rev．Same legend and type：on the pedestal an equilateral cross $\leftarrow_{\square}^{\square}$ within a wreath．In the exergue P．Ln．（Prima Londinio．）E．
（Flg．6；British Musenm．Another example， published by Garrucei from Tanini，has on the obverse the additional letters FL．CL．）

Cavedoal considered（Ricercha，p．20）the monogrnms on coins $N e s .1$ and 2 to be more like atars，or monograms composed of the letters I and $x$ ，the initials of＇lnoovs Xpiosós，but they seem to have really the form of $\mathcal{K}$ ．

As to the date of issue of the colns above described it is supposed that some may have existed previous to 323 ，as there are specimens of the coins of Constnatine 11．among them，and none oil Constantius II．made Caesar in that same year（Cavedoni，Appendice，p． 6 ；Garrucci，op． cit．）．The coin No．4，bearing as it does the title of Max．（Maximus），might have been issued in 315 ，in which year the Senate，as we have seen，grmated him that title，whilst the coins of Constantine I．（Nos． 1 und 2）might even be as early as 312 ，and those of Crispus and Constan－ tine Il．（Nos． 5 and 6）as early as 317．They are all probably anterior to 319 ，and certainly precede the year 323.
The first two colas are interesting as confirm－ ing the words of Eusebius（Vit．Const．i．c． 31 ； ci．Sozomen，$H_{i .}$ E．i．c．8）that Constantine， besides having the monogram placed upon the lubarum，was in the habit of wearing it upon his helinet．The helmet is sometimes orammented with pellets or stars，and the former are no doubt intended to represent gems，according to the account of his panegyrist Nazarius（xxix．5）－ ＂fulget galea et corusca lnce gemmarum divinum verticem monstrat，＂whilst according in Philo－ storgius（II．E．i．C．6）the holy sign seen is the sky by Constantiue whs surrounded by stars that encircied it as a rainbow－кal $\dot{\alpha} \sigma \tau<\dot{\rho} \rho \omega \nu$


The words victoriae lagtae may be com－ pared（cf．Caredoni，Ricerche，p． 16 ；Dis ımina， p .212 ）to the scriptural expressions＂Lactabor ego super eloquia tun：sicut qui invenit spolia multa＂（Ps，cxviii．162），or＂Lactabuntur sicut exultant viclores capta praeda，quando dividant spolia＂（Is，ix．3），and to the line of Horace（ 1 Sat．i．8）－＂Momento cita mors venit，ant vi toria laeta．＂
§ iv．Coins of Constantine $T$ ．，Licinius $T$ ．，Cris－ pus，Líinius II．，and Constantine II．－？319－ $3: 3$.

7．Obv．constantinvs avg．Helmeted bust of Constantine I．to the right，with cuirass．

Rev．virtvs exercit．Standurd，at the foot of which two captives，seated；on the standard vot．$x \times$ ．In the field to left ＊．In the exergue A．sIs．（ 1 Sisciâ．）SE．（Garrucci，from Museo Kircheriano．）

8．Obv．imp．hoinivg ava．Helmeted bust of Licinins $J$ ．to the right，with cuirnss．

Rev．Same legend and type．In the field ：o left 总．In the exergue AQ．s．（ATuifout $S$ ：－ cunda．）压．
（Fig． 7 ；British Museum．There is a similar example in the Cabinet des Medailles，Puris，struck at Thessalonica．）

9．Obv．crispys nob．caes．Bust of Crispus to the lelt，laurented，with cuirass，and holding a spear and shield．
hev．Same legend and type．In the field to left ※．Io the exergue Aq．P．（Aquileiâ prina．）压。
（British Maseum．A sinilnr specimen with Aq．T．－lertid－is in the Cab．des Meil．Juris．）
10．Obo．Licinivs ivn．Noh．c．Bust ot Ji－ cinins 1I．to the right，lanreated，with palulis－ mentum and cairass．
Rev．Same legend and type．In the field to left $\mathcal{K}$ ．In the exergue P．T．（Prima Tarra． conc．） E ．
（Fig．8；British Museum．Gurrucel describes another example from the collection of Signor Depoletti with T．T．in the exergue，the emperor on the obverse holding a globe surmounted by a victory．）

11．Obd．Licinivs ivs．NOB． 0 ．Same type as No． 10.

Rev．Same legend and type．In the field a star with eight rays．In the exergue ？$\not \subset$. （Cohed，Suppl．No． 3 from coll．of M．Poy－ denot．）

12．Obd，constantinvs ivN．NOB．c．Bust of Constnntine II．Zo the left，lanreated，with cuirass，and holding a globe ourmonuted by a victory．

Rev．Same legend and type．In the field $\mathcal{*}$ ．
In the exergue $\mathbf{P} . ⿻ 丷 木 大$ т．（Prina Tarracone．） E．（British Museum．）

Cavedoni would never belleve that the sup－ posed monogram was anything more than it st．tr of six rays，or at the utmost the monogram com－ posed of 1 and $X$ ，the initials of＇Inaois Xpiatós． From the coins of this series which 1 have beea able to exanine（Nos．8，9， 10 and 12）it scams perfectly clear that the form is $\$$ ，the verticel line terminating in a globule or a circle．Cohea （Mel．Insp．vol．vi．p．83，note；Suppl．p．375， note）agrees with Cavedoni that the sign is a star，which view he considers confirmed by the coin of Licinius Il．（No．11），whieh has a star of cight rays；but as he allows that the mongram
（？）sometines appears on the coins of Crispus （No．9），there is no reason why it or $\mathcal{*}$ or should not occur upon the coins above described． The piece with aight rays proves nothing，and we have seed that on the helmet of Constantins there was sometimes placed a star of ciyht rays
—米－instead of the Christian monogram． （See under No． 2 ；Fig．5．）

1 do not myseif see．any reason to doubt that these sigus were intended for the Christian monogram，though at this period of the reign of Constantiue expressed on the coinage in some－ what a latent manoer．

This series whs probably introduced about the year 319．It is anterior to 323 ，coins of hoth the Licinii being common to it，whilst these of Constantins 11．Cuesar，are wanting．
§ v．Coins of Conslantine I．with the＂Mars Conservator＂and＂Sol Invictus＂types．－ ？312－？ 323.

It was at ene of Constantine I． entirely excluded Licinins，but on bearing the names and DLars never stowed apon hlm reasonably be lofe struck previons to professed Christia the Murs type a describel from 7 Tan whilst there is a Constantiae II．wl Med．Imp．vol．v p．234，Nos． 143 issued posterior $t$ were crented Ca struck in aay mlat tine，but in those
Some coins of marti［or marti for type the bust helinet adorned w standing，and in or on his shield ＊
soLi invicto comi the field $*$ ，are （Garrucel，Num．Co Num．1866，p． 86 established that th of six equal rays； the Latin lctter o silecrays．On avai which a drawing i aymbol which appen coasiderably from t described，and may a letter．
According to Zon tine placed in the $f$ circular porphyry e and on it he put $t$ which he set up in some of the aails of the sun，thus assum lessness＂（cf．Von rol．i．P．162）the Christ，firom which found no difficulty in ＂chagged the heal lateaded to represen coins．
Though Ensehius（ tat．de Mort．Pers laggunge of the tim the sun rising upon t rays of light to all， soli invicto comiti the ancient Sun－god eonsuess［see art．C whether Constantine monogram of Christ Invictus，or have chuse ander the semblance oigns of Christranjity．
Should the coins of types be considered case they must be pla of Constantius Caesar

## MONEY

It was nt one time considered that the coins of Constantine I. with pagan symbois were uot entirely exciuded till 323, nfter the defeat of Licinius, but on no safe grounds, as the coins benring the names and types of Jupiter, Ifircules, and Mars never benr the titie of Maximus, bestowed ujon him in 315, from which it moy reasonably be inferred that all these coins were struck previous to 312 , when Constantine openty professed Christianity. Ono cuin, however, of the Mars type nud the title max. has been deseribed from Tanini (Cohea, Méd. Inp. No. 361), whilst there is $n$ series of coins of Crispus and Constantine II. with the trpe of Jupiter (Coheli, Méd. I"ip. vol. vi. pp. 197, 198 , Nos. 83-85; p. 234, Nos. 143,144 ), which were certninly issued posterior to 317, in which year they were created Caesars, but the type wns ant truck in nuy mint in the dominions of Constantiae, but in those subject to Licinius.
Some coins of Constnatine I. with the legend harti [or marti patri] conservatori, hnving for type the bust of Constantine (?) with the helmet adorned with the monogram, or Mnrs stinding, and in the field an equilateral cross or on his shield $\underset{K}{ }$, and others with the legend soli invicto comitr, the sun standing, nad in the field , ere supposed to be in existence (Garrucel, Num, Cost. 2nd ed. p. 241 seq. ; Rev. Num. 1806, p. 86 seq.), bit it is not clearly estabished thit the "monogrnm" is not a stir of six cqual rays; or "the equilaterai cross" the Lutin letter or numerical mark $X$ drawn sitectays. On avaidable specimens, from one of which $n$ drawing is given (Fig. 9), there is a $s y m b o l$ which rypenrs to be ucross, but it differs considerably from that on the coins previously described, and may indeed be only a numernl or a letter.
Aceording to Zonaras (Ann. xiii. 3) Constantine placed in the fortum of Constantinople the circular porphyry column brought from Rome, sad on it he put the brnzen statue of Apolly which he set up in his oun name, substituting some of the nails of the pnssion for the ruys of the san, thus nasuming with "singular shamelessness" (cf. Von Hammer, Const. und Bosp. vol. i. p. 162) the nttributes of Apollo and Christ, from which circumstance Garrucci has fouad no difficulty in supposing that Constantine "changed the hend of the stntue," aad fully iateaded to represent himself as Sol upon his
cains.
Though Eusehius (Vit. Const, i. c. 43 : cf. Lactant, de Jort. Pers. c. i.) in the rhetorical language of the time, compares Constantine to the sun rising upon the earth and imparting its mass of light to all, and though in the legend soL invicto oomiti there may be the iden of the ancient Sun-god and the new Sun of lighteousness [see art. Christmas], it is doubtfui Whether Constantine would have placed the monogram of Christ beside the imnge of the Sol Invictus, or have chused himseif to be rejpresented onder the sembiance of the sun together with signs of Christıanity.
Should the coins of the Mars and Sol Invictus types be considered subsequent to 312 , in any case they must be placed before 323 , since coins of Constantius Caesar nre wanting in thls series,

## MONEY

1279
and as to the type of Sol Invictus, as no
specimens of the coins of specimens of the coins of Licinius II. have been discovered, it would seem that it wira first struck by the two Augusti, Constnntine I. nnd Lieinina l., nud secondiy by Constantine I. and his sons, after the year 319, when the quarrels between Constentine L. and Licinius I. had pro-
brhly commenced. There appears.
Constnntine J., after he had to be little doubt that in 312, found himself compelled to tolerentius some years on his compelled to tolernte for and Constnntinis coins, and on those of Crispus such as the Mors and the of the hentien typer, such ns the Mirrs and the Sol Invictus, one specimen of which, with the title max. nnd cos 1111 gives the date 315 (see §i.), whilst the coins of Crispus and Constantine 11, with these types cannot be anterior to 317, when they were made Ctesars. Soon nfter, the coins with the Suntype, but with the legend claritas reipvilicase on the coinage of virispus and Constantine II. must have been introduced and continued in circulation till about ? 317 or 319, when the new eoins of Constantine I., Crispus and Con-
stnntine II, wlth the legend victoriae stnntine II. with the legend victoriae laftae
princ. perp. (\& iii) and PRINC. PERP. (§ iii.) and the coins of Constnntine I. and Licinius I. and their sons, with the legend virtvs expreat. (§ iv.) becnme nniversal.
§ vi. Coins of Constantine $I_{\text {., Licinius }} I_{\text {., }}$, Crispus, Constantine II. and Licinius II. with the spear heud ending in a cross.
A. ? $317-323 .{ }^{\circ}-$ Obv. imp. Lloinivs ava. Bust of Licinius I. to the right, helmeted, with paludanentum and cuirass.
Rev. Virtvs exercotr. Standard, at the foot of which two enptives sented; on the standard vor. xx. The top of the stnff of the labarum ends in a cross. In, the field to right nid lett the letters 8. F. In the exergue AQ. 8. (Aquileia Secunda.) A: (Fig. 10; British Museum.)
Similar coins exist of Licinius l., Crispus, Licinius II., and Constantine II., struck at ThessaCrien, and nt Treves; of Consinntine 1. and Crispus struck at Lyons, and of Constrntine I. struck at Alles.
B. ? 321-323, - Obr. constantinvs ava. Bust of Constantine I. to the right, helmoted,
with cnirnss.
licv. virivs exercit. Same type. In the exergue p. LN. (Prima Londinio.) E. (British
Muscum.)

[^48]On the globe may be seen $\therefore . \mid 1 \cdot \therefore$ + + and $\%$, fathers delighted to think was lue sign of 20) the holy the four cardinat points of the the sign of the cross un the four cardinat points of the globe (S. Maximus Taurin. Homil. L. quae est II. de cruce; Stdulins Carm. Paschal. (Baron On some of the cotns of the kling of the Bosphorus (Baron de Kühoe, Descr. du Afus. du feu le Prince Kotschoubey, Sl. Páterabourg, 1857), where Chifisifnity luad been early diffuged, dating about 324 there has been thought to be a cross (Cavedoni, Appendice, p. 18). In 1853 the Cuunt Ouvaroff diacovered, nesr Sevastupol, the plllars and mosafe pavement of a Christlan ehurch huflt in the 4 th centary, and near the ruins of a temple of Yenus (Kühne, op, cit. pp. 447, 448).

## MONEY

Similar coins exist of Crispus and Constantine II.

Of the series of these colins struck at Thenssloviea there is no coin of Constantine 1., of that otruck at London thete is no coin of Licinius I. That a coin of Coastantine I. of this series was issued at Thessalonica Is more than probable, as Iliyricam, in which Thessalonica was situnted, was addod to the dominions of Constantine in 3t, after the war with Lieinius. Why no coin of Liciains i . should oecur in this particular branch of the London series is not so clear, as coins of this emperor were probably struck there op to 3:t. It may be that the new quarrel with Lecinins had commenced, and determined Constantine not to strike any of his colleague's coins at Loodon.

The coios having the top of the staff of the labarum cnding in a cross, were admitted in the first instanco by Cavedoni (Ricerche, p. ©), who publishad from the Trisor de Numismatique (P. 131, P1. |xii. No. 8) a gold medalition of Constantine II, with the legend principi ivvenTVTis and having in the exergue the letters cons. (Constan/inopoli), and alluded to brass coins with the legend virtvs exercit. This example is not epecially pablished by Cohen (ef. Med. Imp. No. 5), and Cavedoni, apparently forgetting that he had mentioned this medallion, came to the conclusion (Appendice, p. 3) that the supposed cross on tho top, of the labarum was not in reality a oross, but only had the nppearance of one, being nothing more than small pellets indicating the extremity of tho cords or holders or other oraments at the top of the spear.

Garrueci, on the other hand, has stated (Num. Cost. 2nd ed. p. 252; cf. Rev. Sum. 1866, p. 107, pl. iii. No. 15) that he has seen a coin of Licinius I. atruck at Aquilein, of which the form
of the cross is


1 have not, however,
myself seen any specimens of colns struck at Aquileia shewing such a decided cross, and it is difien!t to say in most cases, whether the head of the spear is meant to express a cross or not. On some coins, as on those struck at Treves, Lyons, and Arles, the form appears to be $\%$, on others, especially on those issued at Thessalonica, the form becomes more a cross $\uparrow$.
§ vii. Coins of Constantine I., Constantine II., and Constantius $1 I$.
326-333. A. with cross ${ }^{2} \frac{1}{2}$ in field.-Obo. congtantinys max. avg. Bust of Congtantine 1. to the right, with diadem and with paludumentum.
Rev. globia exercitys. Two soldiers standing, each holding a spear and leaning on a shield. Between them two standards, and between these a cross $\frac{1}{5}$. In the exergue sq. s. (Aquileiâ Secunda.) E. (Fig. 11; British Museum.)

Similar coine exist of Constantine II, and Constantius 11. Caesares. A specimen of a coin of Constnatine II. In the possession of Garrucci (Num. Cost. 2nd ed. pl. No. 11; Reo. Nium.

1866, pl. Hil. No. 11) has n cross with a aquare

Tho tgpe of the two soldiers was not latroduced tili after the denth of Crigpun. Theve colns inust have been struck before : 333 , because those of Constnas Cuesir are wanting.
B. with monogram $\mathbb{K}^{\mathcal{L}}$ infeld. Similar types of Constantine 1. (Fig. 12; British Musemm), Constantine 11., and Constantius II . but in the exergue, r. or s. const. (l'rimu or sec.nda Cunstantinâ [Arles].) At.
This series must hare been atruck before 333, because the colns of Constans Cuesir are wanting.
Femardent, Cavedoni, and Garrucel wouls llmit the date to 330 , aupposing that the exergual letters const. refer to Constuntinople, but it has long been established that these letters should be interpreted Cunstantina, the uame given to Arles by Constantine the Grent, probably ubout 312, after the defeat of Maxentius and Maximin, when he improved the city nad made a new town on the opposite side of the river. It is called by Ausonius (Clarae urbes viii.) duplex, and the exergual lettera con. or const. (C,, nstantinu) are always preceded by a Latin diflerential letter, or accompanied by of i, it or in in the field, whilst con. or cons. (Constantinopolis) are followed by a Greek numeral ln cases where there is a differential letter (ct. F. W. Madden, Ihordb. to Rom. dium. p. 157 ; Num. Chron. N.s. 1861, vol. i. pp. 120, 180 ; J. F. W. de Salis, Arch. Journal, vol. xxiv.; Num. Chron. Ni. S. 1867, vel. vii. pp. 326, 327).
It has not been hitherto observed by any numismntist that the letter x of the werd exercitvs is on these coins placed at the top of the coin exactly betucen the two standards, whilst on the coins with the same legend and two soldiers standing, between them the libarum, struck at a later dste ( $335-337$; § xii.) the letter $\mathbf{x}$ is placed in the centre at the top of the lubarum. I am inclined to think that the arrangement is not accidental, but was epecially intended by the artist.
The coin engraved (B. with $\mathbb{R}$; Fig. 12) gives the earliest example of the so-called Constantinian monogram on the coins of Constantiue.
$\S$ viii. Coins of Helena and Theodora.
After 328. Obv. Fl. ivl. ielenae avg. Bust of Helcun to the right.
Rev. pax pvalica. Peace standing to left, holding olive-branch in the right band and a long sceptre in the left. In the field to left N 5 .
In the exergue TR. P. (Treveris prima.) 出 (Fig. 13; British Muscum.)

Obv. fl. max. theodorae avg. Bust of Theodora to the right, Inurested.

Ruv. pietas romana. Piety standiag, carrying an lnfant. In the field to left $\sqrt{5}$. In the exergue TR. P. or TR. ©s. E. (Britioh Museum.)
Helens was the mother, and Theodora the mother-in-law of Constnntine the Great.
The coln of Helena has been supposed by Cavedonl (Ricerche, p. 16) to have been strack about the year 326, when it is thought thst she
discovered the quotes in proof of St. Ambrose (de without enteriag "legend of the meding or], it ma who givea an acc holy sepulchre, say of the cros, a poin asve omitted had Const. iil. o. 43). the coins of Hislen tioa colins," and sta stantine the Great, will be notived that arse, and that neit! Diva us they wer insinunted that Chrsstiun falth, au alucation (Theodo Rom. $\mathrm{E}_{\mathrm{w}} \mathrm{w}$, ed. Smi Eusebina positively that she ewod her Const antine.
Shortly after Co parple ie reealled sot aside by his fs Theodora), nad eithe wife or upon the 307, he issued noma and titles FAVBTA N hlewn N. f. The a large etar with wrath.E Constantiv with the highsst res gave her the title or brats coing in her h former of which are
 diriova ( Vit. Const. 11 li.c. 2).
$\delta$ ix. Coins of " $C_{0}$ Roma,"-After 330 . Obo. constactina to the left, helmeted Rev. No legend. V Falking to the left, h hand and restiag th Geld to the leic 羽 (Prima Constantiná.) Missum.)
Obo. [yRbs] roma left, helnieted.
Reve. No legend. H the monogram eight ray. In the Cinstantina.) $x$. (

[^49]not introo 8．Thexe 3，because ilar types Museum）， ont in the nde Cun． ＇ucsar are bly ubuat Maximin， de a new er．It is ．）duplex， ST．（Cinn tin didero or HI in atinopolis） ses where Madden， iron．N．s． de Sulis， on．A．S．
by any the word at the top tandurts， gead and lubarum， the letter the labse． arrange－ intended
dlacovered the eross of our Savlour，and he quotes in proof of hia assertion a passage from St．Ambrone（do Obitu Theolosii，47，48），but ＂thout entering into the question of the ＂legend of the finding oi the cross＂［CMoss， mandina orl，It may le mentioned that Eusebius， Whe gives an account of Helean＇s visit to the holy sepulehre，says nothing about the discovery af the cross，a point he was not at ail likely to hare omitted had such really been the cuse（Vit． Const．iii．c．43）．But the real fact is that both the coins of Helena and Theodora are＂restora－ tion coins，＂and struck after their death by Con－ atsatine the Great，and therefore after 328．It will be notived that the legead ts in the dative case，and that neither of them bear the title of Diva us they were Christians．！It has been losinunted that Helens first，embraced the Christimn faith，aud gave her son n Christlan alucation（Theodoret，II．E．i．c．18；Gibbon， Rom．Liris，ed．Smith，vol．ii．p．3，note 10 ，but Eusebius poaitively asserts（Vit．Const．iii．c．47） that she ewed her tnowledge of Christinaity to Const intine．
Shorti，after Constantioo＇s elevation to the purple the recailed his mother（who had been nt aside by his father on his marriage with Theodora），and elther before Fausta became his wiff or upon the occasion of bis marrisge in 307，he isaued some brass coins with the legenda and titles favsta N．f．（nobilissima femina）and HELENA N．F．These coins have on the reverse a harge etar with eight rays within a laurel wreath．Constantiue always trented his mother with the highnst respect，and after his marriage gave her the title of Auyusta，striking gold and brass coins in her honour with that title，the former of which are mentioned by Eusebius－
 infua（Vit．Const．iil．c．47；ef．Sozomen，II．E． ii．c．2）．
§ix．Coins of＂Constantinopolis＂and＂Urbs Roma．＂－After 330.
Cbe．constantinopolis．Buat of the elty to the left，helmeted with aceptre．
Rev．No legead．Victory with wlaga extended waiking to the left，holding a spear in the right band and resting the letí on a shield．In the Geld to the leic $\mathbb{\mathbb { R }}$ ．In the exergue $\mathbf{P}$ ．const． （Prima Constantinâ．）E．（Fig．14；British Biaseum．）
Obo．［vRDs］Roma．Buat of the city to the left，helnieted．
Rev．No legend．Wolf suckling twins；above， the monogram $\mathbb{R}$ between two stars with eight rays．In the exergue P．cosis．（Prima Cunstuatinâ．）な．．（Fig． 15 ；British Museum．）

[^50]These types were introluced at the time of the dediention of Constmintinople in 330．The pieces above described were not however issual at Constnatinopile，but at＂Arles＂（Constantina ； of vii．）．The stars on cither side of the monogram on the coin with vins roma recall the words of Philostorgius about the＂holy sign surrounded by stars，＂to which I have already alluded
（s iii．）．

Some pleces of the vkis noma type have been published（Eckhel，Cut．Mus．Cues．p． 480 ， No． 288 ）with the letters m．Ost．（Moneta Ostic）， but I doubt ihls rending，as after the defent of Mnxentius in 312，Constantiae transterred the mint of Ostia to Rume（Vaiden，Num．Chron． N．S．1889，voi．ii．p． 47 ；1865，vol．v．p．111）．
$\delta x$ ．Cuins of C＇onst antine I．and Cunstun－ tine II．－After 330,
1．Obv．constantinvg max．avg．Head of Constantine I．to the right，laureated．

Rev．arpes pvalide［a in field under begs］．The laburum on which three globules；on the top of the atnff of the spear 承，the extremity of the spear piercing a serpeot．In the exergue cons． （Constankinopoli．）2．2．（Fig．16；Museum oi Berlin．）
A specimen of this extremely rare and in－ teresting coin，which has been from time to time published by different writers（Baronlus， Gretzer，Ducange，etc．），was seen in the cablnet of the Prince de Waldeck，by Eckhei，and was recognisell by him as a genuine coin（Doct．Num． Vet．vol，viii．p．88）．The drawings nanally given of it，such as that reproduced after Baro nius，by Aringiif（Ruma Sutt．vol．if．p．705），and again engraved by Martigay（Dict．dea Antiq． Chret．s．v．Serpent），are of such a size as to lead most numismntists to suspect it．Hut there is no doubt that at leant tuo genuline specimens exist，the one engraved，for the cast of which I sm indebted to Dr．Friediaender，and the example in the＂Mnseum of Prince von Wald－ eck，＂published by Dr．Friedlanender（Blatter fïr Mü̈nzzunde，vol．i．p．149，pl．vi．No．6，
Berlin，1863）． Berlin，1863）．
2．Obv．constantinve are．Bust of Con－ stantine II．to the right，laureated．

Rev．Same legend and type．F．（Fig．17．）
This rare little piece，of the amallest sixe， smaller even thas the similar coin of his father， which I have introduced here，instead of in its proper chronological place，for better illustration， is in the possession of the Rev．S．S．Lewis，Fellow， of Corpus Christi College，Cambridge，who most kindly sent it to me to see．Jt was formerly in the Wigan collection，and may be the anme as that published by Gaillard（Descript．des Mom．de J．Garcia，p．304，No．4929，pl．x． No．5）．It has been published，and an engrav－ ing given of it twice the actual size，by Mr． C．W．King（Early Christ．Num．pp．xvi．$x$ xiii． and 25 note，engraved on title－pago；cf．art． Labarom），who has allowed himself to be led away，as he says，by the＂practised（and what is greatiy to the present purpose），the unprejudiced eye of his draughtsman，＂who reads the word DEO on the labarum，which on examination turns out to be nothing more than
thres pellets，as on the three pellets，as on the coins of his fathe，and which probably represent gems or oth orna－ ments of the labarum，or may be lntended for the
three stars an reprenentel on the coln with the beata thanquillitas type (res 8 vi, note).

Both cuins bear the minat mark cons, which can only be Interpreted Const inturcpoli. This heing the cane, I may observe that they are the obly colns of Conatantine 1, adol his son bearing gositive Chrintian embiems lasned at the miut of Constantinople.h

Thie coin of Constantine J. was mont likely struck in 330 on the delieation of the new capitai; that of the son was probabiy lesmed after his father's death in 337 or 338 , as it is reeoried (Bibbon, Rom. Eimp. ell. Smith, vol. It. 1. $36 m$, and note 53 ) that " 4 t the persoual Interview of the three brothers, Copatantine II. the elilest of the Caesara obtained, with a certain pre-eminence of ruak, the posmennion of the nowo capitut, which bore his oun nume and that of his fither:" M. Fenardent (quated by Mr. King) would assign Ita date to the period of the eleration of Constnatine 11. to the rank of Angustus, In the last duys of his fither's lifetime, but I do nut know of noy autholity tor such a aupirasition (ct'. Sucrat. II. N. i. e. 39; Suzomen, II, E. Hi. c. 3 ; Euseb. Vit. Const. Iv, e. 6:1, 68).

The type of these pieces and the inscriptionthough the legend is by no means a new one, eceurring as it does from the time of Commodus (Cohen, Suppl. p. 484)-fidicate how "the public hope" (cf. Euseb, Vit. Const. ii. c. 29 ; iv. c. 9) was centered in the triumph of the Christian religion over the edversary of man-kind-" the great dragon, that olil serpent, calleil the Devil and Satin "'(Rev, sij. 9 ; xx, 2)aul we are tadd (Euceh. Vit. Const. Jii, c. 3) how Constantine had a picture paintei of the dragon -the tiying serpent-beneath his own and his children's feet pierced through the midille with a dart and cast futo the depths of the sea (Beina
 Const. orat, ad Sanct. Cuetrim, e. 20)

The spear-head on these coins ends in the monogran of Chist; on those struck at Thessnlonica, Aquileia, London, and other mints, it ends In a cross ( $\$$ vi.).
§xi. Cuins of Constantine $I$., Constantius II., and Const ins.-333-335.

Obv. Constantinvs max. avg. Bust of Constantine I. to the right, with diadem and with paludementum.

Rev. victoria constantini ave. Victory walking to the left, holding trophy and palm; in the field to right Lxxin; to lett $P$. In the exergue 8. m. AN. (Sipmata moneta Antiochiic.) A. (Fig. 18; British Museum.)

O'm. Constantivs nob. caes. Bust of Constantius II. to the right, lanreated, with palulamentun and cuirass.

[^51]Ree. Victoria caebar nn, Victory; In fiell to sight exxir; to len $X$ but probably should be nn eight-rayed atar; in the esergues, m, an. N.
(Sabatier, Icon. Rom. Imp, pl, sevh. No. 8; Afon. Byz. vol. i. j, 56, but incorrectly at'ributed to Constantius Gallus.)

Obv. Wh. IVL. Constane NOR, O. Bust of Cothe stans to the right, laureated; with puliuhimentum and calrasя.
liev. Victoria caesia nn. Vietory; lo field to right Lxxit ; to lett 米. In the exergue s. m, an. A. (Br!twh Museum.)

Thewe gold coins were probaiby lasued about the same time. They eannot have been atrack before $3: 33$, in which year Conatian was male Cuesar, and jeerhapy not till 335, when Constantine celebrated his tricennellia, ani divided the emplre between his sons and nephews. The mint of Antiuch was in the dumlaious of Constantine 11., and the form $P$ instead of $\mathcal{R}$ is that specially emjloyed on the East (see $\S x r$.). The figurea $L \times x$ in sigoify that 72 solidi were coined to the pround, Constantine I. having redncel the aureus about the yenr 312.

It was at Antioch that the name of Xeratiavos Was first used (Acts si. 26) about the year $4 t$.
$\$$ xii. Coins of Constantine I., Constantine II., Constantius II., Constuns, and Delmutius-335337.
A. with on labaram.-Obv. constax. tinve max. avg. Bust of Constantine 1 , to the right, with diadem and with paltudumentum and cuirass.

Rev. oloria exercitvs. Two soldiers standlng, holding spear and leaning on shield; between them the labarum, on which $\mathcal{Y}$ the exergue P. Const. (Prima ConstantiniArles.) E:, (Fig. I9; British Museum.)

This coin was attributed by the late Mr. de Salis to Constuntine II., but a compurison with the colns of this Caesar, as aiso with those strock at Lynns and Siscia when he beeame Augustus, make this attribution doubtful, un opiuinn alse held by Mr. Grueber of the British Museum (see § xix.).

Similar coios oceur of Constantine II. and Delmatius. Those of Constantius 1I. add of Constans were no donbt issued, but no specinens are in the British Museum.
B. with $\mathbb{R}$ on labarum.-Coins of Coustan tine I., Constantine II., Constantius II., Constang, and IVeimatius exist. (British Museum.).

The coin of Constantine I. engraved (Fig. 20; British Museum) was also attributed by the late Mr. de Salis to Constantine II., but with even less reason than in the former case.

These two series were not issued before 385, as the type is found on coins of Delmating, who was made Caesar in this year, and it codtioues to the death of Constnntine I. in 337. (See § vii.)
$\$$ xiii. Consecration coins of Constantine I.-337-338.

Obv. Dl fc cons [tantino p] [atri]. Bust of Constantine 1, to the right, veiled.

Rev. [aeterna] pietas. Constantioe stand

Ing, holdiog spens R. E. ( $\mathrm{Flg} \cdot 21$

Varietles of thi or $R$ or $X$ struct
must have been fiss Constantine in 337, doai has wuggented type represents the in the forum of Cor

Other consecrati the legends ov [ or PT. A vag. P'd VEN. Man. [Justa venerat. or Vn. mi especially a coin o description:-
Obv. DV. (rarely svog. Bust of Col
fiev. No legenil. right, holding his h descenils from hear star. In exergue
Antiochiú 5 . Antiochia 5.) E. Mr. King (Early Rev. J. Wordawort vel, i. p. 649) spea at "Alesandria, An but no coins were lute a date. They marks of Heraelecin, Cyzicus, Nicomedia specimess there is no With reference to ten of "consecration even after the time bis Christian suceessor inter thicos referri" "inter ditos relatua es tinian 1. was consecr "divinis honoribus" to which may be ad tioun II, as appe
thins in Tuseany

Che | Chisusi in Tuseany (Ca |
| :--- | Sodena, 1853). No e

title of Divus are kn title of Divus are kn
perors. The coio engraved (
tioned by Ensebius tioned by Eusebius a
tine 1 . in the act of Const, iv. c. 73). The gested by the biblical a to heares in a chariot a ii. 11 ; cf. vi. 17). comet aliuded to by Eut
his death ("dop his death ("denunciat crinitam stellam," \&c. reminds one of the ste for seven days after th (Эuet, Jul. Caes. 88 ; Diod. Citss. xlv. 7 ; Plut is represented on his c Nos, 20, 21). The star yrmbol, bat pagan sym lime of Constantine we ores. There may be a pitetaix, ocurring first o ciose of Trujan as no en den, Num. Chron. N. S. 1 gold coin of Hadrina CHBIST. ANT.-VOL. I
 R. d. (Fig. 21; British Museum.) Varietien of this coln ocenr with elther $f$ or $\mathcal{R}$ or $X$ struck at lyons and at Arles. They must have been issucd whortly nfter the denth of Constantine in 337, or at Jatest in 3:18. Cavedeni has suggented (Disumina, p. 222) that this type represents the statue set up liy Coustantine in the forrum of Constantinuple (see § $v$.).
Other consectation coins were struck having the legenda dy [Divas] congtantinvs avg. [er PT. Aval. Puter Aujustorum], aud iver, VEN. MEM. [JHsta venerturdue memorite] wST. venerab, or Vn, ma. [rencrundae memorise], and dencription a coin of which the following is a
Obe. Dv. (rare
avge. Bust of Coustantine constantinve pr.
liev. No legenit. right, holding his hand to descends from heavan to receive it; above, star. In exergue 8. M. an. C. (Signatha moneta Satiochiä 5.) A亡. (Fig. 22; British Musenm.) Mr. Kiug (Eurly Christ. Num. p. 53; cf. Rev. J. Wordsworth, Dict. of Curist. Biots. rol. j. p. 649) speaks of these coins as issned at "Alexandria, Antioch and Cirthage alone," but no coins were struck at Carthaje at so late a date. They are found with the mint masks of Heraclela, Alexnadiria, Constantinople, Cyzicus, Nicomedin and Antioch. On aome specimeos there is no star.
With reference to the word Divus, the systean of "consecrition" seems to have obtained eveo after the time of Constantine 1 . among his Christinn successors ; Constantius 11. "meruit inter thivos referri" (Eutrop. x. 15); Jovina tining I. was conseerntel by (Entrop. X. 18) ; Vajentinin 1. was consecrntel hy his son Grutian to which may be ndded the anme of Vaienliman Il., ns ajpears from a marble of Chiusi in Tuscuny (Cavedoni, Cimit. Chius. p. 45, Modea, 1853). No coins, however, bearing the titie of Divus are known of nny of these emperors.
The coin engraved (Flg. 22) is especially mentioned by Euscbius as representing Constuntine 1 . in the net of ascending to heaven ( ${ }^{\text {rit. }}$. Const. is. c. 73). The type was probahiy sug. gested ly the biblienl nccount of Eifjah taken a $_{j}$, to heareo in a chariot and horses of fire (2 Kings ii. 11 ; cf. vi. 17). The star is donbtless the comet nilluded to by Eutropius ns nppearing after his death ("denuncinta mors ejus etian per crinitam stellam," \&c. Hist. x. 8), and which reminds one of the stella crinitu which blazed for sevee dnys nfter the denth of Julins Cnesar (Juet. Jul. Caes. 88 ; cf. Plin. N. H. i.. c. 25 ; is represented. 7 ; Plut. Caes. 69), and which is represented on his coins (Cohen, Med. Innp. symbol, but pogan star was originally a pagna symbol, but pagna symbols for long after the time of Constantine were mixed with Christinn picetic, There may be specially mentioned the procenix, occurring first on the gold consecration
coins of Trujnn as nn emblemi of Eternitr (Madden, Num, Chron, N. S. 18blem of Eternity (Mnd-
 gold coin of Hadrinn representing $\operatorname{Trajan}$ (?)
cuisist. ANT.-vol. n.

## MONEY

holling a pherewix within the xolliac (Mulden, Dium. Cirum. N. S. 18is?, vol. ii. p. 49), on nn Alexnndrian coin of Antoninus P'ius with AIRN (ueternitas, Eeckiel, loct. Num. V'et. vol, Iv. p. 69), und again reappenring on the braas meduilions of Conatantine $I_{\text {., }}$, with the legeni otoria sakevit vartis caes, and prohnhly (Colien, No. i0t), as they hear the titie of 3ax. (Cohen, No. 104), nad on cuins of Cuustmatius 11 . and Cobxtans when Aujusti (Cohen, JIédo /mp.; kee \& xix.).
The "hand from heaven" occurs on the gold medalilons of Conatantins II., to which 1 have already refirred ( $\$ \mathrm{x}$. note); and 'Kidsebius (de Ciati, Const, c, 10) speaks of the Almighty King
c.rtentinn certendiny his right hand from above and giving Cinstantine l. victory over nhl his enemies.
§ xiv. Coins of Constintine I. and II. with cross, not previonsly alluded to.
There are certain coins of Constantine I., soma gold with legend alobta exercitvs (Cohen, Sled. Inp. No. 17, from Taniai), nome siiver with pax avovstonvm (Cohen, No. 76, from Musét de Vínure), nad of Constnatine II. ('aesar (buras) with beata thangillitab (Coien, No. 81, from Ducanye) having a cross either in the field, or on the standard, or on the heimet, but of what frrm it is inpossible to say. The first mentionel may hnve been struck between 326 ond $3: 33$; the second, as it does not bear the title of Maximus, jerhaps hefore 315, though this rule cannot be considered as absolute, as colns of Constantine $I$. were certainly struck nfter 315 without it ( $\delta$ jv.); and the third about 323 ( $\$ \mathrm{vi}$ ).
§xr. Remarks on the Forms of the Crosses adopted by Constantine 1.-There is not much doubt that Constantine did not invent the forms of the cross or monogram which appentw on hls coins. The monogram $\mathbb{R}^{2}$ may be seen on the coins of Alexander Bula, king of Syrin (n.c. 146), and on those of the Bactrinn king Hermeens (1u.c. 188-120), nnd also occurs on the coins of Trajan Decius (A.d. 249-251), forming part of the word $A>$ (kipxoveos) to which I have already referred (see Introduction), whilst the complete form of the labarum may be found on the colns of the Indo-Scythinn kling Azes (ni.c. 100), nod on those of the Bactrinn kings Hippostratus the Grent (n.c. 140-135) nud of Hermaeus (b.c. 138-120), which monogram has been interpreted Ortospina, nnother ame for Kabul (Ged. Cunninghom, Num. Chron. N. S. 1868, vol. viii. p. 203, pi. vii. Mon. No. 4bi, 太e. ; E. Thomas, Num. Chron, vol. iv. pl. viii. No. 3). The 8 mny have sometimes signified $\mathrm{XP}_{\boldsymbol{\nu \sigma} \boldsymbol{r} \pi \pi \delta \mathrm{s} \text {. }}$. It was used as an abbrevintion for $\mathrm{XP}_{\eta} \boldsymbol{\pi} \boldsymbol{\sigma} \delta \delta$, singe n collection of passages so marked might make up a $\chi \rho \eta \sigma \tau 0 \mu d \theta \in i a$. It elso stoad for XPuod́s and XPópos (Lididell and Scott, s.v. X), but it eventually becnme the Christian monogram composed of $x$ and $p$, the two first lettere of the name of XPigtús.
The form with the vertical line ending in a circie or a pellet (* * $*$ ) may be compared with

## 1284

MONEY
XInlapxos, to that occurring on the coins of tas Puememier- $\boldsymbol{P}, \boldsymbol{P}, \boldsymbol{P}$, 米, to the $<$ on some (though ravely) of the coins of the kings of the Bosphorns, and to the star or comet above the heads of Julius Caesar and Augustus (Letroone, Inscript. de l'Elypte, vol. i. p. 433 ; Mionnet. Suppl. vol, ix. p. 22, No. 122 ; Kochae, Mus. Kotschoubey, vol. ii. p. 309 ; Cohen, Mel. de la Repub. Rom. pl. xv. No. 30).

The form $P$ occurs on the coids of Tigranes,
king $\sqrt{ }$, Armenia (b.c. 96-64); on coins of Arsaces X. XII. nad XIV. (n.c. 92-38) torming TIГPavoкepтas or Tijranocerta, the cipital of Armenia (Mionnet, vol. v. p. 108, No. 939 ; Cunningham, Nun. Chron. N. S. 1868, vol, viii. p. 196); on the coins of the Jewish king Herod I. (B.c. 38), and on the coins of Chios of the time of Augustus (Malden, Jew. Coinayc, 11. 83, 85, 87, 244). This form seems to have been that exelusively used in the Enst, nad Letronne states (La Croic ansee in Mén. de l'Acad. vol. xvi.) that he never found the $\mathcal{R}$ on any of the Christian monuments of Egypt. Its adoption was doubtless from lts athaity to the crux ansata. It is the only monogram in the Vatican Codec (4th rent.), in the Codex Rezae Cantab. (5th or 6th eent.), and in the Codex Sinaiticus (4th cent.), where it oceurs in tour places, at the end of Jeremiah, twice at the end of Isaiah, nad in the middle of the word ESTAVPWOH in the 8th ver. of chap. xi. of Revelation (Martigny, Dict. p. 416).

It was on the coins struck at Antioch (§ xi.) that Constantine first introduced the $\mathcal{P}$, about
the year 335, though the same form occurs on the coins struck after his denth at lyons and (?) Arles (§ xiii.).
'fhe earliest example of the equilateral cross
may be seen on the breast of or stspended
from the neek of one of the kings on the slabs brought from Nineven (Bonomi, Nineveh and its Palaces, pp. 333, 414 ; (f. p. 303). At a later date its form was $f$ (De Witte, Mon. Ceram. vol. i. pl. xclii.), sometimes accompanied by globules : F , as on rases, both of which symbols may have had their origin in the sign 5 , which occurs on the coins of Gaza-frequently called the " monogram of Gazn "-n monuments and vases of Phoenician origin, on Gallo-Celtic coins, on Scandinavian monuments called "Thor's hammer," and on Indian coins called "the Swastika cross" (Rapp, Ilas labarum, etc., in vol. xxxix, of the Vereins v. Altert/umsfreundem im Rheinlande, 1865 ; Garrucci, Num. Cost. 2nd ed. p. 242).

The three princlpal forms of crosses in antiquity are (1) the cross $X$ called decussata. (2) the cross $T$ called commissa, and (3) the cross f called immissa. [Cross.]
The form X was doubtless an abbrevinted monogram of the name of Christ. Julian the

## MONEY

Apostate, in spenking of his hostility against Christianity in his satire against the people of Antioch, writes (Misopö,on, Jul. Op. p. 111, Pari158:3), "Yon say I wage war with the Chi and

 cit, p. 99), "They say that neither the Chi nor the Kappn ever did the city any harm; it is hard to understand the meaning of this wise riddle of yours, but we happen to have been informed by some interpreters of your eity that they are initial letters of names, the one denoting Christ, the other Constantius ' ( $\boldsymbol{\tau} \delta \mathbf{X} \hat{i}, \phi \eta \sigma i v$,

 T $\iota \frac{1}{}$ ).

The eross $T$ is in the form of a Tan and appears to be a variety of the orux ansata, or "cross with a handle" found on Egyptian aud Assyrian monuments. It was sometimes used in the same manner as the $R$ in the middle of the name of the deceased, as may be seen on a marble of the 3rd century in the Callixtine cemetery with the legend IRET NE

The cross of has been generially supposed to be the kind on which our Lord was crucified, which seems further corroborited from the fact that the title of Hebrew, Greek, and Latin was placed abore his head (Matt. xxvii. 37) or oter him (Lake $x \times i i i, 38$; ef. Mark xv, 25) or over the cross (John xix. 19) and so would have a form like F

De Rossi has shown (De Christ. tit. Carth, in vol, iv. of Spicil. Solesmense, ed. I'itia, 1858) that no Christian monument of certain date before the 5th century gives examples of the cr"x inmissa, or of that which has been called the Greek + On the other hand an epitaph, which from its consular date is earlier than the reign of Constantine, proves that the Christians had a monogram composed of the letters I and $x$ ('Iñoûs, Xpiatós), thus formed K (De Rossi, Inscript. Christ. vol. i. p. 16, 1855).

The most ancient and most correet form of the monogram of Christ occurs upon a monoment of Sivaux in France, which is consldered by De Rossi (Bullet. Arch. Christ. p. 47, 1863) earlier than the time of Constantine, having the arms of the cross of great length scriptions, 1. p. 856, where it is engraved.]
This was not long afterwarda modified, and it is at the time of Constantine that the k occurs for the first time on the Roman dated tituli. There has been discovered (De Rossi, Bullet. p. 22, 1863) a monument of the year 323, which is preclsely the yoar of the difeat of Licmius, having on it the monogram $\mathbb{R}$. De Rossl has slso published (Inscr. Christ. vol, i. No. 26) a fragment with the inseription [Vi]xir . . . . 8 $\ldots$ GAL CONBS. which he thinks might perhaps be of the vear 298, when Faustur and Gallus were consule, adding that if he could only find the aussing portion and it bore the name of

Faustux, arro cont maret. It is, ho that the Gallus in at a much lator auggested that th emperor Constantiv Cgesar, who were 354 (Edinhurgh Rev Other marbles of $t$ 343 are known.
bat not for long, for form together with $t$ ence till the end of $t$ jth century the $P$ di for the Greek. monograms, so that at least) especially eclipsed, and the pl monuments (Martign p. 416) excepting on

The form of the cr

## Constantine struck a

has been supposed by p. 3) to be not the $I$. or Egyptian, an opinic rucci (Num. Cost. 2a be noticed that Garr with a square instead Cost. 2nd ed. pl. No. 1 No. Il; see § vii.). ful if the cross on th crux ansata, and even Fhat the rounded extr mon with the handle o the cross called ansata owoid top, into which duced, as may be seen (Wilkiason, Anc. Egypt 21, etc.).
As to the rounded (Sum. Cost. 2nd ed. p. beea meant to allude to Redeemer, which was presented projecting a considered by Cavedor "whimsical fancy," as "knows that that niost the beam of the cross is decidedly wrong, as xamples of the crucifi the cross beam ; (1) cr and an lnedited ivory (Garrucel, Diss. Arch. the Syrian codex in th Floreace, dated 586 by Rabula (Assemanl, Bibl pl, sxiii. Florence, 1742) and reliquary of Theodo
hardy, who died in 628 bardy, who died in 628 Antiq. Chrét. p. 191) ; ametery of St. Julius o turi, Sculture, etc. vol. i 1754); to which may grafito, giving a caricatu the crucifixion drawn at or the beginning of the Gucirix).

## MONEY

ity against e peopile of -111, Paris he Chi and t $\in \mu \hat{\omega} \tau \hat{\varphi} \mathrm{Xi}$ dagain (on. he Chi nur larm ; it $f$ this wise have been ar city that me denoting $\mathbf{x} \hat{1}, \phi \eta \boldsymbol{\sigma}$ - $\pi \alpha$
 a Tau and ansata, or syptian aui times used e middle of e seen on, Callixtine supposed to is crucified on the fact Latio was 37) or orer 25) or over uld have os
it. Carth. in 1858) that :e before the "x inmissa, Greek quh, which o the reign ristians had ers I and x (De Rossi, form of the conument of rei by De 363) earlier g the arms [ in .
engraved.] ed, and it is X occurs lated tituli. ssis, Bullet. 323, which of Licmius, e Rosss has No. 26) T.... 8 ght perhaps and Gisllos d only find te arme of

Faustus, auro contra et gemmis cariorcm aestimaret. It is, however, more than probable that the Gallus in this inscription was consul at a much lator date; indeed it has been saggeste: that this inscription refers to the emperor Constantius II. and Constantius Gallus caesar, who were consuls in 352,353 , and 354 (Edinhurgh Revievo, vol. cxx. 1864, p. 229). Other marbles of the years $331,339,341$, and 343 are known. In 347 the form 米 occurs, bat not for loag, for the $X$ is dropped, and thls form trgether with the old one continues in existence till the end of the 4th century. From the jth century the P disappears and the Latin cross for the Greek + take the place of the monograms, so that after 405 the $\mathbb{R}$ (at Rome at least) especially on epitaphs is entirely eclipsed, nad the plain cross is found on all monuments (Martigny, Dict. des Anti. Chrel. p. 416) excepting on colns.

The form of the cross on some of the coins of Constantine struck at Aquiloin is $\frac{1}{\Delta}$ This has been supposed by Cavedoai (Nuove Ricerche, p. 3) to be not the Latin but the Alexandrian or Egyptian, an opinion not acceded to by Garraci (Num. Cost. 2nd ed. p. 259), and it may be noticed that Garrucel has published n coin with a square instead of a rounded top (Num. Cost. 2nd ed. pl. No. 11 ; Rev. Xum. 1866 , pl. iii. Na. 11; see § vii.). It is certainly very doubtfil it the cross on the coins of Aquileias is the crus ansata, and even Borghesi did not know what the rounded extremity could have in common with the handle of the Egyptian cross, for the cross called ansata has dot a round but an oroid top, into which the haad might be introdoced, as may be seen on existing monuments (Wilkinson, Anc. Egyptians, 1841, Suppl. pl. 20,
21, etc.).
As th the rounded top, Garrucci suggests (Num. Cost. 2nd ect. p. 261) that it may have been menat to allude to the sacred head of the Releemer, whlch was thus inteaded to be represented projecting above the cross, an idea mosidered by Cavedoni (Rivista, p. 216) a "whimsical fancy," as "everyone," he says, "knows that that most sncred head rested below, the beam of the cross itself." But Caveloni is decidedly wrong, as the follewing earliest uamples of the crucifix show the head above the cross beam; (1) crucifixes on a cornelinn (Garrucel, Diss, ivory of the 5 th century Garrueci, Diss. Arch. p. 27); (2) crucifix of
the Syrian codex Hlorence, dated 586 by Laurentian library at Rabula (Assemnni, Bibl. Laurent the monk pl, nilii. Florence, 1742); (3) the pastoral cross and reliquary of Theodolinda, Queen of Lombardy, who died In 628 (Martigny, Dict. des
Antiq. Chreit. Antiq. Chreit. P. 191) ; (4) cruclix of the
ametery of St. July cmetery of St. Julius or St. Valeatinus (Bot${ }^{\text {unit, }}$ Sculture, etc. vol. iii. 192; Rome, 17371734); to twlch may be addied the curious grafito, giving a caricatured representation of the crucifixion drawn at the end of the 2nd of the beglaning of the srd century (ese art.

MONEY
1285 §xvi. Coins of Constantine I. vith the diadem-?315-337.

Without entering into the history of the introduction of tha diadem at Rome, by the emperors, it is certain that Constantine I. was the first to unhesitntingly adopt it, as testified by his coins, and indeed he is said to have alwaya worn it. ("Habitum regium gemmis et caput Epit. 141.) perpetuo diademato." Aurel. Vict.
It has bee
vol. viii. p. $8(1)$ that (Eckhel, Doct. Num. Vet. diadem, p. 8(1) that Constantine adopted the diadem, wishing to liken himself to Alexander the Great, on whose coins an effigy ot a very similar character may be seen, but according to the authority of St. Ambrose (de Obitu Theod. 47, 48) the empress Helena, at the time when she is supposed to have discovered at Jerusalem, about 326, the fragment of our Saviour's cross, together with two of the nails (one of which wor hised for the bridle of his horse, the other for his diadem), sent to her son Constantine a diadem studded with gems, which has oven idencath with the iroo crown of Lombardy at Monza cathedral [Crown]; moreover the senate is said (Anonym. Paneg. viii. 25; Tillement, Const. note 33 )-probably it 315 when he was decreed the title of Maximus (see § i. under 315)-to have specially granted a diadem to Constantine.
The coin engraved (Fig. 23; British Museuni) shows Constantine with the diadem, and with his head represented looking upward toward henven, and Euseblus states (1'it. Const. iv. c. 15) that "he directed his likeness to be stamped on the gold colns of the empire with the eyes uplifted as if praying to God," adding that "this money became current thronghout the whole Roman world." It was doubtless to this coinage that his apostate nephew Julisa sneeringly ulludes in his "Caesars" when he speaks of Constantine being enamoured of the moon, upon Whom he kept his eyes constantly fixed, and from the style of his hsir and face leading the life of a female hairdresser. Constantine also had bis full-length portrait placed over the eatrance gates of hls palaces with the eyes upralsed to henven and the hands outspread as if in prayer (Euseb. Vit. Const. iv. c. 15), ${ }^{1}$ though this form of adoration likewise obtained among the pagnans (Virg. Aen. i. 93; Demosth. adv. Macart. 1072).
The diadem also may be found on the coins of all Constantine's sons Caesars, and Eusebius says (Vit. Const. i. c. 18) that it was a special distinction of the Imperial Caesars.
§ xvil. Coins of Constantine I. and his Family,
with the Nimbus.
Several coins and medallions of Constantine I., Cons wife Fausta, and of his sons Crispus, Constaatine II., and Conatantius II. with the nimbus, some of which were lissoed at Constantinople, are given by Cohen, but very few are now ln existence. The absurd brass medalllon
${ }^{1}$ The Rev. J. Wordeworth (Smlth, Diet. of Christ. Biog. vol. I. p. 649) epeuke of the coins as "having no traces of the hands meatloned by Euseblus, but this sulhor dues not mention the hands it conneetion with the coins on which the face is "atretched out or up towards the picture where the Oeiv), but in connection with "stretched forth" the hands aro ald to have been "stretched forth" (rí Xcipe of isrerapulvor) In the attitede
of prayep.

## 1286

MONEY
of Crispus，with legend salvs et spes xprve－ Licas（sivi）and Christ seated faciag，holding a cross，etc．，and in the exergue 8．P．Sanctus Petrus！（Cohen，No．27），is evidently an ：：Ifered piece，the＂xp－pvilicae＂being aubatituted for ＂behrvblicas，＂＂tho crosa＂for＂n globo，＂ and＂the figure of Christ＂for＂Constantine with nimbus sented facing，＂as may be seen on a genuine medallion of Constantine；8．s．should eertainly be s．в．（Secunda Romô）．After Constan－ tine＇s death his sons continued striking coins re－ presenting their father with the nimbus（Cohen， Constans，No．3，No．34），and they very soon frequently ndopted it，a custom continued under their suceessors，and especially on the splendid gold medallions of Vnlens preserved at Vienna （Cohen，Nos．1，6，8，and 10）．
Some of the ceins of the Roman emperors earlier than the time of Constantine，are deco－ rated with this symbol，notably those of Claudius，Trajan，and Antoninus Pius（Madlen， A＇un．Chron．N．S．1868，vol．viii．p．34），se that its pres hee gives no direct proof of the Christi－ anity of Constantine，though it was doubtless adopted in this sense．
§xviii．Fulse or uncertain coins of Constan－ tine $I$ ．and $I I$ ．
（1）Silver mednllion representing Constantine bolding standard on which $\mathbb{B}$ ，and in the exergue r．P．（Garrucci，Num．Cost．2nd ed．p．248， from Caronni）；（2）the brass medallion with legend in woc sin．（sic）vic．and monogram R ；above a star；totally remade from a large brass cein of the time between Trajan Decius and Gallienus（Cohen，Med．Imp．vol．vi．p． 119 note）；（3）the brass medallion of the contor－ niate style，having for legend the entire inseription on the arch of Constantine，placed thereon to commemornte the deficat of Maxentius in 312. Its authenticity was vindicated by the compiler of the Pembroke Sale Catalogue（p．297），but whether it sold as a genuine piece I am unable to say；see $\S i$ ．under $315 ;(4)$ the gold coin with the legend victoria maxpas and type $A \mathbb{R} \omega$ pub－ lished by Garrucei and aceepted as genuine by other modern writers（Martigny，Dict．des Antil． Chret．p．458；see Art．A and $\Omega$ ）；it is not pub－ lished by Cohen；（5）the coin with legend bap． Nat．supposed to refer to the baptism of Con－ stantine，but which by the alteration of one letter becomes B．R．P．NAT．（Bono reirublicae nato）；（6）coins with the monogram $\mathbb{R}$ on the helmet，and 米 or $P$ ，trace on creus on a pedestal supporting a shield，on which vor． P．R．，originally published by Garrueci（Num． Cost．Ist ed．Nos． 13 and 16），and now considered by him to be false（Num．Cost．2nd ed．p．253； Rev．Num．1866，p．110）．To which may be added the silver piece of Constantine II．Caesar， described incorrectly as a gold coin＇from Tristan， by Garrucel（Num．Cost．1st ed．No．10），with the legend victoria avag．and in tha field $十$ ， a plece which has been in all probability con－ founded with the coins of Constantine III．（407－ 411）with the legend victoria anavgaga．
§ xir．Coins of Constantine II．，Constantius II．，
and Constans Angusti－Introduction of A and $\omega$ on coins．
After the death of Constantine I．the type of the two seldiers and tho legend gloma b：xer－ cIrvs was continued by his three sens．）The cross on the labarum is of three forms：
（1）$\vdash$ F．（Fig．24．）
（2）Of this series I have not seen any eoin of Constantine IL．，but it doubtless exists． That a＇tributed by the hate Mr．de Salis I have restored to Constantine I．（see § xii．）．The coins of Constantius II．and Constans of this series are in the British Museum．

## （3）胥．（Fig．25．）

On somo coins all three emperors have the title of Maximus．The eoin engraved（Fig．25） was struck nt Siseia，but similar pieces with the title max．were issued nt Lyons．They are erroneously attribated by M．Feuardent（Rer． Num．1856，p．253，pl．vil．No．2）to Con－ stantine I．the Great．
The same type continues for a short time after the Identh of Constantine 11．In 340，but only with the symbols $X$ and $\mathbb{R}$ on the labarum， but many other types were introduced，nmong which may be notieed the fel．TEmp．reparatio （Felix temporis reparatio），bearing on the luharum all the threo forms－ $\mathbf{I}, ~ 又, ~ \mathbb{R ~ ( F i g . ~ 2 6 ) . ~}$ The＂huppy reparation＂did not however extend to the softening of mamers，for the types of the coins ns a rule represent scenes of the grassent cruelty．At the introduction of Chistianity artistic style seems to have perished，and the coinage of this and later periods，to quote 3 ． Cohen＇s expression（Med．Imp．vol．vi．p．204， note），can be summed up in two words－＂mono－ tonie dans les types，lorsqu＇ils ne sont pas bar－ bares，barbnrie lorsqu＇ils ne sent pas monotones．＂

It is during the reign of Constantius II．that the brass coins with the inseription hoc stavo victor eris are first issued（Fig．27），a legend which is repented on the coins of Vetranio（350） and of Constantius Gnllus（351－354），
The most important innovation of this period was the introduction of the letters $A$ and $\omega$ ． 1 have already pointed out（§ xviil．）that the coin of Constantine I．with these letters cannot be relied on，and I have now further to state that many numismntists and others（Garracei， Martigny；see art．A nnd $\Omega$ ）have accepted as genuine n gold coin of Constantius with the

J For the classffication in this section of the colos of the bons of Constantlue with the legend glomis Es． ercirve，which is fully developed in my paper In the Numismatic Chronicle，（N．S．1878，vol．xvill．p．23）， 1 am lndebted to the labours of the late Mr．de Salls．
－On some of the coins of Constans and Constanties IL． the Jetter M occurs on the labarum，which M．de Wite has suggisted（Rev，Nu：n．1957，p．197）may be the Inltial tetter of the Virgin Mary，and Mr．King（Farly Chrith stum．p．49）of มfagnentitue，commander－ln－chlef undpe Constans，but neliber of these theorfes is worthy of serlons thought．Moreover the letters $\mathbf{O}, \mathrm{C}, \mathrm{G}, \mathrm{I}, \mathrm{S}, \mathrm{T}$, or $\mathbf{V}$ ，ajeo occur on the labarum，and bow are these to be Interpreted？I cannot explain the letters．
$A \omega$ whi described origimall as $A$ Q ； piece is very doul ever oceur npon Censtantius II．（ Kj
3 j 3 ，and niso on 353 ，and nlso on
Constans in the Med．Imp．No． 2 iour military sta letter $A$ ，on the and issued at Rou （Caveloni，A ppend striking this med tentify his atheres of the divinity an Word，in opposit Gavoured by his bro hare been struck Sarlica in 447 ．Ty were probubly enipl as the council of N was not till abont 3 come into general n ． to the form $\omega$ ins （Hurioylypta，p．168） os any anthentic Ch dennss，as also does by Costadoni on whic letters $A$ nnd $\Omega$ ．
$\S x x_{\text {．Coins of }} N e p$ Decentiks，Constantit Apostate．
Sepotinn mado hi 350，and issued gol vass roma and the glabe surmounted wi tilled after $n$ reig Fetranio，on henting and the revolt of Ma claimed emperor at nem legend salvato type of himself holdi 8．He also repent legend hoc signo vi Hagnentius（ $350-353$ ） struck coins with the $\operatorname{tin}^{(A m i e n s}$ ），a mint stterhis death by Cons of Constantins Gnllus hoc bigno victor eri time，oecrirs．Somo e the Isis reverse show th must have embraced tI brther Julian．
Immediately on the dpostate $(355-363)$ all dulished，and pagan eu reestrhlished．In conse of this emperor bear the the devs sanctive nilvs deities，Anubis，Serrapis them giving representat lpis，and his wife Hele bardly to be expected pricce would be in exis sons. ${ }^{\text {d }}$ The Christianity red, and the to quote M . 1. vi. p. 264, $\mathrm{rds}-$ " monosont pas bsrmonotones." ntius II. that - HOC SIGNO 27), a legend etranio (350)
f this period s A and $\omega$. iii.) that the etters eaunot ther to state rs (Garrucei, are accepted ius with the
of the colas of ad glorta Exy paper In the , xvili, p. 23), 1 $\therefore$ de Salis. Constantius IL. ch M. de Witte sy be the fortal (Farly Chrish r-in-chlef uader is wertby of C, G, I, S, T, of are these to
A. $\boldsymbol{\mathcal { R }} \boldsymbol{\omega}$ which turns out to have been described originally by Banduri (vol. ii. p. 227) as $A$ Q ; but tho authenticity of the plece is very doubtiul. These letters do however occur upon the second brass coins of Constantius II. (Fig. 28), struck about (?) 35035:3, and also on a rare silver medallion of Constans in the 'Musée de Vienne" (Cohen, Mei. Inp. No. 28), on which are represented four military standards, on the second the letter $A$, on tha thidd $\omega$, and above $\mathbb{R}$, and issued at Rome. It has been suggested (Cavedonl, Appendice, p. 15) that Constans in
striking this medallion at Rome wished to striking this medallion at Rome wished to testify his adherence to the Catholic dogma
of the divinity and cternity of the Incarninte Werd, in opposition to the Arian heresy favoured by his brother Constantius, and it may hare been struck soon after the council of Sardica in 347 . Though the letters A and $\omega$ were probably omployed perhaps cven as early as the council of Nice in 325 (art. A and $\Omega$ ), it was not till about 347 that they commenced to come into general use in any case on coins. As to the form $\omega$ instend of $\Omega$, Garrucci asserts (Hajioglypta, p. 168) that the $\Omega$ nowhere occurs on any authentic Christinn monument, and com-
demns, as also does De Rossi, a ring published by Costaluni on which ls a dolphin between the letters $A$ and $\Omega$.
§xx. Coins of Nepotian, Vetranio, Magnentius, Decontius, Constantius Gallus, and Julian the Apustate.
lepotian made hirssalf master of lome in 350, and issued gold colns with the legend viss roma and the type Rome seated holding a globe surmounted with $\&$ (R), but was killed after a reign of twenty-eight days. Setranio, on henring of the lenth of Constans and the revolt of Magnentius, hal himself proclaimed emperor at Sirmium, and produced'n bew legend salvator Rigipvilicat with the
type of himself holding the labarum, on which
$p$ R. He also repented the coinage with the legend noc signo vicror eris. The usurper Hagaentius (350-353) and his son Decentius struck coins with the $A>\boldsymbol{\beta}$ at Ambian(Amiens), a mint that was suppressed soon oferhis death by Constantius II. On the coins of Constantius Gallus Cuesur (351-35
hoc signo victor eris ngain, and the hoc signo victor errs again, and for the last the Isis reverse shew coins of this prince with the Isis reverse shew that he to a certain extent
must have ombraced the pagan opinions of his must have ombraced the pagan opinions of his
bother Julian.
Immediately on the accession of Julian the Apostate (355-363) all Christian emblems were abolished, and pagan customa and worshlp were reestablished. In consequence most of the coins
of this emperor bear the Image of A pollo, Jupiter of this emperor bear the lmage of A pollo, Jupiter, the devs sanctve nilvs, and of many Egyptian
deities, Annbis, Seropls, Isis, etc., several of deitiog, Annbis, Seropls, Isis, etc., several of apis, aral his wife Helena as lsis. It is then
havily to be haydy to be expected that any coin of this price woold be in existence bearing Christian

MONEY
1287
slgns, and yct one has been published -a bronze medallion-representing Julian holding a standard, benenth which is (Coben, Med. $R$ (mp. No. 51, from Wiczay). The only point in its favour is that it shews Julian as bearing the title of Cacsar, and if really authentic must have been struek immediately on his appointment to that honour in 355 . I cannot however say that the medallion is above auspicion.
§ xxi. Coins from the Accession of Jovian (305) to the death of Theodosius the Great (395).
Under Jovinn, the successor of Julinn the types with the alegh a few coins benring pagan which continue to circulata jovilica occur, and Which continue to circulate during the reigns of balentidian I., Valens, and Gratian, Christian emblems again re-aplear, and the labarum terminating in a cross together with the monogram or the simple. lularum are of common occurrence (Cohen, Mrid. Imp. Nos. 17, 21). The (Soin of Jovinn which has been published by some (Sabatier, Mon. Byz. vol. i. pp. 34, 58; Martigny, Dict. p. 460 ; King, Early Christ. Num. p. 84), hs struck at Ruvenna, cannot be genuine, as lavenna was not established as a mint till the reign of IIVnorits (Mndden, Num. Chron. N. S. 1861, vol. i. p. 181; 1862, vol. ii. pp. 60, 253 ; Mand'l. of Rom. Num. p. I59).
Under V
Under Valentinian I. the most notable reintroduction is that of the form $P$ which is generally carried at the top of the aceptre held by the emperor (Cohen, Mfel. Imp. No. 20), but sometimes occurs in the field of the coin (No. 2i). Similar emblems, as also the labarum ndorued with the $X$ or $X$ continue on the coins during the reigns of his brother Valens, the usurper Procopius, of his sons, Gratian and Valencoins 11 . and Theodoslus I, the Great. ${ }^{\text {I }}$ The coins both of gold and brass of Aelia Nlaccilla, for wife of 'lheodosius I., who was mnch esteemed for her piety, also exhibit interesting Christian emblems, among the most striking of which ahield the (Cohen, Med. Imp. No. 1), a reverse that occurs frequently afterwards on the coins of other empresses; whilst the coins of Magnus Maximus, usurper in Britain and Gaul, and of his bon Victor (bono Reipvblicae nati)

1 The form comon which may be explained constantinae[Aries] Afoneta j2, or Obryea "pure gold," sppears for The trist time on the gold colns under Valentinlan JI. and Theorlosiua 1., and is exclusively a Western mint mark; culn form conos Constantinopoli 72 , occurs only on the Valenting Constantineple and for the first time underGratian, Valentinian II., and Theovduslus I. (Madden, Num. Chron. N. S. 1881, vol. I. pp. 123, 124), and they both continue throaghout the time of Juatinlan I., when coson is used clluaghout the emjire on the Byzantine gold. I am hocllued to think with Messers. Pinder and Frledlaender (Aettere Münskunde, 1851 ; cf, De la Sign. des Lettres OB, Berlin, In73) that the letters OB stand for "i2 achitl," colned from one pound of goid (Num. Chron. N. S. 1861, vol. I. p. 177 ; vol. II. p. 210 ), but the inte Mr. de Salls conadered (Num. Chron. N. S. 1887, vol, vil. p. 33i), that M. de Peligny (Rev. Num. 1467, p. 115) glvey most convincing arguments for reading Obryan
"pure gold."

## MONEY

## MONEY

and of Engenius, usurper in Gaul, shew more or less the same syinbols.
§ xxii. Division of the Empire (395). A. The West to end of Western empire (476). B. The East to the time of Leontius (488).
A. The llest.-After the death of Theodosius I. the empire was divided between his two sons Arcadius and Honorius, ${ }^{\text {m }}$ the former taking the Eastern, the latter the Western provinces. About this time the type of Victory, holding a globe surmounted by a cross, is introduced (Arcadius, Sabatier, Mon. Byz. vol. i. p. 404 ; Honurius, Cohen, Meil. Imp. No. 24), and the Grock cross may be seen on the exayia solidi of Arcadius, Honorius, and Theodosius II. (Ccken, No. 6, Sabatier, pl. iii. No. 9). On a gold coin of Honorius struck at Ravenna, in the collection of Dr. John Evans, the emperor is represented holding a spear, surmounted by $P$, on the head of an animal which appears like a lion with a serpent's or dragon's tail.

On certain coins of Aelia Galla Placidia, wife of Constantius III., the colleague of Honorius for a few months, the $\mathbb{R}$ or a cross, is represented on her right shouider, whilst the $R$ is within a wreath on the reverse (Cohen, Nos. 1 -16 ), and the hand from heaven crowning the empress i: introiluced (Cohen, Nos. 2, 10, 11), as had also been the cas: on the coins of Eudoxia in the East.

The usurper Prisc:: Attalus seems to have dropped Christian emblems, and Rome having been sacket by Alarin who placed him on the throne, he darec to strike silver medallions twice the size of a tive-shilling piece, and gold and silver coins with the presumptuous legend invicta homa aeterna (Cohen, Nos. 1, 3-5). The usual emblems occur on the coins of John, proclaimed emperor in 423.

Valentinian III. appears to have been the first emperor who wore a crose on his diadern, if the gold caedallion is genuine (Cohen, No. 1, from Randuri), and on other coins (Cohen, No. 11), holding a cross and a globe on which Victory,
as During the reign of Honoriua some brass medats were lasted representigg in most casses the head of Atexonder, but sometimes that of Honorius, stid on the reverse ar ase suckling her young, accompanied by the legends d. N. inv. (sic) xis dei filive or foits filive or adina, or as on a large medallion of the conturniate class, the monogram R. Ths efflgy of Alexander the Great scenis to Lave been considered as a "protection" (Treb. Putl. "xxx tra." 14). John Chrybustom (Homil. fi. No. 5; cf. Montfaucon, Op. Chrys, vol. H. p 243) reproached certaln bed Christians of his time for weartog as amulets on their beads or feet medaio of bronze with the bead of Alexander the Macedunian (vapiguara
 tois побi перıбебиои́vтшy). These medals were rliought by Eckhel (Doct. Num. Vet. vol. vilt. p, 173) to be symbolic representations made by the Christians, but Tanin' anpears to bave been of opinion that they wera soltrical pleces fubricited by the Pagans to turn into derision the name of Christlan, whtlat Covedont (Rev.
 certain evil Christiene or the Guustics or Baxiltdians, who employed these medals as 'plerres astriferis' to circutate among the people their false and detestabie docirines." [See Medals, below.]
he changes the ordinary captive trampled under foot to a hun in-headed serpent, a custom followed by many of his successors. The type of the emperor holding the mappa or volumen nnd a long cross was also introduced (Cohen, No. 21). His wife Licinia Eudoxin also bore the cross on her diadem on her coins struck In Italy (Fig. 29; Cohen, No. 1). A very rare gold coin of this emprens (De Salis, Num. Chron. N. S. 1867, vol. vii. ph, viii. No. 1) has the $\mathbb{R}$ surrounded by $n$ circle and the legend salys orientis felicitas occidentis. It was struck on the occasion of her marriage in 437, and she was so called because Theodosius II, had no son, and the Eastern empire secmed likely, as well as the Westorn, to become the inlieritance of his eldest daughter's issue (De Silis, op. cit. p. 206). Some coins of his sister Justa Grata Honoria bear the legend bono reipvblicaf: (Cohen, No. 1).

The usual types occur on the coins of Petronius Maximus, Avitus, Majorian, Anthemius, and his wife Eufemia, but on one coin of this emperor representing Anthemins and Leo, there is between them a tablet (surmounted by a cross) on which is inscribed the word pax (Cohen, No. 9). k On the accession of Olybrius he dared to introduce the legenil salvs myndi, engraring on his coin a large cross, though he only enjoyed a reign of about three months and thirteen days. The coins of Glycerius, Julius Nepos mend Romulus Augustus (Hig. 30), the last emperor of the Western empire, offer the usuai symbols.
13. The East.-Under Arcollius, ns already pointed out, the type of Victory holding a glove surmounted by a cross was introduced. Coins with the legend nova sprs reipvilical and the type of Victory resting on a shield were struck (Sabatier, Mon. By:. No. 17), matchiag the coins of his wife Eudoxia, with the legend salvs Ripvblicale, (sic) and the type of Victory inscribing of $n$ shicld the $\mathbb{R}$ (Fig. 3I; Sabatier, No. 3), a type that was already in vogue at the time of her mother-iu-law Flaccilla. The question of the attribution of the coins benring the names of Ludocia and Euduxia was for a long time involved in great obscurity till set at rest by the Inte Mr. de Salis (Num. Chron. N. S. 1867, vol. vii. p. 203) ; and many coins bearing the name of Euloxia with the $\mathbb{R}$, giren by Sabatier to the wife of Theodosius II., are now attributed to the wife of Arcadius.

Theodosius 1I. issued coins with the legend gloria orvis (sic) terraf. representing himself holding the labarum and a globe cruciper, aud all the coins with the aame evdocia belong to the wife of this emperor (Fig. 32).

In $45 I$ Mnrcian was proclaimed emperor owing to the influcnce of Pulcherin, the sister of 'lheodosius II., whom he married, nud who was nt this time about filty years of age. A gold coin was struck by Marcian to commemorate this event, bearing the legend feliciter numins (see Madden, Num. Chron. N.S. 1878, vol. xviii. p. 47, and "Addenda," p. 199) representing Marcian and Pulcheria, both with the nimbus, standing joining hands; in the middle, Christ, with the nimious eruciyor, standing and placing his hands on their shoulders (Fig. 33). This piece, which is one of the most interesting examples of Christian Nu-
mismatics, is pres Glasgow, and 1 ann Carator of the M pression of it (cf. E f. 191 ; Sabatier, bear similar types
Some coins of neld (Snbatier, p) him holding the $m$ as on the coins slluded to, but $t$ wife Verina, as Zeno (with the ex he latter with inv consulto), his wife Zenonis, and son M exhibit any novelty
§ xxiii. Coins of the time of Anast Constantinople by $h$
The true byzinti noder Anastasius ( monetary retorm. daring that of Justi the gold and silve usunl Victory holdin or else a large cross, R, whilst the $R$ occurrence. The $\mathbf{A}$.
be found on the sm (Sabatier, Mon. Byz. likewise appenring on fl, xii. Nos. 12, 15, c xvii. Nos. 36-38) an pl. xxiv. No. 14). under Anastasius fo index of its value, w whole of the ficld, by crosses. One spe Justin I. wearing the

## pl. x. No. 1), or the -

In 597 Justidian w by his uncle Justin, gold nad copper bean On a very rare copp collection of the late British Museum, the first time (Fig. 34; Sat ploged atterwarts by M. $x x i$. Nos. $10,12,1:$ (Sab. pl, xxiv. No. 20) the late Baron Matchn lonja vita," brec wh (Dict. des Antiy. Chret. to the sign of the cross In favour of the first $i$ meations (vol. i, p. 17 vika on the contorn Pereat (but jrobably the brass coins (Sah, pl and Leantia (602-610 P. A. Mill. or P. A.
Theransius III. (716), $\mathrm{L} \in$ and Constantine V. and
and being interpreted Per A Mr. de Salis, who states
pled unver astem fol－ he type of slumer and n，No． 21 ）． ross on her 29；Cohen． is emprens rol．vii．pi． by a circle tas ocer－ ion of her ed becnuse astern em－ Vestern，to daughter＇s e coins of the legend $s$ of Petro－ thenemius， oin of this Leo，there by a cross） $x$（Cohen， $s$ he dared engraving Iy enjoyed rteen days． and Remos－ ror of the ds． as already ing a glolue ed．Coins licae aed hield were ，natchiug the legeed of Victory ；Sabatier， gue at the he question ；the names lg time in－ rest by the 67，vol．vii． e name of Sabatier to tributed to the legend ing himself $j c r$ ，and all long to the
 er of Theo－ ho was at A gald cois arate this ；нıтй（seg xviii．p． 47 ， larcine and ing joining the ninjus ds oa their h is one of ristian Nu－
mismatics，is preserved is the Hunter Museum， Casgow，and $I$ am indebted to Prof．Young，M．D．， curator of the Museum，for sending me an hn－ pression of it（cf．Eckhel，Doct．Nun．Vct．vol．viii． ph 191 ；Sabatier，No．${ }^{2}$ ）．The coins of Pulcheria
Some coins of Leo $I$ ．shew the $f$ in the field（Sabaticr，11．vi．No．24），and represent him holding the mappa and long cross（No．19）， as on the coins of Valeutinian III．previously allualed to，but the type of the coins of his wife Verina，as well ns those of Leo II．and Zeno（with the exception of the brass coins of the litter with invicra roma and s．c．Scnatus－ consulto），his wife Ariadoe，of Basiliscus，his wite Zenonis，and son Marcus，and of Leontius，do not
exhibit any novelty of type exhibit any novelty of type．
§ xxiii．Coins of the Empire of the East from the time of Anastasius（491）to the taking of Constantinople by Mahomat II．（ 1453 ）．
The true Byzintine type of coinage
noder Anastasius（491－518），who institutences under Anastasius（491－518），who instituted a monetary retorm．During his reign，as well as daring that of Justin 1．（518－527），the types of the gold and silver coins are priacipally the usual Victory holding a globe，on which is a cross， or else a large cross，or a staff surmounted by the R，whilst the $\mathbb{R}, \mathrm{P}$ or ＊are of frequent occurrence．The A $\mathrm{f} \omega$ or $⿻ 丷 木 大$ 米 may be found on the small silver coins of Jastio $I$ ． （Sabatier，Mon．Ryz．pl．ix．Nos．25，26），a type
likewise nppenring on those of Justinian 1 ．（Sab． likewise appenring on those of Justinian 1．（Sab． pl．xii．Nos．12，15，cf．A $\mathcal{H} \omega$ on $A$ coins，pl． xvi．Nos．36－38）and Mauricius Tiberius（Sab． pl．xxiv．No．14）．The copper coialige now under Anastasius for the first time bears an index of its value，which generally occupies the whole of the field，almost always accompanied
by crosses．One specimen shews the emperor． by crosses．One specimen shews the emperor Justin l．wearing the $\mathbb{R}^{2}$ on his breast（Sab．

## pl．x．No．1），or the $f$ on his head（No．2）．

In 527 Justinian was associated to the empire by his uncle Justin，nad coins were struck of gold and copper bearing both their portraits． on a very rare copper piece，formerly in the coliection of the late Mr．de Salis，nad now in the British Maseum，the word vita appears for the first time（Fig．34；Sab．pl．xi．No．22），a form em－ ployed atterwards by Justin II．and Sophin（Sab． pl．xxi．Nos．10，12，13），nnd Mauricius Tiberius （Snb．pl．xxiv．No．20），sigaifying，according to the late Buroo Marchant and N．de Saulcy，＂Sit lonja vita，＂be：c which the Abbe Martigny （Dict，des Anti\％．Chret．p．464）thinke may refer to the sign of the cross as the source of true life． In favour of the first interpretation M．Sabutier meations（vol．i．p．170）the words vincas or Niks on the contornates and the legend Ne Pereat（but probably Noster PErpetuus）on the brass coins（Sal．pl．axvii．No．26）of Focas snd Leontia（ $602-610$ ），as also the letters
 Theornspus 1II．（716），Leo the Isaurian（716－741）， and Constantine V．and Leo IV．（751－755），thesis
being interpreted Per annos mvitos［vivat］，but Mr．de Salis，who states that the legend mvirvs

MONEY
1289
or mylive anvis occurs for the first time on the coias of Justinian II．without the letters PA， considered（Rev．Num．1859，p．441）that these letters signified partir or patir avgviti，an opinion that M．Sabatier seems to have adopted in other parts of his work（vol．i．p．74；vol．ii． p．46）．It may be mentioned that the Abbe Cavedoni preferred to read porpctuus amjustus $3 v L$ Lotics or mVLtimudis（Rev．Num．1859，p． 399）；but this interpretation is doubtful．
On the death of his uncle，Justiaian．
ceeded to the throne（527－565），nod about his twelfth year introduced his portrait full－faced on the copper coinge，adiling the word anso together with a number marking the year of his reign．The $\mathbb{R}^{(r e v e r s e d) ~ i s ~ a l s o ~ f i x e d ~}$ on the breast of this emperor（Sab．pl．xil． No．22），set as it seems on a plate surroundel． by gema（Fig．35），and the form $\nless$ occupies the whole of the reverse of some of the small copper coins（Sab．pl．xvii．Nos． 2 and 9 ）．
The coins of the Ostrogoths in Italy，com－ （47ting at the overthrow of Romulus Angustus （476－55．3），which gederally benr the portraita of Anastasias，Justin 1．，and Justiniaa I．，and many of which carry on the fircical legend of invicta roma，as well as the coins of the Van－ dals in Africa（ $428-534$ ），do not require any special allusion in cunacxion with the present
subject．
The reign of Justin II．（565－578），with the exception of the pieces of himself＇und whe Sophiil with the inscription vita，to which I have already nlluded，offers no new types．
Under his successor Tiberius II．Constantine （578－582）the cross is placed on four steps（Sill． pl．xxii．No．13），or on a circle or globe（Sab． D．xxii．Nos．17，18），types that becume espe－ cially common under Heraclius，whilst on some of his coins he is represented holding the rolu－ men，and a seeptre surmounted hy an eagle， above which a cross（Sab．pl．xxii．No． 15 ；xxiii． Nos．1，2，and 13），a type occurring on the coins of Muricius Tiberius（582－602），who ulso issund a very rare solidus（of which a woodent is given by Sabatier，vol．i．p．238），representiag himself holding the volimen and long cross，and on the re－ verse Victory holding a long sceptre terminatin； in $P$ ，and a cross on a globe（see the descrip． tion of a coin of Leo 1. § $x$ xii．）．The coins ot Focas（602－610）are of the usual type．
Heraclius（ $610-641$ ），whoissued coins of himself and sons Heraclius Constantine，and Heraclennas， with the title of Consul，an office that was not definitely abolished till the reign of Leo VI．（886－ 912），produced the legend DEVS ADIVTA ROMANIS（Fig． 36 ；Sab．pl．xxix．No．23）out his silver coins，a legend which continued on the coins of his successors down to the time of Jus－ tinian II．（685）．Some of his copper coins present an entirely oew feature，in that the lagend is completely Greek，instead of the curious mixture of Greek and Latia，and also reverts to the Constantinian legend EN T®TO NIKA（4：b． pl，xxvili．No．26），which appears in the form Eh EOVEW hICAE or hICAEE in the coins of Basil HI．and Constantine XI．（Sab． pl．xivith．Nos．15，16），and EN TOVTL

## MONEY

NIKATE on those of Miehat Vll. and Maria (Sab. pl. li. No. 11).

The late Dr. Finlay has suggested (Greece under the fiomans, p, 54t) that the copprer colus of rude fabric with the EN TOTO NIKA legend were probably coined by Heraclius for the use of the troops and previncials during his Persian campaigas, to which theory, with the exception of the words "rule thbite," as these coins are no ruler than the rest of the copper eurrency, the Hoa. J. L. Warren assented, abling "that sweh a type would be peculiarly appropriate in a war agalust the erescent und the iodidels, thas reatopting the labarem metto, translated. however, and thereby shewing how essentially Greek the empire hat beeome " (Num. Chron. N. S. 1861, rol. i. p, 229). The same tope was eopied by Constans ( $641-668$ ), and an interesting account of some coins of this emperor and his sous, discovered in the ishand of Cyprus, has been writtea by Mr. Warren (op. cit. p. 42). Iharing the short reign of Theodosius III. (716) nome small silver coins were struck (Sith. pl. xxxix. No, 3) bearing the legen! AMENITAS DEI (the loving-kinduess, i.e. the grace of God) within a wreath of myrtle.

Daring the reign ot Constantine V. Copronymus, and his son Leo IV. (751-7i5), tho hand "descending from hearen" ocem's on the gold coinage (Sib. pl. xl. No. 2\%), and the form in which the hand is held! is supposed to expless the saterell letters $1 \mathrm{C}-\mathrm{XC}$ (Dici. of Chmist. Antig. I. 1, 199). The hand also oceuris on the coins of John I. Zimisces, Michael IV., Michne! V1., Alexias I. Comacaus, Joha Il. Comnenas, Manuel I. Comnenus, Isanc II. Angelus, John VIII. Palacologus, and on those of the emperors ot Trebizond. The legend InS4S XPISZUS NICA, with the type of a large cross on three steps, lirst appears on his silver coins (Sab. pl. xl. No. 25). though en a copper coit. with the ethgies ot Leo Ill. (Iend), Constantine V., and Leo IV. (Sab. pl. xi. No. 17), the letter's x N for $x$ ristus Nica may be tound. Sometimes the $\mathrm{x}-\mathrm{N}$
letters are $t$ liplicated, $x-N$ as on coins of Irene $\mathrm{x}-\mathrm{N}$
(Sab, pl, ali. no. 13). This legend was continued on the silver coins of Leo IV. (775-78i), and of Constantipe VI. and Irene ( $780-797$ ), but Nieephorus 1. Logothetes struck it on a gold coin (Sab. pl. sli. No. 14), and it is generally found on the silver till the reign of John 1 . Zimisces (969-976), on whose coins the face of the emperor is represented within a circle surroundei by the letters $\begin{aligned} & \text { I } \\ & \boldsymbol{A} \\ & \mathrm{h} \\ & \text { (Sab. [l. xlvii. }\end{aligned}$ No. 19). On some of his brass coins (Snb. pl. xlviii. No, 6), as also on those of Alexius 1 . Comaenus (Sab. pl. Jii. Nos. 18, 19), and Androaicus IV. Palaeologus (Sab. pl. Ixiii. ne. 1), the legend is $\left.\frac{1 \mathrm{c}}{\mathrm{S}}\right|_{\mathrm{KA}} ^{\mathrm{N}} \mathrm{e}$. Alexius $I$. was the first emperor who was really Greek, and Latin legends are after his time no longer to ba found on the liyzantine coinage. It was on the coins of Michael I. Rhangabe ( $811-813$ ), with the legend IhS4S XPISE4S NICA (Sab. pl. xlii. No. 3), that the worts GASILIS ROMAIOh were first introduced, "a sad acknowledgment of a rival Romanorum Imperator" (Sat. Review, June 1,
1861); aul Theophilas (829-842) on some coins of the sime legend and type (Sab. yl. xliii. No. I(1), calls himself $\Theta \in O F I L O S ~ 34 L O S ~ X P I S z 4 S$ PISTOS EH AVEO BASILEY ROMAIOh, whilst on some of the same type he iuseribes CVRIE bOHOK TO. SO JOVLO ${ }^{\prime} \in$
 sorvistit.

The principal Christian types on the byzantine coinuge may be classified in the followiag mander :-
A. Curise,-Daring the reign of Justinian II. (i85-695), who had been deposed on aceount of his eruelties in 695 and banished to the Chersodese by Leoztius with his uose cut off', and hence his aame of $R$ hinotmetus (Pivótuntos), but who was restored to the throne togetlier with his son Tiherius in 705 , many innovatious were introduced, the most notable of which is the bust of Christ holiling the gospels and giviug the benedietion, with the legenil $d N$. InS. ChS. REX REGMAnTIUm, and on the reverse the emperor holding a long eross with the title of SGR4. ChRISZI adopted by himself. On some of the coias the emperor holds a globe (on which is the word pax), surmounted by a cross (Fig. 37; Sab. y. $x \times x y t i$. No. 2). The former legend is generally found on the gold coins, bot it sometimes oceurs on the siiver and copper, and it is nWays aceompanied by the type of Christ represented in the four following ways:-
(1) Bust of Christ facing on a cross on the coins (Fig. 37) of Justinian II. Rhinotmet as (685-695) and on his coins, with his son Tiberius IV. atter his restoration (705-711). From the reign of Lee III. the Isaurlim ( $716-741$ ), the first of the Ieonoelasts, to that of Irene ( $797-802$ ), all images of Christ, the Virgin, and Saints were abolished, though the legend IhS48 XPISE4C NIKA withont any image, as I have above shewn, was introduced during the reign of Constantine V. and his son Leo (751775). The bust of Christ facing on a eross was again produced (Sab. pl. xlii. No. 1) on the coins of Michael I. Rhangabe (811-8i3), and atter another intervil of about 30 vears, oa those of (Sab. pl. xliv. No. 7) Michael IIl. and his mother Theodora (842-856), and on thase of Michael III. (Sab. pl. xliv. No. 12) when reigning alone (856-866), but with the legend
InSUS XPISFOC K On a brass coin of Michael VII. Dueas ( $107 \mathrm{i}-1078$; Silb. pl. li. No. 8) the bust of Christ on the cross oceurs between tro stars hut without any logend.
(2) Bust of Christ facing on a cross with nimbts, from the reign of Constantine $X$. snd Romanus II. (948-959) to that of lsaae 1 . Comnenus (1057-1059). The nimhs is generaliy adorned with gems. [Snb. pl. xlvi. No. I8; xlvii. Nos. $10-12,17$; xlviii. Nos. $10,19,20$; xlix. Nos. 3,$5 ;$ ]. No. 1.]
(3) Christ with nimbus cruciger scated facing, sometimes holding the right hand raised, frem the reign of Basil I. and Constantine IX. (869-870) to that of Manuel I. Commenus (1143-1180). [Sab. pl. xliv. No. 22 ; xlvi. Nos, 1, $3,4,6,12$; xlix. Nos. $2,4,16,17 ; 1$. Nos. $2,6,10 ; 1$ vh. No. 3.] It was on the coins of this type (Ssb. pl. xlix. No. 17) that Isaac I. Commenus changed
the type of the gol impressed on it hi sworl in his right tine writers preter
the throte, not to the throue, not to own cournge (Fial: Empircs, rol. ii. p.
(t) Christ with $n$ (4) Christ with 1 on the eoins (Sath.
$(105 . j-1056)$. Sce On a gold coin o and Chrintophorus sented with a cros standing erowaing t. pl. xlvi. No. 10)
The type of Chris ing rarious types, [C-XC ('I ${ }^{\text {noous }} \mathrm{X}_{\mathrm{f}}$
(5) Lust of Chris bus.-The letters 10 appear on the bras (969-976), but with of the word EMMAN $+\ln$ SUS XPIST (Fig. 38; Sab. pl. x the attribution of John I. Zimisces is for litzes and of Cedre "this empleror order wins the inaige of $t$ been done hetore, an letters forming the set regum" (Sibs. vol, ii. and only refer to thest of Christ occur's (as wins of other metals o letters are sometimes sika (see above) $\frac{10}{51}$ $6 ; \mathrm{lii}$. Nos, 18,$19 ; 1$ a form of legend niso wins of Romanus IV. hut here representing the cross or nimbus, a on either side of His he The type rontinues f ( $1055-1056$ ) to that o (1423-1448). On some Nos, 19, 20), as well a cessor Manuel II. (Sab. the bust of Christ is craxes with the legend $C$ $T \omega$ P $\omega \mathrm{M} \in \omega_{\mathrm{N}}$ " " $B y$ of the R Romans,","equiva
ourrown coinange. It is so ourown ceinage. It is so the legend $K \in R O H \Theta \epsilon$ ${ }^{25}$ on the coins of Ale pi hiii. No. 10), and Mar 1. it. Nos. 5 and 10 ; $1 \mathbf{v}$
(6) Christ with nimbus on a brass coin of John Sub, pl, xlviii. No. 4) ISXS 6ASILE 6ASIL trass coin of Constantine (i059-1067; Sah. pl. J. time of Michnel VII. Duc of Andronicus IV. Palaeold
onder C. Saints and Fig. onder C. Saints and Fig. The words KE. ROF Whed on the coins of Al
whlet on some of Andronit
the tyre of the gold coinage of the empire, and ind rensed on it his own figure with a drawn sword in his right hand, thereby, as the Byzantine writers pretend, ascribing lis elevation to the throne, not to the grace of Gol, but to his own cournge (Finlay, Mist. of Byz. and Greek Empires, vol. ii. 1. 12).
(4) Christ with ninbus cruciger stanling facing
 (105i-1056). Sce Types of Virgin ( j ).
On a gold coin of Romanus i. Constantine $X$. and Christophorus $(920-944)$, Christ is represented with a cross at the back of his hend, otanaling crowning the emperor Romanus 1 . (Sab.
pl. $x$ xvi. No. 10). The type of
he type of Christ also oceurs in the following various types, necompanied by the letters

(3) Hrst of Christ facing on a cross with nim-bus,-The letters $1 \mathrm{C}-\overline{\mathrm{XC}}$ and this type first sppear on the brass coias of John I. Zimisces (969-976), but with the addition in some enses of the worl $\operatorname{EMMANOVHA}$, and on the reverse (Fig. 38; Sab. pl. xlviii. Nos. 3, 5, 6, 7,8 ), ans the ntribution of theso anoaymous coins to John i. Zimisces is founded on a passage of Scylitzes and of Cedreaus, where it is said that this emperor ordered to be placed upon the
coins the iuange of the Saviour, which had not been done betore, and on the other site had not been done betore, and on the other side Latin letters forming the sentence, iesvs curistrs arex
Regux" (Sab. vol. ii. p. 14;), but this statemeat Regux" (Sab. vol. ii. p. 143), but this statement
aa only refer to these coppcr coins cas only vefer to these copper coins, as the bust
of Christ occurs (as I have shewn (1)) on the wias of other metals of earlier dates. The same betters are sometimes connected with the word
 6 ; lii. Nos. 18,19 ; lviii. No. 18 ; 1xiil. No. 1), a form of legend nlso occurring on tho copper wins of Roannus IV. Diogenes ( $1067-1070$ ), hit here representing the bust of C'hrist without the cross or nimbus, and with three globules on either side of His head (S:ib. pl. li. No. 3).
The type continues from the time of Theotora ( $0055-1056$ ) to that of John VIII. Palaeologus (1423-1448). On some of his coins (Snb. pl. Ixiii. Sos. 19, 20), as well as on those of his predecessor Manuel II. (Sab. pl. lxiii. Nos. 7, 9, 10),
the bust of Christ is surrounded by stars or the bust of Christ is surrounded by stars or oroses with the legend OV. XAPITI BACIAEC TW PWMEWN "By the grace of God, King of the Romans,"一equivalent to the Dei gratia on our own coinage. It is sometimes accompanied by the legend $K \in R O H O \in I$ for $K$ Kipi $\in B O H \Theta \in I$, as on the coins of Alexius 1. Comnenus (Sab.
pl liii. No. 10), pi. liii. No. 10), and Manuel I. C
fi. Iv. Nos. 5 and 10 ; lvi. No. 5).
(6) Crisist with nimbus crrucijcr seated facing, 00 a brass coin of John I. Zimisees ( $969-976$; Stb, pl. xlviii. No. 4) having on the reverse IS XS 6ASILE 6ASILI, and on a very rare
trass coin of Constantine XIII. Ducas and Eudocia (1059-1067; Sah. pl. 1. No. 9), und from the time of Mlehael VII, Ducas (1071-1078) to that of Andronieus IV. Palaeologus (1371-1373). [See ander C. Saints and Fig. 41.]
The words KE. ROHOEI are sometlmes olled on the colns of Alexius I. and John II.,
whilst whilst on zome of Andronicus II. Palneologus and

Andronicus III. (1325-1328) the legend is In full OPIE BOHOEI (Sabi pl. Ixi. Now. 14, 15).
1282 ; Sab. lix. colns of Mielael VIII. (1261cruciger ar hix. Nos, 3-6), Christ with ninurus cruciger or nimhus is seated blessing the knesling
cmperon Archangel Michael.
(7) Christ with nimbus stemling fucin, sometimes crovoning or blessing the empervor or cmperors, on coins from the time of Michatl WII. (1071-1078) to that of Andronicas II, and 11 i . (1325-1328). (Snhb. pl. 11. Nos. 5, 18; lii. Nos. 16, 17 [with KE. ROHOGI], 20 ; liii. No. 18 ; Iv. No. 2 ; Ivii. Nos, 4, 5, 11; lx. Nos. 1-5., 13,
14 ; Ixi. Nos, $7-9$, 14; Ixi. Nos. 7-9, 13.]
The letters $\overline{\bar{C}}-\overline{X C}$ occur on some coins of Alexius J. (Sab. pl. hii. No. 22) and Manuel I. (pl. Ivi. No. 8), having for type a sir-rayed cross on
three steps. 13. Tite
13. The Viroin.-Tho Virgin Mary is repostured ont the Byanntine coinage in various MR-

(a) Bust of lirgin rciled faeing and hands raised, on cuins of Leo Vl. (886-912). In this instance we have the name marda ia full as well no the letters $\overline{\mathrm{MR}}-\overline{\mathrm{O}}$ (Hig. 39 ; Sab. pl. xlv. No. 11).
(b) Bust of liryin with niminus facing and hands raised, first oecurs (Sab. pl. x]vii. No. 9) thosin (Srase coins of Theophane (963) and on thosn (Sab. pl. xlviii. No. 9) of' Juhn 1. Zimisces ( $960-976$ ), and may also be found on the coims of many emperors down to the time of (Sab. pl. 1xi. No. 5) Andronicus II. an.l Michael IX.
$(129+-1320)$. On
On R coin of Coastantino XII. Monomachus (1042-1055; Sab. pl. xlix., No. 12) the Virgin represented. $[M$. R^AK 6 NITICA $s i c]$ is stantinople, whechernne was a auburb of Conunder Heralins was taken into the city said to have crected the empress Pulcherin is said to have crected a temple to the Virgia stored. Ons Blacherniante, which Justin I. restored. On aecount of the many miracles said to have heen performed here, the temple and ad aun. Were held in high esteem (Chron. Alex. Christ. libe ict. xv. and xvii. ; Dueange, Const. vol, xviii. .. e. xi. ; Madden, Num. Chron. N. S. (c) llust of ; pl. vii. No. 10).
(c) Rollist of l'iryin with nimbus facing, holding a modallion of Christ on her chest, from the time of (Sab. pl. xlvii No. 18) John I. Zimisees (969VII to that of (S.ib. pl. li. Nos. 7, 9) Michael VII, Ducas (1071-1078), and sometimes necompanied by the legead OKE BOHOGI ( $\theta$ еотбкк moh (1eli, mother of Gol, help). In some cases the medullion rests on her chest whilst the hands are raised as on the coins of (Sah. pl. II. No. 17) Nicephorus III. (1078-1081), of (Sab. pl. lii. Nos. 9-11, 21) Alexius I. Comnenus (1081-1118), and of (Sah. pl. liv. No. 14) John II. Comnenus (1118-1143). On the coln of John Zimisces there is the legend meR®OU-DEDOEASm which appears to ПIZWhOU - CAПOZ'K.
 glorified mother of God arotectefal Kuplou, $O$ ghamiled mother of God, he that t'usteth in thes shall not fail of the L.ord. (Madden, Num. Chron.
(d) Bust of lirgin ; pl.thii. No. 11.)
(d) Bust of Virgin with nimbus within valls,

Pulaenlogus (1261-1282), of (Sab. pl. 1x. Nes 1-4) AmIronicus II. Palneelogus (1282-1328), and of (Sab. pl. lx. Nes. 1,3, 14) Andronicus II. and his son Michael IX. ( $1: 9+-1320$ ).
The walls are those of Censtantinople, and the type commemorntes the restoration of the Greek emperers at Constantinople after it had been under the sway of the Latins for nearly fiftyeight yenrs. Pachymer of Nicaen, whe flourished during the reign of Michnel VIII., recerds that "Michat, nfter the taking of Constantinople, changed the type of the old coins, engraving Instend a representatlen of the city," but at the same time he debased the standard of the mint, and issue 1 coins containing only 15 parts of gold and 9 of nlloy (Pachymer, ii. 343 ; Finlay, Hist. of Byz. and Grech Empires, vol. ii. p. 436). The obverse type on his coils represents the emperor, presented by the archangel Nichael, kneeling to Christ seated, or the emperor in prostration before Christ standing, or the two einperors blessed by Christ. [T pes of Christ, (6), (7).]
(e) I iryin with nimbus seated facing, on coins of John II. Comacnus ( $1118-1143$ ) but with the hands outspread (Snb. pl. liv. No. 13), of (Sab. pl. Iv. No. 6 ; lvi. No. 4) Manucl I. Cemnenus (1143-1180), and of (Snb. pl. lix. No. 5) Michnel VIII. Palacelogus (1261-1282). (Snb. pl. lxiv.lxvi.)
(f) l'iggin with nimbus seated. ho'ding medallion of Christ, frem the time of Nichael VII. Ducas (1071-1078) to that of Andronicus II. and Michael IX. (1294-1320). [Sab. pl. li. No. 5; lii. No. 1 ; liii. No. 18; liv. No. 1; lv. No. 11 ; lvi. No. 14; Ivii. No. 15; Ix. No. 16.]
(g) Jïryin with nimbus standing, hands raised and medullion of Christ on her chest, on the coins of (Sab. pl. lii. Nes. 8, 12) Alexius I. Comnenus (1081-1118), of (Sab. pl. lvii. No. 4) Andronicus I. Comnenus (1182-1185), nll with KE. ROHOEI, and of (Sab. pl. |vii. No. 20; lviii. No, 5) Isaac II. Angelus (1185-1195). On some of the ceins of Aodronicus 1I. the Virgin bolds the medulion with betit hands (Snb. pl. Ivii. Nos. 5, 11).
(l) lirgin with nimbus standing on a cushion holding the infant Christ, with nimbus cruciger, in her arims, on the gold aad silver ceins of (Sab. pl. I. Nos. 14,15) Romanus IV. Diogenes (1067-1070). On these ceins the legend MAPOENE COI mOAVAINE OC HATIKE MANTA KATOPOOI ( 0 glorious Virgin, he that trusteth in thee prispers in all thinys) forms an hexameter line. (Fig. 40.)
(i) Jiryin with nimbs standing facing and hands raised or arms folde from the time of (Sal. pl. xlix. No. 11) Constantine XII. Monomachus (1042-105:) to that of Alexius I. Con-nenus(1081-1118). [Sab. pl. 1. No. 7; li. No. 6 ; lii. No. 7.] On the cein of Censtnutine XII. there is the legend $\triangle \in C I O I N A C W Z O I C$ EVCEBH MONOMAKON (lady mayest thou preserve the pious MOnom icius). On some specimens the words OKE. ROHOEI occur.
On other ceins the Virgin is represented sidefaced as en these (Sab. pl. lvi. Nos. 12, 13) of Manuel I. Comnenus (1143-1180).
(j) lïr:in with numins standing crouning ennperor, smmetines half-length, on ceins of (Sab. pl.
 in addltion to the letters $M O$ abore her head, there is added the legend OEOTOC. 6OHO.

IW OESP (mother of God help the Lord John) [A. Cubisi, No. 2], and from the time of Remanus III. Argyrus (1028-1034; Sab. pl xlix. Ne. 2) to that of (Sab. pl. 1v. Nes 7. 11; Ivi. Nos. 2, 3) Mnnual I. Comuenus ( $114 ; 3$-1 180 ).
On gold coins of (Sab. pl. xlvil. Ne. 12) Xice. pherus II. Fecas (963-969), and of (Sub. pl. 1 xvil No. 1) Jehn Angelus Cemnenus, emperor of Thessilonica ( $123: 1234$ ), the Virgin is represented half-lcnyth presenting a lon/ cross to the emperor; en some of Michael VIII. Palaeelogus (1261-1282; Sab. pl. lix. Nog. 10, 11) she is represented half-lenyth holding thel darum on which十; and on a brass coin of (Sab. pl. lxii. Ne. 17) John V. Palatelegus (1341-1301), the lirgin and Emperor are shaking humls. On another (Sal. pl. xlix. No. 13) of Theodera (105.;1056), te which I have already alluded [A. Christ, No. 4], she ls standing full-lenth with Theodern, both helding the labarum.
C. Saints.-The figure of a saint (generally standing) was first intreduced by Michael Vi. (1056-1057). The following are the saints and angels represented-St. Alexander, on a gold cein of Alexader (912-913; Sab. pl. xlvi. No. 3); St. Michael, on coins of Michael VI. (Sab. pl. xlix. Ne. 16) and of Isanc 11. Angelus (Sab. pl. lvii. Nos. 15, 16, 17) and other emperors; st. Con tantine, on coins of Alesius I. Comnenus (Sab. pl. lii. Nos. 16, 17); St. Georye, on coins of Jolin II. Comnenus (Fig. 41; Snb. pl. liii. No. 15, [A. Curist, No. 6]), and other emperers; st. Theodore, en ceils of Manuel l. Comnenus (Sab. pl. Iv. No. 2), \&c.; St. Denetrius, on coins of Manuel 1. Comeeous (Sab. pl. Ir. No. 9), \&c.; St. Andrusicus, oa coins of Andronicus II. and Ill. (Sab. pl. lxi. No. 17); St. Eujenius, on the ceins of the emperors of Trebizond (Snb. pl. Ixvii.-lxx.; some on horseback); St. John, on tho coins ef John 1 . Axeuches, emperer of Trebizond (Sab. pl. Ixvii. No. 9, bust facing; No. 10 standing); and sume unknown.

The winjed head or body of a seraph oceurs on the brass ceins of Andrenicus I. Comnenus (Sab. pl. Ivil. Nos. 9, 10), of Andronicus 11 . and Michnel IX. (Sab. pl. 1x. No. 19; 1xi. Xo. 11), and John III. Ducas emperer of Nicaen (Sab. pl. lxiv. No. 15) very sinilar in form to the sermphim engraved in the article Angels and arcilangels (§ 14).

On some ceins of Remanus I. and Il., Constantine X., Nicephorus Focas, John Zimisces, Basil II., Manuel I. Comnenus, and Alexius III., the initial letters of the names of these emperors are so placed as in form n cross (Sab. pl. i. Nos. $54-60,63,68,69$ ), in seme cases, as on the coins of Remanus I. and 11.. taking the furm of an anchor, whilst on those of Remanus IV., Alexius I. Comnenus, nad Bandeuin (Nos. 6.5, 67,71 ), the initinls are figured around a Mallise criss.

There are yet one or two curious pieces to which 1 must allude. During the reigu of Jehn I. Zimisces (969-9i6) some brass coins or tokeas were issued (1) haring on the obverse the bust of Christ with nimbus and the letters $I C-X C$, and on the reverse the legends OWIAN - EIZEITOV - CMENHTAC OTPEФWN, and (2) on the ebverse $\triangle A$ $N \in I Z \in I-O \in \mathcal{W}$, and on the reverse $O \in \Lambda \in-$ $\omega N \Pi T \omega-X O N$, which may be interpreted
$\theta \in \hat{\psi}$ סavaisel toì
$\Theta \in \hat{\varphi} \delta \delta\langle\lambda i \omega \nu \pi \tau \omega$ poor lendet' untu tions of the sam. and the Intter is $t$. These pieces have laender (Num. Zc the first is in the Saxe-Coburg, the Rasle. Dr. Fici curlous that the ways those which them to the peras.'
Another brnss ANACTACIC ha reign, lut the (Mndden, Num. p. 191.) [Sce ML To the time o 1143), nccerding (Mel. de Num.), or (1341-1391), песе and with greater $p$ piece is nttributed description:-
Obv. The empe facing, holdiog erc by cross) on which Ricv. The Magi iags to the Virgin 1s). The Virgin raising her right h the Virgin the lette
This piece, which considered by Mr. genuine. The shap
but njpears to be
perhilps $\in V \wedge O \gamma \in$ IT which is not impro wns hailed by her e ameng women, and b
 kapmos $\tau \eta{ }^{2} s$ кoidias c
Anether splecime: type, but having Christ ficeing with BMANVILL (sic) w broke Cellection, and the late Mr. Wigan, the Rev. S. S. leew engraved it in the Dr. Yarrny's Life of 1 etter, and Gnlpin). the piece to iee, and I altogether favourabl ance. 1 may observe of the Pembroke Sale thmong "enrly fabr imaginnry types," an position can hardly b as the metal and surf false) have been prod and an engraving toel The werkers in Aicllo tury used their tools most inconccirable." loubt about the nuth British Museum, we as apurleus only on

 poor lendet' unto the lord). Both are trunsliations of the same Ilebrew verse (Prov, xix. 17), and the latter is the exact translation of the L.XX. These pieces have been published by Dr. Friedlaender (Num. Zcitschrift, vol. ii. Vienna, 187v); the first is in the collection of Prince Phllp of Saxe-Coburg, the second in the museum of Basle. Dr. Ficidlanader remarks that "it is curlous that the coins of smallest value are always those which remind the possessor to give
them to the poor."
Anether brasa celn or medal with the legead ANACTACIC has also been attributed to thls relgn, but the piece la not nbove suspicion, (Madden, Num. Cliron. N. S. 1878, vol. xviii. p. 191.) [See Medais below.]

To the time of John II. Comanans (11181143), necording to the late Baron Marchant (Mef. de Num.), or to that of Joln V. P'alieologus (13+1-1301), according to the late Mr. de Salis, and with grenter probability, a most remarkable, piece is attributed, of which the following is a
desciption:-

Obv. The emperor with ninbus standing facing, holding eross and labarum (surmounted by cross) on which $X$.
Rev. The Magi wor:hipping and making offerIngs to the Virgin Mary, whe holds a child In herhap. The Virgin wears the nimbus and is seated, raising her right hand. Between the Magi and the Virgin the letters $\in \mathcal{G}$ © .E. (Fig. 42.)
This piece, which is in the British Mnseum, is considered by Mr. Grueber to be undonbtedly gemuine. The shape of the labarum is uncertain, bat njplears to be

The inscription is
perhuls $\in V \wedge O \gamma \in i \tau \epsilon$, or rather EV^O$\eta \eta \mu \nu \eta$, which is not improbable, as tie Virgin Mnry was hiled by her cousin Elizabeth as "Blessell among women, and blessed the fruit of her womb"
 kapros $\tau \hat{\eta} s$ кoi入(ay $\sigma o v$, Luke i. 42).
Another specimen of very similar reverse type, bnt having on the obverae the bust of Christ facing with niuhosas and the legend Emanvulit (sid) was formerly in the Pemhroke Collection, and passing into the cabinet of the late Mr. Wigan, is now in the collectlon of the Rer. S. S. Leewis, who hns published and engrared it in the new illustrated edition of Dr. Farrur's Life of Christ (p. 21, ed. Cassell; Petter, and Gappin). Mr Lewis kindly sent me the piece to aee, and I must confess that I am not altogether favourably impressed with ite nppearance. I may observe that Mr. Burgon the anthor of the Peinbroke Sale Catulogue (p. 324) clnssed It among "early fabrications in copper bearing imaginary types," and stated that "the composition can hardly be regarded as genuine, but as the metnl and surface are antique, it must (if (alse) have been produced by menns of a punch and an engraving tool, principally by the former. The workers in Ni.llo in Italy in the 15th century used their tools in a manner which is almost inconceirable." If, however, there is no British Mouseum, we authenticity of the piece in the British Mnseum, we can hardly reject this one as spurious only on account of ite composition.

The two blrds (loves?) In the ere ) of the reverse, Mr. Lewis (op, cit.) suggess may "delientely symbelise the puritication." [See Madals, hielow.]
It miny be, as Martlgny has suggested (I ict. des Antiq. Chret. p. 38:3), that medals or medalliens of thi, deseription were frequently struck for suspending round the neek, ns was done with some of the verres dores with the same subject (Garrucei, Vetri, ir. No. 9).
The representation of the adoration of the lingi on buth these pieces, especially on the Intter, is somewhat similar to that on a fresco of the cemetery of Callistus engraved by Martigny (op, cit. l.c.). or to that on a fresen in the eemetery of St. Marcellinus, eugraved by the Rev. W. H. Withrow (Catucombs of Rome, p.
306.1877 . 306. 1877.) (Соmpare p. 1299.)

In conclusion I must reeord my thanks to Mr. H. A. Grueber, assistmant in the Department of Coins and Medals, British Museum, for the treuble that he has had $\ln$ superintending the casting of most of the colas here engraved, and for the readiness with which he has answered my numerous queries.
The prineipal works referred to are as fullows: -Feunrdent, Mciluilles de C'onstantin ct do ses fils portant des signes de Christianisme in the lievue Nunismatifue, 1856, p. 247; C. Cavedoni, Ricerche critiche intorno alle medaglie di Costuntino Magno e sle' suoi figlinoli insignite di tipi e di simboli Cristiani in the Opuscoli Relifiosi Letterarii o Morali, 1. iii. plp. 37-61, Modena, 1858 (tirage à part 27 pnges); Nuove ric. crit. intorno alle med. Custantiniane insignite dell' effigio della Croce in the Opuscoli Relijiosi, etc., 1. iv. pp. 53-63, Modena, 1858 (tirage a part 11 pages); R. Garrueci, Numisnatica Costantiniana portante sc,jni di Cristianesimo, in his Vetri Ornati di figure in oro trovato nei Cimiteri dei Cristiuni primitivi di Roma, 1p. 86-105, Rema, 1858; C Cavedoni, dppendice alle riccrche critiche, ete., in the Opuscoli Religiosi, etc., I. v. pp. 86-105, Madena, 1859 (tirage à part 20 pages); H. Cohen, Meduilles Impériales, vols. v. and vi. Paris, 1861, 18i2, vol. vii. (Supplement), 1868; J. Snbatier, Mfonnaies Byzuntines, 2 vols. Paris, 1862; R. Garrueci, Num. Cost. o sia dei segni di Cristiunesino sulle monete di Costantino, Licinio e loro figli Cesari, in his letri ornati di figure in oro, p. 232, Roma, 1864 [a partial translation of thls paper, by M. de Witte, omitting the lntroduction (pp. 232-235) and the concluding remarks (pp. 185-261), appeared in the Revue Numismatipue 1866, P. 78, which hats been translated into English (but must be used with enution) by Mr. C. W. King, Early Christian Numismatics and other Antiquariun Tracts, 1873]; C. Cavedoni, Disamina nella nuova edizione dclla Num. Cost. del P. Raffaele Garrucci d. C. d. G. in the Rivisto dclla Num. ant. e nodcrn. vol. i. pp. 210-228, Asti, 1864; K. Garrneci, Note alla Num. Cost. in the Dissertazioni Arch. di vario argomento, vol. ij pp. 2:3-30, Roma, 1865; Mertigny, Numismatique Chreflienne in the Dict. des Antiy. Chret. Paris, 1865 ; F. W. Madden, Christian Emblems on the coins of Constantine I. the Great, his family and 1877 hiscessors in the Attmismatic Cironicle, N. S. 1877, vol. xvii. pp. 11, $242 \cdot$ 1878, vol. xviii. pp.
1, 169 .
[F. W. M.]
Passing from the Eastern Empire to Western

## 1294

## MONEY

Europe, we find that, from the relgn of Honorius downwards, the gradual loss of territory to the fioman empire is marlial by the introduction of new coinages lasued by the barbarian invaders to place of that which proceeded from the inperial mints. In most eases, however, these new tssues iegia as mere initations of the W'estern or Eastern impertal colns, and it is not till long subsequent to their nequisition of a country that the barbarion nations institute distinctly reengnisable series of coins. The tiact is, that the imperial coinage bad been so long the coinage of the Roman worli that it was only gradually that the Teutonie iavaders concelved the possibility of substituting a separate coinage of their own. The leagth of time which often elapsed between the settling of these invaders in Roman territory and their first lasue of a coinage on which the name of the emperer is replaced by that of a barbarian king, is exemplitied in the cave of the Visigoths, who under Astaulf in 410 established a kinglom in Aquitania, but who did not begin a national colnare until the reign of Leovigild (573), the first king of all spaia. Inteed l'rocopius complains of the andacity of the Frankish king (Theodebert), who for the first time ventured to strike goll coins "bearing his own portrait, not that of the emperor as was [heretofore] the [universal] custom;" and adils with slight exnggeration: "the king of the Persians, Indeed, used to strike silver money of his own; but it was not lawful either for him or fur any other barbarian king to maie his gold coins with a portrait of the ruler." (bell. Goth. iii. 33.) This was about the year 544.

It is obvious that this long period of imitation must have had a great ellect upon the symbols of all kinds which appear upon coinages of the West, and aecordingly we find that the Christian symbols upon these coins are generally taken directly from the money of Constantinople. We may divide the barbarian coinages of Western Europe from the accession of Honorius to that of Charlemagne Into six distinct classes, atruck respectively by:
(1) The Vandals in Africa from Huneric to the defeat of Gelimir at Trikameron, that is from 477 to 533.
(2) The Visigoths in Spain from leovigild to the defeat of Fivderic at the battle of Guadelata, from 573 to 711.
(3) The Ostrogoths in Italy from Theodoric, 493 to the battle of Mons Lnctanus, 553. These were followed by:
(4) The Lombards, who Inelude not only the Lombard kings at Pavia, but likewise the dukes of Benevento and Spoleto, who struck coins. The coinage of Pavia and Lucca lasted from the time of Aripert, 653, down to the conquest of the kingdom of Italy by Charles in 774 ; the coinage of Benevento continued till the denth of Radechis in 955.
(5) The Merovinglans, who began to strike coins about 544, under Theodebert, king of Austrasia, and continued their issue until a new coinage was introduced by the Karling dynasty.
(6) The English, who may have brought a coinage with them into this country, but who cannot with certainty be credited with a national lissue until the time of Penda, a king of Mercia, abont 655.

## MONEY

On the first and third of these six classes, the colns of the Vandals and the Ostrogoths, Chris. tian rymbols are curlously conspicuous by their absence. On the Vandal money none appears save upon some copper coins of doubtful attriintion; on the money of the Ostrugoths the unly exception is found in the large eross which aipears upon the embroidered robe on the hist of Theoduhat as displayed pon his copper eotns. and in the crosses upon some namelesta copler eving struck at lome during the time of Oatrogot hic rule, but not necessarily by the authority of the baroarians themselves.

Yet if we were inclined to attribute this want of Christlan symbols to the Arian proclivities of the Vandals and the Ostrogoths, we should find that our conclasions were defeated by the noney of leovigild, the lant Arian king of Spain. Jo seems to have alopted three types for his money, whtch, with little change, run through tho whole serjes of the eoinage of this dynasty, The tirst presents on the obverse the rude representation of a head or bust; on the teverse a cross hrussed, or raised upon thrue steps, a type which was first introduced by Tiberius ll. (574-582), and was probably adopted by Leorigild about the period of the second date. The engraved coin, which is one of Chintila, struck at Nrrbonne, will give an adequate idea of this type, for it is the jeculiarity of this series that the style and fabric of its coins varics scarcely at all during the whole period of nearly a century and a half during which they continued to be struck, The obverse reads + cinviria REX ; the reverse, Narbona riv[s] : the name of city of minting, Narbonne (Fig. 43).

This type of the cross haussee is tho only one which cain be distinctly recognised as Christian. But it is curfous that the cross is not adonted upon the coins of leovigild's catholie son Sar Hermengild. He adopts Leovigild's second type, which is also an imitative one, copied from the lictoria Augusta coins of Rome and Constantinople. The reverse represents a winged figure (Victory) walking to the right, and holding in her right hand a wreath. Around the usual Roman legend vicroria avg is replaced by the name of the king, or an attempt at the legend inclytus hex. (See Ileiss, Mon. des Rois Wisigoths d'Espayne, 11. 1. Nos, 1-3, and pl. ii. Nos. 1-3.) Now, though this coin is uadonbtedly, as far as the origin of its typo goes, of a pagan character, it is equally certain that it is impossible in the history of Christina iconography to separate accurntely the Angel from the Vietory or Nike of the Romans and Greeks; and there can be little doubt that the figure upon the Visigothic coins would have passed in these days and in popular estimation for an angel. The third characteristic type of the Visigothic coinage represents simply a rude bust on either side, and is devoid of any attempt at symbolism. In addition to the Christian types, we have on one coin of Leovigild the letters A $\omega$, and on one of St. Hermengild the legend Regi a Deo Vita, an almost uaique instance of pious instruction upon a Visigothie coin.
The Lombards may lay ciaim to more orfginality than the Visigoths, in that, upou their pieces, a most undoubted angel is portrayed, with a legend shewing that he is inteaded to represent the Archangel Michael. The engravin;
(Fig. 44) represent The obverse reails bust to right, wen uncertain letter, Michael stunaing pommede in right, " this angel seems honour by the lon in some sort the several times by P. 3,41 ), and we Wimnetrid's time dedicated to him. at Pavia was the Lumbard kings, a though without $8:$ now standing chure their time. Follon of mildde-age Cath saints to that of a
churches and eitic days ro-derlicated to popular object of re
Tho later l.omba of St. Miehael and n s flower pat tern, or one limb longer tha the dukes of Bene branch of the lom closely the contem tinopide, generally di bust of the duke fac long cross potent an known under this fo (See Fig. 53.) The frequently the lege oaly in one instance of the arehangel.
We now turn to which, as has been st the second king of $A$ and grandson of C. . period than the last character of the Fra apparent than that bardic coinages. Al are borrowed directl? no change but the rigglan's name upor common, as alao the given in the engravi from the contemporar aliurds a good exampl just passed through become an angel, wh verse victoria avger its origin. The attitu coins, or on those of $J$ with that of an ange apon a benutiful cons now in the British Mu
As time went on ac Serovingian money, in that of any other only does it depart, imporial type, but a of no king, only th thruck it, and of the to is hitrodiuced alongside prolable that the Fran the right of excluslves
(Fig. $4+$ ) represents a coln of Culpert of this type. The obverse reads be crat se prime. Dialemed bust to right, wearing paluduneutum ; in front, uncertain letter, b) Michael stanciug to left, holling lomg eriss ponmee in right, and on left arm, round shield. This angel seems to have been hell lo explecial howur by the Lombards, to have been, in fact, in some sert thelr prituon. He is mentioned sereral tines by Panlas Diaconus (iv. 47 ,
$\mathrm{F}, 3,41$, and we gather that there were in Warnefrid,s time we gather that there were in dedicated to him. The cathedral of st. Michael at l'avia was the scene of the corronation of the Lombaril kings, and some have consideredthough without satisficictory reasony-that the now standing chureh of Sin Michele dates fron. their time. Following the obserrable tendency of midde-agg Cathelicism to prefer the cult of saints to that of angels, the majority of these churches and elties prebably becane in later days ro-dediented to seme mure human and more popular bbject of reverence.
The later lombardle ceins abanden the type ef St. Michnel and aldept for their reverses either a flower pat tern, or else the cross petent, having one limb longer than the other three. Thase of
the dukes of Bencento, who form a lesser branch of the Lombarda in Italy, initate mere closely the centemporary celnage of Constantianole, generally displaying on the obverse the bust of the dnke facing, anil on the reverse the leng cross potent and hutuseéo ujon three steps, known under thily furm ns the liyznntine cross. (Stee Fig. 53.) The ceins likewise bear not iafrequently the legend sAN MICLIALA, although only in ene instance do they display the image
ef the archangel. of the arehangel.
We now turn to the colnage of the Franks, which, as has been sald, begins with Theadebert, the seennd king of Austrasia, the sen ef Thierry, ond grandsen of C, wis. Dating from an enrlier period than the last two series, the imitative character of the Frankith money is much more spparent than that of the Visigethic or Lombardic coinages. All the types of Theodebert are borrowed drectly frora Constantinople with ne change but the subssitutien of the Merovinglin's name upon the obverse. The mest common, as also the most Christian, typre is that given in the engraving (Fig. 45), nnd is teken trom the eontemporary ceinage of Justinian., It
afurls a goed example of $n$ Victory which has just passed through the transitienal stage and beceme an angel, while the legend on the reverse victoria avgeas still remains to betray its origin. The attitude of the figure apon these coinas, or on these of Justinian, may be comprared
with that of an angel with that of an angel which is carred in ivery open A beautiful eensular diptych' of this epoch, Dew in the British Museum.
As time went on a change takes p'ace in the Sierevingian meneg, which is not paralleled in that of any other country of Eurepe. Net inmperial type, buat more and mere from the imperial type, but a ceinage bearing the nnme of no king, only that of the meneyer who strock it, and of the town where it was minted, is introduced alongside the regal issue. It seems probable that the Frankish kings never asserted the right of excluslve coinage ; but, on the contmry, that it was within the faculty of almost
any liecal goldunith to strike these colns for protcular or locel purposes. Thero is no reasen to believe, as has been thought by somme, that this non-regal monay was sssued by the ant hority of a religlous see or order. Mow of the later Meroulngian enlns, whet her royal or not, are of the kind known ns trientes or trenisses, uncthird, that is, of the solidus aureus. Their type generally dypllays a hoal apon the obverse, nul on the reverse a cross of sume sort. Two coins ef the royal issue with rather peculiar syminols are engrived beneath, Figs, 46 nad 4 i. The first which was struck by Charibert 11.' (630-6 fisst) reals:
Obv. teviosss (Theodosius?) moseta. Bare heaid to right.
Pro. charmertvs re, Figure, probably a chailue surmounted by a croess (Conbronse, Mlonnties Stuthindles de Prance, pl. 2:2). The 656). it a cuin of Clovis or Chleitvig II. (638Obo right.

Helmeted bust to
heo. moneta palat i. Cress hausef, ned terminating in open chrism. On eithers sille of
cross cross ELA GI (Conbrouse, Mon. Nat. de France, 11. 18). The Eligius, whose name appears nuen iths rare and interestlng piece, is St. Eloi, the
treasurer of Dagobert treasurer of Dagobert i. and Clovis 11., who before his elevation to this prost had been a goll-
suidl smitil: and moneyer under cllotsire II. (See Lifo
of St. Elooi, by St. One of St, Whoi, by St. Ouen in D'Achery's Specile-
gium, vel. ii. 1 . 76 .)
A great variet y ls ebservable in the symbols disphayed upen the Merovingian eeins, theugh they are nearily always of a religions character. The inost common dievice is a short square evenlimbed cross, which rests sometimes upoo a step or ball. The Christian menogram apprears, but is net common. The two unusual and interestiag tyies given here (Figs. 48 and 49) represent a Calvary, on either side of which a man is standing, and a menstranee raised upen three steps. They are taken rexpectively from a
silver coin of Le then silver coin of Le Mans and a gold triens of

Of the ecinages whereof we have been speaking, the Vandalie and Ostrogothlc belong to the period which preceded the intraduction of the genuine barbaric gold celnage into Europe, nud are-with the exception of a few coins which display the monegram of Theodorio - ceinnges in silver and eopper oaly. The meney of the Vlsigoths, the Lambards, end the Franks, which are more distinctly nationnl and barbarian issues, are almost as exclusively coinages in gold ; for when the invaders obtained full pessession of a Roman province they seem nearly to have discarded the uss of silver coins. In our own ceuntry, on the other hand, and probably also in the region of the Lewer Rhine, a silver ceinage was almost the ooly eurrency, and if some of the gold tremisses-or, as they were called here, thryms-found their way neross the Channel, their appenrance mast be regarided ns quite exceptional. This fact forms a marked eontrist between the coinage of England and that of the greater part of continental Eurape. The silver coins which were in use in England before the rise of the Karling dynasty were the scaattas, small and thlck pieces, weighing some

## MONEX

nincteen or twonty grains: in the north however, that $\mathrm{J}_{\mathrm{k}}$, in the countries of Beruicia and Deira, n copier cosin, the stycu, anpuisied the place of the acentt. Some few of tha serattan bear the namea of known soverelgne, and in that case their date is of course determinable. The earlleat piece of this description hears in runic letters the name of f'neda, a son of Penia, king of Mercia, who reigned alont 6.35. The greater part of these early coins however are without intelligible legend. 'They bear a few letters of the lioman charncter, which seem to have been nothing but rude and ignorant copies of the legend upan some imperial coin. Their types are so numerous thit a detailed devcription of them Is imjossible; but the renler may connult the plates in Rading's Annals of the Coinaye, and in Hawkins's English Silver C'ins, 2nd ell. A great majority of these sceattas have one or more crosses upon the field, nod this thet has led aumismatists to infer that those pleces upon which no such symbol occurs were struck before the conversion of the English to Christianity. M. Dirks (Rerue de la Num. Belife, Sth series, vol. ij.), who has devoted specinl attention to this class of coins, has gone further than this, and signalisel some types as benring a distinctly heathen character, the head of Wodin, the Fenriswulf, the sen monster Jormundgandr, \&c. On this point it is difficult to pronounce with certainty. It is extremely probnble that most of the sceattas were copies, mere or less remote, of Roman coins; Mr. Hawkins in his Cuerdale F'ind has given an instance of an undoubted copy separated by a distance of nearly five hundred years from its original; therefore neither the presence nor absence of Christian symbols upon these nameless pieces can be tnken as conclusive evidence of the time at which they were first lssued.

The earllest known coin among the stycas merits particular notice. It was struck by Ecgirith, king of Northumbria ( $670-685$ ), and bears upon the reverse a radiate cross, with the legend +Lvx or, as we may perhaps read it, LVX $\times$ (Lut Christus, Christ is [my] light). (See Silver Coins of England, 2nd ed. No. 99, and Rulling, Anuals, vol. iii. [1, 28 ap.) This king, who is called "rex religiosus" by the blographer of St. Wilfred, appears to have been in his eariier days a great friead of religion and of the archbishop of York. Thn types of the subsequent Northumbrian stycas is a small cross on one or both sides enclosed by the legend, without further oraamentation or symbolism.

Towards the end of the 8th century, and after the rise of the Karling dyansty upon the continent, pennies superseded the sceattas in the central and southern districts of Eiegland, while stycas and some sceattas continued to be coined in the north. The penay usually displays a cross upon the reverse, nud this cross is treated in curious ornameatal devices; but the coin is without any other religious symbolism. Types of the early English penay may be found in the works of Hawkins sad Ruding.

Beside the royal money, coins were struck by the archbishops of York and Caterbury, by the former stycas, by the iatter peunics. The earliest of these episcopal coins seems to have been struck by Eugberht, archbishop of York, from 730 t.o 766 , conjointly with his brother Eadberht, king of Northumbria. One side reads
ecobirati[ar ?]. Figure standing between two tong processtonal crosses. The tigure arems to wear a sort of threocornered hat, whilch may very probably be intended for a mitre. The other slde reads vortizuaria, and represents a figure atrading (Hawklns (luy), jo, 67, andi itul. ing, 11,3 ; the engruving in the intter, however, is very inuity).

The ether archtishope of York of whom we hare coins are, Enubaid, 740 to 796; Vigmund, 831 to 854 ; and Ulichere, 854 to 895 . Thes: colos, which are atycan, follow in type those of the contemporary Northumbrian kinga, as described just now.

The archbishops of Canterbury, whose punuias resemble in type those of the klags of Kent, nad subsequentiy those of the kings of England, aro Jacaberht, 763 to 790 ; Eithilhenrd, 790 to 803 ; Wulfheard, 803 to $8: 30$; (Colnoth, $8: 30$ to 870 ; Ethered, 871 to 890 ; Plegmund, 891 to 923.

We have anidi that when the Kirling dynasty cnme into power it introduced a new coinage of silver to appersede the old Merovingian gold money; and the latter began from that time rapidly to disappear. Pepin the Short struck denaril or peanies of a new pattern and tabric, benring no resemblance either to the current gold coinnge or to the older denarii of liome. In 781, we fiad a decree of Charles the Great ordering that the new denarii shall be current throughoult the Frankiah kingdom; and from this time it would appenr that the coining of gold almost ceases in westera Europe. The types of this money of Pepin and Charles noe as rude as they nre original. All nttempt at a face er bust is for the most part nbenioned: sometimes nothing but na inscription is given on either side, but generally the anme of the king is displayed iu a monogram disposed rousd the four limbs of a cross, somewhat like the monogrmm of the word Roms is the figure 51. Generally, too, a crose occupies the centre of the reverse, $\mathfrak{a}$ cross of a some. what vew shspe. It is the cross pattée which from this thine becomes nlmost universal ujon Europena coins, a small even-limbed crow siightly broadening towards its extromities. "We must observe the position of the cross. It hae its limbs of equai leagth, and they are siightly pate nt the eads; the cross is alatisee and detached, its limbs not touching the circlo which surrounds the field and separates tha legend. A cross of this description only appears quite accidentaliy upon the Roman mosey of the preceding centuries it appears occasionsily on the Meroringian coias ; it became nommon, sed at length indispensable on those of the Cnrlovingians, nad no other sort was used " (i.eicwel, Num. du Moyen Ayje, tom. 1. p. 87 : see Kig. 13) After his conquest of Itnly, and for the use of that country, Charles seems to have struck coins beuring his bust, represented like that ef the Roman emperors. He aiso introduced a very important type, which became common upon the coins of many succeeding emperors. It represents, probsbly, the front of the basilicu of St. Peter with the legead xristiana religio (Fig. 50). Fig. 51 a coin engraved by Conbrouse, which is supposed to have been struck either ro commemorate the restitulion of Adrian 1. to his rights and the assumption by Chrrles of the titles ling of Italy and
patrician of Rom Charien's crowning Christinas of 8 800 , Buth these cains brunso, pl. 104). which of peetiliar i. 88). The doub Chrintinn type, the the Trinity. But a type frequentiy i is to be met with denarty no early ax ถ̌hulifes Or. p. 108,
In the time of $\mathbf{C l}$ nutice the beginnin rare coins of Adria nubueduently to the kiugdom in 774. went the bust of the from the coinage of $C$ legend is HADH AN head, 1 II.
Rev. victor ia D on two steps, nad calleri nlno a By̌znn $R M_{i}$ in exurgue tom. 1. p. 116.) The papal coin. i.clewe piece to Desslatios ans and Fig. St hos by so idered the proof o ( $715-731$ ). In spite this attribution is ex the exception of the of the coins which en the dukes of Baneve of the loth centur formed the coinge of (fig. 55). In our ec these denarii was follo the penny for the sceat of form nad a slight winage of England w with that of the cont cross is appronched $t$ Chariemagne, that is 10 eren-jimbed cross of
coin, and rather n defi coin, and rather n defi
than a mere symbol. forward throughout Eu of the coinage is to : design, and following cross upon it becumes pletorial.
It is jrobnble that th belong also to this mati'a Veneta, o seric? Dogi di Fenezia (Vene tip. calc, editore), 185 figures are given of the
ruled in Venice from $A$ ruled in Venice from a
of these earlier pieces athor to be firgeries, grare suspicion. The lished us genuine is, cress sometimes nea
furmed the limbs of formed, the limbs ot w being oecasionally of $t$ sceurs either at the heac the centre of the coin, o other on the money of $\mathrm{P}_{2}$
717) Marcello Tegalilan

## MOSEY

Patricisn of Ruma, or else to cummemorate Charlen'il "rowning as emperor on the famous Christmus of su0, is of denbtfiul suthenticity. Buth thess ceins are silver denarli (Combrouse, 11. 162). Hig. 52 also reprevents a tylye whieh iss preeuliar io Churlemagne (1eelewel, i. 88). The divable tringle is of course Christian type, the triangle leelag a symivol of the Trinity. But it is alimo, as Solomen's senl, a typre frequentiy in use among the Arubsa, and is to be met with upen ceins of the 'Abbisees
 Ahulitit Or. .1. 108, No. 967).
In the timio of Chariemngne we have nlwo to nutice the begianing of a papyl) colnage. The
 nulbeyduenty to the overthrow of the Lombardio
kiuglemn in 774 . They are denarii, amd reque
 ituat the coinage of Constustimople (Fig. 53). The legend is labiat ANvs $\mathrm{P}^{2} \mathrm{p}^{2}$; on elther side of and, 12.
Lev. victon ia nNy:.. Long croas haussed un two stepx, and having threes linhes hotent, alled sloo " Byzantine cross ; on either side tom, i. p. i 16 .) The covon. (See i.elevel, o. e.
 piece to Deemlatus as enrly as the bith century ; and fig. 5.t has by some numiwnutists been con. ydereel
$(715-731)$ the $p_{n}$ rooit of a coin of Gregory 11 (715-731). In spite of the ars in, however, this attribution is extrenely doubt ful. With the exceptrion of thexe rare papal coins, and of the coins which continued to be atruck hy the dekes of Beneventuin down to the middie
of the 10th century, Charlemuse formed the coinage of weestern contingeng denarii formed the coinage of western continental Europe
(fige. 5 j$)$. Iu our weuntry the introll these denarii was followed ly, the Eubstititution of the pouny for the sceatt, whereby, with a change of furm and a alight change of weight, the aienge of England was brought into harmony with that of the continent. The shape of the cross is appronched to that on the money of har erenalimbed that is to soss oceny it is now generally se eren-limbed cross ocenlying the centre of the wia, and rather a definite part of its st, tucture than a mere symbol. In fact, from this the forward throughout Europe the general tendency of the coinuge is to assume an architectunral deigg, and fullowing the same impulse, the treus spon it becomes arehitecturnal ruther, than pretorial.
[C. F. K.]
belong shaso to this the earliest colas of Venice
 ${ }^{\text {madtica }}$ Veneta, o serie di monete e medaglic dei tagi ai renezia (Veoezin, Giusegpe Grimaldo tip calc, editore),
figures are
1856, indeed acecounts and ruled in Venice triom coins of ten doges who nited is Yenice from A.D. $697-827$; but many
of these earlier of these earlier pieces are admitted by the grave suspicion. The tringe of the cins under grave suspicion. The type of the c ins pub-
lished as genuine is, in yearly every case,
 Curmed, the limbss of which are neastly requal, being occationally of the Maltese type. It the enentre of the coin or the legend, or in the eentre of the coin, or in both one and the ${ }^{17}$ ), Marcello Tegalliano (717 Ana festo (697${ }^{177}$ ) Marcello Tegalliano (717-726), Teodato
money
1207
Apato (7y,i-737), Gallin Gualo (735-756), bajo, Monegrio (750-764), Gilwanail Gulbajo, false, (787-804). Obelelro Antenoreo, filse, ( $80+-810)$, Angelo Parteelpizio (810-827). some denlors attributed to the iast-numed doge are, however, umionbtediy genuine. They are of the temple type of Fig. 50, bearing upan one side a crosa with an obscure legenid, tscy beina romano isp, of which no inter, retaing is proposed by the elitor, possibly standing for Perptuum scitrum servis lismanorum imperimn; and on the other side a temple, as on coins of Chariemagne and Louls te Dibumaire, with logend, xpes (Christe) sativa venecias. This money (of which there ia a apecimen in tha
lirtish British Museum) is believed to have heen struck with Chare when the Venetiuns coneluried In pesce with Charlemagne, after the disconntiture whleh
they infilicted on Pepin, A, o 810 . Coins with on Pepla, A.D. 810 .
a degraded form of the curtus 1 Impra;', and of aecribed hy Sehweitzer Serio detpe, though malyglio dA Apuile $j_{10}$ e di (Seric dety moncto o to the very beginaing of ( mezia, Trieste, 1848) almost without doubt, of s me 9th century are
[C. F. K. and C. B.]

## medals.

Medals, ns the word is commonty used by English writers," designate objerts in metal which resemble coins in general ajpearance, but which were not made to pass as money. More usually they bear devices on both sides, but occensinnally on one side only (plaques). Medais may conmemorate events or persons, or may be used for purposes of devetion, or as charma, or be eniployed for ornamental purposes, being inhaid in Christian ecelesiastieal furniture of rariona $k=$ is. But as they are commenly el under Numiso matics, this article would it under Xumisout some notice of the tew Christian medals which have come down to us from the periods embraced in this work. The following are the principal subjects represented:-
(1) Clirist as the Cioul Shepherd. A bronze medallion (+1) inches in diameter) of rough Wurk (di rezza maniera) has this most and
cient Cient subject of Christisn art on both gides. in the obverse the Shepherd (without nimbus) buskined to the left, dressed in a tunic, with buskiss on his legs, the feet bare, his right hand phaced on his head, his left hand resting on astafi upon the ground; his right heel leans on his left instep. On eithiner side is a tree, considered by Buonarotti to be a $\mid$ lalm. by I'erret (with perhaps better reason) to be an olive ; in the middle a sheep (of small size). The Shepherd is here sad, going in search of the lost sheep, intended to be represented in the distance. The reverse has two trees nearly as before, but the Shepherd (turned to the left as before) now holds no staff, but the sheep (of much larger aize) across his shoulders, holding two of its legr by either hand. This medal has been gith lego Found in the Cratacombe of Rome gilt. and figured by Buonarotti, Osservazioni alcuni frammenti di vasi antichi di vert sopra

[^52]24-28, tav. iv., and after him by Perret, Cutacom'res de Nome, vol. vi. p. 118, and vol. iv. pl. xvii. nos. 5 and 7. Perhape of the 3rd or 4 t ) century.

There are other bronze medals exhibiting Christ as the Good Shepherd. One, now in the Vatican Museum, having a design on one sido ouly, gives him (without nimbus) standing to the right beneath a tree (mistico olivo, I) Rossi) ; a dog near his fect looking up: in the landscape at different heights are seen seven sheep, standing, lying down, feeding or playing; another tree halfway up the landscape on the other side. Diameter $1 \frac{1}{2}$ inches, with a ring for suspension. Considered by De Rossi to he not later than the 3rd century (Bullett. Arch. Crist. 1869, p. 42, tav. a. 1). He quotes (p. 39) Marini's MS. deseription of another moat interesting medal of this class, formerly in the collection of Curdinal Stefano Borgis, but which he has in vain endeavoured to trace. "Velitris in Museo Borgiano in orbiculo acreo incuso in antica parte capita ae invicem respicientia SS. Petri et Paulj et litterae perrryspavivs, supra 央, infra duae aviculas bibentes: in postica stat pastor dextra innexus pedo, sinistra ostentans fistulam, ad pedes canis dominum respiciens, hinc inde oves et inscriptio-

## SECVNDINE Yiv

A variety of scenes from the Old and New Testament is combined in the following thin bronze plaque, which Buonarotti suspects was intended for a processional cross; it would he suitable enough for insertion into a paatoral staff; but was probably made for neither the one nor the other in the first instance; a casket is at least es likely to have had it thereon. Christ, as the Good Shepherd, in the centre bearing a sheep, two other sheep are at his feet. About him, in four compartments, are the following nine subjects taken from the Old Testament, having (or supposed to have) some connexion with the Saviour (see Buonarotti, u. a. pp. 1-3).
In the first one: (a) Adam and Eve; (b) Noah in the Ark, welcoming the dove; (c) Jonah resting under a gourd.

In the aecond: (d) The Sacrifice of Abraham; (e) Daniel in the Lions' Den.

In the third: ( $f$ ) Moses atriking the Rock; (g) Samson bearing the gates of Gaza.

In the fourth: ( $h$ ) Jonah swallowed up by the whale; (i) Jonah vomited up by the whale.

Diameter, 17 inch. Found in the cemetery of St. Pontianus; tirst published by Ciampini, De duohus Emblem., p. 4, Rom. 1691, then by Buonarotti (u.s. tav. 1), from which an enlarged copy is given io Perret, Catucombes, vol. vi. p. 120 and vol. iv. pl. xx. n. 7. It does not appear where this most interesting monament now is. To judge from the figures it would scem to be very ancient, perhaps even as early as the 3rd century (Fig. 56).

The Good Shepherd appears in fioe (as it would seem) on one side of a medal described below.
(2) Portraits of Christ.-These are not found nponcoinstill the reign of Justioinn Rhinotmetos ( $685-711$ ), and it ia by no means clear that all the medals which have them are not later atill. The earlieat in all jikelihood, and certainly the
most important, is a masive plaque of gold, on one side of which the face of the Saviour in low relief is repreannted in the centre, the eyes being formed by garnets or by pastes in imitation of them. Around it in six compartments is the chrismn formed of $X$. and $R$ (not $P$ ), and from the transverse bnr of the cross are suspended a and $\omega$. "Ces lettres sont déconpées a jour." Ornaments in the centre are formed of chamels cloissonés. Reverse plain. Diam. 63 mill.; weight 39 grammes. Acquired in 1855 for the bibliotheque Nationale at Paris, having been found a few years previonsly at Linon in the departmeat of Puy-de-Dôme. Keferred to the Merovingina period by M. Chabonillet (Catal. des Cumees, \&c., in. 2711, p. 402; Three holes in the margin shew that it had been used for insertion into some piece of eccleaiastical furmiture. ${ }^{\circ}$ See under n. 3.
(3) Infant Suriour adorsd by the Magi.-Three medals on which this subject is represented are known, and there has been much controversy about the age of one of them; none of them can be earlier than the 5 th century, and all msy probably be inneh lnter, perhaps even lower than the period embraced in this work.
(a) Obv. Bust of the Saviour, with circulsr nimbus, between two stara (i. $e$. seen in hesren), holding a wreath in each hand, erowns two saints (without nimbus) in long drapery, each holding a long cross in one hand, and holding up the other towards another larger long eross between. On one side of this cross is a, and on the other $\omega$. A boy, holding in candle (an oblate) on the left, approaches one of the saints: folds of drapery on each side the coin indicate a ciborium in the apse of a church in which the scene is plncel. Rev. The Virgin (without nimbus) seated on high chair to right, a stool before her; on her lap the infant Saviour (with circular nimbus), before them three magi standing in short drapery, each holding.n round object in his hand; above the Saviour is a short cross (approaching in form to the Maltese); higher up a dove holds a branch; above the middle magus is a star. $A E 1 \frac{1}{2}$ inch; fignres in intaglio. Space below exergual line on both sides empty. In the Vatican. (De Roasi, u. s. p. 55, tav. n. 9.) The composition of the Snviour crowning the saints is compare.l by De Rossi tu that in the apse of the church of SS. Prima snd Feliciano in Rome (A.D. 645), figured by Ciampini; he inclines to place the medsl in the 6th or 7 th century.
(b) Obv. The Saviour standing on a stnol, front face, in long drapery (with circuls? nimbus), between two stars, holding a cress of double limbs each botone ; on either aide of him angel looking towards him with circular nimbus, palm-branch behind. Rev. Virgin, Child and magi, standing nearly as before; star above the Child; dove with branch above the magi; palmbranch behind the Virgin's chair. Below the exergual linea on both sides two stags drinking; facing each other, and a stream between them. A 17 inch; figuree in intaglio; very rude

- The golden Saxon bracteate, repreaented by Wise, Cutal. Num. Bodl. t. xvil. and described at length by Pegge in the first volume of the Archacologia, p . 179, sqq., is probably rather too late for this work. It to presents the bust of the Savjour, and reada ego a d ar
work. In the Vati obverse is compared mosaic of St. Micha thinks it earlier $t$ l which time he finds intsglio (u. s. pp. 5 the preceding wore Comani by Marang them as money (see perhpps not have er 1 coin, having an em by Mr. Madden to b Palaeologus, is deac Nun. Chron. 1878, has a similar reverse (three) magi, but th Virgin alone has a cir
(o) Obv. Emmanvhi toll fsced, draped, wit limb of the cross do Ret. Virgin seated to tura bove ; three mag afferings ; below exerg (E nesrly 1 inch). Lemis, formarly in the Pemb. Coll. [by Burgor in Pemb, Plates, iii. lije of Christ, p. 21 (r Num. Chron. 1878, p. nample of this medal exsion of Pasqualini, with Peiresc abont it; oler than Joho Zimiad piece of his money, be Duange, Banduri, an precived that it was mitipuity much highe lircherian Museum, but
a drawing hy a drawing by Méétrie re norr perceive to be al of the original), was rep Rassi, u. g. p. 44, n. 5 . piece of the second half $d$ the first half of the 6 moner ascribed to Joh widich bears so great a re on the obverse, 9 was deri lutpe; if so, it may hav rev..medal. But on the nere probable that the kne general period as Limives, who first place Srioar thereon; the nim rith douhle limbs enclose be more artificial and late ronds the Soviour on the h whose reign it appears the gold coinage. This lat wnewhat earlier upon coin
3 Harrooin was tactined to Manre, but Mamscht (nees belo
 1 Adexcrption of the plece at EMMANOVHA aro Sriverer facrog, holding the mand with cructiorm nimbu I' $\overline{\mathrm{X}} \mathrm{C}$ lo Belf . Rev, Star or mreen them: $\frac{1}{\text { iHSVS }}$ Sley IBASILE (Io fon ama Ryant. it tii. p. 103, pi amm. Imeng. p. 179, pl. 1x. n. 4.)



## MONEY

of gold, on riour in tow e eyes being imitntion of nents is the '), nad from suspended a ses a jour." of enamels ill. ; Weight the Bibliorean found 3 department Merovingian Camécs, \&c. the margia sertion into iture. ${ }^{\circ}$ See resented 3 e controversy of them can ad all may 1 lower than
ith circular in hearen), crowns two 'spery, ench holding up long cross is $a$, and on candle (an the saints: it indicate 3 n which the (without ght, a stool iviour (with agi standing ud object in short cross se) ; higher the middle ures in inn both sides , u. s. p. 55 , he alviour De Rossi tur - Primo and d by Ciam1 in the 6 th on a atool, th circular ; a cross of side of him ular nimbus, Child and or above the argi ; palmBelow the drinking; ween them. very rude
work. In the Vatican. The composition of the obverse is compared by De Rossi witl that of a thise of St. Michad in Ravenna, A.d. 545; he which time earlier than the 8th contury, from intsglio ( $u$. s. pp. 55, 56, tav. us with figures in the preceding wers, 56, tav. n. 10). This and Cumneni by Marangoni, whe the age of the them as money (aee $\mathrm{Da}_{0}$ Rossi, $t$, ) but conaidered perhaps not have erred greatl. 8.), but he may A coin, hiving an emperor on one side, supposed by Mr. Madden to be John Comnenus, or John Palseologus, is described and figured in the Num. Chron. 1878, p. 194, pl. x. n. 10, which has a similar reverse with the adoration of the (three) magi, but they are here kneeling ; the Virgin alone has a circular nimbus [p. 1293]. (c) Obv. Emmanvhl (sic). Bust of the Saviou foll faced, draped, with cruciform nimhus; each Rev. Virgin cross double, enclosed in a circle. Rev. Virgin seated to left, the Child on her lap: tar sbove ; three magi standing before them with (E. nearly 1 inch). Coll two birds (doves?) (2. nearly 1 inch). Collection of Rev. S. S. Pemb. Coll. [by Burgon], p. 324 (1848). Figurad. in Pemb. Plates, ifi. t. 115 (1746); Farrar's Life of Christ, p. 21 (reproduced here, Fig. 57); Jum. Chron. 1878, p. 194, pl. x. n. 11. An erample of this medal was formerly in the possession of Pasqualini, who corresponded in 1601 nith Peiresc about it ; the latter thought it no older than John Zimiaces, and regarded it as a Docange, Banduri, and herein followed by perceived that it was a medal, and placed its antiquity much higher. It came into the liircherinn Museum, but has been since lost; but 1 drawing by Ménétrier made in 1629 (which ris now perceive to be about three times the size of the original), was reproduced in 1869 by De Rossi, u. s. p. 44, n. 5 . The latter considers the
piece of the second half of of the first second half of the 5th century, or of the first half of the 6th. He thinks thst the money ascribed to John Zimisces (969-976), which bears so great a resemblance to this medal on the obverse, 9 was derived from an earlier prorery medal. Bo, it may have been taken from this more probable that the medal belongs to the ame general period as the copper inoney of Limisces, who first placed the portrait of the Suriour thereon; the nimbus on both (cruciform with double limbs enclosed in a circle) seems to be more artificial and later than that which surronds the Savinur on the money of Justinian II., in whase reign it appears for the first time upon the gold coinage. This later nimbus, however, is _-_.

## Herronin was incilned to ascribe it to the 14 th burgon suspertanach (see below) thought it much older.

 $\left.1 \begin{array}{l}\text { A descripulon of the the } 18 \text { th }(u\end{array}\right)$ s.).On. EMMANOVHA around drsped bus of place. siriour faciog, holding the Gospelsped hust of the dormed with cruciform the Gospels, whose head is $\overline{C X} \overline{X C}$ in field. Rev. Star or enclosed in a circle; wreen them: 1 IHSVS XRI SLEYIBASILE I I XRISTVS I BAmm, Byzant. t. th. p. 143, pi lines). (See Sabat. amm. late, p. J79, pl. 1x. n. 4.). xivili. n. s; Numis. ChRIST. ANT.-VOL. II.

## MONEY

1299
found on the gold money of Conatantine X., of Romauus I. and Romanus II., of Nicephorus II. (Focaa), and of Basil II. (Sabat. Monn. Byz. pl. xlvi. nos. 4, 6, 12, 18; pl. xlvii. 10, 12). For
other noticos of this ne ot Ant. Christ. tom. i. pi 237 , see Mamachi, Orij.
et et Ant. Christ. tom. i. p. 237, tab. i. fig. 9 (Ed.
Matrangn, Rom. 1846); Ant. Chret. s. v. Máges, who Martigny, Dict. plaque of bronze Drages, who also refers to a Athenés Franrais Edmond Le Bláant. Thevr. 1856, p. 9), by M work, used as an inlaid ornament, of repouss. the Christian Museum of thament, is now in (De Rossi, u. s. p. 37).
(4) Portruits ${ }^{\text {a }}$

Peter and Paul occur Apostles. - The heada of medal, ssid to have been found a famous bronze the Catacombs, which has commonly tit in thought to be very ancient " commonly been
of The exsmple seen by Hardouln was in the possessiun of Card. Boacomprgnt; Manscht does not say where the In connexion sar was preserved.
formeriy in the Vettori Muedal two others of bronze, whose age littie can be ratd with, msy be named, sbout both are late. They rald with coofldence, except that 9th century, and if msy probably be later than the work. Xet a short notice mat concern the presint under the doubtrul circumvtances not be unwelcome ohverse the lulf tace of tances. Both bave on the almbus enclosed in of the Savionr with cructform genersi enclosed in s circle, which is of the samo Onersl character ss that on the coins of Joha Zimisco. One has on the ruverse the legead anactacio snd a buiding with a dome, the door opea, on either side of (Orig. et Ant. Christ tit inch). Figured in Mamachi Orig. et Int. Christ. t. 1. p. 287; Matranga's editiont, Jaalni, who describus thlereus let. Christ. p. 47). collection of Card. $B$ rgla, plece from a spectmen in the Constantine (Suppl, ad Bandsens it after the colns of have been struck when Band. p. 280), and thinks it may the Anastasis on the site of the buit the bastica of the style of work renile of the Holy Sepulchre. But Ecthel (D.N. V. t. . John Zimisces, D. in. p. 251) is disposed to class it to for pllgrims as a memol ( $u$. 8 . p. 68) thinks it $!_{8}$ struck: Sepulchre at Jerusa'cm. For their visil to the Holy this medal has given. For tho controversles to which Madden, Nium given rise, wee De Rassi, u. s. snd Madden, Nium. Chron. 1878, p. 192. The other has on the reverse the baptism of Clirist by John in the hesd an He is immerged the bank poors water on His shovs in the dove; the ingeni srover up to the middie; hominym. with iorda in exergue Vettori by Mamachi, $u$ exergue. 1 inch. Figured after a vetus monuotentum; "quo t. . 240, who regards it an fuerit, he susplcarl quidem tamen tempore elaioratum examined this specimon, nuw' in the Vatican Liforing unable to form " ungludizio sulf" cti Vatican Library, is medsgila," and is inclined to suricta e suli'arle di questa
There are tro unimporturt toct its genulneness. relgn of Zimlsces, one of which has the bust of to the before on the obverse, accompanied br bust of Christ ss reverte $\Theta \omega \triangle A N$ I EIZEITOU by to $x c$, snd on the IOTPE $O W N$ IEIZEITOV ICTENHTAC obverse $\triangle A|N E I Z E I| O E \omega$, and other has on OEAE|WNПTW|XON, which on the reverse, rendering of the vame passagg in, which is exactly the have been pubililied i,y Dr in the I.xx. These plecee achrift, vol. II. Vienna, 1870), snd from Num. ZeitMadd'n (Num, Chrom 197s, p. 193) from hlm by Mr. The teautlful figure given Northeote led the writer gee by Brownlow and perhapa too hastily to auspect that it 1. p. 733, note) the Rensissance the suspect that was of the age medullion of saclent Roman art whichernblance to any

## 1300

## MONEY

and Paul). Another bronze medal with the same heads inscribed with their samea and various sccessoriea ia mentioned above nnder n. 1. A third of the aame metal in the Christian Museum of the Vatican, ( $2 \frac{1}{2}$ inches) engraved by Perret, bears the aame heada, but in a different style, having the chriama between them (Catacombes, vol. ii. on title-page). A small oblong medal or plaque in the Vatican of rude work, having a neck-like loop pierced for suspension, gives the head of St. Paul in intaglio with legend ses pavlvs (De Rossi, u, s. p. 44, with figure). Age uncertain, probably late (id. p. 56).
(5) Representations of other Saints,-Among the few of thia class which can be recognised is St. Laurence (Fig. 58), who is represented as being broiled on a gridiron, with his feet held by an executioner behind; in front sita a Roman officer bearing a staff, with an officer standing at his feet; sbove the head of the saint is the chrisina $(P)$, and above his body is seen his soul rising upward in hrman form (see Martigny, Dict. a. v.; Ame. ed. 2, 1877). It is crowned by the hand of God sppearing above, between Alpha and Omega. . The reverse has an oblate (?) bearing a candle, approaching a cancellated structure, arched, but open above, which ia probably intended for the toinb of St. Laurence. The Iegend svocessa vivas occurs on both sides, ahe being the person for whom the medal is made; it has a loop above, shewing that it waa intended for suspension. This lead medal, formerly in the Vettori Museum, now in the library of the Vatican, is in intaglio ( 14 inches); it is a cast from a bronze, probably of the 5th century, described by Ménétrier (De Rossi, u. s. pp. 33-37, tav. n. 8). Other medals are found with figures of saints either at full length or the bust only, about which little can be aaid with certainty. One (perforated) has a head seen in front on the obverse, the reverge bearing the ordinary chrisina with $a$ and $\omega$ in the angles. Probably of the 4 th or 5 th century. Bronze, nearly 1 inch (De Rossi, u. s. p. 41, n. 6). Another has the Saviour at length with circular nimbus bet ween two other figures (Peter and Paul ?), one of which has a staff on his shoulder terminated by the chrisma with legend zosime vivas; the other side has a shepherd between trees, with staff, dog behind. 太. $1 \frac{1}{10}$ inchea (Id, u. s, tav, n. 4). De Rossi is probably right in thinking that the Saviour here conmissions the two great apostles to preach the gospel; he holds something (perhaps a volume) in one hand towards one of them (see De Rossi, u. s. pp, 43-45). Probably about the 5th century. Another (p. 45, tav, $n$. 2) gives two figures (a woman with uplifted hands talking to a man, the chrisma above, and on the other side three men. E. $1 \frac{1}{2}$ inches. Thess are suspected by De Rossi to be Intended for St. Felicitas and her aeven children, martyred along with her; and to have been struck in Rome in their honour. Perhaps about the same age aa the preceding.
(6) Chrisma or Monogram of Christ. See
have seen cr read of. A tin-foil impression obtained at his request by the Rev. H. R. Balley from the original by the courtesy of M. De Rossi, was unfortunstely much injured, and does not enable him either to confirm or remove his suspicion. The diameter of the melal is 3 inches.
above, n. 5. A small piece (deacribed by Marini; with reversed chrisma ( $\mathbf{q}^{( }$) in circle on one side and visa f NTII in two lines on the other. E. $\frac{6}{10}$ inch (De Rossi, P. 43, tav. n. 6), the other aide blank, Another (perforated) found in a loculus in Aringhi'a time, has the ordinary chrisma. E. 1 inch (De Rossi, u. 8. p. 43, engraved at p. 44, n. 3). Another, a plaque with loop for auspension, has the chrisma between I and $N$, Leo being in a line below (i. e. in Christo Leo). E. $1 \frac{1}{2}$ inches, In the Kircherian Museum (De Rossi, u. s. p. 44, n. 6, and p. 39). These pieces may probably be of the 4th century or a little later.
(7) Cross.-A bronze piece (perforated), irregular in form, about 1 inch in diameter; has on one side a Latin cross, at the feet of which are the $\alpha$ and $\omega$ in silver, incised and worked ia niello (incise e niellate in argento). Nuseum of the Vatican, Not earlier than the 5th century, perhaps much later (De Rossi, u. s. p. 43, engraved p. 44, n. 4). Crosacs of various forms are also tigured aa accessonies on other madals, see under n .3 .

From the Old Testament we have a few acenes, such as the following :-
(8) Sacrifice of Abraham.-A plaque, re ${ }_{j}$ resenting Abraham and Isaac on the top of Mount Moriah, between trees; an angel looks down from heaven. An animal (zeant for a ram) behind Abraham. The style is peculiar, apparently very ancient. 1/ inch, bronze. (De Rossi, u. 8. p. 40, tav. n. 3.) The ssme subject is repeated on a badly preserved bronze medal, which h\%s s loop for auspension, where Isaac kneels before Abraham, who holds a knife; a ram is behind him; the legend above (now remsining) is vabicvs. The other side represents a male figure in long drapery, presenting a chslice before an altar on which are three lights, the slab being supported by spiral columns on a frame; behind him an oblate; the legend is gavdentianvs. De Rossi explains the medsl thus: Urbicua devotea his son Gaudentianus to the service of God or one of the sainta, possibly to St. Laurence; Abraham would resemble Utbicus in offering his son to God. He thinks the medal was atruck about A.D. 400 . (De Rossi, u. $\mathrm{v}_{3}$ pp. 49, 50, tav. n. 5.)
(9) Daniel in the Lions' Den.-A plaque with this device ia figured by Venuti among the inedallions of the Albani Museum (Ant. Num. Max. Mod. Mus. Albani, t. ii. p. 119). Now in the Yatican. De Rossi regards it as an ornament for furniture ( $u, 8$, p. 37). Ses also under n. 1, where this and other aubjects from the Old Testament are figured as accessories.

Of the preceding mednls those which bear the figure of Chriat as the Good Shepherd are ia all likclihood the oldest; and these (or some of them) may probably be earlier than Constantine; the gréater part perhaps of the others may be referred to the 4 th and 5 th centuries; all those, however, that bear the portrait of Christ with cruciform nimbua are later, perhape very much later.

M, De Rosis, who above all others has contributed to the knowledge of Christian medals, quotes a passage from the Acts of St. Germanus of Auxerre, in which it la said that after Genevièrs had consccrated hereelf to God in perpetual

## MONEY.-PLATE I. OF COINS.

red by Mazini; circle on one on the other. 6), the other ) found in a the ordinary s. p. 43, er-- plaque with ma between I - e. in Christo rcherinn Mt . ; and p. 39). e 4th century

## forated), irre-

 neter; has on of which are ad worked in - Museum of 5th century, s. p. 43, enious forms are or cucdals, fee a few acenes, ue, rejresentop of Mount ks down from ram) behind parently very lossi, u. s. p. 1 repeated on which has a kneels before am is behind emaining) is ents a male ng a chalice e lights, the olumns on a he legend is as the medal identianus to ints, possibly resemble Or He thinks the De Rossi, u. .plaque with among the (Aut. Num. (9). Now in as an ornsee also under cta from the ories.
hich bear the erd are in all (or some of Constantine ; thers may be es ; all those, Christ with a very much rs has contristian medals, St. Germanus ter Genevière in perpetual


Salonina


Constantine I.


Conatantine II.

Leinins I.


Constantine I.



Licming II.

MONEY.-PLATE II. OF COINS.


Constantine I.


Licinins 1.


Constantine 1.


Helena,


Constantine I.


Constantine II.


Constantine


Constantine 1.


Constantine 2


Constantine L.


Constantine I.

## MONEY.-PLATE III. OF COINS.



Constantine I.


Constantino I.


Constantine I.


Constantine IL.


Constantine II.


Constantjus II.


Constantias II.


Constantins II.

MONEY.-PLATE IV. OF COINS.


Licinia Eudozia.


Romulus Augustus.


Eudoxia.


Eudocia,


Marclanns.


Juatin I. and Justiofan I.


Justinlan I.

## MONEY.-PLATE V. OF COINS.



Heracllus and Heraclius-Constantine.


Justinlan $\mathbf{I I}$.


John I. Zimisces.


Leo VI.


Romanus IV. Dlogenes.

## MONEY.-PLATE VI. OF COINS.



John II. Compenus,

.John V. Palaeologus (?).


Cunlpert.


Charibert II.

Fig. 48.


Le Mans.


Chintila.


Theodebert.


Fig. 47.

Clovis II.

FIg. 49.

. Angers.


Charles the Great.

## MiONEY.-PLATE VII. OF COINS.



Charles the Great.
Fig. 82.


Charles the Great.


Pope Gregory, II. (\%).
F'g. 55.


Denarlus of Charles the Great.


Christ as the Good Shepherd

## MONEY.-PLATE VIII. OF COINS.



Adoratten of the Magl. (Rev, S. S. Lewts.)
This cut is reproduced from the tllustrated edition of Canon Farrar's Life of Christ, by permisalon of Messrs, Cassell, Pitter, and Galpln.


Obv. Martyrdom of St, Laurence. 'Rev. Oblate approaching his tomb or shrine. (De Roend.)


Amulet against the powers of darkness. (King of Holland's Cabinet.)
virginity (cire auspeniled a bearing a cresa, muneris, atque indixit " (Bolla linsal, u. s. p. 5 Rejis, pp. 184, to Christian me believed, been a

But the fath and Chrysostom of amulets, whic some Christians thint brouze meds attached to the illuminant. Cute refers to these au published by Ve Library, bearing ander (reading Jiva's akin (as ol ravorse the chrial
He appeara to be the fellowing are which St. John C in 1748 first publ and name of Alext but bearing on the muther, accompani and the legend D.N u.s. p. 61, Money a copper plata (la suspension, in the dealer in sntiquea as fellows:-In $t$ dominvs and aeve oircumference, BIC Radis davit. (T) the rout of David revere, resv ${ }^{\text {s }}$ der er stail | Li thrial Non bale sVPra QVIs | VIs s: thee, the arm of $G$ (have bound thee). prevail to approach her, whoecer thou bet by De Rossi concerni There is a very ain (Fig. 59), meant f suspensien, which w Sicca Venerea, in Tu Holland's Cabinet at by Reurens, at the Letronne (yp. 29-32) conjecturea are also $h$ Obe. Invidia invidi animı pura et muna sata malina (maligna Ligabit to Dei bráchi signtun et sigillum (Abraxas ?).

Rov. Owl: legend $\mathbf{r}$ ninprarvaleas (aic: p or infanti ?). Ligabit in Deo vitas. (Reurena les Papyrus bilingues, an enlarged figure; fr prassion kiudly sent by

## MONEY

virginity (circa A.D. 420), the aintly blahop suspended a bronze medal (nummus aereus), muneris, ntque ut quasi quoddam pignuas religioal indixit" (Billat perforatua collo ejus inheerceret linsi, $u$ all Actin SS. 1 Jan. p. 143, In De Reris, i, s. p. 57 ; see also Chiflet, Anast. Child: Repis, pp. 184, 185, 276). No other clear allusion to christian medals of devotion has hitherte, it is beved, been adduced from ancient authera.
But the fathers, SS. Athanssius, Augustine and Chrysostom, condemn the superstitious une of amulets, which prevailed in their age among some Christians; the last of whom mentiong that bronze medals of Alexander of Macedon were sttsched to the head and feet as charms ( $A d$ illuminan. Catech. ii, 5) ; now De Rossi (who reters to these authors) mentiona a bronze medal, published by Vettori, preserved in the Vatican Library, bearing on the obverse the head of Alexlien's skin (as on his silver coine), and on the ravorse the chrisma (X) enclosed in a circle. He appears to be right in thinking that this and the following are the kind of charms against which St. John Chryaostom protests. Paciaudi in 1748 first published a modal having the head and name of Alexander as before on the obverse, but bearing on the reverse an ass's colt sucking its mother, accompanied by the astrological soorpion and the legend d.n. ins xps det filivs (De Rossi, u.s. p. 61, Money). He mentions in fine (p. 62) 4 copper plate (lamina di rame), perforated for mapenaion, in the possession of Signor Lovatti, a dealer in antiques at Rome, reading on one side as follows:-In the centre an owl; about it dominys and seven stars; in a circle near the circamference, bicit te leo de tribvg ivdn Radis davir. (The Lion of the tribe of Judah, the rout of David hath overcome thee.) On the
 dei et bigil | lvs salamonix | adis nottvana | non baleas ad|anima pvra et $\mid$ sypra qVis | vis sis. Jesug Christ hith bound thes, the arm of God and the seal of Solonion (have bound thee). Bird of night, mayest thou not prevail to approach the pure soul and to get over her, whoever thou beest. No speculation is made hy De Rossi concerning the age of this document. There is a very similar mednl of red copper (Fig. 59), meant for an amulet pierced for uspension, which was found at Keff, anciently Sicea Venerea, in Tunis. It is now in the King of Holland's Cabinet at the Hague, and is rendered by Reuvens, at the end of his second letter to Letronne (pp. 29-32), as follows; the doubtful conjectures are also his.
Obr. Invidia invidiosa nihil tini ad (adimat?), anima pura et munda, Quirince (for Cyriace): ata malina (maligna) non tibi praevalcat (sic). Ligabit to Dei brichium Dei et Christi et (sic) signum et sigillum Solomonis of paxcaca
(Abraxes?).
Rev. Owl: legend round it in two circles. Id $n$ n pracvaleas (aic: prsevaleat?) inf. (infaustum
or infanti?). in Deo virns. Ligabit te brachium Dei. Quiriuce, in Deo vivas. (Reuvens, Lettres à $M$ Letroune sur an enlarged bilingues, de., Leide, 1830, who gives pression kindly sent by Dromis thilg from an imword.

MONKS
1309
figure of the size of the original is tnken. The original proper name, which can hardly now be read, has evidently been cancelled, nod Quiricice written in its place.) The lenrned author regards the medal as late, but without saying how late. In all likelihood it was not struck too late to be embraced in the present work. For the Sigillum Salomoni, see Reuvens, u. a. and Smith's Diut. of Dible, iif. 1534, note: in this cose the name of Solomon itself appears of constitute the seal (see Seal). It is worthy of note that the word Abraxas here seems to occur on a tolorably ancieat monument which is undoubtedly Christian. [See GEMs, p. 720 ,
note.]

## MONLALIS. [Nun.]

MONICA, mother of St. Augustine: commemorated May 4 (Boll. Acta SS. May, l. 473).
[C. H.]
MONICIA, martyr ; commemorated la Achaia Ap. 16 (Hieron. Murt.).
[C. H.] MONJTIO (1). According to a decree of a council of Orlenas, quoted by lvo (Decret. p. il. c. 120), the priest efter the sermon, which is preacheu in tho Mass, is to admonish the jeople to pray to the Lord for their several necessities, for the kiag, for the bishops and rulers of churches, for pence, for the sick, for those who have lately departed, \&oc.; at each of which petitions the people are silently to sny the Lord's Prnyer, while the priest snys-npporently also silently-the prayers which are to accompany the several admonitions (monitiones).
(2) After sermon the prifest also gave notice of such thinga as the dnys to be observed specially in the ensning week. Thus St. Augustine (Serm. 3, s. fin.) begs the people to observe on the next day the anoiversary of the ordination of Aurelins nt the Lasilica of Faustus (Martene, de Rit. Ecel. I. iv. 5, § 7). Such notices were cnlted
monitiones. monitiones.
MONK ( $\mu$ ovax $\delta$ s, monacius) it [C.] (1). It is obvious designated a solitary, an ance word movaxds And it whs in facty, an anchoret or hermit. who it whs in fact applied originally to those who passed their lives in solitule ( $\mu$ ovd Sives), [Mortification], dens and caves of the earth" guishell frum ascetice, who might carry on their ascetic practices in the midst of a town. But when the rage of persecution passed away which hat driven mnay into the wilderness (Nozom. II. E. i. 12), and the sentered hermits came to dwell in villnges of hats or cell $l_{\text {[ }}$ [Laura], and even when they came to live in regularly organised communitiee [Coenobiem; Monastery], they still retained the title which they derived from their original solitary life. So that in almost all the languages of Europe a word derived from solitude has come to designate one who is emphatically a member of a community; and a word which originally designated the solitnry retreat of a hermit has come to desigoate a house crowded with organised life, though the cell of the individual mook is still a povarthpion in the etricter sense of the
[C.]
MONKS (in Art). It is as difficult to distinguish the monnstic dress from the ecelesiastical, as in many cases to tell the ecclasiastical from

## monnus

## MONOGRAM

the cirll．An St．Anthony＇s first organimation of the monastic life，ns distinguished from the eremi－ tleal，dates from the latter half of the third cen－ tury，no represeatation of monks ean he expected much earlier thnn the fourth．Bottari，however， at the beginning of his Srd velume，in a picture of the burinl of St．Ephrem，represents three cecnoliten of the Enst，one in prayer，the other two occupled in basket－maning；lodicating，of course，the rule of devotion and lubour which St．Bencilict alterwards adopted for the Western monasterjes．（See woodcut．）Martlgny（Dict． p．407）ayys that he knows no more ancient representation of the monastio habit．It is to be observed that the nun－like hablt usually represented as wern by the Blessed Virgin，is later than the mosnics of Sta．Mirin Maggiere （circ．431），where she is represented bareheaded， and richly dressed（Rohault die Floury，L＇Évan file， vol．1．p．64，pl．21）．Har dress his a decidedly monastie appearance in the Pentecnst of the Larrentian NiSS，of Linbula（Assemnni，Catal． Bibhoth．Medica Laurent．tny，xxvi．），and meaks are certninly represented at tav，$x \times v$ ，though the aposties in the fermer plate wenr togae with clavi．See also trb，hil，Iv，vil，and Indeed passim， This MS．is dated A．D． 583.


Monke From Martignf，
The dress of saints in the mosaics up to the IIth century is rather ecclesiastical than mon－ astic，though of course many are represented who were under monastic vows．This appenrs te be the case even in the 9th century Greek Mene－ logium of the Vatican（D＇Agincourt，Peinture， pl．$x \times x i i . ~ x \times x i i i$.$) ．The writer can find ne dis－$ tinctively monastic dress in Professer Westwood＇s $I_{1}$ ish and $A n_{j} l o-S i x o n ~ M S S$ ．up to that of St． Dunstan，I1th century，plate $i$ ．The dark colours would be objectionalie in illuminations；but the black Benedictine robe and tonsure are unmis－ takeable．A monk，apparently in glory，has a pink habit and the tonsure．
［R．St．J．T．］
MONNUS，martyr ；commemoratel at Reme at the cemetery of Praetextatus May 10 （Hicron． Mart．）．
 cumillestick huliting a aingle tajer，carried befure a patriarch of Constantinople on ordinary ocea． alonn．On the diny when he recelved the pastural staff from tha enperor he was honoured with a canillastick with two nockets，dithembyln．n， Bidurou入or（Pachymeren，Hist，ii．28）．
［C．］
monotiamy．［Digamy；Marriage； Onders，HoLr．］

MONOGRAM，nn abbreviation of the name Jesus Christ．The Christlan pulilio or otlieal use of this symbol is involved in norriy the same chrenological ditlicultles as that of the cross， ［Sen Cnoss．］The term Chrisma is frequently applled to it．Ita original form was certaidy that of the $X$ ，the initial fetter of oup iond name，with the letter $P$ across the intersection of its limbs，It was subsequentiy astered by enlargling the central $P$ into the form $\boldsymbol{X}$ ． A further modification，which turned the $X$ into the Egyptian T，brought the menogram into the form of the penal cross thus $F$ ．It is sug－ gested under Caoss，that though we can produce few or no instances，before Constantine，of the public use of the monogram of the name of the Lord，or the cross which symbolized His person and IIis death，both the letters and the aymbol were then in private use：so as to be fuily un－ derstood as representing Him．The distinction must be observed that the monogram，ns an ini－ tial，is only a phenetic or letter－nymbol；whereas the Cross is a graphio symbol or hieroglyph，and appeala to memory nnd a train of associations connected with the Lond＇s person，and intleed the manaer of His death，the nature of His sacri－ fice，and His whole church as a sybtein nad a kingdom．

The medification into the peunl，the Egyptian， or Thu－cross surmounted by the $P$ ，seems to date from about the time of Constantine，noll may have been produced by either or both of two causes． At that period it became snfe，and it may have beea thought both right and necessary，for Christendom to avow the Lord＇s death as a male－ factor：the reproach of the cross would then be un longer intolerable to fresh couverts，and the manner of His death had to be remembered in attestation of His perfect humanity．Hence the peaal cross of His death was raised as a stand－ ard．But this later $T$－form of the mongram reems to hnve beea especinily popuiar in the East，and in Egypt nlmost exclusirely used （Garrucci，Vetri，p．104，and Letroune，Jo la Croix anséc Éyyptienne，p．16）．It is quite poso sible that it mny have become more popuiar under Alexnadrina influence，especially atter the appenrance of Athanasius at the couacil of Nicaea．Gnarucci is decidediy of opinion that the monogram and the cross were both adopted，simultaneously and from the first，by Constantine，and considered in fact as the same symbol．In some cases the upright cross wns added to the oblique one so ns to torm an eight－ rayed star $⿻ 丷 木$ ，but the $\mathbb{X}$ menegram nud the Greek cross appear alike on coins of Constantines， published in the＂tavela d＇Aggiunta＂at the ead of Garrucci＇s Vetri．［MONEY．］He says it is certain that the $f$ monegram represented
the ataupos or quotes a eurlou gives the reaso： to the opposit and then ldent P．（ $O_{p p}$ ，v． loropoûpen iv той aтavpồ A Ort dpxit kal frdpxyt，Tठ $\psi \eta \phi i$ § $\delta \mu e v o \nu d \kappa$ ther，that the $f$
gram found in tl fatienn Ms．，th Tischenderf，and Boldetti（Osse pp．3：3－3．37）giv monogram from SS，Agaen，Praet dinaus，Pontianu and Hippolytus．
named cemeteries
［Inscriptions，pp been adnuted sim By few have th taken as some ind sntecedent to the In the sanexed ex Roman＇P for the scription on the $s$
employment of the tration of tire obser History of Christian for the first two tially a Greek body．


Th
hung
hung
branc prese： The ： The these meneg another example of on a tablet of terra St．Cyriaca（see inf may be the same as th De Rossi（Inscr．Chris he says is unique ace
The monogram is so in Gallic inscriptiens） palm or other lenves tory $;$ and there is an

[^53] ap Bontia，takea as nume

## monogram

the araupd or crons in the Coptic church, and quoten a curious passage from St. Ephrem, whlch gives the reamon for at taching the letters $A$ aud $\omega$ to the oppoilte limbs of the upright aymbol, and then ldentlifes it with the Rhoomonogram P. (Opp. v. lii. 477, ed. Assemani.) $\Delta 1$. F 1
 тoû oтaupoî A cal $\omega$; The answer fullows :OTI doxt каl tidos o oravpwoels iv dur甲ิ

 ther, that the $f$ is the only form of the monogram found in the Alexandrine Bibles, as in the Patiena MS., that of Mount Sinai published by Tisehendorf, and that at Cambridge.
Boldetti (Osservasioni sopra i Cimiteri, eto. pp. $3: 66-347$ ) gives a series of exaniples of the monogram from the catucombs and cemeteries of SS, Agnes, Praetextatus, Calixtus, Cyriaca, Gordianus, Pontlanue, Lacina, Helena, Calepodius, and Ilippolytus. All except two in the two last-

## named cemeteries are of the $\mathcal{L}$ or form.

 [livscriptions, pp .847 ff .] The latter may have been adopted simply because it is easler to write. By few have the $A$ and w; and this may be tniken as some indication, at least, that they are antecedent to the Nicene council. [A and $\omega$, I. I.] In the annexed eximple the Greek $P$ is used as a Roman $r$ for the better arrangement of it Itseription on the sigil or atamp. The universal
empleyment of the Greek letters is another illustration of the observations of Dean Milman in his History "f Christianit!, that the Ruman church, for the first two centuries at least, was essen-
tially i Greek body. tially s Greek body.


The $A$ and $\infty$ are sometimes hung by smalt chains to the branches of the cross, or thus represented. (See Boldetti, pp. 338 and 345, and Bottari, tav rliv.) The first of these examples is somewhat rare, as representing these letters attached to the $\mathbb{R}$ monogram. They are given with another example of the anme form in a mosaic St. Curiaca (see infra) trom the cemetery of St. Cyriaca (see infra). The former of these
may be the same as that quoted by Murtigny from may be the same as that quoted by Murtigny from he says is uaique aecording to his experience.
The monogrim is sometimes (and almost alway In Gallic inseriptions) sarrounded by a wreath of palm or other ieares, in sign of the Lord's vicefry and there is an analogons use of piacing the

[^54]upright monogram in the letter N thus
for XPICTOC NikA. [Choss, p. 498.] ] In Ariaghl, vol. i. p. 605, there is a copy of A sepulchral inacription from the cemetory of clius, which endle with the dead husbanal Heraheaited by the upright mongaim-branch, and is with the $A$ and $\omega$, all monagram A triangle. This is anid to he very nocommon, iut Martigny, in his
 article on 'Triangle,' givea three its combination with the

first from Lupi (Sererae Epit "min'on, o1. Palermo, 1734), the other fror, a letir, i, M. de St. Antoine, cunon of we cathedrin of Lyons, which gives account of fireea inser vo tions on various monuments. It is dated inth April, 1631, and was discovere: 1 Oo Ros i in the Barberini librsry, and pable d l: \&. Le Blant (Inscr. Chretiennes de ha Gah -1. p. T07). The monugram is often placed on the forehead of and portrait of our Lord. (See Boldetti, p. 60, and Martigny, Dict. 334.) It is found thus on the Good Shepherd and the Lamb (Namachi, iii. the Bottari, tav. xxi.; Gems, p. 718; and in the Nisuus [p. 1393]; see also Allegranzn'y pears on a g. antichi di Milano, tav. i.). It appears on a glass representiag the miracle of the Seven Loaves (Garrucci, vii. 16, and Bubnarotti, St. Paul, or otheranaltar, betweca St. Peter and These latter are ill in $\mathbb{P}$ for xiv. 2). These latter are all in the $\neq$ form, which from the fact that the $X$ alone, as an initial, represented the veaerated name. Julian speaks ot the $X$ and the $K$ in his Misopogon, pp. 94, 5 , ed. Par. 1566, as represeating Christ and Con-


 the two reproaches made against him in Antioch,
 ${ }^{\text {® }} \tau$
It seems difficult to imagine, as is sometimes conteaded, that the monogram was nuknown or rarely used before the days of Constantioe. The habitual uso of the Cross in his time is proved by Tertullian, do Cor. Sfil. c. 3, quoted vader Cross. It may have been used privateiy or unofficiaily from the first, though perhaps ansatisfactory to Hebrew brethren or Roman catechumens. It is remarkable, however, that the monogram or cross is not mentioned in Clement's list of permitted symbols on ringa at Paedagog. iii. 11, p. 246 d . A certain use of symbolism was allowed by the aynagogue, though the use of the cherub-forms probabiy ended with the encient temple. Stilt a Christian society in which the Greek element altogether predomiwated for 300 yenrs canaot have gone on long withont the use of embiematic or speelally signilieant forms; especially where secrecy was olted an object. The passages in Apoc. vii. 2, xiv. 1, Where the sign of the Son of God is spuken. of, compared with Ezek. ix. 4, 6, suggest the idea that the monogram ls there intended, and thongh
the sjeculation is not one to be pursued far, it is excns:ble. Whatever the subjective reallty of Constantine's vision may be, it is clear that he saw, or thought he saw, or sald he thought he sa:v, some emblem or sign whose meaning he and his followers well knew. There ia no reason tor supposiag that the form of the Labarum was revealed to Constantine for the tirst time, never having existed betore. In Eusebius (Vit. Const. i. $2+-26$ ) his vision is spoken of as a dream ; and it is consistent with the mysterious admixture of the atural and the providential, which constitutes what we call divine interference, that a well-known form should be for ever invested, in his minl, with divire meaning, rather than that a new one should have been invented. In fact, had the labarum been believed to be a new revelation of a divine sign of the Son of Man, it would everywhere have taken the place of the cross, on the anthority of Constantine, as tha man privileged to see it; and might have prevented the use or worship of the crucifix. The change to the upright cross in the labar-m may have proceeded naturally from the eruciform vexillum of the Roman cavalry [Labarus, F.11]. But the earlier or $\mathbb{R}$ continued in use even on that ensign; and it is certainly found, in most instances without Christian meaning, on ancient coins and medals, as in the Lydian or Maonian medal quoted by Martigny, s. v. "Numismatique," p. 454, where the letters $X$ and $P$, which form part of the legend, are united sons to form it thus $\mathcal{P}$. Sea M. Ch. Lemormant, Sigues de Christianisme sur les Monum. numismatiques du troisièinc Siecle, in Melanges d'Archélogie, t. iii. [Monvy.] In this matter, as in every other which concerns the monuments of Christian Romc, we have to lament the effects of relic-removing, collecting, and devont interpolation. Inseriptions are collected in museums, arranged and rearranged according to tastes or theories, and crosses and monograms of secondary date are everywhere found inseribed on more ancient tablets after the peace of the church, and thus the monuments will vitiate each other's evidence to the cnd of time.

Until lately the earliest certain Chi-monogram was supposed tu date A.D. 331, omitting the mutilated and doubtful fingment which is theught to present date 298. (De Rossi, Inser. Christ. t. 1. p. 29, and p. 38, No. 39.) But an earlier example than the former-as far back as 32:-has been found under the Constantinian basilica of St. Lawrence in Agro Verano. We have arready speculated on the greater importance and more trequent use of the symbol after the counci! of Nice. But this year is also the date of tie death of Licinins, from which time the aymbol begins to be engraved on coins (De Ros ai, Bullett. 1863, p. 22). In 355 it is for the first time joiaed to the a and $\omega$. Other forms nupear about 347 , the upright cross being first adeled to the Chi-rhs so as to form a kind of star; then the $X$ is withlrawn and the P remains. To the 5 th century the old and new forms go on tagether, $\mathbb{R}$ and $P$; but early $\ln$ the 6th the $?$ dlsap.

## MONOGRAM

pears, and the Latin or Greek cross takes the place of the monograms. Martigny gives a very curious and jateresting instance of the fiaal transition into the cross as symbolic not only of Christ's name but of His death. The .menogram $\boldsymbol{f}$ is used in the Sinaitic Bille four times: once nt the end of Jeremiah, twice at the end of Isaiah, nad in Ajoe. 11, 8 , in the middle of the word ECTATPROH. (De Rossi, Bullett. 1863, p. 62.) However in the Western world the use of the ancient letter-symbol continued to the end of the ith century. It was revived for a time by Charlemagne, and used by couneils held under him, and even on sepulehral inseriptions. For the former, see Mabillon, de Re Diplomatica, l. v. tav. liv. lv. lvi., ed. Nap. p. 468 sqq.

On a larger seale the monogram oceurs on the exteriors and Interiors of aneient churches and basilieas. See Boldetti (Cimet. etc. p. 338), where a rude example of it with the $A$ and $\omega$ is given. It continued visible to his day sculptured over the Latin Gate of the walls of Belisarius. He found it mese trequently in the tile-mosaie in the cemeteries of Cyriaca and Priseilla, and in the tomb of Faastina, Callixtine cemetery (Boldetti, p. 339) it is cnelosed in a wreath, which may represent a crown of palm. This is carved ou a

marble slab. But the sign occurs frequently in the mosaics which adorn the apses or arches of triumph in the churches of Rome and Ravenaa; as in SS. Cosmas and Damian in the former place (Ciampini, let. Monum. ii. p. 60), or in Gatla Placidia's chapel at Ravenna (ib. vol. i. tab. lxy. lxvi.). So alse on the inser walls and veil of the sanctuary (Mabillon. de Re Diplom. bk. ii. c. 10, p. 110). The eariest example on a saered building is now preserved in the Hotel de Ville of Sion, and dates from A.D. 377. It was probably often used in baptisteries; Martigay gives a woodeut from Bottari (tav, xxxiv.; Aringhi, vol. i. p. 319) of a round or ectangon building of this kind from $n$ arreophagus in the Vaticae, which bears the monogram in the ceatre of its low reof. Aa interesting engraving, as recording a very early adopition tor Christinn purposes of that form; of which the Tower of the Wiads, or Horologium, Athens, is one great example, and San Giovanni at Florence tha chief one ot the first Etrurian renaissance.

On surcophagi and funereal monuments the monogram may be said to oecur pussin ; oftea, as of uld, standing as sijnum Domini or sijnum Christi, representing simply the namo aod person of our hord (Boldetti, pp. 273, 345, 399). may atand for (Boldetti) there is produced (see bel thin brick, which localus in the ces
panting of the Adc discovered atter a place, the monogran perhaps with some phecy of the appear man in heaven.
For examples on rich one in Bottari 325, and at Bottari, it is sttended (as re twelve apostles. 0 pilasters sec Bottsri, Some reference h works of Buonarotti the monogram on gla sented alone, or betw other saints, or on ma pair. We add an exat

(rol. ii. p. 371), which, "longe ante Constant pp. 921, 923, 924.] Th on rings in Boldettl ( the palm-branch. On
[Evolpros, p. 611]. $[$ Evempion, p. 611$]$ ].
there is an instance of $t$ ixerc, which has the Compare the use of the Roman meaning, Boldet
Rome

## MONOGRAM

MoNOGRAM
1313
"In
 Aurello Marcellino Deposito, in vii. Idus Martia," the first of these examples, may atnod for the othera also. At p. 338 (Boldetti) there is a woodent which is here reproduced (see below) of a tile, or ancient and thin brick, which was once used to elose un a loculus in the cemetery of St . Cyriaca. In a

painting of the Adoration of the Magi, recently discovered after a fall of esrth outside of this place, the monogrnm takes the place of the star; perhaps with some reflection of the Lord's prophecy of the appearance of the sign of the Son of mas in heavea.
For exsmples on sarcophngi, there is a very rich one in Bottnri (tab, xxxvii.), Aringhi, i. p. 325, and at Bottari, tav. xxx., Aringhi, i. p. 311, it is attended (as representing our Lord) by the twelve apostles. On the bases of columas and pilasters see Bottarl, tav. exxxvi.
Sorne reference has been made above to the works of Buonarotti and Garrucei tor the use of the monograin on glasses and cups. It is represeated alone, or between St. Peter and St. Paul, or other saints, or on marriage cups with the welded pair. We add an example of a lamy trom Aringhi

(vol. ii, p. 371), which, he eays, is of eariy date, "longe ante Constantini tempora." [LAamps, $\mathrm{pp} .921,923,924$.$] There are several examples$ on riags in Boldettl (p. 502), with or without the palm-branch. On encolpia and amulets Evenipios, p. 611]. In Ha,joglypta, p. 22s, there is an lastance of the $X$ in the mystic word IXerc, whleh has the loop of the $P$ added to it. Compare the use of the $P$, both in its Greek and Roman neaning, Boldetti, p. 336.

A small bronze figure of St . Peter bearing the penal cross-monogram, of excellent workmanship, is given by Martigay, p. 539.
Count Melchior de Vogué found the sign of the $^{\text {fos }}$ crobs or monogram on many aneient houses in bably anterior to villages of Syria, which were proand anterior to the Mussulman oceupation; and St. Cyril of Alexandria (Contra Juliunum, th. vi.; Migae, vol. lxxvi. p. 796) shews that

 неiod $\tau$. $\tau \mu$ iov $\sigma \tau a \nu \rho o u ̄)$.
For the use of the monogram on mednls and coias, see Labarum and Money. Onfurniture and utensils Martigoy refers to a wooden "pupitre," or faldstool, now preserved in the monastery of St. Croix st Poitiers, und shewn as originally the property of St. Radegund, wite of Clotaire 1., son of Clovis. The monegram is roughly carved on form symbols. (Sown, between two crosses or ernciCorm symbols. (See Cahier and Martin, Melanyes d'Archéolngie, t. iiii. p. 156.) In Garrucei (Ietri, etc. pp. 104, 5 ) reference is made to a poen of publilius O. Porphyrius to Constantine, in which the emperor is addressed as pilot of the ship of the state, nad the cross-monogenm is his helm. The object of the work is to request permission tor the author's return from exile, and he has shewn his ingenuity by disposing the verses in which he compares the emperor to the world'g helmaman in the form of a ship thus aymbolically directed. For vessels, see Le Blant (Inscr. Chret. de la Gaule, t. i. pl. 41, No. 244). Buttari (t. i. p. 102) meations n strigil which Pignorio had seen marked with it in the midst of the name of the owner. So in sepulehral inseriptions. (De Rossi, Inser. Christ. p. 111, No. 221. A. RCRIGE.) Again, on the collars worn by fugitive slaves. (Sce Giorgi, p. 39 ; Fabretti, iii. 385.) One in particular seens to have belonged to a serf of the ancient bnsilicn of St. Clemeat at Rome, being inscribed a dominicv clementis. It appears from Pigaori (Ejpist. xxiv., Spon. Miscell. 301), that the use of these collars dstes from Constantine's time. It had been originally the custom to brand runaways on the forehend; and the weariag the collar was a Christian usage of mercy, which probably lasted long into the Middle Ages. (See Walter Scott's Ivanhoe, of Gurth aad Wambr.) In nny ease in these early times, the monogram was engraved on the plate of the collar, perhaps, as Martigny aays, to remind the slive that severe punishment had been spared him in the name of Christ ; perhaps with nllusinn to the text, "One is your Master, even
Christ."
Other uses of the monogram seem to hare heen that it was placed at the head of episeopal letters; was used as a mark by readers tor specially important parsanges; employed as a symbel of initiation and text for exhortation for catechumens before their baptism. In this capacity it was the custom in Milon to paiat it on n large cloth and exhibit it in the chureh. (Muratori, Rerum Italicarum Script. vol. Iv. p. 66.) Io short till the erueifir took its place, its use seems to have been ecextuaxive with that of the cross, and to have had the function of uniting the symbolical with the individual devotion of personal
religion. Thus.
Thus much for the true or orlgital mono-

## MONTH

Aaninted, and the symbol of His person, life, and death were tormally united, at or befors the time of Constantine. A Inter monogram seems to have been constructed on the same principie from the first three letters IHC of the uame Jesus. It scems to have been derived from Byznntine usigge. The usual Lower Greck abbreviation for the Lord's name is $\widehat{\widehat{1 C}}$, and one may give caligraphers and miniaturists credit for developing it by ndding the $H$ and prerpendicular stroke, so as at length to form the HH H of inter times. Martiguy says thst St. Bernardin of Sienn (d. 1444) was one of the first who used it, and ${ }^{\text {' }}$ is is confirmed by a passage In his Life in Alban Butier (May 20), in which he is said - .ing one of his sermons to have exhibited the name of our Lord beautifully carved on a gililed panel, and incurred some suspicion in consequence. Martigny eloses his article on this aubject with one or two curious examples, of ancient date, where the $\mathbb{R}$ nod IHC monograms seem both to have been in the mind of the inscriber or sculptor. One ls in Lupi's E'pituphium Se erae, p. 137, and bears the anchor-mark, which may indiente great antiquity, with buth monograms, thus $H$. 3 . The other (p. 420) is from the chapel of St. Satyros in St. Ainbregio at Milan, where St. Vietor beara n cross in one hand and the annexed symbei (see above) in the otier. It seems intended to eombine the aneient Chrisma or Chi-Rho monogram with the initials IH, if not IHC, and the cross, so as to join both initiala and symbol in the words thcorc XPICTOC.
[R. St. J. T.]
MONOGUNDTS, Dun; commemorated at Tours July 2 (Usuard. Mart.; Floras ap. Bed. Mart. ; Boll. Aeta SS. July, i. 309).
[C. H.]
MONOLAPPUSS, martyr ; commemorated at Nieomedia Sept. 2 (Hieron. Mart.; Bed. Mart. Auct.).
[C. H.]

## monomachia. [Duel; Ordeal.]

MLONONIS, hermit, and martyr in Belgium in the 7 th century; commenorated Oct. 18 (Boll. Acta SS. Oct. viii. 363).
[C. H.]
MONORGUS, martyr; commemorated nt Corthosa May 6 (Ifieron. Mart.). [C. H.]
MONOTOR, bisiop and confessor; commemorated at Orleans Nor. 10 (Hieron. Mart.).
MONTANUS (1) Martyr with Lucius, Julinnus, and others, in Atrica ; commemarated Feb. 24 (Boll. Acta SS. Feb. iii. 454 ).
(2) Presbyter, nut his wife Maxima, martyrs; commemorated nt Sirminm Mar. 26 (Usunrd. Mirt. ; Bed. Mart. ; Belt. Acta SS. Mar. iii. 616).
(3) (Montanianos), mintyr; commemorated at Sirmiun May 11 (Hieron. Mart.; Boll. Acta SS. Dfay, ii. 625).
(4) Monk in Gaul; commemerated May 17 (Boll. Acta SS. May, iv. 35).
(5) Martyr ; commemorated iu Spaiu May 29 (llicron. Mart.).
(6) Soldier and martyr at Terracina ; commemorated June 17 (Bull. Acta SSS. June, iii. 278).
(7) Martyr; commemorated at Tarsus Juty 3 (Hieron. Mart.).
(8) Martyr; commemorated in Africa Juis 20 (Ifieron. Mart.).
( 8 ) Martyr; commemorated at Carthnge Nov. 17 (Hieron. Mart.).
[C. H.]
MONT'H. The month-reckonin $\eta$ nsed by the churci in the first century, in Palestine, was doubtless that which was foliowed by the Jews, such ns we find it in Josephus, especialiy in the Wars. Writing for Syrinn Greeks, he coustantly substitutes tor the Jewish (Babyionian) month-nanes thoss of the corresponding Macedonian lunar months, which names were intreduced into the East in the track of Aiexander's conquesta.
The corresponding lunar monthg in the Jewish, Syrian, and Macedonian nomenclaturs are as follows:-


The intercalary mouth is inserted, when necessary, het ween Adar and Nisan. Thic months are usually of 29 nad 30 days alternately.
Later, thronghout Syria, these Macedonian months were absolutely assimilated to the Reman months, in dimensions and epoeh. Thus Hypertheretneos is identical with September, Dhin with Oetober, etc. But no month-dates, iunar or other, oceur in Christian writings enrlier thnn the middla of the second century.* When such do oecur, they are constantly Julinn-Roman, or in terms of a Julianized calendar, usuaily in both together. From Galen (Comnent. in Hippocr. Epidem. ; Opp. Hippocr. et Galen. ix. 2, p. 8) we learn that in his time (circ. A.D. I50), "as the Romans, so the Macedoninas, our own Asiali (Asia Procons.), and many other nations,

[^55]bad adopted the a of which ( $n$ s he go as fixed by Julius Macedonian mont and Lous made
Dec. 25, Mnreh Dec. 25, Mrech
the namies nad seq ererywhere Maced the same. The $\mathbf{r}$ points, laboriously Macedonun et Asic app. to his Annul. (de Anno et Epoch 1 sqq.), confirmeri b rodeal, since brou in Ideler (Ifandlinue) The Macedonian : solar year was nd Ephesisn arrangeme ie. those used io pro though, as will be s rear is very neariy t


In bissextile, Lenneu mieadar, Dystrus 30 (Browae, Ordo Saeclor We give here a few wocurrent week-days. Polycarp (Mart. I'olyc. Hefele, p. 220, ed. 184 i. 15) gives as the 2 Xanthicts $=$ vii. Kal. Kal, Mart.), $\sigma \alpha \beta \beta d+\varphi$ beset with dilficulties, li: Vales, in. l. Eus. ; N Weier, i. 419 ; Urclo Sue Fisdi Rom. n. 166 . The th the dite given in th
(Ruinart, Acta Murt. p. (Muinart, Acta Mırt. p. ofst. Polycurrip is also pla
hath," snd this is said to 251, oniv, id. Mart. the se dsian month (Ordo Saec date belongs to a general the months are numbere the first moath correspmo lore the seventh to Artem we long afterwards-as thal discourse ineluded a st. Chrysost. t. viii. 284 (A. Tuher). In Eusebiua, de o H. E. viii., are nine do mesrrent treak-days; the dificulties, are discussed Bere the caleadar is thnt Heve, in which the Mnced wintely identical with the were introlexander's neachaturs
acedonian. erteretaeus.
finaeus.
tus. Dins with r or other, the middls do oceur, in terms both toHippocr. (2, p. 8) 150), "ns our own r nations,

## describling a

 he Vatican, ng etartlag ned-" Alnun prioris uc.) begat fa some error br referred Julian: the laetis, idenanday letter :he simplest a the ceata lay letter is sy.
## MONTH

had adopted the solar year," the cardinal points of which (ns he goes on to describe) were taken Macodonian Julius Cnesnr, and, consequently, the Macodonian months, Dius, Perltius, Artemislus, Dec. 25, March 25, June 24 or near, Sept. 24, the names aud sequedce of respectively. But everywherc Mncedonian, nelther months are not the same. The requisite information on these points, laboriously gathered in by Ussher (de Jacedonuin et Asianorum anno Solari Dissertat., spp, to his Annul. V. et N. Test.), and by Noris (de Anno et Epo:his Syromacedonum; (opp. t. ii. isqq.), confilmed by two 'Hиғролоуíal $\delta_{1 a} \phi \delta \rho \omega \nu$ rodeav, since brought to light, will be found in ldeler (lfanclouch, i. 893 sqq.)
The Macedenian names of the months, when a solar year was ndopted, run as below in tho ie those used inment; the "Asian" namesthough, as will be seen the Asin-are different, year is very nearly the same.


In bissextile, Lenneus has 30 days in the Asian calendar, Dystrus 30 days in the Epheslan. (Browne, Ordo Saeclorum, § 4012, p. 463 .)
coacurrent week-days. month-dates, some wlth Polycarp (Mart. Polyc, The martyrdom of St. Hefele, p. 220 ed 18.12 c. 21, iu P'atr. Apost.; it. 15) gives hs the date of the Euseb. $H . E$. $?$ Xanthicus $=$ vii. lial. Mart. (but Fct Lardom Kal, Mart.), rasBdr. Mart. (but Tet. Lat. vii. beset with difficulties, $\mu$ e $\gamma \alpha \lambda \boldsymbol{\mu}-\boldsymbol{n}$ statement l. Vales, in. l. Eus. ; Noris, used by Uesher, in Weler, i. 419 ; (/rdo Sucelorum s.; Pagi, a. 167 ; Fusti Rom. a. 166. The like difficalties ntton, to the date given in the Mart. s. Pionii, attnch (Ruinart, Acta Murt. p. 14()), where the Nat, 2 of St. Polycarp is nlso placed on the "Great Sabbath," sad this is said to have tallen in the year asian month Mart, the second day of the seventh atian month (Ordo Saecl. § 478). The lntter the months to n generalised calendar, in which the first month corresped, not numed. In this fort the seventh to Artemising to Dlus, and therene long afterwards-as masy be it continued in thal discourse Incluiled may be seen in $n$ pasSt. Chrysost, t. viii, 284 (A, D 679 the Spuria Opp. Vsher), In Eusebius, de Martyr, explained by o H. E, vili, are nine de Martyr. Palaest. нpp. mneurrent freck-days; theuble datex, some with ifficulties, are discussed ines, nano nttouded with Bere the calendiar is thased in Ordo Saecl. § 479. Ifov, in which the Macedoninn manthon, Xrot wately identical with the Julian: Chairs ANT.-VOL. II.

MONTH
7 Dacsius, vif ld. Jun. [ $=7$ June]
 24 Dyshus, ix kal. Apr. [ $=24$ Mar.]



This mode of reckoning is of frequent ocof the Selspecially in connexica with the Era acts of the Council hus, in the heading of the troin Alexander $[=A e$ Selands "Jear 636 Dresins, 19th day, the xili Sel.], in the mouth June, A.D. 325]. Evagrias Kul." [i. e. 19th historian, uses it as dagrias, the ecclesiastical of Antioch, and also the Dohn Mnlala, historian ns inny be seen in Assomuni (baronicl and, constnatly occurs in dated (Bi\%. Oricut.), it riac MSS. In Epiphanins epigrophs to Ny446 Petav.), we have an acturaer. li. 24; p. respondences. Christ, hecumulation of carJan., which is 6 , he says, wits born 6th (Ideler, i. 3BI), 6 Audyanterion of Athenians i.e. Syrians," "I Tybi of the Egypt of the Greeks, andrians), 14 Julus of the Egyptians ( $=$ Alex5th month of the Sat the Paphians, 5 ot the Cnppadocians, The Lord's baptism Atarta of 8th November, whe Lord's baptism he dates Athensans (Ideler ich ${ }^{-3} 7$ Metageituion of i. e. Syrians," 16 Apellacus of Mits "of Greeks, Athyr of Egyptinns (Alexand Macedonians, 12 gonieus of Paphlans, 6 Choent (Alyians), 16 ApnArgtatr. of Cappadocians.

The fixed Alexan
of thirty days each, with the five twelve months the year's end (24-28 Aup) five epayomuae nt end of each fourth year ), and a sixth at the year always began (I Thoth) arranged that the stood its ground ngainst on 24th AugustMacedonian year, ond is still Julinnized Syrosibyesinians, and (some) A rmetained by Copts, dur runs as follows:

| 1 Thoth $=29 \mathrm{Ang}$. |  |
| :---: | :---: |
| 1 Phaophl $=2 \times$ Sept. | 1 Parmonthf $=27 \mathrm{Mar}$. |
| 1 Choeak $=28$ Oct. | 1 Payni $\quad=28 \mathrm{M}_{49}$. |
| 1 Tybl $=27$ toc. | 1 Epph $=26.10{ }^{\text {a }}$ |
| 1 Mrehfr $=26$ | 1 Mexori $=25 \mathrm{Jup}$ |
| 1 l bameioth $=25 \mathrm{Feb}$. | 1 Epagomenae $=24$ Aug. |

Of this form, in earlier times, were variously moditied the calendar of the Arabinns (Bestra ?), Gaza, Ascalon, Cappadocin, Sulamis (in Cyprus), here to discussion of these matters it must suffice authoritie.

This multiplicity of month felt, the more the month-reckonings was tinnized, to be incompann world was Chrisments of the chincompatible with the requireonr period, wurch; and, before the close of Aethiopians (Abyssinlane exception of Copts, meninns, whose yeur lans), and (partially) Ar. form, all the chure is still of the Alexandrine method (with or with had accepsted the Julinn according to which. Jnout the Romnn names), August, Octoler, December, March, May, July, February 28, in lenp year have esch 31 days, remalning four months, 30 , atrd each of the lished Romnn notatis, 30 days. The estab. ides, inconvenient und by calends, nones and was long retained-so absurd as It seems to us, continued to be the ono long, In fact, is Latin West. Attempts, indeed, wele made to intro.

## 1316

MONULPHUS
duce the regular numerlcal count of month-dapa, as by Gregory the Great at the close of the 6th century. Of enrlier timen, there is a fragment of a Gothic calendar (4th century) in which the month-days ars numbered (Mai, Script. let. Nov. Collect. v. i. 66). In the By zaniut church, the numerienl way of dating began to be used in the 7th century. It appears, together with the old way, in the Paschal Chronicle; hut in the same century the emperor Heraclius, in a chronological writing of his, keeps to $t$. old method, which continues to be used in numerous maб⿲á入ia of later times; Geargins Syncellus (end of 8th century) employs only the new reckoning.
[H. B.] ${ }^{6}$
MONUIPHUS, bishop of Utrecht in the 6th century ; commemorated July 16 (Boll. Acta SS. July, iv. 152).
[C. H.]
MOON. The moen does net appear in Aringhi's ' Index of Christian Symb 's,' nor does the present writer know of her being used as a Christian emblem until the 6th century, when the crucifixion began to be a common sulject of representation, and the sun and moon of course formed a part of it. [See Crucifix.] The latter appenrs as a crescent or lemale figure, or as either, holding or containing the other, or ns a face. In the crucifixion of the Laurer, ina MS. sle is a crescent within a round disk, and there is a very singular picture in tab, v. of that MS. (Assemini Cutalog. Bibl. Mcdic.) of a partial and total eclipse of the sun, which seems to represent the moen as a white disk and tace, and also ns a black disk markel with the crescent. See the crosses and ivory plaque, Mozzoni, sec. 8. The associations of Asiatic and Egyptian paganry may easily account for the omission of the meon frem Christian art for the first three or feur centuries. The Mithraic worships prevalent in Rome in the earlier ce "t ries must have included the moon as well ns the sun. See the Abbé Auber's Symoolisine Religienx, vol. i. p. 169. Even in the many nrabesques of vaultings in Bosio's plates, the writer :an find no use of the disk or the crescent as ornament, though in the earlier basilicas nad memorial churches, where roefs were sown with stars (as notably in the chapel of Galla Fiacidia at Ravenna), the moen may aliso have occurred. The great Apocalyptic mosaics would allow the presence of the sun and moon in the Lord's hant; as also some OldTestament subjects, as the 5th-century mosaic of Joshun in Sta. Maria Maggiore at Rome, the Vienna Greek MS. of Genesis (4th or 5th century) in a dream of Joseph (D'Agincourt, pl. xix., and compare Vatican Virgil, pl. xx.). But they seem to have been held in earlier times to be a part of the idolatrous symbolism amainst whlch Tertullian protested so decidedly in his treatise ' $D e$ ldololatrià'; and to have been necessarily banished from the Christlan Church wherever there was danger of confounding pagnn rites with her own. The moen does not occur in Garrucci's or Esonarotil's Vetri. The olnssical enthusiasm of the Carlovingian period, both English and Firank, seems to have accepted

- Thia article had not the advantage of Mr. Browno's fira: reviton, haviug been luft in MS. at his dealh.-[EDD.]


## MOON

solar and lunar imagery with equal readiness, bath being now fully allowed in the crucifixtons and, ocalyptic pictures. The former Saxon worshap of sun and moon seems to have haunted the minds of northern Christianity very little, and the symbols o both seem to have heea so freely used in crucifixions as to be considered safe anywhere.

Sometimes persmificatoons occur, such as those in the Cottonian Aratus (B. Mus. Tiberius, B. 5; Westwooi, Any/los S', xxon and Trish MSS. pl. 48). There is a very interesting miniature of chariots of the sin and moon in Count Viviar:s Bible, middle 9th century (Bastard, l'eintures des Manuscrits, vol. ii ; see weodcut), and a Franco-Sixat MS, in the arme volume contains a crucifixion with a crescented Diann's head, as meen, on a medallion.


It seems impossibl 'a connect Egyptian lanar symbelisms of the si "d Isis with any Christian emblem. But a two.st allegory was connected with the idea of the moon from the days of Angustine at least. He speaks of her as representing the church (Enarr. in Ps. x.) "Luna in allegoria significat ecclesian, quod ex parte spiritali lucet ecelesia, ex parte antem carnali obscurn est. Alii dicunt non hatere luarm lumen proprium, sed a sole illustrari. Ergo lunâ intelligitur ecciesia, quod suum lumen non habeat, sed ab Unigenito Dei Filio, qui multis lecis in SS. allegoriae sol appelintus eat, illustratur." One of the latest and most benutiful repetitions or echoes of this idea is the well-known passage in the "Christian Year, beginning "The moon above, the chureh below.
The presence of the sun and moon in cruclfixions may be accounted fer as representing the darkness which prevailed at the Lerd's denth; but it seems that it gave oreasion in later days to the idea of the moon's representing the synagogue, or Hebrew church. St. Gregory the Great takes her to represent the frailty and decay of the flesh (In Evang. S. Lucie, Hom, 2.)
The Turkish use of the crescent after 1463 was the adoption of the ancient symbal ef the city of Byzantlum, which was probably more welcome to them as unconnerted with any Christian association. It is found on Brzantine coins (Niennet, Descr. des Melda:lles, vol. I. p. 378), and dates from a repulse given to Philip of

Macedon, about light, nttributed night attack. Osman. vol. i. p.

## MOON, SU

ANCE OF. I
shouting, nad so to defend those well-known to th (Satir. vi. 442) re

## "Jam nemo t Una laboran

It was an old cus oa long after the and was reprehen fathers. A sermo (Serm. 215, De : deaounce and tor stitious practices Poenitential, whic tiones paganorum, diabole subminist patres filiis reliqu coleres, lunam, : norsm lunam, at clanoribus aut a staurs re, valeres," Eligius (c. 15) w loaa ebscuratur, Deo jubente cert The practice seems, mon to all savage $n$ out in Europe up to New Moon.]

## MOPSUESTIA

Eusstenum Conciliu, emperor Justinian, whether the name o of Mopsuestia, who in the celebrated th demped by the fift the sacred diptychs served in the fifth (Mansi, ix. 150 und :

## MORGENGABI

husband to his wife Gregory of Tours ( it, "tam in dote, qu matutinall dono, cert Ihierolex. s. v.).

## MORLAIX,COU

 cilium), held at Morla Marle, near Paris, A. doric, whose ordinan when Chramlin, bishe and st which Mansi ti extibited his last wi and 171).MORNING $P$ Praykr ; Office, tul

## MORTAL AND

 hist among the earl rakes snch a distincti among capital sins-l der, sdultery, violatlo which seven he fanc serenfold dipping inMacedon, about B.c. 340 , when a mysterious light, nttributed to Hecate, warned the city of a night attack. (See von Hsmmer. Gesch der Osman. vol. i. p. 93.)
[R. St. J. T.]

## MOON, SUPERSTITIUOS OBSERV. ANCE OF. The practice of blowing horns,

 shouting, and so on, during eclipses of the moon, to defend those doing it from witcheraft, was well-known to the nations of antiquity. Juvenal (Satir. vi. 442) refers to it:
## "Jam nemo tobas, nemo aers fattget: <br> Una laborantl poterit subcurrere lunae."

It was an old custom therefore, which lingered on long after the introduction of Christianity, and was reprehended by more than one of tha fathers. A sermon attributed to St. Augustina (Serm. 215, De Tempore) details, in order to denounce and torbid, this among other superstitions practices. Ducange quotes a MS. Peenitential, which says: "Si observasti traditiones paganorum, quas quasi hacreditario jure, diabolo subministrante usque in hos dies patres filiis reliquerunt, id est, ut elementa, colores, lunam, colem, aut stellarum cursum,
novsm lunam, aut defectum lunae, ut tuis norsm luanm, aut defectum Lunae, ut tuis clanoribus aut auxilio splendorem ejus re-
starare, valeres," etc. And in a Life of St. Eligius (c. 15) we find: "Nullus si quando lana obscuratur, vociferara praesumat, quia Deo jubenta certis temporibus obscuratur:" The practice aeems, indeed, to have been common to all savage nations, and not to have died oat in Europe up to the ninth century. [Compare New Moon.]
[S. J. E.]
MOPSUESTIA, COUNCIL OF (Mopsustenum Concilium), held by order of the emperor Justiaina, A.D. 550, to make enquiry Whether the nama of Theodore, formerly bishop of Mopsuestia, whose writings were comprised in the celebrated threa chapters afterwards condemned by the fifth council. had ever been on the socered diptychs or not. Its acts are preserved in the fifth session of that council. (Mansi, ix. 150 and 274-17.)
[E. S. Ff.]

## MORGENGABE (German). A gift by a husbad to his wife on the day after marriage.

 Gregory of Tours (Hist. Franc. ix. 20) says of it, "tam in dote, quam in morgengabe, hoc est, matutinali dono, certum est adaequasse" (MacriHierolex. s. v.). Hierolex. a. v.).
[C.]
MORLAIX,COUNCIL OF (Marlacense Concilium), held at Morlaix in the diocese of Toul, or doric, whose ordinance relating to king Theodoric, whose ordinance relating to it ia extant;
when Chramlin, bishop of Embrun, was deposed, and at which Mansi thinks St. Lendegar or Leger exhibited his last will and testament (xi. 163 and 171).
[E. S. Ff.]

## MORNING PRAYER. <br> [Hours of Prayer; Office, the Divine.]

## MORTAL AND VENIAL SINS. The hist among the early Christion writers who

 makes such a distinction is Tertullian. He ranks amoug capital sins-iddolatry, blasphemy, murder, adultery, violation, false witness, fraud,which seven ba fancifully which seren ha fancifully connacts with the
sevenfold dipping in the river Jordan: "Sep.
tem maculis capitalium delictorum ishorrerent, idololatria, blasphemia, homicidio, adulterio, stupro, falso testimonio, fraude " (Adv. Mitrcion. lib. iv. cap. 9). Similarly, in De Idololatria, similar list ha De Patientiá, cap. 5, after a Dominum dist, he adds: "Haec ut principalia penes parently, with him, (This woril delieta is, mp and dependent on the a general term for offences, and dependent on the particular appellative aljoined to it for tha degree of gravity to be ntwriters, on the contrary it. Augustine andlater writers, on the contrary, it is used by itself for grave crimes. Sea Pamelius's comment on this pasage, p. 147, n. 40.) In the same manner he ranks among the number of dails or litto sins anger, evil speaking, a blow struck, a vain onth, a failure to fulfil a promise, a lie caused by shame or necessity: "Quod sint quaedam delicta quotidianae incursionis quibus omnes simus objecti. Cui enim non acejdit, aut irasci inicuac, e ultra solis occssum, nut et manum inmittere, fidem pacti destroere, aut temere jurnre, ant sitate pacti destruere, aut verecundia aut neces.sitate mentiri? in negotis, in onticiis, in tentamur in victu, in visu, in auditu, quanta tentamur, ut si nulla sit venin istorum, nemini salus competat. Sunt autem et contraria istis, ut graviora et exitiosa, quare veniam non capiant, homicidium, idololatrin, fraus, negatio, blasphemin, utique et moechin et fornicatio, et si 19) alia violatio templi Dei" ( $D e /$ iudicit. c. 19). And he drsws the distinction sharply but" qua the great and the small in cap. 18, scopo aut levioribus delictis veniam ab episcopo consequi poterit, nut majoribus et irre-
missibilibus missibilibus a Deo solo." As to peanace there was a milder party and a more rigid; the latter msintaining that no "locns poenitent:..e" shoulij this dived to certain classes of offenders; and this difference of opinion was one of the causes of the Novatian and other schisms. [Pe.vitence.] St. Cyprian calls adultery, fraud, murder, mortal crimes ("adulterium, fraus, homicidium, mortale crimen est ") (De Bono Patientiac, e. 5), Origen declares that there are mortal sins which are not in the rank of great sins (Hom. passace evit.); but there is a doubt whether the In his should be read culpa mortalis or moratis. In his sixth commentary on St. Matthew, he tempens evil speaking, lying, idla words, intemperance, as slighter sins, nad such as murder and adultery as grenter.
St. Augustine distinguishes more accurately three classes of sins: "There are some sins so great that they are to be punished with excommunication; there are othera for which this remedy is not necessary, but they may be healed by the medicinea of chastisements ; and, lastly, there are some which are very light, from which no man is free in this life, for which we have left us a daily cure in that prayer, Forgiva us our trespasses," etc. - "nisi essent quaedam ita gravia, ut etiam excommunications plentenda sint, non diceret apostolus; congregatis vobis et meo spiritu, tradere ejusmodi daminem Satanae, ptc. Item nic: essent quae dans nod eà humilitate poenitentiae sanonda, quales in ecclesia datur eis qui proprie poenitentes vocantur, sed quibusdam correptionum medicamentis, non diceret ipse Dominas, Corripe inter te et ipsum solum, etc. Postremo, nisi esseat quadam, sine quibus hnec vita uon

4 Q 2

## 1318 MORTAL AND VENIAL SINS

## Mortification

agitur, non quotldianam medela-n poneret is oratione quam docuit, ut dles is, Dinitte nobis debita nostra" (De Fide et Cperi'us, cap. 26). Many other passages might be fuoted from thia fither, and all to the rame effect. Trir the above may be added that St. Crego:y (Moral. lib. xii. c. 9) distlaguiahes between peccatum and crimen, as does St. Augustine, making the first to nlean such ains as are forgiven daily, upon repentance and prayer; and the second to mean fargrant crimes, to be puaished by public penance. The general conclusiona to be drawn from these and other declarations may be stated thus:
That all sins were deadly to the soul : not merely those called great, mortal, capital, or deadly ains, but nlse these known as small, light. or venial. These St. Augustine, in the trentise last quoted, goes on to say, destroy the soul by reason of their number. They are like the small drops which till a river, or the grainu of saud which, although they are smitil individually, will oppress and weigh us down; or ats the bilge of a ship which, if neglected, will swamp the vessel as surely as the greatest wave, " lyy long calianing and never being drained."

That it was not all mortal or leadly sias, but only sids of a public and heivous nature, whici) gave public scandal, that were put to public penance for a longer or shorter time. St. Gregory Ngesen, in his Letter t, Letolus, gives a list of such publicly punishe 1 sins, waing which he mentions idolatry, Julaism, Manichaeism and heresy, magic, witcheraft, and divination; ndultery nad fornication; public and violen: robbery, and murder. All these might be put to penance of various degrees, aad then the offenier might be re-admitted; but it would seem that. penance was permitted only once, and that tiec!e were a multitude of other sins for which public penance was not imposed, which were, nevertheless, entirely distinguished from vesial or less grave offences.

Idolatry was considered, in the early church, the greatest of all ains. A letter found among the works of St. Cyprinn, and purporting to be from the clergy of Rome to him, calls it "grande delictum. lngens et supra omnia peccatum" (Ep. 31); and Cyprian, in a letter to his own clergy, agrees that it is "summum delictum"the sin against the Holy Ghost, which he whe commits "non habebit remissam, sed reus est aeterni peccati" (Ep, 10). But here he is speaking of apostates.

The councils de not, apparently, treat of this distinction specifically. There ara many provisions as to the degree of penance for particular offeoces, but no attempt at a general classification. But yet they recognized this diatinction between classes of ains, which, indeed, was one that could not be overlooked. The Conncil of Agde (A.D. 506) forbade the excommunication of persons for alight causes (can. 3). Similarly, the fifth council of Orleans, c. 2 (A.D. 549), has a provision that no person of right faith should be cut off from communion for slight causea, but only for those offences deemed worthy of excommunication by the fathers [Excommunication; Penitence]. Bingham refers to a similar provision made by the Council of Clermont in its second canon, but this is, apparently, an error.
[S. J. E.]

## MORTIFICATION (mortificatio, $\nu$ én $\rho \omega \sigma \cdot / s$ ).

 Under this head it is intended to give some account of the practices adopted at various times by Cbristians, to " wortify" or deaden "their members which are upon the earth." A general account of the progress of ascetic ideas has alrendy been ziven under Asceticism.I. Mortifigation in regard to Bathing, Clotiles, Shelitkr, Rest, and Food.-To chot ashas upon the heed, to abstain from bathing and even from washing, to lie on the bare grou: to wenr dirty and ragged clothing-all these nere methods of murtitication practised hy various ascetics. Jerone, for instance (Lipist. 77 ad Ocean. c. 4), describes the dishevelled hair, the sallow face, the dirty hands, the uncleon neck, of Fabiola performing her penance; of himself he says (Epist. 2: ad Eustoch. c. 7) that his limbs were acarred and rough with the use of sact: cloth, while his unwashed skin was black as that of an Ethiopian; and again (Epist. 14 (tr) Heliod. c. 10) he asks, what aeed there can b: for one who is washed in Christ ever to wath again ? I'alladlus (Lausiaca, cc. 142, 143) relates rif the anchoret Sylvadia, that for sixty years sief nepar washol, except her hands for the recentino of the Eucharist. Even at a much earlier loaiol, Hegesjppus relates of St. James the Just
a Enseb. H. E. ii. 23) that he neither anointed itinself with wil nor nsed the bath. Several of the eariy rnles of nuns, aa those of Augustine (c. 12), Caesarius (c. 29), Leander (c. 10), discourage the use of the bath, as an indulgence only to be granted to sick persons. Jeroms refers (Epist. 77, c. 2) to Fabiola's deliberite preference of the poorest and meanest clothes to robes of silk, and (Epist. 54 ad Furùtm, c, 7) deliberately lays down the principle, that the fouler a penitent is, the fairer is hs "poenitens quo faedior, eo pulchrior." Some ascetics allowed the hair to grow unkempt and uncared for ; on ${ }^{\prime \prime}$, other hand, the catting off the hair of the hc. 1 was practised as an ascetic diafigurement, a very wide-sprend custom, as sa indication of mourning [Halk, Wearing or, p. 755 ; Tonsurti]. It was naturally a spascial mortification for women; in the 4 th century (A.D. 370) the Council of Gangra (c. 17) anathematizes women who cut off their hair from mistaken asceticism. At about the same period Jerome ; Epist. 147 ad Subinianum) testifies that virgins or widows on entering a nunnery offered their hair to be cut off by the superior. Optatus of Mileve ( $d e S c h i s i n$. Dontt. i, 6) and Ambrose (ad Virg. Lapsam, c. 8) blame the custom, which evidently axisted in the Western as well as the Eastern churches, of nuns cutting their hair on entrance into a convent. In the capitularies of Charles the Great (vii. c. 310) the cutting off the hair is only prescribed for penitents. Somewhat different from the purely ascetic view is the cutting off her hair by a woman to avoid the lova of a particular person (Isidore of Pelasium, Epist. ii. 53; compare Mabillon, Acta SS. Bened. ii. 592).

The early Chriatlan Fathers earnestly protest, as is astural and right, against luxury and ostent/ation in dress; but the fury of asceticios somb worns went for beyond all moderation Sume ísnatics passed their lives in absolut nakedness, like that hormit of the Sketic Desert, the sight of whom convinced Macarius that he
had not attaine austerity ; the 1 bably not very (Finem. 11. EX, Fi. Severus (Dial. who for fitty ye: his own lonir: Or apiores and S the frest too, sin the fomons Span is inatauce, is period of pename ( ita S. Pructuo is ©32). A comn comfort was wea
HalrcLorn, of made. [SACKclo? Going barefot ascetic prnctice.
Attempts to con wisinh ithe nuryow made so long dis fise sll. Binny of th $8^{t}: m p^{\prime}$ ed to baniss
by standing in pr bodly exertion. to hare succeeded snd without sleep (Psiladii Laus, c. Theban carried ston ing of cells, and at making ropees of p to rest (Lais, c. 2).
attempted to banish attempted to banish
monks of Tabemune, (art. 50 ), slept in a k they were unahle $t$ cthers, mentioned xiiii. 1; Instit. iv. 1 (insttae, $\psi(a \theta o i)$ of rigorous ascetics lay Jerome snys of hims c. 7), that when sleer himself, he dashed
ground; and Paulin ground; and Paulin
of Tours (Vita, iv. sofficed for his light feebler sex wanting in of Nazianzus tells us ( his sister Gorgonia la ground ; and Jerome (Epist, L108, c. 15) for $s$ bed sren in severe $f$ on the hard eartl, wit her. Benedict allowe c. 55) a mat, a blanl (mstta, sagum, laena, to sleep in their clothe Beadict's rule furnist mookish bedding for $m$ moaasteries sleep was sity of rising for the off zor:ing [Hours of $\mathrm{PR}_{\mathrm{R}}$
clistom of living
rbegan, as was n wh, where for the gr
whe to pass the nigh whe to pass the nigh
k. Theodoret (IIst. $R$ iermits of Syrin, l'ale foumia, who spent thei John the Baptist in siomen eadured this ru
tio, $\nu t \kappa \rho \omega \sigma(s)$. to give seme various times deaden "their A general etic ideas has tsm. to Bathing, ood. -To eat from bathing te lare grom: -ail these nere ed ly variens Pist. 77 ad Hed hair, the unclenn neck, e; ot himself that his limbs : use of sacl whs black an (tipist, it a, there can ever to wash 2, 143) relates or sixty years 1s for the rea much earlier ames the Just ither anointel Several of of Augustine r (e. 10), disto indulgence ms. Jerome a's deliberate est clothes to Curiun, c. 7) inciple, that rer is he rior." Some unkempt and he cutting of as an aseetic custom, as an Tearing of, slly a special 4th century :; 17) snatheir hair from same period testifies that nuery offered ior. Optatus and Ambrose ustom, whicb is well as the tbeir hair od tpitulsries of e cutting off lents. Someeetic view is to avoid the of Pelusium, ta S'S. Bened.

## estly protest,

 luxury and of asceticiot moderation in absolote ketie Desert, rius that hehad not attnined the highest pitch of ascetic ansterity; the Boonol or "Grazers" were probably not very far removed from this state Screrus (Dinh. 1. 17) mentios, 1. 21). Sulpicius who for fitty yeari had mentions a monk of Sinai his evn hair; and the like is reported of Or uin inp and Sophronius, end many others. In the west too, similar aberations are recorden ; he fanastasee, is gail to have livesus ( $\dagger$ 675), eriod of ase, is oail to hate lived for a long (3ta S. Pructuosi, in Acta, Sike a wild beast (432). A common method of April 16 ; ii. confort was wearing next the producing disHanclorn, of which sacks were communly made. [SAckcloth.]
Going barefoot wa from ancient times nn aseetie practice. [SHors.]
Attempts to contine sleep nod necessary rest within ihe nursowest possible limits have been made solong is arectic life has been practised at all. binay of the ancieat Egyptian hermits atsemped to banish sleep for long periods, either by standing in prayer or by various kinds of bodily exertion. Macarius, the younger, is snid sud without sleep for twenty witheat shelter ${ }^{\text {snd }}$ (Pslladii Laute sleep for twenty days and nights
 ing of cells, and at night employed himself in making ropies of palm-bark, never lying down to rest (Lals, c. 2). The "adamantine" Origen sttempted to banish sleep by hard study. The mooks of Tabenuae, under the rule of Pachomine (art. 59 ), slept in a kind of cotin, so arranged that they were unable to lie down at full leugth; cthers, mentioned by Cassian (Collat. i. 23; (nsttae, $\psi(a \theta o t$ ) of reeds or straw. The more (instita, 廿ataol) of reeds or straw. The more
rigoruus ascetice lay on the bare gromod thus Jerome snys of himself (Epist. 22, ad Eustoch c 7), that when sleep crept over him in spite of himself, he dashed his skeleton frame on the ground; and Paulinus tells us of St. Martin of Tours ( Lita, jv. 72) that the bare ground feebler sex wanting in slumbers. Nor were the feebler sex wanting in such austerities; Gregory his sister Gorgonia laid her tender 1, e. 13) how ground: and Jerome her tender limbs on the (Epist, 1118, e. 15) for refusing the indulgenala 3 bed eren in severe fever, and choosing to sleep on the hard earth, with sackeloth spreni under her. Benediet allowed for his monks (Regula, c 55) a mat, a blanket, a rug, and a pillow,
(mstta, sagum, (mstla, sagum, laena, et capitale); they were Benedict's rule furnished the geseral (Reg. c. 22). beuedict's rule furnished the general type of
moukish beddiag for many generatious. monasteries sleep was abbreviated by th in all sity of rising for thas abbreviated by the neceszoritiog [Hours the offices of the night or early

$$
\begin{aligned}
& \text { clistom of living with ; VIGILS]. }
\end{aligned}
$$

clistom of living without any habitation
rbegan, as was natural, in those regions of hin, whero for the greater part of the yenr it is 4. Theodoret (Hist. Rel.) gives many examples hermits of Syria, Palestine, Arabia, and Meses pommia, who spent their lives in the manner of John the Baptist in the wilderness. Even siomen endured this rude hilde, as Marana and

MORTIFICATION
Cyra (Theod, II. R. с. 29), and the probably fabulous Mary of Egypt, who is said (liosweyd's Vitae Patruin, i, 18, $\mu$. 388 ) to have passed forty-
seven seven years in the wilderness to the enst of Jordan wlthout the ahelter of a roof and without intercourse with mankind. Many nscetics exposed or on pillars on bare rocks or peaks of mountains, of the suars bullt for the purpose, to the heat Pillar aaints were all the winds of Henven. кiovirat, the former divided into giviita، and platform which formed them lived on the bare while the latter had a hut conspital of the pillar, Some hermits lived on constructed fer shelter.
 e. 70); many lived in caves (orndaîurai), as the Egyptina monks Elins, Pityrion, Solomon), as the theus, Capito, nad Elpidiua (Pulladius, Dero51, 74, $96-99$ ); some submitted to be walled up. in their narrow dwnllings ( $\chi$ agorol, be walled up reclusi), as Salamanus (Theod. H. R. c. 19) and Macarins Romanus (Vita, e. 21, in Roswerd Vitae Patrum, p. 230); the latter believed that he continued at lenst three years in this condition, but the whole nurrative shews a disWestern Europe In the more rigorous climate of possible in Egypt and of exposure which is covered to begyt and Palestine was soon disregion even cave-dwellers lo life; hence in this rare; hermits cave-dwellers are comparatively of shelter, however scanty. Reclngest some kind ever, not very uncommon. Recluses were, how-

Insufficient
common form of mortification food is a very cipal eceleniastital prescriptions as to the prinmanner of fasting, see F'astivo With regard to the fastino, Lent, Stationes. we may remark thasting of professed ascetics, abstinence is possible in auch greater rigour of the East than in Eastera ascetics lived ruder elimate. Several as (e.f.) Ammonius (Hist. Lutusiaca cooked food, Apolio, ib. c. 52, p. 742). The principal founders of Eastern Monachism-A nthony, Hilarionders Pachomius-were men of excessively ion, and life; the latter men of excessively mortified Palaemon, to maintain laught by his master, nlone, without oil or wine bread and aalt Rosweyd, p. 115); but they did not c. 6, in compel their monks to emulate not seek to austerity. Pachomas forbade his their own use wine and "liquamen", but he allowed to daily, nt least, one meal of cooked owed them rations of bread, meal of cooked food, with endure their labour (Vite, c. 22) be able to was in no case included in the . Flesh meat insupportable hardship in the vinnds-not an the bread was the "p in the climate of Eggpt; baked bread or biseuit-paximatium "一the twice 19) informs us was -which Cassian (Collut. ii. Egyptiau hermits of his the usual food ot the ance for a monk was (according The daily allowance for a monk was (aecording to Cassian) two
cakes of this bund pound troy. On fast weigning together about a ance was issued fast daya only half this allowthe was isshed. In Lent we read of come of the monks of Tabennae fasting fur two, three, younger Mive diys without intermission. The younger Macarius is aisid to have taken no more than four or five ounces of breud daily (Lausiaca,
c. 20, p. 722 ) ; Ililarion to have lived from his thirty-first to his thirty-fifth year on a daily allowance of about six ounces of barley bread (Jerome, Vita Hil. c. 6); Marclanns of Cyrus, on the Euphrates, to have taken no other food in a day than his evening meal of three ounces of bread (Thendoret, Hist. Rel. c. 3). In a colder and damper clumato such excessive abstinence was, of course, impracticable. "We are Gauls," said the monks of St. Martin (Snlpic. Severus, Diatl. i. 4, §6), "and it is inhuman to compel us to live like angels." Such ectsiderations probably compelled Benedict, in drawing up his statutes for the monastery of Monte Cassino, to content himself with a moderate dietary; the scanty portion of bread on which an exceptlonal person like Macnrius subsisted was not to be the rule for a whole community. He allowed (Rcy.c. 39) a pound of bread for ench man per day, with two ditferent "made dishes" (cocta duo pulmentaria), that if any man could not ent the one he might tike the other. When fruit or fresh puise was to be had, a third course of these might be added. In case of unusualiy hard labour, the abbat might order a more generous diet. The flesh of four-footef hensts was altogether forbidden, except for the sick and infirm; fish and fowl were allowed With regard to wine, Benedict brlieved that one "hemina"-about half an English pint-of wine per day wns sufficient for each nas; but, though he allowed this, he evilen:ly preterred total abstinence (lieg.".c. 40). The rule of St. Benedict became the standard of Weatern monachism. which, however, constantly teaded to fill away from the severity of its first extate, and was trom time to time recalled to its old rigour, or even more than its old rigour, by such reformers as Benedict of Adiane.

Abstinence from wine was commonly practised by ascetics. Clement of Alexaddria (Sirom. vii. c. 6, p. 850 ) deprecates the use of wine by the Ciristinn sage, and he does also that of tlesh; abstinence from wine is one of the practices which Eusebius (II. E. vi. 3, § 12) mentions as having injured the health of the ascetic Origen. Some of the Gnostic sects abstained altogether from wine, and the Encrutites, in particular, thought it the "blood of the evil spirit."
Il. Special kinds of Mortification.- 1 . lise of the Cross. Ameng the methods of mortification must be included the stamping or impressing erosses on the flesh in a painfal manner, the expanding the arms in the nttitude of one crucified, and the bearing a heary cross of wool.
The first of these may perhaps have originated trom a literal interpretation of the expression of St. Paul (Gal. vi. 17), "I bear in my body the marks ( $\sigma \tau i \gamma \mu a \tau a$ ) of the Lord Jesus." St. Rhadeguad ( $\dagger$ 587), to take one instance, to give viridness to her conception of the Passion, used to lay a cietal cross, heated in the fire, on various parts of her body (Venant. Fort. Vita, iii. e. 21). To be "crucitied with Christ "has sumetimes been attempted by rapt enthusiasts in the most literal sense. But a more common kind of self-torture wis that of standing with outstretched arms, in the attitude of one crucified. This wns practised within our period, both ns a form of ordenl (stare vel vadere ad crucem) and as a part of monastic discipline. The way of applying the former, seems to have been that
accuser and atcusel took their stand in the cruelform attitude, and the one who tirst dropped his arms was aljadyed to have failed to prove the charge or to viadicate his innocence, as the case might be. Thus, in a matrimonial case, hasband and wite were ordered "exire nd "rucem" (Capit. Iermeri 17 ; Baluze, Cupitularia, i. Itit). The remaining for lugg periods with the arms expanded, as a form of peasnce, originally a merely monastic practice, was introduced in the 8th century by the rule of Chrodegang into the ennonical life. St. Lambert (abont A.D. 700) is said to have nearly lost his life in consequence of having been comprilled to stand in the uttitude of one crucified agninst a stone cross, in the court of his monastery, during a cold winter's aight (l'it, S. Lamberti in Cansius, Var. Lertt. 11. i. p. 140). St. Austreberta is related (Vita, § 15, in Acta SS. Feb. 10) to have endured a similar penaace. More purticular precepts as to this mntter belong to a later nge. Cassian ( $\dagger$ c. 445) mentions (Collat. viii. 3) certain Egyptian ascetics whe carried nbout with them a heavy cross of wood; a practice which, he says, occasioned more langhter than respect. The practice seems to have become more common in the Middle Ages.
2. The practice of ucearing chains or ringe of iron, which has existed among Brahmins and Buddhists from a high antlquity, is found also in the Christian Church. Gregory of Nazianzus (Carm. 47) mentions menks who labeur under never-ceasing irnn fetters, wearing away the evil of their anture as their flesh is worn awar. Epiphnnius (Expositio Fidei, Opp. i. 1106 d) blames nionks who went about in public with neck-rings of iron; nad Jerome ( $E_{f}$ ist. 22 ad Eustochiurn) bids his friend beware of thase who went about barefoot, lalen with chnins, with leng hair and beard and dirty black mantle, to bo seen of mea. The hermit Apollo in the Thebaid wore chans, as Rufinus ( 1 'itae Patr. i. 7) informs us; Theodoret connot say too much of thoss chain-wearers, whose story he tells in the /Iistoria Religiosa. The well-known Symeon of the Pillar was for some time chained to the rock on which he lived by a long chain fixed to his foot; afterwards, on his pillar, he wore for thirty years a heavy chain hanging from hls neck; his iron collar, the historian Evagrius (Ifist. Eccl. e. 13) says that he had seen with his own eyes. Many other instances of men wearing heary chains or rings may be seen in 'Theodoret's Historia Religiona. See also the accounts of the Abbat Senoch of Tours, in Gregory of Tours ( 1 ithe Petr. c. 15), and of St. Radegund (Vita, iii. c. 21).

From the bth centary onward we find the wearing of chains nod the like prescribed sa s penance. Homiciles of their own kindred were sentenced either to nn oppressive weight of chsins, or to wear nn irua band round the body made from the blade of the sword with which the homicide was committed. This punishount Gregory of Tours (de Gloria Conf. c. 87) tells us was endured by a fratricide, who also bore heavy chnins. Charlemagae (Capit. Aquisyram c. 77, in Baluze, i. 2:8) in 789 thought it necessary to issue a caution against vagrants who went about in irons (nudi cum ferro) which they pretended to wear for peaance sake. Unchasto priests were not uncommonly sentenced to wear rings or boops of iron round their arms or bodies.
3. Botily $P$ roluatary self-w ether pagan $h$ onknown in the
a less orginstic a less orginstic blahops of Pat 543, ed. Vhllar some who, he sit the koife, think and humility in hend and croppei off a part of his witn which som monk cut off o to bite out his from ascetic mo ineligible for the ever, in the halit hot iron from Lausiaca, c. 12, p the younger Mhic bis naked body fo. venomons flies to patience with whi that stung him Symeon, the pillar to eat inte his (Vita, c. 7 , in $R$ Menologion (Jan. 4 Egypt used to ex gastsand gadflics; Spirituale, c. 141) the atings of the Jorlan valley, this dying worm and t $A$ sister of the fan Kildsre is said to fire which she had (Iüla S. Brizilae, tinianus scorched? of a fire of sticks, unlawful passion. taken from the cro which may be fo The liscipline of sepatately [WHIPP] 4. Cold. Ascet avol the buraing $P$ by exposure to col Drithelm is said ( remsined imumersed recitation of many Janes, the discipl (Theodnret, Hit. ${ }^{\text {I }}$ long derotions in th so covered with sno Similar austerities seetics, both male urthse is said (Th neld fire sn altogeth 5. The Silimitua be noticed under tb views of continence Сеlibacy.
(This article is tal Eritische Geschichte 1863.)

MORTMAIN. in the Eaglish use of ing the acquisition ,

## MORTMAIN

## MORTMAIN

1321
3. Dorlily Pain and Disfiguremont. The voluntary self-wounding of the Bual jriests and other pagan hiorophants was not altogether unkuown in the Christian Church, though it had a less orgiastic charncter. Theophilus, bishop of Antioch, In his Epistola Synodic, to the bishops of Pas stine nad Cyprus (Hieron. Opp. 1. 543, ed. Vnllarsi), reprobstes the conduct of some who, he snys, mutilated themselves with the knife, thinking that they shewed religion and humility in going about with scarred foreherd and cropped ears ; one man had even bitten off a part of his tongue, to reprove the timidity witn which some served God. Ammonius the monk cut off one of his ears and threatened to bite out his tougue; but this was not from ascetic motives, but to render himself ineligible for the othice of bishop. He was, however, in the habit of burning himself with a red. hot iron from pure nsceticism (Puitiad. Hist Lausiaca, c. 12, p. 716). Another Nitrian monk, the younger Mrcarius, is said to have exposed his nuked body fo. six months to the stinga of venomous flies to atone for the auger and impatience with which he had once crushed a fly that stang him (Lau*. c. 20, p. 722); and Symeon, the pillar-saint, to have aliowed vermin to ait into his body for a considerable time (Vita, c. 7, in Roswryd, p. 172 ). The Greek
Menologion (Jan. 4) relates that St. A poilinaris of Menologion (Jan. 4) relates that St. A poilinaris of Egypt used to expose herself to the stings of gnatsani gadflies; uad Johannes Moschas (Pra/uinh Spirituale, c. 141) voluntarily exposed himselt to the stings of the countless insects of the hot Jorian valley, thinking so to escape the neverdying worm and the Hame that is not quenched. Asister of the fanmous nunnery of St. Bridget at Kildsere is said to have burned her feet over a fire which she had secretly lighted in her ceil (Vita S. Brigilae, c. 11, in Surius, Feb. 1). Martiaianus scorchec. hís whole body in the flames of a fire of sticks, with a view of counterncting unlawful passion. And these are but specimens taken from the crowd of records of self-torture which may be found in various hagiologies. The discipline of the scourge will be treated separatciy [Whirping].
4. Cold. Ascetics frequently nttempted to avo the burning passion which possessed them by exposure to cold. Thus the English monk Dritheim is said (Bede, H. E. v. 12) to have remained immersed in a stream during the recitation of many psalms and prayers. Of Jomes, the discipie of Maro, it is related (Theodnret, Hitt. Rel. c. 21) that during his long devotions in the open air he was sometimes 80 covered with snow that he had to be dug out. Similar austerities are related of many other scetics, both male and female. Abraam of arrhae is said (Theod. H. R. e. 17) to have neld fire an altogether superfluous luxury.
5. The Sirititual Exercises of ascetics will be noticed under that heading, and the ascetic views of continence under Virginity. See also Ceilibacy.
(This article is taken mainly from O. Zöckler's Kritische Geschichte der Askese, Frankfurt n. M.
1863.)
[C.]

YORTMAIN. The law of mortmain which, in the Eingiish use of the term, is a law restricting the acquisition of property by permanent
corporations, espechally of a rellglous character is based upon two distinct cousiderations of poliey; one that of preventing property being withdrawn for ever from the general market (that is, being grasped by the "dead hand" of an artificial legal personality); the other, that of opposing obstacles to traudulent or extorthonate impositions on the part of roligious alivisers. There is no doubt that both these lines of poliey are distinctiy represented in, if not directiy copied from, the Roman law at its rijest maturity, and the later legisiation of Christian emperors. Ulpian (circ. A.D. 200) says "we are not permitted to appoint the gods as our heirs, with the exception of those in fivour of whom either a senitus consultum, or imperial constitutions, have conceded a special privilege, as, for jastance, Tarpeinn Jove." The yolicy of this prohibition may have been the same as that by which Justininn, three centuries later, enacted that, where a testator nominated the Lord Jesus Christ as his heir or part heir and adied no limiting words, the inheritance should accrue to the church of the testator's domicile; and similarly where an archangel or martyr was nominated an heir; and where there Was no ruch church the sacred edifices of the metropolis should profit from the inheritance (L. 26 (c. I. 3)). Saviguy (System, vol. ii. b. ii. c. 2) has adverted to the real ineaning of this policy, which was to secure that the benefit and responsibility should bo vested in concrete pereons distinctily cognisable by law.

The law with respect to collegia, that is, corporate bodies consjisting of at least three persons (L. 85. D L. 16), throws, perhaps, the greatest fight on some of the aspects of early mortmain Jaw, As early as A.D. 117-138, we see that collegia could not take inheritances ualess they were specially privileged for this purpose (L. 8. C. (vi. 24)). A passage of Paulus (A.D. circ. 200) ailudes to a senatus consultum of the time of Marcus Antoninus permitting the legacies to be made in favour of collejia, supposing the collegia were lswfully constituted (L. 20. D. xxxiv. 5) , and with respect to the constitution of these bodies it nppears that a religious puriose was presumedly a legitimate obj-ct ("religionis causá coire non prohibentur; dum tamen per boc non fiat contra senatus consultum quoillicita corpora arcentur " (L. 1.D.(x|vii. 22)). Neverthe less, it appears from a constitution of one of the Antonines in Justinian's code that the corporate body of the Jews in Antioch was not reckoned a legal association, and could not sue for a legacy which had been left it.

As respects the claims of the Christian chureh to inherit, or evon to own, property, it must bave depended at first upon whether the local religions societies were or were not treated as legitimate collegia. Gibhon (c. xv.), indeed, addaces an interesting story, told in the life of Alexander Severus (A.d. 222-235), of a dispute in respect of land between the socicty of Christiane and the victualiers (popinarii), as a proof that profisty had already legally veated in the Christian church.

But it "eis wot till Constantine'a Edict of Milan (A.D. 313 , by which he restored to the Christians the property of which they had been herett in the late persecutions, that their right of

## 1:122

## MORTMAIN

## MOSAIOS

edlet prepared the way for the more celebrated ono of the year A.b, 321, by which angone "was to havo full powor of lonving by will whatever property he chose to the chureh and its govorning hombes." It was whthin tilty years of this the that the firnt unmistakeable mortmalu liw was eanated by Valentinlan the Eliler (C'inl. T'h. xrl. 20). It forbleds all sorts of ecclesiantical prrann trom enterling nu the property of willows of wards. It prevents them trom anduriolg thy benctit from the donatlon of the wife ot any wac wha, umler pretext of religion, has privately joinel himself to thein. Thu whole gift is to die so completely Iavalid that the ofleming preven onnmot taku ayything from the name galariey either by gitt or by testament. Auy attrapteit gitis lapsed to the treanary.

The next lav in twenty years later (Cond, 2h. xvi. 28). After prescribing the conditions under which a woman may beeomo a deaconess, it enacts that whe chall make neither the eliureh, tho elergy, uor the poor her loirs. Any nitempred net in violation of the law would be invalit. The following language of the law may aimost be nupposed to have supplied the policy alal the terma of an Eaglish moitmain act. "Immosi ijull ab his morien! fuerit extortum nee tacito fideleommlsso aliquid cloricis in fraudem venerabilis antettonis callida arte aut prohrosa cujusplam conhihenth deferntur; extorres siut ab omnibus quibus inhiaverant bonis: et sl quid forte per epistolam, codicillum, donationen, testamentum, quolibet deulque detegitur ergo ons quas hao annctiunu sulimovimus il nec in julicium devocetur: sel vel ex intentato is qui sibi compretere jatellegit, statuti hujus detinitione succedat." Women otlending ngainst the law are forbiden to enter a chureh or to receive the communion, and any bishop not entorcing these pemalties is to bo deposed. About two monthe lator this constitution was partially repealei, to the extent that deaconesses weru allowed to alienate movenbles in thejr lifetime. A cont ruversy subsequently arose as to the true import of this repealing statute. The emporor Marcimas held that its eflect was to sweep away all restrictions on dispositions in farour of the church. The merits of the controversy are Iueilly expounded by Gothofred ia his note to the pasnage in the Theofosian Code.

We hava the advautage of studylng this legislation in a more impressive form than is presental by the bare letter of the law, St. Ambrose writes: "Nobis etiam privatae successions cmolnmenta recentilus legibus denegantur. Et nemo conqueritur. Non enim putamus injuriam qui dispendium non dolemus" (Libel, ad Rer, relat. Sym.). St. Jerome, agaiu, writes still more explicitly: "It shames oae to confers that ddol-priests, mimes, charioteers, and harlots can take inheritauces, and only the clergy and nonks are disabled from tukiag them; and it is not by persecutors but by Christian princes that they are disabled. Not that I complain of the law, but I lament that we have deserved the law. Cactery is good; but how has the wound come which calls for the cautery? The cautery of the Jaw ls provideut and eafe; and yet even thus our avarice is not reatrained, but br secret trusts we ermale the law " ( $E p .2$, ad Nepot.). A curious allusion to the current legielation is also contained in a letter of Gregory

Naxianzen, In which he beneeches Abrlina and Alypins to pry thu logacy left by their mother to tho church. He anyn, Tuis $\xi \omega$ 位

13y Justlnian's time the peliey of restris ing


 berntjon whe pubacity. Thus a distluction was dirawn by a constitution of Justinian's lontwoul sitis to religlans anal charitable lastitutions of lesa, and of more then 300 sollill ita value; ooly the latter repuiring to be pulilidy regivteres (1, 1! ; ( $\mathbf{C},\binom{2}{2}$ ). It nlso appears trom the nistylifth Novel (though thin now in inprertertly preservod) that, in the case of genntly! t. weable property to a chureh, th dere $r$ wa balator is reguired to une very preche worm in owler to determine tor what ilintinet ohject ur ohjerts his gilt was intended, whotier the substance nip only the income of the property was to bo rendered avallable for them, and whether a sale war or Was nut to be made, it may be concluded then that all jealousy of corporate bodjes us owners, and all apprehension of trnuds provertrated on weak-miniled textatora, were, durlug thi. period, in abeyance. The progressive trinmin if the chureh and itn promanene iu civil coverument may likewine acrount for the absence of distinct mortmain legislation up to and incluilhag Charle magnels period. Tha utmost nim of Charlemagna's Capitularien In this respect was to secure that religious gifts were minte with muliclent deliberation. Such a precaution is contained In the cupitulary of A.D. 803 (Atitita ad legem Snlleam), "qui res suas pro unima sud ad casam Del tratere voluerit thend traditionem faciat cormon testibus legitimis."
(Giannone, Mist. Civ. di Nitjoli, lib. 2, cap. 8, lit. 4, "Beni Temporai" ": F. Inolo Sarpi, Dello Materie lieneficiurie; Savigny, System des heutigen fiechts, IBund 2, b, 2, c. 11, Stiftungen; Codex Theodosianus ; Corpus Juris.)
[S. A.]
MOSAIOS in Cimistian Ant. - It is not tho purpose of this articlu to enter into the listory of the form of pictorial and architectural decoration known as "monatre" Auy disquisition on the origin of the art, the countries whore it was tirst emplogel, its introduction into Greece and Rome, its various forms, sud the names by which they were known, would be out of place heve. All the intormatlon reguired on these and kinilred topics will be futad clsewhere, especially in the late Sir Digby Wyatt's excellent treatises, Tho Art of Mosasic, and The Gcometrical Mosaics of the Mikdle Ages. Neither do we proprion to enter on the vexed question of tho orthir, phy and derivation of the uame. After all that has bees written upon It the 11 'tymology of the word "mosaic" still remais latt of speculation, and perhaps can never deter red. Sulfice it to say that by the term mosale: we understand the art of arranging small cubes or tesserse of dillerent substances, either naturally hard of artitioially hardened, and of various colours, so as to produce an ornamental pattern or a historical or symbolical picture. The materials of these tesserne were at first chiefy diferent coloured marbles, hard stones, pieces ot brick and tile, earthenware, sco., the nutural co'surs being
usal to form of glase colours alvely employes Wyatt, were lavoro di smilte portlons of slle and coloured metallic oxiden,

The gilt tenn background of applylug t wo $t$ of gold Joaf bet ware, and then
The lineovery onloured teswerif to have createl the ecelenlinalen known to tus, agners the prow celuar, trom the tease, cssential of the nubjects; them to whtain quired, at a cos preclous marblas from dirt or othe has pharreed, "be aty lows of ct cranc wort." ( Pipier reen To these recont duradility, Firo.. ploved mokaic piet thble, ese"pt by dir in the words of $G$ for etfaity." No
cot tee "parded so eeclesjastical bull Bence of every det jetulty of the fait this noole of dew grounds are exten, time Its graml atul is large inasnes, gi for the oramentat HRs very cally n Christhuity emerge the catacombs, nod

[^56] hoir muther
 (p, Ivl.) restris ing ellgibum and to have lwen ing due deflthetion was an's iretwound atituthons of value ; only y regixtered ilithe sistyarfeedly pre-
weable watator is in oriler to r objecerts his thee ar ouly be rentered sale was or cluded then As owhers, petruted on thi. period, mith of the soverrment e of distinct ling thnile of Charleect was te e with suthdon is con(Alditita al แиimà suà tralitionem
b. 2, sяp. 8, Sar ui, Dello des heutigen yen : Cudex
[S. A.]

- It is not er inte the rehitectural Any disquie cenntries nt roduction ferms, and own, weuld intormation topies will the late es, The Art saics of the to enter on $y$ and derj$t$ has been of the werd speculation, Sulfice It uoderstand or tesseree Ily hard er coleurs, so or a histoaiterials of y diffcrent f briek and 'ours being


## MosAICs

unod to form the pattern. Subrequently pasten of glase coloured artillelally were almont excluaively employed. Thene, nccording to Sir Diphy Wyatt, were "what is now generaliy calleal lavoro di smilto; i, e, mosaie composed of mitute portlons of stlex nad alumian, vitilfied by heat and coloured br the mblitlon of one of the The gille oxidem."
background of tho phed no profusely for the backgrouth of tho plitures were firmen by applying two thin puites of glnss with a film
of guld luaf between them to $n$ cobe of earthenware, nad then vif riffing the whole in a furmaer.
The discovery of the node of making thene coloured tesserpate of vitreous paste may he salil to have created the art of mosnife decoration in the eecleskastlenl form in which it is chletly known tu us. It put into the hands of the dealgher the prover of producing all varlaties of colver, from the most delfinfe to the most intense, essentini for the truthinl representation of the sulyects; while its brittlenoss emabled them to whitain pleces of nily sizoe mal whape requiren, at a cost fir smaller than that of the precloms inarblen; nuif, "in ease of deteriforation from tirt or wher enuses, it can," as Mr. Iavarl
 work." ('upar rocul hifore liny. Inst, of Mrit, Aich.) To these reeommendations muy be adiled its dumainity. Firo.i the matree of the snisutances ensploged monaic pleturem no practieally indestructhie, exe-pt by ildreet vichlence. It miy be styled, it the worls of Ghirlanilnjo, "the only palnting for etr ity." No tirm of pictorial art therefore can un regurided so suitable tior the tecoration of ectlesinstical buildings, in whith he permite aence of every detail shomld sying liat the furpetuity uf the faith. The suindued richness of
thix mode of delumation, espreclally wher? gold gronads are extensively used, nod nt then same time its grand nul nolemn character. .1 ued in large masses, give monale an appropriateness for the orammentation of sacred editices which Wrs very curly "ppreciated. No sooner had Christimity emarged from the hitling-places of the catacombs, noil been triumphantly installed
${ }^{-1}$ The Ciriek word for the temeerac or culses of which
 plibte. In the Aets of the Secomt Cimmell of Nice the

 wsel up sacred pletures, we reut, tàs aentas kai ayias
 irtobeiws roviacs (1bid. col. 355). The mostate wall. plature of Theoderic in the formom ut Naples, the gradual dinftherpaifon of which was regaried as so ominoos a
digo, is dew ribed by Procoplus as ic
 oxe8jip pl árágars (lie Rell, Goth. lih, I, c, 24). It would be handly powsille to describe a mosaic pteture to mere accurate language. The Saracens borrowed the name, fryantion, the art and matertata of mosalc work, from,
 "os fiefosis er fiefysa. "Wher at the rummenerment tuma sud the caliph wace was condluited between Byzanlated for a ceriain quantio, this lather potentate stipuof the new moeque at thmareus, in ther wikile of the luth century slao Romanne I1. sent the aliph aln the thamail lil. the materials for the mosate oflph Alw. the mooque at Cordovis, ' (Kugler, 1. p. 68, note.)

## MOSAICS

1323
by Conatantine an the rellgion of the emylre, than mossic hegan to recelve that mmazing deve, lopment which ailows un truly to style It exselltialy a Christinn art. Plioy imdeed diatinctly tells us that mosalrework, wheleh had herea uriginally emphyed almost exciuslvely for the decoration af toers, had la his tme recently phased upwards noid taken possession of the vinited cellinges, and that glass pustes had begun to be used, "puima ex humo pavimenta lu comeros trauriere,
 Sut, lib. $x \times x$ VI, c. 64.) But an hagler correrilly xtiter (IIsndhools of I'aintin): Itulian \& Auseds, part L. J. en, mute), the middile liaks fert ween excluand calyitet pleces of wall-monale, ulmost exclusively of a decorative chatactern, exhibited ly the fomatain recesses at Pompecil and in $n$ few oximples at homo, mid the vist christimn wall. pletures, are entioly wantlig. Wo are ar enthrely dextitute of examples of whel decaration "n " large seale where we whend have most limelied fore it, on the vanlte of the Itmperind llarimae, the Pance of the Cumsirs, af other lent to ropaneous eilfices, that wo wre almost lmasilleas reggine mosaic-work nos we seo it in the timeth ty ns a appontanectus development called maty wi a newly awakened religions life," and miny with him be "almost tempited to believe tye fintorical mosure-pinting of the grander the 4 the started into existence in the camrso of the 4 th century, nud suddenly took its wide crumphantae "n the ndvancing tide of the thumphnat Chrintian tinth." At the commencemint of the art the designers were evidently restricted by no conventional rules, but were left to follow their own genius in the selection of sildjects and their arrangement. By degrees, hatwever, a recognised aystem of symbulic deco ration wis iddopted, which became stereotyped and proviled from the 5th century onwards through the whole of snuthern Christemum, displaying lts last exmmples be fore the finalal extinco of the art in the 12th century, in the rous wall-pictures of St, Mark's, Vedice, und the cathecs of the Roynl Chajel at l'alermo and In the eartiest Monrente and Celintio in Sicily. digulty, the centeres mites the porition of chie! nlways oceupied of the conch of the apse, was enthroned enthroned, sujported on either hand hy the Jifm, togut Tetpr and St. Daul standiug next of the together with the patron saint und finuaders of the churd. Subsequently the phace of our Lord was usarped by the patron saint (as at St. Agnes nt Rome), or by the Blessed Virgin holifing the Jiviue Child io her lan' (as at liarenzo nat is usuaily in Domalea). A hand holding a crowa is usuanly seen issuing form the elonds above the The river , symbol of the Sujseme leing. separating lue chaws at the feet of Chunst, the church milithot church triumphant above from usmally find In the below. In n zone below we hend surreunded the centre the Mnly Lamb, the ing on a mount with a cruciform nimbus, standof Paridise. Aymbolit which gush the four rivers Trees, usually aybolizing the fiur evangelists. typify the Tree of Lifo, thees, laden with truit, its radiant plumage symbolize the fthemix with Christiant plamage symholizes che soul of the glorified life. On either death to n new and glorified life. On either side six sheep, types of
the opostles, and through them of believers in
gc sral, dsane from the gates of the two holy
 201.] On the wertera face of the grent arch of the apse or the arch of triumph we see at the apex a medallion bust of Christ, or the Holy Lamb, or, whlch is very frequent, the book wlth eeven aeals elevaterl on a jowelled throus. On elther wile are ranged angels, the evangellutic symbols, and the weven goliten canillenticks lo a horizontal banl, the mandrels below coutalning the twenty-four white-robed elders of the $\lambda$ pocalypse offering their crowns with sums outstretchell in adoration to the Lamb. In the larger basilleas, where a transept sejarates the mave from the apse, a second transverse arch is Introduced, the fire of which is niso sdoraed with subijects taken from the Apocalypse, That at St. Jraxeles (see post) represents the heavenly Jerusalem with the redeemed in long line entering the gates, which are guarded by angels.

The detailed descrljtion given by J'aulinas of the mosaics exteuted by his direction for the basilica of St. Feilx aad the "Iasillea Fundana" at Nola early in the oth century (bjist. ad Sever. 32) iadicates polats of resemblance and difference with the subsequently recognised type. The whole representation was at rictly symbolical, and the humaa figure seems to have been rigldly excluded, so that it would speak boly to the laitlated. IIe describes the Lambs standing on the mount from which issue the four rivers typical of the Gospels, the symbel of the Father' above, the lofty cross surmounted by the crown occupyIng the chief place, which are familiar to us in other mosales. But, what we do not see In any existing mosaics, the Holy Spirit, uader the form of a Dove, was represented as descending on the symboiic Jamb; the apostles were also depicted as doves (a symbol reprorluced many centuries later in the mise of St. Clement at Rome), and in additiun to the customary sheep ns many goats appeared on the left of the Saviour, symbolizing the last judgment. We canoot sufficiently regret the loss of these very remarkabie early works. ${ }^{\text {b }}$

The catacombs present very few examples of mosaic work. There are fragnsents of a mosaio pleture of considerable size on the soffit of the arch of an arcosulium in the catacomb of St, Hermes. From the eagravings given by Marchi (Monum. delle Arti Crist, Primit., tay, xlvii., deacribed $p$. 257) we see that it must have been a very rude perfurmance, the drawing bad, nad the execution coarse. The portions remaining exhibit the raisiag of Lazarus, Daniel th the lions' dea, and the paralytic carryiag his bed, only difieriag from the ordinary catacomb frescoes in the material employed. The mosalo cubes, according to Mr, Parker (Archucoloyy of Rome, Catacumbs, p. 110), are entirely of glass paste, not of marble. Marangonl (Cuse Gentilesche, p. 461) preserves the record of an arcosolium la the cometery of St. Callistus decorated in mosaic, with our Lord seated between St. Peter and St. Panl, also sented. Two sepulchral mosaics from the same catacomb are preserved in the sacristy of St. Mary in Trustevere, one representing birds, probably, according to Mir. Parker, of the 2ad ceutury, the other, represeating the miraculous draught of fishes, of the 3rd (Parker, u. s.

[^57]Mosaics, p. 3). Two mosalo busts in circular medallons, from the cemetery of St. Cyriaea, discovered In 1056, are preserved In the Chigi Library. One repreasnta a young man, Vlavius Juliua Julinnus, with short black hafr; the other his deceasel wife, Maria Simplicia luantica. She, as one deceased, is represented in the attitude of prayer, with outstretchel hamis (De Russl, Musaici Cristiani dillo Chiese di limmi). Perret (rol, lv, pl, vil. No, 3) gives a mosale fragment, depicting a fighting cork, also irom a eatacomb. Thls seanty list comprises nearly, if not quite, all the eatncomb inowales recorded.

The earliest known examples of mowale art used for the decoration of a sincred bulldlagy are those of the 4th century, which cover the wagionroof of the circular alsle of the chureh if st, Constantia, in the inmediate vicinity of the basilica of St, Agnes, outside the walls of Liome. There is suffitient reason to believe that this edlifice was crected by Constantine tho Great either as a baptistery to the adjacent basilica (Bartisteity, sol. 1. p. 165), or after his denth as a place of sepulture for hls two daughters, Coastantia, or Constantiaa, who died A.D, 354, aad Heleas, the wife of Julian, who died A.n 360. As in the earliest Christian frescoes, the style of art seen in these mosaics is in no way distinguishable from pagan art of the same perlod. They beloag essentially to the class ot decorative jaintings, and although those who wish to do so may rend a Christlan symbolism into the vintuge seenes which cover the raults, it is probable that none such was inteaded. "They have quite the light and gily claracter of ancient pagan wall decoration, und If they mast be considered of Christian origiathe vine and vintage scenes having been frequeatly adopted as Christian emblems-they are probably the earliest Christian wall-mosaies that have been preserved " (Dr. Appell, Christian .Vosaic $P_{i}$ tures, p. 6). These mosaics form twelve equal compartments, the opposite buys haring analogous decoratlons. The grouad of the whole is white, Instead of the blue or golle which subsequeatly uaiversally prevailed. Bays 1, 2, 12 have ordinary geometrical designs with octagona


No. 1. Plan of ©t. Constantla,
and crosses without fowers or figures. Bays 3, 11 have intertwined arabesque wreaths forning small compartments framing airy dancing figures, winged amorini, and richly plumaged birds. Bays 4, 10 coatain vintage scenes. T'thle genli are actively ongaged, some gatheriag
grspes, some eny
ing the wiue
aro ing the wine pre lirdas are ifutterit the grapen trom t sver the vault. perhaps Inteaded Su, 2.) (lt may similar to thene phyry airecophage bure, now In the rimilar to bays at, of the whole. 'I' ot olive ad othe cocku, guinen fow

So widespread anc destruction of the ean ether work which ce referred to the tim whleh decorates the $\mathbf{c}$ George at Saloaikn, This church is on suff M3. Texier and Prall Constaatine at Thessal billing, covered wi 216 feet in circumfe moxaics of the mos probably the most ex in saperficial area

In circular st, Cyilaci, In the Chigl 13a, Flavius hall: the icia Runtica. in the atifo 1 hauds (De - di hioma). es a mosile , also from a es neuriy, if ceorded. moraic art Lbililing are the wagyn. luteh of st. nity of the Ils of liome. e that this the Great cent basilica er his death daughters, od A.D. 354 , bo died a.n an frescoes, rositles to in 1 natt of the ially to the hough those rlatian symwhich cover le such was ght and giy coration, und daa origing) been fre-as-they are mosaies that -istien 3/osaic twelle equal aring amalothe whole is vhich subseys $1,2,12$ ith octagona
 ths forning ry danciog iy plumaged enes. itle gotiering
grapes, some carting them home, nome tread ing the wiacepress, Une holds a wilthing wanke. birdsite flutteriag among the branches or pecking the grapes trom the vine which gracefully tralla wer the valit. In the eubtre is a female bust, wrhaje intended for Constantla. (Woerlcut Sin 2.) (It may be remarked that seenes very imilar to these adorn the Hanguiticent red pirio phyry arcophagus of Constantia which stood nimiar (0) bays 3,11 . Ihays 6,8 , nre tar the richest of the whole. The rault lu covered with boughs of olive aul other truit-bearing trees, with peacocku, gunea fowls, partridges, and other bids

Interapersed among them, without any attemp at conventlonalism. Buy 7, which was prob,bly the most elaborate of the whole, bas been moderaised. The two side apses (a) (b) contain coarse, Ill-drawn mosales of a much Inter thme (added by pope IImdrian a.D, 75シ-798), repree senting Chriat anil wome of the apostlos, the fatter crouching in Natorted attituiles, in defrance of anatomical possibilities, The contrast between the joyous freedom of the earlier designs and the grim melancholy of the fater is so masked that it is diflicult to conseive how they can have been so trequently attributed to the antme period.


Ho. 2. The Vintage. From 81. Constantia. (8onth Keningtion Museam.)

So widespread and complete has been the destruction of the earlier mosaics that the only other work which can be with any probability referred to the time of Constantine is that which decorates the cupoln of the church of St. George at Salonikn, the ancient Thessalonica. This church is on sufficient grounds assigned by M3I. Texier and Pullan to the first sojourn of Coastantine at Thessalonien (323). It is a circular billing, covered whith a dome more than 216 feet in circumference entirely lized with macaics of the most magnificent character, probably the most extensive work of the kind in anperficial area that has come down to
us. According to the anthoritios just quoted this mosaic, which is one of tho very few that has survived the fury of the Iepoclasts or of the Mahommedans, covers no Jeas than 9,732 square feet, and it has been ealculated to contain more than $36,000,000$ tesserae. The light and fanciful architectural designs, vividly recalling the wall fresenes of the Bnths of Titus or those at Pomprii, which are momarkedly abseat from the majority of the Christian mosales furnish an unmistakeable evilence of its early date. The drawing, though conventional and architectonic, is goor, the arrangensent exceedingly dignified, the colouring rich and harmonious, and the
whole effect of the cupola, with its gold gronnd, extremely gorgeous. The cupola is divided Into eight compartments, alternately repenting each other in general design. They present a geries of sacred edifices of fantastic architecture, veiled with purple curtains floating in the wiad, with richly plumaged birds,-peacocks, ibises, ducks, partridges, curlews, doves, sec.,-perched on the friezes, which are themselves decorated with dolphius, biz ls, pulm trees, and other naturalistic devices. Each of these buildings presents a spleudid colonarde, in the centre of which a semi-circular or octagonal apse protected by cancelli retires, or a veiled baldacehino stands, with a burning lamp hanging from the vault above the curtnined altar, the whole displaying invaluable evidence of early ritual r.erangement. On either side of the altar stands a haly personage, colossal in stature and severe in aspeet, in the variously-coloured dress of solemn ceremonial, with his hands elevated and outstretebed
in prayer. (Woodeut No. 3.) The personages represented, who all bear names famous in the Greek church but less familiar in the West, are (1) over tne west door (a) Romanus, a white-bearded preshyter; (b) Eukarpion, a young dark-haiced soldier ; 2. (to S.) (a) effaced ; (b) Anadias, a presbyter; B. (a) Basiliscus, a soldier ; (b) Priscus, a soldier; 4. (a) Philippus, a bishop; (b) Therinus, a soldier ; (c) Basilis us, a beardless youthful layman; 5. ettaced ; 6. (to N.) (a) Leon, a soldier; (b)'Pbilemon, a flute-player ; 7. Onesiphorus, a young beardiless soldier; (b) Porphyrius; 8 . (a) Cosmas, old, grey-hended and grey-beardel; (b) Damian, young and beardless. These magnificent and most interesting works deserve to be much more widely known and mors carefully studied. (They are found well reproduced in chromo-lithograph in 'Texier and Pultuu's Eglises Syzautines, pl. xxx.-xxxir.; and Nos. 1, 4, 7, 8, ore engraved by Mr. Wharton Marriott ia his Vestiarium Christunum, pl. xviii.-xxi.) Thes-


No. 8. One of the Monalce in the Capola of Bt. Ceorge's, Themalonina. (From Teiler and Pullan.)
salonics boasts of another magnificent mosaic in the cupola of St. Sophia, a work of the 6th century, of which we rhall speak in ita place.

The only other ancient mosaics brenthing the spirit of classical art are those of the 5 th century, which decorate the qualripartite vaults of the chapels of St. John the Baptist and St. Jonn the Evangelist, which open out of the Lateran baptistery. These are said to have bean apartments in the palace of Constantine, converted into chapels by pope Hilary, A.D. 461-467. The Christian character of these mosnics is shewn by the nimber Holy Lamb, surrounded by a rich garland of fruit and flowers in tie centre of each ceiling; but the
decoration with its graceful arnbesques, vases of fruit and groups of birds, peacocks, ducks, parraquets, red-legged partridges, and deres, and other conventional orniments, are quite in the classical style of $S t$. Constantia. The ground, however, is gilt, not white, as in that building. On the walls of the chapel of St. John the Baptist are figures of the four Evangelists. (Clampini, Vet. Mon. vol. i. tab. 74, 75; Parker, Mosaics, p. 16.)

We have purposely deseribed thess last mo tics somewhat out of their ehronological ories en aceount of their artistic connection with th. already described. The very extersive saries of mosaics in the church of St. Mary Major, or the Liberian basilica, though some-
what earlier in order of Sixtus atated in the le Charlemagne ( the most rems art, belong to Lord Lindsny h: Art, vol. i. p. isolated; none on the latter reason of this onterwor or su in the fract $t$ them had for the study of those of the col while their pred of the baths as $t$ formed their ta Thase very rem series: viz. (1) t tribuoe, nud (2) the nave, occupy forium space. much the inferior writes L.urd Lint They have, indee as the earliest $k$ foen the early g beea remarked th: 40 artist who sthols had in de had nof fixed type accordingly exhi charateteristics, o them essentinlly f first time, it is tru the areh, in a med the jewelled throu with seven seals, a erres and crown, st Paul, with the ev sile, and below it xystrs. Episcopys of Gospel history uolike the subseq it is not at firs them. These pictu side of the arch, a The uppermost rop the angelie messsge ciation ; to the righ Temple; (2) the s Adoration of the AxGels, vol. i. p. 8. decters; (3) the th (f) the Massacre of both sides of the are see, again for the fi of Bethlehem and J. Fiathful figured as s in these pietures, the distinguished by the 1 and Herod, as if the mark of dignity unce Virgin Mary never eriginal desigu. (Se p. 203; Valentini, la pl. 61 ; Parker, Mosa drawings, No. 7445.) and grouping are the ment which cieupy t .

## MOSAICs

What earlier in date, having been executed by the der or Sixtus III., A.B. 4:32-440, as is expressly Charlem hetter of Hadrian 1. to the emperor the most rit, belong to arkable works of early Christian art, belong to $n$ totally different school. As Lord Lindsay has remarked (History of Caristian solated; none have had i.), "none stand so on the latter ages of its development." The reason of this want of artistic relatiou with anterior or subsequent works lies probably in the fact that the artists who designed the study of formed themselves entircly on the study of classieal bits-reliefs, especially while their predecessors Trajan and Antoninus, of the bat hs adecessors had taken the frescoes of the bat hs as their models, and their suceessors Tormed their taste in Greece or Byzantium. These very remarkable mosaics ennsist of two series: viz. (1) those decorating the areh of the tribane, and (2) those ranged along the walls of the nave, oecupying what may be ealled the triforiam space. Of these the former series are much the inferior; "straggling in composition,", writes Lord Lindsay, "and poorly executed." They have, indeed, little artistic interest except as the earliest known representations of scepes frem the enrly gospel history. As such, it has been remarked that they masifest the difficulty ats elassical whools had in depieting subjects which as yet lasd no fixed type in Christinn art. The pictires accordingly exhibit no distinctly Christian characteristics, or anything that differeoces them esseatially from Pagan subjects, For the first time, it is true, we here see at the apex of the aych, in a medallion, the familiar symbol of the jewelled throve bearing the apocalyptic roll with seven seals, and above the roll a gemmed cross and crown, suppoited by St. Peter and St. Paul, with the evangelistic symbols on either side, and below it the signsture of the builder xysivs. EPISCOPVS. PLEBI. dei. But the scencs of Gospel history depictesd below are so entirely onlike the subsequently recogrised types that it is not at first sight caser to identify them. These pictures occupy the wall on either side of the arch, and are ranged in five lows. The appermost row (1) contains to the left (a) the angelic message to Zacharias; (b) the Annunciation; to the right (c) the Presentation in the Temple; (2) the second row contains (d) the Adoration of the Magi [see woodcut, article Avabls, vol. i. p. 84]; (e) our Lord among the doctors; (3) the third row gives a Jong subjeet, (f) the Massacre of the Innocents, extending to both sides of the arch; (4) in the fourth row we see, again for the first time, the two holy cities of Bethlehem and Jerusalem ; (5) the fifth, the Fsithful figured as aheep. It deserves notice that in these pictures, the only figures besides Christ distinguithed by the nimbus nre those of the angels and Herod, as if the nimbus were a conventional mark of dignity unconnected with silnctity. The Virgin Mary never has it; at any rate in the priginal design. (See Ciampini, Tet. Mom. rol. i. P. 203; Vnlentini, la Patriarc. hasilica Jitherianta, drawing irker, Mosaics, p. 15; South Keasington drawings, No. 7445.) Far superior in drnwing and grouping are the acenes from the Old Testawent which cucupy the walla of the nave. Here
esques, vases coeks, ducks, and dores, are quite in antia. The e, as in tbat 3 of St. Jehn Evangelists. , 75; Parker,
these last chronelogical c connection very extenof St. Mary hough some-
personage mous in the West, are (1) vhite-bearded dark-haiied anias, a prej(b) Priscus, a (b) Therinus, youthful lay on, a soldier nesiphorus, a phyrius; 8. rey-bearded; These magnileserve to be ors earefally producel in Illan's Eglises os. $1,4,7,8$, ariott in his $\times x$ i.) Thes-


## mosaics

1327
we recognise the apirit of the antiqne still lingering, while the distinetly religious iden is almost entirely wanting. They were originally forty-two in number, but are now only twent $y$-seven. Six were destroyed to form the arches of extrance to the Borghese and Sistive chapels, and nine, lost through neeident or decay, have been replaced by paiutings. in these, which we may regard as the first nad last effort of any extent in dramntic rejresentation, "the composition is often excellent; the attitudes simple and expressive, though they want relief, and the conception is altogether superior to The performance" (Lord Liodsay, u. s. p. 101). The series, which begins at the upper end to the left with the interview of Abraham and Mel. ehizedek, carries on the Old Testament history through the tlmes of Isaac and Jacob, anil begianing again at the same end to the right with the fin ling of Noses, parsues his history and that of Jushun to the battle of Bethhoron. Some of the historical scenes display real life In that of the separation of Abraham and Lot, "the figures," writes M. Vitet (Histoire de l'Art)


No. 4. Wiall of Angels to Abraham. From St. Marin
Maggione. (Sonth Kenaliggton Museom.)
"express well what they are about. One feel that the two groups are separating. Isaac blessing Jacob has almost the same pose as Raphael has given it in the Loggie; the taking of Jericho the battle with the Amalekites, also hare details which are not without a certain interest." The visit of the angels to Abraham, of which we give a woodeut (No. 4), in which three stages of the story are represented in one pieture, has a solemn dignity not unworthy of the subject (Ciampini, Vet. Mon, vol. i. tav. 50-64; Valentini u. s.; Parker, Photoyr. 1950-1966; 2038-20.58).

There are few ancient works of which the date has been more variously assigned than that of the very remarisable mosaic in the apse of St. Pudentiana on the Esquiline, perhans the moat beautiful in Rome. It has been placed at various epochs trom the end of the 4th to the close of the 9th centrary. The earlier date is with little doubt the correct one. It is true that as wo see lit now the picture has suffered too much from the hands of restorera to allow us to speak with absolute certainty on the point. But in the remarkable dignity of the composition, the freedom of trantment and correctuess of per-
ppective, as well aa in the whole drawing group ing and drapery, it has all the essential marks of a living art, and points to a time when the still surviring traditions of the Pagan schools had been quickened with a new spixit. The figures do not, as in the later mosaics, atand in rigid isolation, gaziug out into vacancy, but are seatel with most calm dignity, "grouped so as to form a picture," and displayiug much variety of attitude and individuality of feature. Kugler's verliet is certainly correct, that "even if the building itself be proved to be of more recent date than Siricius, who built the church A.D. 394 , still this work at least must have been copied from one much older" (u. s. p. 41). This picture represents Christ enthroned in the centre of a semicircle of Apostles in Roman costumes (two of whom have been lost by modern repairs), each seated in front of an open portal, forming
a crescent-shaped cloister with a tiled roof above which rise the roofs and domes of the heavenly Jerusalam. St. Peter and st. Paul sit on either side of Christ. Behiod then stand two female figures of singular dignity and beauty, with martyrs' chaplets in their hands, representing either St. Pudentiana and her sister St. Praxedes, or, according to Garrueci, the charch of the circomcision and that of the gentiles. None are nimbed except our Lord. Uhrist is seated on a richly decorated throne, His right hard is raised in benediction, and in the left lle holds a book inscribed Lominus Consermator Eoclesiae Pulentianac. Behiud His throne a tall jewelled cross is planted on a mount, and among the clouds which form the background are seen Evangelistic symbols of somewhat large dimensions. We give a woodeut of this rery remarkable and beautiful work (No. 5).c


No B. Apse of St. Pidentlana.
(Gally Kuight. Eccles, Arch. of Italy, vol. i. pl. 23 : Labarte, Histoire des Arts Indistriels. album, vol. ii. pl. 121; Fontana, Musaici delle Chiese di Roma, tav. 14; Parker, Photogr. Nos. 280, 1416-1419; South Kensington, No. 7987; Parker, Mosaic Pictures, pp. 23-27, 153.)

Passing over the small remains of the mosaics of St. Sabina, Rome, with the singular "imagines clipeatae," and the noble figures of the churches of the Jewrs and the Gontiles, entirely Roman in type, character, and costume, c. 424 (Ciampini, u.s. vol. i. c. 21, tab. 48), and the fragmenta of the once imposing decorations of St. Paul'a outside the walls, set up by Leo the Great, A.D. 440-462, mentioned in Hadrian's letter to Charlemagne already referred to, which were almost entirely destroyed in the conflagration of 1823 to the irreparable impoverishment of early Christhas art (Kugler, u. s. p. 20; Parker, Whosaics, p. 16 ; see woodcut, art. Cifurch, vol. i. p. 371), we must now transfer our attention to Ravenna. No city in Italy, Rome hardly excepted, can shew such admirnble specimens of this art. They belong chicfly to the earliest and hest
period, while the principles of classical art were still in living exercise, before the nieratical traditions of the Byzantine school had hegud to proscribe all traces of freedom and natire. Nowhere do we find pictorial decoration more intimately allied to architectural arrangements, the two being so closely connected t at each appears essential to the completencss of the other. The mosaic works still existing at liavenna-many, alas ! have perished-exhibit fuur listinct strles of art. The earliest and most classical in style and drawing are those of the lower part of the orthodox baptistery, set up by archlishnp Nena, A.D. 430 , and those which cover the whole of the interior of the mausoleum of Galla Placilia, now known as the church of St. Nazarias and Celsus, A.D. 440. A century later in date, und decidedly
e Jabarte considers that the Apostics and female figures are works of the sth centary ; bit that the figuro of Christ and the Evangetisutc symbols befong to a later eporh. (.1rts Industriels, iv, 172.) This taalso tho opiniwo of Vitet. Garricel aldo attributes this nwasic to pepe Siriclus, A.D. 390.
inferior in st entirely free fi which decornt baptistery, an may be ascribe We have exam distinct from St. Vital, A.d. bishep's palace, of the basilic built in A.D. Mr. Layard deserving of th to the best per They are especi sfiforling somo trentment of pi nical qualities o mosaics, thoug over a period fug various styl ane and the s it is true, a dignity and pu on the whole drawing and de

into two zones en presenting the ba zone, which may b presents a series of the open gospels ; roofed aiches: ane lands, set within almost Pompeian springs from a pr which parrots, dov The upper zone, er together with the shew indicntions Inferior period of preserving much The apostles, colo and white drape: graceful folds, ndr: the central figur jewelled crowns, of the alvancing contrast to the mosaics. In the p
a tiled roof 1 domes of the nd St. l'aul sit d them stand - dignity and D their hands, and her sister icei, the charch yentiles, None hrist is seated Lis right hard the left Jle as Conservatur His throge a on a moant, rm the backabols of somea wroteut of work (No. 5). ${ }^{6}$

f classical art e the nieratical , had begun to d uative. No tion more intiangements, the st each appears ie other. The wenaa-manỵ, - listinct styles assical in style wer part of the chlishop Neom, he whole of the a Pladilin, now ias and Celsus, , and decidedly

## atles and female

 יit that the figure ; belonk to a later tasiso tivs opinivia muraic to pope
## MOSAICS

inferior in style and execution, though still eatirely free from Byzantine stiffiness, are those which decorate the domes of the orthodox bajtistery, and of the Arian baptistery, which may be ascribed to the same date, c. A.D. 553 We have examples of a third mode of treatment distinct from the other two, in the mosaics of St. Yital, A.D. 547, of the chapel of the archbishop's palace, completed in the same year, and of the basilica of St. Apollinaris in Classe, bailt in A.D. 549 . "In themselves," writes Mr. Layard (u.s. p. 14), "these mosaics are deserving of the nost careful study, as belonging to the best period of early christian mosaic art. They nre especially valuable to the architect, as affording some of the finest examples of the tratment of pictorial mosaics, and of the technical foalities of the material." The Ravenna mosaics, though, as we have seen, exteading over a period of full a century, and displnying rarious styles, are evidently productions of one and the same school of art ; exhibiting, it is true, a gradunl decline from classical dignity and parity of taste, but maintainiag on the whole the same high level, both in drawing and design, as well as in harmony of

## MOSAICS

1329
colour: we shall therefore trent them together. ${ }^{d}$ To commence with the orthodos baptistery erected by bishop Uisus, A.D. $400-410$, and decornted with mossics by archbishop Neon, A.D. 430. This building is internally an octagon, covered with a capola, and is brilliant with mosaics, almost from floor to roof. The most remarkable of these are the eight prophets; grand majestie figures, Iraped in white, which oneupy the spandrels of the lower tier of arches, upon an oval background of gold enclosed by acanthus leares which spresd out in lovely arabesque seroll-work. To quote a very apreeciative description, "the most remarkable individuality, not merely in tace but in figure, is preserred in each; and in ench there is a distiact exjression, life-like and full of character. Fooud in a pagan building, one would say they
represpated Roman senators of the serner represented Roman senators of the sterner repablican type, and were portraits. Their actions are essentially diflerent; their draperies
cast with that truthful, excellent variety of east with that truthful, excellent variety of fold no study of art-examples only coull hare taught, and the manipulation of light and shade is perfect."

The ornomentation of the cupola is divided


No. a. Soffil of Arch. Matolenm of Galla Plactdia, Javenris.
into two zones encireling the central pieture representing the bnptism of our Lord. The lower zone, which masy be nscribel to the enrlier period, presents a series of throped crosses; altnes henring the open gospels ; episcopal chairs beneath shellroofed niches $;$ and tombs surmonnted with garlands, set within on architecturn] framework of almost Pompeian elegance. This lower zone springs from a profusion of acanthus leaves, on Which parrots, doves, and ot her birds are perched. The upper zone, containing the twelve apostles, together with the central pieture of the baptism, thew indications of restorntion at a later and
inferior perind of ari (c, A.D. 553 ), though still inferior period of ari (c, A.D. 553), though still preserving much of antique dignity and grace. The apostles, colossal in aize, rohed in gold
and white drapury foatiar in the wind ta and white drapury foatiag in the wind la the eentral figure, benring in their hands jewelled crowns. The life and inovement of the advancing figures present a striking contrast to the motionless repose of Inter mosaics. In the pieture of tho baptism, which
fills the centre of the cupols, Christ is entirely nude, immersed in the river ap to the middle. The Baptist, hnlf mide, pours water on the Siviour's hend, on which the boly dove is deseending. An incongruous relic of paganism appears in the ferm of the river-god Jurdan, rising from his stream and offering a oajpin as an act of homnge. The mosaics of this bailding stand in the very highest rank among similar works for the richness of the ornamentation, the harmony and delicacy of the colouring, the excellence of the drawing, and the dignity of the composition. (Ciampini, Fet. Mon. vol, ii, c. 25 ; vonQuast, Raronna, taf. 1. pp.4, 5; Kugler. p. 25.) Annlogous in style, and rivalling the bajistery in the rich harmony of its ornomentation, is the maseleum of Galla Placidia, A.D. 440. This is

[^58]
## 1330

MOSAICS
mosaics
a building in the form of a short Latin eross, each arm covered with a barrel vault, with a small cupola rising on a square lantern above the intersection. The whole interior, both walls and roof, from the height of about six feet from the floor, is conted with mosaics, which, as Messrs. Crowe and Cavalensalle have pointed out, are of special value as a counecting link both in the subjects and their treatmont between the Graeco-Roman work of the primitive Christian church, and the strictly new-Greck or Byzantine ; betwen the frescoes of the catacombs and the mosaics of the Roman churches. The chief arches are decorated with rich acanthus seroll-work (see woodcut No. 6), which also covers the lunettes at the enls of the transepts, where the bright green leaves peucilled with red and black and bordered with gold, stand out on a dark blue grount, with stags making their way through the foliage to slake their thirst at a fountain, in evident allusion to Ps. xiii. 1. The subject in the chiaf lunette facing the entrance has been varimusly explained. It represents a male figure, advancing with energetic stride, his pallium floating in the air, and bearing a crux hastata over his right shoulder. In his right hand he carries an open book. Before him to his right is an iron grate or griliron, with burning woud under it. Behind him is an open cupboard, or scrinium, containing rolla of the Gospela. This figure has been identified from the days of Ciampini downwards with our Lord, and the book is supposed to be an heretical work which Ile is about to throw into the flames. Such a representation of our Lord, however, is quite without a parallel in the whole cycle of sacred art, and it has of late, with more probability, been regarded by Garrucei and Richter (Die Mosaiken von Rarenna, p. 31), as St. Lawrence with the instrument of his martyrdom, as the gword lies at the feet of St. Agnes in the mosaic in the basilica bearing her nams at Rome. The book held by him would under this interpretation be one of the Gospels (before the restoration of 1875 the scrinium contained only three rolla, St. Matthew, St. Luke, and St. John), borne na a symbol of his office as a deacon (ef. Const. Apost. lib. ii. c. 57 ; Hieron. Epist. Ivii. ; Concil. Vasens. ii. c. 2). Very superior both iu design and execution is the celebrated, but somewhat overpraised, mosaic of the Good Shepherd in the lunette above the chict entrance. "For beauty and purity of design," writes Mr. Layard (u. s. P. 14), "which nearly approaches that of classic times, and for exquisite harmony of colour, this is one of the most perfeet specimeus of the art that can be found." lts resemblance to some of the catacomb frescoes of Orpheus is too strong to be overlooked. [Frrescoes, vol. i. p. 656.] The Saviour, represented as a beardless young man with long flowing bair, clad in a long goll tunic striped with blue, aud holding a crux hastata in llis left hand, is seated in a grassy, hilly landscape, with His sheep grazing around Him, caressing with His right hand one of the floc: that has lovingly approached 11 im ." Each o:

[^59]the walls of the iantern supportiug the cupola bears two standing figures-perhaps apostlesby another and inferior hand, but full of action and nduirably posed. Below the windows are doves perched on the rim of a vase and drinking from it, reminding one of the celebrated antique mosaic in the Capitol, described by Pliny. The dume itself is spangled with stars shining forth from a red azure ground encircling a Latin cross. (Ciampini, I'et. J/on. vol. i, tab. 65-67; von Quast, tat, 2-6, pp. 10-15; K.ggler, p. 28.)

We have to leap over a century to arrive at the period of the execution of the mosaics of what is known as the Arian baptistery, or St. Maria in Cosmedin, said to have been built by Theodoric, and after his desth reconciled abi decorated by bishop Agnellus, c. 560 . Our limits fortill our divelling upon these works of art, which are almost exactly reproductions of these in the upper part of the dome of the orthodox baptistery. We have, as there, the brotism of Christ in the centre, with the attendant figures of the Baptist and the river-god Jordaa, with the lengthy, angular apostles in a lower zonedispropor:jonate, figures-berring crowns. (See Ciampini, Vot. Mon. vol. ii. c. 23 ; von Quast, 18; Kugler, p. 35.) '

We pass now to the celebrated church of St. Vital, consecrated in 547. It will be seen from the ground plan and section of this remarkatlo edifice (Cuunca, vol. i. pp. 375,376 ), that in its general plan it is circular, covered by a dome, with what we may call a quadrungular chancel ending in a domed apse. There can be no douht that the principal dome, together with the whole of the interior, was originally decorated with mosaics, but the whole have perished at the hands of later restorers with the exception of those of the sacrarium and apse. These are so remarkable in their treatment and so splendid in their general effect as to make us regret most keenly the destruction of the others. Although the architec* ture of the church is what was afterwards known as Byzantine, and it owed its erection to the Emperor of the Enst, the term "Byzantine" canoot properly be applied to the mosaics, "The style of art," writes Kugler, "is still of that late Romnn class already described, and we have no reason to conclude that the artists belonged to a more Eastern school " (Handiook of Painti,m, u. s. p. 34). It is evident, however, that the direct classical influence was waning, and giving place to realism. They no longer, as in the representations of which "the Good Shepherd" of the mausoleum of Galla Placidin may be taken as a type, "reflect pngnn art-tradition glorified by Christian sentiment," but either depict scenes bslonglag to their own times or sacred subjects into which the spirit of the day has been breathed, with scarcely any trace of satique feelings. The broad sofit of the arch divkling the sacrarium from the central domical
P At the cathedral of Nuples there ia a buptiatery ascribed to Conatantine, but assignet by some to bishop Vinceatius, A.D. 558-570, the cupola of whlob is enriched with mosaics. The secred monogram vccupha the centre.
 the pimphets prosenting tholr crowns. The atitudes are sald to be varied, the action auitable, and the drapcries of elsaste dignity. (Catalani, Chizee di Napoli, vol. i. p. 46; Crowe and Cavalcaselfe, vol. 1. p. 12.)
area is decorated individual portr and llis apostles and Protasiax, srabesque foliage walls of the sne series of Old Te bolical of the Euc prophets and evan framework. The contained in the arch, above which the air support a Latin cross with circle includes picture: that to Sarah entertainin Abraliam raiviog h a hand from heave the south (l) the drspel in royal ornaments, adyanct altar or draped tab of bread and a chal and perfectly antiqu clad ia a kind of go extended arms over


Ba. 7. Moanit of Jastinia


Ma. \& Mosale of the Rinpt
8L Vio
behind him. These fi
The spandrels to the s The spandrels to the s (2) Moses loosing his at the other side (3) the 2 crowned column. avove the arch are St with their symbols of th corresponding pictures are (l) Moses on the Mo agroup of Israelites be jeremanh also atanding Luke and St. John, wit bring represeuted abor apse proper, the walls trance bear the celebrat CHRLIST. ANT.-VOL.
area is decorated with 15 medallions containing Individual portrait-like heads of our Lord and lis apostles and the martyrs Gervasius and Protusius, set in a field of gold-green arabesque foliuge on a blue ground. The two series of Old Testament exhint a arkabie bolienl of the Eucharist, together with figures of prophets and evangelist, set in an arciitectural framework. The principal pieture on each side is contained in the blank head of a semicircular arch, above which two augels floating through the air support a circular medallio., bearing a Latin cross with the letters A $\Omega$. Cath semi-
cirrle includes two subjects combined in one cirice inclades two subjects combined in one picture : that the the north (1) Albraham ane
Sarah entertaining the three angels, and (2) Aoratan raining his hand to slay his son, while
And and (2) shand from heaven points to a rams. That to the south (1) the offering of Melchize lek, who, drapel in roval vetmonts of white with gold ornaments, ad vancess from a a palatini l editice to an
ditar or draped table, on which stand two loaves altar or draped table, on which stand two loaves of bread and a chalice ; (2) Abel, " "nn exeellent
and perfectly antique shepherd figure" (Kugler), and derfectly ant tique shepherd figure "(Kugler),
clad ia a kind of goatskio, holding a lamb in his cented
extended arms over the table, with a a sude hut


Ho. 8. Mosais of the grapraes Theodors and her ladies in 8t. Vital. Revemu'a.
bethod him. Theso figures are nearly life size. The spandrels to the south contain on one side (1) Moses keeping the flock of Jethro, and above (9) ) Joses loosing his shoes from his feet ; and oo the other side (3) the prophet Issiah standing by
s erowned column. Still higher on this side 8 crowned column. Still higher on this side
miove the arch are St . Matthew and suove the arch are St. Matthew and St. Mark,
with their symbols of the angel and the lion. The
croren mith their symbolis of the angel and the lion. The
corresponding pietures in the southern spandrels ute (1) Moses on the Mount receiving the law, (2) sproup of Israelites below, and (3) the prophoz Jeteman also standing by a crowned pillar ; St. Lute and St. John, with the ox and the eagte,
briag represented ahore. Alvancing int the brigg represented ahore. Alvancing into the
apee prover, the wails apse proper, the walls on either side at the encarbor. ANT.-vor. is.
the cupola : apostles11 of action indows are od drinking ted antique liny. The rining forth g a Latin Bb. 65-67; ler, p. 28.) rive at the ics of what st. Maria $t$ by Theo1 and deeoOur linits ks of art, ns of thase e orth hodoz baptisin of ant figures rdan, with wer zonevon Qusst,

## ed church

 It will section of ool, i. pp. Han it is what we ding in a $t$ that the nole of the h mosaic, hands of hose of the zarkable in eir general oly the dee architecafterwards erection to syzantive" ics. "The ill of that id we have is belonged Paintity, , that the and giving as in the Shepherd" a may be t-tradition but either a times or of the day trace of $f$ the areh a hipitisery me to billop a the centra. t, aze $=$ nex atultude sie dmpertie of vol. 1. p. 6f;
## 1382

## MOSAICS

four male saints, nimbed, holding crowns in their bands divided by palm trees, all chuthed in white roles, with the exception of the patron saint, St. Martin, the last of the row, whe is clad in violct, advanciog in stately march from the city of Ravenna towards the throned Saviour seated between four angels (a resturatiou since Cinmpini's time); on the north, or women's side, wo have a similar procession of twenty-two virgin maints issuing from the suburb of Classis, clothed in white, with a gold-coloured shortsleeved robe over, the head covered with a white reil, and the left hand which holds a crown also similarly veiled. They are preceded by the three kings (restored) presenting the offerings to the Infant Saviour seated on His throned Virgin

## MOSAICS

ranlt of an apse, with a pensile crown, and a cress above supported by a dove on either sile. (Woodeut, Corona Lucis, vol. i. p. 461 ; Clamplini, Vet. Mon. tom. Ii. pp. 126, 127 ; Agincourt, Peinture, pl. xvi. fig. 13, 15-20 Garrucci, Arti Primitiv. Crist.; von Quast, taf. ; South Kens. No. 6811, 6812; Kugler, u. s. pp, 38-40.)
To the same perlod belong the mosiales of the drapel of the archiepiscopal palace.s (Woodent So. Э.) We have here a done with the monogram of Christ in the centre, supported by four simple ad gracetinl angels, with the evangelistic symbols in the spandrels, all on a golel grouma. The sollit of each of the four sustaining arches is decorated with seren medallion heads on an azure ground, that of Christ (a very youthful bust) occupying the place of honour in the centre of the chancel arch, with three of the npostles on either side, the heads of the remaining six with that of St. I'aul, ornameating the western nreh. The side arehes erhib:t six male saints to the north, nad as many female saints to the south, with the sacred monogram in the centre. These medallions are conceired in the same spirit as those on the arch of the sacrarium of St. Vital, but are inferior in design and execution.
The mosaics which decornte the basilica of St. Apollinaris in Classe belong to a later period, c. 671-677, but they may be conveniently treated of here, as they are examples of the same school of art, and present many points of close resemblance to the earlier works. These mosaics are pronounced by Kugler to be of the
highest importanee in the history of ecclesinstical art, as alinost the only surviving example, since the conflagration of St. Paul's nt Rome, of the manoer in which "whole rows of pictures and umbols were employed to ornament the interior of churches" (Kngler, u. s. p. 61). The spandrels of the nave arches offier a series of eurly Christian symbols, from the simple monogram to the Good Shepherd nad the Fishermin, while a line of medailions on the wall above eshibita full-face pertraits of the archbishops of Rarema, on the saine plan as the series of popes in St. Paul's, which are continued also along the wall of the aisles. (See the woodcut, article Citren, vol. l. p. 377.) These are modern, but aparently correct cepies. The mosaics of the apse are original, aud very remarkable. The arch of the tribune presents the familiar armugement. The ba:t of Christ, in a medallion, oceupies the cenive betwoen lis evangelistic simbols, with twelve sheap on elcier side isulng from the gatus of the two holy citice and sivatuing up the side's of the arch. Lower down are the twe archangels, Michnei and Gabriel, with heads of youthrul beauty, ench bolding the labarum. Lower still are figures of St. Matthew and St. Luke. The side walls of the apse present two very remarkable historicai compositions, evidently desigued in imitation merifices of the Old. To the south the three merifices of the Old Testament, those of Abel,
Melehizedek, and Abraham, are combined in
> cant by Yon twast to Driong to the bia century chtefly on account of a monogram, "Petrus," ohich he considers to refer to Petrus Chrysolugus, A.D.
$133-454$, wachbithop Petrus IV, 4,D, $869-574$ (u, \%, p, 4C, note
one really spiprited compssition. To the north is represented the Granting the Privileges of the church of Ravenan to the arelbibistop sturtine by the emperor, probably Cunstuntine Poganntus, A.D. 668-685, slighter
and iuferiag and inferior in drawling and execution to the spposite pietnre (Kngler, u. s. $\mu$. 6.3), but de-
 Vital's as invaluable contemporary records of secular costume of the 7th century. Between the five windows of the apsie are sainted bishopls of lavenaa in pontifical robes, holling books, and blessing the people. The most noteworthy however of the series of mosaics in this elhurch is that of the Tranafiguration, which fills the conch of the apse, considered by Lord Liumlay as "perhaps the mort beantifully execute: mosaic in Ravenna." With the exceptrion of that at Mount Sinui it Is the earliest known represent $n-~$
tion tion of the scene, and is given in so emblematizal $n$ churucter that by the uninitiated the subject Wristory not be realdily recoguised (Mrs. Jameson's History of our $I$ sord, vol. i. p. $3.3+1$ ). The trali-
tionnl type In the of is adnered to in the rrangement. bolized by phace the presence of Christ is symstudled wy jewelled cross, set in a blue circle His sacrell face gold sturs, in the centre of which and IXOrerace fis inser ted with Salus mundi below, and IX@YZ above. The divine hand is-uing tronn the clouds, and pointing to the cross, indicites side of ther's recognition of the Snn. On either side of the cross truncatel half figures of Moses and Elins repose on delicitely coloured clouds, Below, three sheep in a liilly green meadow. looking upward symbolize the apostles. At the base of the composition, in the central positiou, Ceserved in the earlier mosaies exclusively for Christ, St. Apollinaris stands in his pontifical robes, with his arms extended in prayer, bet ween six slieep on either silde. The freedon trom the telmporary works which characterizes the conlndeed notwits at Rome is very nuteworthy. Indeed, notwithstanding its intimate political
connection ditioction with Censtautinople the git-tralite dan of Ravenna seem to have continued to a inte date unnllected by the paralyzing influence whe schools of the Eastern capital, which was de-tined to destroy the lite of ecclesinstical nit, and reduce it to the almost mechauical reproduction ot conventional forms, dejending for their effect on the architentenic regularity of their arrangement and the gorgeonsness of the materials employed. The absence of Byzantine intuence here has been nuticed by Mr. Freeman; the "Ra veuna monuments all ceme together under one head; they are all Christian Roman
Greek inscriptions appear over the heads of the holy personages in the mosaies (at St. Mark's, Venice), but the walls of St. Vitalis and St. Apollinaris in Classe spake no tongue but Latin" (Historical and Architectural Shetcolcs, pp. 46, 47).
Contemporaneous with the earliest mosaics at Ravenna are the very lnteresting works at Milan, in the churches of St. Lawrence and St. Ambrose. Those at St. Lawreuce are in the lateral apses of the anclent chapel of $\mathrm{S}_{\text {t }}$. Aquilinus, containing the temb of Ataulphus, the first husband of Gailla Plaeldin (a.D. 415): They may be safely ascrlbed to the early part of the 5th century, and are entirely fiee from Byzantine influence. Thut to the right repre-

## MOSAICS

sents Christ, youthful and beardless, clad in white. (Woodeut No. 10.) His head encircled with a cruciterm nimbus, bearing $A \Omega$; His right hand raised in benediction, His left holdin! the Book of life. The npostles sit on either sidu, all robed in white long-sleeved tunies, with a black clavus over the right shoulder. Their feet ure saddalled The heads display much variety in expression, meditative steru or checrful, und some are characterized by youthful beauty. The tribune to the left represents a pastornl scenc, where three youthtul shepherds, one aslecp, are depicted with three sheep, in a rocky landseape, under a cloudy nocturmal sky. Two dignitied tigures elad in rich gold-eoloured robes are directing the attention of the shepherds to something out of the picture. If, us Dr. Appell believes, this represents the angel appearing to the shepherds at the Nativity, it is an interesting proof of the entire absence at that early period of any
recognaed type of the accue (Allegranza, Spiegazoni, \&e, tav. 1 ; South Kens. Nos. 7782, 7967). The mosaics at St. Ambrose are in the side chapel of St. Satyrus, or of St. Vector, "ad cuelum aureum," this being the origimal place of the latter saint's laterment. They nre nseribed to the middle of the 5th century, nud are of remarkable excellence, characterized by a living freelom and absence of stitliness. On each side wall of the chapel are three standing saints; od the gospe! side, St. Ambrose between St. Gervasins and St. Protasius ; on the epistle side, St. Naternus between St. Nabor and st. Felix. All wear white togas over tunics, their feet are sinndalled, they have no nimbi. The cupola has a gold ground, in the centre of which, within a garland of gay flowers, is the half figuro of St. Victor, a bearded nnd moustached young man, of a high colour nad short brown hair. (Wuodeut No. 11.) He is clothed in a red tunic, with a


No. 10. The Apes of St. Aquilinus, Bt. Lorenso, Milan. (8onth Kendington Mnseam.)
light purple pallium over it. He holds in his right hand a cruciform monogram of Christ with an inscription on the horizontal bar of the H , road by Ferrario, Panagriac. In his left hand he bears an opea book inseribed Victor, above is a cress with Fau tini on the horizontal bar. The evangelistic symbols as usual occupy the perdentives. They are more unconventional than usual but the lion suffers in drawing from the artist's ignorance of the real animal (Ferrario, Monumenti di Sant' Ambrogio in Milano).

Before we return to Rome to trace the gradual stllfening and shrivelling up of ccelesiastical art under increasing Byzantine influence, we must cross the Adriatic, and take a survey of the mosaies of the very remarkable bnsilica of Parenzo io Istria, erected, aceording to an inacription on the tabernacle, (strangely misread by

Dr. J. M. Neale, and the German authorities) ${ }^{\text {a }}$ by Euphrasius, the first bishop of the see, between A.D. 535 and A.D. 543. These mosaics bare o strong family likedess to those of Ravena, especially those of St. Apollinare Nuovo, and evidently belong to the same achool. The solfit of the arch of the tribune is decorated with a series of mednlliod heada of female saints, with the sacred monogram no the vertex of the arch. The western face of the arch has only ribboss and arabesque foliage. The side walls of tbe
4. The inseription in an follown: "Famul(u8). M(e). Eufrasius . Antis(tes) , temporib(ns) . ents . as(ena) . an(num) , XI . bunc . loc(inı) a a fundamen(is) If(e)O . Jobant(e) . ace . Oecel . Catholec(ap) cordiam." The words Ireo jobunte, t.e. Deo gmante, have ven atrangely read into an abbrevlation $=$ Domino Johana beatissimo Antistite.
apse present the An the Visitation to th gold nimbed angel orb, occupy the 8 The semi-dome of th aive mosaic pleture, effective, the tigul from stiffness, noble sranged drapery. that with which wi tion. A sacred figus with saints and ange dance on either side, the Divine Hand h is mo longer Christ object of veneratio throud and nimbed, This momic therefo


The very remarkable demand careful illustr wn Parenzo; Eitelbe Orsterreichischen Kais riii-xvi. ; Neale, Note pp. 79, 80.)
Proceeding atill furth glorious church of St. prescats an example paralleled in extent al Dificieace, but almost the whitewash of the ir and only known to us tions of Paulus Silentia

## Mosaics

apse present the Annunciation to the north, and the Visitation to the south. Two saints and a gold nimbed nagel in white robes holding an orb, occupy the spaces between the windows. The semi-dome of the apse contains a very extensive mosnic picture, somewhat coarse, hut very effective, the figures beiog remarkably free from stiffness, noble in outline, nod with wellarranged drapery. Tho general arrangement is that with which we are familiar in this position. A sucred figure oceupies the ceatral place with saints and angels stadiling in solema at tendance on either side, while from the clouds above the Divine Habil holds out a erowa. But it is no longer Christ Himself that is the chief object of veneration, but His Virgin Mother, Chis mosaic therefore indicates Son on her lap. This momic therefore indicates a distiact step

## ca, Spiega-

 82, 7967). the side ctor, "ad al place of iscribed to frmarkg freed m sall of the the gosplel nsius and Materuus All wear are sabupula has 1, within a uro of St, ung mau, (Wuodcut ic, with a(thorities) ${ }^{4}$ e, between dics have a - Ravenna, fuovo, sad The seffit ed with a aints, with f the arch. aly ribbens Ils of the

onwards in the cultus of the Blessed Virgin, anticipating by three citiarics the throned Virgin of Santa Maria l: i-wmaica. On either side of the central group sxads a stately angel, and beyond three salatly personages; those to the Virgin's right hand are the patron saint, St. Maurus, holling a crown, bishop Euphrasius the founder, and arehdeacon Claudius, the architcet of the church, a model of which Enphrasius is presenting; and between them a second Euphrasius, a boy, the ehild of Claudius. The threo saints to the Virgin's left are anonymous. The mosnics at Parenzo are not linnited to the interior of the church. The western theade was decorated with a mosaic picture of Christ in a Vesica, between the Evangelistic aymbols, with the seven golden candlesticks and two saints below, all in a state of sad decay.

No. 11. Cupola of the Chapel of St. satiro, at Bt. Ambruglo, Mlan.
The very remarkable mosaics of this basilica ings of Salzenberg, taken during the temporary demand careful illustration. (Lohde, Der Dom removal of the plaster, add published in his Oisterrechich; Eitelberger, Kunstdenhmale des magnificent work on the ancient Christana archi$\begin{array}{llll}\text { Osterreichischen Kaiserstaates, heft } \\ \text { tiil.-xvi. } & 4-5, \mathrm{pl} & \text { tecture of Constantinople (Altchristliche Butudenk- }\end{array}$ PP. 79, 80.) Proceeding
Proceeding still further to the east, Justininn's presents an exam St. Sophin at Constantinople presents as example of mosaic de oration unparalleled in extent and unsurpassed in magaificuace, but almost catirely hidden beneath the whitewash of the image-hating Mussulmans, and only known to us by the rhetorical descripmale von Constantinopel). The present state of the mosaics may be seen in Signor Fossati's work Agia Sotia. Salzenberg's plates afford an undeniable preof that even in Byzantium itself the stitfeniag influence of Byzantine pictorial traditions had hardly begun to operate in the 6 ts century. It is true that, with some exceptior. there is little attempt to prodace a pictoriait composition. The mosaics chiefly consist of majestic single figures rhythmically arranged as
accessories to the architecture, looking down calinly on the worshippera below, without any indleation of action. But they are well drawn, and diaplay noae of the spectral rigidity and attenuated length which renders later liy anutine art so repalsive. The subsidlary oruamentation on the walls, panele, sotlits and spanirels of the arches is no less free and joyous. Here we have beautifni arabesque folinge, brauches of trees with clusters of truit and flowers, with stars, lozenges, triangles, and guilloche borders, manifesting the influence of a still living classical tradition. The whole interior of the church whs oricinally invested with inlaid work. The lower, portions were covered with "opus sectlle," patterns inlald in various-coloured marbles, while the upper and far larger portion was owathed, as it were, in a continuous gold sheet (we see the same, at a Iater date, at St, Mark's, Fenice), throwing up the stately sacred forms. The general arrangement of the mosaics may be seen in the section of St. Sophit, given in our
first volume (Galleries, vol, 1. p. 707). Foar vast seraphs, with faces of youthful majesty, set In the midst of six overnhadowing wiags, oceupy the peulentives of the great cupola. These are still partially vlnible, their faces only beiug concealed by silver stars. The dome itself had no figares, and was simply divided by banits of conventloual oramment. The sotlits of the suar main irches supporting the donse were adoroed with full length colossal tigures of sacred pero somages within rich mosnic horders. The sotht of the arch of the apse presented on either side a traly magniticent pictare of a white-robed angel holding a glohe and a wand, with two wiags of vast leugth and breadth, almost reachiug to hls feet. The thee is characterized by a noble youthful beaty ; the hair long aud curling. The arrangement of the wall spaces within the cupola will be seen in the woodcut alrealy referred to. The six smaller figures between the second tier of wialows represent the minor prophets, thaked at cither eud by taller figures


No. 12. Mosalo in Narthex, Agta Sophin. From Salzenberg's Constantimopel.
of the major prophets, Isainh and Jeremiah to the north, Ezekiel and Ianiel to the sonth. There is much variety and individuality of expression in these stately figures. Jeremiah has a very noble head, with long tlowing hair and beard. Jonah and Habakkuk arealso uoticeable. The lat ter has a very earnest face, without a beard, and with sliort hair (Salzenberg, pl. 30). A mosaic given by Salzenberg ( 1 . 31), from the Gynaeceum, representing the Day of Pentecost shews the only attempt at a regularly composed picture. The twelre apostles are ranged in a semicircle (it is noticeable that the Virgin is nbsent), the descending fiery tougues being depicted on the ribs of the half dome. A fragnent from one of the spandrels shews a portion of a group of bystanders, depicted with much graphic power. Half-ineredulous wonder is well represented in their faces. One ill-looking fellow with a geat's beard is mocking. The mosaics of St. Sophla are evidently not all of the same date. The figures of Eastern saints, Anthimus, Basil,

Dionysius, Gregory Theologus, \&c., from the walls of the nave, eliew a somewhat soulless uniformity in dress form and feature, with an approach to excess of length, indicating a decline of art (ib. pl. 28, 29). The mosaic of our Lord enthroned, with the prostrate form of the emperor (Constantine Pogonatus) awkwardly poising himself on his knees and elbows at Hia teet, displays the union of excessive gorgeousaess of dress and accessories, with bad drawing sad ignorance of anatomy, which characterizes the later Byzantine works. (Woodcut No. 12.)

Another contemporabeous specimen of Greek mosaic, on a scale of which unhappily there are but few examples remaining, is the cupola of St. Sophia, at Thessnlonicn, representing the Ascension. This vast composition covers an area of 600 square yards, and is executed with s finish rarely exhibited in such works. It may be safely assigned to the middle of the 6th century. The asceading figure of Christ in sa aureule snpported by angels, in the centre of
the dome, has alm Vircin and twelve a litile conicnl hills in a circle round th more than twelve te golden concave. T place oppesite the purple robe, with goblea nimbus, as hy oa elther side of her The apostles ne unvery varled and liteome lean then hea thooght; some hold astonishment. Ther paralyzing etlect o despoties art tratition rork (Texier et Pu sl, xil. pp. 14'2-1+4 to donbt that Greece

these mosaics are urgen also reports that the Vatopedi and St. Laur Daphne, near Atheas, n are covered with mes: detsils.
The devastating inroa in the 5 th century ef native art both in the $c$ cities. The revival of $m$ other forms of ecclesin. buted to artists from brought with them thei pictorial traditions. It later perind, as has beer the rapid deeline which tipe school proper set $i$ tions in Rome belonging exhibit a life sud moven "Io point of composit

## MOSAICS

the dome, han almost entirely perinhed. The Vircin and tivelve apostles, poisel insecurely on itite conical hills divided by ollive trees, stand in a circle round the base, their celossal tigures, more than twelve feet high, atretchlag over the golden concave. The Virgin orcuples the chlef place oppesite the eutrauce; he in vested in a purple robe, whth searlet san inls, and has a goulen uimbus, as have the two aurgals whe, one oo either shle of her, are addressing the apostles. The apostless are un-nimbed. Their expressiou is vary varied andllif-like. Some gaze upwards; some lean then heads on their hauds in deep thought ; some holl up, a hand or a tiuger in astonishatat. There is as yet ne trace of the paralyzing effect of Byzantluo stifluess and despotio art tratitions in this truly magaificent work (Texier et Pullan, Eylises Lsyzuntines, pl. zl , $\mathrm{xii}, \mathrm{pp} .1+\mathrm{j}-1+4$ ). Therg caa be no reasoa to doubt that Greece, Asla Miaor, and the Holy

## MOSAICS

Land once possessed many other equally neble ${ }^{\text {specineas }}$ of mosaic decoration, "lucomparably more splendid, bare extensive, and grander in plau" (Gally kinght) tian these with which we are most thaniliar in Italy; but very few have Burvived the wastlug eifects of the elemeuth, wars, fires, and earthquakes, and these that remain are mostly hilifen by Mahommedan whitewash. The apse of the church of the conveut of Mount Sinai has freservel ito mosaics of the thane of Justinina. representiag the Transfiguration, with figures of Christ, Moses, und Ellas, and the three apestless below, set in a border of medallions centanining busts of prophets, apostles and snints. Portralts of Justinian and Theodora are found on the fice of the arch of the apse. Above them are the appropriate histerical scenes of Moses nad the Burning Bush, and Moses receiving the Tables of the Law. Aecurate drawings or photographs of
from the it soulless e, with an $g$ a decline our Lord n of the twkwardly ws at Hia rgeeusness iwing and erizes the . 12.) ef Greek there are cupola of ating the ans an area ed with 1. It may $f$ the 6 th rist in an centre of


No. 15. The Apes and Triumphal Arch of Es, Cosmas nad Daminn, Rome.
these mosaics are urgently called for. M. Didron also rejorts that the "vaults and cupoln of Fatopedi and St. Laura on Mount Athes, and of Daphae, near Athens, and of St. Luke in Livadia, are covered with mosaies," but he supplies no details.
The devastating inroads which swept over Italy in the 5th century effectually stamped out all aatlve art both in the capital and the provincial cities, The revival of mosaic decoration, as of the other forins of ecclesiastical art, must be attributed to artists from the Eastern Rome, who brought with them their technical processes and pictorial traditions. It was not, however, till a ater perind, as has been already remarked, that the rapid decline which characterizes the Byzantioe school proper set in. The mosaic compositions in Ronie belonging to the 6th century still uhibit a life and morennent which render them "in point of composition scarcely perceptibly
infericr to those of the 5th, and in splendour of material by mo means 80 " (Kugler, u. s. I. 31). The finest mosaics of this class existing in Reme are those in the church of St. Cosmas and St. Damian (the Eastern physician aaints) in the Forum, built by Felix IV. A.D. 526-t30. (Wcodeut No. 13.) Here we perceive that we have finally said farewell to pintorial composition, and enter upen the system of pictorial architectonic decorations, which continued with cver-increasing formality and stiffness up to the extinetion of the art. The effect is made to depend entirely on majestic figures thythmically placed in motionless repose, striking the eye ol the worshipper with their calm and solemn grandeur, and filling his mind with revereace and awe, while "the rich play of antique decoration is lost sight of hehind the severe gravity of tigurative representation" (Litbke, History of Christian Art). The arrangemeat of this admir-


## IMAGE EVALUATION TEST TARGET (MT-3)



Photographic
${ }_{\text {Sciences }}$

which we trace a really liviog art in contradistinction to the mechanical reproduction of hieratienl forms, conforms to the typa described at the commencoment of tais article; conventional in arrangement, gergeous in colour, severe in form, and stern in expression. A colossal figure of our Lord, His right hand rajsed in benediction, His left holding a scroll, ocenpies the centre of the roof of the apse. To the left St. Peter introduces St. Cosmas; St. Paul, to the right, St. Damian, ench bearing martyrs' crowns. They are tollowed by St. Theodore to the right, gorgeously robed, carrying his crown, and pope Felix IV., the founder of the chureh, of which he carries a model, to the left (an entirely restored figure). The composition is terminated on either side by a palm tree, laden with fruit, sparkling with gold, symbolizing the tree of life. Above that to the left is the phoenix with a starshaped nimbus, typifying eterbal life through death. The river Jordan is ibdicated below Christ's feet, as it were dividing heaven from earth. A frieze encircling the upse bears twelve sheep, drawn with much truth aod fadividuality of expression, advancing from the two holy cities to the Holy Lamb, who, with nimbed hend, stands on a hill, from which issue the four rivers of Paradise, which, as well ns the Jordan, have their names inscribed. The arch of the apse presents the usual symbels on its face. In the ceotre the Lamb, "as it had been slain," on a jewellel altar with a crass behind nud the seven sealed book on the step; on either side the golden candlesticks, two angels, and the evangelistic symbols, two of which, as well as the throng of elders below offering their crosses, have been nearly obliterated by repairs. The only nimbed figures nec Christ and the angels. "The figure of Christ," writes Kugler (u.s. p. 32), " may be regnrded as one of the most marvellous specimens of the art of the middle nges. Countenance, attitude, and drapery combine to give Him an expression of quiet majesty, which for many centuries atter is not found agnin in equal beauty and freedom. The drapery especinlly is disposed in noble tolds, nad only in its somewhat too oronte details is $n$ further depniture from the antique observable. The saints are not as yet arranged in stiff parallel forms, but are ndvancing forward, so that their fignes appear somewhat distorted, while we already remark something constrained and inanimate in their step. . . A fecling for colour is here displayed, of which no later mosaics, with gold grounds give any idea. The hends are animated uud individual. . . still far removed from any Byzantiue stiffiness." (Ciampini, Vet. Mon. vol, ii. tab. 15, 16 ; De Rossi, Musaici Cristiani, fuse. v.; Fontana, Musaici delle Chiese di Roma, tab. 3 ; I.übke, History of Chvistian Art, vol. 1. p. 319 ; Parker. Photojr. 1441-1445; Sonth Kens, No. 7805.)

A very decided decline in art, though still preserving some traces of the nacient Roman manner, is manifested by the mosnics of St. Lawrence without the walls bullt by Pelagius II. (A.D. 577-590). The apse was destroyed when Honorius 11I. (A.D. 1210-1227) reversed the orleatation, and erected $n$ leng nave where the apse had stood, and the only mosaics remaining are on the back-side of the arch of triumph. They are too much restored and altered to be of much
value in the history of art. Christ is here sented on the globe of the world, holding a long cross; to his right stand St. Peter and St. lawrence bearing similar crosses, and St. Pelagius, a diminutive figure, presenting his church. On Christ's left stand St. Paul and St. Stephen, and St. Hippolytus bearing his martyr's crown. Vitet remarks that the sarage ascetic aspect of Christ resembles that of an Oriental monk, (Ciampini, Vet. Mon. vol. ii. c. 13, tab. 28 ; l'arker', Mosaics, 1p. 20-22.) "Stunding on the bonndary line between the earlier and later styles" (Kugler, u.s. p. 59), but shewing a very decided tendency to Byzantine trentment, are the mosaies of St. Agnes, the work of poje llonorias, A.D. 625-638. The picture, limited to three figures, is a strong contrast to the crowded compositions of later times. Here, for the first time, we have a humna snint occujylag the central place hitherto reserved for Christ, The Divine Hand holds the crown nbove her head. 'The execution is coarse, and the design poor. The forms are stiff and clongated, and the attitules conventional, while an attempt is mnde to compensate for deficiencies in art by richness of colour and gorgeousness of costume. St. Agnes is attired with a barbarous splendour in a dark purple robe embroidered with gold and overloaded with gems, as is her jewelled tiara, while strings of pearls hang from her enrs, rominiling us of the Empress Theodora at St. Vital's. Her red cheeks nre mere blotches, and the figure is outlined by heavy dark strokes. A sword lies at her feet, where flames are bursting from the ground, symbolizing her martyrdom. To her right Honorins presents his church; to her left pope Symmachue holds $n$ book. The ground is of goll, which by this time hal become the rule, seldom departed from (Ine Kossi, Musaici Cristiani, fasc. iv.; Fontnna, u.s. tar. 8; D'Agincourt, Peinture, pl. 17, No. 2 ; Parker, Photoyr. 1593; South Kens., No. 974). The mosnics which decorate the apse of the oratory of St. Venantius (A.d. 632-642), attached to the Lateran baptlstery, depart somewhat from the ueual type. Christ and the two ndoring nagels are reduced to lusts, upborve on gaudy clouds. Below, not composed into a picture but stupding motionless side by side, are rangel nine full-length figures, the central one being the Virgin ns an "orate" (the enrliest exnmple of her representation, not in an historieal subject, In a lioman mosaie). To her right are St. Paul, St. John, st. Venantius, and pope John IV., the builder of the oratory, of which he holds $n$ model in his hand ; to her left St. Peter, St. Joho the Baptist, St. Domnius, and pope Theodore, by whom the oratory was completed. The frieze nbove the arch has the usunl symbelical representations; in the spandrels below are elght till-length figures of saints, four on each slde, some having crewns, others books. The exccution of the whole it coarse, and the design tastetess. We must pass rupidly over the remaining Roman mosaics in which Byzantive formalism gradually crushes out more and more of the life of art. Those of the small nitar apse attnched to the round church of St. Stephen, on the Coelian Hill, a.b. 642-649, display in the ceutre a richly jewelled eross between the standing figures of St. Primus and St. Felieinnis, with a medallion head of Christ on s upper arm (recalling the analogous
arrangement at the hand of the F crown above. that of St. Seba Yietro, in Viacoli art. The saiut a youthful half-uak old man with whi asntine costume, sers bare legs an tyr's crown. Hi resolution. The Some fragments Peter's by John the basilica was r the Virgin, with ? preserred in the Florence. A por Magi is to be seen in Cosmelin, whi good character, so The circular chur 795, contains a

of the character an presented. If the e sre at least dnzzled, time that we are a carseness of the wo surprise at this gi Aay detailed descri rendered umnecessary reproductlon, with of the mosaics at S The siated sisters S tiana take the place os anl pops Paschal of phan at least, the sa ence of the Byzantine ever, too potent to fithfully. He has re mall lost the spirit. the gorgeousness of $t$ the barbaric effoct. nated and angular ; wad and ascetic; the

## MOSAICS

mosaics
1339
arrangement at St. Apollinaris in Classe), and the hand of the Father holding out the martyr's crewn above. A solitary tigure in mosaic, that of St. Sebastian, over a side altar at St. Pietro, in Vineoli, belungs to the same period of art. The saint appears, not as in later art as a yoothful halfuaked Christinn Apollo, but as an old man with white hair and beard, in full Byzantije costame, with richly embroidered trousers bare legs and sandals. He holds his martyr's crown. His countemnnce displays stern resolution. The figure is stiff and lifeless. Some fragments of the mosaies put up in St. Peter's by John VIL., A.D. 703, removed when the basilica was rebuilt, still exist. A figure of the Virgin, with pulifted hands as an orante, is preserved in the Hicci chapel, in St. Mark's, at
Herence. A portion of the Adoration of the Magi is to be seen in the sheristy of St. Mary, la cosmetin, which "shews composition of a,
good charneter, somewhat in the older taste." good charracter, somewhat in the older taste.,
The circular church of St. Theodore, A.D. 772 795, contains a well-cxecuted picture, which
"is chiefly interesting to us as one of the earliest specimens of the copying of old mosnies" (Kugler, u.s. p. 4I). Christ in a violet robe, with long light hair and a short beard, holding a cross in his left hand, is sented npon a blue starry globe. St. Peter on the right is ln troducing St. Theodore, both being exnet copies of the corresponding figures in St. Cosmas and St. Damian, St. J'aul, on the left, introduces nnother youthful snint. Both are oflering their crowns on an embroidered mantle to Christ. The unmenning draperies indicate the rapid decline of art. 'l'he largest and most magnificent of the works of this period are those in the church of St. Praxedes. Nowhere, except at Venice and Ravenna, do we find so wide an extent of mesaic decoration in the some building. Not only the portions usually so ornamented, the apse and its arch, but a seeond arch crossing the nave, and a side chapel, that of St. Zeno, with its vaulted roof, are similarly vested. "The etfect of this grand work," writes M. Vitet, "is most imposing, the effect entirely of decoration, independent


No. 14. BL. Praseden ; Roma. (From Kugler.)
of the character and value of the objects represented. If the eyes are not charmel, they erg at least dazzled, and it it only after soma
time that we aro aware of the feebleness time that we are aware of the feebleness and cursceness of the work, and that we feel a sall surprise at this great degradation of art."
Any detailed descriptlon of the subjects is any detailed descriptlon of the subjects is
readered unnecessary by their being a formal readered unnecessary by their being a formal
reproductlon, with the necessary substitutious, of the mosaics at St. Cosmas and St. Daminn. The sainted sisters St. Praxedes and St. Puden-
tianas take the place of St. Cosmas and St. Damian, tisas take the place of St. Cosmas and St. Damian,
sul pope Paschal of pope Felix. All else is, in plan at lenst, the same. The degrading intluence of the Byznntine art traditions were, howTree, too potent to allow the imitator to copy faithfully, He has roproduced the gencral form and lost tha apirit. The execution is rude, and the gergeousness of the colouring ouly increases the barbaric effect. The figures are stiff attenmited and ungular ; the countenances meagre 0 and ascetle; the drapery formed only by
$n$ few dark lines. The sheep in the frieze are "like children's toys; small horses of wood badly cat"(Vitet). The arch of the tribune preserves the decorntion in a degraded form which bns almost entirely perished at St. Cosmas and St. Damian. (Woodent No. 14.) The front of thenreh of triumph represents in the centre the heavenly Jerusalen, within whose gates stands our Lord, too diminttive for effect, nttended by angels and saints, while below $n$ multitude of the redeemed approach in solemn procession "clad in white rohes, and with jalm branches in their hands." The simultaneous action of so vast a crowd is not without solemn efrect, but the whole displays conmonplace thought and feebleness of execution (Ciampini, tom. it, tabs, 47; Fontana, Kugler, ${ }^{\text {ta }}$ De Rossl, Musaici Cristiani, fusc. v.; kugler, pt. i. p. 67; Crowe and Cavalcaselle, 1506, 1507; South Kens, No. 976). The side chapol, though from Its barbarre splendour it has obtained the designation of the "Garden of

## 1340

MOSAIOS
Paradise," is even puorer in design and ruder in executlou. The walls are covered with long lean figures of saints-the Virgin Mary, St. John Baptist, Apostles. Virgins, busts, and sacred symbole, ranged side by side on a glittering gold ground, with no attempt at combined pictorial effect. The vault exhibits in the centre a halflength figure of Christ upborne by four angels, apparently copied from the cciling of the arehiepiscopal chapel at Ravenna. The most iuteresting portion of these decorations is the Holy Lainb on a mount, from which issue the four stresma of Paralise, at which as many stags are drinking. The window nbove the side door is framed in double rows of medallion portraits, "which are merely rude enricatures" (Kugler, u.s. p. 68). (Ciampini, tom. ii. c. 26, tab. 48, 50; Parker, Pholo/r. No. 1508-1512; Pnrker, Mosai s, p. 32 ; South Kens.. No. 139:3-1396). To the sume pope, Puschal l., are due the mosaics

## MOSAICS

of the apse of St. Cecilin, in Trastevere, where the subjects and arrangements are nearly the same, nud which in rudeness and "multiplicity of figures correspond pretty much with those at St. Praxedes." We have "the same forgetfulness of the human frame, the aame dispurity between the ruchness of the costumes and the deformity of thase whonre elothed in them" (Vitet). (Clampini, vol. ii. c. 27, tab. 51, 52 ; Parker, Phoo togr. 1706.) To Paschal also we must ascribe the rich musaics of the apse of St. Mary in Nisvicella, or in Domnica, where, for the first time in existing Christian Koman art (the example at Parenzo is three centuries earlier), we find the Virgin Mary enthroned with our Lord on her lap, not as an iutant, but as a dwarfed man, tnking the chicf place in the composition. (Woodcut No. 15.) Kugler ealls atteation to the richness of the foliage decoration, usually proseribed by the moroseness of Byzantine art. The musaics of St .


Mark's, erected by Gregory IV., A.D. 82S, are, according to M. Vitet, "unquestionnbly the most barbarous in Rome," in which "all respect for any kind of rule, all antiquity of expression, all notion of order and benuty have disappeared. The mengreness of the figures, the lengthening of the bodies, the stiff parallelism of the draperies, cannot be carried farther." The subject, Christ nttended by apostles and saints, with the usual accessories, calls for no remark (Ciampini, tom. 3i. c. 19, tab, 36, 37). The cnthedral of Capun possesses mosaics of the snme school, which deserve fuller deseription and illustration (Cinmpini, tom. ii. c. 29, tab. 54). The celehrated mosnic of the apse of the Leonine Triclinium nt the Lateran, though a modern reetorntion by Benediet XIV., A.D. $1740-1758$, is a tolerably faithful copy of the original work. erected by Leo III., A.D. 798-816. The chicf subject is the constantly repeated one of Chrint and His npostles, with the river of Paradise gushiug out at their feet. "The figures in their stiff yet iafirm attitudes, and still more in the unmeaning dispesition of the drapery, display a decided Byzantine influence" (Kugler, w.s.
p. 66). On the walls on either side of the apse, at the epringing of the arch, are the pictures famous for their ecelesiastienl and politial sig. nificance. To the left the enthroned Snviour bestows, with His right hand, the keys on St. Sylvester and with His left hand the Vexillum on the emperor Constantine each kneeling at His feet, as the symbols respeetively of the spiritual and temporal power. To the right St. Peter, similarly enthroned, places a crown on the hend of pone Leo III., with his right hand and with His left gives the Vexillum to the emperor Charles the Great (Ciampini, tom. ji . c. 21, tab. 39, 40 ; Wharton Marrlott, Testimony of Catacombs, p. 95, pl. 6 ; Vestiarium Christ. pl. 32, 33 ; Parker. Photogr. No. 761). At the church of St. Nereus and Achilleus, rebailt by Leo III., A.D. 796, the mosaics of the apse have perished, but those above the arch remain, and are remarkable as representing historical scenes instend of the ususl symholical and apocalyptle suinjects. The Transfiguration is represcrited over tise arch, with Moses and Elias standing on either side of Christ, whose guperior digulty is indicated with a puerile realism by
his taller stature, an figures of the three to the left is the Aunv the Virgin and Chiid less ungraceful than whole connposition st atate to which art hac 8th entury (Ciampi 38). The last mosnic t is that of the chureh Antiqua, then changed dedicited in the 16 th Romana, the name by snown. In this work of good and bad, with ment, indicating the i fuence. The chief $\mathrm{f}_{1}$ Navicella, is the Virgin our Lord on her lap, t first time crowned. composition is entirely tural composition is figures are, according t which we become attery first time plaeed each continuous arende, sup sort of taberracle, in shell, spreads over a the mosnic. The dran figure of the Virgin, "ol thint cau be imagined simply red blotehes, th merely dark strokes, po the Oriearal magniticen cinlly that of the chief foliage, however, displa from the usunlly morose school. Indeed the who some origioal power and
nart of its designe $\therefore$ 53). With the osaic whs transf
sen. Chniles, the artists to decorate his earichnent of which ri were transported from (tom. ii. c. 22, tab. design of the apbe, whis usual conventional type. Lord enthroned, holding on either side. Below of the ellers rising from ing their crowns at our 9th ceutury, during th contendiug factions, by w was rent asunder, mosa Rome and in Italy gene Was in the republic of Ver earliest examples in the at Murano, and on a mos with the utmost gorgeou St, Mark's. These, how chronologicnl limits. The in its revival in Rome its examples, evidently the srtists, belong to the 12 t specially mention those of tepore A.D. 1130-1143; S 1274 ; St. John Lateran, A.D of St. Mary Major's, of th external mosaics in the fay But on thesealso thelrlate d

## MOSAICS

bla taller stature, and the awkward prostrate figures of the three apostles beyond. Further the left is the Aununciation, and to the right the Virgin and Child accompanled by an angel, less ungraceful than the other figures. The whole composition strikingly indicaten the low atate to which art had fallen at the end of the bth century (Ciampini, tom. ii. c. 20, tab. 38). The last mosaic to be noticed in this period is that of the church originally called St. Marla Antiqua, then changed to St. M. Nova, and rededicated in the 16th century to St. Francesca Romatua, the name by which it is commonly boow. In this work there is a strange mixture of good and bad, with some novelties of trestmeat, indicating the introduction of a new influence. The chict figure, ns at St. Maria in Navicella, is the Virgin attended by saints, with our Lord on her lap, throned, and now for the first time crowned. The nttempt at pictorial composition is entirely given ap, and architec-
tural composition ja substitated tor it. tural composition is substituted for it. The figures are, nccording to the arrangement with which we become afterwards so familiar, for the first time placed each uuder the arch of a cantinuoas areade, supported by columns. A sort of tabernacle, in the torm of a cockle shell, spreads over all the upper part of the mosaic. The drawing is very bad; the figure of the Virgin, "one of the most hideous that cau be imagined" (Vitet), the cheeks simply red blotches, the tolds of the drapery merely dark strokes, poorly compensated for by the Oriental magnificence of the costunnes, especilly that of the chief figure. The garlands of foliage, however, display a certnin grace alien from the usually morose rigidity of the Byzantine achosl. Iudeed the whole composition iudicates rome original power and freedom of thought on
nart of its designer (Ciampini, tom. ii. c.
:53). With the Imperial power the art
osaic was transferred from Rome to
en. Charles the Great summoned the artists to decorate his new basilica, for the enichment of which rich marbles and pillars were transported from Ravenan. Ciampinj (tom. ii. c. 22, tab. 41) preserres the design of the apse, which is very unlike the asual coaventional type. In the centre is our Lord enthroned, holding a book with an angel on either side. Below are seven small figures of the ellers rising from their throues, aud casting their crowns at our Lord's feet. After the 9 th century, during the fierce struggles of contealiug tactions, by which the unhappy land was reut asuader, mosaic ceased entirely in Rome and in Italy generally. Its first revival was in the republic of Venice, where we find its earliest examples in the church of St. Cyprian at Murano, and on a most extensive ccale and with the utmost gorgeousness of character at St, Mark's. These, however, nere outside our chronological limits. The nut was much later la its revival in Rome itself, where the earliest examples, evidently the work of Byzantiue artivts, helong to the 12th century. We may specially mention those of St. Mary, in Trasterore A.d. 11301-1143; St. Clement, A.D. 12500 1274 ; St. John Lateran, A.D. 1288-1294; the apse of St. Mary Major's, of the same date, and the etternal mosaics in the facade, A.D. 1292-1307.

## MOUR

tomary for widows to excessive grief. In a di marriages among this cl wlthout direct censure, hair over the corpse, la foedata ubera," the mo plulatibus rumpens," as sorrow on the part of $w$ The ruthority of St. Chry pronounced against such su nudieuce, he says, "Tl no one beat the breast, or $v$ victory. For IIe conqu dost thou, $O$ mouruer, w This state ( $\tau \delta \pi \rho \bar{a} \gamma \mu a$ ) is thou lament and utter c Geatiles ( ${ }^{\prime} E \lambda \lambda \eta \nu \epsilon s$ ) wer ought but to move us to s in evident allusion to Matt sùrovi). But if the taithfu by such practices, what e For how canst thou expe actest thus foolishly, and has so long been risen a resurrection are so clear ? seeking to magnify thy off ficae ( $\theta \rho \eta \nu \varphi \delta \delta o u ̀ s$ ' $E \lambda \lambda \eta \nu i ́ \delta a$ mayst add fuel to thy $g$ furnace of affiction; and of St. Paul, 'What conco Belial? or what part ha with an infidel?'" (Hom Graeca, Ivii. 374). This p understood otherwise than practices condemned were p in Chrysostom's time. The homily is that the Christia for the relative who has be calsmities of life, nor even, future reanion, to grieve ov ratieu. The passage is quot his own view by Jolin of $D$ Parallela, "De mortuis, et $q$ sit lugeadum" (Migne, Seri see also a sermon attributed Benedictine editors (i) xl. conduct of Horatius on rece of his son's death (Livy, approval.
St. Jerome holds similar la to one Julianus, a man of lapse of a few days had ne and two daughter's by death sble portion ot his projerty of the bsrbarians, he says, " ... qued laeto vulta mort quod in quadragesimo die dol gubrem vestem mutaveris, martyris candida tilsi vestim non seatires dolorem orbitati aniverss sentiret, sed nd tr emulsares; quod sanctissimn non quasi mortuan sed quasi duseris" (Epist. cxvil. Diga
It ia, however, uaquestion tomewhat different views wer inone of the Apostolical Const it is cenjectured, to the per tween the age of Cyprian and thews that a more definite and of certaiu rites was slready re
ated by the Church, though t

## MOURNING

## MOURNING

tomary for widows to lndulge in displays of excessive grief, In a dissuasive agalast second marringes omong this elass, he adverts, though without direct censure, to the rending of the hair over the corpse, lacerated cheeks, "livore foednta ubera," the mouraer "coelum jpsum alulatibus rumpens," ns ordinary expressious of sorrow on the part of widows (Migue, xI. 305). The authority of St. Chrysostom is emphatienlly pronounced agaiust such excesses. In aldressing so nudieuce, he says, "Theaceforth therefure let no one beat the breast, or wail, or Impuga Christ's vietory. For IIe conquered denth. And why dost thou, $O$ mouruer, weep without measure? This state ( $\tau \delta \pi \rho \hat{a} \gamma \mu a)$ is but a sleep. Why dost thou lament and utter cries? For if even the Geatiles ("E $\lambda \lambda \lambda \eta{ }^{\circ} \mathrm{s}$ ) werg wont thus to do, it
 in evident allusion to Matt. ix. 24, кal кaтe siroi). But if the faithful dishonour themselves by such practices, what excuse can they piead? For how canst thon expect to be forgiven who actest thus fooiishily, and that too when Christ has so long been risen and the proofs of His resarrection are so elear? But thou, as though seeking to magnify thy offence, bringest houghe-
 mayst add fuel to thy grief and stir up the furance of nffiction; and heedest not the words of St. Paul, 'What concord hath Christ with Belial? or what part hath he that believeth with an infidel?'" (Humil. 31; Migne, Serics Graeci, ivii. 374). This passage can hardly be noderstood otherwise than as inplying that the practices condennaed were prevalent in the Chureh in Chrysostom's time. The fiual conelusion of the honily is that the Christian ought not to mourn for the relative who has been removed from tha calamities of life, nor even, with the prospect of future rennion, to grieve over a temporary separation. The passage is quoted in confirmation of his own view by John of Damaseus in his Sacra Parallela," De mortuis, et quod eorum causa non sit lugendum " (Nigne, Series Graeca, xcvi. 543); see also a sermon nttributed to Chrysostom by the
Benedietine editorss (ib. xl. 1166), in which the conduct of Horatius on receiving the intelligeace of his son's death (Livy, ii. 8) Is cited with approval.
St. Jerome holds aimilar language. In writing to ons Julianus, a man of wealth, who in the lapse of a few days had not only lost his wife and two dnughters by death, but also a considerable portion of his property through an invasion of the barbarians, he snys, "laudent ergo te alii … quod laeto vultu mortes tuleris tilinrum, quod in quadragesimo die dormitionis curum lugubrem vestem mutaveris, et dedicatio ossium martyris candida tibi vestimenta reddiderit, ut uniressa sentiret, uniremsa sentiret, sed ad triumphuin martyris
eaulsares; quod sanctissimam conjugem tuam oon quasi mortuam sed quasi proficiscentem deduseris" (Epist, cxvii. Migne, xxii. 794).
It is, however, unquestionable that by many comewhat different views were held, A passage in one of the Apostolical Constitutions, belonging, it is conjectured, to the pcriod interveuing between the age of Cyprian and that of Chrysostom,
shews that a more definite and formal observance shews that a more definite and formal observance
of certhin rites was aiready recognised and incul. of certain rites was aiready recognised and incul.
cated by the Church, though the passage probably
indicates the practlce of the East rather than of the West [Arost. Congr, p. 125]. A short religious service, whereby it was dexigned not so much to lament as to commemorate the decenser, is here directed to be held on the third, ninth, and fortieth days after the day of death, the anniversary of the day to be observed by a distribution of alins to the poor. 'Enireneifow of






 eis dud $\mu \nu \eta \sigma \iota \nu$ aivoû (Const. Apıst. viii. 42 ; Cotelerius, i. 424). The repetition of such observauces on the ninth day (correspouding to the Greek Evara, Lat, novendiulia) appears to have had only pagna precedent, and is accordingly condemned by St. Augustine, who considers that the obserVance of the other days is in conformity with Scriptural usage. "Nescio utrum inveniatur alicui sanctorum in Scripturis celebratum esso luctum novem dies, qued apud Latinos Novendial appellant. Unde mihi videntur ab hac consuetudine prohibendi, si qui Christianorum istum in mortuis suis numerum servant, qui magis est in Gentiliun consuctudine. Septimus vero dies auctoritatem in Scripturis habet: unde alio loco seriptum est, Luctus mortui septem dierum; fhtul autem omnes dies vitne ojus (E.celes. xxii, 15). Septennrius autem numerus propter sabbati sacramentum praecipue quietis indicium est ; unde merito mortuis tanquam requiesceutibus exhibetur" (Quaest. in Heptaterch. i. 172; Migne, xxxiv. 596). St. Ambrose, iu his Uratio de cbitu Theodosii (ana. 375), snys, "Ejus ergo prineipis et proxime conelamavimus obitum, et nunc quadragesimam celebramus, nssistente sacris nitaribus Honorio priacipe; quia sicut snnctus Joseph patri suo quadragiota diebus humationis officia detulit, ita et hic Theodosio patri justa persolvit. Eit quia alii tertium diem et trigesimum alii aeptimum et quadragesimum observare consueverunt, quid doceat lectio consideremus." He then quotes Gen. 1. 2, and adds, "Haec ergo sequenda solemnitas quae praescribit lectio;" quoting agnin Deut. xxxiv. 8, he says, "Utraque ergo observatio babet auctoritatem."
Tertullian (de Coront, c. 3) speaks of offerings in memory of the departed, "obiationes pro defunctis," as customary on the anniversary of their death ; and Evodius, bishop of Uzala, in 414, when giving an account of the obseyuies of a yonag Christina, says, "per triduum hymnis Dominum coliaudnvimus super sepulchrum ipsiua, et redemptionis qacramenta tertio die obtulimus" (Epist, clviii. Migne, xxxiii. 694). This paasnge is adduced, apparently with little reason, by Martiguy (Dict. des Antif. Chrét, art. Devil) as evidence that offerings for the repose of the soul of the departed were authorised by the church.

The contrast of Christian to pagan sentiment In reiation to the subject is perhaps strongest in the manifestations of joy andl exultation [BURIAL of the Dead, p. 252] with which the relatives and triends followed the body to the grave. These demonstrations were, however, widely different from the spirit in which some barbarous nations (e.q. the Thracinns, the earlier Inhnbitants of
Marselles) often conducted their funeral rites.

## 1344

## MOURNING

The latter indulged in naseemly riot and revelry. The feeiings of the early Christlans resembled rather those of the nacieat Clmbrl, who were wont to rejoice over frieads fullen la bnttle (Amm. Marcell. II. vi. 2), nad sueh demonstrations nppear to have been confined to (a) the olisequies of a martyr, $(\theta)$ those of some distingulshed benefactor of the Chureh, $(\gamma)$ these of at eceleslastic of superior ank nad emiaent plety. Jerome, speaking of the "uneral of Fabiola, says, "totiua urbls populus nd exsequias coagregnbat ; sonabant psalmi, et nuratn tecta templorum In aublime quatiebut Alleluin" (Migne, xxii. 466). A iecree attributed to pope Eutychianus directs that no martyr shall be interred without n purple undergarment (sine culubeu purpureo), the emblein of his service in the enuse ois his divine Master (ib. v. 158-161). Gregory of Tours, in recording the burial of St. Lupiciaua, siyss, "celebratia missis, cum summo honore gaudiopue sepult us ent." The office for the burial of a bishop in the time of Gregory the Great appears to have lacluded the singiag of the Hallelujah (Nigne, Ixxviii, 478,479); add the singiug of hymas when couveying the dead to the place of interment seems to have beea no invariable necompaniment. Victor Vitensis, in deseribing the condition of the faithful during the occupation by the Vaudala, nan. 487, says, 'Quis vero sustivent, ac possit sine lacrumis recordarl, cum praeciperet nostrorum corporn defunctorum sine solemnitate hymnorum, cum silentio ad sepulturam perduci" (I/ist. Fersecut. Fand. I. v.; Migne, lviii. 5). The Pseudo-Dioaysius, which may be regirded as of some authority with respect to the theory of tine Eastern church in the 5 th century, inculeates the obser vance of distinctions in the fuamern rites of the unconverted and of the righteous, correspendiag to the sentiments proper to their differeat careers. Their lives have diblered, and so their manner of encountering death must differ. The righteous mana, who has not given himself' up a slave to corrupt passions and crimianl excesses, is filled with joy at the prospect of completing his course of trial. Similariy, his relatives, oa his completion of that course, proaounce him

 the victory, hopiag that they themselves may come to a like end. These sentiments find, in turn, fitting expression in the netual rites [Buriai, p. 254]; Obsequiles (De E'ccles. Hierarch. c. 7 ; Migae, Series Graeca, iii. 263-265).
Undue parade and excess of adornment are censured by St. Jerome. Writing to the mother of Blaesilla, a convert who had died shortly after her conversion, he says, "ex mue parantur exequiae, et nubilium ordine prneeunte, uureum feretro velamen obtenditur. Videbntur mihi tunc clamare de coelo: non agnosco vestes, nmictus iste non est meus; hie ornatus alicaus est" (Nigne, xxii. 177). The langunge of St. Augustine (de Cieit. Dei, i. 13) is that of one who looks upon details of ceremoninl of this character as of little or no importance. At the third oouncil of Carthage (A.D. 397), at which he wha preseat, the practice of placing the Eucharlst between the lips of the defunct was condemped. The ceremony of biidiag the deceased farewell, probably by the kiss of pence, was condemaed in the bth century at the council of Auxerre.

The cuatom of remainiag within doors, secluded
from soclety, during the firat week of mourning Is traced by Buxtorf (Lex. Chald. Talin. ad v. Luctus) to Jewlsh precedent. Uader Valeatlnian and Theodosius, it was cancted that a widow marrying again within a year from the time of the death of the husband "probrosis lnusta notis, honeatioris nobilisque perroane et decors et jure privetur, atque omyin quac de priaris maritf boais vel jure aponsaliorum vel judicio defuactl conjugis consecutn fuerat, amittat et sciat dee de nostro beneficlo vel nauotatione sperandum sibi esse subsidinm " (Cod. Thieodusianus, ed. Hanel, ili. 8). This lnw is evidently a reflez of Roman rather that Christian sentiment (see Ovid, Kasti, iii. 134; Zedler, Universal-Lexicon, s. v. Trutuerjahr).

The tolliag of the bell at the time of death, which is regarded by some as a timdition from pagaalsm, and deslgned originally to drive away evil spirita, does not appear as n Christhin usage before the 8 th century [Onsequies of the Dead], and wat more probably intended as a signal for prayer.
[J. B. M.]
NOYSES (1) Bishop of the Saracens in Arabla, 4th century ; commemorated feb. 7 (Boll. Acta SS. Feb. ii. 43 ); called Moysetes hy Usurrd. and Vet. Nom. Mart.
(2) Abbat, martyr in Egypt with six monks, In the 5th century ; commemorated Feb. 7 (Boll. Acta SS. Feb. ii. 46).
(8) Martyr with Cyrio, Bassianus, and Agytho; commemornted Feb. 14. The same name occurs in IFieron. Mart. on thls duy in connerion with othera.
[C. H.]
MOYSETES (1) Martyr; commemorated Feb. 7. [Moyses (1).]
(2) Martyr ; commemorated in Africa Dec. 18 (Usuard. Mart.).
[C. H.]
MOYSEUS (1) Martyr ; commemorated May 12 (Hicron. Mart.).
(2) Martyr; commemorated Aug. 12 (Hieron. Mart.)
[C. H.]
MOYSUS, martyr ; commemorated at Nicomedia Ap. 6 (Hieron. Mart.).
[C. H.]
MUCIANUS, martyr ; commemorated at Alexandria June 9 (Hieron. Mart.).
[C. H.]
MUCIUS (1) Martyr; commemorated in Africa Jan. 17, according to one reading of Hieron. Mart., otherwise Mica (Boll. Acta SS. Jan. ii. 80)
(2) Martyr with Lucas, deacons, at Cordula; commemorated Ap. 22 (Usuard. Mart.; Vet. Rom. Mart.).
(3) Presbyter and martyr at Coastantinople; commemorated by the Latins May 13, and by the Greeks, who write the name Mocius, oa May iI (Usuard. Mart. ; Floras ap. Bed. Mart.; Boll. Acta SS. May, li. 620). [Mocius (3).]
(4) Martyr at Constantinople; commemorated Jone 15 ; accordlag to another reading Nocus (Hicron. Mart. ; Boll. Acta SS. Juae, li. 1050),
[C. IL.]
MUINTIR, the Irish family or clan, came to denote the monastic society or congregation, in Latin "familia." It was first applied to all

## MULOT

within the one monastery, of Aenjus of the monks ibland of Egg, and in Ann 716, 748) of the brotherh agaln (A.D. 763) of those a macnofse, who were at war in a wider seuse it also la teries which had been foun house, or were under the were coarbs of the same thus owed fealty to the moasstery, like the monnst row, Kilmore, Swords. Re to that in loan (Reeves, 8. Columba, 162, 304, 342 Doien, Connor, and Dirmo Patrick, 158-9; Skene, Celt

MULCTRA. The figurs hed [Simpinerd, Tue Good with vessel oither hangiug peaded from a tree near Him

lamb with Mulctra. (From the ce These are mulctrae, the pails i are milked. (Compare Misk, aample of the introduction fonad in the cometery of Dor Lamb, obviously typifying the Him a milking-vessel suspende ruta.

tamb rith trutotra (From :
The Lamb is also represented Wi riult of the cemetery of SS.
rethlo the one monastery, as used lo the Felire of Aempus of the monks of St. Donnan in the ishand of Egg, and in Ann. Ult. (A.D. 640, 690 , 716, 748) of the brotherhood in lona ( $\mathrm{Jn}_{\mathrm{n}}$ ), and again (A.D. 765) of those at Durrow and Clonmecaoise, who were at war and bloodshed. But in a wider sense it also jacinded those monasteries which had been founded from the parent bouse, or were uoder the rule of abbats who were coarbs of the same original founder and thus owed fealty to the abluat of the chief monastery, like the monasteries at Derry, Durrow, Kilmoro, Swords. Rechrn, nnd Drumeliff
to that in lona (Reeves, Adamnan's Life of to that in lona (Reeves, Adamnan's Life of \& Columba, 162, 304, 342, and Eccl. Ant. of Doen, Connor, anl Dromore, 153; Todd, St. Patrick, 158-9; Skene, Celtic Scotland 1i. 61).
[J. G.]
MULCTRA. The figure of the Good Shepherd [SHEPHERD, THE GOOD] la often represented with ressel either hanging on His arm, or aus-
pended from a tree near Him, or lying at HIs feat.


Lamb with Malctra. (From the cemetory of Domitila.)
These are inulctrae, the pails into which the kine are milked. (Compare Misk, p. 1184.) A good nample of the introduction of the mulctra is loond in the cemetery of Domitilla, where the lamb, obviously typifying the Lord, has beside
Hina a milking-vegel suspended Hira a milking-veeeel suspended on the pastoral
thaf:


The Lamb is aloo represented at the fonr angles
Ni rult of the cemetery of SS Marenting
Ni rsult of the cemetery of SS. Marcellinus and

Petrus bearing on His back the mulctra sarrouuded by a nlmbue in much the same mannerthat the IIsh in the cemetery of St. Cornelia bears a basket containing the breal and wine [CAnister, p. 204]. The Lamb beling the symbol of the Saviour, the niulctra is the symbol of the spiritual nourishment derived from Him.
[C.]
MULIER, martyr; commemorated at Heraclen Nov. 19 (Hieron. Jart.).
[C. H.]
MUMMOLINUS, bisiop; commemorated Oct. 16 (Boll. Acta SS. Oct. vil. 2. 953). [C. H.]
MUMMOLUS, abbat of Fleury in the 7th century ; commemorated Aug. 8 (Boll. Acta SS . Aug. ii. 351 ; Mabill. Acta SS. O. S. B. statec. ii. 645, Venet. 1733).
[C. H.]
MUNATUS, presbyter and martyr, with has 26 wife Maxima; commemorated at Sirmium Mar. 26 (Hieron. Mart.). [C. H.]
MUNERARIUS. With the Romans, munus, In one of its senses, denoted a show of gladiators,
and the person who paid the expenses of such and the person who paid the expenses of such a
show and presided at it (edebat) was calied show and presided at it (edebat) was calied editor, dominus, muncrator or munerarius, and Was honoured during the day of exhibition, even
if a private person, with the if a private person, with the official ensigns of a
magistrate.
[Dict. of $G$. magistrate. [Dict. of Gr. and Roman Antiq.
art. 'Gladiatores.']

From thatores.']
These the very first, the church atigmatized drew, as far as her power extended, all Chriatians from any share in or responsibility for them. [Gladiators, p. 728.] Tertullian (Apol. cap. 44 ) refers to such games as employing multitudes of crininals and of the lowest class of people, but that they mo Christians; if there were any, that they were sent there simply for being Christians. That a Christian could possibly himself be
a nunerarius does not seem to hnve even a nunerarius does not seem to have even oceurred to him. De vestris [i.e. beathen] sempper
aestuat carcer, de vestris semper metall pirant, de vestris semper bestiper metalla suspirant, de vestris eemper bestiae oeginatur, de
vestris semper munerarii vestris semper munerarii noxiorum greges
pascunt, nemo illic Christianus, nisi pane pascunt, nemo illic Christianus, nisi plane tanChristianus," 305), in its third canon, ordere that (A.D. Christians who hal canon, orders that those of famen, to which it beionged to exhibit office games, if they had offered the sacritices to the heathen gods which were customary, were never to be received egain to communion, even at the hour of death; and such es did this, but avoided
the sncrifice, the ancrifice, were put to life-long penance, and only admitted to commuaion at the bour of death, after satiefactory proof of their penitence. A similar feeling governed the enactment in the 56th canon of the same synod, that ail Christians who took upon them the eity magistracy or duumuirate (to which office, also, it belonged to exhibit such shows) should be rein which theom comsunion during the whole year in which they held office. Aother eomewhat
deeper shade of blame is ettached to those who were present on such occasions, and wore the crown or garland for the eacrifice (comp. Acta xiv. 13), but had neither ectually sacrificed nor paid any portion of the erpense. Such were re-
admitted to communion after two years' penance (can. 50 ). It is to be notlced that such prorislons are not repeated by later syonis; and probably they were rendered needful by a mere temporary jihasa of the conflict between Christianity aid henthenism; when the newer faith, while yearly growing and already stronger in numbers than the paganism which it was supplanting, had for a while to deai with a socin] system in which the latter was recognized as the religion of the state. I But, in fact, in very few years later (A.D. 313) Christianity was itself establishel as the religion of the Romnn ompire by Constantinc. Nevertheless the giallatorial shows lingered on until the reign of the emperor Ilonorius, almost a hundred years iater, and were only then abolished through the selfsacrifice of the monk Telemachus (A.D. 404).
[S. J. E.]
MUNESSA (Monessa), virgin in'Ireland, probably after A.D. 454 ; commemoratod Sept. 4 (Boil. Act, SS. Sept. ii. 227).
[C. H.]
MUNICIPUS, martyr; commemorated at Jumilia Jan. 22 (Hieron. Mart.).
[C. H.]
MUNICUS, martyr ; commemorated at Neocaesarea in Muaritanin Jan. 23 (Hieron. Mart.).
[C. H.]
MUNNU (Fintancs), ahbat of Taghmon in Ire!and, A.D. 635 ; commemorated Oct. 21 (Boll. Acta SS. Oct. is. 333).
[C. H.]

## MURDER. [Homicide.]

MURICUS, martyr ; commemorated Ap. 12 (llierun. Mart.).
[C. H.]
MURITTPA, martyr with archdeacon Salutaris ; commenorated July 13 (Usuard. Mart.).
[c. H.]
MURUS (Muranus), abbat in Ireland, cir. A.D. 540 ; commemorated Mar. 12 (Beii. Acta SS. Mar. ii. 212).
[C. H.]
MUSA (1) Roman virgin in the 6th century ; commemorated Ap. 2 (Boil. Acta SS. Ap. i. 94).
(2) Deacon; commemorated at Etrusia Ap. 22 (Bed. ${ }^{(1) a r t .)}$.
[C. H.]
MUSCA, martyr ; commemorated at Aquileia June 17 (Hicron. Mart.).
[C. H.]
MUSCULA (1) Mnrtyr; commemorsted at Capua Ap. 12 (Hieron. Mart.).
(2) Martyr; commemorsted in Etruria Nov. 23 (IIicron. Mart.).
[C. H.]
MUSCUS (1) Martyr; commemorated at Treves Sept. 19 (Hieron. Mart.).
(2) Martyr ; commemorated in Africa Dec. 18 (Hierom Mart.).
[C. H.]
MUSIC.-For the first thousand years of the Christian era, the antique Greek eystem of music was adopted, with but few aiterations, and those chictly modifications of the compass of the acaic, and of the notation. In the article on Ambrosian Music, the matter (so far as chants are concerned) is taken down to the 4th century. Through the influence of St. Ambrose, all music but that consisting of a dintonic
sequence of notes [see Canon] was diserrited; the other methols had been consilierai prefas: able, perhape on account of the dilliculty in performing such music, or from verniaiscences of an Oricntal origin ; and with the subseqnent irruptions of the barbarians, which mont have operated very seriously against the cultivation of any but ecciesiastical music, they becamg obsolete.
Gregortan Citant.-It was observed by St. Gregory, a great musician of his time, thut the Ambrosian chants, handed down traditionally to a great extent, had become corrupted; he therefore subjected them to revision, and added other modes and scales to those four which St. Ambrose lad retainei. This was dune by taking away the upper tetrachord from the Ambrosian scales, and placing it below the lower tetrachord. The octaves thus furmed were called from the previous scales, with the prefix hypo (ini), thus: Hypodorian, Hypphrygian, tiyioiydian, and Hypomixolydian. They were aiso called Plaga, while the four origianal ones were called Authentic. Thos in the Tourrius Reginonis Prumensis (midilie of 9th century) we find theta called "Authenticus protus; ii. Plaga proti; Tonus tertius autenticus: Tonus quartus, plaga doutori; Differentie v. toni autenticus tritus; Differentie sextl toni piagn triti; Differeatie vii. toni autenticus tetrarchus; Incipiuat siii. toni plaga tetrarchi." Thns we have the Dorian scale (tirst mode):

giving the Hypodorian (second mode, jlagal):

the Phrggian ecale (third mode):

giving the Hypophrygian scale (fourth mode, plagai):

the Lydian scale (fifth mode):

giving the Hypolydian acale (sixth mode, plagal):

and the Mixolydian scale (seventh mode):

piving the Hypomixolydia plagal):

## $\frac{+}{7+2}$

But it seems that the co expected to be contined wit ead those which are ge typreai examples in the odd pit so mach within such li eren modes, which points that St. Ambrose's chanta that the originais were $p$ most instances: in the first $b$ fat is generally found, the scale, and certainly sol of chants in thls mode $h$ without any indicntion; it imgine but that it was su be borne in mind that the plogg a monutone with an o re in every one of these a ootes: the Dominant, or which the psalm was sung which the chant was made t Ambrosian modes, are respe Deuteri c, E; Triti c, F; Te plagal modes, the same finai lept, and the dominants pl c. The first mode npproxim ie effect to our modern minos our major mode with its for neventh and eighth, to our $m$ The sixth, although it consi: forming the natural scaie o tocality of $\mathbf{F}$. Our modern suthentic and plagal, as ay

weme derived from the serenth Which are nuthentic and plage dominant and finai in each of I common chord on them ir suthentic (or odd) modes wi their finais as the lowest no sometimes, but rarely, melodie hare been fonnd to descend thereas in the even plagal mon descended below the final, a sellom exceeded a fifth abor lioe, "Voit descendere par, modus impar."
"Majores tonl, l.e. sutentic tertias, quintus et septimus ona voce a fine et ascendere octo tovi, i.e. plagales, viz. secun untns et octavus possunt ascene descendere $v$. , quod patet his ve
"Hifures a fine tont descende Ad primas voces ascendunt Ad quitatas voces scandunt Ad quifutas ctiam possunt de
CRBIGT. ANT,-VOL. II.
piving the Ilypomizolydian stale (elghth mode, plagal):


But it seems that the compars of chants was expected to be confined within fire or six notes, and those which are genernlly aceopted as typieal examples in the odd modes are certainiy bit so much within such limits as those in the even modies, whieh points to the supposition that St. Ambrose's chants had become so altered that the originala were probably forgotten in most instances: in the first mode, for exomple, $b$ fat is generaliy found, whereas it is not in the scale, and certaialy some very early coples of chants in this mode have assigned the b without any indication; It is, however, haril to imagine but that it was aung $b$ flat. It inust beborne in mind that the system of chanting being a monutone with an ornamental end, there are in every one of these scales two important botes: the Dominant, or preveiliag note on which the psulin was sung, and the Flaal, on Which the chant was made to end. These, in the Ambrosina modes, are respectively: Proti a, D; Deuteri $\mathrm{c}, \mathrm{E}$; Triti e, F; I'etrardi d, $G$. In the pligat modes, the same finals, D, E, F, G, were Lept, and the dominants placed lower, $F$, $A, a$, c. The first mode approximates the most nearly treffect to our modern minor mode: the fifth, to our major mole with Its fourth sharpeued; the uventh and eighti, to our modern major mode. The sixth, although it consiats of the Dotes now forming the natural seale of $\mathbf{C}$, is really in the toality of F. Our modern use of the terms suthentic and plagal, as appitied to cadences,

sems detived from the eeveath end eighth modes, Which are authentic and plagal, from takiag the donimant and fiaal in each of them and placing 1 common chord on them in succession. The suthentic (or add) modes will appear to have their finals as the lowest note in the scules; ometimes, but rarely, melodies written in them bare been found to descend a note below thls : whereas in the even plagel modes the senle itself descended below the final, and the melodies follom exceeded a fifth above it; whence the line, "Vult descendere par, sed scandere vult
modus impar." modus impar."
"Majores toni, i.e. autentlel, scil. primus et tertins, quintus et septimus possunt descendere ons voce a fine et ascendere octo. Minores autem toni, i.e. plagales, viz. secundus et quartus, tertus et octavus possunt escendere v. vocibus et desceadere $v$. , quod patet his versibus:
> "Mpores a fine toal deecendere possunt. Ad primas voces ascendunt voctbus octo. Ad quintas voees scanduot a fine minorea. $\Delta d$ quintas etiam possunt descendere voces."

CRBIST. ANT.-YOL. II.
Coussemaker, vol. il.

There ts very liftle direet evidenea in the frst eight ceaturles as to what the chants were, but a gaod deal of inilirect evidence fron various tracts of the eunturies immediately following, in many of which the nuthor spenks of the chiats as having come down to him from great antlquity. The great munical epoeh that parts meriaeval musio from the antigue is that of Guido Aretinus (IIth century): nad he nsserts that there was a musical usage of 200 years aud upwards at his titne.
It appenrs that a distinction was drawn in the accommodnting of chants to the psaluns, the introits, the commuaions, and tho resionsories. Ail these ajpenr in the Tomarius Reginonis Prumensis (9th, ecatury), anif with the beginaings apjear the musical notation, which presents an nppearance more like shorthand writing than naything else; a kind of attempt to reader visible the piteh of souads. Thesosiume appenr also in Guino Aretians, with notntion eubstnatially the same ns our prosent one; so nlso in the Intonarium attributed to abbat Gildo and believed by Gulio Aretians to be his. In some of these npuears a more elaborate form, appropriated to the Cuntieles Magnificat and Benedictus. Jhe various forms of beginning the natiphons were eulied Differentiae, anil these had appropriated to them different "eadings" of the psaim-chunt. One nutiphon, ingeniously chosen to fix the mode, is given as a specimen, with a paeuma at the ead of it, and iatenilel to be committed to memory : and these have, in the Tontrius Reginonis, been added by a luter hand.
There are five differentiae of the first tone in Regino: nine in abbut Oddo, and tweive in Guilo Aretinus. The fuilowing is the description given in the last-nansed author:

> Protus adest, drnta formarum nexus habents
> Que moduin oectunt autentum undique totumi
> He tibt aint cordi, Jugiter habrantur In ore;
> Has queso ne miuuas ; puteris st addere curas.


Prd-mum quaerite reg-num Det.

I.


Glo-ri-a, ee-cu-lo-rum, Amen. Ec -ce no-men. II.


Glo-rl $=$ a ee-ct-lo-rum, A - men.


Glo - ri - a se-ca-lo-rum, $A$-men. . .


Glo - ria se cu - lo-rum, A man


The fourth mode (Deute
" Deuterua in quinie aubac Sphius aderictim curratu Que quondoun tombin can Immensus pelagus muiti Consult in tenis graditer

and the following alx en Guida:
1.


Glo = r1 - a ee-cu - lool 11.


Gio-ri $-a \operatorname{cocu}-\mathrm{lo}-\mathrm{ro}$ III.

IV.

V.


In Oddo, four endings are gi firsi and fourth of these: it wimewhat: six differentiae Regino.
The fifth mode (nuthentus $t$ )
"Troporum quintue tritus agrt
Insequitur splendens croceo pi
Hic monatrat e-teroe saper sif
Deuterime el protum eubserip
Claviger ac fortis reserat sio ou
The allusion in the second of a pratilee which was extemsiv the invention of the stave, of us that on which $F$ was aituated, golden line for $C$, in place of dominant and $F$ the finil of thi

The forrth mode (Deuterus Pingio):

* Jevierus In quinis subactus congrue piris 1pslue adecrictim curratur ordime plagin Que quandatu bembla cantue fulcare noventa lmmensum pelague cialti quoque clere motua Consult is sonis graditur lacitia tribua eiteptis,"

sod the following aix endinga are given by Guido:


Glo = ri a se-cu-lorum, A-men. II.
 II.


Glo-rl - a se-cu- $\mathbf{1 0}$ - rum, A-men.
$\nabla$.

> Glo - ri = a se-cu - lo-rum, A - mea. VI.


In Oddo, four endings nre given, including the frut and fourth of these: the other two dilfer whewhat: six differenties are specified in Regioo.
The fifth mode (nuthentus tritos):
"Troporum quintus tritus agricole dectus Insequitur splendena croceo rubroque colore
Hic munstrai e teroe aoper signacula notoe
Deaterum et protura subscripto ordine primuma Claviger ac fortie reserat sio ostia vocis."
The silusion in the second of these lines is to a pratice which was catenrively edoptod after the lovention of the stave, of using a red line for that on which $F$ was situated, and a yellow or polden line for $C$, in place of elefs; $C$ is the cominant end $F$ the final of this mode.

Musio
1849


Gaido gives three endinga :

## 

II.


In Oddo oolly the first two of these are glven; In Regino three differentiae nre noticed.
The sia th mode (plagis triti):
" Slmplicior casise quam etrictas poselitet amplas Terisa plagarum diatricte et prima rub una Thegule formarum varltequin Ineistrey vocum Ordinibuaque nolent fusca colorare alifno Sub modulo trlum referetur tertla vocum."


There ia only one ending given in Guldo and Oddo, viz.:

and one differentia in Regino.
The seveath mode (tetrardus authentus):
" Utimus authentum tetrardan grece vocatur
Corpore ditractas In eijue reddere formas
Perplacult certls, valeant quu clere pbtongis
Pullulat ex proto et trito nam sub super hisque."


Guido gives the following andinge:
I.

$\mathrm{Glo}-\mathrm{I}=\mathrm{s} \quad \mathrm{se}=\mathrm{cu}-\mathrm{lo}=\mathrm{rum}, \mathrm{A}-\mathrm{men}$.


Glo - I • A secu-lo-rum, A-men. . .
III.

## 

Glo $-\mathbf{n}$ - a $80 \cdot \mathrm{cu}-10-\mathrm{rum}, \mathrm{A}=$ men.
IV.

G10-11-A 80-cu-10-rum, A-men.
V.
(S.

Glo = $\boldsymbol{r l}$ - a $\mathrm{BO}=\mathrm{cu}=\mathrm{lo}=\mathrm{rum}, \mathrm{A}=\mathrm{men}$.

## VI. <br>  <br> Glo - $\mathbf{n i}=\mathrm{s} \quad$ se $-\mathrm{cu}=10=\mathrm{rum}, \quad \mathrm{A}=\mathrm{men}$.


$\mathbf{G l o}=\mathrm{rl}$ - s $86=\mathrm{cu}=\mathrm{lo}=\mathrm{rum}, \mathrm{A}$-men. . .
VIII.

$\mathrm{Glo}=\mathrm{rl}-\mathrm{s}=\mathrm{cu}-\mathrm{lo}-\mathrm{rum}, \mathrm{A}=\mathrm{men}$.
The penultimate note in II. would seem to be an error for a
Oddo gives six endings, viz. the first, fifth, sixth, and sevenith of these ; one whicit is substantinlly identical with 111., and one with which IV. would be idcuticai if the three last notes are written in error for $c, b$, a. Regino specifes six differentiae.
The eighth mode (plagis tetrardi):
" FInc plagls sequitar certoque fine tenctur
Numen habens proprium toto de termine vocum
Namque alll quilbl suit quartl quintique locati
Unde magls melun datur varlathlr In Ipsos,
Nesclus ast horum fertur strietl-sime rectus
Octavus ponitnr subsuper, hequs vocatur
Ut nomen loca sic mutat per climata nu:quam."


Oddo recognises three differentine, the first of which is identical with 111. above, the third is the ending commonly known and nearly identical with IV., and the se:ond is " the Peregrine Tone:" why it should ever huve been classed under the eighth mode is inexplicable to the writer; lie thinks it naturnily belongs to the first: the beginnings of antiphons given in Oddo are certuinly more akin to those of the first mode than to the eighth.

ln ex-1-tu Is-ra-el de E-gyp-to,


No $b$ fint is here indicated, though it woid seem most probable that it was usell, es in the first mode above, where it is not writtea.

This renders the verses more obscure, in the third and fourth lines, which the writer thinks
nust be intended between $b$ Hat and Guido would not 1 eighth mode in con
In Regino three recognised.
As stated nbove, pol taken arbitrari) he present time), ning of the antipho the works here citc ander each different with musical notati left for the cantor
Thus in abbat $C$ the antiphon began above was used, thu Ant.:


Da . blt
Or, Anl. 1


When the Antipt desceading to C , the

Ant.:


And so in other cases.
Of course in the It the music was indicat from the modern one: the stare and notes, tl by Guido Aretinus wl the work. And at $t$ mode, before the nnt NONANNEANE, or N rariations: these are si acters, nad appear to b the memory of the sid inflections, something VOVAE'q.v.): the f anthentle modes ( f the latter to the plagi In Regino and in Gu for the introits and difier in sume respes
must be intended to refer to the virintion between $b$ flat and $b$ natural. Perhaps however Guido would not include this chant under the eighth mode in consequence of its using a $b$ flat. In Regino three differentiae of this tone are reeognised.
As stated above, the endings of the tones were not taken arhitrarily (as is dove so commooly at the present time), but depended upon the beginniag of the antiphon used with the psalms. In the works here cited, a list of antiphons occur uoder each differentin, some of which are supplied with masical notation, and the others apparently left for the cantor to sing in like manner.
Thas in abbat Oddo, in the first tone, when the antiphon began on D , the first ending given above was used, thus:


Or, Ant. 1


Cum ac-ce - pis - set a-ce - tum.

$E=\nabla 0$ - va - e.
When the Antiphon began on C or on g descending to C , the ninth ending was used;

Ant.:


Or, Ant:


## And so in other cases.

Of course in the Intonarium of abbat Oddo, the music was indicated hy a notation different from the modern oue: although it appears with the stare and notes, these must have been added by Guide Aretinus when he revised, or edited, tie work. And at the head of every tone or, mode, before the antiphons, occur the words NONANNEANE, or NOEACIS; with aome slight rariations: these are supplied with musical characters, and appear to be artificial words to assist the memory of the singer in making the proper inflections, something after the manner of EPOVAE $q . v$. .) : the former of these belong to the wathentic modes (first, third, fitth, seventh) the latter to the plagal modes.
ln Regino and in Guido are to be found forma for the introits and the communions, which difier in some respects from those already
mentioned, generally being fuller, requtring more In the first mode, Guido gives the followiug for introits:

## 1.

 II.

III.

IV.

and for communions the first and third of these. In Regino three dillerentiae for introits and one for commanions appear.
In the second mode Guido gives the following form for buth introits and communions:


No more differentiae are to be found in Regino. In the third mode, for introits Guido'gives the forms:


For communions, he gires (1I.) ngain, and

whleh may be thought an error for (I.) nbove; but the error, if any, may quite as well be the other way. In Kegino, two differentine for introits, and one for communions appear.
In the fourth mode, Guido gives for introits :


Glo - HI - a se-cu - lo - rum, A-mea.

## 1352

MUSIO


Glo - ri - s se-cu - lo-rum, A-men.
III.


Glo-ri-a se-cu-lo-rum, A-men. . .
and the firat of these for communions also. In Regino, there are two differentine for introits, and one for communions.

In the fifth mode, for introits the following two forms appear in Guido, the first of them also for commuaions:
I.

## 

Glo-ri-ese-cn-lo-rum, A - men.
II.


Glo-ri - e se-ca-lo-rum, A-men.
This appears to egree with Regino.
In the sixth mode, Guido gives two introit forms:
 II.


Glo-ri - se-cu- lo - rum, A-men. and for communions :


Glo - ria se-cu-lo-rum, A - men.
only one form for each appears to be reoognised by Regino.
In the seveuth mode, Guido gives two introit forms:

## I



$$
\text { Gto - ri - a } s e-\mathrm{cu}=\mathrm{lo}-\mathrm{rum}, \mathbf{A}-\mathrm{men} . \text {. }
$$

## II.



Glo - ri - a se - cu - lo-rum, A-men.
and two commution forms:
I.


Glo - it a se cu - lo = rum, A-men.

## MUSIO



Gio-ri - a se-cu - to - rnm, A-men.
Ouly one of ench is recognised in Regino.
In the eightb tone, Guido gives the following for introits:
I.

II.


The former of these appears to heve a paeuma added to it.

For communions :


Glo - ri - a se - co - lo-rum, A - met.
Only one of each is recognised in Regiao.
Besides these, Guido gives one einborste form of a chant for the Glorin Patri in each mode: it is preceded by a response and a versicle. Thesa responses appear in Regino, for the most part: but iu that work it is professedly a selection of them only that is giveo.

The Intoaarium of abbat. Oddo concludes with a short "Modus latonaudi Psalmos," professiug to be then of an antiquity of two ceuturiea anil upwards: the following complete forms for the tones appear ; they are ns giveu below, with sa example "Dixit Dominus" (Ps. 110):

## (x <br> Pri-mus tonuselc fec-tl-tur, et elo o-le-va-tur,



The $\mathbf{G}$ before the last three notes has been eccldentally omitted, as it is given ln his examples. Here we have the 'intonation' at the beglaning, and the 'mediation' ("sic elevatur,") and the 'ending': besides this an 'inflection' appenrs; but it does not seem quite clear how thie is to be used.





The tenor clef $h$ the bass.


그N-
$e-10-v a-t u r$,


Quln-tus to - au

## N- -m <br> $\mathrm{F}=\mathrm{m}$

$\theta-l e-v a-t u$
A-
Sex-tue to-nusst
2-M-n-
e - le - va-tur, se
The last five notes line or space too examples : they shou

## 7- $x^{2}$

Sep - ti - mus to

-
all-"should be f, e,

## N- <br> Oc-ta-vue to-nus sl <br>  <br> et sic e-le-ve-tur, st

A more florid for Magnificat und Bened abbat's, and has been


MUSIO
The tenor clef here seems put oy milstake for the bass.


Ter-t - us to-nus sic fec-ti-tur, et sio

$e=10=v a-t u r$, et alc tet $+m i-n a-t u r$.


目
Quin-tus to - nus sic flec + ti - tur, et sic
0 -le-vi-tur, et sic fl -nt-tur.
+
Sex-tus to-nus sicut primus fiec-ti-tur, et sic

e- le - va-tur, sed a - 4 - ter ter - mi-na-tur.
The last five notes of this have been placed a line or space too high, as appears from the examples: they should be $F, G, a, G, F$.

## Nan

Sep - ti-mus to - nus sio flec-ti-tur, et sic
I2an-
s-lo-va-tur, et sic ter-mi-na-tur.
From the exnmples the notes e, d, c, at "sic olo-"should be $f, \mathrm{e}, \mathrm{d}$.

##  <br> Oc - ta -vus to-nus sic - at eo-cun-dus fleo- til tur,


ataco e-le-va-tur, sed a-li-ter ter-ml-aa-tur.
A more florid form was adopted for the Magnificat and Benedictus, in this work of the abbat's, snd has been contioued in later authors: L.


MUSIC

## qui-a vi- ol-ta-vit et e-cit <br>  <br> ti-on * em pie-bis on - <br> II.

Be-ne-dic-tus Do-mi-nus De-us Is - ra el:
$\frac{\text { qui-a vi-si-ta-vit, sc. ple-bis su-e. }}{\text { qu- }}$
III.

Be-ne diouns Do-mi-nas De-us $I_{s} \ldots$ ra - el:

qui-s vi-st-ta-vit, \&c., ple-bls su-e. IV.


 V.


Be - ne-dictus Do-ml-nus Dea us Is-ra-el:

qui-s vi - sl - to -vit, \&c., ple-bls su-e. VL.

$\mathrm{Be}=$ ne-dic tus Do-mi-nus De-us Is -ra-el:

qui-a vi-si-ta-vit, atc., ple-bis ou-e. .
Thls ending is mlsplaced a line or space too low, as appesrs from the paslm 'Dixit Dominus' given with it.
VII.


Be - ne-dic-tus Do-mi-nus De-us Is - ra - el:


## VIII.



Be-ne-dic-tus Do-mi-nus De-ns Is - ra-el:

qui-a vi - si - ta-vit, scc., ple-bls su-e,

| Tcue. | Introlts. | Offertorlee. | Commantons. |
| :---: | :---: | :---: | :---: |
| J. | $y$ | 1 | 2 |
| II. | 1 | 1 | 1 |
| II. | 2 | 1 | 1 |
| IV. | 2 | 1 | 1 |
| V. | 2 | 1 | 1 |
| VI. | 1 | 1 | 1 |
| VII. | 2 | 1 | 2 |
| VIII. | 1 | 1 | 1 |

It appears also that occasionallyo the modes in Antiphons were changed, i.e. nn Antiphon would begin in one mode and end in another. This is what is called in Euclid commutation or modulation ( $\mu \in \tau \alpha \beta o \lambda \eta$ ), for example changing from Dorian into Phrygian, or the like. Thus in the Tonarius Reginonis Prumensis, under the first tone we find to the antiphon "Domine sslva nos, perimus," the note "Finit[ur] iiij tono;" nad under the 2nd tone to "Cum indurerent" and "Primum audisset Job" is the note "Ton. $\mathbf{j}$ poteat esse." And ao in Guido Aretinus, "Sunt preterea plurime antiphonarum que hujus videntur formule [third tone] cum sint ex autento proto et prima voce: sic est Pulchra es et inter quas quidem auteati deuteri faciunt, non bene tonorum semitoniorumque positionem intuentes: vel ideireo eas deuteri faciunt quidam quibusdan D, E, F, et G, finalea constitute in omnibua omnino modis vel vocum tropis indillerenter et inprovide sint." Again under Tone 6: "Iste due communiones que sequantur, i. o. Panem de celo et Anima nostra proprie sunt de quiuto tono et de secunda differentia. Multa responsoria sunt ex isto modo que magis finiuntur in tetrardo quam in trito, sicut est E'go sum id quod sum." So J. M. Neale (De Sequentiis ad H. A. Daniel Epistola) mentions some MSS. containing a list of sequences \&c., in which oceurs the word "Frigdola," applied to melodies, as some other adjectives are in the MS. : of which he says, "Frigdula vel Friudora facilius agnoscit etymon: idem enim vult atque P'hrygo-boricum, i.e. Tonus primus mixtus cum tertio." One of the best known examples of this practice is the old melody of the Te Deum, usually attributed $\frac{0}{0}$ St. Ambrose; which is in the third and fourth modes combined: and this fact would lead us to conelude that the melody had undergone some change since St. Ambrose's time, as the fourth mode was not then in use, ualess indeed the tradition of it may have rariel, which is quite possible, and may have had some weight in inducing St. Gregory to add the four plagal modes.
The chief authors used here are those mentioned, and reference has been made also to later ones, such a\& St. Bernard (Tonale), Peter de Cruce, Walter de Odyugton, John de Muris, H elbaldua, \&e., preserved in the collectinas of nbbe Gerbert and M. de Coussemaker. The most valuable authority (probably) ta the treatise of Gabriel

## MUSIO

There is no iadication here whether the b in the first tone is fat or natural: but probably the flat would be taken, in the sjaemmenon tetrachord of the Dorlan mode.
Amongst the early authors preserved by abbé Gerbert occurs Aurelian ; he lived in the ninth' ceatury, and he gives the following varieties in the several tones:

| Responsortes. | Antiphons. | Invitaterla3. | Total. |
| :---: | :---: | :---: | :---: |
| 6 | 5 | - | 17 |
| 2 | 1 | - | 6 |
| 2 | 4 | 2 | 12 |
| 5 | 5 | 4 | 18 |
| 2 | 1 | 2 | 9 |
| 4 | 1 | - | 8 |
| 3 | 11 | 2 | 21 |
| 4 | 5 | - | 12 |

Nivers (Paris, 1685) which the writer has in valn endeayoured to meet with : it is mentioned in Sir John Hawkina' History of Music as the most exhaustive book on the subject published up to that time, and seems to have been pretty well known then.

Musical Notation.-During the first six centuries of the Christian era the Greek musical notation was in universal use, and iadeed the knowledge of it was kept up as late as the time of John de Muris (c. 1320). This notation wss exceediagly complicated, being at first sight purely arbitrary, and searcely reducible to any law. This is the more extraordinary, as some justances can be observed which indicate the acquaiatance possessed by the ancieats with the property of the outave which has caused sounds separated by that interval to be now called by the same name. Referring to Sinith's lictionary of Antiquities it will be seen that the different modes, Dorian \&ie., were ultimately, at any rate, nothing more than transpositions of the 'greater aystem ' of two octaves :

and they were determined by the piteh of the Proslambanomenos, the lowest note, an octare below the Mese.

These are mentioned in Euclid's Introductio Hitrmonica. But the most important work for this purpose is the tract of Alypius, published by Meibomius amongst the Antiquae I/usiane Auctores Septem: this consists of a short prefuce, a mere résumé of Euclid's Intriductio, and a catalogue of all the notes in every mode. There were five principal modes, the Dorian, Iastian, Phrygian, Aolian, and Lydian: these had for their Proslambunomeni yespectively

and five others, named from the abore with the prefix Hyper, whose Proslambanomeni were

MUS


The Proslambanomenos mode was aupposed to $b$ producible by the human vo

Proslambanomenos
Hypate hypaton
Parhypato hypaton
Lichanoa hypaton
Hypate meson
Parhypate meson
Lichanos meson
Mese
Trite aynemmenon
Paranete syuemmenon (c
Nete synemmenon
Parsmese
Trite diezeugmenon
Paranete diezeugmenon (
Nete diezeugmenon
Trite hyperboleon
Paranete hyperboleon (g)

Nete hyperboleon

The following are the notes



and five others, named from the first with the prefix Hypo, whose Proslambsuomeni were


The Proslambanomenos of the Hypodorian mode was supposed to be the lowest sound producible by the human voice ( $\beta \delta \mu \beta u s$, Eucl. sect.

Can. Theor. 19). Meibomius arranged all th distonic notes in a tabular form (as also all the chromatic notes, and the enharmonic notes) but the overlapping of the syoemmenon and diezeugmenon tetrachords has caused his diagrama to be rather obscure.
The writer has combined the wholeset, without this disadvantage ; but it was impossible to introduce them here without interfering with the convenience of the book,
The fuliowing notes, being those of the diatonio Dorian mode, are given as an example.

| Proslambanomenos | (our A), | И 7 | (antiou and double r) $^{\text {) }}$ |
| :---: | :---: | :---: | :---: |
| Hypate hypaton | (B), | E | ( sideways, $^{\text {and }} \boldsymbol{\epsilon}$ written square) |
| Parhypate hypaton | (C), | (1) | (half $\theta$, looki |
| Lichanos hypaton | (D), |  | ( $\delta$ inverted, and $\tau$ sideways, reversed). |
| Hypate meson | (E), | $\Omega \mu$ | (the ieft half of $\mu$ ). |
| Parhypate meson | (F), | $\boldsymbol{\sim}$ | (half $\mu$ in verted). |
| Lichanos meson | (G), | T 7 | (digamma reversed). |
| Mese | (a), | $\Pi>$ | (s reversed). |
| Trite symemmenon | (b b) | 0 K |  |
| Paranete syuemmedon | (c), | $K \quad 4$ | (half $\delta$ extended). |
| Nete syoemmenon | (d), | $H>$ | ( $\lambda$ sideways, reversed). |
| Parsmese | (b b), | M TT | ( $\pi$ extended). |
| Trite diezeugmenon | (c), | $\wedge \longrightarrow$ | (half $\delta$ inverted). |
| Paranete diezeugmenon | (d), | $H>$ |  |
| Nete diezeugmenon | (e), | $r \mathrm{~N}$ |  |
| Trite hyperboleon | (f), | B 1 | (the acute accent). |
| Parancte hyperboleon | (g), | * | ( $x$ with a line through it, $\delta$ |
| Nete hyperboleon | (a a), | $\perp 1$ | half of a looking down). <br> ( $r$ inverted, and the right half of $a$ looking up). |

The following are the notes with their present equiralents:



The aymbols here given are formed from the Greek letters:
A $\forall<\lambda<\lambda$ (the right and left halves of the letter made "to look up or down "
$B \quad$ ( $\beta$ imperfect).
$\int 1 L(\gamma$ inverted)
$7 \lambda$ ( 8 imperfect, and lengthened)
E 3 (e written square).
Z 7 (imperfect).

|  <br>  |  |
| :---: | :---: |
|  |  |

> Norz.-"We have see What an amaztng numbe ed. Noveflo, , 853.) The (tweotyelght), and a fev tastrumental, from Alyp

The ambiguities $h$ differeat genera, enl diatoaic. There are mode. The enharmo over them) have ge as the chromatic not few instances, where those with the line th notes, in the Lydian $m$ to suspect that this w the chronintio syatems tion.
The immoveable so Proslambanomedos, $\mathbf{H}$ mesoa, Mese, Nete sya diezeugmenon, and $N$ course expressed in the mode) by the same sym and three Tritae in th same charncters; thesc notes are Identical, bat flatier. The two Licha the chromatic geaus, live through them.
In some of the latter found; it is probable th to both the symbols em octare above the notes spanding unnecented sym hare beea done when the its fullest develogment, actave mentioned before that the musicians nvol troducing fiesh arbitrar ourprisiag thiag that reform io the notation. $d$ motes symbols different fr pitch, nad maklng a sot
modern note sharpens or flattens it by a quartertone.)
Aristides Quintillanus glves a description of all the gencra and modes, with notation, which is identical with that of Alypius, but a little extension downwards ie perceptible. It would appear that the enharmonic system was becoming obsolete in hls time, or likely to become 60 ; for he speaks of the dintonic as most untural (фuбiкútepov) and capable of being used even by nuiastructed people ( $\pi \hat{a} \sigma!\gamma$ da, кal toîs da àa-

 manageable by practised performers only ( $\pi$ apd
 the enharmonic, as most subtle ( $\alpha \kappa \rho ; \beta \in \dot{\sigma} \sigma \epsilon \rho 0 \nu$ ), because it requlres none but the most adranced

 It 18 impossible to avernge people, and they were discontinuing the use of it (qoîs of mo $\lambda \lambda$ oís zotuv


 He gives tho enharmonle notes arranged In dleses
for the lowest octave


In semitones for the next octave. In this llat appear the following, not in Alypius.

(it has been already used for
 And in another list of notes, arranged according to tones, he gives ${ }_{\square}^{\text {百 }}$ for
 2
2
2 for


From his semitonic list we find also $E^{\prime}$ and

respectively, nnd

He has also catalogned them in auch a manner as to shew that the vocal notes were first chosen, having the twenty-four letters sdopted in their nsual form; then these for the most part inverted, some writtea 'imperfeet,' and $\xi$ and s 'doubled': also $\vdash$ and $e$; and $F$ correlative with E.

## Musio

If the dlatonic vocal notee be taken out, they give the following:


Xor $\Psi \quad \Omega_{\text {or }} \mathbf{R} 7 \quad \nabla_{\text {or }} F$


This ends at the Hypate hypaton of the liypodorian mode, and, therefore, must have been ia use betore the Proslambanomenos was added to the scale. The first nute, A, is the Nete diezeugmenon of the Jastion mode, or Nete synemmenon of the Aeolian, and also in their deyivatives, The sound is not in the Lydtan or the Phrygian mods at all; the Dorian employs B, the Hyperdorian both, and the Hyperphrygian B. The remainIng inverted letters seem to have been alopted tor the Hyperboleon tetrachord, which would obriously have been added to the lyre at some Inter period.


The law of this seems fairly evileat, the niternatives arising from different moies. The order, it will be perceived, is precisely the cortrary of the modern one; probably it was devived from the positiou of the lyre, and the hand of the performer on it. The highest nute but one of the original tetrachords, beiug called $\lambda i x a y o r$, would seem to indicate that the highest string was played by the thumb, and the others by our first, second, and third fingers, and this insite onc "position" of the hand, which would be "shifted" for another tetrachord; the lyre would be held on the left side of the perfermer, and the letters of the alphaiet wouid follow the order of the fingers of the right haul. The onitted letters, $\Delta, N, \forall, \underline{\text { are only chromatio }}$
and enharmonic bacomeaos was ad syabols; -1 , as
presented itself at
$>$ for an enharm

were Indiested by a low, as has been sul were then, apparent contrivances seen a oppeaied to, flourish second century.
The most celebrat speets) of the early fortuately his work, plete ; in his time ev modification of the simplicity ; still the tal in some cases $t$ gether, thus Z. I errers in the text of to lasufficient acquain ond clerical errors in in some cases do not a description of them. Parbypate hypaton of scribed rightly as $\beta$ in four differeat places it apparently this has bee These seem to have et one symbol only in th

Parancte diezeugmenon Trite diezeugmenon

Trite synemmenon
Jiese lydii modi
$<$
Lichanos meson
Parhypate meson
Quin


Which he also glves In the be antuced, of letters (alo tsabove), but he has tran:

## MUSIO

ant enharmonic notes. When the Proslambarioneenos was adopted it involved two more syabols; $\mathcal{H}$, ss next to $\mathbf{C}$, but bot inverted, presented itself at once for $>$ for an enharmonio note, and next $\sim$ for

were indicated by accenting their replicates below, as has beea qaid. The instrumeatal notes were thea, apparently, made up of the various coatriviaces seen above. The authors, here appealed to, flourished at the beginning of the recoad century
The most celebrated author (in musical reapects) of the early centuries is Boethius; unfurtuately his work, Do Musica, was left incomplete; in his time evidence is fortheoning of a modification of the notation in the direction of simplicity ; atill the old notation was preserved, and in some cases the letters were joined together, thus $\mathbf{Z}$. There appear to be some errors ia the text of Boethius, owing probably to jasufficient acquaintance with the potatiou, sod clerical errors in the MS.; as the symbols in some cases do not agree with Boethius's own decription of them. One deserves notice: the Parhypate hypaton of the Lydian mode is dekribed rightly as $\beta$ imperfect, yet it is given in four different plnces in Boethius as BL; and appareatly this has been copied by later writers. These seem to have contented themselves with ose symbol only in the pairs; thus Huebaldus

MUSIO
(ninth century) gives the following for the
uotes of the Lydian mode:


The $\mathbf{N}$ here is doubtless a corraption of the "careless" $\eta$.
And later still, John de Muris ases some of these notes:


Which he also glves in the notatlon, presently to
We noweed, of letters (alone, and between lines
Wabore), but he has transposed it. His 'letters '
are sppended underneath the text here, and the equivalent modern notation (not transposed)
given.
 was the adoption of Latin letters instend of Greek, aud using one symbol only, instead of two. Buethius gives the following as one system of notes:
Ilypate hypaton, $\quad$ A: modera equivalent $B$. Parhypate hypaton,
Llehanos hypaton,
Hypate meson,
Purhypate meson,
Lichanos meson,
Mese,
B:
C:
D:
" $\quad$ C.

Mese,
F:
Parainese, H:
Trite diezengmeaon, I:
Paranete diezeugmenon, K :
Nete diezeugmenon, L:
Trite hyperboleon, Purnete hyperboleon, N : Nete hyperboleon,
The Proslambanomenos here has no lotter assigned to it; but it seems that it was seon found advisnble to do this, and so the whole of the set just giveo was shiftad one place, thus usiog up the letters from $A$ to $P$, nod oceupying the
double octave
 through
our modern natural notes.
But in nnother place Boethina gives a larger system, combining all the three genera, and giving the relative lengths of the strings producing the respective sounda.
Diatouic:


Enharmonle:


His deseription of this is, "Sed itn ut quonam trium generum est faciends partitio, nervorum que modus literarum excedit numerum, ubi defecerint literac, easdem geminamus versus hoe modo, ut quindo ad Z fuerit usque perventun, itn describamus reliquos nervos Bis A , i. e. $A A_{\text {, }}$, et bis B, i.e. BB." He assigns A, O, nud Li. , nnd a tew more, but some errors would seem to have crept into the table from whence the alore is obtained.

It appenrs from Walter de Odyngton that the double octnve of the diatonic genus at one time, used the letters from $A$ to $S$, the Proslambanomenos being $A$, and the rest up to the Nese $\mathrm{B}, \mathrm{C}, \mathrm{D}, \mathrm{E}, \mathrm{F}, \mathrm{G}, \mathrm{I}$; the synemmenon notes l , $\mathrm{K}, \mathrm{L}$; and the diezeugmenon and hyperboteon $\mathbf{M}, \mathbf{N}, \mathbf{O}, \mathrm{P}, \mathrm{Q}, \mathrm{R}, \mathrm{S}$. This would make K and L. Identical with $N$ and $O$. But it would seem that this was soon reduced to the fifteen. Accordingly we find Jerome de Moravia describo Ing the cight modes as foliows:
${ }^{\text {" Let }}$ Lhe double octave he $A, B, C, D, E, F$, G, H, I, K, L, M. N, O, P. Then-

A to H is an 8va, and is the Hypodorian mede.
B to I
$\begin{array}{lllll}\text { C to } K & " & " & \text { Hypophyian } & " \\ \text { D to L } & " & " & \text { Hypolydia } & " \\ \text { E to M } & " & " & \text { Porian } & " \\ \text { F to N } & " & " & \text { Lyding } & " \\ \text { G to O } & " & " & \text { Mirolydian } & "\end{array}$

And annther one m whiuh was done by The next develop and arises from a gualities of the oet rempect of the acce apper notes; if the eliminated, the notea esch an octave abov banomenos; and wh an almost ilentical been auggested by soyhow St. Gregory become replicates o asigning to them ected all the letters lotes from the Prosia as moson, inclusive E $F, G$; from the $M$ boleon $a, b, c, d, e, f$, itself an. This nota the present day, and ploy it here. It is continued further, as our present numenela tetrachord be re-intro neit to a to be a sem accordingly, in the col longing to this receive sod "rotundum," b diezeugmenon or syner be used; theso were s " "molle," and the f This is the origin of $t$ of H for the note a se $B$ to that a seinitone : fugue od his own name

atd also of the terms" to the major and minor once seen in the key of of the symboi $b$, and upplied thereunto.
Accordingly we finc giving the compuss of th CDEFGabhod; rABCDEFGab; Ph de; Hypophrygius Pla Gubhe; Lydius, EF lydios Plaga triti, BC mirolydius $\Gamma$ Gahede letrardi, CDEFGabh last but one should appay These letters were wri Words to be sung; there dieating duration of sous dependent upon the "que Thus, from Jerome de Jio
$\begin{array}{llllllll}G & a & c & c & c & c & \\ 0\end{array}$ Oc-ta-rus to-nus sio in - ct cocodeobe \#theme-di - $\mathbb{A}-$ tur, et aic ti -

Ad sntiphonam vero moniter talis differentia de

## MUSIO

and anothar onn must be added, from If to P which was done by Ptolemy."
The next development is due to St. Gregory and arises from a further perception of the qualities of the octave as alluded to above, in reppect of the accented Greek symbols for the apper notes; if the synemmenon tetrachord be diminated, the notes from the Mese upwards are ach an oetave above thome from the Prosianbanameans; and when performed they produce an simest identical effect. The idea may have been auggested by the accented Greek notes; anghow St. Gregory made those from the Mese become roplicates of the preceding ones, by wigalng to them the same letters; this rejected all the ietters beyond the firat seven ; the ootes from the Proslambanomenos to the Lichanos moson, inclusive, being written $A, B, C, D$, E, F, G; from the Mese to the Paranete hyperboleon $a, b, c, d, e, f, g$ and the Nete hyperbolien isseif aa. This notntion is sometimes used at the present day, and the writer has had to emuploy it here. It is obvious that this can be continued further, and, indeed, is the basla of our present numenelature. If the synemmenon tetrachord be re-introduced, it requires the note nest to a to be a semitone, not a tone above it; accordingiy, in the course of time, the letter beloaging to this received tw forms, "quadratum" and "rotundum," W and $b$, aceording as the diereugmenon or synsmmenon tetrachord was to be used; these were olso called $b$ "durum" and b"molle," and the former became written 4 . This is the origin of the German nomenclature of H for the note a semitone below C , confining B to that a sernitene above A (e.g. J. S. Bach's fugne en his own name:

und also of tha terma "dur" and " moll" applied to the major and minor tonality. It will be at once seen in the key of $G$; it is also the origin of the symbol b, and the French term beinol, precenato.
Accordingly we find Walter de Odyngton giving the compass of the modes, thus: "Dorius. CDEFGabhod; Hypodorius Plaga prothi, rabCDEFGab; Phrygius, CDEFGahe de; Hypaphrygius Plaga denteri, A BCDEF Gabhe; Lydius, EFGabbedef; Hypolydius Plaga triti, BCDEFGabod; Hypormivolydius $\Gamma \mathrm{Gah} \mathrm{cdefg}$; Mixolydius Plage tetrandi, CDEFGabhede." (The $\Gamma$ In the lest but one should apparantly be F.)
These letters were written over or under the Tonds to be suag; there was no method of indiating duration of sound, that being entirely dependent upon the "quantity" of the syllable. Thus, from Jevome de Moravia;



Ad antiphonam vero nos qui vivimus commaniter tafis differentia datur :
 In ex-1-to larraet de E-gyp-to do-mus Ja-evb de OGDFFEDa a a a a a po-pe-fo bar-bar-o. Ma-nus ha-bent et non pal-pu-bunt
 peedes ta-bent et non am-bu - ta-bunt, non clama-bunt GGGDFED
ta gut - tu-re an - o,
Ancther method of notation appears to have been in considerable use about the 8th and 9 th centuries, invented npparently to diminish, if possible, the number of tha nrbitrary symbols employeri. For this purpose the system of tetrachoris was employed, but they were all disjoined by a tone from each other, giving the


The symbols present in one tetrachord a eimilarity to the characters of the lowest dotes in the l.ydian mode, $\boldsymbol{\vdash}, \boldsymbol{\Gamma}, \mathbf{B}$ (ought to be "imperfect"), $F$; It is alleged that they are all made from the first of these, for the most part by affixing a $s$ in varions positions to it. Thus the first four are $\mathbb{7} \mathbf{N} \mathbf{I}$ which corre-
spond to the notes $9:=$ for the tetrachord next above, these were reversed, $\underset{F}{F} \stackrel{\text { above, these were }}{\text { corresponding to }}$

chorde above these were inverted, $I f 4$ correrponding to
and $\succeq \subset$ モ, correaponding to

used for


The connection
of $\mathrm{N} 4 \times 1$ together is not very evident, but it professes to exist. In abbe Gerbert's collection, 4 is replaced by 5 . This notation is largely used by Hucbaldus, and is mentioned by Guido
Aretinus.
These notes were put in amongst the text, or over it; this latter mode doubtless to simplify the reading of the work.
Ex.-A Cadence, \&e., in the first mode, from Hucbaldus:

No工aFoofferaffafy:|FS.FI FIFAI-FIFF.

 lo $\mathcal{S}_{\text {ramFlaFmen }}$ FF.
$\mathrm{EF}_{\mathrm{I}}^{\mathrm{F}} \mathrm{uF}_{\mathrm{ge}} \mathrm{FF}_{\mathrm{ser}} \mathrm{F}_{\mathrm{ve} \mid \mathrm{bo}} \mathrm{F}_{\mathrm{nc}} F$.

## 1362

MEsio
which is aquiralunt to


Glo = ri - a et numo ot sem-per et




Hymn, from the sume:
F FFFFI $\mathcal{H} \boldsymbol{J}$
Ae ...re na Chris-tl min - ne - ra

 Ft mar - ty-rum vie - to rl - as P:

## 

Latu-des fo - ren-tus do-bl-the Le -tis


## IFIFFXFIFF <br> ca- na - - mus men - t1-bua,



One method of assisting the performer by indicating the distances between sounds is mentioned by Hermanus Contractus: it consisted in specifying the intervale which the note belonging te each syiliable stood nbove or belurs t.e preveding note; thus, e for unison (equals, s, semitone, $t$ for tone, ts for the Ninur there ther the pertect tourth (diatessaron), $\delta, \ldots \mathrm{t}$, tre: fitth (diapente) a point being placelt the $\quad$ end when the interval was taken in aso manner; and a comma when new iod no examile:
t t, t. t. ts. d, t, $\delta$. d, e, t., .d, e,
Ter tri- a Junctorum sunt in-tervali-13 so-no-rum.


## nusic

It was then attempted to runder the powithan of the monnis visible, no that the sye mishit anolot thie ear of the perhormer ; and tiou first syatem was that ment oned befure am like nhorthauls the following is extructed from the Tomarius lieginunis d'innmplas, under the Stcoed Tone,


Thene are not preciscly fientical with the versions above, or In Walter de Odyagton. But It la obvious that great uncertainty must have prevalled on this nystem, so that without ililigent stuily ani mach instruction no alnger colid sing these without error; accordingly wo tind that great varieties were known, so mach that almost every church had its own way of singing. This was partly remedied by the int roduction in a red line and sometimes onother which would tend to tix the pitch of the motes placed on or near them, Aceording to Sir John liawkiua (Ifist. Music) Gabripi Nivers examibei many old MSS., and concluded that the whole aystem of notation botore the time of Guilo Aretiaus was uncertuin, that there were no means, in this method, of ascertaining the distinction between a tone and a semitone, which of course was of itseif snificient to ladace musicians to seeh iniprovements.
The first was the multipllication of these lines and the writing of the words on them in such a manner that the position of the syllahle should indicate the sound to which it was to be sung. Each line corresponded to a sound of the scale of the inode adopited, and the symbol for its note was placed at the beginaing of it. See the example en the next page, from 'Avibonis Scholustica.'

Th!s was turther improved by adopting a rel lim. for the place of $F$, and a yeliow nae for that $\therefore \therefore$ So we fiad Guido Arotinus writiag in bis Líscroloyus,
*Quasdam I (rtiwn elgnsmus varlis coloribus
Ut quo locos aft nonus mox dr-cernat orutus;
Ordine terthe vicls entendeos crocus radlat,
St xta ejus, midafltuts thavo rubet minio."
$C$ being the third from $A$, and $F$ the sirth, la ascendiug order.


The next step was t thase liues, and jutt poil linwinas' Hist, J/usio T Vimeentio Gr Hilei, whi Gullio Aretinas; but it beea eorrectiy tranalnt mrived, according to the


It is ensy to see what wleared lines introduced aumber that would often The improvement of $\mathbf{G}$ in plaring notes in tho wery other lino; when $t$ mode wha the only one wl and C on lines, and th ewo ruhrmina colore." Augeticzit vehon has ! mon'wi li c. on yeilow
 reluh, nud C may repres of the Christian graces; a to 1 , which may stand for martyrs to seal thelr blood.
These lines most proba the first instance to repres something after the manue for the lute was written Mare's Musich's Monume ancieats were uot apparet
the art of "stoppin" the art of "stopping" st ?
Iod so, curlously enough Aod so, curlously enough
harp, coloured strings. mignent to the Cosind F's, antual colonr of the cat woid coseecting this with cuhist. antr.-VoL. If. eye inight I the tirot like ahurtfrom the he Second int diligeot could sing tibit that that almest $f$ singing. oduction of hach would aced on or I Hinwkies ined many ole system o Aretions ans, in this between a se was of $s$ to seek

## these lines

in such a able ehould o be sung. the seale of ts note was he example Justics,'
tieg a red De for that ting $\ln$ bis

he alsth, In

MUsio
MUsio
136:3


The next step was to banish the words from those lines, and put pointa on them, In Sir John Ilawkinv' "list. Jusis is a suechuen given from Viseeatlo Giriliel, which is much muterior to Gulde Aretinus; but it does not appeure to have been correctly translated; the verolin in here meised, according to the notes glven ubovo.


## Tatoctor $1 E$

It is ensy to see what a great conrenience the clourel lines introduced would be in the great amaber that would often be used.
The improvement of Guido Aretlnus conslatel in plseing notes in the spaces, lie. nbolishing bery other line; when this was done, the fifth mode was the only one which would have both $F$ ond $C$ on lines, nad therefore be " oplleadens
euro rubropuz colnre,"
a maystictirens a has been nesigned to these
 retrl: ill to most preclous among the radus, nod C may represent Charlty, the chlef
of the chrlutian graces; and a red line is given of the Chrlstian graces; and a red line is given to $\mathbf{F}$, which may stnad for Falth that enused the
marlyrs to seal thelr martyrs to seal thelr testimony with their
Hood. Th
These lines mest probnbly were intended in the first instance to represent the nettulal strings, for the lute was written "ln tublature" music for the lute was written "In tublature" (see
Hare's Musick's Monument, 11376), but the acients were not appnrently nequainted with the art of "stopping" strings in performance. Aod se, curleusly enough, to thls day In the hurp, colonred strings (red nnd blaek) are sergian to tho C's and F's, the others being the antual colenr of the cntgut; it is dificult to mold cennectling this with the old practice, as $G$
cubibr. $\triangle N T$, -VoL. II.
would now be a more llikely note to be chomen
than F . Cinsequently Guldo's Improvement may be sald to be the durention of the stave, in the nense of ladrenting the semad irrespective of the In trument proincing It , and when this was once done the whole system of music became so revoJutlonised as to enter upon a new phase altogether, medloval lasteml of antique; which is torelga to the puryewe of thls brook.
The writer has here used the modern atave of five lines, nat the medern forms of sume of the clefs; there ly no differenco in princlije between these und thelr predccessors, nad the music is much more easily rend.
Mlsic, Curisitan Use of,-We nre left n good deal to cunjecture to what extent maslo was used, or what forms it took. The first intimation Is that of St. liul (E.phes. v. 19; Col, iii. 16). in which he recognises three distinct klods of composition; jusilins, hymas, nad
 these it would seem most reasonalle to sujpmese to be the I'salms of itavii, original compusitions in ntunans, and more irregnlar compositions, such ns the chortses in the Cireck phays. Each of these would reguire a somewhat diferent muslcal treatment, whough all of them would be little else than recitative. (Vide II vanss.) The first of these would be fitted with a monotonous chant having na ending, as shewn nbove; the second with something more like a rhythmlenl tune, and the third whth a meloly similar to those of the natijhons. It is commonly believed that St. Amirroso tuok a melody that hidd been in use in pugan rites, and adapted it to his Alvont hymn "Creator nime siderum," which melody is still in use, though with some varieties of reading; and it is ensy to see that for such conpesitlons the example would be followed. All the corly writers assign to St. Ignatius the introduction of antiphonal chanting; "A quibus vel quando cepuit natijphona dici, Igaatius Antjochie Syrie tertins post Apoutoium Petrum Episeopus, fut et jam (etham?) cum rpsts degebat afostolis, ridit vislonem angelorum, quorrodo per antiphonas Sancte 'Irinitatl dicebant ymnos.
Isquo molus risionis lsquo molus visioni.s Antlochie tradidisse probatur
ecclesie, et ex hoc ad cunctas transivit ecclesias." (Tonarius Reginonis Prumensis.) Accordiagly we tiad these forms appearing to the liturgies: the thirty-third psain is specified in that of St. Clement, and the twenty-third and others in St. Jnmes's. But the presence of a choir is recognised, and a part assigned them, Lit. St. Mark:
 $\tau \dot{\tau} \nu \chi \in \rho o v \beta ⿺ \kappa \delta \nu,-\sigma \dot{v} \nu$ aùтoîs í $\mu \nu 0 \dot{\nu} \nu \tau \omega \nu$ ка।
 Kúpios.


 St. Chrysostom: Kal $\psi \alpha \lambda \lambda \in \tau \alpha i \quad \tau \delta \pi \rho i ̂ ̃ o \nu ~ ' A \nu-$ $\tau \lesssim \$ \omega \nu o \nu \pi a \rho a ̀ \tau \omega \nu \psi a \lambda \tau \omega \nu$ (and so for the second antiphon, nud the third, or in some cases the


 ásout́vou. Accordingly provision is made for a choir in the early clsurches. Neale (Introduction to Translition of Primitive Liturgies) gives a ground plan of the churel ot St. Theodore at Athens; in it the choir are placed under the trullus, or dome, which position was maintaiped up to the 12 th ceatury. A very early ode is still extant, $\phi \hat{\omega} s i \lambda a \rho \delta \nu \dot{a} \gamma i a s \quad \delta \delta \xi \eta s ;$ but it is not known whether the music of it has been preserved. The use of the church of Alexandria in the 4 th century is shewn by an account in the Geronticon of St. Pambo, abbat of Nitria (apud Gerbert); he had sent a disciple there for some purpose, and the disciple regretted the ignorance of singing in the monastery: 'A $\pi \in \lambda \theta$ doves $\gamma$ do


 тpordpia" (vide Canon of Odes). The abbat thought his disciple departing from primitive simpiicity. From anotier work of uncertain Aate, but of great antiquily, preserved by Gerbert, the Institutio Patruin de modo psallendi sive cantandi, we find three kiads of chanting recognised, according to the nature of the day, whether a prinelpal festival, a Sunday or raiat's day, or as ordinary day: "Tres ordiues melodiae in tribus distinctionibus temporum habesmus, verbi gratia, in praecipuis solempnitatibus toto corde et ore omaique affectu devotionis; is Dominicis diebus et majoribus festivitatibus sive natalitiis sanctorum ... multo remissius; privatis autem diebus ita palmodia modulatur nocturnis horis, et cantus de die, ut omnes possent devote psallere et intente cantare sine strepitu rocis, cum affectu absque defectu." Aud the nature of this chant, as similar to the Gregorian chant, appears also:"syltabas, verba, metrum, in modo et in figem versus, id est, iuitium, medium, et finem, simul incipiamus, et pariter dinuttamus. Punctum aequaliter teneant omnes. In omni textu lectionis; psalmodiae vel cantus, accentus sive concentus verborum (in quintum suppetit facultas) non negligatur, quia exiade permaxime redolet iutellectus. Scire debet omnis cantor, quod literae quae liquescuat in metrica rite, etiam in Neumis musicue ritis liquescuat." This last shews that the musical rhythm conformed to the poctical, elisions and crases being made when necessary; and probably that the system of one note to a syllaLle was adopted; in this case Neuma (q.v.) would mean
a caleace, and not assume its more usual meaning.
It does not sppear that the early British church used any music in the services; from the few remains of the old churches that have come dowa to us, it would seem that no prorision was made fur e choir: this is remarkalle, so far as the Cambrian part of the British church is concerned, since they had an order of bards, snd were skilled in the harp. According to Joha the deacon, certain singers came with St. Augustine to Canterbury, and the church's song (more Romano) became known in Kent; and in several instances we find from Bede that exertions were made to spread this ove. England. Thus when St. Paulious became bishop of Rochester he left behind him in the diocese of York a deacon, James, a skilled musician, who lived at Catterick, and taught the Roman or Cantuarian method of church song. "Qui, quoniam cantandi in ecclesia erat peritissimus, . . . etiam magister ecclesiasticae cantionis juxta morem Romanorum seu Cantuariorum multis coejit exsistere." (Bede, ii. 20.) And the custom of usiag music in the church servica begnin to be geaerally spread over England at the accession to the see of Canterbury of archbishop Theodore (A.D. 669), "Sed et soaos cantandi in ecclesia, quos eatenus in Cantia tantum noveraat, ab boc tempore per omnes Anglorum ecclesias discere coeperuat; primusque, excepto Jacobo, . . cantsndi magister Northnahumbrorum ecclesiis Eddi cogaomento Stephanus fuit, invitatus de Cantia a reverendissimo viro Wilfrido" (Bede, iv. 2); and the archbishop filled up the racant see of Rochester by aauther musician, Putta; " maxime modulandi ia ecclesia more Romanorum, quem a discipulis beati papas Gregorii dilicerat, perttum" (ibid.): a few years afterwards this bishop abandoued his see, and haring received an appointment from the bishop of Jichfield of $s$ church and glebe, propagated church music: "in illa solum ecclesia Deo serviens et ubicunque rogabatur ad docenda ecclesiae carmiaa divertens." (Bede, iv. 12.) About this time Joha the precentor of St. Peter's, Rome, was seat by pope Agatho, and received by Benedict Biscop into his monastery at Wearmouth for the purpose of teachiag church music, and was very much resorted to. "Non solum autem idem Jonnaes ipsius monasterii fratres docebat, verum de omnibus pene ejusdem provinciae monasteriis ad audienduin eum, qui cantandi erant periti, confluebant. Sed et ipsum per loca, ia quibus docerrt, multi invitare curabant." (Bede, iv. 18.) From this we may fairly iafer that the Cantus Gregorianus soon became nat uralised in Eagland so as to create an Anglican tradition of it, of which there is reason to suppose tinces have desceaded to this day.

The same use was professed in France and Germany, but iad become corrupted. Gsbrisl Nivers (quoted by Sir John Hawkias, Hist. Music) asserts that in consequence of pope Stephen II. coming to Pepin, king of France, a number of singers who had accompasied him propagated the church-song in the Gregorian manaer over France generally; but after the death of Pepin, the purity of the aong was not maiatnized. In cousequence, Charlemagoe made an applicatlon to pope Adrian to sead axperts to restore the music: this was attended to, fut 8
second mlssion the desired resu Instruments.coming, is to th did not use musi would operate: portion of the el tion, but chiefly
indecent, with indecent, with that were attai falasa). But a
tion of the emp tion of the emp society, such cau the feeling again and we find tha churches and in also. Thus it a to Gabriel Nivers, pope Stephen II. country not only plain-song, but Organs deserve a Harmony.-W qusinted with ha the writer, foll masicians, is stro not (o. Canon of sppear to mean ac tion,' or produci right sound. Se the coatrary. rocibus chorus co bus sonus reddit sliqus gravis, al femioae, interponu ruces, omnium app impossible that "0 under such circum inatruments sung octares. This pas Mawkins' History, ald that the adop (as shewn above) f thers appears to h the true meaning o When men and wo nelody, their voice: and if the "interpo faken literally, the fiths or discordane mastantly as not 'un

It has been conj harmony of some kj not sliways of the sa D, E, F, G) simultan noold not always trok its rise in Nort Sir J. Hawkins quot gives the following ac thinks without suffie unbrians obtained it "Ia boreatibus quoqu
bus traas Hunibruin rum populi qui pran cateado symphosiaca tamen solummodo di lanio varietatibus, u Alera remo superuo de thate (i.e. ainging ' $i$ tantum sed usu long monadiutina jam con bace spectalltatem

## its more usual

te early British services; from urches that have hat no prevision remarkable, so British church is ler of bards, and ording to John with St. Augusreh's song (more ; and in several d exertions were nd. Thus when Rochester he left York a deacon, ived nt Catterick, natinn method of ntandi in ecelesia magister ecclesiRomanorum sea stere," (Bede, il. ig music in the generally spread n to the see ol dore (A.D. 669), sia, quos eatenus hoc tempore per scere ceeperuat;
cantandi ecclesiis Edd itatus de Cantia (Bede, iv. 2) he vacant see of Putta; " maxime aanorum, quem a didicerat, perfvards this bishop ing received an of lichfield of a b church music: iens et ubicunque e carmina diveris time John the was sent by pope t Biscop into his the purpose of was very much m idem Joannes ebat, verum de te monasteriis sd arant periti, conloca, in quibus t." (Bede, iv. 18.) that the Cantus alised in England radition of it, of pese traces bave

I in France and rupted. Gabrisl Hawkins, Hist. quence of pope :ing of France, a accompanied him a the Gregorian ; but after the he song was not harlemagne made 3 send experta to tended to, fut a

MUSIO
MUSIO
1365
eronnl mllssion of experts had to be made before tbe desired result was acconplished.
Instruments,-Whatever evidence is forthcoming, is to the efliet that the early Christians did not ase musical instruments. Varions causes would operate: the porerty of a considerable portion of the church, the frequency of persecution, but chiefy the assoeiations, theatrical and iodecent, with which the musicnl instruments lide were attainable were nssociatcd. (v. DIAPSALMA). But at a later peried, after the disrup-tion of the empire, and the re-organisntion of
society, such causes not existing to society, such causes not existing to any extent,
the feeling against instruments ceased the feeling against instruments ceased to exist; ond we find that organs were introduced into
charches and in some cases other instruments also. Thus it apperrs, from the above reference to Gabriel Nivers, that the choir that accompanied pope Stephen II. inte France syread over that country not only the knowledge of the Roman pliai-song, but also the use of instruments. Orgas deserve a separate notice.
Hurmmy-Whether the nacients were acquiated with harmony has been much disputed:
the writer, following the writer, followiug most of the eminent masicins, is strongly of opinion that they were
 appaar to mean nothing more than 'true intona--
fion' tion,' or producing successive notes in their right sound. Senecn has been cited to prove
the contrary. "Non riles quam multorum the contrary. "Non riles quam multorum
recibuan chorus constet? reilur chorus constet? Unus tnmen ex omnilus sonus redditur. Aliqua illic ocuta est,
silius gravis, nliqua medie. Accedut diqus gravis, nligua medie. Accedunt viris femione, interponuntur tibine, singulorum latent
ruces, omnium appar rent." It would be merfectly ruces, omnium appprent." It would be perfectly
imposibible that "one sound " shouid be producei imposisble that " one sound " shouid be produced
under such circumstances unles under such circumstances, unless the yoices and
jastruments sung and pinyed in unisons and ettres. This passage and others appear in in Mawking' history, and the writer only wpparhes in
ad ald that the adoption of the ncented symbols (as shewn above) for notes an ectave above the others appears to him proof positive that this is the trae meaning of this and similar phrsseclogy. ilieo men and women sing together the sime
 tanea hiterally, the consenuence is consecutive talea literally, the censequence is consecutive
tffhb or discordince, which would be detected ustantly as net 'unus sonus.'
It has been conjectured that the practice of limrmagy of some kind, ice, the use of twe notes mat dilvars of the same modern name ( $\mathrm{A}, \mathrm{B}, \mathrm{C}$, D, E, F, (G) sinultanceussly, so that two persons
ncold
not alwnys sing in novld not always sing in unisous or octares,
trek its rise in Northumbrin twek its rise in Northumbria in the 8th century.
Sir $J$ Havkins Sir J. Hawkins quotes Girallus act Cambrensis, who
gives the following account, and belieres (Hawkins thikss without sufficient reason) that the Nkins liniaks without sufficient reason) that the North-
unbrians obtiniued it from Deumark or Norway.
lla borelibus umbrians obtaiued it from Denmark er Norway.
Mn borealibus quoque majoris Britanniae parti.
hns trans has trans Humbrum, Eboracique finibns Anglorim propuli qui partes illas inhabitant simili cieedo symphoniacee utuntur harmonia: binis timen solummodo ditlerentiae et vocum modu-
hallo varietatibus hamo varietatibus, una inferius submurmurante tante (ies superno demulceute pariter et delectante (i.e, singing 'in two parts'). Nec nrte
tantum sed usu longere et quasi in tatum, sed usu longneve et quasi in naturam
moradintina jam converso, hnec cel illa hrec epecialltatem conflaravit. Quri alio nyud
utramque invaluit et altas jam radices posait, ut nihil hic simpliciter, ubi multipliciter ut npud priores, vel saltem dupliciter ut apud sequentes, mellite proferri consueverit. Pueris etianm (quod magis admirandum) et fere infantihus
(cum (cum primum a fletibus in cantus erumpunt) rero quonodulationcm observantibus. Angli sero quoniam non generaliter omnes sed boreales solum hujusmodi vocuun utuntur modulationious, partes quad a Dacis et Norwagiensibus, qui partes illis insulae frequentius occuphre et diutiua obtinere
cancele
and Deseri: xiii.) prictatem contruxerunt." (Canbr.
It has been already noticed that John the precentor of Rome lived at Wearmouth for some time and taught music; and it has been conjectured that the inrention of this kind of harmony (or its introduction into England) is due to him. The writer thinks that the system deseribed by Giraldus may meana no more than that the meloly was not sung in octaves, at least at the time of John, whaterer it mas have become niterwards. If this be true, the practice of harmony in church music is due to the
church of home.
The writer is aware, nnd thinks he ought here to mention, that Sirr F. Ouseley (a good authority) belleves harmony to be an invention of the northern tribes of Europe; but he is not ac quainted with the evidence for this belief: and Professor Macfarren (Lectures on Harmony) con-
trasta trasts the peoples of the South and North in respect of inventive power of melody and harmony. Those whe advocate the opinion that the anclents were acquninted with harmonr, consider a strong point of evidence to be the
number number of veices and instruments collected together on sereral public occasions: but as the writer is not satisfied with this, he thinks it more likely that hrrmony was a discevery of the learned musiciang, whe had had the experience of their predecessors for centuries, duriug which many advances had been made in the science of music, and that the inventive powers of the people hare little to do with it: ind in this view it is certainly most likely that such a discovery should have been made, or nt least pursued, chiefly at Rome. It is rather difficult to imagine barbarous trihes inventing harmony while civilised people were ignornat of it and studied music all the while. Certainly townrds
the ninth century, the the ninth century, the practice of producing octaves, fifths, or fourth simultaneously was known, und in the former twe cases it was Called 'symphonia,' snd in the Iatter 'diaphenln.' The terms 'succentus' and 'concentus' are also ised as synonymous with 'symphonin.' Regino
p Prumensis nliows the use of surien'us in betaves and fifths, but he prolibits diaphony: Hucbuldus ncknowledges both. Thus for a 'sympheny' of octares nod fitths we should have, in the fifth
tone-

and for a diaphony of fourths, we should have


The ancients always consldered the fourth a concord; and it is a satisfactory interval in melody; probably for this reason the experimeat of singing in fourths as well as in fifths and octaves was tried, and found unsatisfactory : wherefore it was called diaphony, a term used by the anclents as contrary to $\sigma \nu \mu \phi \omega v i a$. This is donbtless the reason why the fourth is now considered a dissonance. Harmony appears to have extended no further than this before the time of Guido Aretious.
[J. R. L.]

## MUSIVUM OPUS. [Mosaics.]

MUSO, martyr ; commemorated at Neocaesarea Jan, 24 (Usuard. Mart.).
[C. H.]
MUSTA, martyr; commemorated Ap. 12 (Hieron. Mart.).
[C. H.]
MUSTACUS, martyr; commemorated at Nicomedia Feb. 16 (Hieron. Mart.).
[C. H.]

## MUSTILA, commemorated Feb. 28 (Hieron.

 Murt.).[C. H.]
MUSTIOLA, noble matron, martyr ; commemorated at Clausen July 3 (Usuard. Mart.).

MUSTULA (1) Martyr ; commemorated at Rome Feb. 2 (Hicron. Mart.).
(2) Murtyr; commemorated Ap. 12 (Hieron. Mart.).
(3) Martyr; commemorated in Mauritania Oct. 17 (Ihieron. Mart.).
[C. H.]
MUSTULUS, martyr; commemorated at Rome June 5 (Hieron. Mart.).
[C. H.]
MU'TACUS, martyr ; commemorated at Rome in the cemetery of l'raetextatus May 10 (Hieron. Mart.).
[C. H.]
MUTIANA (1) commemorated at Caesarea Juve 8 (Hieron. Mart.).
(2) Martyr; commemorated at Laodicen July 26 (Hieron. Mart. ; Boll. Acta SS. July, vi. 305).
[C. H.]
MUTIANUS, martyr ; commemorated at Cacsarea Nov. 19 (IIteron. Mart.). [C. H.]

MUTILATION. [Body, Mutilation of THE.]

MYGDONIUS, martyr ; commemorated Dec. 28 (Basil. Menol.).
[C. H.]
MYRON (1) Bishop, "our holy father thaumaturgus," of Crete ; commemorated Aug. 8 (Basil. Menol. ; Boll. Acta SS. Aug. ii. 342).
(2) Presbyter, "holy martyr" at Cyzicus under Decius; commenorated Aug. 16 (Basil. Dfenol.) ; Dec. 17 (Cal. Byzant. ; Boll. Acta SS. Aug. iii. 420 ; Dadiel, Cod. Litury. iv. 266 ).
[C. H.]
MYROPE, martyr at Chios under Decius; commemorated July 13 (Basil. Diewob.; Boll. Acta SS. July, iii. 482).
[C. H.]
MYROPHORI ( $\mu \nu \rho \circ \phi \delta \rho o t$ ). The women who brought to the Lord's tomb the "spices and ointments" which they had prepared are ao

## NABOR

called in Greek office-books. The thirit Sunday sfter Easter is in the Greek ehureh the "Sunday of the Uaguent-bearers" ( $\tau \hat{\omega} \nu \mu \nu \rho \circ \phi \delta \rho \omega \nu)$.
[C.]
MYSTAGOGIA ( $\mu v \sigma \tau \sigma \gamma \omega \gamma(a)$ would natu. rally, mean the conducting or finitiating into mysteries. It is, bowever, commonly tused by the Greek fathers as a term for the sacraments themselves, regardad as conducting to higher life. Thus Chrysostom uses the word $\mu v \sigma \tau a \gamma \omega$ rim fur Bapt ism, ífà $\mu v \sigma \tau a \gamma \omega \gamma$ la for Holy Communion, крaтोp ти̂s $\mu \nu \sigma \tau a \gamma \omega \gamma$ ias for the cup in the Lord's Supper (Suicer, Thesaurus, a، v.). [C.]

MYSTAGOGUS ( $\mu \nu \sigma \tau a \gamma \omega \gamma \delta s$ ) is, , S Suidas has defined it, "a priest, an lnitlator into myse teries." Hence the Lord Himself is described as seting as Mystagogus to His disciples (Greg. Nazianz. Orat. 40, p. 659). And those whe prepared Christians for initiation into the sacred mysteries of the church were called by the same name. Heace the lectures which Cyril of Jerasalem addressed to his catechnmens, in which he expounds the rites to which they were to be

[ C.$]$
MYSTERY ( $\mu \nu \sigma \tau \not \subset \rho l o \nu$, root $\mu v$-, as in $\mu \dot{\prime} \in i v$, to shut). A $\mu \nu \sigma \pi$ tipiov is properily a rite to which none but the initisted can be ndimittel. Hence baptism, to which in early agea men were not commonly admitted without a catechumenate of some length; and the Holy Com* munion, to which none could be admittel without baptism, nad of which the most sacred portions were concealed from the profane [Disciplina Arcani], naturully came to be called $\mu v \sigma \tau$ hpia. Thus Chrysostom on St, John xix. 34 (Hom. 85), speaking of the water and blood, says that from these are derived the mysteries of bnptism and the Jord's Supper. Gregory of Nazinnzus (Orat. 39, p. 632, ed. Paris, 1630) calls the ministers of baptism oiкov $\mu$ мovs тov̂ $\mu \nu \sigma \tau \eta p l o v$; and (Orat. 44, p. 713) says that Jesus in the upper room partook of the mystery (кoivaveî тov̂ $\mu v \sigma \tau \eta \rho i=u)$. The Laodicean Conncil (Cin. 7) provides that certala heretics, atter learning an orthodox creed and being anointed with chrism, should be almitted
 $\dot{\alpha} \boldsymbol{\gamma}(\boldsymbol{\psi}$ [al. $\tau \hat{\omega} \nu \quad \mu . \tau \hat{\omega} \nu \dot{a} \gamma$.]), i. $e$. to the iloly Communion, for they were already baptized. In later times, however, the word $\mu \nu \sigma \tau$ thpow cime to be applied to many rites of the church in much the same way as the Latin Sacramentum, sod the Grcek doctors generally reckon the same number-seven. Compare Sacrament. [C.]

MYSTIO RECITATION. [SECRLT.]
MYTHOLOGY [PaOanism.]

## N

NABOR (1). Martyr, commemerated in Africa, Mareh $1+$ (Ifierou. Jiart.).
(2) Martyr, commemoruted at Rome, Ap. 23 (Hieron. Mlart. ; Boll. Actu SS. Ap. 11. 165).
(3) Martyr, with Basilides and Cirinus, commemorated at Rome June 12 (Hicrun. Mart.;

Usmasd. Mart.; Be 11. 524).
(4) Martyr, wit commemorated in A Usaird. Mart.).
(5) Martye with commemorated in S or:un's on the same Primitlvus, Julius, Bull. Actu'SS. Jul.
(6) Martyr, comi Jfart.)
NABORUS (1) Africa Ap. 23 (Hier (2) Martyr, con Ap. 25 (licron. Ma (3) Martyr, coma (llieron. Mart.).

NAIIUM,' proph (Basil. Menol. ; Ct Daviel, Cod. Liturg.

NAMES (Influt The origin and mean regarded as too capri racter to admit of ceived considerable e lelogical research bi continent. Very slig shery that religion, w firrishes a most val The present article i: trety limited field pr of Christian nations turies, nod to an en Cir that nomenclatur vamodified by Christi
For this purpose primary importance early Christian theol the assumption of a of baptism. On this what conflicting, but that the practice was after the period of pet recond centuries, it i aacient gentile relat ad adopted member nimen, and cognomen gradually ceased to ex of Trajan we fied ins dsignation of coasuls or aynomina; aut in turies such instances a a cunsul is designated apn $n \cdot n$, and sometime Dhmitiau's colleaguc (t.n. 83) apreatrs nom Q. Petilius Jutus; the the relgn of Honorius $i$ tines Anicins Auchen however, the Roman for entirely disappears; th 6th century we find African bishop, bearim Chaulins Gordianus, w Clermont, In the preced ame Apolliaris.
The influeaces that Caristian practlce, wer
thiri Sunday the "Sunday $\phi \delta \rho \omega \nu)$.
[C.] would patusitiating into only used by 10 sacraments to higher life. iotar $\omega \gamma$ ia fur - Cominuaion, cup in the 3. V.).
[C.]
1s, as Suidns tor lito mys is deseribed as ceples (Greg. Id those who nto the saered d by the same Cyril of Jeruens, in which ley were to be иибтауауіка!
[C.] $\mu v$, as in n be admitted. ages men were t a catechue Holy Com. be admitte: e most sacred the profause came to b m on St. John he water end e derived the ord's Supper, 9, 1. 632, ed. s of baptism at. 44, p. 7 t 3 ) om partook тпpiou). The es that certain dox creed and ld be nimitted uvarnplu t个 e. to the lloly y bnptized. 1 Thplov came to hurch In much amentum, and kon the samo ment. [C.]

Romo, Ap. 23 p. ill. 165).

Chinus, comHierun. Mfart. ;

Usuard, Mart.; Bed. Mart. ; Boll, Acta SS. Jun. ii. 524).
(4) Martyr, with Felix, Januarius, Marina; commemorated in Africn July 10 (Ilieron. Mart.; Usuard. Mart.).
(5) Martyr with Felix, Eustasus, Antonius; onmmenorated la Sicily Jaly 12. The namealso grours on the same day in connexlon with Felix, Primitlvus, Julius, it Milan (Hieron. Ma,t.; Bill. ActeSS. Jul. jii. 280).
(6) Mnrtyr, commemorated Sept, 26 (IVieron. Nart.)
[C. H.]
NABORUS (1) Martyr, commemorated in Africo Ap. 23 (Ifieron. MGirt.).
(2) Martyr, commemorated at Alexandria Ap. 25 (//icron. Mart.),
(3) Martyr, commemorated at Arecium June 3 (Iheron. Mart.).
[C. H.]
NAHUM, prophet, commemornted Dec. 1 (Basil. Menol.; Cut. Byzen'+ ; Cal. Ethiop.; baniel, Cod. Litury. iv. 276).
[C. H.]
NAMES (Influencé of Citristianity on). The origiu and meaning of names, a subject long regarded as too capricious and nrbitrary in character to ndmit of scieutific treatment, has received considerable elucidation from recent phitological research both in England and on the continent. Very slight investigation suffices to aher that religion, whether pagan or Christian, firaishes a most valuable clue to such inquiry. The present niticle is restricted to the comparatively limited field presented in the uomenclature of Christian nations during the tirst eight centuries, nad to an endeavonr to determine how fir that oomeuclature was modified or remained uamodified by Christian influences.
For this purpose, it will obviously be of primary importance to ascertain how far the early Christian theory required from converts the assumption of n new name at the ordinance of haptism. On this point the evidence is somewhat coutlictiug, but generally it would seem that the practice wos comparatively rare uatil after the period of persecution. In the first and second enturies, it is to be remembered, the ancient gentile relations, which transferred to an adopted member of a gens the pracnomen, *mm, and cognemen of his ndoptive father, gradunly ceased to exist. So early as the reign of Trajan we find instances in the Fusti of the disignation of consuls solely by their cognomin: or agnomina; and in the second and third centuries such instances are numerous: Sometimes a consul is designated only by his cognomen or u7n man, and sometimes by all his names. Thus (1.0. 83) colleague in his ninth consulship (1.n, 83) bpluars now ns Rulus, and again as Q. Petilius Rufus; the colleague of Ihilippus in the reign of Honorins is sometimes Bassns, sometines Anicius Aucheuins Bassus. Gradually, howerer, the Roman form of nomenclature almost futirely disappears; though even so late as the 6th century we tind Fulgentius, the eminent dirican bishop, bearing nlxo the names Fabius Ciermont, $\ln$ tha preceding sidonius, bishop ot Ciermont, In tha preceding century, bore also the
anme Apollinaris.
The influences that successively determined Chribtian practlce, were-(1) indifference, origi-
noting in the causes above mentioned, with regard to adoption or family names; (2) the fiecdom conceded by legislative enactments; (3) the removal of detcrrent considerations such as existed during the persecuting age; (4) the express exhortations of the teachers of the church to a change of practice ; (5) the venerntion of relics. Of these intluences ( $t$ ) and (2) were shared in common with paganism, and belong to the first three centuries; (3) (4) and (5) ara connected with the subsequent period only.
(1.) The letters of Cyprian illustrate the prevalent indiflerence of his age. In defandt of motives like those which had formerly existed in adopting a Roman name on admission to the rights of citizeaship, the proviacial contented himselt with Latinising his native name. We find, for example. Cyprian referriug to n tellow bishop by the name of Jubanauns, a provincial name with a Roman termination. (Migne, I'atr.
iv. 1:29.) Ja the same correchen iv. 1:29.) Jn the same correspondence we fiad in letters written on behalf of different ehurch communities, nad signed by their leading members, names of signataries such as Saturninus nod Felix, repeated with addition of alter or iterum alter (i/nid. iv. 158), where it is evident that the employment of the nomen or praenomen would have ellictually prevented any contusion.
(2.) Ju the 3rd century it was dectared lawtu! by the state for nny citizen to lay aside his mame and assume niny other he might wish. This enactment, first promalgated in the reign of Caracnlla (d.D, 212 ), and sanctioned by succeeding emperurs, is thas re-enacted under Dio. cletian and Maximin :-" Sicut ill initio, nominis, cognominis, praenominis recognoscendi singulos impesitio libern est privatis : ita eornm matatio ipnocentibus periculusio non est, Mutare itaque nomen, vel praenomen sive cogoomen sine aliqua fraude licito jure, si liber es, secuadum ea, quae statuta sunt, miuime prohiberis: nullo ex hoc praejudicio futuro. S. 15. Kul. Jan. A. A. Conss." Justiniani Codex, ix. 25 : Corp. Jur. Civil. (Lipsiae, 1720), ii. 396.
(3.) Uniler ordinary circumstances, the Christian of the first three centuries nppears to have shared in the prevalent inditlerence with respect to names, and to have baptized his chilinen with little regard to the significance of the particular name bestowed; the expression of St. Ambrose that our nucestors were wont to coin nanes on definite principles, - 'apul veteres nostros ratione donina componebantur" (Migne, xvii. 47), is contirmed by the language of St. Chrysostom, who says that the Jews made the names giren to their uft'spring a means of moral training and nn incitement to virtue, and bestowed thein not as men did in his day, carelessly nad as chance might
 ràs mporचropias mooívtes (Migne, $S$, G. liii, 179). It may be observed that thls latter pissage is alone sutficient to discredit the spurious Arablan canon of Nicaea (Mansi, Concilia, ii. 961), quoted by Martigny, which represents the church ns having ulready, in the curly part of the 4 th century, torbidilen the faithful to give their childreu names other than those distinetively Christian. There is, however, good reason for inferring that prudential motives niso deterred Christians from ussumlng names significant of their change of faith, nlthough in times of persecation, when compelled openly to arow their

## 1368

NAMES
religion, they often changel a pagan for a scriptural name before undergoing a martyr's death. Procopius of Gaza, who wrote in the nist half of the bth century, reters to this as no uncommon practice under sueh circumstances. "One," he says, "called himself Jacob; another, Israel; another, Jeremiah; another, Isainh; unether, Diniel; and having taken these names they realily weat forth to martyrdom " (Comment. in Isuiah h, e. 44 ; Migne, $S$. ( . Ixxxvii. 2401 ).
(4.) The example and taaching of the fathers proves that from the carliest times the teachers of the church did not share io the prevalent indifference. St. Cyprian assumed the namo of Caecilius in addition to hls own, as an acknowleigment of gratitule to one to whom he owed his conversion. Euschins took the name of Parnphili frem that of the martyr Pamphilus, whom he held in special veneration. It is, however, In the 4th century, when Christianity had received state reagnition, that we first fiud evideace of a desire on the part of the leaders of religions opinion to molify the custonary practice. St. Chrysostom, in the Homily above quoted, distinetly censures the prevailiag fashion of giving a chilit his fither's or grandfather's name without regard to the import of the name itself. Such, he says, was not the eustom in ancient times. Then especial care was taken to give enildreu names which should not merely incite to virtue those who received them, but also serve as admenitions te all wistom ( $\delta, \delta a \sigma k a \lambda l a$ фidogopias d $\pi$ dans) to others, and even to after generations. "Int us not, therefore," he concludes, "give chance names ( $\tau$ às túxovaas $\pi \rho o a \eta \gamma o p i a s)$ to children, nor seek to gratify' fathers, or grandtathers, or these allied by descent, by giving their names, but rather cheose the names ef holy men conspleuous for virtue and for boldness before Gol." (Migne, S. G. liil. 179.) At the same time he warns his hearers against aseribing any efficacy to such names, nll justifiable hope on the part of the Christian being grounded upon an upright life. We fiad, from nother discourse, that the practice he recemmended was already sometlmes observed. The parents of Antioch, he teils us, gave the name of Meletius (an eminent bishep of that city, who dled 381) in preference to any other name, each thinking thereby to bring the suint under hib own roef (Migne, S. G. 1. 515).

But notwithstanding seme eminent exceptions, there can be ne doubt that, pricer to the 4th century, such practice was rare, a cenclusien supported by the evilence afforded by the early Christian epitaphs. The Martyrologies alse present us with many names (as will be seen from the subjoined lists) which reflect not merely the secular asseciations of paganism, but even its religieus culture. Martyre often encountered death bearing the names of these very divinities to whom they refuse to offer sacrifice. It has, Indeed, been sought to qualify the evidence derived from Christlan epitaphs, by conjecturing that, in order to prevent cenfusion, only the original name was inserted in the inscriptlon, and that in these instancee where we are presented with a sceond name,-T.g., Miscula quue et Galutea (snn. 383, De Kossi, 1. 112), Asellus qti at Murtinianus (Naringoni, Cose Gont. 458), and in the well-known one of king Cendwalla, Hic clepositus est Ceuducalla qui et Pitrus (Bredae

Hist. Eccles, v. 7),-the second name is that ennferred at laptism. Against this theory Le Blant, however, quotas the equally notable instance Petrus qui ct Bids mus (Ruinart, Acta Sincerv, 1r. 501). Balsamus, aecording to the Acta, ob being asked his name, replied, "Nomine pitris, Balsamus dicor, spirituali vero nomine, quod in baptisme accepi, Petrusclicer." Other instatcen, e.g.; Matrima quae Jovina (Marangoni, Acta San ti liet., 88). Vitalis qui et Dloscurns
 Asclepins (Mai, Coll. Jat. v. 14), where the second name is direetly derivel from the pagan mythology, are equally adverse to such a therry.
(5.) While the customs and associations which had once given interest and importance to mames gradually disappeared. other cireumstanees begna to invast them with uew signifieance. Forment among these must be placed the superstitious veneration of relics. As the presence of a supposel fragment of a body of a saint was believed to secure his protection tor the locality whers it was enshrined, the inhabitants of the distriet sought te prove their reverence for his memory by assuming his namo. In later times, with the adoption by each country of a patron saiat, the same principle became still further extedded. St. Jahnes (San Diego or Lago) in Spana. St. Andrew in Scotland and Holland, St. Martia in France, and St. Maurice in Switzerlaul, are some of the more notable instances in which a name (in some cases that of au nitogether mythical oharacter') became the fivvourite national designation for the individual. In those countries which were among the last to embrace Christianity, this prineiple is to be seea yet. more widely extended. Here the ndoption at baptism of a Christian name was the nsual prsetiee. In the 14 th century, Ladislas Jagelion, duke of Lithuania, on becoming a convert to the finth, persualed many of his suhjects to follow his example. In consequence of their numbers they were baptized in companles, the same name being given to all in one company. All the men la the first company wore named Peter, and all the women Cathorine; in the secoud company, the names given were laul add Margaret ; and so on. (Salverte, i. 171.)

A considerable stimulus to the interest aftachIng to names was imparted, in the 7th century, by the chapters on the subject in the Etymoluyine of Isidere of Seville. He taught that all scrijtural names had been given with a pregaiat reference to the part or future carger of the individual, and in a lengthenel enumeration assigned to each name a meaning (oiten erroaeous) expressive of that inlividual's character er esperiences. To the influence of his treatise, we may nttribute the fact that in the 8th centary, with the revival of letters in Frankland, it became a not uncommon practice tor men of eminence to assume a literary alias. Churles the Great, and many of his courtiers, were atdressed in more tamiliar intercourse, by ether than their baptismal names, seriytural names being generally adopted. Charles probably was ied to assume the name of David, from the erropeous meaning glven to it by Isidere, "fortis manu, quia fortisstmus in praeliis fuit." (Yigna, 1xxxii. 323.)

The following lists from Martigny, but verifed and nugmented, represent two classes:-(A.)

## NAMES

Names of Christians der axcistons; (13.) Names of AND BIGNiftcance. Of the these lists have been prina critical notice will be found (ip. 8+1-844) ; see nlso Cara Those which rest ol the al Boldetti, or l'erret, must be cnution necessary in relation those archaeclogists, but it $h$ desirable to expuage them must also be borne in min this evilence rests, in net the sssumpution of the ex character of the Catacombs dopted in Catacomas, and m Northeote aud Brownlow ( but one by no means unanim
A. (a) Under the first he deri dd, unchin $/ e d$, or but sli the paytom mythology: Alcine 76); Arothos $=$ Apollonius to be met with even in (Do Rossi, i. 10[3); Apoll At. S. $V$. 122); Apol Thescur. 1830-6); Apollon tir. Feb.); Phoelse (Rom. (det. S. I: 83). From AR (Marini, Areal, 695) ; APTEA p. 78); Bacchus : Batechia Gnt. 455) ; Dionysia (Act. (8. 87); Jiberia (Vignoli, The hoscurel (Act. S. T. 131 C'alliol'E, L'alliopa (i/a, tyr. ('erealis, and from Demeter S. V. $1[5)$; this name wou been owne by many martyrs Dhanesis (ll. 89) ; Cinthin (V this appears as the mane of a the canmencement of the 5 (lerret, v. pl. 46); a mart under Diocletian (Oet. xxvil. theides. Herceles: (?) Her p. 58) ; Eracles, Erriclia ( $A$ Heraclides (Ruinart, p. 121); 8. $V .77$ ) ; Heraclius, in. (Oct llygias (? Att. S. V.). Janus $38 i, 1) ; J$ Juilta $(I, 1886,6)$, (Act. S. $\mathrm{J}^{r} .120$ ); Joviauns ( Jorinas (Mariui, 383) ; Jovi Olymipias (Act. S. Y. 106); 0 Icc, Velit. 203); Olympiades, Jupiter Ammon: Ammonius, fyrod, prssion), LEDA: Laed Lectna: Lacina (Ib. 428). (Juar xxi.) ; Dlartianus (Bol tialis, Mirtinus, Martina, pa (July ii.). Mercury : Mere 81); Mereuria ( bo. 98) ; Me Mercurus (Fabretti, 551); riii.) ; Mereurilis (Mai, v. 39 (De Rossi, 1. 71) ; Mercurina ( Mercuriolus (Cancellieri, Ors Hermes: Eimes (Boldetti, (Act, S. V. 72) ; Ermogenia may martyrs, Nov. il., Mar. i. (btc. x. ; Sept. xi.). These atremely eommen in the prim Martigny conjectures that the be aseribel to the occurren (Romans xiv. 14) as that of disciples. This supposition is

Names of Curistians derived from Pagin ascistors; (B.) Names of Chbistian ollgin and signifacances. Of the works from which these lists have been prineiprally compile, a crities notice will be found unler Inschimpross (pp. 841-844); sce also Catacomus, I'l. 295-306. Those which rest of the authority of Aringhi, Bolletti, or Perret, must be acceptel with the caution necessssry in relation to the researches of those arelneologists, but it has not been thuught desirsble to expuage them trom the lists. It must also be borne in mind that the value of this eridence rests, in not a few instances, on the sssumption of the exclasively Christian character of the Catacombs of Rome,-the view Nopted in Caracoshs, nad maintaigel by Messrs. Sortheote and Brownlow (Roms Sotterrunca), but one by no meass unanimonsly accepted.
A. (a) Under the first head nre given names ieriad, unchum ecd, or bit slightly modificed from the poyun mythology: Alcinous (Act. Sanct. Viet. i6); Arolios =Apollonias ( 1 Cor. xri. 12); to be met with even in the cth century (De Rossi, i. 1013); Apollinaris (Marangoni, At. S. $V . \quad 122$ ) ; Apollinaria (Maratori, Thesanr. 1830-6); Apollonius (Martyr. Rom. tiv. Feb.); Phoele (Rum. xvi. 1); Pythias (Act. S. 1: 83) From Arteins: Artacmisius (Marini, Aral. 695) ; APTEMEICIA (Perret, v. pl. 78) ; 'Baccous: Bacehins (Marangoni, Cose Gnt. 455) ; Dionysia (Act. S. V. 111 ); Libera (ID. 87); Liberia (Vigaeli, Insc. Selcet. 334). The Droscurl (Act. S. V. 131); Castoria ( Ll. 98). calaore, calliopa (Martyr, viii. Jun.). Ceres, Cerealis, and from Demeter, Demetrius (Act. S. V. 115 ); this name would appear to have
been oorne by many martyrs ( $\Pi$. 701 ). Drasi : been oorne by many martyrs ( 7 . 7(1)). Drasia : binaesis ( 1 , 89) ; Cinthia (Vignoli, 332). Enos: this appears as the name of a bishop of Arles at the commencement of the 5th century ; Erotis (Perrer, v. pl. 46); a martyr io Cuppadocia, under Diecletian (Oct. xxvii.) wals named Erotheides. Hencules: (?) Herculanus (Perret, v. pl. 58) ; Eraeles, Eruelia (Act. S. V. 77, 120); Heraclides (liainart, p. 121); HPAKNEIA (Act. S. V. 77); Ifenelius, in. (Oet. xxii.). Firgmia: Ifyias (? Att. S. V.). Janus: Janas (Muratori, $38 i, 1)$; Janilla ( $($ ) 1886, 6). Juprten: Jovins (Aet. S. $1^{\prime} .12(0) ;$ Jovinus (Pervet, $\mathbf{v}$ pl. 27); Jorinus (Mariui, 383); Jovita, m. (Feb. xv.); Olympias (Act. S. V. 106); Olympia (Cardinali, Is, Velit. 203); Olympiades, m. (Apr. i. Dec. i.), Jupiter Ammon: Ammonius, Ammononia (Mar-
 Lreiva: Lacina (Ib. 428). Mars: Martia, m. (Jua, xxi.); Martianus (Boldetti, 487); Martialis, Martinas, Martina, passim; Martinianas (Jaly ii.). Mencuny: Mereurius (Act. S. V. 8! ); Mercuria ( $D b_{0} 98$ ); Mercarionus (Ib. 4);
Mercarus (Fabretti, 55 ) Mercarus (Fabretti, 551); Nercurialis (May niiii); Merenrilis (Mai, v. 393); Mercurianetis (be Rossi, i. 71); Mercurina (Le Blant, I. 74); Mereuriolus (Cuacellieri, Orsa o Simplic. 18),
Heravs: Ermes (Boldetti, 483) Heruss: Ermes (Boldetti, 483) ; Ermegenes, (Act. S. V. 72) ; Ermogenin ( Ib. 94); Hermes, many martyrs, Nov.ii., Mar. i. ete.; Hermogenes (llec. x. ; Sept. xl.). These last names were aitenely common in the primitive chureh, and Martigny conjectures that their prevaleace is to
be ascribed to the occurreaco of the be ascribed to the occurreaco of the nasme
(Rumans $\times v i .14$ ) es that of one of St. Paul' (Romans xvi. 14) es that of one of St. Paul's
disciples. This supposition is hardly In harmony

WIth what we have seen te be the practice of the charch at that periol. 'Mrverva: Minervia (Bolletti, 49i); Miaerviaus (Dec. xxxi.); Minervas (Aug. xxv.). Athene: Athenodorns, martyr in Mesopotamia ualer Diocletian (Nov. xi.); A theuogencs, tishop of Sebaste, martyr in the samo perseention (haly xvi.). Pallas: l'alladius (Osaun. 539, 1+) oceurs alum as the mume of a hermit of Nitria, alterwards bishop of Helenopolis in Bithyaia. Musabrs: Musens (lorret, v. p'. 39). Nemess: Nemesis (Muratori, 1515,9 ) ; Nemerius (Feb. xx.); Nemesianns (Sept. 10); Naemisina (De Rossi. I. 272 ); here, howerer, De Rossi observes, "Vox Emisina defunctae patrian signifieat, Emesam nempe celeberrimam lhoenices urbea." NifPTUNe: Posidonius (Le Blant, i, 339). Nemus: Nereas snlated by St. Pand (Roin, xvi, 15). The Loman martyrology gives (Feb, $x$ vii.) the name of a martyr named homulas. Saturn : Saturwinus, extremely emmon in the primitive charch (Narehi, p. 85 ; Act. S. V. 82) ; also name of the repated tomaler of the chureh at Toulouse, sent by Fabinaus, bishop of Rome; Saturuina (Act. S. V. 80). A brother of St. Ambroso bore the ame of Sulyrus. Silvance: Afriean martyr (Feb. x viii.), bishop of Einessa m. (Feb. vi.), and may other martyrs. The Museuin of the lateran (Inscript. cluss. xviii. n. 17) contains a marble inseribed with the name Uravia: Oderico (Syll. I'et. Ins rijet. Rumae, 1755) gives (261) the name of a Christian, derived from that of the muse of astromomy, Uraaias. Bolletti (p. 477) gives the opitaph of a Christian female named Venus. though Matury (Croyances et Léjend. de l'Antipuitc, $3+9$ ) denies that the name can be found in the Acta, and eadeavours to prove that the St. Venise of Gaul was really the Venus of entiquity aecepted under Chisistian modes of veneration; we have also Veaere (Marini, 452); Veneriosa (le Blant, i. 117); Venerius ( $/ b$, il. 467), also a bishop of Milan and a hermit in the Island of Palme (May iv ; Sept. xiii.) ; Venerigine (Odericc, 259). Aphrodite, Aphrodisias (Act. S. V. 97); Aphrodisias, m. nt Alexandria (Apr. xxx.). In Egypt many Christians bore the names of the divinities of that country, though theso often receive from writers or in inscriptions a Greek ol Latin terminal,e.g. Serapio from Serapis (Boldetti, 469); the Actic of some of the martyrs of the Thebais give us the names uninedified (Giorgi, de Mirucul. S. Coluthi).
( $\beta$ ) From reiigious rites, auguries, and omens. Augurius (Narehi, 39); Angnriuus (I.e Blant, i. 3+1) ; Augustus (ib. 26) ; Auspicius (I.e Blant, i. 342); Desiderins, m. (Mar. xxv.); kxpectatus (Gazzern, /scr. del ©iem. 28); Fanstinus (Marelii, 27); Faustus, m. (Aug. i.); Felix (Act. S. V. 129); Felieia (Perret, Ixii. 62); Felicissimus (Passionei, 118); Felicitas (Perret, v. pl. 3); the derivatives of these in great number; Firmus, m. (Feb. xi.) ; Firma (Maffei, Mus. Veron. 281); Macarius, in. (Sept. 5), the Greek form is found on many marbles ; Optatus (Perret, xv.); Profuturus (ib. xli.); Pretiosa (Wiseman, Fubiolu,
(y) From numbers. Primus, Prima, Primenia (Fabret.i, 579); Prlmenius (Do Rossi, i. 206); Primigenius (Marini, 96); Secuadus, m. (Jab. ix.); Secundilla, h. (Mar. vii.) ; Secundinus (Perret, 41); Tertius, cont. (Dec. vi.); Quirtus,
disciple of the apostles（Nov．ill．）；Quartinus （Act．S．V．112）；Quartina（lloldetti，479）； Quintilianus（Do Rossi，1．222．2）；Quintus，m． （May x．）；Sextus（Perret，1xii．）；Septimus（ib． ｜x｜x．）；Septimius（ib，xvil．）；Octaviama（Maran－ goni，Cose（Gent．45．t）；Octavia（Fabretti，37．5）； Getavius，m．（Nove xx．）；Octarianus（De Boissieu， Suppl．xiv．）：Nunnosa（De Ressi，i．205）；Non－ nosns（I．e Mant，1．110）；Deeia（Ariught，ii． 262 ）；Chylianus，martyr bishop（July viii．）．
（ $\delta$ ）Hum colours．Albanus（June，xxl．）； Albano（Marini，266）；Albima（Reines．952）； Chadidus（Perret，xxxvi）；Candida（1）e Rossi，i． 346）；（Gudidiaat（Doni，539－70）；FInvius （Bos！ 1,433 ）；Fusca，v．m．（Feb．xlii．）；Fusculus， m．（Sept．vi．）；Nigrinus（le B1ant，i．388）； Rubicus（1assionei，118）；Rufue（Mai，v．404）．
（€）Prom unimals．Names of this class， alreally adopted by paganism，seem to have berome nure common among Clatistians；not improhably，ns Martigay suggests，from a senti－ meat of humility．Aper（Act．S．V．a：t）；Aequi－ tius（iblerico，3：3）；Agnes，v．n．（Jana．xxi．；le Blant．ii．455）；Agnella（De Russi，i．277）； Agnellus（Dec．xir．）；Aquila，m．（June xxiii．）； Aquilinus，m．（May xvi）；Aquilius（Le Blant，i． 157）；Asella（Act．S．V．120）；Asellus（Maffei， 281）；Asellicete（Marlui，391）；Asellicus（ib． 422）；Asellianus（Boldett1，487）；Asellius（Ma－ rini，29：3）；Asinia（luph，Severi murtyris epituph． 102）；Buniliscus，m．（Mar，iii．）；Capra（Buldetti， 86t1）；Cuprioha（Act．S．I．85）；Caprivele（ib．102）； Cuptioles（Perret，v．phe 5）；Castora（Naflei， 2044）；Castoria（be Ressi，i．28t）；Castorus， （（iruter， 10 जै 0,10 ）；Cast rinus（Act．S．I．129）； Castellus（Busto，106）；Catalinus，m．（Iuly， xv．）；Catulliea（Act．s．I＇．131）；Cerviola（Mai， ソ．4．24）；Cerriuns（lapi，Severi m．cpit．tph．173）； （＇ervonia（Marangoni，tio）；Columba，m．（Sept． avii），Columbanus，etc．；Dracontius（Buonarr． Dietri，16．4）；Damalis is perhaps the true form of Damaris，a convert of St．Phul at Athens； Felicula（Fabretti，549）and Faclich；Formica （Muratori，1852，5）；L．eo（Passionei，125）； l．eonilla，Leontia（Mariui，188）；Leontein（ib． Lrv．4थ2）；Leontius（De Buissieu，Suppl．iv．）； I．eeparda（He Russi，i．136）；Leepardus（Perret， $\because$ ．pl．20）；Lepunculus Leo，these two numes if a child present themselves in singalar con－ trast on a Roman marblu of the year 401 （De Rossi，i．226）；Lupme，m．（Oct．siv．）；Lupercus （＇erret，v．pi．+1 ）：Lupicinus（Marini，Arv． 296i）；1．upicus（Boldetti，398）；L．upula（l．e Jilat，l．3196）；Melissa（Act．S．F．96）；Nerola （De Boissien，545）；Merulus，m．（Jan．xvili．）； Nascula（Perret．Y．pl． 33 and 71）；Onager （Bolletti，42s）；Palamba（Maratori，1919，11）； Palumbus（Bolletti．413）；Panteris（Perret，$:$ ： PI．St ）；lathates（De Rossi，i．218）；l＇ecus （Mai，ソ．397）；Pecorius（Lupi，181）；Por－ caria（De Boissien，5h1）；Poreella（Boldetti， ：376）；Poreus，lorcia（Buldetti，4＋9）；Serpeatia （i）．＋8．2）；Soricius（Act．S．V．153）；Taurus （Boldetti，413）；Taurinus（Perret，v．pl．58）； ＇l＇igris（Yabretti，ii．2－7）；＇Tigrilina（Boldetti， 346）；＇ligridius（Le Blaat，i．26）；Tigrinianus （Bolletti，416）；Tigrinus（helocs．xs．398）； Tigritis（De Rossi，i．281）；Tigrius，m．（Jan．xii．）； Turdus（Boddetti，400）；Turtura（De Rossi， i ． 42：3）；Ursal（Bohletti，429）；Ursacius（Lami，de I．radit．Apost．353）；Ursicinus（leerret，r．ph． 36 ）；Üsulus（Mariui， $4 l 6.193$ ）；Ursula，v．m．
（Oct．21）；Ursus（Boldettl，308）；Vitella（Bot－ tarli，il．127）；Vitellianus（Maffel，483）．Many of these names owe their preservation to the fact of their having beeu borne by martyrs．A stone engraved by Macarius（ 1 huigiol．200）gives us thu name sixerca from ix日ús，a fish （IXerc）．As if to leve no doult that tho siguificunce of the name was present to the mials of those to whom the bearer was known， we sometimes find，sulde by shde，a tigure of the nuimal delineated．Thus the name of l＇orcella is aceompanied by a design of a young sow（Bul－ detti，376）；that of Dracontius（ $i^{\prime}, 38 \times 6$ ）by that of a serpent；that of Onager（ii．428）ly that of an nss；thit of Caprioles by that of a yyung gont ；that of＇Turtura，by two turtles（Mai，$v$ ． 4：1）；that of Aquilius，by two cagles（De Buissiusu，562）．Over the tomh of a female Christinn named Aguilina（Boldetti，397）there is the representation of a flying eagle；while on the marble of l＇ontias Lee，in the corridne of the Vatican，there is the figure of a lion．Signs of another description are used in the same

way．The following is one which can only be explained this：genetilia ivgati conge is pace．This jaseription is accompaniel by a design（see woodeut）evilently intended for a yoke，in allusiou to the unne of the husbund， Jugats．
（（ ）Nitmes relating to A．prioulture－Agellus （De Boissieu，Suppl．xxiv．；Gatzera， $2 \downarrow$ ）；Agri－ cia（De Buissieu， 552 ）；Agricola，m．（Dec．iii．）； Azator，bp．（Le Blant，ii．467）；Arinentarins， bp．（Jan．ххx．）；Cepasus，Cepasia（Act．©．V．81， 112）．the onion was considered a sacred pliat by the Egyptians ；Cepula（Marangoni，Cose ticul． 457）；Cerealis（Buldeti，399）；Cicercula（Ma－ rini，Arv．827）；Citrasius（Buldetti，407）；Fa． bins（Porret，v．pl．41）；Fruetuosus，w．（lan． xxi．）；Fructulus（Feb．xviii．）；Frumentius，b． （Oct．xxvii．）；Georgius，saint and martyr，in the last rersecution；Hortulanus，bp．in Atriat （Nov．xxviii．）；Laurinia，Laurentius（Act．s．I： 85）；Olibie（oliva，Boldetti，8：2）；Oliva，vir （Junc iii．）；Palmatus，m．（May x．）；Pastor （Marini；Arv．255）；Piperusa（ib．492）；li－ perion，im．nt Alexandria（Mar．xi．）；linsticus， Rustiea（Martyrol．passim）；Silranus，Silraba （De Boissieu，138）；Silvin（Le Blant，i．363）； Silbina（Boldetti，492）；Stecreorins（Fabretti， 582 ）；Stereoria（Marchi，tav．xv．）；CTEPKOP1 （Boldetti，377）；these last names are trequently to be met with on the tombs of Christiax，but scarcely cever on these of pagans，and probably： emboly a sentiment similar to that expressed ty St．Paul（ Cor．iv．13），and a sease of the public obloquy to which Christians were at this time exposed．Theresa，wife of Pablians，the frim： of Jt ome ；＇Tilia（Act．S．V．91）；Venaatus （L．e Blant，i．117）；Vi．demialis（Mnfei，358．8）； also m．bp．under Hunneric（Greg．Tur．Hist． rer．ii．3）．
（ $\eta$ ）Fron Flowers．－Amaranthus（Marangoni， 462）；Balsamia（Oderico，340）；Curnat，m． （May xiv．）；Florus，m．（Dec．sxii．）；Klun（l／9

Bolssleu，31）；Flo
Flurentina（Perret， Flurentina（Perret，
S．V．12．）；；Florid （Oct．xxvii．）；Hlos bp．（Feb．ii．）；a Villerian bore the d （Act．S．V．8．5）； xxvi．）；Mellitus（ （Sept，xvii）；Rosa， Rossi，i．n．930）； 456）；Rusius，cont xiv．）．
（0）Froin Jewols St．Darin；Margar Antiuch；Sapphirn Christians ；Smiras
（i）Prom matritim and aames of the $f$ Christians in the fi cetents besug aillor Armiger（lliibaer， Marinus（Bosio， 5 Maritimus（Fabretti x．44．3）；Nubira，a a ship（Buldetti， 37 ： ticns（Aringhi，ii．${ }^{2}$ Savicha（De Russi， （Nuraturi，1924， 19 Xsrieius（Doni，xx． This umme also oecui Marangoni，＂Pelagi S．V．107），with n 1elagio ！Bosio， 507 Pelacianus（Fabretti Blat，i．346）；Sicat （i．1．147）；Thalass lassiae（Syon，Miscel 283）．
（x）From Rivers．－ loichus（F＇abretti， 1972）；Nilus（ib．）； daaus（Miaj，v． 401 fumale Christinn who the Quartier St．Jus 56i）．The church of xsii．a martyr of $t$ suffered ualer Dioclet （ㅅ）Froin C．untrics xxir．）；Africanus，m． a．71）；Alexaudrin（ （Mar．xili．）；Ausonia m of liefiepolis；Cal XAAKH $\triangle O N I C$（Habs detti， 430 ）；Cypria （Sept．xiv．）；Diciaua （Le Blaat，ii．144）； iii．10）；Dardanius（ （Bnldetti，su8）；Gars ia Libya（Act．S．V． 82 of Pelagius；Galla（L （Boissien，suypl．28）； （Pellicia，Polit．Eect． 8．437）；Ligurius（ m，ia Syria（Juae xv Macelonia（Boldetti， Rossi，$i .500$ ）；Maura tias（3．ii．45）；Mau dict ；Partenope（Perre Mexaalria（Apr．vii．） tiv．）R Ruma（Aringhi， нiouei，124）；POMAN duss，xviii，9）；Sabina

## NAMES

Bolssiev, 31); Florentlus (Marial, Arv, 171) Floreatina (lerret, v. pl. 54) ; Florentimus (Act. S. V. 125) ; Flortida, Floris (is. 85) ; Flerius, m. (Oct. xxvii.) ; Flos, m. (Dec, xxxl.) ; Floseculus, bp. (Feh. il.); a child martyr in the reigu of Valerian bore the diminutive Flocellus; laurinia (Act. S. V. 8.is) ; Liliosa, m, at Cordowa (Jaly ixvil.) ; Mellitus (Act.S.V. 100 ); Nareissus, m. (Sept. xvii); Rosa, v. (Sept. iv.); Rosarius (lle Rossl, i. n. 930) ; Roseta (Marangoni, Cosc (icnt. 456); Rosias, coaf. (Sept. l.); Rosula (Sept. siv.).
(0) From , Tcocls.-Chrysauthus, husband of St. Daria; Margaret ( ; apyapitns) vir. m. of Antloch; Saphaira, this eatirely shunned by Christians ; Smaragdus, in.
(i) From maritime or military life,-Symbels snd asmes of the former class were allopited by Christians in the first ages of the chureh, precedents being allorded by the New Testament. Armiger (Hübner, u. 7); Emerentiana, m.; Marinus (Bosio, 564); Marisa (Maflei, Qo8); Maritinus (Fabretti, viii. 5) ; Maritima (Reines. 18, 443); Nahira, necompanied by the design ot a ship (Boldetti, 373); Nancello (ib. 485); Numtiens (Aringhi, ii. 261); Navalis, m. (Dee. xvi.); Asvicia (I)e Rossi, 1. 40); Navigia, Narigins (Muratori, 1924, 1997) ; Nautico (Busin, 506); Isvicius (Doni, xx. 64); 1'elagia (Bosio, $21: i$ ), This name also oecurs in an inscriptiom given by Marangoni, "Pelagiae Restitutae Filiae" (Act. S. V. 107 ), with $a$ fish between $t w o$ anchors. Pelagio (Bosio, 507) ; l'elagius (Marchl, 16:3); Pelaciaaus (Fabretti, 549); Scutarius, Ipp. (le Blant, i. 346) ; Sicarius, St. (i), i. 49); Thalasia (ib. 1. 147); Thalassus (Reines. xx, 39.5) ; Thahassiae (Spon, Miscoll. 232); Talassobe (Bosio, 283).
(к) From Rivers.-Cydaus (Boldetti, 392); Inachus (Fabretti, 548): Jordanis (Muratori, 1972) ; Nilas (ib.); Rolane, 'in. ot' Lyons; Rodanus ( $\mathrm{Mai}, \mathrm{v}, 401-8$ ); Siquana, nane of a fmale Christian whose tituhus was discovered in the Quartier St. Just, at lyons (De Boissien, 5ui). The church of Eivreux celebrates on Jan. suii. a martyr of the amme of Orontios, who suffered under Diecletian.
(ג) 'roin C untric's and Cities.-Afra, m. (May stiv.) ; Atricanus, m. (April x) ; Atrica (llijbaer, n. 71) ; Alexandrin (Boldetti, 48t); Araba, m. (Mar. xiii.); Ausonia, m. of lyons; Barbara, m. of Ileliojrolis; Calcedonius (Aet. S. V. 108); XAAKH $\triangle$ ONIC (Fabretti, 592) ; Creticus (Boldetti, 430 ) ; Cyprianus, bp. of Carthage, m.
(Syt. xiv.) ; Diciana (Matlei, 179); Dalmatia (Sept, xiv.) ; Ditiana (Matlei, 179); Dalmatia
(Le Blant, ii. 144) ; Dalmatius (D'Agincourt, (Le Blant, ii. 144); Dalmatius (D'Agincoart,
iii. J (0); Dardauius (Le Blant, i. 349); Galatia (Brdelti, Ko8) ; Garamantius, from a country in Libya (Act. S. V. 8:2) ; Germanus, St., "P1onent of Pelagins; Galla (Le Blant, i. 363); (Graecinia (Boissieu, subpl. 28) ; Heraclia (Lapi, ii.) ; Italia (Pellicia, Polit. Ercl. iv. 152); laodicia (Mai,
r. 437); ligurius (Reines. el. xx. 115 ) ; libyn, r. 437) ; ligurius (Reines. el. xx. 11\%) ; libyn,
m. in Syria (Juse xv.) ; Lydia (Acts, xv. 19); Macedonia (Boldetti, 477); Macerlonius (De Rossi, i. 510 ) ; Maura (Le Blant, i. 38:); Mauritios (ib, ii. 45) ; Maurus, disciple of St. Benedict; Partenope (Perret, xx. 82) ; Pelusius, m. at Alessalria (Apr. rii.); Pausilippus, m. (Apr. v.) ; Roma (Aringhi, ii. 169) ; Romanus (Pasdonei, 124); POMANOC (Mus, later. Inverip.
aviii, 9); Sabina, m. (Aug. axix.) Sabi-

## NAMES

1371
nianus, $m$. (Jaa, xxlx.) ; Sabinus, m. (Jan, xxv. and Boldettl, 545) ; Sabinilla (Mai, v. 477); Sabinllius (De Rossi, 1. 260); Samnius (Boldettl, 5.3+); Salonlee (ib. 419); Sebastianus, from Sebistos, the Greek equivaleat for Augostus, probably prion to the assumption of the title by bioeletian and his eolleague, but tieguent in the Alartyrolngy. Sepianns (Sept. xix.); Sidunia (Boljotti, 481 ) ; Tessalius (Boldetti, +13): Thessalonica, m. (Nov, 7) ; Tiburtius (Mamachi, il. 230 ) ; 'Trajanas, bp, of Saintes (Greg. 'Tur, do (ilor. Conf. c. lix.) : Transpedanus (Mai, v. 408); Trondius, $m$, at Neo-Caesarea in Pontus (Greq. Nyss, in Act. Greg. Thuun.) ; Tuscula (Boldetti, 438 ) ; Urbanas, greeted by St. Paul.
( $\mu$ ) From the Months. Aprilis (Boldetti, 409, 420; Matlei, 288 ; Marini, Arv. 506 ) ; Decenber (Marangoni, Cuse (ient. 467); $\triangle$ EKEMBPOC (Perret, v. pl. 77) ; Decembrina (Boldetti, 389); Februarius (Le Blant, i. 324): Januaria (Marini, Arv. 170); Januaris (Boldetti, 55); Janaarius (Gazzera, Apıenl. ii.); Januarinus (Fnbretti, 5.:2); Julias (Marini, J'upiri., 301); Juaia (lerret, v. pl. 40); Junianus (ib. v. pl. 32); halenilius (Boldetti, 490); Narias (Narchl, 91); Martius (i). 410) ; October (Act. S. V. 92).
(i) Impluing physical yualitics or defects Balhina (lerret, v. pl. 29); Caplito, m. (July 21) ; Callistus, Callista (Oct. xiv.; Sept. (ii.); Crispinus (l'crret, vi. 158); C'rispus, m. (Get. xiv.); Currentius (Passionei, 116); Eucharlus (Maridi, Atb. 32); Eucharistus (Mal, v. 376); ErXAPICTOC (Aringhi, i. 522); Eucharistianus (Bohletti, $38^{\circ}$ ) ; Fronto, m. (April xvi.) ; Longina (Boldetti, 475) ; Pulcheria, v. m. (Sept. x.);
( $\xi$ ) /mplying mental or moral qualitics ( v . .) numerous). Agathon, m. (Dec. xvii.); Amandius (De Boissieu, 13); Amantius (Perret, v. p. 54); Amator (Hiibner, n. 171); derivatives from amo seem to have been especially in favour with the Christians of Gaul. Angelica (Perret, v. pl. 23); Aristo (1)e Rossi, i. 166 ); Bena (Bulidettl, 381); Bonifacius, m, under Dioeletian (Rninart, 284); Bonosus (Climpini, Vet. Mon. i. 275); Bodusa (Perret, v. pl. 9); Bemgous (Boldetti, 489); Cradidos, Candida (Martyrol. passim); Candidiama (De Kessi, i. +4); Casta (Mai, v. 425); Castinus (Act. S. V. 82) ; Castus (Bolletti, 390); Clarus, St., first bp. of Nantes, 3rd century ; Clemes (Act. N. V. 89); Clementianus (ib. 132) ; Concerdia (Le Blant, j. 344); Constantia (Marini, All, 31) ; Constantius (Aet. S: $V .96$ ); Contumeliosus, with the adjuact Venerabilis (le lblant, i. 177); Credula, ni. (Ruinart. 201); Crescens, companion of St. I'aul ; Decentius (Boldetti, 345); Digna (ib. 492); Diguitas (ib. 410); Digaantius (Le Blamt, j. 350); Dulcitia (Le Blant, ii. 58) ; Dulcatudo (Boldetti, 410 ); Eusefrius (ib. 82) ; Ercebia (ib. 71 ); Facualus (Perret, v. pl. 26); Firmus (Act. S, V. 1:33); Fortussima (Marini, 433); Fulgeas, Fulgentius and the diminutive Fulgeatillia in Roman inscripuon of year 385 (De Rossi, i. 155) ; Gaadentius, m. (Ruinart, 201); Generose (Mamachi, iii. 2+3) ; Generosus, Generosat (Martyrol. passin) ; Graia, v. m. (May i.); Gratinianus, m. under Decius (Juae i.) ; Gratus, m. (Dec. v.) ; Hillonitas (Oderico, 3+9) ; Hilarius, bp. of Poitiers; Hinorata (De Boissieu, 47) ; Honoratus, bp, ot Milan (Fel. viii.); Hospitius (May xxi.); lagenua (Steiner, 84') ; Innocentia (Boldetti, 79); I no-

## 1372

centina (Perrot, v. pl. 37); Innocentlue (passim) ; Justa, Justua (Murini, Iup. I It4); Justlan (l'erret, v. pl. ©is); Kinthariah, v. m. of Alexnodria; Laetus (Le Blant, II. 32:1); Luminunus for Luminosus (Du Liossi, 1. 49,9); Morlast us, m.; Nobllis (De Boissieu, 5:3) ; l'atlens, bp. of Lavons; Pretiosa (De Rossi, 1. 21:i) ; I'ulens, l'udantana (Maratori, 185t); Probus, m. ; Procopius, m . under Dincletinn; Reverens (Oderico, 34 ): Sinctus, Sanetions (Muratori, 1985, 12); SchoLastica, Nster of St. Beuediet; Sedatus (Steiner, 8.J1) ; Serenua (Basio, 53i); Severus (Marehi, 85) ; Simpliuius (ib. 27) ; EIMHAHK1A (Act. S. 3: 71); Studentius (Muratmi, 1907); Uriman (IJther, n. I12); Venerandus (Marini, Jap. 3is:) ; Vern (I'erret, v. pl. 6i2); Verus (Act. S. V. 85) ; Viricualu (Perrat, v. p. 51) ; Vhilantius (Jassionel, 125); Virissimus (Bolletti, 431).
(o) Indicative of ecrvile condition or rxtraction.

The sect to which Minucius Felix refers (c. 8 ; Migne, iii. 259) as " latebrosa et lueifugax natio," appears to have included many of tha servile class, though, where the master hlmself became a convert to Christianity, their enfranchisement almost necessarily followed. Tertullian, in uddueing examples to shew how ineffectual was the retornation of eharacter that fillowed upon conversion to protect the Christian froms the odium attaching to the name, takes as one of his iagtances tho convarted slave (dpol. c. 8 ; Migne, 1. 281). [SLIVERY.]

Two martyrs buaring the name of Servus suffered under Hunneric in the ith century ; one at Carthage (Ang. xvii.), the other at Tibur (fec. vii). In the Lioman Martyrology we fiat Servilius (May xxir.) Servilianus, a m. under Trajnn (Apr. xx.), and Servulus, am, at Adrumatum (Feb. xxi.). This last name also oceurs ou a Roman marble of the year $+2+$ (De Rossj, .277 ). Other exunpies are Bernacle (Boldetti, 55); Ber .nelis ( 1 abretti, viii. 140) for Vernacla; Verma (Maflei, 353); Vurnacia (Act. A. V. 95 ); Vernacla (Le Bhant, i. 119); Verancolo (Bosio, 418); Verbacala (Boldetti, 54); Serbulus (Reines. 987); Servilianus (Mai, v. 406); Servuli (Bosio, 213).
( $\pi$ ) Diminutires, expressive of endearment, nad chietly bestowed on fernales, are common to pagan and Christian usage. Augustula (Narehi, 30 ) ; Capriola (l'erret, v. pl. 75 ); Castula (Doni, xx. 91) ; Catullina (Act. S. V. 131); Fabiola (1) Rossi, i. $3: 34$ ), d. 452 , consequently not the Fabiola praisel by Jeroma; Feliciola (l'erret, v. pl. 67); Forniculn (Boldetti, 545); Fortunula (Act. S. 1.9t) ; the tomb of a young temale in the year $4+4$ gives the diminutive Gemmula (De Russi, i. 313); Muxevla (ï. 112); Rusula, m. (Sept. xiv.); Sanctula (Stein, 835) ; Sereuilla (Boldetti, B6i) ; Silviola (1)e Rossi, i, 2:35).

Examples of abnormal torms of intlexion sometimes oceur: as Julinnenis fur Julianae, Zozimenis for Zosimae. We also tind Irenetis, Ispetis, Leopardetis, ete. (Lupi, seter, m. E'pitaph. 157). These latter forms, however, occur as early as the commencement of the Empire, examples being found of the time of Claudius and even in that of Augustus (Caradoni, Cimit. 157),
(p) Names of historical celcbrity frequently occur, aspecially in the Acta Martyrum: Agrippina an agad $m$. under Valerian (May xxiv.); Alexander (Martyrol. passim) ; Amphion, bp, in Cilicia, conf. under Maximin (June xii.): Amulius (Buldetti, 475); Annon, bp. of Culogne (Dec. iv.);

## NAMES

Antigoniur, m. at Rome (Feb. xxvil.) ; Antiochin, m. nt Sebaste (July xv.) ; Aatonius, massin; Apelles, one of the earliest converts illumans xvi. 1(1); Areadius (Jan. xii.); Archeluns (Mar. iv.) ; Augustus, m. In Nicomedia (May vii.) ; Cato (la Blant, i. $: 3: 14$ ); Cexar ( 3 . I. $1+i$ ) ; Cesarlas (ib, I. 72); Cornelia (ii. i. 345); Dirius, m. in Nicaen (Dec. Ix.); Demetrius, passim; Dénoeritus, m. (July $x \times x$ i.) : Diocles, m. is Istria (May xxiv.) ; Diomedes, m. in Landicea (Sept. xi ); Jomitinaus, deucon, m. nt Ancyrn (bec. xxyiii.); Epictetus, m. (Ang. xxii.); Fabius, m. nt Caesarea (July xxxi.) ; Flaviua, Flavia (May vii., Oct. v.) ; LIadrlanus, m. nt Caesaren (May v.); Heraclius, , assion; Juliana, m. fulianns (De Rossi, i. 500); Narses, m. in Yersin unler sapor; Orestes, m. under Diocletiad (Nov. ix.) ; Otacilia, wife of the emperor l'hilip; l'atroclos (Le Blant, ii. 416); l'eleus, bp. m. In l'hoetsicia. under Piocletian (Fub. xx.); Whilalelphus, lu. (May x.); Mato, m. at Aneyra (July xxii.) ; l'lutarchus, m . (Junc $x \times x$ iil.) P'ompeius, bp. of l'avin (Dec. xiv.) ; l'opprea (Boldetti, 361 ); I'tolemaens, soldier in Alexandria, m. (Dec, x.); l'yrus (Buldetti, 415) ; Satyrus (De Rossi, i. 19s); Seleucus, m. (Fidb. xvi.); Sucrates, m. (Apr. xix.); The mistoeles, m. In Lycla, nuler Decius (lec, xxi.); Theodosius, in. (Ma1, xxyi.); 'lbraseas, ly. 'n, at Sinyraa (Oct. v.) ; Tiberius, m. under Dincletiad, (Nov. x.) ; Timolaus, m. at Caesmren, under the bame (Nar, xxiv.) ; Titus, diseiple of St. I'sul; also m, at Rome (Aug. xvi.); Valens, bp. m. (May xxi.) ; three martyrs bearing the names of three Roman amperors, Valerinuns, Macrinus, and Gordianus, sutlered at Nyon in Switzerland; but nothing is known respecting them, beyond the fact of their martyrdom. Varns, solliel, m, under Maximin (Oct. xix.) ; Vergilius (De loosx, i. 195) ; Volusianus, bp, of 'lours in the time of Childeric, son of Clovis (Greg. Tur. Hist. Frame. ii. 2(i).
B. Names of Christan Origin and Significance:
(a) Those derived exchusively from Christian docirine.

Auternalis, found on an nncient marble at Vienne, auppesed by Martigny to be the oaly instnnce of this as a proper name; Huilner, however (n. 25) givos another example fonad at Emerita in Lusitunin. Anastasin (l'erret, v. pl. 61); Annstasius (Buldetti. 36:3); Athausia, Athanasius (Martyrol. passim, but almost eutirely confiaed to Italy) ; Chrintianus, Christela, m. (Oct. xxvii.) ; Christinus, Christophorus (July xxv.) ; Aquisita (Act. S. I: 12:3); Relempta (Lupi, 185; De Rossi, i. 156); PEAEMMTA (Act. S. V. 109); Redempitius (Vermiglioli, Iscr. Perny. 589) ; Redemptus (lupi, ib. 110 ; Gazzera, 10 ; De Boissieu, Append. 10); Repratas (Nicolai, 2:12). With reterence to spiritual salvation: Salutia (Bosio, 532) ; Silvius (Jan. si.); Suteris (Act. S. V. 91). With reference to Predeatination: Prelecta (De Rossi, i. 597); PEKEnTOC, Receptus (Aringhi, iv. 37, p. 121). Reterring to the new birth and adoption by baptism: Adepta (De Bolssien, 5:14); Reuath (Act. S. I: 84); Restitutus (Boldettl, 399), thix last being of trequent occurrence in the Martyrulog. With raference to the spiritual life: Vireatius (Act. S. Y. 106); Vlvianus (ib. 134; Vitallis (ib. 88); Vitalissimus (ib. 123); Zoe (i, 129); ZЛTIKE (Usana. 441, 119); Retrigerius (De

Rowi, 1. 88) ; Ref malus, firom $\pi \nu c \hat{v}_{\mu}$ thon, ocelurs on a sleu, 582).
(B) From Festi Epipliann, in. unde phanins (Lu Rossi emperor Herinclius later times the me was Theophanla): xxyll.); Natalls ( Buiasien, 550) ; 1'n 3.3); Pascasus ( $A$
(Nleolal, Basil. di (Nleolal, liasil. di
(Mar. xx.) ; Eulos (Mar. xx.) ; Eulog 87); Sibbatus (Boi
( $\gamma$ ) Martyrdom, commanded, often the uames of the terin gnve rlse $t$ Martyria (Luph, $8:$ goai, ete.). Martl widesprend name molera times.
(8) From Christ Agape aud Irene, w espectally frequent often borne by the are also cominon on a fresco frum the a Pierre (Bottari, 127 with a tigurative all therein depicted, bu: with onquestionable (Boldetti, 55; Ruin by Le Blant (i. 41 Lyonncse merchant so Agapetus (Perret,
(De Rossl, i. 99 nnt (De Rossl, i. 99 nul) phagus in Boliletti dgapetilla. Sometin Chistina virt nes, I is in one familly ( $\mathrm{Da}_{0}$ Romaa Martyrulogy names at those of $t$ under Hadrian. Pa epitnph of a Christ in first wife of Boathit dition, a dnughter bore the name of E charch nt lyons, in (Biev. Lugd. Sept. xl Elpisura, Elpi.lephoru (Bolletti, 366). Is Spesina (Cyprinn, Epi Fermiglioli, Iser. Peru v. pl. 7i); Charitina,
(Oct, v.). From Irene (Oct, v.). From Irene
borne by many marty bishop of lyons. The tioe had a bishop name menorates Dec, xvi. B by annes like Adelfius Adelphus (Martyr. Gal (c) Names of more gt piows sentiment.
Adeodatus (Perret, 1 Rassi, 1, 164); Ainloros bread of life; Amphibs St. Alban gave himse
dagelica (l'erret, $\mathrm{v}, \mathrm{pl}$.
; Antioch:
 ts fibumans telatus (Dar. y vii.) ; Cate ) ; Cesurbus mins, m. in in; berooin. in istria a (Sut. xi); )ee. xxviii.); 13. at Caesa(May vii., (May v.); ullanus ( De under sitpor; .); Otucilia, is (le Blaat, nicia, under 11.. (M:y x.); i'lutarehus, J'avia (Dee. I'tolenoacus, j'yrus (buli) : Scleveas, xix.); The* (lee. $x \times i_{1}$ ); as, by. ill. at $r$ Dincletian, a, under the f' St. I'aul; Jens, bp. m. the ambes of Macrinus, Switzerlad; inem, beyond s, sodier, in. is (De hossi, 1 the time of Mist. F'runc.

## N AND Sig-

$m$ Christian t marble at be the only ne; llübner, ulie found at l'erret, v. pi. Athauasia, almost enas, Christeld, thristuphorus ); Relempta PEAEMITA niglioli, Iscr. I0; Gazzera, matus (Nicoail sulvation: xi.) ; Suteris l'redestinaPEKERTOC, Referriug by baptisin: (Act. S. V. is last being Martyrology. e: Viventius 134 ; Vitalis (i) (i, 129); frigerius (De

Rowsi, 1. 88); Refrigerin (Bunidett, 28i-7). Pnuminlus, from $\pi \nu r i ̀ \mu a$, expressive of divino inspiration, oceurs on a narble trom Lyons (De Boia-
slea, 582 ).
(B) From Festivals and Rites of the Churoh. Epiphana, in, under Diodetian (Juiy xh.) ; Epiphanins (i)e Rossi, i. 287); the mother of the entreror Heracilus I, was cailed Epiphiania (in inter times the more common form of this name was Theoj, hania): Natails, Natalia, in. (July xxvil.); Nutalis (Boldetti, 49:2); l'aseasla (De Boissien, 550) ; I'aseasius (Gloryd, de Mon. Cris, 33); Pasensus (Act. A. V. 108); Pisqualion (Nicolal, Rasil. di S. P. 230); Puraseeves, m. (Mar. xx.) ; Eulogia (Buon. Jetri, tav. lii. 2); Sabbatius (Passionel, IB5) ; Sabbath (De Rossi, i. 87) ; Siblat us (Bohietti, 490).
( $\gamma$ ) Martyrion, from the reneration which it commanded, often Induced Christlans to adop,t the uames of the sufferers; while the generic term gave rise to tho name Martgrius or Martyria (Lupi, 8:2 ; Gruter, mlil. 3 ; Marangoni, ete, Martigay comprares with this the
widespread name of Toussitint (All Saluta) in modern times.
(8) From Christian virtues,

Among these Agnje nhl lreue, with their derlvatives, are of especially frequent oecurrence, the latter being eften borue by the binstern empressen. They are also eommon on the eurliest monuments, In a fresco irom the cemetery of St . Murcelilin-etPierwe (Bothari, 127) they appear to he employed with a figurative allusion to the heavenly teast thercin depicted, but they are nlso to be found with unquestionabie referenee to individuals
(Boldetti, 55 ; Ruinart, 348 ). The colicection (Boldetti, 55) ; Ruinart, 348). The coliection by Le Blant (i, 40) gives tho epitaph of a
Lyonnese merchant with the nume of Agapus: ${ }^{8}$ ( Agujetus (Perret, v. pl. 27 and 62 ); Agapenis (De Kessi, i. 99 and 209). A apjeudad sarco-
phagns in Boldetti (p. 466) gives Us Aurella phagns in Bolietti (p. 466) gives us Aurella dgapetilla. Sometimes the names of the threo
Christian virtues, ilistis, Elpis, Agape, are ualted in ene tamily ( $\mathrm{Da}_{\mathrm{a}}$ Russi, IXerc I9). Tlue Reman Mnityrology (Altg. i.) records these names as those of three virgins who suffered gegitaph of n Christian lady ( 118,47 ) has the equitaph of a Christian laly uamed Fides. The
first wife of Buethius whs, according to tradition, a danghter of the consul Festus, and bore the name of Eipis, The bishep of the charch at lyons, in $4: 6$, was namod Ejuidjus (Brev. Lugd. Sept. xi.). Other forms, such as Bipisura, Eipidephorus, are to be met with (Bohletti, 366). lspes (l'errot, v. pl. 32); Spesian (Cyprian, Epist. xxi., Nigne, iv. 281 ; Yermighioli, /ser. Peru, 587). Caritosa (Perrot, v. pl. 77); Charitina, virg. m. under Diocletian (oct. v.). From Irene we hava Irenacus, a name borne by many martyrs as woll as ly the fiumous tine had a bishop named Irenion, whaz in Paiesmenorates Dee, xvi. Brotheriy love is expressed br aanues like Adeifius (De Boissieu, 597) aud Àlelphus (Murtyr. Gallic. Apri] $x \times v i i i$. ). (є) Names of more general import dictated by
pious sentiment pious santiment. Adeodatus (Perret, i. pl. 31); Adeodatn (De
Rossi, I. 164); Ambrose, with allusion to the Rossi, I. 164); Ainbrose, with allusion to the
bread of life; Amphibalus (?), priest for whom St, Alban gave himself (?), priest for whom dageliea (l'erret, v, pl. 31); Aromatia (Matfel;
279) ; Benedictus; Cyrlens (Aet. S. I. 89) Cyriacus, child 1n, in Scleucla; also (Marini, Arv. 266), with other names derivel trom Kópor. Deicoln (Jun. xviii.) ; Deogratins (holend. Carth, Ruinart, 532); Deusidedit (Do Martyruleries; of freghent occurrence in the of styrologies; Donatus, the gramanarian, tutor of St. Jerome; Dooata (Perret, v. pi, ét); Erasv. 19) : under Diocictian; Evangelius (l'erret, referen Memoriolus (Lo Blaut, i, 107) (i), with reference to the phrase frequent in Chisistian 579 ); lius, the morise; lientia (Fabrettl, 579 ; l'ius, the first pope of this name sutfered under Antoninus; Sanctus, m. at Lyons; Sanctinus ( ${ }^{2}$ o Rossi, i. 533) ; Sunetnlus (Boddetti, 43ij) Sophia, first iutroduced from the deslicae tion of the newly-erected church at Constantinople, was subsequeutly adojted by the niece of Justlainn's consort; it utterwards berame a facourite name with the imperial princeracs, and pread widely umong the Siavonic nations; Vera Le Blant, ii. 234); Vitalis (De Roski, i. 212).
Derivatives from $\Theta \in \delta_{s}$ are frequent; many, however, appear to have been transmitted from juganism. Theophilus was the name of a Greek poet of the Middle Comedy, and tho individunl ado culled by St. Luke must evidentiy have been so called prior to his conversion to Christianity ; one of the last high priests was also so named. Thekla, the feminine of Өeokत $\bar{\eta} s$ (aiso a pagan of se), is said by tradition to hav been a discipla of St. Paul at Ancona. In most of the jagan names of this clasa the word probably denotes moreiy a high degree of excelience. OEOTEKNE and ©EOKTICTE (Marinl, Alb. 98) are j, robably distinctively Christian ; ns also Theopistes, $m$. (Sept. xx.). The name of Servus Dei vecurs on some of the marbles of the earlier centuries (Act. C.V. 132), and aiso as borne by two martyrs of Cordova (Jan. slii. ; Sept. vi.); but Boldetti, who at first took it for a proper anme in the ioserijthon on a tomb in the cemetery of St. Praetextutus, subsequently found tho worda impressed with a seal on the cement of a loculus in the ermetery of St. Agnes-a fuet that would seem to imply that it was eustomary to ingmy them on the tombs. Ancilla $L_{i} i$, necording to De liossi (i. 133), wasalso a jupper name; and an inscription of the year 3 bit gives ud Quod eu!t Ileng (ib. 99). This latter is unt unfreyuent in the earlier conturios, and was borne by a Donal of Carthage of the 5th century, and ty n Donatist bishop, a contemporary of AugasDeidomus tion with the marble at Naples bears an iuserijThe first Se uame Hulret D. us (Fabretti, 757). (Haddun and Stubbs, Conc, was cailod Deusdedit Traddan and Stubbs, Conc. iii. 99). [isiscres. ( $\zeta$ ) N Bisa.]
sively Chistinso oceur, which, if not exclusirety Christian, suggest their probabie adoption trom a conception of the Christian life as one of warture: Bellator (Act. S.V.93) ; Fortissima (Marini, 433) ; Gregory ( $\gamma \rho \eta \gamma o p i \omega$ ), the guardian or watehman of the chureh, often ndopted by bishops; Victor (Boldetti, 807) ; Vietorn (Perret (D. p. ${ }^{47}$ ); Vietoria (Act. S. V. 88); Victorianus (De Rossi, i. 195); Victoricus, m. (Dec. xi.); cont ictina (Hübner, n. 8); Victricius bp. nud conf. under Julian (Ang, viii); Vieturus, m. 26) Afrier (Dec. xviii.); Vinceusa (Perret, v. pl. 26); Viacentius (De Rossi, 1. 217; Hübuer, n.

## 1374

42); Vineentia (nikr) (Reinestus, cl. xx. 221); Vittoria (l'erret, v. pl. 3).
( $\eta$ ) Other names express the Chrlstinn joy and assurance in the midst of tribulation: Beatus (Perret, 59); Cuelestinus (De Ihnsi, I. 72 ); Exillapatus (ibid. 1. 533); Felix, Feficlo (Marini, $A l^{\prime}$, I10, 2b); Feiicisnimus (A't. \&. V. 91) ; Fideacius (Le Binnt, ii. 15); Gnudentiolus (ib. i. 36f); Gaudentius, Grudiosus (Fabretti, iv. 46) ; Hilarn (Marchi, $\mathbf{5 3}$ ) ; Hitarie, Hiiuritas (Boldutti, 397, 407); litharius (Marty rol. passim); Hilarus (Marciif, 39); Harissus (Marini, Arv. 405) ; lodocus (from $j$ ocus), au Armoricas prince who settle. 1 ns a hermit in Ponthien, and gave his nane to a monastery owned by Alcuio; Jubllator (Ariughi, ii. 175); Sozomen, the church historian; Sozomene (Le Blant, ii. 23ł); Tutus (ib. i. 204).

The designatiou viol фwtos (1 Thess. $\nabla .5$ ) seems to have suggested mnny names, Boldetti (407) gives an inicription containing three derivatives from lux.
haceio Lucello Florentio
Qui vixit Ans. ximi, atens) ihl.
Dieb. xxvili. oris XS. lecelus Refinus Pater contra votum.
Townds the close of the 4th century, the name of Mary, preceded or followed by another, is occasionaily to be met with. livia maria in pace (De Russi, i. 143) ; MAPIE I\$INI, Iphinne for Rufimae (Act. S. V. 77). It occurs, also, in two inseriptions given by Perret: maria in pace (v. c.) am maria fecit fllate ciricie (ixiii. 2.1). De Boissieu ( $\mathrm{p}, 885$ ) gives the epitaph of one Murit Vornerabilis, a centenarian of Lyons in the 5th century. A marbie of the cemetery of SS. Thruso et Saturninus (Act. S. F. 89) gives the name of Anun, but this is yet more rare.
The following are instances of apostolic names :-ADdreas (Vermiglioli, 589) ; ANDPEAC (Oradn. 428, xlte.) ; Johamnes (Marini, Pop. 9.51 ), luidart, passim; with the commencement of the 5 til century the name becomes of more common occurrence (De Rossi, i. $\mathbf{2} 78,280$ ). Pauius (Act. S. V. 105; De Rossi, i. 191); \$んAY10c naraos (Act. S. V. 73); Paula (ib. 103). Petrus (Marchi, 27 ; Hubner, n. 135n); пETPOC (Oxam. ib. xlvi.), with its derivatives Petrius (Act. s. V. 129) ; Petrouia (Montfancon, Iter Ital. 118); Thomas, extremely rare, occurs in the year 490 (De Rossi, i. 398; Hibner, n. 178). Osann. (485, xi.) gives us the derivation from Stephanus of CTE\&ANINOC.

Among names taken from the Old Testament, that of Susauna is not uucommon: svssanna (De Rossi, i. 196); Rebecen is found in a Roman epitaph of the 4th century (De Rossi, ib. 96) reveccae innocenti. Many names of martyrs ure of this class: Moyses, at Alexandria (Feb. xiv.); Samuel and Daniel, in Mauritauia (Oct. xiii.); Tobias, at Selaste under Licinius (Nov. ii.).

The European races which remained unsubducd by the arms of the Einpire, or but imperiectly subjugated, ofler certuin roints of contra,t which may be briefly noted. Amoug the Celts there is discernible, on the part of the early converts, a feeling of deeper reverence and humility in the ndoption of sacred names. The pretixes of $\mathrm{Cr}^{2} / \mathrm{e}$ (the companion or vassal), Ceur (the frien I), Cuilleaci (the bandmailen), and giolla, the
modern gillie, and macl, a diselple, denote nothing more than relations of reverent depmitence. St. Michae! was the object of widespread devotion; henee Cear Mlehad, now Carmichael. In many Irish families of the old Ceitic biond Gilln Christ (Gilchrist) appears to have beea a Christion name (Petrle nui Stokes, p. 97). Gillesping (Gillespie, cspiug = episcorpas) belonged to the line of Diarmil. 'Ihise names of fuar porthern proprietors in Domesulay lionnGhliemicel, Ghilanier, Ginillepetair, and Ghile-bril,-probably attest the presede of a Celtic elenent attracted by the illustrinus fouadation at Lindinfarne. The name of Mary, which gralually spread in the Latio church, after the 4th century (Northcote and Brownlow, Il. S., $\mathrm{pp}, 25+-7$ ) is wantiog, a point illustrative possibly of the divergence between Celtic nuld hatio Christinnity ; it is not until the I2th century that wo find the name of Mailmate " servant of Mary" (Petrie and Stokes, 59). Maelcalum (Malcolm) bears tentimony to the veneration in which the memory of the ajostle of lona was held.

Among the Teutonic races on the continent we findiourselves on less firm ground. Matly names compounded with that of the Supreme Being were assumed in pureiy pagan times, and it is often a matter for doubt whether the pretix that belongs to names of this character does not really (ienote a name of the numerous class commencing with gund (war), a class conceivel it a very diflerent spirit. Other names, ngain like Theodoric, Theu lebert, ete., ofler a deceptive but unreal nopearance of athinity tu Greck Christian derivatives, Converts appear to have re tained their names unchange I; Ereda (? Freda), Brinca or Bringa, Uviliaric, Trasaric, Sedaignuchus, occur as those of Gothie Christians ( Nectul, Christian Inser. p. 21); in the opinion of Schottel (Teuts ho Huxbisprache, p. 1031) it was not until after the death ot the emperor Friedrich 1I. (nnn. 1250) that, under eecle.instical intlucnces, Germany began to ndmit a certain intusion of latin elements in her nomenclature. Pott, however, recognises a Christima element in proper names like Trabyott, hakegitt, Guttlo' (? 'Deum Inudn'), ant in thmily bames such as Kenneqott, l.ebgotl, Gottleber, regariling them as origiually imperntives, dictated by pinus sentiment. To Ilerand Merrgott, which sume have derived from the pagan Dioss (e.g., Dious Augustus, Di us Antiochus, etc., combined with the equivalent for ©cós), he attrithutes a lise origin (Die Personenn im n. pp. 94-:98).

An interesting illustrution of the importance of this subject wili be found nt p. 879 , in the account there given of the name Veronicn-an example of the manner in which a tulse etymulngy has sometimes in turn given rise to the fabritation of legend.
(Works of reference: besiles the nuthorities quoted in the course of the article, BaconaiereSalverte, L'ssai historique et philosop'igue s.r les Noms d'lommes, de Peuples et de Dieux, tran 1 . by Mordaque, 1862; Petrie and Stukes, Christian Inscri, tions in the Irish Languyje, 18i2-ti Pott, A. F. Die Personenntmen, ins cwondere die Fumilienuamen und ihre E'rtstehumgarten, 18....)
[J. B. M.]

NAMES APPLIED TO CHRISTIANS. [FAITIFCL.]

NAMES, OBI
OF. 1. Tho Offer in the chureh, th: any gifts 'for the "who the donor w/ him by name." Th text of the ipostol
in the Syriao recen in the Syriao recen ii. 133, 28ti). Wh this could hardly be by a publio nutice done in the case would soon be done the probable origin of the narmes of the git were brought on wise sutiering, or of their name, nut that which was offerel. of the anme whs uni prajers of the chur nimed.
St. Cyprian uses t of the living, whet easy sbsolution gran "While the persecut peace of the chureh are aimitted to comr offerel" (Ad Presby warded a charitable gave the bishops ther tribntors, and of the priests, who had nssi they might bear them and make a return tor fices and prayers" 6.). St. Jevome spea practice, which appea ather the conversion of of the offerers are now redenption of sins is $t$ ment. in Jerem. ii. i. is the eliurches the na ofiers so much,' ' He ha they take pleasure in $t$ while conscience is in Ezek. vi. x viii, 5-Y). was of an caduring endowment of a elure at every cefebration. (Hom. xviii. in Acta. founder of a church, " me for thy uame to ha, the holy obiations?" 633 , decreed that "the, it is certain that chur nho are declnred, or wh
bare given nuything to are given nuything to shali, if they are living before the nitar in the if they have departed o: life, their names shall the thithful departed, in The publication of the na affering was made for th the 3rd ceatury. Thus that "no obfintion shoulli sileep" of one who had church, gives as the re done so did " oot deser diar in the prayer of tl

## NAMEs

lenote no at depord whexpreal darmichael, eltic blox we beea a $x, j, 47$ ) s) belonged es of four Listro, and (ihilpo ot' a Celtio foundlation iry, which 1, after the Iow, $L$. S. S., rative poso c and Latia th contury e, servan Maelcolun neration in f Iona was e continent 1ud. Nuy te Supreme 1 times, and or the prefis ter does not s class comsonceivel m mes, again, : a deceptive Freek Christo have rea (? Frefo), c, Sedaigotuns (Mectul, opinion of p. $10: 31$ ) it the ealperor er ecclesiasadmit a eerer nomeaclaa Christian tt, Impegott, umily ammes r, regariling ate. by pious which some - (e.g., Díms mbined with ilutes a like 98).
e importance 1. 879 , in the onica-anexse etymulogy o the thatrica-
e authorities Batconniere${ }^{\prime}$ 'ique s.r les Dicure, tran 1. Stokes, Chris whe, 18i2-ti slosenedere dis surten, 18.3.3.) [J. B. M.] RISTIANS.

NAMES, OBLATION OR RECITAI OF. I. The Offerers.-It was a very early rule in the church, that when the bishop recelvel any gifits for the peor, he should inform them "whe the donor was, that they might pray for him by name." This precept was in the origional text of the Apostolical Constitutions, belog found Is the Syrine recensien as weil as in the late: palated Oreek (llinnsen, Analecta Anti-Nicaeni, ii, 133, 2813). When converts were numerous this could hurdly be carried out otherwlse than by a publio notice in church, and if this was done in the case of eflerings for the poor, it would soen be done for other efferings. Such is the jrobable erigin of the recitnl or "oblation" of the names of the offerers in the Liturgy. If a git were brought on behalf of the sluk or otherWise sullering, or of one decensed, then it was their name, not that of the persen whe brought It which was offerei. In any case the publication of the name wha uaierstood as n reguest for the prayers of tha church on behalf of the persen mimed.
St. Cyprian ubes the phrnse "nomen efferre" of the living, when, cemplaining of the too easy absolution granted to the lapised, be says, "While the persecution still continues, ere the peace of the church itself' is yet restered, they are almitted to communiente, and their name is
offered " (Ad Presbyt. Eip. 16). When he forwasded n charitable colleetion. When he forwarued a charitible collection to Numidia, he
gave the bishops thare tributors, and of the other bishops, and of the priests, who had nssisted iu making it, "that they might bear them in mind in their petitions, and make a return tor their goed work in sacrifices and prayers" (Preces, Ad Januar. Ep. 2.). St. Jerome speaks more than once of this practice, which applears to have had its evils ater the conversion ot the empire: "The oames of the olderers are now pubicicly recitad, and the rejemption of siss is turned into praise" (Comment. in Jercin. ii. i. 1t'); "The deacon recites is the churches the nimes of the offerers, 'She ofters so much,' 'He has promised so much,' and ther take pleasure in the applause of the people, in Ereh, vi, xviii 5-G) tormanting them" (Comm. was of an enduring kind, as the erection or nalowneut of a church, the name was recited (Hum. every celebration. Thus St. Chrysestom (Hum. aviii. in Acto Apost. 5), addressing the wader of a church, "Is it a sinail thing, tell me, for thy name to have a place perpetualiy in 695 , decreed that "the nnmes of those by Merida, it is certain that charches have been built or tho are declared, or who have been deciared, to bare given anything to the sail holy churches, hhall, it they are living in the body, be recited before the altar in the time of mass; but that, if they hare departed or shail depart from this life, their names shall be recited with those of the eithful departed, in their order" (can. 19). The publication ot the names of the dead, when an ofiering was made for them, is tound in Atrica in that "no oblary. Thus St. Cyprian, ordering wleep" of one who had broken for the filling church, gives ns the reason that one whe had lane so did "not deserve to be naned at the ultar in the prayer of the priests" (Epist. ad Mary 15 ).

## NAMES

1375
Presbyt. Furnit. 1). St. Augustine, areaking of the future punishment of heresiarchs, says, "In of the chicfs wil be none to recite the numes (C. l'armen, iil, 6.) C. l'armen. iil, 6.)
11. Sames constantly offered. -The nnmes of sutferers of a given occasjon, and of the sutferers or the deal for whom oblations were few times at be published only once or $n$ naw times at the most; but there were other certain ominene of the bishop, arehbishop, \&c., living or dead teachers of the charch, whether confessors, \&c, and those of depacted martyris, Blessed Virgin, which were recited contiaually. These were inscribed in the Durivcus. In Africa at lenst, the $n$ ames of the priesta doem also to hare been recited from a written that the name of St. Augustine, suggesting "net be recited," a suspected priest should de to one, thed says, "For what hurt does it him recited trem than ignorance will not huve science does not blot himblet, if a guity centhe living ?" (E.pist. 78 ad Clem the book of he living ?" (fisist. 78 ad Cler. \& 4),
II. When offered.- At first
living and of the dead wele the names of the part of the the rlead were recited at the same Cort of the service. Thus in a Gethico-Gailican that He sanctity the : "Let us beseech Ged. . . the departed, which haves of the ollerers and of Gall, 221). Again: "Let us commen." (Liturg. names of those who Let us commemernte the are at rest" (otwo otler and of those who Orationes pest Nenima: "Otferentibusaralic et defunctis requies cos "Otfereatibus venin Laslie, 17); "Nominibus sanetorum marivrum. offerentiumque tidelinm atque eorum qui ab hec saeculo transierunt, a ministris jan sacri erdinis recensitis" (27); etc. 'lhat the nnmes werc all ellered about the snme time is nlso :mplied whenever petitions for the living and the dead occur in the same cellect, as Diss. Goth. u.s. 191, 194, 201, \&e. ; Miss. Gall. Vet. 3tis, 571 ; Miss. Moz. u. s. 34, 43, 46, \&c. In the Moznrabic Missal the Post Nomina follows the names of a long series of coufessors: "Let the presbyter say, Our priests offer na oblation to the Lord God. . . Making a commemoration of the most blessed apostles and martyrs, the glerions hely Virgin Hilary, Athanasius, Nartin, Ambrese at rest, tine,"'\&c. (46 ans, Nartin, Ambrose, Augusfor the recital of thes). There is no direction others, but atter the Post of the offerers or constant form after the Post Nomina, the following is said, "Let, from which the practice appears, life of the livie presbyter say, for Theuart the rest of the living, the health of the sick, and the rest of the faithtind departed, for evor and ever" (Leslie, 4). Se of' the Post Nomina itself, St. lsidere, 610, says, "Effunditur pro offerentibns sive pro defunctis fidelibus" (De Eccl. Off. i.
The later Roman rule and the reason for it wore, as we learn from Pseudi-Innocent, as follows: "Thou mayest know of thyself, of thine own good sense, how superfuous it is for thee to mention the name of him whese oblation thou efferest to God (though nothing be hid from Him) previously; (that is), befere the priest makes the prayers (Precess), and by his petitions comuends the oblations of thoso whose aumes are to

## $137 i$

## NAMES

## NAM Fig

Le recitel. The oblations are therefore to be commended first, and then the namer of thome, whose ablations they are, to be givell nut: that they may be named in the holy mysterien [i.e., In the Misa Fidellum, or nnaphora], and not among the othar forms [as in the aecreta, or collectla post nomina] which we put before them, that by the mysterlen themselves we nug open the way fir our nubsequent prayern" (Ep, ad Jecent, 2). Hence the origin of the Commemoratio pro viris before the consecratlon, and the Commemorutir, pro defunctis after it in the Roman eamon. In both, the priest may still eall up aileatly the names of any for whom he deaires to pray (Ritu* Celebr. vili. 3; 1x. 2); but when the change was first made, the ennon wanatill mad, and therefore the names would be recited, aloud. See Notitia Eho'uri-tici, ed, 2, p. 565, In the Vatican MS. of the Gregorian Sacramentary, priated by llooea ( $0, p$. Greg. V. 63 ; ed. 1615 ), the former commenoration runs as followa: "Memento, Domine, famulurum fanularumque tuarum, Ill. ef Ill. et ombium cireum astantium, quornm Tibl fides cognita est et aota devotio, qui Tibl offerunt hoo sacribicium lnulis pro na suisque omnibus." The Eligian codex renembles this (Menard in O,p. Greg., ed. Len. iii. 3). In the margin of the Othobonian, and In every vacant space about the pages, are many names of the living who sought the prayers of the church, expecially of the sick, as well as of deceased persons (Murat. Lit. Kom. Vet. 1. 73; II. 2). One of the Cologne MSS., used by Pamalius, inserts after "tuarum," in the margin, "et eorum quoruin nomina ad memoraadum conscripsimus, as: super sanct om altare Tunm scripta adesse videntur" (Riwale l'I'. ii, 180). In tho canon as given by Amalarius (Eolojae do Off. Miss. in fine) we have, after "tuarum," "Iiforum et Illarun [Ilic domina vivorum memorentur, si volueris ; sed non dominlea die, nisi certía diebus], et omnium," ete. Sim. a Saltaburg Pontifical, cited by Martene (Aud. Ecel. /it. J. iv. viii. 15). The old Ambrosian eanon here resembles the old fioman, but coutains an ndditional clause which has lueen horrowel by the later Roman : "Nemento, Domine, famulorum famularumquo Tuarom [1l]orum] et omnium circum adstantium quorum tibi fides cognita est et nota devotio, pro yuibus T"bi offerimus vel qui Tibi offerunt," etc. (Murat. u, s. I:33).

There is no Commemoratin pro Mortuis In the Gelnsian canon (Murnt. i. 697), nor in several copies of the Gregorian, Gerbert mentions three in which it is altogether wanting, and three others in which it has been supplied by later hand (Mon. Vet, Lit. Alemunn. 1. 236). Only in one copy, it is believed, does a memorial of the dead occur in the canon both before and after the consceration; viz., in the Rhenaugen MS, of the 8 th century (it.self shewn to be a copy of an earlier) from a transcript of whieh Gerbert prints. The former of these commemorations, which immediately follows that for the living is as follows: "Memento etiam, Domine, et animarum fimulorum famularumque tuarom fidelium Citholicorum in Christo quiesceatium, qui nos praecesseruat, iforwm et illarum, qui per elcemosynam et confessionem Tibi redduat vota sua" (ibid. 23:3). The soond memorisl efter the consecrstion, in this MS, is, "Nemento etiam, Domine, et eorum nomina, qui nos
prasecennerunt cum Higuo filel et forminnt in nomno pacta." With this ngrees to the letter one Cologne MS., from which Pamelins jriats (1.182), the Rumunising Frankish and Hevnoun Minaly (Murat. H. 694, 779), aad the canun girea by Amulariun, but the last naned idds, "tit recitantur nominis. Dein post jutm revititi fu: rint dio t," etc, In othera the prayer begins thus: "Super Diptycha" (Cod. Votio, lineca), "Mementn etlam I)omine famulorum (N, Cerb, Cui, 2 ; Dimel. u. s.) famularumque (N, Corf. Col. 2) Jinarum (III. Rocea and Cort. Eli,. u. H. 4 ; Jllormon et Thirum (with several namea in the margin), Cordex Vistio. Dibl. Murat. II. 4) qul turs pacis." All thene proceed thua, "I $\mathrm{j}_{\mathrm{m}} \mathrm{m}$, Inmine, et omnibus in Cliristo quiescentlbua, lscumr refrigerli, lucls et fincis ut ladulgean dejrecamor, per," ete.

The Councll of Alx in 789, uniler the influence of Charleinagne, adopted the Intur rule of Jimma as expreshed by Previlo-lnawcent (cra. 54 ; xue also Cone. Francof. A.d. 794, ean. 51 ).

The early Ambrosian canon lill nut commemo. rate the departed (Murat. w.s. 134), but sn mo. varying prayer, introduced st an unknown period, was anili wecretly after the oblations were set cu the altar, but before the Offerent, Creed und Super Ohlatum, in which both living nal deal are prayed for: "Receire, holy Trinity, thin oblation which we offer uate Thee .
.

- for the heslth and aafety of 'Thy servanta and handmallens X., for whom we have promised to implure Thy ciemency, and whose alma we have receivel, and uf all faithfal Chriathas, both living and departel " (Pamel. u. s. 1. 298)

The ilturgien of the East do not shew expressiy where the names of offerers were published, but there is evory renson to think that it was done whea the diptycha were read. St. Mark thua refers to offerera In a jrayer before the adaphora, whilch, following immedhately the diptyohs of the dead, Intercedes for them anil for the living also: "Recelve, O God, on to Thy holy, supercelestial, and intellectual altar, the gratness of the heavens, through the ministry of Thy archangels, the thank-offerings of those that ofler the sacrifices and oblations, of those who desire to offer much and little, secretly, and openly, and are not able; and of those who have this day otlered the oblations" (Renaul. i. 150). In St. James these intercessions come after ths consecration. As the offerera are mentioned immediately after the diptychs of the living (compare Assem. Codex Lit, v. 43 with 85), we infer that their names had also beea recitel at the name time. The clause in St. James is, "V cuchsafe also to remember, $O$ Lord, them who hare this day offered these oblations on Thy holy altar, and these for whom each has offered, or has in mind, and those whose names have been now rend unto Thes " (u. .43 ). The diptychs of the desd follow. In St. Besil, which is derived from St. James, the dijitychs of the living and dead are read before any of the intercessions are said. The following is the reference to the offerers: "Remomber, $O$ Lord, those who have offered these gifts unto Thee, and those for whom, and by whem, and on account of whom they hars offered them " (Guar, 171). This is not preserved in St. Chrysostom, nor in the Armenian, which is also derived from St. Basil. Perhaps it waw thought, when all oblations but those of bread
and wine liad cens the prayer of joro have offered, nu! offered," Goar, 6:3
thly prayer Is sal thly prayer la sal the great entran
Syriac rites derive are prayed for, an pend afler the con 157, \&e.). There Nentorinn liturgiem ofter (Theod, Rena in the Malabar (12a befire the consecr: (Hiptychs) were re lo the Copitie St. 1 for -" ajparent] the priest, "pointi prays for " those w whim they otler "(1 enaverration; and Bail and Gregory Coptic (iregory and 4, 515), the intere are said before.
IV. II hose names golation was broug name necessarily de rejection. Thus the corbide the anmen of "with an obiation a the rejectlon of obla On the exclusion of $t$ for whem mention communion, see Dipi
V. By thom the no gecerally the office mast and west. We by St, Jerome. St, 1 bim also pertalas the the recitation of the $n$ in this Irreconacilable Cyprian, "Named at prayer of the priests; in Africa, in in Gaul eppress reference to $t]$ deacoss immedintely erepption, they were mbleacon than by $t$ suciest pontifical the the teath century, " $t$ atar name or recite th dead" (st the "Merr Greg. Sacram. App, chetom at Rheims, y abost 965 , the subdenc In the ear of the all bishops of the disat. Lotiens. vii. ; 351).

Io the Greek Liturg the diptychs, and "mak vill of the dead and Guar, 78, 170). Compe
hatrod. Hist. East. Ch. hatrod. Hist. East. Ch.
ondered to say them in onered to say them in $t$
ase of St. James, from qing are derived (As Haris (keqand. i. 150), gies, Coptic (Bas, 19), at
It2); the Syrian (Lbid It2); the Syrian (Ibid. and the Nestorian (Bade

NAMES
tad wine hall censed, that the slmillar claune in the prayer of prothesis (" Remember those whe have offered, and those fir whom they have effored," (imnr, 6:1), was sutticient. In St. James this prayer is sald with the eame intention at the great entrance ( $A$ mem. v.as. 17). In the Srriac rites derived from St. Jamen the ofterers arfipuryend fur, as in that, when the diptychare reul after the cunsecration (Renaud. ii. a5, 149, 137, \&c..). There is no prayer for them in the Soatorian liturgies, but the usual context comen iner (Theool. Fienaul. i. 6201 Nest. 631), except in the Maiatar (lhuulin, 314), In which It eomes befire the consecration, though the diopmtkeen (Hiptychs) were read even befiure the auaphors. lo the Coptie St. Basil the dencon says, "1'ray for -", apparentiyy naming the offerers; ; and
the priest, ${ }^{\text {p }}$ pointing to the brend and ; wine,", prayx for "those who offer them and thene wore," prays xiur "thase who ofler them, and those for
vhem they onfer "(lien. i. 17). This is after the converation; and so the Greek Aiexandinine Auil and Gregory ( Did. 71, 108); but in the Captie firegury and Cyril ard the Ethioptio (32, 42, 315 ), the iutercessions, of which this is one, we sidid before.
15. Hhose numes were not offered.-When an ablation was brought, the publieation of the namp neeesarily depended on its nceept ance or
reecetlun. Thus the reiectlun. Thus the councll of lilitierls in 313 fortids the names of energumens to be given ont "with an oblation at the altur" (ean, 19). On the rejectus of oblations, see Oulatioss, $\$ 111$. Oor whom exciusion of names of the living or dead for whom mention wan claimed as a token of wimuiten, see DipTycirs, § 2 .

1. By whon the names were recited. - Thls was spaerally tho office of the deacon, both in the ent end west. We hare seen it ascribed to him off St. Jerone. St. Bsidore of Serille says, "To bim also jertadns the office nf pragers [Privci: ], lier reeitation of the names "(ad Lenkeff. 8). Nor Is this irrecuacilabbe with the language of st. Cyprian, "Named at the altar of God in the prater of the priests: " for we may sulpose thit joidrtez, ns in Gaul nod Spain, the priest made appess reference to the naines published by the
dectoos immediateiy befores
li there deccoos immediately befire. $1 t^{\prime}$ there was an aception, theg were rather pullished by the mblewes tha by the priest. Thus, in an
nocieat pontifical the MS. of which dates Iwcieat pontifical the MS. of which dates from the teuth eentury, "the sulbdeacons behind the ular pame or recite the pames of the living and
dall " (ut the "Memento." dall" (nt the "Memento,", Missa Ratodi in Gry. Sucram. App. u.s. 2 246). So by an old cutom nt Rheims, recorded as still oxisting hoot 905 , the aubdeneou dilly recited $* t$ mass io tha ear of the celebrint the names of
 (3).

Jo the Greek Liturgy the deacon still reals tiediptechs, and "makes memoriluls of whom he vill of the dead and of the living " (Ew;hol. Gar, 78, 170). Compare the Armenian (Neaie, Iurrad Hist. East. Ch. 594-610). The deacoon is
wereed to say them in the Wetered to say them in the nargio of the Sicititian
se of St. Jumes, from wich liturg) we f St. Jumes, from which liturgy the foresive are derived (Assem. E. 85, 86); in St. Munk (Renaad. i. 150), and the Egyptian liturFax Coptic (Bas. 19), and Greek (Bas. 72, Greg. 1i2) ; the Syrian (Ibid. ii. 31-36, 137, 279-282); wil the Nestorian (Badger, il. 2222). Only the

## NARBONNE, COUNCLLS OF $13: 7$

Ethlople, whleh is in osher reapects in confualon, ansigus thla duty to the prient.
V1. Notices of the Niamea in the Colleotio poas "Jomina. - These uro uthea of Intereat, e.y. "Scmina quorum sunt recitatione conjplexa, Litary. Gall, 191) " "thereution (Biss, Goth. in coelentil chir, 191); "thtereatium nomina recitata coelenti chirographo in libro vitae jubena adseriiti" (232, conpp. 233, 27.3, 276, 286); " (quorum jubut reeitatio praeminea sortem, inter eiectos jubens algregari" (207, 209); "Offerentum ac pauanatum quare recitata suat nomina, apostoli nomina nate ene sanctiflect" (221); "Quorum nomina nate altare sanctum recltata, neterna Iules susciplat" ( 288 , comp. Sucr, V't. Gall. thus nemomina quae vecahulorum sunt pro aetacignari" nomata, neteruitatis titulo jubeas praeditierent ages in whe last appears to refer te the had lived "Otich the persons conmemorated had lived. "Otfirentium nuacupationem comsobas lue riain duntium acclpientiumque pervit [so, diaco vocthbulorum designatione monstraofficia" (Misas Ad ailecta precum revertamar This seems to implenue. Neale und Forlies, 16). the aune of the deacon to whese mentioning also thon was committel. Many similar references to the numiua occur in the corresponding prayer of the Moanrutic missal (l.eslle, 15, 27, 57, \&c.). atroluciug a, Greek, and Eastern methode of intronlucing a reference to the offerers in the Orayers have been sulticiently illustrated in § III, Alb:uxpesubject of this article refer to Gabr Albivijinus, Observationum Lilri Juo, i. 7; Lat. Par. 1623; Frane de Berlendis, de oblationiós, hierum Litud. Lat. 1, Yenet. 1743 ; Jona. Bonn, 2, 3, хіу 1 укатм lib. II. viii. 7, xl. 3-5. x/i. 175:3; Martene, with Sula 7-18, 2:3-25 ; de Ant. Liccl. Rit. I. Jv. 8, nn. p. 538 ; lom. 1755 , motes in Missale Sixtum, the practice in the west below the 24 , traces Charlemagne.
[W. E. S.]
NAMFASIUS, hermit at Cahors, cir. A.D. 800 ; commemoratel Nov. 21 (Mabill. Arti3 SS. O. S. B. silee. iii. pt. 2, p. 405. Venet. 1734).
[C. H.]
NANTES, COUNCIL OF (Nannetenso Concilium). Because Flodoard, who was canon of kheims in the teath century, apeaks of one of the bishops of Rheims, in the seveath, having repaired a church in that diocase, "by, common conseat of the whole council of the bishope of France, set forth at Nantes," it has been inferred that a council was held there A.D. 658 ; and because twenty canons were groted to the ninth and following centuries, as though they had been passed at Nantes, it has been further foferred that these canons may have been the work of this council in the seventh. Whatever may be thought of the first aupposition, interal evidence forbids this Inst (Mansi, xi. 59 , and xvili. 16.う-74; comp. Delaland, suppl. 69; also RaEims,
[E. S. F..]
NARBONNE, COUNCITS OF (Narbomensia Cuncilia). (1.) A.D. 589 , at which Nigetium, bishop of Narbonne, and six others, all subjects of king Reccared, were present, and filteen canons j'assed, agreeably with what had been diccreed at the third couneil of Toledo the same

## 1378

## NARCISSUS

year. By the first the clergy may not wenr purple. The second orders the doxology to be repeated at the end of every psalm; or, when a pralm is divided, at the end of every such division. By the third the clergy may not stand gossiping in the strects. The fifth refers to the eighteenth canon of Chalcedon, ns though it had been passed it Nicaea. By the eleventh, bishops maly not ordain illiternto men. By the last, a superstitious way of keeping Thurselay as a holiday is censured (Mansi, ix, 1013 sq .).
(2) Sald to have been held A.D. 788 , by order of the Emperor Charles, for determining the bounds of that diocese, which nlone shews that the account given of it is in part sparious, 13ut farther, it purports to have been occasioned by the errors of Felix, bishop of Urgel, and yet he is set down among the subscribers to it. If it ever met, therefore, its records are deserving of no credit as they stand now (Mansi, xiii, $8: 11 \mathrm{sq}$.).
[E. S. Ff.]
NARCISSUS (1) Martyr, commomorated in Atrica Jan. 1 (Hieron. Mart.).
(2) Martyr, with his brothers Argeus nnd Marcellinas, commemorated nt Tomi Jan. 2 (Vet. Rom. Mart.; Bed. Murt. Auct.); Jan. 3 (Hieron. Mfart.).
(3) Bishop of Gerona in Spniu in the 4th century; martyr with his deacon Felix ; commemorated March 18 (Boll. Acta SS. Mar. ii. 621).
(4) (Norsosfs), Patriarch of Armenia, probably the 7 th, sat in the second General Council; commenorated June 15 (Cal. Armen.).
(5) Martyr with Crescentio at Rome, commemorated Sept. 17 (Usuarl. Mirt.; Vet. Rom. Dfart.; Boll. Actı SS. Sept. v. 476).
(6) Bishop of Jerusalem, commemorated Oct. 29 (Usuard. Mart.; Vet. Rom. Murt.).
(7) Mentioned by St. Paul (Rom. xvi. 11); commemoratei Oct. 31 (Cal. Byzant.). [C. H.]

NARNUS, bishop and confessor at Bergomnm, cir. A.d. 75 ; commemorated Aug. 27 (Boll. Acta SSS. Aug. vi. 8).
[C. H.]

## NARSES. [Nersas.]

NARSEUS, martyr at Alexandria; commemorated July 15 (Ưsuard. Mart.) [C. H.]

NARTHALUS, one of the twelve Scillitnnian martyrs; commemorated at Carthage July 17 (Yet. Ram. Mart.); also written Natalus and Narzalis (Usuard. Murt. and Var. Lect.). [ ]

 $P_{\text {tradi }} u s$.) (1) The word first of all menns the plant called giant-fenael, which was used as a cane ; then it means a cane or stati, and even a surgeon's splint. In Christian ecelesiology it wns used to designate the vestibule of $n$ church. The reason of this application is given in a passage of Procopius of Caesarea (circa 527) in deseribing the church which the empreror Jostinian built at Jerusalem in honour of the Blessel Virgin. "A great quantity of colomns, immense ln size and in colour resembling in flune of fire, anplort the church ( $\tau \delta \nu \nu \in \omega$ ) on every side, some below and some nbove, and some about the cloistcra ( $\sigma$ Toans) which surround the whole precinct (iepov), excent on the side which is turned towards the
east. Of which two stand before the door of the church ( $\tau 0 \hat{v} \nu \in \grave{\omega}$ ), very fine, and probably secon! to no columns in the world. Next there follows a kind of cloister ( $\sigma$ tod $\tau i s$ ) named nfter the nnrthex, I suppose, from its not being made wide." (Procopius, de Acdificiis, lib. v. cap. 6, ed. Dindorf in Corpus seriptoum IIstoriue Byzantinate, vol. iii. p. 323, Bonn, 1838.) It is lajd down by Hofmann (l.e.e. Univ. s. v.) that the length of the narthex was the whole wilth of the church.

Another etymology, unnoticed by Binghnm and others, but exclusively relied on by the Etyinologium Mngnum, and the Lexicon of Zonaras, connects the word narthex with $\nu \in f=y$
 ed. Gnisford]), because it was on a lower level than the body of the church (see a long note upon the subject by the commentator on the C ncordins Regularum of St. Benedict of Anianum, temp. Charlemngne, ed. Migne, Patrol. Cirsus, tom. 103, p. 1010). This however does not appear to be in accordance with the fact. For it will be seen lower down, that in some eases the narthex was the receptacle of the female part of the congregation, and that that receptncle was upon a higher, not a lower, level than the body of the church. [Nave.]
The word is used sometimes of $n$ part within the church, and sometimes of one without; but it always means a part of the charch further from the altar than the part where the taithful were assembled. Hence it was a place for the catechumens. Near them the

 the narthex. The entrance from the narther to the nave was, according to Beverilge, by the "beantiful gates" [Doors, p. 573], near which, as the most honournble part of the narthex, the Audientes stood. The communiention of the narthex with the outside whs through the "great gates" ( $\mu \in \gamma$ ádai $\pi$ ú $\lambda a 1$ ). The place of the Citechumeni in the narthex was near these last gates. The Energumens or possessel coming between the Catechumens and the Audientes.
A passage of St. Gregory Thammaturgns shews distinctly that in his plan the narthex was within the gate of the church. He says that the Audientes were to do thelr part "within the gate (of the church) in the narthex," (Evס001 Tins
 Sce a discussion of the several views in the commentary of Du Cange upon Paul the Silentiary, cap. 81.

Leo Allatius wrote a tract upon the narthex, in which he refutes the opinion that the narthes was in the porch, nond shews that it was inside the church, near the door, and that it was the place where the Catechumens, the Energumens, and the Yenitents wers gathered.

Du Cange (Gloss, Graec. s. v. 986) points to a distinction (and possibly to some solntion of the discrepancy amongst writers) between monastic ant non-monastic churches; and he nffirms that in the latter class, the narthex was outside, not inside, the church. In monastic churches, a dise and the had to be made between the fraternity churches wers divlied Internally into three parts : (1) the Bemn (Sacrarium) with the screen; (2) the vads, for the monks, with ralls separating
it from (3) the na public. Du Cange latrensis, which sa "in the choir of $t$ l been accustomed to to the distinction 1 monastic churches krivon, s. v.) gives a sajs depends upon asthex, he says, it for lay monks, anc romen. In the lat grilles and rails.
A search has been pription of the Gree Latin writers. It a lated by porticus, atr Biagham, indeed ( $A n$ he claims great ant that the pame itself the passage quoted al furgus may be though was more ancient ths It is affirmed, ind [nit, s.v.) that the called Paradisus. Tl arictly the name for in some of the older the eatrunce to the ch of some writers nar priated to that side of which sbutted on th till the 6th century ( that we find any trac in this part of the stry
(2) The staff or a emperor carried in his of his coronation.

## NARZALIS. [NA

NaSO (1) Martyr, inthe cemetery of Prai Hart.).
(2) Martyr, comme 12 (Usuard. Mfart. ; V

NATALE, also Nat
 aute, in the language death-dny of one of th bith into eterunal life. wich immediately suc tan the church saying iste the birthday of b dem ( $(\tau) \nu v$ roù $\mu a p \tau \nu \mathrm{p}$ ! Mhor)" (Shrort. Polyca wnewhat later date, Cornn, 3) "oblationes : itis, mnnua die facir malititia seems to be uae $d / 4$ mastyr only, but of Psgi (on Baroning, n tart the natulis of a $m$ nely his actual deathdit he translation of $h$ prnection the actual meratly be discorered. tary (De SS. Martt. the durech took all possi tin rery point. The bynati, for instance, com Chisirs. AxT.-YOL I
it from (3) the narthex for the non-menastic public. Du Conge quotes a MS. Lite of St. Puul Latrensis, which says that his body was burind "in the choir of the church ( vaou ); we have beea accustomed to call the place a narther." As to the distinction between monastic and nonmonastic churches in the East, Magri (Hierykricon, s. v.) gives a different account, which he says depeads upen his own observation. The aasthex, he says, in monastic churches serves for lay monks, and in seenlnr churches for womed. In the latter ease it $i$ a fenced off by grilles and rails.
A senrch has been made in vain for any tranaription of the Greek word by ang of the earlier Latia writers. It appears to be always translated by porticus, atrium, or some kindred word. Biagham, indeed (Antiq. viii. cap. 4, s. 2), while ne claims great antiquity for the thing,
that the name itself is " not very ancient." that the name itself is " not very ancient." But the passage quoted above from Gregory Thauma-
turgas may be thought to shew that even the nanie was more ancient than Bingham imagiaed.
It is affirmed, indeed, by Hofmann (Lexicon Cnit, s.v.) that the narthex was by the Latins
called Paradisus. This, however called Paradisus. This, however, seems to be trictly the name for the cloistered court, which ia some of the older basilicas atoed in front of the entrance to the church proper. In the view of some writers narthex was the name appropriated to that side of the quadrangular cloister which sluntted on the church wall. It is not till the 6th century (Greg. Turon. lib. 2, c. 21)
that we fiad nny trace of the font being placed that we find nny trace of the font being placed
io this part of the structure io this part of the structure.
(2) The staff or sceptre which the Greek superor carried in his hand at the altar-service
of his coronation. of his coronation.
[H. T. A.]

## NaRZaLIS. [Nartialus.]

NaSO (1) Martyr, commemorated at Rome, in the cemetery of Praetextatus, May 10 (Hieron.
Hurt.). Hirt.).
[C. H.],
(2) (Usuard. Afart.; Vet. Rom. ALurt.). [C. H.] 12 (Usuard. Mfart. ; Vet. Rom. Murt.). [C. H.]
NATALE, also Natalis, dies natalis, natalitia;
 nste in the language of the early church, the
deth-day of one of the faithful, regarded as a death-day of one of the faithful, regarded as a bith into eternal life. Even in the gcneration which immediately succeeded the apostles, we fol tha church saying of Polycarp, "we cele-

 Miov)" (Mart. Polycarpi, c. 18); and at a womewhat later date, Tertallian tells us (de
Corna, 3) "oblationes pro defonctis, pro nataCorma, 3) "oblntiones pro defunctis, pro nataitili, snnua die facimus," where the werd widititia seems to be used for the death-day, not di a martyr only, but of any of the faith ful.
Pagi (on Baronios, ann. 67, n. 2:3) contends
that the natalis of a martyr in the that the natalis of a martyr in the calendar is mrely his actual death-day, but commonly that Ithe translation of his relics, as in time of
precution the actual panection the actual death-day could not therally be discovered. Muratori, on the contary (De SS, Martt. Natalitüs) believes that
the church took all possible pains to determine the church took all possible pains to determine lis rery point. The writer of the Acta $S$. hatiij for instance, communlcates to the faith-
CHRIST. ANT.-VOL. II.
ful the very day of the snint's martyrdom, that they might hold an assembly on thit day (Acta Ion. c. 6). Cyprinn, too, (Epist. 37) required that the death-dnys of such of the faithful ns died in prison should be communicated to him, in order that they might be commemornted by an oblation on that day. In this way were formed Calendars and Martyrologhes. Cere. endars of this kind were also common nmong pagnns. In the records, for instance, of the collegium of Lanuvium, published by Nommsen
(de Cullegins, p. 112), we find the denthedne (de Cullegiis, p. 112), we find the denth-dnys which were to Be celehrated by members of the
collegium set down thus. "xiii collegium set down thus: "xiii. Kal. Sept. natnli Caesenni Silvari patris," etc. Here we have the form adopted in the oldest Christian calendars
(De Rossi, Roma Sott. i. 210) (De Rossi, Roma Sott. i. 210). We have but to
substitute some such name as "C "Cubstitute some such name as "Callisti" for "Caesenni" and we have at once a Christian entry. [Compare MARTYR, pp. 1123, 1127.]
In inscriptions, Natale or natalis is very
common. common.
To take two examplea out of a multitude; the inscription sanctis martyribvs tibvrio \| baleriano et maximo qvorvm || natales [natalis] est xviif. kalendas Maias tells us that the death-day of the martyrs Tiburtius, Valerianus and Maximus was on the eightecnth day before the calends of May; and the inscrip)tion parentes filio mercvrio fecellrvnt qui vixit anN. V. et mesis vili. || Natisin pace invs Fabrv, that the child Mercuriua was "born in peace "-i.e. died-on the ides of February (Mamachi, Origines, ii. 230; Marangoni, Actary. lict. p. *8). It was in accordance with this feeling that the anniversary of a Christian's death-day was celebrated with the rejoicing which generally accompanies a birthday [Cella Memoriak]. It will be obscrved in the two inscriptions given above-and the same is the case with all inscriptions of that antiquitythat ne year-date is given; it was sufficient to
mark the day on which the anal mark the day on which the annual commemoration was to be held.
The natalia of distinguished persons naturally aeen came to be used themselves as dates. Thus in an inscription given by De Rossi, Studentia is said to have died on the natale of pope Marcellus (Jan. 16).
In precess of time, the werd natalis came to mean little more than an annual festival, and was applied to commemorations to which in the strict sense it was inapplicable; thus the Kalendurium Buchervanum (Ruinart, p. 617) has "VIlI. Kal. Mart. Natale Petri de Cathedra," for the festival of the Chair of St. Peter. And the word was also not unfrequently used for the anniveraary of the ordination of a bishop. It designated alse, with a certain appropriateness, the anniversary featival of the foundation of a
city.
The day of the Institution of the Lord's Supper is called Natalis Calicis, or Dies Nutalis Eucharistiae. [Maundy Thersday, p. 1160.] Lord Natalis Domini is the birthday of the Lord in the fesh [Christmas Day, p. 356]; the entrance into the life of this Worlid
Joun Barrist [p. 881] is also a festival.
(Prebst, Kirchliche Disciplin der dra ersten christlichen Jahrhunderte, p. 127 ff. ; Martigny, Dict. des Antiq. cheét. s. v. Natale; Bingham's Antiq. Iv. § vi. 15.)
[C.]

## NATIVITY

NATALIA, martyr, with her husband Adrianus; commemoratei at Nicomedia Aug. 26 (Busil. Monol.; Cal. Byzunt.; Daniel, Cod. Liturg. iv. 266) ; hept. 28 (Vet. Rom. Mfart.); Nathalia, Dec. 1 (Usuard, Mart.).
[C. H.]
NATATIS (1) Martyr, commemorated in the East Jaa. 17 (Hieron. Mart.).
(2) Martyr, commemornted at Rome, in the Forum Simphronii, Feb. 2 (Hieron. Mart.).
(3) Archbishop of Milaa, A. D. 751 ; commemorated May 13 (Boll. Acta SS. Mar, if. 241.).
(4) Presbyter aud confessor, third or eighth century ; commemorated Aug. 21 (Boll. Acta SS. Aug. iv. 409).
[C. H.]

## NATALUS. [Narthatus.]

NATATORIA or NATATORIUM, a word sometimes used to desigate a baptismal font, кал $\cup \mu \beta$ jो $\theta \rho a$ " in anatorio Siacti Martyris Barlate" (Hist. Miscell. in Zeaone, apud Ducange, Gloss.). In Sidonius Apolliuaris it is found in its ordianry sease tor a swimming bath. (Epist. lib. ii. Ep. 2). "Natatoria" is the traaslation of
 Vet. Lat. (Vulg. "piscina probatica"), and is so used by St. Ambrose (de Myst. c. iv. §22).
[E. V.]
NATHALIA, martyr, with Liliosa and others; commemorated Aug. 28 (Usuand, Mart.)
[C. H.]
NATHANAEL of Cana (St. John i.), conimemorated Ap. 22 (Basil. Monol.); July 4 (Cal. E'thiop.).
[C. H.]
NATIVITY, THE (in ART). It has been remarked in a previous article (Mary, the Virgan, in Art) that while the Adoration of the Magi is ode of the commonest subjects in early Christian art, the Natlvity, with the contemporaneous gospel fact. the Adorntion of the Shepherds, is one of the very rarest. Indeed it canuot be aaid to belong to pictorinl art at all. It does not once appear in the innumerable catacomb frescoes. It is equally absent from the mosnics of the basilicas and churches. The oaly examples of the subject are sculptural, and must be looked for on minor works, such as sarcophagi, ivories, and gems, and even bere it is by no meaas frequent.

The representations of this scene generally follow one type. We usually see the Divine Child wrapped in its swaddling bands as the central object, lying either in n basket-work manger, or on a tall stool, vested with hangings. The Babe is sometimes recumbent; but more usunlly the head and shoulders nre raised without any suppert, $\ln$ supposed allusion to Matt, vili. 20, Luse ix. 58. The star appears above. The virgin inother sometimes lies on a rude couch as a newly delivered woman, either ebore or below the Infant, on which she lays her right hand, sometimes sits by the manger. Joseph, when present, is seated at its foot, rapt in thought, his head resting on his hasd. The ox and the ass, the traditional accompaniments of the nativity, in allusion to Isai. i. 3, Habak. iii. (ef. Baron. Annot. 1. \& 3 ; Tillemont, 1. 423) eppear either behind, or at the head and foot of the manger. The shepherds, with curred staves in 'their handa, atand by adoring.

The represcatations of the nativlty on sares. phagi are vare. The pediment of that whlch forms the substructure of the pulpit of the brsllica of St. Ambrose at Milan, offers an example. The divine Babe lies on a bed, unattended, the star restiag on Its head, while at ita feet couch the ox and the asa (Allegranza, Monum. di Milun, p. 63, tav. v.; Martigay, Dictionn.


p. 89 ; woodcut No. 1). We find the arme subject very rudely portruyed on a sarcophagus nt Arles, ligured by Millinn (Midi de la France, pl. Ixvl. No. 4). Christ here lies on a wickerwork cradle, to the left of which His mother is seatel, nad on the right stads one of the shepherds with his right arm extended, holding his pastoral stnff in his left hand. The ox and ass are seen in the background. Jozeph is alssent. In a compartment below we fiad the three Magl, with Phrygian bonaets. The ox and ass are also represented in adoration on a sepulchral fragment assigned to A.D. 343, given by De Rossi (Inscr. Christ. Rom. i. p. 51, No. 73). Here the Infant lies on the grouad, and we have two shepherls standing with hands outstretched in adoration. The scene is similarly represented on two Roman aarcophagi (Aringhi, i. p. 615, ii. 355 ; I3ottarl, tar. Iexxr. aud exciii. ; Bosio, pp. 327, 589). The


No. 2. From a Barcopliaguo. (Boato, p. 277.)
former, of which we give a woodeut (No. 2), ls a double suliject ; the left-hand half representiag the Adorntion of the Magl. It will le noticed tast one of the shepherds klsses h/s hand In token of worship. On the sarcephagi it is not st all unusual to fiad, by a continuation of tha two subjects, the accessories of the nativity, the ox and the ass, together with the swaduled babe and the manger, forming part of the Adoration of the Magl. (Bottarl, tav. xxii., lxxxv., lxxxvl. $;$ Aringhi, 1. pp. 295, 617 ; Bosio, 63.)

The nativity is a somewhat frequent subject on iveries. The great collection of Gorl (Thesaur. vet. diptych. vol. lii.) preacats several examplea. He gives the ivory sheath of a knlie (tab. x.) on one side of which are carved acenes from the opening of the Gospel history-the Annuacistion, Nativity, Adolntion of the Magl, Presentation ir the Temple, and on the other side scenes from the Passion. The nativity follows the type given below (woodeut No. 3), only that the

Virgin lies on , the backgrounc star. An ivo the cathedral the same acent

nimbed angela sta manger. Jobeph foreground are water. It is jaser lvory from the (tab, $x \times x \mathrm{v}$.) corre its details, but th (cf. tab. $x \times x \mid x$.). given (tab. xi.) irgin, half stanc her Child on the $m$ Aagels, unnimbed, which the star cat one of two shepherd ejes, while his com $\log$ © a lamb stanc A gemengraved b p. 37 ; Perret, Cata furnishes a good e: abore (woodcut No berds are absent.


No. 4, Natl
the star. The whole Cat No. 4 gives ane green cameo of the the same type. It is Venutl (Accadem. di thr, Il. 14). The $m$ the sobject refers to $t$ on which was cut $t]$ ирра $\mu \eta \tau \rho a s$ х $\rho \eta \sigma \tau о \cup$. lengers, Adtorutiva dics

## Nativity. [Cn

NaUlis. [Nava]

## NAVE

1381

Virgin lles on a hlgher conch than the child. In the background are two pensile lamps, and the star. An ivory tablet in the treasury of the cathedral of Milan (tab. xxxii) represents the same scene, the Virgin lying below; un- ant which it of the offers an bed, unathile at its п, Мопим. Dictionn.
 is absent. ree Magi, ssare also fragment ssi (Inser. the Infant shepherds adorntion. wo Roman ; Bottarl, j89). The
,
(No. 2), is presenting Le noticed is hand in it is not at of the two ty, the ox tdled babe Adoration t, $1 \times x \times v i .1$

## int subject

 I Thesaur. examples. tab. x.), on from the anncistien, eutation ir enes from the type that the
nimbed angels stand at the head and foot of the mangar. Joacph sits in deep thought. In the foreground are placed a busin and fingon for water. It is lascribed H. FENHCIC. Another lrory from the Cosplan Museum at Bologna (tab, xxsv.) correspouds with this in almost all (ci. tab. xxxix.). The treatment in the coarse (c. tab. xxxix.). The treatment in the ivory
given (tab. xi.) is somewhat different. The Virgin, half atanding, half kneeling, supporta her Child on the manger. Jusoph sits meditating. Aagels, unnimbed, stand iv- the manger, above Which the star casts a trail of light, on which one of two shepherds below is gnzing with elevated eges, while his compsuion kneels, with hie offerlog a lamb standing by.
A gemengraved by Vettori (Numm. Aen. Explio. p. 37 ; Perret, Catacombes, tom. iv. pl. xvi. No. 84) furnishes a good exnmple ot the type described berds (woodcut No. 3). Both angels and shepberds are absent. The moon appeara as well as

the star. The whole ocene breathes a holy calm. Cut No, 4 gives one half of a much mutilated grees cameo of the 6th century, representing Theoumt type. It is engraved and described by Yeoutl (Accadem. di Cortona, tom. vil. p. 45 , the In. 14). The mutilated inscription below on which was cut the visitation, H vramavre,



## Nativity. [Cimistias.]

NaUlis. [Navalid.]
[E. V.]

## 

 extended to dys the right of asylum for criminals the church. See Sanctuapy to the aitar ofIn later days the nayo
bnse purposes (e. g. buying often bren put to base purposes (e. g. buying nal selling).

## NECROLOGIUM

search has benn made in vain for any trace of similar desecration within the period embraced in thia Dictionary ; unless Indeed such a jrohibition as that in the 42 nd of the African canons be taken as a proof that a habit was growing in Atricn of converting the body of the church into a banquetiag hall. (Labbe, vol. II. p. 1070, ed. Parls.)

The plang of an early church that hava been worked out from ancient writers by Goar and our own lenrned Bishop Beveridge ditfer from each other in aeveral respects; but they beth agree in assigning the nave as the place of the Ambo or Pulpit. Not only were the Script ure Lessons read from this pulpit, but it was aometimes (not always) used for preaching, so that seme of St. Chrysostom s fumous harangues ware delivered from it. A ph.rase of Socratea the historian shewa why the nave was chosen as the lucality for it. He says (Hist. lib. vi. cap. 5, circa med.), thrit St. Chrysostom had iop. in the habit of preaching from this position, "for the sake of being completely heard."

Some idee of tlio size which a pave sometimes assumed in early. days may he gathered from the description given by Evagrius Scholasticus of the church of St. Sophia at Constantiaople, wioich was built by Justinian in the fitth century. "The leugth from the door opposite the sacred apse. whercin the function of the bloodless aacrifice is selebrated, $u_{1}$; to the apae itself; is a hundred a:cd rinety teat (this probably ineluded a Narthex as well as a Nive); and the brendth from porth to soutt! is a huudred and fitigen feet." (Evagr. Hist. lia. iv. cap, 31.)

An early charch, whish is lescribed to us is that built in the time ofkink Childeric over the sepu'chre of St. Martin, at Tuurs, by Perpetuus, the fiftia bishop of the aee from St. Martia himself. lis tetal lenget was a hundred aud sixty feet, its breadth sixty feet, and its helght forty-five feet. Its nave had twenty windows and tive doors. (i.reg. Turon. Hist. Franc. lib. ii, cap. 14.) Another church of the aame period was thet of Arverne. It was a hundred and fifty feet long, sixty feet wide, ninl fifty feet high. This church likewise had eight dours of which Mabillon (De Liturgiáa Gatlicanâ, lib. i. cap. 8) cenclules that tive were in the nare, that is co say, three in the western façade, aud oue upon each aide.

It is aisated by Herike that the word Navis was first used to designate a part of a church by the Latin writers of the ninth and tenth centuries. He does not gire the pasages upon which he relles; but unlesa he reters te other passagea than those which are given by Du Frevoe, 3. v. 'Navis,' or by Magri (Hierolexicon), it is perhapa open to question whether the date should not be placed still a little later. See his view in Herzog's Real-Encyklopüdie, art. - Baukunat,' p. 731, dear the end. [H. T. A.]

NAVICULA, the versel in which incense is placed for the supply of the Thurimbe, so called because it la often made in a shnpe resembling a boar.
[C.]
NAVITUS, bishop and martyr, either at Tre:es or Tongres, lerhaps in the third century ; commemorated July 7 (Boll. Acta SS. Jul. ii. 464).
[C. H.]

NAZARIUS (1) Martyr, with Nabor, commemorated June 12 (Bed. Mart.); at Rome (Ilicren. Mart. ; Boll. Acta SS. Jun. il. 516); at Milan (Uyuard. Mart.; Vet. Rom. Mart.)
(2) Martyr, with Gervasiua, Protasua, Celsus; commemorated nt Milan Junc 19 (Hieron. Mart.; liet. Rom. Mart.); July 28 (Hieren. Mart.); Boll. (Acta SS. Jul. vi. 53?); Oct. 14 (Basil, Menel.; Cal. Byzant.; Danlel, Cod. Litury. iv. 271).
(3) Martyr, commemerated in Aaia July 17 (llicron. Murt.).
(4) Martyr, commemorated ln Africa July 18 (Hieron. Mart.).
(5) Martyr, with the virgins Juliana and Agnpe; commemorated at Nicemedia Aug. 8 (Hieron. Mart. ; Bull. Acta SS. Aug. ii. 341).
(8) Martyr, cemmemorated st Antioch Oct. 30 (Hieron. Mart.).
[C. H.]
NEARCHUCS, martyr In Armenia, cir. A.d. 260 ; commemerated Ap. 22 (Boll. Acta SS. Ap. iii. 12).
[C. H.]
NEBRIDIUS, bishop of Egara in Spain, in the sixth century ; commemerated Feb. 9 (Boll. Acta $\lesssim S .1$ Feb. ii. 301).
[C. H.]
NECROLOGIUM. The book in which were entered the names of the dead for whom prayer was made in religious houses. It was a survival of the primitive dirpycus, but admitted generally only the names of members of tha heuse, of ita benefactors, and those with whom the commnnity had entered inte a compact for mutual intercession.

Thia book had no settled name within our period, and aftorwards it was variously called uecrologium, obitarium, obituarium, liber ebitarius (all Late nediaeval), Kialendarium (as, e.g., in a letter of commuaion between the monks of St. Remigius and those of St. Benignus, "We de for their dead as for our own ; except that briefs are not sent, nor are they put in the kalendar among our ewn people," Literse ad incundan Suffrayiorum Sucietatem, v., in Mabill. Anal. Vet. 160, ed. 2; Anselm: "Tell us his name and the day of his death, that it may be written in our Kalendar," Epist. i. 21), -Liber Vitae (e.g., Bertram, bishop of Mans, A.D. 616, made bequesis to several churches, on cendition that his name and the nanies of certaln others should be "recited in the book of life in the said church," Act. Pontif. Conom. c. 11, in Mabill. Anal. Vet. 257, 261, 263),-Martyrologium ("asniversarie quod in nestro martyrologio scribitur," Litterue, iv. u.s.), which wha common,-nod Memoriale ("Postquam defuncti fuerint, post patrea noatros detunctos in memoriali defunctorum scribantur," Litterae, iii. u.s; "Fratrom Memorinle," Bernardi urdo c'lu. i. 27 in Vet. Discipl. Men. Hergott, 208), or Liber Memorialis (in libre memoriali quemeumque vult (prior), facit notarl," S. Wilhelmi Constit. Hirsauy. ii. 17, Hergott, u.s. 494).
In the Disciplina Farfurensis of Guide (od calc.) may be seen formulae, uniler which names of ditlerent classes were eutered. One direction runs thus: "In martyrologio taliter scribend sunt monschi, vel amicl. Ubierunt Adalyarius, Gerbertus nostrae congregationis inonachus, at de-

## NECR

positio Domni Conrat amicorun nostrorum. monachus, et sle de al Proofs are numerot though not underafix Thas, accoriting to le tery was told in a direct the monks," in quibus defunctorm fir the day of St. O priest to whom he told for it in his year-brok 14.) Bete, who died bishop, nad the monks am dead deign to pray the redemption of ny awn family and hous among you: own " Bonifice, in 752, writ pray that you will can: prayers and imasses for fellow-labourers in the aslecp, whose names $t$ has made known to you wein). In 755, king $A$ Mentz that ho will, in effere! it his diocese for sereral of hia friends prayer's shatl daily be teries in his dominims whose namea ho had s names, he says, in gener: mitted "perpetuis litera which we infer that monastic obiluary was $k$ inter E'pp. Benif., see a dc.)

Frum the expression Bede, we might infer tha a deceased person was rea once a year, viz., on th death. This is confirme dence; as e.g., by the between two monasteries saec. II. 1093): "Nem fratrum Stabulenais Soleunancensi per singul fratrum anniversariis rec Martene, do Antiq. Mona other days might be fixed Injunction. Thus Bertran "Somen meum ac sacer scripterum locorum) in lit bere, et per singulas festiv
The names for the day necrology in the ehnpter prime. They came after a tyrologs (properly ao-calle by the pasim De l'rofun prayer (Buna, Rer, Liturg. (Ie Brun Desmarets) founc
ing amoug the cillous of : ing among the cilnous of :
in the middle of the la in the middle of
Litur $;$ iju $u$, 282).
When the notice of a dea In a pecrologium, tha decum or Brevis (Litterae Socict, Rotularis (Hariulfua, Chrum is Spicil. Ducher, it. 316 , ed. A special messenger was When Rolfe (their abbat) Centule are anld to have sel

## NECROLOGIUM

positio Domni Conradi Regis, et IF unici Ducis, anicorun nostrorum. Thedinus nostrac congr nowuchus, et ste de aliis." (Hergott, $1 ; 5$. .)
l'roofs are numerous of the use of necrologia, though not under a fixed name, within our periokt. Thos, necording to Berle, a boy liviug in a monastery was told in a vimion (about A.D. 6 Ris) to direet the monks, "quaerere in suis codicibus in quibus defunctorum nunotatn est depositio," for the day of St. Oswald's death, 642. The prese to whom he told this nccordingly "zearched for it in his year-book" (nanali; Mist. Eccl. ir. 14.) Bede, who died in 7is, to Ealdred, the bishop, and the monks of Liudistane: "Wheu 1 am dand deign to pray and celebrate masses for the redemption of my seul, as for one of your own family aud house, und to write my nime among your own" (lita Cuthberti, praef. 2). Bonifice, in 752, writiug to an abbat: "We pray that you will enuse to be celebrated helptial priyers and innsses for the souls of our hrethren, fellow-labourers in the Loml, who have tallen nsleep, whose aimes the bearer of this letter has made known to you" (Eyist. 100, ed. Wïrdtweiu). In 755, king Alhred promises Lullus of Nentz that he will, In return for prayers to be offered is his diocese for the king, his queen, nend severnl of his frieals and kin, undertake that prayers shall daily be offered lo all the monasteries in his dominions for Lullus, nad others whose names he had sent to the king. These names, he stys, in general terms, would be committed "perpetuis literarum monumeutis," from which we infer that no specific name for the monastic obituary was known to him ( $E$, ist. 108 inter Epp. Bonif., see also $115,121,127,160$,
de.)
From the expression "year-book," used by Bede, we might infer that generally the name of a deceased person was read out of the necrology once a year, viz., on the nuniversary of their death. This is confirmed by doeumentary erideace; as e.g., by the "Litterae Societatis" between two monnsteries in France (Act \& O.S.B. snec. 11. 1093): "Nomina vero defunctorum fratrun Stabulensis coeuobii Martyrologio Solemaiacensi per singulos dies. eum sudrum fratrum anaiversariis recitabuntur" (cited by Martene, do Antiq. Monach. Rit. 1. v. 27). But other days might be fixed by special eovenant or injunction. Thus Bertinm of Nans (u.s.263): "Somen meum ac sacerdotes illorum (suprascriptorum locorum) in libro vitae jubennt ascribere, at per siggulas festivitates recitari."
The names for the day were read from the necrilogy in the chapter of the monks after prime. They came after a lesson from the marturologs (properly so-ealled), and were followed by the usalm De Irofundis, with a suitnble prayer (Bı口a, Rer. Litu'g. II. xiv. 2). De Moleon (le Brun Desmnrets) found this custom surviving among the canons of Notre Dame at Ruuen, th the middle of the last century (Voyages Lituriniuts, 282).
When the notice of a denth was sent for entry Is a necrologium, the document was called Brave or Brevis (Litterae N̄ocictıtis, i. v. u.s.) or Liber Rotularis (IInriulfus, Chronic. Centulense, iii. 9, 18 Spinil. Dacher, ii, 316 , ed. 2).
When Rolfe (their Centale are ould to horet) died the minks of Ceatale are sald to have sent a book roll to an-

## NECROMANTIA

1383
nonnce his dejarture " through the churches and places of the silints with whom he had entered into a fellowship of mutual prayers" (Hariulf, breviger, brevigenger who carried it was called rotliger, rotlifier, rulty, rotularius, rotuliger, $v v$ ). At each moniger, rollifer (Iucange in promite of pragers, which he received a written titulus. 'rinis was which document was eallel ample of which may be seen in bering, an exhollifer. At length it was brought bitck to the house that sent it forth, add there kept. Such the bricf, issued by the nuns of Lillechirch at High:m iu Kent, accompanied by the tiruli of nor less than 163 religions houses, is preserved in The library of St. John's Colfege, Cambridue. The following is one of the tituli:-" Titutins Amphelisite priori justini (ant. Anima dommene omnium tide priorissae de Lillechirch, et Animate omnium tillelian defunctorum per misericordiam ei commmo beneficipme. Amen. Concedimas pro vestris: orate prolesiae nostrae, Oramus clatuses, "Oramus," \&c, are nostris." The last two tituli. "Hattenus supplies exmmples of thesa briets in Dispuisitionum Moxnmples of thesta ii. p. $793^{\prime \prime}$ (Mabillon, Oiserv. in Ansl. Vet.
160).

Shert notices of this subject may le seen in the Aunal, Benelict. (ad nan. 859), iii. 76; Bonis, Rit. I. v, $22-33$, 82 ; Martene, de Ant. Monaw. Gavanti in 22-33; Merati, Notae Observat. al Obscrv. in Anulecreviar. V. xxi. 6. Mabillon, Diptyciis, onp. xix., have treated it at some salig, do greater length.
[W. E. S.]
NECROMAN'IIA 'Barb. Nigromnntia'
 two methods of divination by means of the dead, of which we read within the Christian era. The Juvenal (vi. 551):- Thus,

## " 1'ectora puillorum mirsbltur, ex a catelit Interdum et pueri."

Dionrsius, of Alexandria, affirms that Valerian at the instance of nu Eyyptinn arehimage, "slew miserable boys, sacrificed the children of unhappy parents, and divided the newly born entriails" (Euseb. Hist. vii. 10). Eusebius relates that Maxentius "at one time opened the bodies of pregnaut worren, at unother searched the viscera of newly boru iofants " (De Vita Cunst. i. 36 ; sim, Hist. viii. 14). Theodoret shys that nfter the death of Julian, if was found that he had just before, iu $a$ heathen temple, drawn nil murder the lattle from the liver ot a woman, murdered for that purpose (Hist. Ecch. 1ii. 20i). Julian, the heatls us that during the reign of other pluces " female, and inspected children, both male and iii. 13).

The secend method was to raise the souls of of dead, nud obtain direct nuswers from them. Of this we read much more trequently, Thns, Justin Martyr: A.D. 140 , appeals to "neeromancies and inspections of incorrupt boys and the cilling of humin souls," as a testhnony to the conselousness of the soul after death (Apol. i. 18). In the Recognitions of Clement (jerhups
about A.D. 180) the writer, who spoaks in the first person, represents himself as considering whether, in the search of truth, be shnil go to Egypt, the chief seat of such studies, and by gifts induce a priest there "to bring up a soul from the iower regions, by that which they call necromancy " (i. 5 ; sim. Hom. Clem. i. 4 ; De Gest. Petri, 5). These " animarum suscitiones" were alleged as a counterpoise to the appenrance of angels, as believed by Christians (ibid. viii. 53). Tertullian, eiting the Greek historinns, saya that "the Nasmmones endeavoured to obtain oracles ot their own, by staying at the sepalchres of their fathers;" and that, "the Celts spend the night with the same object among the tombs of men ot valour" (lie Anim. 57). Constantius, in a lnw of 357, denounces those "qui manibus accitis nudeut ventilare" (Codex Theod. ix. xyı. $D_{e}$ Malcf. 5), where the last word is understood of the motions and gesticulations (beating the air) with which the necrumancer accompanied his incantation. Ammianus relates that Maximin, a high official afterwards put to death by Gratian, was reputed to have in his service (about 368) a Sardinian, who wns "exceedingly skilful in bringing up harmful spirits, and obtaining the presages of ghosts" (Hist. axviii. 1). Prudentius, A.D. 405 (c. Symm. 1. p. 249 ; ed. 1596):

## " Murmure nam magico tenues excire flguras, Atque sepulchrales scire Incanture favilles, Vitîi itidem spollare allos, ars noxia novit."

This kind of Necromancy, which was often calied $\psi u x a r j w \gamma i a$, was thought to be most succassful when the answer came from the soul of a person murdered for the purpose. Thus in the Recognitions of Clement aiready quoted, Simon Magus is made to state that his power depended on the aid he received from the soul of "an uncorrupted boy slain by violenve," which he "cailed up and made to assist him by adjurations unutterable" (ii. 13; sim. iii. 44; Hom. Clem. ii. 26; Gest. Petr. 27). The soul immediately on denth was supposed to have many new powers, and among them "prescience, on which account it was calied up for the purposes of Necromancy" (Recogn. ii. 13). Tertullian, who recognises the practice (Apol. 23), says that n peculiar maliguity, and, therefore, readiness to assist in evil, was ascribed to bouls early and violently parted from the body ( $D_{e}$ Anima, 57 ). St. Chrysostom speaks of a popular belijf that many of the $\gamma$ o $\eta \boldsymbol{T} \in \mathrm{s}$ took and siew children that they might have their soula to help them efterwards" (Hom. 28, § 2 , in S. Matt. viii. 29); and seys that " many of the weaker sort thought that the souls of thase who had died a violent death became demons" (De Lazaro, Conc. 1i. 1). Ammianus saya, that one Pollentinans, in the time of Valens (A.D. 371), hnving cut the foetus from the womb of a pregnant woman yet alive, and "having called up the Manes below, presumed to inquire nbout a change of government" (List. xxix. ii. 2). Here it is probably meant that this dreadful rite gave him power over otiner deperted spirits, or over the infernal gods themselves. See St. Augustine, ds Civ. Dei, xviii. 53.

When apparitlons end responses were said to be granted to the necromancer, Christian writers were unanlmous in replying that, supposing it to be true an evil spirit personated tho soul in-
voked and deceived the magician. So the author of the Recognitions (iii. 49), Tertullian (daemones operantur sub obtentu earam, De An. 57), St. Cnrysostom (Hom. 28, in S. Mutt. § 2), and others.
From the 6th century downwerds, the word necromancy appenrs to have been used vaguely to denote any pretended exercise of supernatural power. Thua Gregory of Tours, A.D. 575, speaklug of one who nfiected to cure diseane, says that he "sought to mock men by the delusinn of necrumantio device" (Hist. Franc. ix. 6). Adhelm, 709, says that St. Peter went through the provinces extirpating from the root the deadly wild vines of the Simoninn Necromancy" ( $D_{e}$ Laud. Virg. 25). The sume writer (ibid. 24) calls the "spirit of divination," of Acts xvl. 16, a "spirit of necromacy," and again (50) spplies the term to arts by which the reason of a person was supposed to be atl'ected. [W. E. S.]
NECTARIUS (1) Martyr, commemorated with Nicetus at Alexandria May 5 (Hieron. Mart.), both bishops of Vienne in the fourth century (Boil. Acta SS. Mer. ii. 9). The Bollandists aiso give Necturius bishop of Vienne in the fourth century, commemorated Aug. 1 (Aug. i. 51).
(2) Bishop of Autun, confessor, in the third, fourth, or sixth century; commemorntod Sept. 13 (Hieron. Mart.; Boll. Acta SS. Sept. jv, 59).
(3) Patriarch of Constantinople, A.D. 397 ; commemorated Oct. 11 (Boll. Acta SS. Oct. v. 6u8).

## (4) [Nectavus.]

[C. H.]
NECTAVUS, martyr, commemorated in Pontus Aug. 22 (Hieron. Mart.); Nectnvus or Nectarius (Boll. Acta SS. Aug. iv. 536).
[C. H.]
NEEDFIRE. [St. John Baptigt, Fire of, p. 885.]

NEMAUSLACUM CONCILIUM. [NisMEs.]

NEMESIANUS, martyr under Valerinn, commemorated in Alfica Sept. 10 (Usuird. Mart. ; Vet. Rom. Lfart.; Bull. Acta SS. Sept. iii. 483).
[C. H.]
NEMESIUS (1) Martyr, with Potamius in Cyprus ; commemorated Feb. 20 (Usuard. Mart.)
(2) One of the seven sons of Symphorosa, martyrs at Tibur ; commemorated June 27 (Usuard. Mart.) ; July 21 (Bed. Mart.).
(8) Confessor, commemorated in Lieuvin, Aug. 1 (Usuard. Mart. ; Boll. Acta BS. Aug. i. 46).
(4) Deacon, martyr at Rome, with his daughter Lucilla; commemorated Oct. 31 (Usaard. Mart. ; Vet. Kom. Mart.).
(5) Mertyr, commemorated at Nicomedia Nov. 9 (Hieron. Mart.).
(6) Martyr, in Egypt, commemorated Dec. 19 (Usuard. Mart.; Vet. Rom. Mart.).
[C. H.]
NEO (1) Martyr, with Leonille and Jonila at Lingon, commemorated Jan. 17 (Usnard.Murt.).
(2) Martyr, wi commemorated A
(3) Martyr wi commemorated in in the city of fig under Lysias prae Diocletian, Oct. 26
(4) Martyr, wit memorated Sept. 2
NEO.CAESAI
Caes.riensia Co (1) A.D. 315, or tbinks (Councils, E teen canons, and it psssed more, cc lapsed. Yet their orer designedily, fro given to it at $A D_{1}$ bring it about mid ancyra and Nicaea placed. If the sil the latin version : relied on, the Neowas in Pontus, and the bishops who had By the first of its c to forfeit his order. all persons who have ret couched in the s The seventh forbid marrisges. By the erdsined priest who the thirteenth coun in their ministretions had been by the thirt 539-52.)
(8) A.D. 358, or th thius, bishop of Sebas ryods held in his case (Hansi, iii. 291).
NEONIIILA (1) of the nartyr: Peusi martyr, commemorate Jau, 17 (Basil, Menol.
(8) Martyr, with 7 Oct. 28 (Cul. Byzant. 272).

NEOPHYTE ( $\nu \in 6$ tized person was so c grafted on Christ (Zona Sard.). The usage was meat of the word in 1 tine, in the same conte, privileges mentioned in qui baptizantur initia torum" (De Fide et Op be sars that it is sanctic church that "the eigh be distioguished from righlh agree with the Jank ir. xvii. § 32). Tt duriag which the newly dres. [BAPTISM, §§ 6 Augustine's words nbove by Analarius: "The miphrated on account of tiaguished from the re: Pentecost. The first has Canjitemini Domino, and $t$
(2) Martyr, with Zeno, Eusebius, Vitalius; commemorated April 28 (Basil. Menol.).
(3) Martyr with Agin, Claudius, Asterlus ; commermorated is Cilicia, Aug. 23 (Ifíron. Mart.); in the city of אigen in Lycin (Usunrd. Mart.); nnder Lystas pracfect of Cilicin in the reign of Diocletian, Oct. 29 (Basil. Menol.).
(4) Martyr, with Nice and Helioderus; commemarated Sept. 28 (Basil. Menol.). [C. H.]
NEO-CAESAREA, COUNCILS OF (NegCalsiriensia Concilia). Two are recorded. (l) A.D. 315, or some years later, as Hefele thinks (Councils, Eng. Tr. 223) from its fourteen canons, and there is no reason to think it passed more, containing nothing about the lsped. Yet their case may have been passed over designedly, from having had so much space
given to it at Ancyra. This, however, would given to it at Ancyra. This, however, would Ancyra and Nicasa, where it has always been placed. If the signatures appended to it in the Latin version of Isidore Mercator may be relied on, tha Neo-Caesarea where it was held mas in Pontus, nad it was attonded by sercral of the bishops who had prevlously met at Ancyra. By the first of its canons any priest marrying is
to furfeit his order. The third to furfeit his order. The third is directed against all persona who have bees several times unarried, ret couched in the spirit of the firat of Ladicen. The seveuth forbids priesta attending second
marriages. By the eleventh nobodig may be ordsined priest who is not thirty years old. by the thirteenth country presbyters are restricted in their ministrations, much as country bishops had been by the thirtbentb Ancyzan. (Mansi, ii.
535452 .)
(8) A.D. 358, or thereabouts, at which Eustathlus, bishop of Sebaste, was condemned. Other Hyods held in his case were Gangrn and Melitene (Mansi, iii. 291). [E. S. Ft.]
NEONILILA (1) (Neonila), grandmother of the martyrs Peusippus, Eiasippua, Mesippus,
martrr, commemorated Jan.
( Cal martyr, commemorated Jan. 16 (Cal. Byzant.);
Jan. 17 (Basil. Menol.).
(8) Martyr, with Terentiua; commemorated Ote. 28 (Cal. Byzant.; Daniel, Cod. Liturry. iv.
272).
[C. H.]
NEOPHYTE (vebфuros). I. A newly baptized person was ao called, as being newly engrated en Christ (Zonar. Comm. in Can. 10, Conc. dard.). The usage was suggested by the employment of the word in 1 Tim. iii. 6. St. Augustive, in the same contert, says that the gifts and privileges mentioned in Heb. vi. 1,2 are "eorum qui baptizantur initia" nnd "initta neophy-
tormm" (De Fíde et Oper, xi. § I7). Elsewhere be sass that it is sanctioned by the . Elsewhere be sass that it is sanctioned by the custoun of the
church that "the eight days of the neophytes be distinguished from the rest; i.e., that tha tighth agree with tha firat" (Epist. 55, ad Jaus ir. xvii. § 32). The eight days were those
during which the newly baptizad wore their white during which the newly baptizad wore their white dress, [BAPrisa, $8 \S 60-63$, vol. i. 163.] St.
Agustine's wordanabove cited are thus explained Aogustine's words above cited are thus explnined
by Analarius: "The eight offices, which are ciebtated on Aceount of the oneophytes, are dis-
tiopuished from the rest that tiopuished from the rest that follow down to Pentecost. The firsi hns two lauds, i.e., Alle/uia,
Cunfitemini Domino, nnd the tract, Laudate Domi-

## Lleuvin,

 X. Aug. i.hls daugh(Usuard.

Nlcomedis
ed Dec. 19 [C. H.]
nd Jonulls rd. Murt.).

Valering, (Usuard. SS. Sept. [C. H.] atamius in (Usuard. rosa, mar7 (Usuard.
males In Gruter's Corpus Inscript. p. 1051 n. 9 (aged 8 years), p. 1060 n .3 (aged 11), In Boslo, Roma Sutt. p. $43: 3$ (aged 6), \&c. The following is the epltuph of a married woman, "Hoctavie coojnge neofite blsemus maritus fecit" (Grut. P. 1053 m. 7). Other lastances of female neophytes occur in several collections, as, e.g., in Gruter, p. 1054 n. 1 (3 years), p. 1057 n. 6 (a wife). The last ls called "legltima neophyta." Does thls mean that she died atter the eight daya, and se had tulfilled all the special ebservancea jropesed on neophytes? Sometimes they were said to have died in albis. For example, "Hic jacet puer nomene Valentinno qui vixlt anno iii. et mie ses et dies xyl. et in albls cum pace recessit" (Le Blant, Inscript. Chrét. de la Gaule, i. 476, who also refers to Fabretti, Inscr. Antiq. Explic. pp. 377,735 ). It is reasenably inferred that such persons had, as a rule, receired cllaic baptism. [Sick, Vibitation of the.]
II. It frequently happened in the enrly ages that the fittest person for the office of bishop or prest in a vacant church was one who bad not passed tireugh the lower orders, or at least not threugh all of them. At first it is probable that Juymen and inferior clerks were ordalued priests and bishops freely in such cases; but at leagth the liberty became an occasion of ambition, and was restraised by the canons, in accordance with the injunction of St. Paul ( 1 Tim. 3il. 6), from whom also the name of neophyte (in this use of it a term of repreach) was berrewed to describe the premature ruler of the church. The earliest prohibition occurs in the 80th of the so-called "pestelic canons. "It is net right that one whe has come out of paganism and been baptized, or who h:a left a sintul course of life, should forthwith be ordaned a bishop. For it is unfit that one who has not yet given proof of himself should be a teacher of others ; unless, indeed, this take place through the grace of God." The council of Nicaen, 325 , premising that this "rule of the church" had beea often broken, "either from necessity or becnuse men urged it, ao that they led men but lately come over to the faith from paganism, and in the catechumente for a short time, to the spiritual laver, and further prometed them as soon as bnptized, te the episcopate or presbyterate," decreed that such practices should be tolerated ne louger (can. 2). The Arabic canens of Nicaea dejose both the ordniner and the ordained in such a case (can. 12, vers. Ecchell. Hard. Conc. 1. 480). The council of Sardica, 347, torbade any one to be made a bishop who had not befers "served as reader and deacou and presbyter; . . . for so he weuld with reason be regarded as a veophyte" (can. 10). The council of ladicen, of uncertain date, but probably abeut 365: "Persons lately illuminated (i.e. baptizel [Baptism, § 5 ; rel. i. p. 156]) must not be prometed in the hieratic order" ( can. 3); which is thus rendered by Dionysius Exiguus, A.D. 533 ; "Nen oportet neephytum promeveri ad ordinem sacerdetalem" (Hard. i. 782 ).

Gaul seems to have been notorious for offences ngainst this law of the church. Gregory I. in 598 says to queen Brunichilda, "their ottice has there, as wa have understood, come to be such an object of andition, that bishops (ancerdotes), which is too grieveus, are at once ordained out
of laymen "(Epist. vil. Ind. II. 115). Instances of thit are fonnd in Gregery of Teurs: "Nicethus tamen ex laico, qui prius ab Chilperico rege praeceptum elicuerat, in Ipsa mbe (Matiscensi) episcopatum adeptus est" (IIst. Franc. viil. 20). Again: "Laban, bishop of Enuse, died this year, whom Desiderius succeeded from a layman, though the king had promised with sn oath that he would never oxdain a bishop out of the laity. Sed quid pectera homanai non cogat nuil snera tames " (ibid. 22)?
The Apestelic canon, it will be ebserved, makes an exception in fiveur of those who, like Tlinothy ( $1 \mathrm{Tim} .1 .18 ; \mathrm{iv} .14$ ), were supposed to receive aeme diviae attestation to their fitness. Cyprian, Athamasius, Nectariua, and Ambrose are insthuces, The first named had indeed been biptized and made deacon and priest in auccessien, but all ia so short a time, that his biographer says ef him "Judicio Dei et plebis favore ad offichum sacerdetil, et eplscepatus gradum (A.D. 248), adhuc neophytus, et ut putabatur, nevellus electus est " ( 1 ittr auct. Pontio, Opp. Cypr. prief. 3, ed, Fell.). The ceuncil of Neocaesarea had in 315 forbldden even a priest to be ordained under thirty years of age (can. 11); yet only eleven years after that, the great Athanasius, In obedience, it was believed, to a divine intimation conveyed through his dying predecesser, who called, out his name repeatedly with his last breath, was ordained bishop of Alexandria at the age of t wenty-eight (Sozom. Mist. Ecel. hi. 17). Nectarius was net baptized when, in 381, he was chosen to succeed Gregery Nazianzen at Censtantinople; but was then "initiated hy baptism), and while yet clothed in the typical dress (of the neophytes) was declared bishop of Constantinople by the commen veice of the sy nod," then assembled in that city (Sezon, vii. 8). Nor was St. Ambrose mere than a catechumen, whea (A.D. 574) the people of Milan insisted on his beceming their bishop; but, "being baptized, he is said to have filled all the ecclesinstical offices, nad on the eighth day he was ordained with the greatest tiveour and joy of all " (Vita a Paulino conscr. § 9). Some twenty years later, referring to these circumstances ind to his great unwillinguess to accept the office, he ssys: "Nevertheless the bishops of the west approved - y ordination by their judgment; those of the east by their example nlso. And yet a nenphyte is forbidden to be ordnined, lest he should be lifted up with pride;" but (he urges) if there be a sultable humility, the defect is healed, "utij causa non hueret, vitium non imputatur" $(E$ ish, 73 ad Eccl. Vercell. § 65).
[W. E. S.]
NEOPHYTUS (1) Martyr under Diacletian at Nicaea; commemorated Jan. 20 (Bell. Acta SS. Jad. ii. 297); Jan. 21 (Basil. Afenel.).
(2) Bishop and confessar it Leentium in the 3rd ceatury ; commemorated Sept. 1 (Boll. Acta SS. Sept. i. i16).
[C. H.]
NEOPOIIS, martyr with Saturninas; commenierated May 2 (Usuard. Mart.).
[C. H.]
NEOTERUS, martyr, commemorated at Alexadria. Sept. 8 (Hieron. Murt.); Ncetherius (Usuard. Aurt.)
[C. H ]

## NEPHODIOCTAE. [fempestari.]

NEPOTLA
at Lenden Feb.
(2) Martyr, (Hicron. Murt. Acta SS. Mai. i
(8) Bishop e 4th century, co
SS. Oct. ix. $611^{i}$
NEREUS others; commen Lurt.).
(2) Martyr wit conimemorated a Bed. Mart. ; Bol
Yis Ardeutina $V$ is Ardeatina (U of Praetextatus
with that of Pan the Sacramentary not that of Pancr collect (Murat. L at Rome, dedicate 8th century (Cian
(8) Martyr, con (1art.).
(4) Martyr, cor Mart.).
(5) Martyr, con Lart.).
NERSAS, blsh Josephus in, Pers (Basil. Mcnol.) ; J
lu50). 1050).

NESTOR (1) dianus; commemo (Hieron. Mart.).
(2) Martyr with commemorated Feb. martyred under Dee (Usunvi, Murt. ; Be but on Feb. 28, acce of the same name ec ander March 2 (Bell
(3) Martyr with methus in Cyprus; (Basil. Merol; ; Boll
One of the same One of the same nam Lart.).
(4) Martyr, com Ap. 11 (llicron. Mur (6) Disciple of Den louira under Maximia (basil. Menol.); Oct.
272).
NEETORUS (1) Mexandria May 4 (Hier (Boll. Acta SS. Mai. i .
(2) Martyr, commen 8 (Hieron. Mart.).
Nestrefelide: TREFELDENSDE which Wiltrid was con cated; the exact place the dominiens of Ealdfr


## NEPOTIANUS

## NEW YEAR'S DAY

NEPOTIANUS (1) Martyr, commemorated at London Feb. 7 (Hieron, Jfart.).
(2) Martyr, cominemorated in Asia May 11 (Hicron. Mlart.) ; pieshyter of Altinuin (Bull. Acta SS. Mai. ii. bé7).
(8) Blishop of Clermont in Auvergne in the 4th century, cemmensorated Oct. 22 (Boll, A ta SS. Oct. 1x. 613).
[C. II.]
NEREUS (1) Martyr with Majulua and cthers ; commearorated in Africal May 11 (INicron.
Murt.). (2).
(2) Martyr with hls brother Achilleus, eunucls; commemorated at Rome May 12 (Hieron. Mart.;
Bed. Mart.; Boll. Acta SS Bed. Mart.; Boll. Acta SS. Mai. iii. 4); on the
Vla Ardeatiaa (Usuard. Mart.); in the eennetery Vla Ardeitias (Usuard. Mtart.); in the eemetery with that of tus (Vet. Rom. Mart.); their uatale, with that of Pancratius, on May $1=$, observed in the Sacramentary of Gelasius, their pames (but net that of Paneratlus) being mentioned in the cillect (Murat. Lit. Rom. Vet, i. 646); a church at Rome, dedicated to them betiore the end of the 8th century (Ciampini, Jet. Mon. ii. 12:3).
(8) Martyr, commemorated Aug. 10 (Hieron. (2art.).
(4) Martyr, commemorated Oct. 16 (IIieron. (art.).
(5) Martyr, commemorated Nov. 16 (Ilieron. L(art.).
[C. H.]
NERSAS, blshop, martyr with bis disciple (Basil. Menol.) ; Juna 15 (Boll. Act SSor. 20 1050).
[C. H.]
NESTOR (1) Martyr with Castor and Claudianus; commemorated in Pamphylia Feb. 25
(Hieron. Mart.).
(2) Nartyr with Alexander, Theo, and others; commemorated Feb. 26 (Hfieron. Mart.); a bishop ; martyred under Decius at Perga lo Pamphylia
(Usuadd, Mart.; Boll but on Feb. 28, according to $S$ S. Feb. iii. 627). of the same name coupled with bishop Tribimius ander March 2 (Boll. Acta S'S. Mart. I. 127).
(3) Mirtyr with Arcadius, bishops, at Trimethus in Cyprus; commemoratell Mareh 7 (Basil. of thenol.; Boll. Acta S'S. Mart. 1. 643). Lart.).
(4) Martyr, commemorated at Nicomedia

(5) Disciple of Demetrius; martyr at Thessalenica under Maximian ; commemorated Oct. 26 275).
[C. H.]
NESTORUS (1) Martyr, commemorated at Mlexandia May 4 (Hicron. Mart.); NES'TORIUS at
(Boll. Acta SS. Mal. 1. 461). (Boll. Acta SS. Mal. 1. 461).
(2) Martyr, commemorated at Nicomedia Jun.
(Hieron. Mtart.).
[C. H.]
NFSTREFELDENSE or rather ONI:S TREFELDLENSE CONCILIUM, A.D. 702, at cated; the exact planee is not nad excominunithe dominoons of Ealdfuith, king kown: it lay in (Mansi, xii. $157-63$; and Stubhs's Wilkins, iii. $251-4)$.
[E. S. Ff.]

## NeUMA. [Pneuma.]

1387

NEW MOON. " Let not any one fear to take
up nay kind of work at the new moon ; for God male the moon to regulate the thones, and for God the carkness of the night" (Eligins, du lict. Cuthol. Convers, 5). The superstition to whleh St. Eloy here refers was extended by some who are conilemned by St. Ambrese to the fitth day "f the tnoon (""quintam esse fugiendam, nihilque Virg. (icor i um "; Ambr.E:pist. 23, § 4; conip. the seventh i. 276), and for specinl purposes to menta confici the ninth: "Septimi luna instruservum emptum, debent, nond Iterum luna oportet" emptum, ut puta, domum dacl uon oportet" (Hilar. Macon. Conm. in Epp. ad Gul. origia, Christlaps supatitions were of purely pagan origia, Christlans after the destruction of Jeru-
saling salem being uader no temptation to observe the blame us," of the Jews. "They are wont to "becaun, us," says Hilary the deacon, A.D. 3554, we because we despise their teast days, or because which they call the beginaings of the months, Coloss. ii. 17). The observances peculiar to. ad Kaleads of January throurvances pecoliar to the must have been first day of the lunginally cougected with the fist day of the lunar moath. [Circumcision;
[W. E. S.]
NEW YEAR'S DAY. It was ruled by the Juliau Reformation that the year should begin with the Calends of January, and such was theaceforth the popular usnge. But this was Eist and West. Thecepted ly the churches of East and West. The epoch of the ecclesiastical qulrements of the Easter ras prescribed by the rewith the law the Easter reckoning, in accordance with the law given by Moses that the Paschal
month should be the firt Thus Avatolius, in the first month of the year. Canin (A.d. 277) the fragment of his Pasch.il as the epoch of his (Metonic) H. t. vii. 32, givea of tirst month in its (Metonic) cycle, "New moon 26 Phamenth in its first year, which falls on the Macedonian monts the Egyptian reckoning, by kal. April" $=22$ Mons is 24 Dystrus, i.e. Roman xi. month is that of the llebra adds that "the first veranl equinox falls." Heace in Victorius, Dioh the sius Exiguus, Bede, mencis in Victorius, Dionymons with mensis paschalis primus is often synobyRomanised Syrian Callendar the East, as the ( $=$ Nisan) identical with the Reman April this month was taken as the first: Roman April, terms of this reckooing that the Coistitn it is in (r. 13), appoint that the Feast of the Apost. (i.e. 25th December) shall be kept in thativity month; Epiphany (viz. 6th January) on the aixth of the tenth month; as agauary) on the Xiathicus and Dystrus are respectively first and $t$ relfth month. Epiphanius aiso secms to follow this reckoning, when he says (Haer. 1xx.
 "the year must not end before the (vernal) equinos." But in the Went, in accorilance with the old Roman practice and the numerical names of the munth" (Quintilis-December-comp. Ovid, paschal month; tharch was taken as the first or of the ember seasons as f. Leo and Gelasius speak sereath and tenth months. As late first, fourth, a canon of a ceuncil in France (Mansi, Cull. Conce,
xil. 550) has, "mense primo, quod est, Martiis kalendis." in ltaly this practive seems to have been only ecclealastical, in France it was nlso civil; thas Gregory of Tours makes July the fifth, and December the tenth month, and from $n$ contemporary writer de Mirao. S. Mfarcelini, Mabillon (de lio diplomat. II. 2is) hite the words, "A.l mensem Martium qui nuul noe primus sine dubio vocitatur." The successive continuntors of the history of Gregory of Touns, Fredegar and others, keep to the same reckoning from Ist Marth. Yet here and there Gregory falls inte the popu. liar way of making the yeur begin with the first of January (ldeler, Md'. 2, 327).

The Roman New Year's Day, Calends of January, was the one great festival universally kept throughout the empire, as libanius testities (Opp. i. 256, iv. 1 450 , Reiske); $\mu$ lav $\delta \mathrm{f}$ ol8a,

 тoù od àpXouévou. He, as a mornllst, reprobates the riotous excesses and superstitions against which the church long kept up its protest. So early as the end of the 2nd century, T'ertullian (de ldololatr. c. 14) has to lament the countenance given by Christians to the old jras. tices at this season (nobis Saturnelia et Janurine et Brumae et Matronales frequentantur, munera comaneant, strenae consonant, luxus, convivia constrepunt), which they excused to themseives as merely civiland social observances, nowise pagan superstitlons. Petrus Chrysologus (c. 433), Serm. 155, protests similarly: "Dicit nliquis, non suni haec sacrilegorum studia, vota sunt haec jocorum; et hoc esse nuvitatis laetitinm non vetustatly errorem, ease hoc anni princlpium, non gentilitatis offensam. Eiras homol nonsunt haec ludiera, sunt crimina." How long and enrnestly the protest against this conformity of Christigns to these old-established customs was kept up by the church may be seen in Homilies of St. Chrysostom (A.D. 387), in Kuleruias, t. 1. 697, nid de Luzaro, $\mathrm{i}_{2}$ ibid. 707, in the opening of which he calls the feast of the Calends toptiv батaviкím ; Asterius Amnsenus (cir. 400) in Kalendas, p. 55 ; St. Augustin, Serm. 198, de Cal. Jah (t. v. 907). Maximus of Turin (A.D. 422) Hom. xvi. de Circumcisione Domini, p. 46 ; Caesarius of Arles (A.D. 602 ), at Kol. Jan. Serm. 129, 130, ap. St. Augustini, Opp. Append. t. v. 233 sqq.; Eligius of Limoges (4.D. 640), Serm. de Rectitud. Cathol. Convereutiones, c. 5, ap. St. Augustini Opp. Appond. t. vi. 267, c. (mostly a cento of passages from the homilies of Caesarius). The protest is enfirced by the Conciliam Quiaisestum (Trullanum1, A.D. 692, canon 62, tàs of̈tw $\lambda \in \gamma o \mu$ évas


 $\mu \in \mathcal{A}, \kappa, \tau, \lambda$. And down to the end of our period, the church (even after that the 1st of January as the Octave of the Nativity was entitled to rank as a festival, viz, of the Circumcision) confronted the heathen festivities with a three days' fast. Thus the second Council of Tours (a.d. 567) can. 17, enacts "triduum illud quo ad calcandam gentiiium consuetudinem patres nostri statuerunt privatas in kulendis Jenuariis fieri litanias, ut in ecclesiis psallatur, et, hora viii, in ipsis kalendis circumcisionis misisa Deo propitlo celebretur"; and lisidore of Seville (A.D. 505) de
div, Offo. Eeches. I. 40, eay, that "jojunium Januariuruin kalemiarum propter errorern gra tilitatis statuit ecclesin. . . per quod agoo scorent homiues in tantum se prave ngere nt pro eorum precatís necesse sit omalbus ecclesiis jejunare." (Large extracts from most of the nuthorities cited may be seen in Kheinwald, $D_{\text {is }}$ kirchliche Arcialloyie, p 223 squ.)

When the 25th December had tome to he generally received as the day of the Nativity [Cumastmas], the Calends of Jubuary a oulired a Christinn character, nud Dionysius Exiguus dntes the years of his ers (our a.d.) a Circumcisione Dumini. But the churches long shrank frow making the New Year's Day of Christians the same with that of the heathen, and it was deemed preferable to commenc: the year a Natioitate ( 25 th Deceniber), an epoch which continued in use far into the middla nges. Others, however, found it more suituble that the year should begin 25th March, which, If 25th December was the day of Christ's Nativity, would be the day of the Conception, the oala $\sigma d \rho \kappa \omega \sigma$ os, the Incarnation. Hence "ie epoch ab annunciatione, or a conceptione. These two epochs were further recommended (in the astronomical point of view) $\mathrm{t} j$ their suprosed colncidence with the bruma (25th Uecember) and the vernal equinox ( 25 th March). But, aceortiog to an ancient Latin traditlon, the Pasoion befiel 2.5th March. St. Augustid, de 7 rin. iv, 5 : "Octare Kal. Apr, conceptus creditur. Christus quo 6 passus. Natus traditur octavo kal. Dec." IJence, perhaps, the epoch a resurrectione (or a pussime) Christi, was originally Intended for the fixed date, 25 th March. Bede relates (de Temp. rat. c. 45), that in Gaul, at first, this was kept as the day "quando Christi resurrectio fuisse tradebatur": and Zeno of Verona, cir. A.b. 360 , Serm. 46 , speaking of this as the day of the resurrection says, in his mystical way, "Hem sui successor itemque decessor, longneva semper actata novellus, anni parens annique progenies, antecedit sequiturque tempora et saecula iufinits." Certain it is, that the dating of the years of eur Lord from Easter-the moveable fenst-(inconvenient as it wrs, as so shifting from yenr to yesr, that any Julian day within the pasehal limits, say ist April, might fall twice in the same yesr or not at al] ") prevailed far into the middle ages, in France down to the sixteenth century. In this reckoning, the first instunt of the New Year was signalised by the consecration of the tapers in the night preceding Easter morning. (Du Cange, s. v. Cereus l'uschalis, nnd Mabillon de tie diplom. ii, 2:3-6.) In Spain and Portugal the years were dated from the Annunciation down to the fourteenth century, in Ge'many down to the eleventh, then from the Nativity. Concerself, the English, in Bede's time, began the year with 25th December ; stter the thirteenth catury, with the 25th March, which continued to be the legal civil reckonirg dowu to 1752 . In ltaly, besides the ecclesiastical epoch, Ist March (see above), 25 th March was the customary ciril epoch, with this curious variation, viz. thas in one reckoning (Calonlus Pisanus) a given yeir of our Lord was made to begin on the 25 th March
a T., meet tivi- inemventence, it Wre ustat to add to the month-day onte pascha or post pascha. If the date inclader the year of the indicrion, thita generally remioved all doubt.
prereling, and in $t$ the 25th Mareh fol which, in the now year bears date.b suatho of epuchs (a Charlemagne, comr January, whs an lne of wore perplexity to rase of Canterbury (llist, Anglicancte Sc "Chronicae scriptor modis et terminis eam sano Domial nustistione, alila NJ sone, quilam vero a magis credenilum est
la the East the ye Juliaaized Macedonia tember, but In that " constantly used for $t$ $=$ ern of the Selencid ber. But the "Indio mencement at Constar September, and from to be received as the howorer, at once sup 2th Sejtember ; wh cidian eprach, ist Oct. to this dsy, except an nee the lst September rios, the historian (A. of Aetioch," dates its the ase of which epo riass, in place of th October, is to be expl the ladictions in publis i. p. 463 sqq.). The It epoch of the Constant nod as New Year's down to A.D. 1700 , in Copts, Abysisinians, an Alesasdrine Calendar, dugnst.
Year-dating. During West, the only consee ihat ab urbe condita; th redt year were given by accession of the reignin monly by the names of Jnusry (coss. ordinarii of the fourth century, as Fasti Romani, the latter no consuls being appointe put consulatum of the I 1.n 307, Constantio JX the notes are (308) Con: YII.; (309) post consul. ii. p. c. X. et VII. If th sils (or a consul) it w Thus the first council of tone Cunsule (A.D.) 400 , tine, A.D. 322, no constitu mame of consuls and mon
the consulship was all be consulship was all
calrged this law by pre struments, first the year o tien the names of the con: lin, month and day nunst Li. Const. I; Noerell. Ilri

[^60]"jujunium arrore"n gra. quall agave ngere ut pro bus ectlexiis most of the ein wald, $D_{\text {ie }}$
e to be geose ity [curistdá C'hri: tian tes the years ione tomini makiny the ne with that preferable to December), tar into the ani it more 25 th March, y of Christ's Conception,
H1unce "ue ione. ti'hese died (in the eir suprosed cember') and at, aceorling nssion beteil .5:"Oetave stus. "4o $\epsilon$ ес." Hence, ra pkessime) r the fixed Temp. rat. . . kejet as the uisse trade. . 360 , Serm. he resurrecem sui sucmpipr aetite enies, atate. a iufinits." rears of our ast-(inconcar to yesr, chal limits, e same year middie ages, ntury. In e New Yesr the tupers ning. (Du villon de tho ortugal the ion down to lowa to the Conversely, e year with ih century, :d to be the Io Italy, March (see mary civil iz. that in ven year of 25th March

## to sudut to the

 the date inralls removenpreerling, and in the other (C. Flurentinus) on the 25th March follonoing the 1st January, from rear bears dnte. $b$ received reckoning, the given year bears dnte, The multiplicity and fluctuation of epucha (ngainst which the Calendar of Charlemagne, commencing the year with 1 at January, was nn ineffectual protest) was a matter of sore perplexity to later hiatorians: thus Gerrase of Canterbury, eariy in the 13th century (Hist, Anglicance Script, x. col. 1336) complaing, "Chrenicae scriptor, s ipaces Domini nanoa diversia mim sones Domini Dumermnt. . . . . Quidan enim sones Domini incipinat computare ab Anauntistione, alii a Nativitnte, quidam a Circnmci-
aloee, quidnun vero a Passione. Cul suoe, quidmin vero a P"assione. Cul ergo iatorum maglo credendum est ?"
Io the East the yenr, in various forms of the Juliaizad Macedonian Calendar, began 24 th Sepitember, but in that "of the Greeks, i.e. Syrians," $=$ era of the Selencidae, the yeur begins lit Octan ber. But the "Indiotions," "trom their first commoocement at Constantinople, bore date trom ist September, and from the fitth century this came to be received as the first day of the yenr, not, howerer, at once superseding the oider epech, 2th September ; while in Syrin, the nid Seleudidiao eprach, lst "ctober, has continued in use to this day, except among Syrian Catholies, who ore the lst September. But the Syrinn Evagrius, the historian (A.D. 694), who uses the "err. of Actioch," dates $j$ its years from 1 st Scjutember, $^{\text {a }}$ the ose of which epoch by Greek-writing Syrias, in place of the true Syrian epoch, list October, is to be explained by the influence of the indictions in public nets ond records (ideler, 4. p. 463 sqq .). The 1st September is the yearpoch of the Conatantinopolitan mundane era, and as New Year's Day continued in Russia, dowa to A.D. 1700, in Greece to 1821. For the Copts, Abyssinians, and Armenians using the Alesadrine Calendar, the year begins 29th sughast.
Jeur-dating. During the first centuries in the Hest, the only consecutive Ena [p. 622] was iast $a b$ arbe condita; the other notes. of the curreat year were given by the reckon:ug from the uccession of the reigning emperor, , ir more commody by the names of the consuls of the 1st Juaury (coss. ordinarii). From the beginning dithe fourth century, as may be aeen in Clinton, Futi Romani, the latter note of time began to fail; ac coosuls being appointed, the year wns marked put consulation of the last named; thus, nfter 4D. 307, Constantio IX. et Constantino Coss., he notes are (308) Constantio X. et Mas minno liii; (3n9) post consul. X. et Vil. ; (310) anno tip.c. X. et VII. If the given year had contula (or a consul) it was named accordingly. Thus the first conncil of Toledo beara date Stili$t$ tine Consule (A.D.) 400. By a law of Constantine, A.D. $3: 2$, no constitution was valid withont ame of consuls and month-day. In 537, when cularged thip was all but extinct, Justinian elarged this law by prescribing that, in all intruments, first the year of the reigning Chesar, then the names of thn eonsuls, and, lastly, indicWim, month and dny nust be neted (Cod. Theodos. Li. Conet. I; Novell! $\mathbf{x}$ (vii.).
[11. B.]

[^61]NEW YEAR'S GIFTS. The custom of making gifta en New Year's Dny, with an apipropriate wish, prevnited extensively in the Ruman rempire in the early days of Christianity. Mnay metal or such as medials, lamps, tesserae of metni or of earthenware, bear inscriptiona teastifying that they were designed for New Year's gifta, genernlly in some anch torm as : ANNOM novvm paystym yelicem tibi, Gorl (Thesaurus Dipt. 1. p. 202) figures a tessera of rock(Martigny, which was, as its Inscription testifies edition), Dict. des, Anti?. Chret. j. 28b, 2ud modus. It doen not gift to the emperor Comwhich have been describel that any of those which have been describel bear any words ar
symbola especially indientive of symbols especially indicative of a Christian
origio ; there Cirristinne should in fact no renson why Ciristinas should not adopt the simple inscrip-
tions on articles manufuctur market.
The Chriatian fathers, howerer, censure the giving of strence, together with other pagna customs which tended to give the kaiends of Janunry a licentious character (see Angustine, Sermin. 197, 198, and Circuacision, p. 39ł), and a council of Auxerre in A.D. 578 (c. 1) distinctly forbnde Christinus "strenas diabolicas observare." The objects given were probably someAmes tninted with pagnism or indecency.
furnished by Maximus of rioving of strenae is Mabillon, by Maximus of Turin (Hin. v . in Mabillon, Iter (tut. ii. 18), who dwelis on the injustice occasioned by the gifte given by the rich to persons in power, auch as the poor conled not emulate. The giving of New Year's giftis hod become, he intimatea, an onerons system of bribery und corraption.
Jerome (in Ephes. vi. 4) notices the practice and boolboys giving strenac to their masters, children bishops and priests nut to send their children to liegnr schools, lest the revenues of and so perhaps ultimately nid in henthenchera, ahip or licentionsness.
[C.]
NiCAEA, COUNCILS of (Nicatena Con(cilia). There were two councils held at Nicaea, the metropolis of Bithynia, both general ; the firnt and the last to be received as general by the Eastern and Western churches nilike; the first under Constantine $I$., and the second under Constantine VI. (1.) The first met A.d. 32.5, in the consulship of Panlinus and Julianus, so fir nill are ngreed, and there was a law publiahed by Constaatine, dated Nicaen, May 23 (x. Kal. Jun. in 1. Cid. The ned. ii. 3, with Godfrey's note), shewing that he was there then. According to Socrates, who prochronologieal got his information from the chronologieal notices affixed to it in a work he cails the Synodicon of St. Athanasius, it met three days earlier, or May 20 (i. 13). It was guing on when the emperor celelirated his 20th anniversary (July 25) accorting to Clinton, on which day he invited all the bishops present to a banquet, as we learn from Eusebius (lit. Const. iii. 15). This covers the date prefixed no its creed in the nets of the fourth coancil; and it was closed some time subsequently te thisa note to the Cresconian collection says, just a month later, or August 25-by a speoch from him ( Il .21 , comp. Pigi ad Baron, A.D. 325, n. 4). All the principai documents relnting to it may

## 1390 NICAEA, COUNCIL.S OF

be seen in Manst'n Concilia or Beverligen's Si,molion, vol. Ii. in each case. Ot nuthentle and contenipurary documents relating to it, inloud, there are bat few; of nocryphal, in bewilidering host. As it was the first of ita kini, we cannot basurprise I that lt acta were not writted down at the time, an was ntterwirila customary.

There was no book kept of the acts of the first or even of the accond coun. cil, as there was from the third onwards, Only what was agreed upon in common, was committed to writing, anil subseribed to by all, ma Euseblus sitya (lit. c. lif. 14). In thly ilmited class were comprehended only the creel, canons, and synodical letter. As Valeslus well observes, had anything more been extant, St. Athanasius woulit never have been at the pains of recailing so many partifulars of what passed in reply to his frien l, but would hava toll hlin simply where he conld find them recorded. The 'Copies of the Nicene Councll' (l $\sigma a$ ), transmitted A.D. 419 to the Afrlean charch from Constantloople, contained no more than its creed and cinons, Its synodical letter Is extant In Socrates an 1 Theodoret (1.9), as are two letters issued by the emperor at lts elose. His clrculars in convening it have not been preserved; but af we may trust to what Eusebius tells us of thelr substance ( 1 'it C. Jih. 10 ; and Vales. ad l.), his own letter to Chrestas, blshop of Syrneuse ( $t . H^{\prime} . \times$ x. 5) for assembling the conacil of Arles, may serve to illistrate their form. The letters of Euseblus to his own diocese, besldes hals lite of the emperor, and of St. Athanasius to hla friends and to the Afrlean bishops are first-class nuthorlties also for what passed, as far us they go, though from opposite sides. What Socrates calls the 'syoodicon' of St. Athanasius is not now extant, nad, being only mentioned and quoted by Socrates, cannot be placed on the simne footing with his acknowledged works. For anything like certainty we must be content with what we can glean from these.

The emperor, Euscbius tells us, wrote Gattering letters to the bishops everywhere, begging them to meet at Nichea with all speed ( Iit. C. iii. 6). St. Athanasius tells the Atricions (1. 2) that bishops to the number of 318 came. The council has gone by the name of the 318 ( $71 \eta$ ) Fathers ever since, though other necounts of its numbers had been current. It met in a church (otkos eúkтиpios), one of the largest then known, nad situated in the very midst of the palace ( 'iti, $C$. iii. 7 nad 10), whither its members could ndjourn easily, when the emperor desired their presence. A solitary plane-tree marks its site still; nad within the village charch of 1 s-nik is a rude picture commemorative of the event (Stanley's E. C. p. 121). But if we may trust the envors of Gregory IX., they were received, A.d. 1233. In the actual cliurch in which the event took place (Mansi, xsiii. 280 sq.). The causes which led to it were threefold; the heresy of Arius, the schism of Meletius, and the moot question of keeping Easter. The first of these whs the newest and most absorbing of all; but who suggested the novel experinent of a geucral council for dealing with it? The council of Antioch. A.D. 272 , at which its then bishop, Paul of Samosata, was deposed, had been the neareat approach to a general council in earlier times ;
and this had been preceded by a number of amaller meetings, as we learn from kinsebliua ( $E, / / 1$. vil. 28), nol so grew out of them in dre course. But that of Nicaea, the aame authority tells un (Vit. C. lii. B), was the net of one man and "Gorl it was," ways the emperor, "on whove suggeation I neterl In summoning the blshope to moet in such numbers" (Sou. I. 81). It was "by the grace of Goi, and the ploty of the empuror In assembling us out of different clties and proo vinces, that the great and holy synol come together," way they ln recounting Its issues (ib,). No two accounts of the same thing coulit be more consistent. Later writera fanjstedi on mupplementing them with a gloss of their owa. sulpitius Severas, Indeed, argued from contemporary facts, when he talked of the conacil originating with Hosius of Cordovn (ii. 40); the fathers of the sisth council nrgued from the usnges of their own tlmes slmply, when they taikel, in their prosphonetic addresh, of its having been assembled by pope Silvester und Constantine. Silvester, of course, concurred in assembling it, so far that he rent representatives thither, being unable, through old nge, to attend in perma. They who "filled his place" were preshyt ras, aveording to the same authorlty $\mid$ and they subseribed second. Hosius, designating himself merely bishop of Cordova, subseribed first. II subucribed first at Sardica similarly. No lesk a witness than St. Athanasius attexts this last (Apol, c. Arian. 49 sq.) ; and the 'Prisca vernio' makes him head lts list of subscribers st both. He was revered on both siles even then; he wis in the highest firvour of any bishop nt court now ; he must have been the olidest blshop, by fir, present at either, if, as St. Athanasius sars, he was 100 yenre old, and had been bishop wure than sixty years, A.D. 357, when his lapse twis place. Hence, the order in which bishops shuald sit at general conncils being as yet undetermined by rule, he who was the most nncient would be placed first, as Eusebius expressly says had ben done hy Paimas (E. II. v. 23), and was a costenn in Africa mueh later (Can, Afric. 86 ; comp, st, Aug. Ep. lix.) ; ndd to which, that Hosits had been a canfessor under Maximidiau, as he sars himself: Persons talked of him, said the Arvins - at least this is what St. Athanasius puts ioto their months-ns one who presided at syouts; whose lefters were respected every where, who bai formulated the Nieene Creed (Ep. oul Sol. $\$ \div 3-*)$, Taking all these fncts into consideration, it is ditficult to conceive that Euselinas can mean any but Hosius whea he tells us that the bishop wha "sat first ln the right row" delivered the opening speech (Fit. C. i1is. 11); especially when it is remembered that Hosius had been the ouly blshop personally noticed hy him in enameratiag those present, only three chapters earlier, and also that the very next thing we are told, atter this antiee of lim, is that the bishop of the reigning city was oot present, but that his phace was filled by his preshyters, who were the next to subscribe after Hosius. Again, there is proof positive from Eusebius of Hosius having acted for Constantine several times before (E. H. x. 6 ; I'st. C. ii. 6.3 ; comp. Soc. i. 7), but no contemporary proof whatever of his having ever acted for pepe Silvester. If Eusebius ind defirered the opening speech himself; he would not have left us to learn this trom Sozomea, nor would

## NICAEA,

socrates have passed Wl the way la nttr Antloch, which in no botia a native and a; times, a sueech was dis anthority, which
Up to the list qu motwithstandiug all couacil by St. Athan the one Latin and bistorians who follo had beea elted from Chalceion, and othe beea sail, or a hint represented anybody 496, or thereabouts, $t$ reter was represente by hls owa true pres) by Gelasion of Cyzle aelit, who makes C ampirs when the cou distorian, one of the itatemeat blshop Hefe went still (Introd. PI The emperor, we enterling, took up a the first row, and for with the rest, who rox rards, a chair of gold dim, he seated himse Hishops, when all eat d lag speech made to hi bea preserved; his an uhortation to peace, interpreted into Greek bid frishad, he let the i]"-in other words, there were multitudes there can be no more timetius menns here by bidhopa frequently went disussions betwecu the witiog the part of mod ming with them in kinilirity with thefr o end preriously spoken them to be of one mind dippoted points at last. this in their creed and en taithrol of his diocese-as If his account ( $D_{0}$ Dee 2.8.) how the creed was thin own church of C probably that of the chi wiich he hal received fro beot taght ns a catechum faed hinself ever since, mppror, end fouud subst kne ndiditions to it huvln sur poblished in the nnm torms sere given ; but as a mid aot witten hitherto, lat the original form maxied sdditions before. be committed to writ mat seed as a public doc ainh, the naturai thing w berrised previously. fining it that seems ifuchly, was the intro 'Elomonesios,' and this th maneded in getting accep of them in dito anmo nuthority et of one man; ror, "on where ; the hishopu to It was "by of the emperor cities ani jroo ly synowl crume ; its issues (ih.) thlng coall be insisted on oup ef their own. from contem. of the council va (ii. 40); the ryued from the piy, when they ers, of its haviog coul Constantine. assemilting it, es thither, being tend in petson. were preshyt rs, ; and they subo gaatiog himself ribed tirst. He ariy. No less as ittests this last 'Prisea retsin' cribers at both. an then; he wis bishop at eent lifest bixhop, by Athanasios says, een bishop more en his lapse trut h bishofis shedry et undeterminel acient weulil be Iy says had beren id was a cuatura 86 ; comp, St. that Hesius had nian, as he sars , said the Arines inasias pots into ided at aroms; ywhere, wh hat , (ud Sol. § $\ddagger 3-5)$. usiderstiou, it is is can meas any t the bishep who ivered the epenpecially when it 1 been the ealy is enumeratiag ters eariier, and e are toid, atte? o bishop of the ut that his piace he were the next in, there is proof ius having neted fore (E. H. x, 6 ; , but ne contem. avi $\mathrm{g} \underline{\mathrm{g}}$ ever acted is had delivered would not have men, nor would

NICAEA, COUNCILS OF
NICAEA, COUNCILS OF
1391
socrates have passen it over in silence. Theorloret Wi the way lis attributing it to Eustathius of Aatioch, which la not surprising in one who wha both a native and a suffragan of that see. In later times, a sjeech was Invented for Eiustathius, on bisauthority, which is still extant.
Up to the last quarter of the 5th century sotwithatandlag alf that had beea written on the council by St. Athanasius, and other fithers, by the obe Latin and three Greek ecclesastical Listoriana whe foliewed Eusehius, ali alse that bad been cited from it by the councils of Ephesus, Chaiceion, and other places-net a word had been said, or a hint dropped, of Iloslos having rprasented anybody there but himself. A.D. 47B, or thereaboute, the statement that pope Sil. rester whs represented there by him, ns well as by bla ewn true presbyters, was alventured on by Geasing of Cyzieus, a writer of the poerest erdit, who make Constantinople the eat of empire wben the council net, and Rnfinus, the
bistorian, one of those prevent bistorian, one of these present; and to this Itatement bishop Hefele gravely calls upon us to
sweat atill (Introd. pp. $36-41$ and 46 ) meat atill (Introd. pp. 36-41 and 46).
Tbe emperer, we learn from Eusebiua, on entering, toek up a central position In front of
the first rew, and for a time remainel otanding nith the rest, who rose to receive him otanding mirds, a chair of gold having been placed before bim, he seated himself, at the request of the bidops, when all snt down likewise. The openlog apeech made to him on their part has not beta preserved; his answer has. It was n short nhortation to pence, delivered in Latia, nod interpretel into Greek as he spoke. When he had traished, he let the "presidents of the coun-eil"-in ether words, the bishops-spenk. As there were muititudes prevent besides bishops, there can be ne mere doubt that this is what lovebius means here by that phrase, than that bishops frequently went by that name. Endless discussione between them ensued, tho emperor atiog the part of moderator all through, cenraidg with them in Greek, to dixpiny his haillarity with their own langunge, though he hed previensly spoken in Latin, and getting them to be of one mind and opinion on ail the disputed peints at iast. They gave due proof of this in their ereed aud ennons-Eusebius tells the fithfut of his diecese-and St. Athanasjus vouches for his neceunt (Ve Dec. Syn. EVic. 83 and the 2.S.) how the creed wns formed. First, the creed $\forall$ his own church of Caesarea, nad, therefore, probabiy that of the church of Jerusalem also, which he had received from hils predecessors, had fesod himself aver atechumen, had taught nad prefesed himself ever since, whs reeited before the maptror, and found substantially correct ; then, war additions to it having been agreed upen, it mas published in the name of the ceuncil. Beth forms are giren; but as all creeds had been oral, ind net written hitherto, we must nut suppese but the original ferm had never varied or reairel additions before. Hesides, being about ond ased as a pubicic deconger the first time, oud ased as a pubijc decoment from that time forth, the aatural thing would be that it shonld frerised previonsly. The only gizestion in dibicalty, was the it introduction created noy 'Homoousios,' and this the etion of the word "tomeousios,' and this the emperor at leagth
noteding eccepted. No doubt it was
on thin polut that IIosluan and Euanblue mensured intluences with hin, and the former prevailed, 1atter was too ene conlil have done, thongh the emper was too politio to reseat his defeat. The emperor, he teilis his people, put a aense on thila woril which he conid admit ; and it was, no doubt, for having got thin word Insertad, that St. Athanasius eredits his rival with having firmulated the creed itnelf. The new and the old cread agreed in this: that they commonced "Whe (not 1) believe," and ended with n mimple profession of beliet in the Holy Ghost. To this, in the new one, was subjoined an nathema; but, instend of being cemmeneurate with the creed, it was ceufined, as all subsequent anathemas of general councils were, to the maintainers of the particular heresy then condemned, in thls case the Arian. All the bisheps present subscribed to the new fermula, eays Socrates, except five says Theodoret, exeept two ; and these failing to under the anathema subjoined to it, and refusing to condemn Asjus, shared his exile, decreed by the emperer. The numes of those who subseribed are net extant in Greek, except in the short Ilst of Gelasius (Mansi, II. 927), whleh ls purely fictitious. No more than 228 names have preselved in auy of the Latio lists, which also have an artificial nppearance, being gronped in provinces, a ciassification which is at varlance with all the Greek llats of every general cenncil extant, whatever cardinal Yitra (sipic. Sol. i. 511) or blshop Ifefele (p. 296) may sny. The leading bishops known from other sources to have been present were Hosius of Cerdeva, Alexander of Alexandria, Eustathius of Antioch, Alexander of Constantineple, Macurius of Jerusalem, Enseblus of Nicemedia, and Eusebius of Caesiren, the historinn; St. Athanasius, theugh. Ju ui the foremest there, was a deacen only
After the creed had been agreed upia, tweaty canons on discipline were hassed. Of their lamber there can be no disjuite, foundel, at authentic. to pope Mark pret euded lefter of St. A thanaalus to pope Mark, and the pretendei cighty or eightyfictitious charncter. But iwe the proclain their from the merer. Bit we raust not couclude with the mere existeace of the latter, and without further proot, with bishop Hefeie, that twe Greek charch" ever attributed "more than twenty canons" to this congcil, still less ever quated other canons as Nieene, "by mistake," which were not Nicene, as pipes Zosimus, Innocent, and Lee did (ib, $360-372$ ).

The canon meriting attentien most is the sixth, being the priacipal of those framed with reference to Meletias, whose ense, the bishope in their synorlical letter may be supposed to say, engaged them next atter Ailus. Meletius had ordained priests and deacons in dioceses outside his own, (Hefele, \& 40). The cous ot his sole diseretion (Hefele, §40). The council deprived him of all power in consequence, but dealt more ledientiy with his tollowers; and to prevent any similar irregularities in future, passed its fourth, fifth, and sixth canons. Of these, the fourth orders that the consecration of a bishop should, in general, be the aet ot all (the bishops) of the province (in which the racant see was situate); or, if that could net be, that the absent (bishops) aheuld express their assent in writing, nnd three
(bisheps), not of the province necessurily,

## 1392 NICAEA, COUNCILS OF

NICAEA, COUNCILS OF
together in every case to lay hands on him ; yet ao that the ratification of all that took place should, in every province, be given to the metropolitna. In other words, ao long as the bishopa of the province were consenting prarties, the consecrntors no fewer than three, and the metropollitan confirmed their act, it was not indispensaible that the consecratora, when circumstances would have made this Inconvenient, should be of the same province. Such, at least, was the interpretation put upon it by the fathers of the second general council (Theodoret, E. IF. v. 9, near the end). This catou, again, It will be seen at a glance, must refer to the same act throughout; that one act, namely, which bishops alone, who are the only persons mentioned here, could perform. Consequently, the interpretation given to it by the finthers of the aecond Nicene council, in their third canon, is irrelevant, and need not be noticed, except so far as this-viz. that the provinclal bishops in consecrating a new bishop, confirmed his election, and their metropolitan, in approving of his consecration, confirmed both. But this is the only refereace to his election which this canon contains. The fifth canon, simllarly conceros another episcopal act relevant to this case. Meletius haviog been for his offences excommunicated by the bishops of his province, it is ordered that the canon interdicting any that have been excommunicated by some from being received by others (Can. Apost. 10), should rule cases of this kind; but that enquiry might alwaya be made whether any persona had been excommunicated unfairly by thelr bishop, synods of all the bishops in each province are directed to be held $t$ wice a year, in the apring and antumn, for that purpose. The sixth canon is not merely concerned with episcopal acta alone, but with episcopal acts only between bishops and their metropolitun, in other words, with eplscopal jurisdictlon. Had it, therefore, been alwaya desigaated by its proper title "bishops and their metropolitans"-the only persons named in it, and the latter the highest dignitaries known to the church as yet-ita meaning would have remained clear. As it is, few subjects have provoked a wider or a wilder literature. Moreover, the first half of the canon enacta merely that what had long been customary with respect to ench persona in every proviace, should become law, beginning with the province where thls priaciple had been infringed; while the second half declares what was in future to be received as law on two pointa, which custom had not as yet expressly ruled. "This is plajo to all, that if auy become bishop without consent of hia metropolitan, the great synod has defined that he ought not to be blshop. But shouid two or three, from simple contentiousness, oppose what has been agreed upon in common by all, and ia in accordance with eccleslastical lnw, and reusonable, let the vote of the majority prevail," that is, become law. Nobody disputes the menaing of this last half; nor, in fact, would the meaning of the first half have been questioned, had it not included Rome. "Let ancient customs pre. vail"-or become law -" in Egyit, Llbya, and Pentapolls "-prorlaces then subject to the Augnstal prefect, and in which Meletius had been creating distmbances-" so that the bishop of Alexandris should have the power (which he has by custom)over all these . . . and in like manner
at Antjoch, and in all other provinces, let the churches be maintnibed in their privileges." No. body cna dispute the meanling of this either, as it stands. Nobody con maintain that the bishops of Antioch and Alexandria were called patriarchs then, or that the jurisdiction they had thea was co-extensive with what they had afterwards, when they uere so cailed. "Since this is usunl nlso for the bishop in the (capltal) city, Rome." It is on this clanse, atanding parentheticaliy between what is decreed for the pnrticular coases of Egypt and Antioch, and in consequence of the isterpretntion giren to it by Rutinus, more particulary, that so much strife has been raised. Rufinus may mak low as a iranslator, yet, being a nutive of Aquilein, he cannot have been igoorant of Roman ways, nor, on the other hand, had he greatly misrepresented them, would his version have waited till the seventeenth century to be impeached. What is called the "Prisca versio Latina" cau* not dispute, though it tries to disarm his jaraphrase by a gloss of its own, his beiag " Ct apud Alexandrium et in urbe Roma vetasta consuetudo servetur, ut vel ille Aegypti, vel hic suburbicariarum ecclesiarum sollicitudinem gerat;" that of the "Prisca verioio," which is undoubtedly the later of the two, by sume fint yeara according to Gieseler, § 91: "Antiqui moris est, ut urbia Romae e $\quad$ inscopus habeat principatum, et auburbicaria loca, et omnem provinciam susm (al. sua) sollicitudiae gubernet?" Moreorer, the title given to it in this version runs as follows: "De primatu ecclesiae Romanae vel alitruin civitutum episcopis." "Suburbicary churches" were the churches of the suburbnn or "suburbjcary places," or "regions," over which the jurisdiction of the city praefect extended (Cave, Ch. Gort. iii. 2-3), embraciag a circuit io every direction to the hundredth milestone. The bishop of Rome, therefore, stood at the head of the bishops of those churches in heathen times, and before the regular institution of metropolitans. This was one fact ; afterwards it was a fact no less, that his jurisdiction became commeasurate with that of the city vicar, aad was apread over ten provinces: 1. Campania; 2 Tuscany, with Umbria; 3. Picenum; 4. Sicily, 5. Calabria, with Apulia; 6. Lucanin, with the Bruttians; 7. Samoium ; 8. Sardinia; 9. Corvica; 10. Valeria. Those ten provinces the 'Prisea versio' cnlls " omnem proviaciam sunm;" which, accordingly, went no farther northwards than the gulf of Spezzia on the west coast, and the mouth of the Rubicon on the east, leaviag the sces of Aquileia, Milno, and Ravenna, sinilar centres in their own neighbourhood of the seren northern provinces to which the jurisdiction of the vicar of Italy was then confined (Papcirol, Notit. Dign. ii. 2). The composition of the Roman syood at oae time bore testimony to its original, at another to ita exteaded limits; and now and then its dimensions were ealarged exv ceptionally, as will be pointed out uader that hesd. [Pope; Rome, Councles or.]

The remaining cadons need not occupy mucb apace. Cunons eight to fifteen relate to th. lapaed princlpally-those that had concealed or abjured their faith to ercape persecutlon. The Novatians, or Puritans, es they styled themselves, had incurred celusure for refusing to communicate with those who had been twict married and nlso with the lnused, even uftet

NICAEA, $C$
they had performed the of restoring nll such wa ordination of any wh delarred them from the invalid. To the dying, ald rule of the church, and most necessary viati under any circumstance taks ravk with comm tbey recover. By the ai tha clergy from one dio bidden. By the sevente a:s to be struck off the the eighteenth, deacona any fuactious that belong that of giving the Eucha it is decreed that all th Paul of Samosata, deacon re-bsptized before they Deaccoasssea indeed, ne imposition of hands, can persoages. That this $i_{8}$ the phrase 8 pos enctio bas now been made,' is cl tion of the words 8 pos and むpiotv, in canou six mistake, therefore, which follows, to understand it rieasly pasaed, whether a In the 'Prisca Versio' deaconesses ia reckoned a se twaty-one in all. By th directed to pray atanding whole time between Easter
The three first canons, $h$ with the causes which led be considered here more con they stand. The first decre mada themselves eunuchs n or, if ordained, must resi recoad that none should be priest or bishop, who had no or stter full instruction ; a natien, should any crime person, he must forfeit hi clergy. By the third, nc descoa, or clerk of any ao with him-avvelaaкroע-as bonse, any woman lesa nea tban a mother, sister, or case, anch persons as are qui It naed to be maintained th was imposed by this canoo brath, that the atory tol Sozomen of the venerable bis a fiction. In fact, the mark canon of all refereace to the fenale relatives of the cler! once hy his protest againat an and wife.
On the Easter question th passel, but only the uaderstar which the bishopa in their and the emperor in his circ "that all the brethren in the celebrated Easter with the Jev feep it agreeably with the Ron ad all who from anclent time 4 we" (Soc. 1. 9). In other rond all celebrate the featira thon of our Lord always on the reek, though never on the 14th

## NICAEA, COUNCILS OF

they had performed their penaace. The manner of restoriug nill such was now settled; but the ordination of any whose crimes should have debarred them from the prlesthood was declared laralid. To the dying, indeed, sccording to the old rule of the church, the Eucharist, or "last and most necessary viaticum," is not to be denied onder nny circumstances ; but they are not to take rank with communicants proper should they recover. By the sixteeuth, translations of tha clargy from one diosese to another are forbidden. By the seventeenth, lenders on usury ere to be struck off the rolls of the clergy. By
 that of giving the Eucharist. By the nineteenth. itis decreed that all the clerical followers of Paul of Samossta, deaconesses included, must be rehaptized before they can be re-ordaiped. Deaconesses indeed, nerer having received imposition of hands, can only be treated as lay personsges. That this is the true meaning of
 has now been made,' is clear from the application of the words 8 pos, in canon seventeen, and Upiaev, in canon six. It has been a pare mistske, therefore, which bishop Hefele blindly follows, to understand it of some canon preyiously passed, whether, at Arles or elsewhere. deacooesses is reckorsod ' this ennctment about twenty-one in sll. By the twentieth, mall arg directed to pray atanding on Sundeass, and the whole time between Easter and Pentecost.
Tha three first canons, having nothing to do with the causea which led to the council, may be cossidered here more conveniently than where
they stand they stand. The first decrees that such as have made themselves eunuchs may not be ordained, ar, if ordained, must rosign their post. The renond that none should be raised to the office of priest or bishop, who had not been long baptized, rater cun instruction; and even after ordimatics, anould any crime be proved against a person, he must forfeit his place among the clergy. By the third, no bishop, priest or deason, or clerk of any sort, may have living with him- $\sigma v e l / \sigma a k r o v-a s$ nn inmate of his hoose, any woman less nearly related to him thas a mother, sister, or aunt; or, in any It need to be maintained uite beyond suspicion. ms imponed by this canoo; and in the same brasth, that the story told by Socratea and Sozomen of the venerable bishop Paphnutius was afction. In fact, the marked omission in thls canon of all refereoce to the wife amongst the
female relatives of fenale relatives of the clergy, is explained t
ocoe iy his protest against any separation of man and wife. On ths Easter questlon there wha no canon passed, but only the understanding entered ioto,
which the bishops in which the bishops in their syyodical letter,
ond the emperor in his clrcular, rearor "that all the brethren in the Enst, wecord-viz. celebrated Enster wlth the Jews, will henceforth trep it agreesbly with the Rowans and ourselver, ond all who from ancleat time have kept Easter "we" (Soc. 1. 9). In other words, that they solld all celebrate the festical of the resurrecillou of cur Lord elwaya on the firat day of the
metel, though neerer on velt, though never on the 14 th dny of the month

NICAEA, COUNCILS O
1393
Niann, even when that day fell on a Sudday, but the Sundsy after. [EAster.]
The authority which this cooncll obtained everywhere gave rise to continual tanperings with ita decrees, or with its history from interested motives. Nine-tenths of such tamperings, at
least , anve their origin eannot in the Latin interest; and if to the origin eannot be bronght bome positively to the popes themselves, it caanot be denied that internolae been foremost in using them. The interpolation of the sxxth canon, as hat been
said ${ }^{\text {sidid, began with the legates of the first Leo. }}$ viz, thimself originated another glose upon ityiz. that it decied that of the three sees men-
tiond tioned in it Rome had the first place, Alexandria the second, and Antioch the third. The Surdican canons were first eited sa Nicene by popes Zosimus, Innocent, nad the ssme Leo. The preface to the Nieene conncil in the Pseudo-Ividorinn collection was penned in their interest. The reventy-first of the Arabina canons, secording to one version of them (Mansi, ii. 1005), was framed in their interest. Pope Silvester, of course, learnt from his presbyters all to which his assent had been given through them, and received from them a copy of the synodical letter addressed to the church of Alexandria, for whose apecinl benefit the council had met. But the council addressed no letter to him, nor received iny letter from him in particular. Later ages invented three such letters, in which his confirmation of the acts of the council is asked and impurted, sad they are still extant (ib. 719-22). As if this was not enough, a third Roman synod, in addition to a first and second, of still more ambitious purpose (ib. 551 and $615-32$ ) was feigoed to hnve been held, in which he anathematised oll who dared to contravene the Nicene definition (ib. 1081). Pope Adrian $I$ is the first who quotes or refers to these docunienta. One more point may be mentioned, in conclusion, as having sn interest for English readers-viz. that probnbly the eariest MS. of its kind extant ("cui, nullum nlind simile inrenire uspiam preserved the Ballerinal themselvea of it) is one ${ }_{100-2 \text { ) }}$ pred ing the Bodlainn archives (Justellus, cript of thag a fine and nearly complete transof the Nie old Latin, or pre-Dionysiad, version It meas Nicene and other canons, in three parta. In the $B$ been printed, but unfaithfully printed, in the Bibi. Jur. Can. Vet. i. 277 sq., by Voel and H. Justellus, or reprinted by the Ballerini,
in their edition of St That this yervio St. Leo, lii. 478-563.
Which, Dions version was the "Prisca translatlo," asked to impias exiguus tells na, he had been internal eviderove upon, is clear enough from such by the leanined has long been accepted as Massen (Cun. Recht, \& But, necording to Dr. mesns the eirliest version of the Nicene decrees then extant in Latio: as he assomes there were Latin trabslations of them sent by St. Cyril of Alexandria and Atticus of Constinntinople reapectively to the African bishops in the 5th century, when appeals were leing argued between
them them and llome, and that even a contemperary Cranilhtion of them was brought home by Cexilian, bishop of Carthage, from the Nicene council. It is true that we have Latio versiong of them given in the Isidorinn collection, and several Msis. of uncertain date, which are no headed: but even so, the statements made re-

## 1394 NICAEA, COUNCILS OF

NICAEA, COUNCILS OF
apecting them are vague and conflicting: nnd it might be shewn on similar evidence, that a Iatin tranalation of these canons was anpplied by the Niece Fathers to Pope silvester hinself. Again, how comes it, if so mnny cut nod dried versfons of the Nicene canons were thus onrly made, that not oae is ever cited at length, either in these rerstons or any other, by memhers of tho Atrican or of the Roman Cisureh, or by nny Western synod, in pre-Dionysinn times: to say nothing of these versions belag unkaown to Dionysios himself, by whom the African code was tirst brought into notice? The fnct is, Dionysios is an inconvenient anthority for modera theoriea reapecting the Sardienn canons, which the Popes endenvoured to piss ns Nideno, till the appearance of his collection, as will be ahewn further on. [Sarmea, Conncil of ; comp. Dict. Chast. Biva. art. DDionysius Exaiguus.']
[E. S. Ff.]
NICAFA (2) the 2nd cnuncil nf, the 7th and lasi general; being the iast to bu received ns sucis linally by the Wentern churehes in communion with Rome, and the lastern chorehes in commuaion with Constantinopie; as wril as the ouly general councii which has at times been conidemned by both, exclusive of Rome. (i'almer, (on the Church, iv. 10. 4.) Met in the 8 th yonr of the empress irene and hor son thonstantine, A.D. 787. It contrasts with the first councii in that its acts are extant and fili a voiume, to aray nothing of their having been transinted by Anastasius, the lioman librurian, and dedicated by him in a preface of singular laterest to pope John Vill, ; while those of the first were nut even committed to writing.

To understand its deerees, some jrerious phases of the contest nbout imnges must. be recalled. The emperor Leo lil., surnamed the fasurian, had taken $n$ vioient part ngninst imnges and their defenders, which hid been bitteriy refented in his own capitai, and still more by pope Gregory II., who chitilenged him in two fiery letters to attempt similar measures in Italy, The emperer replied by confiscating ail the papal domains Ia Apulia, Culabria, and Sicily. His son and grandson following in his steps retained them. But his great-grandann was a minor, In dependence upon liis nother, and she, yieding to the instances of the retiring jantriareh Paui, and ot the new patrinich 'lumains, took steps for reversing nll that had been deereed ag:unst images in a council held under his gramifather Constantine, surammed Copoongmus, a.d. $75+$, and which then passed for the 7 th cuncil. She wrote, therefore, to pope Adrian I. in their joint uames a.D. 784 , inviting him to $n$ conacil which she proposed assembling at Constantioople for thit purpose; but her letter remained unamswe red fur two years. At length, A.v. 786 , two preabyters nrrised from Rome to Le present at it on beinif ot the pope. Even then, the council had no sonuer met than it had to ba closed on account of the disturbances to which it gave rise. The year fillowing it was transferred to Nicaea, where its proree.ilngs occupied no mere than a month, as has been said. According to the lists given in Blansi, 260 bishops or thelr rejresentatives attended ita first netion or sesslon, auil 310 subseribed to what was defiued at its 7ih and last. The
firat place was assigned to the legntes of tha pope, though presbyters. Thrasius, who hul just baen ajpiluted patriarch, whilo yet a luyman, by the civil power, at soconl, nind was the ehief speaker threnghont. Two presibyters, representing the patrincehs of Antioulh aud A fexandria, who were kept awny by the Saracens, sat next. The see of Jorusalem, being vicant, was not represented. The vest, with very few exceptions-and none further west than Italy-came from tho enst. At the request of the bishops of sieily, Tamslus opened proceodings in a short apeech. The imperial letter, or Sacra, was then read, in which reference was made to hia conserration, to the petition that had been made by him for $n$ councll, and to the steps which had been taken for assembling thls. Lnstiy, several bishop: who had attended the iconoclastlo conncii under Copronymus, or been consecanted by thowe that had, on confessing their errora, and professing the faith of the six provious councils, wers received.

At the eccond action, two letters from pape Adrian were read; one to the empross nud her son, the other to Taraslus. The first hegins with n faitering reference to the exnltation of the Roman see by the first emperor toustnutiru and his mother, together with his recovery from ieprosy through pope Silvester, whone beta are then quoted in favour of Images, alpipimented by other nuthorittes. Aftr . wards, If Annatasius, or rather the anonymous somebody who professes to record his words, is to be irustel, the pepe commented on the consecrntion of Tarasius, and on his being styled oecumenieal jutriareh in pasanges which the Greeks 6uppressed, and concluded by protesting against the detention of his rights and jatrimony, contrasting with it all the provinces and eities and provinces which he had just received in perpetuity from Charlomngne, besides what he had regained througit him from the Lombards. But ali this la suspicious, being oniy preserved in a latin version, and in any ease aheuid be compned with a letter written to Chariemagno by the enme pope nine years hefure (Cod. Carul. S.p. Ix.), for the marked ntistention from any reforence to the contents of the papal archives In one, and the palmary reference to the donntion of Constantine preservel there in the other. Even If genuiue, the Greeks night weil have ouppressed this jassange, no general council having ever been askeil before to occupy itself with such subjects. The letter to Tarnsius is sald to hive been similarly mutilated; but in thls case the Latin version contains nothing of any sort which la not fiund in the Greak. The pope merely speaks in it of the synodical epistle reccived from Turasina announcing his electlon and coataning his profossion. As this last was in entire harmeny with the fnith of the slx previous councils, and had takea the right view of images, he wonld not insist on the twofold blots of his electionat least, if the patriarch will engnge to do three things: (1) to get the pseudo-symod againat images condemned; (2) to seek union with the Romas aee to that extent as to maks profession uf his devotion to it as head of all the churches of God; (3) to get imnges reatored by an imparial edict to their accustemed places in all the churches of the cepital and thronghent the

## NICAEA, CO

East, conformably with lonann church. Both eathusinatieally by the o is sulneribing to them, $d_{1}$ of erthorioxy tor what tis
In the third netion, Caemren, recanted his for receival, then a copy sent by Tarasius to his br been reai ont, it was pro what hul been sent to t1 to lt they had just heard iagly. Two points in it 1. It nsserted procession the Futher, through or abatnemutisod pope Hono thelita ieaders by name, weil as their followers, from the patrinuchs of Ar and with it the synodical selves receivad from the in silem, on hls election, follo these the Holy Ghowt is aut fom the Father ; the teach councils is epitumised and Hoaorits is distinetly snid mastised by the sixth. Both is accordance with the pi and subscribed to by all.
With the fourth actlon Fork of the council. l'ass Sow Testament were ren visible pepresentations of $t$ seen. Passages from the imeges or jictures with Seversl of these passnges, from works of no credit; se spurious works, as Cave forcibly. Still, the eigi ca0on, which they coasidere covers their decision in prine had bres actert apon in the when a picture of our Lord appstle of lingland, as he Art, in gemeral, might hav church had they decided o where thry state thelr inferen and sisy that they "honomr of' huly persons nnil holy thin perpetual rememhrance of they assprt nothing luration they nid, "an iikewise mai their holiness," they may men axiting penple to endeavous they were."
The tifth netion was ocenp the proceediags of the cout ander Copronymus, A.D. 754. arse of lts nuthorities was exs autherities cited in coaden Yext, volumes from which pa Imges had been torn out were the reaction againat imnges $y$ the Sirasens. At the 6th acti of the same council assume thape. It was subdivided i parta so arranged that in ench blohop of Neochesarea, one prelates, reads out portlons on
parado-sj nod, and one of the church of Constantinople their The council met for its CHRIST, ANT.-VOL H.

Enst, conformably with the tradition of the lianan chureh. Both letters were aceepted eathurinuticaliy by the council, snd tho bishlopisw,
 of ort holloxy for what thay contsineel.
Ia the third netion, Gregory, bishap of NenCheansua, recanted his furnuer oqininions, nad was reecelved. Then a copy of the aynodicnl letter mat by Turanius to his brot her putriurcela having been read out, it was pronounced identical with what had beon sent to the popre, whore answar tolt they had just heard nnd neeceltell accordiogly. Two points in it dererve sone notico1. It asserted processlun of the Holy Ghost from the Father, through or by the Son. 2. It natinematisesed poppe Honoriun with other munotheilite lendern ty name, nnd their togmas, ns wall as their folliowers. 'The reply to this letter from the patriarechs of Antloch and Alexumulria, ood with it the synodical letter thry hull themrelies received from the late patrinrch of Jerrusilem, in his election, follinwel. In the Intter of thee the firly Ghoutt is auld to proceed etermally tion the Futhar: the tenching of the six previons conncils in epitomised and professed : white poppe Hooerius is distinctly said to have been nanthematised by the sixtil. Both letters were declured in accordunce with the prolession of Turasius, and subseribesd to by nill.
With the fourth action commeneel the ren! work of the council. Passages frum the Oid aurd Now Testament were read out firourable to risble representations of things ateent or unren. 1 Pasuges from thio futhers, mentioning
images or images or pictures with approvill followel. Several of these pmssages, Iodepd, were drawa from works of no credit; ; soma from confersecdly purficus works, as Cave prolats out (i. 650) foribly, Still, the eighty-second Trullan asoo, which they considered oeceunneaical, alone covers their decision in principle ; and this nynia had beaa neted apon in the preceliag century, when a pieture of sur Lord was borrue tefore the apostie of Einginad, ns he entered Cunterbury. Art, in gecoeral, might have heen lost to the church hud they deeided otherwlse. Finally, where they state their inferences (Manai, xill. 131)
wad sty thut they " sod syy that they "honour such reproventations ot haly persons and holy things, as ienling to the perpetual remembrauce of thelr protot $y$ pen,",
they smertit nothing irrational ; and they saseret anothing irrational; nad oren when they wdd, "as likewise manking us sharers of their holiness," they may menn no more than "as uncting peeple to endeavour to bo ne good as
line nere."
The fifth action was occupled with detnils in the proceedings of the councell agninst Images onder Cpprinymus, A.D. 754. First, the wort hlensansoof lis authuritles was exposed, and counterauthorities cited in condemnation of them. Veet, velumes from which passages in favourr of impges hnil been torn out were displlayed. Lastly, the renetion againast inagen wns traced buck io the Suracens. At the 6 th action, the refutation of the same council assumed a norre formal limpe. It wass subdivided into six tomes or buth se arranged that in ench of them Gregory, bishop of Noo-Chesarea, ons of the reccanticig
prealae, reads out purtions of the ncts of the preates, reads out purtlons of the nets of the penado-synnod, and one of the dencons of the church of Constantinople their refutation.
The council met for lts seventh action on
curls. $A N T$, - Yo CHBIST. ANT.-VOL. $\boldsymbol{H}$.

Sef. 13, when Thembore, hishop of Taormina in Sicily, reat ons its detetimition. This, niter a a piont atnatimenced with the creen, in the Conntantinopolitan form only, ned without the cunon enfircing itv exclusive ase, which wo find appended to it nt the fourth, fitth, and sixth cmancills, l.ong afterwarils it was pretemided on the Latin silte that the iusertion of tho "Pilionduc" was decreed at this conncil; the very thing it was blaned by the council of Frullioiot for not having doac. Next, it annthematised ail the heretica by nume, whom the six previous councils had cemdenned, including pope oftonrius. Next, it dechured for preserving aill eeclesiantical truditions intuet, one of' which was the emprioyment ot symboulcal repre eentations. Andi thereriphen it decreed, iartly, that imanges of our Laril, 1 lis mother and hliv saints, in collours, nusalic, or other materinl, might, like the cross, bo freely phaced on church walis and in tabieth; on venselx sund vestaneats used at divine service; in privato honsea or by the roadside, and hare cunder os incense burnt, necording to custon? betiore them, and to kissed mud silluted with ull reverence, saving oniy the worsiij) (hatria) which to due to God aleno, deposing anl bistopys und clergy, nad excomtnunicuting ail manks and Inymen who minatuined the contriry. [imanes.]
Thls, followed ly emrrespionding acelamations and anat her son :... arasius aud the assienbled bishuriw, the 1 ies ter to the fillthful, terminuted hers niet for a work of the councii. Its memthe pranco calied penental or eighth kexsinan at 23, when tha detinition was ayuin remil out, this time in the hearing of the empress and her son, who were presen, and twenty-two canoman pnased. Of these the first insiosts on the observance of the canans by nli, but seems to point rathre to dogma than discipline. If it is held to souftirn all the ennons of the six jrevipus eunncils, it must, of conrse, be understuod to contirm tho Trulliun or Quini-sext canoons, The second ordains that no bishap, shall to consecruteif who has not athoruagh knowlengo of the D'silter, the cunous, nud Ilvily Scrijture in genernal. The third deelares ull ulpointments of bishopss by the eivil pawer voili, an lueing contrury to the canons. Thus Tarasins eflectuatly birred hls own cuse from Lecoming a precedent. The fourth and difth are strong against sinuouy. The sixth renews the ruie that a provinelai eynoid alaull be hedd nt lenat once a year. The seventio ordinins that any listhoj; couscerating a charch in finture without rellcs of tho siints simill be deylusel. The eighth decrees ngninst receiving any Jews who are not sinceto converts. The niuth orilers that aill boaks agninst innages shinld to brought to the residence of the patriarch at Constantinople, and there stowed awny with all other heretical works. Any lishop, jirient, or dencon concealing such books is to be depased, and nny monk or layman annthemstlsed. The remuining thirten, being of less connequence, may be passed orer.
Anastasius is illowed to have translated these canong, whether he translated the procecolings of the eightl session or not, which some deny. The Lntin verxion, which used to be thought auterior to his, omits them certninily. Bur if the titleea civen at the end of his preface are his, it in plaiu that he looked upon the elghth session a
one with the seventh, and anch ls, apparently, the view which Theophanes, who was preseot, takes of it in his Chronographia. The other pieces in connection with It, also given in Latln and Greek, are: 1. A complimentary speech addressel to the councll by Eplphanlas, deacon of the chureh of Catama, in Sichly. 2. A letter from Taraslus to pope Adrian, tersely descriviog the conacil, which "by placing a copy of he Gospels in its midst, constitated Christ its tiuad, nul by causing the letters of the pope to be read first in order, constituted him its eye." 3. A second, and still more remarkable letter from the same to the amme, bristles with denundations from Serlpture, the canoas, and tho fathers, figalast simony, thas not merely throwlag light njon the fourth and fith canons passed nt this coancil, but suggesting that they may have been as much nceded just now for the West as the Easi. 4. A letter from the same to an anchoret dignitary, anmel John, anoouncing and expounding to him thedecrecs of the Conuneil. The latter standing last In Mansi, which purports to have been aldressed to the church of Alexandria by this council, was probebly written to bring about its commanoration in a later age. It now standa for commernorntion in the Greek Menology on Oct. 12, and Is there said to have been attended by 367 fathers. For the letter written in defence of It by jope Adrian to Charlemague, which Mansi prints last but one, see 'Councll of Franifort.' (Mansi, xil. G5l ad. f. and xili. 1-820; Beverilge, Synod II. 165-9; Hefele, III. 410-57.)
[E. S. Ff.]
NICANDER (1) Martyr in Egypt under Diocletian; commemornted Mar. 15 (Basil. Menol.; Boll. Acta SS. Mart. (i. 39:3). The Meuology assigns to the same day the martyrdum of another Nicander, "sanctus apostolas."
(2) Martyr, commemorated in Africa June 5 (lieeon. Mfart.); Usuard gives the asme on the same day with Marcinnas and Apollonlus, in Egypt; and Hieron. Mart. calls him in the same conuexion Nigrandus. Basil (Menol.) mentions Nicander with Martinnus on thls day.
(3) Mariyn, with Quiriacus, Blastus, and others, commemorated at Rome June 17 (Hicron. Mart.); assigned to this day with Martianus in Boll. Acta SS. Jun. iii. 266.
(4) Bishop of Myra; commemornted Nov. 4 (Cal. Byzant.; Diniel, Cod. Liturg, iv. 273).
(5) Martyr, with Hiero, Hesychus, and others; commemorated Nov. 7 (Bawil. Menol). [C. H.]
NICANOR (1) one of the reven dencons (Acts vi.), martyr at Cyprus; commemorated Jna. 10. (Usuard. Mart.; lict. Rom. Mart.; Boll. Acta SS. Jan. 1. 601).
(2) Martyr with Martiana and Apollonjus [cf. Nicander (2)]; commemorated in Egypt Ap. 5 (Heron. Mart.; Usuard. Mart.; Vet. Rom. Ap. 5 (.heron. Mart.); July 28 (Cat. Byzant. ; Basil. Menol.; Daniel, Cud. Liturg. fv. 26t).
[C. H.]
NICASIUS, bishop, martyr, with his virgin sister Eutropia at Rheims ; conmmemorated Dec. 14 (Usuard. Mart.; Surias, de Prob. Sanct. JIist. t. iv. Dec. 14, p. 264, ed, Colon. 1618).
[C. H.]
NICE, martyr, A.D. 303 ; commemorated by the Greeks Ap. 25. (Boll. Acta SN. Ap. iii. 361.)
[C. H.]

## NIUETIUS

NICE ( $N / \kappa \eta$ ), a town so called in Thrace not far from Adrlanople, where the Arians held a counell, A.D. 359 , Oct. 10 , on their way home from Rimini, to publish the creed breught thither by Valens, in order that from the naino which it would thus get it might be confounded with the Nicene. (Soc. it. 37.) Instead of which It was condemaed in the West, as soon as known. It betrayed its ehnracter by condemning the une of the word 'Homoonslos'; besiles which it contained "the descent iato hell," which hal not as yet appeared in any church crecd. It is extant in Theoloret ( $I I . E$. il. 21), and was repented almost word for word at Constantianple the year following (Soc. II. 41.) St. llilary (Fragm. viil.) given the fullest account of what took place. The sentence passed on Valens and Ursacius at Rimini was rescinded at the sane time. (Nansi, ili. 309-314.)
[E. S. Fl']
NICEAS (Nicetas), bishop of Romatiana in Dacia; depositio June 22 (Usuard. Murt. ; Boll. Acta SS. Jun. iv. 243).
[C. H.]

## NICEFORUS. [NiceriaRus.]

## NICENE CREED. [Creed.]

NICEPHORUS (1) Martyr with Victorinas and five others; commemorated Jao. 31 (basil, Menol.) ; Nicopionus, Feb. 25 (let. Rom. Mart.); Niconorus, Feb. 25 (Úsunrd. Mart.).
(2) Martyr nt Antioch, under Valerian and Gallienus; commemorated Feb. 9 (Basil. Menol; Cul. By,zant. ; Dsniel, Cud. Liturg. iv. 253; Boll. Acta SS. Feb. i1. 283).
(3) (Nicefonus) Mnrtyr, commemorated in Africn March 3 (Hieron. Mart.).
(4) Martyr, commemorated April 5 (Cal. Byzant.).
(5) Patrlarch of Constantinople; commemo rated Jane 2 (Basil. Menol.).
(6) Martyr with Antoninus, Germanus, and othere; conmemorated Nov. 13 (Basil. Mcnol.).
[C. H.]
NICETAS (1) a bishop in Dacin ; commemorated Jan. 7 (Boll. Acta SS, Jan. i. 365).
(2) Bishop of Apollonias, confesser in the Iconoclastic period; commemorated March 20 (Bull. Acta SS. Mart. 1il. 165).
(3) Blshop of Romatiana. [Niceas.]
(4) Martyr with Aquilina, under Decius; commemorated July 24 (Boll. Acta SS. Jul. v. 492),
(5) Martyr at Nicomedia, under Naximisn it is said; commemorated at Venice Sept. 12 (Boll. Acta SS. Sept. Iv. 6).
(8) A Gothic martyr ; commemorated Sept. 15 (Basil. Menol. ; Cal. Byrant.; Daniel, Cod. Liturg. iv. 269 ; Boll. Actu SS. Sept. v. 38).
(7) "Our father," related to thy empress Irene, confessor ; commemera'ed Oct, 6 (Basil. Menol.).
[C. H.]
NICETIUS (1) Martyr, commemorated at Nicomedla Jan. 20 (Hieron. Mart.).
(2) Bishop of Besançon in the 7 th century; commenorated Feb. 8 (Bell. Act/s SS. Feb. il. 168).
(3) Bishop of lyon, A.D. 573 ; commemorated April 2 (Ilieron. Mart.; Usuard. Mart.; Boll. Acta SS. Ap. i. 95).
(4) Bishop of Treves. [Nrcerve.] [C. H.]

NICETUS (1), Bis Vienne (Hiern. Mart.;
(2) Martyr, commemi Via l'ortaensis, July 29
(3) Martyr, commem (Hicron. Mart.).
(4) T'wo martyrs of 4 at Alexandria Sept. 10 (
(5) Martyr, commeno Híron. Mart.) ; Niceti Hist. t. Iv. Oct. i. p. 2 Acta SS, O. S. B. saec.
(6) Martyr, commem Mart.).
NICIA (I) Virgin Ap, 28 (Hieron. Mart.).
(2) Martyr, commemo Mart.).

N1CO (1) Blshop, " I componions, A.D. 2511, ne memonated Mar, 23 (I3asil Daniel, Cod. Litury. iv. Bart, iii. 442).
(8) Martyr, wlth Neo memorated Sept. 28 (Basi
NICODEMUS, Jewish inventio at Jerasialem An Hieron. Dtart. ; Vet. Rom.
NICODEMUS. Guét trech of the 8th or 9 th Paclandi (Antiquit ,tes Ch plate), in which Nicodem rase, fifth figure on the s tych. He is to found b

from a 9th century Greek M de Fleury (l'livan,ile, vol. from Biblothequ", Nationale, Where he is pointed out by The writer cannot find any $r$
our pariud of his vist to our pariud of his vislt to our

Nicoforus (1), mart Yietor and others; comine leh. 25 (Usuard. Mart.) ; Ni (Wieron. Mirt.). [NicEPion

## NICETUS

NICETUS (1), Bishop, commemorated at $V_{\text {lenue }}$ (Hierin. Mart.; Usuard. Mart.).
(2) Martyr, commemorated at Rome, on the Fia l'ortuensis, July 29 (Ilieron. Murt.).
(3) Martyr, commemorated in Italy Aug. 2 (Hieron. Mart.).
(4) 'fwo martyrs of ihis name commemorated at Alexandria Sept. 10 (llieron. Mart.).
(5) Martyr, commenornted at Treves, Oct. 1 Hienon. Mfart.) ; Nicetius (surjus, do l'rob. SS. Hist t. iv. Oct. i. p. 2, Colon. 1618; Mabill. Acta SS. O. S. B. saec. I. p. 184, Venet. 1733).
(6) Martyr, commemorat3d Oct. 10 (Hicrom. Mart.).
[C. H.]
NICIA (1) Virgin martyr, commemorated Ap, 28 (Hieron. Mart.).
(2) Martyr, commemorated May 23 (Hicron. Mart.).
[C. H.]
NICO (1) Blshop, "Holy Martyr," with 299 enmpanions, A.D. 250, near haromenium ; conmemorated Mnr. 23 (Busil. Afenol.; Cal. Byzant.; Inaiel, Cod. Litury. iv. 255; Boll. Aeta SS. Jart. lii. 442).
(2) Martyr, with Neo and Heliodorus: commemorated Sept. 28 (Basli. Menol.).
[C. H.]
NICODEMUS, Jewish doctor (St. John iii.); laventio nt Jerusalen Aug. 3 (Usuard. Mart.); Hieron. Mfart. ; Vet. Rom. Murt.).
[C. H.]
NICODEMUS. Guénébault names a diptreh of the 8th or 9th century, published by Paciandi (Antiquit stes Christisnae, p. 349 and plate), in which Nicodemus is hoiding a omall rase, fifth figure on the second lear of the diptych. He is to found be in an Entombment

from a 9th century Greek MS., given by Rohault de Fleury (L'tivannile, vol., ii. pl. xei. fig. 1)
frmm Biblothéqu" Nationale, Ni,uv, lle Ms 510 from Biblothequ" Nationale, Ninvi lle MS. 510, Where he is peinted out by name (ste woodeut). The writer cannot find any representation within our paricd of his visit to our Lord by neght.
[R. St. J. T.]
Nictor Pictor and others; cominemorated in Egypt Peb. 25 (Usuard. Mart.); Nicornimorus, Feb. 24
(hieron. Mrrt.). [Nicephorus.]

## NIGASIUS

(2) Martyr, with some of the same companions as preceding, and perhaps the same perion; commemornted Fel. 28 (Huron. Mart.); Nicophorus (Boll. Acti SS. Feb, iii: 724)
(3) Martyr, commenorated March 1 (Ifieron.
Mart.). Mart.).
(4) Martyr, commemorated in Egypt, Ap. 27 (llicrun. Mirt.).
[C. H.]

## NICOLAS, bishop of Myra. [Nicolats.]

NICOI,AUS (1) Anchoret, with Tracesin Sardinia, in the fourth century; combienorated June 21 (Boll. Acta SS. Jun. iv. 8t).
(2) Martyr, with Hieronymus at Breseia; 285).
(3) Bishop of Myra in the time of Constantine; commenornted Dec. 6 (Busil. Menol.; Uainari. Mart.; Surtus de Prob. Sunct. Mivt. t. iv. Dec. p. 182, ed. Colon. 1618); Nicolas, " woulerworker" (Cal. Byzant.; Daniel, Coml. I.itury. ir. 276); same nnme nnd title, Dec. 7 (Cal. Arnen.); Nicolas, Ap. 10 (Cal. Ethiop.). $\quad$ [C. H.]
NICOMEDI; ${ }^{2}$, preshyter, martyr; natalis Sept. 15 (Usuard. Mart. ; Bed. Mart. ; Iet. Rom. Mart. ; Boll. Actic SS. Sept. v. 5) ; dedication of his chureh at Rome, June 1 (Usinird. Mart. ; Bed. Mart. ; Vet. Rom. Mart.) ; dedication on June 1 observed in Gregory's Sucramentary, his name being in the colilect (Greg. Ma.
Lib. Sacr. 104). One Lib. Sacr. 104). One of this name for Sept. is: at Tomi, and one for June 1 in Afriea, mentioned
in Hieron. Murt.
[C. H.]
NICOPHOR:'S (I) Feb. 24, Feb. 28. [NicoFonus.]
(2) Martyr; commemorated Mar. 6 (ITisron. Mart.).
[C. H.]
NICOPOLIS, COUNCIL OF, A.D. 372, at the border-town, soocalied, af Armenia Minor and Cappadocia. The bishop, 'Theodotus of Nicopolis, had invited St. Basil to be present,
but when he came, owing to his having ad. but when he came, owing to his having admitted Eustathius of Sebaste to communion, in
his way thither, on his way thither, on terms unsatisfactory to
Theodotus, he was not admitted, to his great Theodotus, he was not admitted, to his great
annoyance. (Ep. 99 ; comp

NICOPOLITLANUS, martyr with Styracins and Tobilas; commemorated Nov. 2 (Basil.
Menol.).
[C. H.]
NICOSTRATUS (1) Martyr ; commemorated at Nicomedia, Mrr. 23 (Iliiron. Mart.).
(2) Martyr, with Clnudius, Castorius, and others; comnnemorated at Rome July 7 and Nov. 8 (Usuard, MArt.; Fit Rom. Mart.; Bed. Mart.); Nov. 8 (Surius, de Proh. Sanct. Fi.t. t. iv. Nov. p. 212, ed. Coion. 1618). Sanct. ...t.
[C. H.]

NIDD, COUNCIL OF, A.D. 705 : held on the banks of the Nidd, in Northumbria, by order of pope John VI., in the zeign of Oired, at which Briht wald, archbishopof Canterbury, was present,
and the matter of Wilt frid and the matter of Wiltrid, bishop of York, finally
settled (Haddan and Stubbs, Cuncils, rettled (Haddan and Stubbs, Cuuncils, \&c. iii.
$264-267$, and Mansi, xii. 167-174). [i. S. Ff] 264-267, and Mansi, xii. 167-174). [Li. S. Ff.]
NIGASIUS, preshyter, martyr, in the Vrxin, probably cir. A.D. 286, with Quirinua and Pien-
til: commemorated Oct. 11 (Uatard. Mort.; Bull. detit SD. Oct. v. 510 ).
[C. 11.]

## NigRANDUS. [Nicander, June 5.]

NUAAMMON, Eqyptian recluse in fifth century; eommemorated Jua, 6 (Boll. Actis SS. fury, j, 326).
[C. H. 1
NH.US (I) Martyr, with Pelens and Llelias; commemorated Sept. It (Buxil. Men d.; Usuard. II rrt.; let. Rom. Ihrt.); named in Hicron. Mort, on this day with Cquileus and others.
(2) "thar father;" commemorated Nov. 12 (C.l. Byzant.).
[C. Ii.]
Nimilug (in Cimistian Abt), a dise or plate, communly goliden, sometimes red, blae, or green, or bambed liko a rainhow, placed vertieally behind the heads of persons of spechal dlguity or sanctity as a symbol of honour. This dise is sometimes reluced to a more ring, s'ugle or double, showing the background through. It 1, as a rale, perfectly plain, exce a $^{2}$ in the case of our Saviour, whoso binbus is commonly distinguishad by a eross. The eross is semetimes, but rarely, lepicted lmmediately abovo the Sacrol Head, either just withont or just within the circumference of the dise (as in the mosaies of tho nteh of the trilme nt St. Maria Maggiore), but it is almost universally inseribed within the circle. After the elghth ceutury living fiersons were, In Italy, distinguished hy in symare nimhus, which sometimes insmmed the form of a seroll, paitly untolled.
The nimbens is undoubrolly of ethnie origin. It is the visible expression. art of the luminuss nehula silpused to emanate from and to elothe n i)ivine Being. It erlginally investal the whole boily. Thus Yirgil deseribes Juno as "nimbo sucelneta" (Aen. x. 634). By degrees, however, It was restrictel to the head, which was naturally regarderl as the chicf seat of thls divine radinace, Tlie heals of the statues of the gols (lucion, de Jed Syr. 675; Timon, e. 51, 154), nut of the emperors, after they began to claim divine honours, were lecorated with a crown of rays, or brilliant cirvet. Servius (wh Aca. ii. 615) defines the nimbus with which lallas was distingulshed at the destruction of Troy, ns "fulgilum lumen, quo keorums eapita cinguntur: sic enim pingi solent;" and again (bid. Bii. 587). "proprie nimbus est qui dearum vel impramtium eppita quasi clara nebula nmbire tingitur." We also tind in the "Pramegyriens Maximiani,' which passes under the name of Mamertinus, "lus divinum verticem claro orbe complectens," asswelated with the trabene nod the fasces aud the curnle chatr as symbols of imperind dignty. From the resemblance of the nimbis as commonly depicted to a circular plate of metal, it has been derived by some from the
 the heads of statues to prevent birik from set4 ling on them, and polluting then (ef. interpr. nil Aristoph. Ares, v. 1114); but though similar in form and position the connection is probahly oaly mplarent, not real (Ciampini let. Mon. f. i12). Buowarrnoti (fiservis. P. bin) is of opinion that the nimbus was borrowed from the Egeptians, wheh is also the view of Pignorius (Cinmpini, a.s. 1. 112). Others hold that it was of Etrascan origin, and cthers again derive it
frem Indla, where it was certainly ased to encircle the deaties of the Hindu mythology (Dilron, Econotyr. Chrét. pp. 43, 136); but froms whatever quarter it wals derived, the nimbus was regarded la the early agos of Christinnity as a mere symbol of honour and digulty, mul was not at nil assoclated with divinity or apecial sunctity. In the bast enpecinally it was considered as an nittribute of mero power, whether goan or evil, nud was asel much more prodigally than is the West. Thus wa tind It assigned la Byzantine art to Sintan (Didron, p. 103, fig. 46), nud to the beast in the Apuenlypse (ib, p. 165, tig. 47). In the West it nay be seen enctreling the bust of the emperor Clandiug (Monthancon, Antipuité explizuef, v. 162); tho heal of Trujan, and severnl medullions on the arch of Constautinc, and of Antunlnus l'ius on the reverse of one of his mednls (Oisell. Thes. Numism. tnb. Ixvil. 1). Herod is illstiuguishod by the nimbus in the mossies of St. Mary Major's at kome, ne nre Justinian and Theolora in those of St. Vitnlis, and Constantine logonatus, ILeracllus and Tiberius at St. Apolllnario in Classe, and Justinian at St. Apolfiunris ia Vrbe, at Ravenna; and Constantine and Chriles the Great in thoso of the Iateran Triclinimm (Agincourt, Peinture, xvi. 18). Ou medals the nimbus is frequently found surrounding the heads of the Chrlstian emperors. We may lustance Constantine the Grent on the reverse of a grent bronze of Crispus (Snuclemente, Numm. Sclect. iii. p. 182, fig. 1), the obverse of a gold cein of Constnntine (Morelli, Nov. Spec. tab. vii. No. 1); nul one of Fansta (bid. tab. Iv. No. 4); Caveloni, Ricerche, p. 5:3). Constans, Constaatlus nad the later emperors are similarly distinguished. On the great shicld of Theodosins he nud his two sons have the uimbus. (Buonarruoti, Osserdazioni, $11 p .60 \mathrm{sq}$. .). A silver shield discovered in the nucient bed of the Arve, nesr Genera in 1721, tigured by Montfaucon (Antiq. Expliq. xiv, p. xxviii. p. 51 ), representiag Valentininn making gitts to his soldiers ntter a rictory, shews the emperor with his head surrounded by a plaia nimusus. The statues of the Merovingian kings which formerly decomatel the chief portal of the nbbey of St. (icrmain des I'rés at Parls are also deseribed as having their heads surmounted with this symbol of royal dignity (Mabillon, Annul. Ord. Bened. anu. 557, tom. i. p. 169).

In illumluated MSS. niter the sixth century, the sesular use of the nimbus is very frenuent. It dues not nppuear in a MS. of Genesis of the fourth or fitth century, in the library at Vienua (Agincourt, Peinture, pl. xix.); but Priam and C'assandra have it in the Vatican Virgil (Ciampini, , s. s. 1, tab. xaxvi. 16, 17), and in a MS. of the book of Joshua of the seveath or eighth century from the same collection (No. 405), Joshua himself, ns well ns the cities of Jericho, Gibeon, \&e., represcated as females, is thas decorated. In the Alexandrine MS. and in a MS. Bible of St. I'nul's nt Rome, of the 8th or 9th ceutury (Agiamenrt, Peinture, xxriil.-xsx.), not only sacred anil quasi-sncred personages, e.g. Mwses, Joshua, Eli, Samuel, Balanm, \&e., but kings, such as Pharach eud Ahnh, benr it (Buansruoti, u. s. p. 62). The case is the same in the Menologium of Basil of the tenth century, where the nimbus is given without dist/nction to the siauts, and to the emperors, to Herod and other poten-

Iates. Merlen is nimbied by Muratorl (II. 21), anal calaueum, deseribed by sugexed wooncut of a $n$ from a fragment of a bu fancon (u. s. i. pmut. 2, ing the twelve nigns, twelve chicf deitles, the the nimbus.


Familiar as tho use as a symbiol of dignity o the East, it way unku mark of divinity or sa ages of Chrintian art. (loorogr. che et. p. 100), mouments in France an and sneved persounges w The first live ceaturies ofle examples. Difrou Indeed thas "before the slxth niubbus is not to be seen ments." It ls of the Christian sareophingl, and i catacombs, excepting thos such (unfortunately a num beea sulije, ted to inoteru $y$ is to class of christian mo cone down to us in such is nue whose nuthority it sarcophagi. From these $t$ universsily totally absent. eample of this symbol on a engravel by $B$ wio and Ariug Laterna Muse .all. Not only personages, but christ 11 in Itisequally absent from the Saint Maximin, nad Marse however, there nre two sar sereuth century, which prese that of the exareh Isane nt representing the adoration of donuments of early Christion and one in the basilica of Classe, on which we see a fyure of Christ enthroned b He has a plain nimbus, but any (ivid. p. 28, No. 10).
The testimony of the glas In the catacomb belongiug furth century, is equally dec latroluction of the nimbus. eramples in Garrucci's great Chritit is uimberl (Vetri Ornu
 rast majority of Instances He Buenarraotl gives a very curio siii. 1), on which St. Stepl

## NIMBUS

NIMLUS
tates. Moden is nimised on a patera mentioned by Muratori (ii. el), and Circe ina freweont Hercelaneum, deseribe i by ihifon ( p .150 ). The annexed woodent of a nimied heni of Mercury, fum a Iragment of a bas-reilef given by Montfavern (u. s. i. part. 2, ji. cexxiv.), rejresentfog the twelve signs of the \%odiae, and the twelve chief deities, the lust all dejuicted with the nimbue.


## Meroury with Clroular Nimbus (Dldron.)

Pamiliar as the use of the nimbus was as a yymol of dignity or power, esprecially in the East, it was unknown as a distinetire mark of divinity or sanctity to the earlier ages of Christian art. As Didtun remnrks (horoopr. (che et. p. 100), "the must ancient munuments in Prance and Jithly present divino
aod sacred persouages without the and sured persouages without the nimbus." The first five ceaturices offer few, if any, genuine,
esamples, Ditrou indeed asserts (ib, i, 101), that "Sufore the sixith ceutury the (brixtion, that "Lffore the sixth ceutury the Christian
nimbus is not to be seen on authentic mouuments," It is of the extremest rarity on Christian sareqpingi, nud in the trescoes of the citacombs, exepting those of liter date, and such (unfortunately a numerous class), as have beea subje, tei to mollern restoration., As thiere is oo chass of christian monuments which have come down to us in such unaltered state, there is aue whose nuthurity is so weighty as the arrephagi. From these the nimbus is almont oniversaily totaliy absent. There is not a single euaple of this symbol on any of the shreophagi engravei by bywio and Ariughii, or in thoso of the Literan Muse .nh. Not ouly the navels and holy personger, but christ Minaself is devoid of it. Itis equally absent fron the sircophayi of Aries, Siat Maximin, aud Marselles. At Ravenna, howerer, there are two sareophagi, both of the xreath ceatory, which present nor Lord nimbied; that of the exarch Jsanc at St. Vitaiis, A.D. 644 , tepresenting the adoration of the Magi (Appell.
 nod oue in the basilica of St. Apeilinaris in
Clase, oa which we see a youthful beardles Clase, oa which we see a youthful, beardless fifure of Christ enthroned between the appostles.
fie has a piain nimbus, but they are without Fire has a plain nimbus, but they are without
sog (inid p. 28, no. 10).
The testimony of the klass vessels discovered to the entacant belonging jrobably to the farth century, is equally decisive as to the late iatrutioction of the nimbus. There are a few fampples in Garrucci'g great collection in which thriat is nimbell ( ietri Ornath, tav. viin. 7, tav. sii. 5 , tave, xiii. 6, tav. xxill. 7), but in the rot majerity of iastances He is destitute of it.
Buoarrouti gives Buooarruoti gives a very curious glass (Usserca: srii. 1 ), on which St. Stephen is repreeented
sitting listening to the teaching of Christ, also seatod, neither of them wearing the nithlus: but inetween them is a smali figure of Christ in the act of benediction, which is vimbed. The reasell of the distiaction between these twin figures of our f.omd is evidently that the whe is intended for Christ as a Teacjer on earri, the oticer shaws Him as seen by St. Stephen in
vision from vision from heaven. Other saintly personayes
are still less frequantiy thus diatiuguigul are still less frequantiy thus dintinguished. The ${ }^{\text {aposthes St. Peter and St. Paul are conatantly }}$ without it withont it in Garrueci's collection, and oniy once wilis it (tav. xiv. 6), where the character ot the art is late. Among the multitulinous giavses on whinch femate tigares are depiteted, that inseriblel "Blensed Virgin, hay it perhapss be Intomded fir the Biensed Virgin, has it (tav. ix. II), and St. Agnes
s alko once nimbed (tav, ; xil. 3). furning to another depart 3).
art, the nimbus is top department of Christian of the sixth and sulasequent con Christian ivories refers to a diptych of the sixth Martigny the trensury of the cathedral of Milan, on which various scenes of the gespel history are which our Lord always wearing the nimbus. The same ornament is also given to the Lhoiy laml, and to the evangelistic symbols. (Bugati, Ji'msice di Sitn Celsto, in fin.)
The same distinction holds good in the ratacomb freseos. The immene majority of then do not exhithit the nimbus, even in the case charicord ant his mpostles. When found, the character of the painting points to a date subs serguent to the fitt century, oten to a considerajpuar, it perio. In some cases, where it dees appear, it is certainty due to the modern resturutions by which tho value of the evidence of the catacomb pretures has been no seriously dhamaged. To instanse sonse of the more remarkable examples. The beautiful yonthfill head of Christ from the cemetery of St. Callisius is destitute of the nimbus (Aringhi, I. 561 ; J J:SUE Cimast, Repishasentations of, j. 875). The same is the chse with all the figures in the fresco of Christ in the midst of His npostles with the scriniuin before them (Aringhi, 529), and with the hamons Virgin and thild trom St. Agnes (inid. ii. 208). [Sce Mary, Virgin, in Art, p. 1150. ] To discover a nimbed figure la the catacombs wo must descend to a comparatively date date. It appears abundantily in the frescoen assigued to the second half of the ninth century which decorate the baptistery in the catacomb of St . Pontianus nad the aijacent parts. In the fresco of the Baptism of Christ our Lard, the Baptist and the attendant angels have the entire nimbus (ifid. i. 381 ; Dove, p. 576), which aiso encircles the heads of the saints Ablon and Senneu and their companions in the adjaceut fresco, where Christ has the cruciform nimbus (see Ahbo:t and Sennen, p. 8; Atinghi, i. 383, 385). The fine head of Christ from the same catacomb (ii $\dot{4}, \mathbf{4}, 379$ ) is distinguished by a cruciform nimbus formed of pearls, A late frescos from St. Agnes shews us Chist seated between two apostles (Perret, tom. ii. pl. 4), and St. Peter hetween St. and St padst. Pudentiana (b. tom. ifi. pl. xii.), and St. Pudentiana and her saints (ib. pi. xiii.) are similatly nimbed. Perret's plates present the Blessed Virgin twiee with the nimbus (ibid. tom. iv, pl. $x \times \mathrm{xi} .1,17$ ). No reliance can ba placed on the appearance of the almbus sur-

## 1400

NIMBUS
roundiag the head of our l.ord in the famous early pictare preserved in the Vatican Library, or in that fu the Piatunia heneath St. Sebastina. They ary lu both cases molern additious. This unathorised tampring with enily monuments is severely condemned by Perret (tom. vi. p. 3:2).

Tavoing to the movales we fiad the nimbus equally rare in all the earlier examples. Where it does appear in works betore the sixth century, it may usually be consldered an unauthorised addition ("On a tant retouché les mosalques," Didron, p. 33, note 2). As a token of sanctity it is at first geoerally limited to our Lord, and, somewhat later, to His attendnat angels, though it still continues to be given to kinge as a mark of secuiar power. Our Lord weirs the cruciform nimbus on the nreh of St. Sabiua in Rome, A.D. 424 , und on that of St. Paul, A.D. 441, where the ulmions is sarrounded with rays. In the important mosaie pictures whlch decorate the arch of the tribune of St. Mary Majur's, A.D. 440, Christ and the attendant angels, and, as has been already remarked, King Herod, nre the only figures that wear the nimbus. The Virgin Mary is always without it. In the Ravenaa baptistery, A.D. 430 , our Lord aud perhaps the Baytist are alone furnished with the nimbus. The case is the same in the mansoleum of Galla Placidia, a.D. 450. The vaultel ceilings of the chapels of the Lateran Buptistery, A.D. 462, exhibit the Holy Jamb with the cruciform nimbus.
In the earliest mosaic pletures of the next century at Rome, those of the church of St. Cosmas anI St. Damian, the only heads distinguished with the uimbus are those of Christ and the aagels nad tho Holy Lamb. The church of St. Vitalis at Ravenna, A.D. 547, shews the gradaal extrosion of the employment of the nimbns. It is given not merely to our Lord (Whose nimbus is crucitorm) and the angels, but alse to St. Vitalis, and to the evangelists and prophets on the walls of the saurnrinm. Nelchizedek as a priest wears the nimbus, but not Abel or Abraham. The nimb surronnding the heads of Justinian and Theodora has already been noticed (see for these the article Crown, vol. i. p. 306 b). In the Ariso buptistery at haveonn, where the mosaics are a close coply of those in the ortholor baptistery, the later date is indicated by the aimbus being assigned to the apostles, ny well as to Christ. In St. A pollinaris in Urbe, d.D. 566 , every individual of the long procession of male and female snints on either side of the nave is thus distinguished. From this time onwards the use of the nimbus for holy personages became uaiversal, the only distinction being that the nimbus of Christ was asually cruciform, that of other individuals plain.
The result of our examination of dated exnmples is that, as Didron has laid down, the aimbus, however frequent previously aв a token of dignity, does not appear ns a Christian emblem before the sisth century. That during and after the sixth century the nimburs was gradually adopted as a mark of sanctity, though not by any invarinble law. That the seventh and two succeeding centuries witnessed the transition from the complete absence to the constant presence of the nimbus, the sume monument presenting personages sometimes with and sometimes without it. (Dídrou, Iconogr. Chrét. pp. 101-102.) We

## NIMBUS

see slso that (setting nstule the secular use of the numbus) the image of our Lord was the first to be thus distiugaished; that thowe of the ungels
 ("lumen yued circa angelurnm capita piugitur nimbus vocutur," lsidor. Hispal. Ori\%. iib. six. c. 31); and that these were followed by tha evangelists and their aymbolical animals, theu by the apostles, and that uitimately, towards the end of the seventh or begiuning of the eighth ceotury, this honomr was extended to all saints. No auperior dignity tn this respect was origioally accorded to the Virgin Mary, nor does any definite rule seem to have been followed. She is not marked by the manbas in the fifth-century mossica at St. Mary Major's, nor commonly io the representations of the adoration of the Magi. On the tomb of the exareh lsanc at Ravenas, A.D. 64, she is unuimbed, while the Holy Child las the nimios, while io the mosnics of St. Apellinaris in Urbe of the preceding ceutury, A.D. 566, both are thas distinguished. Io the mosaics of the chapel of St. Veoantius at the Iaternn, A.D. 642 , the Virgin as well as the alxteen afiostles and saiutly jersonnges whe stand on either side of her wear the nimbus. In some examples of Byzantine Art, however, the growth of the cultus of the Virgin is indicated by the nimbus being assigned to her while the arostles are without it. As examples of this distiaction we may refer to the mosaic representiag the Asceasion on the cupela of St. Sophian nt Salonica, of the 6th century; and an illumination of the same scene from tha Zagba MS. of the Syrian Gospels in the Medicean Library at Florence, of which a cut is given, article AnaEls, I. 85. In enrly examples


No. 1. (From Martigny.)
there was frequently no distinction between the nimbus of the Saviour and that of the angels and


No. 2. Chrtat with Cractiorm Nimbua; Cemetary of 急 Poutionere the others to whom it wes assigned. In each case it was a simple disk, or a ring surrounding
the head, allowing the Subserfuebtly the S tiuguishad by a cruei the dists being divided cross, the sides of Thls cross, as well as disk, is not unfrequent or pearls, as in the an atacemb of St. I'ontian ment was the inserting the disk, with the a Chistlan monegrian.


No. 3. (Pron
the fifth-century mesaies Aquilinus, at Milan (No development inscrihed th cross with the three letter


Na. 4. Prewoo; Themaly: 14 ib
A nimbus of a triangular the Trinity, was constantly of art to the Divine Bein not found during the first t mosaics uf the cathedral of C of the Holy Dove is surt gular nimbus, it is almost in alteration. (Crmmpini, Vel Didiron, p. 33, note 2.)
A nimbus of a square or from the 9 th century onwar a living person. Ciampini (u. lome doubts on this point passage from Paulns Dinco SL. Gregory is decisive, "c tabulae similitadinen, quo est, prafereutis, non coronar writes, "cum nliquis prae vivos pingitur, non in form qualrati, corona ipsa depingit i.c.3). This, instead of a thi assumes the lorm of a block thickpess, As examples we m pupe John I., A.D. $705-708$ (A pl. xii. No. 6) and those A.D. 8i7-824, on the mosnce Daminica, and St. Praxedes. [sie On the celcbrated palliotto of

## NIMBUS

the hend, allowing the gronnd to be seen through. Subsequently the Saviour whs always disthe disis being cruciform numbus, the field of cross, the sides of hato fonr quadrants by Thls cross, as well an which are otten concave. This cross, as well as the circumference of the or pearls, as in thequently formed of round beads orears, as in the annexell example from the atacomb of St. Pontianus. A further developmeat wns the inserting the letters $A$ and $\Omega$ on Chrastlan mith the adlition sometimes of the Chastlan monogran. We give an example from


No. 3. (From Martigny,
the fifth-century mosaics of the chapel of St . Aquilinus, at Milan (No. 3). A later Greek development inscribel the three arms of the cross with the three letters forming $\delta \dot{\sim} \nu($ Niv. 4$)$.


## Na. 4. Frewo: Themely: luth cent. (From Ditron)

A nimbus of a trinngular form, in allusion to the Trinity, was constantly given in later works of srt to the Divine Being, this, however, is not found during the first ten centuries. In the mosaics of the cathedral of Capua, where the head of the Holy Dove is surrounded by a trinn.
gular nimbus, it is slmost undoubtedly a modern gular nimbus, it is almost undoubtedly a modern alleration. (Cinmpini, Vet. Mon. ii. p. 168 ;
Didron, p. 33, note 2.)
A nimhus of a squilre or rectangular shape, from the 9th ceotury onwards, was the marri of aliving jerson. Ciampini (u.s. ii. I4 b) expresses tome doubts on this point, but the following passage from Panlus Diaconus in the life of St. Gregory is decisive, "cirer verticem vero tabulue similitudinen, quod viveferentis, non coronam." Durandus ingigne
elso est, praeferentis, nnn coronam." Durandus also
writes, "cum aliquis prnelatns aut vivas pingitur, non in forma scuti rotundi, sed qualrati, corona ipsa depingitur." ( Div. Off. lib. i.c.3). This, instead of a thin tablet, sometimes assumes the lorm of a block of very substantial
thickness. thickness, As examples we may cite the head of pppe Join 1., A.D. $705 \mathrm{~J}-708$ (Agincourt, Peinture, pl. xrii. No. 6) and those of pope Paschal I., A.D, $807-824$, on the mosacs of St. Maria in On the celebrated palliotto of thesaics, fig. 14.] On the celebrated palliotto of the church of St .

## NIMBUS

Amhrose, archblshop Agilbert, the donor, is represented with the quadrangular nimbus, offering the altar to St. Ainbrose, whose nimbus is circular. (Ferrario, Memorie di Sant' Ambrogio; Agincourt, Sculpt. pl. xxvi. o. 15.) We find the equare mimbus surrounding the heads of popee Constantine, in emperors Charles the Great, nnd cliniun. Charles mosaics ot the Lateran 'Trithe same form la a mosaic anso had a nimbus of Susanna (Alemanni, de Lateranensihus parietinis. p. 12: Didron, pp. 34-83). Didron asserte the the square almbus ts not found anywhere save in Italy, and expresses his regret at its absence, as depriving works of art of this evidence of their date. Another singular variety of the nimbus is that which presents it in the form of a keroll partially unrolled at either end. Examples
of this remarkable confignration only to be found in MSS. or in ping which scems given by Agincourt from a Latin Pod glass, are the 9 th crntury in the Library of the Minerva at Rome (Peinturr, pl. xxxvii., xxxviii). In each of the twelve comphrtments depicting various nimbus of this form. (See cut Nio. 5 .)


## Ho. E, Nlmbace Lallin Mgs, pth centary. (From Ddiron.)

The nimbus is given not only to divize and sacred personages, but also to allegorical anımals. We may instance the Holy Lamb in the two chapels of the Lateran Baptistery, the apse of St. Cosmns and St. Damian, and the vaulted roof of St. Vitalis; the holy dove on the dossier of an episcopal throne (Bosio, p. 327); and the evangelistic symbols, as at St. Paui's and the chapel of St. John the Baptist at the Lateran. The phoenix, a favourite emblem of immortal life through death, has a stellate nimbus in the apses of St. Cosmas and St. Damian, and those Ft' St. Praxedes and St. Cecilia, and on a coin of Faustina (Cismpini, tab. xxxri. fig. 14). De Rossi furnishes other examples (Rom. Sotter, ii. p. 313). The aureole (aureola, the golden reward of special holiness) may be defined as the nimb of the body, as the ordinary nimuss is that of the head. To adapt it to the shape of the budy, the aureole is usually of an oval form, and often pointed at ench end, of the shape known as the Vesica piscis. Its duration in Christian art was but brief. It sppeared atter the nimbus, and disappenred before it. A singular example is found in one of the wall mosairs of St. Mary of ajor's at. Rome, where it assumes the character of a solid shield protecting the persons of Moses and Aaron from the stones hurled at them by the adherents of Korah and his companions. It is very often found eneircling the form of the
Deity, or of our Lord.

## 1402

## NIMFIDUS

Authorities:-Agincourt, Seroux de, $\boldsymbol{r}$ Art par les Monuments; Behmil de Nimbis Sanctorum; Clampini, Vetera Mfonumenta, voi..I. p. 114 sq ; Buonarruoti, Osservazioni sapra vasi di vetro, p. 60 sq.; Didrod, Ie,mogruphie Chretienne; Garrued, Vetri ornati; Grimouard de St. Laurent, Guide de l'Art Chretion; Jameson, Sucred and Leymendary Aitt Martigny, Dictionnaire des Antiquites Chretiennes; Mnnter, Sinnbildcr, ii. pp. $20 \mathrm{ff}_{1}$; Nicolsi de Ninbis Antic .
[E.V.]
NIMFIDUS (NymphiUs), martyr with Saturuinus at Alexandria; commemorated Sept. 5 (Boli. Acta SS. Sept. II. 527).
[C. H.]
NIMMIA, martyr; commemorated at the eity of Augustana Aug. 12 (Uauard. Mart.)
[C. H.]

## NLMPODORA. [NYMPHODORA.]

NINA (1), martyr ; cominemorated at Milan May 6 (Hieron. Mart.).
(2) Three martyrs; commemorated at Constantinople May 8 (Hieron. Mart.).
(8) Two martyrs ; commemornted at Rome, in the cemetery of Praetextatua, May 10 (Hieron. Mart.).
(4) Martyr; commemorated at Thessalonica Jube 1 (Hicron. Mart.).
(5) Two martyrs; commemorated at Rome June 2 (Hieron. Mart.).
(6) Enlighteuer of Georgia, with Mama, virgins ; commenorated June 11 (Cal. Armen.).
(7) Martyr; commemorated in Africa Deo. 15 (Hieron. Mart.).
[C. H.]
NINFVITE-FAST. Gregory Bar-Hebraeus (quoted by Augusti, H. B. iii. 482 f., from Assemani, Bi lioth. (Orient. ji. 304) mentions, besides Wedneaday and Friday, five famous fasts of the Syrians, of which the fifth is the Niueveh-fast ; this fast, he saya, the Eastern Syrians observe from the Monday in each of the three weeks before the great fast (Lent) to the Thursday morning; the western Syrians to the Saturday morving. The Abysainian church observes a three days' Nineveh-fuat in July (Herxog, RenlLneyol. i. 49).
[C.]
NINIANUS, bishop, apostle of the Southern Picts at Candida Casa; commemorated Sept. 16 (Boil. Acta SS. Sept. v. 318).
[C. H.]
NINNOCA, virgin in Lesser Britaln, In the eighth century ; commemorated June 4 (Boli. Acta SS. Jun. i. 407).
[C. H.]
NISMES, COUNCIL OF (Nemaubense Concllium). Helid at Niames in the lifetime of St. Martin, who declined attending it, but Is said to have been informed by revelation of what pe ssed there. Mansi makes a atrange guees at it date (iii. 685, note).
[E. S. Ff.]
NIVARDUS, archbishop of Rheims, cir. A.D. 273 ; commemorated Sept. 1 (Boll. Acta SS. Sept. i. 267).
[C. H.]
NOAH, patriarch; commemorated Jan. 1 and Ap. 1 (Cal. Ethiop.).
[C. H.]
NOBILIS (1), Ap. 25. [Nunilis.]
(2) Martyr ; comuemorated Sept. $24^{-}$(Hieron. Mart.).
[C. H.]

## NORUNT FIDELES

NOCTURN (Nocturnum officium, nocturnae vigiliae, noturnus). Ench of the three divisions of the matin office is ealled a nocturn. Anciently in religious houses the night was divided into three portions, In each of which psalims were aaid, lauds following at dawn. Jeroine (Epist. 22 ad Eustochiuni) laments that even in his time the zeal of religious persons had so fir cooled that monka recited the three nowturns and lauds continuously. [Hours of Pbayes, p. 798 ; Palmody ; Violl.] (Martene, de Rit. Antiq. iv. c. 7.)

NÓDDER, COUNOIL OF, A.D. $705:$ on the river Nodder, in Wilts, at which a chaster, exhibited by Adhelm, the newiy appointed bishop of Sherborue, was contirmed. (Haddan and Stubbs, lii. 276 ; Mansi, ib. 175.) [E. S. F.f.]

NOEACIS, NONANNEANE. Artificiul words to fix the tonality of the respective notes of the chants or their endings io the memury of the chanter, The first of these belong to ths Plagal modes, the other to the Authentic. The words themselves appear with some variations of form. [See Musio and Evovae.] [J. R. L.]
NOEL. A word formed from Natulis, the common French name for CuHstas Day [p. 35 j].
[C.]
NOITBURGA, virgin, in France, A.d. 690 ; commemorated Oct. 31 (Surius, de l'rob. Sant. Hist. Oct. p. 415, ed. Colon. 1618).
[C. M.]
NOLA. [BEll.]
NOMOOANON. A Greek code of ecelesias. tical laws. See Canon Law, p. 266; Cones Canonum, p. 400.
[c.]
Nones. [Hours of Prayer, p. 797.]
NONNA (1), martyr; commenorated at Rome Ap. 23 (Hieron. Mart.).
(2) Martyr; commemol. .ed in Africa May 23 (Hierm. Mart.).
(3) Martyr ; commemorated in Africa Juiy 20 (Hieron. Mart.).
[C. H.]
(4) Mother of St. Gregory Nazianzen, cir, A.D. 374 ; commemorated Aug. 5 (Bril. Acta SS. Aug. ii. 78).
[C. H.]

## NONNA. [NUN.]

NONNUS (1), Martyr ; commemorated at Nicomedia Mar. 16 (Hieron. Murt.).
(2) Martyr ; commemorated at Aiexadria Mar. 21 (Hicron. Mart.).
(3) Martyr; cummemorated in Pamphylia May 28 (Hieron. Mart.).
(4) Martyr ; commemorated at Milan July 17 (Hieron. Mart.).
(5) Martyr; commemorated in portu aribis Romue July 25 (Ifieron. Mart.).
[C. H.]

## NON-RESIDENCE. [REsidence.]

NOONDAY SERVICE. [Houss or Prayer.]

NORUNT FIDELES, or INITIATI, Yoaqiy of $\mu \notin \mu \eta \nu \mu \dot{\delta}$
in the writiags of ascred mysteries of be openly published frequency of the ph of the "reserve" in by the early Church of the faith with su teligibla to thelr exposing it to the ir wha were not yet adi paie. Chasabon writ. viv. No. 43, p. 49 patrum lectione cui tione sacramentorum al $\mu \not \mu \nu \nu \mu \bar{\nu} \nu_{01}$, norunt occurreace in the wr is found, though less (Cf. Chryoost. Homil. is Homil. in Matt. $1 \times x$ ii.

## NOSOCOMIUM.

NOSTRIANI'S, b Nspies; cummemornte Aug. 16 (Boli. Acta Ss

## NOTARY. I. Origi

 Isidore Hispalensis ( $E t_{1}$ ) nius invented 1100 ch purpose of abbreviatin readily be recorded, th proved and added to by extended the number Socrates (II. E., vi. 4) sa St. Chrysontom were p Christ. ii. 26) shys that short-haad (notate) are ca (Epist. 21, Class. iii. Mig the notaries of the chur aid, so that neither $h$ acclamations of the peol (Epist. 172, Class, iii.) dearth of notaries who lagguage, and (Epist. 152) being appointed on eith conferences with the Dona
In this capacity they w in courts of justice. Donut, die ii, c. 3) repres plading that they were i writing-' ootas ignorare of the court commanding notrries had taken down sh Semetimes nlso they appea a judicial capacity to take report. Thus Augustine ( calls one Marcellinus a tri (Episs. 134, Class. iii.) speal ciergy and fauatics being an officiai report prerious motaris). In the acta of $t$ don (Act 9) mention is mad tribune and notary.
Addalso in the councils of council of Toledo, A.D. 633 ( proceellings to be observed a umoggst nther officials, the it was to taike down the pr
them sloud if required. them sloud if required. $A_{1}$ 670 (Becount of the counc 670 (Bede, H. E.' iv. 5) says

## NOSOCOMIIM

to the writinge of the Fathers to indleate the sacred myateries of the faith which were not to Aroquency of the phrase is a raluitiated. The of the "reserve" ln religious teaching practised by the early Church, which indicated a doctrine of the faith with sutllcient clearnese to be Intelligible to their Christian hearere withont axprosing it to the irreverent handling of those whe were not yet admitted within the Christina ivi. No. 43, p. 490): "Quia it at. all Baron. patrum lectione cai sit ignota fermula in men. tiose aseramentoram potiseimam usitata, Yбaбiy ol $\mu \not \mu \nu \eta \mu i \nu$ ol, nurunt initistir $"$ It is of repreated occurrenee in the writings of Chryeostom, and In found, though less often, in St. Augustine. Humil. in Matt. Ixxil. ; in Joann. 1 , 11 ; I's. cxi. ;

## NOSOCOMIUM. [HospITALs.]

NOSTRIANI'S, blshop and confessor nt Naples; commemorated in the fifth century, NOTARY Heta SS. Ang. iii. 29t). [C. H.]

## NOTARY. I. Originally a shorthand writer.

 Isidore Hispalensis (Litymid. i. 22) says that Eiapurpose of abbrevid eharacters (notas) for the readily be recorded, that the that they could proved and added to by ethers system was im. extended the number of char, and that Seneen Sorrstes (II. E. vi. 4) says that the sermono St. Chrysestom were preserved by sueh short- Cirist. ii, 26) saye that those who have learned short-hand (notite) are called "notarii." Agnia (Fipist. 21, Class. iii. Migne, Patrul.) he snys that naid, so thates of the church take down what is nid, so that nether his own speech one the (E)ist. 172, Class, iii.) compluins oft. He also dearth of notaries whe complains of a great language, and (Epist, 152) speaks of fonr the Latin being appointed on either side, in one of his conferences with the Donatists.
In this capaeity they were offioially employed In courts of justice. Angustine (In Coliat.
Donut. die ii, c. 3) represents the Donut. dia ii, c. 3) represents the Donntists as writing -'notas igaorere ignorant of short-hand witing - - notas igaorare'-and the presideat notaries had taken donding that what the officinl sotaries had taken dowa should be real to them.
Sometimes also a judicial capacity to take evidene been sent in report. Thus Angustine ( $L_{\text {pisist. }}$. 128, "Class, iii.) calls one Marcelliaus a tribune and notary, iii.) (Epist. 13+, Class, iii.) speuks of certaia Donatisit clergy and fauatics being brought to trial nfter ab official report previously made (praemissa doo (Act 9 ) mention is of the council of Chalce. dor (act 9) mention is made of one Damascias,
tribune and notary. And slso notary.
autcil of Toledo, A.D. 633 the chureh. The 4th wuncil of Toledo, A.D. 633 (c. 4), in ordering the amongst other offioiserved at councils, mentions, If magst to ther officials, the notaries, whose duty them alond if required proceedings and read to bis account of the conacil at Hert theodedore, 670 (Bede, $H . L$, iv. 5) says that the decisions

## NOTARY

1403
of the councils were written down from his dlec tation by the notary Titillua. Kuseblus (II. E. vit. 29) speake of the rendy-writers (rax ${ }^{\text {rypacior }}$ ) Whe took down the controversy between Pnul of Samosita, at the council of Antioch, A.D. 260 , and Socrates (II, E: II, 30) also mentious them as being present at the controversy betwern Basil had L'hotinus, at the counell of Sirmlum,
A.D. 351.
II. But notaries were often simple secretaries.

In thls capucity they were attached to conrts. Thus Sucrates (II. $\dot{E}$. vil. 23) saya that John, who attempted to seize the empire after the royul of llonorlus, was previously the chief of the royul secretıries, пр Banitixŵr. Charices the Great (ypaфicu tâl provided that every bishop and (cyitul. . c. c. 3) have his own notary. In the life of should mascene, by John tile patriarel ife of John Dais sald that some of the ref Jerusalem, it rpa $\phi(\omega \nu)$ were employed to fury noturies (inosation brought ngainst himerge the false aceunotary (úroogoditevs) to hith, Thus l'roelua was nad Athanusius to Ale Attiens (Soc. II.E. vii. 41), II. E., in. 17). Part of their of Alexandria (Soz. been to act as read of their daty appears to have seetn to have entere to their masters, and they nge. Enoollus entys on their oflice at a very early became anoilus anys that Epiphanins of Ticino from that ector at eight years of age, and notary till hime discharged also the duties of a Migue, latrol vol year ( ${ }^{\prime \prime}$ ta Ejpiph. Ticin. to Augustine (August. D.jist. Evodlus, writing speakiag of a youth whom th, 158, Chiss. iji.), reader and notary whom he had employed aa in note-taking, aod was that he was indefatigable him even duriag the hours of the night read to that so diligent and hours of the night, adding begna to regirrl him careful was he that he thas as merely a youth and as a familiar friend ries belunging to the see of Rome apy. The notaheld a more importast of Rome appear to have been sent on important position, had to have exteasive powers entrnsted to sometimes with of this will be found ited to them. Iastanees the Great; thus (ripist the letters of Gregery we find him seading. viii. 26, Migne, Patrel.) Apulia to inquire agatinst a bishop of Sipona neensation brought flet punishment in sipontum, with power to inproved. The first case the accusation was (Praefat.), spenks of Juribius Bruga, A.D. 563 see of Kome, by whom against the friscillinn Leo ent certain reseripts leia. Sonetimes, too, they the syood of Calsigaed the letters of the bishop seemed to have Mag. E'pist. Applendix, Migae, Patrol (Greg. p. 11,345, § 1299). III. lin Rome were certain notaries called "notaril regionarii," to whom peculiar duties were allotted. Anastasius. the librarian (lita S. Ciencentis) speaks of seven aotaries appointed to the seven regiones, whose otfice it was to collect and register the deeds of the martyrs, and (lit. S. Anteros) says that the acts of the martyrs wire diligently collected by notaries. Agriin (lita S. rabimi) he says that the districts were divided nmang the descons, and that seven subdeacons were appointed to superintend the seven notaries, aad (Vita S. /fuli) that Julius I. ordered that the registers belonging to each ehureh, "notitia quate pro fide ecclesiastica est," should

## 14)

## NOTIIELMUS

be collectel for safo cuntoily by the notarles, ani that ull deeds and records shoilid be in the cuse toly of the chiet "Primicerias" of the motarles. They ulso discharged certain functions in connexion with the services of the church. Gregory the (irwit (Liber Sacrizment. 870 ) speaks of the lighting of two cailllea helit by two notaries.
 2, § 18 , Migne, I'atrod. v. tit jo, (0.14) siys thas it was the duty of the tomary to precede the bishop, carrying his pustoral stalf.
IV. Ihoy do not appear to hase been reckoned among the clergy. Sueratos (II. E., vil. 41) narrates that Atticus made Proelins his aotary, anl, after he hal male great progress, proo moted hinn to tha diaconate. Gregory the Great (i.pist. iii. 34) speaka of a subreacon who couli not keep his vow of continency and therefore retired from his monastery, gave up his uffice as subileacon, anil performed the dations ot a motary for the rest of his life. But it was reckuneal one of the steps to the clerical otlice. Gelisius (l)ceret. c. 2) \#ays that a monk, who wished to enter holy orders, should serve for three months 8 s a lector, or notary, or defensar, after that he might be made an acolyte. But they seem oceasionally to have retalnul their title, and probably thelr office, after ordination. In the acts of the council of Antioch, real out at the council of Chalcelon (Act 1t) mention is male of one Tarianus, deacon and notary. The chapter of sozomen (II. E: iv. 3) which relates the martyrilom of Martyrius, the subdeacon, and Marcian, tha lector, ls healed The Martyrdom of the Notaries, and Nicephorus (II. E., ix. 30) distinctly says that they were notaries of laul, the bishop of Constantinople. It is alleged, on the anthurity ot a letter of Julius, that Martyrius was a deacon (Vales, Not. In Soz., H. E., Iv. 3 ; Thomarsin. Eiclesiue Disciplint). [P. O.]

NOTHLILMUS, archblshop of Canterbury ; commemornted Uct. 17 (Bull. Aeta SS. Oct. vilii. 117).
[C. II.]
NOTITLA. The word notitia is technienlly osed for a sort of list or court-almanac of places and ullicinls, and the enrliest and most famons notitite are of " purcly eivil character. The most famnus of all is, of course, the Notitit Dignitatum, compiled in the time of Arcadius or Honorlus, rirea 400 a.d. (see Gibbon, ii. :303, note 72. Pancirulus and Bücking), which is a complete list of the provinces with their subdivisions, and of the whole official stall of the empire. This has been edited by Pancirolns, whose work has, however, been quite superseded by the editions of Biickilng ( 2 vols. Bonn, 18:1918.33) and Seeck (Berlin, 1876). This great nutitio is of a purely civil character, and its interest for the stulent of Christian antiquities lies solely in its giving him a ready means of testing the closeness with which the local divisions and gradations of power in the chureh were modelled on those of the state. It is well known how the erelesiastical arohbishopries and bishopries followed the limits of the greater and lesser provinciat governorshipg-the urchtrishop whage seat was at Narbonne tor instance exercising spiritual jurisdiction exactly over the country which had tormed the province of Gallia Narbonensis. [OrDers, HoLs, 11I.] So towns in

## NOTITIA

Asin Minor whleh had been melropoles in the ald aenne (for the clvil sense of the woril, "f. Marquarit, 1.Bmische Stantsverwultung, I. 18i) became mutros poter in the nuw sunse. Bingham has a lengthy discusslon of this puint. There is a gotal teal also to be glensel from Mariuardt's that volume; we especially pu. 216, 269. Huixxiere In hia l'sfrigme Romaine (''aris, 1878), p. 42t, has some literestligg remarks on the asbject of tha cisil sal ecrlesinatical dioceses, from an unpulilivhed lecture of Latoa Renler. Heshles the Notitis Dipmit tum there la the Important Jititio from vinciurum at Civitutum Gulliue, cumpiled nbout the arme time as the Nutitia Itymitutem luring the relgn of Honorius (Marquardt, 1. 120, wite S), or at nll eventes some time between $\operatorname{lix} 0$ and 40 A.t. (Brambach In Khrinivehes Musern, xxill. p. 202 s 97. ; Riese, Geoplaphi Jatind dinores, p. $2 \times x$ ill.). This notitia in also of n purely rivil character. It is edited in Seeck's edition of tha Notitia Dijmitalum, unll In Rlese's ticorg. lat. Min. (llellinronn, 1878). The Sintitio L'rbis Cun. stentinopolitnnute, aloo edited by seerk and kiess, gives the poaltions of the fourteen merlesiat la Constantinuple, but is otherwise jurely civil.

I'he earliest uniluubted ecclexlastical nutitia that we pobsens ls that of Leo simpiens, A.D. 891. But there can be little doubt that such notitiae ealsteal at a much enrlier date, und the Hirrochs Synecdemus, or Hierueles' Travelling ('ompanion, has distluet traces of an ecclesinatien character in it. I'his work way shewn by Wesxeling to have been written before A.D. J15. The genitives of places which occur six times in the lista, nnd the genitive shmou which occurs nine times, look as if they should be preveded by the word drifoosos, as in an ordhary batitilu. lhis is further contirnied by the occurrence of the definite article in one Instance, \& TipBud8w (l'urthey. Ilieroclis S'yncodenus et notitime firuecad Episcop tuum, Berlin, 1866, j. v. Llierocles is Hho edited in Furtia d'C'rban's Recu il des Itineraires Anciens, Paris, 1845, with the molern asmes aubjoined. For some remarks on the personality of Hieroeles, see sehelatrate's Autiquitas Ecclesive, i. 720). The notitia of Leo Sapiens is full for the East, but not equally perfact for the Wext. It has been edited many times. Carolus a S. Puulo for instance, in his Geowraphia Suc, a (Ansterdam, 1704), prints it, In an imperfect furm, slong with other notitine in an mpendix; Beveridge prints it on p. 135 of his annotationes in cunones at the rnil if the second rolume of his Synotikon; Gisur in his edition of Codinus (Venive, 1759 ), p. 287, toll., gives the uotitine from that of Leo to that of Andronicus Pulaeologus; Schelstrate, ii. 6is2 (Rume, 1697), prints thu chief civil and ecclesiastical notitine; Bingham gives the notitia of leo in the third volume of his Christion Antiquities: unfortunately he is extremely imaccurate (see Neale, Iloly Eistern Chureh, vol. i. ן. nii. of the pretice). The critieal edition, however, whieh so tirr will sujuersede all others, as well of Leots notitiass of the uther Eastern nutitase, is that in the werk ot larthey above-mentioned. The later notitine hardly come within the scope of this dictionary, but may be found in any of the works meotioned above, und best of all in $\mathrm{l}^{2}$ arthey. A uscful istroduction to the study of the notitiae would be to read the account which Fabricius ( $S$ /uturis Lux Evangelii, p. 342, toll. [lambarg, 1731)
gires of the contents an the more important of t
It lu uhtions that $t$ only soupres trom whi coull be compilerl. I councils are at least Thene can be obtalued ary eilltions of the en Ilariluin or Mansl. The banik on the subject is Gn (Rantiobern, 1873 ), a wo be used with casutlon on to autedate the first estal and new and then to bishop. Anattenipt ia 1 notitia of the Christiun miere Fincyclopedio The vol. $x$ xvlii. j. 759. referred to in the follow different parta of the Chrl sately.

1. Spain. All the old b mbject, e.g. the ellitions o the lorged list of Whmba, dated, being put in the 7 longs to the 12th cent alition of thle list is short the distingulahed $\mathbf{S j}^{\text {mont }}$ Ferusndez Gupria. Mes for a judgment are to be ff sble fourth volume whiel y pregreso de los oblippad sntiguas de sus Silliss," throw doubt upon the supl list, and his cpinlon is now Gams's Kirchengeschichte [864) ls the modern wor astical biatory, written, ho membered, from the ultren Curtea y Lopez's Dicciomar de la Eupana antiguu con should be rend eritically. Culeccion de Cunones de (Madrid, 18:0), and flübne paniae Christiunce (Barlia, ferred to.
2. France. The grent a than's Gallis Christiuna, a fullus (l'aris, 1715), a revis tion of which is now being The first volume appeared vels. $1-5$, and $11-13$ ha linlia's Orijines chretionnes 18:5) wilh be found valuab gruphie de la Guule au $\mathrm{Vt}^{\circ}$ would be useful in attempti ties and circamscriptlons of slao Le Blaut's Inscriytion Guthe, 2 vols. (Peris, 1856).
3. Enyland. See Stubbs Anglicanum (Ox ford, 1858) also be mede to Haildan an and Ecclesiastical Documents Britain and helund (Oxfo volumes of this work heve a will not be completed on the to Br. Heddan's deeth.
4. Ituly. Ughelli's Italia antherity. The second editit Colet (Venice, 1717-1722) ment on the first. Csppellet (Venice, 1844-1871), correct
given of the contenta anil bibliography of ench of the inure important of them.
It is whyous that the notithe are not the only murres trom whish a list of bishopries could the compiled. The subseriptions to the cuancila are at least of equail import.nnce. Thore ean be oltained from any of the ordimary elltions of the conucils, such as that of ilaridulu or Mnasi. The modern comprehenaive lumik on the subject is Gams'a Serics E,piscoporum (Rutiblou, 1873 ), a work of learuigg, but to ba wed with cauthan on accenunt of a teadencs to natelate the lirst entablishmente of bishopricics, sad now and then tis interpowe a conjectural butitia of the Christinn world give a complinte nutitin of the Christinn world in Migna's l'remiere Fincyelopedio Theoloyijue (1'uris, 1862), vol. $x z y$ iii. p. 759 . Other sources will be refurrell to in the tollowing briet notes ou the difierent parts of the Christian world taken sefra-
nuelv. rately.
5. Spain. All the old books bearing upon the oubject, e.y. the editions of councils, \&ce., go upon the furgeid list of Wamba, which is greatly antedated, belng put In the 7 th, while it reaily belongs to the 12th century. A new critical alition of thls list is shortly to be oxprected from
 Ferusndez Guarra. Meanwhile the materials for a judgment are to be found in Florez's admirable fourth volume whlch "coatieno el origen Progreso de los obispados . . . y divisloues antiguas de ous Sillas," Flurez was the first to throw doubt upou the supiosed date of Wamba's list, and his cpinion is now universally accepted. Gims's Kirchenjeschichte Spaniens (Rutisbon, 1864) is the modera work on Spuaikh eeclesiastical history, written, however, it muatt be remembered, from the ult ramuntane point of view. Cortez y Lopez's Diccimurio gcoyrufiev-aistưrico de hi Espafia antigue contains many fincts, but
thould be rend critically. Tejada y Ramiro's anoula be read critically. 'Tejada y Ramiro's
Concion de Cononos de la Iplesin
 panae Christialute (llerlin, 1871), should be reaferred to.
6. Franse. The great suthority is Sammarthan's Gullit Christuina, a huge work in many fulios (l'aris, 1715), a revised and enlarged editivn of which is now being publinhed by Piolin. The first volume njpeured at Paits in 1870, and pols. 1-5, nod $11-13$ have ao fir appeared. Pidia's Orijines chretionnes de la Gaule (Paris, $18: 55$ ) will be found valusble. Longnon's Geio, gruphie de la Guule au $\mathrm{VI}^{\circ}$ siè le (l'aris, 1878) woull be useful in attemptling to fix the localities and circumscripttions uf doubtful sees. See abo Le Blant's Inscri, , ioms chrétiennes de da Guale, 2 vols. (Paris, 1856).
7. Enyland. See Stubbs'u Registrum Stcrum Anglicanum (Oxford, 1858). Referenca may also be made to Heddan and Stubbe's Cuuncils aud Ecclesinstical Documents relating to Great Britain and frelind (Oxford, 1869). Three volumes of this work have so thar appeared. It to Mr. Haddan's death the origiaal plan, owing to Mr. Haddan's death.
8. Italy. Ughelli's Italia Sacra is the great sulthority. Tho second edition of this work, by ment on the first. Cappelletti, Le C/uese d'Itatia (Venice, 1844-1871), correcta Ughelli in many

## NOVICE

1405
placen, and milds later and more trustworthy information. liut the work is very unergulity crution.
3. Asia Minor and the Biast generuliy. Nonle'n Ifistory of the Huly Last rn Church con. taina a grent denl of matter. See esperially p. 72 of the first introluctory valume, where a notltia of Countanthople, inclading the dhreeses of Caparea, Ejhena, Thrace, ani illyricum rientale in given. On p. 115 of the same volume there is a llvt of the wees of Exypt, nimb on ph. $1: 31$ another of the nneient nuid nowlern sees of tho divesene of Antioch. Le Qulen's Oriens Chriso tianus (Puria, 1740) bs still huwever the gruat source of nuthority, except no far at he has in some polats been sujurseded by Parthey's elition
of the notitine. Le Qulen's of the notitiae. Le Qulen's consclentious arroracy In thene mattera is both rare and : itrimacy. Sce an account of his life and labo co by Ne...n'
In the prefice to his lutruluctior in the preface to his Intruluction, p, sil. Tho gruat work of La Bus and Waldin tom, toyaye used If it was desired to compile his to to be used if it was desired to compile
nititia. Tha Synecdemus of Ilierocles. notitin of Leo Snpiena, will be found, a cady montioned, best edited in Parthey. Kuma, 1 is
 Miomisthen Reichs (Lalpsic, 1865), is full of $\mathrm{m}_{45}$ meter. See especially his section on Egypt, il. 454 foll., and the section on Syria, passim.
6. Africa. Schelatrate, ii. 652 , makes out a nutitia of Africa from the council of Carthaga in 411. Sirmond in his Opuscula (['aris, 1675), vol. l. p. 207, gives a late notitia of Africa, which may be of service, if critically used. There Is a study entitled L'Afripuo chretionne by Yaboski, in a volume of $L^{\prime}$ ' C'niers (Paris, 1844) containing other studies by French writery on the history and antiquities of Africa. Leton Renier's Inscriptions Lumutin's de l'Alycérie (Paria, 1855) contalns a certain amount of Christian inscriptious, ond would repay examination. Dupin's Geouraphis Sivera Ajricae, seu Niotitios Omuisn Episcopatunm Ecclesiae Ajrio n'e, is printed In the ele venth volume of Migun's $P_{\text {at }}$ is lugiae Curmus Completus (Puris, 1845), 1. 823. Kuhn, ii. 431 foll., collects a great deal of vilhablo material tor Africa.
[W. T. A.]
NOVATUS, brother of Timotheus presbyter; commemornted at Rome, June 20 (Unuard. Mart.; bet. Rom. Mart.; Boll. Acta SS. June iv. 4). [C. H.]

## NOVENDIALE. [Mourning ; Obsequies.] <br> NOVICE.

1. Tutroituctisn; 2. Reception of Sovices; 3. Iuration and Discipline of the Nuvicinte; 4. Rite of Adtmission; 3. Renunciation of Pronerty; 6. Limitation of Aye ; 7. Disgualifie tions ; 8. Cases of Retragression, \&c. ; 4. Suumary. 1. As soon as the monastic life begru to assume Its coonobitic form, all persons desirous
of admussion into the coumnunity had to of admassion into the community had to undergo a period of probation., During this time they wientes," "dapxapitin," less commonly "incipientes," "גрхapiot," " veorayeis" (Alteserrae
 cf. Athanas. E.riort.ad S/,ons; Christi, where Adam is called "rudis et suvellus"), all terms express-
ing Inexperience in a vocation. They were called also "pulsantes" (Mabillon, Praef. вaece, iii. i. 21), as knocking at the door to be let in; and sometimes in the East, $\delta \alpha \sigma 0 \phi \delta \rho 01$, a semi-barbarous worl of the later empire, curiously descriptive of the intermedinte state which they occupied, wearing the monk's tunie, by way of trinl, under their ordinary outer robe, which they retained till furmally admitted. They were also enlled "conversi" or converts. The "conversi" were distinct from those who were received into a monastery under uge, "pueri oblati" or "nutriti." This use of "conversi" and "oblati" must not be confounded with the use of these words to designate laybrothers (Mabillon, Pracf. iii. I. 21 ; iv. iv. 59).
2. In instituting a roviciate for all who wished to become monks, the founders of monssticism followed, as usual, the preeedent set by some ancient sehools of philosophy. The Pythagoreans required a noviciate of five years (Manry, Ilistoire dos Neligions de la Grèee antique); the Druids, in some cases, one of twenty years (Thierry, Histoire des Gaulois). It was necessary as a safeguard for stability of purpose. On the one hand, none were to be rejected except for some insupernbia impediment; on the other hand, none were to be lightly accepted, lest the community should be disgraced by the inconsistencies of its members. On the one side there was the gracions invitation of Him who says, "Come unto me all that labour and nre henvy Iaden," and on the other there was the Pisnlmist's anxious misgiving, "Who shall ascend into the hill of the Lord ?" (Basil, Req. c. 6). Thus Benedict of Monte Casino wisely orders that ingress into the monastery must not be too easy (Bened. Rey. c. 58), and thres centuries later the great Fraukish legislator repeats the injunction, adding that no one is to be forced to become a monk against hls will (Car. Mag. Capitular. Mun ust. A.D. 789, c. 11). It was ditficult to gain admittance into the monastery, because it was still more difficult, once there, to leave it. "Vestigia nulla retrorsum."

The would-be monk had to wait as a supplinnt at the door of the monastery-hy the rule of Pachomius of Trabennae and of other Egyptian asceties of his nge-seven days (Reg. c. 49 ; Pallad. Hist. Laus. c. 28; Res. Serap. Mach:etc. c. 7) : according to Cassinn, ten days (Instit. iv. 3,36 ; Cullat. xx. 1); by the rule of Fructuosus (bishop of Bracara [Braga], in Portugal, in the 8th century), ten days (lieg. c. 21), nfterwards moditied to three days and nights ( $2^{\text {do }}$ Reg.c. 4). He was to lie there prostrate, by the rules of Pachomins and Fructuosus, and, by the latter rule, fasting and praying, and the perter was to test his sincerity and patience by insults and revilings (Fruct. ib. ce. 4, 21). If ignorant of it, he was to be taught the Lord's Prayer (Paehom. ib.). He was also to be questioned about his motive for seeking admission, and in particular, lest wo should prove to be a fugitive from justice, whether he had committed any erime which had made him liable to punishment (lachom. in.; Ferreoli Re!. c. 5 ; Fruct. Ree. ec. 4,21 ). course of time a less austere reception was accorded to postulants. Mabillon explains the passage in the Benedictme rule which orders them to wat a few days (five days, in his interpretation) nt the gate ("nd portnin", Bened. Re.j. c. 31) to mean not outside the monastery,
but in a cell specially set apart for this purpose within the eloister (Mabill. Pracf. i. saec. iv. vii. $1: 0$ ).
3. Though allowed to enter the monastery, the postulant was still an alien there. At first he was placed in the strangers' eell or guestchamber, "cella hospitum," near the gateway (Cass. Inst. iv. 7) for a year (Cass. ib. ; Fruet. Reg. e. 21), or, necording to the rule of Isidurus (bishop of Seville in the 7th century), for three months (Isid. Key. c. 5). In Mabillon's exposition of the Benedictine rule, the postulant was to stny only two months in the strangers' cell before being transferred to the cell of the novices (Mabill. Praef. i. v. s.). Under the orders of the superintendent of the straugers, "custor hospitum," he was to be busily employed in menial offiees for their comfort (Bened. Ref. c. 58; Fruet. Req. c. 21). Thence he massed, nfter a shorter or longer sojourn aceording to the rules of the monastery, to the cell of the novices, sometimes ealled the "pulsatorium," or chrmber of those who were still, as it were, knoeking to be let in (Bened. Reg. v. s.; Cupitul. Aquiggr. A.D. 780).
The period of probation varied in its duration and the severity of its discipline. It lasted three years by the rule of Pachomlus (Pallad. Mist. Lansi) nud by the code of Justininn (Norell. v. 2) ; but a latter decree makes this term of three years necessary for strangers only, that is, persons coming from a distance; only one year by the rules of Ferreaius (bishop of Ucetar [Uzis.], in Southern France in the 6th century) (lics. c. 5), of Fructuosus (Re.1. c. 21), and by the so-called rule of Magister (ieeg. Mut!. c. 9(1). The former nllowed even a sherter term, five months, at the nbhat's discretion (v. s.); and the latter even permitted the noviee to reside in a eell not within but near the monastery (o. s.). Gregory the Grent found some abbuts in his time too facile in the admission of novices; to correct this laxity, he insisted on a probation of two years at least (Epp. x. 24), and in the cave of men that had been soldiers, three (ib. viii. B). Benedict had been content with a novieciate of one year (heig. e. 58), of which, aceording to Mabillan, two months were to be passel in the "cella hospitum," and the remainiug ten in the "cella novitorum" ( $P$, acf. iv. vii. liol), but, aceording to Martene, all the year in the nowices ehamber (Req. Comment. c. 58). This was usually, but not always, on tow east side of the clointer ir quadrangle, between the gateway and the east end of the chapel, next to the room of correction, and facing the scholars' chamber, and the "scriptorium" or expyists' room on the wet (Altes. Ascet. iv. 3, ix. 7). In some of the larger monasteries the novices had their own quadrangle, almost like a separate monastery, with ther own refectory, dormitory, intirmary, nnd even, in rare instances, thelr own chapel ; but this ceased with the deerease in the number of candidates for admission ( R 'g. Bened. Comment. c. 58).

All the time of his novicinte the aspirant fir the cowl was under very strict tutelage. On entering the monastery. he was assigned to the guardiamship of one of the older and more experienced of the brethren, who was to report of his heinaviour to the ntbat (Bened. Re\%. en :is; Lasil. leeg. e. 1.5; lsidor. Ve, e e 4 ; Fruct. bicy. c. 21 ; Rej. Siugist, c. 87 ; Gregor. Magn, Eyp
v. 49). As i. would be parice to have his own posed that the older monk was either one of the d Reg. v. s.), or, more pro the novices" Magisten apecial task it was to Bened. Comment. $\mathbf{v}$. s.). out of tbeir chamber v:ib iv. (0) They wre never eves, $\mathrm{ta}_{\mathrm{A}}$ go asout the mo mialighis or without the (Cor:ment. c. 22). Even so :ug with the head up, inste to he murked and corrected 7). Slight allowance was $n$ as yet inured to the ser cloister. From "lauds" oider monks retired to th with those monks who h years in the monastery, w dormitory, learning psalms official for the week, or "hel "Leave your bodies outsid enter the monasiery" was Bernard of Clairvaux to po ir. 1). In the same spirit monachism in the East ignominious hardshlps of neeessity of very frequen their persevernuce (Bnsil. l1th eentury the docility notices in England were floggings (Hospininn, Alist. Opportunities were given time to time of reconsiderir On first entering the mons artipled of the outer garn wom in the world, he was inded, renouncing all othe obey inplicitly his new ru Reg. c. 41 ). lis the rule of Arles in the 7th century, he raiting-room, or " sallutatori mas read over to him (Ref. e to be led into the chapterlasing aside his arms, if he agnin to make a profersion presence of the father-abbunt He might, if he plensell, se message to the friends left b ir. viii. 150). At the ent aghin at the end of eight mon at the end of the year, the clarge he had been committe the rule to him, bidding him the world if he wished (B Finally, in the oratory or eh verrive (Pachom. Reg. c. 49), altar with his own hand his edmision, and inroking the were there enshrined, in witne be was formally rdmitted by order (Bened. Reg. v. s. ; Mal If os might often happen, he he was to put his mark to th
of signature (hidor. of signature (1xidor. Reg. c. kneel tefere the abbat, rep "Saveipe me," from the Psalt mission, he was to prostrate $h$ of eneh of the brethren, kissin begeing thelr prayers (Reg.
r. 49). As i: would be hardly possible for ea.h norice to have his own senior, it has been suppased that the oldor monk, spoken of in the rulus, was either one of the decani or deans (liruct. Reg. $v$. s. .), or, more probably, the "master of the novices" [Magister Novitioruys], wiose apecinl task it was to look afto: them (lief. Boned. Comment. v. s.). Thes were never to stir out of theit chanhor w:ibout leave (Cass. Inst. iv. 10) They wise never, on any pretext whateser, to go asout the monastery at night withant light or without the " master" ( Lieg. Bened. Cor:ment. c. 22). Even so trivial a fault ts walk!ug with the head up, instead of bent forward, was to be marked and corrected by "t he master"' (ib. c. 7). Slight allowance was made for their not being as yet inured to the severe discipline of the doister. From "Inuds" te "prime," when the odder monks retired to their cells, the novices, with those monks who had not completed five years in the monastery, were to wait in their dormitory, learning psalms under the eye of the offeial for the week, or "hebdomadarius" " (ib. c. 8 ).
uLeave your bodios outside the enter the monnastery" enter the nomastery " was the stern welcome of Permard of Clairvaux to postulants (Altes. Ascet. ir.1). In the same spirit one of the founders of monchisnn in the East enjoined on novices ignominious hardships of every kind, and the
neeesity of rory frequent coutpssions neeessity of vory frequent couffessions to test their perseverance (Basil. Reg. c. 6). In the lith century the docility and constancy of porices in England were sometimes tested by foggings (Hospinian, Slist. Monach. iii. c. 23).
Opportunities were given to the novice from time to time of recoasidering his determination. Oa firte entering the monastery, before boing ssippled of the outer garnents which he had rorn in the world, he was questioned whethe:; idetell, reacuancing all other things, he would doey inpllicitly his new rule of life (Pachom. Ref. C. 49). By the rule of Aurelian, bishop of arles in the 7th ceutury, he was to listen in the maiting-roon, or "sillutatorium," while the rule mu read oper to himp (Rey. c. 1). He was then to be led into the chapter-house, where, affer laying avide his arnos, if he carried nny, he was again to make a profession of his intention in presenee of the fathor-aibbat nad the brethren. he night, if he pleased, send back a fareweili pessge to the friends left behind (Mab. Praeff. ir viii. 150). At the end of two manths. agsia at the end of eight months, and once again at the end of the yonr, the "senior" to whose charga he had been conmitted was to read over the rule ta him, bidding him go back at once to the wold if he wished (Bened. Req. c. 58).
Finall, in the oratory or chapel, during divine Finally, in the oratory or chappel, during divine errice (Pachom. Reg. c. 49), After laying on the altar with his own hanal his written petition for
dmisison admision, and invoking the saints whose relics
were there enshrined were there enshrined, in witness of his sincerity, be mas formnlly admitted by the abbat into the order (Beeved. Key. v. s.; Mabill. Pr ceff. v. s.). li, s, might often happen, he could not write,
he was to put his matk to the petition in he was to put his mark to the petition in place of signature (Isidor. Reg. c. 5). He what $t_{0}$
maet befere the ahhat, reveating the verse Mnel beffere the ahhat, repreating the verse, "Suscipe me," from the Psalter; nad efter ad-
Bisison, ho was to prostrate himself at the feet Disision, ho was to prostrate himself at the feet
of eech of the hret hren, kissing their hands and leging thelr prayers (Reg. Siened. Comment.
c. 58; Reg. Magist. c. 88). His secular dress was to be laid by in a wardrobe in case of his ever unhappily needing it again by being expelled ( ief., Bened. io.). Abbats were forbidden, under penalty of excommunication, to take any bribe for admission (Conc. Nicaen. II, A.d. 787, c. 19; Capitul. Franconfurt. A.D. 794, c. 16 ). In the later developments of monachism, the consent of the brethren in chapter became necessary (Hospin, Hist. Mon. v. s.).
4. The monastic dress was not usually assumed till the novicinte was over (Chssian, Instit. iv. 5 ; Gregor. Magn. Epp. iv. 44). Originally, indeed, the dress of a monk difiered little from thast of ordinary people, except so far as it resembled the dress of the philosophers of the Roman empire, or was distinguished by a Quaker-like simplicity from the fashions of the day. When, however, the mmastic life began to be organised more systematically, the dress became a not unimportant part of the rite of initiation. In the saine way monks at first were only required to keep the hair short, as a protest against luxury and effeminacy; and the tonsure was fur them a thing of later date (Bingham, Ori\%. Ec. les. vii. iii.). By the rule, so-called, of "Mlagister," the novice becoming a monk was to receive the tonsure from the abbat's hands, while the brethren stood round singing psalms (Reg. Nafist. c. 90). The congregation of Clugny, at a later peried, ordered their novices to have the tonsure as well as all the monastic attire, with the exception of the hood or cowl. But this was a deviation from the old Benedictine rule, which reserved the tonsure with the outer robe for the expiration of the noviciate (Bened. Kicg. ce. 55, 58; Mabill. Acta Sanctor. O. S. B. tom. i. p. 7,
not. a). not. a).
5. The novice was in every instance required to divest himself absolutely of all his worldly possessions. He was to be exaninined very particularly on this point, lesi by keeping back a single coin for himself he should incur the guilt of Ananias (Cass. Inst. iv. 4; Aurelian, Reg. c. 1). Even the clothes on his back ceased to be his own (Cass. i), c. 5). But in the earliest and purest days of monachism, the monastery was not to be the gainer by the novice's liberality, but his own relatives or the poor (Cass, ib.; Fruct. Ref. c. 4). Afterwards he was nllowed to choese how his property should be disposed of, provided always that he retained nothing for himself. By the rule of Aurelian he might give it away as he pleased (Reg. c. 1). By the rule of "Magister," the abbat was to exhort' him to intrust his worldly goods to the monastery for the use of the poor, or, if he preferred it, for the common fund of the monastery (Reg. Mug. c. 87). There was a curious regulation of the monastery of Ternay in Burgundy (Mabill. Ana.. O.S. B. i. $30,71,73$ ), that property "in kind" was to be converted at once into money, in order, probably, to facilitate the distribution of it. Thus, if a novice brought a flock of sheep, the albbat was first to buy it for the monastery, or to sell it by the agency of the prior, and then to hand over the proceeds to the novice, to be applied by his direction (Reg. Tarnat. c. 5). It Is easy to understand how, in course of time, as monasteries vied with one another in opulenece
and mugnificence, they absorbed the larger share

## 1408

NOVICE

## NOVICE

of what a novice was renouncing. Once theirs, it was sacrilege to deprive them of it in sny way. But these acfuisitions were not always an unalfoyed sdvantage. Sometimes a novice, presuming on his munificence, made himself troublesome to his brethren and his abbst (Fruct. Reg. c. 18). Somctimes, If faithless to his profession, he would reclaim his property by litigation or by arms (ib.). It was important, therefore, thit, whatever he gave to the monastery, he should give by his own act and deed (" ipse suâ manu," ib.). And though noae might so much as enter the monastery as a postulant, ) anging with him anything of his own, the , rmal and completa renunciation of all that he L ' in the world was to be made, solemnly, publiely, in writing, before the abbat and chapter, at a later stage of his noviciate (Reg. Mag. c. 87). It was even provided in the rula just quoted that the abbat should recold the aames of the donor and of the subscribing witnesses in his own last will and testament, lest at any future time the validity of the gift should be called in question (ib. c. 89). In the case of a minor, his parents wera to lay his hand, wrapped in the folds of the altar clotb, on the altar, and might either row away his property from him absolutely, or reserve the life interest till he should come of age (Rened. Reg. Comm. c. 59), When old ebough, the novice was bound to exceute this promise of remuaciation (Aurel, Reg. c. 46). By the rule of "Magister" the parents might either promise all the boy's fortuae to the monastery or might divide it in three equal portions betweea the monastery, the poor, and his own relatives. In either case they swore on the Gospels to bequeath him nothing (Reg. Mag. c. 91).
6. The rules of disqualification for admission varied continually in different countries and at different periods, especially as to the limitations of age. The conflicting decrees of councils and popes on these points testify to the difficuity of a compromise between the conflicting claima of the home or the state on the one side and of asceticism on the other. Basil, in the East, withont defining more precisely, allowed children to be received very young to be trained in the monastury (Reg. c. 15); but they might go buck to their homes, if they wished, before being tinally admitted. Once in the monastery, by Benelict's rule, they could not abandon their vocation (Mabill. Annal. iii. 37; cf. Prasff. AA. O. S. B.). Cassian speaks of young boys occasionally among the Egyptian monks (Collit. ii. 11). Gregory the Great forbade them to be received before eighteen years of age; but the prohibition has been explained as applying only to the islands in the Tuscan Sea, where the discipline was peculiarly trying (Epp. 1. 50). The emperor Leo fixed sistcen as the limit ( Aotell. 6). The rule of Aurelianus, bishop of Arles in the 6th century. excludes children under ten or twelve as thoughtless and as requiring a nurse (Rev. c. 47). A canon to the same effect was passed by the Trullan council at Constantinople, A.D. 692 (Conc. C. P. iii. c. 40), Leo IX., towards the close of the l1th century, prohibited novices before they nave arrived at years of discretion; Urban II., rather later, forbade them noder twenty. After the beginning of the 9 th century they were aeldom admitted under acven-
teen years of age (Hosplnian, de Orig. Sionach. iii. 23). Boys intended for the priesthond were by a decree of the second council of 'loledo, A.d, 531 , to be trained in the house of the hishop, till they were eighteen yenrs old (Conc. Tolet. il. c. 1).
7. There is the same uncertainty, and thero are similar contradictions, as to the right of the parents to devote a child to the novicinte, and of a child to present himself without the consent of his parents. Basil, in the earliest days of monasticism, forbade children to be admitted unless hrought by their parents (Rei, c. 1i). At a later date the civil lnw not only diseonate. nanced parents keeping back their chililren from the noviciate, but even allowed children to be admitted against or without the consent of their natural guardians (Nowrll. exxiii. 41). Jerome, in a more than usually deciamutory pasnige, upbraids Heliodorus for permitting his affeco tion for his parents to keep him back from the life of a monk (Hieron. Lipp, 14, § 2). The council of Gangra (Kiangarl, in Anntolis), A.D. 525, a cuuncil not very favourably dispused to monasticism, condemned strongly sons retiring from the world without this parents, leave, anathematising all so doing (Conc. Genyr. c. 16). Alteserra contends, withont, however, muchi shew of reason, that this and similar canons of the council of Gangra were intended only against monks tainted with heresy (Avaticon, iv. 1). But two councils during the 7th century in Spain, already distinguished unong the countries of Ehrope by its momastic syinpathies, decided that children unler age were bound by the act of their parents devoting them to the monastery, and must abide by that promise, however unwillingly, in after years (Cunc. Tolet. iv. A.d. 633, c. 49 ; Conc. Tolet. x. A.D. 656, c. 6). The former of these councils of Toledo, according to Bingham, is the finst council that sanctions this perversion of pimental responsibilities and of filial obedience (iris. Eccles. vii, jii.). The latter enacts that up te ten years of age the child mny be deroted by the parents; that on attaining that tender age the child has full power to devote himself, with or without their approval ; and that, if parents have so much as tacitly allowed a child under ten to wear the monastic dress, he may never return to the world under penalty of excemmunication (v. a.).

The marringe tie was another source of perplexity. Basil dissuades married persons from entering the monastic life, unless together, lent the husband or wife left aloue in the world should be guilty of adultery (Reg, c, 12). Cassian, relating how Theonas, an Egyptian monk, persisted in becoming a monk in spite of his wife's entreaties, scems by his silence to disapprove (Collat. $\times x i .8,9$ ). The council of Gangra, already qnoted, condemns any such disregard of domestic duties on the jirit of wives or parents (v. s. co. 14, 15). In the same spirit Gregory the Great cautions husbands sgainst lorsaking their wives even for the life of a monk (Gregor. M. Fpp. vi. 48). But these salutary cautions were in practice too often neglected la the fervour of inonastic propagandism.

The case of slaves was different. There the monnstery was interposing to restue men from degradation. Yet there, too, was danger of a
collislon between the tions. Canons and pound, and it could point. The council the council of Gangra be admitted without Cuilced. c. 4; Cone. ordered them to be sllewed them, if not (lurell. exxiii. 35 ; c iii). Basil makes refe awsy slave, sent back (Reg. c. 11). The gres casion in his correspo knotty point. Slaves rashly (Greg. M. App bat if they behave we may stny (Epp. v. 34 sent back to their ms descon, to whom Greg pay the money to re berome a monk (i). without doubt, the inf was often exercised w lently for the alleviatie of the evils of slavery. desiring to become a m with him, found within tery that he had with but a brother in the Lo Ref. Turnat. c. 5, \&e.).
The profession of th frequently with the dut decree of Valentinian a part of the 4th centur tries lisble to serve in empira ("curiales")" return to public life or others of a more public 1; Bingh. Oriy, Biccles. of Chalcedon, in the s agaiast monks serving (Conc. Chalced. A. D. 451 , discourage l public office anless they had first and so cleared themselve ubilities (lireg. M. Epp. the admission of crimin of some difficulty. hand, tha danger of in of justice, by preveating aw from being carriad bringing down on the eriminals the strong arm the danger, which Dr. As Rughy, of the moral conta itself from an evil exampl it might fairly be asked, w of offeaders one great purr

[^62]
## NOVICE

collision between the monastery and soclal obllgatimas. Chnons and decreea give an uncertain pound, and it could hardly be otherwise, on this pontit. The council of Chalcedon, A.D. 451 , and the eouncil of Gangra, A.D. $\mathbf{i 2 5}$, forbade alaves to be admitted without their masters' leave (Cono. Cumbed. e. 4; Conc. Gangr. e. 3). Justinian ordsed them to be kept three yeare, and then allowed them, if not reclaimed, to become monke (lursll. exxiii. 35; ef. Valentinian. II. Norell. dil). Basil makes reference to Onesimus, the runawy slave, sent back to his owner by St. Paul (Ray. c. 11). The great Gregory has frequent occasion in his correspondence to advise on this
knotty point. Slavea are not to he taken in Knutty point. Slavea are not to be taken in rashly (Greg. M. App. ad Epist. Ifecrect. v, 6),
bat if they behave well in the monastery, they may sthy (Epp. v. 34); if not, mey
 daeson, to whom Gregory is writing, is told to pay the money to redeem a slare longing to berome a monk (iv. iii. 40). On the whole, witbout doubt, the influence of the monasteries was often exereised wisely as well as berero-
lently for the alleviation and gradual extinction of the evila of slavery. For example, a master desiring to become a monk, and bringing a slave with him, found within the walls of the monastery that he had with him "no longer a slave, buta brother in the Lord" (Reg. Sirupion. c. 7 ; Ref. Turnut. c. 5, \&e.).
The profession of the monk clashed not infrequently with the duties of the eitizen. By a decree of Valentinian and Valens, in the latter part of the the century, all persons in monastries liable to serve in the local senates of the empirs ("curiales")" were ordered eitlier to return to public life or to sell their estates to olhers of a more publie apirit (Cod. Theed. xii. If Bingh. Orij. Ficcles. vii. iii.). The council
of Chaleedon, in the snme century, protested of Chalcedon, in the snme century, protested
wasast monks serving in the army or navy ( (man. Chalced. AD. . 451, c. 7). Gregory wisely discouragel public officers from becoming monks, zuless they had first passed their accounts, mid so cleared themsalves of their civic respontibilities ( (ireg. M. E.pp. iii. 65; viii. 5). Again, the edmission of criminale involved questions of some difficulty. There was, on the one hand, tha danger of interrupting the course of justice, by praventing the sentence of the haw from being carriad into effect, and of bringing down on the monastery harbouring criminisls the strong arm of the law, as well as the danger, whieh Dr. Arnold felt so keenly at lughy, of the moral contagion that might spread itueff from an evil esampla. On the other hand, it might firily be asked, was not the reformation
of oftenders one of oftenders one great purpose of the monastery?

[^63]NOVICE
1409
Cassian speaks of reclaimed robbers and even murderers among the monks of Egypt in his day (Cullat. iii. 5). The rule of Fructuosus provides that novices of this eharacter may only be received where the abbat is a man of more than ordinary experience and gravity, and that they must always be subjected to a discipline of more than usual rigour (Fruct. Re.j. c. 19). For a somewhnt similar reason, as well as not to interfere with a sister institution, monks, by a decree of the council of Agde, in the 6 th century, were not to be admitted from ona monnstery into another (Cimc. Ag, th. A.D. 506, e. 58). Old age was sometimes a bar to admission, in the earlier days of monasticism. Cassian says of some who desired to become monks that tha were too old to lenru (Lustit, iv. 30; cf. Pallad. Hist. Litus. ec. 20, 28). Poverty was never a disqualification. The poorest outeast, eraving to be let in, with no possessions of any kind to renounce, either for the monnstery or for the poor, had simply to vow, like the rest, that he would be obedient, and that he would never go away without leare of the abbat and of the brethren; if naked, he was to be clothed (heg. Magist. c. 87). The following list of impediments to becoming a novice in some orders is given by Martene; but a goud deal was always left to the discretion of the abbat and chnpter. Immature age, heresy, achism, need of a dispensation, illegitimacy, debt, evil notoriety, gross wickedness, bodily infirmity, and, in case of a novice aspiring to the diaconnte or priesthood, gnorance of latin (Rej. Bened. Comment. c. 58).
8. In the earliest ages there was no vow of perpetuity, in so many words; only a tacit understanding on both sides that the novice would persevere in his vocntion (Bingham, Orig. he turned back. If, after making his profession, what turned back to the world, he was to forfeit what he hal promised to the monastery, and was to be left to mnke his peace with God as he could (Justinian, Norell. v.). Short, however, of an irrevocable row, everything was dnne to Insure his perseverance. Shnuld there, after all be necessity for his expulsion, his old secular dress was to be given back to him (Bened. Reg, c. 58) ; and he was either to be ejected ignominiously in the dnytime or allowed to ateal away under the shadow of night (Cass. Instit. iv. 6). The medineval treatment of such offendera was more severe; they were to be immured for life (Hospinian, de Orig. Monnch. ad loc. eit.; Bened. Reg.). During the noviciate egress wa. comparatively easy. After two months of it, the novice might, if be wished, depart in peace, with staff, wallet of provisiens, and the abbat's benediction (Reg. Mag. c. 88). If, even at the last monent, just before solemnly assuming the monk's habit, he wlahed to retract, he wha free to do so, but noder sentence of penance for levity of purpose, and as a man atill in God'a sight dellicated to the life of a priest, if not to the higher life, as it was regarded, of a monk (Mnbill. Prueff. iv. vii. 150). A novice receding within the year was, by the rules of the Benedictine order of "Grandimontenses," never tul be allowed to try again (Reg. Coun-
ment. c. 29). ment. c. 29).
Novices generally enjoyed, daring this probntion, the civil exampltinns and inmunities of monks (Alteser. Ascition, lv, 4). Degradation

## 1410

## NUN

to the novicinte was sometimes $n$ punishment for monks who were disobedient (Du Cnnge, Glissit: Lat. s. v.). Benedict ordered the younger monks, just out of their novicinte, to be corrected for their faults by extraerdinary fastings (Reg 30).
, 4.$]$ these carcfully devised regulations abeut novices shew that the founders and reformers of monastic orders regnrded the novicinte, and rightly, as a very important part of their system. If the authority of tha nobrat was the keystone of the arch, the rigorous probntion before becoming a monk was the cornerstone of the edifice. Thus the admission of a novice ("susceptio novitii ") was one of the five principal duties of the abbat and chapter ("praecipua agenda monast tif"); the other four being the expulsion of renegades, the pennnces for misconduct, the neceptance of donations or bequests, and any proposition for changing any of the rules of the society (Reg. Benect. Commentat. c. 3). Benedict himself lays down the pinciple, that, while the discipline of novices must not ge beyonl their power of endurance, still, so far as it goes it must be adhered to strictly ( $R$ eg. Prolog.). It was a sagacious remark of Eutropius, a Spanish nbbat (Serbitanus or Sirhitanus) towards the end of the 6th century, "we do not want quantity, but quality in our novices""non quantos [quet] sed quales" (Mybill. Ann. O. S. B. vii. 21). Yet the noviciate and the framing of regulations about it seem to have been left genersilly to the monastic bodies themselves. The canons of councils, though continually relating to the monks and monasterics, are comparatively silent about the neviciate. It was considered probably an integral part of the internal adoninistration of the monasteries. It may be obscrred that, while in the commencement of monasticism the age for admissinn was earlier, and the probation longer, the inverse practice prevailed in course if time. Obviously the younger the novice, tha greater the need of long and elaborate preparation.
[For Literature, see Monastery, p. 1229.]
NOVITIOLI. A name sometimea given to entechumena, becanse, snys Bingham (Autiq. X. i. 1), "they were jus entering upon that atate which made them soldiers of God and candidates of eternal life."
[C.]
NUBILIS (NobILIs), martyr ; commemorated In Atricn Ap. 25 (Hieron. Mart.); Boll. Acta SS. Ap. iii. 361 ).
[C. H.]

## NUCUS, martyr. [Moc̣iUs, June 15.]

NUDIPEDALIA. A word used to deseribe walking barefoot in processions, nud other functions of the church, as a sign of humiliation (Tertullian, Apol. e. 4). It was also a pagan form of supplication to the deitles. (Tertull. adv. Gentcs, c. 40.)
[C.]
NUMDBERS, THE GGLDEN. [EAster, p. 593.]

NUMERIANUS, bishnp and ceafessor at Treves, A.D. 657 ; commemorated July 5 (Boll. Acti. N̄S. Jul. ii. 231).
[C. H.]

NUMIDIA, COUiNCIL OF. A turbulent mecting of Donatists, heid there A.D. 3.48 , nt some place unknor-n, to allay the storm raised by Macarius, who i.d beca rent on thither for relief of the poor by the emperor Constans, (Mansi, iii. 143.)
[E. S. Fi']
NUMIDICUS, martyr with others in Afliea in the third century; commemorated Aug. 9 (Boll. Acta SS. Aug. ii. 410).
[C. H.]

## NUMISMATICS. [MONEY.]

NUN, 1. The Name; 2. Pagan Precedents; 3. The Sacred Virgins; 4. Origin and Groxth of Convents; 5. Age for Adrnission and Duration of Pruiution; 6. Perpetuity of Oblijation; 7. Consecration of a Nun; 8. Conventual Rules; 9. Fipiscopal Control, fe.; 10. Occupations of Nuns; 11. Nuns and Monks.
(1) Among the various designations used by ancient Christian writers far nuns, the most noticeable are these. "Nonna" (Hieron. Etp. 22 ad Eustochiu:n), a term of filial reverence, signifying an aged woman, a mother, or narse, just as the older monks were ealled "nenai" by taeir younger brethren (Bened. Rcg. c. i` .. .ned. Anian. Concord. Regul. c. 70 ; Mena. .t. ad ioc.). The word is perhnps from Egypt, and oceurs ia the form of $\nu \delta \boldsymbol{v}_{1}$ in some editions of Palladius. "Sanctimonialis," or "Catimoninlis," expressing the holiness of the vocation; the latter syliables of these words become in Inter writers the substantive word " menialis." "Monastria," n lesa usual word, signifying seclusion from the world. "Sponsa Chris"!," or spouse of Christ. "Ancilla Dei," handmaid of God. "Velata," veiled. "Ascetien," ascetic (Alteser. Ascetio on. III. ii.). The names " ngapetne," beluved, and "sorures," sisters, degenerated into terms of reproach, as implying familiarity with monks (Bingh, Oriy. Eiceles. VI, ii. 13 ; cf. Conc. Ancyr. A.D. sly. c. 18).
(2) There were precel ats in paganism for an institution of this kind. i e Roman vestals held a very high place in the Roman constitution. Usualiy admitted very young, between tha ages of six and ten, they were bound to fulfil a term of thirty years after admist:on; ten as novices, ten in the worship of the temple, teu as teachers of those who were to take their places. After the expirntion of these thirty years, they were free to marry, but availed themselves of this liberty very rarely (Preller, Les Dieun de l'uncicune Rome). Among the P'ythagoreans, also, women consecrating themselves to virginity might attain a very exulted ranik in the nierarchy (Maury, Histoire des Relifions de la Grèce Antüquc). Ambrose seeks a precedent in the sacred observances of the Jews (De I'irginibus). But the passage in the book of Maecabees ia a very slight foundation to build upon (Il. Mace. iii. 19).
(3) In one sense the profession of a nun dates from an earlier period than the corresponding profession of a monk. Before the custom of addicting themselves for religinns purposes to an unmarried life had made mueh progress ia the Christian chureh among men, it was already in vogue among women. They had na public duties to renounce; it was easier for them to exchange their ordinary employments for thosa of charity and devetion ; perhaps, too, they were
predisposed to understa purity, which are so prot cxhortations to virginity, ahont marringe as thos Corinthinns in the most 35). The " sinered vir cal virgins," were an $\mathbf{i}$ organisation of the chu centuries, and their name list (" canon" or " m ofticinls (Bingham, Origi pinian, de Ori!. Monachat, Helenn, nother of Constar eprecinl respect for these Hist. Ecutes. i. 17). But t not living together in ce by vows (Cyprinn, Epp. Viry.). Even so late as century, a canon of the "pesks of these virgins a pareats (Conc. Carthag. Gregor. M. Diatog. ii. 7, 1 were to be placed by the set apart for them. Prot of the "sacred virgins" Hist. Eccl. v. 3), by that evitably followa persecut their rocation at once mo sgstematic. Some of the were ioduced by Jerome's themselves to it, continu Cthers left their homes to completely, as they believed (Ephs ad Eustoch.; ad Demet ad Marcoll.). The civil lav esempted from the capita capitationis injuriâ) these and grants them espeein] pr making it a capital offence asy one of their number, marringe to them ( $C a d$. $T$ irr. ; Cod. Justinian. I, iii.
(4) Very early in the 5 t describes several communit together in the Scetic dese Tabennae, an island on the conmunities were apparentl careful discipline. Dorothe eot of one of them, used window, looking down on $t$ their quarrellings (Pallad, $H$ 38, 137). Chrysestom m associations of virgina (co Ligyt, in those days pre-e asceticism (Homil. in Mat spesks of them in Oxyrine Egypt. Ambrese says that Alernadria, in the Enst, is exteemed very lighly ( $D_{e}$ ginibus, 10, De Lapsu lirg.). that parents were apt then, a get rid of their sickly or ill-1 in this way (Hieron. Ep 'rgustine mentions nuns, " a monasteries, making wo $\therefore$ a ks (De Mor. Eccles. c.
against the exceases of D Ar:miy the Indecent beharlo nnworthy of the name, who roving bands of the "Circun Pormeniun. iii. 3 ; De Rono to the last year of the 6th Chisist. ANT.-TCL. II.

## NUN

NUN
141.1
predlsposed to understand the exhortations to purity, which are so prominent in the Gospel, as eshortatioas to virginity, and to take such words about marriage hs those of St. Paul to the Corinthians in the most literal sense (1 Cor. vii. 3i). The "sacred virgins," or "ecelesiastjcal virgins," were an important part of the organlsation of the church in its first three centuries, and their names were enrolled on the list (" canon" or "matricula ") of church aticials (Bingham, Oriuin. Eccles. vii. 4; Hospiaian, de Orit, Monaciatus, i. 10). The empress Helena, mother of Constantine the Great, shewed eipecial respect for these devoted women (Socrat. Hist, Liccles. i. 17). But these " asceticue" were not living together in communities, nor bound by rows (Cyprian, Epp. 4, 62; cf. De Habitu Virg.). Even so late as the close of the 4 th catury, a canon of the council of Carthage qeaks of these virgins as dwelling with their
parents (Conc. Curthag. III. A.D. 397, c. $3: 3$; parents (Conc. Curthag. III. A.D. 397, c. $3: 3$; Gregor. M. Dialog. ii. 7, 14). If orphans, they were to be placed by the bishop in a building set apart for them. Probably the persecution.: of the "sacred virgins" by Julian (Sozomen, Hist. Eccl. v. 3), by that reaction which ineritably follows persecution, helned to make their roeation at once more popular and more systematic. Some of the Roman ladies, who were induced by Jerome'a influence to devote themselves to $i$, continued in their homes. Cthers left their homes to give themselves more completely, sis they believed, to a lite of devotion (Epp. ad Eustoch.; ad Demetriad.; Ambrose, LPp. ad Marcell.). The civil law of the later empire esempted from the capltation tax (a plebeiae capitationia injuriâ) these ecelesiastical virgins, and grants them espeeial proteetion from insults, making it a capital offence to offer violence to any one of their number, or even to propose msrriage to them (Cud. Theodos. xiii. x. 4, ix. mr.; Cod. Justinian. I. iii. 5).
(4) Very early in the 5th centary Palladius describes several communities of virgins living together in the Scetic desert, in Egypt, nnci in Tibenase, an island on the Nile. Some of these conmunities were a aparently not under a very careful discipline. Dorotheus, the superintendeut of one of them, used to sit at an upper window, looking down on the inmates, to stop their quarrellings (Pallad. Hist. Lutus. ce. 34, 36, 38, 137). Chrysostom mentions crowds or associations of virgina (eoctus virginum) in Igypt, in those days pre-eminently fertile in asseticism (Homil. in Matt. c. 8). Ruffinus spesks of them in Oxyrinchus (Behneseh) in Fgypt. Ambrose says that they abounded in Alexnadria, in the East, in Italy, and were exteemed very highly ( $D_{e}$ Vir,jinit. 7, De Virginibus, 10, De Lapsa lirg.). Jerome complains that parents were apt then, is in later yenrs, to get rid of their sickly or ill-favoured daughters in this way (Hieron. Ep. ad Demetriad.). 'ngastine inentions nuas, in bulldings apart 'al nunasteries, making woollen garments for $\because$ n ks (De Mor. Eccles, c. 31). In his pro-
Rgainst the excesses of Donatista, he rebukes Fincy the indecent behariour of the virgins, anvorthy of the name, who accompanied the
 Pamencian. iii. $3 ; D_{\theta}$ lisono Vi/uitat. c. 15) In the last yenr of the 6 th century the pope,
chaisr. ANT.-vCL. II.

Gragory the Great, attributea the preservation of Rome from the Lombards to the prayers of the nuns, about three thousand in number, within its walls (Gregor. M. Epp. vi. 42, vii. 26).
(5) At first, as was the case with monks, and especially in the East, youth was hardly considered a hindrarce to self-dedieation. Basil draws the line at sixteen or seventeen (Reg. c. 7; Ep. ad Amphilech. c. 18). Asella aod Paula devoted thentselves, or were devoted, even earlier (Hieron. Epp.). Ambrose ndvises that it must nei depend on the number of years, but on the maturity of character ( $D_{0}$ Viry,initate, c. 7). The Council of Saragossa, in the close of the 4th century, ond the Couneil of Agde, a little more than a century later, forbid the veil to be assumed betore the age of forty (Conc. Cacsurauy. A.D. 381, c. 8 ; Conc. Agathens. A.D. 506, c. 19); and the third Council of Carthage, about the same date as that of Saragossn, before twenty-five (Conc. Cur (hag. III. A.d. 397, c. 4). Gregory the Great writes that nuns may not be veiled before sixty years of age, but the profession might be made sooner ( $E_{i}^{\prime} p$. iv. 11; cf, Mabill. Annal. U.S. B. viii. 47). Charlemagne, in order to diseourage the practice of taking the veil prematurely, re-enacted the old African canon already quoted, fixing twenty-five years $f$ age as the earliest age for it (Cupitul. A.D. 789, c. 46 ; A.D. 805, c. 14). The Council of Frankfort nllowa an earlier age in exceptional cases (Conc. Francof. A.D. 793, c. 46). The Council of Aachen, twenty-two years later, forbids young women to become nuns without the consent or' their parents or guardinns (Cunc. Aquisgr. A.D. 817, c. 20). As to the leagth of time necessnry for probation, a Council of Orleans in the bth century, draws a distinction bet veen convents where the inmates are to stay for ever, and those where they only sojourn for a time. In the latter case the probation is to last three years; in the former, one year is enough (Conc. Aurclian. V. a.d. 549, c. 19). [Novice.]
(6) From the first it was understood on all hands that a women conseerating herself to the in ofession of virginity ought not to marry ; and in accordance, as it was thought, with apostolic precepts ( 1 Cor. vii.; I Tit. ii.), anyone going back from this profession was gravely censured as falling from a higher vocation (Conc. Ancyr. A.D. 315, c. 19). But it was not till the Benedictine rule had been established in Europe that the vow of virginity wes regarded as absolntely irrevocable. At first in some cases, if not in all, the distinction whs reeognised between lawfil wedlock and incontineney. In course of time the same stigma of infamy was branded on a num marrying, as on one guilty of gross immorality, just as a monk was condemned alike for marriage and fornicatiou. The Council of Elvira in Spain, early in the 4th century, allowed nuns formaking their profession to be restored to communion, if penitent, after offending once, but not in case of the offence being repented (Conc. Eliberitan. A.D. c. 324, c. 13). Basil ordered a penance of one or two years before restoration to communion; in his eyes, the marriage of one who is ali.enty the spouse of Christ is adultery (Ep. ad Amplitoch. c. 18). The Council of Valence, in Southern
${ }^{\text {1867. See H. C. Lea's History of Celibacy, Pbiladeiprian }}$

## NUN

France, about the came date, sentenced nuns marrying to a long, but not perpetual, excommunication (Conc. Valent. A.D. 374, c. 2). The Theodosian code allowed thens to return to the world at any time before attalaing forty years of nge, especially if they had been compelied in the firat instance by their parents to become nuns (Cod. Theodos. Nov. vii. et ix.). Pope Innocent $I$., in the commencement of the Sth century, forbids a nun nfter marrying or being seduced to be restored to communion, unless the partner in her transgression has refired into the clolster ("de saeculo recesserit," understood by Hospinian as if it were "decesserit') (lnaoc. 1. E'F. 2 ad Victric. Rotomajens.). Epiphanius drav's very strongly the distinction, obliterated in Iater ages, betweea the marringe of a nun and prolligacy; in tbe former case, after penance done, the bric of excommunicatlina is to be taken off from her (Epiphan. Haeres. $1 \times \mathrm{i}$.). Leo 1. , in the middile of tivs ceatury, only allows nuns who have tyoukn their vow before taking the veil to be receivel after penance to communion; for those who so offend after taking the veil there is no restoration (Ep. 30). Rather earlier in the century Augustine, with charncteristic largeness of thought, aduits that marriage in these rases, though very culpable, is not invalidated ( $i$ c Bono Viduitat. 8, 9, 11). Jerome, 13 charicteristically, writes more inexorably ( $K p$, ad Demetriad.). The Council of Chalcedon, prescribing a period of penance varying in duration according to the discretion of the bishop, recommends the offending sister to mercy (Conc. (hatced. A.D. 451, c. I6). The aecond Council of Arles, in the: year following, re-enacts the decree, already cited, of the Council of Valence, adding the limitation, "if the offender is over twenty-five years of age " (Conc. Arelat. ii. A.D. $4: 2$, c. 33). The decree of the Council of Orange, a few years beturs this, is of the same purport (Cono. Arausican. A.d. 441, n. 28). A century later the sentences pronounced are more severe. The fifth Council of Orleans excommunicates both parties in the event of a nun marrying after her fourth year in the convent (Conc. Aurelian. V. A.D. 549, c. 19); and the Council of Mâcon makes this an excommunication for ever, except by special dispeasation from the bishop in mortal sickness (Conc. Matiscon. A.D. c. 581, c. 12). The third Council of Paris pronounces anathema against any one presuming to tempt a nun to mary (Conc. Paris, A.D 557, c. 5). Gregory the Great censures in gravest terme the marriage of a nun, as a grent wickelness ( $E p$. v. 24). Nuna otherwise breaking their vow of chastity he ordera to be transferred to a stricter monastery for penance (Epp. iv. 9).
(7) The Consecration of a nun was a solemn rite, only to be administered by a bishop, or, at least, by his authorisation. The third Council of Carthage, in the end of the 4th century, forbade priests so to officiate, except by the bishop's order; the Council of Paris, under the successor of Charlomagne, forbade abbeases to usurp this function (Conc. Carthay. III. A.D. 390, c. 3 ; Syn. Hippon. A.d. 393, c. 34 ; Syn. Carthag. A.D. 419, c. 6 ; Conc. Paris, A.d. 825, cc. 41, 43). Ambrose, in the 4 th ceutury, cautions womea against assuming the veil precipitately and
whthont dne conslderation (De Virginitate, c. 7). His eister Marcelllos was formally almitted in the great basilica of St. Peter at Rume by pope Liherius, and part of the cermony was her receivlag from lis haads the robe of virginity (Eip. ad Marcellin.; Innoc. Ep. ad Yittr. o. 13. He relates elsewh re how young women came to him at Milun from other parts of Italy and from other countries to be velled (De Viryinibus, i. \& 10 ; ct. Conc. Cirthay. Iv. A.D. 398). Hospinian (De Orig. Menuth. u. s.) contends that thers was no such ceremony before Constantine the Great, and that Mextellian (De V'inginibus Velanaïs) speaka orly of the modesty in dress and depest tment which hr comes Christian maldens generally. The favourite seasons for this caremony were Eiphany, Faster, and the festivals of Apostlus (Gclavius. Fp. 9, ad Episc. Lucan. c. 12). Ths veil was a siga of belonging to Christ slone (Athanns. Kxthortat. ad Spons. Dei). The fillet or riband (vitta), with its gleam of purple or gold, repreanted the crova of victory (Optatus, de ©hicruti. Donat. vib 4), and the tresses Fatheed up and tied together marked the ciffereace between the bride of Christ and the iri e of rin earthily bridegroom with her tresses lisered necorling to the old Roman custom. The ring aud bracelat, symbolic also of the betrothal to Christ, ns well as the use of a special office for the oceasion, were. Bingham argues, of a comparatively modern date (Jrig. Eecles. VII. iv.). The Council of Gangra, while correcting several laxities of the day, coulemned the practice of nuas dressing like monks (Cons. Gangr. A.D. 365, cc. 13, 30). The same coancil forbnde nuns to have their heads shaven (ib. c. 17 ; cf. Cod. Theodos. XVI. ii. 27); and so decreed two Gall; councils in the 6th sad 7th centuries (M. 'l. Anncl. O. S. B. vii. 52, xiii. 7). Ambrose and Optatus write to the same effect (Ambr. de Laps. Virgin. c. 8; Optat. de Schismat. Donatist. vi. 4). On the other hand, Jerome and Augustive imply that the custom in their experience was otherwise (Hieron. Ep. ad Sabinian. August.; Ep. 211). la Egypt and Syria the custom of shaving the head seems to hive beea adopted for cleanliness, nans having infrequent opportunities of washing the head (Hieron. u. s.; cf. Sozom. Hist. Eccl. マ. 10). The uncertainty of rule, and the diveraity of practice on this point arose, perhaps, la part from the apostolic injuactions to the Christian women at Corinth ( 1 Cor. xi.) conflicting with the moaastic tonaure; and partly from the twofold espect of the vocation of a nun, as, on the one hand, pledged to virginity, and, on the other, betrothed to the Redeemer. Another objection against the tonsure of auns in Europe was the circumstance that this was a, ancient punishment for adulteresees among the Teutonic tribes.
(8) The rules of the conventual life for women resemble closely those for men (Mabill. Anmil (. S. B. I. 52). Scholastica, sister of the greal. $\overline{0}$ rodict, was esteemed in Europe the founa: : nunneries, according to the legendary traution (Mabill. Praeff. 1, iii.). The nums were to obey their sbbess implicitly (e.g. Augnst. Ep. 211). By the rule of Caessrius, bishop of Arles, in the 6th century, they were never to go out of the convent; were to hare
nothing of thelr owo laxury of a bath om? Pe7, C:5 1, 4, 29). zuccessary it the see, revare $J_{10}$ 'tels with ablewa, ard that if hesinto the convent, teromes free and in Hou Arelat. Reg. ec. called "Cajusdam," by sa: $\%$ ' to Columba contiaval silence, fr apare diet, very hard communication (Reg. 19). The rule of Don the middle of the 3 th bate officers corres beidentiadarins or sep Ls allowe w/res, ypher, 1 be almit ted (ef. s.yn. It forbids the nuns to tod key; it orders punished by slappia Rey. c. $4,5,7,1$ Great, in his life of a carious legend, how grievously for their M. Vit. S. Bened. c. 2
(9) Nunnerles were anticipated, more ame he control of their bi from time to time o bems that they, too, noburdinate (r.q. Conc Gons. Forojul. A.D. 791 A.D. 793, c. 47 ; Conc. Cons. Piris, A.d. 829 , conucil iusists that the bishop for all immuni (Cons: Vernens. A.d. 75 a bishop for not having ing her convent (Grego orders the bishopa to prevent aunaeries bein cient endowment.; to ke (Epp, iii. 9, iv. 4, v. of ebbesses, like that o certain limitations bot1 out. By the rule must take counsel wit By the decree of an Et ceatury the abbess is nuas, either from thei elsewhere, with the ad Chalcyth. [Chelsen ?], A. the Great in his day abbesses, and of abbesse (Epp. iv. 11, vi. 12). in the 8th century it bishep, as weil no the t:be':roving herself to - to superintend ${ }^{3}$ quit the preci
Su moned by her
$\therefore$ must do penance
ts by the bishop's
opl, Conc. Vernens. nana enacted that the the Crown any abbess for that ahe might be $\therefore$ ( D. 795, c. 47). A thar fign of his succe
itate, c. 7) dmitted in ne by pope 4 was her firginity $t$ Victr. ng women perts of be veiled (rirthay. 2nutch. 日. s.) relinny belusfitlian Iy of the cis lis comes favourite iny. F. ster, ius. Ep. 9 , (Athanas. ; or riband t or gold, )ptatus, de he tresses arked the ist and the her treesses an custom. diso of the use of 8 e. Biugham date (Orig. ngra, while courlemned onks (Conc. me council shaven (ib. 7) ; and so e 6th and S. B. vii. vite to the 8; Optat. the other y that the etherwise Ep. 211). having the cieantiness, of washing Hist. Eccl, I the diverperhnps, in the Chrisconflicting vartly from f 8 nun, as, ity, and, on

Another is in Europe al sucient be Teutonic al life for נen (Mrbill. sister of the Europe the the legendTho auss licitly (e.g. Cnesarius, , they were ere to have
aothing of thelr own; wero to be allowed the luxury of a bath noly in sickness (Caesar. Arelat. Re7. ci: 1, 4, 29). The rule of Aurelian, his ruccossan $i$ the see, orders that they may never एevirs $30^{\prime}$ taty without the calisance of the abtwes. ar, thet if alyone bringes a maid with hecinto the convent, the serinur, by the very act, terates free and in all thin rg hal equal (Aureluth Arelat. Reg. cc, 4, 13). Tha rigorous rule callal "Cujusdam," not uorensonably ascribed by se"al to Columba of Iona, prescribes for nuns continual silence, frequent cenfessions, a very ppare diet, very hard labour, under penalty of excommonication (Reg. Cujusd. ce. 6, $9.10,12,18$, 19). The rule of Donatos, bishup oc Besançon, in the middle of the th celit ry, males mention of bale efficers corresponcing to the abbat, friar, beidemadarits or septimassitius in a monastery; 15 allows wires, whis, have lett. their husbands, to be atmit ted (cf. Syn. Carthag. JI, A.D. 309, c. 1) ; It forbids the nuns to keep auything under lock and key; it crders small delinquencies to be punished by slappings (Denat. Vesontionens. Rey. cc. $4,5,7,11,32,67$ ). Gregory the Great, in his life ef Benedict of Nursia, gives a curious legend, how twe nuns were punished grievously tor their silly chatterings (Gregor. M. Vit. S. Bened. c. 23).
(9) Nunnerles were generally, as might be aticipated, more amenable than monasteries to the control of their bishop. But the occurrence from time to time of a canon on this point obews that they, toc, conld sometimes be insoturdinate (r.q. Conc. Arelat. A.D. 5.54, c. 5 ; Gone. Forojul. A.d. 791, c. 47 ; Conc. Francofurt. 4.d. 793, c. 47 ; Conc. Aquisgran. A.D. 816 , c. 68 ; Con: Piris, A.D. 829, c. 13). Again, another conncil insists that they must account to their bishop for all immunitie; from episcopal daes (Cone: Vernens, A.d. 755, c. 20). Gregory blames
a bishop for not having hindered a nun from leava bishop for not having hindered a nun from leaving her cenvent (Gregor. M. Elpp. ix, 114). He orders the bishent nunneries heing founded without suffiprevent nunneries heing founded without suffi-
cient endownent.; to keep lay-women out of them (Epp. iii. 9, iv. 4, v. 12, vii. 7). The power of abbesses, like that of abbats, was checked by certain limitations beth from within and withont. By the rule of Donatus the abbess mast tske counsel with her nuns (u. s. c. 2). By ths decree of an English council in the 8th century the abbess is to be elected by the nuns, either from their own number or from elscwhere, with the advice of the bishop (Conc. Chalcyth. [Chelsea ?], A.D. 787, c. 5). Gregory the Grest in his day disappreved of young sbbesses, sind of abbesses from another convent
(Epp. iv. 11, vi. 12). By a council near Paris (Epp. iv. 11, vi. 12). By a council near Paris in the 8th century it is ordered that the
bishes, as wetl as the abbess, may send a bishos, as wetl as the abbess, may send a nun $t$ be'aving herself to a penitentiary ; that no S to superintend more than one monas-
, quit the precinets, except once a year un moned by her sovereign; and that the
must do penance in the monastery for her
ts by the bishop's direction (cum consilio
apl, Conc. Vernens, A.d. 735, c. 6). Charleangan enacted that the bishop must repert to the Crown any abbess guilty of misconduct, in der thst she might be deposed (Conc. Francoint \& D. 795, c. 47). Abbesses were forbidden, thi foign of his auccessor, to walk alone, and

NON
1413
thas were placed In some degree under the surveillance of the sisterhood (Conc. Dogunt in. ii, A.D. 847, c, 16). Charlemagne prohibited abbesses from laying hands on any one, or pronouncing the blessing (Capitul. Carol. M. A.d. 798, с. 76 ; Conc. Francofurt. A.d. 798, e. 46). Hospinian alleges that some abbesses claimed
to ordain, but this can only be understond in tho sense of admitting into miuor ordera or into the sisterhood (Hespinian, u. a.). Bingham states that abbesses are first mentioned as taking jart in the proceedings of a synod nt the Council of Becantield (Becanceldae), in Kent, A.D. $69+$ (Bing. Origin. Eecles. VIl, ili.; cf. Mabill. Annal. O. S. B. xviii. 28). In the feudal system abbesses were liable, like his other vassals, to the king's service, but by ploxy, because of their sex and vow of seclusion. They of course exercised lordship ever the fiets belonging to thoir convents. In each province the convents were under the supreme authority of the abbess of the central convent ef that order, just as the monasteries were subject to a "provincial" aud "general" of the order.
(10) The routine in a nunnery corresponded very nearly with that of a monastery. There was the same periodical rotation, hour by hour, of sacred services, varied by work, chiefly manual, of one sort or another, with brief intervals at stated times for rest or iefection. The usual occupation, in the way of working, was from the first in wool. Jerome, urging nuns to adviscs them to have real by strenuous diligence, hands them to have the wool ever in their hands (Ep. ad Bustoch.). The passage in Augustines writings, where he speaks ot them handing through the door of the convent the dresses which they have made for the aged monks waiting there with food for the nuns in exchange (August. de Morib. Eccles. c. 31), recalls the ancient epitaph on the Roman housewife in the simple days of the republic, "domi manait, lansm fecit." But this primitive employment was apt to degenerate into a prefurence for fancy-work, which was discouraged as frivolous and ain, except when it was made useful, in ecclesiastical embroidery, \&c., for the adernment of the sanctuary (Msbill. Annal. O.S. B. xvl. 24). The rule of Caesarius enjoins werking in wool, but forbids tancy-work (ts. s. cc. 14, 42). The rule of Aurelian ciders (literas nus all to learn reading and writing (literas discant omnes, u. s. c. 26). In the revival of education under Charlemagne, the nunneries did good service. Hitherte monastic achonls had been used ebiefly for training monka and clergy only. The great legislater extended the advantages of education to the laity also, instituting for them the "scholas exteriores," and leaving the "scholae interieres" for the ethers. The scheols in the nunneries were already useful for girls in this larger sphere, the training of the young boing natnrally congenial to the nuns. Their course of lessena differed of course from the "trivium" and "quadrivium" ef the monastio system, being confined to an elementary sort of eatechism in religieus knowledge, music, housework, and, inore rarely, Latin (Alteser, Ascetic. v. 10; Herxog, Kloster-S.hnlen). Nuns were alse employed frequently in transcribing and illuminating aacred books, and in the arts of

## NUPTIAL CONTRACT

nie licine and palnting (Mabill. Acta Sanctor. O. S. B. i. p. 646 ; l'raeff. ii. 3, iii. 4). Bonlface, during hls miasionary labours in Germany, sent to his old home in England for a supply of nung to asaist In civilising and Chrlatianising the wild hordes whom he was converting (Othlon. Vit. S. Bonifacii, c. 25 ; Mabill. Praeff. iil. 2, 4). Hosplnian says that he made use of them not for teaching only, hut also for the purpose of preaching ( $u$. B.; cf. Mabill. Praeff. 11.).
(ii) Great care was necessary from the firat to prevent a too close proximity of nuaneries and monasterles, as well as any intercourse between the nuns and the other sex generally. Augustine, Jerome, and other fathers of the church reiterate their cautions against these dangers. The Conncil of Ancyra forbade the consecratel virgins to associate with men even as sleters (Conc. Ancyr. A.D. 314, c. 18 ; cf. Conc. Carth. A.D. 312, c. 3). Justinian forbade women to enter the conventual buildings of men (Novell. exxxiil.). In the 5 th century canons were made strictly prohibiting any more monasteries to be founded for monka and nuns together, and ordering those already In existence to be partitioned between the sexea (Mabill. Annal. O. S. B. Y. 23 ; cf. Herzog, Kloster). The ruie of Caesarius allows no other' mnn than the bishop, the clergy officiatiog, aud the steward (provisor) of the convent to enter withid its walls (u. s.). The nuns were to make their confession to the bishop through their abbess (Mabill. Annal. O. S. B. xii. 32). Some nuns were cenkured in the 6th century for having nursed through his illness a monk of the venerable age of 80 (Mablll. u. s.). The Council of Sevile, a little later, forbids a nungery to be placed too near the monastery to which it is attached for protection; enacts that thls arrangement must have the sanction of the bishop or council; that no communication is to pass from the one establishment to the other, except through the abbat and abbess; and, while sllowing the nuna to work with their fingers on dresses for the monks, and the monks to minister spiritually to the nuns, precludes all other intercourse whatever (Conc. Hispul. A.d. 619, c. 11). The letters of Gregory the Grent abound with precautions and directions on this delicate subject. The person actiog for the nundery in its temporal affairs must always be either a monk or a cleric, of high repute and of long experience; he must save them sll occasion tior going out of the precincts; nuns are never on any pretext to lodge under the roof of a monastery. He denonaces severely the custom of nuna being "commatres" with monks (Gregor. M. Epp. iv. 9, 42, rili. 21, 22). The danger, indeed, waa one of constant recurrence, and required unceasing vigilance (Syn. Carthag. c. A.D. 346, cc. 3, 4; Conc. Toletan. I. A.D. 400, cc. 6, 9). The second council of Nicaes condemned the double or mised monasteries already mentioned, nad, even in cases of consanguinity, forbade a nun to aee a monk, except in the presence of an abbesa (Conc. Nicaen. ii. A.D. 787, c. 20). The council of Frejus forbada the abbat of the protectiog monastery to visit the nunnery without the bishop's leave (Conc. Forisjut. A.D. 794, c. 12). Still, in spite of every precantion, the insidious
temptation bafled only too often the edicts of councily and reformers. la the 8th centary nuns gaioed admission into monasteries on the grouni of belng necessary in tlcknoss aud almilar eutergencies, and secular women, on the same excuse, were harboured in convents Mabill. Praeff. Ill. i.). In the monastery of St. Maurice (Agaunense), in the Valnis, women were in the habit of frequenting the basilica or chapei of the mónastery (Mabill. Annal. U. S. B. I. 74). In the 10 th century the archbishop of Sens, In Champagne, destroyed the aeparnte cclls (aediculae), then becoming common, in which auns lived apart from the restraints of the convent (Mabill. O.S B. Praeff.V.vi.). The "cmannicae" of the 8 th and subsequent centuries differed from auns in retaining more of their secular character. They were not bound by a vow of perpetuity; they repudiated the titles of monachae and matrea ; and, though engaged, like nuns, in the work of education, they confined their teaching chiefly to the children of the nobles [CasoNICI; SCHOOLS]. The "wldows," who deroted themeelves to the service of the church from its enrliest days, belong in many respects to the same category as the "sacred virgins." Like them, they were exempted by the Code of Theodosius from the ordinary capitation tax; but it was expressly provided that this exemption should only be granted to those widows whose advanced age and sobriety of demendonr gave a guarantee that they would not merry agsin (Cod. Theodus. u. s.). The so-called "Apoatolical Constitutions," after saylog thst a widow does not recelve the impnsition of hands (oi хеіротоveital, cf. Gelasius, Ep. 9, c. 13) ensct that only those may be admitted into the order who are altogether beyond suspicion of levity or inconstancy (Apostol. Constitut. vili. 25). Similar precautiona occur repentedly In luter ages, for instance, in the decrees of the Council of Orange in the 5th century, and of the Frankish kingdom in the 9 th century (Cono. Arausican. A.D. 441, c. 27 ; Conc. Tolet. x. cc. 4, 5 ; Capitul. A.D. 817, c. 21). [See Andess, Asceticism, Benedictine Rule and Order, Celibacy, Monastery, Novice, \&en] For the Literature, see Monastery, p. 1229.
[I. G. S.]

## NUNC DIMITTIS. [CANTICLE.]

NUNCIUS, confessor in the county of Namar, perhaps in the serenth century; commemorated Oct. 10 (Boll. Acta SS. Oct. v. 124).
[C. H.]
NUNCTUS, abbat and martyr, dent Merida, cir. A.D. 580 ; commemorated Oct. 22 (Boll. Acta SS. Oct. ix. 596).
[C. H.]
NUNILO, martyr, with Elodia, virgins; commemorated at Huesca in Spaid, Oct. 22 (Usuard. Mart.).
[C. H.]
NUNNUS, a surname of Hippolyt as, msrtyr; commemorated "in portu urbis Rema," Aug. 23 (Hieron. Mart.).
[C. H]

## NUNTIUS. [Legate.]

NUPTIAL CONTRACT. Tabulae nuptiales (Tertullian ud Uxurem, ii 3) were the "deeds" by which dowry was conferred in marriage. In many ancient representatione of
wedded couples a scroll the hand of one of the of the picture, whinh is be the nuptial coatrac 1114. Two are sometim tions on glass. (Buont Martlgay, Dict. des An Juptiale.).
NUT. In the symboli nut bears vsrious interp ides being the same in a ure concealed benesth an From this point of view i priste emblem of Jesus Godhend was hidden ben manhood. We find it ao e tioe (Sermm. de tem ${ }_{2}$, ; ; Dor In this passage he divid parts, the husk, the shell finds something corrcspo Person of the Saviour. the Flesh, Bones, and Soul refining still further, he re symbol of our Lord's Bod Deity within affording ba the soul ; and the shell of which at the same time div iawsrl in man, and also Atonement unites the eart St. Angustine's friend and c of Nols expresees the same poems (Poemal xxvii. In $A$ 287). He finds a deep peeled rods, especially in hazel (Gen. xxx. 37), on ments :-

Firga nucia Chrtstas quontam Tesia !oris, et amara super vit Cerne Deum nostro vetatum e. (uai fragilis carne est, verbo cil bura superticies verbum crucif Coeiest \%u Christl claudena in
Another slightly different li regarded the nut as the er tian besring about with hin in a fleshy body. Thus St writes (cap. vi. Cant.): " perfectos quosque intelligim Sopientiam intra corpora aucleum in fragili testa port auces existunt, qui ouclei ferunt; exterius vero carnis dant?" We find a aimilar (de Yit. Mos. lib. iii.). Bol gives a representation of a by him in a Christian tomb the middle, and contained a five of lsaac (Osservaz. p. 2 li ; De Rossi, Rom. Sott. vol

NYMPHAEUM, a name cistera usually fouod in the o before the doo . a church, tharus" and "Phiala" (F Estrance of Churches, sius records that a "Nymph by a triple archde, was erec in froat of the basilica of (Arastas. 69). In Peciaudi
wedided couplea a seroll is repreerented either in the hand of one of the persons or in some part of the pisture, whinh is commonly supposed to be the muptial ca.atrset. See Marriage, p. 1144. Two are sometilines found in representatlens on glass. (Buemarruoti, tav. xxiil. 3.) Martlgny, Dict. des Antiq. chret. a. v. Tabuulae Jisptatee).
[c.]
NUT. In the aymboliam of the Fathera the pat beara varioua interpretations, the essential idea being the same in all, vix., a hidden treasure concealed benesth an unpromising exterior. From this point of view it beeames very appropriate emblenn of Jesus Christ, in whom the Godhead was hidden beneath the veil of the machoot. We find it ao employed by St. Augustine (Sermm. de temp, ; Dominic. ante Nativitatem). In this passage he divides the nut into three parts, the husk, the shell, and the kernel, and fiods something corrcsponding to ench in the Person of the Saviour. First, he sees in them the Flesh, Bonee, and Soul of Christ; and then refioing atill further, he regards the husk as the sumbol of our Lord's Body; the kernet of the Deity within affording buth food and light to the soul; and the ahell of the wood of the Crose, which nt the same time divides the outward and ioward in man, and also by the wood of the Atonement uniten the earthly and the heavenly.
St. Augustine's friend and correapondent Psulinus St. Augustine's friend and correeppondent Psulinus of Nola expresses the aame conceit in one of his pems (Poomu1 $x$ xvii. In Nat. S. Felic. ix. 2772477. He finds a deep mystery in Jacob's peeled rods, especially in the one which was of hazel (Gcn. xxx. 37), on which he thue com-
meats:-

## " Ia nace Cbristas,

Virga oucis Claristns quoniam in nucibux eibus latus Tesil toris, et amara super viridi cute corles.
Cime Deum nosto velatuon corpire Christum,
Lua fragilis carns ent, verbo clbus, et cruce amarus. Dhri superficies verbum crucis, ct crucls esca est, Coeiest"? Cbristi clsudens to carne medullam."
Aocther slightly different line of interpretation regrded the nut as the emblem of the Christiso bearing about with him the divine Wisdom io 8 Heshy body. Thuas St. Gregory the Great writes (cap, vi. Cant.): "Quid per nucem nisi perfectos quogque intelligimus, qui dum Divinem Sapiestiam intra corpora sua retinent, quasi nocleum in fragili testa portant ? Quid iati nisi nuces existunt, qui nuclei dulcedinem intus feruot ; exteriua vero carnis utilitatem praetendnot ?" We find a aimilar symboliam in Philo (di Vit. Mos. lib. iii.). Boldetti deecribes and gives a representation of a nut of smber found bo him in a Chisistian tomb. It opened down the middle, and coutained a cameo of the aecri-
fix of Isanc
0 sserraze fix of Isaac (Ossertaz. p. 298; tav. 1, No. 10, II; De Rossi, Rom. Sott. vol. iii. p. 595).
[E. v.]
NYMPHAEUM, a name for the fountain or cisters usually found in the centre of the atrium
befere the doo before the doo "a church, called nlso "Can-
 Emtayce or Churchea, p. 685). Anastnsus records that a "Nymphaeum,", nurrounded by a trijle arcade, was erectell by pope Hilary io front of the basilica of St. Crose in Rome
(Anastas. 89 ) (ALastas, 69). In Paciaudi (de Sucr., Christian.

Balneis, p. 145 aq.) we find an acconnt with an engraving of na ablong marble cistern, found near the site of Plsaurum, ornanented with symbolical bas-reliefs of the 7 th eentury, which he consilders to have been $a$ "Nymphaeun" in the atrium of a church. The word is usel for ordiluary fountaina and tanks by Ammianus
 (in Gordiano, iii.), "Opera Gordhnil Romne nulla extrut praeter quaednm nymphnea et balnea.". Cedrenu. and Zoairas (xiv. 1) used the
word to word tor a hall for the public celebration of marriagey. Mabillon strungely interprets the passage from Anastasius of the place set apart for females. (Ducange, Cunstantinop. Christiona, liל. i. c. 26, p. 86 sq.).
[E. v.]
NYMPHIA, male or female saint of Laodicea, martyr with Eubulus of Rome in the first century ; comınemoruted Feb. 28 (Boll. Actus SS.
Feb. iii. 719). Feb. iii. 719).
[C. H.]
NYMPHODORA, martyr, with Menodora and Metrodora; commemorited Sept. 10 (Bnsil. Mreno. ; Cal. Byzant. ; Daniel, Cod. Littry. iv. iv.
265).
[c. H.]
NYMPODORA, martyr ; commemorated at Nicnea, Mar. 13 (Híron. Mart.); Nim1.ODonA
(Cs. H.]
[Uuard. Mart.).
[C. H.]
NYSSA, COUNCIL OF, on the confines of Cappadocia, where a council was held A.D. 375, at the instigation of Demosthenes, the civil ricar, in which St. Gregory, brother of St. Basil and bishop of Nyssa, was condemned. (Bnsil), ${ }_{L}^{\prime} p$. 237 ; Mansi, iii. 502.)
[E. S. Fi.]

## UAK, THE, Synod of. [Chalcedor (1) p. 333.]

OATHS on formal and aolemn occasions, or for the purpose of legal attestation, were not prohibited amoug the early Christians. There were considersble soruples, doubtless, in using them, and their use was regarded with jenlousy by more than one of the great church writers. The ground of the aversion to them, as to other prestices which have since been held to be generally lawful a among Christian people, wha the prevalence of idolatry. All adjurations in common use naturally invoked the name of a heathen deity, or were cast iu some form which a Christiau could not utter without a tacit complinnce with heathonism. 'I'ertullian has name passage (De Idololat. c. 11) where, after speaking of lying being the servant of covetouspess, he proceeds: "Of false owenring I say nothing, since it is not lawful to swear at all "-a pas-sag- which nu:bid seem to forbid the use of as onth under нгу circumstances. It is manifest, however, that Tertullina le not discusaing the lawfulness of oastbs, but is repeating in a general way the prohibition of our Lord (St. Matt. v. 34) agninst int roducing adjurations into common conversation. Nevertheless, the feeling of that age was strong against the indsscriminate lise of oaths. Thoa Clement of Alex-
anilria（Stromat．vil．8，p．861，ed．Potter）anyo that ne true Christian will ever perjure himivelf， for he will aut evelu swear；it is an indignity for him to be piut upea liso oath．And even a cello tury linter，Lactantiun（Eipitoma，c．6）disipproves of the ase of oaths an the same ground，lest from cuastraiut or carelessacas a man should slip into perjury．The unlaw fulness of swearing was one of the views set forth by Palagius． Augustiae（ $k j p$ e elvil．）showerl，lu reply，that there ts seriptural grounal for the lawfulness of au outh，but，in commue with many of the fithers，he viewed lits ase with suapiclun and distaveur．

2．Coming to the direct evidenee that oaths wire employed and sanctionad la the enrly church，Pertullian（Apolog．c．32）repudiates the charge that．Christiana could swear by the genius of Cussir，for the geall are nothing else than demons；but，he nilda，they do swear by the emperer＇s sufety；ind lie defenda the oath，on the ground that in klags men revereace the appointment of God，and he holds that to be a great oath whlch involves the sitfety of what

 tiov，＂is meationed by Athmasias（Ejp，ad Mfomachos，t．I．p．8te8，el．Celon．）．Cempare the oath of Joseph（Gea．xlii．15），＂By the life of Pharaoh＂（ $\nu \dot{\eta} \tau \underset{\eta}{\prime} \nu$ iyleav фapaì，Septunglat）． Thly forin of oath，whlch was probably alopted as an indirect answer to the charge of dis－ b．yalty，oo freely cast at the early Christians， wial evidently subject to abuse．So the tourth counci！ef Carthage，A．D．398，c．61，orders a clergrman swearing by any creature（per creat－ turab）to be aeverely reprimaniled，nal，If obdu－ rate，to be excemmunicated．Athanasius required of＇Coustuntius（．t／oolog．ud Constınt．t．i．p．678） that his aceusers should be put upon oath．In Vegetiax，whe lived at the elose of the 4th cen－ tury，there is n form（Instit．，rei Militar．i．5）of the onth required of Christian aoldiars．They swear by Gud，by Chriat，by the Holy Spirit， aud by the majesty of the emperor．Other illustrations of the use of oaths，elted by Bing－ ham，will be fouad in Aug．（Ep．cliv．）ad J＇ub－ li ol．；Id．Serin．xxx．De Verbis Apost．；Greg． Naz．（Ep．cexix．）ad Theoder．；Basil，in Psalin． xir．t．j．p．133；Hieron．in Mott．v．The laws of the Christian emperaras contain frequent men－ tion of oaths．Conatantine cuatirms（Cod．Theod． 1x．i．4）a promise of reward to thorg whe will iutirm against the corrupt practices of his minis－ ters by the adjuration，＂So may the Almighty be ever mercitul to me，and keep me mafe．＂Oae of the statates of Arcadius（Cod．Theod．ii．ix． 8），shewra that contracts were usually confirmed by en osth，either by the name of God or the emperor＇s salety．In the conference between the Catholica and Donatists in the time of Honoriun （Collat．Cartherg．die I．c． 5 ；Herd．Conc．i．1052）， the emperor＇s delegate swore to judge impar－ tially＂by the marvellous mystery of the Triaity，by the sacrament of the Iacaraation， and by the emperor＇s safety．＂And indeed， whatever may have been the scruples of indi－ vidual fathers，there can $b_{a}$ no doubt that oatha were invariably required both in civil and cri－ minal causes under the Christian emperors． Coustantiae laid down a general law（Cod．Theod． II．xxxix．3）that all wituesses before a court
were to blad themselvea ly an oath be forn gling evidence．The Justimian Cide nat only rontirned this law（ihiud．T＂is（1）bul alded a clansen to it （ibid．IV．li （IP＂Ialutifl and defendant
 brolshi int sut⿻二⿰丿丨贝刂 caltunay，but ofegrtunate grounds；the other， thot he hal a just defence．1sy a forther cuart－ ment，tho parties tu a cause swore（Justin．Norel． exxiv．1）that no bribe had been or woill 1 be given to the julge or any other person．Nor Was the obligation of an oath coufined to lay causes．To check aimeny in eases of eerlesio astical prefermeat，the electors wrut （Juatio．Norel．cxsilit．1）to t．tho aul ulla that they did not select their nomince from any inn－ proper motive．Also，at the time of urilination， the canddate swere upen the Gespels（Justia． Novel．exxxvil．2）that he had given no money to the bishop，ordaining him．Among the pri－ vileges of the bishops was na exemption from appearing in persen to give oviluace in tha publle courts．It is not quite clear whether tha privilege，as origimally conferred by Theodusios， extended so for as this．It was，however，dis－ tiactly granted by Justidan（Novel，exxiii．7）； and the saine law enaeded，that whenever bishops were examined la private their testimony sheuld be takea not upon oath，but upon their word in presence of the hely Guspels，as becounes priests． With the exception of some of the Spuaish syaods，scarcely any meation is found ef waths in decrees of conaeils．In the decree which eon－ cludes the acts of the fourth council of lisede， A．D．6J3，the oath of allegiance to kiags is In－ sisted upon；and the eighth council of Tisedo， A．D．65：3，c．2，has a long dissertatlun on t．a sanctity of eaths，and insiste upon the necessity of an onth in making treaties，in the reconcilias． tion of friends，and in giving evidence；and adds，that if no evidence is fortheoming ngainst an accused，then his oath is sufficient to establish his inaocence．
3．Profane swearity was not in itself an offence suhject to canodical punishment．It was a vire against which preachers frequently inveighed， but anueudment was left to each ines ceascience． （Tertull．de Puainit．c．19．）Ito prevalence at Antiocil called forth strong remonstrances from Chrysostom；and in one of his sermons （Hom．22，ad I＇op．Ant．t．i．p．29t）he threat． eaed to excluilu all swearers from partakiag of the Holy Hyateries．A form of tath which the idolatrous ndulation of the heathen emperors had brought into vegue was，＂By the geaius of
 Caesaria．It had such a helid upon ihe people that Tertullian derl res（Aprloq，c．28） that men would more ro swenr falsely by all the goda than by the $\$ 1$ gen of Caesar． In the early centurles this awas（ the tests of recantation．Polycarp ${ }^{\text {v }}$ frequeut $y$ asked by the procoasul（Euseb．II．E．v．15）to swear hy the fortune of Caesar．A similar temptation was put before some African martyrs：＂Ouly awear by the genius of the klag，and yeu will be safe．＂（Aota Mart．Seyllitan．\＆p．Baron．sa． 202，a．2．）And fur a Chrlstian te utter it was a recognalsell lapse into idoletry．（lertull． Apoiog．c． 32 ；Origen，coutr．Cels．viii ${ }^{\text {n．}}{ }^{421 .}$ ．） The ferm of an oath in common use is sn in－ direct evidence of the soundness of doctrina．

Thus it was urged as Douatus（Optatux，ill． his followers in sweiri martyrs of his party． ousctel by Justinian vinces la a fuir indication observance paid to tho aweur by Almighty Go Son our Lond Jesus sprit，and by Mary，the virgia Mother of Cowl， whish I hold In my han angels，Dichael nud G nte，＂\＆c．（Cave，I＇ri Bagham，Antif．XVI．v 4．Oathe of purgatlon adminastration of just The ordinary term ex ＂sacramentuin．＂＂Ju oomiae appellatur sacr oculles fidei pervidetur， consplectur．＂（Hincmar Tellwery，interrog．6．） Lically called＂pergat say，a mode of purging as distinguinhed fru
sa duel，ur hot iron，or which the chureh dise where the evhlente was purgation was of no ay causes，in whic＇t the evi lasaticient，or was nut or in whieh the plaintifl the defendaat was allowe the charge by a solemn o this right might open th the oath was surroumled of ave sud solemuity th ao one would dare to swe did，the vengeance of（io That such interposition setually taken place at perjury had beco comm TCours，Mircuula，i． 20 Lite of St．Eloy by Aado liouen，A．D． $6+1$ ，ec． 56 ， was sufficiently grave， fendant did not awear alo others suppurted him in depending on the gravity sapporters were variously of the German and Frisia vi．2；Je＇g．Frision．f．2， sucranenteles．fo the C the ireat（iii．58），consac， （ibidi，iii．61）juratures ；a juritores．Cive was taken people of good repurt，who trbstwurthy，and of the Gua as the accased．So uader the necessity of pul charge，his compurgators （Capituldr．Aquisyr．A．b． 803 Hhay： 1.34. ）An old Wels meat（Le）．Huëli buni I＇r that if a wellan is expose canuot he proved，she may feanala conpergntors，sejt erpurgat；it she is accused will require fourteen ；but is suy prousbility in the fifty women to join with

Thus it was urged as a speeial charge against Donatus (Optatus, ili. p. 0.5) that he vincouraged hie followers in swearing thy himself, or by the martyrs of his party. The oath of alleginnee ansted by Justinian from governors of proo vinees is a filr indication of tho iteveloyment of the obervance phis to the Virglit and to nagels : "1 swar by Almigity Giol, and lhis only begoten Sou our Lawl Jesus Christ, and by the Holy Spirtt, and by Mary, the holy, glurioun, nnt everYirgin Mother of Gind, and by the four (thospels Whith 1 huld in my hands, and by the holy archargels, Siclinel niad Ciatried, to pay due allegoyev," \&e. (Cave, P'rim. Christinn. ill. 1. 212, Bushan, Anti, XVI, vii. 4; Suicer, s. v. 8poos.)
4. Ouths of purgation euterrud hargely into the admiaiatration of justice in the midula ages. The orlinary torme exiressing this oath was "sacranent uin," "Jurameng um, quod mutato was nomina appellatur sacrameatum, quia in eo id aulis fidei perviletur, quad corpurts veulis non conspicture" (Hiancmar, the Ihicretio Lothar, ot Tetwery, interrug. 6.) The formality was techL.aily called "purgutio caunnica," that is to sy, a mode of purging approved by the canons, as distingniihned fru. "purgatio vulgaris," suech
 whed the church diseonuteaancud. In cases
where the evilence way conclusive, where the evildenee was concl:ssive, an oath of
purgation was of no avail; bui in all petty cusue, ia whic h the evidience wus conflicting or isasalicient, or was not mimitted by the juige, or in which the phantilt or aceaser was nibent, the deliendatit was allowed to purge hinvelf from the charge by a solemn outh, If is obvitur that
this rigit mighit open the roaid to perat , but this vight might open the road to perj, but tie osth was sorroundeld with suelh circuinsiancess
of wae and solemuaty that it was bellered that no one would dire to swear falsely, or that, if ! dil, the vengeance of Ciod would overtuke ? That such interpositions were held to have stually taken place at the shrines where the perjury had beeu committod, see Gregrey of
Pours, Sirueula, i. 20, 33, 53; und the Lite of St, Eloy by Auloen or Owen, bishop of Bouen, A.D. 610, ce. $56,59,77$. If the ceuuse bass sutididuatly grave, the accused or the defendant did dot swear alone, suld mana, sua, but others supported him in the outh, the uumber
depenting on the gravity of the case. depending on the gravity of the case. These supporters wero variously named. In the laws
of the German and Frisian tribes (Jey. Alemun. ri. 2; Lery. Frision. i. 2, 6, 8) they are termad sucrumentudes. In. the Capitularies of Charies the ireat (iii. 58), censacrumentales; and again (ioidi. iii. 64) juratores ; and (ibies. iv. 26 ) cont jurritores. Cure was taken that they should be
peopie of good repert, whose evidence would people of good repert, whose evidence would be
trotit worthy, and of trostrorthy, and of the sane rank and condi-
tion as the scensed. So that of a priest was under the necessity of purging himself from a

 meat (Lej. Hoêti buni lrincip. Wouliue, e, 14), that if a woman is exposed to a charge which canoot be proved, she may clear herself 'by ,even fenale compurgntors, sevtetw manu 2, tikruin
 will require fontecen; but if a third, and there
is ang prevability in the charge she will peed is any proiability in the charge, she will meed
Gift wemen to join with her in altesting her fifty wemen to join with her in attesting hes

Innocence. The atcramentules or conpurgutores were sulecteci paitly by the aceumed, when they Were termed ulvecuti; ; partly by the plaintiff, iu which case they were celled nomin ti or dinuminati. Somituati also expresed the numiness of either side. When a perswon whose cave was in Ififlute esoru alune, he was sald jurare sui numu. If with ono witness, wnicd munn, or cum uno murrumentuli, or in mum proximi; and su1 with muy number up to a hundrel. The third conad of Valence, A.1, 8.55, c. 13, has an in thuce of
 purpatores at the time of swearing were re"luired
 The mende of conducting the furmality is given in Lety. Alcmun, vi. 7. The witness's were to place their hands upon thu chest containing the relics, and the principal in the cause alune was to utter the worls, and lay his hand upun their hands, and swear that he had right on his side. To add solemaity to the oath, it was nlways to be taken in a church, elther on the er. - or the altur, or the Gospels, or the relies. Aut the Eaglish l'enitentials refer (Theodor. I. vi.4; Bedie, v. 2; Egbert, vi, 2) to an uath thus tuken, nt the hand of a bishop, or on the altar, or on the cross. An instauct of a fither swearing, with his hands raised over the altar, to the inuocence of his daughter, is given by Gregury of Tours. (Ilist. iii. s3.). In the Capitulary of Charles the Great, v. 34, a snyperted priest is orderod to purge himself with an onth tuken on the Gosijels in presenee of the people. The practice, how. ever, of requining an vath from the clergy was ${ }^{\text {not unf }}$ uniform. Thus, the council of Meaux, A.D. 845, c. 48 , prohibited bishops from swearing upen any asered ouject ; it was sullicieut, nyprarently, that the onth was taken in presence of the object. And, prior to this, the Cupitukr. Episcop, A.D. 801, e. 20, had ajprointed that a priest hould not swear at all, bnt sinply make his sle ation with gravity and truth. And the
Inst. Inst. Ecces. p. 92, gpud Ducange, s. v. Juranuchoun, which beara the name of Egbert, puts a special valuation on the ouths of the clergy, In crininal casses the outh of a priest was worth that of 120 aerfs; of a deacou, 60 ; of a monk, 30. In disputes abeut property the oath of a 1 priest conld trausfer the lapd of one gerf to tha church. In sweariug by the Gospels, the ordinary formality was to lay the hands upon the sacred volume, but sometimes the buok was held, Thus ielagius, afterwards pope, A.D. 555-560, wheu charged by the Roman people of factions conduct towards his predecessor Vigilius, ${ }^{\text {ascended the pulpit of St. Peter's, holding the }}$ Gospels and the eross above his head, and swore that he was innaceent. Oaths over the tombe ${ }^{\text {and }} \mathrm{r}$ relies of saiats were of frequent occurrence. One of the Capitulariea (Cavol. Magn. vi, 209) required all sacramenta to be administered in a church and over relies, invokiag the name of God, and those saints whose remuins were below. The hands were to be phaced on the relic cheat (Lef. Alcman. vi. 7), or on the tomb of the saint (Greg. Turon. de Glor. Confers, c. 93), or wer to be extended towarde the senal fiti. 'Treg. Turon, Miracul. i. 20.) All these oatho, for the confirmation of whieh some sacred object was berald or touched, were called corporal oaths, "rramenta corporalia, \%ркоі $\sigma$ шдатіка. For furiher varieties of sucil oatha, and details
of their use, see Ducange, s. V. Jiramentum. They were tometlmes mixed up with jagan superstitions. The fourth counchl of Orieans, A.D. $5+1$, c. 16, condemas osths taked on the head of a wild or domentle animal. And the councll in Trullo, A.D. 692, 0. 94 , prohlbita gene-

[G. M.]
OBADIA H, prophet, commemorated Nov. 19. (Cal. Byzunt. ; baulel, Cod. Liturg. Iv. 274.)
[C. 11.]

## OBEDIENCE. [Discipline; Ordere, Holy.]

## OHITUARY. [Necroloasme]

OBLATE, (oblata, oblatio; barb. obladi, oblayma, oblic). "Oblata" is a late equivalent to "ablatiu" (as proba=probatio, confessa $=$ confessio, missa $=$ missio, \&c.). When oblatio wan understood of the provislon for the Eucharist it generalty included both elements, e.g. "Populus dat oblationes suas; id est, panem et vinum" (U'd, R(m. ii. 6 in Mus. Mul. II. 46); "Oblationem, i.e. punem et vinum, virl et foetninae nd missas ofleruat " (Allocutio Episco. 89 in Regino; de Eecl. Discipl. II. 5; so Amalarius, de Eccel. Off. ill. 19). The ollering of bread alone was, however, also called "oblatio" as by Germanus of Paris, 555 ; " Dum sacerdos oblationem confrangeret" (Expos. Missae Breo. in Martena, de Ant. Eccl. Rit. 1. Ir. 12, Ord. 1.); in a Gregurian rubrio in one ancieat MS. "Otleruntur a populo oblationes et vinum;" and by Amalarius, "Cum oblatione calix Domini auferatur de altari " (Ecloga, 22). But "oblata" was the tar more common form when the bread only was intended, and from the frequency of its use, when men spoke of sacramental brend, it came at length to be applied to smaller loaves or caltes of bread for ordinary uses. Thus a writer in the 9th century speaks of "rolls of bread which are commonly called oblatao" (Iso, do Mirac. S. Othmari, ii. 3, in Surius, Nov. 16). In Quluquagesima the monks of Clugny received at supper cakes "which by men of the Roman tongue are called nebulae, by our people oblatas" (Consuet. Chuniac. 1. 49 in S/icil. Dnch. i. 667, ed. 2). Simiiarly the customs of Evesham allowed in Lent is certain quantity of wheat from the granary "ad ollatas ad caenam," and half as much on Maundy Thursday (Dugdaie, Monast, i. 149, ed. 2). At length, when the Eucharistic bread was made very small and thin, wafers for sealing were called cblatue, whenee the French cublie and the Spanish oblea.
Ublata was more commonly applied to the unconsecrated loaf, hostia to the consecrated. Thus in the Urdo Romanus, before the consecration, "Pontifex . . . suscipit oblatas de manu presbyteri," "Archidiaconus suscipit oblatas Pontitieis "' (Grd. i. 15, \&c. ; Sim. §48; Ord. i1. 9, 10, iii. 13, 14, v. 8, 10), while "hostia" [Hos'] is only uad after (as in i. 19, is. 13 ; iii. 16), of the "fraction of the hosts." Yet until "hostia" entirely superseded it, "oblata" was also occasionally used of the consecrated element. Thus in the 8th century, when the usage was quite unsettled, "Pontifer antem tangit a latere calicem cum oblata," "Rumpit oblatam ex latere dextro" (Ord. Ilom. i. 16, 19). Amalarius: "Fractio oblatarum " (Ecloga, 25).

For particulars respecting the preparation and
the form of oblatew, see ELEMENTB, vol. I. pp. 801-604.
[W, E., S., $]$
OBLATI (Monarrict). Like the terms "converaus "and "donatus," the word "oblatus" in eouncalon with tha monastic system has several meanings, which must be carefully diw tinguibied, ns sxpreasing dilie reat thens belonging to dillierent periods in the hastory of munas. ticism. In every sense the "oblatl" were a link between the worlll and the monastery.

In the tirst Inetance the "oblati" were chil. dren brought by their parents to the monastery and there dedicated to the monnatl: lite. In this aenee the "oblatl" were distinct from the "conversl," jersons of mature age taking on themselres the vowa. [Converral ; Novice..]

When monks, in couree of time, ceased to be regarded as Iaymen, and began, by the very fact of their profession, to be raaked with the clergy, and ss the original alinpllity of the monastic life began to disappear, the need eane to be felt of a class of persona in every monastery who should assist the monks la eome of their more ordinary occupationa, and so leave them inore free for the services of their chapel ame the meditatons of their cells. At the same time theae, assistanta were useful for purposes outside the walla of the monastery, and could be sent by the abbat or prior on various errands of a secular kind without the monks belng disturbed from their devotions (Fructuosi Rey. c, 13 ; lsidori Rey. c. 20). In thla sense the obluti were "laybrothers," or, as Ménard explains (Commentur. ad Bened. Anian. Concord. Regul. Ixx. 5), the servants or domentics of the monastery (servi vel famull, ib.) receiving their food and a diatinctive dress from the abbat, bat not bound by the same vown as their brethren in the monastery (Du Cange, Glossar. Lat. s. v.). The third council of Arles (A.D. 455) speeaks of a " lay multitude aubject to the abbat, but not owing any sabjection to the biahop of the diocess" (Cunc. Arelat. iii. App.). Sometimes from humility a novice, it might be of high rank, of great learning, or already in sacred orders, chose to be admitted into a monastery on this humbler footing (Alteserraa Asceticon, iii. 5 ; Du Cange, Gloss. Lit. s. v.). Monasteries gradually enlarged their posseasions; and the services of laymen wers requisite not merely within the preeinets, but to superintend and cultivate the land belonging to the monastery (Du Cauge, ib.).

At a later period a class of "oblati" cama Into existence, not so closely attached to the monastic system of which they claimed to be members. In mome cases persons, without assuming a distinctive dreas, or residing within the monastic precincts, devoted their property to the monastery, reserving to themselves the life intereat only; in others they bound themselves and their descendants to be its servants or retainers (Du Cange, Gloss. Lat. s. v.). Of course in cases such as thess there was no probation. The promise itself sufficed. These "oblati" or "denati" are described by Alteserra as the associates and deputies of the monke (adjuvae et vicarii conversorum), or as that servants (servi monachorum), because they ded. eated themselves and their possessions to the monastery without taking on themselves the outward garb either of a cleric or of a monk (Altes.
dscet. III. 5). If, ho the dress, he then be privileges and Inum These anociater, havl quarters, were fors Urban II., A.D. 1091 married, woman wer thens conditlons (ib.). "oblati" of "clonat wense monke (nequaq uncommonly termed (monachl secundi ordi from Alcuin, in the $8 t$ of lay brothers attach votorum), but the tern of a later century (Ma
From an early per momastic lito began $t$ of secular potentates, benefactions, not infr tsined admission into members, In order to $h$ on the roll, and men prayers. Thu* Maur Benedict, received I Frank, into the mon "St. Maur sur la Lol nafoliease) in the elo 584. (A.D. 584, Mab Sti. Mauri, ce. 40, 5 kinga, nobles, and pre sges, for instance the 0 II., snd the Greek emp claimed the honours formally subjacting the la nome instances gra oblates during sickness, (Altes, Asceticon, Iii. 7.)

OBLATION, THE duaфора́, т $\rho \circ \sigma ф о \rho \alpha, ~ \theta u$ кouisí). Under this n Christian thank-otiering very early period. Thus to its institution, says disciples "the new obl nant" (Huter. iv. 17, § with him "The oblation the Lord taught should b world" (18, \& 7). The $A$ "the time of the holy ob I. In the miad of Chri gical period there was a between the oblation of commemorative sacrifico survire the expansion an origiaal form of the memorial of the saurifice have beea made at first $b$ the bread and cup by th giving (Eucharist), the a tion, sad the Lord's Pra satisfies all the phenomen in the fathers (see Canon p. 268) which otherwise or confused ; it harmonise the Gallican liturgies, wh chasgesince the 8 8th centur now call the canon consis narrative of the institution for tae statement of Gre was the composition of a

Asect. III. 5). If, however, the oblate assumed the iress, he then became entitled to enjoy the privilegen and Inununities of the order (ib). These anaciates, having been objected to in some onarters, were formaily approved by poppe Urban II., A.D. 1091 (ib.). Single, and even married, women were sometimes silmitted on thase collditions (ibi). Mabillon apeaka of these "oblati" or "donati" as not in any true enare monks (nequaquam monachi), though not uncummenly termed moukn of the second order (monachl aecundi orlinia). He quotes a paseage from Alcuin, in the 8th century, about a number of lay brothers attached to monasteriea (grex devotorum), but the terin "oblat us" in thin ense is of a later century (Mabill. Ann. O. S. A, xv, 49).
From an early period, indeed ae soon as the monastie life began to command the reverence of secular potentates, thene, in return for their benefactions, not infrequently sought and obtuined admission into the frnternity, as outmembera, in order to have their names ingeribed on the roll, and mentioned in the conventual prayera. Thus Maurun, a diaciple of the great Benedict, received Theodebert, king of the Pranks, into the monnastery afterwaris called "st. Maur aur le Loire" (monaaterium Glannafolienase) in the close of the bth eentury, 584. (A.D. 584, Mabill. AA. O. S. B. Vita Sti. Mauri, ec. 40, 50, 51.) Similariy, many kings, mobies, and prelates during the middle syes, for inatance the German emperor Frederio III, and the Greek omperor Emanuel Comnenus, claimed the honours of monkhood, without formally subjecting themselves to its discipline. Ia qome instanees grandees were ndmitted as oblastes during sickness, or at the point of death. (Alten. Asceticon, iii. 7.)
[I. G. S.]
OBLATION, THE (oblatio, sacrificism,
 roustif). Under this name the Eucharist, the Christian thank-otiering, was understooll at a very enrly period. Thus Irenaeus, 167 , referring $\omega_{0}$ its institution, says that Christ taught His disciples "the new oblation of the new cove-
nant" nant" "(Iter. iv. 17, \&5). The ancrament is
vith him "The oblation of the church, whlch the Lerd taught should be offered over the whole world " (18, §8). The Apostolical Canons speak of the time of the holy oblation" (c. 3. comp. 8).

1. In the mind of Christiuns of the first liturgial period there was a much eloser connexion betwees the oblation of bread and wine and the conmemorative sncrifice than would be likely to wurvire the expanaion and rearrangement of the original form of the analmoza. For the memerial of the sacrifice of Christ nppenrs to have been made at first by the aimple offering of the bread and cup by the priost with thanksgiving (Eucharist), the acconnt of the institution, and the Lord's Prayer. This hypotheesis sstisfes all the phenomena. It explaias langunge in the fathers (see Canon of tie Lituray, vol. i. p. 268) which otherwise would seem ambiguous or confused; it harmonies with the fact that in the Gallican liturgies, which have ndmitted go changesince the 8th century, that which we should anw call the caoon consisted to the last of the narrative of the institution only; it accounts both for tine statement of Gregory I. that the canon us the composition of a scholastio, and that it

Missale Francorum and the Sacramentary of Besan on (i)id. ii. 634, 778). The Spanish and Gallican canens were very ahort, and the commemoration and oblation found their place in a prayer which came immediately after it, the Post Pridie of the Spanish and Post Mysterium, or Post Secreta, of the Gallican liturgies, which embraced the invocation ss well. Very few, however, of thos extant contain these three set forth with any distinctness, snd some of those of later composition lose siglit of them all. The following example from the Mozarabic Missal is complete; "Facimus, Domine, filii tui acstri Jesu Christi commemorationem, quod veniens ad nos humaniun tormam assumsit, quod pro hominibus quos creaverat redimeudis passionem crucis perpessus est. . . . Per ipsum ': ergo, sumine l'ater, exposcimus, ut hanc tuai placationis hostiam, quam Tibi offerimus, e manibus nostris placatus accipias, eamque de caelis a sede placato vultu respiciens benedicas," \&c. (Miss. Moz. Leslie, 15). From the Gothico-Gallicion Missal we may select this: "Memores gloriastssimi Domini passionis et ab inferis resurvectioais, oflerimus tibi, Domide, hanc immacalatam hostiam, rationalem hostiam, incruentam instiam, hunc panem sanctum et calicen salutarem, obsecrantes ut infundere digneris Spiritum tuum sanctum edeutibus nobis, vitam aeternam requiemque perpetuam conlaturs potautibus" (Lit. (iall. Mabill. 298). This collect is of great interest, as down to the word "calicem" inclusive it ngrees with a quotation by PseudoAmbrose (de Sicrumentis, iv. 6), who was prebably a Gallican Hishop, Ambrose of Cahors. of the age of Charlemagne (Oudin, de Script. Eccl. i. 1897). As the Gallican books were at that time being suppressed in farour of the Roman, we probably have in this prayer a part of the Romall capon sbove cited varied with a view to conform it to a familiar Gallican formulary. This is made more probable by the fact that the prayer in Pseudo-Ambrose continues to resemble the Roman canon from the point indicated, while it becomes wholly unlike the Gallican Poit Mfysterium. There is no express prayer of oblation in the old cason of Milan, which after the words of institution proceeds thus: "Haec facimus, haec celebramus, tua, Domine, praecepta servantes, et ad cominunionem inviolabilem hoc jusum, quod corpus Domini, sumimus, mortem Dominicam nuntiamus. Tuum vero est, Omnipotens Pater, mittere nunc nobis unigenitum Filium tunn, quem isquaerentibus sponte misisti" (Murat. Lit. Lat. Vet. Dissert. i. 133).
[W. E. S.]
OBLATIONS (oblationes, munera, donu, $\delta \hat{\omega} \rho a, \phi \rho \sigma \sigma \phi о \rho a l)$. The presentation of offerings of various kinds and under several names is recognised by the enrliest Christian writers as one of the proper functions of bishops and priests. Thus, Clement of Rome, "It will be no smald sin in us, if we cast out of the overseership (exiakonरीs) those who have offered the gifts blamelessly and hoily" (Epist. ad Cor. 44). This passage may be illustrated from the socalled Apostolical Constitutions (viii, 5 ; see Bunsen, Auulecta Aute-Nicaena, ii, 379). Iaymen were also anid to offer. Here we need outy quote remark of Hilary the Deacon, who wrote about 360: "Qunmris enim proprio sacerdos fungatur officio, ille tamen offerre divitur cujus nowine
sgit sacerdos. Ipsi enim imputatur cujus muners ofieruntur" (Quaest. ex Vet. Test. 46 ; in App. 3 ad Upp. S. Aug. ed. Ben.). Hence, fro. quently in the Roman aceretae, or prayers super oblata, such expressions as these, "Muners populi Tui" (Vig. S. Joh. Bapt.); "Oblationes famalorum fumularamque 'luarum" (Dom. 7 post Pent.) ; "Oblationes popili Tui" (S. Jac. Ap. Nat.), \&ic.

The present article treats of the gifts or oblations above mentioned, and of the rules and usages that prevailed with regard to them. On the anthem sung during the reception of the altar oblations, aee Offentoricm.
I. Oblutions of Bread and Wine.-A part of the oblation of the peopla from the first were bread and wine. Thus St. Irenaeas, 167, tells as that, as God " gave to the people (of the Jews) a precept that they should make oblations, dog. He now will that we also should ofter on the altar often, without ceasing " (Huer. iv. 18, §6). The 3 rd apostolical esnon forbids bishops or priests to "ofter on the altar" (with soms exceptions named) "snything beyond what was appointed by the Lord to be otfered at the sacrifice." The council of Carthage, 397, renewing this prohibition, sdls, in explanation, "that, is, bread and wine mixed with water" (can. 24; in Coul. Afric. 37). In the Acta of Theodotus, the mnrtyr of Aocyra, 303, we read that the governor of Galatis ordered all bread and wine to be polluted by contact with things offered to idols, "so that not even to Gud, the Lord of all, could a pure oblation be presented " (Bolland, May 18, p. 152 ; Ruinart, Acta Sinc, Mart. vii. 298). Martin of Bracara, 569, in his collection from the Greek canons, inserts a prenilition like that of Carthage, but makes no exception: "It is not lawful for anything to be oflered in the sanctuary but breal and wine and water ${ }^{n}$ (55; Conc. Hard. iii. 397). The council of Macon, 585, finding the sncient rite reglected, "decreed that on every Lord's day an oblation of the altar should be ottered by all, men and women, both of bread and wine" (can. 4 ; comp. Paeudo-Fabian, Hard. Conc. i. 1797). The council of Nanter, assigned by I'sgi to the year 660, speaks of the "oblations which are oftered by the people" for the sacrament, and "of the loaves which the faithful offer at the church," and directs their use (can. ix.). According to the Ordo Romnnus, "the people give their offerings, thst is, bread and wine " (Ord. ii. 6 ; Mhs, Ital. ii. 46). So a rubrio in the Gregorian Sacramentary printed by Pamelius : "After that the otfertory is sung, and the oblations and wine are otiered by the people" (Lituryicon, ii. 178). After the 8th century, at least, bishops inquired st their visitation, "if men and women offered an oblation, that is, bread and wine, at masses: and if the men did not, whether their wires did it for them, for themselves, and all belonging to them, as it is contained in the canon" (Regino, le Discipl. Éccl. ii. v, 89 ; see Conc. Matise, A.d. 585, can. 4). Amalarius of Metz, 847: "The people make their oblations, i.e. bread and wine, aiter the order of Melchizedec " (Do Ecol Uff, iii. 19).
II. Sir...ar CSlations offered for the Dead.-(I) These ware $f$. altive, but the motive chsiged after the 3 rd century. At first the encharist was celebrated at the funeral, or at some other
time after the deat muniod as an act of Oblarions were brou the friends of the de that any thought of oflerings was then en tion connected with Onsequits, §§ xxix.-
We must distingui a part of which serve perament, and those the fenst of the com latter that St. Augu "Oblationes pro spi vere aliquid adjuvare mentorias nin sint ad Aurel. 6). These being given to the ceased. See OBS:QUı
(2) Among the pra privately at the ofle eucharistic prayers $k$ are three to be said both for living and "Suscipe, Saneta Trin tibi offero pro auima Ecol. Rit. i. iv. 12, ord than the IOth century earlier. None of the open use in the Mi church of Rome. The Codex Ratoldi (who di oblata (Ménard, in $S$ Ben. iii. 486).
There was evidentl period a temptation to oblations. The coune plies that the survivin guilty of this: " Let tl the churches the obla give them with diffic as persons who starve The 4th canon of Vai crime at some length, o be "east out of the The 47th of the council ame the decree of Vuis Conc. Matiscon. 581, en many of those who wit were influenced by the rejected all prayer and (Lipiphan. adv. Haer. Ix
(3) The very nature that many might be co oblation. Yet we are t this (Walafr. Strabo, de lar error seems to bay the East ; for a canon of tinople declares that "h one oblation for three per Graec. Cotel. iii. 446).
III. From whom and Epiphanius, 368, tells church "receives oblatlo mit no injustice, and are law, but live in righte The biahop was to deci oflerer. Constit. Aprost. bishop to know whose receive and whos not. baptism would slso be di ing. Amoug these were
time after the death of a person in full commanion as an act of thanksgiving for his victory. Oblaxions were brought to these celebrations by the friends of the deceased; but we do not find that any thought of benefit to him from these offerings was then entertained. See for information connected with the subject of this aection, Onsequtes, §§ xxix.-xxxv.
We must distinguish between these oblations, a part of which served to the celebration of the sserament, and those which were designed for the feast of tho commemoration. It is to the latter that St. Augustine relers, when he saya, "Oblationes pro spiritibus dormientium. quas vere aliquid adjuvare credendum est, super ipsaa mentorias nin sint sumtuosae," \&e. (E'pist. 22 ad Aurel. 6). These were of the nature of alms, beang given to the poor on behalf of the deceased. See Ons quies, § xxvi.
(2) Among the prayera of oblation to be said privately at the offertory in the eollection of eucharistic prayers known as the Missa Illyrici are three to be said "pro defunctis," and one both for living and dead. They begin thus, "Suscipe, Sancta Trinitas, hanc oblationem quam tibi offero pro anima," \&e. (Martene, de Ant. Evol. Rit. i. iv. 12, ord. 4). The MS. is not older than the 10 th century, but the prayers may be earlier. None of them have been adopted for open use in the Miasae Defunctoram of the church of Rome. The same prayer occurs in the Codex Ratoldi (who died 986), belore the Super oblata (Ménard, in Sucram. Greg. Opp. Greg. Bea. iii. 486).
There was evidently at a somewhat early period a temptation to defraud the dead of their oblations. The council of Carthage, 398, im. plies that the surviving friends wera sometimes guilty of this: "Let them who either refuse to the churehes the oblations of the departed or give them with difficulty be excomniunicated, as persons who starve the needy" (can. 95), The th canon of Vaison, 442, dwells on this crime at some length, and oruers the offenders to be "enst out of the cnurch as un) lievers." The 47 th of the council of Arles, $\$ 52$, edopts by namie the decree of Vaison. See to the sanne effeet Conc. Matiseon. 581, cnn. 4. It is probatle that many of those whe withheld the usual offeringa were influeaced by the teaching of Aërius, who rejected all prayer and offerings for the departed (Epiphan. adv. Haer. Ixxy. 3).
(3) The very nature of the sacrament implies that maay might be commemorated under one oblation. Yet we are told of some who doubted this (Walafr. Strabo, de Reb. Ecol. 22). A similar error seems to have required correction in the Eist ; for a canon of Nicephorus of Constantinople dechures that "he does not sin who offers one oblation for three persona " (can. 11 ; Monum. Giraec. Cotel. iii. 446).
III. From whom and for whom received,-(1) Epiphsnius, 368, tella us generally that the church "receives oblntions from those who commit no injustice, and are not transgressors of the law, but live in righteonsness " ( $D_{e} F i d e, 24$ ). The bishop was to decide on the fitness of an offerer. Constit. Apost. ip. 6: "It behoves the bishop to know whose oblations he ought to recive and whear not." Disinualifications for baptism would also be diaqualificatlona for offering. Among these were the proteasions of the
nctor, charioteer, glaliator, racer, fencing master, olympie, piper, harper, lyrist, dancer, astrologer, \&c. (Cinst. Ap. viii. 32; Coptic, vi. 78; Tatt:um. 167).

The oblations of all mon-communicants were rejected. "Bishops ought not to receive gifta from him who does not communicate" (Cuno, Illib. 313, can. 28). In fact, with one exception, tbey were not present when the ollerings were made (Conc. Valint. 324, can. 1). The cousistentes [Penitence] formed the one exception, They were present, but could not offer.

Persons not in charity were forbidden to offer as well as to receive. See Optatus (De Schisin. Donat. vi. 1); the couucil of Carthage, 398 (can. 93); the councit of Tolelo, 675 (can. 4 ; 715 (Capit. Reg. Fr. vii. 242); Gregory 11. A.D. 715 (Capitulare, 11).
By the 94th canon of Carthage, 398, the priests are to reject the oblations of those who oppress the poor. It was for an net of tyraany that the offering of Valens at Caesarea, 393, was not received by St. Basil (Greg. Naz. Orat. 43 and 52).
(2) With regard to the oblations of the dend, the general principle is thus stated by Leo, A.D. 440: "Horum eansa Dei judicio reservanda est. . . Nos autem quibas riventibus non communicavimus, mortuia communicare non possumus" (Epist. ii. ad Rust. 8; comp. Ep. 1xxxiii. ad Theod. 3). St. Cyprian ordered that "no oblations should be made for the falliag asleep" of oue who had, in contravention of the canons, made a presbyter his executor, and he says that this was ia accordnace with the practire of his predecessors (Epist. i. ad Furnit.). See Oissequies, § xl .
IV. The Sucramental Bread and Wine taken out of these Ublations.-St. Cyprian, reproving a rich woman who brought no offeriag herself, says that she "took part of the sacrifice which a paor person offered" (De Opere et Eleemos.) St. Augustine: "The priest receives from thee that which he may offier for thee" (Enur. in Psalmos, 129, § 7). St. Caesarius, 506: "Offer oblations to be consecrated on the altar. A man able to afford it ought to blush, if he has communicnted flom the oblation of another " (Serm. 66, § 2). In John the Deacon's Life of Gregory the Great is the story of a woman who was corrected by a miracle for smiliag in disbelief, when she heard the oblation, which she reeognised as made by herself, called "the body of the Lord " (ii. 41). In the Ordo Romanus of the 9th century, the archdeacon takes from the whole mass of oblationa, "et ponit tantas (oblataa) super altare quantae possint populo suthicere" (Ord. iii. § 13; Mus. Ital. ii. 57). And somewhat later: "Accipiat (diaconus) ex ipsis oblatis quantum ei videtur; et ponat desupar altare" (v. 8; ibid. 67). Compare Psendo-Clement, Ep. oul Jacub. in Hard. Conc. 1 . 50. Hinemar of Rheims, 852, provides for the use of those "oblates which are offered by the people, and are more than are required for the cousecration" (Capit. i. c. 7).
V. In what Vessels offered and reetitect,-In the West the bread was presented by the offerer in a fanon of white linen, and received in a vessel or cloth called offertorium (see Fanon (3), vol. i. p. 661, and Ofretimbiuat, (2) (3)). The wine was brought in amulne [ 1 MA, vol. $\mathrm{i}_{4}$.

## OBLATIONS

p. 71], and poured into a "calix major" [Cualice, ib. p. 340]; whence, if the offerings were large, it was transferred, if necessary, to a Scypilus.
VI. Where these Oblations vere received.-It is prebable that at first all who offered brend and wiee, and perhaps cblations of varieus other kinds, drew near te the altar and there presented their gifts to the deacons. Thus, in the East, Dionysius of Alexandria, A.D. 254, speaks of a layman "going to" and "standing at the table" (Euseb. Hist. Eccl. vii. 9). The same writer implies that, except at certain times, even women "went up to the holy table" (fpist. ad Basil. 2). In the 4th century, however, we find a different rule. The council of Laodicea, probably is 365 (can. 19), after settling the time at which the laity shall "give the pence, and so the oblation be celebrated," ndds, "And it is lnwful for those in holy orders alone to enter the altar-place" ( $\theta$ voia ${ }^{-}$thpon; see Voigtius, de Altaribus, ii. 28). Another canon (44) of the same council forbids women to enter it. The council in Tralle, 691: "Let it not be permitted to any one whomseever among the laity to ge iate the sacred altar-place" (can. 69). There was an exception, however, "in accordaace with a very old tradition," in fiveur of the emperor, "when he should desire to effer gifts to the Creator" (itid.). Evidence of the alleged tradition occurs in the story of Theodesius, 340, who at Coustantinople not only "brought his gifts to the holy table," but was expected to remain withia the inclosure (Theoderet, Hist. Eccl. v. 18). Theedosius the Younger, in 431, says of himself: "We draw near to the most holy altar for thr: oblation of the gifts oaly" (Edict. Labb. Cuic. iii. 1237). Turaing to the West, we find Theodosius at Milan, 390 , "when the time summoned to offer the gifts for the holy tahle, rising up and geing on to the sacrarium" ( $\tau \hat{\omega \nu}$ дцакт $\dot{\rho} \omega \nu$; Theoderet, u. s.). In France, in the 6th ceatury, the laity communicated in the chancel, and therefore, we infer, oftered there. Thus the council of Tours, $565^{5}$ : "Let the hely of holies be open to laymen and women, that they may pray there and commuaicate, as the custom is " (can. 4). Theodult of Orleans, 797, says: "Let net wemen on any acceunt draw near to the altar when the priest is celebrating mass, but stand in their places, and let the priest receive their oblations there to offer them to God " (Capitis ud Presbyt. 6). Laymen are only cautioned lest they provoke the fate of Uzzah (ibid.). In the fifth book of the Capitularies of the French Kings (collected about 845) is a law, not traced to any earlier source, which orders that " notice shall be given to the people that they offer oblations to Ged every Lord's day, and that the said oblations will be received ontside of the inclosure of the altar" (c. 371). Similarly, Herard of Tours, 858, cap. 72 . At Rome, 730 , at a pentifical mass, we find the oblntions of the nobles received in the senatorium ("quod est locus principum"; Ord. Rom. iii. 12), those of the rest of the people in the body of the church, the receivers going firt to the men's side and then to the women's (Ord. Rom. i. 13 ; comp. ii. 9 ; iii. 12 ; จ. 8). The priests and dencons offered last, and "before the altar" (ii. 9). "They alone," says Amalarins, "appronch the altar whose
ministry is nbeut the altar" (Ecloga, 18), Somewhat later the laity seem to have gine all to one place to present their offerings; for the revised Urdo says: "Let him (the bishup) be led by a presbyter and the archileacen to the place where the oblations are offered by the fuithful laity, whether men or women " (1/rd. v. 9).
VII. Prayer of the Offerer.-It is to be suppesed that a devout wershipper would alwaya say a silent prayer when presenting his gift. In the collection known as the Missa llyyicl some short forms are suggested for use at this time (Marteae, Ant. Eccl. Rit. i. iv. 12, ord, ir.).
VIII. By whom received from the Offerers, $\rightarrow$ In geacral the oblations were takeo, net by the celebrant, but by a deacen or suh-deacon, if present. None of the ministers of Basil, we are teld, came ferward to receive the oblations of Valens, because they did net know his mind about them (Greg. Naz. Orat. 43, § 5:); from which it is clear that it was at that time no part of the bishep's duty to take them even from the haad of the emperor. Isidore of Seville, A.D. 610: "The sub-dencons receive the oblations trom the faithful in the temple of Ged" (Etymol. vii. xii. 23 ; De Eccl. Off, ii. 10 ; Amalar. de Eecl. Uff. ii. 11 ; Ratan. Ilnar. de Instit. Cler. i. 8 ; Conc. Aquis, jr. A.n. 816, i. 6). In an "Allecutie nd Subdiaconum Ordiandum," in the missal of the Franks, it appears to be implied that the sub-deacon not oaly received the oblations, but separated at his discretion as much as would be required for the commanicants (Liturg. Gu/l. Mabili. 803). Pseude-Clement, in the 8 th or 9 tin century, speaks of the " minister of the altne", i,c. in strictness, the deacon, as "taking the oblation of the holecaust from the oflerers" (Epist. ad Jacob. Ilard. Conc. i. 50). In a pontifical mass at Rome in the 8th century the oblations of brend etfered by the nubles were received by the bishop himself, the archdeacon following to receive the Andiab. The regionary sub-deacon teok the leaves from the pontiff and gave them to another suedeacon, by whom they were placed in a larger shect of linen ("cerperale, id est sindenem," Ord. Rom. i. 9 ; "lineum pnllium," v. 8) held by twe neolytes. The amulae were emptied by the archdeacon intn a flagen (scyphus) carried by un neolyte. The other offerings of brend were reccivel by the bishop whose weekly turn it was, who himself pat them into the sindon borne after him, A deacon takes the amulae, and pours their contents into a scyphus (Ord. Rom. \&. \& 131 comp. ii. 9 ; iii. 12; v. 8). But $R_{f}$ glus of Auxerre, A.D. 880, represeots the prist as taking the oblations, though he supposes a deacon present: "Suscipit interim (while the offertory is being sung) sacerios a populo oblata" (De Celebr. Mis., nd calc. I'sendo-Alcuin. do Div. Off.). So Ahyto of Bale, 81\}, directs that, "when the oblates are offered by the women, they be received by the presbyters at the chancel screen, and ao brought to the altar" (Capitula 16).
IX. By whom set on the Altar.-In the West this was the offico of tho dencon. Thus ladure says that it belongs to the Levites "ebiationes inferre et disponere" (Epist. at Loul.fr. 8; comp. Etymol. vii. xii. 23 ; Conc. Aguistr. 818 , i. 7) ; i.e. ${ }^{4}$ inferunt oblatlones in altaria, com-
ponunt met
it was thou was indicat were chosen 10). Raban in altaria" Isid, abeve). 8th century, from the si Then he tsk contents thi similarly the receives the prectater, chalice." N takes the 0 week and $t$ takes the bi. (sub-deacen) gets these on then takes th deacon, aud, the hsadles, oblates on $t$ comp. ii. 9 ;
In the liast rally the part eanoes imply and presbyte (хробф́ретір bread, wine, liturgy says : to the bishop 12). The lif bringing in t oblation, Asse Syrina elfices istic bread o Coll. Reuaud. vails ameng t 185-188). T Nesturions, ii. Ch. 436). In "grest enty:ul patea, the $p 1$ seta beth on th X. By whon we have seen, 1 but oaly a bis God. "Deaco (Conc. Nic. 3 thst "exordiu dote" (Pseude and as the pe derived, he cou the bishep," not lawful te which inclade where the inte bring sacrifice, priests wers fo any djocese wit (Conc. Vernens the offerer by therefore in the A good bishep blamelessly an l. 44).

XI, How offe Oblation.-At was accomplis) Liturg. ji. viii. §

OHLATIONS
ponant mensnm Domini" (De Eecl. Off. 1i. 8) It was thought that the propriety of this usage was indicated by the fact that the first deacons were chosen to "serve tables" (De Eccl. Off. iii. 19). Rabnaus zays: "Levitae offerunt oblationes in altaria" (De Instit. Cler, i. 7 ; comp. with lsid, above). At Rome, in a fiontifical mass in the 8th century, the archdeacon, receiving the oblates from the sub-deacons, set them on the altar Then he takes the bishop's nmula, and pours the contents through a strainer into a chalice, and similarly those of the deacons. The sub-deacon receives the water offered by the choir from the precentor, and "pours it crosswise into the chalice." Next, the bishop, going to the altar, takes the oblates from tho presbyter of the week and the deacons. The archdeacon then takes the bishop's oblates from the oblationary (subodeacon), and gives them to the bishop, who sets these on the aitar himself. The archdeacon then takes the chalice from the regionary subdeacon, and, putting the Offertorivas through the haudles, sets it on the altar near the bishop's oblates on the right (Ord. Rom. i. 14, 15 ; comp. ii. 9 ; iii. 14 ; 15 ; v. 8 ; vi. 9 ).
In the liast this appears to have been generally the part of the celebrant. The Apostolical eanoas imply as mich when they forbid bishops and presbyters to bring and aet $n$ the altar
 bread, wine, \&c. (ean. 3). The Clementine liturgy says: "Let the deacons bring the gifts to the bishop at the altar" (Constit. A A ost, viii. 12). The liturgy of St. James: "The priest bringiag in the holy gifts aays this prayer" (of eblativa, Assem. Cudex Liturg. v. 17). In the Syriaa elfices the celebrant "brings the eueharittic bread on to the altar" (Liturg. Orient. Coll. Reuaud. ii. 3), and the same usage prevails among the Copts und Abyssinians (ibid. i. 185-188). The Nestorina rites vary (Bndger's Nestoriuns, ii. 218 ; Neale, Introd. Hist. East. Ch. 436). In the later Greek liturgy, at the "great entrance" the deacen bringa in the patea, the prient the chalice; but the latter sets both on the holy table (L'cholog. Goar, 73).
X, By whom presented to God.-Deacons, aa we hare aeen, might set the oblations on the altar, but oaly a bishop or priest could offer them to God. "Deacons have no nuthority to offer" (Conc. Nic. 325, can. I8). The principle was that "exordium mindsterii a summo est sacerdote" (Pseudo-Ambr. de Sucram. iif. i. § 4);
and as the power of the priest himselt was and as the power of the priest himselt was the bishop," says Ignatius the martyr, "it is not lawful to baptize or to celebrate un agnpe," whleh incladed the eucharist ( $A d$ Sinyrn. 7 ), where the interpolator has, "or to offer, or to
bring sacrifice, or to celebrate a feast." Hence bring sacrifice, or to celebrate a feast." Hence priests were forbidden to "celebrate inasses" in ady diocese without the banction of the bishops (Conc. Vernense, 755 , can. 8). The bishop was
the offerer by himself of by the priest, and the offerer by himself of by the priest, and a good bishop was one who "affered the gifts blamelessly and holily" (Clem. Rom. Epist. L. 44).
XI. How offered by the Celebrant. Prayers of Obsation.-At first "the whole of that action Was recomplislied in silence" (Boua, Rier. Liturg. ii. viii. §2; Murteue, de Ant. Eccl. Rit. 1.
iv. vi. I6; nad others). It must not be inferred, however, that the primitive church did not $1 \mathrm{e}-$ gard the action of the celebrout with respeet to the unconsecrated gifts as a distiact offering of them to God. It only means that such an oblation was not verbally made when they were set on the altar, though implied in the long encharistie prayer which immediately followed. St. Ireareus expressly says that Christ, in instituting the sacrament, "taught the new oblation of the New Testament, which the chureh throughout the world offers to God who gives us aliments-the first-fruits of His gifts in the New Teatament" (c. Ilaer. iv. 17, §5). "This pure oblation the church alone offers to the Creater, offering it to Him of His own creature with thanksgiving " (ibid. 18, § 4). Hence it is evident that he who said the eucharistic prayer was believed to ofler the elementa to God. Such au oblation is assumed, though not expresced, in the long preface (the original cuxapiorla) of the Clementine Liturgy. All other liturgies have a distinct prayer of oblation introdueel, as we must suppose, at aome later period. It is always said by the celebrant. and was probably at first only a clearer expression of an oblation of tie good creatures of God then lying before him. This is evidently the meaning of the earlier and simpler forms; but the later, as will be seen introduce thoughts which must nppear entirely out of place. We will begin with those which are true to their original intention. In St Mark, after the cry of the deacon, "Pray for the offerers," "the priest aays the prayer of proposi tion," in which is the following petition, "Cause Thy face to shine upon this bread and on these cups which the all-holy table receives through the ministry of angels and attendance of arehangels and service of the priesthood " (Renaurd i. 143). This is only a prayer for the acceptance of the gifta expressed in a lofty style, nor cnn we see more than this in St. James: "Thy self bless this offering " ( $\pi \rho \delta \theta \in \sigma i \nu$; comp. Heb. ix. 2; Matt. xii. 4), "and receive it on to Thine altar above the heavens" (Assem, u. s.). In St. Basil's "prayer of oblation" (єù ${ }^{\text {. }}$ $\pi \rho o \sigma \kappa о \mu \delta \bar{\eta} s)$ the celebrant prays chiefly for himself that he may rightly fultil his otfice, but also for the aceeptauce of the offerings, "Of Thy gonduess, 0 Lord, receive these gifta from the hands of us sinners " (Goar, 164). In St. Chrysostom, however, which has long been the commen liturgy of the Greeks, the prayer would be more suitalile after the consecration, for it is an invocation [Epiclessis], "that this our saerifice may be acceptable uato Thee, and that the good spirit of Thy grace nary make His abode on us, and on these gifts, and on all Thy people"
(Gour, 74).

In all the Easiern liturgies of later revision there is the same tendency that we observe in St. Chrysostom, to naticipate the consecrution, or to confound the previous oblation of the elemeuts with that of the sacramental body and blood. Thus in the Armenlan: "Do Thou to Whom we bring this sacrifice accept this offering trom us and make it the mystery of the horly and blood of Thine only b' $\therefore$ ten Son, and grunt unto us who are partaners of them that thls bread and wine may be for the healing and pardoaing of our ains "(Neale, $u$. s. 444).
In the West there was no unv
oblation of the elements until after the 12 th century (Microl. A.D. 1160, De Eccl. Observ. 11). Five have become of obligation since, viz. (1), "Suscipe, Sancte Pater, omnipotens neterne Deus, hanc immaculatam hostiam," \&c. ; (2), "Offerimus Tihi," \&c.: (3), "In spiritu humilitatis," scc. (whleh appear to be borrowed from Spnin ; Misy. Mozur. Leslie, 2, $2: 32$; see below) ; (4), "Veni Sanctifieator," \&c. (which is Gailitan ; Microl. u. s. 11 ; see below) ; and (5), "Suscipe, Sanctn Trinitas," \&c., which is both Ambrosian (Pamel. Kitucle 1'P. i. 298) and Gallican (Microl. $u$. s.; see below). Long, however, betore any of these prayers are known to have beeu even in private use, there was u varinble collect in the sacramentaries, called in the Gelasian the secreta ("because it is said secretly "; Amal. cle Off. Eecl. iii. 20) ; and in the Gregorian either secreta or oratio super oblata, in which the oblations were directly or indirectly offered. The following is an example trom the so-called Leonian ancramentary: "We beseech Thee, 0 Lord, that the gifts of Thy people may be acceptable to Thee through the intercessions of the blessed apostles (SS. Peter and Paul); that as they are offered to Thy Name for their triumphs, so they may be pertected by their merits ; through," \&e. (Nurat. Lit. Rom. Vet. i. 330).

During the whole office of oblation an anthem of three verses was sung; the first of which, calle. the OfFertory, was repeated bet ween the gecood and the third until the offerings were all brought up, and the celebrant said "Orate" (Urd. Rom. ii. 9). "Ia offereadis revertuntur versus, dum ollerenda repetitur" (Remig. Autiss, in Pseudo-Alcuin, de Div. Off. 40). See examples in Antiphonarium Giregor. (Opp. iii. 653 et sey., ed. Ben.)

In the Milanese rite the celebrant says in a loul voice, "Receive, most merciful Father, this holy bread, thia cup, wine mixed with water, that it may become the body, the blood, of Thine only begotten," \&c. (Pamel. u. s. 297). This ia followed by later prayers said secretly, and by a variable "Oratio super Oblata alta voce dicenda" (see Missa VIII. (2) (c)), which corresponds, though said aloud, to the Roman secreta. In the Galliwan liturgies, suppressed in the 8th centory, there is no constant form of ublation; there was, however, a Collectio post Nomina corresponding to the secreta of Rome. See examples in Dlissa VIII. (3) (e). The Mozarabic priest saya four distinct pragers of oblatiou: (1) over the bread and cup, "May this oblation.. witich we offer for our ains, be acceptable to 'iliy' Majesty," \&c. (2) orer the cup oniy, "We oller unto Thee, 0 Lord, this cup for the benediction of the blood of Thy Son," \&c. ; (3) setting the cup on the altar and placing the reil (filiolam) over it, he says, "We beseech Thee, O Lord, graciously to accept this oblation, and to pardon the sins of all the offerers for whom it is offered unto Thee, through," \&c.; (4) "In spiritu humilitatia," \&c. (Lesilie, th. s.), of which "Voni . . . Sanct ${ }^{\text {- }}$ ficator" (above) is in this liturgy a continuntion The souriftuium (the Mozarabio offertory) is theo sung; some priyers of preptrition fillow, and the celebrast having anid, "Otferunt Deo Domino sacerdotes nostri, Papa Rumensis et reliqul, pro se," \&c., and res] the unmes of those commemorated, this part of the liturgy closes
with the Oratlo post Nomina (see Missa viil (4) (d)).

We observe in many of these Latin prayers of oblation the aame dejarture from their origiana intention that was noticed in several of the Eastern forms. Thus in the Roman Missal we hare, "Receive this immaculate host" which I otier .... for my numberless sins," \&c. SimiMozarabic Post Nomiua (Lesie, 39) tompted explinations see Bona, lier. Vit. it. ix. 3 ; Le Brun, Explic. de la Messe. iii. vi. 2; Romsée, Sens. Rit. Miss. xiv. 5 ; and others. They smount to this: "Qu'en commen aut à offrir le pain nons jarlons déja comme si nous ofírions cette hostie sans tache qui est l'unique, dont l'offrande puisse nous laver de nos péchés" (Le Br.). Many Roman secretse contain a similar assumption (Sacr. Greg. ii. 46). Similar incongruities occur in Gallican collecta Post Noraina (Miss, Goth. 191).

It may be coajectured that the foregoing anomalites first made cheir appearance when an attempt was made in an age of decaying learning and intelligence to aimplify, by breaking up and rearranging, the prolouged eucharistia, which originally embraced both the oblation of the gifts when brought to the celebrant, and all that belonged to, and was connected with, the subsequent consecration.
XII. The Reinainder of the Consecruted Oblm tions.-No uniform mode of disposing of then prevailed during any part of our period either in the East or West. For a considerable time a part was sent to the absent, and a part taken away by the communicants for daily use at home. [Reservation.] A part was also in some places, from the 6th to the 8th century iaclusive, seat to other churches, as Fermextcic. We have to speak here of the part that still remaiued when due provision had been made for these purposes. Evagrius, near the end of the 6th century, tells us that "it was an ancient custom in the royal city (Constantinople), whenever a large quantity of the holy particles of the undefiled body of Christ, our God, was left over, for uncerrupted boys of those that attended the school of the underinaster to be seat for to consume them" (Eccl. Hist. iv. 35), From the testimeny of Nicephorus Callistus, who had himself, when a boy at that school, communicated in this manner, we larn that the custom survived till the earlier part of the 14 th century, if not later (Hist. Eecles. xvii. 25). At Jerusalem, however, as we know trom the authority of Hesychius the patriarch, 601, "winatever happeaed to be left unconsumed was given to the fire," as were the remains of the sacritices mentioned in Exod. xii. 10 (Explan. in Levit. (viii. 32) ii.). In the West the couacil of Mâcon, 585 , decreed that "whatever renains of the aacrifices shall be left in the sacrarium after the mass is ouded, inoocent children be brought to the church by him whose ollice it is on the Weduesday or Friday, aad, a (subsequent) fast haviag been prescribed them [Fasting, § 8], receive the snid remnias sprinkled with wine"

G

- This phrase occurs with proper spplicallon in a Gallicili i'ost Secreta, ana, therefore, ufiet tha cimanesu thon: "Offerimue tlbl, Doratne, banc immacelatum bontiam . . . Ubsecrantes at tufundere digneris Spiritum tuitn sanctum edentbus cobls," \&c. (Mis, foth. is Sit. Gall. 298.)
(csp. 6). Th
the forged d derived trom shall remain, morrow, but with fear an who consume that have bee ther immedit (Epist. Clem. same as Prae Baller. iii. 67 widely sprend the sppearauc
Clemens in Burchard, De De Cunsecr. ii.
XIII. Dispn The Apostolica aulogine that rites let the de sccording to t preshyters presbyter, thr and to the rest or deaconesses, Cunons of th They are here through being A.D. 385 : "I. which are offe (that remain) of the mysteri or drink there faithtul breth: Conc. i, 2000). under the nan says that Chry Constantiaople, churches, only on the Lord's Moschus, A.D. who, being ei "which the de happened to sa cration, and th muinteatioually 25).

We have les: posal of the 81 period in the I Ovio homanus vi. (Jabill.) we of the clergy al altar, tierh los deacon, from is thought proper all the rest bac them io charge safo keeping" at which fewer 7th ceatury. II wore employed, West the supe arvel for the We are told in th sidius, that he wmonish the fa: gazophylacium things needful fo Accordiog to S leacon: "Haec 1 their origiana several of the man Missal we hust" which s," \&c. Simini (Leslie, 39). na, lier. A.it. it. esse. iii. vi. 2; dothers. They en;ant ad offrir si dous offrions l'unique, dont os péchés" (Le itain a similar Similar incon--s Post Nornina
the foregoing arance when a caying learning reiking op aod haristia, which blation of the ebrat, and all :cted with, the

## onsecruted Oble

 posiog of then ir period either iderable time a id a part taken 10 dxily use at rt was also in he 8th century as Fermentic. part that still d been made for the end of the was an ancieat ntinople), whenoly particles of ir God, was left those that stlaster to be sent . Hist. iv. 3b). herus Csllistns, at that school, re learn that the part of the 14th icoles. xvii. 25). know from the patrisrch, 601 , unconsumed was remains of the i. 10 (Explan. in est the council of tever remaios of : sacrarium after drea be brought sfice it is on the (snbsequent) fast [Fastiso, 8 8],- application the
 hanc immaculatem re digneria Spiritum (Hiss, Goth, 縕
(enn. 6). The following order occars ta one of the forged decretuls about 830 , but probably derived from na earlier document : "But if any shsill renunin, let then not be reserved till the morrow, but consumed by the enre of the clerks, with fenr and trembling. But let not those whe consume the remains of the Lord's body that have been left in the sacrarium come together immedintely to take common food," \&c. (Eppist. Clem. ad Jac. ; Hard. Conc. i. 50 ; see the same as Praecepta $P_{\text {etri }}$ in S. Leoo. Opera, ed. Bsller. iii. 674). That this latter usage was widely spread in the West we may infier from the eppearance of the above pasange from PseadoClemens in Regino (de Ecch. Discipl. i, 195; Burchard, Decr. v. 11; and Gratian, Deor. iii. De Cinsecr. 1i. 23).
XIII. Dispusal of the Unconsecrated Surplus.The Apostolical Constiturions (both texts): "The enlogine that are over and above in the mystic nitee let the dencons distribute nmong the clergy, according to the discretion of the bishop or the presbyters - to the bishop, four parts ; to n presbyter, three parts; to a deacon, two parts; and to the rest, subdeacons, or readers, or singers, er deaconesses, one part " (viii. 31 ; in the Coptic Canons of the Apostles, tr. Thttam, c. 75). They are here called eulogiae, because blessed through being offered. Theophilus of Alexandria, A.D. 385 : "Let the clerks divide those things which are offered on account of the sacrifice (that remain) atter those consumied for the use of the mysteries, and let not a catechumen eat or drink thereof, but rather the clerks and the fsithinl brethren with them" (caa. 7; Hard. ( ame. i. 2000). These ublations are spoken of adder the name of eulogiae by Socrates, who syss that Chrysanthus, the Novatisn bishop nt Constsatiouple, "reecived nothing from the churches, only taking two lonves of the eulogiae en the Lord's day" (Eccl. Hist. vii. 2). John Moschus, A.D. 630 , relates the story of a monk who, beiag employed to distribate eulogine, "which the deacons had set on the holy niltar," hisppeese to say over thens the words of coasecrstion, and thas, as it was afterwards revealed, nointentioaally consecruted them (Prat. Spirit. 25).

We have less distinct information of the disposal of the superfluous oblatione at an early period in the West. The earlier driffts of the Ordo Romanus tell ns nothing; but from Ordo vi. (Msbill.) we leara that, after all the oblations of the clergy and people had beea placell on the altar, fresh losves were brought to the urchdeacon, frem which the bisthop took what he thought proper for coasecrntion, and then gave all the rest back to the archdencon, "who gave them in charge to the custos of the cluureh for safe keeping" (§ 9). This belongs to a period at which fewer communiented thna during the 7th century. We nre not told how these remsina were anployed, but it is probable thnt in the West the superfluous oblations of a festival arrvel for the eclehrations of other days; for we are toll in the Life of St. Augustine, by Fossidius, that he would sometines in church dimmnish the falthful for "thetir regtect of the gazophylscium and secretarium, from which the things needful for the allar are brought $\ln$ " (24). Accorling to St. Anibrose, the custos was a demon: "Haec quantl consilii sutt prooppicera,
non ignoratls. Et ideo eligitur Lerita qui sacrarium custodiat" (De Off. Min. i. 50, § 265) Gifts for the altar were put into the sachariua or secretarium ; those for the poor, the clergy, or the church, into the gazopiylacium.

As the excess of bread and wine offered for the sacrament gradually decreased, so it ceased to form part of the ordinary provision for the elergy, and was distributed only as a token of communion, or blessed for the nntilorod. [EULogiae.] This last application is expressly ordered by the council of Nantes, perhaps in 657 (can. 9; Hard. vi. 459), and after it by Hinemar, 852 (Ad Presbyt. 7).
XIV. Other Altar Oblations.-The third apostolical canon, as we have it, after forbidding nnything but what Christ appointed $t_{1}$ be offered on the altar (aaming Honey and Malk [see vol. i. p. 783; Tertull. de Cor. Jtil. 3 ; Id. adv. Murr. I. 14 ; Clem. Alex. Paed Ig. i. vi. 50 , 51 ; Hieron. adv. Lucif. 8 ; Joan. Diac. Epist. ad Senar. (12) in Mus. Thul, i. 75 ; Storain. Leon. in Murat. Lit. Rom. Vet. 1. 3t8; Ratoldi Pontif. in Hienard, Sacram. Greg. a. 338; Ordo Romanus in Hittorp. 87; Apost. Const. Copt. ii, 46, Tattam's tr. 62; or Buetticher's in Bunsen's Analecta Antenicaena, ii. 468; Orclo Bapt. Aethiop. in Martene, de Ant. Eccl. Rit. i. i. xv. 16], "sicera, birds, or any living thing*, or legumes"), ndds, "except new grains or grapes in their season" [Fruits, Offering of]. The secoad book of the Coptic Canons of the Apostlev, the Coptic form of the Constitutions, permits "the blessing of the grape, the fig, the poniegranate, the olive, the prone, the spple, the peach, the cherry, and the almond." Again: "It shall be that they shall offer flowers: let them offer a rose and the lily" (c. 54 ; Tattam's tr. p. 74 ; or Boetticher's, u. s, 471). The Greek canon proceeds: "But let it not be permitted to offer anytbing else upon the altar, in the time of the holy oblation, thnn oil for the lamp [Ont ] and inccase" (Bereridge, Works, xi. xxxiz Oxf. 1848). [Incense, Vol. 1. pp. 830, 881.] Oil for another purpose-viz. for the urction nfter baptism-was offered at the altar in Africa before the probable date of the above canon. Thus St. Cyprian, 2i5, speaks of chrism as "the oil hallowed on the altsr" (Epist. 70). Mueh later, in Pseudo-Dionysins, the bishop "takes the $\mu$ ípov, and sets it on the holy nltar" (De Eecl. Hier. iv. 2). According to the Urio Romanits, however, this oil was brought "ante altare", and there consecrated (Orl. i. 31 ; app. 7).
XV. Deeds of Gift, sic. laid on the Altar, or held before or over it.-By a law of the Frank king Dagobert, A.D. 630, all free persons who gave aught "to the charch for the rasoon of their soul," "vills, lands, serfs, or any money," were to confirm the gift hy an "epistle" under their own hand before six or more witnesses, who were to asibscrihe the deed. "And then let him place the said epiatle on tbe nitar, nad so delicer the money itself in the presence of the prlest who serves there" (Capit. Reg. Franc. Baluze, i. 95). Sim. Lirx Alamannorthn, zod. ann, (hid. 37). In 803 Charlemagne received a petition trom his states, in which they asked for greater security for gifts made to the church, on the ground that the looor " makes a writing of those things which he desires to give to God, and holds
the writing itself in hls hnad before or over (coran altari sut supra) the altar, saying to tiee priests nud guardians of the plnce, 'I ofter and dedicate to God all the thinge which are set down in this paper, for the remission of my , sins, and of the sins of my parents and children, (or fur whstever he shall toish to mathe them over to God for), for the service of God out of these things in sacrifices, and celebrations of masses, in prayers, lights, the maintenance of the foor and the clergy, and other forms of service to God, and of usefulness to this church." They were offered unler expressed pain of sacrilege if the church were robbed of them (Cap. Baluz. u. s. i. 407 ; or in the collection of Benedict, vi. 370).

It was probably a vere frequent custom to lay valuable gifts of any dind, of small size, on the altar, npart from the eucharistic service, with or without such udeed as is described above. 'Thus "a devout man" iu the 6tb century "placed on the altar of the church " of St. Nazaire, nesr Nantes, a belt most carefully wrought, of the purest gold, with all its furniture. He gave it "sal reficiendos pauperes," but with prayer for the aid of the martyr in his needs (Greg. Turon. de © for. Mart. 61).
XVI. Otlations not set on the Altar.-"All things thas, are offered to God are without doukt also cunsecrated. And not oaly are the sacrifices which are consecrated to the Lord on the altar called oblations of the faithful; but whstever offerings are offered to Him by the taithful, whether consisting of serfs or arable lands, vineyards, woods, meadows, waters, or watercourses, furniture, books, utensils, stones, buildings, garments, woollen fabrics, cattle, pastures, parchments, movabias and immovables, or whatsoever things are done to the praise of God, or can furnish supply and ornameut to boly church and her priests, hy whomsoever they are of tree will offered to God and His church, these all undoubtedly are consecrnted to God and belong to the right of the priests " (Cupit. ii. Car, Magn. A.D. 814 , c. 12 ; Capit. Reg. Franc. i. 522; in Benedict's collection, vi. 407 ; Cap. Herardi, 65 ; Isaac ling. vii. 7).
(a) Charitable Gifts.-Justin Martyr, in Sumarin, A.r. 140, te'is us that, when the Christians of hls day met on the Sunday for prayer and the holy communion, "those who were prosperous, and wished to do it, gave each ns he determined beforehand what he would, and that the collection was laid up with the presiding (elder), who personally relieved orphans sad widows and those who were in distress from sickness or any other cause, and those in bonds and strangers sojourning among them, and in a word took care of all who were in any necessity " (Apol. i. 67). Tertullian nt Carthage, A.d. 199 : "Though there be a sort of (money) chest, the amount in it is not got together from payment as for a religion that is bought. Every person once i month, or when he will, and only if he will rud be able, places therein a moderate gift; for no one is forced, but gives it of his own accord. These are, as it were, the deposits of piety; for therefrom are dispensed portions, not fur feasts or driating bouta, or thantrless bannts of varacity, but thr feeding nad burying the needy, snd for boys and girls destitute of menns and of parents, nud for the aged confined now to the house, also for the shipwrecked, and for any
who become pensioners on their confession, in the mines or the istands, or in prisuns, if only it be for the sake of the way of Goi" (.1pol, 39). Caesarius of Arles, 502, considers it the part of a gnod Christian, "wnen he comes to church," to "offer according to his ability moncy or food for the poor" (Serm. 77, § 2 ; comp. Seru. 7í, § 2). Similarly Pirminius, 750: "Quando nd ecclesinm convenitis, puuperibus secundum vires vestras nut argentum nut alind nliquid poryigite" (Scarapsus in Vetera Analectu, Mabill. 72 ; ed. 2). Isidore of Serille, 595 , says that it was part of the duty of the archdencon to " receive the money collected from the comiuunion " ( $L_{p}$, ad Leudefr. 12).

The fourth apostulicnl canon, referring th the grapes and corn mentioned in the third, says, "But let every other fruit be sent away into the house (or chnmber, olkov, the Gazopily lacium or Domus Ecclesiae, Possid. Vita August. 24), as first-fruits for the bishop and the preshyters, but not hrought to the altar." In the Life of' St. Aurustine (u. s. see abuve $\S$ xiii.) a distinction is made wetween offerings for the gazophylucium and for the secretarium. We learn there also how the former were applied: "He was always mindful of his compraions in poverty, and used to distribute to them from the same ssurce as to himselt nad all his household, viz. from the revences of the church, or even from the oblations of the faithful" (23). A feast for the poor was often the object of an oblation. Thus Paulinus, A.d. 405, relstes (Poema xx. 317) how a pig was reared with this intention. Two other instances are mentioned by this author in the same poem (lines 67, 389).
(b) Offerings were also made for the furniture of the chureh, and of a lamb at Easter. [Layb, Offering of.]
XVII. To whom the Oblations were intrusted.All oblations of' whatever kind were given to the kishop in trust. "That which is collected," says Justin Martyr," is laid up with him who presides" (Apol. 67). Among the carlier of the apostolical enuons are two $(39,41)$ which place the whole property of the church from whatever source derived in the hands of the bishop in trust for the poor and the clergy, himself iacluded. Hence the precept addressed to the bishops in the Constitutions (ii. 25): "Dispease the otlerings to the orphans nnd widows and afflicted and strangers
giving their shares to all in want, and yourselves using the things of the Lord, but not devouring them alone; but sharing them with the needy, be ye without offence before God.

It is right for you, 0 bishops, to be nourished from the things brought into the church; but not to devour tbem." This is in the purer text also (Bunsen, Analecta Autenicuena, ii. 256). See further under Property of the Church.

On the aubject of oblations the reader may consult Franc. de Berlendis De Oblatinius ad Altare, enlarged Latin ed., sfter two in ltsllan, Venet. 1743 ; J. B. Thiers, Stinteté de $I$ Offronde dus Pain et du Vin uut Messes des Morts; Par 178 ; L. A. Muratorius, Diss. xvii. in S. Paulini Paemata, De lodis Iotirisque Chrigtiamorun Oblationibus in hls Anecdota, tom. i. Nediol. 1697 ; reprinted in his ed. of Paulinas, Veron. 1736; and by F. A. Zacearia, with the Latio ver aion of Cl. Fleury's Disciplina Populi Dei, tom.

## OBSI

lil. Diss. 29, in Pracf. i. Eccles, nn. tom, ili. Dis Eccl. Rit. Ob calc. $O p p$. $\mathrm{O}_{\mathrm{p}}$ Ant. Eccl. R Alex. Aurel. Politia, lii. 1, Joach. Hilleb torimu pro De.

OBSEQI heathen fear o or neglected, the first. arrangemeut on the burial, consolations of dead " (Aug. 3, and De Chrynitom, § riii.). But " of the departe and least of all fol, of which and instrument works " (De inferred from $v$ (Gen. xlvii. 30, and especially burin], that " of the provide works of picty But the future chief ground of right, they tho dissipate that f fature. Thus funct. 1. $45:-$
"Hinc Impt Et fo

1. The Layi solemn circums of the whole gether, close tl draw down the Hom. i. § 2). Di says that durin that city " took died of it) in th eres and inouths and laid them ol 22.) St. Angust his own hands Epiphanius, apos arys: "Dost tho becomen the den His undefiled fin And dost thon greae! the mout Dum, inter Opp.
II. The Wushi long been comm racpe.
There is a refer fif hurcas (Acts i: much a matter of, find l'eula-Epiph
CHRIET, ANT.
cenfession, in the nas, if ouly it be ul" ( (1por. 39) rs it the part of es to church," to zoney or tood for . Serm. 76, § 2). uando ad ecclesecundum vires d nliquid porriAnalecta, Mabill. 595 , says that it eacon to " receive. ommunien " (Ep,

## , referring to the

 the third, says, at away inte the zOPUY LaCIUM or August. 24), as the prestyters, lo the Lift of st. .) a distinction is e gazophylacium rn there ilso how vas always mindty, and used to ime source as to 1, viz. from the frem the oblaA feast for the oblation. Thus ma xx. 317) how tion. Two other is author in thefor the furniture Easter. [Layb,
vere intrusted.were given to the is collected," says h him whe prece carlier of the $(39,41)$ which the church from he hands of the the clergy, himt addressed to the . 25): "Dispease and widews and iving their shares using the things them alone; but , be ye without right for you, 0 re things breught " devour them." Bunsen, Analecta ther under Pio-

## the reader may

 $e$ Oblati nihus ad er twe in italian, teté de loufrounde des Morts ; Par. vii. in S. Paclini te Christimorwa tom. i. Nedicl. Paulinus, Veron. ith the Latin verPopuli Die, tom.OBSEQUIES OF THE DEAD
Iii. Diss. 29, Yenct. 1761 and 1782 ; Jo. Mabillon in Praef. i. in Saec. iii. O. S. B. § vi. Ubserv. Eocles. nn. 51-63, reprinted by Zaccarin, u. s. tom. iii., Diss. 14; Gabr. Albaspinus, De Vet. Eccl. Rit. Observ. i. 5, Lut. Par. 1623 ; and ad calc. Opp. Optati, Pur. 1679 ; Edm. Mortene, De Ant. Eccl. Rit. i. iv. vi. last ed. Antv. 1763 ; Alex. Aurel. Pelliccia, De Christianae Ecclesize Politia, iii. 1, Ncap. 1777, Colon. ad Rhen. 18:29; Juach. Hiddebrandus, Primitivae Ecclevine Offertorium pro Defunctis, Helmst. 1667. [W. E. S.]
OBSEQUIES OF THE DEAD.-The heathen fear of evil, if the body were left unburied or aeglected, wns unknewn to the Christian from the first. "All those things, that is to say, the arrangement of the funeral, the sunte attendance on the burial, the pomp of obsequies, are rather consolatiess of the living than advantages to the dead" (Aug. De Civ. Dei, i. 12; so Serm. 172, §3, and De Cur. pro Mort. ii. §4; cemp. St. Chrysontom, Hon. iv. in Heb. §5; see after, § riii.). But "not on that account are the bodies of the departed to be spurned and flung aside; and least of all those of the righteous and faithful, of which the Sprit has made use as organs snd instrumeats for the periormance of all good works" (De Cir. 13 ; De Cur. iii. § 5). It was inferred frem various references in huly Scripture (Gen. xlvii. $30,1.2,24$; Tob. ii. 9 , xii. 12 ; \&c.), sod especially from the narrative of our Lord's burial, that "the bodies of the dead are subjects of the providence of God, to whom even such works ef piety are well pleasing" (De Civ. u. s.). But the future resurrection of the body was the chief ground of present care for it; it could not be right, they thought, deliberately to destroy and dissipate that for which God designed a glorious fatnre. Thus Prudentius, Myinn. in Exoq. Dofunct. 1. 45 : -

> "Hinc maxima cura aepoleris Impenditur ; binc resolintos Honor oltimus accipit artua Et funeris ambitua oroat."

1. The Laying-out of the Body.-The first selemn circumstance whs the formal composure of the whole body: "They put the hands together, close the eyes, put the head straight, draw down the feet (Pseudo-Chrysost. de Job. Hom. i. § 2 ). Dionysius of Alexandria, A..o. 254, says that during she ${ }^{1}+$ ue the Christians of that city "toek up the buivios or the saints (who died of it in their urms and laps, clooid their eres and meuths, carijed thiem on their shoui ters, and laid them out," \&re. (Easeb. Hist. Eccl, vi.) 22.) St. Augustine closed his mether's eyes with his own hands (Conjess. ix. 12, §29). PseudoEpijhanius, apostrophising Joseph of Arimathea, asps: "Dost thou then with thy fingers close, as becomen the dead, the eyes of Jesus, who, with His uadefiled finger, opened the eye of the blind? And dost then close the mouth of Him who opreed the mouth of the dumb?" (De Sepulero Dum. inter Opp. Epiph. iv. 17 ; eld. Dinif.).
II. The Washing,-Rites foliowed which had long beeft common to all the more civilised

The
There is a reference to the wrahing in the case uf Doreas (Acts is, 37); and the prnctice was so
much a matter of course among Christinns that we much a matter of course among Christinns that we fin $1 P$-eudo-Fpiphanius (u.s.) and othersassuming
chbIEE, ANT,-vol. II.

## OBSEQUIES OF THE DEAD 1427

jucidentally that the body of our Lord was so treated. Tertullian nlludes to it when he says, "1 can be stiffand pale after a bath wheu deal " (Apol. 42). Gregory Nnzinnzen asks those who delay their baptism, If they are" waiting that they may be washed when dcad " (De Bapt. i. 6.18). The ceremonial importance of the action in France in the 6th century is evident from the frequency with which it is mentiened by Gregory of Tours, When we can discover no other rensen for his noticing it (Hist. Franc. ii. 5; iv. 5 ; vii. 1; De Glor. Conf. 75 ; Vitae l'utr. xiv, 4), See ocher examples of men, Hist. Franc. vi. 46; De Glir. Conf. 81 ; l'it te PP. x. 4 (" corpus sacerdos ablutum recondit in tumule"); itid. xiii. 3. Similarly of wemen, "Having, been washed by other women, she was buried" (De Glor. Conf. 16). Miracles are said by Bede to have been wrought by the earth on which the water used in washing the body of St. Cuthbert had been thrown (Vita S. Cuthb.). To come to the end of our period, the body of Cbnriemngne is said to have been washed "more solemui" (Eginhard. in Vitu, e. 9 , § 36 ).
III. Tw Beard, fec, cut.-At one period there Was a custom of shaving the head, at least in rrance. When the body of St. Eloy, who died about 665, was removed from its first restingplace, "his beard and hair, which had been shaved off according to custom at the time of his denth, had grown in the tomb in a wonderful manner ; (Vita, auct. Audeen. ii. 47 ; Dach, Spicil. ii. 116, ed. 1723). A later example occurs in the case of an Angerin bishep, who was buried "barba rasâ" (Gesta Gulielmi Maj. c. 1, in Spicil. Dach.
if. 160 ) ii. 160).
IV. The Body anointed or embalmed.-The next process was to "anoint" the body. This may have been often done with the simple oil, but more frequently, where it could be procured, with a precious unguent, mipov, which might be, as Galen describes it, only medicated cil ( $D_{e}$ Methodo Medendi, xi. i(i); but semetimes we are to understand that the body was embalmed with various antiseptic gums and spices. When the woman in Matt. xxvi. 7 poured ointment on our Lord's head, He accepted it as done in anticipa-
 a view to propare me for burial" (ver. 12). After His death, Nicodemus (John xix. 39, 40) "brought a mixture of myrrh noil nloes, nbout a hundred pound weight, nad wound the body in linen clothes with the spices, as the manner of the Jewa is to bury." Afterwards the women who had followed Him trom Galilee, probubly in ignorance of what had been done, "prepared spices and ointments," ¿рẃ $\mu a \tau a$ каi $\mu \dot{\prime} p a$, for the same purpose (Luke xxiii. 56). This example would probaibly have auggested the custom among Christinns, had they not inherited it from their Jewish and heathen forcfathers.
Tertullian is alluding to this practice wheu he says, "The Sabaeans will know that merchandise of theirs, more in quantity and more costic, is larished on the burial of Christians than on the censing of the gods "(Apol. 48). Again, "1.et them look to it, if tha same ohjects of trade, frankiacense to wit, and other fereign things fol sacrifice to idols, are likewise usefinl to men for medicinal pigments, -to us (Christinns) Also her-0. side for a solace of burial " (De Li/ol. 11; sce ahso De Resurr. Carn. 27). Clemens Alexandrinus,

## 1428 OBSEQUIES OF THE DEAD

A.D. 192, explaining a mystlc loterpretation of Matt. xxvi. 7, anjs incidentally, "For the deai are nnointed " ( $\mu$ opíSoviai, Paedag. II. 8, §62). In the Octavina of Minutius Felix the heathen objector suy ", "Ye (Christians) reserve unguents for funerals" (c. 2). In the same centary (290) we find a Koman gevernor threatenlug a martyr this, "You imaglne that some wretched women are going to enbalm your body with spices and olutments? But what I am thinking of is how to destroy your remains" (Acta Tarachi, 7; in Ruinart, Acta Sinc. 385̈). And many other instances are fonad.

A sweet odour has often been perceived on the opening of an ancient tomb (see Catacombs, Vol. I. p. 309). This arose, without any loubt, from the spices buried with the body, but superstition has regarded it as a proof of the sametity of the person who occupied the tomb. This was an early opinion. Thus, when the tomb of St. Valerius was opened in 550, the sweet smell was taken te indicate that "a friend of God rested there" (Greg. Tur. de Glor. Conf. 84). So at the discovery of the body of St. Mallonas, the bishop of Cologne, who was present, exclaimed, "I believe in Christ that He is reveting His, martyr to me, seeing that this sweet odour has surrounded me" (idid. 63). Compare also St. Jerome's Lifc of IIIlarion, 46, where he speaks of the body of the snint as "tantis fragrante, odoribus ut delibutum unguentis putares." When the tomb of Amantius was opened, an unspeakably aweet odour proceeding from it rached even the people in the porches and courta of the church (Furtunatus in Vita $S$. Amant. 11). See also Epist.; Luciani de Rerel. Stephani Mfart. § 9 ; Eugippus of St. Severin in Res Gest. S. Sev. Baron. A॥n. vi. § 1i), ad an. 488, \&c. For a similar story from Constnatinople, see Sozomen, Hist. Eccl. ix. 2. Evagrius auppliea another from the East (Hist. Eccl. ii. 3). Bat they were common every where.
V. The Grave-clothes.-'The body was alwaya clothed, often in linen only, but sometimes also in the best dress worn in daily life, or in the insignia of office. The custom was traditional, but it received a mystic interpretation, the new dress then put on being said to represent the garment of incorruption in which the body will be clothed when restored to life (Pseudo-Chrysost. de Putiontiâ, ix. 808).

1. The body seems to have been generally sirathed in linen (see Catacomis, p. 309), as might be expected from what we know of the custom of the Jews. Lazurus was "bound hand and foot with grave-clothes" (John xi. 44). "Then took they the body of Jesus, and wound it ( $\delta \delta \eta \sigma a \nu$ ) in linen clothes ( $000 v i o n s$ ) with the spices, as the manner of the Jews is to bury" (ihid. xix. 40). St. Matthew (xxvii, 59) and St. Luke ( $x$ xiii. 53) say that Joseph "wrapped, or
 (каөајă, M.). St. Mark (xv. 46) sвys, $\langle\nu \in f \lambda \eta \sigma \epsilon$ $\tau \hat{j} \sigma \iota \nu \delta \delta \nu$. The custom had been brought from Egypt and retained, though the Jews did not embalm their dend. Words that expresa the nution of swathing are sumetimes used at an later period. Thus the disciples of St. Anthony einigartes bis body-buried it (Athan. Vita $S$. Anton. 90). Similnuly Diunysius of Alexandria apeaka of the Cluristians of that city as $\pi$ epr-


## OBSEQUIES OF THE DEAD

the bodies of these stricken by the plague (IIist. Eccl. Euseb, vii. 22). In Latin authors the mese common wold is "obvolvere." In the above two instances the material ia not mentioned, but we may assume that it was linen, the use of which was common everywhere, if not uaiversal. To give exiumples, St. Jerome, speaking of a woman who had been unjustly piut to death, says, "They wrap the bloody corpse in a linen eloth" (E.pist. ad /nnoc. 12). Sixtus Ill., A.D. 432, "with his own hands dressed" the hody of his enemy, Bassus, "with linen clothes nad spices" (Anast. Biblioth. Vitae Pont. No. 45). In Gregery of Tours we read of a nun who was buried "laduta linteis mundix" (Hist. Frane, ri, 29), and of a bishop who in a vivion was told to prepare for his burial by "getting him clenn linen clothes" (ii 5). The linen was sometimes waxed. Thus in one Life of St. Cuthbert we are told that his body was " in sindone cerata curatum" (Iita, lii. iv. 13 ; Bolland. Mart. 20). The body of St. Ansbert, arehbishop of iecen, A.D. 698, "magna fidel ambitione vestitum ext, ac desuper linteis eeratis obvolutum" (Aigrad. in Jita insb. 9 ; Boll. Feb. 9). In a inter Instanee we read of a " shirt (camisaie) corered with wax" enrefully put on the body of the dedeared (St. Udalric), "lest the priestiy spo parel in which he was clad sliould be quickly destroyed by the enrth " (Vita S. Udalr, axvii. 83 ; Boll. July 4).
2. Among the Romans, while the private citizen was buried in a toga, those in office, eren to the lowest vicomagister (Livy, xxxiv. 7), were buried in the dress proper to it. The analogous practice was to some extent adopted nmoog Christians. In the Acta of l'eter of Alexandrin, martyred in 301, it seems impied that the linen in which he was wrapped was the dress in which he uaually officiated (Migne, Ser. Gr. $x$ viil. 464,5 ). This is not a contemporary necount; but if it be not historically true, it may be taken to ahew the etistom of the country a century and a half liter. St. Cuthbert was "vestimenta sheerdotalia indutus" (Anon. Vita, u. s.). The same thing is related of an Irish bishop named Merolilanus (Flodoard Hist. Ecel. K'cin. iv. 48), and of Gebhard of Constance: "Sacerdotnlibua, ut moris est, vestibus indutus" (Iita, l. 22 ; in Ménarl, note 680 to Sacram. Greyor.). Of St. Ansbert we rend: "As he had been wont to stand at the holy altars of Christ, so the brethren had taken care that he should be elothed " (Aigrad, u. s.) Hadrian I., A.D. 772, wns " wrapped in his apo stolical ornaments (infulis), as the custom is to bury a Roman bishop" (Vitor, in Mus. Ftel. i. 41) Observe also the instance of Udalric in the last paragraph. Charlemagne was clad in the im perial vestments, and "his face covered onder the diadem with a napkin" (Iita, Auct. Monach. Engol.)

Under this head we may mention un order aseribed to Eutychian, A.L. 275, that no marty should be buried "without a dalmatic or u pur ple colloblum" (Anast. Vit. Pont. No. 28); such ornaments thas hecoming the insignia of mar tyrdom.
3. A dress more or less costly to shew honour to the decessed, but with mo other significunce, is often mentioned Tbus when Marinus was martyred at Rome ia the reige

Gallienus, Asty "very riehly" vil. 16). The cos, A.b. 297, S. E. Asseman it. Aathony $w$ first hermit, in nasiles hal giv 8 14). St. An wrapped in an the gift of At Ath. is Vita $S$ Nivssa gives an la which the I prepared for th pusel to bury h brother had pre doan to please ? (l/udriov) was th li. App, 200 ; I': weaithy Christ (obvolvitis) yol with gold?" (Vi father says: wrapped in he Eustuch. § 5.) mentions thint before burial " 37, 51; Do Glo 4, $x x, 4$ ). Whe s bishop covered garments" (Hi Sieepers of Eph very place (wher clothes of silk 01
4. In the 61 strange abuse by Auvergac, 533 : bodies of the d divine services,' of the altar (ca of the Lord's b not the body ol tomb, be ever c conncil of Ause mitted that the in the veil or i practice is also 743 (can. 20). same superstitiol or Johu Damase wax candles at baried in an air largest size (D2 dormiertht, § 19
5. It is probal dressed, a naphin the scriptural Of St. Cuthbert comdato " (Anon that "sudarium vellent" (Aigra "Sudario sub (Moanch, Engol.
6. The richne sometimes burie tion to thieves. torn and otherw body was left li stom: "A cost caase of the to tha bedy that

## DEAD

e plague (Itist. it hors the mere the above two ationed, but we he use of which ualversal. To ing of a woman :o denth, says, a linea cleth" III., A.D. 432, the tody of his hes aad spices" No. 45). in num who was (Iist. Franc, ri, rivion was told tting him cleas den was gome. of St. Cuthbert n sindone ceratá land. Mirt. 20). i.hil of Roven, ae vestitum est, utum" (Aigrad, ). In a later imisnle) corered he bady of the he priestly ap. ould be quickly S. Vidalr. xxvii.
ile the private se in office, erea , xxxiv. 7), were The nadegous adopted among er of Alexandria, pllied that the 1 was the dress d (Migne, Ser. ot a contempoisterically true, a cuistom of the ater. St. Cuthotalia indutus" thing is related ladus (Flodosrd, of Gebhard of moris est, vestiHenarl, note 680 asbert we read: and at the holy 1 had taken care (Aigrad. u. s.). pped in his apothe custom is to Mus. Itul. i. 41), lalric in the last clad in the im. ec covered onder a, Auct. Monneb.
nention an order i, that no martyr Imatic or a pur$n t$. No. 28) ; such insignia of mar-
costly to shew with no other el. Thus what ie in the reigno

## OBSEQUIES OF THE DEAD

Gallienus, Astyrius, a aenator, clothed the boly "very richly" for the burial (Enseb, Mist. Eocl. vil. 16). The remaina of Stratonica and seleucus, A.t. 297, were covered with a silk cloth (S. E. Assemanus, Acta SS. Murtyrum, ii. 121). sti. Anthony wripped the boily of Paul, the first herinit, In a "pallium" which St. Athatnavies hal given him (Hieron. in Vita Puuli, § 14). St, Anthony himselt; when dead, whs Frapped in in old cloak which had also been the gitt of Athanasius many years betore (St. Ath. io Vita $S_{0}$ Ant. § 91). St. Gregory of Nyssia gives an elaborate account of the manner la which the borly of his sister Macrina was prejared for the grave (A.d. 379). It was propusel to bury har in her ordinary dress, but her brother had provided a better. As this was not done to please haman eyex, an oill black maotle (ludriov) was thrown over all (De litta S. Hacr. fi. App. 200 ; Piar. 1618). St. Jerome, addressing wealthy Christians, asks: "Why do ye wrap (obvolvitis) your dead in garments covered with gold ?" (Vita Pauli, 17.) Ut Paula the same father says: "What poor man die I who was not wrapped in her garments?" (Epist. 108 ad Eustoch. §5.) Several times Gregory of Tours mentions that persons of eminence were clothed befors burial "dignis vestimeatis" (Hist. Fr. iv. $37, \mathrm{sl}$; De Glor. Conf. 81 ; Vitae Patrum, xiv. 4, xx, 4). When Chijperic wus slain, A.D. 584, a bishop covered his body for barial with "better garments" (Hist. F'r. vi. 46). The Seven Sleepers of Ephesns "to this day rest In the very place (where they were tound), covered with clothes of silk or fine linen" (Miras: i. 95).
4. In tha 6th centary we first hear of a atrange abuse by its prohibition. The council of durergne, 533: "It is to be observed that the bolies of the dead be not wrapped in palls or diriae services," i.e. cloths used for the service of the altar (can. 3); "Touchiug the covering of the Lord's body or the pall of the altar, let not the body of a priest, when carried to the tomb, be ever covered with it" (can, 7). The council of Auxerre, A.D. 578 : "It is not permitted that the bodies of the dead be wrapped ia the veil or in palls " (can. 12). The latter praetice is also forbidden by Boniface of Mentz,
743 (can. 20). Nor was the East free from the 743 (can. 20). Nor was the East free from the same superstition. Pseudo-Athanasius, as quoted by John Dsmascene: "Fail not to burn oil and wax candles at the tomb, though the body be boried in an air," i.e. a encharistic veil of the largest size (Dsinasc. Orat. de iis qui in Fide dormierunt, § 19).
5. It is probable that, however the body was dressed, a napkin always concealed the face, as in the scriptural examples (John xi. 44, xx. 7). Of St. Cuthbert we read, "Capite sudario circumate " (Anen, Vita, iii. u. s.) ; of St. Ansbert, that "sudarium cerâ litum capiti ejus imponere velleat" (Aigrad. u. s.) ; and of Charlemagne, "Sudario sub diademate tacies ejus operta" (Monach. Engol, u, a.).
6. The richness of the dress and ornaments oometimes buried with the dead was a temptation to thieves. This led to their being cut or torn and otherwise rendered uselesa before the body was left in the tomb. Thus Si. Chrysostom: "A costly burial has often been the cause of the tomb being broken open, and of the bedy that was buried ou carefully being

OBSEQUIES OF THE dead
1429
cast out naked and graveleas.
That this may not happen, muny per is tear the fine linen clothes and fill the with many kinda of apices, that they may in two ways be made ustless to those who are guilty of such outrage, and so commalt them to the earth" (//om. 85 in S. Juan. Ei: § 5). Examples of such robberies are not wsating. Thas when, in \$85, a woman of high rank had been burled at Metz, "with great ornaments and much gold," some young men of her family "uncovered the tomb and took and carrieal otf all the ornanenta of the dead body that they could find "(Greg. Tur, Hist. Frunc, viii. 21). When Halrian I. was huried in the monastery of Nonantula, A.D. 79., some of the monks, thinking that the ricb robes with which the boly was cevered would be better bestowed on their choreh, "went at night to his sepulchre, and having stripped him of his shining and glittering garments clad him in poorer" (Vita IIfadr. In Mus. It il. j. 41).
VI. Bells tolled.-We first hear of bells in connexion with death in the 7 th century ; but the notices are seanty. Bede relates that when St. Hilda died, in 673, a qua in a distant monastery founled by the saint, while in her dormitory at night, "suddenly heard in the air the well-known sound of the hell by which they were wont to be roused to prayers or called together when any one of them had been called out of this world" (Hist. Eccl. iv. 23). Here the custom was to toll the bell as soon as the death had taken pluce. The Life of St. Bonifoue seems to imply that, in the churches founded by him, the bell was tolled when the corpse was on the way to the grave. The inhabitants of the place, we are told, resisted the removal of his remains, A.D. 755, but suddenly "the bell of the charch, touched by no human hand, was put in motion" (Willibuldus, Vita S. Bonif'. c. xii. §38; sim. Othlo in Vita, if. § 25). This was accepted at once by all as an intimation that the body was to proceed to another place of rest. Starmius, the founder under Boniface of the great monastery of Fulda, seeing himself in danger, A.D. 770 , ordered all the bells of that house to be rung to assemble the monks to pray for him and to receive his last words (Vita, c. 25 ; Actia Bened. iv. 279). The aeoond council of Cealchythe, A.D. 816, directs that "in every church throughout the parishes," on the death of the bishop, " the signal be immediately struck, and every congregation of the servants of God meet at the basilic" to sing psalma for his soul (caul. 10).
VII. Prayers and Psalms before the Funeral. -The body of Constantine was watched day and night as it lay in the palace "in a golden colfin," covered with a purple eloth and surrounded by inzumerable lights (Euseb. Vita Const. ir. 66); bat we do not read of any religious rite performed at that time. Nur are any prayers or psalms mentioned at this stage in the case of St. Ambrose, though his body lay in state in the great chureh called by his name (Paulinus in Vita S. Amb. 48).

1. Yet Tertullian, about A.D. 195 , speaks of prayer being made ut this time: "Cum ln pace dormisset, et morante adhuc sepulturá, interim oratione presbyteri componeretur," \&c. (2s Anini, 51). What this "prayer of the presbyter" was does not appear. In the Gelasian Sicramentary are four sets of prayrr to be

## 1430 OBSEQUIES OF THE DEAD

used orer the departed. The first group are headed, Orat. post Obitum Ilominis ; the second, Orut. ante ןun all Sepulerum deferatur (Liturgia Lat. Vet. Murat. 1. 747,9). In the Gregulinn Saeramentary (ibid. il. 213) we find prayers curreaponding to the former of the above groups under the heading, Orationes in Agcmla Mortuorwm quando Anim i egreditur de Corpore. After these prayers, pinlms (not indiented; in the Vatienn Codex, "pisalmi congrui," opp. S. Greg. v. 230, ell. 1615) are sung, and then "dicantur capituln" ("deiude Oratio Dominlea et hnec versuum capitella," Cod. Vat. u. s.): "In memorla," \&c. (Ps. exil. 6, P. B. v.) (after which Cod. Vat. gives "Anima ejus," \&c., from Ps. xxv. 12); "Ne tradas bestils anlmas," \&c. (Ps. Ixxlv. 20 ; see Vulg. ixxlii. 19); "Pretiona," \&c. (Pa, cxvi. 13), for which Cod. Vat. substitutes," Redimet Dominus anlmas aanctorum suorum" (derived probably from $\mathrm{Ps}_{3}$, xevii. 10); "Non lntres," \&c. (Ps. cxliil. 2); "Requiem acternam dona cia, Domine " (derived from 2 Esdr. ii. 34 ; Vulg. 4, Esdr.). Two prayera follow in this book as given by Murntori, headed Incipiut Orationes post Lavationem Corporis (215), which correspond to the second set in the Gelasian, as described sbove. In the Apostolical Constitutions (viii. 41) are prayers bearing a strong general resemblance in matter to the above Western forms, under
 They aeem intended to be introduced by the deacon after the uaual suffrages in any servlee of prayer with the words, "For our brethret who reat in Chriat, let us pray." They migl:" be said, apparently, at any time after the den:tr

The Gelasian prayere mentioned above : found, with aome change and omission, in a TUTs ancient MS. preserved at Rheims (printed by Menard, Sacram. Greg. not. 68), in which they have the following heading: "Incipit Officiun pro Defunctis. In primis cantatur Psalmus, In exitu Israel, cum antiphona, vel alleluia." The book appenrs to have been written in the time of Charlemagne (Prnef. $x$. Opp. Greg. lii. ed. Ben.), when the alleluin was generally in the West no longer thought anitable to a funeral office. It is atill enng in the Greek offices (Euchologion, Goar, 526, 527, 531, 535, 553), and in that for priests with frequent repetitions ( $562,563,564, \& c$.$) .$
2. Testimonies to the use of palma before the funeral are much more frequent than to the prayera. When Monica diei, "Evodius selzed a psalter and began to chant the psalm Misericordiain et judicium (the 101st), the whole family responding" (Aug. Conf. ix. 12, § 31), Bufore the barial of Macrina there was "psalmody throughout the night, as at tha vigil of a martyr's festival "(Greg. Nyss. De Vitâ S. Macr. ii. App. 200). St. Jerome tells us that at the death of Pnula " not wailings and beatings in the breast were heard, as is the wont among men of this world, but numberleas paalma in divers tongues" (Epist. 108 ad Eust. § 29). Even before Fabiola was dend, if we are to take St. Jerome's words to the letter, this chanting had begun: "Psaims sounded, and the alleluia echoing aloft ahook the gilded ceilings of the templea" (Ep. 77 ad Oce (n. §11). Earlier in the aame century the disciples of Pachomius (cir, 350), "having cared for his venerable body after the custom

## ODSEQUIFS OF THE DFAD

OBSEQ
whola night watching, alnging psalms and hymns" (Vita, 53; Rosweyd, 138). The 6th century furndshes many instancers ; e.f. the body of Fulgentins, A.D. 55.3, placed in the oratary of a monastery, " invited both monks and clerka to wateh together that whole night in pralins and hymas and spiritual songs " (lita, in fine: Surlus, Jan. 1). St. Gall, a.D. 554, lay three dhys in a church, "constant singing of pailms goling on" (Greg. Tur. Vilue PP. vi. 7). SimiInrly St. Salvius (about 560), (Id. Ifist. Frame. vil. 1) ; St. Ardius, 571 (Fita S. Arid. 34; inter Opp. Greg. Tur, 1303); and St. Radeguad, 587 (Baudon. In Vita, 27).
VIII. Mourning Ha'nits.-The feelling expressed In the foregolng extracts was carried so far that In many churches, if not in all, mourning-dresses of $n$ dark colour were strongly discournged. Practically this affected one sex only, at least among the Romans, for thelr women in mouming already, i.e. from the 1st century, "wors white garments and white head-dresses" (Plutarch, Quaest. Rom. 26). Hence the condemanthon of dark colours made a distinction between the Christian and the heathen man, but permitted none between the women. In the former ease the principle created the difference; in the latter it was thought more important than the maintenance of it.

St. Cyprian is the earllest writer in whem the objectlon occurs : "Black garments are not to be assumed here, when they (who have gone befcre) Wiste put on their robes of white " (De Mortal. X\&4. ed. Brem.). St. Basil tails one who exliibs: ed such outward signs of grief that he s"ae:abled actors in a tragedy: " Like them thoo bhivsest that the outward condition of things should befit the mourner, a black dress and disorvesed hair, and darkness in the honsc, and dirt aad dust, and a chant unpleasling to the enr, and that keeps the wound of grief evei fresh in the soul. Leave auch thlngs to them that are without hope" (De Grat. Act. i1. 363). St. Chrysestom condemns among other tokens of grief the custom of "covering ourselves with black garments" (Hum. iii. in Ep. ad Phil. § 4; comp. Hom. 62 in S. Joan. Ev, §4). An unknnwn but very anclent nuthor, whose tract is preserred in a MS. of the 7th century, asks: "Why do we dye our garments black, unless it is to prove that we are truly unbelleving, not only by our weeping but by our dress?" (De Consol. Hort. Serm. ii. c. 5; in App. Opp. Aug.) Nevertheless this rejection of a dark mourning-dress could hardly have been common among men in the West in the age of St. Augustine and St. Jerome, for the latter, writing in 404, claims praise for a Roman of high rank for having given up his mourning habit (lugubrem vestem) and resumed hls white garments (candida vestimenta) at the end of forty daya, after the loss of his wife and two daughters within a few days of each other (Epist. 118 ad Julian. 4). In France, when the elder son of Chilperic died, A.D. 580, there was "a great lamentation of all the people; for the men mourning, and the women clad in monraing habits, as the custom is at the obsequies of husbanils, in such sort attended this fuaeral" (Greg. Tur. Hist. Franc. v. 35). It may be doubted whether women in the East acted generally in the spirit of St. Chrysostom's advice even in the 4th century. Had they done so, it woald
not have been iregory of Nia white at the fu Nisa. Orat. vil.
IX. The Bier an a bier (feret $\pi \lambda(\nu \eta), \sigma \kappa l \mu \pi o \nu$ loculus, capulus however, to th whatever worl The cothin was (leavet) of thes cos procession. At 309 , the jeopl Orut. xliii. 80) of his sister Ma 291). When 1 th the grave, A kiss various parr aut quibuscunc Arel, in lita II general among to this day, the f
It is probabl boly was concea tines of rich buth in the Ein thrown over $t$ bishops of Rome for the future " tiff was carried 00 covering " ( suppress the pr dalmatic to piec Hilsry of Arles alrealy mention the great solicit afterwards by a grave " (Vitic Hu, Placilla, A.D. 3 before her burinal gold and purple de Placillâ, ii. $9 t$ by the same in ubarae on a g Pulch. Orat. init. X. The Beare Christian custom oflerings of the thiags " for the I The comneil of $\mathbf{C}$ peniteuts shonl and bury them apeaking of his $m$ she died on their illis quorum offi (Confess. ix. 31). to be found amon place. At Constan provided a large this duty was com wards increased b their services out burial inight be $t$ Dlcant, Fossari pared the grave, It in probable, instances on reco often became be from a desire to The body of St. by the hands of

## DEAD

ag palms and 38). The 6 th ; e.g. the bolly $n$ the oratorr of onks and clerks dight in p-ains " (Iita, in fioe: 554, lay three giing of pxalus 9. vi. 7). Simio id. Ihist. Frunc. ta S. Arid. 34 ; d St. Radegund,
feelling ezpressed rified so far that nourning-dresses sly discournged. ex only, at least omen in mourn. century, "worg ledresses" (Plu: the condemastinctlon between man, but per-

In the former ifference; in the ortant than the
iter in whom the nts are not to be ave gone befere) " (De Mortol. Ils one who ex-- grief that he - Like them thon dition of things $k$ dress and disoronse, and dirt and the enr, and that resh in the soul. hat are without Sl. Chrysostum as of grief the with black garhil. § 4 ; comp. An unknown but net is preserred asks: "Why do ess it is to prove not only by our De Consol. Mort. g.) Nevertheless rning-dress could nong men in the e and St. Jerome, laims praise for a ig given up his (em) and resumed 'estimenta) at the is of his wifenal ays of each other France, when the D. 580 , there was je people; for the a clad in mournthe ohsequies of led this funeral" 35). It may be e Esst acted genetom's advice even done so, it would

OBSEQUIES OF THE DEAD ' 1431
we have been mentloned that the mother of iregery of Nixianzus wore a dress of shining White at the funeral of her son Cuesarlus (Greg. Nas. Orat, vili. 15). [Mounning.]
IX. The Bier and Cuffin.-I'he bully was placed on 3 bier (feretrom, lectus, grabatum, sandaplla, кגivn, $\sigma x i \mu \pi$ ous), sometimes in a coflin (area, loculus, capulus, $\lambda d \rho \nu a \xi$, oopds). 'There is reason, however, to think that the bier and colfin, by whaterer world described, were genero!'y one. The collin was without a 1 ll , and the face (at least) of the corpse wias often exposed during the prowession. At the funcral of St. Hrail, A.D. 399 , the people could see his thee (Greg. Naz. Orut. xliii. 80). The same thing is mentioned of his sister Macrina (Greg. Nyss, de l'ita Miter. 201). When Honoratus of Árles was carried th tha grave, A.D. 4:30, the prople were able to kiss various parts of the boily ("osculum ant ort aut quiboscunque membils impressit," Hilar. Ared, in lita /lonor, vii. 35). This was probabiy general among the Greeks, for it is their custom to this day, the face being pninted to simulate life.
It is probable that in many eases the whole body was concealed nt first by a loose pall, sometimes of rich materinl, of which we often read buth in the liast and West. A dalmatic was thrown ever the bier at the funeral of the bishops of Rome, until Gregory 1. ordered that for the future "the bier on which a Roman pontiff was carried to burial should be vested with no covering" (Epist. iv. 44). He desired to suppress the poppular custom of tearing the dasmatic to pi"ces and preserving thein as relics, Hilary of Arles says that the body of Honoratus, slreasly mentioned, was "clothed on the bier by the great solicitude of faith, and almost stripped afterwards by a greater, when it was taken to the grave" (Viti 11, nor. vii. 35). When the empress Placilla, a.d. 385, was carried into the city before her burial, the body was covered "with guld and purple cloth" (Greg. Nyss. Orat. Fun. de Placilla, ii, 960). Her daughter Pulcherin is by the same writer only said to have been "borne on a galden bier" ( $\kappa \lambda / \nu \eta$ s, in fiun. Pulch. Orat. inil. 948).
X. The Bearers.-Tertullian, 195, explaining Christian customs to the heathen, says that the ofierings of the faithful provided among other things "for the burial of the poor" (Apol. 39). The cuncil of Carthage, 398, decreed that the "peniteuts shonld carry the dead to the church sind bury them" (can. 81). St. Augustine, speaking of his mother's funeral at Ostia, where she died on their way to Africa, says, "De more illis quorum officium erat funus carantibus" (Confess. ix, 31). Sueh ofticials, we infer, were to be found among Christians in every populous place. At Constantinople Constantine had already provided a large body of inferior clerks to whom this duty was committed. Their number wasatterrards increased by Justinian. They were paid for their services out of a public fund, so that every burial might be tree of charge. [See Copiatae, Dlcant, Fossaki, Pahabolani.] These prepared the grave, bore the corpse, and buried it.
it is probable, however, from the number of it is probable, however, from the number of inslances on record, that relations and others often became bearers, not from necessity, but Trom a desire to shew honour to the decensed. The body of St. Basil was thus "borne aloft
by the bands of holy men," Jan. 1, 379 (Greg.

Naz. Oriut, xllii, (80). When his sister Macrina was buried In the amme year, the bler was borne by her brother, Gregory of Nysм, the blslup of the dlocese, aud two other eminent clergymen (Vitu Mucr. 201). St. Ambrose in the same year implles that he helped to carry his brother Satyo rus to the grave (he Excessu Sict. 1. 36). Paula at Bethlehem, 404, was "removed by the hands of bishops, who even put their shoulders to the bier" (llleron. Ep. 108, § 29). Sidonius, 472, snys of a lady of high rank "that she was taken up and borne to her abiding home like one asleep, by the hands of priests and relatives" (Epist. 1.. 8). Fulgentius Ruspetasis, A.D. 55.3, Wha taken "by the hands of pulents" to the chorch ln which he was buried (Vita, Suriua, Jan. 1).
During our period monks and nuns were buried without the bounds of their monnsteries (Martene, de Ant. Mfor. Rit.v. x. 99), and the latter at least inust often have employed the services of seculars as benrers.
XI. Time יf liturial. - A Christian funeral took place by lay whenever it was permitted. See Burial of tiee Dead (3), p. 253. There was in France, at least, a feeling against buryIng on Sunday; for in a law forthiding servile works on that day in the Carlovingian code, we find the burial of the dend excepited, only "si forte necesse fuerit" (Reg. Fr. Cupit. i. 75, vi. 380). Nevertheiess St. Ambrose was buried at Milan on Easter Day (Paulinus in Vita, 48), and St. John of Naples in that city on the same day (Uranius, De Ubitu Puu/imi, 11).
XII. The Procession.-Allusions to the triam. phant character of the funeral procession as nurked by the ainging of psalms and hymns, the carrying of lights [see Liguts, Ceremonial LSE OF, viii.], and palms, \&e., are rery frequeat. The Apostolical Constitutions, probably compiled near the year 200, give this direction: "In the going torth of those who have frllen asleep, conduct them with singing of psalms, if they ne faithful in the Lord, tor 'precious in the sight of the Lord is the denth of His saints'" (vi. 30). Constantine, who died in 337 , of the funeral of martyrs: "Nor is the wweet smell of frankincense desired, nor the funeral pyre, but pure light sufficient to light them that pray " (Urut. aul Sunct. Ceetum, 12). St. Paul the first hermit Was taken to his grave, A.b. 340, by St. Anthony, "singing hymns and psalms, after the Christian tradition" (Hieron. Vitu Pauli, § 16). At the funeral of Macrina, " no small number of deacons and servants preceded the corpse in order on either side, all holding tapers of wax," while "from oue end to the other of the procession psalms were sung in one purt, as in the Hymn of the Three Children" (Greg. Nyss. Vitic Macr. 201). At Constantinople Justinian, A.D. 554, made legal provision for the singing at all funerals (Noo. lix. 4). In Hrance, 587, St. Radegund was carried to the grave with psalms and alleluias. (Baud. Vita, § 28.) In Spain, the council of Toledo, 589 , ordered that the body should be conveged to the tomb with psalmsinging only.

Incense was sometimes used after the first three or four centuries of our period, In the deta (of late and uncertain date; see Tillemont, Mim. Lecl. note sur St.-Pierre Alex.) of St. Peter of Alesandria, 311, we read that the people



IMAGE EVALUATION TEST TARGET (MT-3)


Photographic Sciences


## 1432 OBSEQUIES OF THE DEAD

"carried palms the tokens of victory, while tapers blazed, hymos resounded, and Incense Hamed" (Migne, Ser. Graec. xviii, 465). Hilary of Arles, speaking of the funeral of Honoratus, his predecessor, A.D. 430: "We saw then, carried before his bier, apices and incense" (l'ita Honor. vii. 35). At the funeral of St. Lupicinus in France, in the 6th century, there were "crosses anil wax candles and the smell of sweet incense" (Greg. Tur. Vitac PP. xiii. 3). "Incense and lights" are also mentioned by Pseudo-Chrysostom (de Pat. i, tom. ix. 808).

Neither the Gelnsinn nor the Gregorian Sacrnmentary indicates the psalins used in the procession. We may, however, leara something of the Greek custom from St. Chrysostom: "Consiler what thon snyest at that time, 'Turn again unto thy rest, 0 my soul, for the Lord hath rewarled thee' (Ps. cxvi. 7, P. B. v.) ; and again 'I will fear no evil, for Thou art with me' (xxiii. 4); and again (xxxii. 8), 'Thou art a place to hide me in; Thou shalt preserve me trom trouble'" (Hom. iv. in Ep. ad Heb. (ii. 15)).
XIII. The Body buried.-The church inherited from the first converts a repugnance to cremation, as doing violence to nnturul feeling. The henthen ascribed this abhorrence to a wrong motive, viz. a fenr lest the bedy being dissipated should be incapable of resurrection. "Some," says Tertullian," are of that opinion ; they say that funerals ought not to be by fire for that reason, out of a veedless care for the sonl. But the reason of that pious custom of burial is different, not a pretence of care for the remains of the soul, but an aversion to cruelty even in regard to the body" (De Animet, 51). In the Octavius of Ninutius Felix (c. 2), the heathen interlocutor inveighs against the Christians as superstitiously "execrating funeral piles and condemning sepultures by means of fire." To this the Christian replies (c. 10): "We do not, as you suppose, fear any loss of burial (comp. St. Augustine, de Civ. Dei, i, 12), but we observe the ancient and better (St. Ang. u. s. 13) custom of interment." The practice of cremation was extinct throughout the empire in the 5th rentury ("Urendi corpora defunctornm usus nostro saeculo nullus," Macrob. Suturn. vii. 7); but we infer trom a prohibition of Charlemagne that it existed aunong the tribes of Germany at a much later period: "If any one shall cause the body of a deceased person to be consumed by flame according to the rite of the pagans, and shall reduce his bones to ashea, he shall be capitally punished" (Capit. de Part. Suxon. 7, in Cup. Reg. Fr. i. 252).
In Egypt there was a peculiar custom of preserving the dend abova ground. "Tha Egyptinus are wont . . . not to hlde them under the earth, but to place them on littera and to keep them in their houses, thinking thereby to do honour to the departed." This statement is made, however, only in refereace to "the bodjes of the devout departed, and especinlly of the holy martyrs " (Athan. Vita S. Anton. § 90 ). The custom was carnestly opposed by St. Anthony, whe ordered his own body to be buried in a secret place, that it might not be so treated (ihid.). The author of his is the only writer who meutions it.
XIV. Place of Burinl.-For the earlier peried, especially in the cities, see ArEa, Burial, Cafacombs, Cemetery. Burial in charchee was forbidden by a law of Gratian, Valentinina, and Theodoslus, A.D. 381: "Let no oue thiak that the abode of tha apostles or murtyrs is permitted to be used for the burial of bodies" (Justin. Codox, i. ii. 2). This law was ndmitted $\mathrm{by}^{\prime}$ Justinian inte his code, A.d. 529. [ChurchYALRD, p. 391.]

Constantiue and his Christian successors, and the bishops of Coustantinople, are said by Sozomen (IIist. ii. 34 ; comp. Euseb. lita Const. iv. 70) to have been buried in the Church of the Apostles in the city; but from St. Chrysostom it appeirs that this must be understood of the approsch to the church. (Hom. xxvi. in 2 Cor. pr. fin.). St. Ambrose was buried, A.D. 397 , in the church at Milan built by himself and called after him (laulinus, Vita $S, A m b .48$ ). Paula was interred at Jerusalem, 404, "subter ecclesiam et juxta specus Domini" (Hieron. Epist. 108, § 30); i.e., as we conceive, under the church, but from without. Of the burial of Fulgentius of Ruspe in Africa in a charch, we read: "He was the first bishop who was henqured by being laid in that basilica, where a strict ancient custom permitted no oae, priest or laie, to be buried; but the great furce of affection removed the obstacle of custom, the citizens universally demanding it " (Vita in Surius, Jan. 1 in fin.). Here the ground of the "custom" appears to have been torgottea. Queen hudegund in 587 requested of the lishops of the province that she might be buried in a church which she had begun to build (ireg. Tur. Hist. Franc. ix. 42). The occasional practice is also attested by stories of sinaers miraculously cast out of churches in which they had been interred. Such in event happened at Toulouse, according t. Gregory of Tour's (Mirac. i. 89), while Greg ory of Ronle places a similar occurrence at Mi an (Dial. iv. 53). Another story of the last writer shew that two ladies had been buried in a church at Monte Cassino (Dial. ii. 23).
XV. The Serrice in Church.-The bod; was often taken to a church and a service held over it there, though it was to be buried elsewhere. Gregory of Nyssa, in his account of the funeral of Macrina, says: "When we stood within the building [of the Holy Martyrs, in which the bodies of her parents lay], setting dowa the bier, we first betook ourselves to prayer" (lita S. Macr. 201). The body of St. Ambrose was taken to a church immediately after his death oa the morning of Ea-tpr Eve. On Suadsy at dawn, "after the celebration of the divine sacraments," it was removed to the church in which it was to be buried (Paulinus, Vita, 48). The languige of St. Jerome, when he says that the alleluia of the preople shook the roof of the temple at the funeral of Fabiola (Epist. 77, § 1i), seems to imply an office of praise sad thanksgiving in the church. Panla, before burial, was "placed in the middle of the church of the cave of the Saviour," and the joyful chanting of the procession, it is implied, coatinued there (Hieron. Epist. 108, § 29). PseudoDionysius, in the East, tells us that if the decensed had been of the clergy, the body was set before the altar; if a layman, by the sacrio

OBSEQU
rinm at the pri v. lii. 2). The probable that the the church when
XVI. The Com and bymons formed vice in the church were prescribed fo frem Holy Script read both of psnim chorel at the fun Psalms with the Fabiola (Hieron. Latin, and Syriac The martyrs Epic "in a meet and psalms" (Vitct, maltyrs, Victor V the blessed salnts hymas" (Pussio writer represents "Who will bury solemn (i.c. custon Vand. ii.) Pseudo service in the chas celebrates a prayer miaisters, having $r$ our second resurre tures, chant derout psalms aud hymus Then the chief min mens, and recites $t$ have already gone deems the person classed in jublic con to seek the happy diviae chief priest d sacred prayer over h
The Gelasian Sac be said "Ad Sepule and others, with a be said "Post Sepu Mnrat. i. 750-1). the Gregorian are tiones ante Sepulero and "Oratio post a 216). In both the ' prayer. We take tl gotian as an exam Thee, 0 Lord, the so being dead unto th Thee, And if by the sation he hath comm pardon of Thy most way, through," \&c. the whole of the serp grave was called th conacil of Carthage, funeral takes place in meadation shall be r they who make it a broken their tast" ( shall not form part of case. But only a fe word used of siagle tor liring, in can. 12 Con Conc. Tolet, A.D, 633 TON ), and it is the spe to the last prayer at Sacrumentary. By a Rheims, A.D. 845, the "ordinem et precea
rium at tha priest's entrance (De Eccl. Hier. v. iii. 2). The furegoing testimonles make it probable that the body was always carried into the church when it was to be buried near it.
XVI. The Composition of the Service.-Psalma and hymns formed a considerable part of the service in the charch and at the grave, but there were prescribed forms of prayer nlso, and lessons from Holy Scripture, at an early period. We read both of pasalms suag and of prayers said in church at the funeral of Macrina ( Fita, u. s.). Psalns with the nlleluin were snng nt that of Fabola (Hicron, u. s.); and psnlms in Greek, Latin, and Syrine at that of Prula (Hir, u. s.). The martyrs Epictetus and Astion were buried "in a meet nad fit place, with hymns and psalms" ( Yita, 20; Rosw. 219). Of other murtyrs, Victor Vitensis says, "The remains of
the blessed saints were buried with solemn the blessed saints were buried with solemn hymas" (Pussio Septem Monach.). The same writer represents a persecuted chnrch asking, solemn (i.c. customary) pruyers?" (De Persec. Vand. ii.) Pseudo-Dionysins, spenking of the service in the church, snys: "Then the of the celebrates a prayer of thraksgiving. Next, the ministers, having read the unfailing promises of our second resurrection set in the divine Scriptures, chant deroutly the songs of the oracles of psalms aud hymus to the same end and intent. Then the chicf minister dismisses the catechumens, and recites the names of the saints who kave already gone to their rest, with whom he deems the person lately decensed worthy to be classed in public commemorntion, and exhorts all to seek the huppy end in Christ. Then the divine chicf priest drawing near makes a most sacred prayer over him" (De Eiccl. Hicr, v. iii. 2).
The Gelasian Sacrmen
The Gelasian Sacramentary gives prayers to be said "Ad Sepulcrum priusquam sepeliatur," and others, with a "Commendatio Anilnae," to be said "Post Scpulturnm" (Lit"rg. Lat. iet. Murat. i. 750-1). The corresponding prayers in the Gregorian are headed respectively "Orationes ante Sepulcrum, prinsquam sepelintur," and "Oratio post sepultum Corpus" (ibta. ii. 216). In both the "Commendatio" is the final prajer. We tike the following from the Gregorian as an example: " We commend unto
Thee, 0 Lord, the soul of Thy servant $N$, that Thee, 0 Lord, the soul of Thy servant $N$., that being dead unto the world he may live unto
Thee. And it by the frailty of worldy converThee. And it by the frailty of worldly conver-
sation he hath committed zins, do Thou by the sation he hath committed sins, do Thou by the
pardon of Thy most merciful pity clennse them away, through," \&c. (ibid. ii. 218). At one tlme the whole of the service in the church and at the grave was called the Commendation; for the conncil of Carthage, 397, orders that where a funeral takes place in the afternoon, "the commendation shall be made by prayers only, if they who make it are found to have already broken their thst" (can. 29); i.e. the eucharist shall not form part of the commendation in that case. But only a few years later we find the word used of single forms of intercession (for the liring, in can. 12 Conc. Milev. A.D. 416 ; comp. Cons. Tolet. A.d. 633, c. 13. See CommendaTHON), nnd it is the specific name expressly given to ths last prayer at funerals in the Gelaian Sacrumentary. By an order of Hincmar of Rheims, A.D. 845, the priest is to learn by heart "ordincm et preces in exequils atque agendis
defunctorum " (Capit. 4 ; Labb. Conc. viii. 569). It is evident, therefore, that at this time nothing Was left to the disoretlon of the officiant.
We may add, with reference to the lessons, that some copies of the Comes Hieronymi (App. ad Capit. Reg. Franc. ii. 1351 ; see Lectionary) to the eucharistic lessons to be read "in Agenda Mortuorum "(sic) add nine "Lectionea Defunctorum" (see Amalarins, de Eecl. Off. ir. 42) from the Book of Job, to be read in the Officia Mortuorum. Of these some or all, we may suppose, would be read in the church or at the grave, when the eucharist was not celebrated. They nre, Job vii. 19-21; x. 1-7; x. 8-12 xiii. 22-28; xiv. 1-6; xiv. 13-16; xvii. 1-15; xix. 20-24; xix, 25-27.

The enrly remains of the Greek church do not give us the same information respecting the prayers actually said in the chureh or at the grave within our period. The prayers in the Apostolical Constitutions, to which we have referred in § vii. 1, might be used with propriety at that time ; but the rubric (viii. 40) shews that they were the special addition on occasion of a death to the ordinary daily service. Elsewhere (vi, 30) this book mentions lessons and psalms : "Assemble in the cemeteries, reading the sacred books and singing psalms on account of the martyrs who have fallen asleep, and of all saints from the beginning, and of our brethren who have fallen asleep in the Lord ; "n direction which seems to apply both to the occession of the funeral and to subsequent commemorations. In the East one of the Arabic canons of Nicaea, referring to the funeral of a bishop, says, "Les those things be read at the funeral which the doctors and holy spiritual fathers have ordained tonching the prayer" (can. 65 ; Labbe, Conc. ii.
312 ).
For the discourse sometimes delivered at or after a funeral, see Funeral Sermon
XVIN, The last leace.-Pseudo-Dionysins says that after the prayers the bishop kissed the corpse, after which all present did the same (Eccl. Hier. v. iii. 2). This was tha kiss of peace, and a sign of communion unbroken by death ; but it could never have been common. From a prohibition of the practice by the conncil of Auxerre, A.D. 578 (can. 12), we learn that there was some observance of it in France in the 6th century.
XVIII. The last Unctu,n.-In a work nscribed to St. Chrysostom, in the imperial library at Vienna, it is said that we " ought to pour oil on the dead at their burial" (Comment. in Biblioth. Cues. Lambecii, VIII, xlv. 68). Psendo-Dionysias sayg that after the kiss the bishop "poureal oil on the departed, and then after offering a sacred prayer. for all present laid the body away with other sacred boties of the aame (eccleainstical) rank" (Hier. Ecel. v. iil. 2). Theodore of Canterbury 668, says that "there was in the church of Rome a custom of carrying monks or religious men to a church when dead, and anointing their breasta with chrism, and there celebrating massea for them " (Cupit. 90; Labbe, Conc. vi. 1877) These statements are worthy of uote trom the fact that in the Greek charch of the present day either oil from the church lamps or a cinder from the thurible is put on the corpae immedrately before burial (Euchol. Goar, 538). PseudoDionysius glves a mystio reason for this unction. The unction at baytism, he says, "calls the

## 1434 OBSEQUIES OF THE DEAD

## OBSEQUIES OF THE DEAD

initiated to the sacred strife, but the oil now poured on the bedy shewe tbat he whe hns fallen asieep has fought the sacred fight, and la perfected " (ibid.).
XIX. The Eucharist given to the Dead.-We meet with several traces of this profane superstition from the ead of the 4th century downward. It was forbidden in Africa by the council of Carthage in 397: "It is decroed that the puchurist be not given to the bodies of the dead" (ean. 6) ; by that of Auxerre, 378 : "It is not lawful ior the eucharist to be given to the dead" (can. 12); and by the council of Constantinople in 691 (can. 83). The cauen of the last is, however, only a traiscript of that of Carthage, and even repeate its nrgument : "It is written, Take, eat; but the bodies of the dend cana neither take nor eat" (comp. St. Chrysoatom, Hom. 40 in Ep, i. ad Cur. §1). It is not intimated in these canons that the eucharist was placed between the dips of the corpse; nad we inter probably, from other records, that it was placed on the breast,* especially us Bulsemon (Comm. in Can. C. P. u. s.) suggests that the intention of the practice was to kecp off evil spirits. St. Beaedict is said to have ordered "the body of the Lord" to be placed on the breast of a corpse that had been cast out of its grave by unvisible hands (Greg. M. Dial. ii. 24). An oblate was placel on the brenat of St . Cuthbert (Amainr. de Off. Eccl. iv. 41). In the late and fabulous Lije of St. Basil falsely nscribed to Amphlolochius, the saint is said to have ordered a portion of the eacharist which he consecrated on a certain occusion to be reserved that it might be buried with him (Opp. Amphil. ed. Combetis. 176, 224). For the later history of the practice see Notitia Euchuristica, p. 920 ; ed. 2.
This observince must bave beeu more common, especinally at Rome, thnn has been usually supposed, if modern antiquarians are right in thinking that the vessels tinged inside with red found in the loculi in the catacombs contained euchariatic wine (Catacombs, 308; but see Glass, 7:30); but the nge and paucity of the notices of the custom must be coasidered one objection to that opinion. It is probable that intinction was practised-i.e. that the bread was meistened with the wine. See Spoon, EuchaRistic.
XX. How phiced in the Grave.-The pesition of the budies found in the Catacomiss (see Vol. I. p. 307) shews that their direction wns conaldered unimportant for the first four centuries. At a later period we find evidence both in the East and West of the face being generally turned towards the rising sun, Thus Pseulo-Chrysostom: "We tura the coffin to the East, signifying thereby their resurrection" (De Pat. i. u. 日.). See also the Vienoa MS. before cited (Lambec. VIII. x|v. 68). Pseudo-Epiphanius (de Sepult. Donn.), apostrophising Joseph of Arimathea: "Dost thou bury towards the East
 Aต̂v?" The beliet that our Lord had been so buried would be sufficient to induce a general practice. A similar testimony is given by Latin writers. Thus Arculfus, whe visited the Holy Land in 679 , says that the soles of the feet of the

[^64]patriarchs were not turned as it is the custom for the soles of the buried to be turned ta other parts of the world, viz. towarde the east, but to tha south, and their heads to the nerth (Adamn. De Lucis Sanctis, ii. 10; Acta S. O.s.B. 1i.). Bede says that the boily of our Lord "had the head on the west," nad therefore lookiug enstwnrd (ir, in S. Sarci Ec. c. 16).' The boly whe generaily, but not always, laid on the back. Charlemagnic was seated on a throne (Munach. Engol., in Vita).
XXI. Bay-leaves, fo., in the Grave.-The floor of the grave was sometimes strewed with evergreens. Thus when the bedy of Vnlerius wsa found in the 6th century "he had bay-teares strewn under him" (Greg. Tur. de Cilor. Coug. 84). When certain todies, supposed to be those of St. Simon and St. Jude, were translatei from the ancient Vatican ba-ilica in the 17 th century, "there were found leaves of bay ualer their heads" (Casnlius, de l'et. Sucr. Christ. Ait. ©6, p. 266). Even in the 12th century John Beleth (copied by Durandus A.D. 1285, Ration. VII. xxxy. 58) says, "Let ivy or bay, which keep the greaness of their lenves for ever, bo placed in the sarcophagus near the bodies, to express that they who die do net cease to live in Him" (Div. Uff. Explic. 141).
XXII. Instruments of suffering buried with Martyrs.-St. Babylas, A.D. 250, necerding to St. Cinrysostom, requested to ke huried with the iren chatins in which he had died (De Babyla c. Juliun, 11). St. Am ${ }^{1}$ ese, about 39.3 , nsserts that he found in the grave of Agricola at Bulugaa the cross and nails by which he had sulfered ia 303 (E.chert. Virgir.. ii. 9). St. Sabine desired that the stone which was to be tied to him when thrown in the rlver should be buried with his body (Surius, March 13; not in the copy of Baluze, Miscell. i. 12 ; ed. Mansi). Whea the body of St. Daniel was fov:' ' 707, the nails by which be suffered y, al with him (Petr. Nutal. ii. 60, apud" . de Fun. Vet. Christ. 181). For other cas touad in tombs, see Catacombs, Vol. I. p. 314.
XXIII. One not buried on another.-This was forbidden by the conncil of Auxerre, 578:"Non licet mortuam super mortuum inittere "(cna. 15), and by a law of Childeric about 744 (Capit. Reg. Franc. i. 153), which was adopted by the enmpilers of the Carlovingian code (vi. 197). The reason of the prohibition is not given; but we may believe that it could not have been that asaigned in an inscription given by Gruter: "Solus cur sim quaeria. Ut in die ceasurio sine impedimento facilius resurgum " (Corp. Inscriph. mlii. 8).
XXIV. Flowers on the Grave.-St. Ambrose, 302, clearly alludes to a eustem of decking the grave with flowers in his oration on the death of Valeutinian: "I will not scatter his tomb with

[^65]
## OBSEQUIES

Aowers, but will bed of Christ. Let othe baskets; our lily is C St. Jerome, in 397, lotely become a w scatter over the ton coses, lilies, and pur heart's pain by thes waters the holy mshes the balsum of alins " ( A.D. 405, alludes to phanon, Hymn iii. p vii. in tin.).

In Gregory of Tou read of sage-lenves su basilic "in henour" there.
XXV. Lijhts at th to siy when this pract Elvira, about 305 , ord. not be burnt in a ceme the splrits of the snints (ean. 34); the more p that a needless blaze would disturb the devo frequeated the cemeter Notitia Eucharistica, 1 bable that these were The practice was app Vigilatios wrote ato pretext of religion a cu: churches, atter the fas buraiag masses of wax still shining. hounur to the mest bles ing them to receive lig tapers, whom the Lamb, the threne, lights witk ajajesty" (apud Hieron Jereme ascribed the prac more zeal than knowledg defended it, "Hoc fit ma pieadum est "(§ 8). A lights left at the graves o and often renewed as at mother of Aredius was bu s wax eandle at her hea Conf. 104). This is relat we iofer a common practic dthanasius snys: "Fail n st his tomb; for these tl Gud, and they bring a gri (apud Jonn. Damnec. U, dormierunt, § 19). See Lic vae of, six.
XXVI. Almsgiving at of alma both at the funera menuration was so stro atrietly practised beth in it is desirable to shew the as to give testimonies to because the reason more ec tise to mementous conse The Apostolical Constitutio to regard it as a simple decensed, to conciliate res and to keep it alive among things belonging to him, le peor for a remembrance of
aivoi, riii. 42). Before antury, howerer, we f insisting withuat hesitation


Gawers, but svill bedew his splrit with the odour of Christ. Let others scatter lilies from full St. Jerome, in 397, addt "( Le Obit. Valent. 56). $^{2}$ lately become n widower: "Uther husbands scatter over the tombs of their wives violets, roses, lilies, and purple flowers, and solace their heart's paiu by these offices. Our Pammachius waters the holy ashes and venemale bones with the balsion of alins "( Eipist. 66, §5). Prudentius, A.D. 405, alludes to the saine custom (Peristcphanon, IIymn iii. prope fin.; Cathem. Hymn. ill in tin.).
In Gregory of Tours (de Glor. Mart. 71) we read of sage-lenres seattered in the crypt of a basilic "10 honour of the martyrs" buried there.
XXV. Lijhts at the Grave.-It is impessible to suy when this practice began. The council of Eirira, about 305, ordered that " wax lights shall not be burdt in a cemetery in the daytime: for the spirits of the saints are not to be disquieted" (can. 34) ; the more probnble sease ot which is, that a needless blaze of light in the daytime wuild disturb the devotions of the thithtiul who frequented the cemetery tor private prayer. See Notitia Bucharistica, 133 note; ed. 2. It is probable that these were in honour of martyrs only. The practice was apparently the same whed Vigilantius wrote about 404: "We see under pretext of religion a enstom introducel into the churches, after the fashion of the Gentiles, of buroing masses of wax lights while the sun is atill shining.

These people do a great hodutar to the most blessed martyrs, in conceive ing them to receive light from worthless wax tapers, whom the Lamb, who is in the middle of the throne, lights with the full blaze of His anjesty" (apud Hieron. contra ligilant. §4). Jerome ascribed the practice to women who had more zeal than knowledge, but at the same time defended it, "Hoc fit martyribos, et ideires recipiendum est" (§8). At a later period we tind lights left at the grares of others besides martyrs, and otten renewed as at theirs. Thus when the mother of Aredius was buried, 570, "they placed a wrx candle at her head " (Greg. Tur, do Glor. Conf. (04). This ls related incidentally ; so that we lofer a common practice. In the East Pseudodthanasius says: "Fail not to burn oil and wax st his tomb; for these things are acceptable to Goul, and they bring a great reward from Him" (apud Jonn. Damase. Orat. de iis qui in Fide dormierunt, § 19). See Liants, tue cerremonial VBE OF, six.
XXVI. Alinsgiving at Funcrals.-The giving of alms both at the funeral and on days of commemuration was so strongly inculcated and atrictly practiged both in the East and West, that it is deslrable to shew the grounds of it as well as to give testimonies to the fact; the more so because the reason more commonly alleged gave tise to momentous consequences in atter-ages. to Apostolical Constitutions, about 200, appesr to regard it as a simple act of piety to the deceised, to conclliate respect for his memory and to keep it alive among the people: "Of the thiogs belonging to him, let there be given to the por for a remembrance of him " (eis avd $\mu \nu \eta \sigma \nu$ eutoij, riii. 42). Before the end of the 4 th contury, however, we find St. Chrysoston iassiting without hesitation on a very dillerent tr.).
reason: "I shew you another mode of honouring the dend than by costly graveclothes, . . . the resture of almsgiving. This garment will rise again with him" (IIOM. 85 in Ev. S. Joan. §5). Elsewhere he urges the practice that the departed "may be elothed with grenter glory. If he has died it sloner, that his sins mny be lonsed: if a righteous man, that there may be an addition to his recompene and reward" (Ilom. 31 in $S$. Matt. Ev. ix. 23). Again, speaking of n sianer "Ithe has "offended God in many things," he says : "It is right to weep (for him), or rather not to weep only, for that does not profit hinn, but to do those things that may briog him some com-fort,-to give alms, to wit, nnd make ollerings" (Hom. 6:2 in S. Joan. Ev. §5). A later Greek writer calls "the alms left to the poor by the departed dead sacrifices," but sdds, "Nevertheless, if he was mercitul in his littetime, his good deeds In death are accepted of God" (Quaest. ad Autioch. 90 inter Opp. S. Athan.).
The same sentiment prevailed in the Latin church at least from the middle of the 4 th century. St. Jerome, for example, A.D, 397, says decidedly of Pammachius, thit he moistened the asles of his wite with the balsam of alms (Lipist. 66 ad Panon. § 6). St. Augustiue: "It is not to be doubted that the dead nre helped
by the alms which are distributed on behalf of their spirits; so that the lord deals mor' mercifully with them than their sins have leserved" (Serm. 172, c. 2; sim. Enichirid. 110, § 29 ; De Dulcitii Quucst. ii. 4, sad De Curu pro Mortuis, 18, § 22). He explaids, however, that nlms after death only protit those who have so lived $B s$ to be capable of benefit from them (Ench. u. s. cited by himself in De Dulc. Quaest. u. s. ; comp. Serm. u. s. and De Cura, u. s.; also Isidur. Hispal. do Offic. i. 18). Laws were nt length founded on the practice. Thus a caion of the Euglish council of Cealelythe, A.D. 816, orders that on the death of a bishop " $n$ tenth of his substance sliall bo given for his soul's sake in alms to the poor, of his cattle and herde, of his sheep and swine, and also of his provision within door, and that every Eaglishman [of hic] who has been made a slnve in his days be set at liberty, that by this meads he may deserve to receive the fruit of retribution for his labours and also forgiveness of sins " (can. 10 ; Jolidson's
XXVII. 7he Feast at the Funeral.-The motives which led to the giving of slme ot a funernl also gave rise to $n$ custom of entertaining the poor at a fenst, which was often rejeated on days of coammemoration. An early nllusion oceurs in the Apostolical Cunstitutions: "In the memorise of the departed, feast when invited in na orlerly manner and in the fear of God, that ye may be able to intercede for those who have departed" (viii. 44). Constantire, about 325 , speaks of tho "perfectly sober teasts celebrated by many" at the funerals of the fnithful "for pity and relifef of the needy and the assistance of exiles " (Urat. ad Sanct. Coetum, 12). "Why," asks St. Chry. soston, "dost theu invite the poor and call prlests to pray? That the departed msy come to rest, you bay, that he may tind the judge "If thul" (Hom. 31 in S. Matt. Ev. ix. 23). "If thou wert commemorating a son or a brother deceased, thou woukdst be couscience-stricked if thou didst not whserve the custom and invite the

## 1436 OBSEQUIES OF THE DEAD

poor " (Hom. 27 in 1 Cor. xi. 25). Panliaus, a.t. 397, has left a deseripition of the funeral ferst given ly l'ammachlus, on the death of his wife, to the porr of Rome in tho charch of St. Peter (Ejuist, xiii, 11).

It will be observed that Preudo-Origen speaks as it the festival were of the same character, whether it celebrated the death of a murtyr or of a private friend. The fact is that the festivlty of a anint's dity was at first nothing more than the repetition of his funeral least on the anniversary of his denth. [Cebla Memomiae.]

When Christianity becane the religion of the people, suth occasions anturally led to excess and other evils. "1 know that thereare many," says St. Augustine, "who eat and drink most luxuriouslyover thedead" (De.Ifor. Liccl. 34, §75). On this account $S t$. Ambrose suppressed the feasts of commemoration al Milan (Aug. Conf. v. 2); but it is uncertain whether his prohibition embiracd that held at the funeral itself. St. Ausustine, encouraged by the example, induced his linhop Aurelins to do the same nt Hippo ( $E_{p}$ ist. 22 ad Aurel. i. § 6). With this advice of St. Augustine to his bishop we may connect a canon of the council of Carthage, 398 , at whleh both were present: "Let those who either refuse to the churches the oblations of the dead or give them grudringly be excomimunjeated as slayers of the needy "(can. 95). The last phrase occura also in a canon of Vaison in France, 442, where the reason assigned is that "the thithful departing from the body are defrauded of the fulness of ${ }^{-}$ their desires, and the poor of the relief of alms and weedful sustewance" (can. 4). Modern writers have called the feast of which we have now suoken "the funeral agape." We are not aware that it was evor so called by the ancients. Nor does it answer to the true notion of an agnpe. It was not a common meal to which many contributed and of which all partook as an act of communiou. Whatever its motive, it was simply a provision for the; poor by the rich mouraer, and it dues not appear that even the giver of the feast sat down td it with those whom he ted.

Though the festivities of saints' days ciflginated in the funeral feast, they are mure properly referred to another head.
XXV]H. The Encharist at Frenerals.-The eucharist was celebrated at tunerals, but we cannot say that this was general, even when the ceremony took place zin tho morning. The persons In whose ease it is mentioned were of eminence. The Apostolical Constitutions, referring to the obsequies of the deal, say: "Offer both in your churehes nat in the cemeterics the acceptable eucharist, the antitype of the kingly body of Christ" (vi. 30) ; but this would be satisfied by any subsequent celebration. The eouncil of Carthinge, A.D. 397, orders that " the sacraments of the altar be celebrated only by men fasting ;" and as a cuasequence, that when the "commendation of any deceased persons, whether bishops or others, is to take place in the afternoon, it be celebrated with prayers only, if they who celebrate it are found to have already broken their fast" (can. 29). Tha natural inference is that a celebration at the time was not considered all-important. Nor was it likely to have been so considered, seeing that it formed part of tha later rites of commemoration. The following are annong the instances on record of a calebra-

## OBSEQUIES OF THE DEAD

thon at the funeral Itaelf. Eusebius says that Constantine was at his funcral " deemed worthy of the mystic liturgy, and enjoyed the communion of huly prayera" ( Vita Const. iv. 71). St. Augustine says in reference to his mother's burlal, "Those prayers which wo poured out to Thee, when the sacrifice of our ransom was olfered for her, the body alreally placed near the tomb before its burial, as is the custum there," \&o. (Conf, ix, 12, § 32 ) So at the funcral of St. Augustine himeelf: "The sacritice fir commendation of the burial of the benly was oflered to Goal, and he was buried" (Possid. in l'ita Aug. 31). Similarly in the tith century, St, Lnplelnus was buried "celebratis missis" (Greg. Tur. l'itito Patr. 13).

St. Ambrose was carried from the church (where he lay in state) "after the celebration of the divine sacraments to the Ambrosian basiliea, in which he was buried" (Paulinus, In Vita $S$. Ambr. 48). Aa this was on Easter lay, the celebration was not " pro detuncto," but hie name would be inserted in the oflice for the day. "For this, handed down from the fiathers, the whole ehurech observes, that prayer be made for those who have died in the communion of the boly and blood of Christ, when they are commemorated in their place at the sacrifice itwelf, and thant it be also mentioned that it is offered for them" (Aug. Serm. 172, 太 2). T'o this rommemoration of the departed St. Cyprian refers when he aays of an uffeader, "He does not deserve to be named at the altar in the prayer of the priest," which he otherwise expresses by saying that " that sacrifice should not be offered for his falling aslecp" (Epist. i. p. 8). In accordance with this Cyril of Jerusalem says, "We pray for the holy fathers and binsops, and, in a word, for all who have gone to their rest among us, belleving that a great benefit will result to the souls of those for whom the prayer is offered when the holy and awful sacrifice is set forth" (Catech. Myst. v. 6). This will receive illustration from later sections,
XXIX. Commemorations.-There were commemorations by prayer and eucharist at various periods after the death or burinl. Thus the Apostolical Constitutions: "Let the third day of those departed to rest be celebrated in paralms and reading (of Scripture) and prayers, for the sake of Him who rose again on the thirl day; and the ninth for a remembrance of the surviving and tha decensed; and the forticth (some MSS, thirtieth), because the people thus bewailed Moses (Deut. xxxiv. 8), and the anniversary in remembrance of the person, and let there be giren of his aubstanco to the joor for a memorial of him" (viii. 42, the original text ; sim. the Coptie Constit. 76, Trattam's tr. 146). St. Ambrese says that some observe the third and the thirtirth, othera the scventh and the fortieth day after death (De (bitu Theod. 3). His oration on the death of Theodosius was delivered on the fortieth. His first De Excessu satyri was preached at the tuneral ("procedamus ad tumulum," sub fin. § 78); the second on the seventh day after the death (§ 2). In a story told by Palladius, 401 , the fortieth day was being celebrated in a monastery an a certain ocension for one person, and the thirl for aacther at the same time (llist. l.aus. 26). An dffican bishop, writing to St. Augustine, says, in refero

OBSEQUIES
ence to the funcral of three days wo arer his grave, and o the sacraments of re Epp. Aug. §2). Just the days ment ioned in (Coll. ix. 16, xri. ; N leld down by Theodor Tarsus by birth, are hls history and positi the masses of depar year, on the third da tieth day; because $t$ day, and gave up the sad the suns of 1 sir days" (Capit. 37; La a deceased monk mu of his burial, on the If the abbot will; fo seren masses are to $b$ peaitent, on the thirt bis relations ought to on the altar on the fi Sirsch, it is read, 'Th for Stul ;' and afte will" (ibid. 19). Of he says that at Rome them on the first and tieth day ; and it is ob the yenr, if they will larias, at the beginuln! "We have it written (comp. the Gelisian, ii the othices of the dea the third, the seveath (De Eccl. Off. iv. 42). from some of the to these days were reeku ot Rome, during the la least, it reems to have in the Gelasian Sacran missa has this title, " functi tertii, septimi, slem" (Murat. u. s.) Prefaces (Murat. ii. 3 Defuncti tertio, et sejpti

Although the ninth served, especially in the by St, Alyustine, as re ance. He says that it ture: "Theretore they to be kept from this among the Latins, $n$ Christians observe that their deal, which belon of the Gentiles " (Quae
XXX. Annutl Comme tion at the year's end w. early period. Tertullit make oblations for the day gifts on the annire St. Cjprian, 250 , of cer ways, as ye remember, as often as we celebrat of the martyrs by an a (Epist. 39, p. 77), apustrophises his decea "Every year will we, leit alive, offer honours ration" (!/rat. vii. § 1 Moniea liad in miad tl commemorativa celebra

## OBSEQUIES OF THE DEAD

ence to the funeral of a frlend, "For the apace of three days we praised the Lord with hymnas orer his grave, and on the thlrd day we oflered the sncranents of redemption " ( $E_{p}, 158$, inter Epp, Aug. \$2). Justinlan in his laws reengrilses the days meationed in the Apostolical Constitutions (Coll. ix. 16, xul. ; Novell. 133, c. 3). The rules Jald dowa by Theodore of Canterbury, a Greek of Tarsus by birth, are especilally interesting, from his histury and poosition: "Ile ought to celebrate the masses of departed laymen thrice In the yess, on the third day, the ninth day, and thirtieth day; because the lord roge on the third duy, nud gave up the ghost at the ninth hour,
and the sons of lisrael bewailed Mases thirty and the sons of Israel bewailed Muses thirty dgys" (Capit. 37; Labbe, Conc. vi. 1876). "For a deceased monk mass is performed on the day of his burin, on the third day, nad afterwards, If the abbot will; for a good layman three or seves masses are to be said, after tasting; for a penitent, on the thirticth or seventh day; and his relations ought to fast, and offer an oblation on the altar on the fifth, as in Jesus, the son of Sirech, it is read, "The children of lsrael fasted for Saul;' and afterwards, if the presbyter will" (ibich, 19). Of "monks or religious men," he says that at Rome "a mass is pertormed for then on the first and third, and ninth and thirtieth day; and it is observeld agnin at the end of the year, if they will" (ibid. 90, 1877). Amalarius, at the beginulng of the 9 th century, says, "We have it written in a certain sacranentary (eomp. the Gelisian, lii. 105; Murat. i. 762) that the ollices of the dead are to be celebrated on the third, the seveath, and the thirtieth day" (De Eccl. Off. iv. 42). It is naturally inferred from sone of the foregoing authorities that these days were reekoned from the death ; but at Rome, during the latter part of one period, at least, it seems to have been from the burial; for In the Gelasian Sacramentary, a commemorative aissa has this title, "Missa in Depositione Defuacti tertii, septiml, $x \times x$ ml dieram, vel annuelem" (Murat. u. s.). So in the Gregorina Prefaces (Murat. ii. 355), "In die depogitionis Defuncti tertio, et sejtimo, et trigesimo.".
Although the ninth day was so widely observed, especially in the East, we find it rejected by St, Augastiae, as recalling a henthen observsace. He says that it has no precedent in Scripture: "Theretore they ought, As it scems to me, to be kept from this custom (" which they call among the Latins, novemdial," ibid.), if any Christians observe that number in the case of their dead, which belonge rather to the custom of the Gentiles" (Quaest. in Gen. 172).
XXX. Annual Commemorations. - The celebratien at the year's end was recurrent from a very early period. Tertulllan, A.D. 195, says, "We make oilations for the departed by way of birthday gifts on the andirersary " (De Cor. Mil. 3). St. Cyprian, 250, of certaln martyrs: "We alWays, as ye remember, offer sacrifice for them, as often as we celebrate the passions and days of the martyrs by an annual commemoration" (Epist. 39, p. 77). Gregory Nazianzen thus apustrophises his deceased brother Caesarius: "Every year will we, at least those who are left alive, offer honours and rites of commemoration " (Orat. wi. § 17 ). It is probable that Monica had in mind this custom of a yearly

## OBSEQUIES OF THE DEAD 1437

when she said, shortly before her death, "J nsk no more than that, wherever ye are, yo will rememler me at the altar of the Jord" (Aug.
Cinf. ix. 9). Cinf. ix. ?).
XXXI. Daily Masses far the Deal.-In the 6th century we find masses said daily in the West on behalf of the departed: e.g. a widow of Lyons "celebrated masses every day, and offered an oblation pro memoria viri " (Greg. Turon. de Glor, Conf. 65). Gregory of hime in hls Dialogucs (iv. 55) spenks if a priest who "for a whole week afflicted himselt" In tears, and dialy oflerel the salutary host "tior one decemand. He also relates of himself that he once ordered a priest "to oller sacritice for thirty days congecutively" for the soul of a mook who had broken his rule (ibid.). It is, in all probathility, owing to this statement of Gregory, that the practice of treatals (trigintale, trentale, trigintalium, trigintinarium, trentenarium, tricenarium, \&c.) was said to have originated with him (Saln in Boan, lier. Lit. i. xv. 4). We do not hear of It, however, as usual, until the 8th ceatury. In 757, Lullas, archbishop of Mentz, writes to his presbyters: "We have sent you the names of the lord bishop of Rome (Stepibun II., Intely decensed), for whom let each one of you sing thirty masses et illos psalmos et jejunium (probubly corr"pt), according to our castom" (Ep. I07, inter Epp. Bonifacil, ed. Wiirdw.). In the 9 th century, tho filthtul in France were commanded to keep fast and to make oblations for their klndred thirty days (Capit. Reg. Fr. vi, 198). Siunilarly Herard of Tours. (can. 58): "Triginti diebus amisi et parentes pro eis agant." This lengthened observance of thirty days was obvlously susgested by Numb. xx. 29 and Deat. $x \times i v .8$. In Bede wo read of a priest who offered masses frequently (saepius, crebras) for a brother supposed to be dead (Ilist. Eecl. Angl. iv. 22). They do not appear to have been daily, nor is any period meationel throughout which he offered them.
XXXII. Where the Name of the Deceused vas introduccd. - For several centuries there were no special prayers provided for use when the eucharist was celebrated on account of one departed: only the name was introduced at some appropriate part of the service. The "council of Châlons-sur-Saône, 813, orders that "in every celebration of the mass the Lord be entreated for the spirits of the departed at a suitable place" (can, 39). At that place tha names were mentioned. It varied, as at length fixed by custom, in the several liturgies. [DIPtycus; Names, Oblation of.]
XXXIII. Missa Defuncti.-We do not know when, at a celebration for the dead, a set of proper prayers (Misss pro Defuncto, Missa Defancti) was substituted for the usual collects. For a long period "a mass for the dead differed [only] from an ordinary mass in being celebrated without Gloria, and Alleluia, and the kiss of pence " (Amal. do Eccl. Off. iii. 44). There is reason to think that the change began in France, for our earliest examples of a Missa Defunetl are thence. One occurs in the Besancon Sacramentary discovered at Bobio, consisting of a proper Praefatio (Oallican), Collectio, Post nomina, Ad pacem, and Contestatio (11", Poust Ital. . . 385). The MS. is of the 7 th century. There is also a fragment of a Missa pro Uefunctis

## 1438 OBSEQUIES OF THE DEAD

discovered by Niebuhr, and published by Bunsen, which the lattor ascribes to Hilary of Poitiera, A.D. 350 (Analects Antenic. lii. 2633). Had it been so earl;, we should certainly have found similar-fermsin alf the sacramentaries used in France, but there are none in the Gallico-Gothic, the Frankish, or old Gallican, the MSS. of which date from about 550 to about 800 (Nurat. Lit. Hom. Vet. ii. 513). There are soveral such missse in the Moxarabic Missal, but we can gather nothing to the purpose from this fact, as that liturgy was in use and receiving additions till the 1lth century. Turning to Kome we find several such masses in the Gelasion Sacramentary (Murat. i. 752, \&c.), the MS. of which is at least 1100 years old; but thoy could not have baen in general use or much known when Amnlarius wrote (827), for beside the remark quoted above he snys expressly ( $i$ id.), " Recordatio mortuorum nuncupative agitur ante Nobis quopue peccatoribus," i.e. in the canon. The MSS, of the Gregorinn Siscramentary, in which similar forms are tound (Murat. ii. 752), do not carry us with probability higher than the 8th century. The Gelasian Missa Defuncti contained a collect for the day, Secreta, Infra actionem, l'ost Commun. (Greg. Ad complendum), to which the Gregorian adds a proper prefice (Murat. ij. 354 et sef.).

The name of the person for whom the oblation was made was inserted in each of the proper prayers of the Missa. Thus in the Besancon Sacramentary: "That Thou vouchsafe to take the soul of Thy servant $N$. (famoli Tui ill.) into the bosom of Abrsham" (Pracf.) ; "lo take to Thy. self the soul of Thy servant N." (coll.); "We pray l'hee for the soul of Thy servant N." (Post nom.); "For the spirits of all the departed, but chietly for the soul of this 'Thy servant N." (Ad pac.); "Do Thou, O Christ, receive the soul of Thy servant N." (Contest.) (Mus. Ital. i. 385).

These Missae pro Defunctis were in use in the church of Rome before prayer for acknowledged saints was given up in it. The Secreta for the feasts of St. Leo and St. Gregory was left with the following petition in it down to the 13th century (see Innocent JII. Decr. Const. iii. 130): "Grant, 0 Lord, that this oblation may profit the soul of Thy servant Leo (or Gregory)" (Murat. ii. 25, 101).
The omission of the Alleluia which Amalarius (u, a.) seems to have thought universal in his time was, as we have seen, contrary to the feeling of the earlier church. Nor was thia expresgion of joy ever quite diaused even in the West. It is sung with the Othicium or Introit of the Mozarabic Missa Defuncti: "Thou ert my portion, O Lord. Alleluia." "In the lend of the living. Alleluia," bis (Miss. Moz. Leslie, 456). Compare the Officium pro Defunctis mentioned at the end of § vii. 1.

The Antiphonary escribed to Gregory I. supplies two sets of Antiphons for these Missae Defunctorum (Pamelius, Ritualo PP. ii. 175), in which the chief point of interest is that one of them has the introit, "Requiem aeternam dona eis, Domine, et lux perpetua luceat eis " (from 2 Esdr. ii. 345 ; Vulg. 4 Esdr.), still in nse. The former clause of it had been used earlier as a capitulum (see before, vii. 1).
XXXIV. Abrse of Mfasses for the Dead.-A dreatful crime to which these missae gave occasion is described as freyuent by the council of

## OBSEQUIES OF THE DEAD

Toledo in 694. Priosts would say "missam pro requie dufunctoruin" for a living object of their hatred, in hope that it would crase his leath, "ut ; . mortis ac perditionis incurrat periculum" (can. 5). It is dillicult to believe that this was very common, though the council aifirma that meny priests ("plerique shecerlotum") were guilty of it. Gratian givos the canon in brief, but preserves this startiing expression (II. $x x y i . v .13,81 ;$ Quicunque sacerdotsm).
XXXV. Muturl Compacts for Misses, fo.In the 8 th century we legia to hear of agreementa between priests that prayers and masses shail be said by the survivore for those of the number who should pre-decease them. In 752 we fiad Boniface making this proposal to the abbot Optatus: "We earsestly beseech you that there be the intimacy of brotherly charity between us, and that there ba mutuad prayers for the living, and that prayers nad masses be celebrated for those who depart out of this world, when the aames of the deceased ahall be sent from either of us to the other" ( ()$^{\prime}, 93$ ). About the same time Cuthbert writes to lallus: "The names of the brethren which thou hast seat to me are recorded with the aames of the brethred of this monastery who sleep in Christ, so that I have given order to celebrate for them Didety masses, and more than that " (Ep. 127, joter Epp. Bonif.). As the writer speaks of the "amicitiae foedera" long existing between them, and eatreats Lulius to continue to pray for him, and declares that he (Cuthbert) remeinjers him in his "daily prayers," we shall not be wrong in regarding this celebration of masses as another instance of the muturd engagemeats then becoming common. In 765 a number of bishops and abbots, met in council at Attigai-sur-Alsne, agreed that "every ode of them.. should, when any one of their number deprated this life, say one huadred psalters, and their presbyters sing a hundred spectial masses for him; and that the bishop should himself perform thirty misses, unless prevented by sickaess or any other hindrance, in which case he was to ask another bishop to sing them for him. Abbots, not bishops, were to ask bislopss to perform thirty maxses to their stead, and their presbyters were to perform one hundred masses, and their moaks to remember to sigg whe hundred psalters" (Labb. Conc. vi. 170:). A similar compact was eatered into by the bishops at Tousi or Savonières in 859 (see ciad. 13, Labb. viii. 678). [See Necrologivm.]
XXXVI. To whom Christian lites tere denidd. -Catechumeas were not geaerally buried with the solemaities thst we have deseribed. St. Chrysostom, after a refereace to those rites, says: "But this concerns those who have dejarted in the faith. Catechumensare not thought worthy of this consolation, but are deprived of every help of the kind, with one exception. What is that? We can give to the poor on their behalf, and that yjelds them a certain solace, for God wills that we should be bevefited by one noother" (Hom. iii. in Ep, ad Philipp. § 4 ; sim. Hom. xxiii. in Ev. S. Joan, § 3 ; xxxxv. 50; Mom. 21 in Act. App. 3, 4). This was the rule, but there must have been exueptions in the case of catechumens who suffered desth for the taith, for their martyrdom was considered an efleetual baptism in blood (see Blnghem, x. ii. 20, and

OBSEQUIES
Martyr), mall must have been held to ent Chrlatian privilege n lo slightly at rengthen catechimons are rela the baptized, wo diff desth is nuticed (sees We may beliere tha prepared fur buptism fault of thoir own. tine, "that, not only Christ ean supply that tism, but that finth an also, If It su happen t tha time help is not celebration of the ing Bapt. o. Don. Iv. 21, § instance. He was pre aired to he bapsized, b before he could recel ahould infer lirom the that he was biriod wit not only did he dellver oceasion of his death, the holy mysteries to $h$ his rest with plous affec sacraments ; let us walt lations" (/se Obitu Valan In 563 the councll "neither the cominemor the office of pealineslagi on catochuinens who hu demption of hapitism " ( gard to wuicides, thant "no be made for them In the bodios should not be cond palms " (יun. 16), Ihth decisres, had been violit It made the sume order w who are " junished for th The councl! of Auxerre, oblation of suiclates to Earlier than either, the co ssys: "We judge that the Wha have buen cut ofl in a 'while under necusation f to be received, providend th to have brought doath on owa hauils " (can. 14). E deprives nuns who pieralat of rule, of "Christinn bu decrees the same ngninat th of atrength at faira, \&c., $t$ l "penance and the vintle council of Nenta, 848, dee of those who ure hung on carried to chureh, and $n$ offered for them, if they dias" (can, 27).
XXXVII, linreconciled $I$ garian Saciamentary provld fanctis desiderantlbua Poen consequentibus " (Murat. ii. is prefixed: "If any one wh rubric shall be deprired of $t$ While the priest la comlag, it if suitahle withessea have d himself prowes it. by eay ges all things in regarl to the pe the custom," The proper a he desirod absolutlon, nul p may not dejrive hlm of the
am pro of thwir lenth, pericuso that council otum") non in , \$a, -agreemasses of the In 752 to the ill thit charity rayery qses be of this hall be p. 93), . ullus: u hast of the Christ, them p. 127, of the

## OBSEQUIES OF THE DEAD

Martyr), nnl must therefore, we presume, anva becu held to entitlo the sufferer to every Calina prisilege aftor denth. The inference is sligitly strengthened by the fact that, when catechumens are related to have suffered with denth la nutised difference of trentment after We may beliern the Luseb. /hist. Eccl. vi. 4). prepared for baptism, but lost lt through no frult of their own. "I conclude," anys Augustine, "that not only suffering for the name of Christ can supply that which is wanting of baplism, but that filith alll conversion of heart can slso, it it so haipjen that in the dificulttes of the time help is not forthcoming toward the culebration of the myatery of baptism " (De Bapt. c. Dun, Iv. 21, §29). Valentinian was an instance. He wis preprared, und enrnestly desired to be bapitized, but wns cut off suddenly before he could receire the sacrament. We should infer from the langunge of St . Ambrose that he was liuried with all the usual rites; for not ealy dil he delizer a funeral orition on the occasion of his denth, but in it he says, "Give the boly mysterles to his manes; let us pray for his reat with plous affection. Give the henvenig acraments ; let us wait on hls soul with our oblations " (lre Obitu Valent. 56).
In 518 the council of Braga decreed that "neither the commomoratlon of an oblation nor the effice of pasilin-siuging should be bestowed on catechunens who had dled without the redemption of buplisun " (can. 17) ; and, with regard to suicides, that "no commemoration should be made for them in the oblation, and that their bodios should not be conlucted to the grave with paimy " (ean. 16). Buth these rules, the council deciares, had been vlolatod through ignorance. If made the same ordur with reference to those who are "pumished for tholr crimes" (can. 16). The council of Auxerre, 578, also forbids the oblation of suiches to be received (can. 17). Earlier than either, the councll of Orleans, 533 , rsps: "We judge that the oblation of the dead Wha have been eut off in any erlme (i.e. probubly, 'while under aceuantion for any offence'), onght to be recelved, jrovided that they are proved not to have brought death on themselves by their owa hads" (can. 14). Fugeniua II., A.d. 824, deprives nuns who perslast to the last in breach of rule, of "Christian birial" (Dicr. 3). He deerees the same agnluat those who exhibit feats of rtrength at fhirs, \&e., though granting them "pensnce and the viatlcum" (ibid. 7). The conacil of Menta, $8+8$, decrees that "the bodies of those who ure hung on the gallows may be carried to chureh, nad mases and oblations offered for them, if they hare confessed their bins" (ean. 27).
XXXVII, linreconciled Penitents.-The Gregarian Saciamentary provides a "Missa pro Defanctis desideruntibus Poenifentiam et minime consequentibus" (Murnt. II. 210), to which this is prefixed: "If any one who asks for penance rubric shail be deprivad of the power of speech whike the priest ls coming, it is determiner that, if suitahle witneases have deelared thla, and he himaelf proves it hy any gestures, the priest do the cugs, la regarl to the penltent nccording to the cuatom." The projer collects assume that he desired absolutlon, unal pray that his death may not deprive him of the "irult of jenance

OCTAVE OF A FESTIVAL 1439
which his will desired." See further on this Oulations, $\delta$ iii. 2, from which it will be yeen that the earlier discipline of the church of Reme was different

Among writers on this subject are Jac. Gretser, De Christianorum Hunive, Ingolst. 1611 ; J. B. Cnsalius, De Funeribus Priscorun Christianomin in his work le Vet. Sucr. Christ. Rit. c. 66, Rom. 1647; Martene, De Ant. Eccl. Rit. iii. 12-15; J. E. Fronzenius, De Funerihus Vet. Christion. Heimst. 1709 ; Onuphr. Panvioius, De Bitu sepel. Mort. apud V'et. C'iristianos, Iust printed at I.eipzig in 1717 ; F. Nicolai, De Luctu Christianorum, sive de Ritious ad Sepulturam per/inentibus, Lagd. But. 1739 ; L. A. Muratorius, De Veterun Christianurum Sepulcris in An colotu, i. Disq. 17; and De Antijwis Christianorum Sipuleris in Anecdota Oraeca, Disq, iii. both reprinted by Zacearin in his edition of Fleury's Disciplina Populi Dci, Venet. 1761 and 1782 ; where see also F'ilesacus, Funus Vespertinum; Hugo Menardus, Nota 680 in Sacram. Greyor. Paris, 1642, repriated in Opp. Greg. III., ed. Ben.; Alex. Aurel. Pelliccis, ae Christuanae Ecclesiue Politia, iii. § ii. 4-6, Neap. 1777, Coion. ad Rhen. 1829 ; Mart. Gerbert, Jetus liturgia Alemannica, Disq. Pruep. xi. Monsst. San-Blas. 1776. See also the Report on Burial Rites of the Committee of the Lower House of Convoca-
[W. E. S.]
OCEANUS. (1), martyr with Theodorus, Amianus, Julianus ; commenorated Sept. 4 at Ni, Menol.); the same or another, Sept. 18 , at Nicomedia (Wright's Ancient Syr. Mart. in Journal of S. Lit. 1866, 429).
[C. $\mathrm{H}_{.}$]
OCTAVA, sister, probably, of St. Laurentius ; comnemorated Aug. 17. (Usuard, Mart.)

OCTAVAE INFANTIUM, Low Snnday or the octave of Liaster, otherwise called Dominica in Albis, so called because the white bands which were wrapped round the heade of the newlybaptized infants were then taken off. "Hodie Octorse dicuntur infantium, revelonda sunt capita corum, quod est indicium libertatis" (August. de Temp. 160, § 1); and again, "vos qui baptizati estis et hodie completur sacramentum Octavarum vestrarum, infantes appellamini quia regenerati estis." (1bid. Serm. II, de Diversis.)

OCTAVE OF A FESTIVAL. (Octava, Octavac.) The eighth day, or space of eight days, after a festival, kept as a prolengation or repe tition of the festival itself, honoris causa. It is a Western custom, appareatly unknown in the Oriental church. [See Arodosis.] In more recent times the number of festivals to which octaves are assigued has been largely multlplied; and the octaves are divided into four cliasses, according to their degrees of solemnity ; but within the first eight centuries it would seem that only Christmas, Easter, and Pentecost had this distiaction, together with the Epiphany in some localities, and perhans the Feast of the Dedication of the Church, or of the Patron Saint.

Various rensous have been assigned for the custom. Different writers on ritual have found a ground for it in the Jewish observance of the eighth day for circumcision, to which indeed St. Augustine refers in speaking of the
octare of Easter as kept by the newly bapilized, Oetavae Infantiom (do Div. Temp. cap, i.; Ep. Iv. 32, 33, \&e.). or th the eelebration of the feast of Tabernaclos tor eight days, or iu the Fenst of the Dedlention of the Temple by Solomon, and of the re-ledication uuder Zerubbabel; or, ngaln (umler the now covenuat), In the applearance of our loord on the eighth day from the Resurrection; and in the mystieal value of the number eight, as a symbol of perfection nad of rest.
But the first actual trace of the custom upon which wo light is the Octave of Easter, luring which the newly buptized continued to wear their white lapitismal garments. Bele mentions the Octave of l'eatenost. In n capitulary of Charlemagne we meet with the octavos of Christmas, Ejphany, nul Easter ; in can. 26 of the connell of Main $\angle$ (A.5. 813) with these of Christmas, Easter, and l'entecost. The end of the 8 th and berginuing of the ath ceutury was the periml to which may be asaignell the chief growth of this ubservance. In the trentise De Eiceles. Off. of Amalariua, we hear only of the otaves of Christmas, Eyiphany, Easter, nad l'eatecost ; but it says also (iv. 3ib): "Solemus octavas natalitiorum aliguormm Sanctorum celebrare, eorum seilicet, quorum festivitas apud nos elarior habetur, veluti est iu octavis apostolorum I'etri et Banli, et cacterorum Sanctorom, quorum consuetudo diversarum ticelesiarum octavas celebrat," clearly implying that the eustom was growing up in differeut parts of the church, but that it hail not yet become a matter of uuiform obligatiou.
As to the liturgical observance of these days, from the fact that neither iu the Gelasian nor Gregorim Sacramentary is any mase assigued tor the days within the octave, but only for the octave itself, we may perhapsinfer that at lirst the octuve whs mevely, as it is still in the majority of cases, a repectitiou of the festival, and of its otlice on the day week, nud that afterwarde the intermeliate days were filled up by similar repeated commemorations. This would only hold good, however, of the principnl octaves. The various rules for determiniag the rlght precellence of officus, wheu uther fostivals fall withia an oetave, belong to a perial later than cur limits.

For the literature of the subject see under Festival, adding Grancolas, Connmentarius Historicus in Romumuin Breviarium, lib. i, oap. 45; Venctiis, 1734.
[C. E. H.]
OCTAVIUS, martyr at Turin, with Solutor and Alventor; commemorated Sov. 20. (Usuard, Mart.) Ocravus (Ilieron. Murt.).
[C. H.]
ODE. The name $\dot{\text { a }} \mathrm{f}$ f is given in the Greek Church-
(1) To the nine Cnnticles which are said at Laids. [Canticle, p. 285.]
(2) To certain rhythmical compositions, often of considerable beauty, relating to the speciel commemoration of the day, which are said in the Greek matin office. See Canon of Odis. p. 277; Office, the Divine; Tropabia. The arrangement of these oules, generally nine in ench office, separated into three groups by a short litany after the third and sixth, resembles that of Lecrioss in the Western offices; they may in fuct be said to take the place of lections, which
are not used in ordinary ollicas it the East. (Freeman, Principles of Divino Stroie, c. i. \& 5 , 1. 125.)
[c.]
OLCONOMUS (1), the house stewari, or manager of $n$ household. lossillius (lita Aupust. c. 24) anys that St. Auguxtine never uned key or seal, but committed the whole management of his domentlo nilairs to the nonst able of his clergy, who trunsacted ull the busiuess of receipts and paymenty, nul gave in an numual account. See nlso Conc. Merd. (e. 16) quatel below.
2. The trenaurer of a particular church. Thus Cyriac, before his elevation to the patrisrchate of Constantinopide, was ocenoomus of the great ehurels in that city. (Chronicon Pas. chale, p. 378.)
3. A diocesan official, holding a distiact pesition and dischargiug a public duty to managiag all property belouging to the sce. Originally the bosiness comncted with the temporat allairs of the see appeara to have been managed by the Lishop and his chapter. The counell of Antioch, A.D. 341 (c. 24. 25), bipenk.s of the jussibility ef the revenues of the church being misuppliesi by the pishop and his presbyters, und decrees that nll church property should be nilministered with the knowlelge of the whele of the clergy, bath priests nad deatons, nud a regular acconint kept of the property belonging to the chareh, in oriler to prevent waste on the one hand, and spoliation of the property ot a deceased bishop on the other. Though the nppointment of an oeconomus is not specinily decreel in these eanouns, yet it seems to have been considered as lmplied in them, or at least originating from them. At the council of Chateedun, A.D. 451 (act. 9). the case was brought forwaril of lbas, bishop of Eidessa, who was chargel with mulrersation of the property of the church, and who promises that for the future the revenues of the see shall be administered by an oeconomus chosen trom the elergy, according to the decrees of the grent council of Antioch. From the dite iadeed of this council the oecubomus is recognised in the decrees of couacils as one of the ollicials uecessurily existing in a diveese. The council of Gangra (e. 7, 8) torbinls under paia of anathema that any one shall reccive or dijpease the revenues of the church except the bishop himselt; or the officer appoiuted to the stewardship of benetiactions (eis oikovoulav eìmotar). The council of Chalcedon, already quated, atter declaring (c. 26) that it had come to the kannleilge of the council that certuin bishops admiaistered the property of the church without sa oetonomus, provides that every diocese should have an oeconomus, chosen from the clergy belonging to it ( $\langle\kappa$ тovi iflou $\kappa \lambda$ hpou), whe sheuld muage the property of the church under direction ( $\kappa a \tau \alpha \quad \gamma \nu \omega \mu \eta \nu)$ of the bixhop, in order that no waxte should be made of the property, and publicity given to the way iu which it was employed. In case of the death of a bishop (c. 25) the oeconomus was to manage the property of the see during the vacuacy. The sime council ( $c, 2$ ) mentlons the oeconemus amoag the officials in whose appointment simony io forbiden. The council of l.erida, a.D. 533 (c. 16), while reprobating the costem that appears to have prevailed anuong the Spanish

## OECO

clergy of plundering $t$ bishup, "riders that th of the funeral shall $p$ fitly and earefully mun whu has charge of his do with himself one or ty ittpends of the clergy bousehohl, and take el the see fur the succeed of Valeatha, A.D. Siet (c bating the custums of sileceased bishop, enact bishop the incumbeat o make on inventory wi gocds and property belot wad it to the metropol propar jeerson in charg order that the clergy sh stipends during the vac be hanied over unimpl bishop. [Vacanoy.] these cauons that the anknowa in the dlocese ef the councils by which the second council of' St affer reetiting that it had of the council that certat chosea from the laity, should administer the $t$ diocese except through from among hls elergy, of the council of Chalee that it is unbecoming the the representative vicariu judgment on church ma who are assisciated with minivtration of ntliairs ou bim either in uymurel or canon it appeitrs that th reme juriscliction in the $n$ mattel's. Thus we are toh that Marcian, a convert C.thari, whom Geunadi appointed as his oecubom that all the otferings of otantinople should belong which they were made, ailerel the property of the fourth ecuacil of Toledo, ferring to the decree of the enacts that every lishop sh elergy of his diocese those Greeks call " oeconoml;" (rice) of the bishop, mana church. The council of Met strictly ferbids the clergy eny circumstances, to dele manage the temporal uffairs the assent of the bishop; if bodily infirmity, is incap;ible bishop is to select the oecouso of the bishop. Another cou Pontije. c. 14), enacts that bishop the вeconomans shall guardian of the property of,
The laws of the Firench $k$ mention of the oeconomus capitulsry of Charles the Balux.) provides that the o responsilile for any injury su
perty of the see dut perty of the see during his a
aiso meatious an arclice

## OECONOMUE

clergy of plundering the property of a deceasel bisholl, urders that the bishop who has charge of the finoeral shall provile that all thinga are fitiy and carefilly manged, nod that the officer who has charge of his domestio atfinirs, assereiating with himest one or two clergy, should puy the stipeais of the clergy belongug to the binhop's beavehold, anil tako charge of the property of the nee for the succeeding bishop, The eonacil of Valantha, a.b, $i=4$ ( $c, 2$, nfter again reprobathag the eustom of plunderiag the house of 3 deceased bisisop, enacts that at the death of a bishop the ineambent of the nearest see shoulid make an loventery within elght days of the gocis and property boloaging to the diocese, and send it to the metropolitan, who shumbl put a proper person in charge of such reveuues, In order thitt the elergy should recejve theis jroper stipends laring the vacancy, and the property be hualed over unimpuired to the aucceediag bishop. [Vacancy.] It would appear trom these canons that the otife of oeconomus was ankoown in the dioseses of Spmia at the date of the councils by whleh they were tnade. But the secoad conncil ot Soville, A.D. 618 (c, 9), after reciting that It had come to the knowloige of the council that certain bishops had oeconomi chosen from the laity, enacts that no bishop should siminister the temporal uthals of his diocese except throngh un veconomus ehosen from among his clergy, nceording to the decree of the couseil of Chaleedon, giring as a reason
that it ls unbecomiag that a layman should be the representative vicurius of a bishop, or sit in judgment on church matters; and that those who sre assuclated with a bishop in the sdministration of ablairs ought not to ditier with bim citiser in aprurel or profession. From this canon it ajpears that the oeconomus possessed mome jurisiliction in the ndjustment of finameial matters. Hhus we are tuld (Theod. Lect. $M . E$. . .)
that Marcian, a coovert trom the sect of Cathari, whom Geabadias of Constantin the Cathari, whom Geabadias of Constanthopie
appointed as his orcoaomas, at once ordnined that all the oflerings of the faithful in Conathatinople should belong to the ehurches in which they were marle, instead of being considered the property of the great church. The fourth council of Toledo, A.D. 633 (c. 48), referring to the decree of the council of Chalcedon, onacts that every bishup should select from the dergy of his diocese those ollicers whom the Greeks call "oeconomi ; " that is, who, in stead (rice) of the bishop, manage the affairs of the church. The council of Meaux, A.b. 845 (c. 47), strictly forbids the clergy of the diocese, under ony circumstances, to elect an oeconomus to the nsent of the the assent of the bishop; if the bishop, through bodily infirmity, is incapable of neting, the archbishop is to select the ouconumus with the assent of the bishop. Another counacil, A.D. 876 (Conc. Pontige. c. 14), enacts that at the death of a bushap the oeconomus shall be his executor, and guardian of the propuerty of the see.
The laws of the french kings make fraquent meation of the oeconomus and his duties. A Bapitur.) provides that the Grent (II. c. 9, ed. raduz.) provides that the oeconomus shall be responsible for any injury sustained by the jroalso mentions an archioeconomus, probably the

## OFCONOMUB

1441
heal of the other oceonoml. Photlus (siynt if. tit. $x,{ }^{2}$ ) gives an edict of Justialan cummanaling osconoml to mettle the aecounta of thelr sees oneo a year. If blahups do nut appoint oeconomi, the archbishope are to do no (Nomecian.
tit. x. c.. .). ( X . c., ).
Oeconom appolnted in accovinace with thene decress aro frequently mentloned In ecelesiastical
 to of Alexandran appointed twis bigy, pianu moaks to the stewardshij) of his chureh (oikovoufav t $\hat{\eta}$,
 has greediness and rapncity, and weresoulingusted that they deserted their posts and retired to the
lesert (ace Valev. the Great ( $E$, ines. Annot. in beco). Gregory the vacant see of Si. 22, it $6+1)$, in the case of the oeconomus whe way in Dulmatia, orilers that at the death of the blahop should ceatinue to manage the revenues, and give in his account to the next bishopl: A precept of Hinconar, bishop of Rheims, addressed to Helenulith, bishep of Lann (Gall. Cone. ii. p. 660), strictly torthis him to take money for the appoutment of an oeconomus, whom he styles the dispenser of the property of the charch ("facultatum ecclesine dispensator"). In an epistle to the church of Laun ( $O_{p p}, \mathrm{li}, \mathrm{p}, 17 \mathrm{~N}$ ), the same predate derlares that the eeconomua was the proper guardian of the property of the see at the death of the bishop. Liberatus (Brcv. c. 16) ppeaks of a certain John, who was promutel trom being an neconomus to be presbyter of the charch at Talenuesas, and afterwards became again veconomus, having charge of the revenues of all the churches. The duties of the oecomomas are dehithed at ength by Jxidore of Seville (Dpist. I.; hibl. Patr. viii. p. 210) as comprising all businesa relating to tha boilding of churches, the management of all law matters in which the church Was concerned, the superintentence of all tields, vinpyards, add all ecclesiastlcal possessions, the division of the revenues in due proportion among the elergy, the widows, and poor, and the allowance of food and clothing to the clergy and others belonging to tifi, bohop's houvelold. But all to be done ander the authority and liy the direction of the bishop.
From all this two thinga seem clear-that the oaconomus was to be one of the clergy, and to be appointed by the bishop. But a canon of Theaphilus of Alexandria (c. 9 , in Beveridge, Pundect. ii. 173) salys that t'e oeconumus was chusen by the vote of all the clergy. (See Bingbam, Anti;uities, iil. 13, § i.)
In later years the duties of the occonomus appear to here been transferred to the treasurer,
Thesaurarius.
[P. O.]
oECONOMUS (Monastic), Cymr. Maer, Gael. Maor, Itish Maer, Maor, Moish, mal Fertiatis (Fuur Mast. a.d. 777, 782: Fen a man, and Cis o house), called also Equonimus (Ann. Ult. A.D. 780 aq.), was "custors monaterii," spenser or house ateward, having charge of the internal secular alliairs of the monastery, such even as providing the corn and weod (Culgan, Act. SS. 213, c. 44; 393, c. 6). In Four Mast. A.d. 777, he is called prior, and may have been local adininistratur of the subject monnsteries, or vice-abbat in the parent house (Reeves, S. Adamian, 65,365 ). As the oecollomus

## 142

OFCTMEXICAL
OFFEATOHIUM
of the sue hat charge of the gifle of the faithful, ant, at a latur parimi, of the spinerpat nind
 an the monatic comennolina recoived the trilintes there to the monatiot $:$ while again in Irolanal
 on the C'untinent the nilvernt un ereloaine, firmol the munast'r turemon or latila, as the alibat's d.puty, mate, of atewabl, with a prrecolage of ome-thirs fur his falmur. The tribitom and floma, in Erish " min," wrou of various kinle, manerling to the furm of itangroselon; as the numunta
 was repuired, and the melout catuona regtired

 Hut in Iraland the owronomise or maner hal cuatody also, sperinlly in lator timos, of thon
 the momantury : as ut Armagh, the "lheok of Armagh," anil jutrou's liell (lieeven, Bive. Ane. 1in), 1170 ), and St. I'atrick's erualior, rallenl the "Baculus, Ionu" (lhermarilus, Iit. S. Mihoch. e. S), and held nil andownent uf lami attachat to the othere, which buing horvitary han givena mume to the fimily of Mne Muyre, and tio the tow nland of Bullymire healide Armingh (linht. N, Jatrich, 170),
 Ker. Hih. Šry'f i. Kp. Nime. jp. Wii. (viii). In illinstration of this, we time the steward, mane, and Inter the thame, as a regenl whicer collecting the ruyal duex from the crown lanila, and prosmbing the royal tennitry at the aninimal fuating: while a still higher otheinl, called the mormanr, or loril high atewnrl, lischarged a similar duty in the larger provinee, which afterwarls hecome the marldom or eounty. (Rohert-
 3:10; 0'Curry, lect. Mlu, Cust. Anc. Irish, S. pp. coxlic. cestr.)
[J. G.]
OBOUMENICAI, (winnupeviass) (1). The word "secumment," whell npplient to n council, designates one to whicis the lilxhoris of the whole world have been shmmoned; or the deereas of which have nt any pate leell aceepted by the whule church. Ginuouavious in of conrse slerived from iे aiкaumevn, which, though frequently npplied to that portion of the world which was organised uniler the limunn empire, is commonly useal both in the 1.X.X. and in the Nis Tentament for the whole Inliabitel enoth (Bleek, Eirkär. $d$. ifnci craten Einmpli, i. tis; (councis, jp,474). The councils within our periol which are recognised na oecumenisal are, the First of Nicnen ( 320 ), Constantinople (: $8: 1$ ), Kiphesus ( $1: 11$ ), and Chaj. cedon (451); the second (55:t) and Third (680) of Constantinople, anl the Second of 'Nicaen (i87).
(2) On the title "necumenical hahop," or "oesumenienl patriarch," npulied to the bishop of Rome, see Pows.
[C.]

## OFFA JUDICIALIS. [Onneat V.]

OFFFRFNDA. [OFFEETORIUM.]
OFFFRINGS. [OHLATIONs.]
OFFERTOLIIIM. (1) Offertorium, Antiphowi nd IIfertorinom, Cintus Offertorii, Offer erenla, were nnmeg given to the anthem sung while the oblations were received. We learn from St. Augustine that in his time "a custom
hat pruses up at P'arthage of anying at the altar hymins froms the dhank of l'anfurs, wherthe: lonfore the whintion, or when that which hal beell whired was hicilig listributal to the jwople" (Retratit. 11). The littur hyiun ur antluist was nfterwaria called tho fiomsunto: the former tha offretimiom or offercuifa in Italy, nati it: derivel churchos; the sumum, "ir juthajes, more correctly, sempa, ill flaul, nul the andryificion in Spain. Whether the practice orivininted as t'urthinge, or hal been oliaersemb befure elorwhere, is mot known. Walafrial strubo, A.b. 8:2, dil nus met know who miliod to the olleco "then othirtury which In aung duriug the ollering." "o "the nutiphon asid at the comunuium " but helioped that " in olit timos the hily fathern olicreit and commoniented in silumen" (dre lich. Firl. ge).

Inidure, A.b, 885, appearn to ber the tirnt whe "ase the waril offerferium: "Olirturin ywar in ancriflciorion honorn eanometor" ( 10 s.). "9thrumin" wha later, hut apmorcutly an rommon for a long pertanl. It is used liy Amalarium, de Birles. Ofl. Wi. ins: "De olluruning lir cout in tirri," where he has " "tlintorinu" Also; by limmigh un of Auserra (de Cil, br. Minaw, al conlo: P'aenido-Aletin, de Pior, (off. rap. 40); John of Avronches (litit. Celelsr. Aliss. in App.
 Alrtitn, de Divi, Off. 19.

This anthem is not preacribed in tho earlient Onlo liomanua, about 730 ; lut in the aecoud, perhnjis alnout A.1s. 800, nfter thn oreed, which is also nlosent from the tirat, "the hishop maluten the people, saying, The Iorid he with yeu. After that he snyz, Iat us pray. Then the oflerterinen in sting, with veraes" (Jfrs. Itol. Ii. 46). When the ohlathons hava boun nil reocived and diered, "the pontif, bowing a little townride the altar, looks at the chnir, nul mokla to them on be silent" (47). The rerses nul offerenila were repeated until the offering was over. Ilemiging ( 4.8. ) snys, " sompitur delinde otherenin, quive inde hoc nemen arcopit, quos tume papulus sus munura otferat. Seyuantur verans, a vertendo dirti, quodi in nfferenin revertantur, dum rypetitur nileronda." The olfertory ia not mentioned in the Gelnsian Sacrumentnry (Nurat. litury. Rom. Vet. 1. 695); nor In the Vintiena Gregatina printed by Rocen (Opp, Greg. v. 6:1; Antr. 16I5); but it apyura In the copies edited by Mumperi (u. s. ii, 1), Ménaril (Opp. Mrep. ed. Mon. iii. I, 74, 244), and ['amolius (Ritutle SS. PP. ii. 178).

The Antiphonarlum nacribed to Grugory, but Inter, provides offertoria for every considerable day of the Christinn yoar. Walnfrill (u,s.) tells us that dewn to his time no offertory was sung on Fiaster eve, nor lo we find any provided in the antiphonary of Gregory (Pnmel. u. s. ii. 111).

The Milanese Offerende, now called effertorium (Marteue, de Ant. Eecl. Rit. I. iv, sii. ord. 3), was constructed like the Romnn (Punel. s. s. i. 298). It is now sung while the priest is censing the nitar and nblations, after having said the secret prayers of oblation (Mart. u. s.; Le Brum, Disaert. iii. art. ii.).

Gerinanus of Paris, 555 , apeniz of the Gallican offertnry under the name of somum. If began when the FERMENTUM was brought in: - Nune nutem proce lentem al altarium cerpur Chriati non jam tubis Inrepraehensibilibus, sed

## OFFW

ppirtalilins vecibuna palia duloi mentilin Bepas, /lirm, e, ly $\mathrm{H}_{4}$ place, not aa at Koun (Ord. Rom, I, $\mathrm{H}, \mathrm{II}$, i) ingn ware manle; whol the feant of Nt. I'olyes bus, , . . . trilupur n wrenit, acrerpitinge to terium inminiei corpo at ontium " ( 1 rerg. S"! do nut know niyy extat нонum.
The Guth of Spal owrificium; hut prolon century, an Inidura un buth lit him hook De Eipistle to Lenitefreil howayer, ho uses the suris" (\$ 5), which, p ираная at tho otloring, tha later nange, "Sar" in the Muzrimbla Mina 17, \&ur). (Once we ha fishum yund divitur onf csanot tell the nge of $t$
(2) Offerturitom was diah, oftern of precions lonves [dillatres] wroro r at the culchirntion of the of llemedi:l of Anagni, A. he procured "rery larg offerteria, nul whintevir the work of Goil " (Arilo Bollanil. Fob. 12). [10ri
(d) Sheets of fine lir amplayed to reccivin or bread, were alao enlloid o the Ordo Romanis (nloon os they were ruceived by into st fine linen cloth carried nfter him fur th ii. 9 ; in J/us. Itiv. II. II,
(4) A cluth in which the minister, when he II altar. When the chalice was passed through then "Levat calirem archidinc whi regionarii, et ponit et oblatam pontilicia, a dextr olfertorio" (S 15); again, calicem pernnsna" (§l16; sit Such a cioth unler the san with the reasel in which $t$ "Aqua etinm ... ab imo ofiertorio serien offertur " ( 1 Casandri liturgica, 22). S about 812 , gnvo to the chu other gifts, "chalicen of their offertories" (Vita, Ben. JV. 1. 82).
(b) From the following uppenr that in France, in th at leest, offertorium also amula in which the wine w affering of wino itself, as of aifed the offering of brend: an mbation. . ${ }^{2}$ one oblate torium. But if he shall wis in a bottle or can, or more ol (Hincmari Cutp, ad Presbyl. CHBIET, ANT.-VOL, IL.

## OFFEHTOHJLA

If at the m, whether shoch had " pr"нйр" thum was he former $y$, und itn inps. more rificition in inatend at "lorwhere, 12 , did mot on oflirtury - or "the $t$ bolierand Mibut and (. ! ! 12 ) first who uris yune ( 4.8. ). reutly as naril by obleremo "rtorium" br. Niswe, (ap. 40); 1. in $A$ ; I'sembios ecerlient he serond, ool, which ep anlutes oin. After rocium is 1). When nid ofireel, the altar, ain to be nda were Ilemigitu niln, quie pulus sus a rertench am rypetimentioned t. litury. (Gregarian tv. 1615) Murntori hell. iii. I, : PR. ii.
gory, but neiderable u.s.) tells was aung rovided in H. \& it.
ffertorium
i. ord. 3),
sel. u. s. i. is censing ; said the Le Brun, 1 micorpus ilibus, sed

 place, nut as at lomas lafore thon anryiees liegan (Ord, Jom. I, H, II, 1), lat juat lefore the oftiorInga were made; when, " loctin pasaiuna (it was the feant of St. Polyearp) emin cheturis lactionl-

 terium dombined corporia habehatur, fierre engit
 do not know hiry extant exan!) of the (hillionin vonum.
The toths of Spain eallali their olfortory merificium ; but probably not till after then lith
 buth in hia brook Do olflyins (i. 14) and his lipitla to Lanulefreil (8 lis). In the Inttur, however, hon usen thin phranan "marriticii reanum. miria" (\$ 5), whleh, probilily menning tha rouponsen at the othorigg, womld be a atop tawarids the lator umagn. "Sncriticlim" In always unail in the Monaraliog Mianal (Iaslin, Dp. it, $\mathrm{H}, \mathrm{II}$, 17, \&r.). Ohre wo have, " Dient chorist aneriannet tell thin nige of thin rubile" ( 8 ); but we
(2) Offirtorium wa, almo the nnmo of " large diah, oftern of prectous muturinla, in which the laves [Giliartse] were recelved trom the alforera st the celoliration of the Eucharist. In the life of Denedice of Amagnl, a.n, BoH, wie nro tull that
he procured "wary largo ailver chalicen, ailvar he procured "rurg large ailver chalicen, silvor
oferturin, and whatever ho saw to be needfil for
 Bollsod. Fols. 12). [UFFinlliony binil.]
(8) Sheets of the Iinen or richer maturial employed to receive or eover this otheringes of bread, wrre alan calloul offertorin, Acromiling to the Ordo fiomints (nhout A.1b, 7ilo), the lomven, a they were received by the celebrinat, wnre put inle a fine limen eloth (sindonem), which wot carried after him for the purpone (Ord. 1. I2; Hi. 9 ; in M/us. Ital. 11. 11, 47).
(4) A cluth in which the challee wan held by the minister, whon he lifted or set it on the alker. When the challee had two lianullen, it wan pasaed through them. Ordo liomunes, i. : "Lerat calieem archidiacouna do manu subidiasul regionarii, at ponit eum supur altare juxta
oblatam pontificis, $n$ dnxtria involutis ansin

 calicem peranans" ( 8 d 16 ; similarly Ord. il. $\$ 89,10$ ),
Such a cioth under the samue name was alion nserl with the vessel in which the water was offered: "Aqua etiam.... ab lmo diaconoruin. . . cum ohertario serice offertur "( Ihastit. Noment. Cistore.; Casuadri Cituryica, 22). St. William the Duke, bother 812 , gnve to the church of ciellon, nmong other gifts, "chalicen of gold and silver, with Ben. IV. i. 82).
(6) From the following passnge it would appear that in France, in the province of theims u least, offertorium also aigulied, either the ofula in which the wine was presented, or the offering of wine itself, as oblutio nuld whlatu sig. th oulation . offering of brend: "Let him ohiter fir torinm. But if he shall wish to offer more wine in a bottle or can, or more oblntes, let hime wine ( Pincmari Cup, ad Presbyt. 16). Probably for CHRIST, ANT.-VOL. II.
such Inrge noforinge of wins it was that Alrian of lioumm, 775, knve to the phureh of St. Adrian In that eity "smulan" oflortoriam "11日m, pan. Anhtem lilran suaginin et apptem" (A inastas. Hibliath. Vitun fout. H. 07). Tha nas of thia phrane fivenura thes supponition that than offortonfumi of IInerinar wan na amula. Similarly, in
 porting tu limleng to the ywar 47 I , but nviduntly murbh later, a "hamisla mblatoria" in atmong the gifin ancribed to the hembinctur of $n$ ehureh

[H. H. S.]
OFFliltons [rf, ATris. We nre not withoitt easimpilea ar large llahen uf juredons mital, whish, wilen origimally promented an vatlve ohloring, have been uncif in the werviron of the chureh as bligertory jlatas. A ailver-gilt
 De knasi ga In the jemerandon of Connt tirexury Strugamali, which was limmil in 1807 in the isinnil of berezovay in Siheria. It in als inehen In diatueter anm weighs if lima. It hemara non Immeription, but thera are somm radn lettern on the diah which give nol fotelligible seme. 'the dish leara a refinf in repouser work, consinting of a crias jlanted on a sumill plobe stmilail with starm, beneath wheh innum the four rivers of linradiae, and on cither side atand $t$ wo nimbel angela, holding on rod in their lefit hnni, und elevating their right hand towarids the cross lit tuken of alaration. De liomal regaria it an the work of Ibyantine gulimmilis of the 6th century (liullotin, di Archool. Cristion. 1871, p. 16.1, tav. ix. 1) [1'aten]. A votive nilver diah, nlan of llyznitluo work munshlp, of the Sth ur "the century, probahly thos oftering of $n$ vict crfons
 Isola Rizan, nomer tho river Alige, In the Varoneme di Arch, in also denoribed ly the Rosal (Inullctin. (1) irch. Crist. 187:1, P1, ils If. 151 II. ; tav.
 millitary ncene ing repousers. 'The dish bears a warrior, helaneted nad mailed, pierese a manted cnemy, vainly endenvouring, preres a fallen with his shield aul dofund haver himself dngger. Another lies dead himself with his shield. The sper hes dead nt his feet on his words "utere felix." bore a crobs diviling the A third ilieh, also of
manufacture, vary of milver and of Isyzantine described, was found in ar in design to that last the lant century, ringa, and othy, together with earringa, fibulas, de Aur. et Aruer perabont ormaments (llinnchini, Romac, 1717 ) wifl. Cinel. in ayro I'erusino effoss. Romac, 1717), which have since dimapjeared and jave jrobnhly been melted down. It was the subject of an elaborate treatise by Funtanini (Discus Argenteus Fotivas Vetcruin Christinnorum, Itomae, 1727). The diah represents a mounted soldier bureheaded in a euirans, tranafixing a barbarian with eloke, ehield, nond Iagger. Round it runs the inseription: "De Donis Dei et Dinnni Pretri. Ctere jelix cum gutulo." Yrom this it has been rensonably gathered that this basin onee Vatican part of the sitar furniture of the dentify the peran attempts have been mado to understanding the represented. De llossi, misprets the inscription as indicating a gift of the

Roman Pontiff in the name of St. Peter and the Church to a victorions general, and expresses his oelicf that this, as well as the Veronese basin, may have been presented to a captain of the Byzantine army of Belisarius or of Narses. But there is no doubt that Dona Dei in eceles:astical Latin aignifiea gifts made to God, i.e. retive offeringa. Fontanini gives (p. 32) an inscrip)tion over a side door of the church of St. Peter's at Baynacavallo, c. 857 : De Donis Dei ct Sincti Petri Apustoli, Johunnes umilis Presbyter fecit. The inscription on the golden cover of the Evangeliarium given by Quecn Theodelinda ta the church of Monza contains the same formula, and there is no doubt that the meaning is the same here. Mabillon (Iter Ital. p. 77) mer.tions a similar diah of bronze in the Museo Laadi, which he designates, on very insufficient grounds, the shicld of Belisarius, exhibiting Vitiges as a suppliant. All these dishes are of Byzantine workmunahip, and belong to the same period, the 5 th or 6 th century. The British Museum contnins an example of an offertory dish of Northern manufacture once belonging to the abbey of Chertsey, and dug up in its ruins at the begiuning of this century, bearing an inscription in characters variously regarded as Runic, Russian, or' "a fanciful manipulation of German black letter" (Eric Magnusson). This veasel is a flat circular dish of nearly pure copper with a very wide rim, on which the asscription, of which we give a cut, is engraved.


Inscription on Offertory Dish.
Its diameter is about 9 inches, and its greatest depth $1 \neq$ inches. Mr. John Mitchell Kemble (Archacolot. 1843, vol. xxx. pp. 40-46) regarded it as a copy made in the 10 th or 11 th century of a Scandinavian alms-dish used in the monastery almost from the time of its foundation in the 7 th century. He renders the inscription in Saxen words: GE-TEOH VRECKO, i.e. "Offer, sinner." Mr. G. Stephens (Rumic Monuments, vol. i. p. 482), on the other hand, considers it to be an original work of the 9 th century, which must have found its way by gift or otherwise from the North of England, to which the words of the inscription beleng. On the authority of Russian scholars he denies the Sclavonic character of the inscription (on which see Archaedog. vol. xliv. pp. 73, 74), which is engraved "in mixt Runic and Decorated uncials." Mr. Stephens remarks that "more than once Old English charters mention an 'offriug disc' presented to same church or monastery," and adds that during his residence in Scandinavia he had come across many modern examples copied from ancient works, with pious inscriptions cut or painted on them.
[E. V.]
OFFICE, THE DIVINE (Officium DivivUM). This stated service of duily panger has been callell by varians names: such as Opus Dei in the rule of St. Benedict, as though it were the special work to be performed by the clergy for and to God; or Cursus, from the course of the oun which determines the hours of prager (St.

Columbnaus, Reg. cap. 47), so cslled nlsa by Gregory of Tours, " exsurgente Abbate cum Monachis all celebraadum Cursuin;" and by St. Bonifice, bishop of Mentz, wha bids hls clergy "speciales horas et Cursum ecclesiae custodiant."

We also meet with the following terms used in the same sense:--Collecta in the rule of St. Pa. chomius ; also the Greek words canon or synaxis. Also ayenda in the acts of various councils, ns being we of the mere important duties to be performed. The term missa, alsa, is sometimes applied to the office for the hours of prayer. " ln conclusione matutinarum vel vespertinarum missarum" (Conc. Agath.).

The name breviary, by which the Divine office, or rather the book containing it, was subsequently known, und whioh in cammon use took the place of all others, probnbly originated in the form of office, thus deaignated, being an abbreviation of a previuusly existing form [Breviary, p. 2t7].
The object of this article is to give an eutline of the othices for the several hours of prayer, which together censtitute the Dioine office, as distinguislied from the liturgy-of the breviary, in a word, as distinguished trom the missal.

There is much obscurity as to the sources and original furm of these offices. Heace many conjeetures, some resting upon very slight hints. To pursue this most interesting inquiry with any fulness would far exceed the limits of an srtiche, and we must cantent ourselves with the bare statement of results arrived at. It is sufficingt for our purpase that the germ of the offices as they now exist may be traced to primitive, if not to Apostolic times.
But though in course of time the Eastern and Western farms of worship came to differ so much from each other, that In the opiniou of a learned madera writer, the Oriental rites (i.e. of the dnily office) are, as to their origin, " perfectly distinct from those of the Latin churches" (Palmer, Orig. Lit. vol. i. p. 218), it seenis more probable that both the Greek and Latin effices were derived from the same source, and that the wide subsequent divergence is due to the different manner In which they were developed or added to, and largely to the different bent of the Greek and the Latin minds, and the different genius of the Greek and the Latin langunges." It is also probable that the germ of both Eastern nad Wcitern forms alike is to be found in the earliest Eastern forms.

This form appeara ta have consisted in the recitation of psalms, tegether with prayers and hymns, but with no lessons; and to hare been dexigned for use during the night and in the early morning. SS. Basil and Chrysostom and others often spenk of these services. The origin of these prayers has been traced with much probability to the "Eighteen prayers", used in the Jewish synagogue. [Archdeacon Freeman develops this theory with much ingenvity in hls learned work The Principles of Divine Sorvice, cap. i. sec, iii.] It may be permitted to say a few werds on the arigin and grewth of the Western rites, and especially of the Roman. This has undoubtedly the

- No one, I venture to thtuk, can atady the Greck and Latin office books wtthout being atruck with this difference; and few, I would add, without feeling the wonderful beauty and fitnees of the Latio language forpurposes of divution.


## OFFICE,

chicf Interest for We the mould in which th church have been cas Though there were astioual and local use church, yet these var matters of detail which or substance of the oth the twa important exe sad the Mozarabic, the Roman pattern.
The earliest form of to have consisted salel tributed as to be recit end of the appointed no daily office Pater noster have constituted the tained no lessons, hymn this custem may still the first part of the cslled psalterium, thou great deal mare than th "ordianry" parts of lessens and what is appc are relegated to the pr
which is headed $P$ 'sa hedlomadam; and also noster is still recited at each nocturn.
Thus the author of $t$ amoag the works of At) naster with the psalms office; and Gregory of T when wishing ta say that his olfice, says he has psalms: "Quod necdun decantationem debitam ex
Lessons were in early mass. So we find that of sent by Gregory the Gron the missals alone containe lie seen, too, in the cours the noct uranl office $[\mu \in \boldsymbol{\sigma} \boldsymbol{\nu} \boldsymbol{\nu}$ of the Enstern church and contain na lessons at the
The first to introduce turnal office appear to $h$ with the double object of $t$ in the affice and occupt during the nocturnal wute dict in his order prescrib noctural office during th nights sre shorter; nad w in the time of Charlemagr this provision, Theodemar Cassino, in a letter to the resson that before the tim pope, it was nat the custo sny lessons, and that that to alopt them: "In Excle Scripturas legi mos non Psp." \&c. [Lection.]
Cassinn, also, when descr office of the monks of Pale ster twelve ${ }^{b}$ psalms they and, on Sunlay only, twe les To this earliest form of
$p_{\text {ater }}$ noster, the Aposties' $C$,

[^66]
## OFFICE, THE DIVINE

o by GreMonachis Boniface, 'speciale

1s used in t St. $\mathrm{P}_{\mathrm{s}}$ synaxis. uncils, as ies to be ometimes prayer. rtinaram
chicf faterest fur Western Christians, as being the moull in which the devotions of the Western chorch hive been cast for so many centuries. Though there were countless variations of national and local use in the early and medineval church, yet these variations were, nfter all, in matters of detail which did not touch the outline or substance of the office ; and all the uses, with the two important exceptions of the Ambrosian sad the Mozarabic, were closely modelled on the Romana pattera.
The earliest form of the Roman office appanrs to have consisted solcly of the psalter, so distributed as to he recited once n week. At the end ot the appointed number of psalms for the daily office Pater noster was said. This seems to have constituted the entire office, which contained no lessons, hymns, or collects. Traces of this custom may still be found in the title of the first part of the brevinry, which is still called psalterium, though it now contains a great deal more than the psalter (indeed all the "ordinary" parts of the office, except the lessoas and what is appointed with them, which are relegated to the proprium de tempore), and which is headed $/$ 'salterium dispositum per hehbomadam; and also in the fact that Pater naster is still recited at the end of the psalms of each nocturn.
Thns the author of the book de Virginitate, smong the works of Athannsius, couples Pater .ioster with the psnlms as forming a complate office ; and Gregory of Tours (Vit. Patr. c. 5), Whea wishing to say that he had not yet recited his office, says he has not gone through his palins: "Quod necdum Domino psslmorum decautationem debitrm exsolvisset."
Lessons were in carly times only read at the nass. So we find that of the enily office books sent by fregory the Great and others into Gaul, the missals alone contrined nny lessons. It will le seen, too, in the course of this article, that the nocturaal office [ $\mu \in \sigma о \nu$ úктiov or $\mu \in \sigma о \nu \cup к т \iota к \delta \nu$ ] of the Eastern church and the Nozarabic matins contain no lessons at the present time.
The first to introduce lessons into the nocturnel office nppenr to have been the monks, with the double object of thus obtaining variety is the office and occupation for themselves during the oocturnnl watches. Thus St . Benedict in his order prescribed no lessons in the nocturunl office during the summer, when the nights are shorter; nad when a question arose in the time of Charlemagne, why he had made this prorision, Theodemarus, abbat of Monte Cassia, in a letter to the emperor, gives as the ressoa thst before the time of St. Gregory the pope, it whs not the custom at Rome to recite any lessons, and that that pontiff was the first to alopt them: "In Ecelesia Romnna Sacras Sripturns legi mos non fuerit ante B. Greg. Psp." \&c. [Lection.]
Cassinn, also, when describing the nocturnal ofice of the moaks of Palestine, says only that ofter twelve ${ }^{\text {b }}$ psalms they recited a prayer, and, on Suntay only, two lessons.
To this earliest form of othice, panlms and Pater toster, the Aposties' Creed was added; and

[^67]
## OFFICE, THE DIVINE

1445
it is supposed thnt pope Damnsus [A.D. 356-384] sanctioned an order of distribution of p-alms, neting with the co-operation of St. Jerome, who is also reputed to hnve framed an order of lessons, 1 known ns Cones Hieromymi, or simply Liker Comrs or Liher Comitis. [LAectionary.]
Whenever the lessons were finally made part Scrip office, it is clear that the course in which and bere should lie rend was fixed definitely and by nuthority. For in nll the wriety of breviaries of the Roman type, however much the individual lessons may vary-nud there nre great variations-certnia books are rend in all at ceriain seasons; so that Issiah Is universnlly read in Advent, St. Pnul's Epistles in the Epiphany season, Genesis and the rest of the Pentateuch from Septurgesima onwarids, Jeremiah in Passiontide, the Acts of the Apostles and the Catholic Epistles in Eastertide, and the historical, moral, nid prophetical books from Trinity Sundny onwards. The Gospels were read at the Mass, and so do not appear in the course of daily $r$ tr ?. Indeed, so firmly has this sequence of is rooted itself into the mind of the clur:h, that the modern French breviaries, which utterly revolutionised the order: of saying the pwalter, respected the course of Scripture reading, while often altering and lengtheniag the individusl lessous. ${ }^{\text {c }}$

Gregory the Grent added antiphons and responsories: and this, with the exception of minor enrichments, the date and origin of which it is often diffieult to nscertain, brought the office to the degree of maturity which is sufficient for our present purpose, and, to the form in which it substantially exists and is used nt tha present day. Later modifications and rerisions sre beyond our scope.
We now proceed to give a skeleton of the offices themselves, beginning with those of the ortbodos Enstern church. Detuils would the here unsuitnble, and, unless entered into more fully than the space at command permits, would confuse what they were meant to elucidnte.
The daily offices of the Greek church are contained in the Horologium [p. 784]. They are arranged, beginning with the nocturnn] office.
The following is the order of the offices :-
After $n$ short introductory form of prayer to be said on rising from bed [ėkavaotàs $\tau \hat{\eta} s \kappa \lambda i \nu \eta s$ ] follows:-

## The Office of the daily Midnight Service. <br>  <br> Introduction.

## If the e be a Priest, be satys:-

"Blessed be our God, nuw and for ever snd ever Amen."



If there be no Priest, say:-
"By the prayers of our holy Fathers, 0 Iord Jesu Christ our God, have mercy upon us. Amen."
 X

[^68]
## 1446 OFFICE, TIIE DIVINE



A shert prayer to tion that IInly Ghoat for protection and juritication, beghaning:
 к.т. $\lambda$.
and known as Baridesi odpdyte.
"o thoty tiond, lloty and Mighty, Ifoly and Eternal, have merry "ини им."
 бои Huas, kliwn wa the тpigayior.]
 Glorin Putri [in its liastern furm, i.p. $\Delta$ © $\xi$ a Marpl,

 printed in the whine houks 8 ḑ̧a nal vêr']. A short PM, or to the Uhly Trinity for pardon, and known from its apening wurds ns Mavarla palas. The Lorit's I'rajor, with the lloxologys. Kiytie cleison tureter times. Ghery. Roth wow.

The incitatery in three chanes an fullows:-
"O) come lit us worstip and fall slewn trelora dial our Klug.
O come lit us wornip and fall down lefore Chint our King and (ind.
 Himbif our Klus und Hend."




Three buris gs of the houd.
Aitor this intribluctwin the office proceds as fillows:-
b's. 50 r $[51]$; l's. 118 [119] (eallout the
 chling with cality; Aml note; thered Alliluits, and thore buri gs of the herd. Than the [Niemas] li,c. What is commomily calle.l so, nmi so throughout the article) (ropet the trist ism, the Itost lloly Trinit!, the Lomd's l'ri er, and t wo trogeria or hymus in rhethmical prose, suitatule to midnight. 'Then a theotikion (ur shart hymundidessed to the Blessed V'irgin, commemornite of tho lamanation); Nube clessen fort, times ; a pruyer to ('inrist fire grace and jrotection, and $n$ fow short ejaculatury prayers, the details ot which vary with the day. "From Sopt. 2ty form Sumiay a long prarer ot st. Insil is snid in thiz plane.

Af ehis puint the sirout mutch, or ma'turn, may be consibured to bigita, and the whe procurife thus:-

Invitutory (as hefore). I'ss. 120 [121], Lerapi;
 luis. Jisist fiom, threr bowin is of tie hetal; Alust Holy Trinity: traplohs: n theotukion; Kyrie cirison trele times; a graper in commemoration of the departed; $n$ short ejwulatery prayer to the Trinity, nud one ta the Thentokus.

Dismissal benedietion.

- нeтaroat are dividid into mer. Miкpai, ie fuelina-ton- of the liwal alone, what the lionan cerembinial catls "minlias thitinuth", and mer. Meydisa, wheh are" maibe by henting the kiee and jrontration to the gromad. Whan sbe waft vecurs, As in the text, whinut an equthit,

( Thunghail thia artiele the paima are numberel acruating to the (ireek und latun versions, as they stand mumberext in the uffice buiks. The nember uecerding to the t.nalish version, when it differs, is placed aiterwarde in brackets.


## OFFICE, TIIE DIVINE

The priest naks forgiveness from the pmoplo.e A short ectine ur litany, tha reapouse to meh dnuse of whleh la heyric elcison.
Tho forogoing is tho firm of the midnight wthre [ $\mu$ ecravuktikdv] fir woek lays, Sinturiky exceptemi, On siaturing the oflice it the anme up to the conl of l's, :01) [51]. Then follows:-
 stasis, followed by Glory; Both now; nuid threo Alle'hists.
 and l'sa. 68 [69], 69 [70], suil as a thirit.

Troperin and a longer prayer of the amme nnture as, thongh ditlirent from, these in the whice fur on her haye in the weok.

The sicont jurtion of the otile for Saluring, from the newind mesurrence of the Invitatury onwards, is the samo an for other wook days.

On sundnys the ublice is the same as on other Inya as thr tis the end of l's. 50 [51]. Then fillows the tribitio cenon (lee, a vanon having rafurence to the 'l'rinity), nul some troparia of similns import calloil trisdion [rpadond]. Thum the irisupion nul uther shert furmalnies, lucluding Kimio elecis n firty times; the dismissal: the whole conchuling with the anme ectend or litung nas bediute.

Irinils [ $\tau \lambda$ or 0 pov]:
13liswed le, dec. favitatory (ns at the necturnal ollice). ${ }^{\text {h }}$
I's. 10 [20], 20 [21];' Glory; Roth now; trisapion; Mlest IVoly Trinity; the Lord's I'rayer; eertnin trapmitit, nid $n$ fow reoponsory petitions for priest nuid prople.

Then the six palms following, known as the Ilexajsabnus, prefaced by-
"alory to God th the IIghent, and on earth pence: good will thwarim men" [dail thrice].
"Thou almatt open my lipe, t J hori, and my toouth shall show forth thy pralse" [said twice] : -

Pss. 3, 37 [ 18$], 62$ [(6:3], 87 [88], 102 [103], i42 [1413], weis witi its natiphon.

Twelve Morning promers [lwowal edxal] are said hy the prient whilo the last three of these psalma are boing reciled. A tew stichoi (nearty corresponling to our versiches), the troparia of the day, nad the appinted pertion or pertions of psalms fur the day (ench purtion being called a


Ps. 50 [51]. The evam, with the nine oles, er only cortain varsen [ $\sigma+1 \times 01$ ] tronn them, accunding to the iny nuit the length of the tronaria (or stanzas) of the canon. Then follow other tropariat, or short hymus, under variens names, but all of tho same ehuracter.

The hunds [ol alvai], i.e. I'se, $148,148,150$.
The greas ifocology [i.e. Gloria in oxcelsis].

* This rite correpponds to the alternate comfileor of the priewt and perple in the Roman officens. The pries is

a This intruluction is slightly vartied during Lent.
I The ilatribution of Pealins will be given undet Pasimuity; but for clentress, the fixed insatms used io the dally offers are apecitid In this article.
J f.e. the Otie fur the thay. They are as followe: Ode 1, Sung of Mown, Exoul. xv, Ode 2, song of Moses,
 4, Song ol llahakkuk, ILab, Ill; c.ele B, Song of laaiah, Is. xxvi. 9; Cule 6, Ning of Jonah, Jon, III.; (ute T, Song of the Thren Chllitren, Dan. Wit. Ist part; Ode 8, Beoedictie, Dhu. Al.; Cde 0 , Magulficat und Benedictus. etherdays. Thuse simpilicify, omitted.
The hours [al apo
Inritutury (ns bu [101], withont anti A few stichai, a th $T$ imitil), the Lurrd's with the day of ti Christ the trino ligl light of lis comenten sre slighit varintions
The messerion of $t$
The invitatory. P Trisispon, Mosi Itol two tropirim, n theoti, (ilory ; Moth now ; a thee great roverences $\mu \mathrm{r} \mathrm{d}^{\prime}$ as $\left.\gamma^{\prime}\right]$; anl t protertien nud biess Poth nuev. Dismiss The third, sixth, $n$ the mesarion, are of the lirst, comslating, of the eo juadms, trop, proyer, so that It eee out. These parte nt The padms nre :-
At the third hour, [51]. At the mexorio [i0], at [32], 60 [ Piss, $514[54], 54[55]$, of the sirth how, I'ss At the minth hour, $\mathrm{I}^{\prime}$ 'ss At tho messurion of the 137 [1:4k], 139 [140].
In ndilition to ther callesi the typics [Ti giter the sixith or the the sensoun of the yoa The ollice is no follows
Pss. 102 [10:1]. al [lin Lent' the pandur said instead of thene.]
A short prayer to C
The blessings [ol the blessings from th [st. Matt. v. 3-12 (to hurecas)], and are suid w us, 0 Lord, whin The said ns an nutiphumat $t$ after each blessing.
The fersanctus m thri and Glury interposes b Intitions ; nod Both n
The Nicene Creed, fo for parden. The Lord Then, if it be a Stund is festicaled, the contah then first the contukion

[^69] - Le, a short hyma.

## OFFICE, TIL: IVINA

Wirsites [irtixos, chlefly from the l'sulma, nul correspon ling (") the W'estern preces].
litimy, See ; dismissath.
Thin ofliee, of which the formging la an outliae, varleg In detail on sumlays and rertain otherilays. These variations are, for the nake of simplleity, omitted.
The hours [al äpai]. First hou,k:-
Incitatory (ns bufure). l'ss. 5, 89 [90], 100 [101], without nutiphons.
A few stichoi, a theotation, tristution (Moast Hutly $T$ inity), tho Lard's Prutpr; a the tukion varying with the day of the werk. $A$ short prayer to Christ the true light, that lio woult show the light of llis comutenances. Tho dismiss I. [There are slight variatiom on Sumlays nad in Leent.]
The arsemion of the first hume: -
The invilitary. Pss. 45: [49], 01 [02], 02 [03]. Trisugon, Most Hoty Prinity, the larios rruigro. two trop ering, at theot haim, Aiprio elcisun forty thines; Glory; Both nene; in shurthymn tel ice Throthosos; thee greut reverences, i.o. prowtruthems $[\mu \in T a \nu o f a s$ $\mu$ eqdinas $\gamma^{\prime}$; and two prayars of st.. linsil for protection num hessing diving tho day. ciory. Poth uene Dismissat.
The third, sixth, nul ninth hours, each with iss mesorim, nre of precisely the wame form as the first, ceusisting, nfter the int rolnelian, wehth
 prayer, so that it seems unneresanry to act them out. These pinits are diflerent for ench hour. The psolims nre:-
At the third hour, Pass. 16 [17], 24 [2ij], 50 [31]. At the mesorion of the thirit hutir, $\mathrm{P}_{\mathrm{ss}} 20$ $[30]$, $31[32]$, 60 [ 31$]$ ]. At the sirth hour, liss. $5: 4[54,54$ [55], 00 [91]. At the mosurion of the sircth hum, 1'ss. 55 [5ifi, sh [57], 69 [70].
 At the mesorion of tho ninth hur, l'ss. 112 [ilis],
$1: 107$ [1:18], 1399 [i.40]. 137 [1:18], 13: [140].
In aldition to these hours, there is an office called tho lupics [rd rumuxi'], which is suin! siter the sixth or the ninth homr, necorillng to the sensonn of the yenr. Its origin is obseure. The oflice is as follows:-
Prs, 102 [103]. al. ry, 145, [146]. Both now. [lu lent the paalms of the ninth hour are sidid instond of these.]
A short prayer to Christ for salvation.
 the blessings from the scrmon on the monnt [st. Matt. v. 3-12 (t.0. yro it is your recearl in hudera) ], ned nre saill with the clause, "Remem'rer us, o Lord, when Th, H comest in Thy kinghem,", and as numatiphon nt the begiming, and rejeated
after each blessing.
The tersauctus'm thrice repented, with a verse and Glory interposed between the first two repetitions; and Both n,w after the thirid.
The Nicene Creed, followed by a short prayer for pasion. The Lord's I'rayer.
Thun, if it be a Sunduy or a saint's iny, which is fostitated, the contuhion $n$ n of the day: if not, then first the contakion of the transigguration,

[^70]and afterwaris hint, for the dny of the wrek. These have reference on Mondny $h$. the hroternly
 [i.c. the lspitint, $\delta$ mpispopor]; on W'whealay and Frilay, to the cross; in Thurwiny, to the
 "eкро́arazar]. Then mas or two more shirt trupariat of the usunl 1 yj ; ; the trivetuin, \&re ; a shurt priter to the llioly Trinty: nuld the ollicu

 printod in thin plater in the Jhroth, 1 min; but it dors nut come within the arope of this mitticle.

The prinst logims, "Mlessed he our Gowl," \&c. [nnci elidopprov.] The inribatery; ; 1's. 10:1

Tha appointed sectiom or couthism [nderaca] of the praltir. I's. 180 [141], 141 [112], nuid na me pralim mind alled the Kípue dxekpaga from the "pening woris.

Winhi $[a+i x=1]$, i.e. wersleless from the l'silme, nul l's. I16 [117]: The hymu "Joyfol light:"
 for then day. Thume vary with the day of the Wrek, but nre all of the same form. Ilial for
Sumblay is:-
"ffllyld now prane the lorit, ath ye ancruanta of tho
Lari." Shichos. "Ye that atinut the the house of the lord in
the conrts of the hanne ef the courts of the hemene if our chat."

## A prayor for prutection, \&e, during the night.

 More rersichs from tha P'silims, called hero aposti-hn [ $\alpha \pi \delta \sigma \pi x \times a]$. Those for ordhary dnys nro l's. 122 [12:1], sail in two stichi.Aune dimiltiv, trisedim, \&ce, aml dismissal.
[In Lent and at certan other aename there nee variations In the concluding part of the
ofliee, which it ollice, which it is unnecessary to speecify.]
The forngoing is the order of dnily venpurs nn glven in the llorology (oth ed. Venice). When there is a vigil, an nhimere inted form, onnitting the seation trom tho pisnlms, \&e. is suid; and after compline, great rexperx are snid. These are an nmplitiention of the ordinary form, and include sections from sirripturn, nom the rite known as a tit. [ $\lambda_{1}$ 仿], null on grent days finishes with the
 To mpeify the varintlons would go beyond our
limita.

## Compline [ãodeınvar]:-

There are two forms of compline ; an. $\mu \neq \gamma \alpha$ aud a $\pi$. $\mu$ ukoóv. Grent compline in suld in Lent; little compline at wher sensons.
The opder of ifrat romy line:-
This is an olfiee of great length and Interest, nnd tany be eomidered as dividel into three parts, rach begiming with the invitatery. "Birssert be our Ciod," \&e., with the usunl intruduction and invitatory, In the tirst wenk in Lent the (so eallese) greut canon is snid. At other
thmes the oifiee begins thus:-
P'ss. 4, 6, 12 [13]. Three inclinations and
Kyric elcison thrice. P 'ss. $24[25] 30[31]$ an

[^71]
## OFFICE, THE DIVINE

[91]. Kyrie elcison thrice. The following stichi said alternately by the choir:-
" God is with ng, know ye natlons, and be confounded, For fioul is with us.
Give ear to the ends of the earth,
For tiud is with us,"
[And so on for twenty clauses, with the same response after each, taken from Isaiah viii, and ix. and ending thus]:-
"Wonicrful, Cunes lior,
For Gid is with ns.
The mighty God, the everiasting Father, the Prince of Peace.

## For God la with na,

The Father of the ege to come,
For God is with us. Glory." \&o, p
Then certain troparia, the Nicene Crced, invocations to the Theotokos and the snints.

Several other troparia, nnd a prayer of St. Busil for protection and purity.

The invitatory (thrice).
Pss. 50 [51], 101 [102]; the prayer of Mranasseh; troparia, \&c.; nnd a short prayer to the Holy Trinity.

The invitutury (thrice).
P'ss. 69 [70], 142 [143].
Gluria in excelsis [called the Doxology] followed by versicles of precisely the same form as the Latin preces.

Ps. 150, with the clanse, " 0 Lord of Hosts have mercy upun us," snid as an antiphon after ench verse. Nore truparia, \&c., among which occurs a prayer to the Saviour for protection during the night, beginning $\delta<\nu \pi a \nu \tau i \leqslant a \iota \rho \hat{\psi}$,


A prayer to the Theotokos.
Two prayers to the Saviur, one beginning kal

 or litany of the usual form, and the office finishes with another prayer to the Saviour.

## 

"(Glory be to Thee, O our God, glory be to Thee."
A short prayer to the Paraclete.
The usunl introduction and the incitatory.
Pss. 50 [51], 69 [70], 142 [143].
Gloria in excelsis, with the versicles following as at great compline.
The Nicene Creed, the trisagion, \&c., the troparia of the day, Kilr. el. (forty times).
The prayer to the Saviour, $\delta$ iv mavil кaip $\hat{\text {, }}$, as at great compline; a few short versiclea.
Prayer to the Theotokos.
Prnyer to the Suviour, kal sos nj $\mu \mathrm{iv}$ ס'́árota, both us at great compline; a few ejaculatory ascriptions of praise.
The dismissal.
The Western offices will not detain us long. Even those parts which are not intimately. known to all are of a fnmiliar type. They are also shorter than the Eastern, and arranged with much greater terseness nud method. The Roman ofice is by far the most important and most widely used. The older English, French, Gurman,

[^72]and Scandinarian uses are of precisely the same form, and only ditler in details, such as the calendsrs, commensorntions of soints, order of lessons, responsories, \&c.-variations which it would be at once hopeless and useless to attempt to point out, and the magnitude and importance of which have been mueh exaggernted. There are indeed few more striking evidences of the uniformity and organization of the lioman Church than the wide dissemination and reception of its offices into distant regions and ditlerent races, and the unsnimity with which what was in essentials the same rite whs observed. The only two notable exceptions are the Amhrosian and the Mozarabie othices, both of which are very different from the Roman, and of great beauty; but which were used within narrow limits, and so are of much smaller practical impertnnce. They will be described.

The Roman hours are seven or eight in nun.ber, according as matins and lnuds are counted as one or two, i.c., Matins, lands, prime (or the hour), the third, sixth, and ninth hours, ves. pera, compline. Taking them in order we have:

1. Matins (matutinum):-

These consist on Sundays and double feasts of three nocturns, On simple fensta and week days of one. Easter day nut Pentecost with their octaves have only one nocturn with three psalins. The office for Sunday and feasts of nine lessons
is as follows: is as follaws:
N.B. Before matins and all hours except compline is said secretly, Pater noster, Are Murua; and at the beginning of mntins and prime, and at the ond of compline, the Apostles' Crad.

Then with a loud voice -

## " Domine labla niea apertes,

Fit or nieum annunclabltur laudem tuam.
Deus to adjutorium, dc.
Domine ad arju vandum, \&c.
"Glorta; alcut; allelula;"
except when allelnia is nut said, i.e. from Septuagesima to Easter, when "Larus tibi Donuine rex aeternae glorise" is said instend.

Invitatory, and the invitatory psalm, 94 [95]. Hymn (varying with the duy and senson).
In nocturn i . I'salms as appointed [12 on Sundays, 3 on fensts]. A verse and response. Pater noster, short form of absolution (absolutio), three lessons from Scripture in conrse, ench preceded by its benediction, and followad by its responsory.

In nucturn ii. Three psalms, each with its antiphon. lerse and response. Pater noster, absolution. Three lessons from the patristic writings, each with its benediction and responsor!.
In nocturn iii. The same as in nocturn ii., the lessons being a commentary on the gospel of the dny from some homily. Instead of the last responsory, Te Leum is said, except in Adrent, and from Septungesima to Easter, when it is only said on festivals. When Te Deum is not said, there is a responsory instead.
[On week days, and when the office is of three lessons, there is one nocturn only, centaiaing twelve psalms under six antiphons.]

## 2. Lauds:-

Deus in culiutorium, \&c. Olorit, S: Alle, Ah or Laus tihi Domine, \&c., according to the season, as at matius.

Fire $p_{\text {sulms }}$ [i.e. what is reckonod as such, said under tive antiphons and five Giorias]. Ua

OFHICE,
Sunlay [except from these are-
Pss. 92 [93], 99 [100 (sid as one), Bcrnedicit one).
On week days the psa raies with the day of sal 66 [67], (4) n ca day of the week, (5) 1
Capitulum, i.e. a ver Hyma (varying with response. Benedictus. wemorations (it' any nre
3. Prime:-

Puter noster. Ave 1 adjutorium, \&c. Hy,
Four psalms (on Sund 118 [119] (tirst four sail as two). On week palm, 118 [119] (the The Athunesiun Creed the Sunday,' and on T tuiven.
Resp, "Chrtste fill Det v V. Quil sedir ad de.teram V. Gloria, \&c. II. Chrisie fil adjuva Dos. R. Eit libera nos
Then folloo these pre when the office is doub Kyrie eleison (ter), Pater
Preces of the ordinary pare. Alternate confite priest and clioir. A few Theo, whether the office Orutio, "Domine Deus Om
V. Benedicamus Domin

On week days the At vid: in other respects the $\ln$ Advent, Lont, and or aditional preces are said from which point the offic
4. Terce:-

Puter, Ave, Dous in adju sancte nobis Spiritus."
Six sections of eight $v$ said in three, under one Responsiu brecis. Collect
5, 6. Sext and none are form, and reyuire no sepa the hymn is "liector poten none "Rerom tenax Dens
When preces are sail at rreces is aid at terce, sert, before the colleet for the d 7. Pespers:-

Iater, Ave, Deus in adjut appointed, each with its a Hymn (varying with the da and respronse. That for week days is
V. Dirigatur Domine oratio n In craspectu tho.
Mrginificat (with its proper for the day. Conntemoratic

[^73]Sualay [except from Septuagesima to Easter] these are-
Pss. 92 [93], 99 [100], 62 [63], and 66 [67] (siid as one), Benedicite, $148,149,150$ (said as one).
On week days the pxalms are 9 (1) 50 [51], (2) varies with the day of the week, (3) 62 [63] and 66 [67], (4) a canticle varying with the day of the week, (5) 148, 149, 100.
Cupitulum, i.e. a verse from the Scriptures.? Hymn (varying with the day). A verse und retponse. Bencdictus. Collect fur the dey. Comwmorations (if any are said).

## 3. Prime:-

Pater noster. Ave Maria. Crelo. Deus in adjutorium, \&c. Hymn," $\mathrm{Jnm}_{\text {In }}$ Incis orto sidere."
Four psalms (on Sundsy), 53 [54], 117 [118], 118 [119] (first tour sections of eight verses ssid as two). On week days, 54 [54], a varying palm, 118 [119] (the same as on Sunday). The Athumusion Creed (when the service is on tha Sunday, ${ }^{4}$ and on Trinity Sunday). Cupitum:

Rep. "Christe fill Del vivi. Miserere nehls (bie). V. Quil sed.s ad denteram Patris. R. Miserere nobis. V. Giotla, \&c. Il. Chisie filt, \&e. V. Exaurge Christe ajuva nos. R. Eit libera nos propter neruen tuam.'
Then follow these preces, which are not said when the office is double, or within octaves. hyrie eleison (ter), Puter noster, Credo.
Preces of the ordinary form of verse and repone. Alternate confitcor and nisereatur by priest and choir. A few more alternate versioles. Then, whether the office be double or not, the Orutio, "Domine Deus Omnipotens,"' \&c.

## V. Benedicamus Domino, R. Deo gratias,

On weak duys the Athamasian Creed is not aid: in other respects the ollice is said as above. in Advent, Lent, and on certain other days, sditional preces are said before the confitior, from which point the office proceeds as usual.
4. Terce:-

Puter, Are, Deus in adjutorium. Hymn, "Nunc sancte nubis Spiritus."
Six sections of eight verses of Ps. 118 [119], aid in three, under one antiphon. Capitulum. Ruponsio brevis. Callect for the dity.
5, 6. Sext and now' are of precisely the same form, and reyuire no separate remark. At sert the hymn is "Rector petens, verax Dens," and at none "Rerum tenax Deus vigor."
When preces are said at lnuds, a shart form of rreces is aid at terce, sert, and none immediately before the collect for the day.

## 7. Jespers :-

Pater, Ate, Dous in adjutorium. Fire psalms as appointed, each with its antiphon. Capitulum. Hymn(varying with the day an! season). Verse and responie. That for ordinary Sundey and week days is
V. Dilgatur Domine oratio mea. K. Sicut incenoum In craspectu tua.
Magnificat (with its proper antiphon). Collect for the day. Commemorations, when snid.

[^74]When preces are said at lauds, they are alao said at vespers after magnificat.
8. Compline :-

Lectur. Jube Domne benedicere.
lened. Noctem quietam, de.
Lectio brevis. 1 Pet. v, 8.
V. Adjutorium nostrum in nomiae Dominl.
il. Qui fecit cuelum et terram
Pater, Confiteor, \&c., alternntely, as at prime.
V. Converte nos Deus safutarle noster.
R. Et uverte írmituam a nebis.

Deus it adjuturium, do.
Pss. 4, 30 [31], (1-6), 90 [91], 133 [13.1], aaid under one antiphon.
Hymu, "Te lucis ante terminum." Cupitulum (Jerem. xiv. 9). Responsio brevis. Nunc dimittis (with its antiphen). Kyrie eleison (ter), Pater; Cred", and shurt preces. The collect "Visita quaesumus," \&c. Benediction.

No notice has here been made of the short capittiar office at the end of prime, or of the antiphons to the B.V.M., of which one is aaid deily after lauds and compline.
The Roman office here given in outline is the model on which the seculur breviarics threugheut the Roman obedience were formed. These were universally of the same form, though differing iu many details, and local commemorations an i nsages. The Gregorian distribution of the psnlter is always adopted.0
In the old English uses the hymns and antiphons at compline varied with the season; and every day after compline and lauds, except in double feasts and during certain octaves and in Christmas and Eastertidee, a shert form consisting of Ps. 122 [123], a few versicles, and a collect was snid "pro pace ecclesiae." When this was said at lnuds, a sinilar form for protection during the day was satd after prime.

The monastic office, of whlch the Benedictine is the type, differs from the secnler in many respects, the chiet of which nre the following:
(1) The Benedictine distribution of the psalter is used and not the Gregorian.
(2) On Sundays, and days with three necturns. There ere four lessens in each nocturn, there are six l'ealms in beth the first and second nocturne, and three canticles in the third, each with responsery. Those of the first nocturn are from Scripture; those of the second from the writings of the fathers, or from the lives of the saints; those of the third from patristic exposition of the gospel. Te Deum is said after (not instead of) the ninth responsory, nud then follow the gospel and collect of the dny.
(3) On week days, and days of three lessons, twelve pselms are seid in two nocturns; six in each. In the first necturn three lessons, mostly from Scripture, are read. In the second necturn there are no lessons. In the weekday office of the Benedictine rites, from Easter to Nov. 1, no lessons are read, but only a Lectio brevis, varying with the day of the week.
(4) There are no preces in Lent, \&c., at lauds
(5) Pe. 30 [31], ver. 1-6, and Nunc dimittis are
a No account is taiken of modern French snd ether breviarice, which do not come witily the prescribed
limits of time. These do not difer in forn.

## 1400

OFFICE, THE DIVINE

## OFFICE, THE DIVINE

not sail at compline, except on the three last days of the Holy woeh.

The Ainbrosian office, which is atill used in the diocese of Milan, except in the Swise portlon, which udheres to the Roman rite, requirce more detailed nutice. Its origin and, still more, the steps by which it arrived at its final shape, are involved in much obscurity. It is undoubtedly of high antiquity, and originally tramed by St. Ambrose. St. Simplician, who succeeted him as archbishop of Milan (a,d. 397), is said to have made many additions. It is probable that daring the following century tha office assumed its complete form as to its main teatures, and was afterwards gradually perfected in details. When St. Charles Borromeo beennie archbishop, he set to work to restore the ancient rites of the Miinnese church, into which he complains that much had been introdnced without nuthority from time to tima by individual priests ; and by comparison of the office, as he fuund it, with ancient documents and the "Ambrosian lastitutes," and with the help of learned men, to bring it back as far as possible to the originai form described by the most distinguished writers on tha divine offices, and especially hy his predecessor Theodorus."

The Ambrosian office then, in ita present form, which we are obliged to quote, owing to the uncertninty of earlier forms, is in outline as followa:-

## Matins (Ad Matutinum):-

Pater noster. Ave Muria [secreto]. Deus in adjutoritu, \&c. Domine ad adjueandum, \&c. Giorit. Sicnt. Hymn, "Aeterne rerum conditor" [sail daily] Responsory [varying with the dny]. The Song of the Three Children [" Benedictus eч," \&c. vv. 29-34] with its antiphon. Benedictus es Dires. R. Amen.
[The foregoing is commnn to ali matins.]
Then: On Sunda 18 three canticles said in three nocturns, one in ench, each with antiphon. In Noct. i. Song of Isuiah [from chap. $x \times x i$.] De nocte vigilat.
In Noct, ii. Song of Hannah [from 1 Sam, ii.].
In Noct, iii. in Winter (i.e, from the first Sunday in October till Palm Sunday) the Sony of Ilubakkus [Hab. iii.].

In Noct. iii. in Summer (i.e. from Easter till the last Sunday in September) the Song of Jon th [Jon. ii.].
[On Sundays no psalms are said at nocturns.]
On rece diys, the nppointed section of the psalms, called a decuria, seid in three nocturns [v. art. Psalmony].

Then follow three lessons.
On Sunlays from a homily on the Gospel.
On week duys from the Iloiy Scriptures read In course.

Each lesson is prefaced by a benediction; and the first two nre followed by, a resjonse, and the third by Te Joum when said. When nut said, there is no third response.

[^75]The benedictions are more vnried than in the Roman rite. The responses, no the contrary, ars for the most part not so full or rich.

Lauds:-
The following is the order for Sundays and the more important festivnis of waints :-
Deus in adjutorium, \&c. Benedictus, with its proper antiphon.
[On Suadays in Advent, Christmas Day and ita octave, and on the Epiphany, Attende coelun [Deut. xxxii.] is said instead of Bencdictus.]

Kyric eleison (ter).
An antiphon called antiphona ad crucem, proper to the day, and anid five, or on sume daya seven times.
The Song of Mroses ["Cantemus Domino," from Exod. xv.] with its propar antiphon, and prefaced by na ubvarying oratio secreta.

Benedicile with antiphon and oratio secreta.
A cullect (oratio $1^{\mathrm{mm}}$ ) [varying with the season].

Pss. 148, 149, 150, 116 [117] said under one antiphon. A capitulum and antiphon both varying with the ollice]. A direct ${ }^{x}$ psulm [varying with the day of the week]. Hymu [varying with the office]. Kyrio eleison (duodecies). Psallenday i. and completoriuin i, Oratio ji. responsorium in baptisterio, a psalm of four verses [varying with the day]. Oratio iii. Psallenda ii. and completorium ii. Oratio ir, [Commemorations, if any], aud the office euds thus:-

## . Benedicat, et exandist dod Deus. R. Amen, <br> V. Proccdamus in pace. K. In numine Chisti.

V. Benedicamus lomino. Ho veo grulias. Puter noster.
V. Sancta Trinltas nos semper salvet et benedicat. R. Amen.
V. Ftdetiom animae per thet misericordiam requiescant to pace. R. Amen. ${ }^{-1}$

On week days the office varies thus:-
Instead of Cantemus Domino nad Benerlicite, Ps. 50 [51] is snid on all days but Saturdsy. Ps. 117 [118] is said on Saturdiy.

There are no psallenda. The resp. in bapt. and the four rerses of a psalm are nlways said, and there are three collects instead of four.

There are variations in the arrnggement of the details of the otfice at special aeasoms and on festivals.

Prime :-
Pater noster, \&c., as at the beginning of all the hours. Hymn, "Jam lucis ol to sidere." P'ss. 53 [54], 118 [119] (four first sections of eight verses). Epistolella, a a tew versicles and responses. Athanasian creed (called simply sy $1 / n b o(u m)$.

Then on Suadays and the higher class of festivals three collects, of which the first is the same as the corresponding Roman collect, and the office ends, -
V. Benedicamua Domino. R. Deograthas.

Then the martyrology is read in choir.
On other days, after the symbolum, preces are

- So calted because sald astraigit through, and at antiphunally.
5 These, and other struttar pames, are all antphoas of much the same character.
- Thts ending is common to alt the bours.
- This correspenda exactly with the Romen capitulum.


## OFFICE

said. These are of $t$ Roman preces at pri petitions are different, (5').
Terce, sext, and no similar to the Roman On ordinary week day each hour, the form eo are, at prime Pa. 50 none 85 [86].
lespers are said thu antiphon called rucern office]. Antiphona in [proper]. Five psalm uratio, Muynificat [ Ordio. Psallenda i, a Orutio iii. Four-verse siid). Two completoria. and two more completor of office.
The first two oratione the other three are fixed
On week duys, after 1 tinues as follows :-
Oratio ii. Resp. in rerse paalm with anti Or toto iv. and conclusion
The four collects on the day of the week.
On festivals two psal counted as two) are sa the office, the arrange parts of which differa ferial arrangement. variationa at special Eastertide, into which enter.
Compline ciosely resem the materials are somew The office runs thus :-
Puter, Ace. Converte tarism, \&c. Hymn (" Te Pss. 4, 30 [31] (I-6), 9 [134], 116 [117], snid wi the last three under on Sunc dimittis. Antiphon
On ordinary week da form containiug Psalm i " Iliumina quzesumbs Do sumus Domine." Conclus
When preces are not orationes follow immedia Sunc dimittis.
In Lent an additional h psailms.
The Mazarahic or Span from all others. It is of Spaish tradition would Peter, to disciples of wh assigns ths introduction Spain, ${ }^{\text {and }}$ maintains th origiaally Roman and version of Reccarsdua, kin Catholic fsith, and the pt Ariaa heresy in tha third 589. Subsequently St. Seville, and his brother

[^76]wald. These are of the same character as the Romun preces at prime, but longer, und the petitions are different, and they end with Ps, 50 [5:].
Terce, sext, and none are ln form exactly amilar to the Romsu oftices for those hours. Oo ordinary week days short preces aree said at each hour, the form contnining a psalm. These sre, at prime Ps. 50 [51], at sext 56 [57], at soone 85 [86].
Vexpers are sald thus:-Pater noster, \&c. An antiphon called lucernarium [proper for the office]. Antiphona in choro [proper]. Iymn [praper]. Five psalms with their antiphons. Uratio. Muynificat [with proper antiphon]. Oratio. Psallenda i. and resp. in bapt. (if suid). Orutio iil. Four-verse psalm, with antiphon (if said). Two completoria. Orutio iv, 1'sallend 4 ii . and twe more completoria. Oratio v. Conclusion of office.
The first two orationes are proper to the offics; the other three are fixed.
On week days, after Magnificat the office contimaes as follows :-
Oratio ii. Resp. in bapt. Oratio iii. Fourverse palm with antiphon. A completorium. Or tio iv. and conclusion.
The four collects on week days vary with tha day of the week.
On festiveds two psalms (or rather what are connted as two) are said at different points of tive office, the arrangement of the component parts of which differs in some respects from the ferial arrangement. There are also certain variatious at special seasons, as in Lent and Eastertide, into which it is not necessary to enter.
Compline closely resembles the Roman, though the materinls are somewhat differently arranged. The office runs thus:-
Puter, Ace. Converte nos, \&c. Deus in adjutorium, \&e. Hymn ("Te lucis ante terminum"). Pss. 4,30 [31] (1-6), 90 [91], 132 [133], 133 [134], 116 [117], said without an antiphon, and the last three under one Giloria. L'pistolellu. Sunc dimittis. Antiphon and response.
On ardianry week days preces of the usual firm cantaining Psalm 12 [13]. Two collects, ${ }^{\text {b }}$ "Ilummina quiesumus Domine" and "Visita quiesumns Domine." Conclusion.
When preces are not said, the collects or aratienes follew immediately the response after Nuns dinititis.
In Lent an additienal hymn is said after the paalms.
The Mozaratic or Spanish office differs widely from all others. It is of high antiquity. The Spanish tralition would trace its origin to St. Peter, te diaciples of whom and of St. Paul it assigns the introduction of Christianity into Spaine sad maintains that it should be called origially Roman and Gothic, after the conversios of Recesredus, king of the Goths, to the Catholic fsith, and the public abjuration of the Arian heresy in the third council of Toledo, A.D. 589. Subsequently St. Isidore, archbishopp of Serille, and his brother Leander, who was a

[^77]OFFICE, THE DIVINE
1451
frlend of Gregory the Great, revised and expurgated the oflice, which had contracted many Haws, and it is heace often known as the Isidoriinn rite. At a later period Cardinal Ximenes, "quasl npis argumentosa," ngain revised the office and reduced it to its final form.

The opinion now generally accepted is that the Mozarabic rite is a variety of the so-callod Gallican or Ephesine family, which professedly
traces back to St. John. The traces back to St. John. The groundwork of the office was probably introduced with Chilstianity into Spain. To enforce uniformity of use the Council of Gerona [A.D. 517] directed that the order of celebrating mnss and the Divine office, which was used in the Metropolitan church of Tarragona, should be alone adepted throughout the prorince. Gregory V11. [A.D. 1073-1085] directed the use of the Spanish office to be abolished, and the Roman lotroduced in its place. After some resistance this was eflected. Afterwards oo strong a leeling was manifested at Toledo in favour of the national rite, that its uss was sanctioned in seven of the old churches of Toledo, the lioman being adopted into the ot hers. Cardinal Ximenes nfterwards built and endowed the so-called Mozsrabic chapel in Toledo cathedral for the maintenance of the
rite.
The hours are the same as the Roman, with the uddition of $A$ urora, which is said wheu the otlice is of the week day [in feriss]."

## All the hours begin as follows :-

Kyrie eleison, Christe elcison, Kyrie eleison. Paler noster. Ave (secreto).

## In nomine Domini nostri Jesu Christi lumen cum pace. R. Deo gratias.

## Doin inus vobis, um, V. Et cum, \&c.

Matins ' [matutinum] proceed thus:-
(n. Sundays, hymn, "Aeterne rerum conditor," followed by a prayer (oratio), having refereace
to the conteats of the hymn to the conteats of the hymn.
Piss. 3, 50 [51], 56 [56], each with its antlphon. Oratio.
Three antiphons, 8 each followed by an oratio [tres antiphonate cum suis orationibus]. Respon-
sory with its orution sory with its orativ.

[^78]
## 1452

OFFICE, THE DIVINE
On week days there is no hymn and only one panam, which is one of the three Sundiny praime, with its orati, The remainler of the oflice is of the same form as that fur Sunday.
Lauds begin at once with a varying canticle [on Sundiay "Attende coelum," Dent. xxxii.]. Benretictus [so called, i.e. a compressed form of the Sung of the 'lhree Children] with ita natiphon.
Sono. Laudu. ${ }^{\text {l }}$ Pss. 148, 149, 150 [called the Land 's].
A lection called prophctia, though not necessurily from the Prophets. Ilymn (varying). Cinitula (here signitying a prayer). Paternoster, followed by the embolismus. Laul . ${ }^{1}$ Benettiction. ${ }^{\text {J }}$
A short form of commemoration, consisting of a verse and response, here cailed lauda, and n short prayer for protcetion and guidance through the diay.

Aurora:-
This service is said when the office is of the week day (in feriis per totum nonum). Psis. 69 [70], and the following sections of Ps. 118 [119]: Benti immacu'ati, In quo corriget, Retribue servo tuo, said under nde nntiphon. A laudu, Pater noster (with the emboiismus), a short form of interccssory prayers (preces).

Prine:-
P'ss. 66 [67], 144 [145] (said in two divlsions), $112[11: 1], 118[119]$ (Adhacsit pavimento, Leyen pone, Et reniat), saill under one antiphon.
Rtsponsory (varying); a shurt lesson (Zachar. viii.) called prophetiu; second (Rom. xiii.); a lund h.
Hymn ("Jam lucis orto sidere"), except in Eastertide, when the hymn is "Aurora lucis rutilat."
V. bımum est confiteri domino. R. Et praltere nomint tho altissime.
Then inllows, on Sunduys and fasitials, Te Denm, Gloria in excelsis, nud the Nicene Creed $k$ [called in the rubries symbolum apostolorum].

On uech days (in diebus ferialibus), Benedictus cs (as at laods), and Ps. 50 [5!].

Suphlicatio [in firm a short bidding prayer] beginning "Oremus mundi," \&c. Cupitula [a prayer]. Pater noster, \&c. Benedictio. These all tary with the office.

Terce: —
Four psalms, i.e. Pss. 94 [95], 118 [119] (Memur esto, Portio mea, Boastatem), under one antighon. Ricsponsory. Two siort lections (similar to those at prime). Lauda, hymn, supplicatio, capitula, Pater noster, \&e. Benedictio. All the parts of the otlice except the palms vary with the season.
sext and None are of exnctly the same form and require no remarks.
h There sre varieties of antiphons, as has been explained in the arifte Antuphon. It is impossible to translate these technical terms.
1 Of this there sre two torme-a langer one used on Sundays, and a shorter on other days. I ater noster is sald with the response "Amee" to each elause, except to Panem nostrum, to which the risponse is "Quia Deus es."
J Mizarable beneffetions sre in three claneen, each snswered by"Amen." They vary with the day, and gome are very beauliful.
$k$ This is sald to the Mozarabic rite in the plurs! : "Credimus in unum Deum," sc.

## OFFICE, THE DIVINE

The psalms rre: at Sext, Pss. 53 [54], 118 [119] ( (ieci julicium, Mirabilia, Justus es Dumine). At None, Pss. 145 [145], 121 [122], 122 [123] $123[12+]$. In lent, and oo certain other penitential days, the form of the office for these three hours is dillerent, but offers no specinl jeculiarity to call for explanation in this short survey.

## - Vespers:-

After the introduction, a laudat; antiphon; noother landa. Hymr, suppliatio, capituh, Pater noster, \&e. Denelictio, with its ir tio Sonus (or sono) [onitted "in feriis"], follewed by another luult with Its oratio, and a short form of commemoration of the same form as that at lauds.
Compline:-Pss. 4, vv. 7, 8, $9 ; 133$ [134]. A few versicles for protection and forgiveness, Hy $\mathrm{mmn}^{2}$ " Sol nngelorum respice." P 's: 90 [91], with its nntiphon. More versi les from the psalms. Hymn, "Caltor Dei meeneato." Supplicatio, capitula, Pater noster, \&c.; benelictio. At the end of the service a short form of conmendntied corresponding to the commemeratio at lauils and vespers.
On Saturdays and high fegtivals, "in diebns snbbatorum vel praecipunrum festivitat um,"after the ipsalms ma responsory is said, foliowed by two short lessons, then a hymn, Ps, 50 [51] with a versus, said ns an nntiphon. Kyrie eleison, Pater noster, \&c. Then on week days (in feriis) miserationes, which nre short intercessery petitions in the form of litanies, with a ceantant response, so called because the opening werds are "Miserere," or "Deus misereve," or "Dumine miserere," and vnrying with the day of the week. Then a capitulu:n, I'ater nostcr, and benedictio, and form of commendation as usual.
In the foregoing summary ne notice has been taken of national or local varintions of the msin types of office, such as the old English utes (except in one point), or the ancient pecoliarities of ritual in the chorches of Lyons or Besam, on, or any of the monastic varintions frem the normal Benedictine type. These, however interesting to liturgical studenta, rre confinal $t$ to points of detail. Neit her does it como within the scope of this article to discuss or compare the enntents of the several othices sketched in it. We mas, however, draw attention to a few peints which are obvious even from the skeletons given.

The Eastern offices, we thus see, are much longer and less methodically arranged than the Western. They coutain also much less et Scripture ; while the odes and canons which ferm so large a portion of the office, though often very benutiful and devotional, are much too prolix, and at times too rhajisodical to suit Western taste. The same may be said of the proyers.
The Western offices, on the other hand, are more clealy and compactly arrnnged. The hymns and collects are models of ceapressed thought and language. The antiphons and responses are for the most part taken from Scripture. Among the Western rites, the Reman is undoubtedly the most terse nad pointed. The Ambrusian has many beauties, and is more raried

1 This is taten from the Paims, and in somotimes called psalmus or vespertinum: " $P_{\circ} 刀^{\prime}$ mus sive tesper. tinum, quid idem est."-liegnia S. Isiduri.
$\mathrm{m}^{\mathrm{m}}$ This means after the necond set of versicjes from the Poalnd, and tomediately before the seculad bynu,

## OWELCLA

ia laticollecta and lts pas orlluary hymus, linth of the anme type as tho
The Muzarubic Oflice of canticles, hymue, and in the form of show' IIta The reapmanorien nud oth otice, though very rich so constuntly an almast wait of repose. The pro type, usually longer min of other Western Ollies.
OFFICIALIS LIBE
book or volumes contal The term is usind with a applicatlon. Minarid, in golan Sucrumentary ( $p$. quoting Agohard, expluh "Antiphomarlus;" but n himadf(Librride Correction will shew rhat ho impliea a of the librn opficicules, vi "Leetionary," und the "A was arehtialapp of l.yous, agrees with the use of the Excles, (Off. Ibib. Iv, cap., 2i). It may reter to the anil mentary. In can, 26, c. 'l'o must be, as Ducinge a. $v$. Saramentorma, a book wh minor otlices, since the can priests were to be provill xppointneut, we per ipnoran
 p. 205). On the other' $h$ Amalarius (do Brechs. OD entited lu some MSS. Libe

OFFICLUM AD MLS the introit in the Mozurn prebably once current th Gollicaul family of liturgles still; for, though Mnbillor p. 36) gives "Antiphoma" term in tho Gallican liturg general name, like our " fimilar terun, oflicium misscie is found for the introit In the of the momastery of S. Germa (Bouilhat, Ilstoire id l'Able Gernain des Pres, Rectwild des rat partie, pip. $158-160$, \& uses ot Sarum and York, and Sala (netes to Momb, Nidr. Liti in the missala of the Curthus Dominican orderx.

OIL, IIOLY. The later name equecially to oil that because it has proceeded from or juxtapesition with some si Sucri Jlinist. Phllothel, in Ei note 71, p. 34); though the the oil of cntechumens (Guar eid of the alck, id dyou thaio 428). Under this head we Oil oi the Cruss, that of the Oil of the Suliuta, hind that tak meguaral tron the church han The: DiL, op The: Cttoss, -
deubtially Ascribed to

OFHICIALIS LIBER
in Ita collerets and tis psitluody, but lesa so in lta orllury hymus. lhoth hymus sud collects are of the situme type at the lhoman.
The Hozarmbio Ollico has the greatest variety of canlicles, hymins, and preces. Some of these, In the form of short IItnnies, are very beautiful. The reaponsurles and other variable parts of the atice, though very rich and suggestive, change so constintly as almust to produce a seuse of want of repee. Ihse pruyers are of the Eastern tree, usually longer mind more diffuse than those of uther Weatern Ollece.
[H. J. H.]
OFFICIALIS LIBER (offurales libri), a book or volumes eontaining the officia divina. The term in insel with consiferable latitule of aplication. Minurd, in his notes on the Gregirlan Sucranmatary (p. 147, ed. Parls, 1642), quoting Agoinrd, explains it as equivalent to "Autiphonarlus!" but a reference to Agobard hinself( Librvelo Currectione Autiphonarii, crap. 19) will shew that he lmplles a threelold enumeration of the libr offiwhes, via. the "Nissal," the "Lectionary," and the "Antiphonary." Agobard was urchliahop of lurone, A.D, 814-840. This agree with the use of the term by Amalarius (de
 if may reter to the antiphonnry or the ancra-
mentary, In can. 26, C. 'lolet. iv., libollus officualis must be, as Ducange s. v. Interprots it, Difinuale Scoramentornm, a book whlch would include the minor ollees, silue the cnusn orders that parish priests were to be proviled with one on their appointment, ne prer ifrorantian etiam ipsis divinis suchumentis offombant; so, too, Binterim (vol. iv. p. 205 ). On the other hand, the treatise of Amalarius (de bictes, Officuis) is said to be entitled in nome MSS. Liber Officialis.
[C. E. II.]
OFFICIUMI AD MISSAM. The name of the introit in the Mozarable liturgy. It was probably once current throughout the whole Gallitun fumily of liturgles, If not more widely utll; fir, though Mablllon (do Lit. Gallicunu, p. 36) gives "Alitphoma" ns the eorresponding term it tho Gallican liturgy, yet this is only n general name, like our "Avthem," and the
nimilar term, officium missac, or simply officium, similar term, offecium missad, or simply officium,
in fund for the introit In the anclent othice-books of the monastery of $S$. Germanua a J'ratis at l'aris (Boaillat, Jistoire te PAbluyje Royaio de StintGernain des I'rez, Necwail des Piéees Justificatives,
 Sala (notes te Romm, Rer, Riturg, nomerding to Sala (aves te /hom, her. Liturg, tom. i. p. 212),
in the missals of the Curthusian, Carmelite, and Dominicna orders.
[C.E.H.]
OLL, HOLY. The later Greeks give this mama equecially to oil that is considered holy, or juxtnposition with semem or been in contnct Skri Jinist. Dhilothei, la Encred olject (Ordo note 71, 11. 34); though there still apply ; see the oil of catechumous (Goar 361, 362 ) and the oil of the slek, id dyiov (ioar 36y is vaooiveras (ib. 4i8). Under this hend we have to notice the Oil of the Cross, that of the Holy lilaces, the anfeguatd from the churish lamen as a remedy or



OIL, HOLY
1453
whe lived In the 6th century, the writer, after deseribing the cross exhibited as that on which Christ died, in a cubieulum nttachel to the bisilica of Constantine, on Golgothr, ndds: "Oil to be blessed is brought there in ampullue of onyx stone; but when the wood of the eross has touched the ampullae, it soon boils over" ( $\$ 20$; Bolland. Ihaii, tom. il. l'rolegom.). We cross," later from this that the "oil of the cross," of whleh we read much from the tith which had been in such at first merely oil Perhaps ween are not to understand more than this in the following iostonces: Cyuil more than polis, 555 , recowing iastnaces: Cyril of ScythoSubus by means of the "cures effected by St, (Sabae Vitu, 45, 63). He also sprinkled eross" s hill haunted by evil spirits (27). St. Cyrinc is said to have cured an insane jerson "with the oil of the cross of Christ" (Vita, Simeon Metaphr. : Migne, Scr. Gr. il. 9:31). Spiridion is said to hare gone to the emperor Constrantius, when siek, with an earthenware vessel hung from his ueck, "ns is the custom with those who carry oil the holy city, when they purpose to carry oil of the divine cross" (Fita, 18; sim. earriage, "nointed Eutychfus, to prevent misholy oil, "noointed both man and wifte with holy oil, both that of the precions cross" and He hai. au imnge (Life by Eustratius, vi. 45). In the West a demoniac by the same moans ( $\$ 55$ ). in the West St. Gregory, at the end of the 6 th nmung other gifts from in one of his epistles, the holy cross... which (quad) blesses by its tuuch " (Epist. vii. Ind. I. 34 ). There is no indiention 34 ).
going writers that the eil a belief in the foreproduction; but Adamnanus a was a miraculous of that which his informant A.D. 679 , speaking ut Constautinople, whither a portion of the seen was suid to have been seat by Helena, says: "De noulis eorundem trinalium lignorum liquor quidam odoriter quasi in similitulinem olel expressus . . cujus videlieet liyuoris si etiam parrula stillula super aegrotantes imponatur, qualicunque languore vel morbe molestati, plenum recujerant sanitntem" (Acta s. 0 . Ben. 3, iii. 520 ; or Bede, de Sinctis Locis, 20). The ampulla of Monza, figurel in Vol. I. p. 78, nppears from the inscription to have been made de the reception ot oil of the cross, Gretser, de Sancta Cruce, lib. i., has a chajter (91) De Oteo S. Crucis, Opp. tom. i. p. 152 ; latisb. 1734. See also Baronius, Anmul. ad rnn. 548,
§ 23.

Oil of the Holy Places.-(1) We learn wrom Pandinus Petricerius, A.d. 46 f , that it was the custom to set vessels of oil in the places sion wed by the birth, death, burial, and asceasion of our Lord, under the belief that it would ( $D e$ juise trom them a miraculous healing power (De Iti S. Murtini, v. I. 110).
(2) 'line oil of the lamps that burned in the virtue Thaces was sipiposell to possess the same virtue. Thus the Itincrarium of Antoninns, spenking of the holy sopulchere: "The wru of the lamp which had beed 'iced at His heal at that time [of His buri ins there day anal
night; out of which we wis a it in order again" (c. 18 ; an blessing, gal set ii. in l'rolegom.).

## 1454

 OIL, HOLYOil of rie Saists. - Theodoret of Cyrus, A.D. 423, thought that he heard an evil $\mathrm{s}_{\mathrm{j}} \mathrm{j}$ rit addresslag him one night, who amung other things said, "Be assured that 1 should long ago have shot thee down, had I not seen a band of martyrs with James (the ascetio of Nimuza, who was still lising) guarding thee." The narrator explaina, "I understood that he enlled a band of martyrs the ampulla of the oil of the martyrs which, containlag the blessing (bìjoyiav) gathered from many martyrs, huag beside my bed " (Historic Religiosa, 21). The oil of the martyrs or saints was of five kluds : (1) That which was supposed to exude from their relics ; (2) that which flowed miraculously from their tombs; (3) that which had aegulred virtue from contact with, or nearness to, their relies or tumbs; (4) oil that distilled from their leons; (5) uil from the lamps which burat before their images or shrines.
(1) In the Life of John the Almoner, by Leontius of Cyprus, A.D. 390, we are told that "n sweet, heatth-giving unguent flowed from his prectous rel'es" (c. 54), und the author adds that io Cyprus the same grace was given to many saints, "the sweetness of unguents flowing from their precions relies as from fountains" (e. 55). Justinian is said by Procopius to have been healed by oil that flowed from the relies of seyeral saints (De Aclif. i. 7). Unguent ( $\mu \dot{\prime} \rho a$ ), which flowed from the bones of Glyeeria, $n$ martyr at Heraclen, bad long run freely into a brazen basin. When a silver one, which without the knowledge of the donor hal been used for magical purposes, was substituted, the oil censed to How (A.1. 583), nor did it run again until the unpolluted yessel whs restored to its place (Theophylnet. Simoc. Historiu, i. 11). St. Myrops of Chios "collected the unguent ( $\mu$ ípa) that flowed from the relics of the huly martyrs and npostles" buried at Ephesus, "nad henled the sick therewith." From this circumstance she even received her name (Bolland, July 13, ex $S$ /naxariis Graecis).
(2) In the Life "f St. Sampson (§ 23; Surins, June 27) we rend that a henling oil used to flow from his tomb on the anniversary of a mirncle performed by him. St. Bonitus "ordered the sick to be anointed with oil, which he had ordered to be raised fur a blessing out of the tomb of st. Peter at Clusina in T'uscany" (Iita S. Bun. vi. 26; Bolland. Jan. 15, p. 1074). A dying woman was healed by the oil flowing from the tomb of St. Eloy ( 1 it ', ii. 51 ; Surius, Dee. 1). The church of St. Mary trans Tiberium is said in the Aeta S. Quirini,", 8 (Boll. Jun. 4), "fundere 心eum fundatoris."

In the E.nst. SS. Anlrew, Nieholns, Theodorus Stratelates (Goar, u.s. 4in), and ubure all Demetrius, were noted for this miracle. See especially the Analecta de Linyuento seu Oleo e S. Demetrii Tumulo, in the supplement to the works of Simeon Metaphrastes (iii. Migne, Sor. Gr. 116).

This substance was also called manna, Thus among the relies collected by Angilbertus at Centule was some of "the manna of St. Juhn the Evangelist" (Scriptum S. Angil. 15, in Bolland. Feb. tom. iii. 103). See nlso I/cmelo,. Basil. May 8, St. John Ev. as eited by Ducange, Glos: Grace. v. $\mu$ d $\nu \nu a$. Gregory of 'Jours speaks of it aa a dust, probably dust saturatel with the supposed oil: "C'ujus (S. Jonn.) nune sepulcrum

## OIL, HOLY

manna in modum farinne hodjegue erurtat" (De Niruc, 1, 30). But others sjeenk of it a fluld (Dte, Glosv, Lat. In Manme).
(3) In the ease of Demetrius, anil many others, there is no ambiguity ; the oil itself is supposed to be a miraculous product. isut it is somes. times doubtful whether this is renlly meant. For there was a custom of placing oil in or new the tomis of the saints in the hope that it wouls derive virtue from their remnins, or from the earth Into which they were resolyed. Thus Paulinus of Noln, A.b. :30:3, says of the tomb of St. Felix (Vutul, 6, 1, 38). that it was anointed. And ngnin (Nat. 13, 1. 590):-
> " Iata suluerfletes tabulae gemino patet ora Pracbeas infusie subjecta torimina nardo, Quare cfueris mancti venterua a sede reponta Sanctificat medicans arcana spifteus aura.

From Paulinus Petricorius, quoted above, we lenrn that the practice was common in the 5th century. The tomb of St. Martin was especially famous for the oil that reeferived virtue from it (Greg. Turon. de Mirac, $S$, Mart. i. 2; comp. If. 32,51 ; iii. 24 ; iv, 36 ; Se.). It is, we suppose, oit oil thus sanetified at the Memoria of St. Stephen that St. Augustine spenks, when he relates the recovery of a boy from apparent denth oa being anointel "ejusdem martyris oleo" (De Cirit. Dei, xxii. viii. 18). St. Chrysostom: "Siut the bones of the martyrs only, but their tembs and cotfins, puur torth abundant blessing. 'Take holy oil, and thon wilt never sufter the shijwreck of drunkeuness" (Hom. in Murt. ii. 664). A mag. nate of Antioch, anointed with oil from the tomb of Euthymius, was at once healeq ( $L$ whyyn. Vita, 127 ; Monum. (ir. Cotel. ii. 3(1) ).
(4) There was an ieon of the Blessel Yirzin nt Constnntinople in the 7th eentury, from which oil was believed to flow continually. Of this Arculfus, the French bishop who went to the Holy Land in 690, declared himself to be an eye witness (Adamnanus, de Locis Sinctis, iii. 5).
(5) Far more common are slories of helling by oil from a lamp burnt in honour of christ of the saints. The following examples nre from the East. The wounded hand of a Sarneen wis healed by oil from a lamp before the icon of st. Guorge (Mirac. S. Gcory. vi. 35 ; Boll. Apr: 23). St. Cyrus and St. John "apprented to a pero son suffering trom gout, and bade hin take a little oil in a small ampulla from the lamp that burnt before the image of the Saviour " in the greater tetrapyle at Alexandria, and anoint his feet with it (litue SS. Clyr. et Joun. §\$2; Boill, Jan. 31 : see also Vitu E thymä, 147, in Cote. lerii Junum. Gr. ii. 32.5; rita Lnuce Ju; Combef. Awtarium, ii. 1012; Vita Eulocini i. 9, Boll. July 30).

Similar stories are found in the Western writers. Thus Nicetius of Lyons, by means of "the oil of the lamp which burnt dnily nt his sepulehre, restored sight to the blind, drove demons from bodies possessed, restoreal soundness to shrunken limbs," \&e. (Greg. Tur. Ilist. Fnme. iv. 37). An epileptie was cured by oil from the lamp that burnt night and day nt the tonb of St. Severin (Transl. S. Sen. Auct. Jean. Diar. Boll. 8). It was revenled to a blind womna, that oil from the lamp of st. Genevieve would restore her sight, if the warden of the church
vere to anolnt hor (14). A weok after who was healed in the the lampis at tombs se Mabillon, In 1685, tion at Milan (Iter, I 14) ad "Intex oleorum Mignus malsit ad Theo Ms. bears the headin Sanctorum Martyrum, quiescunt." This he I to his tract, De Cultu may he seen also in th of hainaft, p. 619, and sima of Muratori, if. 1 sbops sisty snints, an more as contributing accel oil ("Snncti Cor Sanctorum "). One en from its singularity, "0 sedit Snnetus l'etrua." diaquisition bearing on Oh prom the Cin healing.-St. Chrysos ormaments of a church, more honourahle than tI and this lamp than (you hey all know it, who, happy time anointed th hare dispelled disenses " \} 6 ; vii. 373). From from any chureh lamp custom srose of setting of tuking the oil that $f$ engage the intsacession o We have an example in Younger, who invited a to pray over n siek p him with oil from the that "in this manuer larmen who were hara sociating them with priests" ( "itu, viil. 58,59 practies is not extinct. In ation " for the siek, prit this rubric: "And ho ano from the lamp, ssying thi ing of ths prayer is, " $A$ of the siek with holy oil iastanee in the West is Tours (de Nivice. S. Mart. plagne a person "went to took the oil of the lamps arched root;" and enointeo with a good result.

OIL, Ritual veses of. Carecucaress, Oleum Cat zanlonum.-There wns a an early perioi of anointin of oftener during their "erorecised" or "hnllowed Forms for the benediction of are found in most of the and thanksgiving (eucharist) to of the mystic oil" is order
the Aposiolical Constitut the Aposiolical Constitutions, asoal to noint the posses, Their deliveranee from the catechumens, no unbaptized, vabjects, a sinilar rite wo
vere to anolnt her with it (Mirac. S. Genof. 14). A week after ahe brought a blimil man, who was healeri in the name mannar (ivid.). On Mabillon, in libise found in a privato collection at Milan (Iter' ltath. Ap. 28; Mtus. Ital. I. 14) an "Index oleorum ancrorum quae Grogorins Magnus misit ad Theoilelindam lheginam." The MS. bears the hending, "Notitia de olon (si") Sanetorum, Martyrum, qui Romae In corpore re-
 may be seen also In the Aeta Mirrtyrum Sincera of Ruinart, p. 619, and in tho Aneclota Ambrotima of Muratori, ili. 191. It gives the name of abore sixty sninte, and claims many thousand more at contributing to the production of the morei eil (""Snacti Cornill et multa milia (sic) Sanctorum"). One entry desorvas to be cited from its singularity, "Oleo (sic) de soide ubi prius sedit Snactus Petrus." Muraiori (u. s.) has a diequisisition bearing on the prenent sabjeect.
oil phom the Cuuch lamps used in menurva,-St. Chrygostom, spenking of the oramements of a church, says, "This tablo is far more houlurable than that table (in your house). ani this laup than (your household) lamp: and they ail know it, who, having in faith and at a happy time snointed themselves with (ites) oil, hare dispelled diseases " (Hom. 32 in S. Mat. E.P. 86 vii. 373 ). From this we infor that oil
fomm any church lump was thus nsed, before the trom any church lamp was thus used, before the cutaom arose of setting lights before icons, and
of taking the oil that fed them with a view to engage the interrecssion of the saint represented. Whe have an example in the life of Nilua the Yoonger, who invited a pricst to his oratory, to pray over a siek persuon and "to anoint him with oil from the lomp." We are told that "in this mamuer he healed monks and larmen who were harassed by evil spirits,
soinating soiating them with oil by the hands of priets" " (Iitut, viii. 58, 59; Boil. S.ppt. 26). The pratiee is not extiuct. In one "Office of Suppliation" for the sick, priutod by Goar, we have
this rubric :"And hy this rubric: "And hu anoints him with holy oil trom the lanp, ssying this prayer." The liead lang of the prayer is, "A prayer on the unction of the siek with holy oil" (Ewchol. 842). An instance in the West is relateil by Gregory of Tours (de slirac. S. Mart. i. 18). In a cattle pague a person "went to the holy basilitea, and took the oil of the lamps which hung from the arched root", "nad asointed the animals affected with a good result.
[W. E. S.]
oil, Ritual uses of. (1) The Oil of the Caticuusexse, Oleum Catechumenorun, Baptizandorum. - There was a grneral custom from an early period of anointing catechumens once "rr oftener during their catechumenate with "enerised " or "hallowed" oil. [Uscriox.] are found in most of the or exorciem of this oil thansgiviog (eucharist) touching the unction of the mystic oil" is ordered and sketche: in the Aposioical Constitutions, vii. 42 . As $A s$ it was buaal to anoint the possessed with a riew to tairid deiverance from the power of Satan, and atechnmens, as mbaptized, were considered his
anjects abjects, s sinnilar rite would realily suggost itseff as appropriste in their case.
(2) The Oth of Citism (see Chrism).-This had a twoffild use in connexion with baptism 1 (1) in the West, and at an early period $\ln$ Egyjt, it was employod by the priest immelintely after bapltism [BA17TsM]; and (2) It was usel at confirmation both in the East nad West. [Uscroos.]
 Oloum pro fufirmis, Olernn pro populo, eixiciacory. tradition from with prayer for tho sick was a tradition from the apostlea. In our Lord's life-
time the "i time they "anointed with oll many that were Jamos proscribes its use to " (Mark vi. 13). St. "Iamos proscribes its use to preabyters in general, olders of the among you? i.et him call for the him, anointing him Lord " (lames him with oil in the name of the that the examplo and There is abundant proof $[$ Sick, Vistration or] precept were followed. Oil waa blenen of.
only, but by laymor the siek, not by the clergy It was even laymen of great roputo for annetity. ahont 570 , on her by womea. Thus St. Monegund, which were afterwards given st thed oil nail anlt," good efliect hierwards given to tho slek with Good ettiect (Vita, § 9, in Acta S. O. Ben. i. 204; of a nun who having drex. 4). From the story her abbegs no, having dreamt that St. Radegund her abbess, anointed her with oil, awoke healed, we may perhaps infer that it was her practice alyo (Radel. Vita, i. 35, nuct. Fortunato). In the
Weat this 0 . Weat this office was restrained to the bishope at a soneawhat early period. Pscudo-Innocent says that it was lawful fur presbsters and others to apply "the oil of chrism" to the siek, but that it must be "mado by the bishop" (Epist. i. 8). Thie was at kome. The rule seems to have been enforeed elsewhere much later. About 730, however, Boniface orders "nill presiyters to obtain the oil of the sick from the bishop and hnve it by them " (Statutu, 29; ed. Würiw. 142; comp. Capit. Reg. Fr. vi. 179). The early Galliean charch knew no auch restriction; but Pepin, $7+4$, seeme to have borrowed it from Rome (cap. 4 ; in Capit. Reg. lrane. i. 158). The council of Chalons, 813 , deeides that "the siek ought to be anointed by the presbyters with oil, which is blessed by the bishop " (can. 48).
This rule never oittained in the East. Thus Theodore of Caterbury, by birth of Tarsus, A.D. 668: "According to the Greeks it is lavsul for preroyters.... io make exoreised oil and
chrism for the sick if it chrism for the sick, if it be neeessary" (Cuyitularo apud Martene, de Ant. Eccos. Rit. i. vii. $3, \S 7$ ). Among them it is now generally consecrated as required by a siek person, either in their house or in the church, by seven prieste, if they ean be brought together, though one is ${ }^{\text {sufficient (Metrophanes Critop. Cunfessio, } 13 \text {; in }}$ Kimmel, Monum. Fülei Orient. ii. 15.3; Goar Euchol. 408, 432). The Armenian rule in the 8th century was that the priest should bless the oil of the sick, "using proper prayers, as much as was needed Arr the occasion" (Joan. Canthol. can. 11, Mai, u. s.).
(4) Oil in tile Agnus Def.-The Ordo Romanus, abuut 730, tells us that at Rome, on Easter-eve, the arehdencon, coming early to the church of St. Joho Lateran, " pours wax into a clean vessel of large size, and mixes oil with it in the Eame, and blosses the wax, and pours out thereof into the figure of lambs " (Alus. Itat.
ii. ii. 31). [Agnts Der, Vol. I. p. 44.] The same

## 1456

## OIL, USES OF

(0)rl- any (32). "Similliter in mulurbinha civitathanal rera fachut," where for "cera " l'seudoAleuin reale "oleo" (Me Dir. Ojf. 19).
(15) Ohl the Element in Baptibu, -Turatil Mo lf hop of Astorga in Spain, A.D. 447, ta a fetier til twof nether Spaninh bishopn, ldaclis ant Ceproius, apeaning of the npocryphal beaks received by the J'riscillianists, says : "That is evecialiy to be noted and esecrated in the soo called Acts of st. Thomas, that it says that he baptized not with water, as the preaching of the Lard directs, but with oil only, which practice thewe books of ours (is the context, libri canoulci) do not admit, but which the Maichenns follow " (Epist. § 5 ; ad calc. Epist. xv . l.eon. M. 130, ed. Vea. 1748).
The fact of Manichenn baptism in oil will hardly be doubted by those who are aware that the practice was at least not unknown among the orthodos Christians of Pernia. Our authority for this is the Menology of the Greek church in its account of the martyrs Dadan, Gubdelaas, and Kasion. (Lesson for Sept. 29; Lib. Mens, Venct. 16:8.)
(i) Oil an the Eccharistic Bread.-For many ages the oblates of the Nestorians and Syrian Jacobites have been made with oil. Among the former the preparation of the dough, which in accompunied by prayer, is the sublject of rubrical direction. It is to be made with " ine flour and salt anl dive oil, and three drops of water" (Officium Renovatiunis Fermenti; Martene, de Ant. Eccl. i. iii. 7 ; sim. Balger, Nestorians, ii. 162 ; see also Le Brun, Explication, Diss. xi. 9).
(7) OIL in tate Font.-From the second century downwards, tha bishop consecrated the water of baptism by prayer, though the sacrament was considered valii without it. See Bartism, § 42 , Vol. J. p. 159 . That no oil or $\mu$ ipon was at first used in this consecrution, or poured into the water after it, we may infer fron, the silence of the earlier writers. Our firss witness is P'seudo-Dionysius, who is genernlly supposed to have written about 520: "The chief priest pours the $\mu$ úpay in lines forming a cross, into the purifying font of baptism" (De Hicrarch. Eicl. iv. 10 ; comp. II. 7). [Font, Benedictiun of, p. 680.]
The orders both of the East and West supply intermal evidence of the fact, that the consecration of the water was originaily considered complete without the infusion of the oil or chrism. This was a later ceremony added to the several offices at various and uncertain periods.
(8) OIL in Cuurcu Lamps.-The lights of a church were so costly that at an early period some stated provision for them, beyond the voluntary oftierings of the faithful, became necessary. We nigh 'ser this from a tradition of Eudocia, the wify : Thendosius the Younger. It is said that " $\omega, \cdots, \dot{r}$, rer Day going fato the church (at , , . , mis to ce!p rate the holy resurrection t' \&: she garg 10,000 sextarii of oil to be $\because \mathrm{wd}$ : Ti\&, lights " (Nirephorus
 to l'erpetaus oi Tot re about 470, we read: "From the : wenues of those (estates aforenamed) let ois be furnished to light perpetually the tomb of the lord (dommi) Marth " (App. ad Opp. Greg.Tur. 1318). Caesarius of Arles, 502 : "Let thone who are able present wax tapers, or oil to be put into the lamp" (Serin. 76, §2).

## OLD TESTAMENT

The council of Bracarn, 572 , ilirected that a thind part of ail the ordinary oblation of the propls whoulf be apent "proliminarila ecelosine" (can. 2). Gregory of kome, In \$0:3, gava lands ani hatliage to the church of St. I'mul at lome,
 shoull be ujent on ita lights (E.pist. xil. lי).
[W, R., S.]
OLIBIANUS, binhop of Anea, in Sia, Mapo tyr under Masimian; commemorated May 4 , (liasil, Menol.; Jholl. Acfa SS. Maii, I. tivi; May 25 (Boll. deta SS. Maii, vl. 101); Mav if (Basil. Menol.)
[C: II.]
OLD TES'RAMENP (IN ART), The mano ner in which the Old Testament was generally employed in early Christion art indleates a morico thon of the identity of the revelation contained in It with the fuiler one made in the New Tevo tament. The cycle of suibjocta nelectoil from it for pletorial representation, and the mode in whith they were intermingled with subjects trom the Gospels, may be regaried as a vixible exmudito antion of Augustine's worifa, "Novum rextio mentum in vetere latet. Vetur ’estminatum in novo patet." From the almost bouailess wealth of persons and histories oflering thensselves to the pencil of the artist in the older books of the Bible, only those, as a :ale, sre chosen which the Christian conselousneon regarded as typical of the great redempitive acts of thrin, or of the Sacraments of the Church. In the Weatern charch, where alone any Jarge remainy of ecclesiastical art have been preacrved to w, a rule was very speedily established in practi.e rigidly defining not only what subjects were atitable for employment in religions art, but the very form and arrangement in which they were to te represented. Fiierntic types were prescribed fir each of these chlef symbiolic eventa, trom which, when once defined and accepted by the church, it was not pernissible for an artist to diverge. So permanent was this formulated tyive, so unchanging the accessoriee, that a very small fragment of a fresco or a mosaic is frejuently sufficient to ensble us to determine its subject with perfect certsinty. Insteai of having the licence "quidlibet audendi," the ecclesiastical artist was confined within trammels so clase that he became little more than the meclanical reproducer of authorised designs. it is 11 eifero here to repeat what has been Jrea
[Fresco, Vol. I. pll. 690)-701,
character of early Chistian character of early Christian all. It wiff ue sutfiesent to indicate the subjects from the Old Testament which we find portrayed, and the type commonly followed. We would premise that we give art its wilest monaing, induling paintings, mosaice, the bas-relief's of sarcophagi, gilt giasses, Jrories, Jamps, \&c.
(1) The Creation of Woman.--The formation of Eve out of the side of Alam was sa early. recognised and favourite symblol of the chureh, the sjouse of Chrict, proceeding from the pierced side of the Second Adam (Tertull. de Anim. c. 43). This is, however, only found represented on a few sarcophagi, and that not with sufficient clearness to render the identification unquestionsble, though there can, we think, be little detute of its correctness. The most remarkable example is on the upper left-hand corner (the spectator's left) of a sarcophagus of the tth
matury, dincoveref without the walla o Museum (Aprell. A Ait, No. 5 ; Brow Stermin. jl. xis. po the Sircoph. p. 50) aleven initances anu is the Lateran Mus wiolle the wonler-w 4th century, given rol. ii. p. 161 ; Agine reprevents unmintink from Ailam's sile, w openiag chajtern of Abel, St:
(?) The' $^{\prime}$ Filll-Fe In every class of parentas neswally atam of kaowiedige, rouni hiding their shame, sc alone, eometimes 6igured by Agincourt So. 2), represeats E moment that she ta're Lateran ancophagus serjent ollers the af Lotil, ss a bearillesy y with a bundle of ear lamb, the emblems o tilling the ground anc celebrate I sarcoplingu p. $45 ;$ Aringhi, vol. pl. 15; Agincourt, $S$ Appell. p. 9 ; Parker, pl. sill.) the rerpent turn their backs to on and the emblems of Ia By a singular eccents given by Buonarruot! p. 8), Eve wears a neck Mertigny ( $j, 16, b)$ ref to aome Ranbbinical wr immeliately after her fa with every variety of meats. The sabject is frescoes both of Rome an Kitaiomben zu Noupel The expulsion from cophagus on the Lant Soulpture, pi. xv.; see Pittur, tav. ii.).
(3) A'ol is.ul Ctin.-1 by Abse naturally offe tyjology as prefiguring God, as well as the aceri the latter referonce Ab pueri tui justi Abel," o Mass ia connexion with t and the bread and wine cubject is more freque in wall decoratious. esample of the latter sanctuary of St. Vital's stauds alone, clad, sheph holding a lamb is his ar over a a acrificial table, which Melchizedek is of thus indieating the spi gifts with the fieal Pre [Yosaics, p. 1322.] On so Abel often sppear logethe tive offerings of a sheaf
mitury, dincoverel under the flomr of St. Panl's witbout the wally of Romie, bow In the Lateran Mureum (Apleell, Aonuments of Virly Chrintion At, No. 5 Brownlow un! Northeote, Roms Stferin. pl, six. p. 30 i ; Wentwood, Sindp. of the Sircoph. p. 50). Dean Burgon ennmerates elorsa instanceas among the tifty ative anreophagi la the Lateran Museum. Sometimes our Lari wilds the wonler-working roi, An bory of the

 remements onmintakably the extraction of kive
from Alan's ilo, with rether auljecta from the opening chapters of tienesia-the murder of
Abel, Ac,
(2) The Fall.-Few subjects are more frequent Io every class of Chriatian art. Our first parenten usially stand on elther side of the tree of kowleige, round whioh the serpent twines, hlding their shane, sometime with their hande slone, gumetimea with fig-leares, A lamju, figured by Agincourt (Terres Cuites, pl, xsiv.
dio. 2), rev resents Eive secking for a vell at So. 2), rej reaents Eive secking for a vell at the moment that she takea the fatal fruit. On the Latersn arcoplingos already referred to the rerpent oflers the appile in his mouth. Our Lord, as a bearilless young man, presents Adam with a bundle of ears of corn, and tive with a lamb, the emblema of their future laboura in tilling the gromnd and apluning wool. On the celebratel sarcophagus of Junlue Bavsue (Boalo, p. 45 ; Aringhl, vol, i. j. 277 ; Bottari, vol, 1.
pl. 15 ; Agincourt, Seupture, pl. 6, aos. 5-11; pl. 15 ; Agincourt, Sublpture, 11, 6, nos, 5-11; Appell. p. 9 ; l'arker, Photogr. 2997 , Sculpture,
pl. xii.) the serpent is absent; Adam and Eve pl. xiii.) the serpent is absent; Adam and Eve turn their baeke to one ausother and to the tree,
and the embleme of labour stand by their eide. By a singular eccentricity, on a gilded glaes given by Buonarruoti (Jetri, tom. i. fig. 2, and p. 8), Lre wears a necklace and bracelet of golid. Martigny ( $p .16$, b) refers in explanation of this to some Rabbinical writingn, which asaert that immeliately after her fatal oflence Eve was decked with every variety of fenale dresa and ornaments. The subject is frequent in the catacomb frescoes both of Rome and Naples. (Bellermann, Kutatomben zu Neupel. pl. 5 ; Appelt. no. 23.) The expuleion from Eden oceurs on a bircophagns on the Lateran Museum (Farker, Sulpture, pl. xy.; see alat Bottari, Sculpture e Pithur, tav, ii.).
(3) diel a $u$ Cuin.-The ancrifice of the lamb by abei naturally offered It eelf to Christian typology as prefiguring the death of the Lamb of Goid, si well ns the sacrifice of the Eucharist. In the latter reference Abel'c offsrings, "muners pueri tui justi Abel," occur in the canon of the Sass in conuexion with the aaerifice of A braham, ad the breal and wine of Merchized $k$. The subject is more frequent ou aareophagi than ia wall decoratious. We have, however, an example of the latter in the moaaics of the
ssnctuary of St. Vitel's at Rurenna, where Abel asnctuary of St. Vital's at Rarenna, where Abel
atanda alone, ciad, ahepherdlike, in a poat-skin, holding a lamb in his arma extended in prayes over a alerificial table, on the other side of which Melehizedek is offerlng breal and whae, thys indicating the spiritund ldentity of the bifs with the Real Presence In the Eucharist,
[Hosaics, I. 1322.] On some sarcophagi Cuin and [Mosaics, P. 1322.] On some sarcophagi Cuin and hoel eften appear together, making their respec-
tive efferiogs of a aheaf of corn or grapes and
n Jamh to the beaty, ropirenented as an old man,
 (4) doat,-Theark aw a symbol of the churel earrieif nately through the deluge of (bod's wrath, anl Noah ay a type of redeemol humanity ailmitted to the chureh ing the watera of haptimm, recedviug from the dove, figuring the lloly Spirit, the olive branch of heaveuly peace, if repreated constautly in all examples of early Chrlstian art (ef. Tertull, de lhy, liamo, e. vili.). The countless representations of thin one seene, depleted purely gyinlolically, whout the slightent attenit at historical acenracy, evidence the strung hold th hal on the early Christian mudud. This war one of the subjects selected by St. Ambrose fur the alornmeat of his lBavilica at 1. 575.$]$ [fiexce, Vol, 1. 11. 699, no. 10; DOVE,
(5) Abraham's Sucrifice.-The purely symbelical character of early Chriatian art ia evidenced by the perpetual recurrence of this apecially typlal act, alune wut of the whole of the incidents in the life of Abraham. It is one of the scenes which meet useverywhere. The primilive character of this type appeary from a passage from St . Gregory Nysam, juoteil in the recond Nicene counell (act. iv. : Labithe, Concil. vil. 736), de riblag a pleture which he says he never looked on without tears, in which the aacrifice of Isaae was represented just as we it on the walls and ceiliags and on the aarcophagi of the catacombs, St. Augustiae Fiveaks too of it as "tot locis pletum " (Contr. F'uustin. lii), $x \times 1 i$. c. 72). It is aeedlesa to particularise the vardety of costume found in differeat examiles. In one invtance Abrahain is vested in the high priestly robes of the Jewish ritual (Bottari, tav, elxi.). The aubstituted ram appears hard by, sometimex struggling in the brambles (which were regarded as a type of our Lord'e crown of thorns), sometimes standing free. Abraham'a sacrifice nepears In the moales of the sametunry of St. Vital'e at Ravenna, in conjunction with the reception of the three angolx. The lunette containing these subjects corrasponda to that containing the conjolaed sacrifices of Abel and Melchizedek. The euchnristic and sacrifieial retereace of the whule seriea is evident.
(8) Melchizedek.-As already stated, the otferling of bread and wine made by the rogal priest to the fsther of the laithrul, is one of the enchaistio subjects at St. Vital's, [EUCuartst, p. 626.]
Thiasubject is also the Thia subject ls also the first of the series of Old Testament representations in the name of St. Mary Major's at Rume.
(7) Moses,-There is no Old Testament history from which so many tllustrations have been taken as that of the great deliverer and lawgiver of God's ancient people. The sacrameatal charncter of the passage of the Red Sea, the giving of the manna, and the water flowing from the smitten rork, haviag beea 60 recognised by our Lord aad His apostlea, these eveats naturally took their place anong the leading oncharistic types, and are found perpetually recurriag in every variety of Christian art.
(a) The first of these symbolienl iacldeats in life of Mosen is his looxigg his sadals from his feet before tho batritug bush. The act was regarded by the fathers as $t$. vical of the duty of putting a way all worldly thoughts and cares in apprenehing to the Divine Presence (cf. Ambros, de Isaao, c. 4 ; Greg. Naz. Or. xlii. tom. i. p. 689). This is

## 1458

OLD TESTAMEN'I
one of the most frequent subjects in the catacomb froscoes, and rappear's in early mosaies, as at St. Vitai, Ravenna, and St. Catherinc, Mount Sinal.
(b) The Passaye of the Rel Sea,-We do not tiud this subject so frequently represented as we might have expected from its universal recognition as a type of baptism. It is not found in paintings, only on sarcophagi. We may instance one from the Vatican cemetery (Bottari, tav. xl.; Agincourt, Sculpture, pl. viii. no. 1). The subject is represented with far greater detail and a larger number of tigures on other sareophagi (Bosio, p. 591; Bottari, tav. cxciv.; Millin, Dridi de la France, pl. Ixvii.). In the Museum of Aix is one discovered at Arles, which in addition to the Gathering of the Quails, and the striking of the Rock, represents the Exodus from Egypt and the overthrow of Pharaoh (Nillin, u. s. pl, 9). Three sarcophagi at Arles, two in the maseum, and one at St. Trophimus, also present the scene in detail, with the remarkable addition of the pillar of fire going before the Israclites.
(c) Moses striking the Rock.-This subject, so distinetly typifying the waters of baptism and the supplies of spiritual gence and strength flowing trom the smitten rock, "which was Christ" (1 Cor. x. 4), meets us perpetually. lt is seen constantly in the catncomb frescoes, and is seldom absent from the sarcophagi, whers the thirsty crowd, generally wanting in the pictures, are eagerly drinking of the copious streams which are gushing from the rock struck by the miratulous rod. In close connexion with this subject there is almost always tound on the sarcophigi a group of persons in flat caps, who seize an old and bearded man carrying $a$ rod by either arm, and lead him off as a prisoner (Boslo, 103, 285, 287, 295, 425). This has been usually identified with the apprehension of St. Peter. Martigny considers that it is intended for the rebulion of the 1sraelites, which preceded the miraculous girt of water (Exod. xvii. 4). Probably there is an intentional combination of the two seenes, thas evidencing the complete identification of the two revelations in the mind of the early Christians, by whom Peter was regarded as the antitype of Moses, "the leader of the new Israel," as Prudentins calls him. This is also indicated by the marked resemblance the figure of Moses in this subject usually bears, in the general look of his hair and bend and the outline of his features, to the traditional type of St. Peter, and is still more strikingly brought out in some of the gilded glasses representing the striking of the Rock, where not only is the resemblance unmistakable, but all doubt is removed by the name Pviraus being superseribed. (See Brownlow and Northeote, Rom. Sitt. fig. 33, p. 287 ; pl. xvii, no. 2 ; pp. 248, 2155, 287, 3u3.)
(d) The Manna and the Qusils. The mannit, as a symbol of the Living Bread that came down, might have been expected to nppear more frequently than it does. Only one iudnbitable example is founl among the catacomb pictures. This was discoverel in 1863 in the cemetery of St. Cyriaca, and was deseribed by De Rossi (hutletin), Oet. 186:3, p. 76; see Manna, p. 10st). Dr. Appelf cites another example from the sarcophagus of the abless Euselins in the museum at Marseilles, figured by Millin (pl. Iviii. no. 2). He also muitions
one example of the quails from the Arlea sarcophagus in the museum at Aix, already spoken of. It is not at all improbable that the same combination of Old and New Testament symbolism spoken of in connexion with the striking of the rock has place also in this allied miracle, nad that a large number of the pictures usually identified with the multiplication of the loaves and fishes in Its closing scone, the gathering of the fragments, have also, as Martigny suggests (following Bosio's lead) a reference to the gathering of the manna ia baskets. The venerable bearded personage represented has more resemblance to the type of Moses than that of Christ (Bosio, p. 251).
(e) The giving of the Tables of the Lau.-This subject is found in juxtaposition with that of striking the rock on a very large number of the sarcophagi. Moses usually stauds with his right foot on a rock, surbolizing Mount Sinai, and receives the tables arom a hand emerging from a cloud (Bosio, pp. 363, 367, 589 ; Bottmi, tav. $x$ xvii.).
(8) The Grapes of Eshcol.-D1. Appell mentions that a sarcophagus in the mu:cum at Marseilles, traditionally said to have containel the bodies of two of St. Ursula's virgins, bears on its cover the parallel subjects of the twe Israelite spies bearing a large bunch of grapes on a steff, and the miracle of turning the wite into wine at Cana (Millin, u. s. p. lix. no. 3; Dr Piper, De Caumont, Bullet. Monument. rol xxxi, pp. 553-558).
(9) David.-Singularly enough, this remark able type of Christ is only known to appear one in the whole range of Christian art. This is ;: a fresco filling one of the compartinents of t: ceiling of a cubiculum in the catacomb c: Ca listus (Bosio, p. 239 ; Bottari, tev. Ixiii. ; Aringíh i. 54). In his right hand the youth wields it loaded sling, and with his left raises the fold a his short girdled tusic, bearing a supply 0 . stodes.
(10) The Ascension of Elïah.-This subject, at once a type of our Lord's ascension (Greg. Magu. in Evany. Hon. xxix. c. 6), and a proof of the rapture into heaven of the glorified bodies of the living saints (lyen. lib. v. c. 5), was a special tavourite with the enrly Christians, who delighted to have it sculptured on their surcophagi and painted in their burial vaults. Elijah is usualiy pourtrayed standing in a four-horse chariot, an almost exact reproduction of the triumphal cars of the Roman emperors carved on their arches and stamped on their coins. With his right hand he delivers his mantle to Elijah. Attendant figures of a diminutive size stand for the sons of the prophets, watching the prophet's ascent. In some instnnces the Jorlan [p. 890] is prorsonified by a river-god, with a crown of rushes, leaning on his arm (Appell, p. 34'). The finest example is on a sarcophagus in the lateran Museum, figured by Brownlow and Northcote (fig. 30, p. 250), and Dr. Appell (Monuments of Early Ciristian Art, p. 22); see ulso Bosio, pp. 73, 77, 161, 257 ; Aringhi, tom, i. pp. 305, 309, 42: ; Bottari, tav. lii.; Allegranza, Suiejuzioni, tom. v.; Perret, tom. iv. pl. xvi. no. 2 t.
(11) Ezehicl's Vision of the Valley of Dry Bones.-Striking as the symbolical torce of this suthjent is as a foreshalowing of the Resurrection, it is of rare occurrence in carly Christign art.

It nppears o represented atagds erect, hanl towards ing up, into beed breath exteaded on humsn heads, tially covered e:sriv., cxer. Bosio, pp. 95 ,
(12) Daniel (12) Daniel putes for freq Striking the It meets the forms to the misor modific nlways entirel extended in $p$ akknk, accord stands by, wit him throogh t hair, and offers bread cakes, de "hot cross bul sometimes add as the food of design, from by Dr. Appell example, is the low sud North dothed in a sh tional that Le I Guul, tom. i. p. similar example tively late date. (Bottsri, tav, es bis destruction o and hair is also st There is an exa tery (Bosio, p. : Fhotyir. 2920). p, $5 i 9]$ from th tion needless. twiaing round a definace. It is Veroda (Maffei, on one in the n glass published by Christ stands beh him tor succour dragon who is iss (13) The Thro This is another co tion. Not so fre when they are re lmage. It is fou comb of St. Call and a sarcophagu (Bosio, 6.3) in con Nebuchadnezzar is atteaded by his sre already in the Ing in the third, $w$ as otfices. A four Son of God," stand in a fresco from (Bosio, p. 279) and brogio at Milan ( Appell, p. 33). a pedestal; the H bonsets and a shor Chirist, ANT: -y

## IENT

from the Arles m at Aix, alrealy improbable that d and New Testa. in connexion with s place also in this arge number of the ith the multiplicain its closing sceue, rents, have also, as gh Busio's leal) a of the manoa in rded personnge reance to the type of osio, p. 251). 3 of the Lave.-This sition with that of arge number of the stands with his izing Mount Sinii, 1 s hand emerging 367, 589 ; Bottail,
-Dr. Appell mea. in the museum at to have contsined ula's virgins, bears abjects of the twi e bunch of grapes turning the wate s. p. lix. Do. 3; Dr

Munument. vol
ough, this remark own to appear one ian art. This is i: mpartinents of t : a catacomb c: Ca tav. 1xiii.; Aringh e youth wields ik traises the fold aring a suppiy 0.
h.-This subject, at ension (Greg. Mago. and a proot of the orified bodies of the -5), was a special hristians, who deon their sarcophagi vaults. Elijah is ; in a four-horse production of the n emperars csrvel o their coins. With is mantle to Elijuh. utive size stand for ching the prophet'a he Jorinn [p. 890] 1, with a crown of pell, p. 341). The agus in the Lateran low and Xorthoote pell (MLnuments of see alse Busio, lp. m. 1. pp. 305, 3u9, rrazan, Spieyuzioni, vi. no. 21.
the Valley of Dry olical torce of this of the Resurrection, arly Christian arh

## OLD TESTAMENT

It anpears on a few sarcophagi, and ls always represented $\ln$ the same manner. The firophet stands erect, holding his roll, extending his right had towards a group of two nakel men standlog up, into whom the spirit of life has just been breathed, and a third, atill inanimate, entended on the ground, by whose sile are two hamsa heads, one a mere skull, the other partially corered with flesh. (Bottnri, tay. xxxviii. carsiv., cxcv.; Agincourt, Sculpt. pl. viii. no. 3 ; Bosie, pp. 95, 425; Parker, Photofr. 29:1.)
(12) Daniel.- Dnaiel in the Lions' Den disputes for frequency of representution with Moses Striking the lock, and the History of Jonah. It meets the eye everywhere, and always con-
forma to the same general type, with many forma to the same general type, with many piacor molifications. The prophet is almost always entirely naked, standing, with his hauds
eatended in prayer, betiveen two lions. Habeatended in prayer, between two lions. Habakkuk, according to the apocryphal addition,
stands by, with the hand which has conveyed him through the air sometimes still grasping his hair, and offers the prophet a basketful of round bresd cakes, decussated, exactly resembling our "hat cross buns" (Bosio, 155, 285). A fish is sometimes added, in evident allusion to Christ as the food of the soul, as in the very curions design, from a sarcophagus at Brescia, given bf Dr. Appell ( $p$. 31). In the enrliest known crample, in the cemetery of Domitilla (Brownlow and Northcote, p. 73, fig. 11), Daniel is clothed in a short tunic; but this is so excepLional that Le Blant (Inscriptions Chreticnnes de Guul, tom. i. p. 493) is only able to produce five similar examples, and all of these of comparatirely late date. Sometimes he wears a ciocture (Botari, tav. cxce.). The apocryphal story of his destruction of the dragon with balls of pitch and hair is also sometimes depicted on sarcophagi. There is an example from the Vatican ceme-
tery (Bosio, p. 57 ; Bottari, tav. xix.; Parker; Fhotygr. 2920). I'he woodcut given [DRagon, p. 579$]$ from this sarcophagus readers description ueedless, The position of the serpent twiaing round a tree sets historical truth at defiance. It is found on a ssreophagus at Verona (Matfei, Ver. Illust. pars iii. p. 54), and on one in the minseum at Arles, ant? on a gilt glass publinhed by Garrucci (Vetri, iii. 13), where Christ stands behind the prophet, who turns to him for succour before offering the food to the dragon who is issuing from a cavern.
(13) The Three Children in the Furnace.This is another constantly recurring representation. Nut so frequent is the preliminary scene, When they are required to worship the Golden Image. It is found in a fresco from the catacomb of St. Cullistus (Bottari, tav. Ixxviii.); and s surcophagus from the Vaticau cemctery
(Bosio, 63) in connexion with the furnace scene. (Bosio, 63) in connexion with the furnace scene.
Nebnchasdrezzar is seated in front of his statue, attenled by his courtiers. Two of the youths are slredy in the furlace; one of them is help,ing in the third, who is being pushed forward hy sin officer. A fonrth tigure, "oue like unto the Son of God," stands in the centre. It ulso occurs in a fiesco froin the cemetery of Cullistus
(Bosio, p. 279) and on a sarcophons (Bosio, p. 279) and on a sarcophagus at St. Am-
brogio at Milan (Allegranza, Spiegaze thy Appell, $p$. 33). The image is a bust, set on a pedestal; the Hebrew youths wear Phrygian bondets and a short tunlc. In the raore usual
Cumss. Arr, - you

## OLD TESTAMENT

1459
subject of the furaace they aiso wenr the bonnet and sometimes trousers, and stand erect with their arms extended in prsyer [Fressco, No. 12, 1xii., cxjiii., cxcu, , 704]; (Bottari, tav. lxi., xli., The furnace cxev., clxxsvi. 6; Bosio, pp. 63, 129). youths stnud is sometines wanting, and the $1 \mathrm{p} .463,495$ ) pp. 463, 495). There is one example in which there are only two youths. In one from St. a beautitul (Bottari, tav. clxxxi. ; Bosio, p. 5.51 ) by a beautitul symbolism, a dove is depicted in the olive branch of peace in her mouth carrying the (14) Jonath - peace in her mouth.
(14) Jonath.-As a type of our Lord's Resurcomb fris prophet occurs constantly in the catadiptychs freoes snd on the sarcophagi, on lamps, diptychs, gilt glisses, and repulchral slalis. Three scenes in lis history are of constant recurrence, sometimes forming distinct pictures, as in the cemeteries of Callistus (Bosio, p. 225) and Mnrcellinus (pp. 377, 383), sometimes through exigencies of space ingeniously combined into one compendious scene (Busio, pp. 289, 463). (a) Jonah being cast into the sea sud swallowed up by the sea monster ; (b) being vomited forth; (c) reclining under his gourd, to which a fourth, is sometimes alded, (i) deprived of the shale of his gourd and lamenting over the sparing of Nineveh (Bosio, u. s.). He is always absolntely naked. The "grent fish" is an impossible monster of the dragon type, with a very long and nurrow neck, and large head and ears und sometimes even horns, and an elongated sinnous tail. The gourd also is a plant totally unknowa to nature, covered with dependent swelling pearshaped fruit. Its trailing branches cover a trellis, beneath which the prophet lies supprorting himself on one arm, with an aspect of chagrin. One of the most spirited rejiresentations of the history is on a sarcophagus in the Lateran Museum, from the crypot of "St. Peter's (Bosio, p. 103; Aringhi, vol. i. p. 335 ; Bottari, vol. i. tav. xlii. ; Appell,' p. 19; Parker;
Photogr. 2905). In a Lotogr. 2905). In a snrcophagus from St. Lorenzo (Bosio, p. 411) the histories of Jonah and Noath are combined, and the dove is conveniently perched on the prow of the ship.
(15) Job.-Job, sented on a henp of aahes, or on a duaghill, visited by his triends and reproached by his wife, is found on Christian art monuments with some degree of frequency. It nppears in the catacomb frescoos (Bosio, p. 307; Bottari, tav. cv. ; Perret, tom. i., pl. xxv.; Bottari, tav. xci.) and on ssrcophagi, though more frequently in southern Frauce than if Italy. There are examples in the Museum of Arles and Lyons (Millin, u. s. pl. xlvii. 1). The best representation of the scene is on the tomb of Junius Bassus, A.D. 359 (left-hand corner of the lower tier). In a fresco given by Bottari (tav. zel.), and Bosio (p. 307), Job holds a potsherd with which he is scraping his leg.
(16) Susanna.-As a type of the church persecuted by the two older forms of religion-the Pagan and the Jewish-the history of Susanna is tound on sarcophagi, but only rarely. It ia more frequent on those of France than in Italy. The mode of representation is always the same. Susamnn, veiled, is standing aa an orante between the two elders. An additional symbolism ia where a serpent coiled round a tree is dnonenta,

## 1460

OLD TESTAMENT
tongue at some doves among its branches (Bosio, p. 83, no. 4 ; Bottarl, tav, $x \times x i i ., 1 \times x \times i . ;$ Buonarrueti, Vetri, p. 1 ; Millin, u. s. pl. lxv. 5, lxvi. 8, Ixvii. 4). An allegorical picture given by Perret (rol. i. pt. lxxviii.) represents the story under the image of a lnmb between two wild bensts, inteuded for wolves. The application is made certnin by the words "Susanna" and "SENiones" above them. [Civercii, p. 389.]
(17) Tobias.-The fish caught by Tobias, whose gall drove away the evil spirit and cured blinduess, was regarded by the early Christians as a distinet type of Christ (cf. Augnst. Sirm. iv. de Petr. et Paul. ; Optat. lib. iii.). In n catiteomb fresco we see him starting on his journey with the angel for his guide (Agineourt, Peinture, cl. vii. 11. 3). The most frequent subject is his catehing the fish. Once in the vault of a eubiculam of St. Callistus he is depicted quite naked, carrying the fish by a hook in his right hand, and his traveller's staff in his left (Butari, tav. Jxv.; Bosio, p. 243 ; Macarii Hagioglypta, p. 75). He is also naked, save a cineture, in auother freseo (Perret, vol. iii. pl. xxvi.), in which be presents the fish to the angel. More generally, as on the gilt glasses, he is elothed in a short tunic, and has his right hand down the fish's throat (Buonarruoti, tav. ii. no. 2 ; Perret, vel. iv. pl. xxv. no. 33; Garrucci, Fetri, iii.; Hagioglypt. p. 76). A fresco from the cemetery of Priscilla, badly drawn and misunderstood by Besio (p. 474), is decided by Garrueci (IIagioglypt. p. 76, nete 2) to represent Tobias earrying the heart, liver, and gall of the fish, with his dog ranning before him. On a sarcophagus at Verona (Maffei, pars iii. p. 54) the dog is depicted fawning on old Tobit on his son's return.

This list includes all the subjects frem the Old Testament embraced in the ordinary cycle of early Christian art. A few isolated subjects may be found bere and there, not enumerated above, chiefly on ivories and other minor works of art, but they are quite exceptional, and it does not fall within the purpose of this article to dwell upon them. It will be seen that the leading prineiple of early Christian art is the unity of the two covenants, and the interpretation of the Old Testament by the New, and the exhibition of the New as the fultilment of the Oll. This prineiple had its most complete development in the system of parallelism, by which type and antitype were placed in such immediate juxtaposition that the eye could embrace both at once and observe their correspondence. It was not an unfrequent practice to devote one wall of the nave of a church to the Old Testament, and the opposite wall to the New. This is specially recommended in the letter of Nilus to Olympiodorus cited in the acts of the fourth session of the second Nicene conocil (Lable, Concil. vii. 749). "Novi et Veteris Testamenti historiis hine inde parietes templi repleri doctissimi pictoris operà velim," the ubject being, as there stated, that the unlearned who were unable to read the Holy Seriptures might be instructed by the sight, and be excited to emulate the devotion and noble deeds thus depicted. The legates of pope Hadrian I. at the same council aeknowledged that this was the received custom, and mentioned
a basilica erected by a former pope John in which it was adopted, referring partieularly to the pictures on opposite walls of the expolsion of Adan from Pandise, and the admission of the penitent thief (Labbe, ibid. 750). The basilicas erected by Pnulinus at Noln contained the one subjects from the Old, the other from the New Testament. [Frusco, p. 701.] In the same article is a list of the twenty-one seriptural paintings, all but four taken from the Old Testament, with which St. Ambrose decorated lis basilica nt Milan (ibd. p. 700). We have a remarkable example of the same principle of arrangement in England in the ehurches erectel by Benedict Biscop at the end of the 7th century at Wearmouth and Jarrow. AtSt. Peter's, Wearmouth, the south wall was occupied with seenes from gospel history, the north with eorresponding subjects from the apocalypse. At St. Paul's, Jarrow, the parallelism between the Old and New Testament was developed on the opposita walls, Isnac carrying the wood for his sacrifice, answering to our Lord bearing His cross, and the Brazen Serpent to the Crucifixion (Beda, Yit. Abbutt. е. 5 , ce. 5,88 ).

The very remarkable scenes of mosaic pictures from the Old Testament in the basilica of St. Mary Major's at Rome, stand completely isolated, and form a class by themselves. They are simply a series of scenes from the sacred narrstive treated purely historically, witheut the olightest hint of symbolism. These pictures, which begin with the interview between Abraham and Melchizedek, and carry on the history threugh the lives of the succeeding patriarchs to the times of Moses and Joshua to the battle of Bethhoron, have been described in an earlier article, to which the render may be referred (Mosaics, p. 1327).

We shall not here enter on the very interesting series of Old Testament pictures contsined in early Greek MSS., such as that in the Imperial Library at Vienna (Agincourt, Peinture, pl. xix.) and the Book of Joshun in the Vatican (ibid. pl. xxviii.), which have been treated of in the article Miniature.

Authoritics. - Appell (Dr.), Monuments of Early Christian Art ; Aringhi, Roma Sotterranea; Bosio, Roma Sotterranea; Bottari, Sculture e Pitture; Buonarruoti, Ossercazioni; Burgon, Letters from Rome; Garrueei, Arti Cristiane; Vetri ornati; Macarius, Hayioglyptu, ed. Garrucei; Martigny, Dictionnaire des Antiquites Chretiennes; Millin, Toyafes; Munter, Sinmbider der Alten Christen; Parker (J. H.), Arch leology of Rome, Catacembs, Tombs, Musaics; Perret, Les Catucombes de Rome; De Rossi, Roma Sotterranea; Seroux d'Agincourt, L'Histoire de $r$ Art; St. John Tyrwhitt, Art Teaching of the Primitite Church.
[E. V.]
OLIVE. This tree appears to be intended ameng these which surround the mystic Orpheus, or Orpheas-Shepherd. Bottari, tav. Ixxvili, Also in tav. exviii. and tav. cxxv. it accompanies the Good Shepherd; at least the trees represented sre very like young elives or willows, and in exxr. the olive ls clearly drawn. Less attention seems to have been paid to St. Padl's allegory of the ollve-tree of the church that might have been expected. The elive-branch in might have been expeeted. The olve-brime
berne by Noah's dove* [Dove], and the seppl-
chral dove
well-mark vol. $i$. of Ronce. S wreath wi: selltation, of $s$ palm disconnect from Alex: crowns oc ornaments Aringhi, i. is combine Phot. 2930 , can find no of the $t w$ vine and pa Mount of 0 senting ano for what it seldom atter dive, see 177. and pla ir xam cut ví oliv from Aring
rarious reaso but they ar Scriptural ; a maneut leafa representation branches, as chral dove sig an olive-tree (Westwood, $E$ C reinys. p. 3 the two tre Shepherd (Bo
froin the eat Peter) are in
Pren may involve a church.

OLYMPAS xvi. I5); eo
Jfenol.; Cal. 274.)

OLYMPIA
nobleman, at C memorated Ap Hart.; Vet. $h$ 455.)
(8) Martyr Hoporius; con Unol.; Danie!

## OMOPHORION

1461
ormer pepe John in rring particularls to walls of the expalise, snd the almission bbe, ibid. 750). The linus at Nolla cosm the Old, the other [Frtsco, r. 701.] st of the twenty-one $t$ fuur taken fronit the it. Ambrose decorated p. 700). We have 3 ne same principle of the churehes erected ad of the 7 th century At St. Peter's, Wearoccupied with scenes th with corresponding pse. At St. Paul's, etween the OId and oped on the opposite rood for his sacrifice, aring His cross, snd rucifixion (Beda, kit.

1es of mosaic pictures a the basilica of St. d completely isointed, mselves. They are om the sacred narrarically, withont the m . These pictures, rview between Abrscarry on the history :ceeding patriarchs to shua to the battle of aribed in an earlier er may be referred
on the very interest. it pictures contsined ch as that in the (Agincourt, Peinture, oshua in the Vstican e been trested of in

Jr.), Monuments of 11, Roma Sotterranea; Bottari, Sculture servazioni; Bargon, acci, Arti Cristiane; rajioglypta, ed. Gsraire des Antiquites ; Munter, Simbider (J. H.), Arch uedogy (s, Musaies; Perret, e Rossi, Roma SotterL'Histoire de l'Art; ching of the Primitite [E. V.]
ears to be intended the mystic Orpheus, ettari, tsv. lxxiiil. exsv. it accompaies ast the trees reprelives or willews, snd drawn. Less stteapald to St. Psul's of the ehurch than The ollive-branch is ove], and the sepal-
chral deve of pence constantly bears it. Sce a well-marked branch in inseription 91 at p. 60 , rol. i. of De Russi's Inscript. Christianae Urbis Ronae. See Cross, Vol. I. p. 497, for the olivewresth with the palm. That no certain representation, and only one problematical sketch, of a palm exists in the Utreeht Psalter, seems to disconnect that wonderful document altogether from Alexandria and Egypt. Trees and olivecrowns occur on some of the mixed or Gentije ornaments of the sarcophagi. See, however, Aringhi, i. 311, where a weil-enrved olive-crown is combined with the monogram; also Parker Phet. 2930, from Lateran Museum, The writer can find no reference in Art to Zechariah's vision of the two olive-trees and candlestick. The vine and palm are generally associated with the Jount of Olives. The great difficulty of repre-
senting an olive-trce so ss to be easily recognized senting an olive-tree so ss to be easily recognized for what it is may be one reason why it is so seldom sttempted. For 12th-century Byzantine
vilive, ses Ruskin's olise, ses Ruskin's Stones of Venice, vol. iii. p. 17i, and plate iv. vol. iji .
in zample is given in the annexed woodcut of olive branches on a sepulehral slab, fron Aringhi, R.S. t. ii. p. 644. He gives


Olive Branchee. From a Sepralohral Stose. Aringhi, il. p. 044.
rarious reasons for the symbolic use of the tree, but they are rather natural or secular than Scriptural ; as for example, its fruitfulsess, permaneut leafage, \&c. He does not mention any representstions of the whole tree, only of its branches, as borne by Noah's dove, or the sepul-
chral dove signifying flight inte Rest. There is chral dove signifying flight inte Rest. There is an olive-tree on the celebrated casket of Brescia. (Westwood, Early Christian Sculptures and Ivory, C. reings, p. 37.) It seems to the writer that the two trees placed on either side of the Shepherd (Bottari, exiii. cxvi. exviii. exxii., all foom the catacombs of SS. Marcellinus and Peter) are intended for olives, and that they
mar involve sllusion to the Hebrew and Gentile church.
[R. St. J. T.]
OLYMPAS, mentioned by St. Paul (Rom. xvi. 15)r commemorated Nov. 10 . (Basil. Meaol. ; Cal. Byzunt. ; Dsniel, Cod. Liturg. iv.
274.$)$ 274.)
[C. H.]
OLYMPIAS (1), martyr, with Maximius, noblemana, at Cordula, ia Persia, A.D. 251 ; cem-
memorated April 15 memorated April 15. (Bed. Murt. ; Usuard.
Mart. ; Vct. Rom. Murt. Hart. ; Vet. Rom. Mart. ; Roll. Acta SS. Ap, ii. (2) Martyr in the reigns of Arcadius and Hooorius; commemornted July Arcadius and
Lemol.; Dasie!, Cod. Liturg. Iv. 264.)
[C. H.].]

## OLYMPIUS, martyr, commemorated on the

 Via Latina, at Rome, July 20. (Usurrd. Murt.)[C. II.]
OMENS. It was to he expected that some at least of the superstitions of heathenism wunld survive in the church. In fact they did survive, and none more rigorously than the observation of omens and portents, which Christianity has nerer been able to extinguish. Chyssortom laments (Ifom. in Gulat. i. e. 7, p. 669, MunthuCon) the iafluence exercised upon the minds of casts from ethnic superstitions, such as toreסoviguol), chasce sounds or expressions ( $\kappa \lambda \eta$ $\delta o \nu(\sigma \mu \nu l)$, from the flight of birds (oiwvi $\sigma \mu 01$ ), or chesis ii chesis ii. cul Cilumin. p. 141) he inveighs strougly ngainst certain superstitious practices ot his time, nad nmong them against omens. If, he says, when a man first leaves his door, he meets one who has but one eye, or is lame, he the pomos of sinous of evil. This is part of the pomps of Satan; for it is not the meeting a mas that makes the day evil, but the spending it in sin. ... If a man meets a viruin he says, "this will be aa uaprofitable day with me;" but if he meets a harlot it will be a forsunate day. Augnstine (de Doctr. Chr. ji. 20) stigmatises similar superstitions. An omen is drawa, he says, from the throbbing of some part of the body. If, when two friends are walking arm in arm, a stene, or a dog, or a child chance to come between them, they stamp the stone to pieces as a divider of their friendship; nay, they even beat the dog or the innocent child froin the same superstition. A man returas to bed if he has sneezed while putting on his shoes ; he
returns to his house it he has returns to his house it he has stumbled on going
out; he is terrified with the out; he is terrified with the apprehension of future evil if the rats have gnawed his clothes: less wise than Cate, who, when the rats gnawed his boots, said that it was no marvel, but if the boots had gaawed the rats it might have been thought a portent. A kindred superstition is the observation of lucky and ualucky days or seasous 79) asast which the same father (Enchiridion, c. 79 ) also inveighs, as utterly unworthy of "
Christisn.
See further on this subjeet uader Paganism,
Survival of, III. ii.
(Bingham's Antivuities, xvl. v. 8.)
[C.]
OMOPHORION ( $\omega \mu 0 \phi \dot{\prime} \rho 10 \nu, \omega_{i} \mu \delta \phi 0 \rho o v$ ). The omophorion, as its nome implies, is an article of dress worn over the shoulders; and thus we find it as a part of the ordinary female dress. Thus Palladius tells of one Taor, a virgin, who never wished for a new dress, or omophorion, or sandals (Hist. Lausiaca, c. 138; Pattr. Gr. xxxiv. 1237). The ehurch at Balcherne was snid to possess the omophorion of the Virgin Mary (Lee Grammaticus, Chronogr phia, p. 241, ed. Bekker).
In its ecclesinstical sense, the word is used to describe an ornament worn by patriarchs, and also by bishops generally in the Greek church. This consista of a long band of woollen materinl, passing once round the neck, with the ends falling before and behind to the knees or lower, and on it are embroidered crosses. There seems little doubt that it has been a recognised restment since the 6th century at lntest. Thus Isidore of Pelusium, writing carly in that century, after speaking of the $\delta \dot{\theta} \delta \dot{\eta} \eta$ worn by

## 1462

## OMOPHORION

dencons, gecs on to dwell on the weollen omophorion worn by bishops, the material being meant to suggust the nution of the lost shecp borne on the shoulders of the Good Shepherd. Therefore it is, he adds, that when in the service the book of the gospels is opened, the bishop irys asile his omophorion as in the presence of the chief Shepherd Ilimself (Epist. lib. i. 136; Patr. Gr. 1xxviii. 272). These words of Isidere are copied almest verbatim by Germanus, ${ }^{4}$ patrimech of Constantivople in the 8th century (Ifist. Eceles. et Mysticu Theoria; Patr. Gr. xeriii. 390; ef. also Symeon Thessal. de Stera Liturgia, c. 82, ib. clv. 260). Another early example may be drawn from the life of Chrysostom by Palladius (c. 6; Patrol. Ar. xlvii. 23), where 'Theophilus of Alexandris is accused of illtreating a monk named Ammonius, in that he
 oikeias $\chi \in \rho \sigma i$, and then boat him about the hend.

Again, at the third general council of Constantinople (A.D. 1880), in its eighth Actio, in which the heretic Macarius, bishop of Antiech, was on his trial, his vicws were at length received with cries of "Anathema! rightly let him be deposed from his bishopric, let him be stripped of the omophorion that encircles him " (Labbe, vi. 759). At the fourth general council of Constantimple (A.D. 870) the rule is laid down as to the wearing of the omophorion at the proper time and place by those qualified to wear it ( $\tau 005 \delta \rho i \sigma \theta\{\nu \tau a s$


In the Byzantine historians, the omophorion is frequently referred to. Une example will sultice: -Cedrenus (under twenty-first year of Constantine) tells us how Paul, patriarch of Constantinople, was strangled by the Arians with his own omophorion (vol. i. 529, ed. Bekker).

A confinmation of our statement as to the early use of the omophorion, may be derived from the fact that in the still existing ancient mosaics in the chureh of St. Sophia at Constantinople, said to be of the 6th century, are figures of th century bishops wenring white vestments with omophoria, on which are coloured crosses (Marriott, Vcstiarium Christionum, p. 1xxv.).

This being the case, we may at once dismiss the story told by Luitprand (Relatio de Legationc Constant. e. 62 ; Patrol. exxxri. 934), to the effect that even the patriarch of Constantinople only wore the omophorion (here called pallium) by pezmission of the pope (" scimus, inmo videmus, Constantinopolitanum episcopum pallio non

[^79]ORANGE, COUNOILS OF
uti, nisi sancti patris nostri permissa,"), bnt that by means of bribes leava was obtained from the Roman usurper Albericus, in whose hands the then pope, John X1. (ob. A.D. 936), completely was, for the patriarch and his successors to wear this ornament, without any further jermission being necessary. Ilence, adde Luitprand, the custom of wearing the pallium spread from the patriarch of Constantineple to the bishops of the eastern church generally.

Into the question whether the omophorion properly belonged to a prelate of the rank of a patriarch or metropolitan, or merely marked the episcopal order, it is not our purpose to enter. The evilence we have brought forward seems to us to lead strongly to the latter conclusien, The point is discussed at length by Goar (Eucho. logion, p. 312) ; reference may also be made to Ducange's Glossarium Graecum, s. v. $\dot{\omega} \mu \mathrm{a} \phi$ piav.

ONESIMUS (1), disciple of St. [i. S.] (Philem.); commemorated Feh, 15 (Basil. Menol.; Cal. Aethiop.; Daviel, Cod. Liturg. iv. 253); Feb. 16 (Bed. Mart. ; Vet. Ron. Mart.; Boll. Acta SS. Feb. ii. 855).
(2) Martyr at Putcoli; commemerated May 10 (Basil. Jenol.) ; July 31 (Boll. Acta SS. Jul. ti. 175).
(3) Thaumaturgus, martyr at Caesares in Palestine, nader Diocletian; commemorated July 14. (Basil. Menol.; Boll. Acta SS. Jul. iii. 648.)
[C. H.]
ONESIPHORUS ( 2 Tim i. 16), martyr with Porphyrius ; commemorated July 16 (Basil. Mcnol.) ; Sept. 6 (Boll. Acta SS. Sept. ij. 662); Nev. 9 (Cal. Ryzant.; Daniel, Cad. Litury. iv. 274); Dec. 9 (Basil. Menol.)
[C. H.]

## ONESTREFELD, souncil of. [Nestres

 FELD, p. 1379.]
## onokoites. [Caluninies, p. 261.]

ONUPHRIUS, Egyptian anchoret, "oar holy father," commemorated June 12 (Basil. Menol.; Boll. Acta SS. Jun. ii. 527); Onypurics (Cal. Byzant.; Danicl, Cod. Liturg. iv. 261).
[C. H.]
ONYPHRIUS, anchoret with Tryphon, commemorated Jan. 24. (Cal. Armen.)
[C. H.]
OPTATUS (1), one of the eighteen martyra of Saragossa, commemorated April 16. (Usuard. Murt.)
(2) Bishop, with presbyters Sanctana and Memorius; commemorated st Auxerre, Aug. 31. (Usuard. Mart. ; Hierun. Mart. ; Boll. Acta SS. Aug. vi. 680.)
[C. H.]
OR, martyr with Orepses, prlests; commemorated A'ig. 23. (Basil. Menol.) [C. H.]

## oracles. [Paganism.]

ORANGE, COUNCILS OF (Aratsicana Coscilia). Two councils are recerded: tha firat as celebrated fir its thirty canons on ecelesiastical discipline, as the second is for it twentr-five decrees on dogma. The first had St. Hilary of Arles for its president, was attended by St. Eucherius of Lyona on behalf
of hia saffragans, the representative bat no sees are gi first cason is ret byters, if a bisho chrism and bene atate desiring to be is the Pseudo-Isic ardeins that nobod bsptize ahould ev Doubtful resdiags obscure, but the $h$ conasxion is not th fifth forbids those begiven up. The siastical ceasures liberties of those w mitted in church. urs; "smentibus qu ferends "; snd the ressed by devils. Th "cum capaà et cal tione eachsristiae co by Msbillon "obscu i. 5,19 ), though its ert Sarum Diesal Canons eighteel nin the tiostment ${ }^{11}{ }^{10}$ one is directed $\mathbf{s}_{\mathrm{sin}_{1}}$ third. Cavon twe. marriad men descor to live no longer lorbids the crdsini cumstarces. Canol the profession of CBuou twenty-eight relinquishing their treated as offender asce. Cosion twent by sll, sbsent or p bsve been made; a reparste without fixi The last camod ease from discharging th any physical ailunen presbyters, but get them (Msasi, vi. 4, 529, July 3, had St president, snd was bishops, but no sees decrees are purely d say of them in turv like the bisinops. St stitutionem nostram, it woald be diffieult borroved word for w from those who foll with the Pelagisns whase various error first eight, for instsn dagmes in the work Dajm. 38-45); th tweaty-first, sud nine Whieh is the longest Hork (c. 46-51). Th excerpts by him from tiae, supply most, if (Mlsnsi, viii. 711-24.)
ORANTI. The figu and sre so frequentl freecues, are generally famale forms in the E.

## ORANTI

of his snffragans, by fourteen other bishops and the represuntative of a fifteenth who was absent, first canos is remen. It met Nov. 8, 441. Its first canon is remarkable, as permisting preschriom a bishop cannot be had, to sign with state degiring to bediction heretice in a dying ia the Pseudo-Isiderianies. Me second, which andins that nobody that has received power to baptize should ever set out withont chrisin. Doubtful readings make the remaining clauses obscure, but the higheat minister named in this conaxion is not the bishop but the priest. The fifth forbide those who have taken sanctuary to be given up. The seventh threatena with ecclesiastical censurea any person infringing on the liberties of those who had been formally manumitted in chnrch. The words of the thirteenth ats: "amentibus quaecunque pietatis sunt conferenda"; and the next thres relate to the possessed by devils. The wording of the seventeenth, "cum capsà et calix offerendus est ; et admixtione eucharistiae consecrandus," is rightly called by Mabillnn "obscurissimna" (De Liturig. Gull. i. 5,19 ), though its first part is in keeping with Carons eighteet ningal (Bona, Rer. Lit. ii. 9, 2). the tigatment ol catechen, and twenty relate to one is directed atinst two bishops ordaining third. Canon twe marriad men deacon two forbids the ordaining to liva no longer auleas they will undertake torbids the ordaining such. Canon twenty-six cumstances. Canou twoneaaes under any cirthe profession of wido C'anoa twenty-eight direct. ${ }^{\text {od }}$ is to be made. relinquishing their vow ${ }_{1}$ at all of either sex trested as offenders, and anf chastity ahall be sace. Canon twenty-nine decred to due penby all, absent or present, of $i$ the observance have been made; and also that canons which separata without fixing where the $\mathrm{r}_{3}$ ynod ahall The last canon enacts that bishops ia to meet. from discharging their episcopal dutpacitated any fhysical ailment, shall not delegathrough presbyters, but get another bishop to ufin to them (Mansi, vi. 4, 33-52). The secondake 529, July 3, had St. Caesarius of Arlea fod. president, and was attended by thirteen ot ${ }^{a}$ bishops, but no seea are given. And though. decrees are purely dogmatic, eight lay notable say of them in turn: "conaensi et subscrijusi," like the bisnops. St Caesarius calls them "constitutiouem nostram," in subscribing first. But it would be dificult to point out one that is not borrowed word for word from St. Augustine, or from those who followed him in controversy with the Pelsgians or aemi-Pelagians, against whose verious errors they are directed. The first eight, for instance, form eight consecutive dogmas in the work of Gennadius (De Eccl. Dojm. 38-45) ; the thirteenth, pineteenth, twenty-first, and nine-tenths of the twenty-fifth, which is the longest of all, are from the same work (e. 46-51). The Sentences of Prosper, or excerpts by him from the writings of St. Augustine, supply most, if not all, of the remaining. (Mansi, viii. 71I-2.1.)
[E. S. Fi:]
ORANTI. The figures which bear this name, and ate so frequently found in the catacomb, fresenes, are generally to be deseribed as male or female forms in the Eastern attitude of prayer.

## ORANTL

1463
The firmer, of course, more frequently represent They sybolize some special personage or character. They are, fur the most part, in a standiog position, with the arms extended. In some instnuces, bey mity be taken as symbolizing the church of believers, but most frequently they nippear to be deul The rather memorial pictures of the That. The celebrated one in SS. Snturninus and Thrason-somewhat grand in form and conception, though grotesquely ill-drawn--is seen in its present state in l'arker's photogrnphs, 469 and 1470; also in Bottnri, tav. 180. Others fre on tnv, 172, 183, and Aringhi, ii. 1p. 76, 79, from SS. Marcellinus and Peter ; from St. Agnes, p. 183, and Rehanlt de Fleury, pl. lxi. ; but see infra. Femnle Orintes are orten represented in rich garments, and profusely adorned with necklaces and other jewellery. See photogrsphy 467 , SS $5-6,1751-2,1775,1777$, and the mosaics of SS. Oranede and Pudentiana, 1481-9 in Parker. This Martigny (p. 35ti) rightly explains: "En decorant ainsi leur imnge, on avait bien moins ponr but de retracer aux yeux ec qu'elles avaient été dans la vie, que d'expliquer allégoriquement [a gloire dont elles jouissaient dans le ciel." [Paradise.] Compare Kuskin, Ifodern Painters, Vol. iii. p. 49, for similar treatment of the Blessed Virgin by Francia and Perugino, with comments. For the Virgin Mary as an Orante in the later jictures of the catacombs, see Mr. Hemans's Essay in the Contomporary Feeview, vol. iii. The late Mr. Wharton Marriott (Evidince of the Caticom's, p. 15) says that Oe can find, after careful examination, but one Orante, properly so called, in nll the catacomss, which can, with any probability, be interpreted ins reforring to the Virgin Mary. [Compare Mary tie Virgin in Art, p. 11jub.]

nante. Martigny.
For male Orant1,
ii. p. 259. Birds, Arıngni, R. S. t. i. p. 606, branch, and typical?times bearing the oliveare in these and othhe Hight away to rest, youthiul figures. Foistances added to the posed "companior" to . Orante, as a supEvidence of the Catacom6Sood Shepherd, sea references to Dr. Northcote $12,13,17$, with Martigny quotes (Tertulliboaio.
(o Orat. xiii.)
that the Pagan custom in prayer was to ralse buth hands to heaven, "duplices ad sidern yalmas;" but Christinns only extended the hando-" Ne ipsis quidem manibus sublimius elatis, sed temperate ac probe elatis" (see woodeat, p. 1463). [Prayer.]
ORARIUM. (1) Besides its technical meaning of a atole, this word is used in the literal sense of a handkcrehief, primarily, as tha derivation shews, to wipe the face. Jerome, writing to Nepotianus, and dwelling on the proper mean to be shewn in dress, observes, "ridiculum et pleuum dedecoris est, referto maraupio, quod sudarium orariumque non habeas gloriari" (Epist. 52, § 9, vol. i. 264). Ambrose uses the word for the napkin bound about the face of Lazarus (de Excessu Fratris sui Sutyri, ii. 78; I'atrol. xvi. 1396). For further references, see Greg. Turon. (Hist. Franc. vi. 17; de Gloria M1.ist. rum , i. 93 ; Patrol. $1 \times \times \mathrm{xi} .389,787$ ); Prudentius (Peristeph. i. 8í). See nlso Ducange, Glossarium, s. v.
[R. S.]

## (2) See Stol:

## ORATION (Funeral). [Funeral Oration; Ousequites.]

ORATIO MISSAE. A part of the Mozarabic liturgy, tillowing next ntter the offertory, which, though called Orettio, is not, strictly apeaking, a prayer, for it is gencrally cast in the form of a short address or exhortation to the people, reminding them of the particular person or tact commemorated on the day. It is therefore one of the variable parts. Sometines it is called simply "orntio." In the Gallican sacramentaries it is sometimes called "Praefatio Missae" (which must not be confounded with the Preface, commonly so designated), sometimes "Missa." It is a feature peculiar to this family of litargies.
[C. E. H.]
ORATORIUM (1). A stool, or possibly a cushion, on which to kneel at prayer, is so called in the earliest Ordo Romanus, supposed to have been compiled about 730. Thus,"The fourth in the choir precedes the pontiff, that be may set the cratorium before the altar" ( $\$ 8$; Hus. Ital. ii. 8; compure § $34 ; \mathrm{p}$. 22 ; § 35 p. 23 ; App. § 8 ; p. 35).
(2). We are told by Annatnsius $\mathrm{Bi}_{\mathrm{a}}^{-}$ thecarius, A.D. 870, who may be taken ${ }_{\text {asy }}$, good wituess to things existing in hit of though we canmot dupend on his ar 461 , their origin, that Hilary of Rome, $y$ of the made three "oratorics" in the bapt':John the basilica of Constantine, dedicated $t_{1}$ the Holy Baptist, St. John tha Evangelis $\ddagger n d$ precious Cross severally, "ull of silyy of the Moly stoues," and that "in the othere ha placed Cross he made a Confessuf a golden cross tha wood of the Lord, onds." All three gemmed, weighing 20 bormer of brass with oratories had gates, thgento clusas), the last silver lueks or boltitue Por.. n. 47). The of "purest silver.st and evangelist also had oratories of the Fare not tuld what was in confessions, bu'assume, however, from the them. We the confession, that they cooordinary us relacs of those saints; and this tained sup-
is confirmed by the fact that a supposed fragment of the true cross was put in the confession of the third. Several "arntoria" of the sume materials, dediented to SS. Thomas, Ajollinaris, Sosius, John the Baptist, John the Evangelist, and to the Holy Cross, are said to have been given be Symmachus, A.b. 498 , to the basilicis of St. Andrew and St. Peter. They all had confessions, nud in the confession of the last was also "lignum Domini" (ithid. n. 52). Now here, we appear to have the descripition of a miniature chapel, i.e. of a shrine or tabernacle it which the people were invited to pray. on the same grounds ns in a larger oratory, viz. its dedication, and possession of relies. Such largy oratorles, with the entire bodies of martyrs or others under their confessio, were frequent ia the large churches of Rome [see (3) below]; ned the small fabrics of preeious metal of which we have now treated, appear to have been mado in imitation of them.
(3). Oruturiohm, Oratoriolus, Oraculum,

I. The Greek historians, though commonly
 nimes to churches. Thus Euselins (Hist. x, $J_{\text {; }}$ comp. de Liud. Constont. 17) says that, when peace was given to the cho ehh, "thers were teasta of dedteation in everr" "city, and cunsecrations of newly-built oratorb " ( $\pi$ pogeucrnfíw), tions of newly buil orator the city named nfter
and that the emperor ador"" (evkr him "with many orator"" (tiverqpiots) (de lita Const. iii. 48). Socrap (llist. i. 18), that ConConst. iii. 48). Socrep "rary" (oikov © Uктnpoov)
stnatine ordered "ar

 (ibid.). We aree used, as cנkт 亿piov, \&c., were, torlum" was el used, as eUk $\frac{1}{2 p h o y, ~ \& ~}$
to denote a gicin" or sepulchrsl chapel built
11. A "rims or some relic of an eminent over the $i$ it might be only to perpetuate his Christindo him honour, but at the same time name ${ }^{2}$ prayer, was called an oratory. The used ${ }^{\text {ag }}$ are examples both from the Esst and foll' Sozomeu (Hist. ix. 2) tells us that an Wory (olkos eUkTtipios) was constructed under Sund, so as to enclose the remuins of certain resbyters, and a house built over it in whieh was a serret descent to it. Theodoret says that "they built many enclosures for prayer (ankeìs eikenplous) to Marciun "(Hist. Relig. in Marc. iii.). They plnced the abbat Thomas in a tomb, aud " builta a smsll oratory over him" (John Mluschus, Prat. Spirit. 88). The foregoing, it will be observed, are instances in which the oratory has no immediate connexion with a charch.
III. Many, however, belonging to the last century of our period, were so connected, being huilt either (1) within, or (2) on to the church itself, or (3) in close proximity to it.
(1) John VII. A.D. 705, "made sn oratory of the holy mother of God inside the church of the blessed apostle Peter" (Anast. Biblioth. Vitae Pont. n. 87), before the altar, in which oratory he was himself buried. Gregory III., A.D. 731, "made nn oratory within the same basilica, by the principal arch on the men's side," in which he deposited relics (ibid. n. 91). The same popo enlarged a basilica "in which there were pre-
viously diaconia and a small oratory" (ibid) viously diaconia and a small oratory" (ibid.). In the life of Hadrian, 772, we read that he
"male in the ch through the sever; twelve in number" Leo III. 795, menti of St. Stephen in St Grenter " (ibill. \$18).
For small shrine church, also called o
(2) Many oratorie with sin catrance in buildings (as porehe. rected with elourch tirm of the side-cha ${ }_{30}$ commun (see M1 Paulini Pocmatu). tells us that Sergius cubicula round (in a bleased apostle St. I and those attached Peter's (indid.). That understand ocatories authun's aceount of which, after enumes built by him, he imn culicurda he built up tion " (ibul. n. 52.). adled "cubicuia" to serted ia the louger w 32 § 12 ), which were sars (ibid.), tior the pr ing or melitating on i. 2), as well as for $n$ Elewhere (I'ocma, 27, he speaks of then ; an to pray had attraysted tories opened into the fact that a thief, who one of them, єscaped $w$ was unlecked in the $m$.
(3) There is also fre near a church, and bel of the same stracture been one st 'Tours in th torium atrii beati Mart Mutyrum 15.) At Ro an oratory of St. Lee Sanciae Petronillac." Pont. n. 95.) Theod "feris portam benti 1 74). This pusition appe st Rume; for the eartic ing directions for strik Thurslay [Nee Liguts, orlers it to be done basiliea ; bat if they hn they strike it in the $d$ Jus. I.al. ii. 21.)
1V. The name of " different parts of the int in a law of 'Theotosius, people's oratory " (eivr Theod. et Valentin. Cou 3, p. 366). Compare the vai, denotiog a part, from the bema nad the 354). In the West, the denote the choir of a chu is said to have laken gre
tion of the "upper pa tion of the "upper pan "oratorium scilicet sedemque pontificalem,
Cenom. 34; Mabill. Anall

## ORATORIUM

pposel frag1e confession of the same Alpollinaria, Evangelist, o have been the basilicia all hadd couhe last was Now here, - a miniature le it whieh in the same 2. its dedicse such larg"r martyrs or frequent in (3) below]; tal of whech e been made

Oraculum, : $\boldsymbol{T}$ piov. a commonly desmipitive (Hist, x. 3 ; that, whea thers were d eonsecraєиктлрі́(ur), named after ms) (de C'ita 1, that Consukríptov) i" another Heliopolis atin "ora\&c., were,
"made in the church of the blessed Peter, through the several oratories, silver cabisira, twelve in number" (ibid. n. 97). In that of Leo III. 795, mention is made of "tha oratory of St. Stephen in St. Peter, which is called the Greater" (ibid. 98).
For binall shriaes or tabernacles within a charch, also called oratories, see (2).
(2) Many oratories were built against churches with sn eatrance into them, or placed within baildings (as purehes, vestries, baptisteries) cousected with churches. These were the early furm of the side-chapel and chantry, afterwards so common (see Muratori, Dissert. xvii, it $\mathbf{S}$. Paulini Pocmata). Ana-tasius Bibliothecarius tells us that Sergius 1., A.11. 687, restored all the calicula romal (is cirenitu) the basilica of the blessel apostle St. P'aul" (l"itue l'ont, a. 8is), and those attached "circumquaque" to St. Peler's (ilid.). That by "cubicula" we are to anderstand oatories is evideat trom the same suther's account of Symmachus, a.d. 498 ; in which, after enumerating sevecal "oritories" built by him, he immediately adds, "All which culicula he built up complete from the founda-
tion " (ibud. n. 5:). St. Pauliaus, too, A.D, 393 , tion " (ibud. n. 52). St. Pauliaus, too, A.D. 393, sdided "cubicula" to his chureh at Nola, "iu-
serted in the louger walls of the basilica " (Ejist. serted in the louger walls of the basilica " ( $E_{/}$isst.
$32 \S 12$ ), which were intended, as be expressly $32 \$ 12$ ), which were intended, as be expressly
sars (ibid.), thr the private use ot persons " paraing or melitating on the law of the Lord " (l's. $i_{1} 2$ ), as well as for memorials of the departed. Elsewhere (Poema, 27, 1. 395 ; comp. 19, 1. 478), he speaks of them; and of those whom the desire to pray had attriyted to them. That these oratories opened into the church, appears from the tact that s thiel', who had concealed himself in one of them, escaped when the door of the churech was unlocked in the morniag (Poema 19, 1. 480). (3) There is also freyuent meation of oratories near a chareh, and belonging to it, but not part of the same structure. Such appears to have been one at fours in the 6th century, viz. "Oratorinm atrii beati Martini." (Greg. Tur. de Glor. Martyrum 15.) At Rome in the 8th there was an oratory of St. Leo, "secus fores jutroitus Sancise Petronillae." (Auast. Biblioth. Vitae Pont. n. 95.) Theodore, A.D. $6+2$, built one "foris nortam beati l'auli Apostoli" (ibid. n. 74). This position oppears to have been common at Rome; for the eartiest Ordo lomanus, in giving directions for striking the light on Maundy Tharslay [see Ligurs, Cliktimonial uns of, \& $v$.] orlers it to be done "in a place outside the basilica; but if they have no oratory there, then they strike it in the doorway there." (\$ 32 ; Jus. I.al. ii. 21.)
IV. The name of "Oratory" was given to different parts of the interior of a church. Thus, in a law of Theorlosius, the nave is called "the people's oratory" (eünch́pion toû גaov̂ Epist. Theod. et Valentin. Colex Treolos, ix. 45 ; tau. 3, p. 366). Compare the expression $\tau \delta \nu$ e $\dot{\delta} \boldsymbol{\sim} \tau$ hpion vaiv, denoting a part, expressly distinguished
from the bema an from the bema an! the narthex (ibid. 1. $4 ; \mathrm{p}$. $35 t$ ). In the West, the word has been used to denote the choir of a church. A bishop of Mans is anid to have luken great puins in the construction of the "upper parts" of a new church, "oratorium scihicet quod chorum vocitant, Conom. 34; Mabill. An.ll. \&c. (Act. Pontif'. Conom 34; Nabill. An.ll. Vet. 312, ed. 1723 ).
V. (1) Every monastery, whether of men or women, had its oratory. Thus St. Augustine, writing in 423 to women: "Let no one do in the oratory anything but that for which it was male, and from which it has received its name." (Eyist. 211, ad Suctimon. \& 7). Sim. in the lie'gula ad Sercos Dei, adapted from this, \& 3. Cnssian about the same time, of the monks in the bast: "He who at teree, sext, or none, has not come to prayer before the palm whieh has begun is over, does not venture to enter further into the orntory" (Dc Co nob. Inst. iii. 7). In the rule of St. Benediet, A.D. 530, the word occurs frequently, e.y., "Oratorium hoc sit, quod dicitur" (c. 52).
(2) The oratories in monasteries of women had no priests attached to them until the beginto hare the 5th century, and the prastice seems to have spread somewhat slowly: They wera publicly professed in chureh, and nttended it regularly in a body, a part, spoken of as enclosed, being assignal to them. These facts are proved in Canenicas thg testimonies, St. Basil, Ejpitimia in Canonicas, 17 ; ii. 3 II ; St. Ambrose, de Lapsu J'irg. v. § 19 ; Palladius, Mist. Lirus. 138. St. Jersme, when describing (in 404) the life of those in the house tounded by Paula, says that "ouly on the Lord's day did they go out to the chureh, by the side of which they dwelt" (Epist. 108, ad Eusloch. § 19). Elsewhere, in 414, he implies locs members of a female community went "nd loes religionis," and says that he "knew some who kept at home on festivals becanse of the
concourse of the people" and its attenilant concourse of the people" and its attendant evils (Lip. 130, ad /emetr. § 19). On the other hand, the community to which St. Augustine writes in 423 (if the epistle be wholly from his hand), though not confined to their house (Epist. 211, ad Sunction. § 10), had a priest who celebrated, we may presume, in the oratory which Augustine mentions (§ 7 ).
(3) The houses of charity 80 numerous in the early chureh [Hospitals] were all under the management of tha clergy or attached to monasteries: and there is evidence that some, and a prolubility that many, of thelu had their own oratories. For example, it is recorded of Leo MI., A.D. 795, that he gave certnin ornamenta to the "oratory of the holy mother of God in the xenodochium nt Firmi" (Anast. B. litae I'ont. $1.98 ;$ pp. 130, 6), to the oratories in three other xenodochia at Rome, dedicated severally to St. Iucy, St. Cyrus, and Ss. Cosmas and Damian (isid. 139), and to "the oratory of St. Peregrine, which is placed in the hospital of the Lord at Naumachia " (i,id.).
VI. (1) Chapeia under the name of oratoriea were often attached to episcopal palaces. E.g., in the Life of John the Almoner by Leontius (c. 38), we read, "Facit missas in oratorio suo" (Rosweyd, 199). Gregory the Great says of "in episcopii oratorio a little before bis death "in episcopii oratorio missas ferit" (Hom. 37, do Evany.). Gregory of Tours, 573, consecrated "cellulam valde elegantem," which had beeu the buttery of his palace, for an oratory, and removed to it relies of SS, Martin, Saturuius, and Julian (do Glor. Conf. 20). It was "infra $\underset{P p}{ }$ domm ecelesiasticam urbis Turonicae" (Vitue PP. ii. 3). Pope Theodore, 6.42, "fecit oratorium beato Silveatro intra episcopium Lateranense" (Anast. Biblioth. Vitue Pont. n. 74), i.c., in the

## 1466

ORATORIUM
pnlaee which Constantine way anid to have given to the sqe in the time of Melchiades (Labbe, Conc. J. 1530). Sea also Liber Diurnus Liom. J'untif. v. 10 .
(2) Oratories ( $=$ domestic chnpels) were conmon in or near the houses of the wealthy. ly a law of Justinian they were to be devoted to prayer alone," We forbid to all the inhabitants of this grent city, and much nore to all uthers under wur rule, to have oratories (eúnctpious olkous) in their houses, and to celchrate the satered mysteries therein. . . . But if any simply think it right to have saered chumbers in their houses for the sake of prayer only, and nething whatever pertaining to the sacred liturgy be performed there, we permit this $t$ " them" (Novell. 57). Compere the Cardovingian law: "He who has an oratory in hia hoose my pray therc. But let him not presume to celebrate the sacred masses therein withuut the lieense of the bishop of the place." The punishment was to lie the contiseation of the house and exconmonication (Cauit. Reg. Fran., v. 383; comp. v. 102, and Capit. Ingilheim. 826, e. 6, \&e.). The council in Trullo, 641, orders the elergy who serve in oratories in a house, to do it under the rule of the bishoy (can. 31). Another eanon (59) says, "Let nut baptism be on any account celebrated in an orntory within a house." in the West, the eouncil of Agde, 505 (can. 21), orders that "it any of the clergy chose to calebrate or attend masses on festivals (Eastar, Christmas, \&c., had been named) in the oratories (unless the bishop order or permit it), they be driveu from commanion." A canon of Theodalf of Orleans, 797, shews that this rule had been relaxed by time: " let nut the priests on any eccount celebrate masses in the orntories, except with anch precaution before the second hour that the people be not withdriwn from the public celebrations" (ean. 45 ; Labbe, Cone. vii. 1147). In snother injonction of the same bishop the rule is extended tu suburban monasteries end churehea, and the early eelebration permitted is to be "toribus reseratis" (Additio altera, Labbe, u.s. 1857), which here can only mean with doors closed (eomp), ressirre).
(i) Such oratories (often on the homesteade, or nttached to the houses of the wealthy) were often unconsacrated, and still more frequently served by priests not submissive to authority. So early as $5+1$ the fourth council of Orleans had to furbid the domini praediorum to "introduce strange elerks against the wish of the bishop" of the diocest to serve "in the oratories" (ean. 7). The cruncil of Chatons, about 650, states that the elergy who sarved the "oratories in the vills of the powerful" were not allowed by their patrons to submit to the archdeacons (can. 14). The council of Paris, 8.29 (i. 47), complains that masses were wont to be celebrated in gardens and houses, or at least in "acdiculae," which they built near their houses." These are contrasted with " the basilicas dedicated to God," which their builders hat forsaken. Presbyters were "compelled" to celebrate in them, and all this "in detiance of episcopal nuthority." Sueh an abuse maturally tended to degrade both the character and the position of the clergy. Agobard tells us that the "domestici sncerdotes" were employed as huntsmen and butlors, and in various other servile enpacitice (De Privilogio et

Jure Stcerdotii, 11). To arert such evils, masses were absolutely forbididen by many authorities In all but dedicated churches, as in the Excioptions of kegbriht, $7+0$ (ean. 5:) ; by Charlemagne in 769 (Capit. 1. 14), and in 789 (Capit. iii. 9); by Theodulf of Orleans, 797 (Cusit. 11); by a council of bishops held at sone unknown plate in Frnnce, 802 (can. $y$; Labbe, Conc. vii. 1179); by the council of Chalons - sur - Snồne, 813 (can. 49); and by the couneil of Aix, in 816 . Spa ulso Junas of Urleans, 821 (Instit. Laic. I!, in Spieil. Iach. i. 83), who sjeaks of the unconseorated " ne liculae" of the rich in turms which the eouncil of l'aris seems to have burrowed. We must suppuse, however, that during the preo valence ot heresy a breach of this rule womd have been justified in the West, as we kurw that it was in the East. Thus, Theodore Studita says (Epist. i. 40, ad Naucr.), that in that case it was lawful "even to perform the liturgy in sa oratory."

Another eheak was the law that all who built oratoria for more than privnte prayer should endow them. Gregiry I. directed that an oratory built by a nobleman at Firmi shonld be consecrnted, provided that " no human body had been buried there," nod that there was a suitable endowmeut for the eardinal presbyter who was to serve it ( $E_{\mu}$ ist. x. 12). He permittel the consecration of another orntory outside the walls of the same city, "percepta primitus donatione legitima ;" but ordered that in this case the mass should not be publicly celebrated at the consecration, sad that a presbyter caldinalis ahould not be appointad to serve it, nor a baptistery built in connection with it (Ep. vii. 72). Similarly, Zachary of Rome, writing to Pipin about 743 (Epist. viii. 15). And these restrictions are made conditions in tho form of mandate for consecration in the $1 . \mathrm{l}^{4}$ er Ditrnus (v. 4). Cbnrlemngne enaeted generally, that "those who had or wished to have a consecrated oratory, should by the advice of the bishop make a grant out of their property in that eame place" (a.d. 803, e. 21 ; Ctpit. Rey. Fruns. i. 401). See also Justinian, Nuvella, 123, § 18.

Mueh informution on this subject may be found in J. B. Gatticus, de oratoriis Domesticis, ed. 2, Rom. 1770; Josephus de Bonis, de Urutoriïs Pullicis, and Fortunatus a Brixia, de Oratoriis Domesticis, both printed by J. A. Assemani (Rome, 1766) as a supplement to the work of Gatticus ; Z. B. Van Espen, Jus Ecel. Unid. ii. i. v. 8; J. M. Cavalieri, Comment. in Rit. Comr. Decreta, v. 4, Venet. 1758 ; and many others. Bat it should be mentioned that these writere are ehiefly concerned with the later history and rights of orntories.
[W. E. S.]

## oratory. [Preaching.]

ORDEAL. This artiele is limited to an aecount of some of the more notable forms of $s$ superstition very prevalent among christiss nations, not only in the first eight centuries, but long afterwards, viz., a bellief that on the subjection of an accused person to some extraordinary physienl test, supernntural intervention might be expected for the prryose of making known his guilt or his innecence. The pagas origin of one kind of ordeal is referred to under Pauanism, Sulvival of. The following are the more ramarkable forms under which it continued
to exlat, and ove after pagruism $h$ Uader the gen Dat we havo
I. The theel, among Toutunl: the code of la Gondelabld, the known as the Leil to thin moded of or times, the premul the subject limpl requises suma jus the allegend fact $t$ munity it at so lo practica for indivi with reaproct tor $n$ certaln knowloikge themselves. It i refurence apparent tution analogous is frilhb, rh of a later of dispute ulonll hat whon juiginent ebligation to wha comuiestion of the mental oath * (s.co werit), the dimputa party on the side o tal form of outh ha to make ancrmment munta suscipere'), b fulness of lits aausa, to convines hida ant the apposite party lewfal to decide th manli licentia nom required that one of hal come purepared tion, shall be a com figat ") ; it being $r$ that if nny man unhe ledge of a mutter sacramental onth in hesitato nlas to ligh the sido which has ("testia purtis ojus tum ") be vanyuishe atliered to do the sam pay a time of 300 declinel to take the party ef the victor a the mulet, out of $t$ ("de ficultatibus ej victoria redilatur inde run l.eqses Antiguac,

This famal annctio custom; nald both ar Lombarids a similar re it by legislation. 'I' 643), king of the latte form of superstition directing thint any ma of witehcraft agninst
"strign, ytool e8t mas to niaky goon his cha perseveraverit, et dixe

[^80]ORDEAL
to exlat, and oven became mere widely didused afler puganiam had been overthrown.
Under the gencral demomination of Judicieas Deit we have
I. The Inel, a form especially prevalent ameng Toutumic natoms. In the year A.D. 500 , the collo "I' laws promulgated at Lyous by Gendebald, the Ariun king of Burguidy, and known as tho Len' Gumbetle, gave legal sanction to this mude of ordeal. Burborrous as were the times, the promble of the enactinent relating to the suhject implies a benve that such a law requires some justification, and this is found in the ulloged finet that tha morality of the commuaity is at so low an ebl that it is a common practice for indluiduals to olfer evidence on oath vith respect to matters of which they have no certala knowledge, or even knowingly to perjure themselves. It is accordingly enacted (with reference apparently to an already existing institution analoguou in sume respects to the E.uglish frithb, wh of a later period) that whenever a cause of disputa shall have risen, and the party ngninst When juigment la given shall still deny his obligution to what is demanded of him or his comaission of the alleged offence, by a sacramental oath " (s sorumentorum wbliguti ne neyawertl), the dimputo shall be thus decilesl: if the party on the side of him to whom the sacramental furm of outh has been proffered, shall refase to maku sucrumental ittestation (nofucrit sucrumenta sust (yperic), but, contident in the rightfulness of his cause, shall declare themselves able to cenvince his mitngenist by arms, and those of the opprosite party refuse to yield, it shall be lswful to decile the diapute by combat ("pugdandi litentia non negetur." It is, however, requirol that one of the witnesses, of those who hal wate prepared to muke sacramental attestatien, shall be 11 combatant (" Deo judicante configat"); it being right, the law goes on to say, that if uny man unhesitatingly alfirms his knowledge of a mutter in dispute, and proffers his sacrumental outh in attestation, he should not hesitate also to tight. Then, if the witness on the side which has oflered to take the onth ("testis partis ejus quae obtulerit sacramentum ") be varlululher, all the witnesses who had otiered to do the sune are required forthwith to pay a fine of 300 shillings; but if he who declinel to talie the outh should be slain, the party of the victor are to be indemnified, as to the mulct, out of the dead man's possessions ("de ficultutibus ejus novigildi solutione pars victoris reddutur indomnis." Cancianj, Barburorum l.evers Antiguac, iv. 25, 26).
This formal sanction of duelling confirmed the custom; mind looth among the Franks and the Lombards a similar recognition was extended to it by legislation. The colle of Rotharis (A.D. ${ }^{6+3}$ ), king of the lattor nation, opposed it ne one form of superstition to repress nother, in diresting that any man bringing the aecusation of witcheraft aguinat a freedwoman (calling her "striga, quod est maxa "), shoul! be compelle to nake guod his churge in single fight,-"si perseveraverit, of dixerit se probare posse, tune

[^81]per Camplonem caussa, id est per pugnam, nd Dei judicuan decernatur" (Cancínni, i. 79). The character of Lultprand, who reigned over the Lumbards A.D. 713-735, is illustrated by his superiority to this superstition. He says that he hears that many are defented in the duel, Although theirs is notoriously the juster cause, but confesses his inability to repenl sn "impious law," sanctioned by the custom of the race. The utmost he could do was to direct that the party whole substanict should not therewith lose his whole substance, but be allowed to make a com-position,-" sicut antea fuerit lex componendi. Quia incerti sumus de judicio $/$ /ei; et multos audivimus per pugnam sine justa caissa suam caussum perdere. Sed propter consuetudinem gentio nostrae Longobarderum legem impiam vetare non possumus." Luitpranci Loycs, iv.
65 ; ib. i. 127.
The advance of edacation and general enlightemment under Charles and his son Lewis, -dems to have in no way eheeked this superstitious practice. In the year 809, at the council of Aachen, the same mode of proving his innocence is conceded to a criminal found guilty of a capital oflence (Pertz. Lesyly i. 155), and a distinct article (art. 25) of the same eapitulary, forbids that any shall venture to call in question the validity of such a test, "ut omnes judiclo Dei credant absyue dubitatione" (ibid i. 157). A canitulary of the year 819 permits those accused of theft to vindicate their henour in a contest with their aceuser, to be fought "scuto et fuste " (Baluze, i. 782). The single combat Lewis the Pious, of which Saniln, in the reign of is given by Pious, of which a minute description is given by Ermoldus Nigellus (book iii. v. $550-$ 638), is perhaps the most notable instance to be met with at our period.
The voice of the most enlightened churchmen was not unfrequently, though vainly, raised against this kind of ordeal. "Purgation," or the formal proof of innocence, is described hy ecclesiastical writers as of two kinds, "canonica" and "vulgaris"-the former being by "sacramentum et juramentum," that is by sacramental and simple oath, the latter by the duel, hot or cold water, \&e.-methods to which Agobard refers as devices of men, "hominum adinventio," and which Jvo of Chartres denounces as a law for which no sanction ean be claimed, "nulla Wanctione fulta lex " (Migne, Patrcl. clxii. 37). We learn from the former writer that Avitns, bishop of Vienne in the 6 th centary, in a conversation with king Gondebald, strongly condemned the duel ns a method of deciding personal disputes. Migne, civ. 125.)
But while the voice of the ehureh appenrs to have been gencrally raised against the duel as a barbarous and inequitable test, inasmuch as superior physieal powers, or skill in the use of weapons, thus became the real criterion of right and wrong, the religious superstition of the age favoured the resort to other metheds, which appealed to the belief in the mirae:lous. One of the earliest instances of this kind ${ }^{b}$ is that

[^82]recorilel by Gregory of Tours, of S.mplicius, a bishop in the first half of the th eentury. Simplicins was ace:used of adultery. and both he anl the woman implucated in thu charge vindieated thomelves by taking live coals in the folds of their garments, and holding them there for nearly mo hour, their gurments remaining uninjured (te Gloriz Conf. c. 76 ; Migne, Ixxi, 907 ). Amony other and more common forine of orleal was-
11. The Ordeal of Hot or Cohl Wuter.-Buth of these methods were sanctioned by ecclesiastical authority. Among the Formudae biteres Exurcismurum (sea Baluze, C'pit. Re\%. Frunc. li. 639 ; Bumuet, S.rintures, iv. 597), there is given a form of exoreism used on the employment of either test. In that of ordeal by hot water, the two parties in the dispute repaired to the neighbouring chureh; there they knelt down, while the priest recited a preseribed form of prayer. Mass was then celebrated, anl the two presented their alins and received the holy commumion, having previously been solemnly aljured if in any way participant in or cognizant of the allege I crime not to communicate. Then mass was performed, after which the priest proceeded to the appointed place of ordeal, bearing with him the gospels and tho eross; he then chauted a short litany, and finally pronounced the fillowing exoreism over the water before it was heated: "I exorcise thee, thou ereature water in the nama of God the Father Omnipotent, and in the name of Jesus Christ His Son, our Lori, that thou mayest become exoreised water, to put to flight all powers of the enemy and every phantasm of the devit; so that if this man, now about to put his hand in thee, he innocent of this fault of which he is aceused, the compussion ["pietas"] of Almighty God shall deliver him. But if, which may God forbid, he be guilty, and shall have dared presumptuously to put his hand in theo, may the power of the same Almighty One condeseend to declare this concerning him, so that all may fear and tremble before the holy and glorious name of our Lord, who lives and reigns ever One God throughout all ages." When the water had been raised to boiling heat, the aceused reeited the Lord's Prayer, male the sign of tho cross, and then drew from the vessel containing the water a heary stone, previously placed therein by the presiding judge.

Theseverity of this form of ordeal seems to have given it the preference in cases where tho aecused was of the servile class. In the year 816 , a capitulary of Law is the Pious directs that slaves aecused of homicile shall submit to this test, in order that it may be made apparent whether they had designedly slain their victims, or done so only in self-defence. If the slave's hand exhibited marks of injury from the ordeal, he was to be put to death (Baluze, i. 177 ; see also 1251).

The method of procelfure at the ordeal of cold water was similnr; but here the difficulty was reversed; for while, in the former method, it consisted in eseaping injury, in this it was nlmost impossible to obtain a conviction. The aceused was only held guilty if he or she floated on the surface, the element having been previously adjured by the pricat to refuse to receive him or her if really erimiual (non suscipiat te ayua ineredulum aut seluctum). A deriation from this method is recorded by Gregory of

Tours, on an otcaslun when a woman accused of alultery was flung into the Rhone, with heary stones fastened round her ne.k; whe, however, inroked the nid of St. Genesis, and was miraculously borne along on the surfiee of the current, and her innicence establlshed (de Ghoria Mart. c. 70 ; Nigne, Ixx1. 799). But the former nuethod was uuloubtedly the more common, though in th. - : mion of Le Brun (Mist. crilijue, p. 4177), it was not recoguised by law beffire the 9th century, when pope Eugenius 11. gave his sanction to its employment (Migne, exxix, $9 \times 5-7$ ). Lewis the lions, on the other land, in a capitulary of Anchen of the year 829, crdered it to be discontinued (Baluze, l. 668), though nut, proo bally, with the view of abolishing a sujersiticus practice (for other furms of ordeal were still resorted $t_{1}$ ), but, as Muratori has puintel out, because it practically amounted to an evasion e? justice.
III. Judicium Crucis, otherwise known as Slare ad Crucens.-In this node of ordeal, the acensed and hls accuser lifted their arms to a horizinial position, so that the entire boly of earh represented the figure of a cross. Then some chaptere from the Gospels, or a portion of the church sarvices, were read aloul, and he who, from fatlgue, was first compelled to let fill his arms was held to be defeated. Herehenrad, biship of Paris in A.D. 771, having beeme involvel in a disputc with a monastic lody, offerel to submit the question at issue to this test, nul was victorious (Muratori, Lessert. in Antip. Ital. Madii Aevi, vel. iii.),
A capitulary of Charles the Great of the year 799, directs that persons accused of perjury shall "stand cross-fashion " ("stent ad crueen," Pertz, Leyg. i. 37). Another of the year 803, directs that if the prosecutor of a treeman who is unable to pay a fine, refuses to receive the "aacramenta" of twelve men in evidence of such inability, then the dispute shall be settled either "by the cross" or by a duel fought with cluhs and shields (Baluze, i. 397). Similarly, in the year 806 a decree of the same coperir enjoins that in disputes respecting boundaries, "the will of God and the truth of the matter" shill be ascertained "judicio erucis" (i,id. $i$. 444). [Mortification, p. 1320.]
IV. The Ordeal of Hot Iron.-This consisted either in drawing a bar of iron from a furnace with the naked hand, or in walking over leated ploughshares with naked fect-numes denotel by the expressions, "judicium calefacere," "judicium portare," where judivirm is equal to ferrum. It is prescribed as a method of self-rindication froin the charge of manslaughter in the code of Luitprand, king of the Lumbards, "et si negaverit ipsum occidi-se ad novem vomeres iguites ad Judicium Dei examinatos aceelat " (Canciasi, i. 162). A capitulary of Charles the Great, of the year 003 , enacts in the case of a man who is acensed of having slaia $n$ aeighbour in defence of his own freedum, but denies the deed, that he shall pass over (accednt) nine fiery ploughshires, to be tested "juilicio Dei" (ibaluze, i. 389). Accorling to Milman, this mode of ordeal was aspecially reserved for accused persens of aggut rank; and ho mentions as in Jividuals by whom it was undergone "one of Charlenuagne's wives, our own queen Emina, the empress Cuaegunda" (Litt. Christiouity, bk. iii. c. 5).
V. The Orvent of believed that breai with due preserithe pervon, would intalli ingly perjured himse
The most remark agaiest this superstl undoubtedly that e Atolard, bishop of who, nliout the year ontent dimuallilem julicii veritatem ign a murun puterfieri ( masatrunce produced daly ; aud Piug grave (II 1.: $: 41$ ) aseribes the orleal at the symal lutluence. Agoburd for his arguneats. by llincmar, who in Lothuriï et Tethergac chilly the water-ord where faith was reull these who condueted the result was an in diviae will; ouly dot dejurive it of its effiene
The bellef had, ia bold of the charech $t$ mere argument; and tury later, we find the to and sanctioned with tiality. The language suggest that, either th these tests had been wad that the physical taiaed was but tritlin is Twysden, Scriptores, the lith ceatary, these in the chureh. Ivo, of t) Ilildebert, bishop of cusatien brought agains deems it aecessary to hat none of the ahove (Migne, cixii. 37). Com Aulhwrities, - Lebrur Prutipues superstitiouses toire, Paris, 1702 ; Julitio Dei in Antiq. It Du Cange, s. v. ; Baluze,

## ORDERS, HOLY.

I. Names for Orders an clergy:

1. Ordo: 2. кגท̂pos: 3 b. Other nanies. IL. internal organization (1) Grades of orders, p .
(2) Groups of gradea of and Clergy, 2. Holy end minor orders.
(3) Succession of end orders: p. 1475. 1. The first grade, inderstitia.
IIL. External (nganizatic Correspondence of ecelesi
Hon, as shewn th (1) a
(3) dioceses, p. 145\%.

Examples of this correes Gaui, p. $147 \%$
Revults of orkanzzston,
nation of clergy to bi
bishups to councils, (3)
V. The Ordend of Seallorimy Foo 1,-it was folievel that bread and cheese, administered with due prescrithed solemuities to an aecused person, would infallibly cloke him if he kuowfagly perjured himself (Muratori, te a.).
The most remarkable and elaborate protest aguinst this superstitlon, In all ita firms, was uadoubtedly that coutalned in a treatise by A tobard, bishop of lyons in the 9 th century, who, almut the year 8:10, composed a treatise ontrs dempubilem opinionem putantiun divin! julieii veritatem igne, vel ayuis, tel conflictus amuran patesieri (Migne, civ. 250). This remunstrance produced no spall ellect in its own day ; mud P'ulgrave (Ilist. Normandy and Erghand, i. "41) ascribes the prohibition of the wateronleal at the synad of Worms, A.b. 1076, to its iatluence. Agobard relied mainly on Scripture for his arguments. He was, however, opposed by Ilinemar, who in his malliesto (He Divortio Lothurii et Tethergu') npheld the eystem, enjleclally the water-ordeal. He maintainel, that where fiith was reully present in the hearts of those who conducted or submitted to these tents, the result was an infalible declaration of the divine will; only doubt und vacillation would dejprivs it of its efficacy (Migne, exxvl. 171).
The belief had, indeel, taken too strong a hold of the church to be readily dispelled by mere argument; and in Eaghatad, neariy a centary lster, wa find the forms II. and IV. Ceferred to ad sanctioned with considerable eireumstan. tiality. The language, however, is calculated to saggest that, either through fraud or connivance, these tests had been often successfully evaded, ond that the physical injury likely to be sustained was but trilling (Brompton, Chronicon; ia Twysden, Scriptores, p. 856). Even oo late ns the Ilth centory, these practices etill prevailed la the chureh. Ivo, of Chartres, when writing t. Hildebert, bixhop of Mans, resplecting an accusation brought against one Gislaudus, a priest, deems it necessiry to give special instructions Niat none of the ahove tests shall be resorted to (Migne, clxii. 37). Compare MissA (10), p. 1200, Arath,westies, -Lebrun, Iistoire critipue des Pratiques supherstitiouses, pur un Prêtre de l'Orntoire, Pirris, 1702; Muratori, Dissertatio de Judicio Dei in Antiq. Italiaco Mediii Aevi, vol. iii.; Da Cange, s. v. ; Baluze, \&c. [J. B. M.]

## ORDERS, HOLY.

I. Nomes for Orders and Colleclive Names for the Clergy:
 6. Other naniea.
II. Internal Organization of the Clergy: p. 147 t .
(1) Grades of orders, p. 1472.
(2) Groups of grades of orders, p. 1474: 1. Blahop and Clergy, 2. Holy orders and orders, 3. Dfajor
aud minor orders sud minor orders.
(3) Succession of and Intervals beiween grades of
orders: p. 1475 . orders: p. 1475.

1. The first grade, 11. The subsequent grades,
III. Erternal institia.

Correspondence of eccion of the Clergy: p. 1477.
tion, aa shewn in (1) councal with civil organiza
(3) diocereg, p. 1477 ,

Examples of this corre
daul, p. 147\%. Correspondence: organization of
Results of organization, as shewn in (1) subordl-
naliau of clergy to bishop, (2) subordination
naliou of clergy to hishop, (2) subordination of
bishops to counctls, (3) limitation of the number

ORDERS, HOLY
1469
of blshopa and formation of territorial dloceres,
p. H79. 1v. Admiation to Ordera : p. 1481.

1. Yualifications for!
2. P'ermonai, p. 442.
II. Chifi, pi, its3.
III. Ecclesiastical, p. 1484.
IV. Literary, p. 14n7.
3. Mode of testing quatificationas examination,
V. Civil Status, Manner of Live, and Discipline, of the clergy: p . H : 89 .
(I.) Civil status:
4. Weffre the ilme of Conctantine: p. 1449.
5. After the timo of Constantine: : influence
(a) linnumitier, (b) exemption from ordisary cuurte, (c) endow toente, p. 1 189.
(ii.) Manoner of life:

In general during Arat fou P centuriee, p. 1480.
Sabsequent chatiges,
subsequent clanges, as centuriee, p. 1490 .
(t) toosure, p. 1491 .
Intuence of monasiticism; tendency to live in
community, p. 1491. (iii.) Diselpition:
A. Puitshable offences,
(a) Refating to marriage snd sexual morality, (a) Marriage after erdination, (b) married continence, (c) digamy, (d) sins of the fiesh,
(2) Retating to ccclesiantical wives, n. 1492.
(2) Relating to ccelesiastical organization and divine service. (a) The diocenan system, (b) the parochisl aystem, (c) ecicienlastical
courte, (d) ordination, (e) divine service aud courre, (d) ordinatien, ( $($ ) divine service aud
the religfous ilfe, p. 1494, (3) Socilel life.

## B. Punikhmente.

(1) Excommuntcation: (a) Temporary, (b)
permanent, p. 1496. (2) Sumanent, p. 1496 .
(2) Suspenatun and degradation, p. 1496.
(4) Other pu, p 1498.
(4) Other punithumente, p. 1497.

## I. Names for Orders and Collective

 Names for tue Clengy.-1. Orto. - This is the earliest and most general Latin word; "dirst found in Tertull. de Exhort. Cast. c. 7, "differentinm inter ordinen et plebem constitnit ecclesiae auctoritas," usually with a defining epithet; o. ecclesiasticus, Tertull. de Mungg. с. 11 ; de Idul. e. 7 ; 1 Cons, Ciarth. c. 1 ; o. clericalis, e.g. S. Leon. M. Epinst. 6 ( + ), c. 3; vol. i. p. 620; Mrnban. Maur, de Instit. Cler. $\mathbf{j}$. 2 ; o. sacer, e,y. S. Leon. M. Epist. + (3), vol. i.p. 612 ; S. Greg. M. Epist. iv, p. 612 ; S. Greg. M. Epist. iv. 26 . The word ordo in this sease was probably transferred from Roman civil life, in which it was the ordinary designatiou of the governing boily of both a
muaicipality and a muaicipality and a colleyitum: (a) of the semate 52 of a provincial town, o. mutineasie, The. Hist. ii. 5n; o. Berytiorunı, Le Bas et Waddington,
Inscriptions d'Asie Mineure Inscriptions a'Asie Mineure, No. $18+7$ a;
o. Rom. d'Algérie, No. 290stensium, Renier, Inscr. Corpus Juris, No. 2902, and frequently in the Corpus Juris, e.g. Di, $50,9,3$. Even so late
as the end of the 6 th Great, writing the 6th century Gregory the Grent, writing to the civil as well as to the "ecclesinstical authorities of Ariminam, use (Erdo" for the former, "clerus" for the Intter (E) Oist. i. 58) ; bo also at Noples (id. Epist. ii. 6). Ileazen, No. 4054 ( $=$ a cillegium, e.g. Orelli( $=$ Grut. 391, 1). (It is ut. 1077), No. 4115 addition of "sacer" to " ordo " it main whether the tinguish the "sacer" to "ordo" is menat to distinguish the ecclesiastical from the civil use of tinuation of a civil use, e.g. $\dot{\eta} \dot{\text { n }}$ ita simply a con-

## 1470

the Romsn senate，C．I．No． 2715 ；lepa aivosos of a mecting of thentrical artiots，Le lias et Waddington，Inveriphimin $l^{\prime \prime}$ Asto Mineure，No． 1619．）But it becaino more common，equecially In later times，to use wifines in the plural： ordines ecelealastici，Tertull．de Eichort．Cast． c． 13 ；o，saeri，probably first la Conc．Them． A．d． 465, c． 3 ；S．Greg．M．Jhural．lib． 1 sill． c． 25, P． 756 ，Ifom．in Erinty．Jib．IV．hom．39， c．6，p．1648，and frequently afterwaria．（For the later rectriction of tho phrwes to bishup， preabytera，and deacons［ani subileacons］，eve below．）In this sence＂ordo＂and＂orifines＂ were usel not of church otlleer only，but（cf． $k \lambda$ ग̂pos below）of any＂estate＂of men or womea In the chureh．S．Hlieron，in Esai，lib，v，c． 19 ， 18 ，speaks of＂fileles＂and＂catechumen！＂as forming two of the five＂ecdeviae orilines．＂ S．Greg．M．Moral．Jib．1xall．c．20，p．1065，says that the church coasists of three orders，＂con－ jugntorum，vilelicet，continentium，atque rec－ torum＂；id．Ifom．in Ezech．lib．H．hom．4，c．5， p． $1: j+4$ ，sjeaks of the same three orders as ＂praedicantium，continentlum，atque bonorum conjugum，＂ef．ibut．lib．li．hom．7，c．3，p．1378； so，mucin Jater，Jrabnaus Maurne，de Instit． Cleric，lib．l．e． 2 ：＂tres sunt ordines in ecclesia laicorum，clericorum，et monachorum．＂In earlier times，Optatus，de Schism．Donut．Jib．II． c． 46 ，had avoijed the ambiguous use of orilo by the use of a less technical phrase：＂guatuor ginera cippitum in ecelesia，episeoporum，presby－ terorum，diaconorum，et filelium；＂so in later times，intermeiiate between the earlier phrase， ＂ordo martyrum，virginum，＂\＆c．，and the eubsequent＂omnes maltyres．virgines，＂\＆c．，is ＂chorus martyrum，virginum，＂\＆c．

2．K＾йpos，клचрiкol，clerus，clerici－（a） K $\lambda \hat{\eta} \rho o s$ is first found in the plural $=$ ordines ia the sense spoken of in the preceding paragraph， in 1 l＇eter $v .3$ ，where $\tau \hat{\omega} \nu \kappa \lambda$ how is eviifently identical with toû rosuviou．Hence，even se comparatively late as the beginning of the sth century，laymen，as well as church oificers，are spoken of as constituting a к入îpos（ $\lambda$ aikds
 vol．xxxiv． $1059=\lambda a, \kappa \delta \nu \tau d \gamma \mu a$ ，Conc．Nicnen． c．5）．Probably its first use in the singular of the collective body of church officers is in Clem， Alex．Quis dis，salr．c．42，p．948，od．Pott． （＝Enseb．II．E．jii，23），of St．John at Ephesus ： Tertull．de Mfono！！．c．12．Afterwarls frequent in both Greek and Latin，e，！／．in the fathers， S．Cypr．Epist．2，vol．ii．p．224；S．Petr．Alex． Epist．Canon．c， 10 ，S．Basil．Epist， 240 （192）； in canon law，e．g．Conc．Illib．A．d．306，c． 80 ； 1 Conc．Carth．c． 6 ；Conc．Nicaen．c．1， 14 ；in the Cunst．Apost．e．g．is． 43 ；in civil law，c．g． Cod．Justin．lib．i．tit．3，c． 40 （39），9．Of the clerical otice in the abstract，probably first in Origen，How．in Ini＇rem．11，c．3，vol．iii．p． 189. In the plural of the elergy of ditlerent churches， Hippol．Ref．Haercs．ix．12，ed．Duneker，p．460； S．August．Enurr．in Ps．lxvii．c．19，vol．iv． p．824．Oceasionally distinguished from ordo， S．Greg．M．Ejpist．i．58， 68 ；and also combined with it， 1 Conc．Arelat．c． 13 ，＂omnis aecele－ siastici ordinis clerus，＂Karlomanni，Capit． Zijtin．A．D．743，§ 1，sp．Perta，M．SI．G．Eetpum， vol．i．p．18．The original meaning of к $\lambda \hat{\eta} \rho o s$ in this sense，though mistaken hy medineval writers，hardly admits of dispute．The word
was the ordinary Hellenistic deelgnation of rank or class $;$ it is so used（ 1 ）in non－errlue siantical late Gruek，eal．Kipict，Diss．I．In，21； Lucian，Hermut，c． 40 ；Le shas et Walifington， Inscriptions，No．1：257；（！）in Julacu－C＇hristian
 vil． 138 ；（is）In early patrietiu（ireek，e．g．S． Iren．adm，lladr，1，27，i：iii，3，3；Clem．Alev， Strum．v，I，1，650，eil．Pott．Euseb，II，E．v．I （letter of tho churches of VIoune and Jyons）． Theie is a trave，but not more than a trace，of the use of the wori in reference to the gojerning boly of a 日iaros，or Greek religlons ansociatimi but there in no roons in moiern philology for the quaint fancy of derome that the eletgy derive their collectlve name from Deut．8． 9, xviii． 2 ； Pa，xvi．5，Issiii．26：＂propterea vocantur cleticl vel quia de sorte Domini vel quia ipse buminus sors，hl est，jars elericorum est＂（S．Jlierth， Epist． 52 （2）ul Neput．c． 5 ；ef．S．Ambros．do Fuga Sitec．il．17，vol．i．P．420），or for that of Augustine：＂et cleros et clericos hine ajpellatns puto ．．．quia Matthias ourte electus eat＂（S． August．Enurr．in Ps．Ixvii．c．19，vol．iv， p．824）．The prevalence of these explanutions in later times is probably due to their hatiog bean copied by Isidore of Seville，to Eiccles．Off， i．1，1，and thence into most mediaeval text－ books．（b）Kגпрiкol，clerici，probably first in S．Cypr．Ep．st．40，c．3，vol．ii．p．334 ；lipiot． 66，c．2，vol．ii．p． 399 ；S．Alex．Alexasilt． Deposit．Irii（Migne，$P_{1}$（i．vol．xviil．581，nal in the Benedictine edition of $S$ ．Athanas，vel．is p．313）；Curl．Theolus．lib．xvi．tit．2， 2 （a law of Constantine in A．D．319），which gives the earliest definition of the worl，＂qui divine cultui ministeria religionis impeniunt．Id est， qui clerici appellantur＂；S．August．Linure，in P＇s．Ixvii．c． 10 ，vol．jv．j． 8.34 ，whence probably Isid．Hispal．ate Eiccless．Off．ii．1，I：＂omnes qui in ecclesiastici ministeril gralihus ordinati sunt generaliter clerici nominantur．＂But sometimiea， especinlly before клпрiкd́s hal become established， periphrases were used to designate the member
 Euseb．II．E．v． 28 ；Conc Nicaen．c． 3 ；of iv

 27；of \＆v к入tipч катei入e子uévoi，（＇onc．Chalc， c． 3 ；ol eк той к $\lambda$ hpou，Conc．Ancyr．c． 3 ；o！
 Pitra，Iur．Eccl．Gr．vol．i．p．556．
3．$\tau d \xi, s, \tau d \gamma u a(=$ Jatin ordo；cf．Vitruv．1．？）， Conc．Ancyr．A．d．314，c． 14 ；Cone．Neecars， c． 1 ；Justin．Norell．6，c．5，usually with a de－
 Cone．Laod，c． 3 ；Justin．Cod．tit．i．lib．3， 17 （46）；Soerat．II．E．vi．18，vii． 7 ；Sozom．II．f．．h．
 Chalc．c．6．Also used，like rilo and $\kappa \lambda \tilde{\eta}$ pas．of nny class or rank of persons in the church，e．g． of laymen，Conc．Nicaen．c． 5 ；Conc．Constantin． c． 6 ；of monks（à $\sigma \kappa \eta \tau \dot{\omega} v$ ），Conc．Laod，c． $24 ;$ of catechumens，Cone．Neocaes．c． 5 ；cf．the Pathition fragment of Hipjolytus in Gallandi，vol．ii．p． 488，where the seven $\theta \in i \alpha$ т $d_{\gamma} \mu a \tau a$ are prophets， npostles，martyrs，priests，ascetics，holy mea， just men．

4．AuAuds，ar：thue，possibly used from the first in a metaphorical sense，but more probably with refer－nce to the platforms on which the seversal ranks steod or sat in church；first ia 1 Tim．iil．
 Athanas A B．$\pi p \in \pi \beta u t$ vol．ii．p． 8 8，Greg．N P．（f．vol．
Juntin．Jib． Ephes．c． 1 ； apparently Conc．Sardla only in S． 1 p． 325 ；or in．Jorelt． $\beta a \theta \mu \Delta \hat{v}$ ，whe tiß．Gradt tion from or p． $393: " \mathrm{n}$ discenatus clericorum＂ gradus jam prebyteri ab be exempted where＂grac 401，c．8，or $465, c_{0} 2$ ，or Afrie．c． 27 ， cerum，＂S．Si of sny of the 5．Ameng In use may be 3，1；Conc． 1 Const．Apoist． Conc．Trull．c． Justin．lib．i． 8 （＇onc．Tulet． 6．Eeveral based upon th clergy was ke $\alpha \wedge$ hpq катарı $\theta$ Atipy ката入＂？ $27 ; 0 l d v \tau \hat{\varphi} \kappa \alpha$ 16；ol $2 v$ lipar Trull．c．11， 24 5 ；tarely，кало c．4，p．4；S c．6，where，h though interp as masculine p．614）．
Il．Internat （i．e，grades and from the use of （ 1 Thess． v .12 ） 24），of mponrou lis． 3,9 ），anl a ordo in the sing sbore，that a dist period between t sind its erdinary ments of that ge distinetion which to the later disti are questions of tainty to be pro by side with the aingular，which ciril erganizntion toand，slse in ear to designate，not ＂estates＂of met the kardieyos，

## OLY

c designation of (1) in notherefte. ct. Jiss, i. 18, 21; hus et Wadlington, II Juinecoechristiun rim, $8 ;$ Or, s. sil, 1 l. stie Graek, e.g. 8. a, is clem. Aler. Euseb. II. E: v. 1 tioune and Lyoms), re than a trace, of ree to the governing digious association; mn philuingy for the the clergy deriro Deut. 2. 9, xvili, ? ; rea yecantur clericl 1 quia ipre Duminta est" (S. Hierch, ; cf. S. Ambirus. da 20 ), or for that of ficos hine ajpelintos te electus est " (S) ii. c. 19, vol. iv. these explanations ue to their having rille, ve Ecrles. Uf? est merinaeval text. probably first ia I. ii. p. 334 ; $E^{\prime}$ pist. S. Alex. Alexnalf. vol. xviii. 581, and f S. Athnnas. vol. i. :vi. tit. 2, 2 (a lnw , which gives the worl, "qui ditino impundunt, id est, August, Enarr. in t, whence prebally i. 1, I: " ornnes qui difhus ordinati sunt r." But sometines, become estallished, ignate the memilety .npat, $E_{p}$ ist. Cuii, npu Nicnen. e. 3; ol iv Conc. Chalc. c. $2 ;$ u, Conc. Truil, e. 3, avol, Conc. Chsic. ac. Aneyr. c. is; al -m. de Puenit, c. 10, . 556.
do; cf. Vitruv. i. ?), 1t:Conc. Neocns, usually with a deo r. ( $\tau \delta$ i $\epsilon \rho$. $\tau$ d' $\gamma \mu \Delta$ ), d. tit. i. lih. $3,+7$ i. 7 ; Sozom. Il. f." . - Laod. e. 24 ; Cinc. , rito and клñpos, of in the chorch, e.g. ; Conc. Constantilh onc. Lnod. c. 2t; of c. 5 ; cf. the Pfadilin Gallandi, wel. ii. p. ${ }_{\gamma} \mu a \tau a$ are prophets, ascetics, boly mell,
a ased from the first more probnthy with I which the several first in 1 Tino. iiii.

## ORDEIAS, IHOLA

ORDERS, IIOL.Y
1471


 8. Gieg. Nyss, de iita S. Jhacrim. ap. Migne, P. (f. vol. xlvi. p. 988 ; $\beta$. leparelay, t'oi Justin, lib, i, tit. 3, $33(52)$; $\beta$. iniбкumins, Conc. Ephes. c. 1 ; Cone Surdic, o. 5 ; Conc. Chalc, c. 2 ; apparently of all orders from readers upwarifa, Coac. Sardic. c. 10, but of the higher orders only in S. Basil. E'pist. 3 ad Amphiloch. o. 51 ,


 Bafuoi, where there may be a sinilar distinc-
tin. Gradus is nlso sometimes used in distinction from ordo, S. Leon. M. Epist. I (6), vol. i. p. 593: "neo in presbyteratus grach, neo in disconatus urdine, nec in subsequenti officio clericorum "; 4 Conc. Brnc. A.D. 175, c. 7 t "qui gradus jam ecclesinaticos meruerunt, id est, presbyteri abbatea sive levitae " (are as a rule to be exempted from corporal puishment); but elsewhere "gradus ordinum," Conc. Thurin. A.b. 401, c. 8, or "sacrati gradus," Conc. Kom. a.d. 4is, c. 2 , or "clericatus gradua," Can. Ecel. Afric. c. 27, or "sarratissimi oridines cleri-
corum,"S. Siric. Epist. ad Hiner. e. 7, are used of any of the ranks of the clergy.
5. Among other equivalent worils which were In use may be mentioned $\sigma \chi \bar{\eta} \mu a$, Justin. Norell.
 Const. Apcast. ii. 28, viii. 1 ; Conc. Nicaen. c. 8 ;
Cone. Trull. c. $7 ; \dot{\alpha} \xi i a$, Conc. Chalc. c. $2 ;$ Cod. Conc. Trull. c. 7 ; $\dot{\alpha} \xi i a$, Conc. Chale. c. 2 ; Cod.
Justin. libo i. tit.' 3,42 ( 41 ), c. 9 ; sacri honores 8 Jutin. lib. i. tit. 3, 42 (41), c. 9 ; sacri honores, 8 Cons. Tolet. A.D. 653, c. 7.
6. Levernl collective names for the clergy are based upon the fact that a list or roll of the dergs was kept in each church; hence of iv rê кגфрч катарıөноíe vol, Conc. Chale. e. 2 ; of iv

 Trull, c. 11, 24 ; of dv leparıк人̂ ката入óv, ,id. c. 3 ; nrrely, каvaviкol, S. Cyrill. Hieros. Procatech. c. 4, p. 4; S. Masil. Epist. 1 ad Amphiloch. c. 6 , where, however, it is probably feminine, though interpreted by Balenmon and Zonaras as masculine ( 60 Ditra, Jur. Eccl. Gr. vol, 1.
p. 614 ).
II. Internal Organization of tue Clergy (ie, grades and divisions of orders).- it is clear
 (1 Thess.v. 12), of ท́raú $\mu$ evoi (Heb. xiii. 7, 17,

 ondo in the singular, which has been pointed out sbore, that a distinction was drawn in the enrliest
period between the governing body of a church period between the govering body of a church
and its ordinary members. What were the eleand its ordinary members. What were the ele-
meats of that governing body, and how far the meants of that governing body, and how far the
distinction which was thus created corresponded to the litar distinction between clergy and laity, are questions of too great intricacy and uncertsinty to be properly discussed here. But eide by side with the use of $\kappa \lambda \hat{\eta} p o s$ and ordo in the singular, which almost phssed away with the civil organization from which it was derivell, is found, also in enrly times, their use in the plural "estates" of met the governing body, hut all the nardideyos, or list of members of each
church, as in the corresponding lists of the Gruek ani Roman asmoelations, with whish the enrly churches had much in commen, the members were arranged ill groupro ench of these gronjus wan a kגñpas or "orilo"; the numbier of such groupm was nut rigidly definad, and the variety which exists in the lists which have come down to us makes it extremely dillicult to lay down any general propositions concerning them. The ecumeration of orders in the $A_{/ p n}$ ito lical Constifutions io probably a relie of such a list. it suecifies bishop, presbyters, dencons, remidera, singers, doorkeepers, deaconesses, whiows, virgine, orphans [laymen] (C. A. ii. 25 ; viii. 10, 12), but elsewhere there is a shorter enumerntion of ilerks, virgins, widows [laymen] (iii. 1 if; cf. of the . The difficulty of determining which of the clases thus enumerated corresjonded to the clergy of a later age is increased by the fact that sometimes the members of the elcrus seetn to have been regarded an identical with the persons whose names were inscriled on the canon, a pire which was in ordinary use under the empire, in reference to fixed payments and allowances of provisions (Conc. Nicacn. c. 3, oi $\langle\nu \tau \hat{\varphi}$




 were thus incluled in a common list with the church officers, those which survived longest were tiose of widows and virgins. When the distinction between clergy and laity began to be more sharply drawn, these classes remainel for some time on the border-line; and it is an indication of the conservative character of forms of pullic prayer that the ancient enumerntion of orders survived in the misonls long after it had eceled to be recagnized in conciliar decrees, or by ecclesiastical writers. For example, in bishop Leofric's Exeter missal, in the Bodleinn library (A.d. 969), the "ordines" include bishops, presbyters, deacons, subdencons, acolytes, exorcists, readers, doorkeepers, cunfessors, viryine, widows,

## 4 As the word has been very frequenitly misuodrratond,

 It may be advisuble to trace its several nieanings with emphyteuticus, Cod theod, perpetual occuplitrot in fundus emphyteuticus, Cod. Theod. $5,23,30 ; 11,16,13 ;$ (b) the inxed contribution of corn or other produce pild hy a Province to konie, hence, e.g., "Canon Aegynti." contributed and avalluiln, for (c) the total amoulit thue cuntributed and avallahly. for distribution in fixid ratiuns aniung the Roman poriulare, hence "cunon urbis Rumne," "eanorl urblrarlise," Cod. Theod. 14, 15, 2, B; cf. Nuwill. Lumprid, w.it. c. 18, ed. Haenel, Norell. Constit. p. 320; Bulenger, de Elagab. C. 27; Spart. Nit. Sever. c. 8 ; Bulenger, de lectig. Rom. ap. iruev. Thes. vol. vili. 894; Falceriner, ad C. Jatum Fipiet, ap. eund. vol. iv. 14901 Kuhn, stiddt. u. bil.gerl. Te faseung des Röm. Neichs, Nic. 374 sqq. Hence the dunble enactment of conc.
 kavovos égrac, i.e. he will lose not only lids rank liut his allowance: hence lso the importance ultached to
 Thated alluwance in the church to whleb he travelled. word a fimhur connotation came to astach Itself to the whor xaraiAoyos ls clear from Justin. Novell. Lit. 3, 2, where the emperor deprecates the furmation of $\delta$ euripous karadioyovs by ordidndng norere than the fixell number for a church, and providing for those so ordaloed in some
extraordinary way.

## 1472

ORDERS, HOLY
ORDERS, HOLY
and all the people of God (fol. 108). But in the menntime, though not uniformly throughout christendom, the distinction between those who held office and those who did not had beeome sharply accentuated. Between them came those who hal taken monastic vows ( $\mu \bar{\alpha} \lambda \lambda o \nu \tau \hat{\varphi} \lambda \alpha \hat{\psi}$
 Areop. Epist. viii. ad Demophil. p. 599), the $\tau \alpha \dot{\alpha} \gamma \mu a \tau_{\omega} \nu \dot{d} \sigma \kappa \eta \tau \hat{\omega} \nu$, Cone. Lsod. c. 24, or $\tau \dot{d} \gamma \mu \alpha$ $\tau \bar{\omega} \nu \mu 0 \nu a\{\langle\delta \tau \tau \nu$, S. Basil. Epist. Canon. ii. ad Amphiloch. c. 19. Into this class were merged, not only the ancient orders of widows and virgins, but also that of deaconesses ; the former became simple nuns, the latter were more usually abbesses. Hence there came to be only three orders or estates-the "ordo clericalis," the "or.lo monachorum," and the "ordo laicorum" (Hrabanus Maurus, de Instit. Cleric. lib. i. c. 2 ; cf. Hugo de S. Viet. de Sacram. lib. ii. pars 3, c. 14). It may be added that the distinction between monks and clerks was apparently always reeognized in the West, e.g. S. Hieron. Epist. 125 (4) ad Rusticum, vol. i. p. 944, "ita vive in monasterio ut clericus esse merearis," and usually in the East, e.g. S. Cyrill. Alexand. Epist. al Episc. Lib. c. 4 ; S. Athanas. Epist. ad Dracont. c. 9, vol. i. p. 211 ; but not always in the East, e.g. Schol. in Nomocan. tit. 1, e. 31, ed. Rallé nud Potlé, Athens, 1852, vol. i. p. 71; Balsnmon, in Conc. Carth. c. 35 , vol. i. p. 357, though elsewhere Balsamon includes among clerks only those monks who had receivel episcopal ordination, in Cone. Carth. c. 6, vol. i. p. 119 ; in Cone. Trull. c. 77, vol. i. p. 247.

But even if the term "orders" be limited, as it will be limited in what follows, to the "ordo clericalis" in its later sense, there is great diversity of use in regarl to the persons whom it denotes. No two periods and no two churches altogether agree as to the grades into which the elergy were to be divided, or as to the offices which crented a difference of grade in distinction from those which were merely differences of function between persons of the same grade. A complete account of this diversity of use would be considerably beyond our preseut limits; but the following incomplete account will give the lealing facts in regard to (1) the grades which were at various times recognised, (2) the groups into which those grades were divided.
(1) Grudes of (Irdirs (gradus ordinum, Conc. Taurin. A.d. 401, c. 8). -1 . Bishops, presbyters, deacons.-Without here entering into the question of the primitive distinction between bishops and presbyters [see Priest], there is no doubt that from the end of the 2nd century these three grades were generally if not universally found, and even so late as the 4th century they are sonetimes treated as comprising all the elcrgy; e.g. in the synodical letter of the council of Antioch in reference to Panl of Samosata, Euseb. II. E. vii. 30, "bishops, snd presbyters, and deacons, and the churches of God;" so $S$. Cyrill. Hieros. Catech. 16, 22, p. 256, bishopa, presbyters, deacons [monks, virgins, laymen], and even much later Suidas, p. 2120 c , defines
 $T i \rho \omega \nu$. (The later tendency to trent bishops as not being a separate order, but as constituting with presbyters the "ordo sacerdotum," Conc. Trident. sc3s. 1 xiii. c. 2; Cutech. Rom. ii. 7, 26,
may be either a survival from the earlicr tims in which, whatever may have been the distinc. tion between them, thishops and preshyters together formed the "ordo ecelesinstieus," or an exaltation of the conception of the prirsthod; the latter scems to be the view of a lith rentury pontifical in the library of St. Geneviere at Paris (B. B. I. 50, fol. xiv.), "episcopatus non est orilo sed sneerdotii culmen et ajex atque tronus dignitntis.") 2. The enrliest addition to these three grades (there is no certain evidence of its primitive coexistence with them) appears to have been that of reuders. The four grades of bishop, presbyter, deacon, and reader form the nucleus of every organization in both East aud West, and they are sometimes the only grales which are recognized, e.g. Tertull. de Prutescript. Hıeret. е. 41 ; هıaт. К $\lambda \eta \eta_{\mu} \boldsymbol{\nu} \tau o s$, ap. Lagarile, /ur. Ecel. Reliy. p. 74, Pitra, Jur. Ecco. Gir. vol. i. p. 84 ; Conc. Sardic. c. 10 ; S. Greg. Sazinz. Orat. xlii. c. 11, p. 756; Conc. 上, hhes. Act i. cap. 23. The only churches which have pree served the order of bishops without retaining that of readers are probably those of Eingland and Abyssinia (Ludolf, Historia Aithiopia, Append. pp. 306, 320). 3. The complex chsracter of the duties of descons caused them to be divided, and n new order of assistant-leacons
 recognised; nmong the earliest instances of such a recognition are S. Cypr. Epist. 24, vol. ii. p. 287 ; Const. Apust. viii. 11, 12, $20 ;$ 'Conc. illib. e. 30 ; Neocmes. e. 10 ; Laod. e. 22,43 ; Sozom. I. E. i. 23 ; Cod. Theodos. lib. xvi. tit. 2 , 7. The five grades of bishop, presbyter, deacoa, subdeacon, and reader are apparently the ouly grades recognized in S. Joann. Damasc. Dith c. Manich. c. 3, vol. i. p. 431 ; S. Sym. Thessal. de Sacr. Ordin. r. 156, p. 138 (but ill. de Ditino Templo, c. 26, 27, 30, p. 275, omits subleacens); they became the ordinary grades of the Greek, Coptic, and Nestorian churches (see Martene, de Ant. Eccl. Rit. lib. i. c. 8, 1 ; Denzinger, Rit. Orient. vol. i. pp. 118, 122 ; but the Schuliast in Ralle and Potle's edition of the Councils, vol, i . p. 71, states that the current practice agreed with the Nomocanon in also recognizing the order of singers ; the Copts and Nestorinus also zublivided the higher orders as mentioned belaw). 4. Sometimes the order of readers was subdividel so as to make a separate order of sinyers, Justio. Norell. 123, c. 19; Nomocanon, tit. i. c. 31 ; the subdivision has remained in the Syrian churches, both Jacobite and Maronite, who, however, also subdivide the higher orders ns mentioned below. Sometimes when singers are recognized the orier of subdeacons is omitted, Const. Apost. viii. 10, and some MSS. of Can. Aprost. 69. 5. Sometimes doorkerpers were added as a separate orter, Justin. Notell. 3 ,rnef.; but ibid. c. 1 , $\$ 1$, doorkeppers are distinguished from clerks ; similarly in Const. Apost. ii. 25 doorkeepers are mentioned, whereas ibid. vili. 10, they are omitted ; so in the Nestirian canons of the patrinrch John, cire. A.D. Poo, ap. Ebedjesu, Tract. vi. cap. 6, can. 11, пp. Мai, Scriptt. Vett. vol. x. p. 117: "de omnibus orlinibus, sacerdotum et clericorum ntque ostiariorum." They are also mentioned in the calupia of the Alexandrinn chureh, wrongly attributed to St. Athaunsius, but are not recegnized in the Inter Alexandrian (Coptic) ordinals, nor in other eastern ehurches. (6. Sometimes caurcists areadjeh,

## OR

the eight orders of dencon, exortist, re enamerated, Cone. tioned as member: Epit. 10; but the Const. Apoat. viii meatioseli, e.g. by c. $7, \S 8$, they neve as s separate orles list sometimes sing lib. 10, tit. 2, $2+($ Valentinian in A.I tit. 3,6, where som against MS'S. autho list tally with the samon, tit. 1, c. 31 as well as singers Conc. Antioch, A.D. few recognitions of this is the ease ev ordinals which give doorkeepers, viz. the Zusimus (Ilinschius, in which only six or times acolyths are a above, S. Cyprian. Theodos. lib. 16, tit $7,2,2$, but when commonly omitted. list, being found in $t$ which Cornelius gi it is not found in century is it comme instraces of its occ inseription of A.D. scriutions Chretienne bably also ihit. No. "sequentibus" is a But it came at last western eanonists, Yres of Chartres, Se de Duv. Offic. e. 34 ; Instit. c. 4 (where, $h$ appear to be identifie de Sacram. lib. ii. p. clixsi. p. 425. It by the council of Tr erception that bishop together as "saceril though recegnizing aol realers, thus givi presbyter, deacon, sub which he regards as $t$ the Levitical order Jevitss, nathinaeos, jn III. de Suro Altwis 1 rol. cexvii. p. 775). 8. there sre grades whicl exist or are not ranked (a) cho repiscopi are di nste with the other Chsle, c. 2; Ced. Jus § 9; Gennadius, Epis Constan. A.d. 459, Ma 184; and among the ronites (both of whom ordinatien for chorepi George of Arbela, the deutae are also lanke Cof. Justin. b. c., prob (cf. Hefele, Counnils, E.

ORDERS, HOLY
1473
the eight orlers ef bishep, preshyter, dencon, subdeacon, exorcist, realer, singer, doorkeeper, being enumernted, Conc. Laod. c. 24. They are mentioned ns members of the clerus by St. Cyprinn, Erist. 16; but they are apparently excluded in Const. Apost. viii. 25 , and though sometimes mentioned, e.g. by Greg. Barhebraeus, Nomocan. c. $7, \$ 8$, they never had any general recognition as a separate orler in the East. (a) From this list sometimes singers are emitted, Cell. Theolos. lib. 16, tit. 2, 24 (a law of Valens, Gratian, nad Valentinian in A.d. $377=$ Cud. Justin. lib. 1 , tit. 3, 6 , where some editions insert "acoluthos," aguinst Mis. autherity, apparently to make the list tally with the later lioman lists); so Nemocanon, tit. 1, c. 31. (b) Sometimes deerkeejers as well as singers are omitted, so appnrently Cone. Antioch. A.D. 341, c. 10 (which is ene of the few recognitiens of exercists in ERstern canons); this is the case even in some of those Western ordinals which give a ritual for the ordination of doorkeepers, viz. those which quote the decretal of Zusimus (II inschius, Decret. Pseudo-Is̈̀l. p. 553), in which only six orders are specified. 7. Sometimes acelyths are added to the orders enumerated above, S. Cyprian. Epist. 28, 3 ; possibly Cod. Theodos. lib. 16, tit. 2, c. 10 ; Isid. Hispal. Etym. $7,2,2$, but when this is the case singers are commonly emitted. This is the earliest Roman list, being found in the 3rd century in the account which Cornelius gives, ap. Euseb. II. E. vi. 43; it is not tound in the East, nor until the 8th century is it cemmon in the West, one of the rare instances of its eccurrence being in a Gallican inscription of A.D. 517 , given by Le Blant, Inscriwtions Chretiennes de ia Gutle, No. 30; probably alse inic. No. 617, A.D. 445, assuming that "sequentibus" is a translation of akouncú保s. Bat it came at last to be the usual list of the western canenists, e.g. Cnpit. Hadrinn. c. 72; Yres of Chartres, Se,m. 2, vel. ii. p. 263 ; Alcuin, de Duv. Offic. c. 34 ; Hraban of Dlainz, de Cleric. Instit. c. 4 (where, however, readers and singers appesr to be identified), and Hugh of St. Victor, de Sacram. lib. ii. p. 3, c. 5, ap. Nligne, P. L. vol. dxxvi. p. 425. It was adnpted in later times by the council ef Trent, sess. x xiii. c. 2, with the exception that bisheps and presbyters are claszed together ss "sacerdotes." But Innecent III., though recognizing acolyths, excludes exorcists and renders, thus giving the six orders of bishop, preshyter, deacon, subilencon, acolyth, and singer, which he regards as the Christian counterpart of the Levitical erders "pontifices, saceriletes, leritns, nnthinaeos, janiteres, et psaltas" (Innoc. Ill. de Sucro Altaris Ministerio, I. I, Migne, P. L. rol. cexvii. p. 775). 8. In seme Oriental churchea there are grades which in the west either do not exist or are net ranked as grades but as functions: (a) cha episcopi sre distinctly ranked as ceoordinate with the other grades of clerks in Conc. Chale, c. 2; Cod. Justin. lib. 1, tit. 3, 40 (39), § 9; Gennadius, Epist. Encycl. in Act. Conc. Constam. A.d. 459, Mansl, vii. 911, Pitra, vol. ii. 184; and ameng the Jacebite Syrians, the Maronites (both of whem have a separate form of ordinntion for chorepiscopi), and, accurling to Gearge of Arbela, the Nesteriana. (1) Periodutue are also ranked as a separate order in Cod. Jnstin. l. c., probably in Conc. Laed. e. 57 (c.. Hefele, Councils, E. T. vol. ii. p. 32L), among the Syrians both Jacobitt and Maronite, and,
according to Ebedjesu, Tract. vi. c. 1, ap. Mai, Scrip:t. Welt. vol. x. 1. 106, nmeng the Nestorians but in regard to the enstern status of both chore ${ }^{\text {is }}$, Oricntaliuin, vol. i. pp. $1: 11 \mathrm{sipf}$.). (c) A, eludeacons arc Jeckonel as $n$ separate order among the Copts, Jacobites, Marenites, nnd Nestoriang. (d) The
Copts alse Copts alse recognise an order correspending to the archpresbyters or protopresbyters of the Latin and Greek churches, whom they call Igumeni [ńrov́uєvol, prejerly used of ablats or srehimandrites, Denzinger, i. 117]. (e) The Nestorinns recognise an order of officers to whem
they give the name $S$ ci, they give the name Scithur', whe are a specina grate of singers, Denzinger, i. 124. 9. The oriental churches alse retognise grades of the episcopate; the Copts have bishops, archhishops ( $=$ metropolitans), anl a patriarch, for each of whom there is a distinct form of ordination, Denzinger, i. 116, ii. 33; the Jacobites and Muronites have bishops, metropelitnns, nnd patriarehs; the Nestorians, decorling to Ebedjesu, have bisheps, metrepolitans, and patriarchs, but according to George of Arbela there is properly a distinction between patriarchs and oatholici [Catnolicus, Vol. I. p. 321]. The western church has also semetimes recognised differences of grade in the episcepate. Isid. Hispal, Etym. vii. 12, 2, recognises bisheps, archbishops, metrepolitans, and pitriarchs. Hrabinus Maurus identifies archbishops and metropelitans, de Cleric. Instit. c. 5. But the council of Trent made these grades to be with "priests simply so called," i.e. presbyters, grades nut of the episcepate but of the priesthoed, Catech. Rom. 2, 7, 26. 10. From the bth century it appenrs to have beceme the custem, especially in the Gallican churches, to confer upon persens the privileges and immunities of the clergy by giving them the tonsure withont admitting them to any special otfice in the church; such persons were called clerici, but it is admitted by canenists and by the council of Trent that they were not an "orde" (Catalani, ad Pontif. Kom. pars i. tit. iii.). 11. Several other classes of church officers appear st various times to have been recognised as members of the clerus, e.g. (a) copiatar, Cod. Theodes. lib. xiii. tit. 1, 1 (but distinguished from clerici, ibid. lib. xvi. tit. 2, 15), S. Epiphnn. Expos. Fid. c. 21, p. 1104 [Copiatae, Dhcani, Fossarii]: (b) custodes murtyruin mentioned apparently as coordinate with deacons in the Liber Pontif. Vit. S. Silvestr. $=S_{y \text { noll. }}$ Gest. S. Silvestr. c. vil. Migne, $P$. $L$. vol, viii. 802 , in the Pseudo-lsiderian decretals, Hinschius, p. 450: (c) custodes sacrorum, Isid. Hispsl. de Dicin. Off: 2, $9:$ (d) котіज̀yres, Ps.-Ignat. Eipist. ad Antioch. c. 12; (e) 0eapol, Balsam. in Conc. Trull. c. 77, vol. 1. p.
 Epiphun. Expos. Fid. c. 21, p. 1104.
It is possible that mysticsl rensons had something to do with the elimination of some of these classes from the list of gradea which came ultimately to be received by. theologians in the West ; the sevpn orilers were the seven manifestations of the work of the Holy Spirit, e.g. Y ves of Chartrees shys that " sanctn ecclevia septiformis gratiae est munere deceratn" (D. Jvon. Carnot. Scrm. 2, il, p. 2633); so Hugh of S. Victor: "septem spiritualium officlorum gradus proinde in saucta ecclesia secundum septiformem grithmm distributi sunt " (IIugou. de S. Vict. de Sucram. lib.
ii. pars 3, c. 5). But Innocent IIL. de Sacro Altaris Minister. lib. i. c. 1, Migne, P. L. vol. cexvii. p. 775, finds an equally valid mystical reason tor six orders, "senarius eaim numeras est perfeetus;" and still later canonists agree with lisidore in reekoning nine, adding elerks aod bi-hops to the seven grades which were ordinarily received by theologians (Catalani, note to the Pontificale Romanum, pars 1, tit. 2); so in the Maronite pontifical, Morin, de Sacr. Ordin. pars ii. p. 40if). Alcuin (albinas Flacens) reekons eight orders, by making bishops distinct trom presbyters, assigning the mystical reason that the gates of the templie in Ezekiel's vision had eatch eight steps (Albin. Wace. de Divin. Off. 33 ; Ezek. x1. 31, 34, 37). Tho same number, without the reason, is given by Hrabmas Maurns, de Instit. Cleric. 1, 4, nod in St. Dunstaa's and the Jumieges pontificals.
(2) Groups of Grades of Orders.-The several ordines tended to combine iato groups; but the groups varied wideiy under ditierent circamstances.

1. Sometimes the bishop was regarded as standing apart from the other oflicers of the church. This distinction, which is important in rejation to the history of the episeopate, shews itself from the fourth century onwards in the restriction of the use of $\kappa \lambda \hat{\eta} p o s$ and $\kappa \lambda \eta p i \kappa 0$ to those who were not bishops. This may not have been universally or invarisbly the case, as many passages, c.y. in the Apostolical Canons, may be inte:preted in either way ; but the following instances are clear: in the Canon Law, Conc. Ephes. c. 6,

 c. 9,11 ; Conc. Trull. c. 17 ; in the Civil Law, Cod. Theodos. 16, 2, 11 (A.D. 354), antistites et clerici; id. 16, 2, 32 (A.D. 398) ; episcopi et clerici ; Cod. Justin. lib. 1, tit. 3, 39 (38), zous
 (A.D. 535), 123, c. 6 ; in the Fathers, e.g. S. Cyrill. Alex. Epist. 1, x. p. 4 ; id. Ep. 2, x. p. 20 ; S. Leon. M. Epist. 167, 1, i. p. 1420 ; Theudoret, II. E. 2, 7, p. 851 ; in inscriptions, e.g. at

 ton, Inscriptions $d^{\prime}$ Asie Mineure, No. $1421=$ C. I. G. 8619 ; 80 in Suid. p. 2120, c. $\kappa \lambda \eta$ ñpos $\tau \delta$

2. Sometimes the higher orders, both collectively and in the abstract, are designated by words concoting sacredness or priesthood; ípareiov,
 ठ́Aws $\tau \hat{\omega} \nu$ тồ ieparelou tis. S. Athanas. Epist. Encycl. 1, i. p. 88; id. Epist. ad Rufn. I. p. $769, \tau \hat{\varphi}$
 19x ( 30.3$)$, iii. p. 289. ': $:$ pateia, Cod. Juat. iib. 1, tit. 3, 53 (52), A.d. 532 ; id. Novell. 6, c. 7. 'İpwoivn, S. Ерiphan. adv. Hǔr. 2, 1, 48, 9, i. p. 410 ; Sozomen, II.E. ii. 34 ; S. Bhsil. Epist. 188 (Canonic. 1), § 14, iii. p. $275-a l l$ in the abstract of the ollice; in the concrete, S. Maxim. Coaf. Epist. 21, ap. Migne, P. G. хci.p. 604. 'Ieparıkol, Conc. Land. c. $2+, 27$; S. Bisil. Epist. $2: 17$ (264)
 240 (19:2), § 3, iii. p. 370 . So Cad. Theodos. lib. xvi. tit. ii. 44: "quiemnque cojuscunque gradus sacerdotio falcuatar vel clericatus honore censentar:" The distiaction bet ween varions grades of orders which was thos created was by no means uniform. (i.) In the Eist-a. Sometimes
blshops and presbyters were elassed together is distiaction to deacons and other elerks, e.g. Auet. Vit. Spiridionis ap. Huenel, Corp. Lecy, anto Ju.tin. lat. [. 200, "omnibus aui suat partium ecelesinsticarum, sacerdotibus zu quan et diaconis." Col. Justid. lib. i. tit. 3, 10 (law of Areadias and Honorius, A.D. 398), "sacerdotes et ministri"; S. Sym. Thessal. de Divino Templo, c. 26, 27, p. 275. 6. Sumetimes dencons were included among those who had sacred or priestly raak, e.g. Cone. Laod. c. 24 ; iєратıкойs ám
 (264), vol. ii. p. 365 . c. Sometimes subtearons appear to have been also included, e.g. Cone. Antioch. A.D. 341, c. 3 ; by implication, S. Epiphal. E'rpos. Fiul. e. 21, vol. i. p. 1104 ; so according to Balsamon, who may, however, be simply stating the practice of his own day, Conc. Trull, e.77, which makes the tripartite division iepatioous $\boldsymbol{\eta}$
 West subdeacons were for several centuries on tho border-line; they had sometimes the prisileges of the higher, sometimes those of the lower, division of the clergy. (ii.) In the West a distinetion was ultimately drawa between "orlines" and "sacri ordines"; the latter were for some time regarded as consiating of bishops, preshyters, and deneons, but the enrliest cabonical restriction ot the phrase to these three orders is probably Conc. Benevent. A.d. 1091 (Mansi, vol. xx. p. 738), which is the anthority quoted by Gratian, pars i. dist. 60, 4. But the earlier use of "saeri ordines" for all classes of charch olficers is oceasionally found eveu after the limitation had become ordiaurily fixed, (c.g. in a Reims pontifical, no. 179 (162), fol. 109, "sscri ordines" are distinguished not from minor orders but from the orders of virgina or widows). The modern inclusion of the subdiaconate among "holy orders" dates from the 12th century. It is expressiy excluded by Hugh of St. Victor, de Sacram. lib. ii. pars 3 , c. 13. Peter the Siager, A.D. 1197, speiks of the inclusion as a recent institution ''er', Abbres. c. 60 ; Migne, P. L. vol. cev. 18t, and abuut the same time Innocent III. says that "hodie" a subdeacon is in holy orders and may be elected bishop (Lpist. x. 164; Migne, P. L. voi. cesv. 1257); Durand (Rationale, ii. c. 8), ascribes ths inclusion to lnnocent III. himself. (Ct. Morin, de Saer. Ordur. pars iii. exereit. 12, c. 5 ; Mnrtene, de Ant. Eccl. Rit. lib. i. c. 8, bit. 2.) Earlier traces of this elevation of the subdiaconate are S. August. Serm. 356, de Ditersis, c. 2, vol. v. p. 1575 ; Can. Eccles. Afric. c. 25 ; Conc Gerund. A.D. 583, c. 1 ; 2 Cor.c. Tolet. A.D. 53 I $_{\text {; }}$ c. 3 ; on the other hes.d in most Oriental charehes subdeacons still retain their primitive place, and do not enter into the sanetuary.
3. Sometimes bishops, preshyters, and deacons were classed together, without express reference to their sacred or priestly charaeter, as formiog a higher class of clergy; the existence of this distinetion in early times is made apparent, without being expressly stated, by dillerences in discipline, e.g. in Can. Apost. 42, 43, 54, 55; afterwards it came to be commonly expressed, e.g. 1 Cone. Matiseon. A.D. 581, c. 11 ; Episeopi, presbyteri, vel universi honoratiores cleriet; Josan. Diac. Iit. S. Greg. M. i. 31; hence "inferiores clerici," Cod. Eecles. Afric. c. 28 ; "inferioris ordinis clerici," S. Augustin. Epist. 43 ( 162 h 6

8; Aleuin (Alhis 33, "tres super Sletz, do Escel. ordinas" aro " or bytero." Somet superiority or inft presbyters, and and the other ord e.g. Can. Apost. antioch, e. 2, 3 C of Perpetuas of Spieileginm, vol. i Liftin. A.D. 740 , i. p. 18. The line descons (one of th in the Lelyes Wisig but it was not unt subdiaconate was
"mnjores ordines "mnjores ordines orilines" are identi
and ineluded bish snd ineluded bish
aubdeaeons, " mi scolyths, exorcists The distinction $d$ cburches.
(3) Succession of of orders.-There is in the earliest per sppointment of a $l$ in the charch, still shew that a clerk grade had to pass auccession to a high of bishops who $h$「Bisitop, Vol. I. p. T: which place may tanus in S. Hieron 318: the cases men 14, ad Anastis. c. Magn. Epist. ix. 109 of St. Caessrins of A rol. Ixvii. 1005: bishop of Lsons, in Script. i. p. $110, \mathrm{M}$ a and of John, bishop Walafrid Strabo, $V$ Migne, l'. L. exiv. 998 p. 382: the eomplair at Episc. Goll. c. 3: When a bishop "s adultery, the reader

 | alko Mabillon, Mus. 1 |
| :--- |
| zinger, Dit. | zinger, Rit. Orient.

eridence that some po eridence that some po
the preshyterate, Mal case of Phiotins, who w deposed because, amon passed through the l mentioned here ; the we upon him is shewn in
it, especislly Nieolas it, especislly Nieclas
P. L. vol. cxix., Mans P. L vol. ©xix., Mans
Corbey, $L_{i 0}$. contr. $G r$ cxii. 334, D'Aehery, Paris, ato. Graec. c. 210 D'Achery, Spicici! vol. defence will be found Epist. i. 2. (2) of pr ben descons (e.g. St. St.
Pontius, Yit. S. Cupr Pontius, Vit. $S$. Cypr
ccording to Passidius, ecoording to Passidius,
cuRibT, ANr, -VOL

8; Alcuin (Albinus Flaccus), de Dicin. Off. c. 33, "tres superiores gradus;" Amalarins of Mets, "lo Eccl. Off. 2, 6, where "inferiores bytero." Sometines subjecti diacono et pressuperiority or inferiority is omitted, but bishops, presbyters, and doacons specinlly enumerated, and the other orders are summed up ns. "clerici,", e.g. Can. Apost. 4, 8, $16 ;$ Conc. Nicaen. c. 3, Antioel, c. 2, 3 Chalc. c. 6, 3 Carth. 9,15 ; will of Perpetuls of Tonrs, A D. 474, in D'Achery, Spicilesium, vol. iii. p. 303 ; Knrlomanni Capit.
Liftin. A.D. 740 , ap. Perta, M1, G I Liftin. A.D. 740, ap. Pertz, M. G II. Legum. vol. i. p. 18. The line was afterwards drawn at subdeacons (one of the earlicst instances of which is ia the Lefes Wisigothorum, lib. ii. tit. 1, c. 18), but it was not until the 13th centurv that the subdiaconate was ordinarily ranked among "majores ordines;" from that time "sacri ad included bishops, presbyters, deacons, nid subdeacons, "minores ordines" including acolyths, exarcists, readers, and doorkecpers. The distinction does not exist in Oriental cburches.
(3) Succession of, and intervals between, grades of orders. - There is no evidence of the existence in the earliest period of any rule against the appointment of a layman to any office whatever in the church, still less is there any evidence to shew that a clerk who had begun in a lower grade had to pasa by any regular steps of auccession to a higher. There are instances (1) of bishops who had never been presbyters [Bishop, Vol. I. p. 219], to the examples given ta which place msy be added the case of Pauliuanus in S. Hieron. Epist. 82 (64), vol. i. p. 318: the cnses mentioned in S. Leon. M. Epist. 14, ad Anastiss, e. 6, vol. i. p. 688 ; S. Greg. Msgn. Epist, ix. 109, vol. ii. p. 101t: the case of St. Caessrius of Arles, Vit. c. I, Migne, P. L. rol. Ixvii. 1005: the very late instance of a bishop of Lyons, in A.D. 841, in Pertz, M. G. II. Script. i. p. 110, Mabillon, Mus, Itul. vol. i. 68 ; and of John, bishop of Constance, mentioned in Walafrid Strabo, Vit. S. Gall. lib. i. c. 23 , Sigue, P. L. cxiv. 998, Greith, Altinische Firche, p. 382: the complaint of pope Celestin, Epist. at Episc. Gull. c. 3: and the Brehon law that When a bishop "atumbled," i.e. committed adultery, the reader shall be installed in the bishopric, Stwhus Mor, ed. Hancock, p. 59: see olso Mabillon, Jfus. Ital. vol. ii. p. cviii.; Den-
zinger, Rit. Orient. vol. zinger, Rit. Orient. vol. i. p. 146: and for the presbyterne some popes never passed through case of Photrate, Mabillon, I. c. p. cxix. The deposed because, who was accused and ultimately passed through the lower grades, can only be mentioned here; the weakness of the Latin attack apos him is shewn in the writings which contain it, especially Nicolas 1. Epist. 12, 13, Migne, P. L. vol. crix., Mansi, vol. xv. : Ratramn. of Corbey, Lib. contr. Graec. iv. c. 8, Migne, P. L. cxi. 334, D'Achery, Spicil. vol. i. ; Aeneas of Patia, adt. Graec. c. 210, Migne, P. L. vol. exxi., D'Achery, Spicil. vol. i.; Photius's letter in Epist. i. 2. (2) Of found in Migne, P. G. vol. cii., Epist. i. 2. (2) Of presbyters who had never Pontins, Vit. S. C. Cypr. Cyprian, accorling to Pontius, Vit. S. Cypr. c. 3 ; St. Augustine,
scording to Possidius, Vit. S. acoording to Possidius, Wit. S. August. c. 4 ;
CuRIST. ANT,--VOL II.
probably St. Basil as St. Greg. Nazinnz. Orat. reader, presbyter. . . 792, mentions only his being S. Greg. Mayn. Epist the cuse is also contemplat. 28, vol. ii. p. 1237: Gratian, Decret. . dist 74 in the Canon Law, vi. c. 106). (i) Of dist. 74, c. $9,=1 \mathrm{vo}$, Decret. subdeacons (c.g. St. Chrysostom in Socraen II. E: 7, 3, p. Chrysostom in Socrates, mentioned in ${ }^{3}$. 313 ; the subdinconate is not grades in Conc, Sac enumeration of necessury now necessary among c. 10, and it is not even Denzinger, $R$ it anong the Jneobite Syrians, But although oricat. vol. ii, p. 82).
shewing not only tint the res are inportant ns down from time to time were limitntions of laid enrlier freedom, but also thimitations of an saltum, as they were afterwat ordinations per regarded as canonically valid, yet they were probably be considered as exceptions to a prevailing tendency. As early ns the Pastoral Epistles promotion to a higher grade is held out (1 Tim inducement to "use the office well" ( 1 Tim. iii. 13), and a person who had only recently been converted is made ineligible for
 come to be disregurd regulation had evidently 4the century disregarded at the beginning of the th century, and the council of Nicaen, $c .2$, in ing of the it extended it to all clerks (the mesning of the difficult Greek text of the canon is " "robably best expressed by Rufinus, II. E. 2, 6, "ne quis nuper assumptus de vita vel conversatione Gentili, sccepto baptismo, autequam enutius examinetur, clericus niat;" so in effect Dionysius Exiguua, but Hefele ad loc. takes a slightly ditlerent view). But in the course of the same century there are traces of the growth of a tendency to appoint no one to a higher office until he had passed through the lower. The tendency was probably fostered by the civil law in regard to appointmenta, "ut gradatimn honores deferantur," Modestin. in the Diy. 50, 4, 11, quoting a letter of Antoninus Pius; "gerendorum honorum non promiscua fncultas est, sed ordo certus huic rei adhibitusest," Callistratus in the Di, $50,4,14, \S 5$. Tbis tendency finds its frist authorized expression in Conc. Sardic. c. 10 , which however denls with the apecial case of a wealthy
 being elected to a bishopric, and requires such a man to pass gradatim throngh the offices of reader, deacon, and presbyter. Gregory Nazianzen is less definite. He lays down as a general rule that a man should fill a lower office in the church before filling the higheat office (Orut. 2, apolog. § 111, vol. i. p. 62, sometimes interpreted that he should be a render before being a presbyter). The first writer who speaks of passing "per solitos gradus" is Jerome (Epist. 60 (3), ad Heliodorum, vol. i. p. 337). Leo the Grant discourages the omission of the lower grades, but does not disallow it (Epist. 12, vol. i. p. 674), whereas Gregory the Grent opeaks of the omission as "grave nimis" (Epist. ix. 109, vol. ii. p. 1014, writing to Brunbildi of, ibid. ix, dendum it. p. 1009, "ordinate ad ordines accedendum est ").
When the rule had been fairly established, there still arose cases in which it created a difficulty. In ouch cases the rule was at once obacrved and craded by accumulating ordana.

## 1476

ORDERS, HOLY

## ORDERS, HOLY

tiona, i.e. a person was admitted to successive grades on the aame day or at short intervals. liarly instances of this practice are that of Wulfnd, in whose favour Charles the Bald wrote, Epist. Ciroli R. in Conc. Stuession. A.D. 8t6; Mansi, vol. xv. p. 708, anil that of a bishop of Salerno mentioned by Leo Maraicanus, Chron. Casin. ii. 98 ; Atigne, P. L. vol. clxxiti. One elition of the Roman pontifical (that which was published by Albertus Castellanus at Venice in 1020 and (ledicated to Leo X.) makes provision for the case of a pope who was elected either as n layman or in minor orders, "accipiet priman tonsurnm et minores ordines, ut alii inferiores," with this diflerence, that he is to be rested from the first in mitre and rochet, and to receive the instruments of the sevaral orders at his faldstool. But even when grales were not nccumulatel, it was not until the 8th century that ordinations per sultum began to be considered iavalid or to be punished by deposition.
One of the earliest instances is in the Frankfort capitulary of a.D. 789, which deposes a bishop Gaerbod, who nimits that he had not been ordained presbyter or deacon (Capit. Francofurt. § 10 , sp. l'ertz, M. H. G. Legum, vol. 1. p. 7i). Of later instances the mediaeral uanonists furnish an ahundant crop, e.g. Innocent III. E'pist. vii. 192 . A presbyter who han not been ordained dencon is allowed to retnin his wlers, but has to go through the ceremony of traing ordained deacon, id. Epist. viii. 118; a deacon who does not know whether he received ranor orders or not, is required to receive them "ad cautelnm," id. Epist. x. 146; a deacon who has knowingly passed over the subdiaconate is seat to a monastery for a time.

The question what grades were necessary resolves itself into two questions-(i.) what was the tirst grade, (ii.) whit were the necessnry subsequent grades. (i.) The inference to be drawn from recorded historical examples is that, as a rule, those who dedicated themselves to the service of the church began ns readers. An indication of this is found as early ns the time of Cyprinn (Epist. 33, vol. ii. p. 319, of the orilinntion of Aurelius; but the use of "placuit" shews at the same time that there was no existing rule on the subject). In the following century Basil (according to S. Greg. Nazinnz. Orat. 43, c. 27, vol. i. p. 792) and Chrysostom (accorling to Socrat. II. E. vii. 3; Pallad. Jit. S. Chrys. c. 5) both began as readers. In the 5th century there are the instances of Felix of Nols (Paulin. Poem. XV. de S. Felice, t. 108 ; Migne, P. I. vol. Ixi. 470), and of John of Châlons (Sidon. Apollin. Epist. iv. 25). The same interence as to the custom of beginaing as readers tollows (1) from the constant practice of the Greek church; (2) from the earliest papal decretals on the subject, those of Siricius, Zosimus, and Gelasius, which are quoted below; (3) from Conc. Milev. A.D. 416 (cf. S. August. Epist. 63 ( 240 ), vol. ii. p. 231), 2 Conc. Nienen. c. 14. The earliest indication of the practice of beginning as a doorkeeper is probnbly that which is in licated by laulinus of Noln Epist. I (6) ad Sever. c. 11 ; Migne, P. L. vol. $1 \times 1,158$ (although thia may shew rnther his own humility, than the provalence of a custom); but in the Gth eentury the rule was laid down which has bees the rule of Western cunon lnw ever since
that every clerk must puss through that grade (Silvest. Ejust. c. 7; Cnli E'pist. c. 6 ; both adopted by the Pacuda-Isidore from the Liter Pontificalis, see below). Martin of Tours hegna as an exorcist (Sulp. Sever. Vit. S. Murtin. c. 5), and Gregory the Great speaks of a monk who began as a subdeacon (Epist. 13, 28, vol. ii. p. 1237).

It must also be noted that there was a counter tendency to that which ultimately prevailel; it was probably not until the clerical otlice becanas a regular profession that promotion from one grale toanother became an ordinary rule; persons who were well fitted for particular onlices sometimes remained in them to the end of their lives. Ambrose (de iffic. Ministr. i. 44) writes as though division of labour were recognized in the church, sad as though it were a function of the bishop to find out the oflice for which each person was best qualified. As instances of the prevalence of this view we find an ncoljts of eighty-tive years of nge (Le Blamt, Inscriptions Chrectiennes de la Guu'e, no. 36) a deacon of fifty-eight (ibid. no. 430), a suldencon of thirtytwo (Le Rossi, Inser. Christianae Urbis Romanae, aó. 743, A.D. 448).
(ii.) The detinition of the particular grades through which a clerk must pass, and of the time which he must spend in ench grade, belongs to the period of the lsidorinn aid l'sendo-lsidorinn dicretals. The uncertainty which prevailed, even after those decretals hal been formally incorporated into canou law, is shewn by the great variety of rendings which exist in the various MSS. of the decretals. 1. The enrliest of them is probubly that of Siricius, Epist. ad Eumer. c. $10(=$ Gritian, Decret. i. dist. 77, c. 3 ; Ivo Carnot, Decret. 6, c. 91), which, necorling to the text given by Hinschius, Decret. Iseulo-Isid. p. 520 , allows a person to be ordninod render in early youth; then from puberty until thirty yenrs of age he is to be scolyte or subdeacon; fire yenrs afterwards he is to be dencon, but ne detinite period is prescribed before he can become presbyter or bishop; if, however, a person is not ordnined in early youth, he must be reader or exorcist for two years sfter his baptiam, acolyte, and subdeacon for five yenrs in all; there is no other preseription of time; but othet texts give an interval of five yenrs between a dencoa and a presbyter, nud of ten years between a presbyter nud a bishop. 2. The decretal of Zosimus, which is probably next in order of antiquity. (Epist. ad Ilesych. c. 3= Gratian, Dccret. I. dist. 77, c. 2 ; Nigne, P. L. vol. xx. p. 672 ; Hinschius, p. 553 ) provides that if any one has been ordnined in infincy he must remain as a reader uatil he is tweaty years of age; if he is ordained Inter in lite, he must be either reider or exoronst for five years after baptism; in aay conse he must be either acolyte (Egbert's Pontifical has "catholicus") or subdeacon for four years, and dencon for five years. No other limits are prescribe. This rule seems to have been widely recognized nfter the bth century, since it is found in the Gelasian sacramentary, and In the pontificuls of Egbert, St Iunstan, Jumiégea, Noyon, Cshors, Vutican ap. Muratorl. 3. The Liber Pontificalis supplied the eanon law with two other decretals: (1) in the Jit i Caï ( $=$ Cail Epist. c. 6; Grutian, Decrect. i. dist. 77, c. I; Mlgne, P. L., vel. v.

180 ; Hinschius, laid down a rule ti through the aeven exrcist, acolyte, byter ; (2) in the P. l. vol. viii. \& Hioachius, p. 450, that jope is snid that a bishop muat then resder, and th his bisliop mny ha for five years, subd ran five yenrs [dea presbyter three yea
But it would b Intervals thua pre ebserved. No dou that the conferring must precede the $c^{\prime}$ but the ideal of $t$ which a clerk must grade to prove his seldom realised, exc were devoted to from infancy. In sought admission to only interval of tir throughout, and fros very rnely given, the first admission $t$ The Sarum Pontifica the times which left the "status laicalis terii supremus " (np. iii. p. 158) ; but it i adoption of this part the custom which Spain sad Gatul in th an "ranus conversi from secular life orders ( 3 Conc. Are Aurel. A.D. 538 , c. c. 9); this ngain wa haps grew out of, $t l$ spend s year in mino before being ordained 9 ud Epic. Lucan. с. 77, c. 9 ; Hinschius, wss divided into directs that a person in each of the four o rius" or "defensor" deacoa (ibid.). But a minor orders became could pass through all on one sud the sam Roman canonists, onl dispeasstion for scou the same day; see pars 1, tit. $2, \S \S 4,6$ ).
In the East the pri ing s lsymsn to an lunger; the custom unknown. The limit tioas of age than of libed Jesu, Irinct. vi. c. Nub. Coll. vol. x. p. 11 boys are ant to receive are only to be appointed resched sdolescence the at the age of eighteen t at twenty-five presbyte

1 that grade e. 6 ; both n the Liber Tours hegan S. Murtin. is of a monk 3,28 , vul. ii.
ins a counter revailed; it ollice became on from one rule ; jersons whices somef their lives. ) writes as ecognized in a function of : which each tances of the a neelyte of Inscriptions a deacon of on of thirty. bis Romane,
cular grades , and of the rade, belongs 1 l'seudo-Isiwhich pread been foris shewn by exist in the The earliest us, Epist. ad list. 77, c. 3 ; according to Pseulo-l sid. nod realer in thirty years leacon; fire con, bat no he can bever, a person ast be reader his laptism, ears in all; e; but other ar's between f ten years 10p. 2. T'he bly next in ych. c. $3=$ Aligne, P. L. rovides that ncy he mast aty years of he must be years after ther acolyte is") or sub$r$ five years. s rule seems ter the sth lasian sacraEgbert, St Vatican apa lis supplied etals: (1) in b; Gratian, ?. L. rol. ro

190; Hinschjus, p. 218) Caius is sald to have laid down a rule that a bishop must have passed through the seven orders of doorkeeper, roader, expreist, acolyte, subdeacen, deacon and presbyter; (2) in the lita Silvest. j). 35 (Migne, J. L. vel. viii. 802, and vol. exxvii. 1514, Hiaschius, p. 450, whose text is followed here), that jope is said to have established the rule that s bishep must have been tirst doorkeeper, then resider, and then exorcist for whatever time his bishop may have datermined; then acolyte for tivs years, subdeacon five years, custos martyran five years [deacen five years, in some MSS.], presbyter three yenrs.
But it would be difficult to shew that the latervals thus prescribed were even generally observed. No doubt the rule came to prevail that the centerring of each of the lower grades mast precede the conferring any of the higher ; but the ideal of the decretals, accerding to which a clerk must remain long eneugh in each grade to prove his efficiency in it, was probnbly
seldom realised, except in the case of those who seldom realised, except in the case of these whe were devoted to the service of the church from infancy. In the case of these who soaght admission to hely orders in Inter life, the oaly interval of time which mnintained itself throughout, and from which a dispensation was rery rarely given, was that of a year between the tirst admission to orders and the presbyterate. The Saram Pontifical bewails the degenerncy of the times which left so short an interval batween the "status laicalis" and the "status presbyterii supremus" (ap. Maskell, Mon. litual. vol. iii. p. 158); but it is probatly the case that the adeption of this particular interval was due to the enstom which grew up in some parts of Spain snd Ganl in the 6th century of requiring
as "adaus conversio," i.e. a year's saclusion na "adaus conversio," i.e. a year's saclusion from secular life before admission to major orders ( 3 Conc. Arelat. A.D. $524, ~ c . ~$
Aurel. A.D. 538 Conc. Aurel. A.D. 538 , c. $6 ; 5$ Conc. Aurel. a.D. 549 , e. 9 ); this again was connected with, and per-
haps grew out of, the rule that a monk must haps grew ont of, the rule that a monk must spend s year in minor orders and the diaconate before being ordained presbyter (S. Gelas. Epist. 9 ud Epi-c. Lucan. c. 2 ; Gratian, llecret. i. dist. 77, c. 9 ; Hinschius, p. 650). At first this year was divided into definite periods; Gelasius directs that a person must spend three months is each of the four olfices of reader (or "notarius" or "defensor"), acolyte, subdencon, and deacon (ibid.). But afterwards the conferring of minor orlers became a mere form and a clerk conld pass through all grades up to the diaconate on one and the same day (but according to loman canonists, only the pope could grant a diapeasation for accumulating major orders on the same day; see Catalani, ad I'ontif. Rem. pars 1, tit. $2, \S \S 4,6$ ).
la the East the primitive custom of appointing a layman to any church othice lingered longer; the custom of interstiti: is almest a aknown. The limitntions are rnther limitations of age than of interral ; for example libed Jesu, Iract. vi. c. 4, 2 ; ap. Mai, Scriptt. Iett. Suv. Coll. vel. x. p. 112 , lays dewn the rule that boys are nat to receive imposition of hands, but are only to be appeinted readers; when they have reached adolescence they mny become subdencens; at the age of eighteen they muy become deacons, at twenty-five presbyters; but even after a suc-
cession of graides had become established a person whe had attnined the requisite age might he admitted to more than one grade on the same day; nmong the Nestorians such an nceumulation of grades hecane the usual rule (see the ritund in Denzinger, Rit. Orient, vol. ii. p, Western Western practice, which allowad a layman to be appointed te Hny office whatever, but eompelled all the go through the ordination ceremonies of all the lower grades. (See above for the case of a layman elected pope.)

IIl. Externalorganisation of tine Ctemgy. -In apostelic and sub-apostalic times there is no evidence of the existence of any other than the internal organization which has been descrilied above. Bach ehurch has its officers, but each church was indepeadent and complete in itself. There ware frienilly relntions lietween one church and another; there was an interchange of letters and of hespitality; but there does not appear to have been any organized combiantion for common purpeses, and still less any subordination of the othicers of one church to the officers of anether. But in the course of the 2nd century begin to appenr the outlines of a system which has done more than anything else First of all the clergent history of Christendom. First of all the clergy of neighbouring churches, and ultimately the clergy of the greater part of the Christian world, came to be associated in a single organization.
Inte the conses which produced a tendency to organization it is not to the present purpose to enter. But the shape which the organization took cannot be understood without a reference to the influences which produced it. Those influences flewed chiefly from the system of administration which prevailed in the einpire. Just as the internal organization of the church reflected the main features of the civil policy and religious associntions of the time, so did its external organization follow the lines which were already marked in contemporary life.
This is seen in the following respects esje-
(1.) Every year deputies ( $\sigma \dot{\prime} v \in \delta \boldsymbol{\delta}_{\rho o i}$, legati) from the several to wns of a province met together in a provincial council (kovory, conciitum). The pobjects of these councils were varions and their powers extensive. They had a common fund from which they could build temples or erect statues; they decided as to the " Inries of the territories of cities; they had the right of commonicating directly with the emperor in regard to the civil and judicial administration of the province. From them came the first beginnings of ecclesiastical organization in similar assemblies or "councils" of the elergy. Such conncils began in Greece and Asia Niner, where the civil councils ara knewn to have ocen excentienally active (Tertull. de Je;un. c. 13, "aguntur per Graecins illa certis in locis concilia ex universis ecclesiis;" cf. Euseb. II. E. 5, 16, queting probably Apollinaris of Hierapelis: т娄"
 quveג $\theta$ dur ats тôfo [sc. against the Montanists] $\sigma \cup \nu \in \lambda \theta \delta \nu \tau \omega \nu)$; in the time of ('yprian they were A frinning to be a regular institution in North permanend from that time ouwards they bacame cils, Vermanent factors in chureh history [see CousciLs, Vol. I. p. 473 sqq.]. Their importance in
regarl to the organization of the clergy is that, following the example of the eivil councils, tho ecclesiastical councils kept to the lines marted out by the civil govermment, and that consequently instend of the urgunization for ecelesinstienl purposes being determinell by proximity of place or similarity of origin, it was iletermined by the lines of demarcation of the Roman provinces. Those provinces became ecclesiastical units, and their chief cities became centres of ecclesiasticnl administration. (For the facts in relution to the civil councils, see Marquardt, Römische Staatscerioaltung, bd. i. pp. 365̄-377; id. in Ephemeris Epigraphica, 1872, pp. 200214 ; Duruy, Histoire des Romains, vol. v. pp. 213-219; Fustel de Coulanges, Histoire des Institutions Politiques do l'Ancienne France, vol. i. p. $107 \mathrm{sqq}$. .)
(2.) In the civil councils the president was an oflicer whose functions were to in grent eatent religions, nnd who bore the name of Succrdos procinciae (Cod. Theolos. 12, 1, 46, 75, 174), or àpxiepés's (C. C. G. 3487, and elsewhere). To him the other priests of the province were subordinate, and in some cases he nippointed them. (Iulinn, E'pist. 49, 63 ; Eunnp. 57, ed. Boisson. ct. Mnryunrdt, l. c. p. 368). When the ecclesiastical councils came to be estnblished, their president not only received the same or an
 suinmis sucerios, but he was also invested with the right of confirming both the appointment and in certain cases the nets of the other bishops of the province. In the East this otfice fell to the hishop of the metropolis, who was hence also called $\delta$ т $\hat{\eta} s \mu \eta \tau \rho o \pi \delta \lambda \epsilon \omega s$ or metropolitanus; but in Africa, mad probably also at first in Gaul an! Spain, it fell to the bishop who was senior in date of appointmert: [see Primate].
(:3.) Within the limits of the grent provinces were smaller organizations. The provinces wera subdivided into districts, partly for fiscal, partly for commercial, but chietly for judicial proposes. These were known ns conventus, comentus juridici, juris lictiones, soarhoreis ( n use of the word which must be kept distinct from its use to denote the larger divisions of the empire under Diodetina). Einch of them had its centre of a lministration, its "county-town" with its basilica or "county-hall." It was in these centres that Christinn communities were first formed, and the nren of the juridicnl conventus or "diocese" becume naturnlly the nren of the ecclesiastical organizntion. The jurisiliction of the bishop und presbyters was concurrent with that of the civil authority, and the sent of jurisdiction, which was also the plnce of meeting, whs under the Christinn emperors, the busilica of the civil magistrnte. At first of course there were many disiricts in which the Christinn community was not large endigh to warrant the formution of any organization; where this was the case, n neighbouring bishop was charged with the oversight ot such communities, until in process of time, and usually through the interrention of the provincial council, they were large enough to have bishops of their own; but even in the sth and ith centuries the sphere of a bishop's jurist 'ction is sometimes spooken of in the plurnl. Sulp. Sever. Dich. 2, 3, "dum dioceses visitat;" ef. Sidon. Apollinar. Epist. 7, 6, p. 183 ; 4 Conc. Tolet. A.D. 633, c. 36 .
(For an necount of the civil conrentus or dioceses, see Marquardt, Robm. Staatsv. Bd. I. p. 341 ; the early history of ecclesiastical dioceses has yet to
be written.) be written.)
Such were the three chief respects in which the ecclesiastical organization followed the lines of the civil organization ; in the association of churches nccording to provinces, in the forma. tion of an intrn-provincini hierarchy with s metropolitun or primate at lts head, and in the recognition of the bishop of a city as having jurisdiction over the district of which the city wns the centre, the church adapted but did not mnterinlly transform lending elements of contemporary civil life.

How close tho corresponaence was between the ecclesiastical and the civil organization can be shewn from many instances in both east und west. The most interesting case in the west is that of Guul. According to the Notitia Provinciaram et Dignitatum (circ. A.d. 400), Gaul was divided into two civil dioceses: (1) D. Galliaram ; (2) D. Viennensis. The former was subdividel into ten provinces, viz. Belgics primn et secunda, Germanin primn et secunda, Mnximn Sequanorum, Luglunensis primn, secunda, tertia, quarta ( $=\mathrm{L}$. Senonin), Alpes Gruiae et Pooninae. (TheV eronese MS., which gives the division under Diocletisn, dirides Lugdunensis into two instead of furr divisions, thus shewing that the subdivision took place in the 4th centurs; cf. Mommsen, Abhandlungen der Berlin. Acudem. 1862, p. 492.) The latter was subdivided into sevea provinces, viz. Viennensis, Narbonens:s prima et secunds, Novem Populi, Aquitania prima et secnnda, Alpes maritimae. Not only was the civil metropolis of ench province sa episcopal see, bat in all cases except two (Elusn and Ebrodunum) the sen has remained until modern times, and in almont nll cases the metropolitan character of the see has also remained, the lishops being styled archbishops to the present day. For exsmple, tho metropolis of Belgica Primn was Augusts Treverorum = 'Trier, $n$ bishop of which see was present at 1 Conc. Arelnt. in 314 ; that of Belgica Secunda was Durocortorum Remorum $=$ Reims, $s$ bishop of which see was nlso present at 1 Conc. Arelat. ; that of Germania Prima wns Moguntiscum $=$ Mninz ; that of Germania Secunda, Colonia Ag. rippina = Köln ; that of Maxima Sequanorum, Ye. sontio $=$ Besançon, of which see a bishop existed ns early as the time of St. Irenneus. it is slso remnrkable that of the towns (civitates) which are mentioned in ench province as being towns of importance, almost every one had a bishop. For example in the Provincia Viennensis twelre such towns are mentioned (besides the metropolis Vienna), viz. civitas Genavensium=Geners, civ. Grutianopolis=Grenoble, civ. Deensium (: Ad Denm Vocontiorum of the Peutinger Tshls $=c i v$. Dea Vocontiorum of the Jerusalem Itisermry $)=$ Die, civ. Vnlentinorum=Valence, cir. Tricnstinorum (=Senomago of the Peutinger Table) $=\mathrm{S}$. Punl-trois-Châtenux: civ. Vasisusiom ( = Vnsio of Pliny) = Vaison, civ. Arausicorum (=Arusione of the Peutinger Table) $=$ Orsange, civ. Cabellicorum=Cavaillon (for the name of this town there is a various readong in the Notitia, viz. civ. Carpentoratensium = Carpeatras, of which a bishop is mentioned in 483), cir. Aresuicorum ( $=$ Avemione of the Peutinger Table) $=$ Avignon: civ. Arelatensium (in some MSS,
metrop. civ. Araelate perTable $)=$ Arles, ci civ. Albensium (" Every one of these $t=$ times. The same wa erception, in the ot serves in its bishop, outlines of the Rom other havd, England ia which, the Roman cutitrely passed nway tinn of the church b the most part formed (see Stolbhs, Constitet sod similarly in Irelat tion of the bishop tempo-ai sway of th chsiastica! Antifuitic Dramore, p. 303).
Within the sicelete other tendeacies opera church itself.

1. There arose a tel a particular church, the exercise of his fun, there is presumptive e the ordo of one chus snother. It did not therehy became a mem church. But the fact whers was recognised, precedence. Sometim the clergy-roll, and he of several churches at disaffected clerk was easily from a narrowo rid himself of the sup superior. But this can ercept with the full col cerned. The final pro result of a long strug setmeat of canon law, marriage, which requi repested. The earlies the east is Conc. Nicae refers to on enrlier cano preserved in Can. Apo that no one who is on church shall leave it munication ; and that church of a clerk who church, without the con siall be invalid. The prated, with ad litions, Coace. Sardic. c. 15, Cunc. no forther regulation necessary in the east $f$ half, when the Trullian Ce of the non oobservance of repeated them (c. I7). tione were made by the c were incorporated in th Carth. c. 5 ; 3 Conc. Cart Afric. c. 54). But the seems to have been stion they were first made at Arelat. c. 21); they wer the 5 th and 6 th centuri the 7th century; at Arausic. c. 8), st Arles in c. 13), nt Tours $\ln 461$ (1 Fanate in 465 (Conc. Ve
metrop. civ. Arnelatensis $=$ Arelnto of the PeutinperTahle) $=$ Arles, civ. Massilionsium $=$ Marseilles, cir. Albensium ("nune Vivarin") $=$ Viviers. Erery one of these towns had a bishop in Niomun times. The same was the case, with hardly on exceetion, in the other provinces. France prererves in its bishop,rices to the present dny the outlines of the Romnn administration. On the other hand, England is un exumple of a country io which, the Roman organization having almost entirely passed away before the tinal urgunizitiva of the church began, tho dioceses were for the most purt formed out of the Suxon kiugdons
 and similiarly in relnni, "the spiritual jurisdic-
tion of the bishop was coextensive with the temponi sway of the chieftnin" (Reeves, Lechesistrca! Antimitics of Duen, Connur, ard Dromore, p. 3033).
Within the skeleton thus furuished several other tendencies operated which arose within the church itself.
2. There arose a tendency to attach a clerk to a particular church, nad to give local limits to the exerciss of his functions. In the earliest nges
there is |resumptive cvilence that 4 member of there is presunnptive evilence that a member of the ordio of one church might freely pass to
another. It did not of course follow that he thereby became a meml. sr of the ordo of the other church. But the fact of his holding othice elserwhere was recognised, and he enjoyed a certain preecence. Sometimes also he was placed on the clergy-roll, and he might thus be on the roll of everal churches at once. An ambitious or a disaffected clerk was able in this way to pass easily from a narrower to a wider aphere, or to rid himself of the supervision of a too cxiyeant supperior. But this came at last to be prohibited, nerept with the full consent of all who were con-
cerned. The final prohibition wns indeed the cerned. The final prohibition wns indeed the
resuld of a long struggle, nor is there any enactment of canon law, except those relating to marriage, which requirell to be so frequently reperated. The earliest existing enactnent in
the east is Conc. Nicaen, .16 . 16 (which her the east is Conc. Nicaen. c. 16 (which huwever refers to n土 earlier canon, poossibly thnt which is preserved in Cin. Apost. 15), which provides that no one who is on the clergy-roll of any
church shall leare it under pres church shall leare it under penaity of excom-
munication; and that any or ination in one church of s clerk what any on the lination in one church of a clerk who is on the roll of nother
church, without the consent of hia $p$ p per bishop, shail be involid. These enactinents were reparted, with ad litions, by 1 Cone. Antioche c. re- 3 , Cooe. Sardic. e. 15, Conc. Chalc. e. 10 , ufter which no further regulation on the subject became necessary in the east for two centuries and a half; when the Trullin Conncil recognized the fact of the non-observance of the earlicer canouns, and
repeated them (c. 17). In Africa similsr reesulareperted them (c. 17). In Africa similsr regulation? were made by the councills of Carthage, and
wsre incorporated in the African corle (1 Conc. were incorporated in the Africun cole (1 Conc.
Carth. c. $5 ; 3$ Cone. C Crrth. c. 21,$44 ;$ Cod. Eccles.
 reens to hare been stionger in Gaul and Spain; ther were first made nt Arles in 314 (1 Conc. Arelat. . . 21) : they were reaewel ten times in
the the and 6th centuries, snd three times in The th and 6th centuries, and three times in
the 7 th century : at Orange in $4+1$
 $\stackrel{1}{2} 13)$, at Tours In 461 (1 Conc. Turon. c. 9 ), st Yanaes in 465 (Conc. Venet. c. 10), at Falentia
in 524 (?) (Conc. Vnlent. c. 6), nt Arles In 594 4 Conc. Arelat. c. 4), at Clerment in 535 (Conc. Arvern. c. 1 1), nt Orleing in 549 ( 5 Conns: Aurelinn. ${ }^{\text {c. }} 5$ ), at Arlos in 554 ( 5 Conc. Arelat. c. 7 ), at ${ }^{3}$ raga in 563 (2 Conc. Brae. c. 8), nt Tuledio in 633 ( 4 Conc. Tolet. c. 53), at Chalons in 650 (Cunc, Crbillon. c. 13), at Tokedo again in 683 ( 13 Conc. Tolet. c. 11); and they were snactioned by a capitulary of lippin in 75.3 ('apit. Vernense diplex, c. 12, ap. Pertz, 1, 26). In Eugland they ${ }_{787}$ were recognized by the Lagntine Synods in 787, c. s' (Haddan nad Stubbs, vol. iii. p. 447 ), and by Egbert of York (Diall, Egbert Ebornac. ©. 7, 9, ibid. ppe 402 suq.). Aiterwards they pinsied
into the buty into the buidy of canum luw (seo Gratimu. list. 70; D. Ivon. Carnot. Dec, et. 6, 26; 1lugun. de S. Vict. de Sacram. 2, 3, 22), nor has there been any serious subsequent attempt to destroy the relation of lord and rassal which they estillished between a bishop and the other membera of the
ordo ecclesiasticus. ordo ecclesiasticus.
3. A second tendency, which arose in the course of the 3rd century, and d which ran
puri prri passu with that which has just Leen descrited, took the louble form of giviug lucal
limits to limits to a bishnp,s powers, and of sub, rdilinating him either to the provincial cauncil, or to a single sulperior. (a) Probably the first express
revagnition of the resognition of this local linitation is in the letter of the four Egyptian bishops, Hesychins, Piuhomius, The eudorus, und Mhilens, to Meletius of Alexandrin, in A.D. 303-5, which wus Pullished fron a L Lation rersion nt veroua, by Multiei, Opusc. Eccles, ii. p. 253, nud republished by Pitra, Jur. Eccl. Gr. vol. i. p. 1. A few years later the cuancil of Antioch expressly limits the exereise of a bishop's powers to his own province or $\begin{aligned} & \text { mapxia (which mny } \\ & \text { possif }\end{aligned}$ possibly be used as in Cunc. Nimenen, c. $6=$ orof$\kappa \eta{ }^{2}(\mathrm{~s})$; he could not for the future piss into naother province for the purpose of making
ordint ordinitiona, except on the written invitution of
the the metropolitan and bishops of that praviuce (Cunc. Antioch. A.D. 341, c. 13); the council of Constnntiuople, forty yeirrs later, renews the


 mskes an explicit excep|tion in regard to nations outside the Roman organization (è roîs $\beta \alpha \rho \beta c$ pikois tevegi). In thuse parts of the West in which the meshes of that organization were closer, the relation of one bishop $t_{1}$ another were still more sharply defined. Where, as in Gaul at the beginning of the 4th century, there was a bishop for every civita, i.c. for the centre of every eircle of civil juridediction, it was provided that each bishop shuuld be confined to his own circle, and should not exercise authority in the circle of his neighbour ( 1 Conc. Arclit. A.D. 314, c. 17, "at nullus episcopus ${ }^{\text {a }}$ alium episcopum cooculcet," 1 Turon. A.D. 461 , C. 9 , exconnmunicates those who trangress the "termings a patribus constitutos;" 1 Lugd. A.d. 517 , c. $5 ; 1$ Arvern. A.d. 535 , c. 10). But, on the other hand, as a proof of the intimate counexion between civil and ecclesiastical organization, where, ns in Ireland, the imperial system of adminisistration did nut prevail, the bishops preserved their original status; they were the officers not of districts jut of single congregations; they moved about almost as
they fleasel; dheeses In the or imary sense dill not exist until the syowi of lath-Bresail in 1141 (see Rreves, Ecclesiastical Antiguities of Dhnon, Connor, and Dromore, appiend. IIP. 135, 1:19). (b) It is also probable thit in the earliest times, a bishop or a eommunity had the power of ajpolatiug any baptized persun to oflice withnut regard to the place of his baptlsm or to his belng already on the clergy-rolt of nother church. But whlle on the ode hand, as we have already seen, the conacila gradually cume to prolibit a nember of one clurch from taking athice in another, on the other hand they restrained bishops from ordalaing such persons, partly by makiag such ordinations null, and purtly by subjecting offending bishops to the prenaliy of suspension and excommunication. (c) It is also probable that in the eariiest times each bishop was iodependent of his colloagues; the several shepherds of the flock of Christ were annanble, not to any earthly superier but to Christ Himself: "singulis pastribas portio sit adseripta, quam regat unusiuisque et gubernet, rationem sui nctus Domino reldituras" (St. Cyprian, Epist. 55, ds Cornel, e. 14, vol. Ii. p. 821). But in the course of the 4th centary there grew up the tepdency, which was probably reflected from the great contemporary developmeat of the hierarchical system in the empire, to sulordinate bishop to bishop and church to charch. The details of this subordination g'ew out of the extension to the ecelesiastical sidhere of the civil system of provideial councils and proriacial high priests; but the spirit which led to that extension grew up within the church itself:
4. A third teadeney, which arose in the East from the gradual decay of the populition, and in the West from the necessity of consolidatiay an organization, which had interwoven itself with the civil administration, and round which a complex growih of material interests had clustered, was the ter '?ncy to limit the oumber of towns io which bishops were appointed. The Damber of bishops in enrly times, in both Enst anit West, was very large. From the small province of Asla Proconsularis, which formed but a teath part of the Divecesis Asiana, thirtytwo bishops were present at the council of Ephesus in 431. In the provinces which made up the Dioecesis Africue, 470 bishoprics are kuown by aame before the Yandal lavasion; and possibly there may have been some truth in the retort of Petiliadus to the reproach of Alypius, that the Donatists had bishops in villages and on estates, "immo rero ubi habea sane et sloe populis habes" (Collut. Carthig. i. 181, ap. Gallanil Bib. Pati. vol. v. p. 620 ; for the de$t$ lis here given in respect to Africa, cf. Gams, Scries Episcoporum, p. 463; Kuhn, Städt. u. bürgerl. Derfassung des' Rön. Reichs, Bd. ii. p. 436). In Ireland the number of bishops cannot be certsiuly aseertained, but must have been large; the Annals of the Four Masters, at non. 493 , speak of St. Patrlck as having orlained 700 bishops and 3000 priests; and Aengus the Culdee, in the 9 th century, speaks of no less than 141 places in the island, in ench of whicls there were or had been seven contem$1^{\text {wll }}$ tary bishops (Todd, St. Patrick, pp. 32, 35; theeves, Eccitsiastical Antigu.tics of Down,

Connor, and Dromore, app. A. p. 123 sqq wh.re several other references are givea). In the last, no doubt the gralual diminution in the aumber of bishoprics arose from the deeay of the popula. tioa, but in the West it was the result of pulicy. The power of the bishops was thereby incressed. This is expressly stated by Leo the Great, wha coutcads that bishops should not be mipuinted "In quibuslibet locis neque in quibuslibut cas. teilis. . . . ne quod sanctorum I'atrum divinitus laspirata decreta vetuerunt viealis et posessionibus vel obscuris et solitariis municipilis trihuatur sacerdotale fastigium et hoaor euj debent excellentiora committi, lpas sal numerisitate vilescat" (s. Leon. Magn. Ep. 12, c. 12, I. p. 6ib7). In the cuntury that followed the conversion of Chlodwig, a dillerent policy was no doubt fullowed within the Friakish domain. A large namber of new bishoprics then, for the first time, appear in hinory, and the lines of the Roman organazation sre broked. But this foundition of new sees lasted only for a time. There is no record of any new foundation between that of Montpellier in 585 und St . Brieux $\ln 848$. Oa the contrary, it became necessary to reeenact the provisiun of the civil law: "ut episcopl debeant per sid. gulas civitates esse" (Pippini Ca, nit. Verm. A.D. 7.55, cf. Pertz, i. p. 24); but this does ant appear to have amounted to more than the allirmation of a principle, and was molified by the Cupit. Fr. neof furt. A.D. 794, c. 22, which repeated the Sardican canon. The exigeacies of the ease wore met by the combination with the existing system of an order of bishops, who were not tied ton articular eity. Such an order had existed in the chorepiscopi of the East, sad uader that aane it was revived in France, These chorepiseopi went from parish to parish, performing especially sueh episeupall acts as conGirmation, and the consecration of the chrlm and admission to minor orders; bat they do not seem to have had either jurisdiction or power of ordninlag preshyters (Hrabani Mari de Instit. Cler. i. 5: ordinati suat chorepiscopi propter pruperum. curam qui in agris et villis coasis. tunt, ne eis solntium confirmationis deesste: Pippini Cupit. Verner. A.d. 75.3, e. 14; Pertz, i. p. 22, where they are prohably meant by "eplseopls ambulantibus per patrias"). But they were found to give rise to many diffiealties, aud In the 9 th centary a determined and altimately successful attempt was made to abolish them. (The history of the struggle, which is of especial interest in consexion with tho origia of the Pseudo-Isidorian Deeretils, will be found on Welzgïeker, Dir Kampf geyen den Chorepisscopat des frän':ischen Reichs in neunten Jalir. hundert, Thibingen, 1859 ; see alro an srticle by the same writer in von Sybel's Hist riscte Zeitschrift for 1850 , pp. 42 sqq., and by pan Noorden in the same journal for 1862, pp. $311 \mathrm{sqq}$. .) A new form of orgnnizatlon had been gradually developing itself during the two previous centuries, and it now became loth extenderl and firmly established. The old Roman arganization still to a great extent surpiced. The old Roman cinitates were still bishops' sees; the limits of the old Roman conventus wore still for the most part the limits of the jurisdiction of the bishops of those sees. But the import-

## Oll

bourn hal in mans and the difatrict:s of were fill, llut of $\mathrm{m}^{\mathrm{m}}$ repuirel elurgy, m Miperviskin. Henere diriden, nut na thing times linto new dif each ot' whleh un ar jurlwilichlour over the PAbehormaiv riab, alled that tho bles Gastern church, wh archpreshyter ( $=$ With those of a rept Curmig fisis, (irico. Phrygin.] I'los w ronally sumding th stome In this closers blahel, vi\%. the arech to engulre lutn the parislies on the bisl such a delogition I perpitht, but almo dloreves, wereral of jurisilistion of ma togethor nod place jarishiction of an account of this last obr llaita ; but. it I forming the last in of changes by whleh enrly whurdh wns tra diecesan urganlatton times, (Soe Waltz chichte; 131, III. p. sur les Archiliteres I des Chartes, $33^{\mathrm{mo}}$ Rettherg, Kirchonges 15. 610.9
IV. Ádmishion to -The firet that in a jursun wia glmos ollee in the clty in commatity among w prevented the neces la rogurl to quatitle more a matter of cam ecclesinstleal rule th printel who hal been lif", or whore titues ancertalued by expe practicaily frie. The was not botund by an whieh it hat down fo were looked at were of charseter rather $t \mid$ thons of uye or stat qualiticathons oll the The liastural Epistles 6-9. mention nu oth porary oflatle of Pul e. $S_{1}, H_{1}$ exhart thit aladerers, not doub maney, temperate in curelint, walking in th Clementines, e. \%. Epl and the earlier books tutions, oig. ii. I si at the time of hla 0 as ta his having b In the sidmonition o is blameless in rega
sqq. where In the linut, the number the popula. It of police. y increasel. Great, who e appointed uslibet cas. un divinitus et pooses. municiplis holur ent 3ul numero. ). 12, с. 12 th followed rent policy e Friukish bishoprics in bhtory, rganization of new sees a record of Montpellier te ceatrary, provision of at per sian . Vern. A.d. $a$ doess not 3 than the morlified by 22, which xigencies of on with the 8, who were $\mathfrak{u}$ order bad East, sod in Fraoce. I to parish, acts as conthe chrlim they do not or power of ti do Instit, pi prointer ilis consiis deesset: 14; Pertz, meant by is "). But - difficulties, ed and ulltto abolish e, which is t the origin ill be found $n$ Chorepisinten Jalirarticle by Hist.rischo ad by vas 1862, pp on had been he two pree loth exold Romaa : survived. shous's sees ; $s$ were still jurislliction the importheir neight.
oonrs hal In many eases suriously diminished and the distrints of which they were the centres were full, net of $\mathrm{p}_{\mathrm{m}} / \mathrm{min}$, but of christians who refuirel olurgy, and of dergy who required
 dividen, nut ne they wor lid have leeen in rartier times luto new dowpses, but into districts in ench of whleh un urelipreshyter hal $n$ motified Jurminfetiun over the preshoy ters and other elergy. [Archirashytuity, Vol. 1. p. 139; it may the addel that the iden probilily eane from the fiastern church, where we find the functions of archprediyter ( $=\pi \rho \omega т о \pi р е \pi \beta$ и́repas) united with thowe of a nepoozeutís, or itheraat bishop, Corpus Fusc, (irice. No. S822, at Abrostola in lhrygin.] Thos was anplphemented by oechsionilly winding the ecelessiantical oticer who stond in the closest permonal relation to the blahup, viz, the nechdereon, as a special melegate to engulve lutu the condition of the elergy and paridies un the blslop's behalf. Not only dit anch a delugutlon bucome in time a delentio perpecty, bunt nlso in the case of some lirge doceves, sercrul of the distrlets under the jurialiction of an archprenbyter were united togethar and phaced permanently under the jurixdirtion of nn nrehdeacon. The detailed accumb of this last arrangement falls outwlde aur Ilmits; but it la necessary to mention it as formang the last lmportnat link in the series of changer by whlch the simple systent of the anly church way tranatormed into the elaborate diocesan orgnization of mediaeval and modern tines, (Siee Waitz, Deutsche Verfussun/segeschichti, 1M1. III. D. 364; Gren, Essui historyinue *ur hes Archillincres In the Bibliotheque de $l$ 'Ecole des Churte:, $3^{\mathrm{mo}}$ serile, t. il. Pp. 39, 215; Retherg, hirchonyesehichto Deutschlaids, Bd. ii. p. 810.)

## 1V. Ansusston to Orders.-1. Qualifications:

 -The liet that in the first ages of the ehurch a prrsan win almost Invirinbly appointed to olline in the elty in whleh he lived, and by the cotmmurity among which he haid been baptized, prevented the neceesity of minute enactinents In rearel to qualitications for orters. It was more a mateor of cummon understnnding than of ecelexinstleal rule that no one should be apmintel who hal been known to lend an immoral liff, or whose fituess for office had not been ancertuluel by experience. The election was practically free. The assembly which male it Was not liunnd by any regulations except those whleh it tuld dowa for itself. The pointe which wero lumell at were the internal qualifications of chanater rnther than the external qualiticntions of nge or atatus. Upin these internal qualifications all the earllest exhortations turn. The Pataral Spistles, 1 Tim. tii. $1-12$; Titus i . ${ }^{8-9}$, meantiun ne others; the almost contemporury epidetle of Polyenrp to the Philipplans c. 8, , , extront thit dencons be "blameless, not alanderers, not double-tongued, not fond of mony, tempierite in all thingn, compassionate, careefin, walking in the truth of the Lord; "the Cleminntines, e.y. Eplst. Clem. ad Jacob. o. 2, and the earlier bookn of the Apostolic Constitutiona, e., If. 1 uqq, direct that a bishop, at the time of his orilination, ehall be tested as to hly havlng brought up his ehildren In the admonition of the Lord, whether he In blameless in regare! to the needs of thislife, given to hospitality, and apt to miniater; the ordiannces of Clement ( $\Delta 1 a r$. Kли $\mu$., Lagarde,
 Gr. vol. i. p. 77 siq.) direct that terthony shall be given whether he "hnve a good rejuit from the heathen, whether he be without tunlt, food of the poor, sober, nut a drunkart, nut a fornientor, not overreaching or abusive, or a renpecter of perssuls, or the like: it were well that he were wifeless, but if not, let him be the husband of one wife, capable of diselpline, able $t_{0}$ interpret the scriptures; nad, eren if uubenrued, geotle, and ahoualing in love towards all." But this free right of election came gradually to be restricted. With the increase in the number of charches, with the loosening of the badys of close fellowship, which had buund together the members of the churches in the fare of the commun dnoger of persecution, nad with the multiplication of the links whech bound one church to nnother, the original system was found to be too iadetinite. The communitics wera teo large and too neatered to know the habits and charaster of each individual member, and the functlons which their officers had to fultil beerme too important and too complicatel to be entrusted to nry one without close inquiry. Stress begia to be iald upon the necessity of exnmioation betore appuintneent, and lefiate rules had to be agreel upon. With the existence of such an exanination the inhabitants of the Roman mundcipalities were already funiliar, and it is probable that the ecelesiastical communities followed in this as in other details of their organazation the analogy of the civil communities. No one could be elected to the civil "Ordo" without being previously examined ns to his possession of certain qualifications: he must be free-boro, oi a certnin age, unconvicted of any crime, and possessed of suflicient property to discharge the duties oi his office. The examination into these qualifications Immedintely preceded the election, and tho duty of making it fell on the presiding otheer (see Marquardt, Römische Sthasvervoultun!, Bd. i. p. 497); the chief authorities nre the Lex Julia Munlerpalis, Corp. Inser. Lat. No. 206, and the Lex Malacitana, a bronze found at Malnga iu 1851, which gives more minute details than wele previously known, end which has been published by Momasisen in the Abhan/lungen der könn. Sächs. Gesellsch. der Wissenschaft, Bd. 3, and, in a aeparate treatise, Die Stadtrechte der lateinischen Gemeinden Silpensis 4. Malaca, Leiprig, 1855; also by Girand, Paris, 1856 und 1868; in the Corp. Inscr. Lat. ii. 1964, and by Orelli-Henzen, No. 7421). In the sume way the prossession of certain positive qualifications and the ubsence of certain disqualificatious were made conditions precedent to the admission to the "Ordo ecclebiasticus," and the presiding officer was charged with the duty of seeing that such conditions were fulfilled. But it is obvious that under such an arrnagement the qualifications insisted upon must be such as to adnit of an external test; and it was nntural that, when once external tests began to be imposed, they should tend to become more complex and more rigid. The earliest of such texts arose out of the early controversies as to the marringe of the clergy. The only impedinents to aduission to orders which are expressly mentioned iu the Apostolical

## 1482

ORDERS, HOLY
ORDERS, HOLY
canons are digamy, and marrlage with two eisters, or with n niece, or with one who was not a virgin (c. 17, 18, 19). In subsequeat lists of qualifientlons and disqualifieations such impediments oceupy so large a place thit the lists themselves furnish the best cuntempo:ary ovidence of the state of fealing on the subject. Three such lists in three successive conturies may be taken as typical, nud, for the sake of more exact comparison will best be given in their origial form. 1. In the eth century the rules of mumission to ordere were settled by the civil law. Justinian (Novell. 123, c. 12) enaets as





 סia $\int_{\epsilon \cup \chi} \theta \in i \pi a \nu$ dudods. (Compare the disqualifications mentiened by S. Greg. M. Epist. 4, 26, ad. Jantutr. vol. Hi. p. 70t; id. Epist. 2, 37, ad Joann. vol. II. p. 600). 2. A century later than Justlaian, the fourth ceunell of Toledo, A.D. 633 , which whs held under Istdore of Saville, sums up as follows the canonical disqualifications which were recegnised in the West at that time: " (qui in aliquo crimine detectı sunt, qui seelera nliqua per publicam poenitentian admisixse confessi sunt, qul in haeresim lapsl sunt, qui in haeresi baptizati sut rebaptiznci esse Doseuntur, qui semetipson abseideruut aut naturali defectu membrerum aut decisione aliguid minus habere noscuntur, qui secundue uxuris conjuactiosem sostitl sunt, nut numeross cosjugia frequentaverunt, qui viduam aut marito relictam duxeruat, aut cerruptasum marit! tueruat, qui concubinas ad fornicationes habuerunt, qui servili conditioni obnoxii sunt, qui ignoti sunt, qui aeophyti suat, vel laici suat, qui sueculari militise deditl sunt, qui curise nexibus obligati sunt, qui inseii literarum eunt, qui noadum ad triginta snaos perveserunt, qui jer gradus eeclesiasticus non accesserunt, qui anbitu honorem quaerunt, qui muneribus henorem obtinere moliuntur, qui a decessoribus in sncerdotium eliguatur." (The last few phrases evidently apply not to all clerks, but only to presbyters or bislopes.) 3. A century later (eirc. A.D. 750 ), Egbert of York gives a similar list, but with important additions and omissions: "Hujusmodi tune ordinatio episcepi, presbiteri rel diaconl sata esse dicitur; si nullo gravi racipore probstur infectus, si secundam non habuit [uxosem] neca marito relictam; si poenitentiam publicam don gessit nec ulla corporis parte vitiatus apparet : si servilis aut ex origine nen est conditionis obsoxins; si curiut probatur nexihus absolutus, ai adseeutus est litteras; hune elegimus ad sacerdotium promovarl. Pro his veru criminibus nullum liceṭ ordinari sed promotos quosque dicimus deponendos; idela scilieet adorantes; per aruspices [et divinos atque] incantutores csptives se diabolo tradentes; fidem suam falso testimonio expuguantes; homicidiis rel furnicationibus contaniinatos; furta perpe trantes; sacrum veritatis nemen perjurii temeritate violantes." (Egberti Eberac. Dikl. c. 15, ap. Haddan ind Stubbs, Councils, vul. iil. p. 402; Wilkiss, Concilia, vol. i. p. 8j.)

We proceed to give io detail the vasious qualifications and disqualificatious for arders
which were laid down between the 4th and the 9th centuries, grouplag them na-l. Perseanl. 11 . Civil; Hil. Leclesiatical; IV. Litemary.

1. Personal Qualifications.-1. A elerk must bu sound of limb, Cone. Rom. A.D. 465, c.3; 3 Cone. Ausel. A.D. E.38, c. $0 ; 4$ Cone. Tolet. e. 19; esperially he must net have mutilated himself with a view to living in chastity, Conc, Nicaen. e. 1 (ef. Socsat. H. E. 2, 20 ; Theodor. H. E. 2, 24) ; Can. Apost. c. 22 ; 2 Conc. Arelat. c. 7. At the same time it was hell in early times that the Levitical regulations (Levit. xxi. 17 sqq.) did not strictly spply to the Christinn church, and whes the menk Ammenius tried to disçuality himself for ordination by cutting of! his eas his mutilation was held to be no bar (Pallad. Ilist. Lausiac. e. 12, Nigne, P. G. vol. xxxis. 1032 ; Sozumen, IF. E. 6, 30) ; bat when in later times the Levitiesl analogy was strictly applied, the loss of any part of sny member was beld to be a disqualitication, and Innocent 1 II . ( $E$ pist. x. :24) gives a apecial dispensation to one whose finger had been cut oll against bis will (the canonists based thair rule ou a pse日dedecretal of Innocent 1. Hinschius, p. $5: 33$; Regino Prumiens. de Eccles. Discipl. Jih. i. 410 ; Burehard, lib. ii. c. 14 ; Migne, P. L. vol. exxxii. p. 272). Somie later Ruman pont:ficals (quoted by CataJani, ad Peirtif. Rem. p. 1, tit. 2) require the examiners to feel (palpare), sa well as diligently to observe the persons of candidates, and even to require them to take off their shoes, lest there should be a deformity in their feet. 2. (1) A presbyter must be at least thirty years of aga. This rule, which was based on a reference to the sge at which our Lord began bis ministry, was first laid dewn by Cone. Neocene. A.D. 314, c. 1: ; but it dees not nppears te have been universally aceepted, inasmuch as Jerome has to defend upon general grounds the ordingtion of his bsother, Paulinianus, at that age ( S . Hieron. Epist. 82 (62) al Theuph. vel. i. p. 518 ). But it was recognised by a Syrina council, A.b. 405 (?), c. 24 (Mansi, vel. vii. 1181), by several Western councils, 4 Conc. Arelat. A.D. 524, c. 1, 3 Cone. Aurel. A.D. 538, e. 6, 4 Conc. Tolet. A.D. 633, c. 20 , and by the Trullnn comncil, e. 1t. It is also recognised in the civil law, Justiu. Novel 123, c. 13, and in the Cnrolingina enpitularies, Capit. Francofurt. A.D. 794, c. 49 ap. Pertz, M. H. G. Legum, vol. i. p. 75. Bishops were sometimes ordained at an earlier age, bit until the 8th century thare is probably ne instance of such an ordination of a presbyter. The instunces even then belong to the outlying provices of Christendom. Bede, in his history of the monastery of Wearmeuth (Migne, P. L. vol. xeiv. 729), clearly implies that Ceolfrid was ordained preabyter at the age of twenty-seven; and pope Zachary gives permission to Boniface, "the npostle of Germany," in 751, to ordein presbyters, in cases of emergency, st the age of twenty-five (S. Zachar. L'pist. 13, ap. Migne, P. L. vol. Ixxxix. 952 ; Gratian, pars i. dist. i8, c. 5). On the other hand, some canonists allowed of no exception to the rule which made thirty the minimum age, Burchard. Wermat. Decret. ii. c. 9, Ivon. Carnot. Decret. vi. c. 30 , Panorm. ili. 29 ; so the Conc. Melnt. A.D. 1089 , c. 4. But the sule was ultimately relaxed, sad the ceuncil of Raveana, A.D. 1314, c. 2, fixed the age at twenty-ive; so Stat. Eccles. Cudurco at

## ORI

Ruth. ap. Martene p. 718, and the me Siestorian canons of nstion to the presby firu. (Tract. vi. o. 4 vol. x. p. 152). originally fixed at Afric. c. 16 (but or c. 4 , wheh is in 0 this canen, adue ditinis scripturis in proptes fidei profess with the Gallican $\Delta g^{s t h}$ A.D. 506, e. the vigoreus bishep this couneil and subs biographers neves under thirty, lit. Migne, P. L. vol. c. 20 ; so alse with and in the eivil la (the Ister Reman u Pontific. Roman. p. of a sobdeacun does n by any canen in the Tolet. A.D. 531, e. 1 an inference that th all aubleacons), and Conc. Trull. A.D. 69 age mentioned is $t w$ twenty-five (Vuvell. civil law sgrees with 16 sud 75). But it subsequent times cor Hugh of St. Victer, fourteen the limit; ; t . c. 4, Mansi, xx. 723, Ia the Gesta Abbrt. Mligne, P. L. elxxiii. uubdeacen at eightee by the statutes of C yiartae and Durand This ceuncil of Raven vo!. xxv. 537, makes a almost contemperane Clement $V$. in i $311, m$ sge was nlopted by remains in the present is no canenical limit The civil law fixes the ${ }^{3 s}$ eighteen (Justin. $N$ clesr that ordinntion place at a much earlies arisen in the West, an arose in the East, t children to the servic essliest yents ; hence $t$ which incerporates the varies in good MSS. b eighteen, and twenty; finds it impessible to realings with the pr: ellowed ordinatiuns to $t$ firs or six. The lette p. 522, 3igne, P. L. ve the canenists, Gratian, Carnot. Dccret. 6, 91) di deroted himself to the st from his infancy, befor
be haptized and assucia be baptized and nssucia readers." The letter p. 553, Migne, P. L.

Rvth. ap. Martene et Durand, Aneent. vol. Iv. p. 718 , and the molern Roman puntificul. The Sesterisn canons of Ebedjesu also allow ordinanatien to the preshyterate at the age of twenty. Gre. (Tract. vi. c. 4 , can. 2, ap. Mai, Seript. Lit. reh. x. p. 112). (2) The aye of dencons was eriginally fixed at twenty-tive s so coll. Eecles.
Arric. o. 16 (but oria vervion of 3 Connc. Carth. c. 4 , which is in other renjects Identical with this canon, alde the proviso, "nisi primum dirinis scripturis Instracti vel $n$ ib infiautia eruditi propter fidel professionem vel assertionem "); a0 with the Gallican and Snanish ceuncils, Cone.
Agth. A.D. Sob, c. 16, 4 Cons. A relat. . I (buat Agath. A.D. S06, c. 16,4 Conc. Arelat. c. 1 (but the rigerous bishop Caesariuu, whe preseided nt
this council and subucribed its nets, is suid ly his thie council and anbucribed its nets, is suid by his
biegraphers never to have ordaiued $n$ deacon biogriaphers never to have ordained a deacen
under thirty, jit. $S$. Cuesar. Arelat. 1,43 , yligne, P. L. . vol. Rxvi. 102.2), 4 Cone. Tolet. c. 20 ; so also with the Trallan council, e. 14, and in the civil law, Justin. Aveell. 12.3, c. 13,
(the Ister Roman nase fixed it at twenty-fuar, (the 1ster Roman nae fixed it at twenty-fuar,
Pontifc. Roman. p. 1, tit. 2, 2). (3) The Pontific. Roman. p. 1, tit. 2, 2, (2) (3) The Age,
of s subdencon dres not appear to bave been fised of a sublencon does not appear to have been fised
by any cancon in the West earlier than 2 Cone. by any canun in the West enllier than 2 Cone.
Telet. A.D. 531, , 1 . (where, however, it is an inference that the age mentionad applies to $2 / l$ mbleacons, , and in the Eist carlier than Cone. Truil. A.D. 692, c. 15 ; in both casea the ags mentioned ia twenty. Justininu tixed it at twenty-five (Novell. $123, \mathrm{c}$. 13), but the later
civil law agreea with the canon law (Leo Couttit. civil law agrees with the canon law (Leo Coustitit.
16 and 75 ). But it is clear that there was in 16 and 735). But it is clear that there was in
subuscquent times considerable variety of nsage. Hugh of St. Victor, de Sacrum. 2, 3, 21, makes fautten the limit; the council of Melfi in 1089 , e. 4 , Mansi, xx. 723 , makes fourteen or fifteen. Is the Gesta Abbat. S. Trudon. lib. viii. e. 2, Migne, P. L. elxxiii. P. P. 113, Ruulliph becomes
wbbleacon at eighteen, which is the age fixed eubdeacon at eighteen, which is the age fixed
by the statutes of Chhors and Rodez ind by the ststutes of Chhors and Rodez in 1289,
yhntrae and Dorand, Anecd. vol. iv. p. 718 , Mart:ce and Durand, Anecd. vol. iv. p. 788 .
Tuw council of Mavena, A. D. 1314, c. 2, Mansi,
 aimost cuntempornneoua Cono. Vienn. under Clement $V$. in 1311 , makea twenty-two, and this sge mns alopted by the council of Trent, and
remmins in the present Roman ordinal remxins in the present Roman ordinnl. ( $($ ) There is no canonical limit of age for minor orders. The civil liw fixes the minimum age for a render
at eighteen (Jostin. Novell. 123 , c. 13), but it is st eighteen (Jostin. Novell. 123, c. 13), but it is
clear that clasr that ordination might canonicaliy take
place at a much earlier age. There hal already prisen at a much earlier age. There hat already
ansen the arisen in the West, and there soon afterwards
arose in the East, the custom of dedicating children to the service of the church in their earliest fears ; hence the text of the Nomoc:anon, which incor porates the regulation of Justinian, rssies in grood MSS. between the agea of eight,
eighteen eiphteen, and twenty; and the Schuliast ad huc.
finds it impossinle to reconcile mealings it ith ossible the to reconcile any of these
ractice of his day sllowed ordinations to the lectorate at the nge of firs er six. The letter of Siricina (Hinschius,
$\mathrm{p}, 522$, Migne, p
 the canonists, Gratian, para i. dist. 77,3 , vove.
Carnot. Decret. 6 , 91 , diter Casmot. Decret. 6,91 ) directs that " whoever has
deroted himself to the service on deroted himself to the service of the church ought
from bis infancy, be fore the crem bis infancy, before the arre of puberty, to
be baptized and associatod with the raders,". The letter of Zosimus (llinsthius,
p.


Gra: lan, pars 1. dint. 77, 2) directs that "If any one has given his name from infancy to the minlotry of the church, let him romain among the renders until the age of tweaty." In Gaul the coancil of Vaison ha 529 , e. 1 , in Africa the third councll of Carthage, c. 19, and in Spaln the aecond council or Toledo in sti9, c. 1, provide
for the case of readera for the case of readera matrying when they attain to puberty; and the fict of early orling-
tions tions is proved by bistorical examples, e,g. Sidon. Apollin. Lipit. iv. 25, p. 126 ; S. Paulin. Nolan. ${ }^{1}$ loem. XV. de S. Felice, v. 108; Anastas. Liber. Pontif, de S. .i.agenio I. p. 134, "clericus a cuna-: to tond an extnot inserijption at Viviera to a reader who died at the age of thirten, ap. Le Blant, Inseriptions Chrelimnes do ha Giale, No. 48.4. The later meliaeval practice, wnich was alopted by the council of Trent, was not to conter the tonsure before the age of
seven.
II. Civil Qualifcations,-1. In regard to the admission of slaves to orders both the canon and the civil law varied at different times: in the Bast the only early regulation is Cun. Apest. 82, which allows slaves to be ordained only when they have bcen manumitted; this agrees with the civil law, Justin, Cud, I. 3,37 (36), Jovell. 123, 17. In the Weat the enrliest regulation ie that of Conc. 1lliber. A.D. 305, e. 8, which disallows the ordination even of a freedman whose $p$ tronus was in sucenlo; but 1 Cono. Tolet. a.d. $4(0)$, c. 10 allows such orlination with the patron's consent. In the fifth century Leo the Great, writing to the bishols of Campania, objects to the ordinntion of alaves ns inconsistent with the dignity of the clerical office, but is at the aame time a, witness to the occurrence of such ordinantions." (S. Leon. M. E.pist. 4 (3) ad
Lipit.' Cumpan. I. p. 612 . for the "pitt. Cumpan. 1. p. 612; for the meaning of "" originnli," cf. St. Auguet. de Civit. Dei, 10, 1, "conditionem debent genitali solo propter agriculturam sub dominio possessorum.") In Gaul it would appear that ordination was at one time held to involve manumission, for 1 Conc. Aurel. A.D. 511, c. 8, enacts that if a biahop knowingly orlains a slave without the consent of hia master he must pay "duplex satisfuutio ;" if he has done it ignorantly, then those who "testimonium perhibent aut eum supplicarerint ordinnri" are to pay such satisfaction; (this seems to imply that part of the "testimonium" which wns required before ordination was that the candidate wns free.) In a council held in the same city a quarter of a century later, there ia a definite exelvsion of both slaves and serfa: aut nullua servilibus colonariiaque conditionibuas obligntus juxta statuta sedis npostolic:ae ad honores ecclesiasticos admittatur, nisi prins nat testamento aut per tabulas legitime constiterit absolntum (3 Conc. Aurel. A.D. 538 , c. 26 ;) but eleven yeara later this rule was relaxed, And a slave might be ordainel with his maxter's conaent. or, if ordained without such consent, "is qui ordinatus est, benedictione servata, honestum ordini domino suo impendat obsequium," i.e. he might continue to be a clerk without ceasing to be a slave ; it ie, however, also pruvided that the bishop might, if the master preterrell, give him two slaves in placet of the one who had been ordained ( 5 Conc. Aurel. A.D. 549 , c. 6). In Ireland the cmucns of St. Patrick, which nare pro-
bably at least a century later than the fort o ing

## 1484

councils, ctearly lmply that a clerk might he a alnve; c. 7 providen for the excommunicition of a clerk who is negligent in coming to prayers : "nisi forte jugo servitutis sit detentus." But In lingland Egbert of York, nbout the sume period, exires.ly dianllown the ordination of slavea, at least ta the dinconnte (Eigberti liborac. Dial, c. 15, ap Iladinn and Stubba, Conncils, oc. iii. p. 40:). The Carotingian rule was equally strict : if' a slave was orlained without first obtaining his liberty he must lose his orders and go back to hie master (Crpit. H/ulowici 1. A ${ }^{\prime}$ uisgran. general. A.d. 817, c. 6, пp. Perta, 1. p. 207, ef. Cspit. Francofurt. a.D. 79t, c. 30 ; Perts, vii. p. 79 ; Capit. Thein. A.D. 801, c. 22 ; Perth, i. p. 86).
2. The privileges and Immunities [p. 822] which Constantine at tirst conterred upon the clergy caused so many rich men to seek refuge froma the burdens of taxation by taking otlice hin the church that it apeeiily became necessary to enact that ao person whose fortune phaced him in the rank if hose upon whom the weight of ${ }_{j}$ rublic burdens feil should be allawed to become a clerk; the first law on the subject has not been preservel, but the continuation of it whish enicts that it shall not be retrospecive is found in Cod. Theorlos, 16, 2, 3, a.d. 320. It was reenactei by Cunstantius in 361, Cod. Theodos, 8, $4,7=$ Col. Justin, 1, 3, 4 ; and again, in ettect, by lluanrlus und Areadius in 398, Cind. Theodos. 16, 2, 32; tifty years later a law of Theodostus and Valentinian hllowell ordalned persons who wera liable to municipal duties to discharga those duties by deputy, Cod. Justin. 1, 3, 21 ; but Justiaian found it necessary abselutely to prahibit the ordination of such persens: $\theta$ s $\sigma$ -


 1d. N. zell. 6, c. $4 ; 123, \mathrm{c} .15$ ). The necessity for such a provision nipears even from eccieslastienl writers, e.g. Basil spenks of $\boldsymbol{\tau} \hat{\omega} \nu$ $\pi \lambda$ fiato
 Tn̂ ún $\eta p \in \sigma i a$ (S. Basil, Epist. 54 (181); Mlgne, $I^{\prime} . G .32,400$; cl. Joann. Diac. Vit. S. Grejpor. Jf. 2, 15, vol. i. p. 49); and the rule itself was accepted, e.g., by Gregory the Great, Epist. 4, $2 i j$, ad Januar. vol, ii. p. 704, "videndum de obuoxlus carine [i.e. liable to serve on a municijal seante] compellatur post sacrum ordinem ad actionem publican redire "; and by 4 Conc. Toiet. A.D. 633, e. 19; Egbert. Eborac. Dial. c. 15. The Frunkish kings ennatel that no freeman should be ordained without the permissi n of the king or his officer: 1 Cone. Aurel. A.D. 51 ( shortly betore the death of Chlodwig), c. $t$, enacts "ut nufius saecularium ad clericatus officiom praesumatur nisi aut cum regis jussione aut cum judicis voluntate "; in the following century another Frankish council, Conc. Remens. circ. A.D. 625 , rejeeits the enactment; and among the Frinuluc Marcu/phi is a letter from a king giving such a permission (Formulae Mfarculy his, 1, 19, aj. Migne, P. L. vol. Ixsxvii. p. 712). Several instances ure found in the biographies of the same century, o.q. Sulpice of Bourges (Notit, in A. Siupt. e. 8; Migne, P. L. vol. 1xxs. p. 577); Ouen of Rouen (Vit. S. Auduëna. ap. Sur, 24 Aug.). Clarles the Grent foun 1 it necesary asain to revew the enaetment (Capit. dupler in T in Villa, A.D. 805, c. 15 ;

Pertz, 1, P. 13.4); but it la not fonal out of the rankinh domaln.
III. Beclesinstival Qualifcations.-1. Bnptism, It wan so invariably assumed that any one who was advanced to office in the church had alrealy been made a member of the church by buptimm that the enactinent of a cenon on the subject was unnecessury. At Alexaudrius a catechamen might be a realer or ninger, but the custom is meationed as exceptional by Socrites, II, E.S, 22, nad, moreover, renders and singers were sometimes not reckoned in the cler at ath. In the midille of the 3ril century Cornelius of Rome expreases $n$ doubt whether clinic baptism was sulficient in the cnse of Novatian, Inasmuch ms it hal not been followeyl by contirmation (haseb, II. E. (6, 43); and early in the following ceutury the council of Neocaeairen, c. 12, is disposed,
 taîta aùroù [i.e., of the baptizel person] oxousty
 ailow altogether the ordination of those who hal recsived clinic baptism. Bat the noa-renewal of the enactment (except in 6 Conc, i'aris. A.D. 829, o. 8, Mansi, 14, 542, which extends it to all Irregular bnptisms) makes it probable that it was construel rather in the spirit of its es. ceptions than in that of its main prorisios. The case of a presbyter being ordained before being baptizel! was so rare that no provisian in male for it in any canon of the lirst eight centuries. The genernl case of uncertain or defective brptism is sonctimes mentioned in acelesinstical writers, e.g. S. Dionys. Alesand. Ep, ad Xystum np. Kuseb. II. E. 7. 9; S. Leon. Magn. Ep. 66 (35) ad Neon. Karenn. p. 140 ;id. Ep. 67 (2) ad Rustic. Narbon. c. 17, 18, p. 1427; bnt the specinl ense of an unbrptized presbyte: is first mentioned in Ahp. Theodore's i'enitentis] at the end of the 8th century, who apparently denls with two contingeneies: $a$. If the presbyter has been orlained through ignorance as the part of his ordaloer that he has nat been baptized, the ordination is involid, the baptisms performed by the supposed presbytet nre aloo invalid, and he himseif mast be bajtizel, but cannot be reordnined (Poenit. 1, 9, 12 ; Haddas and Stubbs, Curncils, vol. lii.). b. If a presbjter is ordained unler the belief that he has bees baptized, an'l then discovers that he has nut, be may be buth baptizel and reordainal, but persons baytized by him must be rebaptized (id. 2, 2, 13). In the following century ${ }^{4}$ capitulary of Pippin, which mentions a gimilar case, loes not specify what is to be done with the presbyter, but allows his baptisms provided that the Holy Trinity was invoked at the time (Capit. Compendiense, A.D. 757, c. 12; Pertz, Leyum, vol. i. p. 28). As the imposition of hands was an integral part of baptisin, it must be held to be implied in the general regnalations as to baptism ; the explicit mention of it as a condition of ordiantion is much later. (But it is sometimes supposel to be meant in Conc, Xicsen, c. 8 , which requires returning Cathari to be
 ad Pontifio. Roman. p. 1. tit. 2, 3 ; but Gratisn, 8, $i, 7$, and others understand ordination, act confirmation, to be meant.)
2. There was a further rule that ordiastica was not to follow too closely upon baptism; the

both the ordinary During the enrly ebvionsly Importa alvanced to othese an ollice which sufficient opportal olsarrution and t. leailing early cano council of Nicaen, wise uaknown earl is embolied in Can having been fretit the canon is clear, as to the exnet Rufinus, II. E: 2, nuper assumptus Gentili, necepito oxaminetur, clerlo canonists, e.q. Gra Cutneils, E. T. vol. in the same centur although it coutin eg. S. Leon. M. conc. Tolet. c. 19, cally ceased to ex the pepulation can the nuid to have Gregury the Grea junction as having lug from that whic of the church ; he n tion, but to subse phrases it by "ordi dun est" (S. Gre p. 1009). But tw of Nicaea the spirit nuther form in $S_{1}$ probution was impo been a Christian all if not to minor orde 4 Cone. Arelat. A. A.D. 538, c. 6,5 enact that no oun sanuam conversione with Jrawal from se te in religious life. enacts, what is not lican canous, that th orders " [nisi] dineonati disciplinar there is no svidenc regulations outside and their nbsence fit tions in 4 Conc. Tol somptive evidence permanent even wit 3. It was an early ruls that no oue position as a full me fessing penitenee,' s Before the age of cc by Origen (0. Cels. 3 nd Augustine give forsitan etiam detee ecclesisstici animus poenitentinm, severis de crimine demnab clericus ut desperat nedicina major et v Augustin. Epst. 185 Roman rale admitte Rom. A.D. 405, c. 3 ;

## -1. Paptism.

 any one who h hal nlrealy th by baptism a the subject catechumen he cinstom ta ites, II. E. S, singers wera AA at nll, In elius of Rome haptism was ansmach as it ution (Luseb. wing ceutury , Is lispored, ठià $\tau \hat{\lambda} \nu \mu \in \tau \bar{\alpha}$ rson] б $\pi$ ousth rav), to ditchose who hal - non-renewal ce. Paris. a.D. tenals it to sll bable that it it of its esin prorisios, dainel before 10 provision is be lirst eight uncertain os meationed in nys. Alexand, $9 ; \mathrm{S}$ Leon. 1s. p. 1407 ;id. ', 18, p.1427; zed prestytes e's P'eniteutial ho apparently If the presIgnorance os has not been the baptisma yted are slso baptize i, but , 12; Mndas If $n$ presbster ; he has bees he hus not, be ordainel, bat be rebaptized ig century 4 ions a similar be done with tisms provided 1 at the time c. 12 ; Pertz, impersition of atism, it must al regulistions on of it as a cr. (Butitis Conc. Nicsen. Cathari to be : and Cartalani but Gratian, rdination, natant ordination baptism ; the 7) expresses

ORDERS, HOLY
1485
Uinschina, p. 522 ; Migne, I', L. vol. xlil. 1145; 10 alao the Gallican rule, Cone. Agath. A.D. B06, o. 43 ; Epaon. A.D, 517, c. $3 ; 4$ Arelat. A. i. 52f, c. 3 ; 3 Aurul. A.D. 534, c. 6 ; 10 also the African rule, Shat. Ecoles. Autiq, c. 68 ; so also the early Pontificals, quoting the decretal of Zosima, Pontif. Regb., S. Dunstan, Noviom., Sacram. Gelas. But the Spanish rule admitted of exceptiona. 1 Conc. Tulet. a.1. 435, e, 2, makea the previso "niai tantum [si] necessitas aut usus exegerit inter ostiarios deputetar vel later lectores "; and twe later councils, Conc. Gerund. A.D. 517, c. 9,4 Cone. Tolet. A.t. 6.33, c. 5.t, allow the orimation of persons who male a general profersion of penitence in extreme slekness, "nulla manifesta acelera confitentes sed tautum pecentores at praedicautes," nul who afterwards recovered. (At the same time there In a treatise of Contalani, printed as a note te 10 Conc. T'olet. In his edition of De Aguirre's Concilia Ilispamiac, vol. iv. pu. 163-194, "De disciplina antiquae ecelesime sjecintim Hispanicae ciren lapsis in peceatum carnis post buptismum ne ordinentur neo administrent ordines jnm susceptroa.")
4. It was enacted, with a frequency whlch indieates that the rule was often broken, that no one shonld be ordained out of the church to which he belonged (i.e. probably, the church in which he hal been baptized, but the question is not ensy of determination : see the discussion of It in Inallier de Sucris Electionibus, pp. 605 , "ilq.), or promoted to a higher grale ont of the church in which he was first ordnined. Volations of this rule rendered the ordination invalid ( Kinupos $^{2} \sigma \tau a t \dot{\eta}$ Xeiporov fa), according to Conc. Nicnea. c. 16 ; Antioch. c. 24 ; Sardic. c. 15,2 Arelat. A 1,151 , c. 13; 5 Arelat. A.D. 554 , e. 7 ;
un. A.L 461, c. 9, 10 (which, hewever, has
provise, "uisi eatisfactione quae all [ricem juertinent componantur"). Conc. Chale. c. 10 excommunicates both the ordaining bishop and the orlnined clerk until the latter returns to his own church; 5 Conc. Aurel. A.D. 549, c. 5, susjeads the ordaining bishop for three menths, and the ordinined elerk during the plenaure of his proper bishop. The rule is also fouml, but without any express penalty for the vielation of it, in Africa, 3 Conc. Carth. c. 21, $44=$ Cod. Eccles. Afric. e. 54; in Gnul, Cone. Arausic. A.d. 441, c. 8 ; Venet. A.d. 465 , c. 10 ; Arsern. A.D. $53 \mathrm{~s}, \mathrm{c}$ c. 11 ; in Spain, Cone. Illib. A.1). 3u5, c. 24 ; Valeut. A.D. $524(546)$, e. 6 ; 2 Brae, a.d. 563, c. 8 ; in the Capit. Harrian. A.D. $78 \overline{0}$, c. 18 ; and in the Carolingian enpitularies, e.g. Karoli Magni Capit. A.D. 779, c. 2 ; Cquit. in Papia, A.D. 789, c. 3; Pertz, i. j. 7 . The regulation probnbly arose in the first instance from the desirnbility of a man's being urdained among those who could hear witness to lus innocency of life nad soundness in the faith (so expressly Conc. 111 ib c. 24), but it was kept ap in later times chiefly in the interests of ecilesiastical organization. (For the origin of the system of dimissory letters, see Dimissony Letters, Vol. I. p. 558.)
5. The regulations in regard to the marriage of candidates for orders were governed by the Pauline injunction, miâs qovaukòs ávòpes ( 1 Tım. iii. 2, 12; Tit. i. 6). As to the interpretation of that injunction, there appears to have been a consensus of epinion; it excluded those whe, having

Iost one wife, had married another. But two questions arose: firstly, whether the rule applied in the case in which the first wife had been married before baptism; secondly, whether the rule applied to others than preshyters and deacons. On these questions there were varieties of opinion; as tu the first, the Eastern rule seems to have been that only marriages after baptism were to be reckoned; so Can. Apost. 17, $\delta \delta \boldsymbol{\sigma} \boldsymbol{l} \gamma \boldsymbol{\gamma} \mu \mu \mathrm{or}$
 3 ; cf. Balssm. ad loc. This limitation of the rule Is dsfended at length by Jeromo, Ep. 69 (83) ad Oce m. i. p. 411, but herein Jerome stands almost alone among Western writers. (At the same time it may be noted that Jeroms's general view of digamy was of the strictest; cf. Epist. 123 (11), c. 6, i. p. 904). The Western rule rigidly excluded from the priesthood all who had married a second wife, whether the first marriage had taken place before or after baptism; so S . Ambros. de Off. Ministr. i. 50 , ii. p. 66 ; S. Augustin. de Bono Conjut. c. 18 ; Migne, 6, p. [. 387 ; S. Leon. Epist. 5, c. 3, vol. i. p. 617; Innocent. 1. Epist. ad Victoric. Hinschius, p. 530 ; Migne, 1'. L. vol. xx. 474 ; Zosim. Epist. ad Hesych. Hinschius, p. 553, quoted (sometimes as a decretal of Innocent I.) in the pontificals of Ecgbert, St. Dunstan, Cshors, Jumiéges, Vatic, ap. Murstori, and in the Gelasian sacramentary; and the later canonists, e. 1. Gratian, 1, dist. 2b, $3 ;$ D. Ivon. Decret. i. 292 . (It is probable that the exceptions mentioned by Tertull. de Exhort. Cust. c. 7 [Montanist], and Hippol . Piilosophum, 9, 12, refer to violations not of the rule in general, bit of this stricter interpretation of it.) The attempt to extend the rule to all clerks was not altogether successful, and the fluctuations of opinion which are marked in the succesaive enactments are worthy of study. The following are the more important enactments which bear upon the admission of married persons to orders; for a more general account of the regulations which affected persons already in orders, see Celibacy, Digamy. (I) No one who had married a second wife could become a clerk : Can. Apost. 17; 1 Conc. Valen. A.d. 374 (?), c. 1 ; Rom. A.D. 465 , c. 2 ; Gerund. A.D. 517 , c. 8 (which excludes any one who, after the denth of his wife, "aliam cujuscrunque conditionis cognoverit mulierem" ; 4 Arelat. A.D. 524, c. 3 (which spesks of the necessity which had arisen for imposing a severer penalty for the violation of the rule) ; 3 Aurel. A.D, 5:18, c. 6 ; Stit. Eccles. Antiq. c. 69 ; 4 Tolet. A.D. 633, c. 19 ; Kom. A.1). 743 , c. 11 ; Poenit. Theod. i. 9, 11 ; and in the civil law, Justin. Novell. 123, c. 12 (but apparently limited to presbyters and deacons in id. Novell. 6, 5). (2) No one in a similar case could be a deacon or presbyter: Origen in Luc. Hom. 17, iij. p. 953, ed. Delarue; Justin. Novell. 6, $5 ; 123,14$; Conc. Epaon. A.d. 517 , c. 2. (3) No one who hat married one who had been herself married before, whether widow or divorcée, could be ordained: Can. Apost. c. 17 ; 1 Conc. Valent. A.d. 374, c. 1 ; Rom. A.d. 465 , c. $2 ; 8$ Aurel. c. $6 ; 4$ Arelat. c. $3 ;$ Epaon. c. 2 ; Stut. Diccles, Ant. o. 69 ; Conc. Eom. A.v. 743, 11 ; Zosim. Epist. ad Hcsych. ; ' 'oenit. Theod, i. 9, 10 ; Egbert. Eborae. Disl. c. 15 ; Conc. 'Trull. c. 3. (4) No one could be ordained who had married two sisters (Can. Aןost. 19), or his niece (id.), or an actress, or slavc, or courtesan (id. 18. Couc.

Trull. c. 3), or who had a concubine (Can. Apost. 19; 4 Conc. Tol. c. 19 ; Trull. c. 3 ; Puenit. Theod. i. 9,6), or whose wife hal been guilty of adultery (Conc. Neocass. c. 8 ; cf. S. Basil. Ejpist. Canon. iil. c. 69). (5) The esrliest positive pro. hibition of the ordination of all married persens is 2 Conc. Arelat. c. 2, "assumi aliquem ad sacerdotium non posse in conjugii vincule constitutum nisi fuerit praemissa conversio" [i.e. renunciation of married and sccular life], br t the date and authority of this council are both very uncertain.
b. Sone other ecclesisstical disqualifications appear to have been of a local or temperary natura. (1) Can. Apost. 79, Conc. Arausic. A.d. 441, 3 Aurel. A.d. $5: 38$, c. 6,11 Tolet. c. 13 , enact that no one who had been possessed by an evil spirit could be ordained (cf. the story told by Gregory the Great in his life of St. Benelict of the youth who was exorcised by St. Benedict, and told never to enter holy orders; on his attempting to do ss, the evil spirit returned: St. Greg. Dial. 2, c. 16 ; Nigne, P. L. vol. Ixvi. p. 164). (2) 1 Conc. Carth. c. 8 enacts that uo one can be ordained until he has rendered his accounts as procurator, actor, or tutor pupillorum, in order to secure his entire disen. tanglement from secular busincss. (3) The Statuta Ecclesiae Antiqua exclude "seditionarios, usuarios, et injuriarum suarum ultores " (cf. St. Basil, Epist. 188 [canonica prims], c. 14, p. 275). (4) In England the Dialogue of Egbert gives an indication of the mixed character of the Eaglish church in the middle of the 8 th century by expressly excluding "idoln alomantes, per aruspices [et divinos atque] incantatores captivos se diabolo tradentes" (Egblert. Eborac. Ditl. c. 15 ; Haddan and Stubbs, iii. 402 ; Wilkins, i, 82). (5) Illegitimacy was first made a bar by the synod of Meaux, A.D. 845, c. 64, but even thea there was the exception," nisi ecelesite utilitas vel necessitas vel meritorum inaerogative aliter exegerit"; but the question was an open une for some time afterwards, as is shewn by the discussion between Roscelin and Theobald d'kstampes, whather the son of a pricst, as being necessarily born "ex lapsu carnis," could be ordained (Theobald's argument against the exclusion of such persons is given in D'Achery, Spicileginm, vol. iii. p. 448). In the List a canon of Nicephorus, sometimes printed as an a.ldition to the canons of Chalcedon, Pitra, Spicileg. Solesm. vol. iv. 465, id. Jur. Eccl. irr. vol. i. p. 536, vol. ii. p, 32×, expressly allows the ordination of the offspring of concubinags, digamy, or aven fornication; but the Westera rule was severer, and it further ranked as illegitimate the children of heretics and slaves (cf. Catalaniud Pontif. Koman. p. 1, tit. 2, 1, $\$ \S 5,18)$.
7. Of later regulations, the most inyportant was that which requirerl every candidate for orders to have a fixed source of income, or title."

* The meaning of the word titulus, uke that of canm, In its ecclestastical sense, has been to often milsunderstood thit it is advisubie to mention the chlom faction regard to ite use, It is a technical term of Romanh aw where, from its original wae lit relation to laxable real property. It come to be used of taxable property, andof proparty yietding revenue, in general: Cind. Thandon, lib xi. tit. 25. $1=$ (xdi. fustin. lib. x. tit. 31. I (a liaw of A.1). 369 ," "in cakem tilulo et in co.km modo ad sulsti-


## ORD

In the earliest period own biahop, and pn diocess, sppointmen nature of the case, office in a particuls practice of appointm departed from in the parture from it was conncil of Chalcedon ths ordination of $t$ хeipotavou $\mu$ énous an
 be invalid. For thre ment of this canon th sity for re-gnacting it Dialogue of Egbert, Cuncils, \&c. vol. iii Capitularias, e.g. $K(a)$ 0.25 ; Pertz, vol. j . 794, c. 28, ap. Pert shsolate ordinentur," c. 7 , Pertz, vol. i. 147 become the custom a arders to designate th the ordiaand was to wss to derive his incol Pontificsls of Ecgbert Muratori, Rodrsd, Rot and the Gelasian Sacra in the Misssle Frane feianus is to be note appear to be any direc a titulus earlier tha oentury : Conc. Placen nimus ut sine titulo fa tar"; at the same tin this council was held, of Toul, lesves it to hi: ordinations or not (A Papse Il. No. xvii. ap.
IV. Literary Qualif from and confirms the of the clerical otfice in literary qualifications w ad nen-essential. The
dam protinus argestar in debitwrem," where Cufaciua the worde in trailics, "in eo srgento et in entem modo id Theodos. lib. xil. tit. $9,3=$ $\mathrm{llb}, \mathrm{xi}$. tit. 84,5 (a taw of a sibl ex privalas rei canone exegenint ad necessitates Theodoas lib. xil. tit. 28, 12, pielding taxaile revenues; 2, "annunarluatitulus," i.e. a ct, "caneniel tituli," ibid. lit ttali": ibid, lib. xi. tht. 1, 36, wee in the Liber Pontificalis lato which R me was divide and esch of which lind fis $p$ Harcell. p. 31, xxv. "tetulos diocesesea propter baptisnıum qui convertehantur ex pag martyram ": cf, ibid. Vitt. S. p. 20. Hencs the mediaevn lscome, e.g. 3 Conc. Lateran. Hatignem sine certo titulo eiplat in diaconam vet presby Exon. A.D. 1287, c. 8, "Cavea Fendi ut tltulum habeant suff ap. Maskeil, Mfon. Rit. vol, III tifne vel cujus titulue ad non

In the earlicst period, when ench church hat its own bisbop, and parish was synonymous with diocese, appointment to olfice was, from the nature of the case, appointment to a particular olice in a particular church. 'This primitive practice of appointments seema to have been first departed from in the 5 th century; but the departure from it was strongly condemned by the coancil of Chalcedon, c. 6, which enacted that the ordination of those who wers dimodócus

 be invalid. For three centuries after the enactment of this canon there appears to be no necessity for re-enncting it ; but it reappears in the Dislogue of Egbert, c. 9 (Haddan and Stubbs, Cuzacils, \&e. vol. iii.) and in the Carolingian Capitulnries, e.g. Karoli Capit. Eccles. A.D. 789 , 0. 25; Pertz, vol. i. 58 ; Capit. Francofurt. A.D. 794, c. 28, ap. Pertz, vol. i. p. 74, " nt non aboolate ordineatur," Capit. Exceryt. A.D. 806, c. 7 , Pertz, vol. i. 147. In the meantime it had become the custom at all ordinations to major orders to designate the particular church which the ordiand was to serve, nad from which be was to derive his income. This is the case in the Pentificals of Ecgbert, St. Dunstan, Vatican ap. Muratori, Rodrad, Rouen, Reims, Noyon, Ratold, end the Gelasian Sacrameutary (but the omission in the Missale Francorum and the Cod. Maffeianus is to be noted). But there does not appear to be any direct canonical requirement of a titulus earlier than the end of the 11th oentury : Conc. Placent. A.D. 1095, c. 15, "decernimns at sine titulo facta ordinatio irrita habentar"; at the same time Urban II., under whom this council was held, in writing to the bishop of Toul, leaves it to his discretion to allow, such ordinations or not (Append. ad Epist. Urbani Papee II. No. xvii. ap. Mansi, vol. xx. 676 ).
IV. Literary Qualifications,-It both follows from and confirms the general view of the nature of the clerical office in the primitire church that literary qualifications were viewed as subordinate and Donesesential. The Pastoral Epistles require

[^83]that a bishop shall be "apt to teach" ( $\delta, \delta \alpha a k \tau u k \delta$ s, 1 Tim. iii. 2, which is paraphrased in Const.
 $\tau \bar{n} s$ हो $\sigma \in \beta$ eias), but eurly Christinn literature distinctly conteniplates the existence of an unlettered bishop ( $\Delta$ car. K K $\lambda \mu, 16$. (18), пaiseias


 centuries there are no conciliar or other regula tions requiring knowledge of letters as a qualification for orders; and Jerome expressly mentions that, in his time, "judicio Domini et populorum suffragio in sacerdotium simplices [i.e. illiterate persons] eligi, sultem illud habeant ut postquam sacerdotes fue-:int ordinati discant legem Dei nt possint docere quod didicerint et augeant scientiam magis quam opea" (S. Hieron. Comment. in Aggae, e. 2, v. 11, vi. p. 761). But in the 5 th century the altered position of the clergy in reterence to the laity, the formation of a liturgy, aud the growing tendency to lay stress on forinulae, rendered it necessary to lay a stresa which had nat been lidid before on the possession of certain rudiments of education. A Syrian synod in 405 (?) (Mansi, vii. 1181), c. 26, enacta that not even a subdeacon is to be ordained uotil he is nut only otherwise instructed in doctrine, but can say the Pailter; nnd the liomnn council of $46 \overline{3}$ (?), e. 3 , enacts that "inscii quoque litterarum ad sacroa ordioes aspirare non audeant." But the first well-estnblished enactmeuts are those of the civil law. Justin. Novell. 6, 4, A.D. ${ }^{533}$, emncts that clerks must be $\gamma \rho a \mu \mu d \tau \omega \nu$
 ${ }_{\mathrm{F}}{ }_{\mathrm{F}}$ sucell. 123, c .12 , of clerks without reservation. From the 7th century onwards, and in the later cnnonists, knowledge of letters, the degree and kind, however, rarely specified, is made an indispensable qualification: 4 Conc. Tolet. A.d. 633 , c. 19; 8 Cone. Tolet. A.D. 653, c. 8, which "plecifies the requisite knowledge to be that of "totum psalterium vel cauticorum usualium et hymnoruus sive baptizandi supplementum"; in England, Dial. Egtert. Eborac. c. 15; among the Culdees of Scotland and Ireland, "Prose Rule of the Celi Dc," in Reeves' The Culdees of the British Ishluruls, p. 95 ; in the Frankish kinglom, Capisit. Francofurt. A.D. 794, c. 20, Pertz, i. 73; in the canonists, Gratiun. p. 1, dist. 24, c. $5=$ D. Ivon. Carnot. Punorm. 3, c. $21=$ ejusd. Decret. 6 , c. 21; Burchard Wounat. Decret. 2, 18. The further regulations, themselves also comparatively rare, which apecially apply to the higher orders, corroborate the inference that the knowledge of letters which was requisite tor admission to the lower orders must at first hive been extremely small, 2 Conc, Aurel. A.D. 533, c. 1b, euacts that no one can be ordnined presbyter or deacon "sine litteris vel si baptiziadi ordinem nesciat." Conc. Narbon, A.d. 589 euncta that no bishop ls to ordhin an illiterate persion presbyter or dencon; if such persions have been already ordnined, they must be complelled to learn; if any one will not learu, he must lose his stipend. If he is still obstinnte, he must be relegated to a moonstery "quia non potest aedificare populum." Gregory the Grent, about the same time, objects to Rusticus, a deacon who was candidate for the bishopric of Ancona, that he was reported not to know the Psalter, and suggesta that the bishop to whom he is writing
shoull find ont " quantos psalmos minus tenent" (S. Greg. Magn. Ljpist. 14, 11, vol. ii. p. 1269), No doubt Gregory's jersonal influence did much to raise the ordinary standaril of attainment; and two centuries after his time hls own works were ranked with the Gespels, the Epistles, and the apostolical canona, as constituting the proper ubjects of a prlest's study: Conc. Mogunt. A. $\mathrm{D}_{6} 813$, pradf. ; 3 Code. Turon. A.d. 813, c. 3 ; 2 Conc. Cubilion. A,d. 813, c. 1, and elsewhere. So also a knowledge of the calendar was required, e. g. by Hinemar, Cupit. Synod. c. 8, A.D. 852. How much knowledge of Seripture was required in the 9th century is shewn by the selection of pussages which was framed, in order that candidates night learn it by heart, by Prudentius of I'royes (S. Prudent. Trec. Floriligium, ap. Trombelli let. Patr. Opp. Bonon. 1753, from a MS. furnished by Bianchini).

In the East the standard of attalnment seems to have tallen very low, 2 Conc. Nicnen, A.d, 787 , c. 2 , found it necessary to make an explicit regulation that every one who Fus advanced to the oflice of a bishop must know the psalter and be able to read the Scriptures and the cnoons. Still later, the Nestorian canons of Ebedjesu ( T'ract. vi. c. 4, can. 3, ap. Mai Script. V'ett. vol. $x_{1}$ p. 12) enact that no one must be ordnined city deacon who does not know the lessons and epistles, but a country descon may in cases of emergency be allowed who knows only some $u$ the palter. The implication is that in neither case was it requided that he should be able to read, but only that he should know the prescribed portions by heart.
2. Moxh of Testing Qualifications. Examination. -It has already been pointed out that the ecclesiastical followed the analogy of the civil organization in requiring definite qualifientions in its officers; it is also probable that the same analogy was followed in regard to the mode of testing those qualiticntions. At the time of election to ofice, cither before votes were recorded or before the election was declared, the returning officer of an ecclesiastical as of a civil community enquired vive voce whether the necessary conditions had been fulfillad. This enquiry was made not of the person electent, but of those who voted for him, or who presented him for admission. It was an enquiry ulmost entirely into moral fitnese. The reasum which Cyprian gives for msking ecelesiastieal appointments in the common assembly of the church is that "in the presence of the people the crimes of the bad and the merits of the good may alike be disclosed, and that the ordination may be regular and legitimate which has been tested by the vote and judgment of all" ("omolum suflragio et julicio examinata," S. Cyprian, Epist. $68,3, \mathrm{vol} . \mathrm{i}, \mathrm{p} .1026)$. In another passage, Cyprinn appears to distinguish between the testimony which was given by the clergy and the rote which was given by the people (id. inter Epist. S. Cornel. 10 rol. i. p. 770). This testimony is distinctly described by Basil ns the result of provious enquiry and examination ( $E$ jist. 54 (181) ad Chorcpisc. Migne, P, G. vol. xxxii. 400); and the giving of it formed a feature in almost all rituals of ordination. But whereas in the carliest period the enyuiry of the bishop was aldressed to und the testimony given by the whole body of the clergy of a charch, in the ensuing period two or more deacons presented and bore testimony to
a deacon, two or more presbyters to a preshyter. Afterwards the practice which was peculiar to Kome in the time of Jerome (S. Ilieron. Epist. 146 (85) ad Beanif.) became almost universal in the West. The clergy were represented by the archileacon who, as the chief officer of the exterinal discipline sud activity of the church, would be most likely to be cognisant of tl.s current repu. tation of any of its members. (The exceptions to this practice are comparatively few in the West; the Salzburg and Cambrai pontiticals and Colea Maffeianus direct $n$ preabyter to be presented by two presbyters, and the bishop's yuestions are addressed to the bystanders, which niay num of all the clergy in the sanctuary.) So important was this function of the archdeacon that lyaisamon (Rallé and l'otlé, इuvtar. кav. vol. iv. p. 480) expresses a doubt whether $n$ deacon could be ordained without it. But this public examination tended to become s mere form, and was found to be insuthicient. Popular testimony was apt to be partial. The bishop himself was regaired to take more active steps to ascertain that the ordained was worthy. Chrysostom (Hom. in prouth, de dec, mill. talent., Op. ed. Migne, vol. iii. p. e: 3 ) warns his fellow bishops that this is one of the things fur which they will rave to gireanaccount. Justinian (Norell. 137, c. 1) speaks of the scandal which had arisen from clerks having been ordained without due examination. The third council of Carthage, c. 22, and the third of Braga, A.D. 572, c. 3, buth lay stress on such examination in addition to the requirement of testimony (" opartet non per gratiam munerum sed per diligentem prins discussionem, deinde per multorum testinonium clericos ordinare"). In order that such an ex amination might be more effective, Gregory the Great advised Adcodatus to nssociste with hin.self "graves expertosque viros" (Epist. iii. 49, vol. i1. p. 660); and this became ultimately the general practice throughout the West. The mediaeval rule was based by the canonists (Gratian, pars 1, dist. 2t, c. 5 ; Ivo Carnot. I'on vm. 3, e. 21, Decret. 6, c. 21 ; Burchard Wormat. 2, c. 1) on a canon of an otherwise unknown cuuntil (Conc, Nannetense, al. Manetense, said to have been held in A.D. 895 , in the pontiticate of Furmosus), which, as it to a great extent govems the modern Roman, and also the English, practice, may be quoted here: "Quando episcopus ordinstiones facere disponit omnes qui al sacrum ministerium accedere volunt ferin quarta arite ipsam ordinationem erocandi sunt ad ciritatem una rum [archi] presbyteris qui cos repraesentare debent; et tunc episcopus a latere suo eligere debet sneerdotes et alios prudentes viros gnaros dirinat ligis et exercitatos in ecelesiasticis sanctionibus qui ordinandorum vitam, genus, patrinm, setatem, iustitutionem, locum ubi educati sunt, si bene sunt literati, si instructi in lege Domiai, diligenter investigent; ante omnin si fidem catholicam firmiter teneant et verbis simplicibus ssserere quennt...Ita per tres continues dies diligenter examinentar et sic sabbato qui probati iarenti sunt episcopo repruesententur." This exnmination was in come dioceses supplementel, in the case of a presbyter, by a further public exaninstion at the time of ordination in regard to his willingness to be ordained, and to be obedient to his bishop (so the Mainz and Soissons pontificals, published by Martene ; one of the Cortey pontiticals, published by Morin: and Hittorp, Ondo

Rominus, p. $9: 1$ ); the asmination was $p$ against the ordinati will (ss in the case 0 51,60 , vol. i. p. 241 Clade xi. ap. Mansi, senurs the often con parachial clergy [l'
There was a furth nther negative tha the people at the tis bable [see Ordinat pointments to eccles popular election; su posel by the clergy o the form of a popula the part of the people tien ákios, "dignus surrived was the a people that, if any or person elected shoul come forth and decla (Worell. 123, c. 14, a lates the procedura in ing ; but the canon for the general case atter warniag, ordai (e,y. 3 Conc. Aurel. bable that a person w he did not succeed $\mathbf{i}$ to the penalty of lowed all false accus c. 75, Agath. c. 31), muat himself be a fri ad of irrepronchabl c. 8 ; Cone. Chalc. c. 2 still remains in the I peal of the bishop to rertom memor sit co thechecks thus impos were not intended to the fact that, when dioceses, and the mult the limits of a singla the people in the cat of ordiantion less effec beed, na additional te a previous appeal to which the ordinand l
Ulitimately there w five, tests which ever 1. He aust have the of his parish. This tove st the time of or or archpresbyter pre sonally to the bishop debent," in the Conc afterwseds it was gi archdescon presented ordinands alike, both aonal knowledge and mony of ether presbyt evilence that his int declared in the paris that no objector had c not have been object must have been clear the time of ordination personally tested by other competent perso the testimony of the $n$ English ordinal may the extcrual 1, would be rreat repuxeeptions to a the West; 8 and Coder resented by thestions are chay menn of 0 important that lalsal. iv. p. 480 ) could be orexamination vas foum to ias apt to be wired to tathe the ordained wiruh. de dec. 2:i) warns his o things for t. Justimian al which had ined without of Carthaye, 72, c. 3 , hoth dition to the tet non per entcm prins testimonium such nin exGregory the te with hin.L'pist. iii. 49, itimately the West. The ists(Gratian, Pan rm. 3, с. mat. 2, c. 1) rown csuncil saill to hare icate of Yor. $t$ governs the sh, practice, copus orlimasacrum mina ante ipsam tem una cam tare debent ; debet sacerdivinae legis tionibus qui Im, setstem, unt, si bene nini, diligena catholicam ibus assereere ies diligenter obati inventi examination in the case of annination at his willingclient te his s pontificals, Corley pontiIittorp, Orio

Somunus, p.93); the former of these questions of enamination was probably intended to guard aguinst the ordinations of persons against their will (as in the case of Paulinus, S. Hicron. Epist. 51, 60, vol. I. p. 241, or of Bassiamus, Acta Cunc Chac. si. ap. Mansi, vol. vii. p. 278), the latter to seenurs the often contested rights of bishops over parochial clergy [Pabisi].
There was a further test, which was, however, mother negative than positive, in the appeal to the peeple at the time of ordination. It is probable [see Ordination] that originally all appointments to ecelesiastical office were made by popalar election; subsequently names were proposed by the clergy or by the bishop, and although the form of a popular clection still remained, yet the part of the people was confined to the exclama-
 surrived was the appenl of the bishop to the people thast, if any one knew any reason why the person elected should not be ordained, he should come forth and declare it. is nevel of Justinian (Siocll. 123, c. 14, and, in effect, 137, c. 3) regulates the procedure in case of an objection appearing; but the canon law appears only to provide for the general case of a bishop knowingly, or after warniag, ordaining an ungualified person (e.g. 3 Conc. Aurel. A.D. 538, c. 6). It is probable that a person who made an objertion which he did not succeed in subsf wituring was linole to the penalty of excom ... lowed sll false accusatior.s riv larin (Conc. Illib. c. 75, Agath. c. 31), and aisu inat an objector must himself be a fiuithful inember of the chureh and of irreproachable character (3 Cooc. Carth. c. 8 ; Conc. Chalc. c. 21); hence the clause, which still remains in the Roman pontifical, in the appeal of the bishop to the preople, "si quis \&c. . rerum memor sit conditionis suas." But that the checks thus imposed on grouadless accusations were not intended to crush eaquiry is shewn by the fact that, when the extension of the area of dioceses, and the multiplication of parishes within the limits of $n$ single diocese, made the appeal to the peeple in the cathedral church at the time of ordination less effective than it had originally beea, an additional test was imposed by makiug a previous appenl to the people of the parish in which the ordimand lived.
Ultimately there were four, and in some cases fire, tests which every ordiaand had to satibfy. 1. He mast have the testimony of the presbyter of his parish. This was originally given vier rove st the time of ordination, and the presbyter or archpresbyter presented the ordinand perlonally to the bishop ("qui cos repraesentare debeat," is the Conc. Nannet. quoted above); atterwards it was given in writing, and the archlescon presented and bore testimony to all ordiands alike, both those of whom he had personal knewledge and those who hall the testimony of other presbyters. 2. He must prolluce eridence that his intention had beea publicly declared in the parish in which he lived, nad that ne objector had come forwarl. 3. He must not have been objected to, or, if objected to, mast have been cleared from the objection at the tims of ordination. 4. He must have been peraonally tested by the bishop, assisted by other competent persons. (It ls possible that the testimnny of the archdeacon ln the modern
nation ; but the fact that the Cone. Namnet., which forms tise canonical authority for the practice, dues not mention the archdeacon, shews that onigually the examination by the bishop and the enyuiry by the archleacon were distinct. The emrliest mention of the archleacen in connexion with this examination is in late pontificals : e.g. Cod. Vat. No. 474 t.) 5. The public examination by the bishnp, which forms part of the modern Euglish ordinal, is an exteusion, appurently withont early precellent, of the examination mentioned above, into an ordiand's willingness to be ortained and to obey his diocesan. In the Roman pontitical it follows, ordination, and is treated not as an examination, but as a contract ('ontif. Rum. pars i. tit. 12, §§ 29, 30).
V. Civil Status, Manner of Liye, and Disciphine of Persons in Hory Orders.(i.) Civil Staths: 1. In the pre-Constanimian period of church history the officers of the church hat, of course, no tistinct civil status. They were liable to the same burdens as all other citizcus, whether Christian or pagan; they had to take their places among the decurioncs, to act aa trustces, and to serve in the army. Nor is there any atrung presumption that the disclarge of such functions, except where it involved the receguition of the State religinn, was exceptionally distasteful. The sentiment of the incompatitility of church offices with active civil life lisst appears in North Africa. In the busy commercial towns of that thriving district the Christian communitics were numerons, and the work which devolved ypou their ollicers was consequently consilerable. At the same time auch officers were among the most intelligent and must trustworthy citizens. They were consequently in demand for civil offices of trust. But when thus "sneculo obstricti" (Tertull. do Praecript. J.cerct. c. 41) their attention was liable to be clistracted, nall the administration of ecclesiastical athirs to suffer, Such employments, so far as they were voluntarily undertaken and not imposel by the civil power, were therefore discouraged. In addition to this, the amalogy between the Christian ministry and the Jewish priesthood was begiming to assert itself in practice, and the frequeut outhreaks of persecution male the antithesis between the church and the world exceptionally strong. The writiogs of Cyprian contain frequent protests ing just the combination of church ollice with civil life: he inveighs agninst commercial bishops (De Lapsis, c. 6): lhe clnims for church olficers that they ought "nonnisi altari et sacrificiis deservire et precibus atque orationibus vacare" (Epist. 66 (1), \%ol. ii. p. 397); and coasequently since Geminius Victor inad named Faustinus, a presbyter, as his executor, he inflicts upon the former a posthumous punishment, "non est quod pro dormitime ejus npud vos fiat oblatio aut deprecatio "lignn nomine ejus in ecclesin frequell-
tetur" (init?). tetur" (ínicl.).
2. But from the time of the recognition of Christianity by the Emplire, several powerful canses contributed to foster the nascent tenderacy to separate church othicers intn a class distinct, both cirilly and socially, from the ordluary members of the Christian communities.
(a) The first of these causes was the concession to clerks of the immunities from publio burdens which hal been enjoyed by certitin
classes of heathen priests, and which continued to be enjoyed by some of the liberal professious. [immunitis. Vol. I. p. 882.]

But although the existence of theae immupitics operated fowerfully to give clerks a distinct status, aud although the enactment of frequent aafeg."rds against their abuse ahews that they war largely acted upon, and although, moreon er, it was unlikely that anyone who could claim exemption from public burdens would voluatarily undertake them, atill it is clear that the concession did not act as a probibition, and that church officers were still entangled with civil affairs and engaged in commercial purauits. There is a wile dilference between exemption from, and ineligibility for, the discharge of civil functiona: the empire granted the former, the ohurch csme to impose the latter. But it was not until the Council of Chalcedon that the olding of civil office, or the sdministration of recular business, became an offence against ecclesiastical law ; and it was not until cighty years after that council that the civil law fiually prohibited any of the highcr municipal officers from being elected preabyters or bishops (Cod. Justin. i. 3, 53 (52), A.D. 532 ; cf. also Justin. Novell. 123, c. 15).
(b) A second important and concurrent cause was that clerks came to be in certain cases exenipted from the jurisilintion of the ordinary courta of law. The grauting of this exemption was of itself a recognition of olerks as a distinet class, and the contiuued existence of it paturally tended to jncrease the class feeling. The date of the earliest concession is ont certain: Haenel, Corpus Leyum ante Justinimum latarum, p. 204, gathers from Sozom. II. E. i. 9, Niceph. Call. II. E. vii. 46, S. Ambres. Epist. ii. 13, that it was made by Constantine about A.d. 331. But it is not olear that either Constantine or his immediste successors did more than recognise the validity of church diacipline; i.e. of the voluntary jurisdiction to which the members of Christian societies had aubmitted themselves.
(0) A third cause was that after the time of Constantine the funds of the ohurches no longer consisted wholly of voluntary and temporary offerings. The churohes could inherit and hold property (law of Constantize in 321, Cod. Thendos. xvi. 2, 4). The provincial governars were required to furnish annual provision not only to clerks but also to widows and virgina on the cinurch-roll (lnc. Auct. de Constant. ap. Haenel, Corpus Legum ante Justin. lat. p. 196 ; the regulation was repealed by Julian but restored by his successer, Sozom. H. E. v. 5 ; Theoloret. iv. 4). A fixed proportion of the land revenues of every city was assigned to the churches and clergy (Sozom. II. E. i. 8; Niceph. Call. vii. 46 : cf. Euseb. II. E. x. 6; Vit. Const. iv. 28). The rich endowments of pagan temples were transterred in some cases to the newlyrecoguised religion: for example, Constantine gave the church of texaudria the reveuues of the temple of the Sun (Sozom. v. 7); and Theodosins gave the same church the wealth of the temple of Serapls (id. v. 10). It la true that these endownents did not in the fourth century reach all the clergy: for example, Basil speaka of his clergy as gaining their livelihood by
 Epist. 198 (263)), and of a fellow-presbyter,
before hla elepatlon to the episcopate, as werking
 Tov Blov, Epist. 36 (228)). But the fact of ohurch officers being raised, especially in the great centres of populatiou, auch as Conatantinople and Alexandria, above the necessity of work, and of their being thus withdrawn from some of the most intimate assochations of ordinary life, must have contributed, probally more than any other single cause, to isolate them from the rest of the community.

The result of these and other co-operating influences was that by the close of the fitth century tho officers of the Christian church enjoyed a unique position among the citizens of the Empire. Exempt, to a great extent, from public burdens, fenced round with special privileges even in civil procedure, and endowed with revenues which the State had given them special facilities for holding, they became not merely civilly distinct, hut the most powerful clase ia the civilised would. In the East their ststus remained practically what the early emperors had made it until the final fall of the Eastern empire. But in the West, it was not maintnined without a struggle. For example, the law of Valens and Valentinian (Cod. Theodos, xvi. 2 23) had recegnised the jurisdiction of local aynods in all ecolesiastical causes: this eractment was repeated, though without its subse quent extensions, in the Visigothic Code; but it is clear from the "interpretatio," and from all the "epitomes," that it was understood tn apply only to disputes "inter clericos" (of. the texis in Haenel, Lex Romana Visigothorum, p. 246). Even when under the Carolingisas the Eastera canon law began to be recognised in the West, and to be quoted in Capitularies, it is extremely doubtful whether such a recognition amnunted to a re-enactment, and whether the claima of clerks to such a separate civil etatus as involved separate eoclesiastical juriediction were ever allowed. (For the discusaion of the question see Dove, de jurisdictionis ecolesiasticae apul Germanos Gallosque progressu, Berlin, 1855; Boretius, dio Capitcdarien in Langobardenreich, Halle, 1864; Sohm, dic geistliche Gerichtsbarkeit in fränkischen Reich, in the Zeitschrift $f$. Kïrchenrecht, vel. ix, pp. 193 sqq .)
(ii.) Manner of Life.-The distinctinn between olergy and laity was of slew growth, add the result of many co-operating causes. Even in divine service it was not atrongly defined! in social life it hardly existed at all. Like the succesaors of the non-juring bishops in the eighteenth oentury, or like the earlier preachera of the Wealegan Methodista, the officers of the esrly Christian communities worked at trades, kept ahops, tcok part in mnoicipal affaira, sad wore the dress of ordinary citizens. (See, for examplea, ©unk, Handel und Gewerbe im Christl. Alterthum, in the Theol. Quartalschrift, vol. Ivill. 1876, pp. 371 sqq.; Commence, Vol. I. p. 411.) There was no aense of incongruity in their deiag 80 . The Apostnlical Conatitutions repeat with emphasis the apostolical injonotion, "That if say man would uot work, neither should be eat" ( 2 Thess. iii. 10), and appeal to the exsmple of the Apostles themselves as fishermen, tentmakera, and tillers of the ground. But since every chureh was, as every Jewish aynagogue had come to be after the virtual fuslon of ajpe-
gogues and synedria, dine the chief func church, as officers of in the Christian chu morality than preva there was from the $f$ who judged others which they took judi be blameless. The Timothy was of univ an example of the be astinu, in oharity, in ( t 'lim. iv. 12). If ac resperts, it was com which he was an offic is clessly implied in this was obviously an cedure, especially wh nadefined ; and it wa the elaborate syste diocesan, and cecum described above. The thees synouls laid doy have been preserved only of the jdeal but the clergy in vario They are in some case probsbly grew in most cases which arose, th being framed as gener They were for the $m$ proviace or diocese in sud valusble as they a st the state of opinion particular country, t as having had, at leas character of general la a large number of th tions were collected Erigus, Ferrandus, later times, when the emalgsmsted with ot of canon law, the d reeired an authority firt possessed: but fo history and church a importance to bear is circumstsnces of their their validity. If th he borne in mind, it $u$ the first four cenzurie tions which affected efficers were comparat the East the most impo were that olerks shou Nicsen. c. 17, Lnod. c. they sheuld not be masquersdes of banque 54); that they shoul (Laod. c. 30); that the dinnera ( $с$ uдл enter a tovern except Can. Apost. 54). in tions sre mainly to the aot take usury (1 Cart or ge to taverns ( 3 C Afric. c. 40); nor may or witness secular gam minute regulations of frequently cited as 4 45-63, almost certaiuly In Gaul and Spain the
CHRIST. $A N T$ - - VOL ipctur крos ally in the Constantinecessity of lrawn from of ordinary more than om from the
co-opersting of the fifth tian church e citizens of extent, from eccial prividowed with them special not merely ful class in their status ly amperors the Eastern maintained the law of dos. xvi. 2 , in of local this evactit its subse Jode; but it nd from all ood to apply f. the texis tm, p. 246). the Eastern a the Weat, is extremely a nmounted se claims of as involved wers ever question see ut Germanos Boretius, dio Inlle, 1864; fränkischen echt, vol. ix.

## tion between

th, and the
Even in defined: in iks the suce eighteenth hers of ths f the essily trsdes, kept -8, and wore or essmples, : Alterthum, ii. 1876, pp. 11.) Thers sir doing 80 t with emThat if any 1!d he eat" exsmple of rmen, tent But aince 1 aynagagne lon of syn
gogues and synedria, a court of discipline; and gioe the chief function of the officers of the church, as officers of discipline, was to maintaiu in the Christian churches a higher standnril of morality than prevailed in the heathen world, there war from the first the fecling that those whe judged others should, in the raspects of which they took judicial cognizance, themselves be blamelcss. The apostulic admonition to Timothy was of universal application, " Be thou so exanple of the believers, in word, in conversatinu, in charity, in spirit, in faith, in purity" ( 1 Tin. iv. 12). If a chnrch officer failed in these respects, it was competent for the church of which he wns an officer to remove him. (This is clearly implied in Clem. Rom. i. 44.) 3 ut this was ohviously an inconvenient form of procedure, especially when the list of ollences was nodefined; and it was gradually supplanted by the elaborate system of synods, provincial, diocesan, and cecumenical, which has been described above. The general regulations which thess synods lnid down, present, as far as they hars been preserved, an accurate picture not onls of the ideal but also of the actual state of the clergy in various parts of Christendom. They are in some cases extremely minute. They probsbly grew in most instances out of individual cases which arose, the decisions in such cases being framed as genernl rules for future guidance. They wers for the most part only valid in the prorince or diocese in which they were franed; sad valuable as they are in enabling us to arrive st the state of opinion at a particular time in a particular conntry, they must not be regarded as having had, at least in the first instaice, the character of general laws. In later times, when a large number of these decisions and regulations were collected together by Dionysius Eriguus, Ferrendus, and others; end in still lster times, when these carlier collections were smalgamsted with other elements into a corpus of canon law, the decisione of local councils received sn authority which they had zot at first possessed: but for the purposes of church history sod church antiquities, it is of great importance to bear in mind in each case the circumatances of their origin and the limits of their validity. If these necessary limitations be borne in inind, it will be found that during the first four cencurias the ecclesinstical regulations which affected the social life of church officers were comparatively few in number. In the East the most important of such regulations
were that clerks should not take usury (Conc. were that clerks should not take usury (Conc. Nicaen. c. 17, Laod. c. 4, Can. Apost. 44); that ther shonld not bs present at the immoral masquerades of bnaquets or marriages (Lnod. c. 54); that they should not bathe with women (Laod, c. 30); that they should not dine at club
 enter a tavern except on a journey (Laod. c. 94 , Can. Apost. 54). in North Africa the regulations sre mainly to the same eflect: clerks unust not take usury ( 1 Carth. c. 13; 3 Carth. c. 16; ; or go to taverne ( 3 Carth. c. $27,=$ Cod. Eccles.
Afric. c. 40 ); nor may even their sons exhibit or witness secular games (3 Carth. c. 11). (The minute regulations of the Statt. Eccl. Antiq., frequently cited as 4 Conc. Carth., especially c. $45-63$, almost certainly belong to a later period.)
In Gsul sad Spain the enactments against taking In Gsul sad Spain the enactments against takling
CHRIst. $\Delta N T$, - Vol. II.
usury are found in four councils of this periodlllib. c. 20 ; 1 Arelat. c. 12; 2 Arelat. c. 14; 1 Turon. c. 13. The fact that clerks lial not yet cessed to trade is indicated by the enactment that bishop,3, presbytera, and dencons were not to trale ont of their provinces nor go about the country in senrch of the most profitable inarkets (illib. c. 18). But although the regulations were neither numerous nor stringent, there is no doubt that by the end of the fifth century the officars of the church, throughout the greater purt of Christendom, had becone a class socially as well as eivilly distinct from its ordinnry members. The theory of the ehurch was more conservative than its practice. The form of the primitive "cauon," or church-roll, still remained. The The "order" of thaded off into one another. The "order" of the laity still held its place side by side by the "orders" of presbyters, deacons, readers, and widows. But the later conception of the clergy had been formet, and was beginuing to express itsalf. The socinl distinction between ehurch officers and ordinary whembers was accentuated by two circumstances, which, though slight in themsnlves, and in the first instance rather effects than causes, helped materially to increase it: the one was the adoption of a peculinr dress, the other was the adoption of a peculinr mode of wearing the lair (a) The first of these had shewn itself at th beginning of the fifth century, but only in tl form of a tendency to wear garments of a morc sober hue than was customary. Jerome discourages it: "vestcs pnllas aeque devitn ut candidns" (S. Hieron. Epist. 52 (2) ad Nepot. §9). It was succeeded by a tendency to preserve the older forms of dress, instead of following the changes of fashion; and ultimately, chietly under the influence of the monsateries and the cazonical rule, the "habitus laicorum" (Pippin. Capit. Suession. § 3, A.D. 744 ; Pertz, Legum, i v. 21) was absolutely forbidden [see Dress, Vol. I. p. 582]. (b) The second mark of distinction was slow in its growth, but strong in its influence. At first all that was insisted npon was that the hair should not be worn long or elaborately dressed; consequently the earlier references to the subject-e.g. Sidon. Apollin. Epist. viii. 9 ; Arator, Epist. ad Parthen. 69, 70, np. Migne, Patr. Lat. vol. I xviii. 251-do net prove that what was afterwards known as the ToNsure actunlly existed. But in the latter part of the sixth century the tonsure appenrs to linve become definitely established as a mark of saparation between clergy and laity: this is clear from Greg. Turon. Lib. de Gloria Cenfessor. c.32, 1. 92 ; id. Vit. Patr. c. 17, p. 1233 ; and from the fact that Gregory the Great defends its use on scriptural grounds (Reg. Pastoral. pars 2, e. 7; jd. Epist. lib. 1. 85, p. 514, quoting Ezek. sliv, 20 : but it may be remarked, as an indication of the later origin of the practice, that. Jerome in writing upon that passage $f$ Ezekiel ninkes no mention of it, the words which are found in most editions being confessedly interpolated: S. Hieron. in Fizech. lib. xiii. c. 44, vol. v. p. 547).

In the meantime the inner life and discipline of tha class which was thus being formed was largely influenced by the growth and wide extension of monssticism. This influence is especially shewn in the tendency to live in community.

This tendency to live in comp inity has some.

## $14: 2$

ORDERS, HOLY
ORDERS, HOLY
times been traced to much earlier times. But although there are indications that in primitive times all who were on the church-roll, whether as officera, widowa, virgina, or poor, ahared a common furd and a commun meal; there are no indications thas they lived together, until in the fourth century church officers began to form a distinct class. The system which afterwards prevailed appears to have originated with Eusebius of Vercelli, $\dagger 371$, who "gathered together all the clerks into the fold of $n$ single habitation, that those whose purpose in religion was one and undivided might have a common life and a common refection" (S. Maxim. Serm. 23, ap. Muratori, Anecd. Lit. vol. iv., Migne, Patr. Lat. vol. Ivii.; see alao S. Ambros. Epist. lxiii. c. 66, 82, vol. ii. pars 1, p. 1038 ; Ps.-Ambros. Serm. 56, vol. ii. para 2, p. 468, ascribed, perhaps correctlv to S. Naximes, ap. Muratori, l. c., and Migne, vol. Ivii. p. 886); and probably from the e: 'mple thus aet by Eusebius and strongly approved by Ambroae, it was established by Augustine in his own diocese in North Africa, expressly on the monastic principle of the renunciation of private property by those who thus lived together, and who are hence called "monasterium clericorum" (S. Angustin. Serm. $355=$ de divers. 49, Op. ed. Nigne, Patr. Lat., vol. v. p. 1570 ; see also the following sermon). 1. the course of the next three centuries it aeans to have become the prevailing ayatem of clerical Wife throughout the greater part of the West. Ihe city clergy lived together under the eye of the bishop; they dined at a common table; they even slept together in a common chamber ( 4 Conc. Tolet. A.D. 633, c. 23, makes apecial provision for the case of aged or infirm bishops, priesta, or deacons, who required separate cells). The country presbyters in the aame way, were each at the head of a "domus ecclesiae," in which, as the tendency grew up to dedicate boys to the service of the church in their earliest years, they educated auch boys and trained them for the higher orde s. Those who so lived together, whether in the cathedral city or in the country parishes, appear to have been called "canonici," and to have had their definite portions of the offerings which were made to their respective churches. Occasionally we find that a special endowment was made for the aupport of their common table (S. Greg. Tnron. M. F. x. 16, p. 535 of Baudin, bp. of Tours in the time of Clothair J., "hic inatituit mensam canonicorum;" cf. the will of a bishop of Le Mans circ. A.D. 615, ap. Mabillon, Vitt. Anal. i. 254). But as the aystem became general, it was found that neither the ecclesiastical canons nor the personal control of the bishop were sufficient to prevent a laxity of life among those who thus lived together; the "canonici" contrasted unfavonrably with the monks who lived under the atern rejime of St. Benedict. Consequently it was found advisable to frame a rule of life for "canonici" as well as for monks, and from the middle of the eighth century almost all Weatern elergy became "canonici regularep" [see Canonict, Vol. I. p. 282; to which may be added the important disaertation of Muratori, do Canonicis, in his Antiquit. Ital. vol. v. p. $183 \mathrm{sqq}$. ; and a note to one of the canons of the Eniliah Legatine Synoda in Haddan and Stubbs, vol. 1. p. 461, which however adınits of
some question]. The ideal of this canonical lifa, or "vita communis," is found not only in the formal rulea of Chrodegang (Mansi, Vol. xiv, 313, Migne, Patr. Lat. vol. Ixxxix. 1097 ; and it its longer torm, Ilarzheim, Concil. Germ. vol.i. 96 ; D'Achery, Spicile jium, vol. i. 565), or of Asas. larius (Harzheim, l. c., Nigne, l'atr. Lat. vol. ev. 815), but alao in the letter of l'ope Urban in the Pgeudo-Jaidorian alditions to the Decretala (Hinachius, !. 143). But unfortunately it has its darker side: the penitential books of the eighth and ninth centuriea, even if it be nllowed that sume of the oflences there mentioned are rather innginary than actual, show that at any rate in Northern Europe the atar lard of clerical life hal been rather lowered taan rnised by its dis. sociation from the common life of the Chriatian world.
(iii.) Discipline.-There is no evidence of the existence in the earliest period of any gpecial diacipline for church officers. The distinction between the law of life which was current am'.g the mass of meu, and that which was binuing on Chriatians, existed for all members of the church alike; and although exceptiona! qualities were required in a church officer, whatever might lawfully be done by any Christian night also lawfully be done by him. Neither in the Pastoral Epistlea, nor in any other of the earlieat records of eccleainstical organization, is there any trace of the exceptional rules for chnreh officera which distinguish later canons. But the exerciae of the ordinary diseipline is surrounded in their case with special safeguards: "Against an elder receive not an accusation but before one or two witnesses" (1 Tim. v. 9).

But with the gradual separation of church officers from the reat of the community there came also to be rulea of discipline which were specially applicable to then. Theac rulea may be conveniently considered under two beads: A. Punishable offences; B. Punishments. On most points aeparate articles will be found elsewhere, and therefore what is given here will chiefly be by way of summary.
A. Puniahable offences may be divided into three clnsaes:-(1) Offences relating to marriage and sexual morality, (2) offences rolating to eccleaiastical organization and divan serrice, (3) offences relating to social life.
(1) Offences relating to Murriage and Sextal Morality.-It is especinlly important to bear in mind, in the case of these offences, what has been uaid nbove as to the originally local nad tempoo rary character of moat of the regulations which exiat. The drift of opinion in favonr ot celibacy was by no means uniform in either its direction or Its rate of motion. (a) In regard to the marriage of ordained peraons, the following are the chief disciplinary regulations:-Conc. Ancyr. c. 10, enncts that deacons who marry atter ordination without having expreasly stipulated for likerty to do so at the time of the rerdios. tion are to be deposed; Conc. Neoc. $c$., enacts that a preabyter who marrica after ordination is to be deposed; the Apostolical Canons go farther, and say that no clerk can marry after ordination, except readera and singers only (C. A. 26); the Aportolical Conatitutions, vi. 17, extend the erception to subdeacons (ínnpéras) and dooro keepers (but, on the other hind, Conc. Chalc. 5 14, apeaks of the exception of readera and singers
as a custom of $s$ Thesa enactments law. A lnw of J 3,45 ) goen av far msrriagea, includi timate; and a nov 123 , c. 14) snbje farther civil pena warda modified, o nevere, by the Em Jur. Civ. iii. p. 814 on the subject is which enacts that either marries or deprived of his dig of his life in a mo an earlier Western Aurel. A.D. 533, c. who marries in c his return: 9 Cond the children of oburch of which (b) If a person $w$ marriad, the Apost to put away hia w Conc. Gangr. c. refused to receive presbyter. But E canon to the oppos admits not to be ob notes, on the othe was ne peaitive abstain from their clerk was excom sbstain. A diatinc wards drawn in modifications has $\mathbf{r}$ between presbyte enacted in 531 th biahop who did not (Cor. Juatin. I. 3, and see Celibacy, Cunc. 1llib. a.d. clerks to abstain an pain of deprivation tion to 1 Conc. Ar Cod. Eccles. Afric without specifying Cod. Ecclea. Afric. apply to aubdeacon inferior clerks: 1 milder penalty of Turon. A.D. 441, c c. 23, Agath. A.D. c. 13 , revert to the case of prieats and c. 6, 3 Aurel, A.D. c. 4 (but not 4 Aur A.D. 578, c. 20, an 581, c. 11, 3 Lugd councila, and all be sncceeded the bap subdeacons in the of subdeacons ia Great (Epist. 167 a Anastas. c. 3), and be due to Roman in (Epist. i. 44, vol. i "mos Remanus" imposed on Sicily. sama track (S. Siri P. 521 ; S. Innoce
as a custom of aome provinces, inapx (a), only). These enactments were confirmel by the civil law. A law of Juatinian in 530 (Cod. Justin. i. 3,45 ) goes 80 far as to make the children of such marriagea, including those of subdeacons, illegitimate; and a novel of the anme emperor (tiovell. 123, c. 14) subjects the offenling clerk to a farther civil penalty (but this penalty was afterwards modified, on the gronnd of its being toe severe, by the Emperor Lee, Const. 79 in Corp. Jur. Civ. iii. p. 814). The lending Weatern canon on the subject it 8 Conc. Tolet. A.d. 653, c. 7, which enacts that anyone who nfter ordination either marries or becomes a layman must be deprived of hla diguity and aecluded for the rest of his life in a monastery ; but the existence of an anrlier Western canon is indicated by 2 Conc. Aurel. A.D. 533, c. 8, which enacts that a def.con who marries in captivity is to be deposed upon his return : 9 Conc. Tolet. A.D. 655, c. 10 , makes the children of such marriages slaves of the church of which their fathers were officers. (b) If a peraon was ordained who was already married, the Apostolical Canone, c. 5, forbill him to put away his wife ( $\pi \rho 0 \phi d \sigma \epsilon_{l}$ є $\dot{i} \lambda \alpha \beta \in f a s$ ); and Conc. Gangr. c. 4, anathematizes those who refused to receive the communion from a married presbyter. But Epiphanius, ii. 59, 4 , speaks of a canon to the opposite effect, which, however, he admits not to be observed: Socrates, H. E. r. ऽ2, notes, on the other hand, that although there wsa no positive enactment, many clergy did ebstain from their wives, and that in Thessaly a clerk was excommunicated who did not so sbstain. A distinction in this ret, net was afterwerds drawn in the East, which with some molifications has remained until modern times, between presbyters and bishops. Justinian enacted in 531 that no person could be made bithop who did not practise married continence (Col. Justin. i. 3, 48, ef. Conc. Trull. xii. 13; and bee Celibacy, Vol. 1. p. 324). In the West, Conc. Illib. A.D. 313, commanda all married clerks to abatain and not to beget children under pain of deprivation ; ao also the doubtful addition to 1 Conc. Arelat. c. 29: 2 Carth. c. $3=$ Cod. Eccles. Afric. c. 2, gives the prohibition without specifying a penaity: $5 \cdot$ Carth. c. $3=$ Cod. Eccles. Afric. c. 25, makes the enactment apply to subdeacone and upwards, but not to inferior clerke: 1 Tolet. A.D. 398, assigna the milder penalty of non-promotion; so also 1 Taron. A.D. 441, c. 2 ; but 1 Araua. A.d. 441, c. 23, Agath. A.D. 506, c. 9, Arvern. A.D. 535, c. 13 , revert to the peasalty of deposition in the case of priests and deacons: Gerund. A.b. 517, c. 6, 3 Aurel. A.D. 538, c. 2, 5 Aurel. A.D. 549, c. 4 (bat not 4 Aurel. A.D. 541, c. 17), Autisaiod. A.D. 578 , c. 20, and apparently 2 Matisc. A.D. 581, c. 11, 3 Lugd. A.D. 583, c. 1 (all Gallican councila, and all belonging to the century which sncceeded the baptlsm of Chlodwig), include subdeacone in the same penalty. This inclusion of subdeacons is alao mentioned by Leo the Great (Epist. 167 ad Rustic. c. 3; Epist. 14 ad Anastas، c. 3), and its adoptinn in Canl geems to be due to Roman infiuence, as Gregory the Great (Epist. i. 44, vol. ii. p. 538) speaka of it as a "mos Remsnus" which had recently been imponed on Sicily. The Decretala follow in the same track (S. Siric. ad Eumer. c. 7, Hinschius, p. 521 ; S. Innocent I. ad Victoric. c. 9, ad

Exsuper. c. 1, ad Maxim. et Sever., Hinachius, pp. 530, 531,544): so sleo, with strong emphacis upon the enactment, in the Poeudo-Ividorinn Eprst. Clement. ii. c. 46, Hinschius, p. 48.: 2 Conc. Turon. A.D. 567, c. 19, throws upon the rural arch-presbyters (i.e. the later rural deans) the duty of seeing that the other clergy of their districts observe the rule : in case of a breach of it, not only is the offender himaelf to be suapeaded, but the arch-presbyter who has neglected to guard against a breach of it is himself to be secludell, and fed on bread and water for a month. (c) In cases where marriage was allowed, digamy in any of its forme was strictly prohibited. in the Fiast the Apostolical Canons (c. 17-19) refuse to nllow anyone who has married (1) two wives alter baptiam, (2) a widow or divorcée, to be on the clergy list (ef. Const. Apost. vi. 17; Justin. Novell. vi. c. 5). But the regulations seem to have fallen into disuse, inaamuch as at the time of the Trullan Council apecial legislation had again become necessary, and the unalogy of the Western church wis expressly followed (Conc. Trull. c. 2). In the West there wers numerous enactments on the subject :-(i.) 1 Conc. Valent. A.D. 374, c. 1, disallows digamists for the future, but does not intertere with those who were already ordnined: 1 Tol. a.D. 398, c. 4, degrades a digameus subdeacon to the rank of a reader or doorkeeper, and dejoses a trigamist: Araus. A.D. 441, c. 25, will not allow a digamist to rise higher than the subdiaconate: Agath. A.D. 506, c. 1, will not allow a digamous presbyter or deacon to exercise his functions; so Epaon. A.D. 517, c. 2. (ii.) The wife of anyone who is allowed to marry must be a virgin. 1 Conc. Tolet. A.D. 398, c. 3, enacts that a reader whe marries a widow cannot rise higher than the subdiaconate: 1 Turon. A.D. $461, \mathrm{c} .4$, enacts that he must in such a case hold the lowest place on the clergy list : Agnth. A.D. 506, c. 1, in compassion to those presbyters and deacons who had broken the rule, doea not depose them from their office, but will not allow them to minister; but 2 Hispul. A.D. 619, c. 4, deposes deacona in a similar case without hope of restoration: 4 Tolet. A.D. 633, c. 44, orders clerks who heve so offended to be separated from their wives. So also in the Decretals: S. Siric. ad Eumer. c. 11, Hinschiue, p. 522; S. Innocent. ad Victoric. o. 4, ad Felic. c. 2, ad Ruf. et Euseb. c. 1, Hinschius, pp. 530, 533, 549. That it became not only the law but the usage in the Wext is a fair inference from the fact that the pseudo-Isidore does not even mention it in the spurious part of hia collection. (d) Sexual inmorality was at all times punished sererely; but the canons are few in number, because the gravity of the offence was so universally recognised as to render the repetilion of positive enactments unnecessary: the leading Eastern canons are Conc. Neoc. c. 1, Can. Apost. 25 ; but Conc. Trull. c. 4, is a remarkable indication of later Enstern usage, inasmuch as it seems to imf'y that a lesser punishment than deposition had come to be the rule when the woman with whom a clerk committed sin was other than a nun. The earliest Weatern canon is that of Elvira, c. 19, which inflicts on adulteroue bishope, presbyters, and deacons the severs penalty of perpetual excommunication: much later, the Carolingian Capitularies punisi an offending
presbyter with scourging and two years' imprisonment on bread and water (Karlomanai Capit. A.d. 742, c. 6; Pertz, vol. 1. p. 18); but the British churches were more lenient. In the bisth centary nu offending presbyter or deacon was punished with three years' renitence (Gildse pruef. do poenit. c. 1 ; Haddan and Stubbs, vol. i. p. 113). Theolure's Penitentlal, i. $\theta, 1$, revives the Apostolical Canon which deposes but does not excommunicate a clerk; cf. Pocnit. Egb. v. 1-22, Hnddau and Stubbs, vol. iii. p. 418. (e) In some cases the purity of the clerical order was further guarded by panishing clerks for the incontinence of their wives: Conc. Illib. c. 65, enacts that a clerk must pat awny an offending wife or be himself perpectually excommunicated; Neoc. c. 8, enasts that he mast either put her away or cease to exercise his office; 1 Tolet. c. 7, empowers clerks to imprisen their erring wives, and to reduce them to peniteuce by salutary fastiag. See also the canon of Photios in reference to presbyters and deacons whose wives had been abused by barbarians, ap. Mai, Scriptt. Vett. vol. i. p. 364.
(2) Offences relating to Ecclesiastical Organization and Divine Service.-These may be divided according as they are connected with (a) the growth of the diocesan syatem, (b) the growth of the parochial system, (c) the establishment of ecclesiastical courts, (d) ordination, (e) divine service.
(a) It was not without n struggle that dioceses, in the modern sense of the term, were formed, and that the charch officers of a particular district or province came to be regarded as an orgauic unity. The former of these results was cliefly due, as has been pointed out above, to the establishment of the system of aynods; the latter was chiefly due to the regulations that a clerk could not be on the roll of two churches at once, and that he could not be transferred from the roll of one church to the roll of another without the consent of his former superior. The earliest ensctment to this effect is Conc. Nicaen. c. 16 , which laid down the rule that if any bishop appointed to office in his own church a clerk beloaging to another church, the appointwent ( $\chi$ єiporovia) should be invalid. But the fact that the rule required to be re-enacted again and again shews that it did not easily establish itself: a few years after the Council of Nicaes, the Council of Antioch (c. 3) repeated it, with the addition that the bishop who received another's clerk against his will should be linble to be punished by the synod: Can. Apost. 15 punishes a bishop in a simiar case with excommunication; 80 Conc. Chalc. c. 20. Later on in the Eist, Conc. Trull. c. 17, after reciting the frequency of violations of the rule, enacts that for the future no bishop shall receive another's clerk without a dimissory let ${ }^{+n} \mathrm{r}$ under pain of deprivation. Still later the Nestoriaa synod of Patriarch John (Ebedjesu, Tract. vi. cap. 6, can. 8, ap. Mai, Scriptt. Vett. vol. x. p. 116) puniehes clerks who so passed from one diocese to another with a year's suspension, and subsequent degradation to the lowest place in their order. In the West, 1 Conc. Arelat. c. 21, deposes presbyters and deacons who tranafer themselves to another church: 1 Tolet. c. 12, excommunicates them, unless they are refugees from a heretical to an orthodox church: Milev. c. $15=\mathrm{Cod}$.

Eccl. Afric. c. 90 (which probably arose out of the case of Timotheus, who had been a realer of Auguatine's, but was promoted to the subdiaconate at Subsana, S. Augnst. E/ist. 63 (240), Op. vol. ii. p. 231), enacted that no one shovild abandon the church in which he had betn ordained render: Valent. c. 5, excommunicates and deposes presbyters and deacons who do nut nithere to the place assigne. io them by the bishop who ordained them; 2 Hiepal. c. 3 , deala with the case of a clerk who, having been do dicated to the service of the church at Italica, near Seville, had Hed to Cordova, and regarde such clerks as being oa the footing of "coloni agrorum:" 1 'Toron. c. 11, 2 Arelat. c. 13, Statt. Eicl. Antic. c. 27, allow a clerk to migrate with the consent of his bishop: so Conc. Hertfurd, c. 3, ap. Haddan and Stubbs, vol. iii. p. 119.
(b) it was apparently an early, if not a primitive rule, that the presbyters and descone of a church could not ordinarily act without the bishop of that church. In the next stage of organization it was enscted that a preshyter or deacon could not detach himeelf from the chureh of which he was presbyter or deacon and set up an altar of his own (Conc. Antioch. c. 5). The next atep was to provide for the cases in which monasteries or other ecclesiastical institutiuns were established in a city of which there was a bishop: Conc. Chalc. c. 8, following what it states to be an older tradition, subjects all such institutions to the bishop of the city; Trull. a 31, 2 Nicaen. c. 10, do the same for private chapels. In the West, 4 Aurel. s.D. 541, c. 7, requires the clerks of "oratoria domini prsediorum" to have the consent of the bishop; but the Capitularies, by repeating the rule that "all preebyters who are in a diocese (parachia) must be under the jurisdiction (potestas) of the bishop of that diocese, and muat not baptize or celebrate mass without hia sanction," seem to inply that the rule had been brokea (Pippini Capit. Vern. dupl. c. 8; Pertz, vol. i. p. 26). The regulation that a presbyter could only celebrate the Eucharist in a place consecrated by the bishop is first found in 2 Conc. Carth. c. 9 ; but it does not appesr to have been universslly recognised, since it required re-enactment at a Iste date, viz. in the Liber Pontificalis, Vit. Siric. c. $2=$ Decret. Synod. Silvestr. c. 9 , in the Psendo-Isidorian decretals, Hinschius, p. 450\%, cf. Atton. II. Vercell. Capit. c. 7, ap. D'Achery, Spicilegium, vol. i. p. 403.
(c) A third class of offences consists of those which grew out of the jarisdiction of ecclesiastical courts. The exercise of discipline by the church in eccleaisstical matters nuat be digtinguished from its exercise of jurisdiction is civil or criminal matters. The former was inherent in the original constitation of the Christian communities; the latter was of the nature of voluntary contract. The history of both is intricste, and has yet to be fully written; it must be sufficient to mention here that while the State constantly recognised the ecclesisstical courts as courts of arbitration, and was resdy to enforce their sentences when both parties had agreed to be bound by those sentences, the church on its part endeavoured in the West to compel clerks to resort in all cases to ite own courts rather than to the ordinary civil courta. This is seen especially in 3 Conc. Carth. c. $9=$

Cod. Eccl. Afrio. secort to secular oundemus then as in effect, Co Afilc. c. 104, $A_{1}$ the ('npitularles 18, l'ertz, vol. i. In diatinction fro rity, the blahap and extra-jullici anforced by eccle c. 2, enacts that were to be corr pertinachously di were to be strue their pay, Fort If, nimperids ande dircumatances : Conc. Narb, c. 10 nut clear that an presbyters, but strengthened the Wast in to lead dietion over pre 619, c. 6 , held wi A presbyter who suthurity of hia b patrim xynodale "ejlacopuas nace dencona] arlus wiva win protest :
(l) Opiences offences which co proper diocese ha (c). The chief of meney, i.c. simon Bast by the Api penalty of excon sand orithiucl, by 2 Nicaen. c. 5 : 533, c $4 ; 6$ Tolet. c. $10 ; 4$ Brace. A. In France nt this thne bevilics the mentr, e.f. In the ap. I'Achery, spu of $S$. Rumanus, a vol. iv. p. 1654.) civif law : a law (Cod. Juyt. 1, 3, famin" as well a Glyceriun and Le Juit. het. 12:6, 1907) meutions at giving notes of hi ceeld of the offic I23, c. 16 , for the but which tender presents to the el of ortiuntion.
(c) (iffences rela Reliyinoms Life.-1. $(2,59)$ enjoin nll clergr, to ge to ch Apustolical Chanons enact that clerke, but it appears fro Were rather negl Juatin. 1, 3, 42 (4 century and a ha theuglit it mufficlen whe, net being hinc
se out of a reader the sub63 (240), ne should had been municates ho da not in by the c. 3 , deala seen derljit Italica, d regards of " colond 13, Statt. grate with Hertford,
if not a d descone ithout the stage of eshyter or the church and set up .5). The in which astitutions here waen 3 what it s all such ; Trull. a or private 541, c. 7 , mini prseishop; but rule that (parochia) tas) of the baptize or " beem to ( Pi ppini 26). The y celebrate ed by the . c. 9 ; but universslly ficalis, Fit. 9 , in the s, p. 4505 D'Achery, ts of those of ecelesiline by the st be dissdiction in er was ina of the vas of the history of ly writtea; tbat while clesisstics! as ready to srties bad be West to to its own ivil courta. th. c. $8=$

Cod, Eecl. Afrio. c. 15, which teposes clerks who renort to secular tribunals in criminal cases, and oondemus tham wo lone their cause in civil enses: $s 0$ In effect, Conc. Milev. c. $19=$ Corl. Eecles. Afric. c. 104, Agath, 0. 8, 3 Tol. c. 13; and in the ''nitularies, Pippiai Cupit. Vern. dupl. c. 18, Pertz, vol. f. p. 26. In additlon to, and also in diatinction from, both forms of judicial authority, the bishops came to hava an independent and extra-juilleja! authority, which also was enforcel by ecelesiastlcal penaltics. Conc. Agath. 0. 2, enacts that clerks who nuglected their duty were to bo correeted by their bishop; if they pertinatiously disregarded such correction, they Were to be struck ofl the roll and deprived of thelr pay. Forty years Inter, Conc. Valent. c. f, atapends and exconmunicates clerks in similar circumatances: atill later in the same century ('onc. Narb. c. 10, renaws the enaetment. It is nat clear that any of these ennetments apply to preabyerers, but it is probable that they no atrengthened the poition of the bishons of the Wat as to lead them to claim a similar jurisdiction over preshyters. 2 Conc. Hispal. A.D. 610, c. 6, hedd under Iaidore of Seville, restores a presbyter who had been deposed by the sole authurity of his bishop, and refers to "priscorum patrum synodalem sententinin" to shew that "episcopus sacerdotibus ac ministris [i.e., denena] aclus honorem dare potest, auferre solus non potest:" ef. Statt. Eocl. Ant. c. 23.
(d) Offences reluting to Ordination.-The offenees which consisted in ordination out of the proper dlocese have been mentioned above under (4). The chief other otlence was orilination for money, i.e simony. This was prohibited in the East by the Apostolical Canons, c. 28, under penalty of excommunication of both ordainer
onil ordnined, by Conc. Chalc. c. 2, Trull. c. 22 , 6 nil ordnined, by Conc. Chalc. c. 2 , Trull. c. 22 ,
2 Nicaen. c. $5:$ in tha West by 2 Aurel. 2 Nicash. c, $5:$ In the West by 2 Aurel. A.d.
53n, c. $4 ; 6$ Tolet. A.d. 638 , c. 4 ; Cnbill. A.D. 650 , 0. $16: 4$ Brac. A.D. 675 , c. 8 . (Of its prevalence In France nt thla period there are many indicathon bendes the repetition of conciliar enactment, e, $q$, in the Life of S. Eligins, lib. ii. c. 1 , ap. D'Achery, \$picil. vol. ii. p. 90, and in the Life of S. Romannes, ap, Martene et Durand, Anecd. vol, iv. p, 1654.) It was also prohibited by the dvil Inw : a law of Leo and Anthemins, in 469 (Cod. Just. 1, 3, 31), punishes it with civil "infamin" ha well ne loss of the office; a law of Glycerius and Leo (Haenel, Corpus Legum ante Just. Lut. 12:6, p. 260 , from Cod. Vat. Reg. 1987) mentions and reprehends the practice of giving notes of hand to be paid out of the proceeds of tho ollice; cf. Justin. Novell. 56 and 12I, c, 16, for the practice, which had grown up but which tended to be simoniacul, of giving presents to the clergy of a church at the time
of ordination.
(e) (iffonces rolating to Divine Service and the Religinns Lifo.-1. The Apostolical Constitutions ( 2,59 ) enjoin all the faithful, laity as well as cergy, to go to chureh twice every day, and the Ajputolical Canons (c. 8) and Conc. Antioch. (c. 2) ennct that clerks, if present, must communicate; but it appears from the civil law that clerks were rather negligent in this respect (Cod. Justin. 1, 8, $42(41), 10 ; 1,3,52(51))$; and a century and a half later the Trullan Council theught it sufficient to punish a clerk or layman
himgelf from divine servica for three successive Sundays. The Spanish rule, as given in 1 Conc. Tolet. c. 5, was that any clerk who was in the neighbourhood of a church must go to the daily sacrifice. The Gallienu rule, as given in Cino. Venet. A.D. 465 (?), c. 14, punished with seven days' axcomnumication clerks who were without Good excuss absent from the morning office. The lriah rule, as given in the Canons of St. Patrick, c. 7, was that a clerk who did nut go morning and evening "all collectas," was to ba excommunlcated, ualess he wero detained by the obligatione of aervitude ("jugo servitutis "). The North African rule was, that ualess a clork were present at vespers he should lose his pay (Statt. Eccles. Anti.. c. 49). ii. The regulntions which relnte to the conduct of divine service are not numerous. The Apostolical Canons (c. 3) depese a bishop or presbyter who offers upon the altar milk or honey, or birds or vegetables; or (c. 59 ) a clerk who reads pseudepigrajha as though they were eacrel books; 3 Cone. Brac. A, D. 572 , c. 10 , excommunientes prlesta who celebrate mass without a stole on both shoullers; 13 Tolet. A.D. 683, c. 7 , deposes slerks who in pique or quarrel strip the altar of its vestments or put out the ehurch Jights; Conc. Rom. A.D. 743, c. 13, under Pope Zachary, excommunicates bishops, presbyters, and dencons who celebrate mass with a staft or with covered head; the Nestorian canons of Ebeljesu (Tract. vi. can. 6, c. 2) punish a clerk who officistes without his boots. iii, It was enneted that elerks must not join in divine scrvice with deplosed clerks, or heretics, or Jews (Can. Apost. c. 11, 45, 65) ; or fast on the Lorl's day (ib. c. 64); or fnil to keep Lent (ib. c. 69); or eat flesh with the blood in it (ib. e. 63).
(3) The enactments which related to the social life of the clergy during the first four centuries have been for the most part mentioned above under (ii.). The following belong to later centuries :-In the East the Trullan Council made a series of enactments which, being for the most part repetitions of earlier enactments, shew that such earlier enactments had fallen into neglect. It provided that clerks should not be the lessors of taverns, c. 9 ; that they should not take usury, c. 10 ; that they should nut wear unbecoming dress, c. 27; that they should not play with dice, c. 50 ; nor be concerned in stage-plays and stage-danciag, c. 50 ; nor keep brothels, c. 86. In North Africa it was enacted that they should wear a becoming dress (Statt. Eccles. Anti. c. 45); that they should not waste time in walking about the streets (ib.c. 47); *a( that they should not sing songs at a banquet (ib. c. 62) : on the other hand, they were quite at liberty to procure their livelihood by handicraft or agricalture (ib. c. 51-53). In the provincia] councils of Gaul and Spaio it was enacted that clerks who were engaged in trada must not sell dearer than other people (Conc. Tarrac. A.D. 516, c. I), or drive hard bargains (3 Conc. Aurel. A.D. 538, c. 27); that clerks must not live with seeular persons withont the permission of the bishop (2 Conc. Awrel. A.D. 533, e. 8) ; that they must not frequent banquets at which love-songs were sung (Conc. Venet. A.d. 465 , c. 11 ; Agath. A.d. 506 , c.
39 ) ; nor sing or dance at banquets (Conc. Autis39) ; nor sing or dance at banquets (Conc. Autisgiod. A.D. 578 (?), c. 40 ) ; nor be drunk (Conc. Venet. c. 13 , Agath. c. 41 ); nor bear arms (Conc.

Herd. A.D. 523, o. 1); nor keep hunting dogs or hawks (Conc. Epaon. A.D. 517, c. 4: ef. Conc. Forojui. A.d. 798, e. 6 ; Capit. Generale, A.D. 789, c.15, l'ertz, vol. 1. p. 69, which adda "jesters" to tha list of prohibitions ; Hettouis Basil. Capit. 11). In Irelaud almost the only social reguiation which is contained in the Canons of St. Patrick is that if a clerk becomes surety for a "gentile," anl "quod mirum non est," if the gentile cheats the clerk, the cierk must pay hia bond, or if he tights the gentile insteal, must be excommunieated (Can. S. 1'atric. c. 8); the later collection of Irish canons repeata the enactments of the Statt. Eccles. Antij. (see Wassersehleben, die Iris:lic hanowenauminuny, p. 33, \&c.). In England the penitentials of Bede, Eigbert, and Theadore combine to afford conclusive evidence that the chief social oflence against which prorision had to ba made was drunkenness: there is, perhaps, no more deguading picture of tha atate of the clergy at any period of the history of the church than that which these penitentiala present (e.q., Pocnit. Theodor. i. 1, 4, ap. Wasser-
 sqq., and lladdan and Stubbs, vol. i.).
B. The punishmenta by which the obaervance of disciplinary rules was anforced were various; the most important were the several forme of excommunication, degradation, and deposition.
(1) Exconmunication.-(a) Timporary: The simplest mode of enforcling obedisuce was to suspend a clerk from all the privileges of church mernbership so long as he was recalcitrant
 elvai, Conc. Nicaen. c. 16 ; "a communione alienus haberi," 2 Cono. Arelat. c. 3, 1 Turon. c. 3), Tais did not in early times imply more than that the offending clerk could not remain with the faithful to participate in the communion, and that he consequently lost his share in the offerings. It was a corollary of this sentence that he could not exercise his offica (hance Mabillon, Mus. Ital. vol. ii. p. 7, explains the phrase "archiparaphonista [i.e., archicantor] a pontifice exconnmunicabitur," by "ab officio euspendetur"). Sometimes the period duriog which a clerk should remain excommunicatad was expreased in tha canon : e.g. a year (Conc. Epaon. A.D. 517 , c. 15 ; 2 Turon. A.D. 567, c. 19 ; Narbon. A.D. 589, c. 10 ); three months ( 11 Tolet. A.D. 675 , c. 8). But more commonly the time was not specifiel, it being understood that submission wouli be followed by re-admission to full status. Tha Apostolical Canons, however, contain a atipulation that the bishop who re-ndmits a clerk must be the same bishop, if still living, who had excommunicated him (C. A. 28, where Balaamon a tds that even if the bishop had died, hia place in this respect could only be taken by his succeasor, or the metropolitan, or the patriarch). In time, and especially in the West, this form of punishment became more sovere than it had originally been. A canon of the fifth (?) century, which claims for itself the authority of earlier canons, separatea an excommunicated clerk not only from communion but also from all Chriatian society ("a totius populi colloquio atque convivio ") until he submits: so also In the Canons of St. Patrick, c. 28; and even more stringently in the Capitularies (Pippini Capit. Vern. dupl. A.D. 755 , c. 9, Pertz, vol. i. p. $26=$ Conc. Vern., A.D. 755, c. 9, Pertz, vol. i. p.
Mansi, xii. 577 ; Capit. Ticin. 4.D. 801 , c. 17,

Pertx, vol. i. p. 85). (b) Permanent: For some oflences a clerk was permanently ejectoi fiom church membership ( $\ddagger$ feoeiatas tideoy kal


 This luvoived complete loss of atatus; re-aduisslon was only pussible through the door of formal and public penitence. Bven this was in solus cases deniel (hence 1 Conc. Araus. A.D. 441, c. 4, "poenitentian desiderantibus clericis non nogandum "), and in the enrliest of Western provincial councila the door was elhut by express enactment of the camon itself (" nec in fine [sc. in articulo nortis] accipera communionem," Conc. Hilib. c. 2, 19: but it may bo noted that this severe form of sentence does not appear to have been repeated by later councils).
(2) Suspension and Degradation.-Of these thers were several furma and degrees: (a) a presbyter might be suspended from the function of offering the Eucharistic sacrifice, but not from other functions (Conc. Neoc. c. 1); (1) a clerk might be suspended from the exercise of the functions of his office, but retain his rank (Conc. Agnth. A.D. 506, c. 43 ; Epaon. A.D. 517 , c. 2; Truil. o. 26: so also S. Basil, Epist. ii. ad Ansphiloch. c. 27, id. Epist. iii. ad Amphiluch. c. 70); (c) a clerk milght lose his seniurity snd be placed last on the clargy roll ( 1 Conc. Turon. A.D. 461 , c. 4 ; Trull. c. 7 ; 2 Nicaen. c. 5); (d) s clark might be degraled to a lower urier (1 Conc. Tolet. c. 4); (e) a clerk might be cut of from the hope of promotion (Conc. Tnuron. A.D. 401, e. 8; 1 Tolet. c. 1; 1 Araus. c. 24; Andegav. A.D. 461, c. 2 ; lierd. c. 1,5 ; Statt. Ecel. Ant. c. 54; ao also S. Basil, Epist. iii. ad Amphitoch. c. 69); $(f)$ a clerk might be deprived of his stipend (3 Conc. Aurel. A.d. 538, c. 7 ; Narb. A.d. 589 , c. 11, 13). (This, which was probably one of the chief effecta of excommunication in early times, was retained as a aejarate and minor punishnent, when excommunication came to carry with it greater penaltias.)
(3) Deposition.-This was sometimes more and somatimes less than excommunication. In the earliest times it does not scem to have involved more than the reducing of an officer to the ranks in the army. Thia is impliad in the phrsses by which deposition is designated: $\pi \epsilon \pi a v a \theta a u t \bar{\eta} \mathrm{r}$

 $\kappa a \theta . \tau \hat{y} s$ 入eitoopylas, 1 Antioch. c. 3 ; каӨаиреітөas absolutely, Ephes. c. 4, Can. Apost. passin;

 $\kappa \lambda$ пpoo кaөlotareal, Cod. Justin. 1, 3, 40 (39), 10 ; "amoveri." Conc. Illib. c. 30 ; "ab ordine cleri amoveri," 1 Arelat. c. 13; "degradari," Conc. Illib. c. 20 ; "ab officio degradsri," Statt. Eccl. Ant. c. 56 ; "deponi," Illib. c. 51 ; "a clero deponi," Statt. Eccl. Ant. c. 68; "ab ecclesiastico removeri officio," Cod. Ecel. Afric. c. 25; "locum amittere," 2 Conc. Carth. c. 8; "ab imposita officio repelli," 1 Araus. c. 16 ; "honore proprio privari," Milev. c. 19. The person so retnoved from office was for the future a laymsn: his place in church was no longer on the raised stepa or aeats; he had no longer a voice in the administration of discipline; and he had no longar the larger alare of the offeriggs which fell to the aeveral grades of officers. This
is sometimes exprei vi. 5, т $\delta$ 入aเndy iठ। ad Amphituch. c. torov; Conc. Tru
 "intea communlor nstur;" 2 Turon. ornh officio cleric cognosest" (but " the resilers in the the recoguition in which afterwardse deposed was atill in and that the rejrea would reatore him powers of his lost 10 late as the sever where tha depositi, ordiaation was nee fuerst uisi grnius a 4 Conc. Tolet. A earliest instances Cupit. Vernense of p. 23, which allo baptize in cases o addition of excom In esriy times a se] neat; the Apostol that the former is even in cases of the that a man must n same offence. The ouly in the cass of tation of e. 64 , whi same double puni: with Jews and $h$ Balsamon and Zona
(4) Other Puni ceatury, when the young persons to m it was sometimes en who transgressed t (Conc. Eproon, A.D. c. 8 ; Narbon. A.D. c. 8). The fourth the same date as the 30 far as to allow p) grave offences, bu which some bishops their clergy themse ceatury a presbyter flesh is to ba scous catus," before bei Copit. A.D. 742, c. 6 civil law recognises meat for clerke $b$ (Justin. Nuvell. 123, When the monasti cierke were sometim in 8 monastery: $e$ $22 ; 3$ Aurel. A.D. 5 29, 45; 8 Tol. A.D civil law ; Justin. panishment for tha been imposed nearly bys lsw of Arcadius xvi. 2, 35). It was that elerks who we confived in solitary water (2 Conc. Turo A.D. 581, c. 8), and t to the abbat (Narbor

## For soma

 actel fiom ineoy kal 1; $\beta$ lite ravtdrитı (quat. 28) ;e-ailmiso e door of this was in traus. A.D. bus clericis of Western by express lec inl fine nunionem," notel that $t$ appear to he fuuction e, but not 1); (1) 3 exercise of in his rank n. A.D. 517 , Epist. ii. ad mphilvch. c. niurity and tonc. 'Turon. c. 5); (d) er order (1 ; be cut of Cnurun. A.D. 1 ; Andegar. Ecel. Ant. c. mplithch. e. $f$ his stipead A.D. 589, c. - one of the early times, nor puoish e to carryes more snd on. In th ave iurolved to the ranks e phrases by

 icaen. e. 17; каӨa!peiobau oost. passin; Thale. e. 27 ;
 , 3, 40 (39), "ab ordine "degradari," vari," Statt. 51 ; "s elero ecelesiastice 25 ; " locum © sb imposita more proprie so removed lsyman : his a the raised © 8 voice in and he had the offerings sficers. This

In semetimes expressly stated: e.g., Justin. Norell.
 ad Amphiluch. o. 3, zis tì лaïк тdrov; Conc. Truli. c. 21, iv $\tau \hat{\varphi} \tau \hat{\omega} \nu$ 入aïx $\bar{\nu} \nu$ druboinzvoit $\boldsymbol{\delta} \pi \varphi$; 3 Conc. Aurel. A.D. 538, с. 2, "lsica communlone contentua ab otlicio deponatur;" 2 Turou. A.D. 667, c. 10, "dejpsitue ab emni officio clericali inter lalcos se observare cognasest " (but with permission to sit among the realers in the choir). There is no trace of the recognition in early canoun law of the opinion which afterwards came to prevnil, that a peraon so deposed was atill in poise what he hall been before; and that the repend of the sentence of deposition weuld restore him at onee to all the privileges and powers of hie lost place. On the contrary, even solate as the seventh century, and even in cases where the deposition was found to be unjust, reordination was neceasary (" non potest esse quod fuerst niei gradus amissos recipint coram altario," 4 Cone. Tolet. A.d. 633, c. 28). One of the earliest inatances of the inter opinion is in the Cupit. Vernense of Plppilu, a.d. 753, I'ertz, vol. i. p. 23, which allows a degraded presbyter to baptize in casee of extreme emergency. The sdiditon of excommunication to deposition was in early times a eeparate and cumulative panishmeat; the Apostolical C'anone, c. 24, maintain that the former is sufficient without the latter, even in csses of theft or perjury, on the ground that a man must not be punished twice for the same effence. They allow them to be combine if enly in the case of simony (c. 28; the interpretation of $e .64$, which apparently visits with the asme double punishment those who assueinte with Jewe and heretice, is not certain: ef. Bolsamon and Zonsras ad loc.).
(4) Other Punishments.-(a) In the sixth ceatury, when the practice of appointing very yeuag persons to minor orders began to prevail, it was sometimes enacted that " juniores clerici" who transgressed the eanons should be whipped (Cenc. Epaon. A.D. 517, c. 15 ; 1 Matise. A.D. 581, c. 8; Nirbon. A.D. 589, c. 13 ; 11 Tolet. A.D. 675 , c. 8). The fourth Council of Brsga, whieh is of the ssme date as the last-mentioned council, goes 10 far as to sllow presbyters to be scourged for grays offences, but discourages the practice which some bishops seem to have had of beating their clergy themselves. So also in the following ceatury a presbyter whe commite a ein of the flesb is to be scourged, "flagellatus et scorticatus," before being imprisoned (Karloman. Capil. A.D. 742, c. 6 ; Pertz, vol. i. p. 17). The civil law recognises the anme mode of panishmeat for clerks below the grade of deacons (Justin. Nuvell. 123, e. 20 ; cf. Cod. 1, 3, 8). (b) Whes the moastic aystem began to prevail, clorks were sometimes punished by being eecluded in 8 monastery: e.g., Conc. Epaon. A.D. 517, c. 22; 3 Aurel. A.d. 538, c. 7 ; 4 Tol. A.d. 633, e. 29,$45 ; 8$ Tol. A.D. 653, e. 7. So also in the civil law: Justin. Novell. c. 11, substitutes this paxisbment for that of banishment, which had been imposed nenrly a century and a half earlier bys lsw of Arendius and Honorins (Cod. Theodos. xvi. 2, 35). It was sometimes further enacted thet elerks who were thus seeluded should be confined in oolitary cells and fed on bread and mater (2 Conc. Turen. A.D. 567, c. 19 ; 1 Matisc. A.D. 581, c. 8 ), and that they shouid be subject to the sbbat (Narbon. A.D. 589, c. 6). [E. H.]

## ORDERS (Monastic). [Monastery, p.

 1229.$]$OIKDINAL. It ls proposed in the present article to give a brief account of the books which contain the early forms of ordination in both Enst and West. There ls no anclent tertn för duch books. The most usual Weatern term is Pontificale; but on the one hanl, the word does not appear until the close of the milille ages, and on the other hand, it is toe wille for the present purjose, inssmach as the books su designated coutain not only forms of ordination, but also forms for all oflices, c.g. the censecration of churches, in which the presence of a bishop, hail come to be required. For Pontificale sicard of Cremona in the 12th century (Mni, Spic. Kom. vol. vi. p. 583 , Migue, l'atr. Jat. vol. ecxv.) subatitutes Milrale, but thie Intter word does not seem to bave obtained general currency. Ordimule was in earlier use, but with a ditterent meaning. Kal ${ }^{1 / h}$ Higden (Polychronicon, lib. 7, c. 3) ajeakk of a " librum ordinalem ecclesiastici officii quem consuetudinarluni vocant," as belonging to Ommund of Salisbury circ. A.D. 1077 ; but in the Gesta Abbatum S. Albomi, ed. Rilny, p. 58, "ordinalibus, consuetudinariiz, misealibus" are enumerated separately among the books given to the abbey by abbat l'aul, A.D. 1077-1093; an ordinurius liber or ordinarium is mentioued in a charter of St. Wulfran's ehurch at Abbeville in A.D. 1208 ; it was a book of, directions, specifying "quid et quando et quomodo eantandum sit vel legenilun, chorus regenfus, campanae pulanndae, Luminare accendendum,"\&c. But it has been supposed that there were different ordinaria for the several classes of ministers, and that the ordinarium episcopals was the same as the pontificalc. In the absence, therefore, of any precise ancient term, the information in question has been placed under the present heading, as being more expreasiva than any otber to modern English readers.

1. Western Urdinals.-It is not possible in the present state of knowledge to lay down many general propositions in respect to carly Weatern ordiasls. The earlier MSS, of those which are known to exist do not appear to have been carefully exsmined by any seholar of emineace since the time of Muratori, and some of thoee which have been published, and which are mentioned below as belonging ta a certain date, are found on examination to be composite M.SS., i.e. MSS. of clearly distinguighable and sometimes widely separated dates, which have accidentally been bound up together. Consequently, almost all facts in relation to ordiuation which are assigued to certain dates on the authority of printed editions of the several MISS. are liable to correction. It is, moreover, probable that many MSS. remain still unexamined, and that much light may be thrown upon early ecelesiastical usages by fresh discoveries. The following accounte will be confined to those whicb have been printed: nor even in the case of those which have been apecially examined for the purposes of this work will there be any discussion, which must neeessarily be elaborste and lengthy, of their origin or approximate date. But even with this limitation it is clear that the printed ordinals belong to several distinct types, nad that the type which ultimately survived, and which, being retaincd in the
minlizeval service-bookn, has come down to moulern times is the Romas and Augliean or limals, wa nut the earliest even of thuae which atill remaia.
2. Among the earliest of the remaiaing typea is that which is printell by Mabillon (IWuseum It tivenm, vol. ii. 85) as Urdo Jlomants viii, It contains short forms for the ordination of acolytes, mbileacons, leacons and preshyturs, and a louger form for the ordination of a biahty.
3. Another type of great natiquity, but whether enrlier or later than the preceding la nut at present clear, is that which was first printed by Jlittorp, do Ilivition Cotholicte Kistesise Ufficio, Culugne, 1503, p. 88, col. 1 and part of col. 2. This is diatinatively 1 suman, as is shewn by the direction that the pere anil clergy are to gis in procesalon from the chureh of St. Alrian to that of sit. Marla in l'racsepe. It is important, as seprarating election from almiseion to olifee (i.e. or.lination in its later sense) by an interval of two days. It gives no form of cither prayer or benediction, and it ia confined to presbyters an! deacons. It was printed agnin by Mabillon from a st. Gall Ms. (.IIus. Ital. vol, ii.) as Urdo fiom thus Ir. and by Martene (de Autiq. Ec\%. Lit. rul. ii.) from a MS. of the Benedictine Abbey of the Trimity at Vendome, also as Ordo Ir. ; both these editors asd to what Hittorp had publishel an order for the benediction of a biahop; and Mabillon, not Martene, givea an order resuecting the four seasons, which is not in accorlance with the preceling part of the Ms., and ia probably a remmant of a diatinct rite ; this last part is also printed from MSS. at Zurich and Einaiedeln by Gerbert (Monum. Liturg. Alemmin. vol, ii. 38; cf. id. Liturg. Alcumann. distras. V. c. 4, vol, ii. 494).
4. Another type of great antijuity, and one which is pussibly earlier than either of the two preceling, is that which occurs as a preface or preliminary rubric to the ritual of the ordination of deacons and preabyters in some of the later ordinals (for which see below), viz. Sneram. Gelas. i. e. 20, Miaanle Francornm, Cod. Maff. ap. Maratori, Pontif. Eegb. S. Dunst. Rodral, Catalani, cird. ii. It ia remarkable as giving no forins of benediction, nor any mention of vestments, and for the retention of the primitive custom of making the oblations to the bishop himself at the Eucharist, and receiving them back from him when consecrated.
5. The older MSS. of the sacramentarles contain prayers which might have been combined with any of the rituala hitherto mentioned.
(a) That which is known as the Leonine Sacramentary contains prayera withont rubrical directions, to be used in (I) the consecration of a biahop, (2) the benediction of a deacon, (3) the censecration of a presbyter. The Veronese MS. which contains the ascramentary is assigned to the luth century. The anthorship of the aseramentary is absulntely uncertain; various conjectures will be found (1) in the preface to the original edition of the work by Bianchini in his edition of Annstasius, vol. iv. Rome, 1735 (whose ascription of it to Lee the Great was withdrawn later in life secording to Gerbert, Fet. Liturg. Alem. vol. i. p. 80); (2) in Muratori's Dissertiotio de Rebus liturgicis, c. iii. prefixed to his edition of it in his Liturgia Romanis Jetus, vol. $i$. The text will be found not only in the above-men-

Woned volume of Bianchini and Murntori, but alno in the Mallerini edithon of St. latu JI. vol, il. p. 110 .jf. (reprinted in Migne, Iatr. Lat, vol. Ix. p. 113 3.17.).
(b) The older MSS. of that which is known m the (iregorian Sacrminentary alno contain prayers, without a ritual, to be used at the orilination of bishops, preshyters, and deacons. The chinf of these older MSS. are (1) one in the lomerial Library at Vienna (No, 1815, 5 ; furmerly Theol. 149), which is describel by Lamberins (bibi, Cuswor. t. Ii. e. 5, p. 299) (who supposel, but wrongly, that it was the eopy which lia irian l. presented to Charles the (irent), an I by Desis (Codl. IfSSS, 77e I. R, P, t. 1. ןurs iii. 1, 3/32); (2) a Vitican colex, wheh, with a cullatina of (3) a codex in the Ottuboni Library, was printed by Muratori (Lit. Rom. Iei, vol. ii.), In which edition the several prayers will be found on $\mu$ p. 882, 918, 1064.
(c) The MS, which was publlished by Carlinas] Tomasl in 1680 from a Ms. of (queen Christina of Sweden, and which since, though its ascrip. tion t" Gelasius is generally repuliated, has been known as the Gelasian Sacmuentary, erntaim two sets of directions and prnyera fur urdinations: the one (lib. I. e, 2 (i-23) correspunile to some extent with the Leonine Sacramentary, the other (lib. h. c. 95-99) with the encliaals mentioned below. The text will be found is Tomasi (reprinted in Daniel, Cudix Liturcicus, vol. 1. p. 208), In Muratori (Lilury, Ron, Vel. vol. ii.) ; and in Migne, Patr. Lat. vol. Ixxiv.
5. The type which ultimately prevailed and which, after the analogy of the sacramentary to which it is usually appended, may be called the Gregorian, is more elaborate, nud therefore probably later than the types mentioned above. The most important of the MSS. which have been publiahed, and which can therefure be compared together without great ditficulty, sre the following : (1) Miastle Francorum : a Ms, found by Morin in the library of A. Ietau at Paris, afterwards bought by queen Christina of Sweden, and now in the Vatican. It is aupposed by Moria, on Iateranl evidence, to have beea written for the use of the church of Joitiers, and ia ascribed by him to the 6th century, between A.d. 511 and 560. Mabillen, who first gave it the name by which it is now known, thinke that it representa the prevalent Frankieh ritual, but ascribea it to the 7 th century either date places it earlier than the MS. of any existing Western ordinal, although the type which it embodies is probably later than several of those which have been mentloned above. It contains the ritual for the ordination of doorkeeper, acolyte, reader, exorciat, Bubdeacon, deacon, presbyter, biahop, virgin and widow. The text is given in Morin, de Sacris Ealesive Ordinationibus, p. 261 ; Mabillon, Litury. Gall. lib. iii. p. 301 ; Muratori, Liturgia Romana Velus, vol. iii. p. 439. (2) Codex Remensis: a MS. formerly belonging to the obbey of St. Remiglua at Reima, printed by Morin, p. 290. (3) Codex S. Eligii: a MS. probably of the 9th century, once in the abbey of Corbey; in Morin's time in the lihrary of St. Germain-asaxPrés, now in the Bibliothèque Nationale at Paria (No. 12,051). Thia MS. furms the basis of Mébard's text. (Paris, 1642), and alse of the Benedictine text (S. Greg. M. Op. vol. iv.), of
the Gregorian Sa onntains the orilit for an account of and Muratori d Litury. Hown. Vet Loybrti: which probably of the frem a Paria M Surteen Suchety well). (5) Cuhb belonging to the 85:, and now in Parlo (No. 12,05 care, and its co preface of havin which was in all gives the MS. n Morin, 1. 278.
MSS. are mention three are knowl of ao sjecelfiel in vol. vil. Rume, 15 (b) ene of the I Rom. Fet. vol. iii data by Catalani, p. 1, tit. 12, Oru tani ; an Euglish In the Iibliotheyu by Martene, Orit. the 9th century, at Cologne (No. ex of the elition of Latinurum, sive 1571. (9) Cudex s MS, ascribed by ceatary, apparentl beloaging to the Lan Alet, near St lon, Ann. Benedict belonging to the the publie library lished by Martene Dunst., with whie see Gage, Archace givee an account earlieat to the (10) Codex Rutom archbishop Rubert but of English or the 8th century, bi logia, rol. $x$ xiv., Aethelgar, archbis see Frere, Bibliot p. 50 ; published b Gellonensia: ascrib merly beleaging to Guillem du Désert aux-Prés at Paria, Nationale (No. 12, Od. is. (I2) Cod of its mention of merly at Corbey, Nationale (No. 12 p. 298. (13) Cud Noyen in Picardy the 8th century an iv. ; (b) a MS. som bol, ascribed to th by Martene, Ord. ceatury, publishe (14) Codex Suession IIth century, publ

Muraturi, bat t. Lato J. vel. ae, Patr. Lat, h is known as ntaill prayero, urdination of The chiof of the lmperial riwerly throl. nbectins (bis). suppuspel, but ich Ha lrian I. ans by bexis iii. p. 3 (18 4 ); a cuthatinn of y, was printed i1.), in whileh be found on

It by ('arlina) wenl Christina ugh its ascripintel, has been tary, contains rs firt ordinacorrespunds to Sncramentary, the orlinals bo found in Ifex Iitursiou, wiy. Ron, Vel. vol. Ixsiv. prevailed and cramentary to be callel the and therefire ationel abure. - which have - therefore be difficulty, are corvm: sis. of A . Petau st n Christina of It is supposed to have been h of Poitiers, 6th eentury, llon, who first a now knowa, alent Frankish 7th century; at the Ms. of ough the type r than several sed above, It stion of doortt, sublescen, and widow. acris Eaclesice , Litury. Gall. argia Romasa - Remensis : a abbey of St. Sorin, p. 290. bly of the 9th - Corbey ; ia Germsid-sunNationasie at ns ths basia of 1 slso of the . vol. ir.), of
the Gregorian Sneramentary; the partion which containa the urdimal la printe 1 by Marin, p. 270 ; for an mecount of its date see Menard's preface,
 Liturrs. Rum. Vet, vel. I. p. 110, (4) Pontificalo Ebybrlii which represents the Einglish use, probabiy of the 8th century, and was jublished from a Paris Ms. of the loth century by the Surten Suclety in 1853 (elited by Mr. Greenwell). (5) Codes Rodradi: a MS. formerly belonging to the abbey of Curibey, ilated A.D. 85il, shi now in the bibliuthergue Nationale at Yaria (. . $0,12,050$ ) ; it la compileil with great care, ant its compiler given evileuce in hla preface of having proseaseel a critical splirit, which was in slvance of his tlme, and which gives the MS. a high value; it la prlated by Morin, p. 278. (6) Cudices Vuticuni: many Nss, are mentionel in the catalogues, but only three are known to have been published, (a) ene of Do apectiod late by liveca in S. (ireg. M. op . vel, vil. Rume, 1593 , anil again by Morin, 1 L . 275 ; (b) ene of the luth century by Muraturi, Lit. Rom. Fit. vol, hii. 1 , 26 ; ( $)$ ) one of mach later date by Catalani, Pontificalo Rominum, njpend, al p. 1, tit. 12, Ord. iii. (7) P'ontificale SS Dunstani : an English MS. of the 10th century, now in the bibliutherpue Nationale at laria, published by Martene, Ord. iii. (8) Cenlex Coloniensis: of the 9 th century, now in the Cathedral Library at Cologne (No. exxxvii.), which formed the basia of the eilition of l'amelius, Missale SS. Patrum Latinorum, sive Lituryicon Latinum, Cologne, 1571. (9) Codec Gemmutensis or Lanalitensis: a MS, ascribed by Nontfiucon to the 7th or 8th century, apparently of Einglish origin, afterwaris belonging to the Monasterium Lamalotense (i... Lana Alut, near St. Malo, in Brittany) ; ef. Mabillod, Ann. Benelict. tom. iv. p. 46 f , afterwarils beluaging to the abbey of Jumiegea, but now in the public library at Rouen (No. A 27); published by Martene tugether with the Pontif. S. Dunst., with which it agrees almost entirely ; sea Gage, Archacotoyia, vol. xsv. p. 2:35, whe gives nn account of it, and ascribes it at the earliest to the end of the 10th century. (10) Codex Rutomyensis: commonly known as archbishop Robert's pontifical; now at Rouen, kut of English origin; sometimes nseribed to the 8 th century, but supposed by Gage, Archaeohogia, vel. xxiv, to have been written for Aethelgar, srebbishop of Canterbury, A.D. 989 ; see Frere, bibliutheque de la Ville de Rown, p. 59 ; published by Morin, p. 282. (11) Codex Gellonensis: ascribed to the 8th century; formerly belenging to the Benedictine abbey of St. Guillem du Désert, afterwards to St. Germnin-sux-Prés at Paris, but now in the Bibliotheque Nationale (No. 12,048) ; published by Martene, $0 \cdot d$. ir. (12) Codex Ratoldi: вo called becauas of its mention of the abbat Ratold, $\dagger 986$; formerly st Corbey, but now in the Bibliotheque Nstionals (No. 12,052); publiahed by Morin, p. 298. (13) Cudices Noviodunenses: i.e. of Noyen in Picardy; (a) three MSS. ascribed to the 8th century and published by Martene, Ord. Ir.; (b) a MS. somstimes known as Codes Radbolh asaribed to the $9 t h$ century and published
by Martene, Ord. vi.; (v) a MS. of the 13 th by Martene, Ord. Vi.; (v) a MS. of the 13 th
centary, published by Martene, Ord. xv . (14) Codex Suessionensis: s Soissons MS. of the Ith ceatury, published by Martene, Ord. vii.
(15) Covios Cuturicensia, i.e. of Cahats। ascribel to the yth ceatury, mil publiahed by Martene, Ori. v. (114) Cudex Bissutinus: Cirmerly at Besaucon, but now at Tours (Montfacom, voi. if. p. 1274 ) it is ancribed to the 11 th century, mal is published liy Martene, Urd. 8. (17) Cublues Becertuses: two MSS, firmerly belongling to the abbey of Le Bee, in Normumbly; buth of the 12 th century f jublished by Martene, Urd. xi. xii. (18) Cubex Senumensia: a sena ils, of the time of Louis the l'isuas published by Murin, 1.294. (19) Coudex Bellovacensis: a Benurala, IIs., written abuut A.1, 1000 and pulbished by Morin, 1. 327. (20) Cortex S. lictoria: a MS. of the 12th century, formerly belonging to the abbey of St. Victor at laris; published by Morin, p. 320. (21) Corlice's Mojmatini: (a) a Mainz MS, of the 13th century, now in tho Bibliothèpue Nationale at laria; jublisherl by
 Morin othos we period, but liflering from the firpor in imporinut particalara; purtly pubLis' yl by Morias, $\because$ 330. (22) Codex Sadishuryen is: Ahblur MS. aseribed to the 1 th cen wry publiyht by Martene, Ord. viil. (23) ${ }^{3}$. (ker shesficius: an early and important MS., th. hiow, of which la nut known ; published $L_{j}$ duratori, vol iii. p. 45. (4) Cede.s Cuietomus : A MS. which agreen in many puints with the precerling ; arpposed by Morius to be an Italian, not Roman, orutional of about the 10th century, and publishled by him, p. 313. (25) Colex Lamiluffi: so called from its having belonged to a bishop of Capua of that aame in the 9th century ; published by Catalnni, Pontificule Romanun, appeal. a.l p. 1. tit. 12, Urd. 1. (26) Culcex Barensis: a MS. probally of the 13th century, giving the uas of the juint dincess of Bari and Canusium ; published by Catalani, ibid. Ord. H. (27) Enylish Ordinals Maskell's Monumenta Ritualia, vol. iii. containa an edition of the ordinal accorling to the use of Sarum from a Cambridge NIS. of the 15 th century (according to Maskell, ibid. vol. I. 1,1 , but of the 13th century according to the Cambridge catalogue, No. 1347) with a collation of the Winchester Pontifical (also at Camb. Univ. Library, No. 921) of the 12th century, the liangor Ponlifical (at Bangor) of the l4th century, and bishop lacey's Exeter Poutifcal of the itin century (since published separately by Mr. Barnes, Exeter, 1847). The only other English ordinals
which are known to the present writer to have been published are (1) Cardinul Bainbridge's York Pontifical, in the Cambrilge Univeraity Library, which was edited by Dr. Henderson for the Surtees Society in 1875; (2) a Sarum Pontifical of the 11 th century in the British Musenm (Tiberius, e. i.), published by Mr. Chambers, Divine Worship in Eagland in the XIII, XIV. and XIX. Centuries, London, 1878.
Of unpublished and uncollated Pontificals there are many; some are mentioned in the list given by Zacearia, Bibliotheca Ritulis, vol. i. p. 164 ; but the catalogues of most great libraries supply instances of others. The mast important of unpublished English Pontificals is probably that which is contained in Leofric's Exeter Missal in the Bodleian Library, a MS. of various datea, one part of it containing the dste A.D. 969.
II. Eustern Ordinals: i. Greek.-The earliabt

## ORDINAL

Greek ordinal, the date of which is extremely obscure, but which probably representa a primitive type, is that which is contained in the eighth book of the Apostolica! Constitutions, and which prescribes the ritual for the ordination of bishops, presbytera, deacons, deaconesses, subdeacons, and readera. (The best modern texts are those of Lagarde, Const. A post. Leipzig, 1862, and of Pitra, Jur. Liccl. Graecorum Hist. et Mon. vol. i. pp. 45-75.)
ii. Next in importance is the ritual which is given, interwoven with a mystical explanation, by St. Dionysius Areopagita de ecelesiastica Hierarehia, c. v., which should be compared with the scholia of St. Maximus, and the paraphrase of George Pschymeres, both of which are usually printed with it. (The text will be found in Migne, Patr. Graec. vol. ii. ; and Morin, de Sacr. Urdin. p. 52.)
iii. The later ordinsla seem to have taken their finnl shape in the course of the 8 th and 9 th centuries; they have not yet been thoroughly investigated, but the differences between the MSS. which have hitherto been collated are cinsiderably less than those which are found between the Pontificals of the Gregorian type in the Weatern church. The chief MSS. are the following : (1) Codex Barberini, of the 9 th century, formerly in St. Mark'a Library at Florence ; priated by Morin, vol. i. p. 64 ; J. A. Asseman, Cod. Liturg. Eccles. Univ. vol. xi. p. 103 . (2) Codex Dessaivion: of the 10 th century, given by a Cretan presbyter to cardinal Julian at the council of Florence; afterwards in possession of cardinal Bessarion, who gave it to the monastery of Crypta Ferrata, near Rome, of which be was abbat; printed by Morin, i. p. 74, J. A. Asseman, vol. xi. p. 125 . (3) Codex Paris: not carlier than the 14th century; in the Bibliotheque Nationale; printed by Morin, vol. i. p. 83 ; J. A. Asseman, vol. xi. p. 147. (4) Codex S. Andr. Vall.: of uncertain date, in the library of the church of St. Andrea Vallensis at Kome; printed hy Morin, vol. i. p. 91 , J. A. Assemsn, vol. xi. p. 166. (5) Cudices Vat.: one of the 12 th century, containing the offices for the ordination of reader, singer, subdeacon, deacon, deaconess, the other containing those for presbyter, bishop, abbat; printed by Morin, vol. i. p. 97, J. A. Asseman, vol. xi. p. 179. (6) Codex Leo Allat.: of much inore recent date, and possibly more Syrian than Greek; printed by Morin, vol. i. p. 104, J. A. Asseman, vol. xi. p. 196. The other editions of the ordinala are leas precise in atating the ISS. authorities upon which they are based; the chief of them are Habert's 'A $\mathcal{A} \boldsymbol{\prime} \in \rho a \tau i k \delta \dot{\prime} \nu$, Liber Pontificalis Eccl. Graecae, Paris, 1643, and Goar'a Eujox́́yıv, aive Rituale Graecorum, Paris, 1647 (the notes to which are valuable). A convenient edition for general reference, but uaeless for scientific inquiry, is that which is contained in Daniel's Codex Liturgicus, vol. iv. fasc. ii. Leipzig, 1853.
iv. Coptic.-The Coptio ordinal, which may be presumed to retain the chief traditions of the later church of Alexandria, was first publiehed in Its present fori $\%$ by Gabriel, son of Tarik, patriarch of Alexsndria, in 1141. It has been printed in the West from several different MSS. which do not materially differ: (1) The greater part of it was first transluted into Latin by
father Kircher, from a MS. which was sent to the Propaganda, and published by Bartold Nihn. lins at Culogne in 1653, in the इv $\mu \mu \kappa \tau d$ of Leo Allatius ; this was reprinted by Morin, de Sacr. Ordin. (2) The officea for the ordination of a biahop, metropolitan, and patriarch, which had been omitted by Kircher, were printed by Renaudot, Liturg. Oriental, vol. i. from a I'aria MS. and the office for a patriarch also from Ebnassal, Epitome Canonum, A.D. 1239, and from Abulbireat Lampas tenebrartum, saec. xiv. (3) A later version from other Paria NSS. is given by Vansleb, Histoire de l'Éllise d'Alexandric, Paris, 1677, p. 4, sect. 2. (4) J. S. Asseman translated the offices for a reader, subdencon, deacom, pres. byter, and bishop from a Vatican MS., and published them in his Dissertazione dell inazione dei Copti, \&c. 1733, which was reprinted by Mai, Script. Vet. vol, v. pars ii. § 5. An orthodox Copt, Raphsel Tuki, published in 1761, under the auspices of the Propaganda, an edition of both the euchologion and the pontifical from MSS. which he found at Rome; a Latin version of this is published, with a collation of other editions, in Denzinger, Ritus Orientalium, vol. ii. Würtzburg, 1864.
iii. Jacobite.-The ordinal of the Jacobite Syrians, which probably retains the main fentures of that of the church of Antioch, is said to have been arranged by Michael the Great about A.D. 1190 . It has been published in three forms, between which there are conaiderable dilferences, (1) By Morin in Syriac and Latin ; (2) by Renau. dot, Perpetuité de la Foi de l'Éllise Catholiuse from a MS. in the Grand Ducal Library at Florence. (3) It is also found as a collation with the Nestorian ordinal in J. S. Asseman, Bibliotheca Orientalis, vol. iii. p. 2. Probably older than any of these ordinals in their present form are the canonical directions which are given by Gregory Abulfaradsch (Bar-Hebraeus), who in the 13 th century furmed a collection of canons, a Latin version of which by J. A. Asseman is published in Mai, Script. Vett. Nov. Coll. vol. x. pars ii.
iv. Maronite.-The Maronite ordinal so Desrly resemblee the Jacobite ordinal as to have been sometimes identified with it. It was first printed by Morin, but imperfectly, inaamuch as the MS. which be used was a Diaconicon and not a full Pontifical. It has aince been fully printed (1) by J. A. Asseman, Cod. Liturg. vol. ix. x. from a collation of ancient MSS. supplied by a Maronite patriarch; (2) by Denzinger, Ritus Orientalium, vol. ii., who has reprinted Assemar's text, with the addition of a collation of some important materials which had been left in DIS. by Renaudot.
v. Neatorian.-The Nestorian ordinsl ascribes to itself a higher antiquity than any of the other Oriental ordinals. It brars the nsmes of the patriarcha Marabss I. †552, and Jesujab t660 of Cyprian, bishop of Nisibis, f. 767, and of Gsbriel, metropolitan of Bussorah, circ. 884. It has been printed (1) by Morin from a Vatican MS. in both Syriao and Latin, the Latin version being however to soms extent untrustworthy; (2) by J. S. Asaeman, Bibliotheca Oriontalis, vol. iii. p. 2, from the same and other Vatican MSS., but with an amended Latin version ; (3) by J. A. Asaman, Cod. Liturg. vol. xiii. ; (4) by G. F. Badger, The Nestorians and their Rilual,

ORDINAR
London, 1852, from but comparatively those which were (5) by Denzinger, bes reprinted both that of Badger.

ORDINARY 0 nition of ordinarium nem livini officii. I would imply the fix into which the vari or senson, are fitte taken to mean the the camon.
ORDINATION

1. Nomes for ordinati
i. Words denoting
II. Words denoting
iii. Words denoting
iv. Words denutling
II. Nature of ordinati
(1) Contemporary
(a) By the per the sove
(2) Corresponding ment, p. 180 (s) By the la the blsb
(3) Ultmate elem f. Election:
(a) Of pre
subd
ii. Testimony
(a) Of cle
fii. Declaratic
III. Rites of ordination
f. In generas,
(s) Prayer, p . 1508.
ii. It speelsi,
2. Ostiarius, p. 1 ?
3. Singer, p. 1509
4. Acolyte, p. 151
5. Deacon, p. 1511 9. Oth
IV. Time ond place of f. Time:
( ${ }^{\text {) Sesson, }} \mathrm{p}$.
(3) Rela
ij. Plsce, p. 1517.
V. Hinister of ordina
i. Of Presbyters, $p$
il. Of Deacons, p.
UL. Of Minor Ordert
ly. of Clerks, p. 15
Vi. Re-ordination, p.

Vil. Literature, p. 152

1. Nume

The Greek and Lat express either the wl processes which in grouped together ul sre so numerous and considerable light u was entertnined as cesses themsulves. treat of them with l. Some of them are uary use to denote ments $; \mathrm{ii}$. Others ar

London, 1852, from MSS. which differ in many, but comparatively unimportant, polnts from those which were used by the two Assemans; (5) by Denzinger, Ritus Orientalium, vol. ii., who hes reprinted both the text of the Assemane and that of Badger.
[E. H.]
ORDINARY OF THE MASS. The definition of ordinurium (-ius) is liber continens ordiwem divini offici.. In reference to the Mass this would imply the fixed framework of the gervice into which the variable parts, proper to the day or season, are fitted, and by popular usage is taiken to mean the whole of the service, except the canou.
[C. E. H.]

## ORDINATION.

L. Names for ordination:

1. Words denoting appointment or election, p. 1501,
i. Wurds denuting promotton, p. 1502.
iii. Worla denoting niembrrship of the clerus, p. 1502. iv. Words denoting admissiun to office, p. 1502.

## II. Nature of ordination:

(1) Contemporary modes of ctvil appotntment, p. 1503. (a) By the people. (b) By the senate. (c) By the aoverelgn.
(2) Corresponding modes of ecclealastical appointment, p. 1503.
(a) By the laity. (b) By the clergy. (c) By the btshop.
(3) Uitimate elements of ordinatton, p. 1504.
I. Election:
(a) Of presbyters. (b) Or deacons
(c) Of subdeacons. (d) Of readers.
it. Testimony, p. 1506:
(a) Of clergy. (b) Of laity.
iit. Declaration of election, p. 1507.
III. Rites of ordination :

1. In gemeral,
(a) Prayer, p. 1508. (b) Delivery of Insignis, p. 1508.
iI. In special,
2. Ontlarius, p. 1508.
3. Reader, p. 1509.
4. Singer, p. 1509.
5. Exorcist, p. 1509.
6. Acolyle, p. 1510.
7. Subdeacon, p. 1510.
8. Deacon, p. 1511. 8. Preshyter, 1512.
9. Other officers, p. 1515 ,
IV. Time and place of ordination :
10. Time:
(1) Season, p.1518. (2) Day of week, p. 1617. (3) Relatton to divine service, p. 1517.
11. Place, p. 1517.
V. Minitter of ordination:
12. Of Preabyters, p. 1518.
t. Of Deacone, p. 1518.
iil. Of Ntinor Ordera, p. 1519.
tv. Of Clerks, p. 1520.
VI. Reordination, p. 1520.
VII. Literature, p. 1520.

## I. Numes for Ordination.

The Greek and Latin words which were used to express either the whole or part of the series of processes which in English are commonly grouped together under the word ordination, sre so aumerous and so slgnificant as to throw considerable light upon the conception which was entertained as to the nature of the processes themsulves, It is therefure nccessary to tiest of them with some minuteness of detail. |l. Soms of them are words which were in ordiary use to denote civil elections or appointments; 1l. Others are ordinary words for pro-
motion to dignity; ill. Others express only the fact thaz a person was ranked in the кл $\hat{\eta} \rho o s$ or ordo; iv. Others connote a special aacredness in the office itself, and the pertormance of sacred rites in admission to it.

1. Words denoting appointment or election: (1) Xeiporoveîv ( $\chi \in i p o r o y i a): ~ t h i s ~ w o r d ~$ is used (a) in the New Testament, Acts xiv.
 трєбßuтє́pous: 2 Cor. viii. 19 (ot Titns), хeєpo-
 apostolic Greek, St. Iguat. ad Philad. c. 10 ; (c) in the Clementines, Clement. Epist. ad Jacob. c. $2 ;{ }_{2}(d)$ in the Apostolical Constitutions, e.g. 2, 2, 27 ; 7, 46 ; and the Apostolical Canons, e.g. 2,36 ; (e) in the Canon Law, e.g. Conc. Aucyr. A.d. 314, c. 13: Neocaes. A.d. 315 c. 3 : Nicaen. A.D. 325, c. 16, 19 : Antioch, A.D 341, c. 2 ; ( $f$ ) in the Civil Law, e. Cod. Justin. 1, 3, 42 (41), § 9 ; Novell. Juiviin. 6, c. 4. Its meaning was originally "to elect," but it came afterwards to mean, even in classical Greek, simply "to appoint to office," without itself indicating the particular mode of appointment (cf. Schömann, de Comitiis, p. 122). That the latter was its ordinary meaning in Helleuistic Greek, and consequently in the first nges of church history, is clear trom a large number of instances: e.g. in Josephus, Aut. 6, 13, 9, it is used of the appointment of David as king by God, id. 13, 2,2 , of the appointment of Jonathan as high priest by Alexaader: in Philo, 2, 76, it is used of the appointment of Joseph as governor by Pharaoh: in Lucian, de morte Peregrini, c. 41, of the appointment of ambassadors: in inscriptions, e.g. Le Bas et Waddington, No. 42 , of the appointment of municipal officers; and so also of civil appointments in ecelesitistical writers, e.g. in Sozomen, II. E. 7, 24, of the appoint ment of Arcadius as Augustus by Theodosins; in Isidore of Pelnsinm, Eipist. 2,264 , of the appointment of military officers. In later times a new connotation appeara, of which there is no early trace ; it was used of the atretching out of the bishop's hands in the rite of imposition of hands. But the 12 th century canonist who affirms this to be the contemporary meaning, admita also that the word was used in earlier times in reterence to election (Zonaras, ad Can. Apost. 1). About a century later the earlier meaning so completely passed away, that Balsamon in his commentary on the same pasaage of the Apostolical Canons, contradicts Zonaras by denying ito existence. (For the ultimate identification of $\chi \in i \rho o \tau o v e i ̃ \nu$ and $\chi \in i \rho \circ \theta \in \tau \in i \hat{y}$, see below.) (2), кa, $\boldsymbol{\theta} i \sigma \tau d \nu \in i \nu$ (kardaragis): this is the most common word. It is first found in Clem. R. 1, 42 (of the
 eis $2 \pi \iota \sigma \kappa \delta \pi$ ous кal 8 ., and it is afterwords found in all classes of ecclesiastical literature: e.g. Clement. Him. 3, 64: $\Delta l a \tau . ~ K \lambda h \mu ., ~ 17 ; ~ S t . ~$ Iren. adv. Haer. 3, 2, 3 : Conc. Ancyr. c. 10, 18, Nicnen. c. 4, Sardic. c. 11, 15, Laod. c. 11 , Chalc. c. 2 : Const. A post. 2, 1: Euseb. H. E 2, 1 : Socrat. H. E. 1, 9: S. Athanas. Hist. Ariun. c. 75, p. 308. It is the ordinary classical and Ilellenlstic word for appointment, without any religions or ecclesiasticell connotation. (3),

 каl трєб乃ut́fous каl ठıaкóvous: Conc. Nicaen.

## 1502

c. 10; Socrat. II. E. 1, 9; 2, 6; 7, 2 ; Enseb. H. E. 2, 1: Cod. Justin. 1, 3, 48 (47). The word is common in later classical Greek in the sense of "to elect," e.f. Polyb. 3, 97, 2: 6, 58, 4. Lucian, Toxir. c. 10 ; and this is nometimes its meaning in ecclesianticnl Greck: but its more usual meaning in ecclesinstical Greek is "to propose a nume for election," as is clearly shewn, e.f. by Socrat. H.E. 1, 9 : $\boldsymbol{\pi}$ poxel-
 letter of the council of Nicaea), id. 2, 6, where it is co-ordinated with $\sigma \pi \epsilon$ víciv = "firere"; in later Greek this became its ordinary meaning, e.f. Nicetas Paphlng. Vit. S. Iguat. Constant, ap, Migne, $P$. (7. vol. cv. 501, suys " many having been proposell for election ( $\pi \rho \circ \chi \in i \rho \iota \zeta \rho \mu \in ́ \nu \omega \nu$ ), but some having failed of their object for one reason, some for another": cf. the notes of H. Valois to Euseb. Vit. Constant. iii. c. 62, and of Hase to Leo Dinconus, Hist. vi. 6. An instance of its use in this sense in secular Greek occurs ir an inseription at Corycus in Cilicia, ap. Le Bas et Waddington, No. 1421. (4) $\pi \rho o \beta d \lambda$ $\lambda \in \sigma \theta$ al: e.g. Conc. Chalc. c. 2 ; Soernt. H. E. $2,37,42 ; 5,8,21: 6,11:$ in its classical sense of "to propose a name for election," and hence slmost identical with $\pi \rho o \chi \in i \rho i \zeta \epsilon \sigma \theta a \iota$. $\delta \rho i \zeta \epsilon \sigma \theta \alpha_{1}: 1$ Conc. Antioch. c. 17 : probably from its use in the New Testament, e.g. Acts, 17, 31. (6) constituere: e.g. St. Cypr. Epist. 24: 49: 65, 3: in clerico ministerio constitui, id. 66; probably, as in classical Latin, e.g. Cic. pro Deiot. c. 9, Suet. Tib. c. 65, equivalent to кaөıoтd́veiv, and equally colourless in its meaning: but co-ordinated with eligere in S . Hieron. Dial. c. Lucif. c. 9.
ii. Words implying promotion to dignity: (1) тр $о \in \lambda \theta \in i v$ : Const. Apost. 6, 17 ; Conc. Trull. c. 6. (2) $\pi \rho \circ d \gamma \in \sigma \theta \alpha 1$ : Conc. Ancyr. c. 12, Nicaen. c. 1, Laod. c. 26, Trull. c. 6. (3) $\dot{\alpha} \nu \boldsymbol{\beta} \beta a i v \in i v:$ Cod. Justin. 1, 3, i3 (52): cf. Socrat. H. E. 1, 9,
 clerum, Conc. Illib. A.d. 305, c. 80: ad ordines, 3 Conc. Aurel. A.D. 538, c. 6. (5) eonscendere: ad gralum presbyterii, Cod. Lugd. 269, ap. Hacnel Corp. Leyum ante Justin. lat. p. 238. (6) praesumi, provehi, praeferri; 1 Conc. Aurel. A.d. 511 , c. 4 ; Cassinn, Collat. 4, 1, ap. Migne, P. L. vol. xlix. 585.
iii. Worls implying place in the $\kappa \lambda \hat{\eta} p o s$, or ordo: (1) кл $\quad$ poб $\sigma \theta$ at: $S$. Iren. 3, 2,3; Euseb. H. E. 5, 28 ; Socrat. H. E. 1, 8 . (2) iv кл $\uparrow \rho \psi$ тdттє Conc. Trull. c. 38. (3) ¿vapı $\theta \mu \in i \sigma \theta a 1: \tau \hat{\psi} \tau d \gamma=$ $\mu a \tau ı \tau \omega \bar{\nu}$ iepaтıкผิ้ S. Basil. Epist. 54 (181), ap. Migne, 1'. G. xxxii. 400. (4) ката入é $\gamma \in \sigma \theta a 4$ : i. e. to be assigned n place in the kardioyos (Conc. Chalc. c. 7 ; cf. 1 Tim. v. 9). (5) ardinare (ordinatio): found in almost all writers from Tertullinn onwards: e. g. Tertull. de Praeser. Haeret. c. 41 ; Clement. Recogn. 3, 65 ; 6, 15 ; S. Cypr. Epist. 33 ; 68, 3 ; S. Ambros. Epist. 63, 65 ; Conc. Illib. A.D. 305, c. 30 ; 1 Arelat. A.D. 314 , c. 2; 1 ('arth. c. 8; 1 Tolet. c. 2; and the Civil Law, passin. The enrlier classical meaning of the word had already been narrowed in its civil use, from administration in general to the appointment of magistratea: e. a. Suet. Dom. c. 4; lespus. c. 23 ; sn, hs late as Carolingian times, e. $g$. in the Copit. Lnngobsrd. A.D. 782, §2, ap. Pertz, Legum, vol. i. p. 42. The secular use which comes nearest its ecclesiastical use is in
the nrmy, where "ordinati" = "qui ordinem adepti sunt, id est, centuriones facti" (Corpus Inscr. Lat. ed. Mommsen, vol. iii. no. 8:30). It was used of the appointment, not only of clergy, but also of monks and abbats; e. $g$. I'venit, Theod. 2, 3, 3, iu Haddan and Stubbs, Councile, \&c., vol. iji.
iv. Words denoting admission to office, and especially to snacred office. (1) $\chi \in 1$ pofereiy ( $\chi \in i p o \theta \in \sigma^{\prime} a$ ) : first found in Clom. Alex. Pued. 1, 5, p. 104, ed. Pott ; and Origen in Matth. vol. iifi, p. 660, ed. Delarue, of Christ putting His hands on the young children: so, also, in a general sense, in Doctrin. Orient. c. 32, np. Clem. Alex. ed. Pott, p. 964 . Its earliest uses in reference to the clergy are probably Conc. Neocass, c. 9 , Nicren. c. $8,19,1$ Antioch. c. 17 , Const, Apost. 2, 32 ; frequently afterwnrds. But it is difficult to determino accurately the time at which $\chi \in i \rho o \theta \in \tau \in i \sigma \theta a l$ came into general use in reference to ordination, berause the taxts of the MSS., especially of writers med councils of the 4th century, vary so much between $\chi$ eipotevia and $\chi \in i p \circ \theta \in \sigma$ ia as to make the determination of the reading, in the preseut state of eriticism as applied to patristic Greok, a matter of grent uncertainty. Instances of such variations will be found in the MSS. of Conc. Antioch. c. 21 ; St. Basil, Epist 217 (3) ad Lmphilo h. c. si, p. 325 ; Conc. Chalc. c. 15 . No doubt, after $\chi$ etpo$\theta \in \sigma l a$ was once introduced, $\chi$ モiporovia tended to be identified with it, as is clear from 8 com . parison of Isidore of Pelusium, E'pist. 1, 26 with id. Ejist. 2, 71, where the two words are used interchangesbly of the same person in refereace to the same thing. That the earlior meaning of $\chi$ eipotovia still survived, is clenr from its use a few jears afterwards in Theodoret ; e. g. Qurest. in 3 Reg. c. 8 , int. 27 , of God's appointment ot Solomod ; id. in Epist. ad Rom. c. 4, v. 17, of the appointment of Abraham as $\pi \alpha \tau \epsilon ́ \rho a ~ \pi a ́ v \tau a v ; ~$ but that the original distinction between the words was afterwards completely lost, is shewa by the somewhat clunsy attempt of Symeon of Thessnlonica to invent n new one (de Sucr. Ontin. c. $156, \mathrm{p} .138$ ). It need hardly be pointed out that the identification of the two words is of great significance in regard to the history of the corception of ordination. (2) iepâo $\theta a i$ (Sozom, HI. E. 1, 23), or iepov̂otai, whence the desigastion of those who are in major orders as of iepwhévol (sometimes written ieṕć $\mu \in \nu 0 t$ ); e. g. Justin. Nov. S, 2, 1 ; Socrat. H. E. 1, 11. The use of the word in the sense "to be ordaned," as well as in its classical sense, "to serve as a priest," is made certain by its use in the setive in an inscription sp. Kichter, Giriech. u. Lat. Inschriften, ed. Francke, p. 134, cf. ib, p. 138.
(3) consecrari (consecrstio): S. Ambros. Epist $63, \$ 59$, vol. ii. p. 1037, of Anron and Eleazar, probably as a translation of á $\gamma$ ád $\oint \in \nu$; of Christian bishops, preshyters, and deacons, S. Leon. Mngn. Epist. 6 (4), c. 6, vol. i. p. 620 ; of as sbbess, Yoenit. Theod. 2, 3, 4, ed. Hladdan and Stubbs; of a virgin, ib. 2, 3, 8 ; Can. Eccles. Afric. c. 16 ; Statt. Eccl. Ant. c. 11. (4) benedici (benedictio): leritica, Couc. Araus، A D, 41, c. 23 ; 5 Conc. Aurel. A.d. 549, c. 6; Conc. Autissiod. A.d. 578, c. 20, 2 Conc. Csesarangust. A.d. 592, c. 1 ; of a widow or virgin, Poenit. Theod. 2, 3, 7.

It is evident, frer of frets, that most in use in the earl meat to office in th denote sppointmen dignity, in the em ialerred that they ings snalogous to latter; and since $t$ regard to the forme which exists in reg the one may fairly the other. In the msaunl to which r accessary to menti which have been est

1. The most com office in the earlier c was that of popular an election was pro stsace had disappea the provinces after exish st Rome. In towns of Baetica, S tablets coatnining t election have been cially important in ject, as shewing (1) imposed as to the e the importnnce of $t$ officer has the func didstes in set form, he could refonse to ta were given for a can him: he couhd, in d bimself nominnte car to be duly elected: a aas only complete w it (renunciarit). H mally elected by po sid to be made (cren (See on the whole sub relite der lit-inischen Mulac , Leipzig, 1855 lunjen der König. Sïo bl. 3 ; Marquardt, b. I, pp. 464-474, foosd to 8 large num
2. Grudually free el ject oaly to the veto the case of legal inel candidate, was supers senate, subject only t part of the people.
Rome so early as the Ann. i. 15), and by th the prevailing, though throughont the empir Cod. Theodus. 11, 30 , $7,62,2: 10,31,4$ invalid; but from Cuc be gathered that popu rule in Afriea, since the to procure the election is Ateo to be inferred dAliérie, no. 4070 , w specially mentions his thouth it were except of the formsl appeal to late as the end of the 3 r
"qui ordinem facti" (Corpus i. no. 830 ). It only of elergy, ; e. g. P'uenit, tubbs, Councils,
1 to office, arld 1) $\chi \in!$ роөєт 1. Alex. Paed. 1, 2.1 atth, vol. iii, tting His hands $o$, in a general ap. Clem. Alex. ses in reference - Neoches. с. 9 , c. 17 , Const, Irds. But it is ly the time at general use in he texts of the councils of the veen $\chi$ fipotería letermination of of criticism as ter of greot unriations will be tioch. c. 21 ; St. ilu h. c. si, p. ubt, after $\chi$ eppoTovia tended to ur troma com. isist. 1, 26 with words are used sou in reference clier meanng of : from its ase a et ; c.g. Queses. appointment of $\therefore 4, v .17$, of the гат́f $\rho$ падутау; on between the $y$ lost, is shewn pt ef Symeon of (de Sar. Ontin. be pointed out worls is of great tory of the con:рấcөaı (Sozom. cee the designaor orders as of є $\left.\rho \dot{\alpha} \mu \in \nu_{0}\right) ;$ e. g. E. 1,11 . The :o be ordained," e, "to serre as its use in the :hter, Griech, w. p. 134, cf. ib.

Ambros, Episl. on and Eleazar, dSelv; of Chris. encons, S. Leor. - p. 620 ; of 82 ed. Haddan and B; Cin. Eccles. $\therefore$ 11. (t) hene. Araus, A,D, 141 , 19, c. 6 ; Conc. e. Cacsarangost. virgin, Poenith

## ORDINATION

ORDINATION
1503

## 11. Nature of Ordination.

It is evident, from the foregoing enumeration of facts, that most of the phrases which were in use in the earlier period to denote appointment to office in the church, were also in use to denots appointment to office, or promotion to digaity, in the empire. It may rensonably be inferred that they had in the former case meanings snalogous to those which they had in the latter; and since the evidence which exists in regard to the former ia nbundant, whereas that which exists in regard to the latter is scanty, the one may fairly be used to throw light upon the other. In the absence of any convenient manal to which reference could be made, it ia necessary to mention here the leading facts which have been established in regard to it.

1. The most common mode of appointment to office in the enrlier cmpire, as onder the republic, was that of popular election. The form of sueh so election was preserved long nfter the substance had disappeared; and it was preserved in the provinces after it had practically censed to exist st liome. In the case of two provincial towns of Baetica, Salpensa and Malnca, bronze tablets containing the original regulations for election have been preaerved. They are especislly important in relation to the present aubject, as shewing (1) the conditions which were imposed as to the eligibility of candidates, (2) the inportance of the presiling officer. That officer hal the function of examining the candidstas in set form, before votea were recorded; hecould refuse to take account of votes which; were given for a candidate who did not satisfy him: he could, in default of other candidntea, himself nominate candidates, and declare them to be daly elected: and, as at Rome, the election ans only complete when he formally amnounced it (renunciarit). Hence, an officer who was rolly elected by popular vote was technically sid to be made (crentus) by the presiding officer. (See on the whole subject, Mommsen, Die Stadtrocite der litimischen Gemeinden Salpensa und Mulact, Leipzig, 18.55, and also in the Abhandlun en der König. Süchs. Gescllsch. der Wissensch. H. 3; Mrrquardt, Römische Staatsverwaltung, bi. $1, \mathrm{pp}$. 464-474, where references will be fond to a large number of other authorities.)
2. Grailually free election by the people, subject only to the veto of the presiding officer in the case of legal ineligibility on the part of a candidste, was superseded by election by the senate, aubject only to a formal approval on the part of the people. This became the case at Rome 80 earrly as the time of Tiberius (Tacit. Ann.i. 15), and by the 4 th century had become the prevailing, though not the universal, rule throughout the empire (Ulpian. Dij, 4, 1, 3, 4; Cod. Theodos. 11, 30, 53: 12, 6, 20; Cod, Jus', 7, 62, 2: 10, 31, 46, make popular election invalid; but from Cod. Thood, 12, 5, 1 it mang be gathered that popular election was atill the rule in Afriea, since the magistrates are cautioned
to procure the election of suitable pcrsons: this to procure the election of suitable persona: this
is ateo to be inferred from henier, inscriptions dillerie, no. 4070 , where a menier, inscriptions ppecilly mentions his election by the Ordo, as thongh it were exceptional). The continuance of the formal appeal to the people is shewn ao late as the end of the 3rd century, in the account
of the election of the emperor Tasitus (Vopisc. réit. ${ }^{2}$ ). Of course onder the imperial regime the part which the eenate played in the netual aelection of candidntes tended to become no more free than the part of the people; but the importaut fact is that the form of election by the senate remained until late times, and that even after the disintegration or the empire the grenter civil appointmenta were made, not directly by constitutive nomination, but indirectly through the form of "commendatio" (ef. the letters of Theodoric to the senate, ap. Cassiodor. Variur, e.g. lib. 5, Epp. 22, 41).
3. From the earlieat times the ehief officers of state bad possessed and exercised the right, which must be carefully distinguished from the right of commen latio, of nominating certain of their subordinates without the neeessity of even a furmal snbmission of the names to either the senate or the peopie. The right had been jealonsly guarded, and in some cases restricted, but it had never passed away, and the emperors were able to make, especially in the provinces, a large number of direct appointments without violating any constitutional forms. it is recorded among the many virtues of Alexauder Severus that he voluntarily limited his own privilege in this respect by consulting the peuple hefore making any important provincial appointment, "hortnns populum ut ai quis quid haberet criminis probaret manifestis rebua;" and it is interesting to note that, although himself a heathen, he adduces us a renson for the course which he pursued the example of appointments in the Christian chareh (Lamprid. Alex. Sever: f. 45 . On the geveral question of appointment by superior othicers, see Mommaen, Römisches Stratsrecht, bd. i. pp. 181-192, bd. ii. pp. 860-
873 ). 873).

The facts which exist in reference to early eeclesiastical appointments corruborate in a atriking manner the general presumption that, ainee the same words were used for them as for civil appointmenta, the same modes of appointment prevailed.

1. Of the exiatence of appointment by popular election aome proofa bave been given elsewhere. [Bishop, Vol. I. p. 213 ; Eleciton, p. 599.] But as in the Ruman municipalities, so also in the Christian churches, popuiur election, though a condition of appointment, did not of itself constitute appointment. Just as a civil appointment was not valid until the officer who presided at the election hal accepted and declared it, so it was alao in the case of ecclesiastical appointmenta. "The seven" were chosen by the church, but they were appointed by the apoatles ; the word used of the former is
 vi. 3, 5). This distinction, which has been often ignored, ia of great aignificance. Nor is it the only point of analogy between civil and ecclesiastical elections. Just aa, on the one hand, popnlar electiona were not conatitutive, 80 , on the other hand, they were not absolutely free. Checks of two hinds existed-(1) conditions were imposed on the eligibility of candidates, and meana were taken to ascertain that these conditions were complied with ; (2) the approval of other persons or bodies was required to make the election valld. The operation of the former of theas checks

## 1504

## ORDINATION

## ORDINATION

resolted in the gradual establishment of a complicated series of qualifications, and of a sjstem of examination, with a view to test, qualifications. [Orders, Holy : iv. Qtuali' tions for: Eximination for.] The operation of the second check was shewn in the gradual narrowing of the function of the laity from election to express 0 . tacit approval. Just as in the empire, the senate at Rome, or the curin in a municipality, came to intertere in popular elections, and ultimately to render them nugatory; so puri pussu in the church, appointment by el "tion passed into appointment by cuonptation, and ultimately into appointment by nomination of either the bishep or the civil power.
2. The second mole of appointment which existed in the empire thus tended to become the prevailing mode in the chureh. It had no doubt existed in the earliest times, for Clement of Rome spenks of the successors of the apostles as having been appointed by other distinguished men with the consent of the whole church ( $\dot{v} \phi^{\prime}$
 екклךбias $\pi \alpha \sigma \eta s$, Epist. 1 ad (Cor. c. 44); but its employment seems to have been local and limited. The function which Cyprian assigns to the African and Spanish clergy in eecleainstical appointments, is that of consenting or giving testimony, not that of nominating or appointing (cf. esperially Epist. 68, 3, i. p. 10)26, which ia important because it expressly rpplies to the appointinent of deacons as well as of bishops) ; and it is clear from the ease of Cornelius that this was the case also at Rome (id. Epist. 10, i. p. 770). But in the 4th centur. it is clear from the synodical letter of the council of Nicaea to the church of Alexandria, that in that church the right of the people to elect was limited by the

 punishes the Melitian clergy (who had supported Arius) by depriving them of thet ;ht, but allows them to succeed to the vac cies caused by death among the orthodox clerg provided that they are found worthy, that the people elect them, and that the bishop of Alex. andria votes for them and confirms the election (Socrat. H. E. 1, 9 ; Sozom. H. E. 1, 24). It was probably this right of proposing names for election which in the case of the clergy of the Christian churcizes, as beyond question in the case of the Roman municipalitiea, reaulted in the virtual election by the clergy, subject only to approval, by acclamation or by silence, on the part of the people. The fourth canon of the same council has sametimes been interpreted as being a formal subatitution of co-optation for popular election in the case of bishopa (cf. Hefele, Cuuncils, E. T. vol. i. p. 384 ; Van Espen, Jus Eccles. p. 1 tit. 13, n. 10); and in the courae of the next quarter of a century the council of Laodicaes (c. 13) expressly enacted that the elections of those who are to be appointed to the priesthood (by which Zonarss and Balsamon underatand the presbyternte, Aristenus the episcopate) are not to be entrusted to popular assemblies (70îs $\gamma_{\chi \lambda 10 i s) \text {. At the beginning of the following }}$ century, Theophilus of Alexandian gives the election to the clergy ( $\pi a \hat{\nu}$ rod lepareiov), the approval of the candidntes ( $\delta 0 \kappa \iota \mu d \delta \in t v$ ) and their forinal appointment ( $\chi \in i \rho o \tau o v e i v$ ) to the hishop. The part of the people consists, as in later times,
only in their bearing public testimony at the time of appointment ( S . Theophil. Alexandr. can. 6; Nigne, P. G. vol. Ixv. 40). The existence of this mole of election at the tirie, probably somewhet later, when the eighth book of the Apustolical Constitutions was written, in clear from the mention of a presbyter as having been advanced to his rank "by the vote and decision ( $\psi \prime, \phi \psi$ ка! к $\kappa / \sigma \in 1$ ) of the whole clerue" (Const. Apost. viii. 15 ; ef. the expression in the same book, c. 4, "nominated and approved,"

3. The third mode of appoint ment which ei isted in the empire existed riso In the church, but to a more limited extent. Some officers were appointed by the mere nomination of a superior officer. An archileacon was appointed by bishop, a singer by a presbyter. But the num. ber ot such officers was small; the original de. mocratical constitution of the church shewed itself in the jealous limitation of such appointments. In all but a few cases the nominations were in the form of a "eommendntio;" they were aubject to the approval of either the clergy or the people, or both. And just as uoder i.. - . e, this form of numination was frequalio in the form of a letter or a speech, setting forth the virtues of the person to be appointed, so it was also in the church. An interesting example of such a speech is that which Sidoaius A pollinaris mode at the election of a bishop of Bourges, and which he has himself recorded. It concludes by giving the form of nomination: "In nomine Patria et Filii et Spiritus Sancti Simplicius est quem provinciae nostrae metropolitanum civltatis vestrae summum sscer dotem fieri debere pron'untio," and by asking the people to signity their assent. (Sidon. Apollid. Epist. 7. 9, p. 190.)

As the organisation of the Roman empire became gradually weaker, while that of the church grew atronger and more centralized; as the power nal importance of the episcopate in. creased and that of the presbyterate dimiuished and as, moreover, a new group of ileas clustered round the primitive conception of the clerical office, the whole system of sppointments tooffice underwent significant modifications. But io the sltered types whieh tended to prevail io the East and West respeetively, the old elements were still present, though in varying degrees and these elements have been 50 thr ignored and overlald in subsequent times, that it is important to shaw in detail the extent to which they once existed.
i. There was alwnys, in the ease st least of those which had been from the begianing the chief grades of eeclesiastical office, viz. those of bishop, presbyter, dencon, and reader, either the reallty or the semblance of an election. To sfew offices, e.g. those of archpreshyter, archdeacon, acolyte, and doorkeeper, the bishop could probsbly appoint proprio motu. But in the other cases he was only the exec..' 'e officer of the commuaty. He was in the nn: $\cdot \cdots$ of the returaing officer a an electinn to in : $n:$ : the empire. He had the right of reji certain casea the $r$

## er:

 : ' the empire. He hadia ,orthy candudstes, is and in all proposing candidates ration of election. But the church, i.e. either the clergy and laity acting together, or the clergy alone, or the laity alone has alwsys erer
cised on the one persons for appoin of veto. Both th older right of elee right was gradual operation of a reg duced as a safegua century it had bec tical election whe bishops had voted election of a bisho aeighbouring bish alection of a presl) the church in whi sufficient. (l'hat tl the second apostoli Zoniras nad Ariste by $\psi \eta \phi(\zeta \in \epsilon \nu$. Bal: on the later pract historical facts, bu Conc. Laod. c. 13 , presbyters as well see how this reg time to throw the hands of the bishop fulfil a double fund ject, ss will be sh to veto, snd adnit tant to note that there was a recogo oldest Western or sented by the su forwsrd, and the ' take place on Wed sition of hands and the following Satu p. 88; Mlsbillon, $O$ ordinals the separs a single serviee; clesr distinction be tion ("eligimus" quent " benedictlo"
But siace election (for which see Bisu came in later times vieable here to shew existed. For this uximpeachable test ths Eastern and W to collecting histor or less rhetorical writers.
(a) Election of Western ordinals th the ordination of pr fset of their electis help of our Lord Christ, we elect N . terste. . . ." (Co p. 31 ; Pontif. Ecgb Suession. S. Elig. 1 Rom. Vet. ii. p. 91 this formula was re

- The princtple whtel divl law, which may p Carristian pracitee: Jut become a pubilic teache cretum curiallum, ojtin Theodos. 13. 3. $5=C o d$ - For an account of whleh are thus design prowent article, see 0 HD v. 40). The at the timie, e eighth book res written, is yter as haring the vote and whole clerus" ression in the id approved,"
ent which er. o the ehurch, Some officers mination of a is appointel by But the sum. e original de hurch shewed such appointe nominations ndatio;" they her the clergy just us under mination was r or a speech, he person to ie church, An speech is that at the election he has himself g the form of t Filii et Spirivincine nostrae ummum sscer] hy asking the Siden. Apollia. Roman empire e that of the centralized; as episcopate inate diminished; ideas clustered of the clerical tments to office ns. But in the prevail in tho old elements ryying degrees, ar ignored and $t$ it is important hich they once
case at lenst of : becrinning the se, viz. those of ider, either the ction. To a few er, archdencon, peould probably e other cases be the communitr. "rning officer at mpire. He had y candidates, in sing candidates, nciatio or decls urch, i.e. elthe ,gether, or the has always eser
cised on the one hand the right of presenting persons for appointment, on the other the right of rete. Both these rights are survivals of the older right of election by direct vote. That older right wns gradually limited aud nullified by the operation of a regulation which had been introduced as a safeguard. In the course of the 4 th century it had become the rule that no ecelesinstical election was valid unless the bishop or bishops had voted with the mnjority.* In the election of a bishop the votes of at least three nelghbouring bishops were required; in the alection of a preslyyte; the vote of the bishop of the ehurel in which the election took place was sufficient. (That this is the true interpretation of the seeond npostolical canen is admitted by both Zonsras nad Aristenus, who explain xetporoveiv by $\psi \eta \phi(\S \in i v . ~ B a l s a m o n ' s ~ v l e w, ~ w h i c h ~ i s ~ b a s e d ~$ on the later practice, is contradicted not only by historical thets, but by his own interpretation of Conc. Laod. c. 13, which he makes to refer to presbyters as well as to $\}$ shops.) It is easy to see how this regulation opernted in ceurse of time to throw the election practienlly into the hads of the bishops; the bishops came thus to fulfil a double function, they both elected, aubject, as will be shewn below, to testimony aud to vete, and admitted to office. But it is important to note that between these two functions there was a recognised difference. In two of the aldest Westeru ordinals the election, as represented by the summons to objectors to come furward, and the "advocatio" or call to office, take place on Wednesday and Friday, the imposition of hands and the benediction take place on the following Snturdny. (Hittorp, Ord. Rem. i. p. 88; Mabillon, Ord. Rom. ix. p. 90.) In later ordinals the separate elements are combined in a single service; but even in them there is a clear distinction between the declaration of election ("eligimus" \&c., see below) and the subsequent " benedictio" or " consecratio."
But since election, except in the case of bishops (for which see Brsirop, Vol. I. pp. 213, aqq.), became in later times a mere form, it will be advisable here to shew briefly the extent to which it existed. For this purpose we shall tnke the unimpeachable testimony of the ordinals of both the Eastern and Western churches, in preference to collecting historical examples, or citing more or less rheterical passages from ecclesiastical writers.
(a) Election of Presbyters,-In almost all Western ordinals the bishop begins the office for ths ordinntion of presbyters by announcing the fact of their election to the people: "By the help of onr Lord God, and our Saviour Jesus Christ, we elect $N$. to the order of the presbyterate. .. "" (Cod. Vat. ap. Murat. vol. lii. p. 31 ; Pontif. Ecgb. S. Dunst. Noviom. Caturic. Suession. S. Elig. Bece. Corb. 4. ; Hittorp, Ord. Rom. Vet. ii. p. 91 ; Catalani, Ord. ii. $)^{\text {b }}$ That this formula was regsrded, even until compara-

[^84]tively recent times, as the declarntion of an actual election, is shewn by the fact, that when a presbyter was appointed by the pope's mandate it was omitted. (Caeremomiale Ambrosianum, published by order of S. Carlo Borromen, p. 69, ed. Nilan, 1619.) The Inter English ordianls are more explicit than other Western ordinala in recognising the two fnctors of the elecioral body, "electi sunt a nobis et clericis huic sanctas sedi famulantibus" (Sarum, Exeler, and Winchester ordinals in Maskell, Mon. Rit. mol. iii. ple 155, 160); and this explicit recoguition is preserved in the modern Roman pontifical, where the bishop nddresses the presbyters-elect as "ques ad nostrum adjutorium fratrum nostrorum arbitrium consecrandos elegit" (Pontif. Rom. p. 1 , tit. 12, §5). No doubt election became a fiction; how or when it began to become so is uncertain. Hiatorical references to it occasionally appenr in comparatively late writers, e.g. Venantius Fortunatus (?) in the Lite of Medard of Noyon (c. 3, Migne, P. L. vol. Ixxxviii. p. 536) anys "presbyterii officium electus excepit, proo batus ohtinuit," and it is clear that it wns the rule at the time when the Liber Diurnus was compiled, inasmuch as that book contains a formula for a papa] precept refuiring a bishop to proceed to the ordinntion of a presbyter without electiou (" sine auffragatione;" Lib. Diurn. Rom. l'ontif. c. 5, tit. 1, ed. Garnier, p. 91). In the subaequent address to the people, asking fer their prayers, the election is attributed to the grace of Ged, the assumption being made, as e.g. in Acts $\mathbf{i} .24,26$, that election is an indiention not 90 much of human choice as of the divine will; 80 Sacrnm. Leon. Pontif. Eegb.; Catalani, Ord. i. In the later Eastern ordioals this is almost the only trace of election which has survived; e.g. in the Marovite ordinal, according to Asseman and Renaudot, ap. Denzinger ii. p. 151 ; in the Nestorian, according to both Asseman and Badger, ap. Denzinger, 1i. p. 236, 267 ; in the Coptic, according to Kircher and Vansleb (but not according to Asseman) ap. Dézzinger ii. p. 12. But that this is only part of the earlier Eastern practice is shewn by the fact that the eighth book of the Apostolical Censtitutions (c. 15), which is peculiarly Eastern in its character, speaks of a presbyter, in the formula for bis ordination, as having been elected by the vute of the whole clergy.
(b) Election of Deacons. In the earliest ordinnl of the Gregorian type, the Missale Francorum, the deacons are expressly stated to be elected hy the clergy, and the assent of the people is requested. The election is claimed as a special privilege of the "sacerdotes," ut the bishop desires to know whether the peop, judge the ordinand to be worthy: "et si vestra antul meam concordat electio, teatimonium quod vultis vocibus adprobate." After the prayer whic: fullows, the bishop adds "commune votum [the word in its mediacval aense is equivalent to the Greek $\psi \hat{\eta} \phi 0$ s, the English 'vote;' see Ducange, s.v.] communis prosequatur oratio." In almost all the later western ordinals, the bishop begins the office for the ordination of deacons with the same formult, mutatis mutandis, as in the case of presbyters, declaring their election; so e.g. Cod. Vat. ap. Muraturi, Pontit. S. Dunst. Noviom. Cat uric. Suession. Becc. S. Elig. Hittorp Ord. Rom. ii. p. 91 ; so also in the modern Pontif. Kom. p. i. tit. ii. \& 3.

## ORDINATION

And although in that decluration of election the co-operation of the church is not expressly mer tioned, it is clearly impled in the formula which follows it, as it follows the corresponding leclarntion in the Missule Francorum, "comnazine cotum communis oratio prosequatur" (so Coi. Maff., Pont. Eegb. S. Dunst. Novion. Caturic. Suession. Becc. Mogunt. Corb. i., Hittorp Ord. Nom. li.; Catalani, Ord, ii, iii. and in the modern Pontif. Rom. p. i. tit, ii. § 5).
(c: Election of Subdeacons. It is not certain whether diring the first nine centuries subdeacons were elected in the same way an preslyyters and deacons, or whether they were, as sulor linate oflicers of the church, nppointed by the bishop. The doubt is chiefly caused by the variety of reading in the enrliest Western ordinals in the general formula of declaration of election which has been already mentioned. Some of them insert the word "subdisconii," others omit it. The intertion of the word can be easily accounted for, at the period to which most of the ordiouts belont, by the struggle of the subdiaconate is be ratis 1 mong majer orders; the omission is ditlieuts the explain if gubdeacons, like deacons and presbyter', had been elected from the begi:n, It way be added that the modem lionan. Purtifienl speaks of them in the litany which precedes this ordination as "electos" (p. i. tit. 1v, \$7).
(d) Election of Fieaders. The most remarkable example of the conservation of the primitive practice of election is in the case of readers. All the ancient Western ordinals mention it, and almost all refer the election, not to the bishop, but to the "fratres," i.e. probably to the body of the clergy, "eligunt te fratres tui ut sis lector in domo Dei tui," so Mise. Frnncorum, Sacram. Gelas. c. 96 , Cod. Vat. ap. Murat. Cod. Maff. Pontif. Eegb. S. Dunst. Noviom. Caturic. Bisunt. Becc. Mor at.; English ordinals np. Maskell; Catalani, ( $\omega$, i. (corrupted to "diligunt" in id. Ord. ii. iii.) Hittorp Ord. Rom. ii. p. 89 (so also the Cambray Pontifical and one Noyon Pontifical) has "elegerunt," which is important as making it cleur that the bishop's office was rather miniaterial than co-operative.
ii. There was always the testimony of the chuich to the fitneas of the candidate. It was necessary to have, not merely "suffragin," but "testimonia." This had been insisted upon from the emrliest times. The pastoral Epistles require a biahop to have "a good report of them which are without" (1 Tim. iii. 7; see S. Chrysoat. ad loc.) Cyprian speaks of Cornelius as having been made bishop "de elericorum paene omnium testimonio," as well as "de plebe quae tunc adfuit suffragio" (S. Cypr. Epist. 10. i. p. 770); and he apologises for having ordnined Aureliua as a reader in his retirement on the ground of exceptional merit, "exspectanda non sunt testimonia humana cum praecedunt divina suffragia" (id. Epist. 33. ii. p. 320). The eighth book of the Apostolical Constitutions enacts, that after a person has been elected bishor, nod presented for ordination, and formally idrotilis as being the person elected, the further : $\sim=\frac{n}{}$ must be put, " whether he is attested $b, b$ $\qquad$ s being worthy" (Cons'. Apost. 8, 4). So slso Leo the Great lays down the rule, "exspectarentur certe vota civium, teatimonia populorum; quareretur honoratorum arbitriuna, electio clericurum" (S. Leon. Magn.

Epist. 10. ad Episc. per prov. IVenn. I. p. 637, cf. iud. p. 639). An I it was one of the accust. tions against Chrysostom nt the synol uit the Onl:, that he had ordaine! persons "without tist1-
 The Stntuta Ecclesiae Antiqua, $\epsilon_{0}^{22,}$, wo, uire the "civium conniventin et testimonium," and J Conc." Brac. A.D. 572, c. 3, requirea "waltorun tentimonium."

The ordinals continued the prianitive requirement, and through them it has descented to modern times. It is almost alvirs twofold, being a requirement of the separate testimony of the clargy and of the peopie ; and since each of these requernents had ita own form, it will be convenjent to describe them separattly,
(a) Teatimony of the Cifrg\%.-The Greek ordinal is ay larently the only one which has reserved the $\mu$ rimitive custom on ashing for the viva rose testimeny of the assemblet cierg., The Western orllinals new frame! in their present form after the archdeacon hat secome the officer who stood st the head of tie clergy and next to the bishop. Consequently the voice of the clergy is expressed through the archdeacon. When he comes forward in the name of the church (" poatulat sancta mater ecclesia Catholica ut hunc praesenten [subdiaconum] ad onus [diaconii] ordinetis "), the bishop asks "scisne illum dignum ease?" to which the archdeacon replies, "quantum humana fragilitas noase sinit, et acio et testificor ipsum dignom ease ad hujua onus oflicii." this is the formula (1) in the case of presbyters and deacons (Cod. Maff, ap. Murat. vol. iii. p. 62 ; Pontif. S. Dunst, Corb. i. Mogunt.; English ordinala ap. Maskell; Catalani, Ord. ii. iii. nnd in the modern Romsn lontifical, p. 1. tit. 12, § 3): but in Hittorp Ord. Rom. ii. p. 93, the enquiry is male of the presbyters who present the candidate. (2) ln the case of subdeacons the correspouding formuls does not appear in the existing ordinals (unless it be implied in the general formula which is given in Hittorp Ord. Rom. ii. p. 88), and its disappearance tends to confirm the doubt which has been expressed above, whether subdeacons were elected by the church and not rather appointed by the bishop, (3) In the case of readers and other minor orders, llittorp's Ordo Romanus, ii. p. 88, preserves a formula which reaembles that of the modern English ordinal: the bishop says, " vide ut naturs, scientia, et moribus tales per te introducantur, immo per nos tales in domo Domini ordinentur personse per quas diabolus pellatur et clerus Domino nostro multiplicetur."

Inlater timea the testimony of the clergy, signified through the archdeacon, had to be supple. mented by the teatimony of the parish priest and the schoolmaater of the candidate. The former was aufficient as long as the persons to be appointed were members of the churct if the city in which the ordination took place, $\quad, \quad$ been trained under the eye of the archde.. he diaconium. But after the area of $r^{\prime i}$ ses had become extended, and yo i. wor rusted to the care of parish priesta ( 2 ; the teatimony of th. laftce $:$ as required, perhaps originally iv a of, but afterwards in addition to, that of he aymdeacon. A still later regulation required the fyr her testimony of the master of the acheol in in is $h$ tas candidate had
been educated. retained in the tlt. 2, § 4, follo c. 5.$)$
(b) Testimony asls agree in re $t$ the fitness of ordeacon. The is consult the uminiment wa stire; so Mabi i. 1,90 ; Hitto later, and perhs practice wis $t$ givea at the tin whes sometimes Iu th. e earliest o Frincorum (so H charges the ped openly what character, and ordaned presby tionem vestram remnrkable that slight changea modern Romn $p$ does he proceed testimeny has be from the analog bishops that t "Dignas "). ls require only neg that an appeal , the time of the continuation of $t$ Lord God.
Presbytera.")
these men, let his sake, come forth is the prescribed and deacons, in Ecgb. St. Dunst Becc. Mogunt.; ordinals ap. Mas whose office, as be step above the 1 special care, the is to sddress the faith and life;" so Blurst., Cod. Maff Catalani, Ord. ii.
In later times it church that this be asked for, no the church of church in which the parish priest askei for it. But 3 canon earlier th 23 , c. 5 , and the Milsa under St. Cf
lii. There wus ment, correapondi la the Western ch relic of the primiti declarstion has bee tion of the existe Eastern churches prominence to thi They all have a fi western formula, God . . . " but dif Christ. ANT,-V
enn. i. p. 637, of the accurs. now to the Oak, withant testhnd. : in. p. 1i). 22. wo wire the m." nad j Cone. tultorum tectiaitive tequiredescented to w' ys twofold, rate testimuny ad since each of rm, it will be ately
-The Greek one which has of askiang for embled riaryv. amel in their on hat become 1 of the ciergy ently the voice ugh the srch. od in the name mater ecclesis bdiat:onum] ad e bishop asks which the arch. iana fragilitas ipsum dignum is the formula descons (Cod. ontif. S. Dunst. is ap. Msskell; modern Roman ut in Hittorp is made of the didate. (2) In onding formuls ordinals (unless rmula which is p. 88), and its le doubt which her subdescons nd not rather in the case of ders, Ilittorp's rees a formuls nodern English de ut natura, introducantur, aini ordinentur latur et clerus
he clergy, signi1 to be supulearish priest and The former wss to be appointed e city in which 1 been trsized he diaconium. es had become sted to the care A.D. 520 , c. 1) required, per. t afterwards in on. A still later estimony of the © candidste had
been edncated. (Both these requirements are retained in the modern Roman l'ontifical, p. 1, tlt. 2, §4, following Conc. Trident. Sess. xxiii. c. 5.$)$
(b) Testimony of the Laity.-The Western ordiasla agree in requiring the testimony of the laity ts the fitness of anyone who is appointed presbyter $v$ aldacon. The primitive rule seema to have been a) consult the laity three days before the monintment was consummated by admission to 2tiry; so Mabillon, Ordo ix. ap. Mus. Ital. vol. 4. f. 90 ; Hittorp, Ord. Rom. i. p. 88. But the Ister, and perhaps also occasionally the earlier, practice was to require the testimony to be given at the time of admission. The testimony whis sometimes positive and sometimes negative. Iu th. earliest of the later ordinala, the Missale Prascorun (so Hittorp Ord. Rom. ii.) the bishop chsry's the people not to be silent, but to say ogenly what they think ahout the actions, character, and merits of those who are to be adamed presbyters, and requires them "electionem vestram publica voce profiteri." (It is remarkable that the same formula, with but slight changes of phrase, is preserved in the modera Romnn pontifical, p. 1, tit. 12, § 4.) Nor does he proceed with the ordination until the testimony has heen given: (it may be infierred from the analogous form at the ordination of bishops that the answer was expressed by "Dignus "). But the majority of ordinals require only negative testimony: they prescribs thst an appeal shall be made to the people at the time of the declaration of election, and in contisuation of the formula " By the help of our Lond God.
" (see above, under "Election of Presbyters.") "If anyone has anything against these men, let him in God's name, and for God's sake, come forth with boldness and say it." This is the prescribed form in the case of presbyters and deacons, in Cod. Vat. ap. Murat. ; Pontit. Ecgb. St. Dunst. Noriom. Caturic. Suession, Becc. Mogunt.; Catalani, Ord. ii. iii., English orlinuls ap. Maskell. In the case of readers, whose office, as being in primitive times the first step above the laity, had to be guarded with special care, the ordinals enact that the bishop is to sddress the people, "setting forth their faith sad life;" so Sacram. Gelas., Cod. Vat. ap. Murat., Col. Maff, Pontif. Ecgb. Rem. Rodrad., Cstalsai, Ord. ii.
In later times it became a rnle of the Western church that this testimony of the people should be ssked for, not only at the time, and in the church of ordination, but also in the church in which the ordained resided, and that the parish priest should testify to having so askel for it. But the rule was not embodied in $s$ canon eurlier than the council of Trent, sess. 23 c. 5 , and the tourth (provincial) council of Dilan under St. Carlo Borromeo.
iii. There was also a declaration of appointment, corresponding to the civil renunciatio. In the Western church this was almost the only relic of the primitive election, and the form of declarstion has been given above as an indication of the existence of election. But all the Eastern chnrches ngrea in giving considerable prominence to this element in ordination. 1. They all have a formula corresponding to the western formuls, "By the help of our Lord
God . . "but different in its form, inasmuch CHRIST. ANT.-YOL. II.
as what in the one is regarded as the act of the church, is in the other ragarded as the act cf


 $\nu 0 \nu]$ eis $\pi \rho \in \pi \beta$ útepov. The primitive character of this formula is proved by its being found, with unimportant variations, not only in all MSS. of the Greek ordinals, but also in all Oriental ordinals, for both presbyters and deacons. 2. All except the Greek ordinals have a much more elaborate formula, by which not only the appointment but also the admission of the newly orlained person is said to be complete. The Coptic formula in the ordination of a presbyter may be taken as typical. The bishop snys, "We call thee into the holy church of God;" the archdeacon thereupon makes proclamation, "N. presbyter at the holy oltar of the holy catholic and apostolic church of God of the Christian city M.;" the bishop confirma the archdeacon's words: "We call thee, N., presbyter of the aforesaid boly altar, in the name of the Father, and of the Son, and of the Holy Ghost." This is, with unimportant variations, the formula for both presbyters and deacons, among Copts, Jacobites, Maronites, and Nestorians, (for the rituals in detail, see Denzinger, vol. ii. pp. 9, 13, 67, 71, 73, 86, 91, 127, 232). It is remarkable that the Greek ordmals preserve no trace of it; but it is important to note, that a trace of it exista in Hittorp, Ord. Rom. i., Mabillon, Ord. Rom. ix., where, after describing the consultation of the laity three days before final admission to olfice, it is snid that the ordinands are called up, from the lower level of the laity to the raised floor of the sanctuary ("advocantur sursum et statuuntur in siuistra parte altaris, usque dnm pontifer missam compleat").

What, if any thing, besides this public declaration of sppointment, was necessary in the earliest period to constitute the person appointed a charch officer, is not always clear. Under the civil regime, which was reflected in so many ways upon the ecclesiastical organization, renuncirtio was followed, either immediately or after a defined interval, by performance of the duties of the office. A Roman consul design tus dressed himselfin his official dress, went in state to the Capitol, took his seat on the curula chair, and held a formal meeting of the sennte; by doing this he became consul de facto; the whole process was a usurpatio juris; the ceremonies and forms with which it was accompanied were no more of the easence of the process than were its accompanying festivities of the essence of a Roman consensual marriage (Monmsen, Römisches Stuatsrecht, Bd. i. p. 503). In a similarway in the early church the declaration of appointment to olfice was followed by the public performance of the duties of that offic Even to the present day, in the chief Wester. Atuals the newly-ordained dencon performs the deacon's. function of reading the Gospel; in the lioman ritual the presbyter not only takes his plare in the presbytery, but ls "concelebrant" with the bishop, i.e., he is associated with him in the celebration of the encharist: in the Greek ritual, the reader performs his proper function of reading, and the subdeacon, who in early times was a kind of under-servant, washea tha bishop's
hands. But between the renunci,tio and this first public performance of luties, certain ceremonies came to intervene. To these ceremonies the canonists anil theologians of the midule ages attached great impurtance, and the canonista and theologians of later times have for the most part assume i them to be essentinl. But in the period with which the present work mainly deals, they held a very diflerent place from that which has since been assigned to them.

## III. Rites of Ordination.

The ceremonies which were interposed hetween appointment to ollice and the usurputio juris, or publio entrance ujun otlice, were mainly of two kinls-(a) prayer, accompanied in most rases by imposition of han le; (b), the formal delivery of the insignia and instruments of otlice. (a) lt was both natural and fitting that any appointment should be nccompanied by prayer, and prayer accordingly is found to nccompany almost all appointments from the carliest beginning of peclesiastical records. The signiticance of the rite is clearly expresaed by St. Augustine: "quid aliud est manuum impositio quam oratio oper hominem" (de bapt. c: Donat. 3, 16); and even the ultra-mysticism of Dionysius Areopagita finds no other meaning in it than that of fatherly oheltering and subjection to God (Dc Eccles. Hier. 5, 3, 3). But there had bean from the first a connexion between the inposition of hands and the xapifuara, or " apiritual gifts;" and under the influcnce of the sacerdotal ileas of the 4 th century this connexion became so strong that Basil, speaking of some schismatics,


 Amphiloch. 188 (canonica i.) vol. iv. p. 270). This led to a restriction of the rite of imposition of hands to the higher orders of clergy. It censed to be part of the ceremony of ndmitting deaconesses (hence the grent variety of interpretations of Cunc. Nicaen, c. 19 ; ef. Van kspen and Hefele, ad luc.), or subdeacons (excepit rmong the Armeuians), or readers (except among the Nestorians). And at last, in the 12 th century, the theory of the connexion of the rite with the gift of the Holy Ghost was so firmly impressed upon Western Christendom, that aome ordinals put iuto the bishop's mouth at the time of imposition the words which have been retained in the English ordinal, "Receive the Holy Ghost;" (see below in the acconnt of the ritual of the ordination of a presbyter ; for a long series of patristic references see Morin, pars iii. p. 141).
(b) The history of the rites of delivering to the persons ordained the insignia and instruments of their office is less clear, but their origin is obvious. 1. The ceremony of admission to office was followed by the performance of the duties of the office. It was natural that the presiding officer should formally deliver to the newly ordained person the lnstrumenta [p. 862] of such a performance. A reader had to read: the book was delivered to him, and he read. A subdeacon had to wash the bishop's handa: a pitcher and towel were delivered to him. A deacon had, in southern countries, to drive away insects from the oblations upon the altar: a fan was delivered to him. [Flabiclocs.] The delivery of the eucharjatic ressels to a presbyter is probady of
late date; it is not found in the olldest Western ordinals (see below, Ordination if I'restytirs, §12); and it was prohally limited in the first instance to the eases in which a prosbyter was ordainel, not to preshy terial rank in the cathedrul, but to take charge of an outlying whurch; it was thus part of the ceremonies not so much. of orilimation as of Institution or ibluestion, leat it must he noted, that almost ail writers on the subject call attention to the much smaller at resa which was laid upon these rites in the East than in the West. In the latter the opinion came to prevail in the schools, that the physical contact of the instruments by the orilinan'l was of the essence of the sacrament (S. Thom, Aq. Summa, pars lii. qu. 34, urt. 5); whereus in the former ( 1 ) the instruments were deliveret nfter the ordination was finished, (b) no formula of delivery was prescribed (sce Catnlani, wil Pontif. Rom. p. i. tit. 5, \& 3 ; Morin, de siter. Ordia. pars iii. exerc. ii.). 2. The delivery of vestments is sometimes traced back historically to the time of Gregory Nazianzen, who says that when ordained bishop he was rested by his

 Orat. x. in sctpaum, vol. i. p. 241). lut the extreme scantiness of subsequent nllusiens to such a rite, and the absence of any mention of it, not only in the Apostolical Constitutions, but also in Dionysius Areopagits, tend to shew that, even if it existed, little stress was laid upon it. Ita signifieance was originally the same as that of the vesting of one who was newly baptizel. Nor was it the only point of close analogy betueen the ceremonies of baptism and thase of oriia. tion. The vesting in restments, which became so important a part of the ordination ceremony in both East and West, and of which the details will be found below, is apparently of mach later origin. The firat certain mention of it is in 4 Conc. Tolet. A.D. 633, c. 28, and it is nbsent from several of the most ancient Western ordinals. It grew up with the growth of s distinction between clerical and lay deess; its use can be traced in several instances to the influence of the regular upon the secular clergy ; snd its significance was determined by the mystical inleas which gradually attached themselves to the vestments which were worn at the celebration of the eucharist.

We now proceed to give an outline of the riturl which was observed in both the election on appointment and the almission of the several orders below the oriler of bishop [for which see vol. i. p. 221 ]. It has been necessary to append ia the case of the Western rituals, the precise evjdence which exists for the antiquity of the several rites: for in no department of Christian satiquities has there been a stronger tendency to assume that rites which prevailed in the 13th century prevailed also in the 8th, and that rites which prevailed in the 8 th century are part of primitive Christianity. In the cass of the Eastern rituals, references only are given to the authoritics in which they will be found, becane in the present state of knowledge on the $\mathrm{ar}^{2}$ ject it is impossible to determine with even .... xi. mate accuracy which of the several rites aro ancient, and which are of later giowth.

1. Ustiarius. Western Rites-(Statt. Ecel, Ant. c. 9 ; Sacram. Gelas, i. 95, Amalarius, do

ZN .0 of . lib. 1,7 ; Orroviain types but The inglinity of ordil dato shill ibe in itrua: duties (wo Sinerann. $G$ ertionala, "xxerpt ti Cataluni, Ord. i., nc Pantifleals). At th desenl (nyt inention bithop is to give to ti eharech (Sacrum. Gol Pautif, lekb. S. Dua dion, Sisumut. Rem, aild "so sat an me who for the things which The dencenn (l'ontif. C St. Elip, Beec.), or Poutif! Kcgh. S. Duns ap. Makeil) delivers charch (this in nut me nor in Cind. Vat. ap. Pontifinal, the Cod. B fical mentioned by Ma mention it, but aild a rowel from the descr ostaritu in lsill. Hi Ilrabn. Maur. do Iu efict that the powe slaiting the good an prefice and form of $b$ withoult any rubrio as at which they are to t they are placed before which is probnbly thei the later ordinalis, o.q. bria (seeg alua the l'onti trueching the keya the tha bell. When bells turchen, It naturally atiarius to attend th which probably belong plea that it was his du tiferem certarum hor monen Dusiminl," is e. payer.
2. Leanbr. I. West Antiq. c. 8; Sacram. G de Fich off. 11.11 ; Hra 1. 11 ; and sill ordinale The bishepl is to make weting forth the filth, a petall ardinined; he is bonk out of which he Yat. ap. Murnt., Codd. "exilicem apicum div Allin. Manco, Hrab. M propheten ; " Cod. Rat Pont. Bugunt, Eng lish prophetiarum ; " Col. wiil), saying, "Take, a Wert of God, dectined, faithiully and usefully, whe hase milsisteread th Call, omittod lin Miss, bithop then makes the ("prosuntiatlo," Cod. M Peatif Bisunt.): "Thy ("hase alected" Pont Hitturp, Orl. Rom. il.) heave of thy God; and fulfilit, for God is able gree" "(so alment all C

## Western

 estiytirs, the first byter was the eathe. $g$ chureh; iso milch Jim. But ers on the Wur atress East than on came to al contact whs of the 4. Siunmu, he former after the urumla of ad Pontij. wr. 1ralin. $y$ of vest. arically to , says that ed by his iv $\pi 08$ itpry) - Nazianz. But the llusions to ntion of it, ations, but shew that, iil upon it. me as that baptizel. gy betu cen of ardina. ich became cetemany the details much later $f$ it is in 4 : is absent Western th of a lis88 ; its use , the influlergy ; and ie mystical msel ves to he eelebra-ine of the he election the several which see o append ia precise evithe several stian antiendency to on the 13th $d$ that rites are part of ise of the iven te the ad, becsuия the s.rhiect 1 rites aro h. itatt. Ecel. aslatius, d

Edod. Off. lib. I. 7; all Western orlinals of the Orogurian tyje; but not Mabillun, (rrd. viil, ix.) The majarity of ordinals direct that the candidate shall be ir dructed by the aredideacon in his duties (bi) Sneram, Gielas., Int nut Angle-Norman orlinals, exteppt the Rouen l'entifical, nur Catalani, Ord. i., nor the Chambrai and Mainz Poatillenla). At the suggestimo of the archdeamen (nut mentionel in Catalnai, Ord. i.) the bishup is $t 0$ give to the caudidate the keys of the charcin (Sacrimn. Gelas., Coul. Vat. sp., Nurat., Poutif. Bugb. S. Dunst. Novium. Caturic. Surssimn. Bisunt. llam, add " from the altar") saying, "\$0 ant han one who is to give account to God for the things whieh are openel by these keys." The dencon (lontif. Corb, Rem. Radbud. Bisunt., St. Alig. leece.), or the archileacon (Cod. Maff., Pontif R'eghb. S. Junst. bisunt., English ordinals ap. Maakell) delivers to him the door of the church (this is not mentioued by Sacram. Gelas., nor in Cud. Vat. ap. Murat. ; but the Soissons Pontificul, the C'ed. Radiod., and a Toure l'ontifical mentlened by Martene, vol. ii. p. 18, not only mention it, but ald a formula, apparently borrowed from the description of the othice of the ostarlua $\operatorname{In}$ laid. Ilisp. de Eccl. Uff. ii. 14,
Ilrahan. Maur. do Lustit. Clericc. i, 12, to the Ilrahan. Maur. do Lustit. Cleric. i. 12, to the effict that the power is thereby delivered of
silmilling the good and rejectiog the bail). A slmilling the good and rejceting the bad). A
preface and form of benediction usually follow, prefuce and form of benediction usually follow,
withunat any rubrio na to the point of the service at whirh they are to be used. In Cod. Radbod. they are placed before the delivery of the keys, which is probably their proper pilace. Some of the later crilinala, o.q. those of Mainz and Cambrai (see alon the Pontif. Roman) add, that after theching the keys the ostlarius is to go and ring the bell. When belle came into general use in Wurches, It naturnlly became the duty of the adiarius to attend to them, for the preface, which prelably berlonge to an earlier time, im-
plies that it was hie duty to mark the "distincplies that It was hie duty to mark the "distinctionem certarum horarum, ad invocandum monen Domini," i.e. the canonical hours of pryyer.
2. Reaper. I. Western Ritcs.-(Statt. Eccl. Antif. c. 8; Sacram. Gelns. i. 96. Isid. Hispal. do liol, off. I1. 11 ; Hrab. Maur. de In tit. Cleric. i. It, and all ordinals of the Gregorian type.) The bishap la to make on aildress to the people, elting forth the falth, and life, and ability of the
peranen ordnined ; he is then to deliver him the peranonordnined; he is then to deliver him the bank out of which he will have to read (so Coll.
Vat. ap. Murnt., Codd. Maff. Rem. Rolrad. et al, "colleem appleum divinorum;" Isid. Hisp., Alian, Hnce, Hrab. Naur.: "corlicem Esaiae prophenn;" Cod. Ratold.: "lectionarium;" Pout. Mugunl., Figligh ordinals: " lectionarium prophetinrum ; " Cod. Colbert. = Nartene, ${ }^{\prime \prime} r d$. Wiii), ayying, "Take, and be a reader of the Word of God, deutined, If thou fulfil thine office
faithully and neefulty, to have part with those faithfully and neefully, to have part with those Who hure minixtered the Word of God " (oo all
Cald, omilued in Jissale Frane. onl ${ }^{\text {a }}$ ). The Colld, omilled in stissale frane. onl;). The
bishop then makes the declaration of
 ("ontif. Bisunt.): "Thy brethren e'eet thee" ("have elected" Pontif. Camerac. Noviom., Hithorp, Orl. Rom. Ii.) to be a reader in the hotre of thy Gool ; and recognize thy otfice and fulfil it, for God is able to give thee athere and
grace" (co almost all Codd., omitted in Pontif

Radbol., Suession., Salisb., Banger., Sarum.), Then fillows in all ordinals a praver for Goil's blessing on the newly-ordained ruader.
II. Easte,
11. Easte, n Rites. - 1. (ircel The Apostolicul Constitutions (viii. c. 21 ) direct that a reader shall be oridained (rpoxelpıaa) by imposition of hauls, with a prayer that Goil will give him the IIoly spirit, the spirit of I'rophecy. The later Greek rituals will be found in the Enchologimm ed. Gonr, p. 233, zd. Daniel, vol. iv. p. 547 ; Codd. Bessar. Barber. Paris, Vat. Allat. ed. Morin, p. 71 squg., ed. J. A. Assuma, vol. xi, p. 120 sqq - ; Sym. Thessal. de Lliv. Urdin. c. 158 ap. Migne, 11. G. vol, clv. ju, :166.
2. The Coptio are found in the Apostolical Constitutions in Coptic, ed. Thattan, e. 35; Morin, p. 505; Mni, Script. I'et. vol. v. pars ii. p. 209 ; Denzinger, vol. if. p. 2); the Jucobhit in Greg. Barhebraeus, Nomecan. viii. 8 ; Denzinger, vol. li. p. 66 ; the Mhronite in Morin, p. 388; J. A. Aseeman, vol. ix. p. 20; Denzinger, Vol. ii. p. 115; the Nestorian in Morin, 1. 442 ; J. S. Asseman, vol. iii. pars ii. p. 78:3; J. A. Asseman, vol. xiii. p. 1 ; Denzinger, vol. ii. p. 227 , with a collation of the rituale given by Badger,
3. Sinaer. I. Western Rites.-(Statt. Eecl. Ant. c. I0; Cod. Maff., Pontif. E.egb. S. Dunst. Caturic. Rotom.; Catalani, (ord. ii.; Hittory. Orel. Roin.; Isid. Hisp. do Ecel. Off. 2, 1!; Hraban. Maur. de Inst. Cler. I, 11 ; but omittel from many orilinals.) "A psalmist-i. e. a singeraftar having been instructed by the archdencon, can undertake the office of singing without the cognizance of the bishop, at the sole bidding of a presbyter, the presbyter saying to him,' 'See that what thou singest with thy month thou believest with thine heart, and that what thou believest in thine heart thou approvest in deel.'." (In addition to this form, the pontificals of Ecgbert and St. Dunstan insert the words "sive psalmistarum " in the preface to the benediction of a reader, from which it may, perhaps, be inferred that when a singer was ordained by a bishop, the sarre form wad used as for a reader, as was the case in the Greek church.)
11. Eastern Rites.-1. Greek. (In most MSS. of the later Greek ordinals there is no distinction between the ordination of a singer and that of a reader; but there is a separate ritual in Cod. Leo Allat. ap. Norin, p. 104; J. A. Aseeman, vol. xi. p, 19is.)
2. The Coptic is found in Vansleb, Hist. $d e$ rEglise d'Alexandric, p. 4, sect. 2, c. 7, Denzinger, vol. ii. p. 63 : not in Kireher, Moria, or Asseman ; the Iacobite in Renaudot, ap. Denzinger, vol. ii. 66, not in Morin ; the Maronite in Morin. p. :i84; J. A. Asseman, vol. ix. p. 231 ; Denzinger, vol. ii, p. 108. The Nestorians have no special ritual for the ordination of a singer.
4. Exoncist. Western Rites.-(Statt. Eccl. Antiq. c. 7; Sacram. Gelas. i. c. 96 , and all ordinals of the Gregorian type; Isid. Hisp. de Etcl. Off. 2, 13; Hraban. Maur. de Inst. Cler. 1, 10; Amalarius, de Eicol. Off. 1, 9.) Some ordinale direet that tho bishop, sitting with his mitre on his head, shall declare the duties of an exorcist (8o Cod. Maffi; Pontif. Moguut. Winton, Sarum. Exon.). All ordinals direct that the person ordained shall receive from the bishop a book of exoreisms, the bishop saying, "Take and commit to memory, and have power of
$5 \mathrm{E}_{2}$

## 1510

ORDINATION
ORDINATION
(soo. g. Cod. Matfi, I'ontif. Mogunt., and E.nglioh ordimaia nj, Mask.).
6. Sumbeacon, '. Weatern Rites,-Statt, K.eel. Antily. c. 5 ; Sacram. Gelas. i. c. 90, and ail ordinals of the firegurinu type; luidor. iliop. de Div. Off. 2, 10 ; Amainriua, 1, 11; Ilrab. Manr. I, 8; Mabillon, Ordo Rom. vili. in Mus Itil. vol. it. pi, 85, repriated in Migno, i', In vol. $1 \times \times$ villi. p. 1001). The ancient ritual given by Mabillon directa that the person to he ordained ahail bo brought furwarid (appreatly vested in a chasuhle) and that he shill sweas on the Holy Guspels that he is ant guilty of any of the four classea of caraal ilas (i.e. solonom, atule, , ile rognomy, sin w.th a consecrited virgin); when lie has dune so the urchleacon or the blshop shali give him the holy cup, anl say over him the same prajer as over an melolyte (ee above). The ritual of the Inter oriluails is as follows: 1. The blshop, sitting mitred ta his chair, declares the duties of subleacons (Cod. Maff, and Engliah ordianla np. Makeil, except Pontil. Wintoll,, wilch directs that the caud.date shuli previously have ween lastructed in his duties hy the blshop; not la the majority of oridiala). 2. The bishop shall deiiver to the person to be orinined an empty patea ana chalica. 3. The nrchdencon .hall ieliver to ham on empty (Pontif. Sarum snya "fuil") pitcher, a basin, und a towel. 4. The bishop shail ssy, "See of what the ministry is delivered to then: If hltherto thou hast been tardy at ci,urch, hnnceforth thou must be busy; if hitherto sleepy, hencetiorth thou must be wiknful; if hitiserto drunken, heacefarth thou musi ve sober; If hitherto immodest, henceforth thou mast be chnste. . . ." (This address is nat found in Sneram. Gelns., Cod, Vit. ap. Murat. ; in Cataiani Ord. 1. it is in later writing; it is placed before the delivery of the chalice and patee is Missal. Franc., Pontif. Rodrad. Kem. Senon. Ratold. Ecgb. Noviom.; it Is placed after the delivery, but without any express rubric as to the polnt at which it ahoeld be spoken, in Cid. Mutf., Pontit. S. Elig. Rotons. S. Dunst. Ralbod. S lisb. Bisunt. Bece. Camerac. ; it is expresty pliced after the delivery ln Pontif. Mognat.)

Then follows a preface and prayer of besediction. (so ali ordiunls, except Poatif, Radbod., which places these before the deiivery of the paten and chnlice). Three other rites are sometimes found; (a) the bishop gives the subdencou a maziple ; eo Cod. Muff., which gives the formula of delivery, "Take the maniple, by which is dexignated the fruit of good worl:s;" so. with a different formula, Puutit. Suessiua.; so also, nuhout a formula, Pont. Ecgb. ad the later English ordinals, but not the inlermelinte English ordinais, viz. the Rones, St. Duustan's, an. Winchester Puatificals; (b) the bishop re: the subdencon in a tunic (Pontif. Camerac M. at. ; Cataluni Ord. ii. ; English ordiaald ap. Mankell, except the Wiuchester Pontificil); in the Exeter Pontificnl only the subdeacon who is to rend the epistle is vested in a tunic; (c) the bishop delivers to the subdeacon the book of the Epistles ; the enrilest mention of this is ia an Arles Pontlfical of the 13 th centary (Martene de Antiq. A:cel. Rit. vol. ii. p. 20), nor is it found in auy of :he aacranentaries or ordinals to which reference has beea made in this articie.
11. Eustern Rites -1, Greek. The Apostoliad

## Constitufions (viil.

s subudencon the bla hlm, and pray tha worthily to handle directions of the la found in the Euch ed. Datuels vol. Barber. l'aris. Vat, 0. J. A. Assemen, Thessal, do Sicr. Or vol. civ. 1. 367).
2. The Coptic ía ap, Mal, vol. v. parn p. 1 ; the Jacobits is ap. Mal, vol. x. par 1.. ip. 67, 79 ; the J. A. Asseman, vol. p. 121 ; the Nestori Asseman, col. iii. pin vol, xiij. p. 9 ; Denz
7. Deiacon. I. We ed, Muratori, lit. I Ballerin. p. 112; Sn Othobon. np. Murst twe ancramentaries c ooly, without rubrica Sacrain, Geluz, l. c. and prayers, which other two sacrament jo, has a short ceanot the fuil ritunl is foun Gregorian type, e.g. C Ond. pars ii. p. 290 rol. iil. 1 33; Cod. 1 editiony of Jemard, Migue, P. I. . I. 1xx is given in stilon, d. The olilest ritual curs as a preliminat c. 20 , Dismale Fr S. Dunst. Roils i., Ord. i.; it is in enth. customs, and the cere follow it must be reg of it. (This is renderei! of the rubric in the bishop deciares the el below; then follows n cluded, all rise from th elected go up to the b gives a blessing upon t down, and staterl in order("hac, sc. litanin, poatificis et benedicit descenduat et stant warls the newiy ordai their olferings (sc. of b had of the bishop, $n$ from him consecrated. the primitive communi Dunst., Col. Malf., and case of deacons ; see be ordiation of presbyte ancient ritual is that The subileacon who is diacouste stands, vested toaic, sc. dalmatic, and hand, beture the steps epistis ( $w$ ch is $t a^{2}$. the graduni hs is dives the biahop having said a all heing' prontrate. Af

## ORDINATION

Conatitutions (vill. e. 20) direet that in orinining - sabeleacon the bishop shall lay hils hatedo upon him, and pray that Goil will give him grace worthily to haulle the eneharintio vessels, The directions of the Inter Greek rituals are to be foual in the Euchologium (ed. Guar, p. 24t, ed. Damiel, vol. iv. P. 550 ; Corld. Bessa. Rarher. Pails, Vat, Allit. ell. Morin, p. 71 syqu., ed. J. A. Assemsn, vol. xi. p. 118 styp; Sym, Thessal. de Sucr, Ordin, c. 162, ap. Migne, P. G. vol. elv. p. 367).
2. The Coptic in Morin, p. 50., J. A. Asseman ap. Mal, vol. v. pars li. p. 210; Denzinger, vol, if. $p .4 ;$ the Jucobito in Greg. Barhebracus, vii. 8, ap. Mai, vol. $x$. parr II. p. 5: ; Denzinger, vol. li. pp. 67, 79; the Mfaronito in Morin, p. 392 J. A. Asseman, vol, ix. f. 34 ; Denzinger, vol. II. p. 121; the Nestorim in Morln, is. +44; J. S. Assemul, vol, ill, pars ii, p. 81 ; J. A. Asseman, vol. xiii. p. 9 ; Denzinger, vol. il. plp 229, 20:1.
7. Deacon. I. Western Rites-(Sacram, Leon. ell. Muratori, Lit. Nom, Vet. vol, i. p. 686, ed. Ballerin. 1. 112 ; Sacram. Grugor., Cold. Vat. i. Othebon, ap. Muratori, vol. ii. p. $106 i 6$; these two sacramentaries contaln pretice nod prayers ooly, withont rubrical directions, and both agree ; Sacram. Gelas.1. c. 20, 22, has a short ritual and prayers, which correspond with those of the other two saeramentaries; Sacram. Gelas. I. c. ys, has a short canon, $=$ Statt. Eecl. Ant. c. 3 ; the full ritual is found in the other ordinals of the Gregorian type, e.g. Coll. Kem. ed. Morin, de Sacr. Ond, prars ii, p. 290 ; Col. Vat. ii. ed, Murat. vol. iii. 13.3 ; Cod. Maff. ibid. p. 5.5; and ln the editions of Menard, p, 235, Benpdict. p. $223=$
Migne, P. C. Il Ixxviii, p. 221 ; another ritual Migae, P, "I. Ixxviii, p. 221; another ritual is given in illon, Mus, Itul, vol. Ii. p. 85.) I, tithe oliest ritual is probably that which oc-
cors as a preliminary rubric in Sacram. Gelas, i cors as a preliminavy rubric in Sacram. Gelas. i,
 S. Dunst. Rollew it, it is in entire harni (mel. ii. Hittorp, Ond, i.; it is in entire har" ny with primitive
castons, snd the ceremonn if prayers which follow it must be regarded ater exjansions of it. (This is rendered almost certain by the form of the rubric in the kouen proutitiesl.) The bishep deelares the eluction in the form given below; then follows a litany; when- it is con-
claded, all rise from their kaees, anl the persons claded, all rise from their kaees, anl the persons elected go up to the bishop's chair; the bishop down, sad stand in the proper place of their order("hac, sc. iitaaia, expleta ascendunt ad sodem poatificis et benedicit eos ad quod vocati sunt, et descenduat et stant in ordine suo "), Aftermasls the newly ordained duacens are to give their olferings (sc. of breal an I wine) into the band of the bishop, and to receive them back ts om him consecrated. (This important relic of the primitive communion is given ia Pontif. S. Dunst., Col. Maif., and Catalani Ort. ii, in the case of descons; see below tor its place in the ordiaation of presbyters.) ii. A probably less anclent ritual is that of Mabillon's Ordo viii. The subileacon whe is to be promoted to the disconate stands, vested in a chasuble, a white tunic, se. dsimatic, and holding a stele in his baid, belire the ateps of the altar; aiter the epistle ( w ch is $\mathrm{ta}^{2}$. from 1 Tim. iii. 8) and the gradual he is divested of the chasuble, and
the bishop having said a pref the bishop having said a pref. ee a litany is said, all being prostrate. After the litany the bishop

## ORDINATION

1511
saya the prayer of consecration ; the new deacon kiases tho bishep and priestr, and veated in his dalmatic stauds at the bishop's right hanl. 1il. 'The later ordinala, with the exceptions of Mabillon, Ord. Ix., Hittorp, Ord. i., as nuted above, combine in one service the derlatation of election and the almission to otlice, but at the smane time preserve a clear distinction between them. (a.) Dechamition of Dilection.-Several ordinals preaerve the form of presentation by the archdeacon: "Our holy mother the Catholic church demands that thoushunkest ordain this present subileacon to the burden of the diaconate;" the bishop, usks, "Bost thou know hime to be worthy?" the archdeacun replies, "As fir as humau fruity allows, ! buth know and testify that he is worthy of the burden of this otfice;", then the bishop, says, " lsy the help of our Lurd God and our Saviour Jesus Christ we elect thin person to the orlor of the dinconate." This is the form in Codd. Matf. S. Dunst. Suess. Corb. Ratold, and in the modern Pontif. Romes.; l'ontif. Vat. ap. lurat. Ecgb. Noriom. Catur. Becc. Rodrad. Rotom. Rem. Senon, onit the form of presentation, but give that of election; the Mainz and later Enylish pontificals (except Pontif. Bangor.) give this form at the beginning of the ritual of a general ordination, and appur ently for all orders; the words are slightly different. The Winchester Pontifical introduces an address to the ordinands between the presentution and the election. (b.) Admission to Opfice.(Thee oriler of the several ceremonies is not certain; that of Col. Manfi, whieh is almost identical with that of the modern Pontif. lhom., will be followed here.) 1. The bishop, standing, addreses the people, "Let the common vote be followed by a common prayer ...;" this al Iress is said in Cod. Vat. ap. Murat., Missalu Franc., P'ontif. Petav. Rotom. Rem, Ratold. S. Dunst. Soviom. "Bece. to be "all consummandum diaconum" (or "diaconatus ollicium"); it is more commonly placed, but without any rubrical directions, after the prayer of benediction; but the Cambrai Pontitical and the modern Ruman Pontifical agree with the Cod. Maff; the Mainz Pontifial places it after the first imposition of hands; the Iater English pontificala, except P'ontif. Winton. "bit it. 2, The preface follows, i. e. a short "bidding prayer" which is nearly the same in all ordinals, but which in Sacram. Leon. Ge Codd. Vat. et al., is broken up into a preface suad a prayer. 3. Then follows the prayer of benediction: "Adesto quaesumus omnipotens Deus, honornm dator, ordinum distributor, othcioramque dispositor. super hos fumnlos tuos quaesumus, Domine, placatus intende; quos tuis sacris servituros in otficium diaconii suppliciter dedicamus ... emitte in eos, quaesumus, Domine, Spiritum Sanetum quo in opus min'so terii fideliter exequendi munere septifurmis tuae
gratiae roborentur . ." This praver is gratiae voborentur . . ." This prayer is Bond with slight varistions in Sacran. Leon. Gelas. and all Codd. of Sacram. Gregor. including Codd. Othobon. Vindob, and in all the ordinals. 4. The bishop lays his hand upon the deacon's head. (a) Tte- Hishop does tinis alone, no mention being innds of priests in Missale Firancorum, Pontif. Curb. Rem, Ratold. Eegb. S. Danst. Radbol. Salisburg. Bisunt. ( $\beta$ ) The lishop alone lays his hadi on the deacon's head, but the other priesta touch the bishop's hand, or touch the deacon's

## 1512

OHDINATION
DRIDINATION
had near the bishop'a hand, in Sacram, Gelas. 1. c. 95 , Jontif. Koturn. Catur. Berc. Noviom. 1. ii.; cf. alao Amalniu* 2, 12, Durnatus, Kational. 2, 9, 14. ( $\gamma$ ) t'lie bishop laya both handa on the deacon's hend in Cod. Mad., l'ontlf, Kigb. S. Dunst. Novion. Mogunt. (8) The point of the service at which thin in to be tome is not apecitied in Suczam. Gelaz., Misaale Franc., 1'ontif. Kutom. Rem. latoli. Catur. Salishure lisunt. leece. Ratboul. Noviom. 1. ii. (a) It lasea place at the utterance of tha words "emitte in eos the prayer of benediction, in Coul. Naff. (§) It takes place before the preface, and the biahop in laying on his hanis naya, "Spiritun Sanctus sajuerveniet in te et virtus Altissimi sine pecento custerliat te in uomine Domine," in Cod. Mugunt, only ; or he says "Aceipe Spiritum Sanctum," in the liter Einglish ordinals ny. Maskell (but not the Winchester l'ontifical) and some lnter French ordinals ay. Martene, il. p. 21, no nuthority beling earlier than the listh century, $(\eta)$ It takes place after the resting in the stole and before the preface, in Pontif. Eicgb. S. Dunst. 5. The bishop vests the deacon with a stole ujon his left shoulder; this ceremony is, however, not mentionen, either expressly or by implication, in the majority of early ordinals, viz. in Sacram. Gelns., Misale Franc., Cod. Vat. afy. Murat., Puntif. Rem. Kodrad. Senon. Noviom. i. laalbod.; its place in tha ritual is ( $\alpha$ ) sometimes at the begianing, Pontif. Ecgb. S. Dunst. ; ( $\beta$ ) sometimes after the beneliction, Pontif. Kotom. Caturic. Bacc. Noviom. li. Mogunt. English ordinals ap. Mask.; ( $\gamma$ ) sometimes not specitied, Pontif. Corb. Rntold. bisunt. The formulae with which it was accompanied vary: (a) "Receive a white stole from the hand of the Lord. $\qquad$ Codd. Mati., Pont. Mogunt. (as an alternative form) ; ( $\beta$ ) "Receive the yoke of the Lord, for llis yoke is easy and His burden light," Cod. Suession. ; ( $\gamma$ ) " $13 y$ this sign we humbly impose on thee the office of a deacon, that thou mayest be a support of the divine table, ns it were a pillar of its columns, anl that thoa mayest herve blamelessly as a herald of the Heavenly King," Pontif. Corb. Ratold. Bisunt. Winton. ; ( ${ }^{(8)}$ "Receive the stole, fultil thy ministry, for God in able to give thee an incrense of grace," Pontif. Salisburg. Camerac. Noviom. ii. Mogunt. ; in English ordinals ap. Maskell, " in the name of the Holy Trinity receive the stole of immortality, fulfil," \&c.; ( $($ ) a much longer form is given in Pontif. S. Dunst. Catur. Becc. and Winton, "In the name of the Holy Trinity and One God, receive the stole which the Lord has prepared for thy receiving through the service of our humility and through our hands, by which thou mayest know that the burden of the Lord God is laid on thy shoulders, and that thou art bound to humility anl to the a lministration of the church, and by which thy brethren may learn that thou hast been ordained a minister of God $\qquad$ $\because(\zeta)$ no form is given in Pontif. Eegb. 6. The bishop delivers a book of the Gospels to the deacon, with the words "Receive the power of reading the Gospel in the church of God, as well for the living as for the dead " (Cod. Maff., Pontif. Radbod. Suession. Beec. Catalani Ord. Hi, Inter English ardinals ap. Mask.), or with the words "Receive this volume of the Gospels, and read and understand, and deliver to others, and do thou fultil it in deed" (Pontif. Esgb. S. Dunst. Bece.) This ceremony

Id not found in Sacram. Gelas, or in say of the early ordinala except that of Ecgbect. Martene, vol. $11 . \mathrm{p}_{0} 2 \mathrm{y}$, anys that it was for a lung thene peculiar to the kinglish church. 7. Iho bishop veste the demmo in a dalmatic, mying, "The Lord clothe the with a veatment of salratiom, and wrap thee in a garment of gladness, thonch Jesua C'brist our lousil," Coll. Mall', I'ontif, Saliab. Saruin. langor. Thia ceremony is not totul in any early onimal ; the Lbesan, on Poutitial limite its use to those who conse to be or lanad from monnsteries; and Martene, vol. ii. jh. $\operatorname{th}_{-1}$ says that it wan mot used in the case of wewlars natil about the loth century. The langur and Exeter lontitionds limit its use to the deavin who was nbout to read the Gospel. 8. The binhop kiases the new deacon, Cod. Matli, i'unif, Salisburg. Bisunt. 9. The hands of the dearson are anointed with the holy oil and chrism, and with a bene liction; thia rite in only fuand in English or Norman ordinala, via., l'untif, Ecegh, S. Dunst. Leece. Rotom., but not in the later English ordinals, ed. Maskell. 10. The newly ordained deacon, or if there be more than one, aither one nppointed by the bishop (finglish ordinals), or the last ordained (Pontif. Dioguat.) reads the Gospel; this custom is not mentioned hy any ordinals except those just specified, bat its early existence is not only in accordance with the analogy of other ordination ritunls, but is also indicated by ita mention in Mabillon's Ordo ix.
II. Eastern Rites.-1. Greek. The Apostolical Constitutions (vili. e, 16) direct that In ordrining a dencon the bishop shall lay his hamls upon hlm in the presence of the whola presbytery and the dencons, and shall pray that God will lift up the light of His counteonace upon His servant who is ordnined ( $\pi$ poxelpigo$\mu \in \nu 0 \nu)$ to the diaconate, and grant that minister. ing acceptably in his ollice be mny be deemed worthy of a higher degree. Another ritual is given in S. Dhoays. Areop. do Eccl. Hierurch. 5, 2, p. 236. The later rituals are to ba found ia the Euchologium, ed. Goar, p. 249, ed. Daniel, vol. iv. p. 552 ; Codd. Beasar. Barber. Paris. Vat. Allat. ed. Morin, p. 68 sqq., ed. J. A. Asseman, vol. xi. pp. 111 sqq. ; Sym. Thessal. de Sucr. Ordin. c. 169, ap. Migne, P. G. vol. हlv. pp. 372 sqq.
2. The Coptic forms are found in Morin, p. 306 ; J. A. Asseman, ap. Mai, vol. v. pars ii. p. 212 ; Denzinger, vol. ii. p. 7; the Jacobite in Moria, p. 479 , Gregory Barhebr. ap. Mai, vol. x. pars ii. p. 48; Denzinger, vol. ii. p. 82; the Maronite in Morin, p. 396 ; I. A. Asseman, vol. ix. p. 54 ; Renaudot ap. Denzinger, vol. ij. p. 12s; the Nestorian in Morin, p. 445 ; J. S. Asseman, vol. iii. pars li. p. 806 ; J. A. Asseman, rol. xiii. p. 12 ; Denzinger, vol. ii. p. 229 ; Badger, vol. ii, p. 325.
8. Presbyter. I. Westem Rites.-(Sneram. Leon. ed. Muratori, Lit. Rom. Vet. vol. i. p. 687, ed. Ballerin. p. 113, and Sacram. Gregor. Codd Vat. i. Othobon. ap. Murstori, vol. ii. p. l06t, contain prayers only, without a ritual ; Sacram. Gelas. i. e. 20 contains a short ritunl and prayers, id. c. 95 a canon = Statt. Ficl. Ant. e. 3 ; the full ritual is found in all other ordinals of th Gregorian type, e.g. Cod. Vat, ap. Murat. vol. iii. p. 36, Cod. Rem. sp. Norin p. 290, and in the editions of Menard, p. 237,

Benelict. p. 224 $22 t$; wher ritual Ital, vol. ii. pp. pp. 88, 03.) 1. ' been preserved la in the account of given aa n jrelia Prancoram, Sheca ordinals, The or biwhop, who, nfter presenter, declare given below, "By ac. A litany is $t$ all riae, and the bishop'y chair; thi their olfice ; they t proper place of the real, anl niterwa byters give their ot into the hame of back from him ec tant rite is founs Camarac., Col. Mat (16.) ii. Mabillo the following dizee ing bim leada hir divests him of the a chasuble, and lea And there, saying consecrates him pr blishop or to the oth rank of presbyter the tract and gos ordinala combine in of deaconf, the dec simisuion to oflice.
a. Decheration of roduct the orlinan presbyters; then tw duct him to the bish Sslisb. Camerac.; b the Mainz Poutitical be summoned, "Let 1 presbyters to the tit the Besan;on Ponti priest who witnenses
2. A dencon (Cod (Pontif. S. Elig. Rato burg. Noviom. Mugan (Cod. Bisunt.) addres mother, the catholic ahouldst ordain thi burden of the presb "Dost thou know h presenter replies, " allows, I both know a of the burden of thi S. Dunst. S. Elig. Lat Ord. ii.; ef. S. Hier Cod. Maff. uses the pl
3. The bishop then asks their testimony. Rodrad. Rutom. Senon "dsta oratione;" but ap. Murst. suld the fo cludes by asking th thsir testimony (" j debetis publica roce in the place of this a Salaburg, Soissons, C ficals have a public ex "Dost thon wish to

## sny of the

 t. Martene, a long tume The blolup tying, "The alvation, and eas, thomag 'ontif. sulisb, lut foushl in 11 l'ontifical he of ! ansed ol. ii. |. 2. 22, " of weculars Bullyor and the denown pel. 8, Tha Mutic, $\mathrm{I}_{\text {olitif. }}$ the deacon chrisin, and nly found in 'untif, Eecgb. in the later -The newly ore thun one, op (Luglish tif. Jloguat.) t mentioned citiel, but its rlance with tuals, but is a Mabillon's The Apo direct that hall lay his of the whole all pray that countemace hat ministery be deemed her ritual is Hierurch. 5, a be found in , ed. Dapiel, r. Paris, Yat. A. Asseman, sal. de Sucr. elv. pp. 372

Jorin, p. 506 ; sii. p. 213; ite ia Morm, ol. x. pars ii. e Storunito in 1. is. p. 54; p. 128; the Asseman, rol. an, vol, xiii. adger, rol, it. 3.-(Sscram. vol. i. p. 687, Gregor. Codd . ii. p. 1054, ual ; Sacram. ritual and t. Eccl. Ant. in all other g. Cod, Vat. $\mathrm{m}, \mathrm{sp}$. Morin, nard, p. 23t,

Benedict. P. $224=$ Migne, I. L. vol. I $x$ xill. p. 224 ; other riturls nire given in Mabillon, Mus. Ital, vul. II. pp. 86, 90 ; Ilittorp, Ord. Fiom. pp. 88, 0.3.) i. The earliest ritund which han been preserred is that which, ns mentioned above in the account of the orlination of a deacon, is given na a preliminary rubric in the Minale Francorum, Sacruin. Gelas., and other early ordinals. The ordinandu are preaunted to the bishop, who, after receiving the teatimony of the presenter, duclares the election in the form given below, "By the help of our Lord God," isc A litany is then snid; when it is linished all rise, and the pwrisons elected go up to the bishop's chair; the bishop gives a blessing upon their ollice; they then go down and stand in the proper place of their order. The gospel is then real, and aiterwarls the newly-ordained preabyters give their olferings (sc. of bread and wine) into the hand of the bislup, and receive them back from him consecrated. (This last innportant rite is found in l'ontif. Corb. Suession. Camerac., Cod, Matt., C'atalani, Ord. ii. ; nee below, § 16.) ii. Mabillon's Ordo Romumus vill. gives the following directions: "The archilencoll holding him lends him to the steps of the altar, divests him of the dalmatic, and so vests him in abasuble, and leads him again to the hishop. And there, saying over hin another prayer, he consecrates him preabyter, giving a kiss to the bishep or to tho other priestg, nad stands in the
rank of presbyters, fond Alleluia is said, or rank uf presbyters, and Alleluia is said, or the tract and gospel." iii. The majority of of deacons, the deelaration of election the ease adnassion to ollice.
a. Delarution of Election: 1. Two deacons conluct the ordinanil, vested as a dencon, to the presbyters; then two presbyters receive and conduct him to the bishop's chair (Cod. Matf., Pontif. Salisb. Camernc.; but instead of presentation, the Mainz Pontiticals require the ordinands to be summoned, "Let those who are to be ordained presbyters to the title of St. N. come forward;" the Besan;on Pontilical alda the name of the priest who witnesses to and presents him).
2. A deacon (Cod. Matt.) or the archideacon (Pontif, S. Elig. Katuld. S. Dunat. Suession. Salisburg. Noviom. Mogunt.) or the priest who presents (Cod. Bisunt.) sdilresses the bishop, "Our holy mother, the catholic chureh, remands that thou shuuldst orlain this present deacon to the burden of the presbyterate." The bishop naks, "Dost thou know him to be worthy?" The presenter replies, "As far as human frnilty sllows, I buth know and testify that he is worthy of the burden of this otlice" (l'ontif. Mogunt. S. Dunst. S. Elig. Uatalani, Ord. ji. iii. ; Hittorp, Ord. ii. ; ef. S. Hieron. Epist. 146 (85) ; but Cod. Msff. uses the plural, "Illis sttestantibus"). 3. The bishop then aldresses the people, and asks their testimony. Sacram. Gelas., Pontif. Rodrad. Rotum. Senon. Ecgb. Caturic, simply sny "dsta orntione;" but Pontif. Rem. Noviom. Vat. sp. Murat. add the form of address, which concludes by asking the people openly to give their testimony ("ideo electionem vestram debetis publica voce profiteri "). Apparently in the place of this address to the people, the Salzburg, Soissons, Cambrai, and Mainz ponti-
ficals have a public examination of the ordinan । ficals have a public examination of the ordinan!l:
"Dost thon wish tos receive the degree of the

OLDDINATION
preshyterate in the name of the Lord? Dost thou wish, as far as thou art able, and human frailty jurmits thee, to remaln in that degree? Whont thou wish to be obedlent to thy bishup to Whose diocese thou firt to be ordained, in all things lawful, accoriing to the "nimical statutes?" (Col. Matf. is singular in having no tion.)
4. The blahop then makes the declarntion of election: " Hy the help, of our Lard Goil nud our Saviour Jeaua Chriat we elect thia person to the order of the presbyterate, If any one haa anything agalast him, in God's behalf and for Giol's anke, let hins come boldly forth an iny lt. But, nevertheless, let him he mindful of his condition." (The retention of this form "i si quis" probably a relic of the for direct testimony, in probably a relic of the earlier practlee, which is found in Mabillon, Ordo ix., where the form is appended, not to the declaration of election, but to the announcement by the reader of the intention to elect four daya previously to the actual aimission.)
5. The biahop proceeds: "Let the common whereupon a
6. The bishoplays his hand (both. Maff.).

Mogunt.) upon the head of the ordinand, Pontif. the preah upon the hend of the ordinand, and all near preshyters who are present place their hands near the hunds of the bishop (80 all Codd. except the Mainz Pontifical, which implies that they do it ufter the bishop), ( $(t)$ Some ordinals direct that while this is being done the pragers following shall be saill (Cod. Maff,) (b) The Mainz Pontifical directs that the bishop shall say, "The Holy Ghost shall come upon thee, and may the power of the Highest keep thee withont sin." (c) The later English ordinals ap. Maskell direct that the bishop shall say nothing. (d) A Toulouse Pontifical of uncertnin date, quoted by Norin, de ふitcr. Ordin. pars ii. p. 340 (cf. ib. pars Iii. p. 135), says that in some churches the bishop said, "Receive the Holy Ghost ; whosesoever sins ye remit," \&cc. This is alded in the Exeter, Bangor, and Sarum pontificals ns a separate rite immediately before the post-communion. It is found also in Cntalani, Ordo ii., where it is placed after the dellvery of the paten and chalice, and where the words are in the plural. It is found also in the same place, written by a later hond, in the margin of the Cod. Maft., where the words are first given in the singular, and then in the plural ("quo singalis facto ad ultimum dieat in generali, Accipite," \&c.). But no mention of the rite is found in the earlier English ordinals, or In any ordinal earlier than the 12 th century, or in any of the great liturgical writers of the middle age, Amalarius, Hrabanus of Manz, Ivo of Chartres, or Hugo of St. Victor. Nor was there any eanonical authorty for its use until the council of Trent. 7. The prayers which follow are alike, with only verbal variations, in all ordinals (including the Leonine and Gelasian sacramentaries). 8. The bishop then says the preface (or "consummatio preshyteri"). "Let us make a common prayer, brethren, that these who are elected for the help and sdrantage of your anlvation may receive the benediction of the prestyterate. . " The prager of benediction
follows, "Sanetificationam omnium Auctor cajus

## 1514

## ordination

## ORDINATION

vera censecratio, cujus plena benedictio est : tu, Domine, super hos fanmulos tuos quos presbyterii honore dedicamus manum tune benedictionis infunde..." (Sacram. Gelas., Cod. Vat. ap. Murat., Pontif. Eegb. Rem. Noviom. S. Dunst. Catur. Rotem. Liatold. Wiaton. Mogunt ; the benediction is found without the preface in Cod. Maff. and in the Besaurcon, Sarum, and Exeter Pontificals.) Both forms are placed (1) as here, immediately after the prayer of consecration, in the earliest ordinals, i.e. Missale Franc., Ced. Vat. ap. Murat., Pontif. Eegb. Rem. Noviom. ; (2) nfter the vesting in the chasuble and before the anointigg of the hands, Pontif. Camerac. Neviom. ii. Mogunt. ; and without the pretace, Cod. Maff. ; (3) after both the resting and the anointing, Yontif. S. Dunst. Catur. Becc. Some orlinals omit the mention of either form, se Pontif. S. Elig. Radbod. Rodrad. Thuan. and sta cram. Leen.
9. T.e lishop then turns the stole, which has hitherto been worn over the left shoulder only, over the right shol:'der, saying, "Receive the yoke of the Lexd, for His yoke is easy, and His burden light" (Pontif. Maff. Salisb. Camerac. Mogrant, Enghish ordinals ap. Mask.); in l'ontif. Ecq'J. this rite takes place apparently at the begin'ing of the ritual, or as in Poatif. S. Dunst. Catraric. Rotom. before the prajer of consecration. The formula in Pontif. Eegb. S. Dunst. is, "The Lord put the stole of justice round thy neck, and the Lord keep thy mind from all taint of siu." In Mabillon, Urd. ix., after the benediction, the archdeacon takes the stoles from the tomb of St. Peter, where they had been placed the day before, and vests the new presbyters in them. Many of the earliest ordinals omit the mention of this rite; sc. Sacram. Gelas., Missale Franc., Codd. Vat. ap. Murat. S. Elig. Redrad. Rem.; Maskell, Mon, Rit. vol. iii. p. 208, thinks that it was a remnant of the primitive use of the British church, and that it was thence introduced into France ani other countries.
10. The bishop then vests the presbyter in the chasuble ; this rite is omitted in Sacram. Gelas., Missale Franc., Pontıf. Rodrad. Radbod., but the mention of it in beth Mabillon's ancient ordinals (Ord. viii. ix.) as well as in the ordinals mentioned below, leaves little doubt as to its antiquity. Seme ordinals, as has been just mentioned, place it before the " consummatio presbyteri;' and its place in relation to the anointing of the hanls also varies, most ordinals placing it in the order which is followed here ; but Pontif. S. Dunst. Rotom. Caturic. Becc. place it before the amointing. The formnlae with which the rite was accompanied vary: a. Pontif. Bisunt. "The Lord clothe thee with the garment of innecency;" b. Pontif. Suess. Salisb. Mognnt. Sarum. "Receive the priestly vestment by which is betokened charity, God is aile tog give thee an increase of grace;" c. Cod. Maff., Pontif. Exoa., combine the two preceling formulae, Pontif. Camerac. gives them as alternatives ; $d$. Cod. Vat, ap. Murat., Pontif. S. Elig. Rem. Rotom. S. Dunst. Nevion. Becc. Thuan. "The benodiction of God, the Father, the Sun, and the Holy Ghest, descend ajon thee, and mayest thon be blessed in the order of the priesthood, and mayest then offer oleasing victims to Almighty dod for the sins an! otiences of the people." (This form of benedir ion is elsewhere placed at the end of the rituai, afore the kiss of peace ; so Cod. Maff., Pontif. Can. .nc. Suess.

Salisburg. Winten. ; its use at this peint serves to shew that at one time the vesting in the chasubi.e was the last of the rites of ordination.)
11. The bishop then anoints the presbyter's hands with the chrism, or oil and chrism, or oil of the catechumens, with a prayer that "whatsoever they blesset might be blessed, whatsoever. they sanctified might remsin sanctifiel." (a.) This rite is found in almost all ordinals ; but not in Sacram. Leun. or inCodd. Vat. Othob. of Sucram. Gregor. or in Pontif. Rodrad : it is mentionel by two French liturgical writers of the 9th cen. tury, Amalarius of Metz, $\dagger 837$, de Eccl. Ofli: 2, 13 , and Theodulphus of Orleans $\dagger 821$, Cipit. ad Presh. i., Migne, P. L. vol. cv. p. 193; the enrliest canunist who speaks of it is Burchard of Worms ( $\dagger 1025$ ), Decret. xx. c. 55, Migne, P. L. vol. cxl. p. 628, but the recognised body of camon lsw distinctly disall ows it, quoting a response of pope Nicholas I. to the archbishop of Bourges in 864, whe says that it is not a custom of the Romsa church and that he has never hearll of its heing practised in the Christian church (Gratian, Decret. 23, c. 12, Migne, P. L. vol. clxxxvii. p. 134, Iro. Carnot. Decret. 6. 121) ; this must be held conclusive, at any rate ns to its not being a general prsctice in the 9th century ; but afterwsrds it no doubt became general, for Innocent 111 . insists upen it, and objects to the Greeks for their omission of it (Innocent IlI. Epist. lib. 7. 121; Migne, P. L. vol. cev. 407). It is important to note that even the Pseulo-Isidorian authorities for the rite (Epist. Anacleti, c. 18, itp. Hinschius Decretales Pseulo-Isidorianae, p. 75 ; Epist. Clement. iii. c. 58, ibid. p. 53, to which may be added the spurious Comment. in lib. I. Revum, ascribed to Gregory the Great, lib. 4, c. 5 ; Migne, P. L. vol. lxxix. 278) refer only to bishops; nt the same time they clearly shew that the origin of the rite was the growing tendency to institute an analogy of ceremonies hetween the Old and the New Testament. (b.) Several ordinals direct that the hands shall be blessed before being anointed, and givs a form of beaediction for the purpose; Pontif. Ratold. S. Elig. Rotom. Caturic. Becc. (c.) The Mainz Pontifical directs that while the rite of anointing is going on the hrma "Veni Sancte opiritus" shall be song, and also, if the number of persens ordnined require it, the hymn "Veni Creator;" in the Soissons Pontifical the hymn "Veni Creator" is apparently sung immediately after the anointing; and in the English ordinals np. Maskell, except the Winchester Pontifical, immediately befere it. There is no mention of either hymn in other ordimals, (d.) In addition to the aneinting of the hands, a group of English and Norman pontificals direct the anointing of the head; so Pontif. Ecgb. S. Dunst. Caturic. Rotom. Becc., but not elsew here.
12. The aneinting is fellewed by the delivery of the "patenam cam oblatis et calicem cum vino" (Pentif. Mogant. has "calicem pro sacramento praeparatum, superposita hestia') with the words "Receive power to offer sacritice to Ged and to celebrate mass, as well for the living as for the dead;" so Cod. Maff., Pontif. Radbod. Salisb. Bisunt. Camerac. Mogunt., English erdinals ap. Maskell, Catalani Ord. ii.; but there is no mention of the rite in the oldest ordinals e.g. in Missale Franc., Pentif. Rem. Eegb., Ced. Vat. ap. Nurat, ; nor in Isidore or Amalarius ; ner is it implied in 4 Conc. Tel. c. 27. It prebably arons
from the practice in the directions Undo ix. for the Rome. Afte: the ("expletis omnib pope is to give to restments, and zold or silver, w a procession is a pope and the peop
13. One ordinal presbyter is a " pr priest, the pope "To the honour o the Apostles Pete the church N., wit is probahly the ent
14. The benedict see sbove, § 10 ; t Pontificals place it ster the commnoi places it here.
15. The newly-e the kiss of peace clergy who are Camersc.; the Ma before the bene:ic bishop shall go ordisined preshyters ora pre me:" the E Wintoa., also plac benediction, but tra commusion office.
16. 'fhe commun descen reads the presbrters make th and receive them b so Pontif. Suession Marstori, vol. iii. p. the case of both pres p. 68, where the rit in the later Pomans they shall offer two and two bottles (am the clnuse which foll "et es eo consecrat Ondo ix. direts thn "nuvitii prespyteri eight ens uing lays. relic of the primitiv bresd sid wine were blessed by him, and itself fell inte digus sarrived in the rule Soissons Pontifical, an dioceses, that a presb which was censecrat ordination for forty d every day. The rits the rabric of the late coasecrated presbyter from the hands of the
17. A atill mers im tire communion survi still, in the theery $t$ ) nenly-ordained presby with the bishop. The survival of the same tioned by lnaocent II Mligne, P. L. vol. ecx preabyters at Rome b pope; and it is to be n
point serves to in the chasubie tion.)
he presbyter's I chrism, or oil 1 that " whated, whatsuever nctified." (a.) linals ; but nut hob. of Sacrem, meutioned by the 9 th cen. Eccl. OIf. 2, 13, 121, Cupit. ad 3 ; the earliest ard of Werms P. L. vol. cxl. of canus lsw sponse of pope ourges in 864 , of the Romsa rI of its being ratian, Decrel. ii. p. 134 , Iro. nust be held ot being s geout afterwsrds nocent III. inreeks for their t. lib. 7. 121 ; important to anthorities for ap. Miuschins 5; E $/$ ist. Clewich may be lio. I. Rivium, c. 5 ; Migne, o bishops; at 1st the origin ey to institute the Old and ordinals direct before being liction for the otom. Caturic. directe that ; on the hrmn ung, aad nlso, require it, the sons Pontifical parently sung and in the ept the Winore it. There ther ordinals. f the hands, 8 tificals direct intif. Ecgb. S. not elsen here. the delivery calicem cum em pro ssera10stia") with Ir encritice to for the lising ontif. Radbod. iglish ordindls it there is no rdinals e.g. is Cod. Vitt. sp. ius; nor is it robably arona
from the practice of which a record is presarved in the directions which are given in Mabillon's Ordo ix. for the ordinntion of a parish priest at Rome. Afte: the conclusion of the whole scrvice ("expletis omnibus, missa rite completa"), the pope is to give to the new presbyter the priestly vestments, and the instruments of the inass, gold or silver, wine, corn, and oil, with which a procession is made to his parish, both the pope and the people accompanying him.
13. One ordianl, Cod. Mafn," directs that if the presbyter is n "presbyter cardinalis," i.e. a parish priest, the pope shall give him a ring, saying, "To the honour of our Lord Jesus Christ and the Aposties "eter and Paul, we commit to you the church N., with its clergy and people;" this is probahly the earliest form of institution.
14. The beuediction follows in Codd. Maff. \&c.; seeshove, $§ 10$; the Sarum, Exeter, and Bangor Pontificals place it at the end of the whole office, stter the commnnion ; the Winchester Pontifical places it here.
15. The newly-ordnined presbyter then gives ths kiss of peace to the bishop, and to all the clergy who are present, Codd. Maff. Suession. Camerac.; the Mainz Pontif. places this rite before the beneliction, and directs that the
bishop shall go round to each of the newlybishop shall go round to each of the newlyordained preshyters, saying, "Pux tibi, frater, Winton., also place it immediately before the benediction, but transfer both rites to the postcommunion office.
16. The communion office then proceeds: a descen reads the Gospel: the newly-ordained presbyters make their offerings to the bishop, ad receive them back from him consecrated: ${ }^{30}$ Pontif. Suession. Camerac., Cod. Malf. ap. Murateri, vol. iii. p. 56, directs this generally in the case of both presbyter and deacon, but ibid.
p. 68 , where the ritual is of cardinnl presbyters, p. 68 , where the ritual is of cardinnl presbyters,
in the later Poman sense, it directs speciall in the later Poman sense, it directs specially that
they shall offer two lighted tapers, two loaves, they shill offer two lighted tapers, two loaves,
snd two bottles (amphorne) of wine, and omits the clause which follows in the carlier rubric, "et st eo consecrstus accipiant." Mabillon's Ondo ix. dirests that from these oblations the "povitil prisyteri" shall commnuicate for eight enseling lays. The rite is an important relic of the primitive communion, in which the bresd snd wins were offered to the bishop, then blessed by him, and then distributed. The rite itself fell into disuse, but one of its effects survived in the rule which is mentioned in the Soissons Pontifical, and which prevailed in sonie dioceses, that a presbyter should keep the bread which was consecrated at the time of his ordiation for forty days, taking a portion of it every dsy. The rite probably survived nlso in the mbric of the later ordinnls, that the newly consecrnted presbyters should receive the host from the hands of the consecrating bishop.
17. A still more important relic of the primitive communion survived, nad jossibly survives newly-ordne theory that in this celebration the nexly-ordained presbyters were "concelebrant" with the bishop. The only other instance of the surnival of the same rite is that which is menetioned by Innocent III., de Sacrumentis, c. 25, Migne, P. L. vol. cexvii. 873, of the cardinal preshyters at Rome being celebrant with the
of the rite whs appreciated by medineval canonists, e.q., Durandus in iv. Scnt. dist. 13, qu. 3, who, in spite of the statement of innocent III, denied its existence. The elements of the historical consideration of the question will be fonad in Morin de Sicr. Ordin. pars iii. exercit. §, p. 158; Catalani in Pontif. Rom. p. 1, tit. 12,
II. Eastern Ritcs.-1. Grech. i. The rite which is described in the Apostolical Constitutions is simply this: "In orlsining a presbyter, 4 bishop, the deacons apon his head, the presbytery und the deacons staniling by thee, and in praying say, . " (then follows a prayer that he who been the vote and election of all the clergy has been advanced to the presbyterate "may be filled with the spirit of grace and counsel; with this prayer the ritual ends). ii. Dionysius Areopagita says that the ordinand "bends buth knees before the holy nltar, and has the hand of the hierarch upon his head, und in this way is consecrated by the hierarch with the invocations which make him a priest (rais ieponotois
 of dencons, follows the sign of the cross, the
 the coasnmmating salutation. iii. The liter rituals will be found in the Euchologinm, ed. Gosr, p. 292 ; ed. Daniel, vol. iv. p. 556 ; Codd. Bessar. Barber. Paris. Vat. Allat. ed. Morin, p. 56, sqq. ; ed. J. A. Asseman. vol, xi, p. 108, sqq.; Sym. Thessal. de Sucr. Ordin. c. 179, ed. Migne, P. G. vol. clv. 386 ).
2. The Coptic forms are founl in Morin, p. 507 ; J. A. Asseman, np. Mai, vol. v. pars ii. p. 213 ; Denzinger, vol. ii. p. 11; the facubite in Morin, p. 482 ; Rennudot ap. Denzinger, vol. ii. p. 71 ; Greg. Barhebr. vii. 5, ap. Mai, vol. x. pars ii. p. 48 ; the Maronite in Morin, p. 404 ; J. A. Asseman, vol. ix. p. 112 ; Denzinger, vol. ii. p. 148 ; the liestorian in Morin, p. 452 ; J. S. Asseman, vol. iii. pars ii. p. 813; J. A. Asseman, vol. xiii. p. 12 ; Denainger, vol. ii. p. 233.
9. Otier Orders and Officers.-Other rites of ol lination, which it has not been thought necessary to give in detail here, will be found as folMurntori, Abbat.-1. Latin: Cod. Maff. ap. Muratori, vol. iii. p. 100; Hittorp. Ird. Rom. p. 139. 2. Greek: Morin, pp. 72, 82, 103, 117. 3. Coptic: Denzinger, ii. 16. 4. Ncitorian and Jacubite: J. S. Asseman, Bibl. Orient. vol. iii. pars 2, p. 916. II. Abbess.-1. Latin: Cod. Maff. ap. Mnratori, vol. iii. p. 100 ; Hittorp, p. 146 2. Jucobite: Greg. Barhebr. Numocan. np. Mai, Script. Vet. x. 51 ; Denzinger, ii. 71. IIl. ArcirDescon (aot in Western ordinals).-1. Greek: Morin, p. 115, from Cod. Leo Allat., so also Goar, p. 284. 2. Coptic : Morin, p. 508. 3. facobite: Denzinger, ii. 70. 4. Maronite: Morif, p. 402; J. A. Asseman, vol. ix. pp. laxxii. 97,269 ; Denzinger, ii. 142 . 5. Nestorian : J. S. Asseman, vol. iii. 2, 842 ; Denzinger, ii. 257. IV. Arch-Presbrater (not in Western ordinals).-1. Greek: Morin, p. 113 , from Cod. Leo Allat., so also Goar, p. 287. 2. Coptic: Denzinger, ii. 16. 3. Maronite: Moria, p. 410 ; J. A. Asseman, vol. is. pp. or orxvi. 279. V. Chonepiscopes (not in Latin or Greck ordinnls).-1. Jucobite; Denzinger, ii.
74. 2. Mironite: Morin man, vol Mironite: Morin, p. 415 ; J. A. Asseman, vol. ix. pp. Ixxxvii. 204, 221, 205 ; Denzinger, ii. $178,184.3$ 3. lestorian: J. $\mathbf{S}$

## 1516

ORDINATION
Asseman, iil. 2, 835 ; J. A. Assenaan, xilh. 210 ; Denzinger, ii. 260 . VI. Clerk (i.e. the first tonsure). -1. Litin: Rouen Pontifical and Cod. Ratol.li a]. Morin, and J. A. Asseman ; Sulaburg. Bec. Mainz pontificals, ap. Martene; English pontilicols, ap. Maskell, iii. p. 144; Sacram. Gregor. ap. Mumat. ii. p. 783. 2. Grces: Cod. Barberimi, ap. Morid, p. 91. VII. Deaconsss.1. Latin: Sacram. Gregor. ed. Murat. ii. j. 918. 2. Greck: Const. Apost. viii. 18 ; Murin, 1 p . 69 , 99 ; Goar, j. 262. 3. Jucobite: Greg. Barhebr. vii. 7, aj. Mai x. 51; Denzinger, ii. 71. 4. Niss torian: J. A. Asseman, vol. xiii. p. 218 ; Denzinger, ii. 261. V'III. Monk,--1. Latin: Cod. Mall. ap. Muratori, iii. IU1; Hittorp, p. 137. 2. Greck: Morin, p. 72; Goar, pp. 468, 473. 3. Jacubite: Greg. Barhehr. 日р. Mai, x. 60. 4. Nestorian: J. S. Asseman, iii. 2, 9^0. IX. Nun. -1. Lutin: Sucr. Gelus. ap. Murat. ii. 222; Saer. Gregor. id. ii. 786; Cod. Maff. id. iii. 103 ; Missale Francorum, id. iii. 460; Hittorp, pl. $1+1,148$. X. I'eriodeuties-1. Jicobite same as for Chorepiscopus, see above). 2. Maronite: J. A. Asscman, vol. ix. pp. Ixxxiv. 167; Denzinger, ii. 165. 3. Nestorian (same as for Chorepiscopus, see above). XI. Winow.-1. I.atin: Sacr, Gelas. ap. Muratori, ii. 380 ; Cod. Matl, id. iii. 107 ; Misiale Francorum, id. iii. 464 ; Missale Gallicum, ju. iii. 507 ; Hittory, p. 149 .

## 1V. Time and place of Ordination.

I. Timbi of Ormination.-(1) Season of Ordination: There is no evidence of the existence in the earliest periorl of any fixed rule as to the season of the year at which appoiutments to ecolesiastical oflice might take place, and there is strong yeason to believe that entrance upon oflice followed immediately upon appointment. The non-existence of any such rule is rendered almost certain (ii) by the fact that when in the Western church in later times a rule was laid down it became necessany to invent an early suthority (the decretal of Gelasius) in order to support it; (b) by the fact that in the Greek chureh, even to the present day, ordinations may take place at any time (except that in Lent they wre limited to Saturdays and Suodays).

Several limitations of the season of ordination gradually arose in the Western church, and the rule which ultimately became established by the canon law was neither the earliest nor the only one.

1. Zeno of Verona ( $\dagger 380$ ) speaks of Easter (i.e. probably Easter Day and Easter Eve) as being a sjecial time for the promotion of clerks (ministri), and the reconciliation of penitents (S. Zenon. Veron. lib. 2, tract 50, ap. Migne, P. L. vol. xi. p. 506).
2. Leo the Great (Epist. ix. (xi.) ad Diosc. Alixand. vol. i. p. 628) has a passage which has given rise to some contruversy. He says that ordinations to the priesthood or the diaconate nught not to take place on any chance day, but "post diem sabbati ejus noctis quate in prima sabbatislucescit: " (1) According to one view, these words are to be understood as allowing ordinatiuns only at Easter (i.c. on Enster Eve and Easter Day). In support of this view is the fact, that Leo only allowed laptisms to be celebrated at Easter and l'entecost (lipist. xvi. c. 3, i. p. 719). (b) According to another view, the words allow

## ORDINATION

ordinations on Saturday night, or on the morniag of any Lord's Day. This view is readered almost certain by another passage, in which Leo, writing to Anastasius of Thessalonica, objects to the practice of limiting the restriction to the Lord's Day to the ordination of bishops, and of orlainiag presbyters and deacons on any day (Eipist. vi. (iv.) i. p. 610). A further corroboration of this view is the complaint which, in writing to the emperor Marcian, he makes against Anatolias; it is, that the latter had ordained a greshyter ons Friday; but nothing whatever is silid about the limitation of ordinations to "particular sessos, (E'pist. iii. ad Marcian. Imp. i. p. 1185 . Ont the whole question see the notes of (Uuesmel, and the Ballerini to the passage of Leo first quoted above; and also Quesnel, Dissert. vi. de jénuw sabbati, reprinted by the Balleriai in their elition of Leo, vol. ii. p. 1069, and by Migne, P. 1. vol. lv. p. 627.)
3. The ordinary practice of the bishops of Kome, which however does not appear to have bcen erceted into a rule, and which probably grew up in the period intervening between Leo the Great and the establishment of the four seasons, wats to hold ordimations in December (see Anastasius Bibliothecarins, liber Putificalis, passim, but especially Bianchini's ed. vol. iii. § 72 ; Amalarius de Div. Off. 2, 1 ; but Mnbillon, Jfus. Ital. vol. ii. p. ciii, Catalani, Com. in Jontif. Rom. pars i. tit. ii. § 12, mention various exceptions to the prectice).
4. Out of the rule or usage that both ordainers and ordained must fast at the time of ordination, arose the usage which appesis to have become a rule in the course of the sth century, that ordioations must cake place at the Ember scasons, i.e. at the fasis in the first, fourth, seventh, and tenth months. The rule is given in the majority of ordinals in the form " mensis primi, quarti, septimi, decimi, sabhatorum die in xii. lectionibus; " so Sacram. Gelas, Pontif. Rem. S. Lhunst. Rodrad. Vat. ap, Murat. Elsewhere the particular weeks are specified, as being the first week of the first month, the second of the fourth, the thisd of the seventh, the fourth of the tenth; so Pontif. Eigb., Hraban. Maur. de Instit. Cicr. ii. 24; Cone. Mogunt. A.D. 813 , c. 34 , quoted as an authority by Gratian, Dist. 76, c. 2 ; Mabillon's Ordo iz. agrees with the preceding, except that it specifies the Saturday before Caristmas; so Amalarius, de Ecol, Off. 2, 1. But although it became customary to speak of four seasons only, it is clear that ordinations in Lent were not limited to a single Saturlay. In probably the oldest existing MS. which contains the rule (Fragm. Cod. Yat. sp. Murator Lit. Lom. Vet. vol. iii. p. 17) any time "a yuinquagesima incipiente uscue quinto decimo die ante pascha," appears to be allowed; and the Psendo-lsidorian deeretal, upon which subsequent usage made the rule to rest, silecifies the Saturdays at the beginning and in the middle of Lent (S, Gelas. i. Epist. ix. ad l:pisc. y er Lwath. c. $13=$ Decret. General. ap. Hinschius, Dered. Pseudo-Isid. 〕. 652 ; cf. Gratian, Dist. 75, 7; D. Ivon. Carnut, Decret. 6, 7t). It is, however, claar, that ovan after the genaral recep tion of this decretal there was some variety of usage; and the rule which ultimstely prevailed, and which is recognised in the modero Roman Pontifical, appears to combine the rule
of the four holding ordina
The earliest of the four se: Paul the Des Metz (circ. 76 "as is the cus Suturdays at de Ordine Epise p. 710 ) ; but $t$ by the Koman Zachary ; and capitularies gi Rhisjac. et FI Leyuin, vol. i.

It miy be co Roman rule all at any time, (b double fertival stated in the al suder 111 .
(\%) Duy of from what has ordination cam sessons of the Wentern chure It is antecedent tant apjointm offices would ta therefore reaso practice, to $w$ beare witness, is primitire. I of a similar lim and deacons. the general vic which has been Saturday rather the custonary sacred functions mediately succe cognition. If performed earl poistment and 1 naturally take the Western ri Gelasian expres: ram."
(3) Pluce of fansmuch as adn primitive times of the oificer wh fallowed by a pe office, it was nati take place under of such performa
la the Wester customary that a take place lurias the Pseudo-Isido for the custom, Sacr. Elect. p. inserted the wor of the l'seudo-Ar sppearance of su however, assumb (but not the Miss ration of election tamediately afte phoamm ad intro Gelas Cod, Vat, a S, Dunst. S. El
rendered nimust hich Leo, writA, objects to the on to the Lorl's and of or laining day (Ejpist. vi boration of this 1 writing to the ist Anntolius; it a preslyter on a s suid aboat the articular season, 1185 . On the \{uesucl, nad the en tirst quoted it, vi. ve jejumo i in their elition digne, l'. l. vol.
the bisheps of appear to have which probably betwen Leo the the four seasons, ember (see Anatificalis, passim, vol. iii. § 72 ; Nabillon, Mus. Cum. in Puntif. n various excep-
age that both $t$ st the time of lich "uppars to e of the sth cenke place at the stis in the first, hs. The rule is uls in the form , decini, sabhaSacrum. Gelas., Vat. ת]. Murat. are specitied, as irst month, the of the seventh, if. Egb., Hraban. Cone. Moguit. n authority by 's Orduiz. agrees , it specilies the nalarius, de Ecol. came customary $s$ clenr that ordited to a single est existing MS. n. Cod. Vat. ap. iii. p. 17) any te liscjue quinto s to be allowed; tal, upon which to rest, specifies and in the middle lipiso. y er luant inschius, Dectet. 11, Dist. 75. 7; 4). It is, how. e general reept'as gome variety ultimately pred in the modera ombine the rule
of the four sensons with the earlier rule of holding ordinations at Eiaster.
The carliest certain instance of the ohservance of the four seasons as times of ordiantion, is in Paul the Deacon's account of Chrodegang of Metz (circ. 766) ns having ordained presbyters, "as is the custom of the Romm church, on the Siturdays ut the four seasons" (l'mul. Diacon. de Ordine E'pisc. Metens, ap. Migne, l'. L. vol. xev. p. 710 ) ; but they had been previously recognised by the Roman Conacil of 743 , e. 11 , under pope Zachary; and not long afterwarils the Frankish capitularies gate them a civil sanction (Statt. Rhispac, et Frising. A.D. 799, c. 7, ap. Pertz, Leyun, vol. i. 1. 78),

It may be convenient to add, that the modern Roman raleallows (a) the tonsure to be conferred at any time, (b) minor orders on any Sumbay or double fustival, (c) major orders at the times stated in the above-mentioned decretal of Alexander III.
(2) Day of Ordination.-It may be gathered from what has been said above, that even before ordimation came to be restricted to certain seasons of the year they were limited in the Wentern church to a rertain day of the week. It is antecedently probnble that the more important appointmeuts and almissions to church ollices would take place on Sundays, and there is therefore reason to suppose that the Greek practice, to which Leo the Grent (see above) besrs witness, of ordnining bishops on Sundaya, is primitive. It is diflicult to trace the origin of a similar limitation in the case of presbyters and deacons. Bat it is in entire harmony with the general view of the nature of ordiantion which has heen given nbove, that the evening of Saturday rather than Sumlay should have been the custumary time. The performance of the sacred functions to which they were called immeliately sumeedel their appointment and recoguition. If the functions themselves were performed enrly on Sunday morning, the appointment ani recognition of the officers would naturally take place on Saturday evening. Hence the Western rule, which is cinbodied in the Gelasian expression "die Sabbati circa vesperam."
(3) Pluce of Ordinations in Divine Service.Iarsmuch as almissions to ecelesiastical orlice in primitive times consisted in a public recognition of the otficer who had been elected or appointed, followed by a performance of the duties of his office, it was natural that such admissions should take place under circumstances which admitted of such performance.
In the Western ehurch it seems to have been customary thnt admissions to major orders ahould take place during divine service; but not even the l'seado-Isidorian decretals give any authority for the custom, and according to Hallier, de Sacr. Elect. p. 969 , later eamonists sometimes
inserted the words "intra missam" into a letter inserted the words "intra missam" into a letter
of the l'seado-Anacletus in order to obtenin the of the l'seado-Anacletus in order to obtnin the
sppearance of such authority. The custom is, however, assumed by the ordinals, all of which (but not the Missal. Franc.) direct that the declaration of election to major orders shall be made mmediately afler the introit, (") postquam Antiphonam ail Introitum dixerint' "); so Sacram. Gelas. Cod, Vat. ap. Murat., Montif. Rem. Ratold
S. Dunst. S. Elig. Seuon. Noviom. Caturin.

Salish. Rotom. The plare of the ceromonies of admission is less precisely detined: (1) The oldent rubric (see above, Ordination of Dereons, i.) appears to make the benerliotion follow immediately upon the litany which follows the declaration of election. (i) Mabillon's (irdo, viii. and almost all ordinals jlace the ceremonies of ordjnation between the epistle and gosjel, hetore the Alleluin or Tract, (3) The Sarum I'ontifical expressly places the ordination of subtrianoons betore the epistle, which the new subdeneon reads. (4) The Pontif. liatolid. (Snsamat. are apparantly alone in plasing all ordinations before the epistle. The innjority of ordinals give no directions as to the time of admission to minor orders. The l'ontif. S. Elig. places thein "post comanumionem," the Sarum Pontifical luring the lessons, before the mass proper begins.

In the Greck church there are early indications that the celebration of the Eucharist immediately followed admission to major orders, e. \%. C'lement. Recoln. 6, 15 ; Dionys. Areop. de Ecel. Hier. 6, 3, 5 ; although even 80 late as the begimuing of the 9 th century it is not spoken of B though it were a universal rule; $e, g$. by S. Theodor. Stod. Epist. lib. 2, 101. But all MSS. of the ordinals agree in making ordinations to the lectorate and subdiaconate take place outside the iturgy, and in making ordin nations to major orders take place at a definite point in the liturgy. The ordination of dascons is placed after the oblation an the opening of the doors; that of presbyters al er the eherabic hymn.

In the other Eastern ehurches there is less uniformity of usage. The Nestorian Ondinal expressly provides for the case of ordinations (except those of bishops) which are not accompanied by a celebration of the Liturgy. The Copitio ordinal places all ordinations, except to the episcopnte, immedintely hefore the preface of the aonphora. The Jacubite and Maronite ordinals place ordiations after the consecration of the elements. (For a more precise account see Ienzinger, Ritus Oricintalium, vol, i. p. 144.$)$
11. Place of Ordination.-There does not appear to have been in the earliest times any rule as to the place in which ordination, in the sense of appointment, night be made. From the nature of the ease, when appointments were made by popalar suflirage, they Were made in a popular assembly ; hence Origen (Hom, in Levit. 6, e. 3, vol, ii. p. 216) argues fiom the public appointments of priests by Moses. But when they were made by the bishop or the Ordo, they were necessurily, in some sases, made under circumastances which did not almit of the gathering of an assembly in a detinite place. As, thr example, when, with the tacit consent of the people and the other mem. bers of the Orlo, Ciprian, and those who were with hin, appointed Aurelius and Celerinus (S. Cypr. Epist. 33, 34, vol. ii. p. 320, 324). The stress which Cyprian elsewhere lays on the necessity of ordinations being male in public (id. Ljist, ti8, 3, vol. i. p. $1026=$ Synmal letter of the council of Carthage to the clergy and people in Spain), shewe that tite freedom which existed as to the place of appointment was in danger of oxisted. The only conciliar regalation on tho

## 1518

ORDINATION

## ordination

## V. Minister of Ordin stion.

subject, which ia found in the tirst five centurlea, ia that of the Cone. Laud. c. 5, which enacts that xeipotóvia: (i,c. appointmenta, accurding to both Balsumon and Zonarias) ahould not take place in the presence of \&кроб́де уot (prob. $=$ catechumena, but accorling to llefele, Conacils, E. T. vol. li. p. $301=$ the class of penitents so nament. See vol. i. p. 151, Audientes). The reason for this ruie was, that the faulta of persons were freely canvassed on such oecasions; and that it was inexpedient that any, except full membera of the church, should take ${ }^{\text {nort }}$ in the election. When special buidlings came to be set apart for assembly and worship, ordiuation naturally took place in them; amb Gregory Nazianzen is indigmant because the ordimation of Maximus the Cynic, which was begun in a church, was finished ua a private house (S. Greg. Nazianz. Doem. de rit. sth v. 909 ; ef. Greg. Presb. lit. S. Gre\%. Vizzienz. Migue, P. G. vol. xxxv. p. 282). But the paint was not the sacerelness of a church, but its publicity ; even Theophilus of Alexandria does not do mure than insist that ordinations shal! mot be made in sceret ( $\lambda$ anpaiws), and that wheo the eharch is at peace they shall cousepucurtly be made in chureh (S. Theophil. Alex. can. 7, ap. Pitra, i. 648).
Tho earliest regulation as to ordiantions in the sense of admission to olfice, null the earliest pesitive ennctment as to ordimations in any sease, is that of the civil haw. Justinian (Novell. 6 , c. i. 9 , and e. 4, A.1. 5.55) enacts that admissiuns to ecclesiastical othee must take place in the presence of all the people as a guaruntee of the purity of the election. The absence of an earlier regulation, whether eeclesiastical or civil, is shenn by the fact that the later canonists were compled to invent one; i.e. they insertel the werd manifesto in Conc. Chalc. c. 6 (Gratinn, Derret. 1, Dist. 70; D. Ivon. Carnot. Panorm. 3, 27). Of the very doubtful Syrian council, which is sometimes assigned to A.D. 405, and of which the camons are printed by Mansi, vol. vii. 1181, ne accotunt negd be taken. When ordinations came to take place in a chureh, it was natura! that they should, as a rule, take phace in the cathedral church. At the same time there has never been any rale limiting them to the cathedral chureh.

In later times, when the ceremonies of admissien to holy orders were interwoven with the liturgy, it was enacted that they ahould take place, not merely in a chureh, but before the altar. There is a prolasibility that this had come to be the rule in the early part of the 7th century, inammuch as 4 Conc. Tolet. A.D. 633, c. 28 , in providing for the readmission to office of a clerk who had hown unjustly deposed, provides that the ceremont. of his original ordination shall be repented, and this ia to take place "coram altario." But the first direct enaetment to this etfect is that of the ordinala, which are probably at least a century later.

The rule of the medern Lioman Pontifical is, that the tonsure and miner orders may be conferred in any place whatever ("quocinque buco," "nbl-anin- ise," Pontit. Ron pars 1. tit. 2. 88, 13, 14): but the ritual assumes throughout that the phice will be a clurch. Orlinatious to holy orders must take place either in the eathodraf, or, if nny other place in the dincese, in the "ecclessa diguior" of the place (ib. \% 22).

In the earllest period of ehureh history when, as has been shewn above, the important element in ordlantion was not the act of mlmision to ollice but the net of appolutaneut to it, the question as to who coul. I ordiun is pritetically ilentieal with the question which has been alrealy answered, as to who conlil take part in an appointmeat. The presumption is that, at least in the three primitive ollices of presbyter, deacen, and render, the whole chureh acted together. There was alwaya a nominatiou, an election, an approval, mad a declaration of election. The two latter of these functions, in the chureh as in the empire, devolved on the presilling officer, who, in the church, as also in the empire, frequently added to them the further funtion of ammination or "commendatio." Bat when, in course of time, a church ceased to be a complete, self-coutained and organic unity, and had outlying churches dependent upos it, or was itself merged in a larger organization, and when greater importance came to be attached to the recognition by a elurch of its newly-nppointed officer, and to the prayer for blessing upon his oflice, thure grew ap an abuadaut crop of guestions, partly as to the limits of the rights of dependent thurehes to make appointments without reference to the mother church, and partly as to the limits of the rights of independeut clurches to act without reference to the general contederation of ehurches, and partly as to the unity or the plarality of the ehannels through which divino grace flowed, some of which questions are still unsolved, and many of which have, at various times, been the camse pot only of theolugical consorersy but of political disturbance. It is, of course, inpossible here to do more than indiente the chief tiets which must be taken into consideration in any general view of the sobject; and, for the sake of clenrness, the word orduiner will be used in its natrower sense of oae who can admit to ecelesiastieal ollice, whethur the persou admitted be appointel by himself or by others.

1. Orduiners of Presbyters, -i. The earliest evidence is presumably that of 1 Tim. iv. 24, where the giving of the "gift" ( $\chi$ ápıг $\mu a)$ to Timothy, is said to have been accompanied with ( $\mu$ eta') the "laying on of hauls of' the presbytery." But the ovidence is ambiguons, inasmuch as It is uncertain (1) what was the precise oifice which Timothy fillel; (2) whether the presbytery acted alote, or whet her the presence of an apostle or other president is assumel, though it is not meationed. ii. Eirly patristic evidence is for the most part aubigroes, on account of the ambiguity of the terms $\mathrm{em}-$ played; e.g. in Firmilian's letter to Cyprian (S. Cypriau. Epist. 75, 7, vol. i. p. 1161), "majores natu qui et baptizauli et manum imponendi et ordinandi possident potistatem," where manum imponendi may possibly refer only to rontirmation after baptism, wald ordinandi only to election. iii. That the bishop and presbyters acted together is renderei probible, part! y by the genernl character of the relations betwcen bishops and presbyters [Prass], and partly by tho fact that the Western church, which in many similar respects has been mere
onservative of an nas to thls duy blshops and prest position of hand Presbyters). iv. T cases aut alone, hypatherls. Its the fict that in and in all casterr and especially th seatative of the ritual, the bishop v. Whether prest keealy disputel!, $h_{1}$ (a) The case of presbyter by the dris, and whose disiltowel, would point had previous by competent auth controversy, see clergy to the syn Apol. c. Ariun. c. early cathon (Conc. chorepiscepi to or or deacons, alse for except by commissi ing that ordinatio sease, the caron is byters are disqua byters, not by any bat on the groun Apostelical Constitı
 3,11 ). It is intere statement of the gi of the West in $t$ propter nastoritate et consecritio reser disciplioa vendicata dala generaret" 2, 7): () In late doulbt dispualitied, th ir disqualificatio A.D. 619, c. 5 , disall preshyters upon w hads, but to whon byter and not the diction. In this $\mathbf{r}$ power of the [10] limited: he could confer minor but not Immedintam relatlo Them. Aquin. in IV $=$ Sumnua Theol. su vi. The question of orlain presbyters is (a) In the tourth found enly in the more than the paris they were the first organiation in the reselted in the par la respect of ordina in this case mean on definel by Conc. And Antioch. A.1), 341 , original right of or and exorcists, but ordaning preslyyte ongin aud status of the 8 th and 9 th
onservative of anclent usages than the Enstern, nas to thls day retained the co-iperatlon of blshops and presbyters in the ceremony of impasition ol hands (see above: Ordiuation of Presbyters). 15. That the blshop could in certain cases aet alone, is a probable but not a proved bypothens. Its probubility chietly arises from the fict that in the Apostolical Constitutions, and in all eastern ordinalls, though the elergy, and especially the archdeacon, as the representatlve of the clergy, have a place in the ritual, the bishop alone imposes his hands. v. Whether preshyters could act alone is a keenly disputed, but as yet unsolved question: (a) The cise of Isehyras, who was ordnined presbyter by the preslyter Colluthus of Alexandrla, and whose ordination was subsequently dissllowed, would hardly have been possible if the point hal previonsly bean ruled in the negative by competcut nuthurity. (For the detail of the controversy, see the letter of the Mareotic clergy to the synod of Tyre, ap. S. Athamas. Apol. c. Ariun. c. 75, vol. i. p. 152): (b) The early canun (Conc. Ancyr. c. 14) which furbids chorepiscopi to ordain ( $\chi \in \rho о \tau о \nu \in i \nu$ ) preshyters or deacons, also forhids city presbyters to do so, except by commission frem the bishop; assumning that ordination is here used in its later sense, the canon is a clear admission that presbyters are disqualified from ordaining presbyters, not by any defect inherent in their ollice, but on the ground which is assigned by the Apostolical Constitutions, of church order (aív $\eta$
 3,11 ). It is interesting to compare with this the statement of the great antiguarian and canenist of the West in the seventh century: "sola propter austoritatens sumno sacerdotl ordinatio et consecritio reservata est, ne a multis ecelesine disciplian vendienta concordiam bolveret, scandala generaret" (Isidor. Hispal, de Eecl. Off. 2, 7): () In later times presbyters were no dorbt dissualitied, and so far did the notion of th ir disqualification go, that 2 Conc. Hispal. A.D. 619, c. 5 , disinllows the ordination of certain preshyters upen whom a bishop had laid his hands, but to whom, at the same time, in pressbyter 30.1 not the bishop had given the benediction. In this resplect even the dispensing power of the prope was regarded as being limited: he could coranission a preshyter to confer minor but not major orders, "qui habent immediatam relatlonem ad corpus Christi" (St. Tha m. Aquin. in IV. Sent. dist. 25, qu. 1, art. I $=$ Summa Theol, suppl. in p. iii. qu. 38, nrt. 1). vl. The question of the right of chorepiseopi io orlain presbyters is also one of great dilliculty: (a) In the fourth centary chorepiscopi nire fond only in the Gast, nnd were probnbly no more than the parish prlests of rural parishes they were the first attempt at ceclesiastical organization in the drection which afterwards resulted in the parochial system; their rights In respect of ordination, which may, bewever, in this ease mean ouly appointinent, are strictly defined by Conc. Ancyr. A.D. 314, c. 8, 1 Conc. Antioch. A.D. 341, e, 10 , which give them an origianal right of ordaining seaders, subdeacons, and exorcists, but only a deputed right of ordaini,g presiyters and deacons. (b) The orgin and status of the French chorepiscopi of
the 8 th and 9 th centuries is much more ob-
scure; and the question of their right to ordain was probahly the chlef cause of the forgery of the l'seudo-Indurian deervials. The genuine writings of 1 sidore (de Ecel. Off. lib. 2, 6) repeat the rule of the council of Ancyri, and allow choreplscopi to urdain preshyters with the consent of the eity bishop on whom they deprend. But in the 9tb century there appoars to have beon on the one hand a claim on the part of certain chorepiscopi to dispense with the necessity of such consent, and on the other hand a contention that not even with such consent could they ordain either preshyters or deacons. The controversy is one of great interest, because it Involves the whole question of the valifity of non-cpiscopal ordontion; but the points involved are too latrieate, and the litprature too extensive, to be more tham mentioned here. (The olempats of the controversy will be found in the spurious let ters of Dimasus, de vana corepiscoporum s"perstitione vitanda, ap. Hinschius, Deciret. I'se dio-Isddor. p. 509, of L.co the Great, itid. p. fi28 (printed also among St. leon's werks as lipist. 88, ad Germaniue et Gullise Lipisc., on which see (Quesnel's dissertation, which is reprinted by both the Ballerini and Nigue), and of John 11I. ibid. p. 715 ; in the letter of Leo III. in nnswer to Charles the Great's mission of Arno of Salzburg, ap. Chroli Magn. Capit. tit. iv. ed. Mansi, xiii. p. 1059; in the treatise of Hrabanus Manrus, Opuse. ii. ed. Migne, $P$. $L$. vol. ex. P. 1195, Labbe, Concil. Apl'ent. ad vol. viii, in the letter of Nielholas I. to the archbishop of Bourges (S. Nicol. Epist. append. i. ep. 19, 1, ap. Mansi, vol. xv. 390, Migne, vol. cxix. p. 884); and in n number of synolical decrecs or capitularies, the most impertant of which is that of the council of Meaux, A.D. 845, c. 44 (Mansi, vol. xiv. p. 829). The controversy has been reviewed by mest writers on the clerical office, e,g. by Morin, de Gucr. Ordin. pars iii. excrcit. 4, and by Natalis Alexander, Append. ad diss. te Episcop. super Presb. Enuinentia. The best account of its history is in Weizsäcker, Der Kampf ycjen den Chorepiscopat des fränkischen Reicks, Tiibingen, 1859. The ultimate result of the controversy was, that in the Western church chorcpiscopi ceased to exist except in name, and that the city bishops finally established thrir claim to he the sole channel through which the spiritual status of presbyters could be conferred.
2. Orduiners of Deacons. - What has been said above ns to the competency of others than bishops to ordain presbyters, applies also, for the most part, to the case of deacons. The special claseness of the connexion between the episeopate and the diaconate gave un especially strong claim to the iomer to admit the latter to olfice. The case of Felicissimus, whe was made ("constituit") dencon by Novatus (S. Cyprian, Epist. 49, vol. i. p. 728), shews that the nppointment, which, from the peculiar circumstances of the casc, may be hell to include the nilmission, of a deamon by a presbyter, though viewol with grent diaftavour, was not regarianil as invalid; hut th.e whole tendency of eceleslasticn! discipline was opposel to such ordinations, and medineval cunonists held that not even a papal dispensation could nuthorise them.
3. Ordeiners of Ninor Orders,-i. The right

## 1520

ORDINATION
of city or diocesan blshopa to almit to minor orders is unlisputed. ii. That chorepinecpi condil mimit as well as appoint to mibor orlers, in a probable inference from Conc. Ancerr. a. it. and Conc. Autineh. c. 10. It was allowed in 'he later controrersies to which refereace has been male above. iii. That presbyters ena admit to minor orders of their awn mere motion is unitormly denied; hut that they can do se by commission is as unifurmly avsartel; $c, a$. by Gelasins, Epist. ud Epis?, Lucem. c. $8 \underset{\sim}{\vec{a}}$ Decret. Generth, ny. Ilinschins, P. 6.51 ; see $S$. Thom. Apuin. Samm 4, suppl. in p. iii. qu. 38, art. l, and lallier, de Sur. Elect. et Ordin. p. 558. iv. Abhats, provided (a) that they are prenbyters; (b) that they have received episcopal benelietion us abbats, can ordaia realers in their own abbey according to 2 Conc. Nienca. c. 14-a regulation which was adopited in Western canon law. (Gratiau, Decret. p. i. dist. 69, c. 1; lyo, Deoret. p. 5, c, 376, 1 ; see alsu lnnocent III. Epist, unn. xiii. 127, Mligue, P. L. vol, expi. 314.)
4. Orduiners of Clerks.-The Apostolical Constitutions, dealing probably with the period in which each chureh was eomplete in itself, do not allow preabyters to ordain even elerks (C. A. 3, 20) But in the West, when the parochial system established itcelf, and the rectors of rural parishes came to have a sphere of work and authority which was in many respects independent of the bishop, presby bris stood in a very dillerent relation to the lower orders of elergy. lu the 7 th century they were not only allowel to admit clerks, but encouraged to do so (Cone. Emerit. A.D. 666, c. 18) ; and almost all the orlinale of the Gregorina type agree with Statt. Ev. Ant. c. 10 in enacting that a singer may eater upon his othice "absque scientin episcopi, sola jussione presbyteri."

## VI. Re-ordination.

It is probable that in the earliest period each church deliaed for itself, in indiridual cases, the conditious upon which a person who had forfeited his office should be restorel to it, or upon which the oticer of noother church should hive his status recoguised. It is also probable that, although the honorary rank which was frequently given sometimes became substantive, the state of things which is torbidlen hy Can. Apost. c. 69, once actually existeu, aad that an officer of one church who sought office in another had to uadergo a second election and a second admission to office. When the age of counctls began, the rules which were laid down, either for a group of churehes or for the catholic chureh throughout the world, ordinarily specitied the peaalty whle ${ }^{+}$was incurred by a violation of them. The chief of these penalties were,
 rove'), and a requirencest to cease from office
 The offences to which they were affixed were chiefly, (a) violation of rules of ecclesiastical orgaisation, by having been ordained out of the proper church, or by otber than the proper bish"p; (3) simoniachal ordination; (c) ardiantion while in a state of lipse or heresy. [For a detniled account of the several otiencis, see Orbens, Holy: Qualifica'ions for: Discylin: of.] A person who wats so deposed, or whose ordination was so declared to be aull, conlli not become a

## ORDINATION

church officer again without again going through the processes which he hal gone thrmeh incomplately in tho first hastance: for example, Cone. Vicaen. c. 8 enacts that returaing Cathari shall ruceive imposition of hands: id c. 19 enacts that returaing laulanists uust he bath re-
 roveliatuaav). This continued to be the practice of the church. Fur example, when some of the Arian elargy wished to return to the catholie filith, It was enacted that they might to ado initteal to etlice by the bishop, "cum inupositio manus benedictione" ( 1 Conc. Aurol. A.I. 511, c. 10 ; Conc. Citesuraug. A.n. 592, e. 1): se in the following century, of those who were ordained "a Scotormon vel Britonum episeqpis," who held schismatleal views on the quest ions of toasure nad Easter (l'oenit. Theolor. ii. 9, 1, ap. Huddan and Stubbs, vol. iii.) : and so ulso in the following century, of those who were orlained by "episcopi ambulantes" (I'ippin, Cifit. Vor. mer. A.d. 753, § 14, ap. Pertz, /equm, vol. i. p. 23) ; and for those who hal been unjustly degraled 4 Conc. Tolet. A.D. 6333, e. 28, pre. scribes the ritual of reordimation.

But early in the history of the chureh, there had resulted from the Donatist contruwersy a belief in the minds of many theologitms that the grace which was cenferred at or lination, like that which was conferred at bapitism, was inslienable; and that, in spite of lapse, the one as well as the other remained till death, and might, mereover, be communicaterl to wthers. This belief is expressed with some emphasis by St. Augustine: e.g. de blaptismo c. Duntt. i. 1, vol. ix. p. lu9; contris Fi, ist. Pirmen. ii. 23, vol. ix. p. 70, and is either stated or imptiel in Cod. Eceles. Afric, i. 27 (on which see Schelstrat ap. Van Espen, in loc.) ; itl. c. 48 ; 5 Conc. Carth. c. 11 ; and it was again strongly asserted by Gregory the Great, Epist. ii. $\$ 6$ al Jouns. Ravenn. ; see also S. Leo Magn. Ejpist. 18 (14) ad Jamur. p. 731. An isolatad but important fucter in the discussion is the existence of a Galatian inscription of A.D. 461, Corpus Inser. Grace. No. 9259 , which gives a record of ene
 $\tau \in \rho o s)$.

## VII. Literature.

The literature of ordination is extensive, but the following will be found to be the most important refereaces: 1 . The early authorities and ordinals, for which see OrDiNAL. $\because$ The early mediaeval antiquarinaf, Isidore of Seville (de Eculesiasticis (Ifferis), Albinus Flaceus (Alenin) (de Divinis Officiis), Amalarius (te Ecelesiasticis Officiis), Hrabanus Maurus (de Institutione Clerionrum) (whioh four treatises, with ethers, will be found printed together in Hlittorp, do Dininis Catholicae Ecclesite Officiis, Cologne, 1568). 3. The French liturgical writers of the 17th century: Hallier (de Streris Eletionibus et Ordinationibus), Paris, 16.36 ; Moria (le Steris Ecclesive Ordinationims), 1'aris, 1655; Thomassin (Ancienne et Jornoll's Jiscepline de CEqlise: ed. i. Paris, 1677 ; Martene (le Antmwis Ecclesive Ritibus), ed. 1. Romen, 1700 (quoted above from the Bassano edition of 1788), to which may be nlded Catalani's notes to his edition of the Pontificale Romanum, Rotue, 17:1 (reprinted at Paris In 1851).
[Fer Qualifcation fion (ia the later Grades of Orders ORDERS, HOLY.]

ORDO. A direet of any sucred rite. directions ealy, or ( alog. [Lutrugical.
For everal contur meataries were unt no tions tire their proper gies of St. James an brief eompared with office. The sanne dillt cimpret the Gelisisinn eopies of the Grugor the latter; and so a ell Gallicau missals. tury, with the llispan aod unilergoing chan elerenth. This pun cause great inconveni monies were multipli St. Aegutine complo § 35), sind a supplem theeremonial would with that from whie In the West this winn tion of a book to w reational nnme of Gaul, in the 8th required to deseribe $h$ andte preseat this "lit in Leat for his appr dinem miaisterii sui, s eatholica, sive de prec (Cupit. Karlomanni, Reg. Frmo. i. 824). 731, ss it is suppose errliois Romani," or ' tory for the use of th suburbicarina diocoses Ital. ii. 17) In the fir came, in time, so far as priests who used the has priuted three lit (Ord. i. ii. iii. us, s. $1-\mathrm{t}$ three editiona, differing direetery ; two others, $6+-76$ ), which, trom $t$ episcopus as freןneot other in lications, appe ase of nay bishop ; one naaliter debeat celebra cencening the ordinat 35-94)[ORTME LL] ; all meat of the ellu..r." 10th century " (Cumbac libellide Miss t Episcopa of the strictly Roman derired as Romanus 0 under this anme a Reme was ndepted iu of the 8th century: missam orline Romnno (Capituluria R"g. Eranc. to be reconciled, "sicut Ordive Romana, contia Canmes Isisci Ling. i. 3 ahout 82in, wrote a comr ii. (1Hus. stal, ii, 42-1

## a through

 th incomple, Conc. hari shall 10 iniceta buth reres $\chi \in!\rho 0=$ 1e prartice me of the e eatholic ht he ulimposit:le A.D. 511, 1): 80 in wre orepisc"pis," testioms of i. 9, 1, пр. lso in the orlained Stpit. Ver$m$, vol. i, 1 unjinstly - 28, prewh, there coversy a is that the ation, like a, was inthe one as leath, ant to others. etuphasis , /hunt. i. ven. ii. 23, impliel in suchelstrat me. Carth, sserted by al Juann. it. 18 (14) important tolice of a pus Inscr. ird of one s $\pi \rho \in \sigma \beta v^{\prime}$.ensive, but the most authotities L. The us (Heuin) EcclesiasInstitutione ith ethers, Sittorp, de , Cologne, ris ElectioMerin (the rris, 1655; iscipline do (re Ant mimis 00 (quoted 1788), to 3 to his edidome, $17: 1$
[For Qualifications for Ordination, Examination (in the later sense), Intervals between Grudes of Orders (Interstitia), Title, see under Orders, Howr.]
[E. H.]
ORDO. A direetory for the duo performanee of any sucred rite. An ordo might (1) contan directions enly, or (2) it might give the prayers also. [Jaturaicat. lionks, p. 100s.]
For several centuries thi prayers in the saeramentaries were not aceompanied hy sutlicient direetions for their proper ose. The rubries in the liturgies of St. dames and St. Mark aro very few and brief compared with those of the present Greek effice. The same ditlerence is observallo when we compare the Gelasinn Sacramentary and the earlier enpies of the Gregorian with the later copies of tha latter; and so again when we compare the old Gallican missals, disised from the 8 th century, with the Ilisiano-Guthie, which was In use, and unlergoing changes, down to the end of the eleventh. This pancity of directione would causp great inconvenieace, especinlly when cerpmonjes were multiplied to the degree of which St. Augnatibo complains (Ep. 5S, al Janur, 19 , §35), sid a supplementary book of instructions in ceremonial would be found equally necessary with that trom which the prayers were loarnt. In the West this want was met by the compilation of a buok to which, betore long, tho conrentional name of Ordo attached itself. In Gaul, in the 8th century, each priest was required to deseribe his own pristice in writing, and to present this "libellus ordinis" to the bishop, in Lent for his npprobation, " rationem et ordinem miaisterii sui, sive de baptismo, sive de fide catholica, wive de precibus et ordine missnrum" (Capit. Kinrlomanni, A.D. $7+2$, in Baluz. Chpit,
Req. Fmne, i. 89f). In the sanne age, Reg. Fmane, i. 89t). In the same age, about 73", as it is supposed, appearel the " liballus ordinis Romani," or "Ordo Romanus," a directory for the use of the bishops of Romo and its subrrbicarian dioceses ( Orl l. Rom. i. § 28 ; Mus. Ital. ii. 17) in the first lustanee, but which beemme, in time, so fnr as it conld, a guide to all the priests whe used the Romin offices, Mabillon has printel three libelli de Missa Pontificali (Ord. l. ii. iii. u. s. 1-60), which may be ealled three editions, differing little in age, of the same direstory; two others, de Missa Episcopsti (v, vi. $6+76$ ), which, from the celebrant being callel episcopus as frejuently as pontifex and from other inlications, appear to be intendel for the nse of nar bishop; one "Orlo Serutinii arl electos, qualiter debeat celehrari" (vil. 77-84); and two conceraino the ordination of the elergy (viii. ix. 35-94)[0nmiz ( 1 ]: all of which were, in the judgment of the eidn.r." written befure the 9th or 10th eentury" (Cimbont. Praev. ix.). Ove of the libolli de Miss, Episcopaliabove-mentioned, speaks of the strictly Roman book from which it was derived as Romanus Ordo ( $0, ~ v i, 8, p, 73$ ); and nader this name a directery nuthoilsed by Rome was adopted iu Gaul towards the end of the 8th century: "Unusquisqua presbyter missam ondine Romano com smudalils celebret" (Capitularia Rig. Franc. v, 371). Penitents wepre to be revacifed, "sicut in sacramentario, et in Ordine Romano, continetur" (ibid. vii. 202, and Canones Iswaci Ling. i, 35). Amalnrius of Jetz. Ahout 821), wrote s eommentary on parts of Ordo
it. (Mus. Ital. ii. 42-51) under the title of
"Eglogae In Ordinem Romanum," first printed by lhaluze (Capit. Re... Fr. ii, I:1F'2); then by Mnhillon (u. s, p. 549), in the body of which he nlso numes tho libellas absolutely " Rumanus Ordo." He also frepuently refers to this, and to the njparently earller turm of it, Orelu i. (u, s. 3-40) In his work De E'culestinsticis Officiis, There it is "Libellus Romusnus" (1. 17; iii. 27), "Libellus Romani Ordinds" (i. 30), w" "fibellus qui continet Jomanum Ordinem" (i. 21). In his treatise, De Antiphon rio, he arain calls it simply " Romanus Orilo" (c. S2), There also he recoglizes the existence of mure than ono such directory : "Soripta quae enntinent per diversos libellos Orlinem Romanum " (ihist.).

That the Ordo Romanus was later than the sacommentary, and ancillary to it, is evident from a reterence to the latter in Ordo i. On Wednestay in holy week the bishop, "dicit orntiones solemnes, sicut in sacramentorum (libro) continetur" (e, 28, p, 19). But at longth many of the directions of the Orio wera incorporated with the sacramentricy, and thus became "mbries." Compare, for example, the rubrice peculiar to Cotex Eliginnus, from which Ménard prints (Opp, S. Greg, tom. iii. 64, 6t, Wednesday In holy week; 65, Mannly Thursilay, \&e.) with Ord. Rom. i. § 28,30 , \&c. The enrliest Orilowns at least re-written after the time of Charlemagne, whom it thus mentions: "Sabbato tempore Adriani institutun est, ut flecteretur pro Carolo rege" (24, comp, § 28 ). Usher supposes that it was originally compiled about 730 (Cave, Hist. Lit. in v. Ord's Rom.).
(2) An oflice of prayer, with its rubries, was also ealled Ordo. Thus in the Besançan saeramentary of the 7th century, "Incipit Orido Baptismi" (Mrus. Ital. i. 3:3); in a Roman sacramentary of the 9 th, "Ordo vero qualiter catacizantur (sic) est ita" (Corl. Gellon, in Marten. Ant. Eccl. Rit. i. i, 18 ; Orl. 6); "Ordo nd Infirmum caticuminum (sie) ficcicodum vel baptizandum " (ibid. Ord. 7); "Ineipit Ordo ad poenitentiam dandam" (Ex eorl. cod. u. s. i. vl. 7 ; Ord. 6), ete. Ratio was sometimes used in the same sense ; as, "Incipit Rntio al dandam poenitentiam" (i'id. I. vi. 3, Ord. 2; sim. (rad. 10), "Ratio qualiter Domus Dei consecrindus est" (Pontificale Ecgberhti, 26 ; ed. Surtees Sue.).

Literature.-In 1561 , George Cassander printed at Cologne four anelent "Jibelli Orilinis Romani;" A. "Ordo Processionis anl Eeclesiam sive Missim secunilum Romntos;" B. "Ortlo Proo cessionis quande Episcopus festivis diebus Missam celebrare voluerit," \&c.; C. "In nomine Domini itreipit Liber de Romano Oriline, qualiter ec!cbranilum sit Otficium Mlssne;" I., "Ineipit Ordo Eeclesiqsticus Romanne Ecelesise, vel qualiter Missa celebratur." In 1568, Melehior Hitterp reprinted these at Cologne in his collection of tracts, De Divinis Eecl. Cath. Officiis, in the order, as compared with that of Cassaniler, A, B, I), C, To these he added a very long "Ordo Inominus Antiquus de reliquls Anni totius Othicis ne Mioisteris," compiled from several " libelli orelınis" of very different dntex, as it appears, prohahly by Bernoly of Constance, A.n. $16 \in 6$, which was republished from noother MS, with considerable variations hy Martin Gerbert, Monum. Vet. Ri'urgine Alemannicae, P. I11, p. 186, typis San. Blas. 1777. The libelli of Cassander reapleared in the Mus. Ital. of Mablllon, with two others
within our time, if we mistake not, and many later. His order is that of the apparent dates; $D$ (much enlarged) ; A; C; Iv. "ragmentum Vet. Ord. Rom. Alissi Pontiticall " (complete at the end of Aımalarius, Eyloygee, Baluz. Cap. Rey. F'r. (i. 136 ; ; wheace Mabill. u. s. 559 and 61); v. "Ordo Rom. u. s. de Missa Episeopali (primus);" B. L. A. Muratori has truascribed the earliest of these (Mabill. i. Cass. D) lato his Lituryia Romına letus (tom. ii. p. 973) from Mabillon. Gerbert also gives D (the first part of Mah. l.) In his Monum. u.s. p. 14t, from a MS. of the 9th century.
[W. E. S.]
OREMUS ( $\delta \in \eta \theta \omega \bar{\omega} \mu \nu$ ). This is the elgnal, or invitation, to the people to join in spirlt in the prayer which is to follow. In the West, except in Spalu and perlaps Gaul, both the iovitation and the prayer were uttered by the priest, who was said respectively crationem indicere and dare. In the East it belouged to the dencon's office to "bid" the prayers; and the earlier and full form, of which the Clementine Jiturgy and that of St. James give several examples, censisted in the deacen aooouncing the tepies of prayer to the people clause by clause, while they responded Kúpiє é $\lambda$ é $\eta \sigma a \nu$, or some corresponding ejaculation, at the close of which the priest summed up the petitions in $n$ collect. It is possibly a trace of a similar custom that we find in the Gelasian Sacrameatary for certain days (e.g. lib. i. 41, Ordo de feria vi. passione Domini) such directions as these: "Sacerdos dicit Oremus, et admuatiat diaconus Flectanius genua. Et post paululum dieit L.evate. Et dat orationem." Similarly, Ordo Romanus 1. (Mabillon, Mus. Ital. tom. ii. p. 22, \& c.). That in Africa the priest bade the pravers may be joferred from St. Aug. Ep. 217, ad Vitulein, § 2 (Migne, tom. ii. 978), where he says "quando audis aicerdotem Dei ad altare exhortantem populum Dei orare pro Incredulis," \&c. In Spain and Gaul it appears that the deacon gave the lavitation, while the priest pronounced the prayer (cf. Isid. Hispal. do Eccles. Off. lib. ii. cap. 8: "Ipsi (se. diaceni) elara vece in moduin pracconis admonent cunctos, sive in orando, sive in flectendo genua, sive in psallendo, sive io lectionibus audiendo"; aud immediately afterwards "illi (sacerdoti) ortre, huic (diacone) psallere mandatur." l'he sermon attributed to Caesorius of Arles, among the Sernomes Supposit. of St. Augnstine, tom. v. upp. Serm. 286, §§ 1, 7, suggest, the same conclusion. [Praeco; Prosphovisis.]
In the present Mozarabic Liturgy, "Oremus" is only said twice, viz. before the "Agyes," and before the Capitulum, which introluces the Lard's Prayer.

It is worth while to netice the occurreace of the word in the Roman Missal, just before the offertory, where no spoken prsyer follows it. This probibly marks the place of some variable prayer, answering (it may be) to the Ambrosion Oratio super sindunem, which has become disured. (See Pseude-Aleuim di, Itiv. Off. cap. 'de Celebratione Missae,' and Amal. do Eccles. Off. lih. лii, cap. 19.)
The ordinary use of the word in any of the offices is to mark the begianing of a set prayer, to be said by the priest alond, in which the people only coneur by the concluding "Amen,"

In contradiatlnetion to some other form of praver, e.f. by versicles and respenses, or some other set of worahip.

Authorities.-Bona, Rer. Liturg. lib. ii, eap. v. § 11 ; Du Cange, s.v.; Zacearla, Onum istióm Rituale, s.v.
[C. E. 1I.]
ORENTIUS (1), martyr, with six brithers, solders, noder Galerlus ; commemoratel Juie 24, (Basil. Menel. ; Act : SS. Jua. iv. 859.)
[C. II.]
(2) "Of the number of the ancient confessors,", with Secundus, at Antloeh, Nov. 15. (Wright', Ant. Syr. Mart.).

OREPSES, presbyter, martyr with Or ; enmmemerated Aug. 23. (Basil. J/enol.) [C. 11.]

ORESTES (1), martyr, under Diocletian; conmemorated Nov. 9. (Basil. Menol.)
(2) Martyr with Eustratius and others; como memorated Dec. 13. (Basil. Menol.; Dabiel, Cod. Liturg. iv. 277.)
[C. H.]
ORGAN. The name "orgoaum" Wha at first not restricted to a particular instrument, but appears to have aearly become so by St . Augustine's time. Commenting on Psalm cl. he says: "Nam cum organum vecabulum graccum sit, ut dixi, generale omnibus musicis instrymentis, hee cui folles alhibentur slio Graeej nomiae appellant. Ut autem organum dicatar, magis Latina et ea vulgaris est consuetudo." And-"Quamvis jam obtioucrit consuetudo ut organa proprie dicuntur ea quae inflantur tol. libus." So from his enarr, on Psalm |vi (our: 57th), "non solum illud organum dicitur quod gradede est et inflatur follibus, sed quicquid aptatur ad cantilenam," we alse learn that organs were of coasilerable size. In the same comment he applies the term "organum" to the cithara and the psalterium.

For a full account of the histery of thit instrument the reader must be referred te Dr. Rimbault's portion of Hopkias and kiabault's excellent work on this subject. There it is conclusively preved that the first efrech which distingushes the antique organ from the mediseval one, viz., the invention of the keybeard, is very nearly svncluronons with that which diso tinguishes natique from mediaeval music, the invention of the stave, being about the eod of the 11th century. U'p to this time it would appear that organs ooly diftered io size and number of pipes, and in the appliances tor supplying wind. The article "Hydraula" in Smith's Dict. Greck and Rom. Anti]. gives the earlient form of it.

Athenneus says that it was lavented by Cteslbius, of Alexandria, from a contrivance applied to a elepsydra, in order to announce the heura at night. This contrivance is attributed to Plate, but it seems very doubttul, beeause it is only said of him as a tradition ( $\lambda$ érecau), and Aristexenus was not aequainted with the thing; he, being not far removel from Plato's date, asd protessedly writing on music, would be likely to have known of such an iavention of Plsto's (if it were so). The urgau of Ctesibius is of cuifie much later (Athen. Deipn. iv. 23).
The organ is simply a development of the Syrinx or Pandena pipe, and in its earliest form consisted of a mall box into the top of which a
row of pipes was in from the perionne at one ent ; and ar mesns of drawling the hole in which being pushed in as the communleation being thus cut off, In modern argans subutituted valves
The dirst object sotin!, by muit $\mid$, whilch wauld be and Ctesilhon has iuvented, or render allidh, which enable pilpes more under understiod by the $f$ sents the holes in w
[This would be orgall of three atops Each of the nll cover one of the v figure, and C'teribiu the hurizontal row the latter is the " re carrd be tskell piere the figire, and the others divilied Into tively a verticul col uto be movable, au loch other, the acti
The lincresse in th slee artificisl metho bellows was ndopte emperor Julian th large as to be ma appeass frum an epig

## ' $A \lambda \lambda^{\prime}$ vind ravpeits <br> N/pfev eúrpítwr ka

Thas the organ becan Tertullhun (de Anima, for the many mem "Specta pertentissin tlam, organum hydr tot purtes, tot com tot courupentla sonorui tot accery tiblarum, e It would seem from constructed no $n$ s to modes, Doriun, Lydin With pivee all the "sydem"; If the " to leclude the " Ge argan of a compasas tene, with soline qu might be mueh smal peadis sonorum" wou cut off the wind iltog ranks of plipen, i.e. horizuntal rows in th the "litinera vocum" of plper belonging to $t$ oolumna hi: the figure) So St. Augustline (on theidea adilililit organ

zaw of pipes was inserted; the wind was supplled from the performer's month by means of a tube at one elud i and any plye was male to sound by means of drawhig a elide which would open the hule in which the pipe was placod; the elide being pushed In again, the hole was clobed, and the ermmunleatlon between the pije and the box belng thun cut off, the cound immedlately ceasel. In moklern organs, for these slides have been cubstitutal valves or pallete.
The dirnt olyject neemed to be to angmeat the soun!, by multiplying the number of plpes which would be in unison with each other ; and Ctailhius has the reputatlon of having fuvanted, or remlered practicalle, the perforated allif, which enalled the perfurmer to have the plpen more under command. This will be best understood by the following tigure, which represeats tho holes in which the pipes stand.
[This would be now technleally called an orgsil of three stops.]
karh of the alldes mentioned before would cover one of the vertical columns in the above figure, and Ctesibsus'e slides would cover one of the horlzontal rows; the modern analogue of the lattor in the "register " or "atop." If three carls be taknul plerced with holes exactly as in the figure, and the one be kept whole, and the others divided Into sectlons containing respectively a verticnal column and a horizontal row, so $u$ to ba muvable, and the three be placed over osch other, the action will be clearly seeu.
The lncrease in the number of pipes required whan artiticisl methods for supplying wind; the bellows was adopted, and by the time of the emperor Jullan the Apoatate had become so large as to be made of a bull's hide. This uppesrs from an epigram of his:

##  <br> 

Thys the organ becamie a complicated instrument. Tertullian (do Anima, xiv.) uses it as a similitude for the many members composiag one body. "Specta purtentlissimam Archimedis munificentham, organum hydrolicum dico, tot membra, tot parten, tot compagines, tot itinera vocum, tet compendia sonorum, tot commercia modorum, tot acles thblarum, et una moles erunt omnia." It would seetn from this that the organ was
constructed so as to be played in the various constructed so as to be played in the various
modes, Durian, Lydan, \&ic., and thus supplied modes, Durian, Lydlan, \&c., and thus supplied
with pipes all the sounds of tha complete "syitem"; if the "modi"" here be understood to laclude the "Genera," we should have an orgno of a compass of three octaves and a tone, with some quartencones in it; but it might be much omaller than this. The "connpeadia ponorum" would appear to be slides, to cot of the wind nltogether, or from some ot the rasku of pipes, i.e. our modern "stops" (the harizuntal rows in the figure given abeve) ; and of "itisera vocum" would probably be the row of piper belonging to the same note (the vertical columne his the figure).
So St. Augustine (on Paslm cl.): "Quibus forthme ileo addidit organam, not ut singuiae bonent,

ORGAN
sed ut diversitate concordissima consonent, sleut ordinantur in organo." Thus the organ would be likenad to a whule combination of dilteront simbical listruments.
Te wind was supplied either directly from a betuws worked by hand (in some ceses worked by the weight of a man standing on it), constltuthing a "p menmatic" organ; or the, wind from the bellows was subjected to a water presenre to steady ite supply, constituting an "hydraulic" organ. The latter airt was at first
considered the better, but afterward it considered the better, but afterwards it was superseded by the other.
Vossinu (do Pocmatum Cantu) says that the use of hydrnulie organs had censel at the time of Casslodorus (isth century), and this author is cited as menloaing organs as in common use, He gives the following quotation from Claudian:
> - Vel qui, magna tevid ditrudene murmura tartu, Innumn ras voces kegetts modulatur abienac, Intonat "rraont digito penitusque trabait
> Vecte laborantes in carmina concitut undas,"

From this it appears that the pipes were frequently made of bronze, and the sonad produced by drawing the slides.
This practice was continued as late as the tlme of St. Dunstan; the pipes are then described as "aerene fistulae" (W. Mlalmest. Vit: $S$, Aldhelmi).
Vossius tells us that the harbarians tried unsuceessfully to make hydranlic organs, and so usually they were made pnemmatic, with leather bellows, but that the, ydraulic obes were still considerel superior. He quotes Cassiodorus's description of one: "organum est quani turris quaedam diversis fistulis fabricata, quibus flatu follium vox copiosissima destinatur [var. lect. dixtinetur]; et ut eam modulatio decora compoaat, linguis quibusdam ligneis ab interion parte construitur, quas disciplinabilhter matgistrorum digiti reprimentes, grandisonam effciunt et suavissimam cantileuam."
There is a very singular poem representing an organ, by Publilius Porphsrius Optatianus (4th century); something in the style of the "Altars," "Easter Wiags," \&e, of George Herbert. One thing seems to be clear from this poem, that the longest pipe, and therefire the bass of the organ, was nt the performer's right hand, precisely contrary to our present arrangement, but analogous to that of the harp, so far as the right hand of the performer is concerned. This arrangement was probably alopted as it appoading to that of the strings of the lire. It appears from the latter part of this poem that the pipes were made of bronze, and arranged in ranks in a quadrangular form, as in the figure given above, and these appear to have been the slides worked by the performer, to open and ohut the holes in which the pipes were placed; the wind being aupplied by a number of youthe each in charge of a bellows.
A reprosentation preserved in Gori's Thesaurus Diptychorum (said to be from a MS. of the time of Charlemagne) seems to egree with this very well. King bavid on a throne, playing a lyre, is accompranied by three men on a trumpet, a sort ol' violin or barbiter., and a set of belle (or perhaps cymbals); and ariner off is a pnenmatic organ, with the felormer (seated at the extreme right, in the eticircular part of the

## OMGAN

drawing) working the slldes, aud another blowing the bellows. It would seem most probable that the king la viewing one end of the rrgan, so as to see buth the organist and the bellows-blower, they belag on opposite shes of the iastrument. This would put the longent, i.e. the bass, pipes opposite the orgaulat's right hand. (See cut No. 1.)

At this end of the organ appear to be two other slides, and these weuld seem most prom bably to bo registers or stops, runaing unjer a rank of pipes such as thst shown in the drawing; there would, therefore, be suother shmilar
author, quoted in Hawkins, Ifist. of Mfusic, $p$. 258), and an hydraulic one was rected at dix. la-Chapelle in $8: 20$, for Louis $t^{\prime}: l^{\prime} 1 \cdot 115$, by ne George, or rather Gregory, a Visetias, after the Greek manner (Vossius, de I'vernutum C'antu) ; but though the writera of that age had praised Gregory's undertaking, they did not say whetherit was a success. An organ was niso sent to Charlemagne, by the Caliph llaroun Alraschid, and was probably placed in one of the churches of Aix-la-Chapelle.
S. Alibhelin (de Lurude Virginum) is quoted in proof that the external pipes of organs in Saxon


No. 1. Organ. From Gori's Theoowne pipyyelorman.
rank behind these; this vgan would be of two steps, unless some more were understood. The slides worked by the performer would run transversely to the ranks of pipea, and each slide would open two (or perhaps more) plpes of the same sound. The performer eeems to be pulling one slide out and pushing another in, thue pessing from one note of his tune to the following note. He had, previously to his performance, it would seem, gone to the bass end of tha instrument, and drawn out two steps.

The use of organs in churches is, on the authority of Platina and others, ascribed to pope Vitalian (658-672); but Lorinas gives it a higher antiquity. "Julianus, unus de auctoribus catenae in Job multo antiquior Vitaliano et Gregorio magno, ait cum pietate organs usurparl pesse, et jain in templis usnm illorum fuisse cuns scriberet." "In Concilio Coloniensi praecipitur sic alhiberi organorum in templis melodiam, ut non lasciviam magis qusm devotionem excitet, et ut prater hymnos divinos canticaqua spirituslia, quidquam resonet ac repraesentet. Pontifex in Capella, et graves quidam relligiosi, eornm abstinent usu." But in England the contrary practice obtsiagd, as the monastic churches were generally provided with organs, as appears from the account of the death of king Edgar (Sir H. Spelman, Glossar!!, e. v. Organ): but it does not appear that they were in use in any other charches. (Compare Mosic, p. 1346.)

In 797 an organ was sent to king Pepin, by the emperor Constantine (tract by an unkaown
timos were gllded. The quotation hitherto given consists of tha last thres lines of the followiag extract :-
> ${ }^{\omega}$ Si vero quiequam chordarum reapuit odas Et potiora cuplt quem pulset pectine chordas Quîs Psaimiate pius psallebat cantibus olim, Ac mentem maguo gestit modulumine pasci Et cantin gracill refugit conculutuadesse, Maxime millenis auscuitans organa flabris, Mulceat auditum ventods follibus iste, Quanilbet auratis filgescant caetera capsis."

It appesrs to the writer of this article that the coatrsry is rather proved-that the besutifal appearance arising from gilding, \&e., refers to other instruments, and that the organ had to appeal for its adoption to considerations of seand only, and had the diasdvantage of an uppleasing appearance. Certainly the representations of it nre not very attractive to tha sight. But this passsge does prove that organs in the 7th and 8th centuries wera large, althongh "milleais" must be considered somewhat indefinite. So St . Augustine, "quod grande est" above. Net much later than our period an organ was erected af Winchester, with fourteen bellows and 400 pipes, 40 to each key. This also had the "lyric semitone," and it would seem most probable that its compass was


It was blown by 70 (?) men, and played on by
two monl aterque si one manag spesk, and to be used; the keyboa: these were poen, quet or it might Was distri msnag? purtion, sin fact, a due
very consider the plain-son, sound produce and pushing i

The accomp Utrecht paalte centary; a be sented in an A of Trinity Co

Cist, of Mfusic, p. rected nt dix.
 wetilu, after the atum Cantu); but had praised Girevay whether it was to charlemagne, and was probally Air-la-Chayelle. $u m$ ) is quoted in organs in Saron

## tion hitherto gives

 s of the followingrespuit odas $t$ pectine chordas it cantibus ollm, dulamine pascl entus aulfisge, organa flabria, Hibus Iste, ; caetera capsis."
f this article that -that the beautifal ling, \&c., refers to the organ had to siderations of sennd ge of an unpleasing epresentations of it e sight. But this ns in the 7th and though "millecis" $t$ indefinite. So St. " above. Not mach gan was erected at Hows and 400 pipes, aud the "lyric semiist prebable that its
 , and played on by
two monk: "Et regit alphabetum rector oterque suum," which apparently means that one managerd the slides that caused the piprea to apesk, and the other managed the ranks of pipes to be used ; in modern pariance, one playing on the keybonrd, the other shifting the stops; only these were inter improvements (ave Wolstna's poen, quoted in Hopkins and Rimbault, p. 16); or it might possibly mean that the set of slides was diatributed betwoen these two men to manag ${ }^{2}$, the ono, perhapia, taking the lower portion, and the other the upper, making, in fact, a duet performance, which might be a
in Hopkina and Rimhault's Book on the Organ, p. 18.0 (See cut No, 3.)

It ls there described as a pneumatio organ; but the writer cannot help thinking that the cylinders in the basement are intended to hold water, and thus make it an hydraulio organ.
The smaller of these contains eight pipea, apparenily arranged in two tetrachords, to ench of which la assigned an organist ; which somewhat beara out the supposition of a duet performance mentioned just above; tha most plausible anpposition for the compass neema to be-




No. a. Orgnn. From Ms. Psalter of Eadwine, in Trinity Gollege Library.
very considerahle advantage in accompanying the plain-song, when we remember that every soand preduced involved the drawing of a slide and pushing it in again.

The accompanying eagraving (No. 2) from the Otrecht pealter represents an organ of the 8th centary; a better and larger instrument is represented in an Anglo-Saxon MS, now in the Llbrary of Trinity College, Cambridge, and is engraved


- The earliest known representation of this instrument seema to be that on the suuth hes-rellef of the jeedestal of the oheliak of Thothmes, stili atanding in the A tmeldan or Hippodrome of Cunatantinople. It dates from a.d. 980. See Texier and Pullan, Byzantine Architecture, p. 18.
[R. St. J. T.]

5 F 2


## 1526

ORIENS
ORLEANS, COUNCILS OF
ORLEA
the aynemmenon and diernymenon tetrachords. The other has ten pipes, which might be imagined to be-


If this be true, the bass pipes had got placed at the performer's left hand, as wa have got them now. It is not at all evident how these men were conceived as playing; they are placed behind the organ, and of course the slides they had to manipulate are out of sight; possibly the artist may be repreaenting then as about to commence, and giviag directions to their four bellowa-blowers to give them plenty of wind to atart with.
[J. R. L.]
ORIENS, blahop of Auscium, commemorated May 1. (Usuard. Mart.) ; Orientius (Hieron. Start.; Boll. Acta SS. Mai. i. 61.)
[C. H.]
ORIENTATION. A term applied to the situation of churches, with the sanctuary, or part contaioing the altar, towards the east.

One of the earliest traces of orientation is fonnd in the Apostolic Constitutions (ii. 57), "And first Iet the house be oblong, turned tovards the east, the pastopheria on either sida towards the east." It in asserted, indeed, by Mabillon (de Lituryia Gallicana, i. 8), when speaking of the ancient churches, that "they all used to end in an apsis or bow, and nsed to look towards the east." Thia-statement, however, needs some qualification. For the chureh of Antioch is described by Socrates (Hist. Eccl. Lib. v. cap. 22), who says that "it had its position inverted; for its altar looks not towards the East, but towards the Weat." Paulinus speaks of the orientation of a church, not as the universal or obligatory usage, but only as "morem usitatiorem." On the whole, it appears that the enstern position of the altar was the rule, but that there were exceptions to it from very early times. For the origin of this usage, see EAst, p. 586.

In the attempt to form an opinion upon the subject we must not lose aight of the fnet that othere besides Christiana have had a rule of the kind. There is an elaborate discussion of the point in the Lexicon Uwiversile of Hofmann (a. v. Occidens). He shews, upon the authority of Joaephua, that both in the tabernacle and in the temple the arrangements of the structure were auch as to cause the Jewish worahippers to face, not towards the enst, but towards the west, in the functiona of religion. Maimonides (On Prayer, enp. xi. 1, 2) traces the usaga to a still higher nntiquity, finding evidence in Scripture itself that auch was the position adopted by Abraham upon Mount Moriah-a position which amongst the Jews whe not confined to tabernacle and temple, but extended likewias to synngegue and prayerhouse. He adds a reason of the uange-that inamuch as the gentile heathen faced toward the east, it was proper that the people of God should adopt the opposite position. Under this head the following passege from a vizion of Ezakiel is relevant: "And he brought me inte the inner court of the Lerd'a house, anl, behold, at the door of thatemple of the Lord, between the porch and the altar, were about fiva and
twenty men, with their backa toward the temple of the Lord and their faces toward the east; and they worshipped the sun toward the enst" (Ezek, viii. 16). There is aome difficulty in harmonizing the statements of Vitruvius and other pagan writers of autherity as to the orientation of the altar, the sacred image, sud the worshipper in the temples of the heathen. But the following passige of Clement of Alexandria may perhapa be taken as giving a clear and accurate account of their usage: "The most ancient temples (of the pagans) looked towards the west (i.e. had their entrance towarls the west), that those who stood with their face towards the image might be tnught to turn towsrds the east" (strum. vii. 7, § 43). Hence the practice of orientating a ehurch may be, in its origin, one of those many customs which Christianity found current in the pagan world, and which by a wise ceonomy it took up and turned to its own purpose. A long discourse on the entire subject will be found by those who wish to pursue it farther in the Annals of cardianal Baronius (Ann. 58, c. 105).
[H. T. A.]
ORION, martyr, commemorated at Alexandria, Aug. 16. (Wright's Ant. Syr. Mart. in .Journ. Sac. Lit. 1866, 428 ; Hieron. Mart.; Boll. Aeta SS. iii. 289.)
[C. H.]
ORLEANS, COUNCILS OF (Aurelia. nensia Conclisa). (1) A.d. 511, by order of Clovis; on the tenth day of the fitth month aceording to some MSS. which the rest maks July (ahewing that the Gallican year began then in March), as the authors of L'Art de vérif. les Datcs observe, presided over by Cyprian, metrepolitan of Borileaux, who subseribed first, with thirty-one bish $\rho$ ps, all of whose sees are given, after him, the bishop of Orlesns as low down as last but two. The Isidorian collection, bowever, may be thought to discredit this order. The number of canons passed "was likewise thirty-one; "dont quelques uns," вву the same authorities, "entreprement sur ha juriadiction civile. Tel est le quatrième qui ordonae que les fils, les petita-fils, et les srriere. petits-fila de ceux qui ont vécu dasas la cléricatare, demeureront soua le pouvoir et la jurisdiction de l'éêque. Les pères de l'assenbléa dans le ciaquième reconnaisaent que toutes lea églises tieanent du Roi les fonds dont elles sont dotées ; c'est la, si l'un croit un moderne, le fondernent de la Régale. On ne pouvait gà̀re la tirer de plus lein." In the earlier part of the fourth, which they inadvertently call the aixth canou, it is ordained that no secular person shall ba taken for any clerieal office, except by command of the king or with cousent of the judge. Of the reat, the first three prescribe rules for different persens whe have takeo sanctuary. By the eighth, any bishop knowingly ordaining a dave unknown to his master is mulcted to his master of twice his price. By the ninth, a dencon or preabyter committing a capital crime. is to be removed from his office sad from cominunion. By the aixteenth, bishnpe are bound to relieve the poor, siek, and disabled, to the utmost of thelr power. By ths rightente, no brother may marry the widow of his deceasel brother. By the nineteenth, monks ars to obey their abbat, and abbats the biahops. The twentrsixth eays: "cum ad celebrandas missus in

Dei nomine conv quam misaaa episcappus fuerit, dotis." Tha $t w$ est, litanias anta ecclesiis placuit triduanum jeju fertivitate solva ai iofirmitate no proximus fuerit A short letter fr preserved, beggi had decreed, if it more canons are chard and othera
(2) A.D. 533 , 23; by order of twenty-one cano which Honeratu first, Levotiua, b twenty-four bish sbsent bishopa a mster, the seven politana, and cou deacens snd presl to marriage. B disns of shrine presbyters, are in peace (epintolia: tion of Du Cange, explain). "Presb says the sixteent nescist, nuliatenus and eighteenth ar of whom no more mincteenth, Jews msrry. By the bsek to idolatry, idois, are to be exe By ths tweaty-fi bishops are to be This coneeil is n lection. (Mansi,
(3) A.D. $538, \mathrm{M}$ reems hardly consi betwee. this and the other bsad, is tion. It was atte whom the metro first, and the bish representativea of three canons on d them testifying to from the metropol them nut easy te Holy, p. 419.] T mix with Christis till Easter Monday the eivil judga permits heretics impuaity, because, tain that we have 8-22.)
(4) A.D. 541, wh desay presided anc tight bishops, the Orieana, and the represcntatives of a canone were passed that noither this no in the lsidorian ucond cabous rela
toward the ea toward the n toward the ome difficulty Vitruvius snd ;) as to the d image, sud ths heathen. nent of Alexiviog a clear e: "The most ooked towards towards the their face toturn towarda

Hence the asy be, in its which Chrisan world, and up and turned icourse on the tose who wish ls of caridinsl [H. T. A.] ted at Alex. Syr. Mart. in b. Mart. ; Boil.
[C. H.]
F (Aureliaby erder of e fifth month he rest make n year begsn ors of $L$ 'Art sided over by ux, who subps , all of whose top of Orlesns The Isidorian tht to discredit no passed was [ues uns," say ennent sur la quatrième qui , et les arrièredsas la cléripouvoir et la res de l'assemsent que toutes onds dont elles un moderac, le pouvait guère earlier part of tently call the secular person ffice, except by consent of the three prescribe o have taken thop knowingly his master is his price. By committing s m his office sad ath, bishops are and disabled, to the righteentat, of his decessel oks sre to ebey s. The twentrodas missas in

Dei nomine convenitur, populus nonante diacedat quam misase solennitns compleatur; et, ubi opiscopus fuerit, benedictionem sccipiat aacerdutis." The twenty-seventh: "rogationes, id est, Jitanias ante ascensionem Domini ab ommibus ecclesiis placuit celebrari; ita ut praemis:um triduanum jejuniun in Dominicae ascensionia festivitate solvatur.". The last: "episcopus, i infirmitate non fuerit impeditus, ecclesiae cui proximus fuerit die Dominico decsse non liceat." A short letter from theae bishops to the kiog ia preserved, begging him to contirm what they bad decreed, if it met with his approval. Many mere canona are given to this council by Burchard and others. (Msnsi, viii. 347-72.)
(2) A.D. 533, or 536 according to Mansi, June 23; by order of the kings of France, when twenty-one canons on discipline were passed, to which Honoratus, bishop of Bourges, subscribed first, Leontiua, bishop of Orleans, second, with twenty-four bishops and five representatives of absent bishopa after thein. As regards their matter, the seven first relate to bishops, metropolitsos, and councils; the eighth and minth to deacons and presbyters; the tenth and eleventh to marrisge. By the thirteenth, abbuts, guardisns of shrines (martyrarii), recluses, and presbytera, are inhibited from giving letters of peace (epintolia: which is, however, the correction of Du Cange, for apostolia, which he cannot explsin). "Presbyter, vel diaconus aine literis," says the sixteenth, "vel si baptizandi ordinem nescist, nuliatenus ordinctur." The aeventeenth sad eighteenth are directed against deaconesses, of whom no more are to be ordained. By the aneteenth, Jews and Christians may not intermarry. By the twentieth, Catholica who go back to idolatry, or partake of meats offered to idols, are to be excluded from church-nssembliea. By the twenty-first, nbbats refusing to obey bishops are to be excluded from communion. This cuacil is not given in the Isidorian collection. (Mansi, viii. 835-40.)
(3) $\ldots$ D. 538 , May 7, the preface to which seems lardly consistent with so short an interval betwee.s this and the list council; and this, on the other haod, is given in the Isidorian collection. It was attended by ninetcen-bishops, of whom the netropolitan of Lyona subscribed first, and the bishop of Orleans last, and by the representatives of seven absent bishops. Thirtythree canons on discipline were passed, most of them testifying to a general negleet of the canons from the metropolitan downwards, and aome of them not easy to underatand. [Communion, Holy, p. 419.] The thirtieth forbida Jews to mix with Christians from Maundy Thursday till Easter Monday. The thirty-first threatena the civil judge with excommunication who permits heretica to rebaptize Catholics with impunity, because, say the bishops, "It is certain that we hava Catholic kings." (Mansi, ix. 9-22.)
(4) A.D. 541, when the metropolitan of Bordesux presided anc subscribed first of thirtyeight bishops, the last being the bishop of Orlesns, and the twelve following him the representatives of absent bishops. Thirty-eight canons wera passed; but it ia to bo observed that noither this nor the next council la iucluded in ths Isidorian collection. The first and necond canous relate to Easter. The fifteenth
and sixteenth shew that paganiam was not yet extinct in France; the seventcenth that there were pricsta and deacona who were married men, though it. prohibits their living as such; the twentieth decrees: "Ut nullua asecularium personarum, practermisso pontitice, seu praeposito ecclesiae, quemquam clericorum pro auà potestate constringere, discutere andeat, vel damuare . . ." The twenty-seventli reaewa the teuth canon of the preceding council of Orleana "tbree years before," and likewise the thirtieth of that of Epanng A.D. 517, against incestuous marriagea. (Mansi, ix. 111-22).
(5) A.D. 549, Oct. 28, convened by king Childebert, when, according to some manuscripts, the bishop of Lyons, according to others, the bishop of Arles subscribed first, and the other secoud; furty-eight more bishops and twentyone representatives of absent bishopa complete the list; but the bishop of Orleans was not among them, having been unjustly banished, though he was restored here. Twentyfour canons were passed, the first of which is somewhat after date, directed against the followers of Eutyches and Nestorius. The second ordains, "Ut nullus aacerdotum quemquam rectae fidei hominem pro parvia et levibus causia a communione suspendat ..."; the ninth, "Nullus ex laicis absque anni conversione prae. missà episcopus ordinetur. . ", and the twelfth, "Nulli viventi episcopo slius superponatur aut superordinetur episcopus; nisi forsitan in ejus locum, quem capitalis culpa dejecerit." The fifteenth relates to a hospice (xenodochium) founded at lyons by the ling and his cousort (Mansi, ix. 127-40).
(6) A.D. 6:38, "ou environ," say the authors of L'Art de vérif. les Dates, but it is variously fixed, and the sole anthority for it is a vague statement by Audoenus, archbishop of Rouen, in his Life of St. Eligius, to the effect that an un-nained heretio was confuted in a meeting of bishops at Orleans, due to the exertions of that aaint previoualy to hia being made bishop. It can hardly pass, thereforc, for a sixth council. (Mansi, x. 759-62.)
[E.S. Ff.]
ORNATURA. A kind of fringe going round the edge of a robe, sometimes woven of gold thrend and sewn on. It is mentioned by Caesarins of Arles, among the thinga which he forbida to be introduced into convents, "pluminria et acupictura et omne polymitum vel strigula, sive ornaturas" (Reg. ad lirg. c. 42 ; Patrol. Ixvii. Glossarium necap. c. 11, ib. 1118). See Ducnnge, Glossarium, s. .
[R. S.]
ORONTIUS, martyr with Vlacentius and Victor, at Embrun; commemorated June 22. (Usuard. Mfart.) ; commemorated June
[C. H.]

ORPHANAGE (ठофа⿱отрофейоу, orphano trophium). From the very first the duty of assistiag the orphan, among the other classes of destitute nad helpless persons, was recogaised ns incumbent on tha Christian. St. Igaatius (Ep. ad. Smyrn. cap. Vi.) mentions it as ono of the marks of the heterodos t!at "they eare not for the widow, the orphan, or the distreased." Again and again in the Apostolical Constitutions exhortations are given concerning them to the bishop to protect them, to individual Christians
to remember them in their charity and, if pos-
ible, to adopt them. The way in which they are enumernted in the Clementine IIturgy is the Deacon's. Litany, along with "Reaiders, aingers, virgius and wldows," auggeste that perhups there mny have been some sort of formal "church roll" kept of them, and it la obvious that so long as the church was a proscribed and persecuted rellgious body, her provislun for them could not hava gone beyond some auch lnstltution as thls. With the time of Constantine came endowments for this nad similnr purposes, which he formally permittad, and himaslf set the example of giving. (Euseb. II. E. x. 6, and Vit. Const. iv. 28). It was looked upon as a fitting duty for a clerle to undertake the guardianahip of orphans, and in managing thair attinirs even to miugle in secular business (Conc. Chatied, o. 3). Clerics seem commonly to have been at the head of orphanages and hospitals (Zonaras in can. 8, Conc. Chalced.). At Conetantinople the orphanotrophua, who was necessarlly a priest, and who was a public guardian of the orphans, was an official of high rank. [Hospitais.]

By a Frankish capitulury (Cone. Gcrm. I]. 29) immunities are granted to orphanages expressly, along with other charitable foundations; shewing that hy the beginalng of the 9th century such institutions were widely recognised.

Both at Rome and Conatautinople orphans from the orphanage were employed as chorlsters, so that in some Greek rituals (see Gour, p. 359) the word రpфaves ls ased for "cholr-boys," and at Rome (see Anast. Blblioth. in V'ita Seryii $I I$.) the orphanotrophlum came to be used ns the Schola Cantorum.
[C. E. H.]

## ORTHRON. [Hours of Prayer, p. 794.]

ORUS (?), blshop, martyr, commemorated Sept. 14, with the presbyter Serapion. (Wright's Ant. Syr. Mart. in Journal of Sw. Lit. 1866, 429.)
[C. H.]
oscense concilium. [huesca, CouncIL OF.]

## OSCULATORIUM. [Kiss, p. 903.]

OSEA (Hosen), prophet, commemorated with Haggai, July 4. (Unaard. Mart.; Vet. Rom. Mart.; Boli. Acta SS. Jul. I1. 5); Oct. 17 (Basil. Menol.) ; Feb. 21 (CuI. Ethiop.) [C. H.]

OSTIANUS, presbyter and confessor In Vivarois; commemorated Juae 30. (Usuard. Mart. ; Boll. Acta SS. Jun. v. 578.)
[C. H.]
 It is argued by Bingham (Antig. lii. 6) that the order of ostiarii was introduced at Rome in a time of persecution, the earliest mention of them beling in a letter of Cornclius, bishup of Roma, in the 3rd century (Euseb. Hist. vi. 43). The order has been laid asidite in the Greek church from the time ef the Trullan council (A.d. 692). But whatever may have been the date of the introduction of the oatiarius as a functionary of the church, the word was certainly used in a vary similar sense in pagan times. For not only was there an ostiarius (the modern concierge) at the entrance of a private house under the Roman empire; but while the basilicn was still a court of justice it had an ollicer (ostiarius) whose duty it wa to regalate the approach of the
litigants to tha judge, and whose name still survives in the French term huissier, and the English usher, applied to officials who are charged with similar dutics. (See Hofmann, Lex Criv. a. v.) [Compare Doorkeeper.]

The definition of his duties given by Chsrle. magne (Fragm. de Ritib. Vet. Ecel.) is as follows: "Ostiarius ab ostio ecclesias dicitur, quod ita debet praevidere, ne ullo nodo paganus ingrediatur eccleaiam, quis suo introitu polluit eam. Debet etiam custodire ea quae intra ecclesiam sunt, nt salva sint." The first duty then of the ostiarius was to keep the door of the church, but only that one through which the mea entered. The door through which the women passed was kept by a deaconess (Constit. Apost. ii. 61, quoted by Mede, Opp. p. 327). The object of this guardianship was to prevent the entry of improper persons. Martene observes from St. Augustine that the ostinrii of the Donatists would admit no ove to their churches till they had enquired of him to which com. munion (sc. orthodux or Donatist) he belonged (de Eiccl. Rit. i. viii. 8, 10). In the sncient Roman church a custem prevailed of the ostiarius asking every one for a certificate of faith (libellum fidci) before admitting him into St. Peter's. To the great church of Constantinople there wers attached no fewer than seventyfive ostiarii (Suicer, The aurus, 1417).

In the fragment of the letter of pope Cornelius to Fabius of Antioch, the Ostiarii ase apoken of with exorcists and lectors as amounting to fifty-two. (Migne, p. 743.)

The ostiarii wera termed an ordo, the word nged of their appointment was ordinare; and this "ordination" was solemnly performed by the bishop, with a service which appears to have been substantially the same in all the sncient Rituals and Pontificals. See Ordination, IIl. ii. 1, p. 1510.

By the sfnod of Laodicea (cent. 4) the ostiarii were forbidden, in common with all other clerics, to enter a public house (can. 24). From another canod (22) of the same council, it might be inferred that the duties of the ostiarius were st times performed by other orders. "The minister (subdeacon: Hefele) may not leave his place st the door." [See Doorkespers, p. 574.]
[H. T. A.]
OSTIARIUS (Monastic), the porter of the monastery ; sometimes called " janitor," or "portarius."

The gatekeeper or doorkeeper was $3 D \mathrm{im}$ portant personage in the monsstery, entrusted as he was with the twofold reaponsibility of keeping the monks from going out, unless with the abbat's permission, and of allowing straogers to come in. Belng thus the medium of communication between the monastery and the world outside, it was imperative that he should be 8 msu of trustworthiness and discrimination. The very lowliness, in one sense, of the office made it all the more honourable among those whose professed aim and object in life was self-abssement (Rafin. Hist. Monach. c. 17).

The importance of keeplng the members of the monastery within its walls was admitted geyerally, in accordance with the old Benedictive rule that each monnstery ought, if pessible, to hars its garden, mill, bakery, supply of water, and
necessary trad Reg. c. 66). 0 mitted, or at m porter being dis to be a man not and sedate in ch a younger and sages for him if Magister there men, one to reli In the Thebaid that the porter Hist. Lats, c. lx When visitors w had slso the sup ber (hospitium) well as of the Bin. Comm, c. 6 Sumetimes, in to be abbat (Ma especinl emphasi 0 otiario"), by repeatedly, that pleaded for its in The porter's way (Ib.). He w s amall barred bidding those wl within the door, could learn the at the hour of keys to the abba to chapel, to re to leave the gat egress being allov of his duty to di other scraps of $\mathbf{f}$ cants wsitiug out the horses, dogs, attended to. (lb.)
Benedict spea the door or cry ntators ha iy of the ection that "ratias," or "Be plaiued as mean spectively. Ano "Benedic" or "B tended fur a pries layman ; or the la the knock or ery, applicant (Ib.; cf crrxii.). Anyhow manners recalls th sil his reapers in Testament. The w reverently, affectio
It was one of the Important office w: to s lay-brother, te or sometimes to a an order as the Ci two parters in thei brother. (Marteu
There was an offi corrosponded very "netiarius." It saoaymous Rule, s: thst the " ostiaria' orly aged and dis tipping. ( $R_{e j} . C_{u}$

## OSTIARIUS

aecessary tradea within it precincts (Bened. Reg. c. 66). Only one way of egress was permitted, or at most two. Much dejeaded on the porter being discreet (Bened. Rey. c. 66). He was to be a man not only advanced in years but grave and sedate in character, dead to the world; with s youager and more uimble monk to carry messages for him if necessary ( 1 b.). By the rule of Magister there were 10 be two porters, both aged men, one to relieve the other (Reg, Ma $\mathrm{f}_{\mathrm{\prime}}$ c. x. xev.). In the Thebaid in such esteem was the office held that the porter was to be a presbyter (Pallad Hist. Laus. c. 1xxi.). Sometimes, in earlier days, when visitora were not so numerons, the porter had also the superintendence of the guest-chamber (hospitium) and of the outer cloisters, as well as of the abbat's kitchen. (Martene, li'g. Bin. Comm. c. 66.)
Simetines, indeed, the porter was promoted to be sblat (Martene, tu. s.). Benedict gives an enpecial emphasis to the chapter in his rule ("De 0 .tiario "), by ordering it to be read aloud repeatedly, that ignorance might never be pleaded for its infraction.
The porter's cell was to be close to the gatewry (lb.). He was to inapect all comers through a small barred window or grating in the door, biddiag those whom he thought worthy to wait within the door, and the rest without, till he could learn the abbat's pleasure. Every night at the hour of compline he was to take his keys to the abbat or prior. When called a way to chapel, to refectory, or to lection, he was to leave the gate locked, neither ingress nor eqress being allowed at those times. It was part of his duty to distribute the broken meat and other scraps of food atter meals to the mendicants waiting outside the door, and to aee that the horses, dogs, \&c., of strangera were duly attended to. (ll.)
Benedict apeaks of risitors knocking at the door or crying out to be let in. Some ntators have imagined that he apeaks is of the rich and the poor ( $I_{5}$.). section that the porter is to reply "Deo Giatias," or "Benedic," has been similarly explained as meant for these $t$ wo classea re"ppectively; Another reading is "Benedicat." "Beoedic" or "Benedicat" is supposed to be intended for a priest-porter, "Deo Gratiss" for a laymsn; or the latter to be ased on first hearing the knock or cry, the former on accostiog the applicant (1b.; cf. Augustin. Enarrat. in Pss, crxxii.). Anyhow, this curious trait of monastic manners recalls the primitive salutation of Boaz an his reapers in the story of Rath in the Old Testsment. The word were to be spoken gently, reverently, affectionately.
It was one of the lixities of later ages that thls Important ollice was not unfrequently delegated tos lsy-brother, technically styled a "converaus," or sometimes to a mere layman. Even so atrict an order as the Cisterciana allowed one of the two porters in their larger abbeya to be a laybrother. (Marteue, u. s.)
There was an official in nunneries whose duties corresponded very closely with those of the "ostiarins." It was splecially enacted in the suonymous Rule, ascribed by some to Columba, that the "ostiaria" or porteress should be not ouly aged and discreet, but not given to gosripping. (Rej. Cujuslam, c. iil.) given to gos-
[I. G. S.]

PADERBORN, COUNCILS OF 1529
OSWALD, klog of Northumbrin, martyr; commemorated Ang. 5. (Usuard. Mart.; Boll, Acta SS. Aug. ii, 83.)
[c. 4.]

## OTHONE ( $8 \theta \delta \nu \eta$ ). [STOLE.]

## $P$

PACHOMIUS (1), martyr with Papyriaus; commemorated Jan. 13. (Cal. Byzant.; Boll. Acta SS. Jan. i. 767.)
[C. H ]
(2) Commemorated May 9. (Cal. Ettiop.)
[C. H.]
(3) The Great, abbat in Egypt ; connemo rated May 14 (Uanard., Wand., Bed. Mart. ; Boll. Acta SS. Mai. lii. 295); May 14 (Cal. B!/zant., Danlel. Cod. Litury. iv. 259). Pachomius is briefly mentioned in Basil. Menol. May 6 as fonnder of the solitary life. Some Greek MSS. of Turin and Milan mention a Pachomius under May 6 with Hilarion, Mamas, sad Patricins. (Boll. Acta SS. Mai. ii. 104.) [C. H.] (4) Bishop, commemorated with bishop Bartho-
lomew, Dec. 7. (Cal. Ethiop.)
[C. H.]

PACLANUS, bishop of Barcelona, commemorated Mar. 9. (Vet. Rom. Murt. ; Boll. Acta SS. Murt. ii. 4.)
[C. H.]
PACIFICAE. (1) The aame by which the missal Litany [p. 1001] was anciently known in the West, as containing prayers for peace (Neale, Eastern Ch. Int. p. 360). Comp. Preces. (2) "Lettera of peace"" (iip ${ }^{2}$ epistolae pacificae). The conncil of Chalcedon (c. xi.) ordered that those who were poor and needed assistance ahould travel with certificates founded on iovestigation, or with letters of peace from the church ( $\mu \in \tau d$ donimaglas eniotonious
 context aeems to indicate that this canoo refers to the clergy, Similarly the council of Antioch (c. vii.) desires that no one should entertsin strangers without letters of peace ( $\left.\epsilon i p \eta \nu_{i \kappa} \omega \bar{\nu}\right)$. Zonaras, commenting on the 11 th cianon of Chalcedon, says (p.104) that cipquikal ? пi $\sigma \tau 0 \lambda a l$ are those which are given to bishops by their metropolitans, and to metropolitans by their patrincolis, whea they have occasion to go to the court of the emperor; nad also those which are given by their own bishopa to clerica who wish to remove to another city nad to be eatered on the roll of the clergy there, in accordnace with the 17th canoa of the Trallan council. The term used in this canon is, however, àтолитiкal, dimisaory. See Commendatoky Letrers; Dimissory Letters. (Suicer's Thesaurus, s.v. Eippiniod.)

## PaCRATUS. [Pancratius.]

[C.]

## PADERBORN, COUNCILS OF (1), A.D

 777, or the ninth year of king Charles, when numbers of the conquered Saxons were baptized, pledging themselves to remain true to their protession. Thres Saracen princes arrived likewise from Spain to make their submission. (Manai, xli. 889-892, 3ad Hartzheim, Conc. Germ. 1. 238.)(2) Or Lipstadt (Lippiense Concilium), A.D. 780, when the Saxon chnrchea recelved their

## 1530

PADUINUS

## PAENULA

nrganisation，and the sces of Minden，Halbersted， Ferden，Munster and Paderbora ltself were founded．（Hartzheim，ib．243．）
（3）A．D．© 82 ，on the same matters：but of which no recorda exist．（Hartzhein，ib．245．）
（4）A．D．785，attended by all the bishops of the newly made sees；when the Saxou laws in their nmended form were sinctioned． （Hartzheim，ib．）
［E．S．Fi．］
PADUINUS，abbat of Le Mans，cir．A．D． 590 ；commemorated Nov．15．（Msbill．Acta SS． O．S．B．saec．i． 256 ，ed． 1733 ，from a MS．of the church of St．Paduin in the diocese of Le Mana．）
［C．H．］
PAENULA．1．Etymology．－Although it would seem that this word is not used at all in ecclesiastical Latid ${ }^{\circ}$ as the name of a Christian vestment，still the corresponding Greek word， variously spelt，is the recugnised name in the Greek church for the vestment known in the weat as a chasuble［Casula］，and the same thing is denoted in the Syrian churches by a word directly formed from the Greek．More－ over，although the word paenula is not used in this way，yet apparently the paenula itself resembled in shape，even if it was not quite identical with，the casula and planeta．We shall therefore briefly discuss in our article the history of the Latin word itself．

It first，however，becomes a question whether the Latin word is derived from the Greek，or the Greek from the Latin，or whether both are to be referred for their origin to a third langusge，as the Phoenician．The absence of any very satisfactory derivation in either Greek or Latin would be， ss far as it goes，in favour of the third view， were anything reasonable forthcoming．We do， indeed，find in Hebrew｜h＇o，for a kind of outer garment（Tal n．Jer．，K̇elim，c． 29 ；cited by Buxtorf，Lrxicon Chaldaicum，col．1742），but this is most probably merely a reproduction of $P$ ：llium；nad in any case there is no evidence to justify us in including it in the list of words that passed from Pboenician into Greek and thence into Latin．

It has been very commonly asserted，with reference to St．Pnul＇s use of the word in 2 Tim． iv．13，a passage to which we shall refer at length presently，that it is to be taken as one of the many Latin words occurring in the New Testa－ ment．This view seems to us to be entirely un－ tenable，from the fact that the Greek ward can be traced back nearly to the time of Alexander
－We find in laidore of Sovilie（Orig．xix． 24 ；Patrol． ixxxii．691），＂l＇enula eat pallifum［here evidently a mere peneral term for an outer garment，like i $\mu$ átiov］cum fimbriis longis；＂but bere the word is of conrse not used by lilm as an ecclesiastical term，but merely in its ordinary sense．Also in an oid Latin version of the letter of tha Patriarch Nicephurus cited below，which is given by larunius（Annales，odi ann，B11），we find фaıvóıav ren－ dered by penula．The translator（probably Anastasius 1stbliothecarins）was doubtleas influenced by the simi－ Larity of the word，but the inatance cannot be aupposed （t）Bfind the lrast support to the bellef that the paenula was the name of an eccieniastical vestment in the Wext－ ern Church．Binterim（lenkw，iv．1，208）remarks that ＂the pianeta was also called paenula by the anclents，＂ but he glves no evidence for this assertion，and it doca nut seem very likely that any is adducible．
the Grent，a period at which it cannot be fancied that Greek adopted any words from Latin．The word ocenrs in a fragment of the／phiyenia in Tauris of Rhinthon，a writer of comedies，or rather burlesque tragediea，in the time of Ptolemy I．As this seems the earliest adducibls． instance of the use of the word，we shall cite the passage with ita context from the Onomas－ ticon of Julins l＇ollux（vii． 60 ；p．288，ed．




## 

##  


It will be observed that the citation is in Doric Greek，Rhinthon being a native of either Tarentum or Syrncuse．b

The word фatvodns continuel to exist in Greek in its ordinary sense，quite apart from Christianity．It occurs in the digeat of Epictetus given by Arrisn（lib．iv．c． 8 ；vol．i．p．637，ed． Schweighseuser）．Again，we find in the Uneiro－ critica of Artemidorns，a wark written ahout the time of Antoninus Piue，that the $\delta \lambda \in \gamma \delta \mu \mathrm{evos}$ $\phi$ aırбえךs is associated with the $\chi^{\lambda a \mu \nu i s}$ or $\mu a \nu \delta$ buas as $^{2}$ to its significance in drenms（lib．ii． c．3；p．135，ed．Reiff）．Abont the same time， or a little later，Athenaeus uses the word：－oi


 «xp $\bar{\sigma} \tau 0 \nu$ фaiv $\langle\lambda \eta \nu$＂（Deipn．lib．iii．c．5）．

We shall next cite from the Greek lexico－ graphers．Here，it will be observed，we meel with a diversity both in form and menning；for， besides its use for an onter garment，it is slso stated to mean a roll of parchment，and a case or cofler．Whether this difference is to be ex－ plained by assuming the existence of two origin－ ally distinct words，фaiv $\delta \lambda \eta s$ and $\phi$ ai $\lambda \delta \nu \eta s$ ，does not nppesr，nor does it matter for our iresent purpose．e．As far as we are concerned，there csa be no doubt from the spelling consistently found in the above cited examples，and from the on－ varying form of the Latin，that the original and proper spelling of our word is qaivoin $\eta s$ ；ths other spelling being either that of nother word， or a nutre metathesis for the former．It will bs observed that the lexicographers give some sup－ port to the former hypothesis．Thus Hesychius


 thon has dropped out before the citation from

b Tertullian aserrts（Apol．c．6）that the Lacedae－ modisos invented the paenula，so as to be able to enjoy the public games in cold weatber．This atatement， though probably not worth much，is interrating as con－ neeting with a Dorian people a word which first meets us tu a Dorian puet．
－Some have coonected the former with фaivopar（e．g．
 in Spartian．，infra，＂trunslucens et periucida tunica＂］， Suidas 8．v．；and it may be added that we have фavodis
 $\alpha \ddot{v} \omega \mathrm{f}$ ），deriving the latter from de $\lambda \lambda \mathrm{c}_{\mathrm{s}}$ ．
d It may be noth d here，that we find the word in anotber

forms，фainciv ${ }^{\circ} 5^{\circ}$ $\gamma \lambda \omega \sigma \sigma \delta \kappa о \mu \sigma \nu$ lokos，ol bt ra入
 Magnum dofines words as the firt фowbings also as S worth noting，tha $\nu$ precedes the $\lambda$ ： of gsrment，those $v$ hive either no it st the ead，a It is of course 9 existence of two yet explain each garment（so Salma ever，the latter spe with Yarious modif for the Greek nam Agaia，pasaing thi whether the word Ths line of Rhinthod Latio，it is true，is in $\eta$ s would natur which would be fem resson for making $i$ noy入las，yavodinas by the feminine cha later Greek cita Whether there is a kuybo，which miar in Heaychius，or $w$ was in $\eta$ ，and the 1 sible to say．As spelling of the first we can hardly doubt ruption，especially considered，where， thong ae or the row formly long．
2．Use of the woro before considering $\mathbf{t}$ word，examine its us freely used from the indicate s warm，$h$ travelling or cold $\mathbf{w}$ whole person，having pass through ；and th but fell over the arm left from a considera Foreellini，s．v．）is $t$ which would not be higher ranks of life，s cumstances given sb Worn as an ordinury Our esrliest instance is iv．2．74），where a sla his paenula that save Coosidering the sourc dies were drawn，the first trsced to him is Our next trsce is foun of the Satires of Lucili as also the two follow Marcellus，xiv．3）．It Atellanae）of Pampon nater hids snother，＂

[^85]


 Magnum definea $\phi \in \lambda \delta \nu \eta$ s in alinost the same worda as the first of the above three, und фauv $\quad$ $\lambda \eta$ ns also as Suidas hnd done. It is perhnps worth noting, that while spellings in which the $v$ precedes the $\lambda$ are alwnys defined in the sense of garment, those in which the $\lambda$ precedes the have either no mention of garment, or have it at the end, as if a subsequent uddition. It is of course quite possible to assume the esistence of two originally distinct words, and yet explain each as the name of some kind of garment (ao Snlmasius, l.c.). In any case, however, the latter spelling, as well as the former, with various inodifications of the vowels, occurs for the Greek name of the Christinn restment. Again, passing this point, it seema doubtful whether the word is $\delta$ фaivod $\lambda \eta$ or $\dot{\eta}$ фaivo $\lambda \eta$. The line of Rhinthon makes it tne teminine, nad the Latin, it is true, is feminine [but the termination in $\eta \mathrm{r}$ would naturally be replaced by one in $a$, which would be feminine, if there were no special resson for making it masculine; so, e.g. xdpins, кох入^as, yaváraar, sll masculine, nre replaced by the feminine charta, cochlea, ,/ausapa], but our later Greek citations make it mnsculine. Whether there is a misreading in Rhinthon for kauvb, which misreading has been reproduced in Hesychius, or whether the old terininntion was in $\eta$, sad the later one in $\eta s$, it is impossible to say. As regards the varintion in spelling of the first syllable between $a_{1}$ and $\epsilon$, we can hardly doubt that the $\in$ is a mere corruption, especinlly when the I.atill spelling is considered, where, whether we write the diphthong ae or the vowel e, the first syllable is uniformly long.
2. Use of the woord in Latin.-We ahsll next, befors considering the Christian usage of the word, examine its use in Latin. Here we find it freely used from the time of Plautus onwards, to iadicste a warm, heavy outer garment, for travelling or cold weather. This covered the whole person, having merely a hole for the head to pass through; and thus it did not require sleeves, but fell over the arms. The general impression, lett from a considersble series of passages (see Forellini, s. $v$.) is that the garment was ooe which would not be worn by a person in the bigher ranks of life, save under the special circumstances given above, though it would be Forn as an erdinary dress by slaves and the like. Our earliest instance is from Plautus (Mfostelliri:, ir. 2. 74), where a slave is told thnt it is ouly his paenula that ssves his back from a beating. Considering the source whence Plautus's comedies were drawn, the fact that the Latin word is Ours trscest trace is found in without significauce. Our nest trace is found in one of the fragments
of the Satires of Lucilius (lib. xv. frag. $6 ;$ cited, as slso the two following instances, by Noujus Marcellus, xiv. 3). In one of the farces (fabulue Atellanae) of Pomponius Bononiensis, one chnracter bids another, "paenulam in caput induce,

[^86]
## paenula

ne te noscat," referring preaumably to the hood, with which the pucnula, like nost other similar dresses, was furnished [Hoov]. Varro agnin is cited, "'non quarenda est homini, qui habet virtutem, paenula in inbri."
In Cicero the word is usell seversl times. In his speech pro Milone (c. 10; cf. c. 20), he tella how Milo, when on his way from Rome in a carringe, having his wife with him, and wearing a prenula (paenulut/rs), on being nttackell, springs from the earringe und ensts aside his paenula, which would only fetter his arms. Iu his speech pro Sextio (c. 38), he spenks of the pacnulu as n garment worn by mule-drivers. Cicero nlso uses the phrases scindere paenulum, attingere paenulam alicujus, to indicate respectively over-urgent civility, and "taking a man by the button-hole" (Epp. ad Atticum, lib. xiii. 33). We have ssid that the pacnula was a warm, henvy garment, and thas Horace (Epist. i. 11. 18) speaks jokingly of it ns a thing which no one would drenm of wearing in het weather. It was generslly made of wool (pacnulu gousapina: Martisl, Epil. xiv. 145), but sometimes of leather (paenula scortea: ${ }^{i}$. 130). Martial (v. 27) contrasts paenulatus with toyatus, as indicating a lower rank in society. Juvenal (Sat. v. 79) makes the prrasite, when on his way to dioner with his patron on a stormy night, complain of his dripping paunla. It seems also to have been used as a soldier's overcont (Suetonlus, Galba, e. 6; Tertullinn, de Cor. Mil. e. 1). In travelling, indced, the paenula might be made to serve the purpose of a blanket by night, as well as a cloak by day (Seneca, Epist.
Ixxuvii. 2 ). Ixxxvii. 2).
The Historiae Augustae Scriptores furnish us with several instances of an interesting kind. Spartianus tells of Hadrinn that. when tribune he lost his patenula, which he took as an omen of his future imperinl dignity, since tribunes wore a paenula to keep off the rain, but emperors never (c. 3, where see the notes of Salmasius and Casaubon). Agnin, Lampridius mentions that Commodus (c. 16), after the death of $n$ certain gladintor, ordered the senators' to come to the spectacle, not in the toga, which was white, but in the paenula, which was, ns a rule, dark-coloured. Lampridius remarks that this was "contra consuetudinem," that is, doubtless the wearing of the paenula was still not common among the better classes, except under special conditions. Indeed of this n further proof is given by Lampridius, in the life of Alexnuder Severus (c. 27), in that this emperor gave special permission to senators to wenr the pacnuld in Rome, ns a protection agninst cold, but did not extend this permission to inntrons, who were only allowed to use it on a journey. This need not be assumed to contradict the remark of 'Spartianus given nbove, for we may suppose Alexander to be permitting the wearing of this dress as a warm cloak at the discretion of the wearer, whereas before it needed bad weather to justify its use, nnd was thought to be a kind of undress, so that emperors never used it. Lampridius, in his life of Diadumenus, the poor little son of Macrinus,

[^87]
## PaENULA

who was Auguatus before he was ten years old, tellg (c. 2) how, on the child's assumption of the name Antoninus, the father hal prepared for dis-tribution to the people "paenulas coloria rosei" [here probably equivalent to rissei; ef. Trebell. Vit. Cluudii, c. 14], which were to be called Antonisiante.
We pass over here a passnge of Tertullian, till We have spoken of the use of the word by St. Paul, and shall nest refer to a law in the Theodosisn code, publiehed in A.D. 382, as to the dress to be worn by aenators and others. In this senators are forbidden to assume the warlike garb of the chlamys, but are orlered to wear the peaeeful dress of colobium and puenula. It is added that officials " per ques statuta complentur ac necessaria peraguntur" are also to use the paenuhe. Penalties are provided in case of disobedience (Cexd. The dos. lib. siv. tit. 10, l. 1, where see Githofredus's note).
3. Usc of the word by St. Paul.-We must now consider the use of the word by St. Paul ( 2 Tim. Iv. 13), "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." The word here traaslated "cloke" by the E. V. Is found variously spelt in the MSS. as $\phi \in \lambda \delta \boldsymbol{\nu} \eta \mathrm{r}$,
 undeubtedly the true reading. It will be obeerved that in all these cases the $\lambda$ precedes the $\nu$. The old Latin version (Subatier, in loc. ; cf. also Tartullian, de Orat. 15 ; de Cor. Mil. 8) and the Vulgate render the word by pacnula, evidently thinking it the same word; but the l'eshilto trans-

## latea it by (a casé for books).

Again, Chrysostom (Hom. in lnc.; vol. xi. p. 780, edi. Gaume) mentions this view, " by фe入óvns here he means the outer garment ( ${ }^{\mu} \mu \alpha^{\prime}$ iov). But some think it means the case ( $\gamma \lambda \omega \sigma \sigma \delta$ ко $\mu$ ov) where the books lay." Jerome, too (Epist. 36 ad Damastm, § 13, vol. i. 167), says, "volumen Hebraeum replieo, guod Prulus $\phi \in \lambda \delta \nu \eta \nu$ juxta quesidam voeat." It is impussible, however, to speak here with any great degree of certainty. The only independent evidence, apart, that is, from this jpassage, for the meaning of "case," is apparently that of the Greek lexicographers, but possibly these have only cited Chrysostom. Then, too, it may be said that the notion of the "ease" may have been suggested merely by the context, still, it might have been thought, if the word were merely the name of a well-known garment, It would be a somewhat unlikely mistake for a translator to make. Further, the rendering of the Peshito is the more worthy of notice, seeing that in eeelesiastical Syriac the
 derived from the Greek as the name of the vestment.
If we assume that the apostle is asing the word in the sense of a garment, then increased point will be given to the urgent wish (v. 21) that Timothy should come before winter, the aged apostle feeling the need of extra warm pro-

[^88]tectlon against the cold. Here the matter might have been allowed to rest, as one ineapal, of positive solution, seelng that there is much to be baid for cither view, were it not that sume writere (Carijian Bona [Rer. Liturg. 1. 24.8] and others) have gravely argued that the apos:le bere deslres Tlinothy to bring the chasuble he had left behind him. We have seen that there is a respectable amount of evidence for exjlaining the word as not meaning a garment at all, but, walving this, positively the only direct evilence for the above theory is that this word in a modified spelling (фaivóiov, \&c.) Is the techaical Greek word for a chasuble. Chrysostom, however, took it for an ordinary outer garment ; and this is significant, when taken in connexion with the ao-ealled Liturgy of St. Chrysostom, where the word фaivóniov occurs for the ecelesiastical vestment, shewing, as it does, that at the end of the 4th century the word had not been restricted into ite speeinl eucharistic meaning, otherwise St. Chrysostom would hardly have expressed himself as he does. Again, nearly two hundred years before the time of St. Chrysoston, we find Tertullisn shewing very distinctly the views of hls time (de Oratione, i 15). Nis has been speaking of certain practices as belonging to superstition rather than to religion, and thas mentions that it was the custom of some to lay aside their paenula lefore eagaging in prayer, as the heathen did in their idel temples. Eut for this there is no anthority, " nnless," he adds irenically, " anyone thinks that Paul, from har. ing engaged in prayer at the house of Carton, had thus left his paenula behind him. Gol, I suppose, does not hear men elad in a pacaula, Who yet heard effectually the three saints in the furnace of the king of Babylon, as they praved in their sarabarae and turbans."' Tertnlilian here laughs at the idea of St, Paul's having takea of his paenula to pray. The notion of this garmeat having been one specially put on for the eacharistic service is evidently utterly toreign to the sense of the passage. The gist of Tertulliana's remark is merely, "What a toolish notion it is of these people to think it unseemly to go to chureh in a paenula!" He could hardly hsre spoken in this way, had he thougit, or had people generally in his time thought, that $S$. Paul's pienula was really a sacrificial vestment. ${ }^{\text {b }}$ It may be added here that in a commeatary on the 2nd Epistle to Timothy appended to the works of Jerome, but npparently spurious, the theory is broached that this paenula was sa offering from some convert, whieh was to be sold for the apostle's benefit (Comm. in lo: rol. xi. 429). This too is utterly foreiga to ay notion of a chasuble. Of course the sjurionsuess or genuineness of this document makes little matter to our present purpese, which is to show the general way in which the passage was anciently understood.

Again, as regards the identity of the term with the word in Jater Greek, this of itself will not count fer much, when we consider of how many other vestments this might bs said,
h It to amazing to find that Sula, the editor of Cardiost Booa, ean gravely remaik (vot. hi. 238, ed. Turiu, tri9), " fuprunc ttaque Tertultiant aevo qui Pauti peaulam ore tionts vestem seu sacrificatem putareut." Comment on such perversity is superfluous.
where yet the tleal, the word marked instance ; that there is a ce term in its teehnl Germanus, patriare enatury. In the a the early use of the testlmony derivable date cannot, it is fr much. If, on tome are dlsposed to his chasuble, we lity has been develo judgment.
4. Ecclesiastical of the restment ay various spellings, $\phi$
 hss been formed, as u ordinsry Syriae terı [We msy take thi that perhaps in Syrij the word wns not st ajcal ecelesiastical st the poems of Ephraen for the body, our ' $m$ elothed (Bickell, S. xas. 79). Here Hs of the Saviour, "as changed water into

## garment of the dear

life."]. In Sclavonic pheloni. In the Ara liturgies the name for albornos, a word fat books of travels, an tilam (Renaudot, $L$ 162, ed. Francof. 18 word sppears to be u of su alb, and the la rule for something a Armenisn chureh the is to sll intents and $p$ it has no hood. It P (Fortescue, Armenian Armenians are attack Armenis in the 12 th two bitter invectives, i фє $\lambda \notin \nu i o v$, making no d the Eucharist ' (Urat. 2 1236).

We have previously no certsin direct menti the time of Germanus. that there is no ovjd restment in the Greek for we shall presently which figure it at a that the liters'ry notiees Neale (b. c.) quotes in $p$ the life of St. Marcian,

[^89]
## paEnula

where yet the use was certaialy not ldentical, the word casula itselt' being a very marked iostance; nad further, it does not seeln tbat there is a certaia caae of the use of the term in Its technical sense befure the tume of Germsaus, patriarch of Constant inople in the 8 th entury. In the absence of direct avidence for the ear! $y$ use of the word in ita ajecial sense, the teetimouy derivable from liturgies of uncertaia dste cannot, it is evident, be allowed to count for much. If, on so feeble a case as tha abore, come are dipposed to believe that St. Paul refers to his chasutile, we mast allow that their credulity has been developed at the expense of their
judgmeat.
4. Ecclasisustical use of the word.-The name of the ventment sppeare in later Greek under

 hes been formed, as we have ilready remurked, the ordiasry Syriac term for the veatment, phaino. We may take this opportunity of remarking that perhaps in Syriao too, as well as in Greek, the word wns not strictly coatined to its technical ecclesiastical sease. We find it in ona ot the poems of Ephraem Syrus, used metaphorically for the body, our 'mortal coil' wherewith we are diothed (Bickell, S. Ephraemi Carnina Nisibena, uxy. 79.. Here Hades is represented as saying of the Saviour, "as at the wedding feast $\mathrm{He}_{\mathrm{f}}$
chaged water into wine, so has He changed the changed water into wine, so has He changed the
 phebni. In the Arabic versions of the Coptirs as liturgies the name for this vest ment is generally diblorrus, a word familiar to us from Eastern
books of travels, and books of truvels, aud perhaps aometimes also
tilumm (Renaudot, Litury. Orient. Coll. i. 161, tilumm (Renaudot, Litury. Orient. Coll. i. 161,
162, ed. Francof. 1847), though the former 162, ed. Frascof. 1847, , though the former
word appears to be used sometimes in the sense mord appears
of sa alb, and the latter probably stands as a rule for something akia to an amice. In the Armexisn church the eucharistic vestment now is to all iatents and purposes a cope, save that it has no hood. Its native name is shoochar
(Fortescue, Armenian Church, p. 134). The (Portescue, Armenian Church, p. 134). The
Ammenians are attacked by Isaac, catholicoa Armenians are attacked by lsaac, catholicoa of Armenia in the 12 th century, in the second of two bitter invectives, in that they do not use the甲ctéurov, making no distinction of vestments in
 ${ }^{1236)}$.
Ws have previously remarkad that thera is no certaia direct mention of the $\phi$ erditav before the time of Germanus. We do not mean by this thet there is no evidence for the use of this reftment in the Greek church before that time,
for we shall present 1 y for we shall presently meation some art-remains
which figure it at a much earlier period, but which figure it at a much earlier period, but that the literar'y notices are not trust wort hy. Dr.
Yeele (l. e.) quotes in proof of ita notiquity from
the Yeale (l. c.) quotes in proof of ita hatiquity from
the life of St. Marcian,

[^90]The Great Church (Constantincple), who is sald to have lived in the time of his namesake, emperar of Rome (ob. 457 A.D.), but he omits to state that this lifie is written by Symeon Metaphrastes (ob. after 975 A.D.). Agila, Theophylact Simoeatta, writing early in the 7th century, says (Hist. vii. 6; p. 280, ed. Bekker)
that aiter the deal that atter the death of John, patriarch of Constantinople, they only found as his effects

 likering the context here, it seems much more likely that tha paiiAduns was merely the patriarch's outdoor cloak. ${ }^{\text {k }}$
Wa noxt refer to Germanus (appointed patriarch of Constantinople in 7 i 5 A.D). He describes (Hist. Eocles, et Alystica Theoria; Patrol. Gr. xcriii. 394) the ungirdled phelonion as metaphorical of Christ bearing His cross. From a remark a few lines lower down, in which he compares it to the purple robe put on our Lord
 infer that this was the colour of the vestment. A contury later, Nicaphorns (patriarch of Conatantinople, $806-815$ A.D., when he was deposed), when writing to pope L.eo III., sands an a present a pectoral cross, a seamleess white sticharion, and

 chelion aud enchirion (Patrol. Gr. e. 200).
As regaris early Easteru pictures of this dress (ior the West is not now in question, for there the corresponding vestment appears first as planatn and then as casula), we may refer first to mosaics existing in the vault of the church of St. George at Thessalonica. These have been figured from coloured drawings taken on the apot, in Taxier and Pullan's Byzantine Architecture (reproduced in Marriott's Vesturrium Cliristianum, plates xviil.-xxi.), who give argumente to show that the church was built by Constantine himself during his first stay at Thessalonica.
In the In the first three of these, at any rate, the figures are clad in what seems to be a qaivdins of a reddish or purplish colour. One figure represents Philip, bahop and martyr, and another a presbyter Romanns, but there are alsn, with but silight differeaces of garb, the well-known brother physicians, Ss. Cosmas and Damian, and Eucaryion, soldier and martyr This fiect has an important bearing on the question of the early use of a special encharistic vestnent in the East, if the garment afterwards specially used Was in the th century wora by laymen. Amwng the surviving mosaica of the iburch of St. Sophia at Conatnutinople are some believed to be of the 6 th ceatury representing 4th century bishops. These are clad in white stechariu and phenolia, with omophoria (Marriott, p. Ixxv.). As an example of a different type, we mar refer to an illustration figured by Assemani from a Syriac MS. of the Gospels dated $5 \times 6$ A D. (Ribl. ${ }^{\text {Meded, plate nii., and ef. p. 2; reprodurel by }}$ Marriott, plate xxviii.). This represents Einsebius of Caesarea and Ammonins of Alexandria, the former weariug a garment which may be a

## This too ta Hefele's view (pp. cit. p. 196).

Hefele (p. 196) Justly poluts to this aa cvidence that at thts tipe the veatnents of the Roman and Grects chirches were much more similar thau they ofterwards
becane.
phenolion, but whether we are to view this as representing the every day dress or the dress of officlal ministration, there is nothing to shew.

The form said on the putting on of the phenotion before celebrating the Eucharint runs, In the Liturgy of St. Chrysostom, of lepeis aou,

 (Goar, Eucholoyion, p. 60). The word phenolion is aiso used in the Greek church as the name of the special vestment of a "reader," who, on being made a sub-deacon, has it replaced by the stichurion (ib, 936, 244.) A phenolion was also worn as a special jrivilege by the archicacon of the clergy attached to the palace of Constantinople, on the Suniay of the Adoration of the Cross (see the articia), but only on that one occasion (Codinus Curojaiatu, c. 9).
5. Litimuture:-For the materlals of the foregoing article, we are largely indebted to the various lexicons cited, especially lucrange, Glossarium Gritecum, s. vv. ; Suicer, Thesaurus Eeclesi isticus, and Forcellini. The examples In the last are given in chronological order by Marrlott ( Vestiarimm Christianum, App, C). Reference may further be made to Hefele's learned and temperate essay, Die liturgischen Gewänder, in his Beiträge zur Kirchemjeschichte, Archäologie und Lituryih, vol. i1. pp. 195, sqq. See nlso Wolf, Curae Philol. [in 2 Tim. iv. 137; Masius, Itiss. de Pallio Pauli, Hafniae, 1698 ; Bartholinus de Paenula, in Graevius, Antil. Riom. vi. 1167, sqq.; Ferrarius de Re Vestiaris, ib, vi. 682, $\mathrm{sq}_{\mathrm{l}}$.
[R. S.]
Paganism (in Cimistian Art). In a former article [Fresco] atteption has been called to the intimnte connexion between early Christian art and that of the pagan commnnity in which the church arose, and from which its first members were gathered. It will be unnecessary to repeat what has been there said of the absence of any strict line of demarcation between the system of decoration adopted by the adherents of the new faith, and those to which they hal been accustomed as members of a heathen society, and the rarity of anything in their earliest pictorial and sculptural representations distinctive of the religion they had embraced, which rendered primitive Christian art little morn than the continuation of that which they found already existing, puritied and elevated by the influences of their new fuith.

In the same article reference has been made to the manner in which distinctly mythological personages were pressed into the service ot the church, and, a new spirit being breathed into old forms, ebjects, persons, and scenes, to which the mind was familiarised in connexion with pagan myths, were made the channeis of conveying to the iaitiated the higher truths of which they became the symbols, and "all that was true and beautitul in the old legends found its fulfilment in Christ, and was but a symbol of His life and work."-(Farrar.)

It remains now briefly to shew how this principle was carried out in detail, and mythological types and classical forms were made the expobents of Christian doctrine.

We have at the outset to distinguish between (1) that cinss of subjects which contained a fundamental religious idea common
to l'aganish and Christianity, which, dimly shaduwed forth in the one, recejved its fuil development in the other; and (2) those in which the resemblance is merely formul sad external, the mytholugicai rapresentutions sanplying a vehicle for Christian liteas. To thesa we may ald (3) the atili more abuninnt ciass in which claswical forms and lileas ure usel simply as ornamental accessories, without any symbolical reference.

1. The first cinsa ln which a sulject from pagan mythology is used typically to depiet some Christian truth is a very small one. The deep-sented foulness of the myths of chassical antiguity, on which the early Christian writen were never weary of eniarging, caused a nataral revulsion of the Christinn mind from them, and rendered them, generaliy through their asveriations, quite unsuited for conveying saerel truths.
(1) The only subject borrowed from Pasan mythology which gained any general neceptance in Christian art, is that of Orplieus tamiag the wild animals by the notes of his lyre. Almost from the beginaing, the power of Orpheus in subduing the ferocity of savage brasts and gathering them round him in mutual harmony, vas regarded as tyrical of the nil-conquering influence of Christ's Gospel in taming the firre passions of the human hesrt, and uniting warring anil discordant tribes in one common homaga to their universally-acknowledgei Diaster. (De Rossi, Rom. Sutt. ii. 1. 3.i7, c. 14.) 'The myth of Orpheus wis thus regaridel as an adntnbration of the words of Christ (lohn xij. 32), " 1 , if i be lifted up from the earth, will draw all men unto me," and a parallei to the well-known prophecies of Isilah, in which the sime symbolism is adopted (ls. xi. 6-9, |xv. 25). In this reference the Orphic myth is not unfrequently alluded to by the writers of the eariy church (Clem. Alesandr. Cohort. ad Gentes, c. 1 ; Euseb. de $L_{\text {tw }} l_{\text {, }}$, Constunt. c. xiv.; Greg. Nyss. in Hexuen. c. 7 ; Chrysost. Honnil. xii. c. 3i., Genes. Honil. xxiii. in c. vi, ; Momil. xix. in c. ix.; Cassiod. in Ps. xix. ; cf. Lactant. Inst. vii. 24). Orphens is still more often niluiled to by the Fathers, and the writings ascribed to him, in common with the Sibyliine verses, quated as affording testimony to the unity of God and other points of Christian truth (Theophil. Autol. iii. 2 ; Just. Mart. Cohort. ad Graec. c. 15, de Monarch. c. 2; Clem. Alexandr. Strom. v. 12, 14 ; Lactant Instit. i. 5, 6 ; Avg. Contr. Faust. xili. 15, 太c.) We cinnot, therefure, be surprised that he should become a favourite subject of early Chrintian art. The most remarkable representation of Orpheus is that from the ceiling of a cubiculum in the cemetery of St. Callistus, of which a woodeat is given, Vol. I. 1. 696 (Bosio, p. 2:9; Bottari, ii. tav. lxiil. ; Aringhi, i. $5+7$; Gaurneci, Pitture, tav. 25 ; Perret, i. pl. xxxiv. bis, p. 35). The subject occupies the central octagonal patal of the ceiling, the surrounding panels containing slternately fandscapes and scenes trom the 01d and New Testaments. Orpheus displays the hieratic type of a young man in a high Phrygian bonnet, and loose frock, his legs ciotheil with ananyrides, embroidered with a chlamys. He its among trees, holds has lyre in his left had, and beats time with his right foot. A lioa, tiger, horse, peacuck, and uther birds and beasts staod round him. An arcosoliun from the same
cemetery presents alight rarintions ( Botiari, II. tav. Ixs Perret, vol. 1. pl. been obly once f cophagus discover lag panel contain (Northcete, pl. $x$ Viscuati). It nece vol.iv. pl. xvii. N giren by Mamach the Musea Vettor Piper (Mythologio example of the gu ministures.
(2) The Sirens w typoligy as emblen iddulgence, to whict by Ulyases, was ex wares of the troubl shore of everlasting de pass, et cruce Dom viii. 1), sid which by the cross of Chr self te the mast. O has come down to Christian. It is a discerered by $D e \mathrm{R}$ Callistus, assigned described by him (I Stt, I. tav. $x \times x$. p. Clysse ; Nerthcote, weeplag in his ves The three sirens st described by lsidore ( balf bird, with wing s lyre, one a flute, ad toll of music. The the monogram Tyra prore, the Christian
(3) The Hermes certainly supplied the Shepherd in its countle Good.] The syrinx, oue of the most frequ in Christian as in pe trpitying the music o the wanderers and gu Way. (See the quot Ietri, p. 63.) The fo Shepherd, as of other appeer eften to be bo yoang beardless Apo 100-105; Munter, Si Puchette, Tu'heau des
II. As examples of $t$ where pagan mytholog of the representation a ideas, sad the resem the most remarkable the sppies of the Hesp the Sun God, as respe types of the Fall, and of resemblance between its Christinn correlativ say denbt that the one other (Piper, i. 66 ff. tame myth, Hercules $f$ Fith cakes of poppy furaished the metive the apocryphal story dragen at Babylon (see
which, dim's eired its fuli (2) thoue in y furmat asd entations supens. To there mdant class in e usel simyly auy symbotied
subject from ally to depict anil one. The is of chasical ristisa writers used a natural rum then, and their associa; nacred truths. d from Psann ral accepitance us timing the iyre. Almust of Orpheus in ga beasts and tual harmony, uli-coaquering nisg the firce uniting warmonen homage 1 Master. (i) t.) The myth n adumbration 32), "1, if 1 be wall men unto own prophecies symbolism is this reterence itly alluded te h (Clem. Alex. useb. de Last, Hexien. с. 7 ; 4. Honil. xxiii. Cnssiod. in Ps.

Oryhens is e Fathers, and comumua with ding testimeny ointe of Chriso ; Just. Mart. ch. c. 2 ; Clem. tant Instit. i. *c.) We canat he should early Christisa resentation of of a cubiculum s, of which a (Bosio, p. 2\%9; 5+7; Garrnci, xis. bis, p. 33). ctagonal panel nels coatsiniag frum the 0,A 3 displays the high Phrygan 3 clothei with tamys. He sith Jeth hand, and A liou, tiget, Id beasts stiod rom the same
cemetery presenta the sume suhject with very ulight variations (Bosio, 255 ; Aringhi, i. 563 ; Rotisri, ii. tav. Ixs.; Garrucci, Pitture, tav. 30 ; Perret, vol. i. pl. xx. p. 30). The subject hus been only once found in marble; on a sarenphagus discuvered at Ostia, the correspondlag panel contalning Toblas, or a lishernian (Sorthcote, pl. $\times x_{1}$; Martigny, sub voc. from Visconti). It oceurs also on a lamp (lerret, rol. iv. pl. xvii. No. 1, P. 118), and on a gem girea by Mumachl (Oriy. iii. 81, note ${ }^{2}$ ), from the Musee Vettori, and others specified by Piper (Hythologis und Symbolik. 1. 12.3). No example of the subject is lound in mosaic or in miniatures.
(2) The Sirens were Introduced Into Christian trpoligy as embiems of temptations to sensual indulgence, to which the man of God, aymbolised by Ulyese, was exposed as he traversed the waves of the troublesome world on his way to the ahere of everlasting rest (Maxim. Turin. IIomil. i. de pass. et cruce Demini; Hippolyt. Philosophum. viii. 1), and which he was enaliled to overcome br the crose of Christ, as Ulysses fastenad hime velf to the mast. One such representution only has come down to ua, and that not certainly Chriatian. It is a frugment of a sareophagus discovered by De Roasi in the cemetery of St. Cosilistus, assignoed to the 3rd century, and deucribed by him (Dulletino, 1863, p. 35 ; Romut Qult i. tav. xxx. p. 5 ; Martigny, Dietionn. art. Clysse; Northcote, pp. 232, 298). Ulysins sits weeping in his vessel with two companions. The three sirens stand around, in the form described by lsidore (Orig. xi. 3, 30), half woman, half bird, with wings and clawe ; one holding sipre, one a flute, and the third singing from a roil of music. The cruciform arrangement of the monogrsm Tyranio suggests, but doee not prore, the Christian origin of the sculpture.
(3) The Hermes Kriophorus of pagan art certsioly sopplied the original type of the Goud Sicpherd in its countless repretitions., [Sukpuerd, Good.] The syrinx, or Pandean pipes, which is ene of the most frequent accessories of the figure In Christian as in pagan art, was regariled as typifying the music of the Gospel, which recinils
the wsaderers and guides the aheep in the right the wsaderees and guides the sheep in the right
way. (See the quatations given by Garrucci, way. (See the quatations given by Garrucci,
Vetri; p . 63 .) The face and form of the Good Shepherd, as of other representations of Christ, appear often to be borrowed from those of the young beardless Apolle (Piper, u. s. Pp. 79, 100-105; Munter, Sinnbilder, i. 64, it. 7 ; Rnoul. Ruchette, Ta'leau des Cutacombes, p. 161 ffi)
11. As exsmples of the aecond class of subjects Where pegan mythology only supplies the furm of the representation as a vehicle for Christi:in idens, and the resemblance is externai oniy. the most ramarkable are Hercules carrying off the enpides of the Hesperides, and the chnriot of
the Sun God, as respectivel the Sun God, as respectively fiurnishing formal trpes of the Pall, and of the ascent of Elijanh. The resemblaace between the Hercules subject and its Christian correlative is too striking to allow suy donbt that the one was borrowed from the ether (Piper, i. 66 ff ). Another part of the same myth, Hercules feeding the finbled dragon with cities of poppy-seed, appears to have fanaished the motive for the representatien of the apocryphal atory of Daniel killing the dragon at Babylon (aee woodcut, Vol. I. p. 579).

Equally marked is the resemblance het ween the fire horseal chariot in which bilijah is represented asseading to henren, nad the ordinary represeutations of Aprollo, or Phoebus, as the Sun (iod in his rising. In the absence of distinetive accensories it la hardly prosible to determine which of the two suijecter is intended. This diticuity in sometimes increased by the introduction of the Jorian as a river god, with his urn, in the Seriptural event (liper, u. s. jp. 7577). The corresponilence of the twa has alse beed contirmed by the aceldental respmblance of the words Elias and Helios (\$ Misos). (Sedul. Carm. Pasch. lib. i. v. 184). This xymbolical representation of the Jordan by a river geal with his urn occurs aleo elsewhere. There are remarkable instances in the mosaics of the baptixmo of Christ in the baptiateries at Larenna.
III. Little need be enid upon the use of ernamental accessories, derived from heation art, such as winged genii, victories, armed jemaks, centaurs, caryotides, telamones, pegusi, hippa, camp;, and the like. It would be misajplied ingenuity to endeavour, as has been qometimes lone, to affix an allegorical meaning to each of these objects, the Introduction of which may be satiafactorily attributed to the fancy of the painter or aculpter, who being perhajs atill a pagan, and certainly one who had learnt the principles and practice of his art in pagan schools, found it impossible to diveat himself of its traditions, and satisfied both himseif and his employere by discarding everything that was essentinily profane, or which could give rise to an impure innagination. As Raoul-Rochette las remarked (Tubleau, \&c., p. 214), "it is no cause of eurprise if in the design of these monuments, the thoughte of the early Cinristian artists went back to the traditiona of paganism, so that in the execution of subjects drawn troon IIoly Scripture, their hand, by the blind force of habit, reproduced a large number of the details of protine art, eapeciaily in costume, firniture, ornament, and architecture, which were indifferent in themselves, nnd to which they had been so long arcustomed." Thus, in the nords of Kugier, "many modes of expression of an innocent nnture belonging to ancient art, though ciosely associated with the old idulatry, long maintained their position for purposes of decoration," and that with so littie individuality of character that in many cases by nothing ity the occurrence in some part of the design of me decidedly Christian bymbel, its non-pagnin origin can be ascertained (Raoul-inochette, Tubleau dey Cutacombes, pp. 120-122; Pelliccia de Christ. Eccl. Porit. tom. iii. 1p. 230-2:34, ed. Neapol. 1779; Northeote, Rum. Sott. p. 196). There is not one of these decorative forms of such frequent occurrence in early Christiun art as tho vine, together with acenes connected with ita cultivation, and the ingathering of the grapes. The examples are toe common to particularize ; but we may refer to the very lovely vine of tha Callistine catacomb, "of an sntique style of beauty" (Kingler) ["f which there ia a woodeut Fresco, Vol. I. p. 695]; and the rintage scenes from the baptistery of St. Cuatanza [MOSAice, Vol. IJ. p. 1322]. In thia we have an instance of the way in which a purely conventional mode of ornamentation was adopted by Christians, and clothed with a religious signification, full of

## 1636

apiritual teaehing to the initiated, of Chriat the "True Vhue" and beliovers as fruitful "brawhes" in llim.
W'e have yet to speak of the eases in which direct payan subjects oceur, to which It is difticult if nut imposaible to nasign any exoterle Chriatinn menning. The fuct that theae are found entirely on arcophagi and gildied drinking glingen, never in momales or the wall-paintings of the entacombs, suggests the probable conclualon that the urticles on which they occur are ot hentisen origin, and were used by Christians from the alianenee, in the early period of the church, of artists of thelr own faith eapuible of fabricating them. This must have been expecially the cuse with sarcophngi. Those who needed them were compelled to resort to hrathen acolptora' workahop, and to content themnolves with selecting thore which did the least violance to the new faith. In thls way we may account for the occurrence of pugan barcophagi in Christian burial-pluces. "We have abundant evilence," writea I'rofensor Weatwood (Parker, Archteodergy of Kome; Tombs, p. 39), "not only that pagan arreophag! were uaed for the burlal of Chriatinns, but also that aubjecta of a pastoral or pagna charaoter were adopted on the sarcophagi of the earlier Christinns, to which aymbolical meaniags were attached, whereby in the minds of the uninitiated their Chrlatha destination wonld never be suspected. In the words of Mabillon (Iter. Itul. \$10, p. 81), "Sic profanis tumulis Chriatiani non raro quasi proprifa ual eunt.'" As examplea, we may name one found In the cemetery of St. Agnex, bearing the epitaph of a Christian virgin named Aurelia Agapetilla, designated "ancilla Dei," which is ornamented with a figure of Bacchus, surrounded with naked Cupils, and the genil of the seasons (BoldettI, p. 466), and two given by Millin (Voyage au llidi de la France, iii. 156, 158, p. xxyi. 4, xxsvii. 3), on one of which is carved the Forge of Vulenn. On another, given by Northcote (p. 26i), Cupid and Psyche are represented side by side with a Good Shepherd, who is everturning a basket of fruit. The conversion of anclent carved marbles into articles tor the use of the Christinn church, such as fonts, holy water bneins, alms-boxes, which at one time largely prevailed, has proved rather misleading from its having been supposed that their present uee was necessarily contemporaneous with their firet oxecution.
Sume of the gilded glasees extracted from the catncombs bear scenes from pagan mythology, and the figures of henthen deitles, Hercules, Minerve, Achilles, Serapla, \&c. On others are depisted subjects which are incapable of a Christian interpretation, and which it is difficult to conceive could have been executed by a Chriatian nitist. One, given by Perret (iv. pl. sxx. no. 82), represents a naked femnle waited on by winged genii, one of whom holds a mirror. Others have the genius of death winged, either leaning on an incrertel torch (Garrucci, 201, 5; Buoparruoti, xxviii. 2), or arrested in full career by the meta or gnal, indicating the end of life (ibid.). The pronounced pagan character of theae glasses renders it diffeuli to assign them ac Christian erigin, and though both Garrucel and Wiseman are of opinion that thls art was confined to the Christiada alone, they bring forward no grounds for this view,
which is primet facie impruinble, such an to forbit un to regarl them qs the work of pagan artint
fur the une of their con-veligloniata, fir the une of their co-religloniata,

The very curicus wall-puinting* of a decidecily phgan character, in the cemetery of l'ractextaty, firat puiblishell hy Bottari (tem. II. prefine, p, v, pp. 192, 218) anil given by l'erret (vol. i. pi. Ix,-1xaiv.) and by Parker (Archreolo!y of Limm Cutucembs), to whilch a Christinn origin was ansigned by lamal-Rochette nod wither writer, are now proved to belong to one of the Gnostle seets. The sepulehral chamber they decurste is that of Vlacentlus, a priest of a deity named Sabasia or Sathans, and his wife Vibla, whose denth preceded his own. They embrace fiur scenes:-(1) Alrentio Yibles, the soul of Vibis carried off by Pluto in his quadrign, and the demensio, her deneent to Hades, (2) Her jodg. ment before the throne of Pluto (Dis pater), seated
 Fates (Futa Divina). Vilbia is introdnced by Mercury, and accompanled by Alcestis, (3) Inductio Vibies, her introduction to the myntic banquet by the Angelus bonus, a youth crownd with flowers, nnd her taking her place with the ether guests at a sigmn-shaped table (Boncrum judicio judicati). (4) The funeral banyuet gifee by VIncentius in her honour to the priests of Sebaxius (septe $[m]$ pii sacerdotes). The pagan character of the whole is so pronounced that it Is dillicult to underatand how thees painting could have been supposed to have a christiat orlgin.
(Piper, Mythologie und Symbolik der Christlichen Kunst; Mnater, Sinnbilacr ; Macarius, Hayio glypta; Garrucel, Arti Cristiane; RavolRochette, TaMleau dis Cittacombes; l'erret, Les Catacomies; De Rossl, Roma Sotterranea; Bnllet. tioo; Northeote and Brownlow, Rioma Silterrranea; Perker, Archaeolegy of Rome. [Toмম; Sarcophatas.]
[E.V.]
PAGANISM, BURVIVAL OF. Euquiry In connesion with this subject may be simpli. fied by treatling it under three heads: (1.) Puganism as a form of public worship stupperted, recognised, or tolerated by the cirit pover. (ii.) Ae a popular belief existing in open contravention of state authority and in avoved antrgonism to Christimity. (III.) Ae interworen exith the reli. gion, disciptine, and cercmoniul of Christian omm. munities, or diseernithe in their everyday life and practice. [For pagan influeloes on education, see Schoots.]
Some of the priseipal facte relating to (I.) are glven under Inolatry, but it will be of sertice here to pass under review, somewhat more gene rally, the influences that snccessively determined the relations of paganism to the ruling power under the emplre-a part of the subject intimately econnected with (II.) and (III.).
(I.) The enrliest sentiments of pagnimm with respect to Christianity appear to hare been those of Indifferent tolerance. When, however, the true character of Christianity began to be better understood, as that of an avowedly aggressive and intolerant creedaggressive, that is to say, in that all other beliefs were regarded by its followers as hostile, and intolerant in that it professerily aimed at the overthrow of all other religions-the attitade of tha civil power altogether changed. [MaBTrR]

The converslon Milas (Octuber 28, tion to Christlanit preexathing condit this time presents 1 conoiderable diff In the conditiona cuint is the East It lo the Wext-a d ance lo the later h ] which we shall hav
The adlet of Mil of the principle of $u$ wa thereby perait aser ruligion he che and to all alike, "et and open freedom spertam,"," "sequen voluiset " (Euseb. usartine, though the same time mai accient rellgion 11 outomary privilego a.D. 335 ; XII. $x$. 1278). When his oing, he sent to be hinself continu title and represente Matimus (Mionaet, and the statement o ame honour wis uatil the time of $\mathbf{G r}$ till carried with it, tain amount of prest equal force to the tei and fashions of paga official and ceremonin addressed to Consta Nizarius, is full of al logy. A law ennete condemaing magical direct sanction to the tienx agniust snow or 3; Haenel, p. 868). which has been assign orerthrow of pagan $h_{1}$ Destruction du Pa it witnessed the alme the temples in Africa, the pretect of Kome, Concord (Gruter, In 109). Constantloe, al hanours of apotheosls "Disus" (Eutropius,
A politic regard for ciated with time-hall to have led the civil a or permit many of and solemnities of pm tims public sentimen a great change. Of is afforded in the fact (which amuag purely always regarded with and invested with a began to be frequently The symbols and adorn

[^91]ich as to forbed fagan artista

4 if a deridecily f' Praetestata 1. preface, $p$. $v$. ret (vol, i. pl, cololy of hum. an origin was other writers, of the Guustio hey decornte is a deity named - Vibli, whose embrace fout coul of Yibia driga, and the (2) Her jadg. is pater), seated Upך), the three intretuced by Alcestis, (3) to the mpatic youth erowad place with the table (Bonorum banquet giren the priests of 1). The pagan iounced that it thesg paintiag ve a Chriatian
der Christlichen icarius, Ilayio tiane ; Rauul's ; l'erret, Les rranea; Bulletlioma Sutterv Rome. [Томп; [E. V. ]'

OF. Eaquiry may be simplio ee heads: ( t .) ship supported, if power. (ii.) on contravention ontigonism to on with the reli. Christian com. veryday bife and in education, see
ating te (I.) are ill be of serrice hat more geae vely determined e ruling power e subject inti(III).
of paganism ppear to hare rance. Whea, of Christianity as that of ea lerant creedall other belief! as hostile. and $t$ simed at the -the ettitude of ad. [Martye]

The converalon of Constantine ant the ellct of Milan (October 28, 313), esteniling state recognition to Christianity, materialiy morlitied all the provesisting conilitions of jaganianm, which from this time jresents itself under a difierent aspuat. a considerable differenee is also nuw discernibia Is the conditions under which it continued to esiat in the East and those which surrounded It In the West-a distinction of nullitle impiort ance in the later hintory of pmganiam, and ong to which we shall have occaaion again to rafer.
The elict of Milan * markx the ianuguration of the priaciple of univergil toleration; everyone wa thereby permilted publicly to profens whatver religien he chose, It gave to the Christians and to all allke, "et Christianlset ominibun," fuil sad open freedom, "potentatem liberum ot ipertam," "sequend ruliglonem quam quimue voluisset" (Kuaeb. Wist. Eiceles. x. 5). Cos. staatiae, though protecting Christianity, at the sume tlme maintained the prients of the sacieat raligion in the enjoyment of thair customary privileges (Cod. Theod. XII. I. 21, A.D. 335 ; Xli. . . 2, A.D. 337 ; Haenel, 1204, 1278). When his palace was struek by lightaing, he sent to consult the pagan augurs
he hinswelf continued to be saluted by the titie and represented in the attire of Pontifex Masimus (Mionnet, Mefidilles romaines, ii. 236) ; and the atatement of Zosimus (iv. 36 ), that the same hoaour was necopted by his successurw natil the time of Gratian, proves that tha title still carried with it, in tha eyes of many, a certain saount of preatige. Other fucts point with equal foree to the tenneity with which the forma ond fashlons of paganism continued to pervads official and ceremoninl observince. A panegyric addressed to Constantine in the yeer 32 !, by Nazarius, is full of allusions to the pagan mythology. A law enacted in the same year, while condemning magical rites, neverthelese givas direct annetien to the $u$ se of charms and incantations sgainet snow or hail (Cod. Theod. IX. xyl, 3; Haenal, p. 868). In the year 331, a date which hae been assigued as marking the decisive averthrow of pagan worship (Beugnot, Hist. de IL Destruction du Pay. L. 175), fronit the fact that It wituessed the aimost complete destruction of the temples in Africa, we find Anicius Paulinus, the pretect of Rome, restoring the temple of
Concord (Gruter, Insc. totius Grbis Romani, i, Concord (Gruter, Insc. totius Grbis Romani, i. 100). Cosstanting, after his death, received the
honours of apotheosis and the appellation of honours of apotheosis and
"Divus " (Eutroplus, $\mathbf{x}, 10$ ).
A pelitic regard for jopular feeling, as associated with time-hallowed obeervancea, appears to have led the civil authorities stili to sanction or permit many of the traditional formalities and solemnities of paganism, but in the meantime public sentiment itself was undergoing 8 great change. Of thie a remarkable proof is afforded in the fact that the tombs of the dead (which among purely pagan communities were slways ragarded with superstitious veneration and invested wlth a peculiar annetity) now began te be frequently plundered and deseerated. The symbols and adornments of these structuree,

[^92]wheh reffectell the ancient religious belief; apprear tu have excited at onee the contenpit and cupility of the Chrintiann, who convertel the materials to the comusouest uses, even currying them away fur luilding purponew. An edict of Conatanbina 11 . promisigated A.D. $3 \$ 1$ ), enaets that those guility of auch sarrilege, without the cognianance of the proprietor, shall be cundemned to work in the minea (Cirfl. 7hecul. IX. xvii. I Hnencl, p. 874). A subseqnent law preveribed the Punlshment of denth; but in the yarar 149 (ii. IX, xvii. 2) thin was mitigated to the imposition of a fine.
l.egisiation now appears an largely dictated by a twotiold regard: (i) for the responslisilitiea Incolved in the profeasion of the Chriatian faith by the state, (2) for the feelings of the Christian majority among the jeople; while, on the cther bani, there is ample evilence, especialiy in the Went, that respert for the prejudices of what was still a powerful minority often caused suo cessive enactmants to remain almoat a dead letter. It would accoritingly appear probable that, for a lengthened period, repressive legisIatlon was virtually inoperatire. Thus, in the year 341, we lind that prgan ancrifices were formaliy furbilden-" cesaet superatitio, ancrificiorum nboleatur insania" (Cud. Theod. XVI. x. 2 ; Ilsenel, p. 1612). The proot; however, that such suerifices were still publicly oflered is so ineontrovert'ble that labastio coajectore that reference is here futended only to private eacrifices and tha magienl ritea with which they ware frequently assowinted. But sueh an hypothesis is rendered highly improbable by the language of an edict promulgated in 346 , which, while directing that the temples without the city wall. ahall be parmit ted to remnin uainjured, diatinctly Implies that those within the city preeincts were markod out for destruction; and oven the rebervation in favour of the former ia justified aolely on the ground that the public games and Circenses had origianted with the worship thut was "smocinted with certain templas, and that it was "not fitting that those should be overthrown from whence the Koman people derived the celebration of ancient festivities" (Corl. Theod. XVI, x. 2, 3; Haenel, p, 1612).
A similar difficulty attaches to two enactments, purporting to belong to the years 353 and 356, forbidding sacrifices of every kind under penalty of death; for here again Beugnot proves, from the evidence of inecriptions, that throughout tha reign of Constantius II. the temples were open and sacrifices offered, not only in Rome, hut throughout the Western empire. Of thil contradiction, Beugnot can find no other explanation than that afforded by tha supposition of Labastie, that the above laws, though probably drawn up during the reign of Constantius, remained unpromnlgated, and, being sabsequently found by Theodosius amung the state papers, were inserted by him in the code with conjectursi dates.
During the reigns of Jolian (361-363), Jovian (363-364), and of Valentinian in the West (364375), and Valens in the East (364-378), the state theory appears to have been that of general tolerance and atrict impartiality with respect to religious belief (Gieseler, Firchengeschichte, I. ii. 21, 22); but we lave evidence that the imperial power atill charisbed a certain sympathy

## 1538

PAGANISM

## PAGANISM

with many pagan practices [Magrc, V1. 2). The coins and medals of the period bear the figures of many of the pagan deities, especially those of Egypt (Beugnot, i. 271, 272). It is stated by Anastnsius Bibliothecarius that in the reign of Vnlentinian, an emperor whose Arian sympathies diviled and wearened the Christian party, paganism nssumed so aggressive a demeanour that the clergy were afraid to enter the churches or the public bnths - "neque in ecclesias neque in balnen haberent introitum" (1itae Rom. I'ontif.; Migne, Hutrol. exxviii. 31). It is, however, not a little remarkable that an edict of the same emperor, of the year 368 (Cod. Theod. XVI. ii. 18) presents us, for the first time, with the term "pagani" as applied to the adherents of the old religion. At Rome, we have abundant evidence that this party was atill powerful. Prudentius (cont. Symmash, i. v. 545) can congratulate only six families of senatorial rank on having embraced the new faith (the Anicii, the Probi, the Paulini, the Bassi, the Olybrii, and the Gracchi), and Augustine (Conf. viii. 2) distinetly implies that in the time of Simplicianus, the teacher of St. Aubrose, the majority of the Roman nobility were strongly opposed to Christianity. Even Gratinn ( $367-383$ ) appears to have proclaimed almost perfeet liberty of conscicnce, except with regard to some minor sects, whose tenets were supposed to involve obligations incompatible with fidelity to the atate (Soz. H. E. vii. 1; Migne, Series Graeca, 1xvii. 1418). But in the year 382 he ordered that the statue of Victory, "custos imperii virgo," should be remored from the Curia; he also forbade the offering of the "hostine consultatorine" (Cot. Theod. XV1. x. 7), rud refused, for himself, the title of Pontifex Maximus. It is evident from the language of Zosimus (iv. 36) that this last nct was interpreted by the pagan party itself as a formal renunciation of the ancient union between the supreme spiritunl and the supreme temporal power, and as intimating the imperial repudiation of all claims of paganisin on the lntter.

The enactments of Theodosius (378-395) may be considered to mark the real conmencoment of the downfall of pagnnism, but their influence was still almost entirely limited to the East. The emperor had the sagncity to perccive how largely unity in religion might be made to conduce to the object towards which his whole policy was directed-the establishment of the unity of the empire. "We will," says the edict of April 27, 380, "that all the nations subject to our sway be of that religion which the divine apostle leter (as the faith introduced by him and preserved to the present time declnves) hanled down to the Romans" (Col. Theod. XVI. i. 2 ; Haenel, p. 1476). A law of the year 381 (ib. XVI. vii. 1) enacted that thnse who had relapsed into paganism should forfeit the right to dispose of their property by will; this enactment was confirmed two years later (i). XVJ. vii. 2); in the yenr 385 the inspection of entrails and all magical rites were furbilden under pain of denth; a law of lebruary 391 , promulgatel in the first instance at Milat forbade sacrifice to ilols, or even to enter the temples (ib. XVI. x. 10; Znsimus, IV. xxxiil. 8); while the same law, ns promulyated at Constantinople in the November of the following year, visitgd
onch practiees with the penalty of death (Cad Theod. XVI. x. 12 ; see also livolatry). It it stated by Theodoret (Eccl. Hist. v. 20; Migoe, Series Graeca, $1 \times x \times$ xil. 1055) that Theolosius also decreed the demolition of the temples, but no such law is extant, and the nssertion must at lenst be looked upon as of doubtful authority. We have it, however, on the authority of Libanius that the prefect Cynegius was instructed to close the temples in Egypt, where both the Greek and the Egyptian worship still numbered many adherenta (Urat. pro I cmplis, p. 194).

The distinetion, above referred to, between East and West now becomes of primary im. portance. Generally speaking, the evidence would seem to shew that legislntion which wns severely enforced in the former division of the empire was practically inoperative in the Intter. In the Enst, paganism, being unidentified with any political party, and possessing no influence over the executive power, wss incapable of any organised resistnnce. Instsaces, indeed, are to be found, even so late as the 5tb eentury, of pagans occupying posts of high office-as, for example, that of Optatus, who was prefect of Constantinople in the yenr 404 (Socrates, H. E. vi. 18; Migne, Series Grueca, Ixvii. 337); but these are of rare occurreace, and whatever infuence the pagan party still possessed was mainly limited to the schools, Hence, even so early as the commencement of the 4th century, Lucian, the celebrated teacher of Antioch, who suffered mirtyrdom nnder Maximin, affirms that "whole cities and the grenter part of the world "are already al the Christian faith (Milman, Hist. of Cir. ii, 276), a statement which, the evidence alresidy adduced shews, could have been even approximately true only with reference to the bastern provinces. In the West, on the other hand, sad especially in Rome, where the hereditary dig. nities and offices, and the whole historical associntions of the city, were closely interworen with the ancient rcligion, paganism mnintained its ground with remarkable tenacity. Theolosius himself evidently recognized this broad distinotion ; for though be is accused by Zosimus (r. 38) of persecuting the ancient ritual, he arither closed the temples nor proacribed the pontiffs io the West. Finlay (Greeks under the Ewpire, p. 160) considers that the attachment of the Roman aristocracy to paganism proved the ruid of the Latin provinces; while those of the East were saved by the unity of their religious faith.
At the commencement of the reign of Honorias (395-423), temples to Jupiter, Mercury, Saturn, the Mater Deum, Apollo, Diana, Minerva, Spes and Fortuna, and Concord, were still standiag io Rome, and many of the old religious ceremonies and festivals continued to be observed. An edict of the year 399, promulgnted nt Rareana while forbidiling the pagan worship, prohibited the destruction of the temples; it was the imperial plensure, it stated, that edifices which gave so much adornment to the public thorongho faree should be preserved-"publicorum operum orn:menta servari" (Cool. Theod. XVI. x. 15).
It is not accordingly until the year 408 that paganism can be regarded as having been rigorously suppressed in the West. In the December of that year an elict of Hooorim,
addressed to Curt ill payments ("nn of the nncient wor in the temples, if removel, noll that be converted to s destroyed (i). XV1.
In Africa this been put in force $w$ three out of the fiv of Hodorius agnins prorince. Augusti testifies to the netu officers, Gaudentius menta: pagan prie Carthage by n cert retire to their nati property devoted to worship was confisc
The testimony of general overthrow explicit and unanimo towards the close o of "nearly the whol tisn (ad Cur. I. v Jerome, writing a onys "the golden Cap temples of Rome st and covered with col to its foundations, an the half-deniolished tombs of the martyrs in Africa, declares the throw of Gentile sup siready to $n$ great e pose. "Ye behold," epistlea, "t the temple wome overthrown, son to other uscs; an Groken, burnt, shut destroyed" (Epist. of Theodoretus in the phatic; he avers, wit exsggeration, that th utterly destroyed; the fated from memory, how to construct an al had been consecrated tombs of the martyrs ( Stris Gr tec', lxxxii Theodosius 11. of the paganism is virtually supersunt, quanquain pronulgatarum legum compeacant" (Cud, The appearance of subseque e.g. one of the yenr 42. p. 17), forbidding that at the bar, exerciae m Christian slaves, proves still numerous.
Even after thia time y practices are discernible challenged the attentio pethaps to be explained the Christian legislator aiona like these might b of the vanquished part the security of the true kind are the public fes the kslends of January, semned by Maximus of T
chisis. ant.-VOL. 1
addressed to Curtius, prefect of Itals, forbade ill pasments ("annonae") to the maintenance of the nacient worship, eujuined that nll images In the tenples, if any atill remained, should be temovel, and that the tenples thenisel lees should be converted to secular uses and the altars
detroyed (i) XVI. x. 20). detroyed (i, XV1. x. 20).
In Africa this legislation agpears to have been put in force with exceptionnl severity, and three out of the fire edicts directed in the reign of Honorius agninst Paganism relate to that province. Augustine (docio. Dei, xviii. 54) testifies to the actual execution, by the imperial otficers, Gaudentius and Jovius, of these enact-
ments: pagan priests who had failed to ments: pagan priests who had failed to quit Carthage by a certuin day, were compelled to
retire to their native towna or villages, anil all property devoted to the support of the pagan worship was confiscated.
The testimony of contemporary writers to the general orerthrow of paganism now becomes explicit and unanimous. Zeno, bishop of Verona towarrs the close of the 4th century, spenks of "nearly the whole world" as already Christisa (ad Cor. I. vii. 29; Migne, xi. 304); Jerome, writing a few renrs later (A.D. 40:3), says "the golden Capitol is dishonoured; all the
temples of Rome stand begrimed with smoke snd covered with sathwebs; begred city is stimoed to it foundntions, and the populace strenm past the half-demolished ahrines on their way to the tombs of the martyrs " (Epist. cvii)., Augustine,
in Afrias declarea that God has willed the orerthrow of Gentile superstition, and that He has adresdy to a great extent completed His purpose. "Ye behold," he says, in one of hia epistles, "the templea, some fallen into ruin, ome overthrown, some closed, some converted
to other uses ; and the idols thensel leas
 detrosed" (Epist. cexxxii)., The language of Theodoretus in the East is still more emphatic; he avers, with something of Orieutnraggeration, that the temples hal been so atterly destroyed, that their very fashion had fined from memory, and men no longer knew how to construct an altar, while their materials had been consecrated by being used for the tombs of the martyra (Sermo de Martijn; Migue, seris Griec!, 1xxxii. 1034). An edict of Thedosius II. of the year 423, nsaunes thnt magnism is virtually extinct-" pagnoos qui supersunt, quazmquain jam nullos esse cred imus, pronulgatnrum legum jamdudum priescripsta compescant " (Cod. Theod. XVI. x. 2.2); but the soppearance of subsequent repressive enact nienta, ey. one of the year 425 (Apprend. to Cod. Theod. p. 1th) forbidding that pagnns should practise at the brr, exerciss military functions, or own
Christian sisves, proves that the exceptious were itill numerous, proves that the exceptions were
Even after th
practices are disis time not a few trnces of pagnn challenged the attente In a form that directly pertaps to be explained as existing by sullerance the Christian legislator deeming by thatiferance, tians like these might be made to the prejudices of the ranquished party without detriment to ine security of the true faith. Instances of this
kind sre the bind are the public festivala and rejoicings on Jemned by Minximua of of practicea especially conCRRISr. ANT.-voL. in.
bishop of Ravenna in 430 . The former ex-
pressly
cumplans pressly cumplains, that though Christian rulers enacted salutary laws for the protection of rcligion, the mayis'rates gave themsectres no toubbes to ste that thess laws were arried out (Migne, Patrol 1vii. 610). The watching of the fight of birds, and the shaking of the lots in the urn
at the dlection at the flection of consuls, were still practised under Valentinian III.; and even so late as the
reignof Anthenin reign of Anthemius (A.D. 467-472) representations
of pagan deities empire (Vaillant, Sumiamata limpp. Livne of the iii. 6299).

An edict of Theodoric, of the yenr 500 (Lindenbrog, Col. Les. Ant. p. 255), directing tint all persons found ancrificing according in the rites of paganism shall be put to denth, marka
the the culminating point of repressive legislation
in the West in the West; although, when taken in conjunction with undeniable cridence of the continued existence of pagnaism, even this enactment is regariled by Beughot as n menace, rather than designed to te really carried into execution; and he adduces in aupport of this riew the eomplete absence of any trace of judicthl proceedings in Italy agninst the supportera of the ancir. ${ }_{282}$ religion (Hist. de la Destrutt. do Pagunisme, 282).

On the whole, the commencement of the 6 f n century must be looked upon as the period when the severance between the civil power in the empire and the pagan faith wns first really carried into complete effect, and the closing of the schools of Athens by Justinian, in the yenr 529, marks the formal repression of the old philosophy, between which and Christian doc-
trine it had at one time trine it hal at one time aeened possible that a recunciliation might be ettiected. The destruc${ }^{\text {tion }}$ at nearly the sanne time of a temple to Apollo that had long stood on Monte Cnssino, to mulke way for St. Benedict's celebrated munaatery, typitios a correaponding revolution in the
rel religious life.

1. The survieal of pajanism as a popular belief, in open contracention of state muthority and
in in avowed ant पyonism to Christianity.-This, again, requires to be distinguished according as it presents itself (i) as a survival of the nucient Greek or Roman inythology ; (ii) as the religion of Teutonic or other barbarons nations.
(i) Pagnnism being, as the wurd denotes, the fraith of the villager, its later history is to ba traced almost exclusively in districts conpmarntively isolated from intercourse with the great centres of civilisition. The furce of the term is illustrated by the observation of Orosius, that "as aliens from the city of God, living nenr crosa ronds and villages in country districts, they are cnlled rillngers or gentiles"-" qui alieni a civitate Dei ex locorum agrestium compitis et pagia pagani vocnutur sive gentiles " (Migne, xxxi. 3). Similarly Prudentius (contra Synmiohtum, iv. 620) sjenks of the defenders of the ancient faith aa "pngo implicitos." Of its persistence and reappenrance in such localities, long nfter the civil pwer had pronounced it extinct, we have frequent, and often startling, eridence. The triumph of Christianity was very far from being a continuously prugreasive orerthrow of
the the old superatitions. Not to advert to those cases in which the new fuith itself became alto-gether extinct, as in Africa before the adrance

## 1540

PAGANISM

## PAGANISM

of Mahometanism, there are not a few instances of ita temporary dissppearance in comparatively limited districts, through the relapse of the populntion into paganiam. Generally spenking the following conclusions are probably sound: (1) That where a break in the recorded episcopal anccession presenta itself, paganiam regained the ascendancy during the period represented by this vacancy. "If," says Gregory of Tours, when referring to the succeasion in his own diocese, "any one should inquire why only one bishop, namely, Littrius, is to be found in the period extending from the denth of bishop Gntianus to St. Mnrtin, let him know that, owing to the resistance of the paryons, the city of Tours whs long deprived of all priestly benediction" (Hist. Fr. i. 43). ('2) That where, in the history of a community or of a city, we find no trace of a bishopric or of a monastery, paganism probably continued to hold ita ground.

The lnnguage of St. Augustine, who speaks of the fuith as "toto terrarum orbe diffuaa, exceptis Romanis et adhuc pancis Oecidentnlibus," points to a distinction which may be regarded as valid during the greater part of our peried. In the bth century the pagnn party in the East (the raifes 'Eגлh $\quad \omega \nu$, as they were termed) became subject to persecutions scarcely less cruel than those which the Christians encountered under Diocletian. John Malalas [Chronoyraphia; Migne (S. G.), xevii. 449] states that in the year 561 there was a great persecu-
 property of many adherents of paganism was contiscated; while a decree forbade them to exercise their political rights as citizeos. He nlso tells how certain gamblers ( $\tau$ vess têp коттเбт $\omega \nu$ ) who had been guilty of blasphemy
 sentenced to have their hands and feet cut off, and in this state were paraded nnked on camels through the streets of Constantinople, while their books and the images of their gods were burnt at the Cynegium.
In the Italian prefecture, on the other hand, where the presence of the barbarian conqueror (still either pagan or Arian) secured for the Roman paganism a certain toleration, the nacient religion was long cherished and ita rites practised, At Rome it found support in the politienl traditions and nssuciationa of the nristocratic party, and in the rural districta of Italy was protected by a genuine, though bigoted, devotion to the mational worship. Even Christian historianas imit that in these latter regions idolatry still reigned in the 4th century, nnd that the work of evangelization was nttended with considerable peril. In the mountainous distrecta of the north, Snturn and Diana continued to receive the homage of the peasuntry, and the first prenchers of Christianity encountered a martyr's fate (Bengnot, i. 284). The inhabitunts of the valleys of Piedmont stubbornly defeniled the faith of their ancestors; Vnlena and Valentinian were saluted by the Venetinns as the "divini patres " (Muratori, i. 264, no. 4). At Turin and Breacello, statues were erected to Julinn (Marnop: Tutrinen. i. 249). At Milin, where the influence of St. Ambrose was paramount pagnnism almost disappenred; but a tractate of Maxinus of Turin (Migne, Pat ol. lvii. 721), written nearly half a century later, "Contra

Paganos," proves the extent to which it pree vailed in the surrounding districts. Etruria, which Christian historiuns have represented as completely converted during the reign of Con. stantinc, appears by the testimony of Ammianus Marcellinus (b. xxivi. c. 3) and that of Zosunus (v. xli.) to have been n stronghold of the art of divination in their time, and to have surplied nll Italy with diviners. At Florence, distinguished by its worship of Mars, " tradition prevailed that if the statue of that deity were dishonoured evil would betall the city (Villani, i. Lx.); null, out of deference to superstitious feeling, the stntue was placed on the bank of the Arno, where it long continued to receive the homage of the citizens. At Volaterra the pagan worship, protected by the powerful family of the Caecinue, mintained its ground, und was professed with impunity (Kutilius Numit. i. . . 453). In the central portion of the peninsuls, the evidence of inscriptiona and of pagan writers reveals the existence of the pagan element at Sestinum, Rimini, Spoleto, Alba, Ostia, Prueneste, \&c. (Symmachus, Epist. i. 43; Ammian. Mare. b. xix. c. 10; Macrobins, Sxt. i. 2:3). The south, owing in a great measure to the inaccessible nature of the country, long reminined pagan. Niples was distinguished by its ndherence to the national faith (Benevent. Ant. Thes. i. 118). The insularity of Sicily exercised $n$ similar influence, and ingeriptions at Drepanuin and Marsala shew that these cities were still unchristinnized so late as the reign of Vnlens and Valentiniun (Siciliae Inseript. Collect, pp. 27, 36). Beugnot (i. 289) considers that paganism continued to be dominant in the ishad until supplanted towards the enil of the 5th century by the worship of the Virgin, which, after the third general council at Ephesus, was largely iutroduced (Cronologiu univ. dellu Sícilia, p. 601 ).

The islands of the Western Mediterranean long remained altogether pagan. Rutilius (i. $\sigma$. 375) spenka of the worship of Osiris ss prevailing in Elba, while that of Hercules appears to have predominated in Sardinia (Graevius, Thesaur. xv. 58).
In the province of Africa, where the intimate relations with Rome gave rise to a similar state of religious feeling, a spirit of indifference seems long to have tolerated the ancient worship of the country. The deitiea to whom specisl reverence was paid were the Tyrian god, Melcarth (identified by some writers with the l.ibyau Herculea), together with Saturn snd Celeste. Salvinn (de Gub. Dei, Migne, liii. 178) represents even Christians of his time as unitiog with pagans in ceremonies instituted in henour of this goddeas. In Mnuritania and Numidia, we meet with other names, probnbly thase of the legendary heroes of the country. At Utich, Apollo; at Carthage, Ceres and l'roserpine, were principnlly worshipped. But the most noticeahle feature of these provinces, and one which long survived the open worship of pagun deities, was the devotion of the people to saperstitious arts, such as magie, sortilegy, angury, \&c. At the same time paganism itself exlibited a bold front-a fact partly attributnble to intercoursa with Kome, partly to the Donntist sclism, whereby the influence of the Christian party was seriously impnired. The spirit of the

Donatista is illu ths character nr asserted, was th hibited the impa power (August. c sliii. 47). But we find the pagan celebrating the $k$ tissimas leges;" Augustine, " nt q tum est." They plunlering a nei dered a monk-co a/pessred to have principal inhabita Migne, xxxiii. 316 In Spain the rea to have been feebl national religion $p$ tion of the new fnit ship having includ the gods of the en Phoenicia, Greece, a erideoce of a stron reiga of Coustantis list of the magistr? sble, as presenting distinguished by $t$ (Masdeu, v. 507). lona, whe died tow tury, declares that his divecse are stil siii. 1084); and Mn tanl, a people near same century, "cum of Mars, whom they Seton (i. ix.). Bent den and Nilmnn on early conversion of little more than nom the articles of the ating the existence st best, but a very in (i. 313-4).

In the Gauls, the "Gallia monstra n absence of idolatry, applicable only to the slpine Gaul ; and er Roman institutions an held their ground a thrown on the parent cherished with remar tany, the place of the by Druidism, and in $t$ paganism. St. Mart appears to hive been erangelization were er sacess. "Before his Sererus, "none, or aen true God; where he mediately erected m (Higne, Patrol. xv.

[^93]
## PAGANISM

PA, INISM
1541

Doastists is illustrated by their almiration of the chnracter and policy of Julian, who, they asserted, was the only emperer who had ex-
hibited the impartiality that became the eivil hibited the impartiality that became the eivil
power (Angust. cont. Eptist. Parm, i. 12 ; Nigne, power (iii. 47). But even so late as the yenr 40x, we find the pagan party at Calama, in Numidia, celebrating the kalen Is of June, "contra recentissimas leges;" "tam insolvnti usu," says Augustine, "ut quod nec Juliani temporibus fac-
tum eat." They finally betook themselves to tum eat." They finally betook themselves to plundering a neighbouring church, and mur-
dered a monk-conduct which Augustine admits dered a monk-conduct which Augustine admits
aipeared to have the secret sympathy of the a;peared to have the secret sympathy of the
priocipnl inhabitants of the place (Epist. 91 ; Migne, $x \times x$ iii. $316-7$ ).
In Spain the resistance to Christianity appears to have been feeble. The absence of a distinct nstionsl religion probably favoured the introduction of the new faith, the previously existing worship haring included the deities of different lands, the gods of the capitol together with those of Phoegicia, Greece, sad Carthage. We find, however, evidence of a strong Roman element.b From the reign of Coustantine to that of Valentinian, the
list of the magistrates of the province is noticesble, as presenting us with the names of families distinguished by their ndherence to paganism (3asdeu, v. 507). St. Pacian, bishop of Barceloas, who died towards the end of the 4th century, declares thnt many of the inhabitants of
his diocese are still given to idolatry (Mignc, his diacese are still given to idolatry (Mignc,
sili. 1084); and Macrobius spenks of the Oecisili. 1084); and Macrobius spenks of the Oeci-
tanl, a people near Caliz, as worshipping in the ssme century, "cum maxima relligione,"' a statue of Mars, whom they alored under the name of Yeton (i. ix.). Bengnot, whe differs from Masdeu and Milmnn on this question, considers the estly conversion of the proviace to have been
little more than nominnl, and calls attention to little more than nominnl, and calls attention to the articles of the council of Elvira as indi-
cating the existence of many pagan usages and, at best, but a very impure form of Christianity (i. $313-4$ ).

In the Gauls, the langnage of St. Jerome, "Gallia menstra nen hrbuit," implying the absence of idolatry, must be unlerstood as
spplicabis spplicable only to the southern portion of Trans-
alpine Gaul ; and even in this spine Gaul; and even in this region, where
Roman iastitutions and Reman civilization leng Roman institutions and Reman civilization leng
held their greund after they had been overheld their ground after they had been overcherished with remarkable tenacity. In Brittany, the place of these traditions wns supplied by Druidism, and in the north-east by Teutonic paganism. St. Martin, in the 4th century, appears to hnve been the first whose efforts nt
erangelization were crowned by any substantial eracgelization were crowned by any substantial
silcess. "Before his arrival," snys Sulpicius stlceess. "Before his arrival," snys Sulpieius
Sererns, "none, or scarcely any, worshipped the Sererns, "none, or acarcely any, worshipped the
true God; where he overthrew temples, he immedintely erected menasteries or or churches" (lligne, Patrol. xv. 167). Gregory of Tours,

[^94]in his life of Simplicius, bishop of Autun, narrates how the worship of cybele still reigned in the bishop's diocese, and that it was custonary to carry her statue round the fields and vinevards in order to render thein productive, in the north, his friend Wultilinch describes the destruction of a statue of binnn, worshippe: of the inhnhitants of Trevos, in the last quarter of the 6th century (Mist. Frunc. viii. xw.) 1 and court of Dhatheyear 689, fomed that at the court of Dngobert II., king of East Francin, tho same golten image, "in sumima veneratione cury cury was an object of specinl veneration in Elsass (Mone, it. 343). Temples to Jupiter, Mercury, and Apollo existed nt louen in the ith century, and were still visited by worshippers (Martene, Thes. Nov. iii. 165b, b.). The conversion of the Frnnks to Christianity was a far more gradual process thra the exnmple of Clovis natiopear to suggest. The superstitions of the nation were widely spread by them in Gaul, and a kind of fusion seems to have taken, jlace between the religion of the conqueror and that of the conquered. Beugnot considers that in no part of Europe were idolntrous rites and practices mure prevalent subsequent to the introduction and partial acceptance of Christianity. 200) states that in de Jure Met,op. Migne, exxvi, Chrisintes that in the time of Charles Martel the Christinn faith had almest died ont, both in Austrasia and Neustria, large numbers of the eastern Franks never having received baptism. The worship of the Teutonic gods was maintained under the names of Greek or Lloman divinities; Odin became Mercury ; Thor, Jupiter; Frigga, Venus. To this practice we may attribute the singular error of Gregory of Tours, who represents Clotilda, when endeavouring to convert Clovis, as referring to the objects of her husband's worship under the names of the deities of the Greek mythology. In the year 743, the council of Lestines, in condemning many pagan superstitions still rife, refers to "sacra Jovis et Mercurii" (Mansi, xii. 385); but here the design appears to have been simply to denote, under classical names, the Teutonic deities, fer a form of abjuration drawn up for the people in the vernacular substitutes the names "Thunacr ende Uueden."
In England, where Celtic Christianity was driven, with the native population, into Wales, the different kingdoms were indebted for their erangelization each to a different source; and the work of conversion to even nominal Christianity was not completed until nearly a century frem the time of the landing of Augustine. Kent and Essex relapsed into paganism. Mercia, unler Penda, remained pagan until 633. Bede states that up to the time of Wilfrill's mission in 681, strangers the prevince of the South Saxons were strangers to the name and faith of God" (Eccl.
Hist. iv. 12). It is obser
thums, ii. 51) by Mone (Gesch. des Heidenevangelizers of nort was the policy of the as angelizers of northern Europe to choose, as a centre of their operations, districts where the worship of the pagan gods was maintained with greatest vigour; a policy imitated by Charles the Great in relation to the Saxons. The see of Paderborn, like Boniface's menastery at Fulda, was erected among ans alinest 5 G )

### 1.42

## Paganism

mitirely heathen population. The provisions of the $\mathrm{C}_{1}$, itulary of Paterhorn, A.B. 785 (de Jartims Sasim (ae), bear witnese to this fact; and it is inferred by Bengnit that the stringent oharacter of theies enactinents, when compared with the milder legishation relating to simllar superstitione in Gnul, proves the more atubborn adherente of the Saxent to their natlonal faith. It may be observed that these provisions were again promulgateil as late as the year 1035, by Conrad II. nguinst the pagan practices of the Wonds.
III. Paganiam (1) as interwoven with the religious rites, discipline, and ceremonial of Christianity; or (ii) as discernible in the every day life and practices of profissedly Christian eommunities.
This part of the subject belonge mainly to the periud distingulsled by beugnot as the thirel and concluding stage of the fall of pagamism la the West, commencing whith the reign of Vulentinian III. and terminating with that of Charles the Great. After the tall of Rome bufore Alarie, in 410 , the aftitude of the state la rehation to jaganism was little alteved; but great eoncessions appicar to have been male ly the church with the design of facilltating the work of conversinn. The pulicy which dictated these concessions may be referred to a threefold sentl-meat:-(1) the desire to mitigate the resentment of those who asserted that the tall of Rome was attributaile to the neglect of the worship of her unciout gols ; (2) to a sense of the eommon dagere to Christianity ual pagan civilization alike, presented in the trlumph of the harbaric invaler; (3) it a belief In the appronching eud of the world-an event which, ns we learn from Tertullian (Apol. +2) and sther writers, was believed by the Cliristians themselves to be dostinual to follow on the fall of Jome, and which rendered them denbly anxious to waive such points of ditierence as, although of small doctrlual Importance, atill constituted serious obstacles to pmgan ewiversion.
(i) The observition of Chrysostom, that the devil, "findling himself" unable to win the Christinas to ilolatry, tank a rouml-ahont way to seduce them," polnts to the existence of miny pazan practices among Christlans eveo in that father's time; but a large uumber of usages in the ritual and observinces of the chureh cannot low tracel firther back than tha 5 th century. The language ut some of the fathurs seems, it is trup, often to $1 m p l y$ a spirit of unspring eat rmination; but it is certain that a much lar jer amount of eompromise actually prevailed than theory countenance $l$. Among the 'Teutonic nations expleelally, there was a dlapmesition on the part of the earliest evangelisers to be satistiedHt least in the first instance-wlh a series of enuseralons little more genulue than those efferte 1 in India and Ceylon in the 15th century L. Franels Xavier and the Jesuits; and even where mare real results were galned, it was nitu-n found expedient to leare many distiactly pugan usages unelullengel for a time. It is periapos in harmuny with the distinction niove ialicatel, as observable in the Christan policy prior and subseguent to A.B. 411 , that the line of conduct anthurisel liy Gregory the Great in his instructions to Mellitus [linolatry, p. 811], and that recommended by bishop Daniel to Boaiface In liankland (Epist. xir.; Migue, Ixxyix.

707-710), is in atrong contrast to that already relerred to as parsued by St. Martia In Gaul. Heathen temples with their surrounding preelacts were uften prermitted to stand uninjurei, the idols beling remeved, and the bulldings conseerated to Christian uses; while minor observances were sufferel, either by conairance or taclt assent, to cuntinue, which, with the Inpse of time, were regariled as baving gained the direct snoction of the chureh.
Among the Latin races, the worship of Mithra, the Sun-ginl, appears to have survived that of nearly nll the other gods of the Roman mytho logy. M. Gaston Buissier (Lat Feliyjon remaine ii. 417) considers that, at the time of the fall of the em, e, paganism, as it existed in ltsly, recognised searcely noy other deity. Pope Leo the Great states that mang Chrlstlana in his time adored the rising sun from lofty heights, " jartim vitio ignoranthe, partim paganitatis spiritu;" and that some Cluristians did this under so mistaken a notion of religion, that eren when asceading the steps of St. Peter's at Rome they were wont to turn and make their obeisance to the sun (Migae, Patrol. liv. 94). Maximus of Turin reproaches those whom he addresses with culpable indifference to idolatry as practised by others. lle says that if their attention were drawn to an idol, they weuld say it was ao coscers of theirs, "causa men non est, non me tangit" (Mligac, lvii. 610). Pope Gragory, writing to queen brunehaut, urges hifr to put a stop to idolatry and the worship of trees; for be hears, he says, that Cluristians who go to chureh still worship daemons (ibid. $1 \times x$ xii. 939 ). Agila, ambarsador from the Gothic mauarch Lenviehildus to king Chilperic, infurmed Gregory of Tours that his people held the worship of Jlels to be perfectly compatible with that of the God of the Christians (llist. Franc. r. 44 ; Migne, lxxi. 256). Grimm indeed ebserves that buth among the Anglo-Saxons and the Northmen the same idea prevailed (Deuteche $M_{\text {; thol. p. 7 }}$ ): and Bede (list. Eccl. ii. 15) states that Relwald, king of East Anglia, had in the same temple an altar on which to otler Christias sacrifice, and auther, a smaller one, on which to offer victims to devils. The eanoa of the council of Elvirn (A.D. 325) foribiding all who have received baptism, and are of years of discretion, to enter a temple in order to participite in idolatrous worship, under penalty of being refused the sarrament of communion at death, is, however, sutficient proof that the actios of the church was very early direcied againat such gross misconceptions, which appear to have lieen, for the most part, contined to semi-bnrlsious nntions.

A more interesting and instructive iaquiry is that which relates to those pagan eleaneots which beame parmanently interweven with Chilstian belief and practice, snd were eves defended by many of the great teachers of the ehurch. The controvarsy between Jerome and Vigilantius, an 1 that between Augustine and the Mauichuean Faustus, offer valuable illastration of this portion of the subject. Vigitatins attacked the adoration of suints, the veneration paid to martyrs and their relics, and the rastom of placing lamps betore their shrines. Fastos declared th it the Christians had really la go way absodoned the pagan mode of life. They
had merely sul Pagad sacrltices rill appeased t। and ment offari the pagans the ayd the Solatitl that buth Jeron pagan origin of their atility, a retentien on th both Augustiae Dotica that it $\mathbf{w}$ any way to deify and revered sole power. (Milmin c. xi.; bk. iv. e (in Clark's series) gesch. (dd. 1845), It is the opin $52 i-7$ ) that the relics (from when saints) is to be pre-Christian tim hsad, claims for t of the great lig Christian root," different charsete diverted from the lii. 448). The ea is probsuly the cel Polycarp's passion Mart,r. pp. 35, sail, hat been see body is compared $b$ which prociaimed emperors. Tertul "oblationes pro de die;" and Cyprian passiones" and th ratio." See, on th p. 1127 ; Pation The worship of Collyridisns, is loo iil. 4.48) as directly This eect, which $\mathbf{w}$ of women whe emig la Arsbis, were won about in cars (סipp pagan processions, to the Virgin, whi offerings, and aubse Nennder derives fror iags at the henthe $\theta є \sigma \mu о ф д \rho i a$.
Direct participstio to have been not un of a semi-religious quently condemned ssys St. Ambrose, you, brethren. I ep celebrants along wi join in the festivals that hesvenly banqua telves s feast of 8 u seeks to shnre in dir ciate with idols." 399). Augustine, w tians of Carthage fo represents the pagin

[^95]had merely substituted their Agnpae fur the Pogna sanerifices; their mantyrs for idols; they still appeased the shades of the dead with wine and meat offerings, an! celebrated along with the pagans the anclent festal days-the Kalomia aud the Solstitise. It appears unguestionable thst. both Jerome and Augustine ailmitted the pagan orfigin of these customs, but maintained their atility, and especially vindiented their retention on the ground of expediency; but both Angustine and Theodoret Itisclaimed the notion that it wis the design of the churelh in any way to deify the martyrs, whom it honoured and revered solely as instruments of the divine power. (Milman, Hist, of Christianity, bk. iii. c. xi.; bk. iv. c. il.; Nemder, Cinurch History (in Clark's series), lii. 452-3; Gieseler, Kivchengesch. (ed. 1845), i, if. 333-5.)
It is the opinion of Baur ( Firchen jesch. i. $5 \mathrm{~S}_{\mathrm{i}} \mathrm{-7}$ ) that the veneration of martyrs and their relics (from whence he derives the invocation of saints) is to be traced to the hero-worship, of pre-Christian times; Nennder, on the other hand, claims for the celebration of the memory of the grest lights of the church "a purely
Chrictian root," but holids that it received a different charucter by becoming "estranged and diverted from the original Christian spirit " (u.s. ii. 448). The earliest instance of the practice is probsbly the celebration of the anmiversary of Polycarp's passion at Smyraa (Ruinart, Act. sinc. Mart,r. pp. 35, 43). The dove which, it was ssid, bal been scen to riss from the martyr's body is compared by Bnur to the mounting eagle which proclaimed the apotheosis of the Roman emperors, Tertullian (cle ('or. c. 3) spleatis of
"oblationes pro defunctis, pro nataliciis annua "oblationes pro defunctis, pro nataliciis " amnua
die;" and Cyprinn (Ep. 34) of the "martyrum pasaiones" and their "anniversarin commemoratio." See, on the whole subject, Martyr, p. 1127 ; Patron Saint; Relices.

The worship of Mary, as practised Ly the Collyridians, is looked upon by Neander (u. s. iii. 458) as directly traceable to that of C'eres. This sect, which was represented by a number of women who emigratel from Thrace and settled in Arsbis, were wont, on a certsin day, to carry about in cars ( (í申pou), similar to those used in pagan processions, cakes or wafers consecrated to the Virgin, which they first presented as offerings, and subseruently ate. This practice Nennder derives from the customary cake-otfer-
inge at the heathen feast of the harvest, ths inge st the heathen feast of the harvest, the
Orouoфdpca.
orouoфdora.
Direct participation in pagan festivals seems
to have been not uncommon under the pretext of a semi-religious observance, the pretext of a semi-religious observance, though fre-
quently condeinned by the Fathe"s. "I have," says St. Ambrose, "a grave complinint against you, brethren. I speak of those who, though celebrants along with us of Christ's bir'th, join in the festivals of the Gentiles; and, after that heavenly banquet, have prepared for themselves a feast of superstition. . ... He who seeks to share in divine things must not associate with idols," (Serm. vii.; Migne, xvii. 399). Augustine, when reproving the Christians of Carthage for joining in like festivals,
represents the pagn party as asking, "Why represents the pagin party as asking, "Why

[^96]should we almodon our gorls whom the Chaise tians worship ns well as ourselips?" (1/nuru, ef. $1577, x_{1} 9$ b). A discourse of l'etrus Chrysologus, bishop of Ravenna in the year 431 inplies that pirticipants in these festirnls sometimes enlenvonred to exculpate themselves thy denying the aflinities of slech colebations to pagan practices. They plealed that their observance of the Kalends, for instance, was "a new tatis lactitin non, not an ancient error," "noviwas "aetitia non vetustatis error," and that It was "anni prindpiun, non gentilitstis oflensa" townris the close of the sil). Pupe Gelasius, towambs the close of the ith century, expressly pryan customs ns "adulterue of Christian anl demnine customs as "adulterous," ard, in condemning all participation in the Inperialia, that such obonstrates with those who inngine securing the favour of are of any real elficacy in securing the favour of the gods (Paronius, Arnal.
vi. 5222 ). The change of the the year from change of the commencement of Beugnut foon danuary to Enster is asserted by desire to have been the result of the ehurch's the yenr brenk with such pagan tralitions. In It was forbid, at the seconl council of Tours, Feralia, or the Terminalia (Mansi, ix. sija; Hefele, iii. 27). But even so late as the gith century, Rahanus Mmurus, who spenks of Christianity ns covering the whole enrth, "in toto orbe dilatatam" ( $1 /$ cra, vi. 172 ) asks in n homily "Contra Paganicos Errores," how they can hege to rejoice at the eternal binquet of the saints, who do not here loathe the unlitwful feasts if the pagans? How shall they sing with suge!, the praises of God in eternal light who here keep (ibid sport ("funestos ludos") in honour of idols? (ibid, v. 606 ). Nodern fuirs nnd feasts ("ferine" and "festn") bear witness to the tenacity of hese traditions.
In Christian ritual itself not a few observances have been referred with consilerable probability enst a pagan origin. The custom of freing the enst in worship, derived in the tirst instance from lersian notions of sun worship (see supra li4.), appears to have been borrowed from Greek anl Roman practice (Aeschylus, Ayainemnon, 502 ; Vergil, Ac'neid, viii. bষ; Uvid, Fasti, iv. 777, with Mr. Paley's note). The "ter injectus pulvis" has passed into the Christian burial service; while the letters D. M. on the tomus of the early Cliristians point to the tenacity of pagan traditions in connexion with the state of the departed (Northcote and Brownlow, Romu Sitterr ine; p. 26). Lacerda, in commenting on the (ine, "Spargens rore levi et ramo felicis olivae" (Verg. Aeneid, vi. 230) considers that the n't therein denoted represents the origin of sprinkling with holy water, a practice which Justin Martyr (Apol. i. 62 ; Migne (S. G.), vi. 80) declares to have been introduced, at the instigation of dsemons, into the Christian ritual in imitation of the true baptism proclaimed by the prophets. "Epitapbia," ar funeral orations over the dend, such as we freçuently meet with in the writings of the Fathers, ars distinctly traceable to pagau precedent. [FUnERAL SERMONs,]
Among those observances which distinguish tant, a largelic ritual from Lutheran or Protestant, a large number are undoubtedly of pagan
origin-a connexion which Conyera Niddleton' celebrated Letter from Rome was especially do-

## 1544

PAGANISM
signed to point out. The use of incense is condemned by Tertullian and other early writers as a pagan practice [INcesise]. We learn from ditterent writers (Urigen, cont. Cels. viil. 17 ; Min. Felix, Octav. c. 10 ; Arnobius, bk. vi.) that the absence of images in their churchea was made a reprosch by paganism ngainst the Christians, and Augustine expressly states that the introduction of these visible objects of alloration was regarded as unlawful in his dny, and speaks of the adorntion paid to them as a kind of insanity (ad Ps, cxiii.; Migne, xxxvii. 1183-1185). The earliest mention of pictures in churches has refarence to the 4th century, and thair introduction is expressly forbidden by the 38th canon of the council of Elvirn, A.D. 324 . Epiphanius, in the same century, tells us (ap. Jerome, Epist. 51 ; Migne, Patrol. xxii. 253) that he fell it to be his duty to destroy a hanging "velum tioctum atque depictum," which he found suspended in a church in Palestine, representing Christ or one of the saints. Theodoretus Cyrensis (Gracc. Alfect. Curatio, Migne (S. G.), Ixxxiii. 022) refers with express approval to the practice, prevalent in his day, of euspending votive offerings ( $d v a$ $\theta \eta \mu a \tau a)$ in the churches over the tombs of the martyrs, on escape from danger or recovery from sickness; similnriy, those who were childless presented such offerings in the hope of being blessed with offspring; those already parents, to secure the divine blessing on their children.

The little chapels with imnges of the Virgin that so frequently meet the ege of the tourist in Sonthern Germany or Italy cannot but recall to recollectiou the "Compitales" or deities who presided over cross-ronds, and whose statues and shrines adorned the points of junction. The asylum afforded by pagan temples to fugitives from justice or from their foes offers perhaps too Vague and general a resemblance to the right of sanctuary to be regarded as necessarily the origin of the latter, which may with equal or greater probability be referred to Jewish precedents.
(ii) Among the vestiges of pagnn bellef disceruihle in the everyday life and practice of Christian com:nunities mny be included many observances of a harmless character and little moral significance. The Roman custom of precenting gifts at the commencement of the new year is still observed, and the expression of good wishes on the snme occasion is alike a pagan and a Christian usnge (Ovid, Fasti, $i$. 175). The use of bridecakes at weddings (the loman confarreatio), the palatine bay and ouk on our coilnge, the names of the nonths, which even the decree of Charles the Great could not permanently alter, all distinctly recall a like origin.

Of such customs, one, the "strenne" (modern "étrennes") degenerated into a serious abuse, which the chtoreh did its best to suppress. [New Year's Girts, p. 1381.7

As proof that the gient majority of the superstitions of the age were a direct inheritance from paganism, we may clte the followlog illustration. Amid the lioss of much that the ancient astronomers had bequenthed to posterity, the dineorery of the real cause of eclipses appears to have been faithfully preserved; and in his Nitural Ifistory, Pliny takes occasion to extol this triumph of science over superstition, and

## PAGANISM

warmly urges philoophers to like achlevements. As his writings contluued to be studisd through. out the greater part of the middle ages, this philosophical solutlou of a constantly recurriug phenomenon was never lost sight of by the ell:cated few, and hence the teachers of the church are frequently to be found rebuking the vulgar superstition which led the common people'to assemble and utter cries on the ocenslon of a lunar or solar eclppse, in order to prerent the moon or sun from being totally devoured. Discourses directly levelled ngainst this practics are to be found in the writings of Maximus of Turin (Migne, vii. 337), and of Rabanus Maurus (Opera, ed. Colv. v. 606), wlth which compars Theitus (Annal. 1. 28). On the other hand, as Pliny expressly states that earthquakes portend calamity (Hist. Nat. ii. 81-86) so the Fathers shared this belief with the multitule. St. Ambrose decinres that the denth of Theolosios was foretold by earthquakes, by " mountains of ruin and an unwonted darkening of the sky" (Migne, xvi. 1386). The prges of Gregory of 'lours are in this respect as superstitious as those of Livy. Four suns portended a great defeat in Auvergne (Hist. Franc. iv. 21); hluod flowed from broken bread (ibid. v. 34); it rnined blood near Paris until men threw aside their stained gurnents in horror (ib. vi. 14); a bright body resembling a lofty beacon appenred in ths henvens to toretell the denth of Gundebnld (vii. 11). (See also de Mirac. St. Martin, Buaquet, Script. ii. 469.) The belief in astrology [Astrologers], which Pliny (Nat. Nist. ii. 5) notices ns fust gaining ground in his time, could never be entirely eradicated throughout the period here trented.
It must nevertheless be admitted that the voice of the church wns generally strongly pronounced agninst the more childish and irrational forms of the belief in omens. "Thou seest," says St. Besil, "how wrong a thing it is to look for omens; yet many Christians deem it no harm ( $\alpha \delta$ iddopov) to listen for sounds and to gire heed to signs" (Cominent. in Isai. c. ii. ; Migne, Series Graeca, $\mathbf{x x x}$. 247). He instsnces such trivial cireumstances as striking one's foot ngainst some object on leaving the house, or finding one's garment caught, and admonishes Christians rather to take note of the proofs of divine wisdom and goodness exhibited in the naturnl world. St. Chrysostom refers to the belief that to meet a cripple or a one-eyed persoa, when starting on a journey, was a bud omen (Hum. al Pop. Antioch.); St. Eligius, in the 7th century, enumerntes a large number of similar superstitions, such as the belief that to allow one's flocks to pass by hollow trees or near pits gave them over to the power of evil spirits. He dissuades women from wearing amber about their necks, and from invoking Minerva, and rebukes the folly of hesitating to set about new uodertakings at the time of full moon (Migne, lxaxvii. 528).

Trinl by the ordeal of hented iron [Orpeal] Was probably a survival of the custom adverted to in the lines-
". . . . et medtum, fretl pletate, per ignem
Cultores mula premimus vestigta prota."
(Verg. Aen. xt. \%y7, 288)
The following Indinulus Superstitionum ei
Paganiaruin, or list of superstitions and pagan
abservances conde In the year 743, eaumeration of time, which the pagsn or Christia conaected with se
(1) "De sacrile (2) "De sacrilegic nisas." The tirst n to the desecration hidden treasure, places of interme servasces, such as log, nod throwing deceasel had been (cf. Mansi, xii. 34 Februario." It w Teutouic nations to the dsys in Febru were offered. The calis," and in Lholl month of Fehruary maend " (Hefele, $C$ De casulis, iil est, fal in country districts, coaverted to purpos sscrilegiis per ecel statute of St. Bonifa ding the introduct women into the chu holling of feasts wit sylvaram, quae uim wein, in Nigus (lx: Sympharum sacra." that we have here which pine heads of ho to read "puinhedas." Great, of the year groves and trees shal quase ficiunt super pe rooks was a frequen by numerous synods; St. Auduen (IIta, Christisnus ad fana, footes, vel ad arbore sumat." (8) " De st On the occurrence of Roman mythology a annong the Germans, We may, however, con "Deorum maxime "De sacrificio qued fit newly-coaverted Gern substituted saints and gods as objects of vene of Germanic council (10) "De phylacteriis TVBAE]. Alcuin, some to have found it necessa the wearing of jelics ed. Dimmiler, pp. 719, sacrificiorum." Offering ties of fountains and practice. Mune (Gesch. states that the inhal watered by the Elhe an

[^97]
## PAGANISM

PAGANISM
1545
observances condemoed at the council of Lestines, ${ }^{\text {d }}$ In the year 743, is probatily a fairly complete enumeration of the practices prevalent at that time, which the church condemned cither ns pagan or Christian superstitions or as abuses conaceted with religious worship.
(1) "De sacrilegio ad sepulchra mort uorum." (2) "De sucrilegio super defunctos, id est, dadaitas." Tha tirst article appen's to have reficrence to the desecration of tombs in the seitreh for hidden treasure, and to unlawful rites over the places of intermeut; the secona to pagan observances, such as drinking and riotous banqueting, and throwing into the fire whatever the deceasel had been aceustomed to hold most dear (ç, Mansi, xii. 340). (3) "De spurealibus in Febrenrio." It was a common practice among Teutouic aations to celebrate the lengthening of the dsys in February by feasts at which swerse were offered. These fensts were called "Spurcalia," and in Holland and Lower Germany the month of Fehruary is still known as "Sporkelmaend" (Hefele, Conciliengesch. iii. 506). De casulis, id est, fanis." Probably amall templea la country districts, constructed of wood, nud often converted to purposes of debauchery. (5) "De sacrilegiis per ecelesins." Hefele comprarea a statete of St. Bouiface (Mansi, xii. 385) ferlidding the introduction of seculars and young women into the churches as singers and also the bolling of feasta within the walls, (6) "De sacris sylvarum, quae uimidas vocant." Here WurdtWein, in Migue (Isxxix. 810) explaius "quasi Nompharum sacria." Eekhard, however, thinka which oine headsof horses wereoffered, and prefera to rend "nuinhedas," A capitulary of Charles the Great, of the year 794, directa that "saered" groves and trees shall be hewn down. (7) "De his quae faciunt super petras." To offer sacrifices on ronks was a frequent practlee, and is forbidden
by nomerous synods; St. Eligius, we nre told by St. Avdeen (Fita, ii. 15) enjoined, "Nullus Christianus ad fana, vel ad petras, vel ad foates, rel ad arbores. . " vota reddere praesumat." (8) "De sacris Mereurii vel Jovis." On the occurrence of the names of gods of the Romsu mythology as objects of veneration Heng the Germans, see observations In 1I. ii. We may, however, compare Thcitus (Germ. c. 9),
"Deorum maxime Dfercuriuin colunt." "Deorum maxime Siercuribin colunt." (9) De sacrificio qued fit alicui sanctorum." The
newly-converted Germans appear to have often newly-converted Germans appear to have often
substituted saints snd martyrs for their own gods as objects of veneration. See enpitulary 5 of Germanic couneil of 742 (Mnnsi, xii. 313). (l0) "De phylacterjis et ligaturis" [see IIGAtorae]. Aleuin, some fifty years later, appears the weare found it necessary to remonstrate ngainst the wearing of relies by way of charms (Epist.
ed. Dummler, pp. 719, $7: 1$ ). (1I) "De fontibus sacrificierum." Offerings to the supposed divini sacrinienrum. Offerings to the supposed divini-
ties of fountsins and atreams were a common practice. Mone (Gcsch. d. Heidenthums, ii. 270) states that the inbabitants of the districts
wastered by the Elbe and the Main wers

[^98]tomed to worship the genll of those rivers, and, Whenever the year gave promise of a season of fertility, would cast wheat, oats, and larley Into the stream in acknowlelgment of the favour shewn by the rlver-god. (12) "De lacantationibus." The formulae or mystic sentences uttered by tho pretenders to magic, (13) "De auguriis vel avium vel equorum vel bovum stercern vel sternutntiones." Theitus (Germ. c. 20) says that It was pecullar to the race to observe the prog" Destications and warnings given by horses. (14) "De divinls vel sortilegis." The "divini" forecontrol ; the " slgns over which they had no control; the "sortilegi," from objects which [Sortilegy]. "Auspicia sortesurnall straws moxime, observant" "Tace sortesque, ut qui "Dnxime, observant " (Tae. Germ. e. 10). (15) fyr" (Germ. "Nöthen") was fodfyr". "Nodfriction, and was hen ") was fire produced by friction, and was held to possess mysterious preservative against it was thought to be a plnced in its smoke were supposed to secure the wesrer from fever. This superstition was especially condemned by Boniface at the Girmanic council of A.D. 842 (Mansi, xii. 315 ; " $D_{\mathrm{a}}$ (int, Dankuirdigkeiten, II. ii. 564). (16) Orlesns (A,D. $5+1$ ) forbade the council of sworn over the forbade that onths should be observatione paganorum in animal. (17) "De rei alicujus." The embers on the in incoatione the ascending smoke embers on the hearth nod cations of futing smoke were supposed to give indithe sacrifice of Cain events. Artists, in representing represent the Cain sad of Abel, were wont to alout by differenoke from the former as blown latter ascended undisturbed in a that of the (Migne, Patrol, Ixxxix, 810). (18)"De incertis locis quas colunt pro sanctis." Besides places generally recognised as holy, there were supposed to be many others of a like charncter (Germ. "Unstätte") of which the knowledge whas withheld from mortsis, but by passing over punished by the infliction would be liable to be "De petendo, quod thetion of some malady. (19) Eekhard (Rerum Franc. bk. xxiii, ) stro," " bedstraw," and. bk. xxili,) reads "petenmines" simple-minded people. Thyme nat the vellow Indy's bedstraw arestill termed in Germany "Mother of God's bedstriw." Hefele consider's that the auperstitious use of the plant may be thneed in the custom still prevulent in Catholie countries of ollering bunches of herbs on the Ascension of the Virgin. (20)" De ferlis, quae that Bonifice vol Mereurio." Seiters aupposes of the dare here intended to fortid the naming e.g. Thunner (Deneek nfter the heathen gods: (Woenstag) Wonnerstag), Thursday; Woden Biaterim sug ednesdiy; Freja (Freitag), Friday. by quoting Thests a more probablo explanation curium (Woden) colant cui cortis maxime Merquo $u$ e hostiis en) celunt, cui cortis die'tus humanis quo7ue hostiïs litarc fas habent" (Germ. c. 9), "Ite find in Maximus quod dicunt vince luna." We St. Eligiua (ibid. Turia (Migne, lvii. 334). in Maurus (Opera, v. 606), discourses designanus dissuade their hearers from the fell desigued to outcries on the occasion of a lunnre celipse. It was supposed that by these damonstrations the ation

## Pallium

was masalated in escaplog from being altogether dovonred. (22) "De tempestatibus et cornibus et cocless," lieferring apparently to the belief In "weather-makers," and to superstitiona practised with drinking vessels and spoons. (23) "Do sulels cirut villas." Hefele observes that a treach round a house was supposed to be a protectlon against witches ; the annotator in Migne (ixxxix. 810) sujposes that "hasion ia designed to superstitious rites observed on the occasion of making such trenches. (34) "De pagano eursu quem yrias nominant seissis panais vel ealeianentis." Eckhard here reals, "Seyrlas," from Ecy $=\mathrm{Scu}=$ Schnh. 'I'here is probabiy allusion intended to a pagna custom of running about on the first of January with torn garments and ahoes. (25) "De eo, quod sibi sinctos tingunt quoslibot mortnos." Much as the Germana aseribed at pleasinre a piace in their Waihalla to departed heroes, so they appear to have assumed the right to canonise departed Christians. This assumption we find again forbidden at the council of Frank fort in the year 794. (26) "De simulaero de cousparsa farioa." On certain days the Germans were accustomed to make honey cokes representing fignres of their gods. Hefele states that in West phalia the cakes made at tise time of Carnival are still known as "Heidenwecke." (27) "De simulacrls de pannis factis." Little figures of the gods cut from mandrake and then dressed up in rags. (28) "De simnlaero quod jer eampers portant." A ceremony probably resembling the Latin Anbarialia. (29) "De ligneis pedibus vel mauibus pagano ritu." The custem of olfering in the churehes wooden models of feet and hanis by those who, in answer to their prayers, had been cared of any affection of those purts. Theodoretus Cyrensis (u, s.) apeaks of the custom of offering gold and silver eyes, feet, and hamis, theugh without comilemning the practice, (30) "Da eo quod eredunt quia feminte lnumm commendent, quod possint cordn luminum tollere "juxta paganos." Flere some real "comedant," and consider that allusion is desigued to a belief similar to that referred to in l'ibullus, "Hanc ego de coelo ducentem sidera rhili." Maximus of Truin, in his l01st homily (Migne, 1vii. 337), remonstrates with those "qui patireet lunam de coclo magorum carminibus posse deluci," and implores them that, putting aside this pagan error, "practermisso errore geatili," they will nccejt a view more consonant with Christian enlightenment.
Simiarly, a equitulary of Charles the Great, of the year 768 , requires "at populus Del paganias non faciat," and enumerates as "sparcitiae gentilitat is" profane sacrifices to the dead, aortilesy and divining, phylacteries, anguries, incantations, and offerings of victims, which last, it states, " foolish men are wont to offer close to charches, in pagan fashion, in the nume of the holy murtyrs aud confessors of the I.ord " (l'erta, L'uq. i. 3:3).

Featnres of a more general character, pointing to a low conception of Christinn morality, auch as the settlement of disputes by duelling, authorisel by the code of Gondehnid, king of Burgunly in the 6th eentury (see Ordeal), the avenging of murder by murder, as recorded on the part of bishop Gewelib in the 8th century, and facts of a like niture, are often more justly to be regarded as djstinct traditions of paganism
than meroly as evldence of a corrupt or imper. fect Chriatianity.

Authoritlea:-Baur, F. C., Geschichte der chriatlichen Kirche, vol. 1. (oul. 18is3); Bengoot, A., Mistuire de la Destrucliom du liadanisme in Occident, 2 vols., Purls, $18: 35$; 13lunt, Rev. J. J., Vestijess of Ancient Munners ind Castons discon verable in $1 /$ dudern Italy and Sicil!, I8z3; Bnissier, G., La Kelijion romuine d'Aujusto uut Antman, 2 vols., $187+$; Grimm, Jacob, Detutscho JIytholoyie, 18+3; Kellnor, Hellenismus und Christenthwi, Köln, 1866 ; Lasanix, Der Unteryany des Hellenismus, Dhinchen, 18it; Marangooi, Delle Guse jentilesche e profan'trasportate ad Usoeal Ormmento della Chicsa, lRoma, 1844 ; Nidlleton, Conyers, Letter from Rome; Gieseler; Gibboa; Milnan; Neander; \&c.
[J. B. M.]

## Painting. [Frezoo; Minaturel.]

## palla altaris. [Altar Cioti.]

PALLADIUS, anchoret in Syria, 4th cen. tury ; commemerated Jna. 28. (Cul. Byzant.; Bull., Acta SS. Jan. ii. 841.)
[C. 11.]
PALLAIRE, POLAIRE, POOIIRE. When books were few in the ancient Celtic church, and required enreful preservation in ncompanylag their ownera from place to $\mathrm{p}^{\text {lace, }}$ they appear to have been deposited in leathern satchels or wallets which could be attached to the back by thongs in tra relling, and hung upon pegs on the wall (Todd, Obit. Ch. Cn. Duhl. j. Ixxi.) when a house was ranehed. For these the two distinctive names of Polaire (Pulluire, Poolire) and Tiay (tiayha) were used, apparently according to the size. The former was comparatively smadl, often a case for manuscripts or for ouly one book, like the case int which the Book of Ariangh now lies, and which is very richly embossed sod covered with figures and the usual Irish iuterlacing patterus. The latter was of coarser material (as of aenlakina, Colgau, Ir. Thum. 86 , c. 93,130 , c. 9 , calling it s.acculus and pera) and of greater capacity, a wallet to hold not only aeveral books, but relics a!sw and sscred utensils. Evidently the writer of the Tripartite Life of St. tatricia (Colgan, Tr. Thema. 123, c. 38 ) is in error when he says St. Patrick lelt at the church he had newly founded at hellfine, "libros, and cum acrinio in quo Ss. Petri et Pauli reliquite asseruabantur, et tabulis ia quibua scribere solebat vulgo Pallaire appellatia " (Reeves, S. Addunan. Ixiii, n. w, 115-117, 359 ; Petrie, Roun't Toue's of Ireland, 33:-340; O'Curry, Lect. Man. and Cust. Anc. Irish, i. pp. ceclvii.-viii., iii. 113-117).
[J. 0.]
PALLIUM. We find this word in a grest variety of uses in ecclesinsticul Latin. Before proceeding to these, however, we shall first note its classical aceeptance as equivalent to $\langle\mu \mathrm{a}$ riop, a term for an outer article of dress similar to, lut not the same as, the toga." We may desuribe it as being, to all intents nad purposes, a square or oblong blanket; for though it was occasionally found of linen and other materials, wool was by far the most cominon. These blankets

[^99]were, as a rul state, and so w colour of the dyed Into specit Such no art laconvenient if gage in active throw it over of Plautus's ch (ivi, v. 1. 12): primo ex me ha throw back my with the newa. ( $\mathrm{l}, 9$ ), he is obse (cf. also 'l'erence lon with this, a by St. Isidore ( $A$ quo ministranti dam ministrant 'Si quid facturus et purgat, yuante citas.' Dictum prius super Indun quasi pellea aive diminutionem"). Isidore treats ns t which was except
Besiles this spe it is used by Isidor - general term f pallium purun for mentum is insigue the pacn'la is $p$. c lacernz is $p$. finslri p. puevile (§ 16).

A third use of $t$ to designate the co and of nthers who ties of monastic J. ( 0 b. 432 A.D.), "amicti pallio" see tity not rightly the at Narb. e. 2 ; Putr sars to an unwort pallio mentiaria " ( liii. 232). To take when Fulgentins retainel his form biogropher tells ns t rel lactineo pallio thast, when the wea pallium alone within Patrol. Jxv. 136.
Again we meet wi phrase pallium linostin diseussed [ $M_{\text {aniplec }}$ ]
We cone now to the word as a specia bestowed upan them dignity by the Romar powers (vices apostolic The discussien on the detail will be found $u$ business here is merel and to giva a sligh history,
The palliun conaiata sirrounds the neck down befora and be therefore, presented, w
Y.
This band has long

## PALLLUM

were, as a rule, munafactured in their watura tate, and 60 were usually white, or the ordinary colour of the raw materinl, though sometimes dyed into special tints.
Such an article of dress would, of course, be Inconvenient if the wearer hal to rion or to ellgage in active work, and therefore he would throw it over his shoulders. Thus we find one of Plautus'a characters, a prasite, saying (Cuplivi, v. 1. 12): "Conjicinm in collum pallium, primo ex me haue rem ut nudiat," that is, I will throw back my pu lium to be nble to runquickly with the news. Accordingly, in the next scene (l. 9 ), he is observed coming "conlecto prallio" (cf, also Terence, Phurwio, v. 6. 4). In counerfon with this, a curious mistake has been made by St. Jaidore (Etymol. xix. 2t. 1): "Pallium est quo ministrantiun scapulae conteguntur; at dum ministrant expediti liscurrant." lanntus : Si quid facturus es appende ia humeris pallium, et purgat, quantem valet, tuorum jedun juerniprius super indumenta pellicis ret pellints, quin prius super indumenta pellicio veteres utebantur, quasi peltes sive a palla per derivationem (lés. diminutioaem"). Here it will be seen that Jsidore treats as the normal state of things that which was exceptional.

Besiles this special sense of the word pallium, It io used by lsidore in the same chapter quite as a general term for a garment, c.g. the togit is pallium purun forma rotundu (§ 3 ); the puludimentum is insijns pallium and $p$. bellicum $(\S 9)$; the pacntla is p. cuin fimbrias lonyis (§ 14); the lacerna is p. finliriatun (ib.); anl the pruetcxta
p. puerile (§ 16).

A third use of the word in pat listic latin is to designate the coarse outer garment of monks and of others wha affected to imitate the austerities of moaastic life. Thus pope C'elestinus I. (ob. 432 A.D.), speaks of such as beiag "amicti pallio" seemed thereby to claim n saactity not rightly theirs (Epist. 4 ad Episc. Vien. at Narb. c. 2 ; Patrol. 1. 431). Salvianus again pallio mentiaris" (adv. Avaritiom iv. 5; Putrol. liii. 232). To take a different type of exmople, shen Fulgentins became bishop of Ruspe, he retsined his former monastic habit. His biographer tells us that "subtus casulam nigello rel lactineo pallio circumdstus incessit," and tbat, when the weather permicted, he wore a pallium alone within the monastery (lita, e. 37; Patrol. Ixv. 136.
Again we meet with the word pallium in the phrase pallium linostimum, which we have already discussed [Maniptic].
We come now to the most important usa of the word as a special vestment of archbishops, dignity by the Rom as a mark of increased powers (vices apostolicae sedis) therebe of vicarial The discussion on the history of this bestowed. detail will be found under the article privilege in business here is merely to deseribe the Pore; our and to give a slight general sketeh of the history.
The pallium consists of a narrow band, which surrounds the neek like a ring, an i hangs down befors and behind. The appearange, Yerefore, presented, would bo that of the letter

## PALLiU3

$154 \%$
ornamented with dark crosses.b It is thus kin-
 [Osophonion], in reference to which we cited na allusion from laidore of Pelusium, au early as the heginning of the 5 th century. It may be noted that the wool for the pallitim ing, and has long been, furnished by the lamhe which are reared in the convent of St. Agnca at liome. In the Life of Gregory the Great, however, by John the Deacon, reference is male on the occasion of the trauslation of his body to his patlitur of being "hysso canlente contextum" (lib ir. 80 ). Whether this is exceptional, or is to be taken as inllicating a difference in Gregory's time, does not appear, probably the Intter.
A littlo further on (c. 8t), the same writer, in minutely describing the ancient picture of Gregury, says of the present vestment: "Pallio mediocri, a dextro videlicet humero sub pectura super stomachum circulatim delucto: deinde depositu, eujus pars alteram pest tergum humorum veniens proprin altera super eundem medinm corporis, sed ex rectituline, non jer deaseription would give ex latere pendet." This the Greek onophorious a result pretty similar to seen from a comparison of similarity may be Marriott's l'extieriunson of lates 25 and 41 in may be inferredium Christionh.n, Further, it between the nge of the John's language that prtlium had nge of the picture and his own, the Watliun had undergone a slight change ot' shape. like in the a notion of what the pullium was Amalarius ( $i e$ th century from the notice by from which we Occl. Off. ii. 23; Patrol. cv. 1098), assumed, or was assud conclu'e that it had then trations of the wrying shits later shrpe. Illusdifferent epochs nre given in of the pilliun at Thus we have the fanious 6 th century mosnic in the church of St. Vitnlis at Novenna (Mosnic in figured in this Jictionary under ( figure of St. Peter, with a polliam in a 9th cen. tury mosaic (Plate 33); for the 10 th century, we may refer to the figure of Ejebert of t'reves (Mate 42); for the llth, to a fresco representing St. Clement of Rome (Plate 43), and to a picture of Dunstan, from s Ns. in the British huseum (l'late 44). De Rossi has ligured in his homal Sutterranea two eight-cent ury frescoes from Hates 30 catacombs (copied by Marriott, prelates (e.g. Xystus and are represented eady Rome), wearing planctue, over which are white oraria [Srolec], passing over over which are white so covered, holds the book of the gospels. It must be considered doubtful, however, how far these are to be considered instances of pallin or
mere oraris. We shall.
We shall now mention very briefly a few inThe earliest bestowal of the papal pallium. perhaps, one recorded by Anastasius Bituced is,
o These are now four in number but form as a rule nore numerous. Millin, but formeriy were Italie, I. 10x; eital by Millin, however (loynge en s. v. Pallium), mentions a figure of D.ct. des Ant. chit. Mhin, on his surcouhagus, in whe of Celsus, archbthop of a single cross. The same tolda slso for the pallis but It be a palliuin in the Ravenna mosuto the pallium. if to bilow.
e It may be considered cpen to doubt, perbars, whether
his is really a pallium.

## 1548

## PALLIUM

## PALM

carius of Marcus, bishop of Fome (ob. 336 A.D.), though it is possible that the refurence is of a dilferent kind-"hie constituit ut epincopus Ostiensis, qua consecrat episcopum urbis [i.e. Rombe], pullio uteretur, et ab endum ejiscopo [heq. eplacophis] urbis koma consectaretur" (litioe pontif. tif). It will be ubservel that wo have here gut the case ot a bishup, nut an archbishop; but the honour may at tirst have beengiven with rather more latitude, fur we find Gregory the Great bestowing the pallium on Syagrius, bishopr of Autun. It is to be noted that in the letter in which Gregory seta this fisth, he distinctly calls attention to the permission of the emperor -"serenissimi dominl imperatoris [Mantice] -. 1roma voluntas eet, et concedi hoc omnino desiderat" ( fipist. lib. ix. 11 ; cf. ib. 108: vol. iii. 934,1013 ).

Saving the rather doubtful case of the bishop of Ostin, the carliest Instance of the bestowal of the pullinis is that granted by Symmachus (ob. 514 a.b.) to Theodare, archbishop and metropolitan of Laureacus in Pannonia ( $E$ 'pist. 12; Patrol. Jxii. 72). In this case no mention is made of the imperlal authority. On the other hand we have a letter written by pope Vigilius in $5+3$ A.1). to Auxaniux, archbishop of Arles, in which he defers granting the pallinm till the pleasure of the emperor shall have been ascertained. In a subsequent letter, written two years later, the impurial sanction having been given (" progloriosissimi tilii uostri regis Childeberti Christiani devotione mandatis"), the honour is granted (Epp. 6, 7 ; Patrol. Ixix. 26). Other instances are those of Caosarius, archbishop of Arles, on whom the palliun was bestowed by Symmachus (I'ita Cues. lib. 1. 30 : Patrol. Ixvii. 10(6), Bul Virgilius, also of Arles, to whom it was granted by Gregory the Great (Epist, lib. v. $53 ;$ P'atrol. Ixxvil. 784). Into the famous dispute as to the rescript of Valentinian in connexion with the pallinm of the bishope of Ravenna, it is not our iutention to enter.

In sevorai of these cases the recipient had been some time in possession of his eee on receiving the palliom, which thus became an exceptional distinction, conferred when the Roman see wished to bestow such. As this was one of the countless ways which went to the building up of the papal power, we need feel no surprise at the new phase of things which meets us in the 8th century. The pillium is now no longer an exceptional honour, granted to this or that archbishop, but a badge, the acceptance of which implied the acknowledgment by the wearer of the supremacy of the apostolic see. Thus we find in a jetter written by St. Boniface in 745 A.D. to Cuthbert, archbishop of Canterbury, the declaration on his part of willingness to obey the see of Rome, and that "metropolitanos pallia ab Illa sede quaerere" (Epist. 63 ; Patrol. Jxxxix. 763). Indeed we find from some Jetters of pope Zacharias to Boniface ( 743 A.D.) that the latter had already male application for $p$ allia for several of the metropolitans under him. (E"pp. 5, 6; ib. 9:15.)

One step more alone remains. Pope Nicholas I., in his Responsa ad consmila Bulyarorvin ( $866^{\circ}$ A.n.), orders (c. 73 ; labbe, viii, $5+1$ ) that no archbiahop may be enthroned or may consecrate the eucharist till he shall have received the palliun from the Roman see.

Another polnt may be briefly touched upa, namely, the question of the pullium Cinllistama as distinct from the pollinun homunum. It has been seen that under whatever condit]ans the pallinin was bestoweal, it distinctly tuok the form of a gift vouchaafed at the will of the limman see. This being the case, it la not easy to understand the onder of the council of Macon ( 581 A.b.) that no archbishop ahall prosume to say mass sine pillio (can. t; labibe, v. (tits). To suppuse that this means that archbishops are prohibited from celebrating mass till their pasition is, as it were, ratified by Rume, is, consilerlng time and place, an anachromam, anm the langunge of the canon taken per se would never lead to such a conclusion. Honce many have held (e.g. Hefele, infra, p. 217), and it would seem with much justlce, that this Gallican use is distinct from, and exists side hy side with, the special papal pullum; that it was simply a mark of archicpincopal rank, which was to be spreially worn at mass, just as each other order would be required to wear lts own peculiar halge, A possible illustration of this may be found in o frogment, edited by Martene and Darami, which dwells on the vestments in use in the ciallican church, inclading the palliuin (Thes. Anecd. $\mathrm{p}_{\mathrm{t}}$ 99 ; cited by Marriott, p. 204).

Literature.-For further details on the whole subject reference may be made to llufele, lis Lituryischen Gewilhdor (In his licitrilje zu hirchenfeschichte, Archäolojie und Liturgik, wol. ii. pp. 214 sqq.) ; Marriott's Vestiarium Christimuma App. E, \&c. ; Ruinart, Dissertutio de J'alliis Arhiepiscoporum (in Ouvrayes posthumes de J. Matillon et de Thierri Ruinart, Paris, 1724); Thumassinus de Beneficiis, part 2, lib. 2, c. 543, Paris, 1688; Propebruch de forma pallii melio acvo mutata (in the separately published Prefuces, \&c: of the Acta Sanctorum, Venice, 1749); Vespasiani do Sacri Pallii Origine, Roma, 1856.
[1. S.]
PALM. The great beauty of the dite-palm in all stages of growth, and under all circumstances of background and association, has made it, like the vine or the corneenrs, one of the natural symbols of Divine blessing. The righteous shall tlourish as a paloz-tree (Ps, xci. 13) may be taken as a typically Eastern use of the tree as an emblem.

As may be supposed, the palm branch is found most irequeutly in sepnlehral monuments sad inscriptions, and is frequently alded to the monogram or chrisma as an elublem of the victory of the faith (Bosio, p. 4:36, and Martigar's Woodcuts, p. 498). In Bot tari, $\mathrm{y}^{\mathrm{l}}$, xxii. (Aringhi, vol. i. p. 289), it is besutifully used as a pillar to divide the surface of a sarcophagns into compartments or panels. Also Aringhi, i. pp. 293, 297, 301 (where the fruit is indicated, see infri), and, perhaps, at p. 307. At p. 321 the heals of two apostlos, probably St. Peter and St. Paul, are ornamented each with the whole erown of folinge of a palm. It is unquestionably the sign of martyrdom in the wilest sense of the wordthat of persistent testimony borne to Christ, and oonsummated by death. It is admitted on sll hands, that, though the pain accompanies the martyr, it does not indicate that the hearer actually suffered violent death in will and deed (see Rev. vij. 9, and Gregory the Great in Ezech. bk, ii. hom. xvii., where the palm branches ase
opoken of general inerrijutions, see I Runute, vol. 1. par 931 ; also p. 96 , Porker, Phut. 994 Jateran Musenm, for firance, see Le Ginte, vol. 1. pl. 7 16d; II. jul. 81, no.
The palin or jas in Christinn mosa most besutiful de whole tree at liave linare Nuova, whe sod female malnts sbove the columns richest mosiaic, wh thod with scarlet " their hands lined w are separatel by pu dates hanging from barbaric earrings, ex purity and brillinn imagined (see licecl The Augustan frescue (Parker, Motogrithes pilin tree almirally graphic und exact $\dot{r}$ mosaica in St. Cec Cosman and Demian. picture in Marchi, $t$ rrmbol of the resurr a curtain play on its the palm, as in the on the sarcophagus in (see woodent). Mart

bols are used with the becsuse he was a ope lesurrection. It seems phoenix conveyed idens once to the painter or car put loth into his work Lampix, see Buttarl, t. ect posed to contain the bl Arighi, ii. 64: (found in Cecila'e charch), Bottari With the Good Shepherd Inaviii., firesco from the

## palm

puched upon, 4 Cialliemum alun. It ham maditimes thy wok the form f the Rurnas nut eay to it of Macen prosume to v. 965). Te lbishypy are 1 their prailis, censulider. In, sum the would never many hare od it would Wlican use is de with, the milly a nasik be eqpecially er would be tanke. A fousal in a ranul, which the Gullicas s. Awow. po.

## a the while

 Heffle, this afe ${ }^{2} h$ hiro ik, vol. iti, yp. Ciristimunn, eullis. A. d. M, hillon Themassinus Prris, $1688 ;$ kevo mututa t, se, of the sapusiani do[i. S. S.] urrs, one of ssing. The re (Ps. xci. tern use of reh is fond uments asd led to the of the vicMartign's ii. (A. ringh hi, a pillar to inte comi. pp. 293, l, see infra), he heals of d St. Paul, e crown or bly the sign the wordChrist, and tted on all apanies the the hearer 11 and deed at in Ezech ranches are
pooken of generally as praemia victoriure). For inecription, seo De Rosevi, Inscript. Christ, Crytiss Rumuc, vol. d. pars prima, p. 38, no. 39, anno arter, p. 96, no. 176, 177, p. 20.4, no. 230; Parker, Moet, 2949; Eiphtiph of Flariz Juvina, for Fracee, aee Lo Mlants a9m, no. 45 ; alno, Gante, vel. i. pl. 7, 33, 0.3 Inscript. chret, the ha 186; iil, jl. 81, no. 49i.
The palin or palmi branch appears frequentr ia christian musaics and wall-paintings. The most benutiful decorative use is made of the whole tree at Raveana, in the church of S. A poollasare Nuava, where a long procerasion of mulo above the collumns of the ceut along the wall sbove the columns of the ceatral nisle, in the
richest mosaic, white shad with acarlet and bearing on golld ground, their hands lined with the same small erowns in are separated by pulms, with scarlet bunches of dited hanging from beneath their crowne like barbaric earrings, exactly as in nature ; and the purity sond brillinacy of the efleitt may be imgined (see Ricei's series of photograyhs).
The Augutan freecoes of the Doria Pampilit (Parker, Mototyruphas, no. 2690-270..) contailla pllue tree almiraily drawn from nature, with graphic and exact resen, iniance. It it fore, with mosaies in St. Ceeilin's at lome, and SS. Comas and lbcmian, It is used as an arcosolium
picture in Msechi, tav. xlis. The srmbol of the resurrection. The pheenix, as a a certain play on its name, puld, perhaps, with the palm, as in the mosilc of applears with ea the sareophagus in Bosistari, of tar. Cecilin, and (see woodeut). Martigny says that buth symi.
 besause he wns a special preacher St. Paul liesurrection. It seemss simply as if the name phomix conveged idens of both olijeets name oace to the painter or carver, and he naturally pat both into his work. For the Mallun on
 tringhi, ii 64 contain the blood of martyrs, see Mringhi, i. 64: (found in the conficssio of St.
Seeiliate charch) With the Good Shepherdi, Bots, ce. cei, ceti. tariii, fresco from the Callixtine vol. ii. pi.

## palm sunday

1549
Fur the palmis of the Entar [p. 61:3] into Jeru-
 oymbol on a grave as indicating the mantyrunom of the oecupant, see Catacosis, pis 3os. Malmare CONCILIUM. [R.St. J. T.]
Chas or, No. 46 , ] Palmatius
and childidren under cansul, martyr with his wife morated May 10 (Bod. $\Delta$ furt., © Usuard. $3 /$ comt.).

## [C. i. .]

palm nunday. [See Holy Wek, p. 780.] The feast of polmas ( $($ atuv doprh) was tury, for it is twice ma enily as the sth ceboEuthymius, who wiee mentioned in tho life of Cyrill. Scythop. 11, 103; Alum (iit, Linth, nuct. 210, 287), but no meutlon of aim, Gruce. Cotel. Palma cecurs until we mention of a procecesion with In the West until we enter a mutch hater period. as if Palm Sunday were n great day apitaka mentiona no use of were a great day, but he merely explainas that it the day in on it. He on account of the event recorded is seleifrated", $\times x 1.8-11$, \&c. (De enft recorded in St. Matthew writer who refera to telo i. 28). The next Latin Adichm (A.D. 700 ), but he merely tonint ryman In his churech tho Ousume merely telle us that
 Urdo Offici, which My.il 30). A manuseri, $t$ supposes to have been witt, from the character, of a "Letania, et cum iten about 800 , speanks majorem (Annal. Fet. 151 isa intrunt ad nissam Was observed in a Germe. 2). Tills order describes a procession, but its antionastery. It ably less than Manillout its antiquity is prub(A.D. 812.) speaks of olive brunches being carrius but doee not sny in proression (De Licclarried,
 alludes to eone of the churches only of himis rro-
vines vince, For there is no reference to auy such
custom in the earlier forme (see especially earlier forme of the Crird) Kiumunus nor in the early sacraneuntaries, some ii. 18, 30), do not even recognise a benediction of the the branches, or tlowerg Gall. 235; Miss., Gall. Jet, $3+6$; Sucr, Gciultry. Lituryia Rium. Jet. Murat. i. 546 ; Suer As in ibid. iit 51 ; Opp. Greg. v. 101 , ell. 1615 ; bureg. is given in the Besangon. rite, Mus. Itul. i, 390 , 1

 Cleri. ii. 35 ) merely repeats tsidore; nuor do we find any certain mention of a processinu af we the Ordo Oificizabove mentioned, until we comer
to Pseudto Alcuin in to Pseudd-Alcuin in the 10 th century.
A similar rite is obe
But at theirin mitating. is observed among the Greeks Palms, while the mating are yet being Feast of procession (repiramastins are yet being sung, a
 emperor must walk actording to custom, nud the Offic. xi. 4). The lam with the procession" (De a burning toreh; $n$ deacon beands the way with follows; then come the bion bearing the gispels ing icons; and sumac of bisp and priests carrythen (Colin. x. 5). . During the procers after iliomelon is sung, which is the procession an composed by the enpleror Theophilus, $829-842$ (Cedrentus, Kist. Connjend. ii. 1 i8, ed, Nob, iob.) viz.
 people; look upon the khotdum of hearen, The gospel comes an a liguabe or Cliriat," The $i^{n}$ cession endet, asatimane lesumel, but the pillom (Baia) are retainent larough the serilee (finar, 745). Irayer's used as lhe distribution of the palms before that proceation \& ay be seen lin the Euchologion ( $7+4$ )
[W. E. S.]
PAMPLALO OU PAMPLAMERUN, Egpytian soldiers, marty?n of lih fredou untel Dlaxinilas ; commemorated May 13 . , Boll. 'Ast, SS. Slal. iv. 25, from the Oreek Fus(i.) [C. Il.]

PAMPIILUS (1), martyr under Diocletian: commenorated Feb. 16 (liseron. Mart. with Valens, deacom, and others; Wright's Syriun Sfart. with P'anpliiua, at Caes. P'al.; Cil. Byrant.; Daniel, Coul. Liturg. Iv, 253); Juae I. (Usinard. Mirt. presbyter, martyr at Caesarea, under Maximiuua, his Life by Eusebius of Caesarea ; Vet. Hunu. Murt.; Wand.; Boll. Acta SS. Jun. i. 62.)
(2) Martyr at Rome ; rommemorated Sept. 21. (Usuarl. Alurt. ; Bull. Actu SS. Sept. vi. 236.)
(8) Martyr under Maximinus ; commemorated Nov. s. (Hasil. Menol.)
[C. H.]
PAMPIIIUS, martyr at Caesarea In Paleatine, with l'amphilus; cumineminaied Feb. 16. (Wright, Auct. Syr. Mart.; Basil. Menol, with Valeus, \&c.)
[C. 11.]
PAN TA (Mavayia). One of the erdinary sitles of 1. Blessed Virgin in the Greek church. It probably came into use some time $\ln$ the 7 th century. In the discusslons about the word Ocordous, in the 5th century, she is atyled $n$ drla $\pi$ depenos. So too in the sermon of an uncertain author, Pseaulo-Chrysust. Hom. de Lejis atore, $\mathbf{p .} 416$ (Nigne, tom. vi. 410), whleh la prolably assignable to the fith century, she

 Gevoy Maplay. But in the letter of Sophronlus, patriarch of Jerusalem, rend at the slxth general council, C. Constant. Ill. A.d. © 80 (Ilardunin, tom. iii. col. 1268), the title navaria oceurs several times. It is true that the same epithet is found repeatedly in a set of eleven prayerex to the Virgiu, in Greek, attuibuted to St. Euhrem (Op. Gr. iii. Pp. 542, \&s.), 3nt the whole cast of these prayers obvinusly celongs to a time tor later than that of St. Ephrem.

There is also a monastic ceremony callell Panagia, at which a trinagular shaped piece of blessed bread is elevated, nad partaken of, after a meal with certain prayers. by all present; und a cap of wine is likewise distributed to all with a thanksgiving and special lavocation of the Blessed Virgin Mary, whence the name of the ceremony ia sald to be derived (Du Cange, $G r$. Gloss. s. $v$. and sy meon of Tress.il. quited hy Goss, Euchol. pp. 867, 868). A'4 hough in thifs exact ahape the ceremony belont on time later than our limits, it is very likely . vi., of onme primitive observance, sume , num priginal institution, into which original astitution,
icance has become importeal. .
PANCRATIUS (1), bishop of "9a watadit, said to have been a diaciple of Qut l'etes aud
to have seent our lairl; commemurated Fib, o (Basil. Menol.) Ap. 3 (Ilierm. Mirt, ; l'ausrh. Misit. I I't. Kium. Afart; W-II. Actu ASS Ap. i. 237) : Suly 9 (Cul. Ily a ant. : Dmaiel. Cut. Litaly iv. 2102).
[ $1 \div 11$.]
(2) Youth, lwheaded under thecfit im; como menurated at lime un the Via durelia, Mawld (Hferon. Mhart.; Beel., Wanl., Usuaril. Mirt.;
 In the Sacramentary of Gregury the natale of l'ancratius is elserved May 12, suid he is named io the collect. In ithe Sucramentary of Gelasius he is cummemorated on the satse da;, with Nereus aus Achilleus, but ouly these lat two are named iu the collects. (Marat. Ritur). Kiom. Vet. I. 64e, it. 84.)
[C. 11.]
PANEGYRICON (Mavqүupixdv). One of the Greek otherebooka, containing, " lewhings", appropriate to the various fentivala, cullectel out of the writings of approved authors, generally recording the acts and virtues of the sinntit, whence its name. It is therefore nut unlike the Western "legenda." There is no authoriaed collection, therefore the book ls aut printed; but diflerent coples are found in manuserije in diflerent churches, varying considerably is their contents according to the diligence of piety of the collector.
[C. $\mathrm{E}, \mathrm{Il}$.
PANNUTIA (PanNucea). This is a danie for a garment covered with patches (pari), and is so used by Isldure (Etym. xix. $2 \cdot 2 ;$ fotro. Ixxxii. 687), "quod sit diversis panaia obsita"
[k. s.]
PANSOPHIUS, martyr at Alexandria under Decius; commemorated Jan. 15 (chl. Ay am'; Boll. Acta SS. Jan. 1. 990); Jan. 16 (Pasil. Menol.).
[C. II.]
PANTAENUS, commemorated at Alexandria July 7. (Usuard., Wand., Vet. Rum. N(wt.; Ball. Acta SS. Jal. II. 457.)
[C. Il.]
PANTALEON (1), martyr ualer Mas. mian; commemoratad July 28 (Ihicron. Mrt.; Usuard., Wıad., Vet. Rom. Murt.; Floras, ap. Bed. Mla t.); celebrated by the Greeks ouder the aame of Panteleemon, inartyr aul $\mathrm{p}^{\text {hy }}$ yicisa, the ammercenary, Jaly 27 (Dasil. Nowol.; Cid. Byzant. ; Bull. deta SS. Jul. vi. 397 ; Dauith, Cul. Liturg. iv. 264); Uct. 10 (Cal. Armen.).
(2) One of the nine national saints of Ethiupia; commemorated Oct. 3 (Cul. Ethiop.).
[C. II.]
PANTHERIUS, martyr in Thrace ualet Diocletian; commemornted Aug 23. (Basil. 1/enol.)
[c.. 11.$]$

## PAPA. [POPE.]

PAPAS (1), martyr at Laranda in Lresunia under Maximian; commemorated Mar. 16 in the Ruman Martyrology. (Boll. Aeta S'S. Mar. iin 424.)
(2) Eyyptian martyr with Sabriuus uader Dnclotian; commemorated Disr. 10. (Dazie, ' 'u. Litury. iv. 255.)
[C. H.]
PAPHNUTIUS, holy martyr, commana rated by t', Greeks Ap. 19. (Cal. By:ant; Boll. Acta ¿心. Ap. ii. 623.)

Paplas (1), tian] commemora Nomentana, Jana. Mot. 1 Vet. Kum. 048 ; see aloo Bed.
(9) Martyr in others ; commemos Yeb. 25 (Usuard. Vich. Rom. Mart.) Paplas with the Mar. $\theta$. in the $C$ occurs sa Papplus.
(3) Martyr with nader Declus; cor Menol.). The Hier some of the saine c have the Reman landists (Feb. Hil. 62
(4) Bishop of Hite the disciple of St.然. (Ususpi. Murt. Acta SS. Feb. Jill. 28
(6) (Papas, Papp at Tomi; commemor Mart.)
(6) Martyr with cominemorated July

PAPINIITS, bisho the Yaudslic persecu 28. '(Usuard. Murt.

PAPIRIUS, deacm Agsthonica and Car erder Astonians; cor Ap. 13 (Usuard. Mur Jirt.); Papylus, Oct. Cud. Litury. iv. 271).
PAPPIUS. [Papi.
PARABOLANI, an officers who fulfilled th dants and nursea to tl reliered from the slins tantur ad curanda d (Cod. Theol. lib. xyl. ? leg. 43). Binterim attı of these functionaries a peace of the church us wirdigheit. vi. 3, 26). the care of the sick an as we see from Dinaysi the : the rue at Alex adria was alolly? he to. liret Chissin a ve, withor sparate boly. is is ar the Theodosian code, that rasked ameng the "cler orsisute capacity. They the poorer classes, and th hibition against men of isto the confraternity. I derired from $\pi a \rho a 3 d \lambda \lambda e \sigma \theta$ courage with which they lime of plague and coutas z\#pdipena, or besturvï, wl to the risk of death in figh In the amphitheatre (cf. S
Valesius' notes ; Niceph. $b$
rated Fob, o wht. : l'ounts. m. NS. Ap. I. Cul, lithom
[ $1: 11$. ${ }^{\prime}$
Talian; comrelia, Mapla marid. Whens Mal. (iil. 1i). the natale of 2, and he lis ramentary is he salne day, aly these late lurat. Sifur
[C. it.] "Rewlings" , cullectel out ors, generally of the matut, rot unlike the 90 authorized oot priated; manuscript in ralily is their ce or piety of
[C. Li, fi.]
his la a anous $s$ (punri), and x. E; l'uthd unis obsita"
[1. s.]
xandria unifer (cil. Ays:An's in. 16 (Basil.
[C. II.]
ed at Alexano R Rom, Matia;
[C. H.]
under NasiIficron, M rth.

Florus, ap. Greeks uader and physiesaa, - Menol.; Cidt . 397 ; Daviel, d. Armen.).
its ef Ethlopis
j.). [c. il.]

Thrace ululet 23. (13sill
[C. II.]
da in Jrecautin Mar. 16 in the ta SS. Mar. ili

Sabriuts undet

- 16. (Danie',
[C. II.]
:yr, cophimemin (Cal. Dy ant.
[C.' H.]


## 'AP'AS

## PARABOLANI

1551

PAPIAS (1), molifer, martyr uniser HocleNanj commemorated at llome on the Via Nomentana, Jan. 29. (Usuard., Wanl. 1 lhed. Nirt.; Jet. Rim. M.trt. I Iloll. Acta SS', Jaa. It. 948 ; aee also Hell. Aficri, Nov, 20.)
(8) Martyr In Regypt with Vletoriaua and ethera; conmemornter Jan. 81 (llasil. Menol.); Yeb. 95 (Usuard. Mirrt. "under Namerian"; Vet. Rom. Mart.). In the Ilíron. Mist. a Paplat with the same companions occura on Mar, 6 . In the Cul. Bysant. Ap. S, the name
occura as l'spplas.
(3) Martyr with Diodorus and Claudianue nader Decins; commenorated Feb. 4 (Banil. Menol,). The Hicrom. Misort. has a Paplas with onme of the saine compraions on Mar, 6, wa aluo have the IComan Martyrology and the Boilaalists (Feb. 1ii. 627) on Feb. 26.
(4) Diahop of Hierapolls, frisald of Eolycarp, the diaciple of St. John ; cornmemorated Feb. 24. (Usuari. Murt. 1 Vet, Rom Mitart.; Boll.
Acta SS, Feb. Bii. 285.) Acta SS. Feb. Jii. 285.)
(b) (Papas, Pappes), martyr with Chrestus at Tomi; commemorsted Ap. S. (Wright, Syr.
(0)
(6) Martyr with Peregrinus and othere ; ecmuemorated July 7. (basil. Minol.)
[C. H.]
PAPINLITS, bishop and martyr in Africa in The Yaudalic persecution; commemorated Nov. 28. (Usuard. Murt.; Vet. Rum Murt.)
[C. 11.] PAPIRIUS, deacon, martyr with his aister Agsthonies and Carpus, bishop of Thyatira,
 Ap. 13 (Ust.); Japylus, Oct. 13 (Basil. Menol. Det. Rom, Cud. Ritury. jv, 271). 13 (Basil. Mcnol. ; Daniel,

## PAPPIUS. [Paplas (2).]

PARABOLANI, an inferior order of church officers whe fulfilled the duty of hompital nttendants and nurses to the alck poor, whom they telieved from the alms of the faithful, "depu. taatur ad curanda debilium aegra corpora" (Cod. Theod. lib. xvi. Tit. ii. de Ejpisc. et Cler.
lez, +3). Binterim attributes the establinhmon of these fuactionaries as a distinct ordel to the peace of the church under Constantine (Denkvirdigheit. vi. 3, 26). Previous to this time the care of the sick and the burial of the dead, as we see from Dionysius'e graphic account of Was filve at Aipxiadria (Euseb. /I. $F$ \% vii, 22), was filt:lim' h. "th = rethren gen rilly as a duty a:pante holy. is is evident, from the into a the Theodosian code, that the "from the laws of ranked ameng the "clerici," prababolani" were ranked ameng the "clerici," but in a very subthe poorer classes, and there wa be chosen from hibition against men of rank being express prolato the confraternity. The name wing admitted derired from rapa $\theta d \lambda \lambda e \sigma \theta a$ (perrichitari), from the courage with which they hazariled their lives in time of plague and contagious sickness, like the mot fornot, or testiurii, who exposel themsulves to the risk of death in fighting with will beasts Palesius' netes ; Niceph. Socr. M. E., vii. 22, and Yalesiua' netes ; Niceph. H. E. xiv. 3 ; Actu SS.

Abdon. é S. nnem apul! Suicer). The lhen that it wasa natirical hamu (from porrobolne $=$ mare talk), given to physiclens and thore who un tertook the cure of the wick, because they promis I mach and perfurmed little, if seriounly proposel, nee is ix. i). How. of this oriler, too nomele in the woriginal purpose "ex charitate ohicium transivit in fisaronlus, and the parabolani apransivit in factionem," turbulent barabolani npprear aa a fisctous and part in all rif, taking n noisy and prominent. so much trouble to the civil proses, and causing somuch trouble to the civil prower, that sumeial
Jawn hal to be passed to restrain an them. In the quarrel betweun Cyril an I regulate A.D. 41 G, the prabralani, been Cyril aud Oruster, canse of the pirabolani, zealously expousing the dria into sir bishop, threw the clty of Alesan. despatched an eavoy to Thoodosius inhubitanta him tn issue a prohibition for the , begging leave Alexaniria, as his was the the bishap to by which their an his was the only authority in cousequence of this conld be checked. insued an edict addresued totion, Theorosius prefect of the pretorium, Sept, $28,+18$ the roinoving this turbulent body from, 416 A.D., rity ot the bishop, and placing them directly under the prefect, giving him the power of dismissing them for riotous conduct, and of filling up all vacancies caused by death. The number vas at the name time limited to 500 , and they wore to be selected trom the proomer classes. the interruptions to public business caused by their obstreperons behariour, and their intimidation of witnesses and jurors, were guarded ugainst by an inhibition against their attending the law cuurte at all. Any judicial complaint or legal business they might linve was to be tranasucted for them by their "ayndic" or atattending, They were also prohibited from antending, as a body, the games and shows disturbers of the peace of the occasions, as being meturbers of the peace of the community. This clerical party at Alexandristasteful to the ence with thin feeble Alexandria, whose intluenough to induce him, in sevented powerful time, to repal the rhisf seventern munths furiner enaetinent the thief provisions of his 418 A.d. In thi by a fresh edict, dated Feb. 3, 500 to 600 , thes the number wis raised from bishop's 600 , they were again placed unter the filled from thow, and the ranks ware to be office but had been what previonsly filled tho who were knuwen disbanded by the prefect, or the sic!:. Their rank watui in their care of sumewhint raisel. They war at the anme time any class, excenting they might be selected from riales." At the same the "honorati" and "eutheir. At the same time the clanse probibiting on public accan in the circus, the courts, and u. s. leg. 42,43 yol was confirmed (Cul. Theod. notes). We find the p. 82, with Gothofred's of noisy franties, ready for andi again as a body at the "Latrocioiun "or any acts of violence, where six hundrei of then Ephesus, 449 A.D., of the brutal Barsumat themparel as the toole to supprart his measures (Labbe, ir, 251) reputation of the ra aboluni as, 201). The class, furmidabla to the civil as a daagerous ever useful when restricting themselvates, bowappropriate dutieg, is evidenced by the legisla-

## 1552

PARACLETICE
PARALYTIC MAN
tion of Justinian, which confirms the prohibition to their appearing as a body on publie occasiuns. (Coul. Justin. lib. i. tit. iii. de Episc. et Clerie. leg. 18; Binterim, Denkrürdigkeiten, vi. 3, 26 tf. ; Bingham, Orijines, bk, iii. ch. is. § 1-4; Gothofred, Annotat. in Cod. Theod. vol. vi. f. 82 ; Baronius, Lppend. ad tom. v. p. 691.)
[E. V.]
 тараклитікбу). One of the prineipal and most necessary of tho Greek olfice-books. It is arranged on the principle of the Octoéchos, but extended so as to contain the Troparia of the whole Ferinal office for the year. By some writers it is attributed to Joseph of the Studium (died A.D. 88.3); by others to another Joseph, surnamed Meludus (see Leo Allat. do Lijiris Eeclcs. Gracc. p. 28:3). Two derivations are given for the name: viz. either quasi consolatorius, because its contents tend to the consolation of the penitent; or quasl invitatorius, because they largely consist of invocations.
The course of the Ferial offico depends not so much upon the season of the year as upon the Tones (i×01), of which there are eight, arranged to follow one another in regular sequence, beginning with the week after Easter week, atter which they recur again, and ao on. Ench Tone has its own Troparia, and governs the service at all the flours for its week. Thus the entire det of variations of the service is finishell in a period of eight weeks. Thore are propor tsbles to shew how these periols of eight weeks, with their Tones, fill in ditlerent years, necording to the date of Easter. By referring to these tables the proper Tone for the week in which any given day falls may be found; and then the paracletice gives the proper Troparia for the different offices of the day.
[C. E. H.]
PARADISE ( $\pi a \rho d \delta \epsilon i \sigma o s$, from a Persian word meaning a park or pleasure-ground) is used (1) in inscriptions to designato the place in which the dead in Christ wait the final judgment. It is said (Martigny, Dict. p. 577, 2nd ed.) not to occur earlier than the end of the 4th ceutury, when (A.D. 382) it is found in the epitaph of Theodora (I)e Rossi, Romo Sott. i. 141, No. 317). But, without the actual use of the word "Paradise," the dwelling of a sont in bliss is often indicated by pictures or symbels of the last resting-places of the faithful. An areosolium of the cemetery of Cyriaca shews an oranti standing between two figures, who draw back the curtains on each side; this is supposed to typify the entrance of a soul into the rest of parudise (De Rossi, Butlct. 186:3, p. 76). A painting in the cemetery of Petronilla (Martigny, p. 639) is thonght to represent the reception of a soul into Paralise by Petronilla. The soul admitted to the joys of Paradise is sometimes represented as a female figure standing between two troes in an attitule ef contemplation (Perret, Catacombes, $\mathbf{v}$. pl. v.; De Rossi, Romu Sott. i. 95), often accompanied by the words in pace. This inseription appears in the representstion of Dionysas (said to be of the 3rd contury) in the cemetery of Soter (D) Fissil, Romas Nott. iii. tav. i.), where the departed appears in the midst of a garden full of fruits and flowers, where birds seem to flit from branch to branch. On some sareophaguses (as in Bottari, Sculture, xix. ; Millin, Midi de la France,

1xy. Ixviii.) trees or vines form columas sepa. rating the ditherent groups; these are thought by some to typify laradise. Oceasionally the promised land is typified by the $t$ wo spies bearing a groat bunch of grapes between then on a pole (Millin, lix. 3; Garrucci, l'etri, ii. 9). Ani again the soul is typitied by a bird sitting of a tree (Lupi, Scuerac R'pituphion, tav, x vii. p. $1: 37$ ), or in the inilst of flowers, See the epitaph of Sabinianus (Martigny, p. 576). The flowers and icaves, which often edclose representations of the Lord in glory, as in some of the ancieat mosaics of Kome and Ravenna, are thought to refer to Paradise [Dosalcs, p. 1337]; and figures of saints in basilic.s are frequently placed ia the midst of a Paradise indicaterl in the same manar. The same kind of symbolism is tound in gilded ghass (Buonarroti, Ossertazione sopra alowni Frammenti di letro, xviii xsi.; Garrueci, ix. 8). The rich dress in which many fomale figures are represented on sepulehral monuments is thought by many to indicate the "splendour of lara lise" ( $\tau \rho \cup \not \subset \bar{\eta} \tau 0 \hat{0} \pi a \rho a \delta \epsilon(\sigma 0 v)$ of which the liturgies speak. The brinquets which are so often represented on the walls of sepulchial chambers are also very commonly supposed to typify l'aralisiacal joys (Polidori, Conviti Effijueti, in the Milan Amico cattolico) (Martigny, Dict. dcs Antiq. chret. s. v. Paradis).
(2) The word Paradise is sometimes used to designate the quadrangulur space enclosed by a cloister, often used as a burial-ground. Coinp. Nartuex, p. 1379.
[C.]
PARAGAUDA, PARAGAUDIS ( $\pi$ a $\rho a$. rấdis). This is a species of ornamental fringe attnched to a dress. We find in the Theodosian Code (lib. x. tit. 21, 1. 1) a law of Valens proo hibiting the use of "auratse ae sericas paragaudae auro intextae" to private persons. A lav of Thendosins the Great (ib. 1. 2) repeats the prohibition in stronger terms. The word is also used, by a natural extension, for the dress so ornamented (see Gothofredus's note in loc.). As there is no opecial Christian connexion of the word, it is needless to give further instances, It is apparently oriental, but the derivation is unknown.
[R. S.]
PARALYTIC MAN. Two cures of the palay (besides that of the ceriurion's servaat) are circumstantially narrated in the gospeis-one of the sutlerers at the Peol of Bethesua (John r. $2-17$ ), the other of him whom his friends lowered through the roof in the crowded assembly of Capernamm (Matt. ix. 1-8; Mark v. 21 ; Lake viii. 40, v. 17-26). The former is by far the more frequently represented-nlmost alwars in the act of carrying away his bed, or "that whereen he lay," which is sometimes a Greek couch, sometimes a somewhat modern, stampbelateac. See Rohault de Fleury, L'Etample, pl. li. figs. 1-5, Bottari, tav. xxxix., snd Be: titesda, p. 201, for a cut from a Vatican sarco phagus. Soe also Rohault de Fleury, pl. lii, for inany varieties of the grabatum, two from ivories at Ravenna and at Cluny. A seribe or spostle is sometimes present (Buttari, sExi.). The nther paralytic sufferer is seen as lowered through the roof by cords in a sarcophagus photogrsphed by Mr. Parker (2906), and engraved in Bottari, $i$. pl. 39. See Westwood, Early Christian Sculptures,
p. 23. But the $m$ seatation is in the Apollinare Nuova L'Évangile, pl. $x$ other examples fro nos. 510 and 70 in

## PARAMENTA

 ormaments, or dec might be applied church is alorned $f$ of the altar; to $t$ (in a still narrow spparels, of a restm ose sll seem to be l
## Paramonar

 the oature of whose different at different occurs but rarely, coatext of the pas iodicate the position where it occurs is $\mathbf{i}$ council of Chaleedon, (or, according to a srius ") is ranked w "eclicus " (church ac ordinate officers of $t$ t sometimes the object Is this passage it anthorities to meata a managed the estates o "Monasterii administ Can. tom. i. p. 112 ; ii. Bish. Jur. Cunon, tom. it is slso explained Gothofred in his annc Justioisa colle (de Epis. There the paramonarii sendochi, ptochotrophi trators of chureh pro other hand, consilers larer grade, identical narius in the Western lighting the candles, of doors, sad other servile redered by lionysius E the margin by ostiarit given by Du Cange (sub used io this inferior mediaersl times (Bingh ch, xiii. §I ; Bevereg. $P a$ 4.8.$)$PARAMONUS and Decius; conmemorated 1

## PARAPHONISTA.

 quently in the early Ora by Hittorp, and by Ma tom. ii. The four princip Cantorum at home were The first in number of the wated ths anthem. It forth, who was called teep the pope intormed of Hrned the choir, what ent de The choir-boys we i! lanteg paraghonistuc.
## PARASCEUE.

[Good
parasceve,

## p. 23. But the most graphic and excellent repre-

 sentation is in the apper course of mosaics in St. Apollinare Nuova at Ravenna (Rohault de Fleury, thermyite, pl. xiiii.). De Fleury gives two other examples from 9th and 11th century MSS. not. 510 and 70 in the Bibliothèpue nourelle.[R. St. J. T.]
PARAMENTA. A general word sigaifying ornmmeats, or decorstions; from parare. It might be applied to the tapestry with which a church is adorned for a festival; to the coverings of the altar ; to the sacerdotal vestments; or (in s still narrower sense) to the orphreys, or apparels, of a restment. The authorities for its ase all seem to be late. [C. E. H.]
PARAMONARIUS, an ecclesiastical official, the anture of whose duties seems to have beea differeat at different times and places. The word occurs but rarely, and there is little in the coatext of the passages where it is found to where it occurs is in the secend canon of the council of Chalcedon, where the "paramonarins" (or, acearding to another reading, "prosmonarius") is ranked with the "oeconomus" and "ecticus" (charch advocate) as one of the sabordiante efficers of the thurch, whose post was sometimes the object of a simoniacal bargaiu. ls this passage it is considered by the best sothorities to mean a "villicus" or bailitf, who manged the estates of a monastery or church. "Monasterii administer." (Bevereg. Pandlect. Can. tom. i. p. 112 ; ii. p. 109; annotat.; Justellus, Bit. Jur. Cinon, tom. i. p. ${ }^{\text {an }}$; Suiccr, sul voc.) Gothored in his nanotations on a manner by Gothorred in his annotations on a law of the where the paramonarii are nisicis, 1. 46, sect. 3), where the paramonari are nssociated with the trators of church property other hand, coosidersperty. Du Cange, on the lower grade, identical with otfice to be one of sarius in the Western church of the minsiolighting the candles, opening and concerned with doors, nad other servile duties, , shutting the rendered by lionysius Exiguas, and explained in the margin by ostiarius, and the quotations giren by Du Cange (sub voc.) prove that it wis mediser this inferior sense in the Weat in mediaersl times (Bingham, Oriy. Eccl. bk. iii. ch. siii. § 1 ; Bevereg. Pandectue, u. s. ; Juste. iinus,
w.. .).
[E. V.]
PARAMONUS and 370 martyra under Decing; commemorated Nov. 29. (Cal. Byzant).
[C. H.] PARAPHONISTA. This word occurs frequently in the enrly Ordincs Lomani pablished by Hittorp, and by Mabillina, Museun Ital. Cantorum at four principal singers in the Schola Cantorum at Rome were named paraphonistae. evaled the authem of these (prior scholae) prefurth, who was call was the duty of the bep the pope informed of any materaphonista, to wred the choir, what anthem matter that conde. The choir-boys were were to be sung, ifantes panaphemistcos. Were sometimes called

## parasoeue. [Good Friday.]

PARASCEVE, martyr at Rome under

## Byzant.) ; commemorated July 26. <br> (Cal.

[C. H.]
PARATORIUM, a designation of the proalso called crdince talle in the Ordo Romenus, offerings were received, "because when the out of them for the Euchurist" (Hin was made vi. 22). [Proturisis.] It also stogham, viii. Secretariun Eeclesiae or Sacrist stood for the subdiaconas dat acolytor Sacristy. "Calicem torium." Ordo Romanus "Reprocat in Paraparatorio quodam sive in secretopio" "r liber in Dacange, Const. Christ. S. Soph " (ibid.). See [Diaconicum.] Christ. S. Soph. ee. 67, 68.

## PARENTS. [FAMily.]

PARIS, COUNCILS OF (1), A.D. 360 (al.
362), where the Arian fermala, concocted at
Rimini, stantino ${ }^{\text {mablished at Nice, and reaffirmed at Con- }}$ stantiaople, from which the word "Homoonsios" hall been elininated, was condemned in a syoodical In the 11th Fill to the Easterns, and preserved In the 11th Fragm. of St. Hilary. (Mansl, iil.
$357-359$.)
(2) A.D. 555 ( Cl . 551), at which Saffaracus, Who sabseribed to the 5th council of Orleans as by hls own coufession, convicted of varions crimes 739-742.) coufession, was deposed. (Mansi, Ix.
(3) A.D. 557, in the pontificate of Pelagitas I., like the former one, when ten canons were passed, ail relating to church disciplive, and most of says, "Let no eoactments; e. g. the tighth, which will of the citizeus ; be ordained against the elected with fullest but him only who has been clergy. Neither est choice of the people and power of the priace, ner any bet filled op by the against the will of the bishop of the whatsoever, or his suffragans." Six bishop of the metropolis, this council by Gratian and othersare given to Mansi shews, embedy rules of the which, as tollowing centuries. (Ib. 752.). (4) A.D. 573, when Pappo

Chartres, complained of Pappolus, bishop of Promotas to the see of Chatenudunsecration of by Aegilins, bishop of Rheims, who wns diocese, called upon, in the pame of the conncil therefore draw his nomlnee. The of the conncil, to withletter to king Sigebert, council also adilressed a interpose in his favour. ( $I b$. $865-872$ ) him not to
(5) A.D. 577, when. (16. 865-872.)

Rouen, was accused by pratextatus, bishop of encouraged the revolt king Chilperic of having the bishop denied. Fir his son Merovens, which whom was Gregory of Torty-five bishops, among his delence. But in the Tours, the historian, heard to become his own the end, having been induced furcibly, thrown into nccuser, he was carried off ( 56.875 , 880 .)
(6) A.D. 615, the most considerable that had yet met there; said to have been attended by seventy-nine hishops, tand even called general in a coum il of Rheims ten years later. Its prefice daposes to its having been summoned by king
Clotaire, who confirmed its con a special edict. They were fifteen afterwards in disciplinary. By the secore fifteen in number, all choose or have one second of them, no bishop may choose or have one chosen to succeed himopmay

## 1554

## PARISH

## PARISH

his lifetime, unless ha shonld have become, for gome reason, incapable of ndministering his diocese. Ly the third all manumitted slares (liberti) are to be defended by priests, and not rednced again to their former state. And by the fitteenth no Jew may hold or apply for nny public office giving him power over Christians. Any Jew endeavouring to compass this is to receive baptism nt the hands of the bishop of the place, with all his family. The rest are less new, than old canons revived. (Mansi, x. 5:39-546.) Ten more canons (Manal makes them fifteen) are precervel of a nameless council (Delaland, Suppt. ad Sirmont, p. 62, has inventel a name for it), loy the first of which these fifteen are contirmed, as being in no wny contrary to the Catholic faith or church law, while by the eighth priests and deacons are forbidden, un ler pain of deprivation, ever to marry. ( $I b .546-548$.)
(7) A.D. 638. When the exemption of the abbey of St. Denis is stated to have been renewed, "in universali nostrà syno.Jo l'arisiis congregata," as king Dagobert, who subscribes first, is made to siay. But if so, why shoull it have formed the subject of a grant afterwaris, a.d. 658, by bishop Landeric ? (Mansi, x. 659 and xi. 61.)
[E. S. Ff.]
PARISH. I. Names for.-The Greek word тapoukia, from which the English parish is derived, through the Latin paroecia, parochin, the Norman-French paroisse (Lois de Guillaume le Conquerant, 1), and the early Einglish paroche, parusike, parcsche (Stratmann, s. v.), sppears to have had two mesnings. (1) In Greek inscriptions it is not uncommon to find the inhalitants of a town diviled into those who have and those who have not full civil rights, and described collectively as of $\tau \in \pi 0 \lambda i \tau a s$
 No. $16: 31$ at Thespine, No. 2906 at l'riene, No. 3049 at Teos, No. 3595 at llinm Novam; hence, in the first use of the term and its cognate terms in Biblical and ecelesiastical Greek, they nre found in this literal seuse of a "80jonruer" "nd "sojourning,"e.q, in the LXX. Exod. ii. 22 ; Dent. v. $14 ; 2$ Kings viii. 1 , in the $\mathrm{N} . \mathrm{T}$. Acts vii. 29 ; Eplhes. ii. 19 ; Ileb. xi. 9 ; in Philo, e.g. vol. i. pp. 161, 511 , ed. Mangey; in Josephus, e.g. Antt. Juw. viii. 2, 9. It is probable that the Lerin came thus to be ordinarily applied to the colonies of Jews in the great cities of the East, who were not absorbed in the ordinary citizens, but kept their nationality distinct; e.g. at Cyrene, where Strabo np. Joseph. Antt. Inut. xiv. 7, 2, says that there were fuur divisions of the popul iation-citizens, farmers, $\mu$ éroikoi, and Jews. It was prohably continued or adoptel by the colonies of Christians in the same citics, who atool in a similar relation to the rest of the popmation: hence, in Clem. Rom. i. c. 1, the church of Rome deacribes itself ns in $\boldsymbol{i} \boldsymbol{\kappa} \kappa \lambda \eta \sigma i \alpha$
 Philipp. 1; Martyr. Polyc. 1. With this mingle: the metaphorical sense of the word in which this "sojourning" pןon earth was contrasted with the "nbiding city" in heaven, c.,f. 1 l'et. i. 17 ; Clem. Rom. ii. c. 5 ; Corpus fuscr. Gruec. No. 9474, 9683.
(2) It was used, in a sense which contimned its earlior sense of "dwelling nenr a city;" ns equivalent to a rural commune or a detached suburb. This meaning is rare, and the elitors
of the Corpus Inscr. Grace. treat the use of $\pi$ deookos in the sense of "colonus," as a prof that the inscription on which it occurs, No. 8656, is not earlier than tha 4th centary, A.D. In the Inter civil law mapookia was spplied to villeing or pensant-farmers ; e.g. in the Practica, tit. 15, c. 2, ap. Von Lingenthal, Jus Graeco-Lommum, pars i. p. 42.
In the ecclesiastical use of the words these two meanings were confounded-the former meaning predominates in the earlier period, the latter in the later; nor does the confusion disappear until far on in the middle ages; i.e. тapouk!a, paroecia were used (i.) of the whole colony of Christians in a given city or district, i.e. of the "diucese," in its modern sense of the district over which a bishop came to have jurisdiction; (ii.) of the rural or suburban communities which were more or less dependent on another church-i.c. of the "parish" in its modern sense. Between these two uses of the words it is not always easy to distiaguish. The following must be taken as being only an approximate classification of some leading instances: $-\mathbf{i} .=$ the modern "diocese": S. Iren. Ep. ad Florin. ap. Enseb. I. E.: r. 20; Apollon. Ephes. ap. Euseb. H. E. v. 18; Alexand Alexnandrin. Ep. ap. Theodoret. II. E. i. 3; Conc. Ancyr. c. 18; Nicaen. c. 16; Const. Apost. ii. 1; viii. 10 ; St. Cyrill. Hierosol. C.tech. siv, 21 ; St. Athnas. Apol. c. Arian, c. 49, vol. i. p. 131, id. Mist. Ariun. c. 17, vol. i. 1. 279, id. Tom. ad Antioch. vol. i. p. 616; St. Greg. M. Ep. vi. 11 ; xiv. 7 ; in Gallican documents from the 6th century onwards-c.g. in the instrument of fonadation of the abbey of St. Mesmia ap. D'Achery, Spicileg. vol. iii. 1. 30 ï ; in England, Cone, Clovesh. c. 3 , Conc. Cealeyth. c. 3 ; in the probably genuine writings of popes-ce.y, Epit. Haadrian. Can. Apost. 40, Hormisd. Ep. 117, ad Episc. Hispan. c. 3 ; in the Carolingian Capita-laries-e.g. Karlomanni Capit. A.D. 7+2, c. 3 , 1ippini Capit. suession. c. iv. 1, Capit. Jern. c.3, Karoli M. Capit. Gencral. A.d. 769, c. 8; in the Liber Pontificalis, bit. S. Sixti, p. 8; in the 1'sendo-1sidorian decretals-e.g. I.pist. Clem. i. c. 36, 70, Epist. Cutixt. ii. c. 13, Epist. Lwïl. c. 5; and even in the 12th century-c.g. Leqenda $S$. Hujon. Lincoln. ap. Girallus Cambrensis, ed. Dimock, vol. vii. p. 176. So fnr did this wider sense of paroccia prevail that a distinction sometimes appears between the paroccit of a simple bishop, and the dicecsis or procincia of a metro-politan-e.g. S. Bunifac. Moguut. E'pist. 44, ad Zucharian, A.D. 742, Migne, P'atr. Lat. vol. Isvxix. 714, "tres ordinavimus episcopos et proviuciam in tres parochias discrevinus; so s. Znchnr. E'pist. 3, ad Burchurd, Migue, rol. Mxxxix. 892. ii. It = the modern "parish" : S. Basil. Epish. 240 (192); Coust. Apost. ii. 58 ; Conc. Chalc. c. 17 ; 3 Conc. Tolet. c. ix. 20, Emerit. c. 19, 2 hispal. c. 2, Agath. c. 21, liem. c. 19, Cabillon, c. i); Sitlon. Appllin. Epist. vii. 5, P. 183; S. Greg. MI. Ephist. i. 16; lit. S. ETiy. ii. 25, ap. 1'Achery, Spicil. vol. ii. ; in the I'seulalolsillorian decretals, Epist. Clem. iii. c. 70 (from Lulli E:pist. ad Pontif. Max. in S. Bunific. Epist. 112, 1. 240); llinemar Rem. Capit. Symal. 4 , c. 1, et. Sirmonl. 1. 732, Migne, l'. L. vol. curs. 1. 79.5 . Conversely clicecesis is frequently used, probably by a survival of one of its clasial uses (for which gee Marquardt, Römische Statho
woaltung, B modern parish 16, p. 283; S. id. vi. 38, p. ceses" synony Conc. Agath. A 0. 8, 4 Aurel. c. 2, 4 Tolet. diocesis (and t of paroceia) is in the long disp and Siens, the given hy Murat parochia does decree of the R in A.D. 853.
(The mediaev a constant varia arisen from a parochus, which times by Bsur, ui p. 78, but is slto ii. Origin of $P$ in the modern se in the suburban Roman empire. of thst empire, es trict surrounding trates might exer Flace, in Gromut. territorium, Digest Cic. ad Fam. 13, 1 tain mithin it vici which formed dep Hispsl. Origin. xy she Statsterwaltu tion to these large tiritory and their lets, there were raral districts, whi sometimes alao the bidi. ; Kuhn, über d Alten, Kimenverfas: 1878). By the end mity had penetrat uaburban and rural had to be mada for ${ }^{23}$ ation. The provis different times and the modern parish is exper:ments.
(1.) In Syria it w attach a sinall town neighbouring large lehem was attached Dict i. 8 , ed. Halm, p sarg, "ecelesinm loci mns presbyter regit qui Hierosolymam ter in Syria, and some par to have become the $p$ ceotury, to appoint smill towns and cour sume respects on a lom byters snd deacons of case. c. 13; Antioch, intended by rural itinerant bishops, $\pi \in p_{1}$ hre in some respect bishops (Conc. Ancyr Antioch, c. 10; S. Bas controveray to which $t$ cilisis. ant.-VOL

## PARISH

wroaltung, Bd. i. p. 5) as equivalent to the 16, p. 283 ; S. Greg. Turon. A. F. iv. Epist. Ix. id. v. 38, p. 315, uses "paroch. iv. 13, p. 152, id. vi. 38, p. 315, uses "parochine" snd "dioceses" synonymously in the same chapter; Conc. Agsth. A.d. 506, c. 54, Tarracon. A.D. 516, 0. 8, 4 Aurel. A.D. 541 , c. 33, 3 Brac. A.D. 576 , c. 2,4 Tolet. A.D. 633, c. 34, 36. This use of diocecsis (snd the concurrent absence of the use of parrocia) is especially found in Italy-e.g. in the long dispute between the bishops of Arezzo and Siens, the documente relating to which are given hy Muratori, Antiquit. Ital. vol. vi., where
parochia does not appesr to occur until the parochia does not appear to occur until the decree of the Roman council respecting the case
in A.D. 853 . (The med
constant variant for paroecia, srisen from arisnt for paroecia, seems to have parochus, which has been revived in modeal times by Bsur, über der Ursprung des Episcopats, p. 78, but is altogether untensble.)
ii. Origin of Parishes.-The origin of parishes, in the modern sense of the word, is to be found in the suburban and rural organization of the Roman empire, In the more civilized countries of that empire, each important, rity had a district surrounding it, within sontich its magistrates might exercise jurisdistion ( $=$ regio, Sicul. Flace, in Gromut. Vett. ed. Lachuiann, p. 135 ; territorium, Digest, $50,16,239, \S 8$; סiolk $\quad$ ois Cic. od Fum. 13, 15). This district might contuin within it vici, castella, payi, киิцаи, фроúpıa, which formed dependencies of the city (Isidor.
Hispal. Origin, whe Staatserwaaltung, Bd. i. pp. 7 gq.). In addition to these large cities, with their surrounding teiritory snd their dependent villages and hamlets, there were independent communities in rursl districts, which had their own officers, and sometimes also their own territory (Marquardt, Bid.; Kuhn, über die Entstehung der Städte der Alten, Komenverfassung u. Synoikismss, Leipzig, 1878). By the end of the 3 rd century, Christimity had penetrated to the majority of these had to bo made for tham in the gend provision zation. The provision in the geners organidifferent times and in different considerably it the modern parish is the survivor of many earlier
erperiments. experiments.
(1.) In Syria it was sometimes the practice to attach $\frac{1}{}$ small town for ecclesinstical purposes to a neighbouring larger town; for example, Bethlehem was attsched to Jerusalom (Sulp, Sever.
Dial. i. 8 , ed. Halm, Dial. i. 8, ed. Halm, p. 159 , writing of St. Jerome, says, "ecelesiam loci illius (Bethlehem) Hierony: qua preshyter regit; nam paroecia est episcopi qui Hierosolymam tenet "). But more commonly to have become ths practice, as early as the 4th century, to appoint presbyters and deacone for amall towns and country districte, who were in bome raspects on a lower footing than the prescies. c. 13 ; Antioch, city churches (Conc. Neointended by rural bishopa, wwo were superitioersnt bishops, $\pi \in \rho$ оoд $\epsilon u t a l$, who were thembiahops (Conce reapects subordinate to the city buthops (Conc. Ancyr. o. 13; Neocaes. c. 13 ; ontroversy to which this fact gave rise $\ln$ the Curiss. $\triangle N T$.-Vol in.

1555

## PARISH

West, in the 8th and 9th centnrles, is referred to under Orders, Holy, III.) An interesting exmall Syrian the ecclesinstical organization of a is atforied by an inseriptlow at Eith a.D. 354, in Batanea, printed in Le Sas et (El-hit) Inscriptions Gircoque., in Le. So et Waddington, Inscr. Grace. No. 8819 ), where $2124(=$ Corpus sisted of two presbyters, ona of whom wy consrchimandrite of the local mon whom was also deacona, one of whom act monnstery, and two "bursar." (2.) In North Africa, the system or rural or itinerant bishops, wath jurisdiction over detached towns or villages, does not secm to have existed. It is clear, both from the large number of bishoprics which are known to have existed, and from the taunts which were thrown out on both sides in the course of the Donatist out on
versy, that bishopsof veinted, whershops of full rank were ordinarilynppointed, wherever a Christian community existed; ayatem which after time there are traces of the prevail, e.g. in St. Augustine, Epist. 209, whlly to he speaks of a "castellum", Epist. 209, where outlying dependency cellum" which formed an "antea ibi nunquam episcopus fuit of Hippo: cum contigua sibi regione ad fiscop sed simul nensis ecclesine pertinebst." ad paroociam Hipporound Alexandria, $\dot{\eta}$ Mapećrvs (3.) In the district were entrusted to pape intendence of the presbyters, under the sujpernasius mention upwishop of Alexandrin. Athnalso speaks of the bishop of ten such villages, and $\left.\mu^{\prime} \dot{\nu} \psi\right)$. The dispute with Ischyras, which ( $\pi \in \rho \in \chi_{0}-$ pies a prominent place in his the Arians, seems to in his controversy with attempt of Ischyras to have arisen out of the bishop of one of these villages, whimself appointed resists on the ground of its being contrnry to local practice (S. Athsuas. Apol. a contrinry to vol. i. p. 143; c. 85, vol. i. p. 158). (4.) In Gaul and Spain, the circumstances under which Christinnity spread, and the elaborate civil organization with which it found itself in contact, led to the growth and consolidation of the aystem which has aince become permanent in the Western church. It is probable that in those countriee it did not penetrate to the country distriets and organizamunes until long after its complate organization in the chief towns. Those towns consequently became missionary centres. Preabyters and deacons were sent into the custella and vici, partly to preach and partly to minister there. there. That they did not go far from the towns, full advantages dot give to the Christians the by their haring of Christisn worship, is shewn every Saturday, in order to to the city church of tha Sundny, (Con order to assist in the services of the Sundny (Conc. Turrac. A.D. 516, c. 7). By became me Christians of these country districta tendency more numerous; but by that tims the bishops. The episcopate limit the number of portant. Its dignity epate had become more imcresting e bishop dity whs not to be impsired by new community. Preshyters and deas, for every detached rom ty Preslyters and deaeons wero deputed sromerve country churches church, and sent no " merely "ad praadicandum." They were regendum," i.e. to exercise ecclesiatical "ed pline. At firat they were still nominally on the

## PARISH

roll of the city clergy. They received their allownnces, as before, from the common fund. Thes could be recalled by the blshop, and re-nttached to the sity church (so Inte as Conc. Emerit. A.D. 666, c. 12). But gradually they beenine fixed in their several districte, or "paroecine." As such they were nt first called "cardinalee," a term which was also applied to the permanent chapliains of endowed orntories ( 8.9. by S. Greg. M. Eipist. xii. 11), and wns ultimntely superseded in the case of alnost all parishes, except the Roman tituli, by the terms diecesani, o.g. Conc. Agnth. e. 22; Tarracon. e. 1:1, parochitani, parocсіиni, parochiales, Leus. Limerit. c. 18; 3 Tolet. c. $4 ; 7$ Tolet. c. 4 ; 9 Tolet. c. 2 ; locales, 3 Tolet. c. 20 ; forastici, Can. Martin. Brac. c. 15 (trans-
 c. 13).

Such is in outline the history of the origin of the parochial aystem. When it finally enme to prevail, it tendel to absorb into itsclf the other systems upon which Christian communities had been organized, and, although only after atruggles which stretch fir into the middle ages, and not without the co-operation of the civil power tor the $p^{\text {urpeses of political convenience, to apread }}$ the network of itt elaburnte organization over the whole of Western Christendom. But it will be noted that the listery which has been given takes account only of rural or suburban districts, and of towns which were included in such districte. It is neceasary to explain briefly the extension of the syatem-i. to epiacopal cities; ii. to privately founded churchea.
(i.) In the Inrger citica, aome kiad of subdivision soon becanie necessary, not only because a slogle building became too small for worahip, but also because a single orgnizntion became too cumbrous to discharge effectively the various functions of diseipline and of cherity whica the church nssumed to iteelf. But instead of subdividing the church into separate communities, each complete in itself, the theory of the unity of the chureh was preserred by nsaigning to ench community one or more presbyters, and regarding theae presbyters as forming collectively a single ouvespov, or consilimm, under the presilency of $n$ eingle bishop. This wat the ense at Alexandrin; ench district and quarter ( (גuúpce) of the eity had its own church and its own presbyter (S. Eplphan. adv. Haceres. 68, $4 ; 69,1 ;$ S. zom. H. E. 1. 15). This whe also the case at Rom? The earlieat certain evidence whleh we possess on the point is the letter of Corneliua in Euseb. H. E. vi. 43, which says that there were at that time forty-gix presbyters at Rome. A few yenrs Inter Optatus (de Schism. Donat. ii. 4) mentions that there were mure than forty basilicas; it la inferred that

- That cardinalis in thts une, whtch was transferred from certain civll umices under the emplre, means "fixed" is rightiy maintatned by Gothofred, ad Cod, Theodos. 12, 6, 7, Jicking, Notitia Dign. Orient. c. 6, 2, vol. 1. pp. 24, 205; it is shewn, e.g. by a letter of pope Zachary to Pippln (fipist. 8, c. 16, Migop, P. L. vol. txxxix, 835) who wili nut attew a "preshytnr cardinalls," to be appointed on a pifvate eatate, but ruics that whenever masees are required in private oratortes a presbyter must be apecially asked for from the blshop. The other tate Lattn meaniug of "cardinatis " (i.e. praeclpuus, accordlog to Serv, ad Virg. Aen. I. 135), to less applicable to either its civil or its ecciesiastical use.
there was one presbyter for each basilica, and probably a larger number for the bishop's basilica. The Liber Pontificalis is of less authority as to the early period, but is more precise in its details. The earliest account which it gives is that St. Evaristus assigned churches and their revenues in Rome to presbyters ("t titulos in urbi Roma divisit presbyteris." Vit. S. Evaris? . F. 6). The next account is that St. Dinunsius assigned churches to presbyters, and instituted cemeterics and parishes (the text $l_{3}$ partly uncertain: Bianchini reada "parochias dixieses instituit," but probably the second of these words is a gloss of the first, as parochia was a comparatively rare word in Italy, and also as Hincmar of Rheims Opuse, in caus. Hincon. Itus dun. c. 15 ap. Migne, Patr. Lat. vol. cxxvi. 330 and the Pseudo-Isidore, Epist. ii. Dionys. c. 3; Hinschius, p. 196, evidently read "parochias" only). A few years nfterwards, pope Marcellas is said by the game authority to have instituted twent $\boldsymbol{\text { -five " }}$ tituli" at Roine, "quasi dioceses propter baptismuns et poenitentiam multorum qui convertebantur e paganis" (Vit. S. Marcell. p. 31). It may be inferred from these three accounts that in the first instance the presbyters of the several Roman churches had no special district assigned to them, and that probably they wers not even attached to any particular church, After the time of pope Dionysius, each chusch had its own clergy, its own proper district, and its own revenuea. The presbyters, deacon, and sub-deacon of each church were "cardinales," i.e. fixed to the given church; but collectively, as at Alexandria, they formed a single body, which, by corporate continuity, with changes of detail but not of principle, remains to this dsy as the "collegium sanctae Romanae ecclesise cardinalium."
But the queations of the relation of thess "tituli," "parochiae," or "dioceses," to the "regiones" into which the city was also dirided for ecelesinstical purposes, and also of the degree to which they were analogous to the parishes of other parts of Christendom, are questions which do not seem to admit, upon extnnt evidence, of any certnin answer (some help towards the solation of the first of these queations will be found in the treatises of the learned 16 th-century antiquary, Onuphrio Panvino, np. Mai, Spicilegium Romanum, vol. vi., and in Mabillon, Mus. Ital. vol. ii. Comm. praee. in Ord. Rom. c. 3).
(2) Co-ordinate with the normal formation of Christian communities by the aggregation of the Christians of a city or district, and their organizntion, whether under presbyters or bishops, was the custom of erectiog places of worship upon the estatea of landed proprietors. In the first instance there appears to hyve been oo restriction upon the erection of such places of worship; the civil law, fer fiscal reasons, required the officers of such churches to be taken from the eatate (law of Arcadius and Honorius, A.D. 398, Cod. Theodos, 16, 2, 33= Cod. Justin. 1, 3, 11), but otherwise until the middle of the 6th century left them practically free. It is not clear whether Conc. Chaleel. c. 4, which forbids the erection of $\mu$ ovartipney分 eivetipuoy oikol without the consent of the hishop of the city, refers to these churches; if, as appears most probable from the general tepor of the canon, it doee not refer to them, the


## carliest restrict

 Jnstin, Novell. 6 both the consen agginst the mult ond a sufficient are fer traces of from that time o lo some cases chapels," erected owncre of count was made that for the saks of tionem familiae" ordinary days, yet must be had to th city (Conc. Agat A.D. 535, c. 1;). hase had districte have become coun Anrel. A.D. 541, c potentum domibus ano aut hahet aut and 9 Conc. Tolet. case of " ecclesiae $p$ founded by privat which were mainls both classes of priv (1) That they shoul trol ; and (2) That endowed. The forn appears first in 1 C the latter was enac 541, c. 33. A goo endowment which w Greg. M. Epist. 12, "comes Aprutinous, withis his "castellu hare it consecrated i Gregory, writing to this to be done if gires, namely, a fa roke of oxen, two cou bel, fifteee head of sh ments of a farm. Bu io early times chure contry districts, wit rights of any other chi when the greater part came to be covered wit dicesan but ilso paroc a country district had parish, and especially tithes and fees by the to the church of tha matter not of voluntal obligation, the founda mithin the limitg or on parish teoded to be re Pope Zachary, writing t mill not allow churche hare, eren when endow dinal presbyters;"" the them without the usual teed a priest to perfor reppires (S. Zachar, Epi:Migue, P. L. vol Migue, P. L. vol. Ixxxix. cupitularies allow the e pirste persons, with the but they are careful to pr drees to the original churc not be interfered with ( $K$
h basilica, and bishop's basiless authority precise in its ich it gives is ches and their ' titulos in urbi S. Evarist. p. St. Bionysina nul instituted Is partly mb ochias dioceses cond of these onrochia was a y, and also as 8. Hincm. La! rol. cxxvi. 330 Dionys. c. 3 ; 1 "parochias" pe Marcellus is inve instituted quasi dioceses am multorum S. Marcell. p. three accounta sbyters of the pecial district bly they were cnlar church. s, each chnech 1 district , a ad s, deacon, and " cardinales," t collectively, 1 single body, ith changes of ins to this day aдае ecclesiae
ation of these eses," to the as also divided , of the degree he parishes of lestions which it evidence, of ards the soluwill be found 16th-century Mai, SpicileJabillon, Mus. Rom. c. 3). 1 formation of regation of the their ergaais or bishops, es of worship etors. In the have been no such places of iscal reasons, urches to be Arcadius and . $16,2,33=$ vise until the em practically Sonc. Chalced. of $\mu$ оуалт onsent of the churches ; if, general tenor to them, the

## PARISH

earliest restriction upon their erection will be Jastia, Novell. 67, circ. A.D. 540 , which requires
both the copsent of the bisher agsinat the multiplicatio bishop, as a safeguard and a sufficient endowment. In the W churches, are few traces of them until the 6th century from that time onwards they became numerons In soms cases they were merely "private. chapels," erected for the convenience of the owacrs of conntry estates, and the regulation Was made that although divine service might for the sake of convenience ("propter fatigaordioary dsya, yet on performed in them on must be had to the chorch of the parish resort city (Conc. Agath. A.D. 506 , c. 21 ; 1 Arvern. A.D. $535, \mathrm{c} .1 \mathrm{i}$ ). In other cases they appear to have hisd districts assigned te them and so to bave become country parishes; hence, 4 Conc. potentnm domibus;" and c. 33, "Si prochice in 3no aut hahet aut postulat habere quis in agro and 9 Conc. Tolet. A.D. 655, c. 2, deals with the" case of "ecclesiae parochiales" which have been founded by private persons. The two points which were mainly insisted upon in regard to (i) That they should be under the bishop's were trol; and (2) That they should be sutficiently codowed. The former of these rules probably appears first in 1 Conc. Aurel. A.D. 511 , c. 17; 541, c. 33. A good example of the kind of endowment which was required is afforded by $S$. Greg. M. Epist. 12, 11, which recites that Anio, "comes Aprutianus," had founded an oratory "ithin his "castellum," and that he wished to Gregory, writing to the bishop of Fermo, allows this to be done if the prover endme, allows given, namely, a farm with its homestead, a roke of oxen, two cows, four pounds of silver, a bel, fifteen head of sheep, and the proper imple-
ments of a furm But the freedom with which meats of a farm. But the freedom with which conntry districts, without interferiug founded in rights of any other church, c:me to be restricted when the greater part of the Christianized West came to be covered with the network of not only diocesan but ulso parochial organization. After a couatry district had been constituted into a tithes and fees by the people of such payment of to the church of that people of such a district matter not of volontary offering, but of legal obligation, thes foundation of $a$ new of legal within the limits or on the berders of such a parish tended to be regarded with disfavour.
Pope Zachary, writin Pope Zachary, writing to Pippin, circ. A.d. 741, hare, even when ehnrches or private estntes to dinal presbyters ;" the bishop is to cor "carthen withont the usual solemn masses, and to reod a priest to perform serrice as occasion requires (S. Zachnr. Epist. 7, ad Pippin. c. 15;
Yigue, P. L. vol yigue, P. L. vol. lxxxix. 935). The Curelingian capitolariea allow the erection of churches by
prirate persons, with the consent but they are carefill to provide that the bishop, dues to the eriginal church of that the former aot be interfered with (Karoli M. Capit. ad Salz. A.D. 803, c. 3, Pertz, vel. i. p. 124 ; id. Excerpt.

## PARISH

Canon. c. 19, Pertz, i. 190 ; Cone. Nogunt 100 813 , c. 41 ; Hludowic. et Hlothar. Cupit. c. 6 , Pertz, i. 254; Ansegisi, Canit. lib. 2, 45, Pertz, i, 299). The subdivision of the territory and in cases of necearish, which was only allowable cretion of necessity, was entrusted to the disA.D. 844, c. 7 ; Piop, by Karoli II. Synod. Tolos.

## iii. Relation ; Pertz, i. 379.

jurisdiction of bishops orer to Bishops. - The the privately-founded orer parishes, and over within or without the limits of parishes, wher within the district orer which parishes, were authority was ultimatcly whach a bishop's was not established without masum to extend, In early times presbyters had many struggles. to detach themsclves from the claimed the right they were presbyters, and to set of which where they plcased. The atterpet up aitars partly by the dominance of the Rt was crushed for organization, nod partly by the oman instinct necessity for preserving the unity of the wering A presbyter whe set up an aly of the church. consent of hia bishop was, an altar without tha ented ; and if this was, ipse facto, excommunithe Christian this separation from the rest of resort was had ecclesiastical histobably for the first time in arm (Conc. Antiory, to the power of the sectilnr c. 31 ; 2 Conc. Carth. c. 341 , c. 5 ; Can. Apost. from the first, seems to have governed all interpretations of the relations governed all interchurch to aubsequently-formed original city the same city, and to suburban or rurul munities, was that the offurban or rurul comties were atill part of the ons of these communition. The concilium of the original organizanot only of those presbiters bishop was formed the ordinary administryters who assisted him in but of all presbyters wation of his own church, diction. In cors who were in the same juristion between these two classes doubt, a dintincformed, and in the two classes of presbyters was the cathedral came to midle ages the presbyters of which had originally to assume not only the functions ters of the diecese, but anged to all the preshyof the biahop himself. But sume cases these and 9 th centuries the extra-cathe late as the 8th of a diocese were not only sallowedral presbyters by penalties to assist the allowed but comjelled his concilium, at least once or as members of (Pippini Capit. Vermer. once or twice a year M. H. (f., vol. i. p. 25 ; id. Capit. c. 8, Pertz, 757, c. 24 ; Benedict ; id. Capit. Compend. A.d. The organization of the city, Capit. i. 11, 60). sufficed for all the clergy of church originally tricts which were clergy of the district or dispopulation increased with to it. When the increase in the number of at corresponding cathedral clergy were orga dioceses, the extrathe original type was panized separately; but stood nt the bead of preserved. The bishop which was the counterparganizations, each of Parallel with the counterpart of the other. archipresbyter ruralis or became known in time or the decanus: the former the cathedral, the latter the decantes or dean of rural dean. Parallel with the decanus vicanus or was the archidiuen with the archidiuconus urbanus for supremacy between the archdeaco straggle archpresbyter in theen the archdeacon and the the diocese with the cathedral was repeated in the diocese with different results, inasmuch in

5 H 2

## 1558

PARISH

## PARISH

in the one case the archpresbyter and in the other the archdeacon succeeded in establishing bis claim.

Conversely, the bishop was theoretically an integral part of the parishes which came to be detached from the church in which he personally presided. The parish presbyter had not at first, as he came practionlly to have in later times, the full powers of the ininistry in his parish. In Rome the presbyters of the several tituli had not even the power of consecrating the eucharist; the consecrated bread was sent round to them every Sunday from the bishop's church (S. Innocent. E'pist. ad Decent. c. 5; Liber Pontificalis, Vit. S. Melchiad. p. 33) : there is a trace of an attempt having been made to make this the rule for sll presbyters (cf. Liber Pontif. Vit. S. Siric. p. 55), but Innocent, $l$. c., expressly disallows the practice in regard to psrishes which were remote from the bishop's church, on the ground that "non longe portanda sunt sacramenta," and that presbyters have the right of consecration. In regard to baptism, the co-operation of the bishop becnme necessary in two respects, ( $a$ ) the parish presbyter could only use chrism which the bishop had consecrated, and for which he had to send to the bishop once a year; (b) the baptism was incomplete until, as in baptisms in the bishop's own church, the bishop had imposed his hands (see Priest, III. Functions of, (2) ii.)? In regard to discipline, the probability is that in the earliest period neither a bishop nor a presbyter could act slone, and that the rule of the Jewish synedria which required an ecclesiastical court to consiat of st least three members was ordinarily observed. Some details of the long struggle between bishops and presbyters for the right of the latter to act alone are given elsewhere (Priest, III. Functions of, (1) c). This struggle was by no means ended within the period of which the present work takes cognizance, and ita later history can only be considered in connexion with the general history of the relstions of the Roman see to the Western church in the post-Carolingian periol. It may, however, be mentioned here that an interesting survival of the earlier theory is found in the council of Ronen in A.D. 650, c. 16, which clearly implies that the bishop's ordinary visitation of a parish was conceived as the holding of a court in whicb the local presbyters were his assessors; the purport of the canon is that minor ecclesiastical causes should be determined by the local presbyters before the visitation, and that the graver canses only should be reserved for the more solemn conrt in which the bishop himself presided.

It is impossible, within the linits of the present work, to enter in detail into the intricate question of the precise periods at which, in the several parts of Christendom, the authority of the bishop of the principal church of a district came to extend over all the towns and villages which were included in that district. That nuthority was not established without many struggles, and its nature seems to have varied as widely as the extent to which it was recognized. But it canne at length to consist in three principal particulars. (1) The appointinents of clerks to parochial or other churches were subject to the bishop's approval. (2) ('lerks so appointed were subject to the bishop's jurisdic-
tion, which was exercised partly in the course of annual visitations of the several parishes, partly by requiring clerks to repair periodically to the bishop's church for the jurpose of being examinat? (3) The bishop had the sole right of consecrating churches and altars.

1. The hiyht of Approval.-In the carliest period, when the clerks of rural churches were only temporarily detached from the city church, the question of the necessity of the bishop's approval conld hardly arise, inasmuch as that approval had already been given in the fact of their original ordiantion. After the first permas nent organization of the churcl, the right of presbyters to detach themselves from the bishop, church, and form communities for themselres, was, as has been pointed out sbove, speedily crushed. The practical difficulty began with the foundntion of placea of worship by private persons on their own estates, or in rural districts which were not as yet recognized as forming part of the "territorinm" of a city. Those who founded auch places of worship clnimed the right to appoint anyone whom they pleased to officiate in them without interference on the lart of a neighbouring bishop. But the civil law interfered, in this as in other cases, in the interests of orthodoxy. A law of Arcadius and Honorius io A.D. 404 , the year of Chrysostom's second banishment, forbids "nova ac tumultuosa conventicola extra ecclesiam " (Cod. Theodos. 16, 2, $37=$ Col. Justin. 1, 3, 15). In the following century Jus. tinian (Novell. 57, с. 2, A.D. 537) forbade founders of churches from appointing anyone whom ther pleased to serve them, without the consent of the bishop. Another Novel (123, c. 18) throwi a similar enactment into a positive form by providing that founders of churches may nominate clerka for them, aubject only to the clersa being found worthy; but the immedinte result of these rules appears to have been an attempt, which was also checked, to dispense with clerks alto. gether in such plnces (Justin. Norell. 123, c.32, 131, c. 8). About the same time similar rules were enacted by a Western council. 4 Conc. Aured. A.D. 541, c. 7, will not allow "peregrini clerici" to be appointed to oratories without the censent of the bishop of the "territorium." Still later In the East Conc. Trull.c. 31, 2 Conc. Nicaen. c. 10, forbade clerks from serving chajels or orstories without the consent of the bishop, under penalty of deposition. But the question was not settled in the Weat until the Carolinginn period, whes it is clear that a determined struggle took place between bishops and founders. The Capitulatie re-enact the rule that no layman could either appoint or eject a preabyter with a frequency which shews that it was frequently broken, ef. Karoli M. Capit. de Presbyt. c. 2, Pertz, rel. i, p. 161 ; id. Excerpt. Can. c. 2, Pertz, i. 189; Hludowici, Capit. Aquisgran. A.d. 817, c. 9, Pertr i. 207 ; Capit. Wormat. A.D. 829, c. 1, Perth, i. 350 (which pinces laymen who disregard the rule under the har of the empire, so also Kisroli It Eulictum Pistense, A.D. 861, c. 2, Pertz, i. 489). The bishops in the petition, out of which the Capitnlaries of Worms resulted, complain that the emperor himself had enconraged the practice in regard to the clergy of his own palace (Consid -ormat. Pctitio, c. 12, Pertz, i. 340). The resem alleged sgainst absivlute freedom of appointmeat on the part of laymen is that the "scephati"
ic. clerks who or were often not re Concent. Ticin. 1., 1d. Convent. Ticin. The general enact Benedict. Levit. 213 ; Ansegisi, Cu other hand the en: the result of a co bound to approve seuted for approv: scandal (Hludowic.
de persoma sacerdoto
2. The Right of 1 probsble that whed fooaded branch en hishop of the city such churches for di This was at ady ra the beginning of t1 made his circuit ( course of one of the presented to the bis Sareotic churches occlesiastical canons c. 63,85, vol. i. pp. the same practice West is shewn, e.g. b which, in deciding a of Arles and Vienne, to "risit those chur adjacent to their reap - remarkable absen ontil the 7th cent 4.D. 633, c. 36, recite the parishes within $t$. in eascting that the mentiocs as the pur enquiry into the rever of repair, and the man But it is clear from it the same place thi, hishop not merely enq parishes, but claimed Tolet. A.D. 646, c. 4). sppears to have claime revenues of dependent lessed over the revenu limitation of the bisho forms the aubject of laries, even after it lished ruls that he reveaues. Enactments parpose of limiting his iogs on the score of the e.g. Karoli M. Capit. Lc 1. p. 110; Karoli II. Sy 4, Pertz, i. 379 (which, precise smount of pro s.- which is to be otfe visits a parish more th to clsim his dues more Content. Ticin. 11. A:D, When the rite of conf separated from baptism added to the purposes was made, and is someti cipsl purpose, c.g. Karlo c. 3 ; Ecrtz, rol. i. p. I canonico episcopus circun ad confirmsndos;" but entailed on bishops was

## PARISH

PARISH
1559
ic. clerks who owned ullegiance to no bishop, were often not repntable peraons (Hludowic. 2 Cuntent. Tixin. L., A.D. 850, c. 18, Pertz, i. 399, 14. Convent. Tiuin. II. A.D. 855, Pertz, i. 431. Tbe geaeral enactments will be found alao in Besadict. Levit. Capit. lib. i. 43, 87, 98,147 , 213; Ansegisi, Cupit. lib. i. 84, 141). On the other baad the enactment wss made, probably as the result of a conpromise, that a bishop wha beund to approve a clerk whom a layman pre-
seated for approval, except in caae of evidant sented for approval, except in case of evident candal (Hludowio. et Hlothar. Constit. Wormat. de persmna sacerdotalal; c. 15, Peritz, vol. i. p. 337). 2. The Riyht of Visitution and Discipline.- It is probable that when the churches of great cities founded branch cnurches in their subarba the bisbop of the city church periodically visited such churches for discipllinary and other purposea. Thii was at any rate the case at Alexandria at the begining of the 4 th century. The bishop made his circuit ( $\pi$ tepooia), and it was in the course of one of these circuits that Ischyras was presented to the bishop by the presbytera of the Maretic churches as an otiender against the ecclesiastical canona (S. Athanas. Apol. c. Arimn. c. 63, 85, vol. i. pp. 143, 158). The exiatence of the same practice in the 4 th century in the West is shewne e.g. by. Conc. Turon. A.D. 397, c. 2, which, in deciding a dispute between the bishopa of Arles and Vienne, decides that each of them is to "risit those churches which are shewn to be sdjscent to their respective cities." But there is
remarkable absence of conciliar enactonenta a remarkable absence of conciliar enactmenta astil the 7 th century, when 4 Conc. Tolet.
A. $633, \mathrm{c}$, 36, recitea that bishops ought to viait the parishes within their diocese every year, and in enacting that they may do ao by deputy, meatiors as the purpose of auch visitation an enguiry isto the revenues of churches, their state ofrepair, and the manner of life of their ministera. But it is clear from a canon which was enacted at the same place thirteen years later that the hishop not merely enquired into the revenues of praishes, but claimed a portion of them ( 7 Couc. Tolet. A.D. 646, c. 4). In other words, the bishop appears to have claimed the game rights over the rerennes of dependent churches which he posesesed over the revenuea of the city church. The limitation of the bishop'a claims in this reapect forms the subject of many canona and capitularies, even after it had become an eatab-
lished rals that he had no claim to the lished rals that he had no claim to the rereanes. Enactments were also made for the
parpose of limiting his cluim to dues and offerparpose of limiting his claim to dues and offerings on the score of the expenaes of the visitation,
a.g. Karoli M. Cupit. Lanyobard. c. 5, Pertz, vol. a.9. Karoli M. Cupi. Lanyobar. C. C. S, Mertz, vol.
i. . 110 K Karoli II. Synod ap. Tolos. A.D. 84t, c 4, Pertz, i. 379 (which, in addition to fixing the precije amount of produce - wine, fowls, egga, dc-which is to be offered, rules that if a bishop Fisits a parish more than once a year he ia not to claim his dues more than once), Hludowic. 2
 Whea the rite of confirmation becaine finally added to the pnrposes fur whinh the visita waa added to the priposes fur which the visitation
nas made, and is sometimes spoken of as a principal purpose, e.g. Karlomanni, Cupitul. A. A. 742, i.3, Protzz, vol. i. p .17 , "q quandocunque jure canoico episcopus, circumeat parrochiam populos ad confirmandos;" but the burden which thia entailed on bishops was probably one of the chief
cnuses of the reyival in the Frankish kingdom of the earlier aystem of rurnl as distinct from city which (Hruban. Maur. de Instit. Cleric. 1, 5), which waa crushed by tha l'seuldo-fsiderinu decretals. The right of visitation, for all purposes except this of confrmation, night be exercised by depaty ( $(4$ Conc. Tolet., c. 36 , allows
the bishop to the bishop to depute auy "probabiles presbyteros ant diuconua"), and ultimately cmue to be mainly exercised thronglı the rnral archdeacons.
In adidition to the aupervision over the clerka of parishes which was thas exercised by mesus of annual or other visitations, it was sometinles enacted that anch clerka ahould periodically present themselves before the bishop in his own
church celebroting give an account of their mode of A.D. A.D. 742 , c. 3 ; Pippini Capit. Suession. A.D. 744 , Some Krish M. Capit. General, A.D. 769, c. 8). Sone bishops went so far as to require their
cler clergy not merely to present themselves, but to bring with them their instrumentu ecclesiae, altar-vessels, and service boeks (e.g. Theodulph. Aurelian, Capit. ad Presb. 4; Migne, Patr. Lat. vol. ev. 193), and in England the Liber Legum Ecclesiast. c. 4, Wilkins, vol. i. p. 266.
The jurisdiction which a bishop came to exercise over the clergy of parishes was not different in kind from that which he exercised over the clergy of the city church. It was carefully guarded by a long succession of enactments both of canon and civil law. The accused clerts seems never to have been without a right of appeal; and the primitive theory that the bishop's jurisdiction attached to him not as acle judge, but as president of the presbytery, aeems never to have wholly faded away.
3. The Rinht of consecrating Churches and Altars.-It geems to have been an early cuatom
that that churches ahould be solemnly dedicated, and it may be assumed that the bishop, as the chief olficer of a church or of a district, ordinarily took part in auch a dedication. But it ia clear that when the parochial syatem took root in the West the presbyters who were in charge of pariahes did not at firat consider the preaence of a biahop indispensable to such a dedication. ${ }_{2}$ Cunc. Brac. A.D. 563, e. 19, deposes a preabyter who for the future ("post hoc interdictum") consecratea a church or an altar. And in the following century the cnnons of St. Patrick enact for the churches of Ireland that "if any presbyter haa built a church let him not offer (sc. the Ewcharist) until he bringa hia bishop to consecrate it, for thua ia it seemly" (Can. S. Patric. c. 19). It was a later series of enactmenta which limited the original rights of a preabyter in regard to offering the euchariat, by requiring hinn not to offer $\mathbf{i t}$, unless under presaure of urgent necessity, except in a consecrated place. The earliest enactment to this effect is of doubtriul date, resting only on the authority of the Liber Puntificalis and the Paeudo-Isidore (Lib. Pontif. Vit. S. Syric. c. 2; Gcst. Synod. S. Silvester, c. 9, ap. Hinschius, p. 450). The other enactments are Carolingian, e.g. Karoli M. Capit. Gencral, A.D. 769, c. 14, Pertz, vol. i. p. 32; Capit. Aquisgran, A.D. 801, c. 9 ; Illudowic. 2 Capit. Ecoles. A.D. 856, c. 14, Pertz., vol. i. P. 440 , and post D'Achgian, e.g. Atton. Vercoll. Capit. c. 7, ap. DeAchery, Spicilegium, vol. i. p. 403. By a
earlier than the preceding, it was proviled that if a presbyter offered the eucharlst, as he might do in cases of urgency, outside a consecrated building, he should only do so upon a portable altar which a bishop had previoully consecratel (Karoli M. Capit. Guneral. A.d. 769, c. 14; Conc. Paris, a.d. 829, c. 47 ; Hincmar Remens. Capit. A.b. 856, e. 3 ; Migue, Patr. Lat. vel. exxiv. 704).
iv. Internal Oryanization of Parishes.-(a) The evi lence which exists as to the earliest organization of parishes is not sufficient to enable us to frame many general statements respecting it. If the instance of the Batunean town, which has been mentioned above, is to be regarded as typical, it would seem as though the principle of the Jewish synelria had been preserved in the East, sul that in each parish there were at least two presbyters to form with the rural bishop a court for the administration of discipline, and two deacons for the dispensing of the church funds to those who were upon the roll. In the West the statement of Ambresiuster is clearly to the same eflect: "aliquantos presbyteros (oportet esse) ut bini sint per ecclesins ct unus in civitate episcopus" (Comm. in Epist. 1 ad Timoth. c. iii. 12, ap. S. Ambros. Op. vol. ii. p. 295). In Rome each titulus had at least one presbyter, and ultimntely also one deacon and one oub-dencon; but the precise relations of deacons to the titudi in early times are extremely obscure. In Gaul and Spain a single presbyter or a eingle deacon was sometimes put in charge of a parish, and sometimes a presbyter and a dencon took charge on alternate weeks (Conc. Tarracon. A.D. 516, c. 7). That a deacen might be "rector" of a parish is clear from many instances-e.g. Conc. Illib. c. 77, "diaconus regens plebem," S. Greg. Turon. de Gloria Confessor, c. 30 , p. 918 , of a deacen whe "rexit ecclesiam vici," at Issiore, near Clermont; but if he alone baptized, the baptism was net complete witheut the subsequent benediction of the bishop (Conc. Illib. c. 77 : the rule was afterwards extended to baptisms by presbyters); and 1 Conc. Arelat. c. 15, disallowed the practice which had growa up of deacons efferiog the eucharist. But the practice of entrusting parishes te deacons was ultimately forbidden, though apparently not until the 9th century (Hludowic. et Hlothar. Capit. Eccles. A.d. 825, c. 1, Pertz, vol. i. p. 250). There are indications that laymen were sometimes placed in charge of parishes. Cenc. Cabillon, A.d. 650, c. 5, enacts that "saeculares qui necdum sunt ad clericatum conversi" are not to be entrusted with the governinent ("regendum") of either parishes or the property of parishes; Cenc. Rem. A.D. 625 , c. 19 , disallews the appointment of archpresbyters whe are not clerks; and among the Culdees of the British Islands lay parsons of parishes, though discouraged by the disallowance of some of the emeluments of the office, are not forbidden (Reeves, Prose Rule of the Celi $D \dot{d}$, p. 94). The question of the appointment of monks to the charge of parishes, which was krenly contested in the middle ages, belongs to a later period. Such appointments are nllowed by Conc. Megunt. A.D. 847, c. 14, with the proviso that the monk is to save his vow of peverty by giving up the revenues of a parish to the bishop or his deputy. But the general rule, which required the eccle-
slantical head of a parish to be a presbyter, though broken suificiently to shew that it wna nut absolute, was no doubt ordinarily observed. Every purish came to have its priest. If there were several churches withlu a parish (by which, as will be pointen out below, must nut be understond in pre-medineval times a district yih definite boundaries) ench of these churches was required to have lts own preshyter. Twe or more churches could not be committed to the same preshyter, unless the revenues of the eingle churches were insulficient for his support (Conc, Emerit. A.d. 666, c. 19 ; 16 Conc. Tolet. A.D, 693 , c. 5 ; Conc. Paris, A.D. 820, c. 49 ; Hudnwic. Capit. Aquisyrim. A.D. 817, c. 9, P'ertz, vol. i. p. 207 ; Ansegisi, Cupit. lib. l. 86, Pertz, vol. i. p. 283). But Hlothar. I. Constit. Popiens A.D. 832, c. 1, ubsolutely disallows the commission of more than one church to one preshyter, and ennets that unless a poor church is shewn to bs necessury, it is to be destroyed; if, on the contrary, it is shewn to be necessary, it is to be endowed with lands by the state. It is important to note that in the expressions which are constantly used in reference to the ecolesinstical head of a parish, whether presbyters or others, the sacerdotal idea is nlmost always in the bnckground. He is not so much the "sacerlos" ss the "rector;" he is said "plebi praeesse;" hs is sent-not to administer the sncramenta, bat "ad regendum" (e.g. 9 Conc. Tolet. c. $2 ; 11$ Tolet. c. 3 ; Pippin. Cupit. Eccles, iv. A.d. 789, c. 81 ; so also when a parish presbyter resigns his office he is said "ab ordine et titulo et rejimine plebis se exuere," Conc. Rem. A.D. 874, c. 1 ; Migne, P. L. vol. exxv. 796).
(b) It does not appear that any other officers were regarded as necessary to paiochial erganization. In regard to the earlier period there in no evidence except that which has been given above. But there grew up a feeling against presbyters offering the eucharist without the assistance of other clerks; and it cume to be enscted in the West that parish presbyters shonld both have such clerks, and should take them inte their houses in order to train them for the service of the church ( 2 Conc. Vaisen, A.D. 52?, c. 1 , which speaks of this ns being a common custom in Italy ; Conc. Emerit. a.d. 666, c. 18). These "clerici parechiuni" varied in number under different circumstances, and their duties were the ordinary duties of clerks in divina service. They survive in the medern "parish clerk."
(c) The question of the mode in which the presbyter or other chief officer of a parish was sppointed in early times is one upen which only scanty evidence exists. It is probable upin general grounds thnt such appointments did not form an exception to the genersl rule, which at first required an election by the peeple and an appreval by the bishop, and which afterwsrds allowed the clergy or the bishop to nominate, and the people merely to approve. Bat the endowment of parishes by private persena, snd the interweaving of the parachial with the canenical and monastic aystem, so far everlsid the primitive practice that there was in the niddle ages only a small proportion of parishes in which the people had any real share in either the election or the approval of their parish prieat. The question of patrenage, so far as it fallis
withln the limit cussed elsewhere (d) The linit almest all canes organization. prevailed, the pi castellun, with Where, as in En bal beet almost parish was ilenti manor (Stubbs, $C$ vel. i. p. 297 ; Tc efit. pp. 16-22), csses, it is probal precisely detined tithes rendered su Wns it until a mo came necessarily t parishey, as betwe tracts of more or on which chapels trenching on any bable that, in En the whole country not effected until $t$

## PARLOUR. [

Parmenas,
commemorated at Nitker., l'et. Rom. 453) ; Mar. 3 (Bas Byzant: ; Dauiel, C

PARMENIUS, memorsted at Coril Csuard. Mart.; Vet PAROCHIA. [

## PAROCHIAL C

PARODUS, mar 22 (cal. Byzant.).

PaRSONAGE. oficisl residences of excessively slight. they had such residd ritual it is well kno provided for the prio preciact of the temp The earliest Christia ralled Pastophoria. obleng, turned toward on either side towards bles a ship." ( $A$ post What the purpose of $t$ moot que, tien. But that they were official attached to the chur Cnie. s. y.) Some cole to this hypothesis by make use of the word $t$ of the Levites in the ce ppinion is alopted by $B$ 7. 11); but he is said $t$ (Real-Encychopidicic, vol. One of the enrliest no is that in the Apostolic
where it is prescribed where it is prescribed grapes, eil for the lam offered at the altar, an

## PARLOUR

a presbyter. w that it was arily alserved. iest. If there ish (hy which, not be underdistrict yith churches was yter. Two or imitted to the es of the single support (Cone. 1c. Tolet. a.D. 49 ; Illudowic. l'ertz, vol. i. , Pertz, vel. i. Pitpiens a.d. commission of oreshyter, nad ts shewn to be $f$, on the cons$r y$, it is $t \in$ bs lt is imporans which are e peclesiastical ters or others, is in the batk"saceriles" as pratesse;" ho tcraments, hut olet. c. 2; 11 . iv. A.D. 789 , shyter resigns titulo et regiA.D. 874, c. I;
$y$ ether officers rochial organiperiod there is ass heen given eeling against without the it came to be esbyters should Id take them in thern for the ison, A.D. 529, ing a commen D. 666, c. 18 ), ed in number d their duties arks in divine adern "parish
in which the f a parish was en which only robable upon tments did net rule, which at peeple and an ch afterwsrds , to nominate, ove. But the e jersons, and hial with the 0 far everlaid -e was in the ien of parishes share in either y parish jriest. ar as it falli
withln the limits of the present work, is dise cussed elsewhere. [Pation.]
(d) The limits of parishes were probably in almost all cases fixed by the previously exinting orgaization. Where the Roman organization prevailed, the parish was the petgus, viens, or castellum, with its surrounding territoriun. Where, as in England, the Roman organization hal been slmost completely swept away, the parish was ilentical with the township or the manor (Stubbs, Constitutional Mistory of Englemed, vol, i. p. 227; Toulmin Smith, The Parish. 2nd
elit. pp. 16-22). But, in a large proportion of cases, it is probable that thesa limits were not precisely defined until the legal enforcement of tithes rondered such a definition necessary. Nor Has it until a much later period that parishes came necessarily to aljoin each other ; between parishes, as between townshijs, were frequently trscts of more or less unsettled or common land, on which chnjels might be erected withou: treaching on any parochinl rights. It is probable that, in England, the final parcelling of the whole country into parochial districts was
not effected until the era of the poor-laws.

## PARLOUR. [SALUTATORIUM.]

PARMENAS, one of the seven deacons, cemmemorated at Philippi, Jan. 23 (Usuard.,
Nutker., Vet. Rom. Mart. ; Boll. Nutker., Vet. Rom. Mart. ; Boll. Acta SS. Jau. ii. 453) ; Mar. 3 (Basil. Menol.); Jilly 28 (Cal.
Byzant. ; Daniel, Cod. Litur.j. iv. 264). [C. H.]
PARMENIUS, presbyter and martyr; commemorated at Corilula, Apri] 22 (Bed.. Wand.,
L'suard. Mart. ; Vet. Rom. Mart.).
[C. H.] lisuard. Mart. ; Vet. Rom. Mart.). [C. H.]

## PAROCHIA. [Diocese, Parisir.] <br> PAROCHIAL CLERGY. [ORDERS, HOLY.]

PARODUS, martyr; commemorated Jan. 22 (Cal. Byzant.).
[C. H.]
PARSONAGE. The information ahout the afficial residences of the clergy in early times is
excessively slight. But it appears probable that excessively slight. But it appears probable that they hed such residences. Under the Jewish
ritual it is well known that apartinents were ritual it is well known that apnartments were
provided for the priests and Levites within the precinct of the temple itself (I Chron. ix. 27). Ths earliest Christian churches had annexes alled Pastophoria. "Let the house (church) be obleng, turned towards the enst, the pastophoria os either side townrds the enst, secing it resemWhat the purpese of these ${ }^{\text {d }}$, Constit. ii. 57, Labbe.) mont questien. But some pritophoria was is a that they were official apartments fore thouglit sttached to the church. (See Hofman, lex. lsiv. s. v.) Some colour of probability is Lex. to this hypothesis by tha fact that the ISXX make use of the word to designate the chambers opinien is alepted by Bingham the temple. Thia opinien is alepted by Bingham ( Ficcl . Antiq. viii.
7,11 ); but he is said to be mistaken by (Real-Encyclopüdic, vol. i. p. 729 ) One of the earliest nutice ${ }^{29}$ ) is that in the Apostolical Canons (can for clergy Where it is prescribed that only ears of corn, grapes, eil for the lamp, and incense may barn, ofiered at the altar, and that all other fruits

PASCHA MEDIUM
1501 shall be carried to tha house, as a first-fruit for the bishop, ninl priests.
rellectel ing together of bixhnps and priests Is retlectel in the Innguage of later Enclish (A.b. $7+0$, ed. Jihnson, of archhishop Eighright " Bishops and prients have no. 26) provide that for the entertainment of a house (hoepitiolum) the church." Joment of strnngers, not fin from one prriol the house for gives his apinion that at was not itfentical with the receptinth of guests fear of the infect with the resilence-housw, for bring. The next which the strangers might joins, that though the tho Excerpts (no. 27) enthe bench of priests in cbureh be elevated in the hove he must remember that he ls but a the hnuse the priesta. That the cu-tom of bisheige and priests dwelling together prevailed in kingland up to a comparatively late jeriod (7th centiry) may be seen from the prages of Bede (Hist. Anyl. lib. iv. c. 27, ]. 366, (hilley's translation).
ishop of Austine mentions that after he was male bishop of Hippe has "had with him in his bishop's lived acemasistery of elerics," with whom he Fratres in Erem to apostoli- tradition. (see $A d$ Fratres in Eremo, Sermo xiv. near the beginaing; The term donnus about the middle.)
the house of a bishnp is verye as the devignntion of ot the sarly Franc. Jib. bishop die.l, his p. 39 , et passim.) When a be assigned to propere (domus ecelesine) wha to came to bury the decestady by the bishop who can. 6, A.d. 533). A sımid. (Conn, Aurelian, ii. as the council. of A similar dire :tion was given Hofman ( 1 ecil. of Kheims, A.D. 630, can. 16. the terms for a bishop's house. The conatruction of s house.
the subject of a of a house for a bishop was gory III.) in the case from the prope (Gremissionary to Thuria of Boniface the Engligh house in which rour fither (Bake theretore a person ba bound to dwell" (Bunifice) mny in uus, Juris Pontificii, part 2, p. 3)

The epiacopil residence (domus
Inter tinics on such a acele (domus ecclesine) is in $n$ banquet to a macale as to be the scene of Grep Turn member of the roynl family (S. penalty for brevi. cap. 27). In Englanil the is put next in tude, to the penalty, for apparently in magaihouse (Laws of king Ine, A.D. 693 ).
PARTHENIUS and Calocerus, T. A.]
martyrs at Rome under Calocerus, eunuchs, Fobruary 1I Calocerus, Mar Mart. ; Flerus ap. Bed Mard. Mart.; Vet. Rom. Partininius and. Bed. Mfart. ; Hieron. Mart.) Mfart. ; Boll. Acta SS. Mai. iv. 26) 17 (Hieron.

PARTICLES. [Fraction.]

## Parura. [alb.]

Pascha medium, or Medivm Paschae, was the Wednesd y in Enater week. So Alcuin: "Sexagesima inde dici potest quia Ix. sunt dies usque ad medium Paschae, quod est feria quats paschalia hebdomadis" (Epist. ad Car. Mr. Hittorp. 300). Similarly, Rabanua Maurus, his.

## diacijle (Inatit. Cler. il. 34), and Amalarius (de Ord. Antiph. 32). <br> [W. E. S.]

PASCHA PETITUM. Thls was a name given, but not generally, to anlr Suniay in parts where the cread wa dellvered to the competentea on that day! "Diversis vocabulis distinguitur; Id est, lies palinarum sive llorum, at jue rninoruan, oennna, 'aseha Petitum, sine competentimm, et capitolavium " (Ordo Rom, in Hittorp. 46 ; similarly in the edition of this Ordo, differing in many reapects, printed by Gerbert in Minnm. l'et. Litury. Alem. iii. 195). ['fraditio Svmioli]]
[W. E. S.]
pascilae clausum (Pascha Clauba, Pascha Clausum, Claugula Pabchae). Most modern writers (as Mabillon, Liturgia Gallicana, 148 ; Gerbert, Lit. Alem. Dis 1 x. Iv. 2 ; Ruinart in Greg. Turon. Hist. Franc. ix. 44; Du Cange in v.) identify thia with the first Sunday after Easter (Low Sundny, Dies Dominicus posi Albas, Dominica in Albis depositis, Quasimolo), but early authoritiee, whom they do not notice, and certinin facte bearing on the question, prove that it wns a name given to Saturday in the Easter week. Only the Macri (Hierolexicon in v.) within our realing have stated this correctly, and they give no authority. Others have been probubly misled by the fact that Low Sunday is now called Payue close in France, to which and the neighbouring province of Metz the use of the term Pascha o'ausum was, , far as appears, contined. It was natural that the name should be transferred when the Saturday censed to be marked by any special observance, i.e. when the great baptisms of Easter cessed.

Amalarius, A.D. 812, snye expressly : "Septuagesima perficitur in Sabbato quad voeatur Clausum Paseha" (De Or.l, Antiph. 32). Alcuin, about the same time or earlier: "Videtur Septungesimus dici posse dies propter decem heblomadas quae sunt ab jpso die usque clausum Pascha in quo alba tolluntur vestimenta a nuper baptizatis " (Epist. ad Car. Mayn. Hittorp. 300). Rabsmus Maurus (Instit. Cler. ii. 34) echoes the words of Alcuin. But the newly-baptized laid aside their white dress with ceremony, not on the Sundny, but on the Saturday. Thue Amalarius: "De Sabbato . . . Hodie revertuntur ad fontes, ut exuant se albis" (De Ord. Antiph. 51).
That the Clausum Paschae was a great feast in France might be inferred from the foregoing notices; as also from the faets that Gregory of Tours treats it as a well-known note of time: "Eo anno post Clnusum Psscha tam immensa cum grandine pluvia fuit," \&e. (Ilist. Franc. ix. 44), and from the almost absolute use of the word "elausum" alone, as when the same authur says of some persons baptized at Rions: "Nullus ad elausum pertingere potuit vivus" (Glor. Conf. 48).
[W. E. S.]
PASCHAL EPISTLES were letters written by patriarchs and archbishops to the bishops within their jurisdietion, and in the case of the pope of Alexnadria to the bishop of Rome, if not to other patriarchs, containing a notiee of the day on which the next Easter should be kept. They were also called "Festal Epistles" (Euseb. Hist. Eccles. vii. 20, 21, \&ортaбтikal entoтo入al), or "Festal Writs"(i'id. 22, íopt. ypaфal), from their connexion with the great feast of Easter
(Eus. u. a. 20). At Alexndidia they were first deliverel as homilies, belug afterwirids put linta the form of un epistle, and so sent to the comprovinchal blahops. ilence they are anmetimes called " ilomilies" or "Diseourses." They were carried by a apecial mensenger ( $\delta$ aakomach h. Syneslus begs a correspondent to treat his lines. senger, kiudly coming and going, and to pravida him means of proceeling both ways ( $E_{1}^{\prime} p .13$ ).

The Uffice of the Bishop of Alexandriu.-It is aaserted by Baronius (Annal. Licles. nd san. 32i), Bialus (labbe, Cone. Hi. 69), Dupin (libo lioth. Le bes. uuler Cyril. Alex.), and many others, that the blohojes of Alexanidi were espressly requested and authorized by die first council of Nicaen to give anamal notice to the whoie chureh, through the incumbeats of the principal sees, of the day on which the elnauiug Easter was to be celebrated. That the pope of Alexandria did at one time givo such nutice to tha blshop of Reme ny well as to those of Egept is not to be disputed, but it may well bedoultel whether he diid so in pursuance of any decree of that council, nad, agaia, whether he trausuitted a similar notice to the other patriarchs of the Enxt. If we ure to be gulded by the eridence still extaut, wo shall rather infer that the custom, whatever its extent, arose from tho voluntary detrrenee paid by other churches to that of Alexandria in a question of mathematical sciesce. No formal proof of the alleged conciliar sanction or decree has, to my knowledge, ever beea attempted, and the only document that I csn meet with which ascribes it to any oecumenical synod appears to me of very doubtful weight. This is the Prolugus S. Cyrilli de Fisti Pasch. Ratione, which is found in latin only, and in a single MS., seemingly of the 9th century. It was first printed by the Jesuit Aegid. Bucherius stter his Comment. in Can. Pasch. Iictorii Aguit. Astr. 1633 (Prolog. u. s. or Epist. 87, § 2; upp. Cyr, Al. x. 38:3; Migne, $1 \times x$ vii.). But more, perhaps, has been built on $n$ statmeat of Leo the Great, who however (Epist., 94, c. 1) speaks only of "the holy fatbers" in general. If the conncil made that arrangement, we should reasonnbly look fur some mention of the fact in the paschal epistles of the bishops of Alesandrin, of which a large number are estant, especially in those of Athanaxius, who was himseif at Nicaea, and, becoming bishop of ales. andria within a year of the conclusion of the council, must have been the first to act on its decree. Yet neither in his first festsl epistle nor in say subsequent one does he make any mention of it. Those of Theophilus are equally silent, and so are the festal homilies of cynil. Twiee alsa within a century of the cousciit of Ni:seal we find bishops of Rome consulting these of Milan and Carthage, as will be scen presentiy, when in doubt ns to the right day. We observi also that Leo, in the epistle above mentioned, begged the emperor to help him by applyiag to "the Egyptians, or to any others whe were re ported to have eertain knowleige of this kind of calculation" (Epist. 94). Mareian wrote to Proterius of Alexandria, who in a long reply justified the enleulation which Lee doubtel (inter Opp. Leon. p. 203). The pope submitteit, and thanked the emperor for his interpositioa (Ep. 108); but it is remarkable that in his pas-
does not mention application to $t$ viif. kal. Mnias d this period, the blihops of Alexa anthority to settl That they were ofil] in such ques testimonies alread Exiguus, Epist. Baronil Annales, I. ad Ejuilimn sers Epp. Carolinas.
Methods of Pub The practice of after the Nicene light from the fol telle us that L\%or A.D. 247, wrote vil. 20-22), in or canon for elght $y$ never right to celet after the vernal eq of Arles, $3!4$, th Rome: "Toluening Sundsy, wh hive on the smme day ar the whole world, a to all according to conncil of Nicrea, regard to the time, sll, that the most $h$ celebrated on one o church ( $L$ p. Cons Conc. i. $4+9$ ) ; but find that it imposed of publishing the $p$ for the instruction says, "even after Egyptians and the of Alexandria, mos Romsn chureb are, log for my opinion question was whethe: late as April 25 . In in Africa decreed " Easter should be mi tarum subscriptione Carth. Y. can. 7 ; does nat say by whos be issued. The coune mined that, "becaus: eften wont to arise, a vince of Atrica shoulo dsy of paschal obser Carthage " (eap. 1). added, "et non sub and that, as there was Carthage, "the holy d be published by the le this was settled, two b ask now of this assem form nur province of Which the president, $A$ "It must needs be so Rome, writing to Aurel that the next Easter ot Msrch 22 (xi. kal. Ap come your wisdom, m with the like-minded. [consacerdotibus], to eo in the most religious
ey were first urds juiut into , to the comre sometibues " They were (8iакодіотһ. rent his hiss. nil to provide ( $E_{i p}, 1 ;$ ).
andrius, It is cles. all and. , Dupla (Bibo ), and many Iri were ex. Ly whe first notices to the abents of the I the ensuing $t$ the pole of such notics to hose of Eggpt ell be doubted any decres of te trausuitted fiarchs of the the evidence that the cusm the volun. shes to that of natical science. ciliar sanction ;e, ever been nt that 1 con $y$ oecumenical ibtfal weight. e Fisti Pasch. only, and in a antury, It was ucherius sfter ii Asuit. Aatv. 2 ; Upp. Cyr. ut more, perent of Leo the c. 1) speaks general. If ent, we should n of the fact hops of Ales. r sre extact, us, who was oishop of Aler. clusion of the $t$ te act on its festal epistle be make any as are equally ilies of Cynil. the couacil of onsulting thuse seea presently, We obuerse we meationed, by applying to who were reof this kiad of ciin wrote to a long reply Lee doubted rope subinitten, $s$ interposition hat in his pas.
pascital EPIstles
Paschal epistleg
1563
does not mention Proterlus, but telly them of his viil tul $M$ to the emperor, "quo reseribeate this perloci, then, It apytears cere (Ep. 109). At bishops of Alexandria were pot held to the anthority to settle the day for the wheld to have That they were held in great esteem for thalr otill in such questions is clear from someo of the testimonies already alleged. See also Dioaysius
Exiguas, Epist. Paschal. i. in a pparat. Baronii Anmales, p. 248 ; and later Apet Adran 1. at E.yil'm seut Joun. Presbyt. Ep. 70 inter Epp. Curolinas.
Methots of Publication in varions Constries.The practice of the church, both before and atter the Nicene council, will recelve further light from the following teetimonies. Enseblua tells ns that Lionysius, bishop of Alexandrin, vii. 20-22), in one of which he $u$ set (IIist. canon for eight years, and proved that it is never right to celebrate the feast of Easter except after the vernal equinox" (u.s. 20). A synod of Arles, 3!4, thus andresses the bishop of Rome: "Tor, ching the observance of Easter Sunday, wo hive decreed that it be kept by us
on the same day and the same time throuthot the whole world, and that thou address letters to all according to the custom " (can. 1). The cooncil of Nicaen, held in 325, settled, with regard to the time, "by the commen consent of all, that the most huly feast of Easter should be
celebrated on one and the same day " in erery charch (Ep. Constant. ad Ecclesias: in erery Cone. i. $4+9$ ); but we cannct, as before eaid, Gnd that it imposed on any one bishop the duty of pubisishing the particular day in each year for the instruction of all others. St. Ambrose Egyptians, and the decision of the chureh of Alexandria, most of the bishops of the Remsn church are, by their letter8, still wait$\operatorname{lng}$ for my opidion " (Epist. 23, § 8). The question was whether Easter could be kept so Iate as April 25. In 393 the council of Hippo Easter should be made known to all, "f of of of
 Carth. ₹. can. 7 ; Codex Afric. 73 ; ; ; but it dees not say by whom the formatae were to be issned. The council of Carthage, 397, deteroften wont, "to becaus, ef the mistake which is rince of Africa should the bishops of the proday of paschal observance from the church of ${ }^{\text {Carthage }}$ " (cap. 1). To this they afterwards " and that is non sub angusto temporis spatio," Carthage, "the holy doy be an annual synod at be pubished by holy day of Enster should then this was settled, two bishops " (eap. 41). When ask now of this assembly that ye deign to inforna our province of the day by deign to in-
which the president Which the president, Aurelius of Carthage, said, "it must needs be 60 ." In 413, Imnocent of thate the nexting to Auvelius, expresses his opinion that the next Easter ought to be celebrated on
March 22 (xi. kal. Apr) come your wissdom, Apr.), adding. "It will bewith the like-minded and our fellow-priests [consacerdotibus], to consider our fhis eame matter in the most religious synod, that if objection
appear to our settlement, you may write back to ua fully and openly, that we may beforehand prescribe by lettera (as the custom is) the observation of tha paschal day, so fixed by deCassilin, at its proper time" (tipist. 11). of Alexandria to the letters of the bishop meut is extant, in latin cof an eypitite, a said to have been written in 444 by Cyril of Alexandria to Leo, In which thls clause oceurg, "Sinuil
 propter rationem ermbolismi anni " ( $t p$. Cyr.
 ${ }^{\mathrm{B}}$ whorer). See also the letter of Paschasinus, ab Alexandrinne ected, "Id verum in eninus quod tuae reancrintine eccleylne antist'te beatitudini thae rescriptum est " ( $0_{p p}$. Lieon. (Quesn.) 1iil). of the feast should be "s of de creed that the day church by the bishop," notin that, if ang peofe in arose, the metropolitan thi that, if any doubt apostolic see, " neporitan should consult "the At Braga, at and abide by its decision (can. 1). was resolved that, befire the on Dec. 15, 571, it "the coming that, befire the couacil dispersed, to us the next, 572 the same year [according kalends and in what month what day of the be declared by the tetron it should be keptthat the rest of the bisholitan bishop, and clergy noting this the bishops, and the other the people each in his ohn channounce it to The synod of A his own church" (can. 9). presbyters before Auzerre, 378, ordered "all presbyters before the Epiphany to end their
messengers inform them [to the bishop], that they might Gregory of Rome thegining of Lent" (can. 2). of Sardiria, says that it was to the bishops the island for the bishops to a custom of or send their messengers to ask for a writes notice of the day on which tor a written would be celebrite on which the next Easter wnew be celebrated; and that whether they to be faithready or not. He exhorted them beginning to to the custom, which some were The council of Toled (Epist. vii. Ind. ij. 8). guage of its fifth can, 033 , shows by the lanSpain did not receive canon that the church of at that period, either information on the subject, "In the Spains, either from Rome or the East: ment of Spains, a diversity in the announcement of the paschal feast is wont to happen, a
differ causing error the tables of the festival sometimes metropoliter. It is, therefore, decreed that the letter three moishops injuire of each other by being well moaths before the Epiphanies, that, knowledge, instructed through their common vincials of the day of inform, their comproIt is probable that the Christ's resuriection." the movable fensts had py thation of tables of an end to the paschd by this time quite put patriarchs ; but cenal epistles of the great accuracy could be crented a diffeculty when their accuracy could be questioned, or the last jear
for which they prowit
Time of the A nnounced had arrived.
of Alexandria were previous Easter, and preached as a rule on the A trace of the the then dispersed as letters. that are perfect, e.g. Athand in many of those calls us to keep the fast" $(\mathbf{i} 3)$; "The season brethren, is Enster come " (i. 3); "Again, my \&.c.; Cyrit: "The present is a time of festival), (v.44); "Our holy feast now ehining" (vi. 60 ); \&.

## 1504 <br> PARCIIAL TAPER

Cassian tella us that the ppintle was lasued from Alexanilria "after the lay of the Fijljhamy" ( (ixlut, $x, 2$ ), I do not think that we enn finfer a fixal time from the extant examples, anil he may have been misled by the customs of the West. In the Went the ecoucil of Orleans, In $i+1$, ordern the nutice to be given in church by the biship, "on the day of the Epiphanies " (enn, 1). The council uf liraga, 572 , direets the bishopm and the other clergy, "eath In hls own chureh, to amnounce it to the propla on the npproanhing day of the Lord's Nativity, that no one might be lymorant of the beginning of Lent " (can. 9). The Ejplphany is also tixed as the time by the councll of Auxerre, 578 (ean. 2).

On the suhject of thls artlele, see the Prolegomenu to the edition of the l'aschal Homilles of Cyril Alex. published at Antwerp, 1618, by Antonius Salmatia; given alao by Migue, Opp. Cyr. A. x. 394 ; the Introdurtion to the liestal Ejpistles of St. Athinisius, translated from the Syriac, Oxf. 1851 ; Joan. van der Hangen, Observatimes in Viterum J'itruan et Pontificum I'rologos et Epistulus I'uschales, Amstel. 1734 ; Habert, "ApXifparikdy, L/iber Pontificalis Eccl. Gruce. p. 719, Par. 1643.
[W. E. S.]
PASCIIAL TAPER. This wasa large taper, which anong the other ceromonies of Easter Eve ("sabbatinn sanetum") was soleminly hlessed before the altar, at liome by the archdeacon, in Spaia by two deacons, then lighted from the newly-struck and blessed fire, and carried in procession before the catechomens to the font. It was afterwards placed before the altar, and was to burn incessantily until after the solemn mass, or the second Vespers, or the Compline service, of Easter Day, according to different rituals: that of Soissons requires it to burn for foar consecutive days (Nartene de Ant. E'cles. Rit. Jib. Iv. cap. 24). The symbolism Is obvious. In its origin the paschal taper was a special observance of the general custom which, through East and West alike, celebrated that night "much to be observed" by a bright Illumination, changing the darkness into llght. [See Easterz, Ceremonies of, Vol. 1. p. 595.] The twofold reference to the new rising of the Sun of Righteounness from the dark ness of the tomb, and to the illamihation of the newly-baptized, is constantly recalled to mind in the ollice of the Benetictio Cerei. In the procession of the neophytes, and when the taper precedes the pope, as (according to the old Ordo Romanns) it should do during the whole paschal week, it is taken to represent the pillar of fire which led Iarael through the Red Sea.

The institution of the paschal taper has been commonly attributed to pope Zosimus (A.D. 417) on the strength of the notice in the lite of him in the Lilur Pontificalis, "per parochias concessa licentia cerees benedici," or, according to another version, "per parochias concessit ut cereos benedicerent;" but it was pointed out by Baronius (Annal. in ann. 418) that this really implies the extension to the parish churches of a custom alrady existing in (probably) the great basilicas. The hymn of Prudentius, "inventor rutili," commonly sung during the office of the benediction of the taper, cannot be ralied on as an argument for the antiquity of the rite, for it is in truth only an excerpt of forty

Ines from a much longer hymn, which aeensling to the bent realing is laneribed wit inornoma Jwernise, not do cereo puschali, and which, boing No. V. of the Cithemerinon hymun, wism dearly intenled for daily use at the Vexpur nervicn when the candlew uspd to be sulemaly lixbtel. It is ponsibly, hawever, alluided to by St. Augune the (Do Civ. Jei, xv, 22) where he sayn, "ia laula quadam cerel breviter versibus, divi," \&c. where "cerei," and not "createrls," secman to be the true vealing. Ennodius, bishop of Ticias (dled 521), has left two forms of Ihenotictionerich, from an expression in one of which it is interred that the practice of preserving particlen of tha wax of the taper an charms hol alowiy growa up by that time. Gregory the Great ( $\dot{f}_{i}$ lid, al. 33) and can, 9, C. Tolet. IV, both speak clearly of the paschal tajer; various custons grew up, round the rite in later times, such as that of makling live holes in the inper, or attaching tive grains of incense to it, of utamping upra it the date, the Indiction of the current year, ar the lettern $A$ and $\Omega$, or of fistening to it luseripiluns of various kinds, of which examples may be neen In Martene ( $u, 8$ ). (See the various rituala and cominentaries on the oflice in $S$ ibbuto $S$ nstit, an 1 Mabillon de Lit. Gull. p. 141.)
[C. E. II.]
PASCIIASIA, virgin martyr at bivjo la Burgundy, under Aurellus; commemorated Jan 9 according to the ancient calendarn of St . Benignus at Divio. (Boll. Actu SS', Jau. L. 5iti.)
[C. II.]
PASCHASIUS (1), bishop of Vienne, cenfessor, cir. A.d. 313 ; commemorated Feb. 22. (Vet. Nom. Mart.; Boll. Acta S'S. Heb. iii, 290.)
(2) African martyr in the Vandalic persecrthou; commemorated Nov. 12 (Vet. Hom. $\mathrm{V}_{\mathrm{irt}}$.); Nov. 13 (Usuard. Murt.).
[C. II.]
PASICRATES, martyr with Valentinus at Dorostolum in Maeedonia; commemuratel Ap. 24 (Basil. Merol.) ; Passicrates, nt l) uruntorum in Moesis, May 25 (Ubuard. Mart.) ; Jasickates or Policrates, May 25, from the Latiu and Greek menologies (Boll. Acta SS. Mai. vi. 23).
[C. $\mathrm{H}_{1}$ ]

## PASSIONALE. [MARTYROLOGY.]

PASSION, EELICS OF. [Relics.]
PASSION, REPRESENTATIONS OF, [Crucifix.]

PASSION SUNDAY. The fifth Sundiy in Lent has trom ancient times been ealle! Duanina Passionis or do Passione Domini, becanse from it begins the more special commemoration of the sutliering of Clirist. An Anglo-saxon homily (Aeliric's Jomilies, $1 \mathrm{i} .2: 2+\mathrm{f}$.) tor the fifth Supday in Lent commeoces by sitating that from that day until Easter the time is designated Christ's Passion-tide (Wheatley on the Commen Prayer, ed. Corrie, p. 241, n. 6). In twkeo of sadness the Gloria Putri is generalty omitted at this season iu responsories, invitatories, and ine troits. The character of the seasoo is strikiogly shewn in the Mozarabic Mass for the day. In molern times, in England at least, the name "Passion-Week" is commonly given to Holr Week.

PASTOPIT
the outudie wa from withiu, une so well as a liv being an inner eh bel with ambinot the shrine of a d It was to ceriry $t$
 iii. c. 2 ; Stromu where they resid puty horis (rarr wind is of freque this ur an allied ne now, aud gener mbersed to the babitation of the for the reception frulta, or other it 28; xxylif. 12; 2 Jer, xurv. 4 ; Eze The Vulgate rende times gazopiylaciun 38) or tabermuculu nxsl. 11, horrea. clature was equally ing the apartments ministers and keeper restry or treasury. mous with the diac barbara voce sact Rer, Liturg. llb. I. wense $\ln$ which the tolical Constitutions, commuaicated in b directed to take whn the "pastophorium" Bingham, Orig. Ecc BinterIm, Denkwilrd Cunc. Antioch, p. 186
PASTOR (1), wit? ful martyrs ; comme Spain, Aug. 6 (Usus np. Bed.) ; Aug. 25 (
(2) And Basileus, the Sacramentary of liet. i. 467).

PASTOR (таз $\mu \boldsymbol{y}$ (cphes. iv. Il) speaks he scems to describe $n$ to s distinct order or o the oversight "of the fl nation. Thus entбкот "be the shepherds" of aptofútepos are ward sbepherds" to the flock "shepherd and bishop 25). And the Latio wo the most part this va minister of the church gorerding a fock. Mor $s$ bishop; hence in lat came to mean the dlgnit and "psatorare" to exe bishop or abbat (Ducang (2) The Auvocate of limes called " pastor laic

PASTORAL STAF
hich acentiling tud inceswum I which, being 14, wis clearly Vapiap nervica amily licbted. by St. Auguno he nayn, "in thous, diel,", Ac. s," neelun to bo hop if 'rictos hena li tion cervi, $h$ it is iutirems artieses of tho alroaty srowa reat ( $E_{1}^{1}$, iut, al. spreik clearly cu-tons srew such in that of attachimg fire ug uria it tha It year, or the it luscripticana cs may be neen us rifualu and to stinta, anal [C. F. II.] (at Divio in ennmenurated dendars if St . S. Jau. L. उifi.)
[C. 11. ]
f Vi"mпе, сод. atel Foh. 22. Feb, lii. 290.) "dalic persect. Rom. Hert.)
[c. 11.)
Valentinua at erouratel Ap. t burowturam ; P'asiceates he Latiu and lai. vi. 23).
[C. H.]
[elics.]
TIOSS OF.
fth Suoday ia Illed Domiaina caluse from it ratifun of the saxos homily he fifth suaog that from is desigoated the Cumnona In tukea of ly omitted at ories, and io: 1 is strikiog! the day. lo st, the noma vea to Hour
[C.]

## PASTOPHOMUM

PASTOILIGIIIUM. A chamber attached to tha outside wall of a church, and aypronchod os well as a livilug and slepu, sacrinty, treasury, beiag an inner chamber, expechally a bridul chan!ber with embroidered hangitugs, came to signify the nhriae of a deity, and the prients whose duty It waw to carry the nharine were called pastop, hori (ra ruфdpun). (Dind, I. 99 ; Clum, Alex. Puchey. lii. e. ${ }^{2}$ I Stromutt. Vi. o, 4), and the chambers pust yhorii (railtoфupeia or паनтофdpua). The Wind is of frequeat ocenrrence in the L.XX lu this ep an allied nense, usually un the translation of nayith, and genorally to denignate the chambers anuesed to the tabernacle or temple, for the babilation of the priests und other nimisters, or for the recepition of the ollerings in muney, corn, fruits, or other stores ( 1 Chr. $1 \mathrm{x} .26,33 ; ; \times 131$, $28 ; 8 x v i d .12 ;{ }^{2}{ }^{2}$ Chr. $x \times x$ i. $11 ;$ Isa. xxil. 15 ; The Vulgate reudering is usualty exodrue, som). times gasopiylucium (Jor. xasv. 4, Ezek. xl. 17, 38) or tubernctufum (las. xxll. 15) ; ia 2 Chr. xuil. li, horrea. Its use in Chilistian nomen. clature was equally extensive, sometimes denotlag the apartmeats of the bishop and clergy and miaisters and keejers of the church; sometimes a restry or treasury. Boant regurds it as synonymona with the diaconion or vestiarium, "quod barbira voce sactistia nuncupatur" (Bona, Rer. Liturg. lib, I. c, xxiv. § 2). This bona, venve la which the word is used in the Apostolical Constitutions, where after the faith ful had commuaicated in both kinils the dencons were directed to take what was left ond carry it into the "pastophorium" (Ap. Const. lit. viil, c. 13 ; Bingham, Oriy. Eccl. bk. vili. ch. vil. § 11 ; Binterim, Denkwiurdig. II. 2, 143; Schelstrate, Cunc, Antioch, p. 186).
[E. V.]
PASTOR (I), with his brother Justus, youthful martyrs ; commemorated at Complutum In ap. Bed.); Aug. 25 (Mieron. Mart.).
(2) And Baileus (Heron, Mart.).
the Sscrameatary of Leo (Murat. Dec. 25 In Jict. 1. 467).
[C. II.] PASTOR (mounhy). (1) When St. Paul (Ephes. Ir. I1) speaks of noıuèvas, "shepherds," he sems to describe not so much those admitt ted the oversight " of the flock, as those who "took nation. Thus \& $\pi$ (orkonos nre suld (Acts wer desig"be the ahepherds" of the church; and, ar) to aproAírrpou sre warned (1 Pet. v. 2) to "bo shepherds" to the flock of God, even as Christ is "shepherd and bishop" of our oouls (1 Pet. ii. 25). And the Latia word "pnstor" retained for the most part this vagueaess ; it designated a minister of the church considered as guiding and
goveraing a flock. More \& bishop; heace in later times "paty designated came to mean the dignity of aes "pastoralitas" and "pastorare" to exercise the tunctione of a bishop or abbat (Ducange, s, v.). (2) The Advocate De, s, v.). times called "pastor laicus" (Ducange). [C.] PASTORAL STAFF. (PdBoos, Bakт $\quad$ pla,
vdpont; baciulus, vingu, ferbels, pelum, cambuta, asy, witu, crocen, cros sint, stimn pellis, erosse.)
The word
partly, word has assumel a muititude of forms, copylistes ouniuth, from the vagarlen of the cumbucert, camputh, cabuti, camsorir, cumbencis, sambutu, s.o.

Migne (birt. Orferr, s. r., following the learned monograph of Larrault mul Marthn) trnera the word cumbuta to the lrish miswinarien in the time of the Merovingians. This he considers more probahle than its connexion with $\kappa d \mu \pi 7 \omega$ and $\kappa a \mu \pi \dot{\Delta} \lambda \eta$, a curved staff.
The naise feruld (ferio) polnts to the correctional use of the staff.
The etyniology of crosse ls contruvertel. We have the forma crochic, croyua, cruculat, anil also orocea, cronsen, cruct, cronsa. Some of these forms may be traced to croo and crochet, whilst othera suggeat crus and the Italian crocc. Magri observes (//ikrolex, s. v.) that the pastoral staff was called croccea (Anglicè, crutc/), from the uae that was made of it as a support lu walking.
The most ancient crosiers (sic) appear, says a learned writer, to have been much shorter than bishop of Coelogng ages. That of St. Severinua, served hlm ogne, who died in the year 400, xvil. 37).
There are no grounds for saying whether pastoral staff, when it was first nulopted an the emblem, was designed to be the nupted as an or of jurisdiction i whether it betokened the ohepherd's duty of tending the flock of God or (as a form of sceptre) the right and the responailility of a ruler. Both these idens seem to bo conlined in one of the earliest latin authorities on the subject-the passage of St. Isidors of Seville (A.D. 560-636), who eays that the staff was given to a bishop as a token that he "vel regat, vel corrigat, vel infirmitates infirmorum
gustin sustineat " (de Officuis Éclesiasticis, eap. v.).
the shepherd's pastorna staff" seems to point to wand or sceptre which has symbolized the of the terial offee from very early time minisSuicer (Thesaurus Eccles, 8. V. Bakr Indeed, unhesitatingly assigns its origin: "Becria) thus ministers of the church are called shepherds, and their duty is to feed the tlock of Gud, namely, the church, therefore to them is given a staff or rod."
There is an undoubted propriety in the symbol 00 interpreted. But we may not yet have arrived at the bottom of the matter, if we rest here; for there is some reason to think that the pastoral staff of the Christian clergy was but an adoption with n new significance of a religious usage older than Christianity itself. .The sculpthe and coins of Italian paganism shew us that the augurs of antiquity bore a staff (lituus) very closely resembling the pastoral staff. It was with such a etaff, in fact, that the augur divided the expanse of heaven (templum) into regions for the purpose of divination. The annexed figure from an Etruscan aculpture will give an jdea of the augur's staff. In connesion with this figure it should be observed that the early form of pastoral staff appears to have been quite short-much shorter than the specimens of mediseval art that have aurvived to us (Reusens, Eleinents d'Archéllogie chrétienne,

## 1566 PASTORAL STAFF

Louvain, 1871). The form of the litnus might in some degree account for this. On the other side, however, it onght, perhsps, to be noticed that the lituus bad to be borne in the right


Lituris. (From 8mitis's Diet. of Gk. and Rom, Antig.)
hand, whilst the handling of the pastoral ataff does not appear to have been so restricted. In extant representations the pastoral staff is held sometimes in the right and sometimes in the left hand. Such a variation, however, will hardly be thought sufficient to negative the possibility of the hypothesis-which has the authority of Mosheim (Instit. Ecel. Hist. pt. ii. chap. iv.)-that the pastoral ataff is one of those many things which with but slight alterations the early Christians felt at liberty to adopt from paganism as being accepted aymbola of piety and reverence.
According to another theory of its origin, the pastoral staff is a survival in the case of bishopa of what was once to be seen in the hands of all. It is, in fact, the episcopal walking-stick. Thomassin, Grancolas, and other liturgists of modern times, have vindicated an origin of this kind for the staff. According to them it is no other than the crutch or staff (sustentaculum, reclinatoriun) which at first was permitted to the aged and infirm, and which afterwards became general as a snpport while standing in church. When seats were introduced into choirs, the reclinatorium was doomed to disappenr, and (according to these writers) survived in the band of prelates alone as emblems of hononr. The flaw in this theory appears to be that the reclinatorium certainly remained in general use long after the date at which we can trace the pastoral staff.
We now reach the question by whom the pastoral staff was used.
(a) Pope.-lt is commonly said that the pope never carried a pastoral atuff. The reason assigned for this custom cannot be better given than in the words of Innocent 1II. "The Roman pontiff does not use the pastoral staff, because St. Peter the Apostle sent his staff to Eucharius, the first bishop of Treves, whom he appointed with Valerius and Maternua to preach the Gospel to the German race. He was succeeded in his bishopric by Maternus, who was raised from the dead by the ataff of St. Peter. The staff is down to the present day preserved with great veneration hy the chnrch at Trèves." (De Sacro Altaris Mystrio, lib. 1. cap. 62.) It is sarcastically observed by Cahier. a Jesuit writer, that St. Peter must have repeated more than once the sacrifice of his pastoral staff, for several places claim to have it. The same writer, however,

## PASTORAL STAFF

shews that there is renson to think that popes did bear the pastoral staff up to the 11 th century, and he gives a figure of Gregory the Great bearing a staff from a mininture of the 1 th century. This figure we reproduce here (Canier, Caracteristiques des Saints, 1. 298).


## Gregory the Great. (From Cahier.)

Barrault indeed aays (p. 25) that the portrayal of St. Gregory with a stsff proves only the ignorance of the illuminator in the 13 th century. Perhaps however, this is not quite fair. It may shew that the present question was in debate in the 13th century, and the plate before us may be the record of the view which the illuminator took in the controversy.
Another representation of Gregory the Great with a staff (though it is of a ditterent shape, being surmounted with a cross) is published by the Arundel Society. This singular monument, says Mr. Marrioti (Vestiarium Christianum, p. 237), is assigned by antiqusries to the year $7\left({ }^{(19}\right)$ or thereniouts. The figure is easily sccessible in Mr. Marriott's work, and therefore need nut be reproduced here.
A third figure of Gregory the Great with staff ia that which was given to the brothers


Gregory the Greal. (From Mact Imeroles.)
Magri for the Hierolexicon (p. 65, ed. Roma, 1677), and whtch is believed to be contemporary with St. Gregory himself.

Migne (Dict. denies that the staff properly sc they had a bat sceptre. This, h tiste it from th was not restric Baronius, it may the staff is to a king. It should writers contend stafif, they do not the staff was al (De Liturgïs, p. 3 words of Innocen stood to disclaim t are to be noderst carred staff of writers (e.g. Marti is drawn between shaped staff, as the sad the ferula or sce sovereign suthority Cstbolic interest ar the pope carried th he had the cambut great gain to their thst from the ear pastorsl csre had person of the pop sovereignty had alwi one charscter had, the other had been symbolism pointedly In judging, howe this point is not to fiad any trace of the pastorsl staff for the ceatury, which is at s question which in glorification of the te
(8) Bishops.-On t birhops, we may quot (sd ann. 504, n. 38), ploged the staff cer The earliest mention (Monum. Rit. iii. 273 rite of consecration quoted above from Isid In the esrly part seems no reason to writer, that St. Patri lasd, when he went t the pastoral staff wh famous under the na (Archueologia, svii. 36
In the will of St. lib. i. cap. 18) menti staff earved and covere
The earliest mentio Latin writers appears $t$ was addressed by pope to the bishops of the Narbonne on the subject Conc. ii.). "By dressin putting a girdle round that they shall fulfil th in the spirit, but in the cepts in question were being tept in auch a subsequent precepts equi baroiag lamps in the ha
ink that popes ellth century, ory the Great re of the 13th e here (Canier,


## PASTORAL STAFF

## PASTORAL STAFF

1567
Migns (Dict. de C'Orfèvrerie, s. v. Crosse) denies that the popes ever used the pastoral staff properly 80 called; but he ndmits that they had a baton, which was straight as $n$ sceptre. This, however, would hardly differentiste it from the pastoral staff proper, which Fas not restricted to a particular shape. Baronius, it may be mentioned, concludes that the stsff is to a bishop what a sceptre is to a
king. It should be borne in mind that, when writers contend that the pope bore a pastoral staff, they do not probably intend to say that the stnff was always curved. Krazer indeed (De Liturgits, p. 353) shews that the oft-quoted words of Innocent III., in which he is understood to disclaim the pastoral staff for the pope, are to be understood as disclaiming only the curred staff of ordinnry bishops. By aoms ariters (e.g. Martin and Barrault) a distinction is drswn between the cambuta, the crook or $T$ shsped staff, as the symbol of the pastoral office, and the ferula orsceptre-like staff which betokened bovereign authority. Such writers in the Roman Catbolic interest are not unwilling to admit that the pope carried the ferula, whilst denying that he had the cambuta. It would obviously be a great gain to their position if it conld be shewn that from the earliest days the aymbol of the pastoral care had not been associated with the
person of the pope, whilst the emblem person of the pope, whilst the emblem of sovereignty had always been so-that, whilst the one character had, of course, been understood, the other had been with the emphasis of the very symbolism pointedlyaffirmed ns attaching to him. In judging, however, of this vexed question, this point is not to be forgotten, that we do not find sny trace of the disposition to repudiate the pastoral staff for the pope until about the 12th ceotury, which is at least a suspicious epoch on a question which in no indirect way concerns the ( $\beta$ ) Bishops.-On the early sovereignty. hishops, we may quote the anthority of Earonius (ad ann. 504, n. 38), who says that bishops employed the staff certainly in the 4th century. The esrliest mention of it, given by Maskell (Monum. Rit. iii. 273) as forming a part of the rite of consecration of a bishop is the passage quoted above from Isidore of Spain (A.D. 560-636). In the early part of the 5th century there seems no reason to donbt, snys a competent writer, that St. Patrick took with him to Ireland, when he went to preach the Cospel there, the pastoral staff which afterwards became so samous under the name of the Staff of Jesus
(Arch leologia, xrii. 36).
In the will of St. Remigius (Flodoard. Hist. lib. i. cap. 18) mention is made of a pastoral Btaff carved and covered with gold plates.
The earliest mention of the "staff" among was addinessed appenrs to be in the letter which Fas addressed by pope Coelestine (A.D. 423-432) Narbonne on the subje provinces of Vienne and Conc. ii.). " By dressing in episcopal dress (L.abbe, putting a girdle round their (pallium) and that they shall fulfil the truth of Scripture not in the spirit, but in the letter. For if the precepts in question were given with a view to being kept in such a fashion, why are nct the subsequent precepts equally observed by holding burning lamps in the hand as well as a ataff,"

Amongst the Greek writers there is a mention of the pastornl statf' as early as the time of St. Gregory of Nazinnzum (cent. 4). He says (Oratio 42): "I know the staff which can support and the one which belongs to pastors and teachers, and which corrects the sheep which have reason."
In the Life of Caesarius, bishop of Arles (A.D. 469-542), written by Cyprian, his pupil, mention is made of the pastoral staff being "borne by his chaplain (notarius)" (Martene de Rit. Jib. i. cap. $8, x, 18$.) So early as the time of Romanus, archbishop of Rouen about A.D. 623, we tind the investiture taking place at the hands of the king by giving the pastoral ataff ("Rex . ... baculum illi contulit pastoralem ").
In modern times a bishop is represented with a crook, an archbishop with a cross or crosier, bars, and with a croas having two transverse bars, and the pope with a cross of three bars. But there is no appearance of this classification
The carrying embraced by this Dictionary.
tan in any place was a token that metropolijurisdiction there $H$ tok that difficulties, when, for examnle an archbishop of York was not allowed the use of his cross at a coronation (see Archacologia, xvii. 38).
( $\gamma$ ) Abhats and Abbesses.-The proof that in very early days abbats had the staff' is found by Barrault (p. 5) in the fact that mention is never made of the staff in the pontifical bulls (of which one is quoted as having been issued by Theodore I. in A.D. 643), granting to abbats the use of episcopal insignia. The gloves, the mitre, the ring, and others are specified, but never the staff. This, Barrault argues, could only be because abbata already had the staff. We have exper this be accounted as proof or not, early as the 7 mention of the abbat's staff as Garl, who the 7th century. In the Life of St. Gall, who lived in the early part of that censtaff of Colue this mention of the abbatial quem of Columban: "Qui et baculum ipsius, quem vulgo Cambottam vocant, per manum ante transitum sunt dicentes, Sanctum Abbatem mum transitum suum jussisse ut per hoc notissimum pignua Gnllus absolveretur." It appears privilege of been till a later period that the The rivilege of abbats was conceded to abbessea.
have formed part of the ataff seems always to ture in the part of ths ceremonial of investitioned in the penitential abbat. It is so menbishop of Canterenitential of Theodore, archare many surviving in the 7 th century. There ployed on these occasions ; the ritual emception of the passage just qnoted, it is not easy to say with certainty that any one of them falls strictly within the limit of time embraced in this work. Several, however, belong certainly to a period not much later; gnd the investiture with the staff is so generally mentioned in them as to lead to the inference that the usage was already a general and accepted one. Pugin, indeed, observes (Glossary, s. v.) that abbats did net borrow the use of the pastoral ataff from the opiscopal order, as they afterwards did that of the mitre, but that they
had this distinction from the beginning.
( $\delta$ ) Uthers.-It does not apperg
other persons commonly used what could any

## PASTORAL STAFF

properly called a pastoral staff. Hofinnnn, however (Lex. Univ. s. v. Baculus), quotes Philostratus as an authority for the use of it by priests in the East. But in the Eastern church there is always a risk of mistaking for an official baton the ordinary sub-axillary staff which even laymen carried to church.
Shape.-.Owing to the entire absence of primitive representations, there is uo absolute proof that the earliest form of the staff was that of a crook (we know, indeed, that in some cases they terminated in a globe or a cross); but, as Pugin observes, the crook form is exceedingly ancient, and as we have seen above in the case of the lituus, was not unknown amongst the emblems of religion, even in pre-Christian times.
The Catacomba furnish no evidence on the


Amachina (From Bnonarroti)
sabject. There is indeed a figure of Amachiua bearing a curved ataff (Buonarroti, Vet. Ant. pl. xviii. p. 128), which might be taken for an example of it, but which is more probably a picture of the augur's rod. The earliest forms


Bt John with Pmitoral stant. (Barmait)
of the staff cited by Barrault are those put in the handa of two figures of St. John the Apostle, from a MS. in the British Museum, which (he says, on the anthority of the cus-
todinns of MSS. in that institution) is a cnps of a Spanish MS. that belongs to the era of the Goths. If that be so, it need hardly be said that the representations (which we engra"e here) are of immense interest and import ane in ahowing the development of the staff at so dis. tant an epoch.

The second of these figures gives an example of the foliated cross. It will be observed that this staff could not be intended for use as a reclinatorium, because it is the full height of


## 85. John with Cromen. (Barrault)

the man himself. Similar representations are found elsewhere-in a MS. of the abbey of Elnon, which is conjectured to belong to the latter part of the 7th century; in the staff of Montreuil-aur-mer (fig. 1a), which local ta-


Fig. IA.
dition asslgns to the abbess St. Austreberths (temp. Clovis II.), and in the ancient carving ia the outer wall of the Church of St. Thomas at Strasburg, which is believed to belong to the firat half of the 9 th century. The extreme antiquity alleged for these monnments will not, perhaps, be accepted with the same confidence in all the several cases, but the details of the

Strasburg carv: conriction tha (Barrault, p. 2 Indeprendentl have survived, of Charles the thea speak of $t$ (Mabillon, Acto 244).

In the case of guish three co

rod, and the croo these several par which appears on Toulonse-
l "Curca trahit, quo.
Latin bishops, ae at the top; Maroni hy a glohe snd croa is also the form Gregory the Great Piticicle ; the globe Saxoa MS. of the Rock); and Greek bi of a T cross. Thi use of the staff as a s in the East, where recular persons, as themselves at divin shape.
Slaterial.-The m rials were employed cessively acanty. generally agreed th fabrication of the pa: that in primitive tim adds that it was (Dict. des Antiq. chre howerer, be doubted cypress is forthcomi date than the ataff Toarnai (cent. 12), as him to the bishop of are cited by Barrault unr-mer, Ratisbon, thi elsewhera. The same the rod was of wood, the ahspe of a tan or precious material. I for the tau-shaped

## AFF

ation) is a copr of to the era of the d hardly be ssid hich we engra"e and import:ance in the staff at so dis.

## gives an éxample

 be observed that ted for use as he full height of
## PASTORAL STAFF

Strashurg carving carry upon the fare of it the conviction that the date (8.31) claimed for it (Barrault, p. 22) is not far from the truth.
nudependently of the few monuments that have survived, we find that a writer of the time of Charles the Bald (died A.b. 877) could even thea spenk of the curved staff as an antiquity (Msbillon, Acta SS. Ben. Snec. iii, pt. ii. p.
244 ).
In the case of the curved staff we can distinguish three constituent parts-the point, the

## PASTORAL STAFF

1569
Remigius is an example of early work in preciuns metal. The so-called staff of St. Augustine (which Gavantus thinks is at Valentia in $\mathrm{S}_{\mathrm{S}}$ pain, while Baroniuy (in anno 504) places it in Sardinin) is made of ivory. Besides wood, ivory and the precious metals as the material of the pastoral staff, we find mention of horn, brass, iron, lead, and even crystal, both for the volutes and the knobs of the rod. It is possible, however, that the surviving specimens made in base metal were not actually borne, but were


## Carring on the Church of at. Thomas at Atrasburg. (Barran't)

rod, and the crook or volute. The purpose of these several parts was embodied in ths line Which appesrs on the staff of St. Saturninus at

## " "Curva trahit, quos virga regit, pars ultima putngit."

Latia bishops, says Magri, bear a staff curved at the top; Maronite bisions a staff surmounted by $s$ globe sad cross (whicn, it may be observed, is also the form of the staff in the figure of Gregory the Great that is engraved with this Tide; the globe alone is found in an AngloSaxoa MS. of the 9th century engraved by Dr. Rock); sad Greek bishops carry a staff in the form of a $T$ cross. This form perhups points to the use of the staff as a aupport (fulcinatorium). But in the East, where they do not sit in church, secular persons, as well as eeclesiastics, supported themselves at diviae service on a staff of this shape.
Material.-The means of judging what materials were employed in primitive times are excessively seanty. It seems, however, to be generally agreed that wood entered into the fobrication of the pastoral staff, Martigny says that in primitive times it was of wood, and he adds that it was of cypress most commonly (Dict. des Antiq. chret. 8. v. Evèques). It may howerer, be doubted whether any evidence of the cepress is forthcoming which is of an earlier date than the staff seat to Stephen, bishop of Tournsi (cent. 12), and afterwards presented by him to the bishop of Orleans. Staves of wood are cited by Barrault as existing at Montrenil-sur-mer, Rstisbon, the treasury of Cologne, and elsewhere. The same writer gtates that whilst the rod was of wood, the upper part, whether in the ehape of a tan or of a volute, was of a more precious material. Ivory was especially used tor the tan-shaped staff, The ataff of St .
merely copies made for interment with a deceased
abbat or bishop.
A question arises as to whether the right or the left haad held the pastoral staff, or whether either did it indiscriminateiy. We have seen above in this article that the pastoral claff was not in this respect regulated by the laws of the lituus, which had to be held in the right hand. The most common usage, in later representations at least, is for a bishep to hold his staff in the left band, While he raises the right in the act of benediotion. Nor dees there appear any reason to suppose that in that solemn act the staff was ever held otherwise than in the left hand. Yet there are many representations of bishops, when not engaged in the act of benediction, holding the staff sometimes in the right and sometimea in the left hand. The truth of the matter appears to be that whilst a bishop in benediction alwaya bore his staff in the left hand, upon any other occasion he was free to hold it in either hand as best suited his pleasure or convenience. The annexed plate (p. 1570), which is extracted from the work of Barranlt, is described by him as an abbat blessing his monks. It is of the Carlovingian period, and shews the act of benedietion at an early date.
Dr. Reck (Church of our Fathers, vol. ii.) has verified a large number ofancient representetions, and they tail to bear out the alleged rule either in regard to holding the staff always in the left hand, or in regard to the volute baving any pardirection.
It remaias only to add that as the glving of the staff was a ceremnial of investiture (Die ifarca de Conc. Eccl. et Imp.), so the surrender of it was the token of abdicaticn, and the breaking of it was that of depositlen. By the fourth cenncil of Toledo (cent. 7) it was ordalned that cenncil of Toledo (cent. 7) it was ordalned that

Pata PIUS
bnculus should be placed in his hand (can. 28). See Thomassin, Discipline, pt. 2, lil. i. c. 23, s. 7. Anthoritice.-Abberti de Sucris Utensililons; Kirazer de Litargïs; Mnrtigay, Dictionnaire des Antiquités chretiennes; Le Böton pastoral, par l'Abbé Barrault and Arthur Martin, S.J., extrait du tame iv. des Mélunges d'Archéologie, Paris, 1850 (the most elaborate treatise on the anliject; Cuhter, S.J., Ies Caracteristiques des Saints, Art. Crosse; Martene de Ejcclesice
memorated Dec. 9 (Basil. Menol.) ; Dec. 8 (Cal Byzant. ; Daniel, Cod. Litury. iv. 276 ; Surius, De Prob. Hist. SS. Dec. 190, ed. 1618). '[C. H.]'

PATEN (Lstin, patina; Greek, סírkos). The wide and shnlluw vesset in which the bread for the Euchnrist is placed and consecrated.

Patens must have been in use from the earliest time, when any formal ritual was established, and no doubt, as was the case with the chalice, the


## An Abbat bienaling his Monka. From M8, of the Abbey of Elinon, (Barrnell.)

R:tipus ; Thomassin, Discipline de l'Eulise ; Hofmunn, Lexicon l/niversalis; Du Cange, Glogsurium; Magri (Fratres), Ifierolexicon.

In the Ceitio Chnrch.-The staff of the bishop and also, at a later date, of the abbat, was the Jachal or Buchnil, and Cambata of the Latinised Celtic church, which frepuently appears in the legenids of her taints. Thus St. Kentigern and St. Columba exchanged their staves at parting on the buiks of the Velendinor (Vita S. Kent, c. 40), and St. Coluanin on another occasion gav bis taff (Mor Euchall) to Scanlann, prince of Oasory (Cnigau, 7r. Thasm. 433). The Enchanis mor ef St. Nolor is preserved at Inverary Castle, Argyleshire, mal the Quigrich of St. Fillan has iate!y heen returned from Canada and placed in the Antiquarinn Museum, Edinburgh. The Etaves or craziere of St. Mun, St. Fergus, and St. Donnale, nites having buen preserved at Kilmure, Argyleshire, at St. Fergus, and at Auchterless, both in Aberileenahire, and used (certainly the last) for supmestitinus purposes, nre lost with that of St. Sert, nand with the Bachall Isa of St. Patrick. But though the Quigrich of St. Filian is rich in design nad workmanship (Wilson, Prehist. Ann. Scot. 664 sq, ; Proc. Soc. Aut. Scot. xii. 122 sy.) and the Bachal mor of St. Moluc bears traces ot a metal covering, the original staves of the ailnts nypenr to have been of the plainest deseription, without a volute and having only a slightly curved head; while it is only the veneration of Inter ages whieb has ornamented them with the precious metals and jewels, and carrings of el aborate design. Many of these ataves have been curefully preserved, or in later dnys found, th Ireland, and are to be met with in publle nud private collectlons of antiquities, anme plain but wthers richly decornted (Proc. Roy. Ir. Autd. vili. 330 ; P'roc. Soc. Ant. Scot. i1. 12 sq . x1. 59; Joyce, Irish Names of Places, 2nd ser. 189-3; Reeves, St. Adamman, 366-7; Killen, Ch. SFiat. ir. i. 118 sq.; Petrie, Fiotend Touers, pass.).
[J. G.]
PATAPIUS, "our father," nacetic of Constantinople, native of Thebes in Egypt; com-
primitive paten differed in little or nothing from a veseel of domestic use; and until the primitive practice of employing the cakes of bread brought as oblatione by the congregation was superseded by that of using wafers made expressly, patens were often of large size. Such were the patens weighing from twenty to thirty pounds eech which are mentioned in the Liber l'ontipealis as given by various popes in the 4th, 6th, 7 th, sod 8 th centuries ( $v$. Lives of popes Mark, Ilurmisdas, Sergius and Gregory III.).
According to liona (Rcrom Liturgiarum I. xxv. 3) these large patens were ministeriales, and were not used by the priest celebrating, but only in distribution to the people.

Patenae chrismalcs are alse mentioned which, according to Bona, were "ad usum baptisnstin et confirmationis," but very little would appear to be known as to their use.

It is obvious from what has been said sbore that patens in the larger churches were in the earlier ages often of great size. Roman silver was extremely massive, but patens weighing 25 lbs. must have been of very considerable dimensiona. A modern circular salver 15 inches in diameter may weigh sbout 5 lbs , and the size of those weighing 20 and 25 lbs , may thence be roughly inferred to have been not less than 2 feet to 21 feet in diameter, if circular, and very proo bably much more. If the materisl were gold, the size would of course be much smaller. Masy, doubtless, were much less. The golden patea if it be one) found at Gourdon measures aboat 7? inches by $5 \frac{1}{4}$ inches, and the circular paten foand in Siberia measures 7 inches in diameter.

Patens were probably uaually circular ; twow formed are shewn on an altar in a mosaic in S . Vitale in Ravenna, the building of which churd was commenced in A.D. 547. In S. Apolliugre od Classem, near the same city, a building of about the snme date, two objecta, which it would setm are intended for patens, are of a sexfoil abspe (Webb, Continental Ecclesiology. p. 440). One octagonal in form is said in the Liber Pontifacuir to have been given by pope Gregory IV. (A. A. 827-844) to the church of S . Maris in Vin Lata in Rome; mention is made in the ssme work od
a covered paten of pope Lee III. gave That of Gonrdon is fact it has been dot patea.
The material wa not anfrequently go Bichael seut to suro parissime cuin sbbic, prasinis et nits Níhotai). $\mathrm{P}_{1}$ is said in the Libl. patens of glass shou in the churches w They were not ut material. Gregory o lib. 4, c. 10) ment colour, which duub "sacto catiue" at through the middle emerald, may very it is hexagonal. grarings (Bull. di 5) of frayments foun almost a fuet in dia bave served as a pate exists in the silade Moseum (Cist. of Sla originally about 10 i also found at Colog assigned to the 4th o tion of these ressels tresury of St. Mark shallow basins of gl been used as patens; later in date than the work. Other materi is the same treasury alshaster, about 13 serersi shallow vesel patens, of agate, sardot stones, haudsomely mo inserted gems, It is dates to most of these, to the period trented o no doubt form from th forms, sizes, and deco some centuries antece which time they wer Constantinople to Ven obtsined when that Crusaders.
As the vessele used patens were either nct donestic uses or, as in formed upon the sam Christisns of the earlies In the habit of ornan atensils with cresses and it is oftex a matter of tinguish between vessel were not intended to be rites of the church. Th by that eminent auth -hether the golden ve and hewn in the accon Fintended to be used as decorated with a cross. douht is its form, ther indance known of a pate erer, the form would renient, and as we have a

## PATEN

a covered pnten of gold weighing 25 lbs , which pope Leo III. gave to the church of St. Peter. That of tourdon is oblong in form, from which fact it has been doubted whether it was really a paten.
The msterinl was most commonly silver, but not unfrequently gold; e.f, the Byazatine emperor Michael sent to pope Nicholas 1. "l'atenam ex auro purissino eum diversis lapidibus pretiosis, albis, prasinis et hyacinthinis" (Lib. Putif. in vith Nicholai). l'ope Zepherinus (4.15, 203-2:21) is said in the Lib. Pontif, to have orlered that patens of glass should be borne before the priests in the churches when masses were celebrated. They were not unfrequently fornsed of this material. Gregery of Tours (de Mircte. S. Martini, lib, 4, c, 10) mentions a paten of a sapphire "olour, which doubtless was of glass; and the "sacro catino" at Genoa of green glass, which, through the middle sges was supprosed to be an emerald, may very pussibly have been a paten; it is hexsgonal. Cav. de Rossi has given engravings (Bull. di Are/. Crist. 1864, p. 80, fig. 5) of fragments found at Cologne of a glass vessel slmost a foot in diameter which he believes w bave served as a jaten; and another almost enthae exists in the slade eollection in the British Soseum (Cut. of Slude Coll. 1p,50), which was originally about 10 inches in diameter ; this was also found at Celogne, and may perhaps be assigned to the 4 th or 5 th century ; the decorstion of these vessels is described below. In the treasury of St. Nark at Venice are two or three sbillow basius of glass, which bave probably been used as patens; they are, however, possibly
lster in date thsn the period embraced by this Ister in date than the period embraced by this work. Other materials were sometimes used; in the ssme treasury is a Byzantine pateu of slahaster, sbout $13 \frac{1}{2}$ inches in dismeter, and serersl shallow vesels, probably once used as patens, of agate, sardonyx, or other semi-precious stones, hsndsomely mounted in silver gilt with iaserted gems, It is impossible to affix precise dates to most of these, but if they do not belong to the period treated of in these volumes, we can no doubt form from them correct ideas ns to the forms, sizes, snd decorations of patens during some centuries antecedent to A.D. 1-04, about
which time they were probably brought Which time they were probably brought from Constantinople to Venice with the other apoil
obtained when that city was taken by the abtained when that city was taken by the
Crosaders. Crosaders.
As the ressels used in the earliest times as patens were either actually such as had served domestic uses or, as in the case of chalices, were formed upon the same models, and as the Christians of the earlier ages undoubtedly wers Io the habit of ornamenting their domestic it is ofteu s matter of other religious symbols, it is oftes s matter of much dlffieulty to distinguish between vessels which were and which Trere not intended to be used exclusively in the rites of the church. Thus it has been doubted by that eminent authority, Padre Garrucci, whether the golden vessel found at Gourdon, and shewn in the accompanying woodcut, was intended to be used as a paten, although it is
decorated with s cross. His chief reason for the decorated with s cross. His chief reason for the
doobt ia its form, there being doobt ia its form, there beling, he thinks, no
instance known of a paten thus shaped. As, howinstance known of a paten thus shaped. As, howredient, and as we have an instance, as mentioned, CHMIST. ant.-YOL. H.
paten
1571
above, of an octagonal paten, the ohjection loes not seem decisive. We have but few eanmples of early portens, and it seems quite possible that some may have had this oblong form, one not uncommen in Roman silver vessels, for secular examples, probably of the 5th eentury, may be seen in the British Museum, and the Corbridga land is an earlier instance. In favour of the supposition that it was actually a paten, it may (v. Cinalices), and that the eentre hith a chalice which is in slight relief, a circume has a cruss would seem to make it ill-suited for thace which purpeses of domestic life. Ihat patens were so

decorated, we may learn from the passage in the Liber l'ontif., where we are told that pope Sergins (A.D. 687-701) gave to the Vatican Basilica "patenam aureain majorem habentem gemmas albas et in medio ex hyacintho et smaragdo crucem"). It was found with coins of the earlier part of the 6th century, but may perhaps be still older. The octagenal paten alluded to above


Paten found in Eilheria, (De Rowit's PuDtetmo di Archacelogia Cristiona, 1871, pi. Ix. 48. 1)
was decorated in the centre with the head of our Lord, having on the one side the hoad of St . Mark, and on tha other that of pope Gregory IV.,
the donor.

The paten shewn in the other cut is of silver gilt, and was fonnd in one of the Berezovoy islea

## 1572

## PATEN

In Siberia, in the year 1807 ; it welghs about a pound and half, and measures about 6 inches In dimuetcr. Cav. de hossi (Boll. di Ant. C'rist. 18:1, p. 153) is of opinion that it is of Byzantine origin, and dates probably from about the 7th century.

The paten of alabaster mentioned shove has in the centre $n$ medallion with a half-length tigure of our Lord in cloisonne cnamel; on another, also In the treasury of St. Mark's (of ayate or sardonyx?) is a sinilar medallion, with the words,
 may perhapa be assigned to the 10 th or 11 th century.

The paten of glass found at Cologne, of which only fragments remain, was of clear uncoloured glass ornamented by thres concentric circles of medallions of blue transparent glass of varying dimensions. The larger of these are decorated with figures, the smaller with rosettes, all executed by the application of gold leaf, which has been removed except where required to form the figures, which were then completed by $s$ few lines marking out the features, folls of drapery, and other details. The subjects of thess medal.


Cliss Puten found at Cologne.
liona are chiefly Biblical-Adam and Eve, the atory of Jonah, that of Danie!, the eacrifice of Isaac, \&c. In most cases only one figure ia to be found in each medallion. The cantre was probably occupiad by a figure of the Good Shepherd, symbolizing our Lord.

The paten of glass mentioned sbove es being in the Slade collection in the Britith Museum ia decorated with gold leaf by the same method, and with enamelling in blue, green, and red; but the subjects ars not in medallions, bnt arranged, as will be seen in the woodcut, in eight compartments, divided by slender columns. The subjects of these are-Jonah coming out of the whale, and in the background, reclining under the gourd, Jonah thrown overboard; the paralytic man carrying his bed; the Nativity; the sacrifice of laate, or prerhaps, more probably, the haptism of our Lord; the three Hebrew youths in the furaace; and Daniel in the lims' den. Of the centre, small fragments only remaid, but on them may be distinguiahed a figure of an anlmal, spparently sheep, and the letters $50 .$. .

DULCI. The subjact was, there can be do doubt, the Good Shepherd.

Another vessel of glass, which may very pro. hably have served as a paten, is in the collection of M. Basilewsky at J'aris. It has heen figuied and described twice in Cav. de Rossi's Bulfeturo (1874, p. 153: 1877, p. 77), mul will be trested of $n$ third tince in the same puhheation. It woald appear to be 9 iuches in diameter, and is a shallow diah. De kossi does tout call ita paten, but a "piatto"; tho central subject, Abraham about to snerifice lsmes, seems, how. ever, one very njpropriate to n puten. Kound the central subject are the fullowing stibject: the history of Jouah; the temptation of Adam; the raising of Lazarus; a figure atriking a tree, whence lssues water; Dabul in the lions' den; tho three Hebrew yoath in the furnace; and Susmma and the elders The subjeets are sccompauied by inscriptions, which contain many irregularities, e.g. Abraham occurs in plece of Adam, ned that attached to the figure striking the tree reals, "Petrus virga perculit." The lines of the cugraving are scratehy and irregular and appareutly done with a diamond point. The art is of the lowest order, but Cav. do Rossi thinks that the laste may be circa A.d. 400 ("tra il quarto e il quinto secolo "). It was found in P'odgorition the ancient Doclea, in D.lmatin.

Occasionally patens bore inseriptions commemorating the donor, or containing mention of tha church to which they belonged. Une of silver, of the 5 th or 6 th century, which belongsd to the Vatican Basilica, has bees Mllustrated by Fontanini (Discus Argenku ootious reterum Christianorum, l.omne, 1726).

As ancisnt examples of pitens are so ancom. med, it ie desirable in illustration of the subjed


Itory Carving. Arohblahop colebraling X w
te mention examplea in which they are mata sented in works of art of early dsta. Reprext
tations in are of the go in which th represented. chisedek is altar, in a m ad Classein at to. Un the Ambrogio at saint is repre ls shewn, bu 3 to 4 lnch crder, and me other. Thls the Public Li preserved a $p$ half of a dijt part of the bi part of which archlishop, cel may be suppo: paten sbout 6 is prabably of

The last exa carly date, not some mention group which ths dalmatic which prabably A.D. 1200, and Lord is represe and extending right hand, a form, and inde ether, while he left hand. On veasel with upr patess would se portion to the $f$ to be about 12 inches. In it ar sach composed lesser enes. Th are these giver Reiches.

Pater. [F

## PATERMU'

commemerated
Acta SS. Jul. ii.
Paternus, memersted at Auct. ; Bell. Ao Ususrd. Mart.).
PATIANUS, devius; commem (Usaard. Mart.).
PATIENS, bi Sept. 11 (Mart. Boll. Acta SS. Se

## Patrianch

title patriarch se into the Christian zation of the Jews ratplà was a sul 1 Esdr. i. 4 ; Ii. 7), heads of thess sub 2 Chren. xylii. 20,

## Patriahcif

1573
tatlons In anrly art of liturgiral or ritual acts an of greatest rarity, and few cau be found In which the velebration of the Eucharist in represented. One of these, that in which Melchisedek is represented as if olliciating at un sltar, in a mossio in the church of S . Apollinare ad Classem at Ravenur, has been already adverted to. Un the paliotto of the high aliur of $S$. Ambrogio at Milan, in the panel in which the asiat is represented at the altar, no paten at all if shewn, but four amall round cakes, perhaps 3 to 4 inches whie, dispused in a cruciform order, and marked with two lines crossing ench other. Thia monument dates from A.D. $8: 35$. In the l'ublic Library at Frankfort on tho Main is preserved a piece of carved ivoryfurmed like the half of a diptych, which probnily once formed part of the binding of some service book, from a part of which the annexed cut, representing an archbishop, celebrating mass, is taken. The carver may be supposed to have intended to represent a paten about 6 inches in diameter. This carving is probably of the 9 th century.
The last exnmple to be noticed is, although of oarly date, not withla the limit of this work; but coma mention of it ahould be male. It is the group which forms part of the embroidery of the dslmatic called that of pripe Leo Ill., but
which probably dates from a period not far from A.D. 1200, and is of Byzantine work. In this our Lord is reprosentod aa atanding behind an altar, snd extending to one of His apostles, with His right hand, a loaf or cake of bread, circuln. in form, sod indented by two lines crosaing each other, while he holds snother similar cake in his left hand. On the altar stands a paten, a circular ressel with upright sides, snd less shallow than patena would seem to have usually been; in proportion to the figures, its diameter would seem to be about 12 inches, and its depth about 4 inchea. In it are two amall circles, andt wo cakea, esch oomposed of four circles of the size of the lesser ones. The beat engravings of this dalmntio are those given in the $k$ lleinudien heil. Rom. Reiches.
[A. N.]

## PATER. [Father.]

PATERMUTHIUS, martyr under Julinn; commemorated July 9 (Basil. Menol.; Boll. Acta SS. Jul. i1. 703).
[C. H.]
PATERNUS, biahop and confeasor ; commemorated at Coutancee Ap. 16 (Bed. Mart. Auct. ; Boll. Acta SS. Ap. ii. 427); Sept. 23
Usuard. Mart.).
[C. H.]
PATIANUS, bishop in the time of Theodoniua ; commemorated at Barceiona Mar. 9 (Usuard. Mart.).
[C. H.]
PATIENS, biahop of Lyon ; commemorated Sept. 11 (ALart. Hieron.; Usuard. Mart. Auct.; Boll. Acta SS. Sept. iii. 791).
[C. H.]

## PATRIARCH (Marpidex $\eta s$, patriarcha). The

 title patriarch seems to have been introduced Into the Christian church from the later organizatioo of the Jews, In pre-Cbristian times the 1 Eappid wan a subdivision of the tribe (e.g. 1 Esdr. i. 4 ; II. 7), and one of the titles of the heads of these subdiviaions was $\pi$ rarpides of (he2 Chron. xxlii. 20 , where some MSS. have incarov-
rdoxous: conversely in 1 Chron. $1 x, 9$ the usual reading is $\alpha_{p x o \nu t+s} \pi a r \rho i \bar{\omega}$, and that of some MSS. $\operatorname{\pi ar\rho id\rho \chi ai);~the~same~titlo~seetms~also~to~}$ have been sometnues given to the heal of the tribe itnelf, ! Chron. axvii. 22. How far the tribal organization survived the dispersion is not clenr; but as the same title is found under the ompire to designate the heads of Jewish communities, or confederations of communities, it is probable that the later use was a continuaticn of the earlier. The first mention of these later rarpidexat is probably io a letter of LIadrind, quoted by Vopixcus (Vit. Saturnin. c. 2); they are ulse mentioned by Origen (Conm. in Psalm. vol. ii. p. 514 , ed. helarue), by Eusebins ( $C$ mm. in Jadi. c. 3, Migne, P. G. vol. xxiv. 109), by Cyril of Jerusalein (Cute H. 12, 17), but more particularly by Epiphaniua (1. 31), p. 128), who implies that the oflice was one of considerable dignity. They are also mentioncid in the civil law-e.g. Cid. Theodos. 16, 8, 1, 2, 11, 13; but from Cod. Theodos. 16, 8, 29, and Theodoret, Eramistes, no. vol. iv. p. 32, ed. Schulze, Migne, P. G. vol. Ixxxiii. 61, it appenrs that in the first quarter of the 5th century the oifiee cabe to no end. (On these Jewish patriarchs, see Gothofredus, ad coul. Theodos. ll. cc.; Wesseling de Jiducorum archontibus, c. 10, reprinted in Cgolini's Thesaurus, vol, xxiv.; Walch, Historia Putriarcharum Judaeorum quorum in libris juris Romuni fit mentio, Jenne, 1752 ; Zornius, de printed in rum Judecorum auro coronario, reprinted in Ugolini's Thesaurus, vol. $x \times v i$.)
Christiate aeems to have been in use in the the the Jews. The earliest refurences to it are or to ; dor is it clear in what dense it was used, 169 or to whom it was restricted. Baxil (Eipist. 169, vol. iv. p. 258), writing to Gregory Nazianzen about the deacon Glycerius, siys that, despising his presbyter and his chorepiscopus, he had invested himself with the name und dress of the pat:iarchate, by which muat probably be meant the episcopate. Gregory of Nyssa (J)rat. funcbr. in Melet. Antioch., Migne, P. G. vol. xlyj. 853 ) uses it in a rhetorical passage of all the Constantinople vere assembled at the council of Constantinople. Gregory Nazianzen (Orat. xlii, p. 764) appears to use it as a term specialiy applicable to senior bishopa, refe $\sigma$ ßut $\rho \omega \nu$ d $\pi t$
 confirmed by its use in Iaidore of Pelusium (Epist. 2, 47, Migne, P. G. vol. Ixxviii. 489). But whether it was at any time applied. except metaphorically, to all bishops is very doubtful, thoug', it was occasionally applied to bishops who would not have been called patriarchs in either of the techolcal senses which the word
came ultimately to bear came ultimately to benr.
(1) In its most important use the title has been confined to the bishops of the tive sees of Rome, Constantinople, Alexandria, Antioch, and Jerusalem. This use grew out of the general teadency to frame the higher organization of the church on the lines which were furnished by the empire. The gradations of rank between bishop and bishop, which correaprouded to the gradations of rank between cily and city of the same province, came to exist between metropolis and metropolis of the grenter divisions of the empire. At the time of the council of Nicaea the great dirisions of th : East were the foar

## PATRIARCII

dionecses, Oriens, Pontion, Asiann, Thraelae (thla aprears from the Varonese MS. which is published by Mommsen, Abhundlang d. Derlin. Acodemie, 1812, p. 491). Farh of the in dievecses was divided juto prowinces ( $\$ \pi a p \chi\left(a_{1}\right)$, and ench province had one or more motropolis (e.y, in the province of Asia, Ephesus, Snrdes, Smyrma, and l'erganum were all enlled $\mu \eta \tau$ оow $\delta \lambda+15$; the reterences in promf are given in Marquarilt, Romische Stutsucrualtung, Bd. i. 1. 186), Figyt was at this time part of the dioecesis Orientis, but the sixth canon of the council anticipates the later civil organzation by recognizing it as an independent cerlesiastical division, nod aubjecting to the bshop of Alexandrla not only the bishops of ligypt, but also those of lentapolis and libya. There were thus in the Last rive grent confederations of churches, each of which was independent of the other; lit the West the see of liome stood alone in its anpremacy. In the following rentury the council of Chalcedon, c. 28, took nway the ecelenlastionl independence of the thecerses of Pontur, Aria, aml Thrace, and subjeoted them to the see of Constantinople, thos roducing the number of sees of the highost rank to Rome, Constantinople, Alexandrin, Antioch, with which the see of Jerusnlem was recknned, extra ordinem. This action of the council of Chalcedon was vigorously protested against by the Roman delegates, Leo the Great rejected it, and tha 28th canon ls not inserted in the authorized latin versions of the acts of the council (see the Actio Scrtadecima of the council in Mansi, vol. iv. p. 379 ; S. Leon. M. Epist. 94 (:35), vol. i. p. 1198 d; Epist. 119 (92), vol. 1. p. 1215 ).

But it is remarkable that although the title "patriarch" was not unfrequently given to the bishops of these sees in contemporary extracouciliar literatore, and beeame in later times their ordinary ollicial appellation, it does not occur in the canons of any of the councils of the first eight centuries; ner is it confined exclusively to them until the time, probably the 9 th century, at which carlieat Notitiac were compiled. In extrn-conciliar literature, it is given (a) to the bishop of Rome, e.g. by Cyril of Alexandria, Ilomil. Divers. 11, ap. Migne, l'atrol. Graec. vol. Ixxvii. 104), by the emperor Theo dusius, Epist. ad Gall. Thacid. ap. S. Leon. M. Epist. 63, vel, i. p. 989, and by Justinian Contra Monophysitas, np. Mal, Script. Vet. vol. vli. p. 304 ; in later times, Hrnbnaus Maurus addresses the pope as "primus patriarcha per orben," Commendatio Papae prefixed to the trentise De Laudibus S. Crucis, np. Migne, Patr. Lat. vol. cvii. I39. (b) It is given to the blahop of Constantinople in the civil law, e.g. Justin. Notell. 3; but the assumption of the title "Oecumenicsl l'atriarch" ( olкou dpxŋs, perhaps firat by Nemaas in a synedical letter of the council of Constantinople in 536, Mansi, vol. vlii. p. 959, and frequently afterward, e.g. C. I. (7. No. 8685), raised a strong protest in the West (S. Greg. M. Epist. 5, 43, p. 773 ; Pelag. II. Decret. ad Universos Episcopos. ap. Hinschius, p. 721), and even before the final separation of the Lastern and Westerin churches led to the omission of the name of Constantlnople from the list of "primne sedes" (see e.g. the Praefatio Nicaeni Cuncilii in Quesnel's Codex Canon. Eccles. printed in the Ballerini edition of
S. Len M. vol. III. p. D2; the Psendu-Ishortan decretals, Anachet. Ejist. A, ap. Ilinswhias, p. 82 ; hence ill flinemar Remens. Opmse, in Curad IIincmar. Lawtun. c. 16, ap. Migur, l'atril. lat. vol. cxxvl. 334 ; see also Cnccinri, E.rercit. in S. leen M. Operat de Eutjehinn. Iheres. lit, 2, c. 4 , in the liallerini elition of St. Leo, vol: ii. p. 471, and Migne, I'ntr. Lat. vol. |v, 1:5!), (1) It in given to the bishop, of Alexnmirin, e.t by Justinian contra Mfinopiysitus, иן. Mai, Srript. let, vol, vii. J. 309, and by (iregory the Great, Epist. 5, 43, 1. 770 ; for the Inter history of this patriarchate, see Neale, Mistory of the Iloly Eastern Church, Patriarchato of Constantinople; Rebaudot, liturg, Oriental, vol. i.; Vansleb, Mistoire de l'Eyliae d'Alexandric; llenzinger, llitus Orientoslium. (d) lt is giren to the bishop of Antioch, e.y. by Gregury the Great, Epist. 1. 26, $p, 516$, and in on interesting inscription of tho 7th century, now at Oxferd, Corpus Inser. Graco. No. 8987, in which

 the Direcesis Oricntis. For tho dawhite Patrinchs who elaim to continue the shocession of the patriarchate of Antioch, see Venzinger, Ritus Orientalium; Gregur. Barhebr. Nemucan 7, 3, ap. Mai, S'rìt. Vet. vol. x. pars 2; and the posthumous fragment of Neale's History of the HIoly Eiastern Church, edited by G. Williams. (c) It ia given to the bishop of Jerusalem, e.g. In Justin. Epist. ad Ejpiscop. Constontin. deyentes, A.D. 536, ap. Mansi, vel. |x. 178.
(2) The title was slise glven to the bishop of the metropolis of a cevil divecesis; i. $c$. of a division of the empire consisting of several provinces. In Conc. Chalc. c. 9 , auch a bishop is called $\xi^{\prime}$ apxos; but (a) Justin. (Novell. 123, c. 22), In referting to this canon, speaks of the same officer an a patriarch; (b) an ancient schodium on the same camon ap. Pitra (Iur. Bocl. Gruce.

 ad loc. np. Migne, Patr. Gr. vol. cxxxvii. p. 420, also mentions this interpretntion; (c) Evagrius, II. E. 3, 6, p. 340, probably following the colltemporary writer Zachariss Rhetor, speaks of the right of which $c$. 28 of the same conaril deprived Ephesms, and which Timothens Aelaras temporarily restored to $i$, as $\tau \delta$ тatpiap ${ }^{\text {andy }}$ Sikalov. It was hence sometimes givell to suy metropolitan who had other metropolitans undet him; e. g. to the bishop of Thessalonica, as hend of the vicarinte of Macedonin, Theoderus Lector, p. 586, ed. Vales, np. Migne, P'itr. Gr, vol. Ixxxviii. 217 (the status, although not the title, Is recognised by S. Leo M. Epist. 6 (4) ad Anastas. Thessalon. vol. I. p. 621 ; Theophanes, Chron. p. 139, quoting this passage, and knowing only the later use of the title, thinks this use of it to be erroneous); to the bishop of Theopolis (Prusa) in the acts of the council of Censtantinople in a.d. 536, ap. Mansi, vol. ix. pp. 191, 206 ; to the bishop of Bourges (as haring benenth him not only hls own proper prorince of Aquitania Prima, but also Narbonensis with its metropolls Narbonne, and Aquitania Secudada with Its capital Bordeaux), Nicol. I. Epist. 19 ad Rudolph. Bituric. A.d. 864, ap. Mansi, vol. גF. p. $390=$ Epist. $65^{3} \mathrm{np}$. Migne, Patr. Lat. vol. cxix. 884 ; Desider. Cndurc. Epist. 12 ad Suppit. Bituric. ap. Canlsil Thesaurus, vol. 1. p. 64; to
the bishop o pritef., S. Feacral. $b$ Pat. lat, val. gense waw ulti the uso of The two tit| Ishlorlan dece Aarclet. Epis Zepheria. İpis
(A passage point to a this of the councll 0 only says that gires their ua tans, but one eren a metrop this, und from aceoment in Corl 7,9 , that the prary and per particolar bish to their sees, an to the current e passinge is not e. y. in Cassiodo Patr, Lat. vol. Nyssit as having whick case the equirnlent to m
Ontside the I the lioman orgn head of the M Epist. 41 (54) Migne, Patr. Lat as the desirnatio Vardals, Vict. p. 15 ; it appears under the Loml the bishops of $A$ Aquileia (Grado) Discon. de Gestis Patr, Lat. vol, xc see c. g. Baronius, Italia Sacra, vol. Lo Chisese $d^{+}$Italic the patriarchate Fenice in 1451. have existed or sti and $\ln$ Asic, but of the present wo ties, Neale, Mistor Deazinger, Ritus Geographic 1u. Sta berangl, Verfassu samutlicher Kirch 1865.)

Patricia, Mscedonius, s pr Modesta ; commem 13 (Bed., Waud., Mart.). In Micron occar the followin her husband Zeddo Mscedonius a prest Modesta daughter o and Patricia.

PATRICIUS depositia commemo (Usuard. Mart.).

## PATRICIA

do－ishdorlan inshblus，po anc．in（chesis l＇atrol．I at． sxevcit，in S ． cres．lib，2， Leo，vol：if． ． $1 \mathrm{l}, 1 \times 51)$ ． ＂xatidin，e．！ 8，пу．Млi， Grigery the Inter hive ory story of the of Constan． tinl，vol．I．； tulrie ；（then－ is given to Gregory the a interesting $v$ at Oxford， ，in which $\mu \in \gamma d \lambda \eta s$ $\theta \in o \hat{0}$ To入ท̂s，i．c．of he Jncohite he surcension e Denziuger， br．Nomucan． pars 2；and is Itistury of G．Williams． erusnlem，e．y． intin．deyentes，
the bishop el is；i．$e$ ，of a g of severs such a bishop Nutell．123，c． es of the same sient schulium －Eecl．Grac． ixtioews nu入ei s，and Zonaras xxvii．p．420， （c）Evagrius， ving the coll－ ，speaks of the same council thens Adurus $\pi а т \rho ı a \rho \chi ⿺ 廴 д$ given to any politans ender ressalonicn，ss in，Theodorus gec，Putr．Gr． heugh not the Epist． 6 （4）ad ；＇Theophanes， ，and knowing nks this use of ip of Theopolis Il of Constsa J．ix．pp．191， as（as having per proviare ncasls with ita itania Secuada I．E＇pist． 19 ad Mansi，vel， 5 r． Patr．Lat．vol． t． 12 ad Sulpit I．i．p． 64 ；tc
the bishop of lyons， 2 Cour．Matise．A．b．585， prikf．，S．Gres．Turon． $1 / . \quad \therefore$ ， 5 ，21，I＇etr．
 Pat．lat，vol．clxxilx，1022．Hut its usus In this sease was uitimately superseded in the West by the use of the title＂primate＂［Jrimate］． The two titles are lilentitied in the I＇vesula． Isidorlan decretnles，e，g．Clement．Epist．1．c． 28 ； Anarlet．Ejpist．II．c．26，Fpist．Lii．c． 20 ； Zapherin．lipist． 2 ；Annle．Epist．c．3．
（A pasange of Soerates，IV．E．5，I．seems to puint to $n$ third use of the title．In his acrount ot the council of Constantlaple in A．t．ats i he not eoly mays that it eoustituted pat riarehs，but also gives their ummes：nix of them are metreppli－ tans，but one of them，Gregory of Nyssa，is mot rea a metropelitan．It may be interred from this，and from $n$ comparison with the simbla necount in Cou．Theorfos，16，1， 2 ；Sozom．II．$E$ ， 7， 9 ，that the dignity thus confrried was tem－ perary and personal，giving a mupremney to the particular bishops anmed which dill not uttach to their sees，andi which had reference pimarily to the current controversy．But the text of the passinge is not certain；some olil verwions of it， c．g．in Cissionlorus，Misp．Tripart．9，13，Migne， Pstr，Lat．vol．Ixix．I128，represent Gregory of Nysa as having been transferred to Chesarea，In which case the word mny perhaps be taken as equivalent to metropolitan．）
Ontside the limits of the Catholic chureh of the loman organizatloa，it was the title of the head of the Montanist hiurarehy，$S$ ．Hieron． Epist． 41 （5il）ad Marcelt．vol．i．p． 189 ap Migne，Patr．Lat．vol．xxii． 47 t ；it was adopted as the designation of their chlef bishop by the Vandals，Vict．Vitens．de Persec．Vandal．2，5， p． 15 ；it appenrs to have been similarly ndopted under the Lomiard kings of Italy，and hence the bishops of Aquidela，and nfterwards of New Aquileia（Grado），were called patrlarchs，Panl． Diacon．de Gestis Lanyobird．2，10，np．Nigne， Patr．Lat．vol，xev． 487 ；on the e patifinrehates see e．g．Baronius，vol．xii．ad ann． 729 ；Ughelli， Italia Sucra，vol．v．pp．12， 1079 ；Cappelletti， Le Chicse d＇Italia，vol．viii．P．9，vol．ix．p． 19 ； the patrinrchate of Grado whs trnnsforred to Veaice in 1451．（For other pntriarchatess which have existed or still exist both in Enstern Europe and is Asis，but which fill without the limits of the preseat work，see，nmoog other nuthori－ ties，Neale，History of the Holy Eastern Church； Deaziager，Ritus Orientalium ；Neher，Kirchtiche Geographie u．Statistik，Regensburg，1864；Sil－ berangl，Verfassung u．gegenuärtiger Bestand samntlicher hirchen des Orients，Landshut，
1865．） 1865．）
［E．H．］
PATRICIA，martyr with her husband Mscedouius，a presbyter，and her daughter Modests；commemorated at Nicomedia March 13 （Bed．，Wand．，Usuard．Mart．；Vet．Rom． Mart．）．In IVicron．Mart，for this day there accur the following：－Matricia；Patricia and her husband Zedde a presbyter；at Nicomedia， Macedocius a presbyter，his wife Matricia，and Modests daughter of presbyter Cion；Mncerlonus and Patricia，［C．H．］

PATRICIUS（1），bishop and confessor； depositia commemorated at Auvergne Mar． 16
（Usuard．Marl．）．
（2）Bishop and confessur，apostl）of Seotia Wiburnia：cominemurntal Mrr．：－，deal．，or Wami．，Uninaril．Ifirt．；l＇et．Rom．Shart．；Holl． Achis SS．Nart．II．5t7）．
（3）『ishop of I＇rusa，＂holy martyr＂；com－ memorated May 19 （linsil，Afenot．；Cal．Byzant．；
Dani．l，Curd．Liturg．iv，259．）
（4）Abhat ；commemorsted at Nevera Aug．
［C．II．］

## patrimonium pethe．［pore．］

## P＇ATMINI．［Sronsons．］

PATIRODAS，mentionetl by St．P＇nul（Rom． xv．14）；commemorated Nov． 4 （Basil，Minol．）．
［c．11．］
PATROCLUS，martyr at Troyes under Aurolian；cosmmemorated Jan． 21 （Usunrd． Mhart．；Boll．Acta SS．Jan．li．342）．Jnur． 2 （Niotker）．Awother Patroclus，bishop and martyr in Ginul，oceurs on this day in he Saussnye＇s （inllic Martyrology and Boll．Acto SS．Jan．ii．
［C．H．］
IATRON．Thern are oo traces in the early church of any considerable departure from the mode of appolutment to ecelesiastical oflica which has been described elsewhere［ORmNa－ Tion］．Tha people or the clergy presenteil to the bishoj the person whom they had elected： the bishop had the right of exnmining him in order to nsecertain whethar be fulfilled the re－ quisite conditions，aud of decinring the clection to be complete．The person so elected ministered In the inilst of the community which had clecteal hitn，and as a coaljator of the bishop who hall admitted him to othice．Even when out－ lying districts came to have charches of their own，which hal not a complete orgunisation， but were dependent upon the church of the neighhouring city，the same system continued！ without sutsantial change．The tirst moditica． tion of that systom arose from the practise，which was at first eacournged more in the East than in the West，of buildiag places of worship on country estates for the bencfit of those whe re－ sided upun such estates ：（see the eloquent uppen！ of Chrysostom to Iandowners，Mom． 18 in Act． Apost．c．5，Op．ed．Migue，vol．ix．147）．So dillerent were these places of worship in both their origin and their purpose from the churches of ordinary Christian communities，thit the ordinary internal organization of such churches secmed inapplicable to them．They were neither disciplinary nor eleemosyoary，and consequently had ne noed of either the officers of discipliae or the officers of almagiving．They were not always within the territorium（ $\chi$ wpa）of any city，aed in such cases were as much ontside the jurisdiction of the bishop of a city as the estates upon which they were built were outside the jurisdiction of the muvicipal magistrates． The owners of the estates consequently claimed an abisolute control over them．Ner does there appear to have been in the first instance any interference with such control．It is not until the 6th century，and even then not in canon but in civil law，that any enactments are found an the subjcet．Probably in the interests of ortho－

## 1576

PATRON
PATRON
dox bellef, Justinian enacted on the one hand that no church or oratory should be erected without the consent of the bishop or without a suthelent enlowment (Novell. 67), and on the other hand that the founders of churches should not appoint clerks to minlster In a church without first presenting them to the bishop for examiuathon (Novell. 57, o. 2). Almost the only ather eastern regulation is that of the Trullia Conacll, which virtually repeats the second of these regulations, and in doling so shews by impliention that It had come to be disregarded (Conc. Trull. c. 3I). [ORA'ORIUM.]

In the West the canone of Spanish and Galllcan councils shew that the respective rights of the owners of estates and the bishops of neighbouriag citles were subjects of frequent dispute. The earliest regulation is that of the first council of Orange ( 1 Conc. Arıusic. A.D. $4+1$, c. 10 ) which enacts that If $n$ bishop has built a church upen an estate beloaging to him which lies within the territory of nnother bishop, he shall have the right of nominating clerks for that chureh, but that the actual appolatment of such clerks, and alse the dedlention of the church, shall rest wlth the bishop of the territory. This eanctment implies that in a similar case a laymnd had no absolute right of nomination, but that the blwhop within whose territory the chureh was built could either accept or refuse the clerka whom the founder wished to appoint. A century later, within the Frankish domain, and after Teutonic conceptions of the rights of the owners of land had entered with the Franks into Gaul, the fourth Council of Orleaus passed a series of enactments, the tenor of which shews that the owners of estates upon which churches were built claimed large powers over such churehes: it enacts that those who bulld them are to endow them with sufficieat lands, and nppoint a sufficient number of clerks; that they ure not to appoint auch elerks against the will of the bishop "ad quem territorii ipsius privilegium noscitur pertinere;" and that the clerks, when appointed, are to be amenable to ecelesiastical discipliue, and noi to be impeded by the owner of the estate or his agenta in the discharge of thelr ecclesisstical duties ( 4 Conc. Aurelian. A.d. 541, c. 7, 26, 33). But in the 7th ceatury the conacil of Chalons-sur-Saone makes it clear that the owners of such estatea had again asserted a right both to appoint and to govern their clerks, independently of the bishop, and enacts that this usage is to be reformed, so as to give hoth the ordination of clerks and the disposal of the revenues of oratories to the lishop (Conc. Cabill. A.D. 650, c. 14). None of these or any other Gallican canons deal expressly with the case of ordinary parish churches; and this must probably be taken as negative evidence in faveur of the supposition that the primitive usage had not been altered. There is, however, a Spanish canon which gives to the builder, and apparently to the restorer, of a parish church the right of presenting cletks to the bishop for ordiation, and disallows any orditation which is made by the bishop to auch a church in detiance of the founder's nombation ( 9 Oonc. Tolet. A.D. 655, c. 2); hut the absence of any mention of heirs in this canon, coupled With the exprese mention of them in the preceding canon, establishes a presnmption that the
right of nomination was personal to the fonnder, and did not descuml to his holrs. With the exs ception of this canon, thera is naevidence of the recognition in the Western church before Corrollagian tlmes, of any right on the jait vither of a founder or of any other person to nominate clerka to a parlsh church; (the Instance glated la the cnuon law, Gratian, Derret. parsil. cnus. 16, quaest. 1, 31, and ancribed to pope Pulagias, is clently of much later date).

The polley of the popes from the time of Gregary the Grent was even more decidedly in the suma direction. That pope, writing to Felix of Messiaa, request.s hin to cousecrate a church which has beea bullt upon private property, if he fiade that it bas bena autlicicatly endowed, but expressly deales to the founderany rights, except the right of nimis. sion to service, "which is due to all Chrintinas In common" (S. Greg. M. Epist. H. 5, ad kelic. Messan.). This letter, which was afterwards ascribed to Gelasius (Append. ad Epist. Gichasii Papae, ap. Mansl, vel. viii. 133, Migno, P. L. vol. lix. 148), became the basis of the eanon law on the subject (Gratian, Decret, pars ii. cans. 16, quaest. 7, 26), and its substance is emborlied in the form of petition which is glven in the i, ber Diurnus for the conseeration of an oratory (e. 5 , 3, p. 92, ap. Nligne, P. L. vol. cv. 88). In order still further to secure churchea ereeted on private eatates from interference on the part of the owners of the estates, and to prevent, as it wera by naticlpation, the abuses to which the later system of $\rho^{\text {antroange gave rise, Gregory, mithough }}$ he required an endowment for such charches, decllined to allow presbyters to be permaneatly appolated to them: they were to be served thy presbyters sent by the bishop from time to tina (S. Greg. M. Epist. ii. 12 ad Cutatur. Arimin., in. 70 et xii. 12 ad Passiv. Firman., ix. 84 ad Benen. Tundarit., ef. Nabillon, Comm. Prues. in Ord. Rom. in Mus. Ital. vol. ij. p. 19 ; the rule is alse tound in a fragment printed by Holstici, Coll. Rom. vol. i. p. 234, and Migne, P. L. vol. Ixix. 414, and ascribed, without sufficient ground, to jope Pelagins). And a century and a-half afterwards, immediately betore the great change which we are about to deseribe, pope Zachary lays down a similar rule in almost ideatical terms: ( S . Zachar. Epist. 8 ad Pippin. c. 15, ap. Nigee, P. L. Ixxxix. 935, xcviii. 87, Codex Carolious ed, Jaffe, p. 26 ; in contraat to this may be noted the later policy which disallows "presbyteros conductitios" where a church has funds eneugh to have "proprium sacerdotem:" Conc. hemens. c. 9, aub lnoocent. il. A.D. 1131, ap. Mansi, vol. x 1 . 460).

But although these earliir relations of founders or owners of churchea to the clergy cancot properly be passed over, they are essentially distinct from, although they have often been coafused with, the later aystem of patronage. That aystem is an outgrowth of feudalism. Both the name and the thing belong to the Frankish demnin, and to the period of the Carolinginns. At that period the church had become the greateat landowner in Gaul: it has been computed that a third of all the real property in Gaul belouged to it: (for some particulars, see e.g. Reth, Geschichte des Beneficialwesens, p. 248 sqq. Erlangen, 1850). From time to time laymen had been allowed to have the usufruct of some of these lands, on condition of prying
on annual reat severally belong Charles Martel appeaillx y., eom defeniled by Whal Martel himself: schrijt, MA. 5, 22 came almost a ne lary of A.D. 743 ( Leyum, vol. .. p. 1 dentaualler, p. 6 M tha church launls to the erown as a sub preenrio at ce pecunias in adju indulgentia Deial The lands so ap "benefich," i.e. grants to lallvid appropriation soon propristions when permaneat. Not Lombards, Charles bendiciary grants oaly to the kiag h them (Cait. Lan Pertz, i. 38). A to the chareh: in fixed at one "soli homestesd: afterw tion of the produce (wheace the later sy of such a benefice or patronus. The n living thus preserve of the fuactions of tity of "patronu "senior" in this sea tibility of "domin ciril law, e.g. in $t$ of Valeatinian and Theodos. 5, 11, 1 ; (2) especislly Ratherius i. tit. 10, ed. Balleri cxaxi. 165, "putron dici ambitur, senior e descended to modera See slso Waitz, Di Bd. ii. 40).

It was not long bef for the performance originally been intend as subordinate to th ownershin of land. 'J the wake of the king. soupreme right of no abbeys (see e. g. R Doutschlands, Bd. 2 Virfussumysgeschichte, Deutsche Reichsverfass berg in Zeitschrift $f$. and slso a right to presented to churchea (ksrol. M. Capit. de V vol. i. 181), so also the of both neminatiag and churches which were ancient right of the $p$ disappear before the bolder ef church lands, 8s, in England, one became the manor of

## "A'Jllon

 Ith the: ere nee of the tare Cincom part cither Inominate nce yluted l. caux. 16, elagius, laof Gregury a the same If Mesuiba, which has inds that it essly deaies it of ndmisChristians , ad Felic. afterwards sist. Gielusĭ , P. L. vol. on lay on . cans. 16, mbodied is a the liber tery (c. 5 , In order ted on pripart of the as it were the later 7, ulthough churcies, ermaneatly serred hy me to tine Arimin., is. ad Benen. c. in Ord. rule is also Istecis, Coll. 1. Ixix. 414, ad, to pepe afterwsids, which we lays dowa terms : (S. sp. Migae, trolians ed. e noted the yteros conenough to liemens, c. Massi, vel. $s$ of foundargy csanot entially disa been conaage. That Beth the - Fraakish arolingians. thegreatest outed that a e.g. Noth, 248 8q9. me laymen isufruct of of payin?
an annual rent to the churchen to which they coperally belonged. In the trunbled times ot appendis $v$., comhats the common view which is defenied by Waitz, that it was unier Charles Martel himaelf: aee Ihegel in von Sybil's Zeitschrift, Bi. 5, 22i), this use of church hads becsme almost a necessity of state. In a capitulary of A.D. 743 (Cupit. Liftim, up. Pertz, M. H. G. Leywm, vol. I. p. 18; Geagler, Girmänische liechtsdenkailer, p. 60!), it is enacted that some part of the church lsula shall be for a thue appropriated to the crown as an asvistance to the army ("at sub precario ot censu aliguam partem ecclesialis pecuniae in adjutorium exercitus nostra cum indulgentia Deinliqnante tempore retineamus "). The lands "o appropriated were assigned nes "beneficia," i.e. as revoonble and conditional grate to indivilual soldiurs. The system of appropriation soon became geaeral nad tha appropristious when general also tended to become permsaeat. Not leng nfter his conquest of the Lombards, Charles the Great confirmed previous beneficiary grants of church lands, reserving only to the kiug himself the right of rec:alling them (Cayit. Lanyobard. A.D. 779, c. 14, ap. Pertz, i. 38). A certain reventse was reserved
to the church: in the capitulary of 743 , it was to the church: in the capitulary of 743, it was fixpd st one "selidus" for each "casata" or boalestesil: afterwards it became s fixed proportion of the produce, usually a ninth or a tenth (wheace the later system of "tlthes"). The holder of such a benefice was eatitled scnior, dominus, or paironus. The modera "patron" of a church
liring thus preserves the name as well as sonse liring thus preserves the name as well as some
of the fuactions of a feudal "lord." (The idenof the fuactions of a feudal "lord." (The iden-
tity of "patronus "with " dominus" "tity of "phtronus with "dominus" and tibility of "dominus" and "patronus" in the ciril law, e.g. in the text and title of a law of Valeatininn and Valens in A.D. 365, Corf. Theodos. $5,11,1$; (2) by expreas later statements, especially Ratherins Vonens. Praelofuia, lib. i. tit, 10, ed. Ballerini, p. 28, ed. Migae P. I. vol. curvi. 165, "putronus, give ut usitutius a multis dicismbitur, senior es": this use of patronus has descended to modern times in thr. Italian padrone. Bd. ii. 40 ).
It was not long before the ecclesiastical duties for the performance of which the lands had originally been intended to provide were regarded as subordinate to the geaersl privileges of the ownershig of land. The lesser lords followed in the wisk of the king. Just as the latter claimed a oupreme right of nominating to hishoprics and Bbbeys (see c. g. Rettberg, Kirchenjeschichte Deulschlands, Bd. 2, 205 ; Waitz, Deutsche Virfusstinjsgeschichte, Bd. iii. 196, 354; id. Deutsche Reichsverfassung, Bd. iii. 194; Friedberg in Zeitschrift f. Kirchenrecht, Bd, iii. 70), and slse a right to determine who shonld be preseated to churches upon the crown lands (harel. M. Capit, de Villis, A.D. 812, c. 6; Pertz, of both nominatiag sand dismissing the the right churches which were within their fiefs. ancient right of the people to elect tended to disppear before the claim of the beneficiary holder of church lsuds, in the same kind of way became the manor of a feudal lord. Within

## PATRON

1577
little more than half a century after the death of Charles Murtel, this tendency had become so strong that not only the people but also the bishop was ignored. Charlen the Great atrongly intertered to support the rights of the blshops; he urote in a tone of indignant reluke to thore who were gailty of the "Immoderate presulapbishops, of retusing to present presbytors to out their bianding to ajpulat to purishes withpro Episcopis, ap. Pertz, (Knroli M. Edictum Monumenta Cup. Pertz, vol. i. 81, nul Jatte, Monumento Carolina, p. 371). lint the frethe 9 th century, enactments in the early part of to obtain eentury, against the practice of omitting to obtain the sanction of the bishop in appointneither parishes, shews that that practi'e was neither uncommen nor lightly abaudoned ; e. $g$. naroll M. Capit. Genera e Ayuense, A d. 802, c. 1.1, "Ut nullas ex laicis presbiterum vel vel ad ecclesias clevicum secum hathere praeanmat seu exnminatione episcepl sure nbsque licentiam A.D. exnminatione episcopl sui"; Conc. Moysunt. A.d. 813, c. 29, 30, ap. Mansi, vol. xiv. 72; 6 ziv. 59; Excerpt. Canon. 2 np. np. Mansi, vol. 2 Conc. Cabill. A.D. 813, e. 42; 3 Cone. Turon A.D. 813, c. 15; Hludowic I. Capit. Aquisyran. A.D. 817, c. 9, sp. Pertz, vol. I. 207. ( 6 Conc. Paris, A.d. 820, lih. 1, c. 22, ap. Mansi, vel. xiv. 354 , and Constit. Wormat. c. 15, ap. Pertz, vel. i. 337, protect a patron against a bishop by on the park of the bishop batio et evidens ratio " on the pari of the bishop before tho rejection of
a clerk.)
It is important to nete, although the aubject cannot be pursued at length withia the limits of the present work, that the usurpations of the beneticiary holders of church lands, and of the other feudal lords within whose domsios churches were situated, were not limited to the They pation of the right of appointment of clerks. They begnn to claim a share of those funds which were left to tbe churches after the alienation of their lands. In doing so they were supported by the state. Charles the Great directed the bishops to determine what tribute presiogters should pay for their churches to their lords (Capit. de Presbyteris, A.d. 800, c. 3, sp. Pertz, vol. I. 161, "Ut episcopi praevideant quem honerem presbyteri pro ecclesiis senioribus the amo $;$ and Lewis the Pious, after specifying the amount of land which parish preshyters they sheuld pay "debitumat if they had more, suis" (Hludowic I Cam servitium senioribus Pertz, vol. i. 209) Capit. A.D. 817, c. 10, ap. attributed to 209). A later decretal, falsely rated in the corpus of canon, which is incorporeprobation of the growing law, apeaks with claiming part of thwing cuatom of laymen offered in church (Gratian, Deoret. pars ii, wire quaest. i. 16). In one point only were patrons checked with any degree of success. Their assertion of the right to nominate clerks was closely followed by the practice of selling nominstions, or at least of accepting prescuts for them. This practice, although it was not altogether suppressed, was at least checked and disceuraged. It is disallewed by Cinc. Mo,mnt. A.D. 813, c. 30 (which forms c. 7 of the Ststuta erroneously ascribed to Boniface of Mainz, nad printed as hle in D'Achery, Spicileyium, i. 508).

## 1578

PATRON
Later in the 9 th century Hincmar of Rheime ly eapectally distinguished for the atand which he made against it: he expreasea hls dieterailuation in every caae to make inquiry, and in no case to ordain a clerk on the preseutation of a patron, it the clerk has given a slagle peany tor his presentation (Hincmur, Remens. E'pist. 43, ad Toutulf, Comit, ap, Migne, Patrol. I.at. vol. exxvi. $26+$; II. Cupit. in Syned llemens. A.D. 874, c. 5, ap. Migne, l'atrol. Lat, vol, exxy. 800).
The system of patronage which thus grew out of the introfuction by the Carolinglans of the system of granting church lands an fiefs wan supported by two other circumstances, which alio resulteil from the Frankish rule.
(1) A treeman who built a church upon his own lind had an ahnost absolute right of property ic it. In direct opposition to the Roman rule, aecurding to wibich, as has been shewa ahove, the fuusaler of a cluuch had no special rights whatever in the chureh which ho had huit, but in tall aceordance with the spirit of Frankish jurtyprodence, Charles the Great enacted that such 3 church might be assigned and sold: "de eccleslis quae ab ingenuis hominibus const'ruuatur licet'eas tradere, vendere, tantum modo ut ecelesia non destruatur sed seiviuntur cotidie honorea " (Capit. Francojurt. A.D. 794, c. 54 , Pertz, vol. i. 75). Accordingly the gift of a church to a monastery or a bishop was accompanied with the same forms ns the gift of any other real property (seo Rettlerg, Kircheny. Deutsch. vol. ii. 617). This right of ownershlp carred with it the right of appointment of lts ministers, subject, however, to the approval of the bishop; the right was not personal, but descended with the estate, and if the estate were dividel, and disputes arose as to the right of appointineut, the hishop could not interfere otherwise than by suspeading the services of the church until the joint owners or co-hcira had agreed to present to him a single preshyter (2 Conc. Cabillom. a.d. 813, c. 26; ap. Mansi, vol. xiv, 98 ; so in effect Conc. Tribur. A.D. 895, c. 32 ; for some questions arising from this rule of joint patronage see Hinschius, in the Zuitschrift für Kirchencecht, vol. vis. pp. 1 sqq.). At first, provision was made that the toundation of such churches should not interfere with the rights of previously existing churches to tithes and other dues (Karoli M. Capit. ad Salz. A.d. 803, c. 3, Pertz, vol. i. 124, and Excerpt. Can. c. 19, Pertz, vol. i. 190 ; Conc. Morfunt. A.D. 813, c. 41 ; Hludowici et Hlotharil Capit. c. 6, Pertz, vol. I. 254 ; Ansegisi Capit. lib. ii. 45, Pertz, vol. i. 299); but in time the distinction bet ween these privately-founded churches and parish churches proper was broken down, and the original rights of owners in the one case became indistinguishable from the usurped rights of feudal lords in the other.
(2) All holding of land onder the Franklsh role involved military service. The full rigbta of a freeman could only be claimed by one who could defead those rights by arms. In some instances it would appenr that clerks did not hesitate to tage the field (e.g. Annales S. Amandi, A.D. 712, Pertz, M. H. G. Scriptorum, vol. i. 6 ; Einhardi, Azuales, A.d. 753, ibid. vol. i. i39; Ruodolfi Fuldena, Annales, a.D. 844, itid. vol. i. 364 ); but there was a strong feeling agaiu-t their doing so, and enactments were passed to
prohilit it, e.g. Karlomanal Cunit, A.D. 742, c. 2 ; Perta, Lryun, vol. i. 16 ; lipilhi, Cint. Vermer. A.s. 75:3, c. 16, ithe, vol. 1. 22 K Karoli M. Capit. Gearral, A.D. 769, e, 1, thid. vol. 1, , 2, and Cupit. Ecclesiast, a. D. 789, C. 日ま, ihid, wal, i. 64. It was, in nther respects, desinuble fus clerks to avold aonie of the perixomal burlens which attached to freemen, aul it nut intio. quently breame necessary to protect their ןryo. legea and their lands agalast usurpation. Con. secinently thoso churches snl monanteris which were large iandowners frequently put themelisea under the protection of a nelglimuthing seeular lord. Tha common name fur the tie which thus came to exist was "udroeatia," but with this "patrocinium" is interchangeable ("a this joiat see Wuitz, Deutache Reihsterfassumy, BI, ii. 450, lii. 32t). The powers of the "ailvocatus," or "patronus" in this sense, came in time to be considerable [Advocate of the chercit, Vol. I. p. 3:3], enjreciaily in relation to abbers, and in the course of tho middle ages, though so far trom the perini embraceal in the present work ns not to admit of beiag stated in detail hero, included the right of presentation. in our own country thls system previiled to so greatana extent that the word "advocatia," under ita modern form of "adrowson," lias come to be synonymous with the right of jresentation.
(Ot earlier books on the subject the bent are F . de Roye, ad Titulum ci. Jire P'atron thas, Anjna, 1667, and a short treatise, by the jurist G. $I_{\text {, }}$ Bochmer, de Advocutiue Ecclesitsticae cum Jure Pitronatus Nexu, Gusttingen, 1757. Of more recent books, tho best are lippert, lerswh einer historisch-doymatischen Entwike ung der liehre vom Patronate, Giessen, 18:9; Kain, Das Kirchen$p^{n u t r o n a t r e c h t ~ n a c h ~ s e i n e r ~ E i n t s t e h t u y, ~ E n t u c i c h e ~}$ lung, und heutijen Stellung in Stante, Leinzig, 1 Theil, 1845, 2 Theil, 18i6. Reference may also bo made to Rettberg, Kirchcnjes fiecte Deutschlands, Bd. ii. PI. ${ }^{10} \mathrm{sqy}$. ; to Wailer, Lehrbuch des Kirchenrechth, ed. 12, Bonn, 1456, pp. 457 sqq. ; and to Hinschius's artirle ia the Zeitschrift für Kivichenrecht, vel. vii., whit has been quoted above).
[E. II.]
PATRON SAINTS. For the general doctrine of the influence of glorified saints crets human affairs, see the Dict of Cur. Biog. as. What is here given relates simply to the a wall practice of Christians in adopting sainto as patrons whether of places or persons.
I. Nomcnclature. - A martyr supposed to have a special interest in a place and its inhatitants was called their patron first in the latter half of the 4 th century. St. Ambrose is probably the earliest extant witness to the usege, when, in 386, he calls Gervasius and Protasiua the "patrons" of the orthodor at Milan (F.pist. xxii. 11). Somewhat later he says of departed kings and martyrs, "dlli fiunt supplices, hi patroni" (Expos. in Ev. S. Luc. x. 12). Paulinu: of Nola frequently gives the title to Felix, to whom his church was dedicsted, and under whose peculinr protection he beliered himself and bis people to live. Thus, writing in 395 (Carm. ij. in S. Fel. 26) -

## "O fellx Fellce tho tibi praesule Nola,

Inclita cive sacro, caelesti firma pationo."
Similarly Carm. in S. F. iii. 105 ; v. 316, vi. 5 i

Dut especially to the year to estended by l' deatiuy, whose some tine af siii. lin. ult.). 4!1, maked an athers must ha he speaks of ec near whom the (Ile Curs pro. Wi find the wo Do Minuculisas. up st the rea Uzalis, probab E.g. (in I'rolo noatrum Steph aperatus est
1; li. 14). By Petricordius w Marlin, the usa entablished (see 1028-9, \&c.) titje to St. Mart that eccurred in does Flodoard to i. 13). The co Early Christisn observation may it. Paulinus poems (A.D. 405) Pelix (Curm, xii Similarly the li memoritur alum Prudentius, the il of St. Lawrence ( not oecur in the Paulinus above me church, Paulinus dius (E'pist. v. 15 sxuii. 10 ; Poem, x Paulinus, but the called dominus ( P In Lucian's accou body of St, Step Stephanus" (hecel Aug.). The saints call themselves " 7), and two of the $(4,7)$, snd "domin snint being dominu we learn from $P$ the more common cially in the later Alcuin of Stuphen Similarly Hincmar a
The Romsn relatio
being uaknown to th into the conventiona denote the tutelsry They were "champl tara, Chrys. Hom. 87), "adrocstes" II. Mart. A/ p. 214, c. Ludos, 1 ; Hom.
 Or. xix. 8 ; Theodore 17. 921 ); "keepers (zühoutxos кal фína men, champions, and (тро $\mu 0 ; ~ \dot{\alpha} \nu \theta \rho \omega \dot{\pi} \omega \nu \kappa \alpha$


4pit. A.n. it2, Fiplui, Cumt 4. i. $2{ }^{2}, ~ K i x a l l$ wid. vol. It, is, Bo, inid wall i. d, desiatile for 1xound burdena 1 it nut latie. eet thali pratio arpintiva. Cuno wasterles which put themandices bruring reculer - tie which thus but with this $\theta$ (wa this truint ssand, B. in. e "nivecatus," time to time to tane cilerch, thisu to nlterex, ages, though so in the premat stated in deteriil itation. Ia our d to so great sn in," vailer it nus come to be esentation. the bent are P. ronuthn, A Ajun, he jurist 6 . $\mathrm{I}_{\text {. }}$ thece cum Jure 737. Of more t, ficrouch einer ung der Letire m, Das hircheno. hung, Eintricite. Stuate, Leilizig, Retererece may ivelenjesthicte 4.; to Walter, 12, Boan, 1"si, us's autivle in vol. vii, which
[E. H.]
he general doce ied saints ores Саr. Brog. is. Iy to the a in ual sting saminto as ons.
r supposed to sund its inhabiit in the lattet mbrose is pro3 to the usseg, 8 and Protasios at 3ilann (l:puth ays of departed i sopplices, hi Lue. x $\quad 12$, res the title to dedicated, and on be beliered Thus, writing in

Nola,
an. pationo."
; $;$. 316 , vi. $5 ;$

## Patron saints

pot eapeeially in the Inter Nitalitia, which reach
to the year tos. Fhe to tho year tors. The usage was prohabily much dentius, whose hymus, lo was tnken up by lru-
 siil. lin. ult.). St. Augusthe late in life, about 4t1, makea an apy roach to the usage with which others must have made him fumilinar, viz. when he peaks of commending the dead to the salinta neer whem they are buried, "tanquam pantrouiss" (live Cura pro Sfort. iv. \& 6 ; bee miso $x$ vilil. $\$ 2 \mathrm{z}$ ). Wo find the word ueed absolutely in the booke op at the reeluest of thoning to be drawn
 E.y, (in Irologn): "Ean quas the year 420. nastrum Stephhium primum marty petronum
operatus est apud nem
 Petricordius wrote his ment thi, when Paulinuas Petricicrius wrote his metrical Life of St.
Martin, the usage must have been thoroughty mablished (see lib. $1 ;$ Migne, 61 , cell thoroughly $1016 ; \mathrm{il}$. 1028-9, (ce.) The last-namel author gives the title to st. Martin, even when spenking of events
 does Flodoant to St. Remiglius (Hist, Eate licm,
13). The correlntive to putronns it cliens. Early Christian writerive howerere, didd not, if my observation may be truatel, make this use of it, lisulinus of Nila, in one of his intest poenus (A.D. $\ddagger 05$ ), calls himself the alunnus of
 memoritur alumna patroni" (ibubl. 793), "With Prudentius, the Romans are the "alumni urblei" of St. Lawrence (de Cur: 11. 530). This word does Rot ocur in the very long poem of the younger church, D'aulinus of Nolnen calls St . Felix phon of thinis dius (Epist. v. 15, xviii. 3, $\times x$ viiii. $9, \frac{1}{x \times i x}, 13$, sxiil. 10; Poem, xxiii. 109). This is peculiar to
Paulinus, but the patron Paulinus, but the patron snint was commonly called dominus (Pnul. Carm. in S. Fel, 1. 10). In Lucina's secount of the discovery of the boly of St. Stephen, he is called "dominus Aog.), The saints who reveal it App. vi. al $O_{p p}$. call themselves "t the lords of the place ", (ibid 7), and two of them are "dominus Gamaliel " $(4,7)$, snd "doninus Nicodemus" $(3,4)$. The we learn frum Pauline votnry wnis serrus, as the more common phrise was fanuutus, eapecially in the later part of our period. Thus Alcuin of Stuphen (Carr. 31 our period. Thus
Similarly Hincmar and Abbo.
ram S. Steph.) Similarily Hincmar and Abbo.
The Rominn relation between patron and client
. being uniknown to the Greeks, they did not fall
into iito the conventional use of any single word to
denote the tutelary anints of denote the tutelary sints of a place or word to
They were "chmplons" or "patrons" ( (pooocTdra, Cbrys. Homp. dons SS. Bermice en "prospoce

 G. Ludss, 1; Hom. in Mart. ii. 669); "inter-


 men, champions, and nillies, and averters of of ef of



## patron saints

1570

## II. The Choice of Putrons,-At firat the

 possesalon of a relic was thought enough to constitute the saint patroni of its poesesasora, St. Bive nn instance: when the borly of St. Banifice was brought to Fiulda, "t the venerable abhut Sturmi with hls lirethrea gnve thauks to Christ that they had ohtnined so Great a patron " (litu Sturmii, 16; comp. 15). This was su fully recognized that relin's were commonly called parcocinia. It often happened that a miracle aileged in connexion with human remains raised the jerson to the dignity of a saint 106). When the bodies of Gervasius noll I'rutnvius, discovered at Milan, were finulad to heal demoniaes, St. Ambrose anid, "Irethren, wo hare eacaped no slight burden of repronch. We had patruns, and dhd not know it " (L'pist, xxii. 11). In the course of time, however, persons chose a built a church at Nionza, neal Ndia, what 600 , of St. John the Jonza, nenr Milan, in honour intercensor for her husband that he might be nn protnised yearly husband and children." She through his prayers they misht oratory, that Christ buth in battle and might have the aid of might go." "fintle and wherever else they havoke St. John in that dny they began to Warufridus do $\ln$ all their netions" (l'nulus Hnmb. 1611, pe Gestis Lumyohurd. i. 22, ed. Such freedom of choice Sus, Ittel. 1. 210). has been restricted chaice as is here shewn when a publiu ted linte decrees of lome, must hnve bepatron is to be elected. He place," or one whose " furly bishop of the buried there," or who "spry hns been found and uns $n$ citizen of "spring from the pince some wonderful way protected and hulned "in people in their times ot need "(F rrar. - rompta Billioth. in v. Patr, sis.)
111. Patrons of Places.- several saints are expressly declared by early writers to hare been the "patrons" of cerentin places. The name is not given by Prodentius to the anints and Spain by him (as the glories of Africa and Spain (de Com. iv.); but the functiona were so regarded to them prove that they were so regarded. In another poem (De Cor.
v. $1+5$ ) three of those menther and his deasons those mentioned-Fructuosus Leo taught that St. Peceive the mame patronus. special atrons st, Peter and St. Y'aul were the pare whit he says Rome (Serm. 80, §7; compare what he says of St. Laurence, 83, § 4). of his birth there " nursling of Arles by right denth." (Auct. Inc. its patron, by virtue of his inter Opp. Paulini Nol, nd Cace. Arel. 1, 13, tells us that, while saints ©alc. Epp.) Alcuin and imitated, while saints should be honoured certain placed throughout the church, "yet in among their fellow are honoured more familiarly veneration, becau-citizens with a certain special commonly dwelt there, or one of them having sence of his sacred relics or because of the preto such or such inhaits, which have been given then proceeds to nabe sevis for a comfort." He cities and regions, as St. Pal such pritrons of lione; St. Ambrose, the "defensor" st. Paul of the Theban Legion, the glory of the Pennine Alpe; Hilary of Poitiers ; Martin of Tonnine St. Denys and St. Germain of Paris ; Remigiue of Champagae, the people of which whole pro-

## 1580

## PATRON BAINTS

vince " hastened to the city of Rheims, offering their vows there as if to a present patron. Thua hath the divine goodness provided for the whole world by giving to the several provinces or peoples a special pntron in whom to rejoice" (Hom. de lat. Willibrordi, 1). In the age of Alcuin, we observe, certain honours were claimed for a martyr in every church, though special honours were paid to him, and special trust reposed in him in those places of which he was the patron. But at first the homours paid to them and other saints were entirely local. A curious illustration of this occurred when Julian separated Constantia from Gaza, of which it was a suburb. As a consequence, says Sozomen (Hist. Eccl. v. 3), "each has its bishop and clergy by itself, and its celebrations of martyrs and menorials of the bishops who have belonged to it."

The saints protected the church dedicated with their relics:
"Ita suis meritis jam tecta bacrata tuetur, Ut procul effugiat thosilis ab uede sscra."
(Alcuin, Carm. 35 ad Orat. S. Andr.)
Similarly Carmina 42, 77-79, 85, 95, 98, 115. They afforded a general protection to the people who worshipped in their churches:

## " Martyrts égregit Quintini altare triumphis

 Hoc fulget, populo hic qui ferat auxilium." (Id. Carm. 64 ad $\Delta$ r. S. Qu.)"Adjuvat hte nos
"Cujus honore sacro constant haec templa dicata." (Id. Carm. 83 ad Eucl. S. Petri.)

Specimens of the Dedication-formulae of churches (e.g. "in honorem S. Joannis Baptistae") may be seen under Inscriptions, p. $8+8$.
IV. The Angels Patrons.-When St. Michael, St. Gabriel, and St. Rapbael were first chosen by authority as patrons of a church or oratory, we are unable to say. A church dedicated to St. Michael was built at Ravenna in 545. (Ciampini, Vet. Monum. ii. tav. xvii. in vol. i. p. 87). The Besnncon Sacramentary, a Gallican book modified by Roman influence, of which the MS. belongs to the 7th century, gives a "missa in honore Sancti Michahel," which was evidently used on his day in oratories, \&c., named after him, or possibly, as the Gallicans of that age had very few saints' days, on the anniversary of their opening whenever it was ("in honore beati arch-" angeli Michahelis dedicata nomini Tuo loca," Mus. Ital. i. 356). There is no similar mass in any other Gallican missal, but we find examples In all the old Roman aacramentaries, to which we infer from the Besancon that they belonged at an early period. The Gelasian aselgns to iii. kal. Oct. "Orationes in Sancti Archangeli Michaelis" (Liturgia Rom. Vet. Murat. i. 669), which contain no reference to the dedication of the church; but the so-called Leonian gives five missae for pridie kal. Oct., under the heading, "Natnle Basilicae Angeli in Salaria," of which two (i. iv) allude to his being the patron of the church (Murat. u. s. 407). The early copies of the Gregorian all have such a mass (iii. kal. Oct.), and they all by the title (Dedicatio Basilicae S. Michaelis, Mur. S. Angeli) intimate that

St. Michael was the patron of the church in which it was to be used (see Rocca'a copy in Opp. Greg. M. V. 151, Antv. 1615 ; Pamelius, Rituale SS. PP. ii. 345 ; Murat. u. s. ii. 125 ; Menard in Opp. Greg. ed. Ben. iii. 135). Among the poema of Alcuin are two on churches dedicated to him (29, 168), three on altars of St. Michael (37, 64, 77), and a sixth (186) "ad aram sanctorum archangelorum," i.e., as the verses shew, of Michael, Gabriel, and Raphael.
V. Patrons of Classcs.-In the middle agea every trade and protession had its patron, sod every disease a saint especially gifted for its cure. The germ of this distribution of offices appears even from the very introduction of saint-worship. Thus Justina, persecuted by the magician Cyprian, "implores the Virgin Mary to aid a virgin in peril" (Greg. Na\%. Hom. 24 in Cypr. § 11). St. Agnes is addressed by Prudentius (De Coron. 14, in fine) as the especial patroness of female chastity. St. Nicetius, the putron of Lyons, was the especial friend of prisoners (Greg. Turon. Vitae Patrum, viii. 7). St. Sigismund cured the ague (Greg. Turon. de Glor. Mart. 75). In the Besançon Missal found at Bobio, belonging to the 7th century, in a mass of St. Sigismund, "pro frigoriticis" (Mabillon, Musae. Ital. i. 344). Phocas was the patron of sailors (Aster, Amas. Eincom. in Phoc. 5 in Combefis, Auctar. i. 180, par. 1680). Sailors at thair meas would by turns depusit in money the cost of a meal as the share of lhocas, and when they arrived in port distribute it to the needy in his name (ibid.).
VI. Gwod Offces expectel from Patron Saints. -(1) That most frequently assigned to them was one, the fulfilment of which was lenst open to dispute. They seconded the prayers of their rotaries, and thus often led to their accomplishment, where without such aid they would have failed.
 xix. 8, xxiii. 7). Leo of Rome exhorts his people to keep vigil in St. Peter's, "who will deign by bis prnyers to assist our supplications and fasting and almsgivings" (Serm. xi. 4). Gregory l. calls patron saints "adjutores orationis" (In. Evang. ii., Hom. 32, § 8 ; comp. Bas. above). In fact the constant hope and request of their clients might be expressed in the words of Alcuin,
"Iste preces nustras adjuvet, opto, suis."
(Carm. 61 ad Aram, S. Jounn. Bapt.)
Similarly Carm. 28 ad Sepulcr. Amindit "Adjuvat iste preces populi;" and Carm. 47 ad Aram SS. Grey. et Hieron.
(2) There was no danger or difficulty in whlch their aid was not invoked with success. "Let us keep vigil," says Leo, "in the church of the blessed apostle Peter, by whose merits siding us, we may obtain release from all tribulations" Serm. 84, § $2 ;$ comp. 81, § 2). Some of the iostances in Paulinus are, even by his own confension, calculated to raise a smile rather thsn to edify. For example, a rustic who had lost two oxen by theft, instead of pursuing the robbers, flies at once to the church of St. Felix, whom he declares responsible for their restorntion ( $D_{0}$ S. Fel. Gamm. Vi. 29!).
(3) The martyrs were the especial protectors of those who were named after them. Thos Theodoret nays that Christians " make a point of giving the appellations of the martyrs to their

## PAT

children, by that guardianship for t viii. и. s. 923)
(4) The active ass departed hero was and Romsu inyth. of the 4 th century many on whom the made a deep impres prised at their spe Christinn guise. T garded as a foithfu sad defence of those is, io short, in th discover the germ which culminated in tles into knight-er that on the night b Theodosius overthrel John and St. Philip n garments and riding told tim that they hi and chsmpions" (Hi had promised that he After his desth in seen praying at the basilics which he $h$ and when the city wa in 406, he sppeared and furetold its safety came to its relief (Vita 50). During the war the Romans refused to city wsll, "afhrming t promised them that $t$ place should be his car reace and worship tl (Procopius de Bello Got 11i). St. Augustine, that when Nola was patron (ed. Nieb. ii. 1 pro Mort. xvi.). Leo triumphantly, "Quis h saluti? Quis a captivit detendit? Ludus Circe torum ?" (Serm. 81, § 1) suys of St. Peter and St.
" A facle hostitt duo prop $A$ part of the poem from $w$ this claim of protection, scribed by Ina, A.D. 639, at Glastonhury (Bolland. Compare Relics.
(5) But more alien sti fiith of the Gospel was th the patron from protection of side, even at the day of ju blasphemous expression, deemed, of this dependence of patron worship. Thus that he desired to be on judge, that Romanus maj (De Coron. $x$. in fine). Thi with Christ, as Christ wit 5is). This extravagance uscribed to the improper Christian poets allowed fuadamental crror is comm VII. I am aot acqusinted treats exclusively or especl
Works on the general cult
children, by that means procuring aafety and gardianship for them" (Giraec. Aff. Cur. Disp. viii. u, s. 923).
(t) The active assistance in battle of aome Jong departed hero was the aubject of many a Greek and Romsu myth, Among the semi-converts of the 4th century, there could not fail to be many on whom these romantic traditions had made a deep impression, and we cannot be aurprised at their apeedy reproduction under a Christian guise. The patron martyr was regarded ns a faithful ally, both in aggression and defence of those who served him well. It is, in short, in the heathen myth that we discover the germ of the mediacval romance which culminated in the conversion of the aposthes into knight-crrants. Theodoret relates that on the night before the battle in which Theodosius overthrew Eugenius, A.D. 394, St. John snd St. Philip appeared to him "in white graments and riding on white horsea" and told him that they had been "sent as his allies
and champions" (Hist. v. 24). St. Ambrose and champions" (Hist. v. 24). St. Ambrose had promised that he would often visit Florence. After his death in 397 "he was frequently seen praying at the altar in the Ambrosinn basilics which he had himself built there,"
and when the city was besieged by Radagaisus in 406 , he appeared to besieged by Radagaisus in 406 , he appeared to a citizen of the place
and foretold its anfety. The next day Stilicho came to its relief (Vita Ambros. a Paulino conscr. 50). During the war with the Goths, A.D. 410 , the Romsns refused to repair a weak part of the city wsll, "athirming that Peter the apostle had promised them that the guardianship of that place should be his care. For the Romans reverence and worship this apostle abova all" (Procopius de Bello Gothico, i. 23; ed. Nieb. ji. i19). St. Augustine, 421, heard and believed
that when Nola was besieged, St. Felix, its that when Nola was besieged, St. Felix, its
patron (cd. Nieb. ii. 110 ), appeared (/e Cur. pro Hort. xvi.). Leo of Rome, 440, asks triumphsatly, "Quis hanc urbem reformavit saluti? Quia a captivitate eruit? Quis a caede delendit? Ludus Circensjum, an cura Sianctorum ?" (Serm. 81, § 1). Venantius, A.D. 560, says of St. Peter and St. Paul (Poem. jii. vii. 19),

## "A facte bostlil duo propugnscula praesunt."

Apart of the poem from which we quote, including this clsim of protection, is said to hava been in-
scribed by Ina, A.D. 639 , on the walls of his church scribed by Ina, A.D. 639, on the walls of his church
st Glastonbury (Bolland. Feb. tom. i. p. 906). at Glastonbury (Bolland. Feb. tom. i. p. 906).
Compare Relics. (5) But more slien still from the spirit and thith of the Gospel was the dependence placed on the patron from protection from the consequences hlsiphemons expreasion, as I think it must be deemed, of this dependence at the earliest period of patron worahip. Thus Prudentius declares that he desired to ba on the left hand of the jodge, thst Romanus may come to his rescue (De Coron. z . in fine). The patron in a mediator
with Chriat, as Christ with the Father (ibid. ii with Chriat, as Christ with the Father (ibid. ij.
5is). This extravaganca may be partially ascribed to the inproper licence whlch the Christian poets allowed themselves; but the FII. I am error is common.
VII. I am not acquainted with any book that treats exclusivaly or especially of patron asints.
Works on the general cultus of the sainta are,
among others, J. Camerari
Smong others, J. Camerarius de Invocitione (bp.), Treatise of Invocation of R. Montagu Will. Forbes (bp.), Consider of Saints, 1624; Will. Forbes (bp.), Consider, tiones Modestive do Invoc, Sanct. Lond. 1658, Helmst. 1704, Prankfort, 1707 ; Oxf. A. C. L. 1856 ; G. Morley (bp.), Epistolite duae de Inv, Sanct. Lond. 1683 ; Dean vocation of Saints, in bpurse concerning the lno rocation of Saints, in bp. Gibson's Preservative against Porery, vi. 4, Lond. 1738; W. Clagett, Discourse concerning the I'orship of the Klessed V'iryin Mary und the Saints, Lond. 1686; repriated In Gibson, u. s.: Caspar Sagittarius, Dissert. de Ni,talitiis Martyrum, Rotterd. 1699; J. E. Tyler, Prinitive Christion Worship, Lond.
1840, 1847.

On the
Steph. Clotz, Tractatus de Angels especiaily, see 16.56; Joh. Prideaux, The Patronage of Rostoch. Oxf. 1636.
[W. E. S.]
PaUL, Apostle; Festivals of, etc.
(1) Festival of St. Peter and St. Paur. See Peter, Apostle, Festivals of. Commemoration of St. Paul on June 30, ihid.
(2) Festival of Conversion of St. Paul.-The observance of this festival dates from a much later period than the preceding, though it is not at all easy to approximate to the time with nny degree of certainty. The reason for such a comauch astion is not far to aeek: a conversion auch as that of St. Paul stands on an nltogether different footing from the call of any other apostle, and when it is cousidered how ditlerent, humanly apeaking, Christianity would have been, had God not thought fit to employ St. Paul as He did, we may allow that there is $n$ sense in which Renan is justified in calling St. Paul "the second fonnder of Christisnity."
Besides tha general importance of the event herein commemorated, there was also probably a St. Pau bestow a further commemoration on St. Paul, as though he had hardly received of sufficient recognition by the festival of June 29, of which the commemoration of St. Yaul on June 30 is also evidence; a need which would be the more felt inasmuch as other important festivala soon became associated with the naine of St. Peter. It may be noted that the feast of Western church, She Paul is peculiar to the we have spoken as special necessity of which being, on the when as tending to its origination In inquiring as to peculiar to the West. first find traces of the observan which we can wa shall do well in observance of this festival, ground of fictitious instances place to clear the Rom. Jan. 26) nppeals Baronius (Mart. tine for this festival, an appeal which, if substantinted, would give a decidedly early dare. The sermone in question are thoae given by the Benedictine editors as 278,279 (Pitrol. xxxviii. 1268), and also 189 of thosa rejected by them as spurious (ib. xxxix, 2098). As regards the first of these, while it is true that the convarsion of St. Paul ia dwelt on, the partlcular part of the Acts containing that history having, yet wond seem, been the laction in the service; yet the heading which connects tha sermon with the festival [pro solemnitute conversionis $S$. Pauli] is certainly late, for the sermon ia cited in tha Indiculus of Possjdius (c.8) as "de

## PAUL

PAULA
vocatione spostoli Pauli et commendatione orationis dominicae," and it seems to have been one of those made for the paschal season, when the Acta was regularly read. It may be added that the Calenduriun Carthaginenso mokes no meution of this festivsl, a weighty argument against its celebration in Africa in Augustine's time.

Not unnaturally, in the course of time, when the festival was actually established, the subject matter of the sermon led to its receiving its later title. Thus Florus (Expos. in Epp. Pauli; 1 Cor. iii., 1 Thess. iv., 1 Tim. i. $\mathfrak{i}$ Patrol. cxix. $324, \& c$. ) invariably cites it as Sermo de Conversione Apostoti Pauli. Assuming the authorship of this expositio to be established, the above is the earliest allusion we are ncquainted with to the existence of the festival, bringing it to about the middle of the 9 th century.

The second sermon is entitled in some MSS., it is true, in Conecrsione $S$. Pauli, but Florus always cites it merely de Patelo Apustolo (op. cit.; Rom. i. viii. ix.; Phil. ii.). The third sermon is merely a cento made up from other sermons of St. Augustine.

No homily for the day is found in the works of Leo, Maximus of Turin, Bede, \&c. The festival is given, however, in some forms of the Gregortan Sacramentary (col. 22, ed. Ménard), where the service includes a 'solemn' benediction. On the other hand, however, Pamelius obelizes it, and the Cud. lieg. Suecite (Vat. 1275) of the Benedictine edition omits it nltogether. This MS. is, however, of about the date 900 A.D., snd. Ménard's $C_{1} d$. Theodericensis i., a century earlier, gives the fesival, but puts it after the commemorations on the same day of SS. Emerentinnus and Macharius. It may be notad that the festival is altogether wanting in the Gregorian untiphomary. Almost identicnl with the form in the Gregorian Sacramentary is that in the Ambrosian, the only differences being that the latter has a prayer super sindonem, and that the benediction is shorter. In the Comes Hieronymi it is entirely absent, Jsn. 25 being merely recognised as the Natale of Macharius and Emerentisnus. Tsking then into account the reference of Florus, and assuming the date of the Cud. Theodericensis to be rightly given, it will follow that the festival was existing at the beginning of the 9 th century, but its absence from MSS, of the sacramentary of a later date will suggest that it came but slowly into recognition. Thus there is no allusion to it in the capitulare of Ahyto, bishop of Basle early in the 9 th century.

On turning to the martyrologies, we find in the Dfurt. Hieronymi for Jan. 25, after the entry "Nicomediae, Biti," the further potlca," Romse, Translatio Sancti Pauli Apostoli" (Putrol. xxx. 455), a suggestion, it would seem, of $n$ different kind of origin for the festival. The metrical martyrology of Bede givea a notice of the day, "Octavas merito gaudet conversio Pauli" (Patrol. xclv. 603). This, bowever, is wanting in some MSS., and may be summarily dismissed as an interpolation. Moreover, in the ordinary martyrclogy of Bede, in Ita true text as edited by Hanschenius, there is no mention of the conversion of St. Paul, though this occurs among the additions of the latetaxts (Acta Sanotorum, March, rol. ii. p. x1.). The martyrology of Rabanus

Maurus mentions, on Jan. 25, both the trans Intion and converaion (Patrol. cx, 1130); :ee s!so Notker (Patrol. exxxi. 1039). Wandulbert, in the 9 th century, commemorates the festiva?, "Octavo ex Saulo" conversum gloria l’aulum" (Patrol. exxi. 587). Some 9thorentury calendars, however, do not recognise the festival (see, e.g., the Kal. Floriacense, in Martene aud Durand, Amyl. Coll. vi. 650). We may perhapis approximate to the date of the introduction of this testival into England by noting that, while there is no mention of it in the pontifical of Egbert, archbishop of York (732-766 A.D.), yet it is gived In the sacramentary of Leotric (bishop of Exeter, 1050-1072 A.D.). The MS. of this, however, now in the Bodleian Library, is of the toth century (Surtees Saciety's Publications, vol. |xi. p. xi.).
(3) Apocryphal Literature. - Of apocrrphal works connected with the aime of St. Pial there is a considerable quantity. 'There are Acts of' Peter and Paul, published by Tischendorf (Acta Apustolorum Apocrypha, pp. 1. sqq ; cf. p. xir). There are also Acts of Paul and Thecla (ih. p. 40; cf. p. $x \times i$.) referred to as early as Tertullian (de Baptismo, c. 57). A Syriac version of this has been published by Dr. Wright (Apocryphal Acts of the Apostles).

Two spurious letters exist in Armenino, oge purporting to be from the Corinthian church to St. Paul, and the other the apostle's answer. $d$ Latin translation of these is given in Fabricias (Coder Pscud. Vet. Teet. iii. 667, sqq.). da English translation by Lord Byron is also given in Moore's Life of Byron. We have also a sparious letter to the church of Lnodicea, is Latin (for which see Lightfoot's Colossiuns, ed. 2, pp 281, sqq.), and a series of letters ia Latin, forming a correspondence between St. Paul and Seneca. These are given by Fabricius ( $o p$. cit i. 871; cf. Jeroma de Viris itlustr. 12; Ang. Ep. 153 ad Macedonium, § 14 ; reference may also be made to the essay in Lightfoot's Philip pians).

Further, wa have an Apocalypse of Psul, firs edited by Tischendorf (Apocalypses Apocryphoen pp. 34, sqq.) from a Greek MS, in the Ambrosian Library. A Syriac text also exists, of which an English translation bas been published (i). p. xvii.).
[K. S.]

## PAUL, ST. (in ARt). [Peter.]

PAULA (1), martyr at Byzantium uader Aurelian, with her husband Lucianus and thit children Claudius, Hypatius, Paulus, Dionysius; commemorated Jen. 19 (Cal. Byzant.). Basil Menol. places her under Jan. 3, naming tha children as above, but the husband Lucilliana, and attributing tha martydom to the reign of Aurelian. The Cal. Byzant. has Paula and het children (who are not named) and her hushand Lucillianus under June 3. In Hieron. Harh, 1 Paula with numerous others at Rome occur under Juna 3.
(2) Domitio; commemorated at Bethlehem Jan. 26 (Hieron. Mart.) ; Jan. 27 (Usuard. Hurt.; Vet. Rm. Mart.).
(3) Virgin martyr at the city of Malaca in

- The reading of the MSS, for the mitataken realing the eartier editung, saeclo.

Spsin; commen Mart.).
(4) Commemor and otbers at Dam This name occurs

PAULINA,
Artemius sad Can Jun. 6 (Usuard. M

PAULINUS (1 othurs st Athen (Basil. Menol.).
(2) Nartyr witl others in Etruris (Heron. Mart. ; U,
(8) Bishop of No June 22 (Usuard., Rom. Mart. ; Floru
(4) Martyr ;
(Wright, Syr. Mart
(6) Bishop of Tr fesaor; natalis Aug Acta SS. Aug. vi. 66 Mart.).
(6) Martyr with Sept. 7 (Wright, Sy
(7) Bishop of Yor in Britain Oct. 10 (

PAULUS (1), th commem. Jan. I0 (U Rom. Mart. ; Bed., N 602); with Johaune Byzant. ; Dan. Codex
(8) Martyr with P Cleopstris in Egyp memorated Jsa. 24 SS. Jsn. ii. 591).
(8) Bishop of Trois Feb. I (Usuard. Mart 92).
(4) Msrtyr with others; commemora (Usuard. Mart. ; Hier Mart. iii. 83).
(5) Bishop of Ns memorated Mar. 22 ( Mart. ; Florus, ap. Bec Msr. iii. 37I).
(6) Commemorated Corduba, Ap. 17 (Usue
(7) Martyr with $\mathrm{P}_{1}$ pasaio cominemoratad (Usasrd. Mart. ; Hiero
(8) Commemorated sud others May 17 Mart.).
(8) Preshyter; comn bishop Reverisnus June
(10) Bishop of Const Constantlus ; commem Wand., Hieron. Mart. ; Acta SS. Jun. ii. 13).
(11) Martyr with Cy
both the trans 1130) ; :ee a!so Wandailbert, is s the festiva', loria l'zulum' atury cileadars, tival (see, e.g., le aud isurand eerhaps approxi duction of this hat, while there tical of Egbert, .), yet it is given ishop of Exeter, this, howerel, is of the luth cutions, vol. Isi.
-Of apocryphal of St. J'aul there ere are Acts of ischeadorf (dicta $\mathrm{sq} q ;$ cf. $\mathrm{p} . \mathrm{xiv})$. heclia (i). p. to; a Tertullian (te sion of this has Apocryphal Acts

Armenian, one thian church to tle's adswer. A ren in Fabricias i67, sqq.). An ron is also given have also a spu. odiceil, io Latin ssiuns, ed. 2, pp etters in Latin, eea St. Paul and abricius (op, ct lustr. 12; Aug. ; reference mas ghtfoot's Philif-
pse of Puul, first pses Apocryphate, - in the Ambro, exists, of which an published (i)
[R. S.]

## [ER.]

yzantium undet cianus and thuir ulus, Dionysinn; Byzant.). Basil. 3 , naming tho sand Lucillianas to the reiga of as Psula and her and her hushand , Hieron. Mur. 1 at Rome ocatr
d at Bethlelem (Usuard. 1/urtif ity of Salace in mistaken roading

Spain; cominemorated June 18 (Usuard Mart.).
(4) Commemorated with Sabinus, Maximus, and others at Damascus Jaly 20 (Usuard. Mart.). This dame occurs as Paulus in liseron. Mfart.
[C. H.]
PAULINA, martyr with her parents Artemius sud Candids at Rome; commemorated Jun. 6 (Usuard. Mart. ; Vet. Rom. Mart.).
[C. H.]
PAULINUS (1), martyr with Heraclius and othuss st Athens; cominemorated May 15 (Basil. Menol.).
(2) Martyr with Felicissimus, Eraclius, and others in Etruria; commemorated May 26 (Hieron. Mart. ; Ususrd. Mart.).
(3) Bishop of Nola, confessor; commemorated June 22 (Usuard., Wand., Hieron. Mart. ; Vet. Rom. Mart. ; Florus, Mart. ap. Bed.).
(4) Msrtyr ; commemorated Aug. 25 (Wright, Syr. Mart.).
(5) Bishop of Trèves under Constantius, confessor; matalis Aug. 31 (Usuard, Mart.; Boll. Acta SS. Aug. vi. 668) ; depositio Sept. 4 (Hieron.
Hart.).
(6) Martyr with four others; commemorated Sept. 7 (Wright, Syr. Mart.).
(7) Bishop of York, confessor ; commemorated in Britain Oct. 10 (Usuard. Mart. ; Bed. Mart.).
[C. H.]
PAULUS (1), the first hermit $\ln$ Thebaia; commem. Jan. 10 (Usuard., Wand., Mart.; Vet. Rom. Mart.; Bed., Notis.; Boll. Acta SS. Jan. i. ${ }^{602}$ ); with Johaunes the Calybite Jan. 15 (Cal. Byzant. ; Dan. Codex Liturg. iv. 251).
(8) Martyr with Pausition and Theodotion at Cleopatris is Egypt under Diocletian; commemorated Jsa. 24 (Cal. Byzant. ; Boll. Acta SS. Jan. ii. 591).
(3) Bishop of Trois Châieaux ; connmemorated Peb. 1 (Usuard. Mart. ; Eoll. Acta SS. Fab. i. 82).
(4) Misrtyr with Cyrillus, Eugenina, and others; commemorated in Asia - Mar. 20. (Usuard. Mart. ; Hieron. Mart. ; Boll. Acta SS.
Sart. iii. 83).
(5) Bishop of Narboune, confesaor ; commemorated Issr. 22 (Hieron. Mart.; Vit. Rom. Sart.; Florus, ap. Bed. ; Wand. ; Boll. Acta SS. Siar.; iii. 371).
(6) Commemorated with Isidorus, monks at Cordaba, Ap. 17 (Usuard. Mart.).
(7) Nartyr with Petrus, Andreas, Dionysia; passio cominemorated at Lampascue May 15 (Usaard. Mart.; Hierom. Mart.).
(8) Commemorated at Nevers with Heraclius sad others May 17 (Ifieron. Mart.; Usuard.
Nart.).
(9) Preshyter; commomorated at Autun with bishop Reverisnua June I (Uauard. Mart.).
(10) Bishop of Constantinople, martyr undor Conistantius ; commemorated June 7 (Usuard.,
Favd., Hieron. Mart. ; Vet. Rom. Mart. Wadd., Hieron. Mart.; Vet. Rom. Mart. ; Boll.
Acta SS. Jun. ii. 13).
(11) Martyr with Cyriacus, Panla, and others
at Tomi ; commemorated June 20 (Ifieron. Mart. ; Usuard. Mart. ; Boll. Acta SS. Jua. Iv.
(12) Martyr with his brother Josnnes under Juiian; commemorsted at Rome June 26 (Hicron. Mart.; Bed. Mart. ; Usuard. Murt.).
(13) Deacon and martyr; commemorated at Corduba July 20 (Usuard. DIArt.). Untler this day occur in Hicron. Mart. Paulus at Corinth and Paulus (Paula in Usuard.) of Damascus.
(14) Martyr at Nicopolis; commemorated Aug. 11 (Wright, Syr. Mart.).
(15) Junior, patriarch of Constantinople; comn:emorated Aug. 30 and Nov. 6 (Cal. Byzint.; Daniel, Cod. Litury. iv. 267, 273). Under Nov. 6 a Panlus occura for Africa in Mierom. Murt.
(18) Patriarch of Constautinople; commemorated Oct. 3 (Cal. Ethiop.).
(17) Commemorated with Paulina Dec. 5 (Cal. Ethiop.). In Hieron, Mart. a Psulus occurs for this day, with many others, but no Paulina.
[C. H.]
PAUSIACUS, bishop of Synnada in the 7th century ; commemorated May 13 (Basil, Menol.; Boll. Acta SS. Mai, iii. 240). [C. H.]
\& An: LYPUS, martyr under Hadrisn ; PAUSIRION. 8. (Basil, Menol.). [C. H.] Theodotion under martyr with Paulus and Jan. 24 (Basil, Menol.; Cal. Byzant.). [C. H.]
PAVEMENT. Although scarcely to be included among Christian antiquities, the plat form or pavement on which Roman governors of provinces and other like officials were accustomed to place their chairs when sitting in judgment comes under our notice on one occasion of such pre-eminent interest that some mention of it can hardly be omitted. It must be almost need. less to say that the occasion referred to is that in which our Lord was brought before Pilate-"in the place called the Pavement " (eis cónoy $\lambda \in \gamma \delta \delta^{-}$
 that it was the practice for Roman officiala of high rank to cause such a pavement to be constructed as an adjunct to a praetorium wherever one was established. Suetonius (in fita Jul. Cues.) says that it was related of Jnlius Cacsar that in his expeditions he carried with him pavesments aectile and tesselated ("in expeditionibua tessellata et sectilia pavimenta circumtulisse "). Cassubon remarks upon this passage, that what he carried with him were probably the materials with which such officisl pavements might be
constructed.
A representation in art of such a pavement mav. be found on the top of the reliquary of carred ivory [Reliquary] preserved in the Biblioteca Quiriniana at Brescia, in the subject of Christ brought before Pilate, tha seat of the latter being placed on a slightly raised platform or dais. This casket is probably of the 4 th century.
The pavementa of chorches were in the earlier. ages usually either of mosaic, or tesselated, or of sectile work, the latter being made up of pieces of marbles, norphyries, or granltes, cut so as to fit together and form patterns. One of the earllest
examplea of the former ls probably the pnvement In the basilica of Reparatus, near Orleansville, in Algeria, probably circa A.D. 325. (Sce woodeut.) The two kinds of work were oecasionally mixad, as In the pavement of the chapel of St. Alasander, on the Via Latina, s faw miles from Rome, discovered about

twenty jears ago. In this inatance slabs of marble enclose squares of coarse mosaic of white marble, in which wera a sort of quatrafoils, roughly formed by teeeerae of dark stone. This pavement probably dated from the 5th or 6th century. Ona of very aimilar character, and probably of the same data, was discovered in 1858, when the original level of the north aisle of tha choir of S. Lorenzo-fuor-le-Mara, at Rc me, was reached by axcavation. The parenient of the earlier church of San Clemente, at Rome, was found to consist of elabs of marble arranged In a somewhat simple pattern. The churches of St. Sophia and St. John Studios, at Constantinople, both retaln portions of their original pavements: large slabs of marble, circular or quadrangular, are enclosed by bands of interlacing ornament, chiefly exscuted in strips of marble, but in part in mosaia (c. Salzenberg, Baudenhmale Constantinopels, \& c .). A good, though small, example of a sectile pavement will be found in the triforium of the cathedral of Aix-la.Chapelle, being no doubt a portion of that brought by Charles the Great from Roma or Ravema.

Mosaic pavementa not unfrequently contained inscriptions recording the names of the donors. The remains of such an inseryption were found in the rulne of tha basilica of Reparatue mentioned sbove. In thls occurs the names of Parlus, Pomponius, Ruiticue, and Adeodatus with the additions "votum solvit," "voti comp." \&c. The pavement la oue of considerabla elegance; It la divided into compartmente, in which are figures of stags, goats, sheep, \&e. An engraving will bo found in Les Currelages emailles, by M. Amé, pp. 15-28, borrowed from that given in tha report of the Commisaion Sclentifique
de l'Algérie (Beaux-Arts, I. I. pl. liii.). Anuther instance of a pavement provided by the contributione of the members of the churct is afforded by a recent discovery at Oiympia, mentioned in a letter printed in the Tines if April 16, 1877. It is there stated that the ruins of a large Byzantine church, "perthapo as early as the 5th century, had been found. The pavement of this church was formed of large marble slaba, on one of which, in the centre of the nave, was inscribed, "Kyriakis, a most discreet Anagnostes, who for the saliry tion of his coul ornamented the parement."

In the crypt of the cathedral of Verona are remains of a tesselated pavernent of elegant design, probably not later in date than the jith century (v. engraving in Museun Veronease hy Maffei, p. ceviii.). In the compartmenta of thit are inscriptions containing the names of the contributors to the work and stating the quas. tities paid for by each, as "Eusebia cum suis tessallavit P. CXX."
Another remarkable inatance of an earily pavement is that of the church of Dedanoukha, in Mingrelia (The Crimea, \&c. by Capt. Teifer, p. 123), which is attributed to the 6 th ceantury. In this instance forty small circular slabs are lié into the floor near the south entrance, and are asserted to be placed over the heads of the
 in Armenia, in the time of Licinius, by being exposed to the rigour of a winter frost in : marsh.

Nor were pavements made use of for memorials only, for Gregory of Nyssa (in Theod. (Irat. 35) says, "Nor do the walls alons of this temple read us lessona of piety, for the very parement, in its mosaics like a flowery mead, promotes ont instruction." That few examples have remained to our time will not appear surprising, wheniti remembered that the pavement is the psrt of the church of all the most exposed to iojury.
One example of a tesselated paveneat requira mention as being one of the few instances of the occurrence of Christinn symbols in Roman remains in England; tha pavement discovered at Frampton in Dorsetshire, an engraring of which has been given by Lysons (Reliquix Britannae-Romanae). The ruins in which it was discovared were apparently those of a rilh; it covered the floor of an apartment of a sqoirt form with a semicircular projection or ape frum ona side. In a compartment occupyige tie central part of the arc of the apse remaind the two hadles with portions of the lip of a vase which if completa would probably hare borna tha form of the vases or chalices oftea found in early Christian art (v. Chalec); whila in the cantre of the chori of the semicint was the labarum torming the centre of a basd of foliage; Immediately, however, beyond this band was one whlch ran round the room, am was decorated with figures of dolphins. Is tha centre of thls brad and in contact with the labarum was a large head of Neptune, while 1 figure of Cupid occupied a like position an nnother side. It is difficult to form satifico tory conclusion as to the destination of tis apartment In view of this Femarksble colloratis of Pagan deities and Christian symbois.

PAX. [Kigs, p. 903.]

PAX V PEACE,

## PEACOC

cock was a century ; it snoli (see ne Museum, nos laneum, and of the 1st nos. 561,562 of the Resur snd renewal ferring to B (R. S. II. lvi Christ. l. iii. P for, nor objec which we conc from one of (5 post Trin.) the trees of plausibility.

St. August apesks of this tality, from th was in part or or whatever re to accompany bolic Orpieus, tav. laiii. Lik it was part of ration. The $f$ see, the peacoch adspted to or'na beneath them, 59. Its radia trical centre ration, and it ceatre of colous earliest ornamen but it may have with sacred mea
The writer ca but it aeems to ss a fresco eub Martigny gives SS. Marcellinue

Ponco
peacock with circ on a globe, with "evidently" mean coul rising abova tion. There is a
pl. liii.). Anether provided by the $s$ of the churet is very at Olympia, d in the Tines of 'e stated that the vureb, "firthapo as had been found." ch was formed of of which, in the cribed, "liyriak, who for the salite 2e pavement." tral of Verona are rement of elegant date than the sth seum Veronense by npartments of thin the names of the stating the quas. Eusebia cam suis
ance of sn early h of Dedanoukha, 3. by C'apt. Telfer, to the 6th century. rcular slabs ste lít entrance, snd art the heads of the rty saiuts mostryme Licinius, by being winter frost in :
se of for memorial n Theod. (Irat. ${ }^{35}$ ) jue of this temple the very parement, nead, promotes out ules bave reminine? uprising, when it is at is the part of the d to injury. paveneat requira ew instances of the mbols in Roma vement discorered , an engraring of Lysons (Reliquix ruins in which it dy those of a rilh; rtment of a squar projection or ape ment occurying the the spse reminind ns of the lip of 1 uld probably hare s or chalices oftes art (r. Сhauces); ris of the semicirit e centre of a bast wever, beyond this und the room, and $f$ dolphias. In ta contset with the f Neptupe, while I a like position an to form a satisice destination of this arkable colloatis. n symbols,
[ $\mathrm{A}, \mathrm{N}$ ]

## PAX VOBISCUM

## Pax Vobiscum. [Dominus Vobiscum.] PEACE, KISS OF. [Kiss.]

PEACOCK. See Lamps, p. 921. The peacock was a favourite ornament from the 1at century; it is found, with other birds, at Pozznoli (aee new frescoes in the South Kansington Maseum, nos. 1270-73), at Pompeii and Herculaneum, and repuatelly in the Jewish catscomba of the Ist century (Parker's Phatoyraphs, nea. 561,562 ). Martigny says it was a aymbol of the Resurrection, from the annual moulting ferring to Bosio ( $R$. Sutsiful tail-feathers, re(erring to Bosio (R. Sutt. p. 641) and Aringhi
(R. Ivi. e. 36, p. 612). Mamachi (Antiq. Christ. l. iii. p. 92) says there is neither authority for. nor objection to, the symbolism, a view in which we concur; and Martigny quotes a sentence from one of St. Anthony of Padua's sermons ( 5 post Trin.) which compares our body to all the trees of the wood as well, and with equal
plsusibility. St. Augus speaks of this bird as an Divi, 1. xxi. c. iv.) tality, from the opinion of his time that immorwas in part or entirely incorruptible. For this or whatever renson it is made in the cemateries to sccompsny the Good Shepherd and the symbolic Orpireus, see Fresco, p. 696, Bottari, iji. tav. Isiii. Like the Vine and the Good Shepherd, it was part of the repertory of heathen decoration. The fact is, as any draughtsman will see, the percock with outspread tail is specislly sdapted to ornament circular vaultings and wnilis beneath them, as in Aringhi, R.S. col. ii. p. 59, Its radiating plumes make it a geome-
trical centrs for circles or curves of decoration, and it is equalls well suited to be a centre of colour. It was probnbly one of the earliest ornaments adopted by Christian paintera, bit it may have bcen one of the lateat invested
with sacred meaning.
The writer cannot find it in Garrucci's Vetri; but it seems to have been particnlarly in favour as a fresco subject for walls or roof ornament. Martigny gives an example from the cemetery of SS. Marcellinus and Peter (see woodeut) of a

peacock with circular train displayed atanding "an a globe, with the remark that the artist coul rising above the symbolise the winged coul rising above the earth after the resurrec-
tion. There is a similar painting in tion. There is a similar painting in St. Agna Pope

## PECTORAL CROSS

1585
(Bottari, t. iji. pl. 184). He ie strengthened (Dissert ${ }^{\text {bi }}$ (Cimiteri, \&c. p. 164) and by Lupi the caska or dolia poin the conviction that the casks or dolia painted nenr this latter
[Dol,urn] represent the blood of mat [Dolidys] represent the blood of martyra interred in the immediate vieinity, and the peacock their resurrection.
A peacock with two chicks is represented in fresco on a vaulted monument in the catacombs of St. Januarius at Naples. The latter seem to be issuing from a kind of nest-shaped basket (D'Agincourt, Peinture, pl. ii. na. 9). The pencock and young are also found in a Christisn entacomb discorered at Milna ia $18+5$ near the basilica of St. Nnzaire, for which Martigny refers to Polidori sopra alcuni Sepolcri anteCristiani in Milano, 1845, p. 57.
One reason for believing the figure of the peacock to be rather oraamentnl than symbolic is that it is but rarely found in sculpture. Two peacoeks nre found with a versc on the epitaph of the priest Romanus in the Musée Lapilaire at Lyons, and this ornament was frequently used Veniter dnys in the byzantine sculpture of Venica (R1 skin, Stones of Fenice, vol. i. p. 235 . M. Leblant (Inscr. chret. de la Gaule) says he has only found it three simes on monument?, and Martigny only knows two examples in homeone on the tombstone of Aurelia l'roha (Boldetti, p. 361). Thera is one on an end of the sarcoThegus of Junius Bassus (Bottari, t. i. p. 1). The peacock is aparingly used in a merely decorative way in Carlovingiaa ornament. tifully are two rather conventionally hut beautifully arranged in an evangeliary of Charlemagne's (Bastard, vol. ii. pl. 2). [R. St. J. T.]

## PEARL. [Margarita, p. 1090.]

PECTORAL CROSS (Greek, е $\gamma к \delta \lambda \pi i o v ; ~_{\text {; }}$ Lat. Crux Collaria, pectorale, rationa/e, furmalium, logium, firmale, firnaculum; Ital. fermale, fermaglio). The names rationate, tojium ( $\lambda \delta^{\prime} \gamma_{10}$ ), were adopted by Christianity from the highprieat's breast-plate. They may be best explsined in Magri's words (Hierolcxicon, s. v.): "quia miraculose futura demonstrabat, et quasi loquebatur ac ratiocinabatur, ideoque rationale etiam dicebatur." The word is used by Gregory
of Tours. The es
Tiven by Hofmann (Lex. Unive pectoral crosa 9th century. 9th century. It is that of Auastasius, the
librarian, "Crucem cum pratioso ligno vel cum reliquii's sanctorum ante pectus ligno vel cum sam ad collum, hoc est, quod portare suspensam ad collum, hoc est, quod vocant Euco:-
pium." to the vesting of the higne ita use by tha pope Mosaic law (De Sacro Altaris Myst under the cap. 53).
In the East the cnstom began of all Christians, and not bishops alone, wearing a cross hung,
about the neck. [ENcolpion; ReLizvalry] about the neck. [Encolpion; Relirguanry]
Gregory of Tours reiates that he once put out Gregory of Tours reiates that he once put out
a fire by drawing from his breast a cross of gold which indosed some relies of the Virgin, the Apcstles, and St. Martin.
It should be noticed that neither Durandna nor Thomas Aquinas includes the pectoral crose amongat the official vestmenta of a bishop; yet it appears that, though it was not a part of the
exclusively episcopal vesture, bishops wers in the habit of wearing a pectoral cross in the time of Duran lus. The prayers which are usually recited on putting the cross upon the breast are not anterior to the 14 th century, at which date the pectoral cross seems first to have taken rank amongst episcopal ornaments.

Pugin (Glossary) observes that the ctoral cross is now considered an emblem of jurisdiction, hence when $n$ bishop enters the diocese of another he wears the cross concealed.
[H. T. A.]
PECTORALE, PECTORALIS. These words are used in a variety of senses to describe things worn on or covering the breast. We may mention, for example, (1) the band or fillet encircling the brenst of women. See e.g. Jer. ii. 32, where the Hebrew pien ( $\sigma \tau \eta \theta 0 \delta \epsilon \sigma \mu$ is, LXX) is rendered by Jerome jascia pector lis; of. also Isa. iii. 24 (Vg.); (2) its use as equivalent to Rationcle (see the article), but no instances occur of this sufficiently earl, ior our purpose; (3) Gregory the Great, in one of his letters, uses pectoralis [al. pectorale] simply for a great-cost, which he sends as a present to Ecclesius, bishop of Clusium, who, having no winter coat, suffers from the cold (Epist. xii. 47; Patrol. Ixxvii. 1251).
[ $\mathrm{R} . \mathrm{S}$.

## pedilavium. [Maundy Thursday.]

## pedules. [Shoes.]

## PEDUM. [Pabtoral Stafy.]

PEGASIUS, martyr with Acindynns and others in Persia under Sapor ; commemorated Nov. 2 (Basil, Menol.; Daniel, Cod. Liturg. iv. 273).
[C. H.]
PELAGLA (1), "holy martyr" under Diocletisn; commemorated May 4 (Cal. Byzant.; Daniel, Cod. Liturg. iv. 258).
(2) Martyr at Antioch ; commamorated June 9 (Basil, Menol.).
(3) Martyr with Januarius at Nicopolls in Armenia; commemorated July 11 (Hieron. Mart. ; Usuard, Wand. ; Florus, Mart. ap. Bed.).
(4) Martyr of Tarsus under Diocletian ; commemorated Oct. 7 (Basil, Menol.).
(5) Virgin maityr at Antioch nnder Numerian; conmmemorated Oct. 8 (Bnail, Menol.); with the virgins Flecta and Barbara (Cal. Armen.); with different companions (ifieron. Mart.); "our mother" (Cal. Byzant.); ঠ $\sigma$ ia $\mu \eta \tau \eta \rho$ Daniel, Cod. Litury. 1v. 270.
(6) Quondam meretrix of Antioch, died a nun at Rome ; commemorated Oct.: 8 (Basil, Menol.; Usuard, Mart.; Wright, Syr. Mart.).
(7) Peccatrix, martyr at Antioch with Beronicus and forty-nine others; commemorated Oct. 19 (Hieron. Mart.; Vet. Rom. Mart.; Usuard, Wand., Mart.).
[C. H.]
PELEUS, bishop, martyr with Nilus, bishop in Egypt; commemorated Sept. 19 (Basil. Menol. Usuard, Mart. ; Vet. Rom. Mart. ; Boll. Acta SS. Sept. vi. 21); mentioned again by Uauard under Feb. 20
[C. H.]

## PENITENCE

PELEUSIUS or PELUSIUS, presbyter, martyr at Alexandria; commemoratel Ap. $i$ (IIe on. Mart.; Usuard, Mart. ; Boll. Acts SS. Ap. I. 659 ; Wright, Syr. Mart.).
[C. H.]
PELICAN. The pelican is sometimes used as a Christian aymbol, in consequence of the myth which relates that whin a serpeat has bitten her young, she tears ofen her breast sad revives her brood with her own blood. The application of this symbol to the Saviour, who gave His own blood for perishing mas, was readily made (Alt, Die Heiligenbilder, p. 5t).

## PELUSIOTAE. [Philusarcae.]

[C.]
PENITENCE. The penitential discipline, in its original conception, required a delinquent to pass through three stages, beginning with a confession of his guilt [Exomologests], and ending with absolution, and a restoration to his forfeited privileges [Reconciliation]. The intermediate stage of penance is treated in this article in the following order:-

## I. Nameg, Ogioin and Develciagnt, p. 1586.

II. Priob to the Sparad of the Novattan Hegeg. 1. Duration of penance, p. 1589.
2. Rites and usages, p. 1590.

IIL. The Penitential Stations, p. 1691.

1. The Hourners, p. 1591.
f. Their position in the church.

1i. Duration and mode of penance.
8. The Hearers, p. 1592.

1. Thetr positlun.
2. The Kneelers, p. 1593.
I. Thetr postion.
II. Rites and prayers.

IIt. Dress.
iv. Penitentisl exercises.
4. The Byatanders, p. 1595.

## 1. Their pooition.

IV. From this middes of the 7ta Centugy to \%in 9TH.

1. In the Rast, p. 1596.
2. In the trest, p. 1607.
i. Pubilc penitence.
3. Private penttence.
V. Sine and Penalites.
4. Sins subjeeting to penance, p. 1699.
5. Open.
ii. Secret.
6. Penalties, p. 1601.
7. Whether exclusively spiritual.
II. Persuns on whom infiteted.

IIt. Uniformilty of.
iv. Allevtation of.
a. By repentsnce,
b. By confesslon.
c. By intercession,
3. Penitence deniek, p. 1603.

1. Sometimes to the frot commission of mor. talia delicta.
i1. Generally to the repetition of daicta onor expiated.
1tl. Somelimes till ths liour of death.
2. Penitence of the sick, p. 1605.
3. Season of penitence, p. 1806.
4. Minister of penite's'e. p. 1606.
5. Penitence of clergy, p. 160\%.
I. Names. Origin and Déveiopment.

The original meaning of the Latin word pani tentia, with its Greek equivalant $\mu \in J d v o a_{0}$ wis
repentance-Im snd amendment used by early e tion from this discipline is no the inward feeli combined, in th an outward act the outward act inwsid sorrow, it. Isidore (ii. Augustine (Ep. pensl idea unde aomen sumpsit n ii. 29, the derivat nomen accepit, q punit poenitend suthor of the $d e$ bears the name etynology: "P semper puniat ir peccsndo." This Lomberd (sentent (d) Poenit. dist. 3) of the Roman can
The Latia wor penitential discipl was poevitentid, v noun poenitens, n tere, to do pennace Fliber, the noun adjectire, as " age reram, legitimnm. was employed as the ancelers, the $t$ pensnce ( 1 Conc. 2 Felix, iii. Ep. vii.) verb is used by it gesis. A Greek (Poenit. e. 9), and snd occasionnlly lat prissri, communio lightest form of ce from participation period; a frequent $f$ 4. Segregatio, sepas Greek àфopı $\sigma \mu$ ós. 5 bistere-the terms o The $G$ equ $\mu \in T d \nu u t a$. It s wor its originsl meaning uses it (c. 34) to si (see Conc. Laodic. c. to express the prind ттоитеs. In the corresponds with a preniteatis. In the is a prostrstion. In John the Faster, at t penitent is instjuete times . . . and to $r$ little before it is di
 Ford $\mu \in \tau d \nu_{01 a}$ here I and humiliatir postu word employed by all signify the course of di sense in the Ep. ii. the name of Clem. ondinsry term of the canoms of Conc. in $T$
from the faithful (co

## PENITENCE

repentince-implying change of heart, contrition, and amendment. In this sense it was frequently used by esrly ecclesiastical writers. The transition from this meaning to that of penitential disciplive is not difficult to trace. Along with the inward feeling of contrition, there came to be combinerl, in the theologicnl idea of repentance, an outward act of self-nbasement. Gradunlly the outworl act wa: accepted as a sign of the iaward sorrow, and ultimately took the place of it. Isidors (ii. 16, de Poenitentibus), following Augustine ( $E P .54$ ), derives the word from the peosl idea underlying penitence: "Poenitentia aomen sumpsit a poenn." In Rnbnn. Maur. Instit. ii. 29, the derivation is: "A punitione poenitentia nomen accepit, quasi punitentia, dum ijso homo punit pocnitendo, quod male admisit." The suthor of the de vera't fulsa Poenit. c. 19, which beass the nsme of Augustine, slightly varies the etymology: "Poenitere est poenam tenere, ut semper puniat in se, ulsciscendo quod commisit pecsando." This explanation is adopted by Peter Lombard (sentent. iv. dist. 14), and by Gratian (de Poenit. dist. 3), and is the nccepted etymology of the Roman canonists (Morinus Poenitent. i. 1). The Latin word in nniversal use to express penitential diseipline in all its stages and degrees was poenitentid, with its corresponding cencrete noun poenitens, a penitent, and the verb poenitere, to do penance In Cyprian and in the Conc. Bliber. the noun is generally nsed with some sdjective, as " agere, facere poenitentiam plenam, veram, legitimam." At a later date, poenitentia was employed as equivalent to the discipline of the ineelers, the third and principal station of pensnce ( 1 Conc. Tolet. c. 2 ; Conc. Agath. c. 60 ; Pelix, iii. $E p$. vi.) In the Latin penitentials the verb is used by itself absolutely. 2. Examologeais. A Greek word adopted by Tertullian (ioenit. c. 9), and used by Cyprian and Pacian, snd occasionally later. 3. Abstinere, communione privari, communionem non accipere. The lightest form of censure, consisting in rejection from participation in the sacred elements for a period; $s$ frequent formula in the Latin councila. 4. Segregstio, separatio; the translation of the Greek ápopı $\mu$ ós. 5. Flere, andire, substrari, con-sistere-the terms of the four stations.
The G: equivalent of poenitentia is uetavoua, it, s word retained for the most part its original meaning of change of heart. Bnsil uses it (c. 34) to signify the penitential course (see Conc. Latodic. c. 19); in another place (c. 22) to express the principal station of the ínonirrautes. In the latter instance it precisely corresponds with a similar use of the Latin poenitentia. In the later Greek rituals $\mu \in \tau$ divoia is a prostrstion. In the penitential ascribed to John the Faster, at the end of the "Ordo," the penitent is instructed to sny the trisagion eight little $\ldots$ and to make eight $\mu \in$ ravolas. A little before it is directed that women $\mu$ ojvov тро rors $\mu$ pedivola here must signify some laborious
and humiliatir and humiliatir, posture. 2. ${ }^{\text {counodo }} \boldsymbol{\gamma \eta \sigma}$ ors. The word employed by all Greek canonical writers to signify the course of discipline. It occurs in this sense in the Ep. ii. ad Corinth. which bears the name of Clem. Rom. 3. a $\phi$ opiguds - the ondinsty term of the Cul. Appost. and also of the anons of Conc. in $T$ wll. It signifies separation

lnvolving either simple rejection from the eucharist, or in aldition to rejection the performance of certain penitential acts and rites, depended of which was not defined, but reponded on the custom of the church. 4.
 (Gregory Thaumat. Ep, $c \nu_{11}$; The four stations. Cone. Ancyrymat. Ep. e. 11 ; Basil aul A "philoc.;
 Chalced. (ce. 4 ense of Conc. Ephes. (c. 6); Conc.
 II. E. vii. 16). Basil, Ep. cc. 71,7+; Sozomen,
 ${ }^{2} \pi$ irululors (Conc. Chrlced. ce. 3, 8, 9; Conc. in Thull. cc. 44, 49, \&e.) In the Greek penitentials the prayer over those whose penance wns at an
 7. кavoni Sen, to impose a pennlty according to the canons, a later Greek usage (Euchologion, Gonr, p. 678).
The theory of penitentin? discipline was this that the church was an organised body with an outward and visible form of government; that gile the were outside her boundarics were outaide the means of divine grace; that she $\mathrm{ha}_{\mathrm{l}}$ ! a her, to laid upon her, and authority given to her, to gather men into her fellowslip by the ceremony of baptism; but as some of thoze who where a mitted proved unworthy of their calling, she also hny the right, by the power of the keys, to deprive them, temporarily or absolutely, of the privilege of communion with her, and, on their amendment, to restore them once more to shunch membership. On this power of exclusion and restoration was founded the system of ecclesiastical discipline. It was a parely spiritual jurisdiction. It obtained its hold over the minds of men from the belief, universal in whe catnulic church of the early ages, that he who was expelled from her pale was expelled sentence whie way of salvation, atnd that the on earth was was pronounced by God's church on earth was ratified by Him in henven. No power, heretics ever ventured to claim this sacerdotal Ambrose was not merely taking high sacerdotal ground, but stating an historical fact, when he said (De Poenit. i. 2): "Hoc jus sibi recte Ecclesia vindicat, quae veros sacerlotes habet; hacresis vindicare non potest, quae sarerdotes Dei non habet. Non vindicando autem ipsa de se pronuntiat, quod cum sacerd́ntes non habeat, jus sibi vindicare non debeat sacerlotale." Penitence has at once its origin and sanction in the New Testament, and primarily in the promise of Christ Himself (St. Matt. x xiii. 18). A aystem of discipline was undoubtelly in force among the Jews at the Christian era, and was recognised by our Lord (St. John xvi. 2 ; St. Luke vi. 22). In the developnent of ehurch organisntion which the apostles were appointed to carry out, penitential diseipline was assigned its place ( 1 Cor. v. 3-5; 2 Cor. siii. $10 ; 1$ Tim. i. 20; Tit. iii. 10). Twe of the great " mortalia delicta," moechia and idolol thit, in the case of the incestuous man at Corinth (i Jor. v.), and of the heretics Hymennens and Alexander, were visited with apostolic censure.: The former example contains the elements. of the future discipline. It was a distinctly spiritual sentence. The decision emanated from the chief pastor: "I have judged already." It was announced before the congregation:" When ye are ga-

## penitence

thered together." Ite effect was to expose tha delinquent to some bodily mortification:" Delivered anto Satan for the destruction of tha flesh." Its object was his amendment: "That the spirit may be saved in the day of the Lord." And its result, his ultimate restoration, on his repentance, to the fellowship of the church (2 Cor. ii. 6, 7). Nany of the fathers snw in this expression-"delivered unto Satan for the deatruction of the flesh," a sanction for the austerities of pennnce (Origen, in Levit. H/um. xiv. 4 ; Pncian, Puraen. ud Poenit. c. 18 ; Basil, c. 7 ; Ambrose, ds Poenit. i. 13 ; August. de Fíi. et Upp, c. 26). 'The references to ecelesiastical discipline in the carliest writers are naturally rare and frngmentary. The organizntion of the church was no less incomplete in this thmu in other matters. Clemens Roman. (E'p. ud Cor. c. 57, ed. Jacobson) has the following passugg :


 aùrov̂. The reference of this to some simple forin of discipling is anmistakable. The Shepherd of Hermas, which is probnbly a generation Jater than the Clementine E: pistles, spenks clearly and fully at the beginning of the 2nd century of the practice of separating an offender: (Herm. Pustor. vis. iii. 5; see Ijull. Similitud. vii.) An evidence for the existence af penitential discipline in these early times, which is, perhaps, stronger than any isolated passnge, is the universal tradition of the rhurch. The origin of Montanism is dated by Epiphanius in one place (Haeres. li. 33) as far back as A.D. 126. Other authorities fix it about A.D. 150 (Rubertson, Ch. Hist. i. 5). That is to s:ty, Montanus was only one generation removed from the apostle St. John. He separnted from the church chiefly on the ground of the claims of the church with regard to discipline. In other words, discipline was so widely prevalent, and so firmly established, as to crente a achism within a generation of the last of the apostles. The inference from this is weli drawn out by Thorndike (Laus of the Chur.h, iii. x. 2 ; Works, Lib. of Anglo-Cath. Theol. vol. iv. pt. 1). After Montanus there can no longer be any question on the discipline of pennnce being part of the regular organisation of the chorch. In the early ages the necessity for church censures must have been comparstively rare. As the need arose, the bishops with their priests dealt with each case in some simple manner, after the model, no doubt, laid down by St. Paul. The treatment of those who lapsed during the Decian persecution gave the first impulse to a more systematic and uniform organization. Crimes were classified, penalties promulgated, and the duration of penance was defined. The corre, pondance between the Roman and African churches, which sppears in the epistles of Cyprian, gives some insight into the method in which a degree of uniformity was gained. Local needs and circumstances, no doubt, had their inHuencs on the decisions of the early synods. The system, in the West does not appear to have been 80 -rigidly defined as in the East. The canonical epistles of Gregory Thaumaturgus, Hasil, and his brother Gregoly of Nyssa, were at once the expression and the support of this more inflexible rigidity. Under their inflaence
the elaborate aystem of tha penitential stations took its rise. These stations were enken intu the canonical colle, but they never sppesr to havo entered into the practien alministrotion of the Western diacipline. The 3al, th, and the begitning of the sth conturies may be regaried within genernl limits as the fourish. ing period of the jenitential system. If was then complete and regular, nul at the ssma time had not censed to be sustninel by the zeal and belief of the church. The extent to which it catered into the routine of Christian legis. lation, is manifest from the spuce which penitential directions occupy in the writings of that period. The austerities were genuine and roluntary, endured fropn a firm conviction that only by such endurance could sia be expiated, "I have known masay," snys Ambrase (de Poeni. ten. i. 16), speaking as of fucts which hal come under his persoual knowledge, "who have furrowed their cheeks with e atinuous tenrs, who have laid themselves in the dust for all to trest upon, nud whose faces, thin and pallid from fasting, have presented the appearance of living ghosts." With the beginuing of the bth century the framework of the system was still unnltered, but the substance of it was rapidly decaying, more rapidly in the East than in the West. Through the 7 th century public penitence was all but dend. It revired for s time under the ecclesiasticnl rule of the Cmolingisn princes, but the renl life of penitence resided in the privata system administered through the penitentials. Milman (Lat. Christion. iii. 5), in a passage on the power accruing to the clergy through ecclesiastical discipline, thus sums up the value of the system fountled on the peniteatials: "However severe, monnstic, un-christian, as enjoining self-torture; degrading to homan nature, as substituting ceremonial observance for the spirit of religion ; nud resting in outward forms which might be countel and calculated; yet as enforcing, it might be, a rude and harsh discipline, it was still a morsl and religious discipline. It may have been a low, timid, dependent virtue to which it compelled the belicrer, yet still virtue. It wis s perpetual proclamation of the holiness and meter of the Gospel. It was a constant preaching, it might be, of sa unenlightened, superstitious Christianity, yet still of Christianity.

## II. Prior to the Spread of the Novatha Hertisy.

The chief characteristics of discipline prior to the spread of the Novation heresy, as compared with those which afterwards prevailed, were the shortness and mildncss of the censures, and the simpler forms by which the system was administered. The Stations of Penitents had not pat been elaborated. The earlier censures no donht corresponded with those imposed afterwards is t e stations, but the technical names of the stations, and the systematic division of penitents connected with them, are of later date. Is the first three centuries there appear three distinclly marked degrees of censure-(1) exclusios from participation in the elements, (2) exclusion from the sight of the sacrament and from the eachristic prayers, (3) exclusion from the churd altogether, that is to say, excision from the body of the faitbful, and excommunication, slthough

## this latter t

 aminstion of tion for that the nature 0 Canons emplo censure - 1 , applics equal Dalpetar, depo cler Ly ; 9 , à $\phi$ was also pecul גтова́л $\lambda \in \sigma \theta a \dot{\text {, }}$ which all wer last sentence cailons (cc. 27, ministering in таעтdтaбıv Constitutions th system, but on weightier censu some general d encourage and 1 the mode of tre be ejected from mesntime were with him, and if to come to the b bishop then wn church, and, wl to reinstate him fasting. In fu chspter, the bish the holy commun which was to b sfterwards recei repentant son. I pline, and for ligh employed. The Constitutions corr the church of th the germ of the which was afteru Tartullian refers sure, snd that, his character and takes no note of commnuion which in the Apostolic (Apolog.c. 39), excl of prsyer, from the holy fellowship. Isborious outward of a holy privilege cosfession of sin by is what this con vividly (Poenit. discipline for the a mas, enjoining ou mercy; it directed dress and food-to hide his body in fil his spirit with mour trestment the sins for the rest, to use drink, to wit, not soul's sake; for the prayer by fasts, to g day and aight unto t himself opon the gr and to fall on his k God; to enjoin sll message of his prayeenitentinl stations 3 were taken into rey never appear acticnd almiuistrapline. The 3at, 3th centuries may vits as the lluntisho. system. It was nind at the same tninell ly the $z$ tal te extent to which of Christian legis. space which peul. le writings of that e genuine and voin cunviction that I sin be expiated. Ambrise (de Poeni. s which hat come e , " who have fit?tinuuns tears, who ust for nill to treal and pailid from penrance of living g of the 6th ref. stem was still onof it was rapilly e East than in the itury public peni. revived for a tine of the Carolingiso penitence resilled sterel throngh the Christian. iii. 5), io ting to the clerg! ine, thus sums up aded on the pen:nonastic, un-chris. re; degrating to ng ceremenisl ob igion ; mul resting ht be countel aad it might be, s rude still a meral sad have been a low, which it compelled

It was a per. roliness and merer itant prenchiag, it ened, superstitios stianity."

## F tile Novathay

discipline prior to leresy, as compared prevailed, were the e censures, and the vstem was adminiritents had not ret censures no doibt osed afterwnds io ical names of the ivision of peniteoth later date. In the ear three distinctly (1) exclnaion from (2) exclusion fivn rd frem the eucher. from the churd ision from the brdy unication, although

## PENITENCE

PENITENCE
1589
this latter term was not yet in uae. An examination of the principal sources of informatien fur that period will sperve to shew clenrly the nature of these penalties, The Aposiolic Canons employ four terms to express church censurs- 1 , dфop! Seatal, sepnration, which applies equally to clergy and laity; 2 , каOapetai, deposition, whieh was confined to the

 drosdarder $\theta a t$, excision from the church, to which all were autbject. The severity of this last sentence was still more incrensed in two canons (cc. 27, 28), which direct that a priest ministering in holy things aiter deposition vavidanariv Rrкоттé $\sigma \theta \omega$. In the Apestolical Constitutions there is no record of any orgnnised aystem, but only the mention of lighter and weightier censures, In Apost. Const. ii. 16, after sonie general directions thst the bighop shall the mode of treating a delinquent. He was to be ejected from the church, nad the dencons meantime were to visit him and remonstrnte with him, and if he appcared contrite they were to come to the bishop nad intercerle for him, the
bishop then was to allow him to bishop then was to allow him to enter the church, snd, when sstisfied of his enrnestness, to reinstate him after a pennnce of $n$ few weeks ${ }^{\prime}$ fasting. In further directions in the same chapter, the bishop was to refuge the penitent the boly communion for a period, the length of which was to be adjuated to his offence, and afterwsids receive him as a father would a repentsnt son. For ordinasy purposes of disci-
pline, and for light offences, this was the censure employed. The heavier pennlty given in the Conetitutions corresponds with the excision from the church of the Canons. Here is evidently the germ of tha syatem of stages of penitence Which was atterwards the law of the church.
Tertullian refers only to one degree of cenTertullian refers only to one degree of censure, and that, as might be expected from
bis chsracter and writings, a severe one. He takes no note of the simple rejection from commanion which was the coinmon penalty in the Apostolic Canons. Censures, he states of proyer, from the sole men from the communion holy fellowship. Penitence with him from all labotious outward selfatabssement, him was of a holy privilege. It was an exomologesis, a confessien of sin by act as well as by word ; a in what this confession consisted he shews ripidly (Poenit. c. 9): "Exomologesis is a disciplins for the sbasement and humiliation of
msa, enjoining such msa, enjoining such conversation as inviteth dress and food-to also even in the matter of hide his body in filthy in sackeloth and ashes, to bis spirit with mourning, to exchange for severe trestment the ains which he hath committed; for the reat, to use simple things for meat and sonll's sake; for for the belly's, but for the prayer by fasts, to groan, to weep, and to cherish day and night unto the Lord his God, to moan himself apon the ground before the presbyters and to fall on his knees before the presbyters, Giod; to enjain sll the brethren to bear of message of hia prayer for mercy." The same method of penitence which the writings of Ter-
ullinn disclose nppenra in the epistles of his dis. ciple Cyprian. The stations had not found their way into Africa in his time. Cyprian'a usunl terms fur expreasing penitence were "agere poenitentiam," "facere exomolngesim," which signify rarely or never of dew occasion penitential sets. He which consisted aw occasion to use the censure, Eucharist, and not often the expulsion from the excision from the church the great aentence of The decrees of church.
305, throw grent light on the course of circ. A.D. at the close of the 3 rd the course of discipline were of exceptional rigour, but the gystemnons which they were promulgated no the aystem on the general linea of diagsted no doubt followed the West. They uss three then prevailing in For various They use three grades of censure, rimple various minor offences the penalty was cample rejection from participation. In these performed outward scta of penance were performed. The beginning and end of the The second grade of cenaure the sacred clements. fliction of strict of censure consisted in the ia"exomologesis" penitence, the "prenitentia" and mode of carrying Tertullian and Cyprian. The fined. of carrying out the penance was not decanonical was enough thnt it should be full nad according to the legitima, plena," that is to say, practice in the rites and austerities then in of two de that province. This penitence was the end of rees-one leading to reconciliation at end of life many years, the other only it the Cons. Eliber A third censure, employed by the church. It was that of expulaion from the as retaining was reserved for such great crimea tumacy (c. 20), or a ra a house (c. 41), or conof life (c, 62). In c. 49 the offender was to bes absolutely cut off, "penitus sbjiciatur " was to be of which may be, either that in aldition to the ecciesisstical censure he was to be debarted the and social intercourse with Christians, or that The whs to be cut off without a hope of return. This last interpretation would coincide with the remarkable hsrshness exhibited by the Spanish fathers. Of their eighty-one canons, no less than cation was to specify offences for which excommunication was to be final, "nec in fine dandam esse suthorities there sppea, review of these early close of the 3rd appear to have been up to the siastical censures- 1 nury three diatinet ecclefor a fixed period; ; , rejection from participation and the prayers of treection from communion certain definite scts of pensuch: together with strictly so-called ; 3 , penance : this is penitence whether finnl or with the understandine church, offender might be readme understanding that the tence ; this censure ia excommumeans of peni-

1. Duration of Penance. Thication. penitence in the earliest sges is uncertain. Then of Apost. Const, ii. 16, permit a delinguent to The atored after two, or three, or five, or aeven weeks of fasting. That the period was short, and did
[^100]
## 1590

not approach the ten, fifteen, or twenty yeara which were inflicted for graver offences after the 4 th century, is rendered probabl: from the absence of auy mention of long periods of exclusion in the writings of Tertulian, The same inference may be drawn frem the sllence of the Apostulcil Cunons. The: alfix no perioll whatever to their penaltics." The teaching of Montanus and his great convert, Tertullian, whe seceded from the church partly on account of her laxity, had the natural etfect of rendering the entholic discipline more severe. Still, in Africh under Cyprian, and in Rome under Cornelius, it does not ajpear that a sentence eften exceeded one or twe years. The demand of the lapsei to be admitted without penitence, and the curtailment or remission of the period of exclusion by a commendatory letter from a martyr, are clear indications that the sentences were not long. In one instance there are the materials for determining the actual length. In a syned held under Cyprian, in A.D. 251, after Ëaster certainly, and most probably in the summer, it was resolved among other matters that thuse of the lapsed who had even sacrificed should be admitted after a term of penance. Cyprian foreseeing signs of the renewal of persecution, directed through another synod on the Ides of May of the following year (Ep. lix. 12) that these lapsi should be at once re-admitted (Ep. lvii.). Their penitence therefore had not exceeded nine months. It is true that they were recenciled under circumstances of particular urgency; but one or two centuries later, an idelater would net have been admitted in less than several yeare, under any circumstances. In general it may be stated, that up to the time of Mentanus the duration of penitence was very short ; after Tertuilian it became longer; but frequently in urgent cases it was curtailed, both by councils and bishops, and in some instances remitted edtirely. The contrast between this leniency in the African and Roman churches and the crushing severity of the Spanish fathers at Elvira, about a generation later, ahews that the system of discipline was not yet organised on a uniform basis.
2. Rites and Usages.-Although in the earliest ages the term of penance was short, and part of it was frequently remitted, there was greater strictness than afterwards prevailed in granting it. No one was admitted who did not beg admission from the bishop, with all the outward signe of deep contrition. From the time of Novatus onwards admission was easier, for when penitence was known to involve long years of public humiliation, less scruple was shewn in opening its privileges to all who were content to submit to it. After the 4th century it came to be laid down that penitence was to be denied to none whe sought it. Innocent l. A.D. 402-417 (Ep. xxv. init. ; Labb. Conc. ii. 1288), declared that he held it to be an act of impiety to refuse imposition of hands; an opinion upheld by Celestine I. A.D. 422-432 (Ep. ii. ad Episc. Gall.
b There is one exception to this statement: 0. 23 funticts an exelusion of thrie yearg on luymen who mutilate themseives. Morinus iv. 9, without giving any detinite reasons, regards the words itm rpia as an inter. polation.
c. 2 ; Lahb. Conc. II, 1620). Similar resilntions were passed by oome of the Frankish conarili (Conc. Ande riv. A.d. 453, c. 12 ; Cunc. Einn. A.D. 517, c. 36). But in earlier times peritence was regarded more in the light of a privilege sid concession than of a right, and more cautiom was usen in granting the privilege, from thu' fact that It was alminintered once only; if the jeaitcat afterwards relapsed, there was no door by which he could return.

The earliest records exhibit the dellaquant outsite the dowr uf the church, cluthed in wack. eloth, anll with asher upon his head, sakung the worshijijers as they entered the church to im. plore God on his lechalt. anil make intercestion for him with the bishops and presbyters and tho whole congregntion. In the Apost. Const. ii. 18, airealy cited, it is directed that the otleader is to be kept outside the hurch, and detained there till he has given evidence ol genuine repentance. The length of the exclusion rested aibsulutely with the bishop. He too was the sole juige of the sincerity of the repentance. The leveality of the repentant man who was sceking the peace of the church was outside the door (Tert. de Pudrid, 3); there, in his remorse, he threw himself in the dust before the feet of the pricsts (Tert. d Poenit. c. 9), and before the brethren (i'il. c. I 0 ), with weeping and supplications for mercy. Hin self-abasement was a request to be admittel to the grace of penitence; it was the first act of tha repenting sinner, begging his repentance might be accepted. The behaviour which befits the repenang sinner is drawn out by Cyprisa, in language which there is no rcason to suppose is not to be accepted literally (de Laps. c. 2t): "Men must pray, and entreat with increasel continuance; pass the days in mourning, and the nights in vigils and weeping; emplay their whole time in tears and lamentations; lie stretched on the ground; prostrate themselve among ashes, sackcloth, and dust ; after Christ'1 raiment lost, wish for no garment beside; after the devil's feast, must voluntarily fast; give themselves to righteous works, whereby sing are cleansed ; apply thamselves to frequent almb. giving, whereby so. "s are freed from death." Compare Eusebius, II. E. v. 28. The neit atage was, that the bishop, satisfied of the man's repentance, and yielding to the intercessions aidressed to him, sent the deacon to bring him into the church (Apust. Const. ji., 16), and solemnly laid his nands upon his head, and admitted him to peniteace. Whether his public confecsion, which had necessarily been uttered during his abasement outsid, was repeated now, or at some later stage, or was apoken again and agnin at different atages, there is no evidence clearly to sher. [Exomologesis, p. 644.] What is certsin is that an open acknowledgment of guilt ww required at the beginning of penitence. The imposition of bands, as in contirmation and ordination, was invariably accompanied with prayers, the form of which no doubt ranied in different churches. One exsmple is given in Apost. Const. viii. 9, of what dste is uncertain; and such forms of prayer an found in all the penitential rituals of the 9th and following centuries. At the time of imposition of han ls, the bishop assigned to the delinquent his term and degree of ponance tud
thenceforth, an canle a penited performance of faxtinga and sel received back tion in the fi immediately aff and carried wi communiont. 1 doubted use of African bishops

## III. True

After the clos became more sy Novatian cont effect on the hasul, penitence offisuler: onger, and its be regarded less lege, and more ex In the hands of puaish her crimi before the zeal the influx of th cessation of the fastings and mort were voluntary expression of inw time for their con solely by the earr the discretion of $t$ became a penal se out by certain ap to be passed in o tions, 80 many mos of the conditions, till the earlier wa step, the outcast w The stages were atations, The Ea the councils of and Ancyra, A.D. is made to the $\dot{\&}$ proring that ther were so well know church thst it w them. The earlies nimps is in the Cumonival Episth This canon is col somewhat later d Epistl!, but it ex] shortly subsequent what was then b course of disciplin definition there $g$ this: "Fletus est peccatoren stantern arate ut pro se pr portam in Nnrthece, vit stare usque a egredi. Audiens e doctrinam, ejiciatur censeatur. Substrati Templi stans cum Consistentia est ut cum Cutechumenis system of discipline $56,57,58,64,66,75$ brother, Gregory of

Imilar resolutions Frankish ceuncila 12; Cunc. Eyven. or times pritence of a privilege sind more caution was from the foct that ; if the penitent no door by which
$t$ the dellaquant , cluthed in exak. heaid, ssking the to church to im. make intercession oresbyters and the peost. Cunst. ij. 16, the ofiender is to nd detainel there anuine repeatance. rested aliscolutely the sole jusge of

The loeslity of eking the pesce of $r$ (Tert. de Putivit. threw himself in e priests (Tert. de threa (i,id.c. 10h $s$ for mercy. llis to be almittel to the first act of the repentance night which befits the it by Cyprisn, in sason to suppose: (de Laps. c. 21): at with increasel in mourning, and ing ; empluy thelf lamentntions; lie istrate themselires ast ; after Christ' nent besine; sther tarrily fsst; give , whereby sins are :e frequent almb. reed froun desth." - 28. The neat sstisfied of the ing to the interat the deacon to (Ap st. Const. ii. nands upon his aitence. Whether had neessssily oasement outside, ome later stage Igain at different clearly to shem. hat is certain is ent of guilt wa - penitence. The contirastion and accompanied with no doultt ratied example is given what date as of prayer as d rituals of the At the time d p assigned to the e of punance ad

## PENITENCE

thenefforth, and uatil he was reeonciled, he becante a penitent, properly so called. After the perfirmance of the various acts of contritiun, the fastings and sel fonurtifications, the penitent was reveived back into the chureh. And this reception in the first three centuries took place immeliately after the conclusion of the penance, and carried with it all the privileges of full comumaion. This appears to have been the un-
doutted use of Cyprian, and of the Roman doubted use of Cyprian, and of the Roman and
Arriean bishopes of his diriean bishopts of his age.

## Ill. Tife Penitential Stationg,

Ater the close of thu ind century, discipline becaine more systematic and more rigid. Thy Nusatian controversies had had a twotold elfect on the Catholic system. On the one haul, peniteuce was very rarely denied to onn olfmenler; on the other, its duration was lagger, and its austerites shap per. It came to be regaried less and less in the light of a privilege, and more exclusively as a penalty $-a$ wenpor.
ho the hads of the rulers of the church, to In tha hadas of the rulers of the chureh, to puaish her crinimatas. Mithe enrliest ages, and the influx of the mixell multitude which the Qesstion of the persecutions intrevluced, the fastings and montifications of a repentant sinuer were voluatary for the most part, the natural
expression of inward grief. There expression of inward grief. There was no fixed time for their coatinuance ; this was deterninined
solely by the earnestness of the repentance, and solely by the earnestness of the repentance, and
the discretion of the bishop. But now penitence became a penal sentence, which was to be worked out by certaia appointed stages-so many years to be passed in one stage uuder certain conditimn, so maxy mors in another with a relaxation of the conditions, the later stage not to he begun
till the earlier was completed. till the earlier was completed; and so, step by Step, the out cast was restored to full communion. The stages were the well-known penitentini
tations. The East was their birthplace. In the councils of Neecasarrea, A.D. 314, c. 3 , and Ancyra, A.D. 314, cc. 20, 21, 25, reference is made to the dppiapivoo pappol of penanice, procing that there were celtain stages which
were so well mere so well known and well established in the church that it was not necessnry to define them. The enriest mention of them hy distinet
aimes is in the last dimes is in the last chnpter (c. 11) of the Cimoniat Epistle of Gregory Thaumaturgus. This canun is commonly regariled as of a somerhnt later date than the rest of the Ephatl, but it expresses the view of a period what was then believed to have been the course of disciplise in Gregory's age. The
definition definition there given of the stations is
this this: "Fletus est extra portam Oratorii, ubi Pectatorem stautem oportet fideles ingredientes
orare orrare nt pro se precentur. Auditio est intra Vitt stsre usquece, ad Catechumeno quid peceaegredi. Audiens eaim, inquit, scripturas et
dontion doctringm, ejiciatur, et precatione indignus
censeatur. Substratio autem est ut Censeatur. Substratio autem est nt intra portam Templi, stans cum Catechumenis egrediatur. Consistentia est ut cum fidelihus consistatat ; et
ctur tintechumenis non cum cantechumenis non egredintur." In the
system of discipline carried on by Bail
 Sb, 57, $58,64,66,75,77,80,81,83$ ), and his
brother, Gregory of Nyssa (Can. Epp. passim),
penitence
1591
the stations bore a prominent place; and their use seemens to be taken for grantel in the councila of the early part of the 4th century - Aucyra, Ladicea, Neocaemarea, Nieaea, They hal then become a recognised, and, so tospeak, a canomical branch of the penitentinl organization of the church. Their working will best be seen ly taking the penitent through the several stages. At the outset it is supposed that the delinujuent, exther by confession or noturiety, or after an examination, stands convicted of a grievous $\sin$; that he has male all noen neknowledgment of it, whether before the hishop or the preslytery, or the whole congregation [Fxомohands from that he has received imposition of hands from the bishop, and is then to undergo The strine through ench step of the series. begin at the tirst of the law sentenced him to begin at the tirst and lowest of these, but this relaxed. relaxed. Even when the system was in its greatest foree, that is to say, in the Eastorn church through the tith century, some counthenance was giren to this laxity ly the canons themselves. Thus the Cunu. Nicuen. c. 12, detheir dress, and who shew their repentance by subinission and by fear, and by tears, and by anong the "aullentes," whore may, after a time prayer the "anlilentes," share in the communion prayer ; the principal and laberious station of the the same being thus omitted. Basil (c, 4) in has bame way enrtails the penance of one who (c. 7) permitse married. The Con. Ancyr. years among the "sertain delinyuents, after two stage of the "consistentes," and be received the commruion. Analogous ingt be received to full Thaumat. c. $9 ;$ Bnagil, ce, $13,6!$ oceur in Greg. was only in rare cases that an offender was sent at all to the muarners or the hearer was sent ordinnry course, almost universal in the latia church, and very general in the Greek, was to remit him at once to the great station of the "substrati." This was the course enjoined by the Couacil of Ancyra, ce. 5, 7, 8, 16, 24. In Basil, however, a strict adherence to the four consecutive atations was decreed for all grent crimes. In the Canonical Epistle of Gregory of Nyssa, the station of "consistentia" does not occur. The penitent is allowed by him to pass from the station below to full cominunion. These variations are fouad duriag the full vigour of the system. When once it had been weakened, it must have been impossible to restore it, and to recall
delinquents severity.

1. Tue Mourners, flentes, wooakia!outes.This was the first stage through which the peniteat was to pass. It is to be distinguished from the mourniag and weeping outside, to which reference has already been made in the discipline of the earlier centuries. The station of the mourners was the position of those whose penitence had alrealy begun. The mention of the name is rare among the early authorities; and it is not likely that the of the itself was frequently imposed. It was part of the scheme and framework of the system, held in reserve rather than commenly inflicted. (c. 11), whin made to it dirently in the last canon (c. 11), which is attributed to Gregory Thaumaturgus, and indirectly, in c. 8 of the same
epintle, where certaln robbern are held to he undeserving even of hearimy; that is to any, they were not to be allowed loside the building. The only atation then remainling for them would be among the mourners. Basil introduces the station ly a similar paraphrase. "Jolygamists," he saya ( ( 80 ), "are not to be recelved for three yeara;" and a ahurt time afterwarda nentences wher culprite to bo ejected for threo years, and In each case adds, "the they are to be hurers for two, kneelers for three," \&c. The terms "to be ejected," and "not to the received," signify some atage belew that of hearers, which can ouly le anneng the mourners. In many of his canons (ec. 22, 54, 57, 58, 59, 64, 60, 75), the atation is mentioned directly, and by name. But this is not the case in the Canonical Epistle of Gregory, of Nyasa. He remarka that there is a canon of that surt that habitual fornicatora are to be expelled for three years altogether from prayer, and alterwards be hearers for three yeass, \&c. The lieing eapelled from prayer ls an indirect way of deseribing the lowest station.

Their l'osition.-lı the appointment of the ancient churches there was an open area or space set apart in front of the door. All who eatered the church necessarily came through this areal or ajproach. This was the place assigned to the mourners, and beyond it they were forbiden to pass. The removal of delinquento outside the very doers of the church was a practice as old as Tertullian, who atates (de Pudicit. c. 4) that for certain monstrous crimes the criminal was not allewed to evess the threshold of any part of the sacred building. At a later perliod Chrysestom warns (Hom, xvii. in Mutt.) some of his hearers, that if they continue contumacious they shall be prohibited from entering even the porch, as adulterers and murderers are prevented. Morinus is digposed to think that ejection from the building and exposure to the elements is the interpretation of the disputed c. 17 of Conc. Aucyr. which sentences those guilty of unatural crimes to pray els toùs xecpa§opivous, inter hycmantes.
ii. Duration and Slode of Penance.-The mourners being placed outside the very doors of the church, could take no part in what was going on inside. They were cut off from sll sacred rites whatever. They could hear neither the reading of the Scripture nor the preaching; still less could they join in the prayers or in the sacred mysteries. So far as public worship was concerned, they were to all intents and purposes aliens from the church. There remained to them only their personal devotions, and their hopes by earnestness of rejentance and amendment of life to obtain a mitigation of their sentence. Still there were certain duties attached, not exclusively to this station, but to a state of penance generally, and which would be more rigorously enforced in this station whenever it was occupied, by the performance of which the penitent was led to explect that he might make a favourable impression on the church from which be had been expelled. The foremost of these was an open and frequent acknowledgment of his guilt. And this self-abasement, as Ambrose points out (Poenit. ii. 10), was not inflicted merely for the humiliation of the oflender, but as proot and fruit of his contrition. If pardon, he says, has to be obtsined from one

In necular power, vou do alout, and canvas and supplicate prople, and cast youreelf at thais feet, alll kiss their very foutetep, and bring forwarl your bamocent chilitren to pleni for their guilty parent ; and need you be anyhmed to use the same carneatnese in beseeching the church to intereme to Gud for you? (See Pacian, Paraco. ad I'oenit, c. 6.) 'the dress of the numpher whs to correapond with hia langunge anif posio tion. Thero were no apechal regulations aliotting a diatingtive garb to him, but whatever drem was hell to be suitable to severe penanca must be hell to apply to the otation in which the great-st neverity was exurcised. For a fuller account of the penitential dress see beluw, under the aection hincters, p. 1593. It remains to point out the lougth of time fur which delin. quents were remitted to this lowest dip th of penitence. Busil, c. 56, assigns twenty ypars to a murderer, four of which are to be aineng the monrmers. For the same crime the cole of Oregory of Nyesa places the murderer for nine yenrs in the lowest sintion. For manslaughter, (Basil, ec. 58, 59), twe of the eleven years of oxclusion are to be among the mourriurs; fur adultery, four out of fitteen; for uncleanness, two out of seven. One canon (c. 73) sentencres an apestate to spend the remainder of his life a mourner.
 notices of this second station are scanty. There is no express mention of any rites or susteritics peculiar to it, nor of any ceremeny by which the penitent was premoted to it frem the atage helow. With many of the Latin Fathers-Tertullisn, Cyprian, Augustine-the "aulientes" were tha catechumens, and these writers do not use the term at all to express a penitential station. In fact, it is doubtful if the station itself ever ohtained a general use in the Western church. It was unknown in Africa; it is not mentioned by Ambrese as part of the Italian systen! ; it is altogether omitted in the Collectio Camon, of Martin of Braga, and therefore presumably was not in use in Spain. The only precise and direct reference to the hearct's among Latin writers is to be found in one of the letters of pope Felis III. A.D. 483-49: (Ep. vii. ad E'psc. l'niers. Labbe, Conc. iv. 1075), who decrues that these who subinitted to a second baptism sheuld undergo the same penalty which c. 11 of Cum. Nicaen. laid upon the lapsed, that is to sny, three years among the heurers, \&c. In the Finst ths station was a recognised part of the organization of discipline from the beghnning of the th century (Gregory Thaumat. c. 11; Basil, cc. 22, 56, 75, de.; Gregory Nyss. e. 3; Cina Ancyr. cc. 4, 6, 9 ; Cunc. Nicaen. cc. 11, 12 ; Apost. Const. viii. 5).
i. Their Position.-The .11 of Gregory Thaumst places the hearer within the door in the osrthes of the church. His position, strictly speaking,
 but this could not always be enforced in prsetice. The object of this station was, that he should be a listener to the Scriptures snd the sermon. In some buillings he might be sble to hear while standing in the restibule; hat as s rule his place must have been assigned within the building at the lowest end of the church. Inside the church was the position as interpreted by the Greek canouists (Balsamon in e8s. 11, 12,

Conc, R":aene 1 Harmenepulus.
He was so far in was apared the a cation espected i mereever the pri God, but he did of han la, ner sha He was admitted bat on the same sol. heathen, and for against none enter to listen to of the church $t$ c. 84).
3. Kinelaita ( was the third a Bastern aystem ; in the prinepal, but been the only one of the consistente apeak of penitence penance of the kno mind. It has alr earlier stages ente sdminabreation of $t$ Latin versions hy Martin of Braga of late íтовimtovres and poenitentac. of Felix III. (Ep. the íтожетбитая "subjscrant inter appears that, geucra was employed in $t$ soder review, it refi ia succession, but to kneelers. In this the eremologesis of "plena, legitima poe Conc. Eliber. In e this station is cal po:nitentia.
i. Their Position. or the kneeler, is stat the door of the chur with the eatechume walls of the build smbo. And this posi of Basil (ec, 22, 56 sigoed by the Gre canons (see, for instas is can. 11, 12 ; Conc. Ansyr.) The ambo demarcation between ful; if the number of as to exteod below the tarust lewer still.
ii. Rites and Pray stations the delinquent the chureh; as mourn the building, as hoarers the resling and preacl the atage of kneclers $t$ sa part, though an e tian fold. In the firs frequent, if not const The 3 temc. Tuete. A.D tence to be sidministere of the ancient canons proceeds to explain, $t$ frequently resort to ${ }^{\text {in }}$

## PENITENCE

 arself nt theic 18, nall bring to phral furs I be naphamen cseeching the (Sve l'acian, $f$ the m, moner IKe and fusio ions nlloteting hatever ires vere prenalice on in whech For a fuiler beluk, under rewnins te which delis. vest dijpth of twenty years to be alanng the cole of erer fur nine nanslnughter, well yens of понriurs ; fur clennness, twe sentences an of his life aむ́styou. - The anty. There or austerities by which the estage below. -Tertullins, tes" were the ot use the term ion. In fact, ever ohtaised arch. It was mentioned by system; it is tio Conon, of esumably wa cise and direet atin writers is of pepe F'tlis Episc. C'niters. ees that those ptism should c. 11 of Cunc. is to say, theet the fillst the corgunization g of the th 11 ; Bnsil, ec . c. 3; Cnc. 1. cc. 11, 12
gory Thsumat. n the n rthes ictly spenking, vpov, пр ${ }^{2} \dot{v a o s}$ ), orced in pracwas, thst he tures and the ght be able to cule; but as ssigned within of the chorcb. as interpreted in can. 11, 12,

Conc. Nicaen.; Zonaras, in c. 4 Cunc. Ancyr. Harmenepulus. Eipit.m. Cimon, nec. v. tit. 3) He was ao fur in allvance of the mourner that he anspareil the nijeet self-abasement and supplication erpected in tha lowent atage, and he ha mersever the privilege of hearing the Wor! of God, but he lid nut as yet reecive any imposition of hanla, nor share in any intercessury pirayer. lie was almitted within the walla of the chureh, but on the name froting with Jews, and heretics, and heathen, and tho first order of entechumens; for againat anne of these elnsaril who wished to enter the listen to the Scriptures were the doors of the church to be closed ( 4 Conc. Curthaj. c. 84 ).
3. KNeEl,iRs (suistraif, inomintontes).-This Was the third and principal atation in the the principai, fut in western, It will nut only been the only one, with the practice must have of the consistentes. When the latin perhapn, spenk of penitence, it is the position and the penance of the kncelers that they have in their mind. It has alrendy been seen that the two earlier stages entereil little into the practical admieistration of the diecipline of the Weat. The Latin versions by Dhonysius Exiguus, and by Martin ef Bragn of the canons of Aneyrn, translote úroxirrayres and úróntagars by poenitentés ond pocitentic. And so the pontifical letter of Folix III. (Ep. rii.), already citel, renders the iroxesobray of c. ii. Cunc. Nicaen. by "subjaceant juter poenitentes." It therefore uppears that, generally, when the word penitence was emplayed in the West during the period under review, it referred not to the four stations in unceession, but to this particular one of the hneders. In this station nlso was performed the exomologesis of the earlier fathers, and the "plens, legitima poenitentin" of Cyprian and the Conc. Eiber. In one of Basil's canons (c. 22) this station is called pre-eminently metd ${ }^{\text {poia }}$,
i. Their Position.-The position of the penitent, or the kneeler, is stated by Gregory to be within the door of the church, so that he may go out with the catechumens. IIe stood within the wall of the building in the part below the of Bail (co 20 position agrees with the decrees iigned by, $22,56,75$ ), and is the one ascommentators on the in can. 11, 12 ; Conce, Vonaras and Balsnmon dnayr.) The ambo thus ser. can. 4, 5; Conc. demarcstion between the penited as a point of ful; if the number of the faithful was so great as to extend below the ambo, the penitents great thrust lower still.
ii. Rites and Prayers.-In the two lower attaions the delinquents were outside the care of the church; as mourners they could not enter the boilding, as hearers they could only listen to the reading snd preaching of the word; but in the stage of hneolers they were again reoognised tian ford, though an erring part, of the Christian fold. In the first place, they undervent
frequent, if not constant Trequent, if not constant, imposition of hands. teoce to be alministered accerding, orders peniof the ancient canons according to the form proceeds to explain, that the appoint, as it frequently resort to imposition of hands, should

## PENITENCE

$15: 3$
long before thls, the 4 Cunc. Cirthry, A.D. 398, c. 8in, hal oricred the hande of the priest to be lafl on prenitents at efary thme of tisting ; and even on lays of remission (ii, co 8!), when other Christianis were nerustomed to staul daring their prayera, penitule were not to be exempt from kneeling. logether with imponitlon of hanis, special prayers were otlered 32 his behalf; c. 19 of Cone Larkli, A.t. 3fter gives an early account of these prayers. prayern of the panits have gone out, the and when they have come under the huad of the priest and departed unter the ham of the faithful. The onarted, then the proyera Inted fully in the lpost, (onst, vill. $x, 9$. if rethe diamissal of the candidatel deacon cried out " Camidates for baptism, the pray enrnestly for our brethren swes. and let us going peranice; that the God wo.... underohew them the way of repe. iance, smi iould their contrition and confession and in ancor under their feet," \&c. Whe $1 L$ praver finished, the deacon lasde them a se and bove is is heals to receive the bishop's ben tintian the order of prayer accompanying th.s to then given. At the conclusion of this, the deacon 3 exclaimed, "Depart ye who are penitents." The 3 (com: Curthuf. A.D. 397, c. 32, directs these pites, in the case of notorious delinquents, to take place "ante apsidem." An earlier and simpler church of the dismissal of the penitents from is distine given in Afost, Const. ij. 57. There "The tirseference to this service in Chrysostum. p. 624), "whicher, he snys (1/om. 71 in Mutt. full of mercy ; the pray or the energumens, is we pray for the penitents prayer like ivise, when ham, Antiq, XIV, v. 13 , mises the question whether these prnyers, which were an undoubted part of the Eastern ollices, were in use also in the West, but concludes that the usage was the same In both branches of the church. Sozomen (II. E: vii. 16) gives a graphic necount of what he had himself, perhaps, witnessed it a Koman ehurch "In the Western church, nud especinlly in Rome, the place in which the penitents stand is visible to all; they take ap their position in it dis. tressed and sorrowful. When the liturgy is finished, as they may not share in the sacred mysteries, they throw themselves prostrate on the ground with cries and tenrs, when the bishop, in his compasson, coming to them, falls likewise by their side, raising his voice with theirs, till at length the whole congregntion is dissolved in tears. After this the bishop is the first to rise and to take them by the hanl, and when he has olfered the prayers suitable fur sinders perfurming penance, he dismisses them from the church." The same cercmony of assigning the penitents a apecial place, and uniting with them in prayer, and disunissing them with the catechumens, was in use in the Frankish church (Conc. Agath. c. 60 ; Conc. Epaon. c. 29).
iii. Dress.-The delinquent in this stage of penance was to be arrayed insackoloth. Whether und was required to wear this at all times while under sentence, or only during bis public prostration in the church, does not appesr. So Ambrose (ad Viry. laps. c. 8) exhibita a virgin who had fallen into sin, undergoing penance, clothed in sackeloth, and with ashes spriniled

## 1594

upon her head. And so Jeronie ( $E p .30$ ad Oceun.) deacribes the garb of Fabioli, while doing penance in the Lateran church in presence of the clergy and peeple of Rome, with a garnent of sackeloth, with her hair dishevelled, and her face and hands unwashed. So Gregory of Tours (Hist. viii. 20), depicts the penance of bishop Ursicinus. It wiss one of the decrees of the comecil of Agle (A.D. 506, c. 15), that an offender, from the beginning of his penanee, should wear "cilicium," as was the custom throughout the church; and that if he had neglected to change his dress, he should not be admitted among the penitents. The "sicut ubique constitutun est" of c. 15. Con'. Aygath. is illustrnted by Tertullian de Pulicit. c. 5 ; Cyprian de Laps. c. 19 ; Caesarius Arelht. Hom. i.; ${ }^{2}$ C Conc. Tulet. c. 12 , and by the subsequent directions of the rituals of the 8th and 9th centuries. The sordid garb of penance was to be worn as long as the exclusion continued (Pacian, Paraen, ad Poenit. c. 19). Another austerity, enjoinet by c. 15, Cone. Ayath. was cutting off the hair-a direction also found in 1 Conc. Barcinon, A.D. 540, c. 6 , and 3 Conc. Tolet. A.D. 584, c. 12. A man was to shave his hend; a woman to wear a veil. Thia veil was the general dress of a female penitent (Optatus ii. in fin.). Ambrose (Virg. laps. c. 8) had ordered his penitent virgin to cut of that hnir which before she had used as a blandishment. The shaving the head gave place, at a later date, to the opposite practice of neglecting t.ie hair and the bentd, and sulfiering it to grow long and heary, as a symbol of the weight of sin resting on the penitent's hend (1sidore $d e$ Eccles. (off; ii. 16).
iv. Penitentul Excrecises, -In addition to the public submission to the appointed course of discipline-the prostration in the church, the open coniession, the penitential dress, the rejection from the Eucharistic service-certnin special acts of self-mortification were required from the penitent. In the earlier ages, and when zeal was warmer, these acts of contrition were left to the conscience of the contrite sinner. All that was ahsolutely demanded of him by ecclesiastical usage wss obedience to the rites of the public censure. Still it was thought becoming, and a suituble token of sincerity, that the private life ahould be in accordnnce with the public profession. So Pacian (Param. ad Poenit. c. 19), apenks of it na a daily duty of a penitent to weep in sight of tho church, to mourn a lost life in sordil garb, to fast, to pray, to fall prostrate, to refuse luxury, to hold the poor man by the hand, to entreat the prayera of the widows, to fall dor a before the priests, to csany all rather than to perish. But, as will be seen when a later period is renched, these private acts of penance came mure and more to be added on to the public discipline, till, ultimately, they uerrped its place. A atill later stage will ahew these acts redeemable by money payments. The chief of these penitential exercises was fasting, borne sometimes as a self-imposed austerity, sometimes as an additional penalty inflic. $\mathbf{t i}$ by authority. At $n$ later dnte these special fastings were an invariable accompaniment of the censures of private penance. In the 4th and 5th centuries, if not invariable, they were always expected (Ambrose. ad lirg. Laps. © 3; de Poenit. ii. 10; Caesnr. Arelat. Hom. i.) Sozomen, con-
tinuing his account ( $1 / . E$. vii. 16) of the prac. tices of the Western church, stutes that, in addition to the public formalities, the pent tent voluntrrily exercised himself in fastings, and is nistionence from ment and from the bath, wr in other mortifications which had been conntanded him. These nusterities were usunlly sssigned, as Sozomen relates, hy the peniteutiary; thut as that ofice was altugether abullished in the time of Nectarius, the mure general practice in the church must hnve been that the bishhp, or priest, under whose ministrations the delinquept ordi: narily lived, allutted them. By the end of the 5th century, specinl penitential lastings wers the common practice (Felix 111. $E_{p}$, 7). Towatsthe middle of the following century, other restric tions were ndled. The tirst cumeil of Larcelens, A.D. 340 (ce. 6,7 ), not only orders penitents to pass their time in prayer and fasting, with a shaven hend and a religious dress, but also forbids them to be present at banquets or to take a part in public ailairs, but to lead a trugsl life in their own bomes. The length to which these deerivations and mncerntions were carried may be gnthered from what is told of a visit to the penitential cells of a monastery by John Climacus in the 6th century (npud Dovin. vi. 11). After relating the laborious pennoce of the prisoners, he adds, "What I saw and heard among them filled me with desparir, when 1 compare my easy ways with the rigour of those anints, and consider what the asirect of the place, and of their whole dwelling was, how dark, and foetid, and sortid, and squalid," "\&c. In addition to fastiug nnd abstinence frem the ordinary enjoyments and luxuries of life, thete were two other restrictions laid upnn penitects, one of which cut them off from marriage, or, if they were married, from conjugal interc urre; the other, from the profession of arms or any other secular calling. These two restrictions were curiously confined, both ns to the date and the part of the church in which they wre io force. In the first place, they are not met with in any of the authorities prior to the cenversion of the empire. Neither Tertullian, nor Cyprian, nor Pacinn, nor the councils of Elivira or Arte, make any reference to penitents being excluded from marringe or marriage-rights, or from besing arms, or carrying on business, or taking aay part in public nffaiis. So, with regard to the restrictions on public or professioual life. Chrise tians were und ubtedly prohibited from andertaking certain public oflices (Cono. Elter, c, j : 1 Cunc. Arelat. c. 7), not because they Write penitenta, Lut bechuse of the taint of ididatry attaching to the officea in question. What has been sidid with regard to the absence of thee restrictions in the West in the first three certuries, applies to the Eastern church albsolutely. Neither celibacy, nor retirement from zecular life, was ever imposed in coanexion with public penance in the East. Such prohibitlons were frequently laid upon the dergg, but upon the clergy nlone (Con. Apost. ce. 8il, 82 ; Conc. Chalced. c. 3). Conirg to the Western usage, the Latin fathers na doubt counsel seclusion and continence during the tima of penance (for example, Ambroue de Psenitent. ii. 10), but they do not maske them obligatory. The earliest decision on the suljeet is in a letter ( $1 \cdot \mathrm{p}$. i. 5) of pope Siriciu, La

384-398, in rep gona (Labb. Con ticipation in the communion in $p$ penance, had ret tracted a second tendency in suc severity. Accor 443 , c. $\because 1$, cnsts of the church penance or aftery second time. An 25 , pr hilits a pe secular pursuits commubion to the is n decree of $\mathbf{2}$ which places ma smme footing as orders hoth to church. Somie of Arelat. c. 22; 3 married people eve The latest cauon al the one of Bnrcelo penalties may ther use through the 5 t in the Western $\mathbf{c}$ later in connexion no longer, hower public peannee, bi ments for specinl that this discipline only lay a henvy bu to it, but would a inconvenience. The time was very large claded, not only dui remsinder of their arms and from all se of livelihood would of the case led to a : which much light epistlea of pope Leo Labb. Conc. iii. 1408 snd replies are given. to questions put to larbonne. in reply penitents who plead treatel? Leo answer igg pardon for spiri tent to forego his ci probibits the penitent In reply to the next trade and busidess, he matters of buying and the soul, still that the are honourable, and $h_{1}$ matter. In practice have held good, that a fresion was open to a resumed any question creditshle business, he ecclesiastical cenaure. with the language Etangel., that there can acarcely be carried tion with sin, and it is sinner not to adopt one with regard to war di practicsi difficulty as sec Leo was not disposed to

## PENITENCE

) of the practates that, in , the pentent astings, and is he bath, or in en confmanded ally assigned, utiary; thut as 1 in the time ractice in the shop, or priest, limguent ordi. he end of the itings wers the
T'ownals the other restricl of Barcelana, spenitents to sting, with a , bat also for ts ur to take a 1 frugal life in o which these carried may of a visit to stery by John Murin. vi. 11). mance of the iw and heard apair, when I gour of those spect of the ing was, how ualid," \&c, In nce from the of life, there pon penitedts, marriage, or, if l intercurse; f arms or say -0 restrictions the date and they ware in not met with the conversion , nor Cyption, Ivira or Arles, eing excluded or from besror taking sny regurd to the al life. Chrisfrom underEliber. с. 56 : ase they wire at of idelatry a. What has sence of these rst three celichurch abso tirement from in connerien Such proon the clergy, Apost. ce., 81, nirg to the rs no doubt during the Ambrose de it make them on the sul ject Siricius, A.D

384-398, in reply to Himerius, bishop of Tarragons (Labb. Conc. ii. 1017), which prohibits $\mu \mathrm{sr}$ ticipation in the elenents, although it sanctions comnunion in prayer, to those who, alter their penance, had returued to military life and contraeted a second marriage. There was slways a tendency in such restrictions to increase in severity. Accordingly, the 2 Conc. Arelat. A.D. 443 , c. 21 , casts out alfogether from the doors of the church s penitent who, during his penance or afterwards, entered upon marriage a second time. And 3 Conc. Aurelian. A.d. 538, c. 25 , prrhibits a penitent from resuming arms or secular pursuits ufider penalty of being denied communion to the hour of death. Still severer is a decree of 2 Cunc. Burcinon. A.D. 599 , c. 4 , which places marringe during penance on the anme footing as the roarriage of a nun, and orders both to be utterly expelled from the church. Some of the Frankish councils (2 Conc. Arelat. c. 22; 3 Cunc. Aurelian. c. 24) forbade married people even to be received as penitents. the one of Barcelons just quoted. These special penalties may therefore be said to have been in use through the 5th and 6th eenturies, and only in the Western church. They will reappear no longer, however, as an ordins discipline; public penance, but an ordinsry part of ments for specinl great crimes. it is manifest that this discipline strictly enforced would not only lay a heavy burden on those who submitted to it, but would also lead to great practical inconvenience. The number of penitents at this time was rery large, and if they were to be excladed, not only during their pensnce, but for the remsinder of their lives, both from carrying of livelihood sould becular pursutits, their means of the case led would be cut ofl: The necessities of the case led to a system of diapensation, upon wistles of pope leo is thrown in one of the Labb. Conc. iii. 1408, where both the questions and replies are given). He is writing in answer to questions put to him by Rusticus, bishop of Ciarbonne. In reply to interrog: 10 , askiug how penitents who plead in a law-suit are to be trested ? Leo snswers, that a man who is seekidg pardon for spiritunl wrong must be content to forego his civil rights; and in fact, he prohibits the penitent from appearing in courr. In reply to the next question, with regard to trade and business, he decrees that although all matters of buying and selling are Jikely to stain the soul, still that there are some trades which are honourable, and he gives no decision in the matter. In practice this distinction appears to have held good, that a respectable trade or profoscion was open to a penitent; but that if he resumed any questionable, still more any discreditnble business, he again expused himself to ecclesiastical censure. And this is in sccordance With the langunge of Gregory (IIom. 24 in Evangel.), that there sre certain trades which can scarcely be csrried on without contamination with $\sin$, snd it is obligntory on a repentant sinner not to adopt one of them. The restriction with regard to war did not involve the same practics difficulty as seculsr business, and to this declaring (Ep. xcii. interrog, 12) thatersstion

## RENITENCE

1595
contrsry to all ecclesiastical usage for any one With conclusion of his penance to resime arms. canons cited to continence, the councils in the canons cited sbove insisted upon strict self-constrictness during penance and afterwaris. Thia relux, and allow (ibid. interrog. 13) would rather wife when his penance is man to return to his Leo is cited with ance is over. This decision of of Toledo (A,D. G38 approvsl by the sixth council of penitent is the, c. 8) where the continence 4. The Bystanders -The fourth and lost consistent's, uviatapeion. ecclesinstical term oúgragis is pial station. The of Gregory Thaumsturgus, nat frequently in the 11. canons of Basil. The Conc. Ancyr. uses the the once only, c. 25. The signification of the term is, standing together with the faithful and communi cating with them, but in prayer only, nud not being dismizsed before the Eucharistic service. In the earlier Greek canons the station is more frequently expressed by some paraphrase. The c. 12 of Conc. Xicaen. decreed that sfter an otfender had expiated his allotted sentence among the heurers, he anight communicste in prayer. This communion to which the "conthan the right sumitted, extended no further prayers. All the other rites the Eucharistic and more psrticularly receptes of the sacrament, Among the prohibited reception, were forbilden. oblations. The Conc rites was that of bringing 7, 8, 9, 16, 24) deseribes this frequently (ce. 5, 6, the expression "let them fourth station by Eucharist without oblation" present at the
 Nicaen. expresses the 11 of Cunc. language. See also Felix, Ep, iii by similar munion in prayer, without th. iii. 7. Commsking an oblation, was ther the privilege of rejection from actunl participation tsintamount to pears to have been the estipation. And this ap-
 Cyprian and of canons and the abstincre of The consistentes comprised of Eivira and Arles. classes of penitents. their way up through one ose who had worked stages. 2. Those whose or more of the lower them from participntion, either only excluded offence was a light one, as in the because their hahitants of cities absenting thense of the inchurch for three Sundenting thenselves from Eliber. cc. 21,79 , 1 11), or because the offenc. Arelat. ce. 3, 4, 5, 6, his crime and obtnined a rer had at once confessed (iregory Thaumat. c. 9 ; Bissil) from jeensnce. tents, who, after their secular trades reconciliation, had resumed who by a decrec of pope Siricins-married, and ( $E P$. i. 5), were to be deniedins, A.D. 384-398 these classes, the second, which contributed Of bably the greater part of the whole, were prow strict sense punitents ; the third was in exceptional case. The first wever was nn exproper. They were admitted ance ne consistentes munion with the faithful wo more in ocomthe right of making obl, with the exception of elements. Whetherornot ther and receiving the all penitential exercises they were exempt from shew. Whatever disabilities is no evitlense to marriage, and arms and pos the matter of trade, were imposed upon other penitents, and

## 1596

PENITENOE

## PENITENCE

laid also upon these, although it is most probable they were spsred the humiliation of a penitentisl dress, and of public imposition of hands.
i. Their position.-The position of the consistentes was above the ambo with the rest of the congregation. This may be taken as a matter of course. It is nowhere expressly so stated, but as all those below the ambo, catechumens, penitents, energumens, were dismissed before the beginning of the enchsristic service, and the comsistent.'s were permitted to remain, it is natural to conclude that their position in chnreh would be above those who were dismissed. But whether they mixed indiscriminately with the fuithful, or were cet apart by themselves, is not so clear. Basi! uecrees (c. 4) with regard to aome who had contracted a third marriage, that after so many years among the IIourers and Co-standers, they were to be restored to the plicc of communion ( $\tau \hat{\psi}$ $\tau \delta \pi \varphi \tau \hat{\eta} s$ коขwrias), which wuld seem to imply that the actual communicant occupied a distinct place in the church; and bearing in mind the orderly arrangement of an ancient Christian congregation, the men on one side, and the women on the other, the monks, the virgins, and the sscred widows, in the front, it seems more likely that the penitcuts, even when they had reached the highest station, had a aeparate locality in the church.

## IV. From the seventh Century to the ninth.

1. In the East. With the beginning of the 5th century, the Eastern ayatem entered ufon a new stage. The abrogation of the office of the Pevitentiary priest, which took place some time during the episcopacy of Nectarius at Constantinople, A.D. 381-397, may be taken as the point of departure from the earlier practice. The reason and the circumstances of the removal of this church oflicer are given in Sozomen, II. E. vii. 16; Socrntes, II. E. v. 19. The changes which may be traced to this act of Nectarius are-1. The removal of the presbyter whose office it was to superintend confession and penance. 2. The decline of the custom, which dated from the earlicst ages, of acknowledgiag certain crimes openly before the congregation, the supervision of which had been one of the duties of the fienitentiary. 3. The selection by the penitent of his acts of penance, instead of their assignment by the penitentiary. 4. The gradnal cessntion of public penance for secret crimes. 5. The ceasation of the public rites of daily imposition of hands and prayers for the penitents, which were the chiff ceremonics in the ritual of the station of the ímorimtoves. Of these changea, the first four followed as a matter of course from the abolition of the penitentiary'a office. The public imposition and prayer did not long survive ; they may be said to have ceased with the termination of the observance of the stations, and they formed no part of the Eastern discipline at the close of the 5th century. The aolemnities observel toward the kneelcrs, who comprised the great body of those who were undergoing public penance, consisted of two parts; the firat, the laying on of hands and the prayers; the second, the formal dismissal from the church. The latter of these continued in force after the former had fallen into disuse. Morinus ('oenitent. vi. 22) discovera a mention of this solemn dismisaal in the Ecel. Mystayoy., c. 14, of St. Maximus, who wrote
in the 7th century. The diaappearance of all the aolemnities peculiar to the stations is coincident with the omission of any mention of the stations from the canons of councils. The one exception to this statement is Conc. in Trull. c. 87, which sentenced am adulterer to he a Mutumer one year, a Ifearer two, Sc., \&c. Martene (de Rit. Antip, i. 6) suggests that this canon points to the existence of the stations in the 7 th century. Morinns, with more resson, regards it rather in the light of no historical reference by the fathers in Truilo, than of a canon on exiating discipline. The sbsence of any reference to the rites and solemnities of penitents is equally marked in the Greck liturgies, as in the canons slready cited. Those of hasil and Chrysostom are altogether silent with regard to them. So are the liturgical writings of Germanus, patrinrch of Constantinople, about A.D. 720. The Syriac liturgies of Antioch and the Nestorisns, in common with all the oriental liturgies, mention the ritual of the catechumens, but not that of the penitents. Equally silent is thst of St. Mark, which is said to have been used by the churches of Jerusalem and Alexandria. The liturgy of St. James has one direction which may refer to the dismissal of penitents. After the reading of the Gospel, the deacon is to say, Let none of the catechumens, none who are yet uninitiated, none who are unsble to pray with us, be present at the mysteries. It is not inuprobable that the expression "those who sre not able to pray with us," may refer to delinquents undergoing penance, but they are not mentioned by name. The same direction occurs in the Abyssinian liturgy (Morinus, Poenitent, vi. 22). In the age of the compilation of these liturgies, the old pentential rites of public prayer and imposition of hands, and to a great extent of solemn dismisssl, had apparently vanished. In the time of the Greek canonist Balssmon, the 12th century, every vestige of them bad completely deprarted, and they are spoken of in c. 19, Courc. Laodic, as customs of the early ages. It is difficult to determine with any fulness the penitential rites which took their place. The chief source of information is the Penitential book which bears the name of Joho the Faster, who succeeded to the patriarchate of Constantinople, A.D. 585. The Penitential is published in the Appendix (pp. 615-644) of the great work of Morinus, together with the Canonarizm of John the Monk, who in the title is called adsciple of Bssil, which can menn no more than that the treatise contains some of the traditionary tpaching of Basil, or carries on his systens. If the date conimonly assigned to these books conld be depended upon, there would be no difficulty in aketching the outline of the penitential system in the East, in the 6th and following centuries, But the booke manifestly contain much lster additions, and modern eriticism has not yet determined how much is genuine, and how much spurious (Wasserachleben, Die Dusvordnuygen der ubendllandischen Kï'che, p. 4, note). There is little doubt that John left behind him a collection of penitentisl canons, which for some ages bad wide authority in the Eastern church. Nicephorus Chartophylax (Ep. ad Theod. Mon ch.) writing about the year 800 , testifies to the general reception of the canons. A council of Constantinople, beld under Alexius Commenns about A.D. 1085, replying to certain questions of some monks, condemns (quest. 11), the canonich.
system of the ouls by excessi to have passed of the more $f$ f la its j present $f$ ths original in much of accreti it in matters of ment of minute able, if the $P$ nuthentic in any the priest was quent in the utr the delivery of $t$ fastings, and cor of years. Lastly, which may be continued peculi granting a prel after the confes. of penance, but communion till however long or vestige of the pu retiremeut of th the cho:r of the the Mass was be instructions to re catechumens, but dismissed, althou a remnant of th Reference to this is made in a MS. Sar. Litury., ab Morinus, Appendi ing the confestion this: first, the conf ritusl of posture a regation of the del absolution, and af penance to be perf monial. [Sce Exom sentence sometime yesir ; the $\boldsymbol{i}_{\text {mirimia }}$ chiefly confined to and drink. [See FA eree, the $\epsilon \pi i r l \mu a$ sometimes of long rsls, might le omit to assign them in of all classes were $t$ imposed npon their in the Penitentinls of penitence in the ages (Leo Allatiua deni, iii. 9).
2. In the West
i. Puslic Peritenc orer the Eastorn d were loager in mah Weat. But when the results followed. Th of hands, and an ord missal before the disuse. Moriaus infe teatial ritual in any the Gregorian or G Ordo Rowanus, the suy reference to one mentators, Walairi Amalurius, that the ment of penitents
arstem of the Faster for having destroyed many vouls by excessive indulgence. The book apprars to have passed through the same history as some of the more familiar Penitentials of the West. la its present form it probably contains most of the original instructions of John, but with so much of accretion that it is unsatet to rely upon it in manters of detail. The use and enceurngemeat of minute secret confession are unquestionable, if tbe Penitential is to bo accepted as authentic in any shape. To atimulate conterssion, the priest was instructed to examine the delinquent in the utmost detnil. Then there followed the delivery of the sentence, eonsisting mainly of fatings, and coutinuing sometimes for a number of fenrs. Lastly, there came the singular pranctice, which may be dated from this age, and which contivued peenlinr to the Eastern diseipline, of granting a preliminary absolution immedintely atter the confession, and after the imposition of penance, but deferring full restoration to conmunion till the completion of the penance, however long or short it might be. The only restige of the public penitence remaining was the retirement of the penitont (and $\tau 0 \hat{\nu} \nu a 0 \hat{u}$ ) from the choir of the church into the narthex while the Mass was being colebrated. He was under instructions to retire at the same time with the catechumens, but he was not, like them, solennuly dismissed, although his retirement was doubtleas $a$ remnant of the old rite of formal disinissal. Reference to this practice of the penitent retiring is made in a MS. of Simeou of Thessalonica, In Sacr. Litury, about A.D. 1600, published by Mlorinus, Appendix, p. 470. The order of conducting the confession in the Greek Penitential was thiss first, the conf fession, accompanied by a cei cann ritusl of posture and prayer, then a minute interrogation of the delinquent, theu a short precatory sboolution, and afterwards the assignm?nt of a penance to be performed without any public ceremoxill. [See ExomoLogesis, Vol. I. P. 650.$]$ The sentence sometimes extended to ten or fifteen yesrs; the eintiflaca (or penitential exercises) were chieffy confined to restrictions on matters of food and drink. [See Fasting, Vol. I. p. 663.] Aa, however, the eiritica wera precise and elaborate and rals, night le omitted entirely, it was euatomary to assign them in writing. Slaves and servants of all classes were to receive only half the penance imposed apon their masters. The ritual described ia the Penitentials was the model for the practice of penitence in the East throughout tha middle ages (Leo Allatius Consen. Eccl. Orien. cum Occi-
dent. iii. 9). dent. iii. 9).
3. In tile West.
i. Puslic Penitence-Tha changes which came orer the Eastern discipline in the 5th century wers longer in making their appearance in the
West. But when the West. But when the change came the same general results followed. The ritual of public imposition
of hands of hands, and an order of prayer and solemn dismissal before the eucharistic service, fell into disuses. Morinus infers from the absence of a peni-
tential ritual tential ritual in any of the early Latin liturgiea,
the Gregrian or Gelasian sacramentaries, the Ondo Rouranus, the Ambrosian liturgy, or of of say reference to one in the early liturgical com-
 Amalarius, that the public rites in the treatmeat of penitents carue to an end about A.D.
4. Annther change, datiay from nbrut that period, and eoincident with the introdnction of the Penitentials, was the detinition of the listinction between public and private pranace. ages atter, which was unknown in the early agus, now almost entirely usurped the place ci the former; and it grew to be nceepted as a custom of the chureh that public penaivee should be reserved for notorious offenders, but that for secret sins private penance sutliced. No ezact
date caul be fixed as date can be fixed as to the time in which pablic
penitan penitence fell into abegance. It deelined with the gralual decline of primitive church order. In the English church it had disappenred altogether before the close of the 7 th century. There is a decree in the penitential of Theodora (A.D. 669-690, I. xjii. 4), which states thut reronciliation was not to be publicly granted in his province, becnuse public penaice was wot in existence. Even as carly as the 6th ceatury private penitence had made an inroad on the public diseipline; there is a canon of 1 Conc. Mastiscon. A.D. 581 , c. 18 , which deprives certan delinquents of communion till they had made antisfaction by public penance. In the stricter system of former centuries, the deprivation
itself itself would have been a pulbic penance. Morinus (vii. 1) $\mathrm{q}^{\text {ntes }}$ a decree from Conc. Leptin. A.D. 743, which he states to have been contirmed by pope Zacharias, that an oflender who privately and apontaneously contiessed ahould be dealt with privately; if he was openly convieted, or made a public confession, then he was to pass through penance pudicicly, canons presence of the church, according to the canons. This decree, which does not nppenr inserted in cur extant canous of l.estines, was inserted in the later collections of the Capitularies, v .52 ; and taken with other indirect indications of the decny of public discipline, it may he regarded as representing the general practice of the Weat at the closa of the 8th century. Thus the 2 Conc. Remens. A.D. 813, c. 31, called attention to the distinction which ought to be observed between those doing public and private penance: a distinction also made by 6 Cono. Arelat. c. 26 in the same year, and repeated in the Capitulary issued by Conc. Tiein. A.D. 855, (Laabb. Conc. viii. 149), and in Cone. Moyunt. A.D. 847, c. 31, under Raban. Maur. When once the custom became general that some might be exempt from public penitence, there naturally arose a difficulty in enforcing it in cases which had no cleim to exemption. In different provincea,
unpealous and energetic bishops insisted upon tha observance of the canone. Thus among the Capitula issued by Hincmar, A.D. 852 (Labb. Conc. viii. 585), to the clergy of the diocese of Rheims, was one to the effect that if, in defiance of elerical admontion, a notorious criminal refused to submit to public penance, resort was to be had to the extrema cenaure of excommunication. Hincmar allows a criminal fifteen days' grace, after which, if he still refusea aubinission, he is to bs excommunicated. 1. England (Theod. Penitent. 1. xiii. 4) public penizence was in abeyence as early as the cluse of the 7th century. In France, Jonas, hishop of Orleans (de Instit. Laic. 1. 10), writing at the beginning of the 9th century, atatea that a public penitent was scarcely ever seen in the churchea, and that the vigour of the ancient

## 1598

PENITENCE
PENITENCE
diacipline was alinoat dead. It is not, however, to be suppoasd that the primitive syatem was quite gone. Publie penitents were atill to bo aeen, who were nuphiated trom the faithful in dress, and by their position in the congregntion. An evilence of their existence is to be found. in the lawn passed for their protection. lt was a criminal oftence in a priest or layman to compel a public penitent to eat flesh or drink wine (Cipitular. j. 157) ; to alay hlm was a crime of special anormity (isid. iv. 18). The 9 th century witnessel some revival of the old discipline. The rganisation of the statioas became ragan, in a moditied form, the rule of the church (see Mlartene, de Kit. I. vi. art. 4). The Cone: Iormut., A.s. 868, с. 30, appointerl a penitent to pray for a certain time outside the church doois; at the end of that period he was to be solemnly introluced, but still separated from the faithful, and be placed in $\Omega$ conspicuous corner of the church, and there to atand, unless he hal special permisision to nit (Conc. Mogunt. A.b. 888 , c. 16); nfterwhrls he was , armitted te mix with the congregation, but reception of the elements came linter (Capitular. v. 136). If the third stage of non-participation was prolonged, communion was errated on Christmas Day and Easter. Detail :d directions for dealing with particular delinquents will be found in the pastoral letters of pope Nicholas I. A.D. 858-867; Ep. xvii. ad lívol. E'piso.; Labb. Conc. viii. 003 ; Ep. xxiv. at IFinemurr.; ibid. p. 513; Conc. Nannetens. A.D. 895 , c. 17 . In the matter of dress it doea not appear that any change was made from the penitential garb in use in the earlier centuries. In some provinces it was the custum for the hair and beard to be ahaven, in others to be neglected and suffered to grow long. All the penitentials and rituals to which an "ordo" is attached, speak of hair-eloth and ashes as appropriate to the time of penance. A penitent was also to go barfoot, as nppears from the $E p$. I vii. ad liteol. \%isc of Nicolas I. just cited, which makes an exceptional concession in favour of an individurl offender to wear boots or saodals. Cono. Irilur. c. 55, forbad alse the use of linen. In addition to theae ansterities, a rigid and long-continuedsystem of fasting was imposed. Gregory 111. (4.I, 731-741, EPp. i. 7; Labb. Ct.nc. vi. 1469) decide , in reply to a question of Boniface, that a parrichle shonld be denied communion till death, shenld fast the aecond, fourth, and sixth days of each week, and abstain from flesh and wine as long as he lived. A man who murdered his own aon was enjoined by Nicolas I. (Ep, xyli. ad. Rivol. Eipisc.) to abstain from flesh all the days of his life, for seven years to drink wine only on Sundays and festivals, and the remaining five years of his penance four days a weak. He was sllowed Intercourse with his wife, but forbididen to bear arms except against the pagans, and if he had occasion to travel he must go on foot. Another criminal was ordered by the saine pontiff (Ep. ad Hinomar.) to fast till evening all the years of his nenanes, except at Easter and on the festivals; an exemption estended in another case to the fifty days from Easter till Pentecoat. These disabilitles and austerities are onforced with some vorjety in the councila of that period (Conc. Iormat. cc. 21, 30, 36; Conc. Tribur. 00. 56, 58). Morinus sume up the penalties
inflicted after the heginning of the 7 th century, as distinguished from those of an earlier date, under four headings. 1. These which concesa dress and habi' including the obligation to go with bare feel, and to wear no linen and to travel on foot. 2. The observance of speceified days and medes of fasting 3. Corporal punishment. 4. Exile. [See Corieral Punisimacit, Exile, Fasting, Flageliation.] To this may be added a fitth of incarceration, or sectersion in a monastery, invelving, of comse, an abat. donment of secular life. An ancient MS. from Beauvais (Martene de Rit. i. 6) gives an account of rites of public pennce, which can harally be later than the 9 th century. It is intercsting to note in it the restiges of the old ritual, the detention without the door, the imposition of hands, and the solemn dismistal. "At the beginning of Lent, all delinquents uodergoing, or about to underge, public pelaance, should present themselves to the bishop betore the door of the church, clothed in sackeluth, with bare feet and dowrenst looks. There the penitentiary priest should be present to exmume their casea, and impese penance accorting to the appeinted grades. The bis'on hr itha bring them into the church, ". plostrating himself on the ground, together with all the clergy, shoulit sing the seven penitential Psalms; afterwards rusing from prayer, he sheuld lay his hands upon them in accordance with the canons, and sprinkle them with holy water and place ashes upon them, and cover thuir heads with aackcloth, and with groans and sighs announce to them that as Adam was cast out from Paradise, so must they be cast out from the church. He was then to order the deacon to conduct them outside the deer, the elergy following them, and saying the sentence, 'In the sweat of thy face,' \&c., and the bishop shall close the door upen them; and so they remain outside till t' Coena Demini." A Noyon MS. of the 9th c it $\because y$ gives a short "ordo" for public peannce, whir is repeated by the l'seudo-Alcuin, and many istunls of a later date. "Take the penitent on the fourth day in the morning in Capite Quadragesimae, and cover him with sackcloth, and shut him up till Cuens Domini." The same codex coetains a form for the beneliction of ashes, with the direction that when the ashes are laid on the head of the penitent, the priest is to say, "In the name of the Father, Son, and IIoly Ghost, remember that thou art dust, and that to duat thou shait retura."
ii. Private Penitence.-The whole system disclosed by the penitentials points to the prevaleace of private penance. In the Greek penitentials the delinquent makes a private nekuow. ledgment of his sins to the priest, he is questioned in private, and the various rites snd ceremonies which precede final recenciliatioa are also private. The Latin, no less than the Greek, penitentials are entirely silent on the essential elements of public discipline. Their contents bear out the statement of Theode(Penitent. 1. xiii. 4) that public peoance cid nuw exist in the province for the discipline of which he publisherl his book. The clergy had sutticient hold upon the coneciences of their Hock to compel them to subnit to many severe acts of self-abasement and self-deniai for their mas. But
the converts shrunk from before the con! with the arms latic ornament Whole transact on the one si other, was, as delimpuent and as such, took n of the sins cet carelessness u crimes. But e to peaince wh on the Lerd's mander (ibid. I For the first o seren days' pent But in either penitent. The bishop or the shere was no ope it. Fasting al penalties, nod t the disciplinary Irish, Angle-Sax Irish books esk native land for a and the emanci servi or ancilla injuries satisfact (Poenitent. Vinn 224). As disci Redemptions be and easier penalt ainging of so ma many solidi to a rod, or genufl Cummena, Poeni quomode se red pis," Wasserschle Cummean give th of a substitute by say his psalms, an the lowest depths primitive system penitential books the year and the were periods whe innposed. See bel certain days the puaishmeet; thes the conclusion of deys, Christmes, St. John Baptist, twelre Apostles, a body was reprsing the 'Fraukish penite "ratie" or "ord These are doubtless the carones to whiel appsrently of a sut some light on the a the 8th century. homan., the text o century, has a long tentes sunt susci (Wasserschleben, p. erhorten to list one teat. and even with supplication with hi there is a trace of

## PENITENCE

1599
the converts of the independent northern races shrunk from the opeu humilintion of appearing before the congregation with a shaven head, and with the arms and the attire and the characteristic ornmments of a frce man lnid aside. The whole transaction, the imposition of the pensance on the one side, and its performance on the other, was, as it were, a secret one between the delinquent and his priest or bishop. The church, as such, took no part in the matter. The nature of the sins censured varied from some trivial carelessness up to horrible and unnatural crimes. But esch offender was alike subjected to perance whether his offence was labouring on the Lord's Day (Theod. Penitent. I. xi. 1) or marler (ibid. 1. iv. 2) or heresy (ibid. 1. v. 9). For the first of these offences the censure was But in either case the delinquent becsencs. But in either case the delinquent became a
penitent. The sentence was passed by the bishop or the priest, or even by a deacon, but there was no open or public rite connected with it. Fisting and abstinence were the usual pennities, and these were generally expressed in the disciplinary canons of all the penitentials, rish, Anglo-Ssxon, or Frankish. To these the lrish books especially added Exile: from the native lnad for a fixed period, alma to the poor, and the emancipation of a certsin number of aervi or ancillne, and in the case of hodily injuries satisfaction to the parents or friends (Poenitent. Vinniae, Wasserschleben, pp. 108.224). As diseipline decayed, the notion of Redempitions began to be accepted, and other add easier pennlties were introduced, such as the singing of so many psalms, the payment of so many solidi to the poor, so many strokes of a rod, or genuflexions (Beda Poenitent. xi. x. Cummean, Pocnitunt. "de divite vel potente quomodo se redimit pro criminalibus culpis," Wasscrschleben, p. 464). Both Beda and Cummean give their sanction to the employment of a substitute by any one who was unable to say his psalms, an evasion which sounds perhaps the lowest depths to which the rigour of the primitive system had aunk. In most of the penitentisl books the quadragesimal season of the yesr and the legitimae feriae of the week were periods when more sevcre abstinence was
inaposed. See below, Scason of Penitence. On inposed. See below, Season of Penitence. On certais days the penitent was free from hls punishment; these are stated by Cummean at days, Christmas, Epiphany, Easter, Pentecost, St. John Baptist, St. Mary Ever-virgin, the twelre Apostles, and St. Martin, becanse his body wss reposing in that province. Several of the Fraukish penitentinls have attached to them ${ }^{8}$ "ratio" or "ordo ad dandam poenitentiam." These are doubtless of a later age than the body of the canonas to which they are appended. They are apparently of a anfficiently carly date to throw some light on the system of private penance in
the 8 th century. The Penitential the 8th century. The Penitential. PsetuloHoman., the text of which belongs to the 7th ceatury, has a long prologue, "Quomodo peniteates sunt suscipiendl sive reconciliand)" (Wasserschleben, p. 360). In it the priest is exharte, to fast one or two weeks with the penitent, and even with cries and tears to join in
suppliention with him. In this latter direction there is a trace of the contom of the earliest
ages (Soz. H. E. vii. 16). When the penitent comes to confess his sins the priest is to bill him wait a little till he has entered into his'enmimer for prayer, and if he has no chamber, the priest should say the prayer that followed in his henrt. After the prayers, are given further
details on the fasting to almaggiving. the aims to be impossed and on almasgiving. the nims to be used either for the redemption of' crptives or the relief of follow "orations placed on the altar. Then and, finally thes ad dandam poenitentiam;" pany the imposition of hands whe to nccomis also published by of hands. This ordo from a pontifical from the Benedictine i. 6), tery of Jumieges of the 8ih cenctine monasmanion was not invariably delayed till afterthe final reconciliation. In prolonged penitence Theodore permits communion "pro inisericordia" sfter six months or a year. A NS. from the church of St. Gatianus of Tonrs, attricentel by Martene (de Rit. i. 6) to the 9th centary, contains an "ordo privatae ceu annuof ritual poenitentiae," which discloses some variety of ritual. It directs all pricsts to exhort their Lent, and if from to confession the first dny of bent, and if from being on a journey or from being engaged in any business, they are nuable to come for reconciliation on Coens Domini, the priest may reconcile them at once. When each one comes to confess, if a layman, he is to lay aside his staff, and, whether a clergyman or a nionk, he is to bow himself to the priest, who will then oraer him to sit before him. Then follow tne profession of filith and confession of sin, after which the penitent is to prostrate himself on the ground with groans nnd tears (pront Dens dederit). The priest is to suffer him to lie there for a time, and then raise him and nssign him and then supplication com a second prostration, sion.

## V. Sins and Penalties,

## 1. Sins subjectino to Penance.

 i. Open Sins.-Only mortnlin delicta exposedthe delinquent to penitence in the early age Lesser aquent to penitence in the early ages. Lesser offences were pnnished by the rejection of commanion. The faults and defects of in holy were considered the faults and defects of daily lifo prayer. Penitence, strictly so-called, which daily volved an open acknowledgment of $\sin$ and a performance of certain acts of ansterity and a special dress and a separation from the faithful in chnrch, was restricted to certain grievons sins as defined by the canons. The model on which the penitential code was founded was the decision of the apostles with regard to the newly-converted Gentiles (Acts xv. 28, 29). For the first 400 years the three grent sins of idolatry, murder, and adultery, or snch as wera closely nllied to them, and clearly fell under tha aame category, were in general the only crimes punished by public penance. The slight or apparent exceptions to this statement will be investigated presently. In the moral and period, the classiticetion the fithers of that period, the classiticetion of sins and the expiated by penance are which coald only be than in the cance are made with more fulness Tertullian
in his tract De Pudicit. c, 19, which represents the most rigid notlons of rat age, yet admits that some ains were maiters of daily cecurrence to which all were suliject, and which consequently needed no penance. Among such he reckons anger and quarrelling, and a rash onth and a failure to keep an engngement, and an untruth told from modesty or necessity. But the three capital crimes he arranges on a level above all others (ibid. c. 12), and ensleavours to prove, in accordance with the tenets of Montanism, that the church had no power to nbsolve them, as, he infers, she claimed to do through penance. Nearly all the references to penitence in Cyprian are in connexion with the lapsel, that is to say, idolatry. Although there are two passages which intimate that pename was allotted in the African church to less beinous sins. In Ep. xvi. 2 he condemus the laxity with which the eucharist was granted to the lapsed, whereas in lesser sins (minoribns peccatis), sinvers do penance for an appointed time, and, according to the rules of discipline, come to confession, \&:c. In the following, Ep. xvii., he speaks again of "hathe being done fur an appointed time for lesseer offences which are not committed agains, :'0?, contrasting, that is, such otfences with idolatrer, which is directly against the majesty of Ciod. But the general rule of the church was that public penance was restricted to mortal gins. So it is stated by Pacian in his treatise or: penance, which manifestly reflects the teaching of Cyprian. Other sins he considers (Parom. ad Powit. c. 9) may be cured by the compensation of good works, but idolatry, murder, adultery are cespital crimes. Augustine clearly laya down that ouly the gravest sias were visited ty pablic penauce. There are some sins, he says (de Fid. ct op. c. 26), so greet as to deserve to be punished by excommunication; others which need not the infliction of that humiliation of penaace which is imposed upen those who are properly called penitents in the church; a third class, again, from which none css escape, for which our Lord has left us a remedy in the daily prayer, "forgive us our trespasses." This distinction of light ains, for the cure of which daily prayer is sulficient, occurs again and again in his writings (Enciridion, c. 71; Hom. xxvii. t. 10, p. 177; Hom, exix. de Temp. c. 8; Ep. Ixxxix. ad Hihor. quaest. 1; Ep. cviii. ad Selu F ian., cited by Bingham). He tells the catechumens (de Symbol. al ('atechumen. i. 7) that those who are seen doing penance have been guilty of adultery or some such grievous act. He distinguishes be.tween peccatum and crimen, the former, sinfulness from which none is free, the latter, an act of grievous $\sin$ (Tract. Ixi. in Joan. t. 9, p. 126 ; De Civ. Di, xxi. 27 ; de Symbol. i. 7). Ambrose (de Poenit. ii. 10) confines penance to graviora delicta. The canonical epistle of Gregory of Nyssa ia an elaborate treatise on the nature of crime and of the ecclesiastical diacipline suitable to it. Like the Latin fathers, he atarts with murder, idolatry, and uncleanness as the three mortal sins, but he basca his classification, not on the decision of the apostolic council (Acts $x v .28$, 29), but on the thrcefold division of the faculties of the soul, the rational, the irascible, and the concupiscible; and all sins punishable by penance he ranks under one of these three headings. Under the first are reckoned idolatry and apo-
atnsy, elther of which, if committet wilfully and throagh instability of fuith, most be expiated by a life-long exclusion; if ubder fear or compal. sion, then a nine jears' penance is suducient. Under the second healing he indules adutery, which involves the disgrace or injury of another, and simple cucleanness, the former erime requiring double the penalty of the latter. To the irascible faculty he assigns murder, with the dissinction of voluntary and involuntary homicide. He then discusses covetonsurss, which, it the language of St. l'aul, he calls a wrecies of idolatry, and which he says springs trom a con. bination of all these facnlties, but the censure of which, he adds, has been overlnokel by the fathers before him. Of the branchen at covitousness he considers robbury with violenver and the spoiling of graves for the sake of the clothes and ormmments coatained in them, to be the oni? offences requiring public penance. S'mple the to and the robbery of tonibstones were matked $\mathrm{log}^{\circ}$ no ecclesiastical censure. He declines to attarb a penalty to usury and extortion, on the grouad that the ancient canons have not done so. By ugary, however, he must have meant usury by a In man; in the olse of a clergyman it had been distinctly condemaned by Conc. Niaten. c. 17. The three capitalia delicta are the princips! U ients of Hasil'a canons. He has, in addition, soe on perjury (c. 64), another on robbery (c. 61), and another on rape (c. 30) ; each of which might, without any violence, be hrought under the heading of one of the three flanda* mental sins. The councils of Elviro, Ancyra, Neocaesarea impose penance on these three mortal sins only. In Cunc. Eliber. cc. 73, 75, the crime of an informer was held to involve murder, and was punished accordingly. And in the same light, to judge from the extreme penalty attached to it, it was regerded by 1 Cinc. Arelat. c. 14, In course of time, and apparently ton $3^{\circ}$ the close of the 4 th century, the number of sus for which public penance was exacted began to be enlarged. As in the case of covetousuess, in the passage just quoted, Gregory of Nyssa states that it hal been overlooked by the ancient fathers, and that therefore he adds it to the list of delicta. Basil (c.30) says the aame of rape, and of polygnmy (c. 80), that he had no ancient canons to guide him, and that he male them penal by his own judgment. Still these and aimilar additions did not materislly alter the definition of ecclesiastical crimes, and as long as public penance was in force, the description of 1 Conc. Tolet. A.D, 398, c. 2, held good: "that a penitent was one whe either on account of murder or various crimes and most hemous sins was doing public penance." Excommunication for amall fanlts was strictly forbidden by Conc. Alyuth. A.D. 506, c. 3. The 5. Conc. Aurelian. A.D. 549, c. 2, and a Cunc. Arvern. A.D. 549, c. 2, laid a like prohibition on suspension from communion for light causes; an offender was to be suspended only on those grounds which the ancient fathers had decreed. As the boundaries of the church were enlarged and in relations with the state became chnar. the ewisgiastical was framed more in accorid. witls ing civil law. Thus the 2 Conc. Tur A.L. 50 , c. 20 , inticted long peuance on abduction of a sacred virgin, on the ground thin the Roman law had made it a capital crime

And the spoili be pronished b 633, c. 46, bec fa te sactileg became an ax purisharle b! ${ }^{n}$ " be expiated fatere held hy ith, and by Greg Passit, Zirmo oyecer adminis list of murts The fullowing Archbishop's crimina." cundum canon invidia, fornicnt pure, tristitias vies, sucrilegint et hee ma..inn iervien:ser, id tosium, fal at eulietis alsidua maidici, perjur "de minoribus between minora together arbitrar plete account of peniteace must bouks themselves
ii. Sicret Sins so long as public secret and notorio was required for when public confe as a matter of con should be public in the first four ce once they had be were treated in a were detected. T? if the offence was penance was lighte Alleviation of ), bu penance. Many of casons could only h of them; for inst Ginc. Eliber, c. 76 very exception wh allowed in the case that upen penance was unknown to he expressly a secret disclosure, not bec save her from her Epistle of Leo to th lxrx.; Labb. Conc, i regarded as marking practice of open con out on the suppositi was opea or secret, Moriaus girea aorme iue admission of sec $\therefore$ are sentences. bishop of Braga,
bled in the ten \$56, cenfessing that $h$ cation. The crime w and the confession sp tenced by the conncil Horinus, v. 11, where ond detailed at length.

## PENITEN:UE

d wilfully and e expiated by tr or cotmpul. is sublecient. udes adiutery, ry of mother, crioe requiritter. T'o the ler, with the luntnry hotni$x$ :sos, which, in 4 a spectes of 5 trom a consthe cemsure of roliol by the is sif 'ovetouslesson and the lie clothes and be the on'? Simple thely re nurked $f_{i y}$ nes to attari? on the ground lone so. By nt usury by a in it had been Victen. c. 17. the princijal 3, in addition, - on robhery 30) ; ench of e, be brought three fundnvira, Ancyra, these three $r$. ce. 73,75 , ld to iurolve ngly. And in the extreme regarded by of time, and e 4th century, ublic peuance d. As in the e just quoted, al been overthat therefore il (e. 30) snys $y$ (c. 80), that him, nad that Igment. Still jot materially al crimes, and force, the de98 , c. 2, held who either on mes and most enance." Eris strictly forc. 3. The and 2 Cunc. prohibition on ht causes ; an mly on those s had decreed. were enlarged became cincar. in accot culy: Cone. Tur mance on ground tha enpital crime

And the apoiling of graves by clergymen was to
be punished by deposition by 4 Cond be punished by deposition by 4 Conc. Tulet. A.b. 638, c. 40, becruse such an offence wns defined is ta auriluge by the public law. Hence it became an axiom of the church that any crime in in exphale by leath ly the cede of the strate was $i^{\text {n }}$ be expiated by pethuce. This was the lanis, ant by Gregory tl fice.? x. Ep. 13, 590, Ep. Paseil. Firman. (Moritlas, Y, 5). Under the orte, administered in alaghan by Egbert the Irst of mortad sins be deant considerably enlarged. The following enumeration is given in the archbishop's Penitentinl, c. 1, "de enjitnlia crimina." "Nune igitur enjitalia crimina secundum canones explicabo. Prima superbia, invidia, fornicatio, innais ghria, ira longo tempose, tristitia seco:; aviotitia, ventris ingluvies, sacrileginna, iv est sacrarum rerum furtum, et hoe masimuns pt furtum, vel idolaticis ietviensera, id est auspiciis et reliqua, adultosilm, fal ur Cestimontam, furtum, rapinnm, cinctas adsidua, idvolintria, molles, sodomita, maidici, perjuri." His second chapter treats "de minoribus peccatis," but the distinetion between minora and capitalia in his list is altogether arbitrary and unmeaning. The complete necount of the sins which reguired formal penitence must be rought in the penitential books themselves.
ii. Sceret Sins, - No diatinctien was made $s o$ long as public penitence was in force between secret and notorious crimea. The same jenalty was required for ench. In the earlier sgea, when public confession was practised, it followed as a matter of ceurse that the ensuing penance should be public too. There is nothing to shew in the first four centuries that secret sina, after once they had beceme known to the church, were treated in any other way than sins which were detected. The only distinction was that, If the offence was spontaneously confessed, the penance was lighter (see below Pranalities, iv. Allevation of ), but it was none the less open canons ceuld only of the offences censured by the of them; fer instance, Conc. Neocaesar. c. 9 ; Canc. Eliber, c. 76 ; Basil, LPp. ec. $69-71$. The very exception which Basil (c. 34) states was allowed in the case of a married woman, implies that open penance was the rule. Her sin, if it was unknown to her husband, must have been expressly a secret one. She was spared open disclosure, not because of its secrecy, but te Epistle of Leo her husband's vengennce. The lixx. ; Labbe to the bishops of Cnmpania (Ep. regarded as marking a din3), which is generally practice of open cenfession, is from the early out on the supposition that written throughwas open er secret, the penance was the same. Morinus gires seme censpicuous instances of the admission of secret sins being followed by cere sentences. One was that of Potamius, hishep of Braga, who wrote to the bishops bled in the tenth ceuncil of Toledo, A.D. tsh, confessing that he had been guilty of forniand the cone crime was altegether unsuspected tenced by the conncil to life-long penance. SenJorinus, r. 11, where this and other instance an detailed at length.

## PENITENCE

## 2. Penalties.

1. Whether exclusitely spiritual.-The different persalties inflicted by ecclesinsticnl discipline firy be divided into three degrees: i. excision from the church; li. penance; iii. exclusion fll the cemmunion. The second of these includes all the austerities and disabilities imposed by tion of them systern. The extent nud durnthe body of have been sutlicintly discussed in sion of the empire the church hal the converinterfere with the civil pight hnl no power to and her censures muil rights of her menbers, spiritual. "The weap have been exclusively and contumacious anon by wheh the proud (Ep, iv. 4), "is n spiritual sword", cyas Cyprian Law.] Yet sometimes the rulers of [Compre church did not hesitate to rulers of the heathen emperers to uphe to sply to the In answer to such anheld their discipline. commanded the judgment application, Aurelian of Samosata to be enfont which deposed Paul (Euseb. $H$, be enforced by the civil power being confine vil. 30), the emperors authority the house and churehpuling Paul to give up date the bishops still more readily At a later the nower of the more readily called in censures failed to magistrate, when spiritual (Conc. Antioch. 5aintain ecclesiastical order Codex African. ce. 63, 3 Conc. Carthuy. c. 38 ; able part of the 68,93 ); and no inconsider bodied in the Thecclesiasticnl legialntion emperiod in the coodosian Code, and at a lnter kings, had for capitularies of the Carolinginn discipline of the object the minintenance of the the natural rights of. What may be termed by apiritual censures. A parent wnder touched did not lose his aure. A parent under pennace nor were subjects sbsolved frem their alleginnce to a prince, whe was censured alleof the Christian emperora was a penitent, others heretica, and another an apostate, but, this did not loosen the submission of the chureh to their imperinl authority. With respect to other disabilities nffecting penitents, there is no mention of any direct refusnl of tuneral rites. The 1 Conc. Iasen. d.D. 442 , c. 2 , decrees that penitents dying suddenly in the field or on a jeurney before the priest could be brought to them might'he buried with a sacred service if they were leading sntisfnctory lives; by implicacion denying Christion burial to the contumacious and impenitent. The nbsence of any commemorntion after death would follow from the refusal of the rites of burinl.
ii. Persons on whom inflicted.-All baptized church. Overe subject to the censure of the church, Over Jews or heathen outaide her chumung of course did net extend. Catenever never becnme penitents. If they were guilty of an eccleaiastical crime they were degraded to a lower class of their own order. The clergy were dealt with on a different footing to the rest of the community (aee below, Ponitence of Clerigy). Penance was improsed equally upon women as upon men. Binghom quotes Valesius in Socrat. H. E. v. 19 ; Bona, lier. liturg. I. wrii. 5, In favenr of the opinion that although women fasted and mourned in private, they

PENITENCE
were not exposed to upen penance for the first thres centuries, But no such exemption appeara in Tertullian or Cy'prian ; and in the Spanish chureh at any rate, women were sentenced to penance. Conc. Eliber. c. 5 decrees that a mistress beating her slave to death shall be restored at the end of five years "acta legitima poenltentia; " and e. 14, in the case of a fallen virgin, makes a broud distinetion between her exclusion with or without pienance (compare Ibid. co, 8 , 10, 12, 13, 63, 655 ; Con: Ancilr. c. 21). The statement of Basil (e. 34) that the fathers hai decreed that an alulteresa should not be compelled to putlish her crime, conld hardly have been inserted if problic penitence of women had not been the rule-as in the 4th century there can be little doubt it was the rule. The penitential exercises of Faibiola were commended by Jerome (Ep. 30, Epitıph. Fabiol.) not becanse she was a woman, but because they were undertaken spontancously. A woman aubmitting to penance was no special object of commendation. (Siee the instructions given by Ambrose ad lirg. lops.) The 3 Conc. Tulet. c. 12 gives directions for the penitential dress of a woman. A man under penance was to ahave hia heal, a woman to wear a veil. Female penance must have been Bo common aa to require regulating where the rule prevailed that a married woman could net become a penitent without her husband's consent ( 2 Conc. Arelat. c. 22). (For spocial female delnquencies, see Theodor. Puenitential. I. xiv. "de puenitentia nubentium;" Egbert, Poenitentiul. e. 7, "de machina mulierem.")

Neither wealth nor otfice was allowed to exempt a delinqueut from the censure of the church. Under the heathen empire the mere acceptance of certain magistracies, inasmuch as they involved their holders in idolatrous ceremonials, was an ecelesinstical offence (Conc. Eliber. ec. 2, 3; compare the note of Gothofred on Corl. Theod. XV. v. "de apectaculia"). By 1 Conc. Arclat. A.b. 314, c. 7, all Christian governors of provinces were ordered to take with them commendatory letters, and bring themselves into communication with the bishop, so that if they transgreased against diacipline there might be no ditticulty in expelling them from communion. Although in the 4th and 5 th centuries no consideration of rank checked the great bishops from cenauring offonders in high placea, as, for instance, the condemnation of Anilronicus, governor of Ptolemais, by Synesius (Ep. 58), and the governor of Libya by Athanasius (Basil, Ep. 47), and the fameus expulsion of Theodosius from communion by Ambrose (Bingham, Antiq. XVI. iii. 4), yet in practice the sight was rarely exerciaed. (For reasons for this forbearance see Barrow, of the Pope's Supremacy, p. 12.) The age at which a young person caine under the diacipline of peaanee is nowhere defined. It is not likely that the church would excommunicate a boy or a girl. A Roman synod under Felix III. (A.D. 487, c. 4) decided that boys whe had been baptized by the Arians should remain a short time only under the imposition of handa, and then be restored; for it was not reasonable that their panitence should be proionged. The Con?. Agrth. c. 15 exempted the young from severe penance because of the weakness of youth. In the discipline of a monastery a delinquent under
age was flegged (Macar. Rej. c. 15 ; Penedict. Rej. c. 70 ; Gregor. Ep. ix. 66, чunted by Bingham). And probably in the ehurch at large the weapon of penance was used only against those who had prased their minority.
iil. Uniformity of.-It is laid down in the Apostolical Constitution (ii, 48), that greas care and diseretion were to be excressed in treating offenders; some were to be dealt with by threats, some by terrors, some hy being urged to almsgiving, aome to fasting, and some by ejection from the church. And for a long time no doubt this diseretion was vested in the bishop, assisted perhaps by his presbytery, As the church grew, and intercourse increased betwe $n$ her different branehes, a more uniform scale of penalties was adopted. The frequent communientions which passed between Rome and Africa, trices of which are preserved in Cyprian's epistles, are the first important ettorts after uniformity of discupline. The decisions of the councils of the succeeding age were a further advance in the same direction. Nearly all the twenty tive camons of Ancyra and the eighty-one of Elvira treat of the panal. ties anitable to ecelesiastical crimes. The ssme may be said of the tiventy-two canons of the tirst council of Arles, and to a certain extent of the canona of the Apostles. These various judgments of the assembled fathers represect, in fact, so many penitential codes, whose decrees would be the model, if not the rule, for the administration of discipline throughont the chureh. The appointment of the Penitintiary officer in the dioceses of the Greek church weuld also tend to produce a uniform standard of penaltiea. The treatise which more perhsps even than the decrees of councils hel ped to establiah a yystem in the East was the epistle of Basil. For many ages this canonical letter of Basil was the atandard which governed the diacipline of the East. Hardly less authoritative was the epistle of his brother Gregery of Nyasa. The decisions of the popes on questiens referred to them were a further contribution to a body of penitential law ; for example, Syric, Ep. i. 3, 5, 6 ; Innocent, $E \rho p .1 .7$; 1i. 12, 13; iii. 2 ; Leo, $E$, lxxix. 4, 5, 6; Felix lli. Ep. vii. ; Nicolas, Ep. ad Rivol. The Peuitentisl books were an additional attempt to codify the law. Originating either from fannus monasteries, or embodying the decisions of great prelates, they apread far and wide through France and England, and in a less degree through all the churches of the West in the 7 th and 8th centuries. The 3 Conc. Tolet. c. 11 in the 6th century, and the Conc. Morunt. c. 31 in the 9 th, alike complain of the diffieulty of maintainieg penance at the true canonical standard. The penitentials were no doubt designed to meet the difficulty. The principle laid down by Conc. Mogunt. was, hat penalties were to be based on the anclent canona, or the authority of scripture, or the custom of the church. The penitentials in themselvea possessed no canonical autherity. and their multiplication was in some instance regarded with jealousy. "Their errors," said the biahopa in 2 Conc. Cabilon. a.d. 813, c. 38, "sre certain, and their authors uneertain." With the growth of the papal power and the centralization of ecelesiastical jurisdiction at Reme, dis. cipline tended to become more and mors anjform.

1v. Alleviation a. By repent, simed at unifo penalty was no crime; or if the it was not car'י' woull ba pracei imsisting on the $c$ entence extendi years. But In ac case a mitigntio granted in certa of relaxation was and above the Conc, Aneyr. e. 5 the present and p clemency hecordis perseversince and total abandonmen to move the rule Cunc, in Trull. e decided that a del ment by fear and works, and labour pointed time amo munion of prayer station of lineclers the other hand, shew their repenta church deor, were The 4 Conc. Carthe effect on "neglig (e. 74) censiders it whe hava the po should remit part and diligent. The several timea in th regulated the $a$ throughout the Lee, Ep. Ixxix. 6 ;
b. By confessi,n cealessed his crime leniently than aft c. 76 made a wide deacen who allowed the enmmission of rolutary confeasio the end of tivo ye him, he was to do then be restored $t$ Martin Bracar. (Col fessing under simil tain the name of pri was cenvicted, even from him, Gregory Tl with reference to rol during the confusi iavasion, trade the at upen the manuer ir realed, whether by and restitution. Ba pernalty of a thief The same authority, treatise, gives to lapse of time and ign alleviasing penance. c. 8 ; de Poentient. templat. ii. " In a in the cast $u$ an a Aurel. A.D. 538, c. 7),
c. By intercession.peance during the
CHRIST. ANT.-VOL

15 ; Benedict. 3, quitel by murch at inrge only against I
down in the int greast care d in treating th by threats, red to alms. e by ejection time no doubt ishop, assisted chus h grew, her distirent penalties was cations which laces of which s, are the first of disepline he sutceeding a snme direc lous of Aneyra of the penal. es. The same canons of the tain extent of These various lers represeot whose decrees rule, for the roughout the 'Enitentiary church would standard of more perhaps elped to estab. the epistle of nonienl letter governed the 8 nuthoritative ar Gregory of es on questions zentribution to :xample, Syric. 7 ; ii. 12, 13 ; ; Felix 111. The Peuitentis] t to codify the minous monas s of great prehrough France ee through n! e 7 th and 8th 11 in the 6 th 31 in the 9 th of maintainiog standard. The red to meet the lown by Conc to be based en ty of scripture, the penitential ical anthorits some instance errers," ssid the 413, c. 38 , "are ertain." With ad the centrsli n at Rome, dis and more axi

PENITENCE
1603

## 1.. Alleviation of-

a. By repentance. - Although the church almed at uniformity of discipline, the sume penalty was not always imposed on the same crine; or if the penalty was originally the sume it was not car" sd out alike in all cases. There weuld be practical difficulties in the way of inisting on the completion of a merely spiritual sentence extending over twenty or twenty-five verrs. But in aldition to the necessities of the case a mitigntion of the pennlty wns openly granted in certain Instances. The tirst ground of relaxation was earnestness of rejentance over and above the formal submission to censure. Conc. Ancyr. c. 5 orders the bishop to examine the present and past life of a penitent and shew clemency necordingly. By Cone, Laodi: c. 2, perseverance and prayer and confession, and a total abandonment of evil habits, were allowed to move the pulers of the church to pity (see Cime. in Trull. c. 102). Conc. Nicacn. e. 12 decided that a delinquent who proved his amendment by fear and leara, and submission and good werks, and labour and dress, should, after his appointed time among the Hearcrs, join in communion of prayer ; that is to say, the lnborious ststion of hineelers might be omitted; those, on the other hand, who thought it sufficient to shew their repentance by merely coming to the church door, were to complete their full sentence. The 4 Cone. Carthag. e. 75 speaks to the sarne effet on "negligentiores poenitentes." Bnsil (c.74) considers it an act of duty that those whe have the power of binding and loosing should remit part of the penalty of the earnest and diligent. The same sentiment which appears sercral times in the epistle of Gregory of Nyssa, regulated the administrntion of discipline threughout the church (Innocent I. $E p$. i. 7 ; Lee, Ep. Ixxix. 6 ; Cone. V(rmat. c. 75).
b. By confessi,n.-One who spontaneously coofessed his crime was generally treated more Ieniently than after detection. Conc. Eliber. c. 86 made a wide distinction in the case of a deacen who allowed himself to be ordained after the commission of mortal sin. If he made a rolvitary confession, he might be reinstated at the end of two years, but if others conricted him, he was to do penance for five years, and then be restored to lay communion only. In Msrtin Bracar. (Collect. Conc. c. 25), a priest confeasing under similar circunstances might retain the name of priest, but not celebrate; if he was convicted, even the name was to be taken from him. Gregory Thaumaturgus ( $E p$.ce. 18, 19),
with reference to robbenies which had occurred daring the confusion arising from a Gothic iavasion, made the station of a delinquent depend apon the manuer in which the theft was reFaled, whether by conviction or by confession and restitution. Basil (c. 61) diminished the penalty of a thief who confessed by one-half. The asme authority, at the beginning of his treatise, gives to spontaneous confession and lapse of time and ignorance an equal power in allevisling pensnce. (See Ambrose, Virg. laps. c. 8; de Poenitent. ii. 8; Prosper, Vit. Contemplat. ii. ${ }^{7}$ In some flagrant instances, as in the casc ut an adulterous elerk ( 3 Conc. Aurel. A.D. 538, c. 7), confession was of no arail. c. By infercession.-The necounts of public penance during the first three centuries frechrist, ant.-VOL. II.
quently represent the delinquent imploring the congregution and the whlows and the virgins and the clergy to intercele with the bishop for him. And when the length of penalties was undetermined by canon, and reated practically with the indivilual bishop, such intercerssions were a recoguised channel by which to obtain a mitigntion of penance. With the elaboration of the system which began with the 4th century, these intercessions are rarely heard of, although Augustine mentions incidentally (E.p. liv. ad
Macdom. p. 93), a custom of magistrates interceding. p. 93), a custom of magistrates intercedling with the church for offenders. In Afrien a practice arose, which quickly becnme abused, of granting allevintion of perance to the intercession of martyrs, that is to eay, of Christinn in prison expecting death during persecution.
[Lnisela, p. 981 .] [Libel.L, p. 981.]

## 3. Pentrence denied.

I. Sometimes to the first Commixsion of mortalia Delicta. The grace of penitence appears to hare been withheld from certain delinguents in the enrly centuries, not beenuse the church had any doubt about her authority to grant it, hut on the ground that the power of linding was vested with the same sanption as that of loosing, nnd that to open the door with equal readiness to all great criminnls alike would only bring discipline into contempt. This seems the probable explanntion of the undoubted effect ot some of the early decisions. Cyprinn has left it on record (Ep. Iv. c. 17) that among his predecessors some entirely closed the place of penance agninst adulterers, and by implication against the other two mortal sins which were of a still graver character; but he adds that in doing so they did not break the verity of the church. How far this exelusiveness was followed in other provinces is one of the many vexed questions of the primitive discipline. See Albaspin. Observat. II. vii. 20 ; Bonn, Rer. Liturg. 1. xvii. 1 ; Fell not. in Cypr. Ep. vii. p. 17, cited by Binghum. By the clear testimeny of Tertullinn (de Pudicit. c. 1), pope Zephyrinus, A.d. 202-218, grianted penance to the sins of unclearness and fornication, and Tertullian founds npon this a chnrge of inconsistency against the bishop because he was not equally indulgent to murder and idolatry. Morinus (ix. 20) holds that the evidence of Tertullian in this trentise on the usage of the Roman church is not worthy of eredence. Martene (de Rit. i. 6), on the contrary, eites him na a trustworthy witness. If the ordinury reading of "nee in fine" in many of the canons of Elvira is to be accepted, there can be no doubt that penitence was denied in Spain to idolatry and to murder (see for instances cc. 1, 6, 63, 73, 75). With regard to moechia the decisions were more lenient (re. 13, 14, 31, 69, 72); except in aggravated cases (cc. 12, 66, 71), when communion was refused absolutely. It may be well to enumerate the exnet crimes for which communion was deaied by the council of Elvira even at dath : idolatry in an idol temple after baptism (c. 1); a baptized flamen sacrificing agan (ce. 2, 17 ) ; adultery after penance (cc. 3,47 ); killing by witcheraft (c. 6); if a woman deserted her husband without cause and re-married (c. 8); parents selling a child for prostitution (c. 12); dedicated virgins becoming prostitutes (c. 13);

102
betrothal of a danghter to an Wol priest (c. 17) adultery by clergy-on account of the seandai (c.19) ; nurder ly a woman of her child born in a lultery (c. 03); clergy retaining elulterous wives (c. 65) ; unnatural crimes (c. 71); nggravated alultery (ce. 64, 72, 79); glving information which leads to a Christian being put to denth (c. 73); malicious charges agrainst the clergy (c. 75). These dechalons appers to have had at the moat only a provincial authority, and not to have governed the general diacipline of the chureh. For the Conc. Ancyr. (ec. 9, 10), whleh was contemporary with Conc. Eliber. or only $n$ few years later, granted pennnce to each of the three mortnlis delictn even in their most aggravated forms. And, Indeed, throughout the Eastern church, with the exception of a declalon of Conc. Surdic. c. 2, which rejeets certain frandulent bishops from even lay communion at death, there does not appear any trace of the refusal of the rites of penance for the first commission of nay sin sincerely jepented of. Nor does any trnce of such severity occur later than the Conc. Eliber. In the West.
ii. Generully to a Repetiion of Sin once expi-aled.-The refusal of penance a second tlme was one of the unwritten camons of the early disclpline. No council passed a decree against its repetition, but in practice its reiusal was almost universal from the very begioning. Hermas (Pastor, Mandat. ii. 4), considering whether an adulterous wife ought to he recelved by her husband, determined that she should be taken back, but not often, for to be servants of God there is but one penitence (compare Id. Suinilit. iil. 9). This decision of Hermas is cited and approved by Clem. Alexand. (Strom. ii. 13, p. 459, ed. Oxon.). The language of Tertullian is very explicit (do Pudicil. c. 7); "God hath placed in the porch a second repentance, which may open to those who knock, but now for once only, because now for the secoud time, but never again." The "first repentance" which he had in his mind was baptisin. A little later (ibid. c. 9), he spenks of the "second and only remaining repentance." A passage in Origen (Hom. xv. in c. 25 Levit.) gives a clear account of the general practice. "In graver sins the peace of repentance is granted but once only, or seldom; but those common sins which men frequently commit, always admit of repentance, and are redeemed at once." The words "or selilon" are generally regarded as a later interpolation; the date of their insertion probably coinciding with the growth of greater laxity in tra Eastern church. There appears some reason for believing that Chrysostom did not hesitnte to grant penitence more than once. Socrates (II. E. vi. 21) states that he taught that though a synod of bishops had decreed that relapsed penitents should not be readmitted, he was williog to receive them a thousand times. On the accuracy of this statement with reference to Chrysostom see Morinus, v. 37. At the beginning of the 5 th century the privilege of frequent, penance was taken away from the Massalisu lieretics by a synod of Constantinople, A.D. 426 or 427 , under Sisinnius, one of C'hrysostom's successors, because it had been so often abused. From this Bingham concluder (Antiq. XViII, iv. 7) that a repetition of penance was not unknown in the metropolitan province. The relaxation of the early rigour
may be partly attrihutable to the expesss ve leagth of the sentences Imposed in the Enatern church after the 3 rl century. if a delinquent had tope pellume for fifteen or twenty yenra, and whi williag to mass through the ordeal a second :me, it wo i tealonul impoasible to reject him. In the lat ha hare is the diselpline of A' single lelatios swivival longer. The Conc, Fliker., which was so severe in refusing reconciliation even once was not likely to grant it a serohad time (c. $3,7,74$; l'acian, Eip. iii. contr. Sm. pron. c. 27). They are rightly reprosed, sny: Ambrose (do Poenitent. It. 10), who thiak thint penance can be performed often, for they wnoten agalust Christ. Augustine (EPp. cliii. ad Micede s. c. 7) is a witness that even the ' "Ince in the church was refused en a rimposing $1^{n}$ nitent. The manner of dealing with such lapsers in the Western church is lnid down by ${ }^{\text {rops }}$ Siricius (Ep. i. al Hincr. c. 5); they were not to hare the benefit of a second penitence, but might be present, without communicatling, at the celebrs. tion, nud be allowed a viaticum at their death. By 2 Conc. Arelat. A.D. 443 , c. 21 , a penitent repenting his $\sin$ was to be cast out of the church. By 1 Conc. Turon. A.D. 460 , c. 8 , he was ejected, not only from the church, but from the society of the faithful (Conc. lenet, A.d. 465, c. 3). By the 6th century penitence begna to be conceded frequently. For the 3 Conc. Tolet. A.D. 589 , c. 11, complains that is many of the Spanish churches diseipline was no longer administered nccording to the canons, but as often at men sinned and al plied to t.e priest, so often pennnce was granted. This abuse the conncil checked. The disappenrance of the enrly rule dates probably from the decline of public discipline, and the substitution of a private system by which a sinner obtained reconciliation as often as he confessed his sin and aubmitted to penance.
iil. Till the Hour of Dcath.-The ordinary course of penance in the 4 th and 5 th centuries held an offender in its trammels for half a lifo. time for certain mortnl sins; if the sins were especially heinous, the penalty extended over the whode life, huwever long its duration. This severity was not confined to one proviace. In Spain the Conc. Eliber. c. 3, withheld communion till denth from a suserted flamen who, abstuinlng irom arcrifichig, merely exhibited a shew; and all his life he was to be under canonical penance. A consecrated virgin who had fallen was allowed communion at last only if she had passoti a life-long penance (ivid. c. 13). At a lncer date the Conc. Ilert:. A.d. 523, c. 5, seitenced any of the inferior clergy whe, after pennnce, relapsed into the snme sin, to exclusion till death. in France a sivil.. sentence was passed by 1 Conc. Arelat. A.D. ¿14, c. 14, on false accusers of their rethren; and by Cons Valentin. A.D. 374 , on lapsers into idolntry, In the East the , A: A.D. 314, c. 6, attached thle pens to $u$ tural crime; ad the Conc. Neocaesir is 2, decreed that s wemsa marrying two brothers was to be expelled till the appronch of death, and then ouly to be ado mitted on her assurance that should she recover the marringe should be dissolved. And finally, in Rome Felix III., A.D. 483-492, decided in Cum Kom. c. 2, with regard to the African clerg, who had suffered themselves to be rebaptized in the Vandal persecution, that the; were to cons
tinne ander pena and not be preser fisthful or even of mittel to lay com Ambrose, Lapч. $V$
4. Penittencef diselpline may be i. thone who for ejected from the outside ber pale; undetected sin. an sickbed; ili. those undergoing penanc class, thers seems the first 300 yenr was denied to the wl Antun. Iv. 19) this positively. I A.D. 314, c. 22, at churches were rep tates who hal not were to be debarre they recovered, and I their sincerity. Th hour of death to tho was continued in the for a long period it riguar was rel.. : ed i Vormut, c. do, Cunc. was not repealed til Chasles V1. It áves of reconciliation was the bencfi 3 of peni 402-417 (Ep. 3ii, ad custom of the chure delingeents at death. deny communion, and to maintain a high st the times of persecu When persecutions cer lution were conceded henceforth was the liz There is $n$ saying of 15), "A Ampunn sera tone the less the gr communion to griev illness, not however efficacy of denth-bed cerity. After the c full reconcilistion wa men sceking it, whate and the question wa reat by a decree of $C$ Riconciliation.] Th class of siek, those wh tected or renfessed ti mure uniform. Peniten oll to accourt to be rufu A.D. 433, c. 13). Pop 432 (Ep, ii. ad Eyrisc. that he knew of manie to the dying, but that such impiety." Leo I. ad Thood. Epis, c., 4), $n$ trice wls to be grante tas "if they have los only express ty signs th, eren if they were motio less, Б"ỉ any trustworth that they had signified errival of the priest. it

## PENITENCE

PENITENCE
liune onder penance all the dayn of thelr life, and not be present during the prayers of the filthful or even of the catechumens, and be admittel to lay communion only at denth. (See Ambirone, Lapy. Vi'g. viii, 38.)
4. Penitence of the: Sick.-The niek under direipline may be livided into three classes :i. those who for nome grievous crime had been ejected from the church and tell sick while outelide her pale; ii. thoee who were conscious of umbetected sin. and anked for penance on their slekbed; iij. thone overtaken by illness while undergoing penance. With regard to the first class, there seems little doubt that for about the first 300 years the full grace of penance Wa denied to them nbsolutely. ('yprian (Ep. ud Antin. 1v. 19) does not shrink from stnting this panitively. The great council of Arlen, A.D. 314, c. 22, at which most of the Western churches were represented. diccreed that apostatea who had not sought penitence in hoalth were to be debarred from it in ilnnens, uuless they recovered, and hal an opportunity of proving their sincerity. The denial of penance nt the hour of denth to those who had scorned it in life was continued in the case of condemned criminals for a long period in France. In Germany this rigour was r8lu, od in the 9th century by Cons. Vornatt. e. dit, Come. irimur. c. 31; in brance it was not repealed till reb. 1396, by a decree of Charlea VI. It ques not ajplenr that the refusal of reconciliation was neceosnrily a refusal of all the bencti ; of penitence; for Innocent I. A.D. 402-417 ( $E_{p}$. ili, ad E.euper.), otates that the old custom the church, in the car. of repentant delinguents at death, was to grant penance but deny communion, and that this was ic. in order to maintnin a high standard of disce : im doring the times of persecution, and that aiterwards, When persecutions ceasel, both penance andi ahsolation were vonceded to the dying, and tha this henceforth was the lav of the Catholic surch. There is $n$ saying of Cyprian (ad I)cnetriam, $c$. 15). "A unquarn sern est puenitentia si sit vera." None the less the great African father denied cammunion to grievous sinners in their last illness, not huwever because he doubted the
efficacy of death-bed repentance but its sinefficacy of death-bed rapentance but its sinAfter the close of the parsecutions
full reconciliation was granted to all dying men seeking it, whaterer their previous career; and the question was nuthoritntively set at rest by a decree of Con-. Nicaen. c. i3. [See Recoxchintios.] The trentment of the second class of sick, those whose sin had not been detected or ronfessed till their last illness, was mure unifurin. Penitence and reconcilintion were An no nccourt to be r-fused them (Cunc. Andrgure. A.n. 4.3, c. 13). P'npe Celestine l.. A.D. 422432 (Ep. ii, ad Episc. S'ienn. ot Jarbon.), snys
that he knew of none having denicd penitence that he knew of anme having denied penitence
to the dying, but that he was "herrorstruck at to the dying, but that he was "horrorstruck at ad Thood. Episs: c. 4), not only decided that peniitence wls to be granted to the slek, but adds holly "if they have lost their wine and could ouly exproas by signs their desire for penance, or eren if they were motionless as wel! an enfef to
hes, anüu any trust worthy luss, and any trust worthy witnesses could tentify orrival of the priest, it was in all cases to be canceded." The first council of Orenge, $\Delta, D, 441$,
c. 12, pasand a similnr decree, having in view probaily the case of those overtaken liy paralyois, or any aimilar afliction. The 4 Conc. Corthag, A.b. 398, c. 76, had carried the concession even farther, it had granteri penance, not only to the helpless, but even to the insensible, if there was evidence that lt had been desired by the putient 13 While he was rational (aee 12 Conc, Tolit.c. 2, 13 Conc. Ti.fet, c. 9). Theae derrees guverned the administration of the penitence of the sick during the midille ages. The third class of sick contained those who were overtaken by illnese during their pennnce. In the 4 th and 3 th centuries when sentencen anmetimes extendei over twenty jears, this class must have been n mumerous one. They were on the supposition already penitents. The minter remaining to be considered is the time and manner of their feconsciliation. One point in connexion with the penitence of the sick is involved in some ohscurity. If a penitent recovered who hal been absilved on his slek-bed, was he to complete his original sentence? In the case of light sins, for which an offendor had been $m$ ly debarred communion, it woold follow that when commednion was conceded the penalty was at an end. Morinus ( $x, 14$ ) is disposed to extend the same principle, at any rate up to the time of the sprend of the Novatian heresy, to delinquents guilty of grenter crimes, and who had been made penitents atrictly soocalled. He considers their nbsolution a satiafaction of all ecclesiastical censure. The treatment of the lapsed in the Roman and African churches, and nlso the silence pletion of a Elvira with regard to the completion of a sentence after reconciliation in exthe samenneas, bear out the inference. He makes with respentement, though with some hesitation. with respect to the Greek church in tho period prinr to the organization of the stations. With the beginning of the 4th ceatury the question becomea elearer. The seve.ity which spread the ugh the treatment of all penitents was extili to convalescents. The sentence left unto be taken time of a sickhed remission wns to be taken up on recovery. This rule was enforced, not only as a matter of principle, but to meet the easos of those, which appear to have been not infrequent, who feigned dangerous illness in order to escape part of their penalty. Originally a penitent once reconciled was sent back on recovery, not to his former position, but only to the station of consitentia. The coumsil of Nice (c. 18\% after resolving that no one on the threat of death was to be denied his $\langle\phi \delta \delta i o v$ (riaticum), goes on to decree thnt should the man revive after receiving it, he was henceforth to communicate in prayer only till his original sentence was finished. In some parts of the charch this middle course was the one adopted for a long period. It was approved by Yellx III. (Ep, vii.), in the treatment of the rebaptized, who in anticipation of death had been permitted to communicate, and is inserted by Martin of Braga in his Collect. Can. c. 82. In other provinces greater down prevnild. Gregory of Nyssa Inid it dicipation in thatient who had hean granted Frapo ticipation in the holy mysteries should, if he dnager aud return to the station in which his ( $E_{r}$ nger aud necessity had tiound him. Synesius ( $E$.. . 67 ) attached the snme condition to concedir,; communion to a certain Lamponiaura.

## 1606

PENITENCE

## PI:NITENCE

The 4 Con- Curthay. A.D. 398, c. 70, with regard to penitence being given oven to one insenaithe, made it the duty of those who hail been witnesses of his contrition, to take eare that if he recoverod he fulniled his cminnical penance, the duratlon of which was to rest with the iliseretion of the priest. Hy ibid. c. 78, no aick man who hat received his ruati $u m$ was to censider hia penitence satistied without imposition of handa; and as this was one of the rites of the sulustrati, it wuall involve his being remitted to that atation. The completlon of penance after a sickbel abaolution was for a loug tlme the general rule (1 Conc. Aruusic. a.n. 441, c. 3; Cunc. Hpain. A.D. 517, e. 36). The rule was to aome degree modifled by a decision of 1 Chm:. Mirccion. A.p. 541 , e. 8 , that the length of a convaleacent'a penance should depend on the diacretion of the priest, but should in no case invelve inposition of hanis. From the 6th century, and up to the beginsing of the 12 th, severity towards the sick increased rather than diminished. An indication of thia is seen $\ln 3$ Conc. Tilet, A.b. 5K9, e. 12, which required sick penitents, equally with those in health, to shave their hesits if they were men, and if women wear a veil, aud put on baircloth or some other penitential dress. This injunction, whlch appears to have been eunfirmed by 12 Conc. Tolet. A.D. 681, e. 2, and by 13 Conc. Tolet. A.D. 683, c. 9 , must manifestly have depended on the nature of the sickness.
3. Season of Penitence.-The godly eustom that persens convicted of notorious crimes ahould be put to open penance, was not contined to the beginning of Lent in the primitive church. Bingham (Antiq. XVIII, ii. 2) says there is a perfect silence in the more ancient writers about it. Morinua (vii. 19) tracea the origin of the restriction to the quadragesimnl neasons to the 7th century, whea public penance had ceased to be exacted for secret sin. For the first half of the 5th century Hilary of Arles is a witness (lita, c. 13) that penitence was granted every Sunday. The primitive custon appenrs to have been to receive the penitent whenever he was brought to the bishop. In the Greek church this eustom was never restricted; hut in the Latin the various pontifienla and rituals of the 8 th and 9 th centuries disclose a practice of reserving the penitential rites to the beginning of Lent, whether the first Sunday or the previous Wedneaday. Even at that date penitence was not exclusively confined to the Lenten season. The caput jejunii was held to be the usual and most appropriste time, but there was no law of the church prohibiting the imposition of a state of penance at any season of the year if the ease required it.
6. Minister of Penitence.-In the administratien the bishop had supreme if not exclusive power. The statement, however, of Martene ( $d e$ Lit. i. 6), that he alone received confession, and he alone inrpesed penance, is too unqualified. For it seems undoubted that the presbyters shared the bishop's jurisdiction. Still, the power resided in the bishop alone, if he sav fit to exereise it. Cyprian trequently elaimed and used the sole right of disciptine (Epp. xrii, xix. xxv. xli. xlii. x|vi. \&c.) and his presbyters ncknowledged his elaim (Ep. Culdonat. ap. Cyprian, xxiv.) The Apostolic,l Constitutions, which deal so largely with discipline, are addressed to the
bishop. He was to preside over all, a a entrated with the power of binding and loosing (Jpat. Const. 11. 14); upon him the blame was to be haid if he neglucted to exereise his power (ithl). o. 10), for ho was set in the church to ait ia judgment on allimers. [Bismol, p. 23f.] But although Cyprian and othere did not hesitate to vindicate their epiecopal authority, they frequently acted in conjunction with their preshy. ters in the difliculties disturbing the chures. From the earliest ages there are indientions of this association of preshyters with their bishops. Some such nasociation appeare in the seateace isaued by St. Paul ugainst the incestans Corino thian ( 1 Cor. Y.). The excommunicution emanated from the apestle, luit it was to bo decreed by the assambled chureh, "when yo are gathered together," at Corinth. 'The aposile was present oaly in apirit to preside over their assembly.

Ignatiua, whose eplatles show the grent authority possessed by presbyters io the 2od century, refers (iad Philodelph. c. 8) to the penitent coming to the bishop's ceasistery, in
 after speaking of the presbyters as the adrises of the bishop, and the council and senste of the church, go on to say that the presbyters, and the dearma shall ait in judginent with tho bishop (Apost. Const. ii. 28). Tertullisn's detinition of exemologesis (Poenitent. c. 9) mar. prised aubmission and aupplication to the presbyters. Humilintion befure the presbytere is related of Natalis the confeasor (E.useb. II. E. v. 28). In Conc. Eliber. c. 74, the "conventus elericorum" is male the judge of the gravity of a perjurer's offence. Cyprian has numerous allusions (Epp, xvi. xix. \&c.) to the presbyten uniting with the bishops in the alministration of discipline. For himself, he said (E'p. sir.) frem the beginning of his episcopacy he hat resolved to do nothing of his pirisate judgment without their concurrence. Cornelius similarly ( $E p$. xlix. ad Cyprian) would nat decide the case of the enofessors who hal sided with Neratian till he had summoned his preslytery. The councils which condemned Origen (Pamphil. Apolog. ap. Phot. Cod. cxviii.), Novatinn (Euseb. II. E. vi. 43), and Pbul of Samnesta (ibid, vii. 28), were composed of bishops and presbytes, the last-mentioned sypod containing descons also. The first step in the prosecution ef Dietras (E.piphan. Hteres. lvil. 1), and of Arius ( $\mathrm{bid}_{\mathrm{L}}$ lxix.3) was to bring them before the presbytery. Hefore Alexander, bishop of Alexandris, issucd his circular letter to the other bishops sgainst Arius, he had previously summoned the presbr. ters and dencons, not enly to hear the letter, but also to give their assent to the judgment ( $C$ oo teler, ad Const. Apo-t. viii. 28). On the condemnation of Jovinian by Siricius (Ep. ii) , presbytery was summoned, sad the presbytea and deacons were associated in the premulgation of the sentence. Similar steps were takra by Synesius (E'p. Ivii.) in excommunicatins 100 dronicua. The fourth Cone. Carthay, c. 23 , proo hibited a bishop frem hearing any couse alope without the presence of his clergy; but it is not clear whether the cnuses in view wen clerical or lay. In many instances of ecclesiar tical censures the laity appesr to are beat prescat, not in any judicial capacity, but as nito
messea, and to at tha whule borly
After the con with seme one carried out. In of hamids and a there could be ease would be di diabailitieas and a the soperintend Thin is clear referting to hia further evidence gothered from it receive a prenite foun another dioc Sincen, c. $3 ;$ Con e. 16.) It wonli the binhop to lav rinien personally: every member of bishep aud to ea the congregation evidence of the pi ber's penalty. Ist dize, he must have his authority. In to the Penitent the bishop, and a the duty of supe committed to a The Apostulic Con. deacen to attend reep him out of bring hisn to the rituals, this duty generally, but on who collected the them, and introd and afterwards 1 penance had been (ri. 17) conjectu yenrs prior to these same dutie the archdeacon. rural deane sharel as appeare from Hincmar, it became parochial clergy.
The pewer of rem of a sentence was bishop. He, said t was to examine the penitent, and increa A similar power wa of councils (Conc. $N$ 4.D. 451, c. 16; Con Conc. Ilerd. A.D. $522^{\circ}$ 541, c. 8). As the nu mere discretien was simays with a refere an appesi to the bisi power of slleviating the gift of binding a was slaso used by $C$ 4 Conc. Aurel, e. 28 "sacerdes" was the extent of penance. I the time of the I opiscopacy of Nectar penitentiary must minister of discipline.
neanea, and to atamp the sentence as lasulag from the whole body of the faithfill.
Atter the conviction of an offender, it rested With same one to see that the sentenen wis carried ont. In anch pulille rites as innpusition of hands and a apecinl lownlity in the churen, there could be no swed of sujervision. The case woall be dilierent with the nure' jrivate disabilities and austerities. (ipmerrilly mpeaking, the saperintendence rested with the biahop. This is clear from the numerons paseagea referring to his suthority ovrr penitents ; and furthep evldence in the saue direction may be gsthered from the laws forbidding a bishop, to receive a jenitent, without rocommendation,
from anather لlocese, (Com. Apmot. U. 12; Cunc, Niozen, c. ${ }^{5} \mid$ Com. Eliter, $s, 53 / 1$ Cone, Arelut, c. 16.) It wonld have been inpractlcable for the bishop to have long maintained this auperevisua promolaly. In the earliest ages, when every nuember of a church was known $t_{0}$ the bishop aad to each other, he probably did so; the congregation would anpply all needful evidence of the performance of an erring member's penalty. But ns the dioceses locreased in size, he must have found it necessary to delegnte him suthority. In the bast It whe transferred to the Jenituntiany presbyter, appointed by the hishop, end neting for him. In the West the duty of aupervision appeara to have been committed to a great extent to the dencon. The Apostalic Constitutions (ii, 16) aproint the descon to attend to an expelied menner, and keep him out of the chulch, and niterwarila bring him to the bishup. In the 0th century rituals, this duty is laid, not on the deacons generally, but on the archdeacon. Ile it was who collected the penitents end almonished them, and Introduced thein to the bishop, and afterwarda bore testimony that their penance had been duly pertormed. Morinus (ri. 17) conjecturea that, for at least 300
years prior to the date of these ritusla years prior to the date of these rituals, these same duties fell to the charge of
the archdencon. In the larger dioceses the the archdencon. In the lnrger dioceses the rural deans shared the duty; and aubsequently,
as appeara from the visitation articlea of A. appeata from the visitation articlea of
Hixemer, it became one of the functions of the Hizemsr, it becs
parochinl clergy.

The power of remitting the length or severity of a sentence was one ot the privileges of the bishop. He, said the council of Ancyra (c. 5 ) Was to examine the life nud conversntion of the peaitent, end increase or mitignte his penslty. A similar power was recognised by a auccession of councils (Conc. Nicten. c. 12 ; Conc. Chalced. 4.D. 451, c. 16 ; Cono. Andegav. A.d. 453 , c. 12 ; Conc. llerd. A.d. 523, c. $5 ; 4$ Conc. Aurel. A.d. $341, c, 8$ ). As the number of penitents increased, more discretion was veated in the presbyter, but aiways with a reference, and, if necessary, with an appes to the bishop. Basil, c. 74, gives the
power of alleviating penance to those who have power of alleviating penance to those who have was alee used by Conc. in Trull. c. 102. By 4 Conc. Aurel. c. 28 ; 1 Conc. Cubilun. c. 8 , the "sacerdos" was the judge who determined the oxteat ef penance. In'the Eastern church, from the time of the Decian persecution till the opiscopacy of Nectarius of Constantinople, the
peniteatiary must have been the executive peniteatiary must have been the executive
minister of discipline.
7. Penitence of Cloryly, The penitential Jluele pline as it atficeted the laity wha medicimal rather thas jernal. In its troatment of the clargy, the jubal eleatent predominuted. Not only was a delimpent clarik expored to the humilintion of a publle censure, but he was also deprived, tomsporurily or aboulately, of his office, and the rank shld ennolunene of oflice. And the sentence was the more severe, thit in the parly ages a degraded clerk was never reinatatel. Hence $\boldsymbol{n}$ charge againat a elerggman wan recjuirid to be proved with legal formality, an his guilt involved not only a moral st igma, but a loss of privilege and muans of livelihoot. This twofold etfiect, the spiritunl and the troparnl, of an ecelesiastical conare on the clergy, nuturally regulated the alministration of discipline to wards them. One of the iportalical Canoms (c. 24) laid it down, that a bishoj, jriest, or deacon, for certain crimes, was to be depmed, but not excommunicated, because the Siriptures had said that a man was not to be punlshed twice for the same otlience. The rule was repented iby Busil, ce. $3,32,57$. Stll! it doen ant represent the unvarying diselpliae for tho first three ceuturico. In general a clergytman was degraded in cnaes in which it layman was excommunlented. And where this rule helil good, a clergyman was not subjected to pesifence. Jlut in the primitire ages it frequently wecurred that no difference was made between the penance of clergy and laity, the penalty followed the same course as if the delinquent haj not been in orders-cjection trom the church, and re-admission hy pemanee. (See council ol' Veocaesarea, c. I.) The k.lriran canons stlord a still clenrer illustration of clerical pennnce. A deacon confessing a preorlination crims might receive commanion at the end of three years, acla legilimat poenitintia (Cunc, Eliber. c. T6). For instances of jublic penance, see the account given of Natalis (Euseb. II. L. v. 28) ; and of the presbyter Felix (Cyprian. Ep. xxv, ad Culdon.; Ep. Culdon. nu: Cyprian, x xiv.) ; of Novatua (Id. Eip. lii. 3); of Trophimus (Id. E'p. Iv. 8) ; of i,ishop Fortunatue (Id. Lp. lx .) ; and of hishop Basilides (Id. Ep. Ixvil. 6). Nor did open clerical penance, which was part of the stricter systen of a time of persecution, altogether cease with the close of the 3rd century. The first council of Orange, A.D. 441, c. 4, followed by the second council ot Arles, c. 29, determined that clergy ahould be admitted to penance if they sought it. 'fhe first council of Orleans, A.D. 511, e, 12 , mentions a presbyter, "sub professione poenitentis." The third council of Braga, A.D. 675, e. 4, threatened a clergynman with six months'subjecticn "legibns poenitentiae." (See also 1 Cunc. Turon. c., 3,5 ; Conc. Jenet. c. 16 ; Cunc. Agath. ce. 8, 42 ; Conc. Merd. с. 1, 5; 2 Cenc. Tulet. c. $3 ; 3$ Conc. Aurelian. cc. 4,8 .) On the other hand, a statement of Pope Leo, 441-461, seens difficult to reconcile with these anthorities. He lays it down (in Ep. xcii. c. 2, ad liustic. ; Labb. Conc. ijii, 1408) that it is not in accordance with ecclesiastical custom for a presbyter or deacon to obtain the grace of penance by imposition of bands. One explanation is that the "ecelesiastica consuetudo" alleged by Leo was prevalent only in the Roman church. Another, that the words of Leo were strictly correct, and
that no presbyter or deacon as such was ever subjected to penance, because he was first degraded and had ceased to be a clergyman. But this explanation, while reconcilang the pope's language with canonical decisions, reduces it to a mere truism. The privilege, or inability, in whichever light it may be regarded, which as a general rule protected the higher clergy from open penance, was not extended to the lower orders. The council of Chalcedon, A.D. 451, decreed i: two canons (cc. 2, 8), that for purposes of discipline monks were to be regarded as laity; a decision repeated by 1 Conc. Barcinon. A.d. 540, c. 10 ; Conc. in Tmull. c. 81 ; 2 Conc. Nicaen. cc. 5, 13. For a further account of clerical penalties, see Bishop, p. 228; Degradation; Disciplive; Orders, Holy, p. 1492. [G. M.]

Penitential books : Ziber Poenitentialis; Poenitentiale; Confeshionale; Poenitentiales Conices, Conigelli, Libella; Leges Poenitentium; Peccantium Jidicia. The term is applied to collections of penitential cnuons :asued under the name anit with the authority of some eminent ccelesirstic, with a view to establish a uniform rule for the administration of discipline; the best, known are the Anglo-Sexon penitentials of the 7th and 8th centuries.

Tha early history of canons of discipline is involved in some obscurity. It is probsble that each bishop, with his preshytery, administered the discipline of his diocese on certain general principles which left the details to local regulation. Afterwards, as individual bishops by weight of character gained a reputation in the church, their decisions on matters of discipline obtained more or less the furce of church law. Hence the epistles of Basil and his brother Gregory of Nyssa on penance were received as of something like canonical authority. In this view they may be regarded as the earliest penitential books. Of these two sets of canonical laws, that of Gregory is in the forin of a letter to 1 ntoius, bishor of Melitinc. It attempts to trace the source of all $\sin t$ one of the three facultics of the soul, which he designates the rational, the concupiscible, and the iriscible, and for cach a separate mode of treatment is to be adopted; but there is no regulated scale of penalties for different degrees of $\sin$. The epistle of Easil contains more direct penal enactments. It deals principally with the three capital crimes of idolatry, murder, and fornication, and allots to each form of siu its eppropriete punisiment. Although stamped with nu cunonical authority, Rasil's epistle evidently had a wide inflaence on the administration of the discipline of the Eastern church, and eventually received ide synodical sanction of the council in 'I'rulio, a.p. 692. Other rudimentary penitentiale are to be found in the numerous decretals of the lioman bishops, although no one of these deals systematieally with the subject. After the 3 rd eentury the chief authority for the regulation of discipline was in the penitential canens of the councils. In addition to the general conncil of Nice, the Oriental councils of Anoyra, A.D. 314, Neocapanyea, A.D. 314, Gangra, A.D. 362 , and the various African comacils of the 4th and 5 th centuries, and the Spanish and Frankish from the 4 th to the 7th century, contain a
copious legislation for the administration of penance. The decrees of these councile had onlo a provincial, or at most a national, force, and there was no attempt to establish a unirersal code of penitential law. The nearest approach to systematizing the laws of discipline is in the Codex Eicclesiue Africanae, emanating from Carthage, A.D 419. The full development of the penitential system is usually nttributed to Theodore, archbishop of Canterbury, A.D. $669^{-}$ 690. But recent investigations have estrnblighed tho genuineness of fragmentary British and Irish penitentials, which indicate that the syatern was fourishing in the Celtic churches in these islands at a period anterior to Theodore. The nature of the contents of the various penitentials, wherever there is any peculiarity to call for remark, will appear as the list proceeds; but in general it may be said that they had one common characteristic, varying little with the nation for whose guidance they were compiled. They maintain a complete silence on the dogms. tical controversies which shook and disunited the Eastern church; in many of them there is little or no reference to the ordinances of the church ; their whole purpose and strength are concentrated on the enforcement of prictical duties. Among the rude tribes of the north and west, the outward profession of their newlyacquired Christianity was by no means invarisily followed by an abandonment of the ferocions and licentious passions of the old hearhen life. It was the object of the penitential book to allay, and gradually to extirpate, the vices of henthenim. The pictures which they disclose, especislly of the sins of the flesh, is a dark one. lut the public denunciation of these crimes and passions in the church, and the determination of her rulers to restrain them, was a step towards tho light. The drawing out a catalogue of differest vices, and appending a proportionate punishment to each, no doubt fostered the notion tast ench vice had its price, by the payment of which it might be expinted, and so far tended to biunt the moral sense of the iniquity of sin. On the other hand, the church, by declaring that it was her function to discover and punish vicu becanse it was vice and against God's law, brought home to the people, in the only way these simple races could understand, a belief in God's moral government of the world. An undue multiplication of the books was jealously wat ched. In the Gallic church, where, to judge from the number of Frankish penitentinls which survire, their influence must have been widespread, the council of Chalons, A.D. 813 (c. 38 ) pasises upon them a forms! censure ; they are said to clash with the authority of the canons; their authors are declared to be uncertain, but their errors certain.* The disclpline of the peniten isls was

- The decrees of tha Gallican counclis agaluet penitentlals are very severe. 'Thua the councll of Chalons, A.D. 813. c. 3s: "Modus enim poenitentiae pecasta sus conflentibus aut per antiquorim tuatitutionelu sut pt sanctarum scripturarum auctoritatem sul per eccleelastlcam consuetudinem ioiponi debel, rupudiatio ac pen tue eliminatis libell's, quos penitentisles vocant, gis rum nunt certl arrores, therrt autoren." Compan C. c. Sogunt, A.D. 847, C. 31 ; Conc. Paris, A.D. 829 c. sd. :" the iatter the bishops are ortered to bura the peniten. is wherever they flad them: ["Ne per ens ulb rlus sacerdotes imperitt homlases diclphat."] A
that of the cloist it into every de relaxed, und ada s fres people. be convenient to beadings of the which they were


## I. Britisit

1. Exccrpta qu dste of these fr 'liber' of David, St. David's, lies b dan and Stuhts, i. 118). They col of droukenness, roblery, nsury ; eariest penitenti British isiands.
2. Sinodus Aqui
3. Altera Sino aynods held under first contains se second nine.
The locality of Llsnddewi Brefi, digan (Haddan an of morals exhibite degraded. The 'L peasity for excess about to minister
4. Poenitentiale printed by Wassers pp. 108-119) from Cod, Sangall. No. Ist. No. 725 , saec. viii. ; and the Irish 3182 , ssec, xi. xii. Vindinus, or Finian, serschleben conject Finianus mentioned (isrt. j. p. 391) who 450 , lived for soms Wales, to bishop Day 5 th century, he retu uphold the faith declined since the de Finian was a coatem century later, but e than Columiban, wh conclusion which w comparison of this of Columban, where work is repeated. book ir..o fifty-three tential enumerates $t$ cletgy and linity, with ments. Like the syn the Liber Itaridis, it the clergy hari obtai among the Celtic nati 5. Profatio Gildae
similar feelitug is apparen Rheims, cirea A.D, R30, to Lectt, intiq, ed. Basnage, esi, quod hac in re valde dint Julicin poenitentum opuscutis alque ita diver. gulliga anctoritate suffuita passint Cliscern, unde fit, portitentive tiar , iro libro pro lagedill turditate, oullat
inistration of ncils had only al, force, and h a universel rest approsch pline is in the nating from evelopment of attributed to ry, A.D. $56{ }^{\circ}-$ ve established British sad 1at the system rches in these heodore. The $s$ penitentials, y to call for ceeds; but in had one com. le with the rere compiled. in the dognaand disunited hem there is nances of the strength are of practicsl of the north f their newly. us invariably ferocious nnd hen life. It k to allay, and f heathenism. especially of me. Piut the 3 and passions ration of her I towarda the te of different e punishmeat ion tist each t of which it 1 to blunt the On the other it it was her cu because it rought heme these simple - God's moral due multipliwntched. In ge from the hich survive, idespread, the ) passes unon said to clash their suthors their errors aiten'ials was

## is sgalust penl-

 acil of Châlotis, fae pecrata sus dionent alt per aut per eacle, repndiatios ac ontisjes vocant, reg." Compire Paris, A.D. 829 red to buru tho ["Ne per 004 declphat:," 1PENITENTIAL BOOKS
that of the cloister, classifying sin, and purving It into every detail; the monsstic rules being ralaxed, and adapted to the conditions of life of a free people. In the list which follows it vill beadings of the different national churches in which they were published.

## I. Britisit and Irisit Penitentials.

1. Excerpta quacdam de Libro Davidis - The date of these fragmentary extracts irom the 'liber' of David, bishop of Minevin, the present St. David's, lies between A.d. 550 and 500 (Halldsa snd Stuhts, Councils and Liccl, Documents, 1.118). They consist of sixteen canons treating of draakenness, fornication, homicide, perjury, roblery, usury ; and may be considered as the es:liest penitential boot connected with the British islands.
2. Sinolus Aquilonalis Britanniae.
3. Altera Sinodus Luci Vistorine. - Two synods held under Davil, in the year 569 . The first contains seven penitential canons, the
second nine.

The locality of the synods was probably Llandewi Brefi, in the neightourho wl of Cardigsn (Haddan and Stubbs, i. 117). The state of morals exhibited by these early canons was degraded. The 'Liber Davidis' opens with the peaaity for excessive drinking among priests about to minister in God's temple.
4. Pocnitentiule Vinniai-This book was first printed by Wasserschleben (Bussordnuingen, \&c. pp. 108-119) from a comparison of the MSS. Cod. Sangall. No. 150 , saec. ix ; Vindob. Theol. Ist. No. 725, saec. ix; Sangerm. No. 121, saec. viii. ; and the Jrish canons of the Cod. Paris, No. 8182, ssec. xi. xii. It is dilficult to identify the Viminus, or Finian, whose name it bears. Wasserschleben coujectures the author to be the Finiaaus mentioned by the Bollandists (Acta SS. Msrt. i. p. 391) who, born in Ireland in the year 450, lived for some time in Gaul, then went to Walea, to bishop David, whence, in the end of the 5th century, he returned tu Ireland, in order to uphold the faith and discipline which had declined since the death of St. Pitaick. If this Fininn was a coatempornry of David, he lived a century later, but even so he would be earlier than Columban, which corresponds with the
conclusion which would be drawn from a conclusion which would be drawn from a of Columban, where the greater part of Finian's work is repentel. Wasserschleben divites the bnok it.o fifty-three paragraphe. This penitentinl enumerntes the principal crimes of the clergy and laity, with their approprinte punish.. ments. Like the synods under St. Patrick, and the Liber Iharidis, it shews the influence which the clergy had obtained in temporal matters sineng the Celtic nations.
5. P'refatio Gildae do Penitentia,-The date of
imilar feeltig is apparent in a letter of bikhop Ebbe of Phoims, circa A.b. sse, to Halltgar ut Cambray (Cand-jus, eti, quod hac in re valde, me collicitat, quod ita confuca murt joulicia poend valde me collicitat, quod la confuxa art juricia poetitentum to proabyterorum noatwram opnacinio utgle ita diversa et Inter se discrepantia et possint acortitle suffultu, ut vix propter dissonantiom ponsintentacerul. unte lit, ut ancurrentes ad remerlium ponaltentive thir, tro fibrorum confusione, quam etiam pro lagenil hirditate, aullatenus els valeant subvenire.")

PENITENTIAL BOOKS
1609
this fragment must be place! somewhere before the year 370 (Haldan and Stubbs, i. 113). It comprises twenty-seven sections, several of which are repeated in Cummean and Bele, and in the so-called Roman Penitentisl. The mode of penance to be inticted is strictly stated at the outset, and is much more in detail than the penance to be found in any other esrly book.
6. Canones Adamnani (Addamnari vel A/ldominari). -The camons of Adamnan, abbat of the monastery of Hy , the date of which must lip between the years 679 and 704, were probably passed by some Irish synod under Adamunn't influence (Haddan and Stuhbs, ii. 111). They consist of thirty chapters, treating almost entirely of unclean food
7. Cunones Wallici-These canons are a collecthion of national rather than ecclesiastical law. They are found in the Cod. Sangerm. No. 121 , saec. viii. with the title "Incipit judicium culparum;" in the Cod. Paris, No. 3182, from Whence they were taken by Martene (Niov. Thes. t. iv. col. 13), they are called "Excerpt: de libris Romanorum et Francorum." For the argument for their Welsh origin, see Haddun and Stubbs, $i$. 127. Their dnte is probably the first half of the 7th century.
8. Canones Hibernenses.-These canons are found in the same French MSS. with the preceding collection. They are all of grent antiquity ; some, as spparently iii. "Synodus Hibernensis decrevit," being decisions of synods over which St. Patrick presided. The canons are interesting as specimens of early penitential rules, and as the sources from which later compilations were derived. Wasserschleben (pp. 136 144) has published six collections:-i. " De disputatione Hibernensis sinodi et Gregori casaseni sermo de innumerabilibus peccatis incipit." Many of these canons are afterwards nsed by the compiler of the /enit. Bijoti:num [infra, p. 1612]. Their spelling of Latin terminations, is remarksble; there are also trinces of the use "Pe old vernacular, as, for example (c. 4), "Poenitentia magi vel votivi mall, si credulus id dem ergach vel praeconis." ii. "De Arreis." This is the earliest notice of redemptions to be found in penitential books, and was the parent from which many later developments of the system drew their origin. The first canon gives a fair instance of the nature of the commutations : "Arreum superpossitionis C. psalmi et C. flectiones genuum vel iii. quingentn et canticn vii. iii. "Synodus Hibernensis decrevit." iv, "De jectione." A curious scale of payments to be made by one who turns a poor man adrift or refuses to succour him. The "jectio" shall be a certain proportion, from a fifth to a ninth, of the composition for murder. v. "Do canibus sinodus sapientium." vi. "Item synodus sapientis sic de decimis disputant."

## II. Frankish Penitentials.

The discipline of the Frankish church from the 4th century was regulated by the decrees ot provincisl councils, which are remarkably full of disciplinary canons. It was not tilit the Th cen. tury that anything approaching to a systematic compilation of the diflerent acts of councils in the form of a penitential was attempted. How well the ground was prepared for such a conupilation appears from the numerous penitantial
works, which ware at once drawn up on tha basia of the fi-st whleh was published.

1. P'erniti atiale Coinmbani. - This earliest Frankish penitential was the work of the lrish usouk (columbon, born in the first half of the fith rentury, In the province of lecinstor. Ile Jival for some time in the great monastory of Jangor, amd then erossed to Ganl in the yenr 590 : $n$ fow years later he penetrat od to Italy, and foumded the monastery of luobion at the font of the Apmines, where he died, A.In. 615 [Dics, Cims. Byoos, i. ©O5]. Among his writings are two penitentinl books, one "Regula Coenuhinlis," designated In some MSS. 'Poonitentiale,' 'liegula fratrun Ilibernensium;' in others, 'Cobumbani Liber de quotidianis poenitentils monachorum,' This work, framed on a severe stamiard, contains a code of monastic rules, and has no enneern with the general alministration of church diseipline. It is remarkable for the frequency with which corporal chastisement oceurs ameng; its pemalties. Six, fen, or even two humbred strokes night he laid on a vareless or effending monk, Columbun's, other work is entitled 'Lilier de Poenitentio,' or 'de lounitentinrum mensurn taxanda.' The work was tirst published by the Minorite friar Fleming, in the yenr 1667, from a coxlex of the monnetrry of Bubbio. This Cod. Bobbionsis is the miny lis, of the penitentinl known to pxist, It consists of two parts, which enn never have been intonded to form one consecutive set of cancons. The tirst part contains twelve rhapters on miscellaneons otlences, some of which are also deait with in part two, and not, in all eases, curying the same punlty. The second part, which is the true pratentiai rale, begins with the introduction, " Diversitas culparum diversitatem facii poenitentinrum;" then tollows an alnbornte comparison between bodily and spiritual disurelers. After the introduction come twelve sections on the "copitalin erimina" of the "clerici et tnomnehi;" ce. 1:3-45, on the "crimina" of "laici;" and the remaining ce. 25-30 on the "minutae monablimem sanctiones." The last chapter of Columban (c, B0) is an injunction laid upen the monks to confess lorfore mass not only actual uffences, but thoughts and desires. It is interesting as one of the earliest examples of a practice which was afterwards to be stringently enforced upon the whole church.

In the intruluction to the penitentin), Columban states that he has composed his woris partly from his own discretion, and partly from the "traditiones seniorum." Among thess "seniores" must be placed Vinninus, from whose Irish penitential Columban has borrowed no less than thirteen of his thirty sections. Compare Coltant. I'sin. ce. $1,2,4-3,11,16,20,21,23$, with lïnuicus, Poen. 23, 12, 11, 22, 18, 19, 20, $25,26,97,5,917,: 32,24,9$.

C'olumhan's book whieh, from the name of its nuthor, has usually been regarded as an Irish Work, Wasserschleben pronounees to be Frankish, composed after he had crossed to the continent, The grounds for deciding against its lrish origin are crrtainly very strong:-(1) Monkish rules and penalties niways emanated from the superiors of cluisters, or from tome one in high anthority it is highly improbable that Colnmban would have been allowed to publish a work of this im. portance while he was oceupying a subordinate
position in the monastery at Bangor. (2) No trace of Columban's canous is observalile fa Theodore, while, on the other hand, they forn the basis of numerous undoulitell limakish mil. lections, (3) C. 25 forbids commaniatnge with the heretien! sect of the bumasinci, who were syroml uver Ciaul mal Italy, but were unknwn in the British lsles. (4) The urangement of the materials shews an independent umpretaking. At the hem of the cupitalia crimim, Columban plases homicide ; afterwards fullow furnication, perjury, \&e., mand this order was alopted hy most of the limakish penitentinls; whereas thise which rest upen Theolore's work bergit with drunkenness. This arrangenent was jrohsily due to the prominence which these varions viees and crimes attained nomong the repertive races. With the inhabitants of the British Isles drunkentess was the prevniling sin-with the German tribus, murder, and cribues of vinleme.
2. In close connexion with Columban's work, Wasserschleben (Bussomlnumpen, 111 . 360-424) has printed cight anonymous peniteatinls, all of which slow n Prnakish origin.
(a) Joonitentiale I'serdu-Romanam.-This was first published by IIalitgar, bishop of Cambray, in the Uth century, and miny be found in Canisius, Jectunes, ed. Hasnnge, ii, 2. Halitgor styles it the limun penitentinl, nul states, in his prelace, that it is one "quem de serinio Romanne ceclesiae ndsumpsimmis." It is also printed at length by Morinus (de? Sueroment. Pocnitent. aplentix, pp, 56b-968), Wisser. schleben (Bussordhengen, \&c. p. 58) is lisposed to donbt this statement of Inalitgar with reguad to the Roman arrhives, and nilduces several rensons for beljeving it to be an entirely Frankish work. (I) Use is marte fi Gillas (Ps.-liom. ix. 1-5; Giki. 0, 12, 21-24. (2) Undmubtel rafero ence is male to the Gallic sommeil of Auxirre, A.D. 578 (Conc. Autis. ec. 1, 1, 4 ; Ps,-Rum. Ni. $3,4,5$ ). (1i) A enosiderable part of the hook is borrowed immediately from (olnmhan, und it is itself the soure of sevenul chapters of the Merseburg l'enitential (Alers, 47-51. P's,-Rom, iii, 4 ; vi. \&, 9, 10).
(b) Focmitentive /Whertense.- I irst publisned by Jartene nan! Ihrand ( $1 m p h$. Coll. vol, vii, col. 37) from a MS. from the monal ry of St, llubert at Audain in the Ardenus. The fall title is, 'In nomine sametne 'Iriuitatis incipiunt judiein sacerdobalia de diversis criminibns ex canomica muctoritate sumpta.' It contnins s. number of decreer, string together without anj comexion or rubrical arrangement.
(c) Poententade Merroburgense. - This penitential is a long trentise, comprising 149 seco tions, and is chiefly interesting from the numerous references to heathen i mers nal eustoms: c. 22 denounces those who seek nuguries by birds or any other wil devines; e. a3, divination by sonthsayers, because triey nre the works of evil spirits; e. 24 prohihits "sortes sanctorum," which are contrnry to reason; $c$. 27 denounces as sacrilege the resorting to trees or fuuntains, or "eancelli," or any other place except to a charch, in order to make a vow, \&o. [PAGANISM, SURVIVAL, of.]

- Benosus, bishop of Sirdica, A.b. 392, dented the per pethal virgitilly of our laint's mither; of the teats of his folluwere in the ith century lithe is knowa.
(d) Prenitentia! munatery of buhi it is hended "Juw tains 47 sections concludes with tw (e) Poonitentint Ms. of the 8th ce of the ertinary eh (f) I'ernitontin! a tleana MS. of ahort instructinn, penitentes." The sections are ident burg look.
(g) Pocnitential codex, which was Rit. Antio. ii. 61, colice Fluriacens "Orio ad dnulam which the priest penitential propur tentise ;" of sts 50 extant.
(h) Poenitentinte St. Gull MS. of th dueed by the sam luen, Wiorine. It nearly all of whiel the Merseburg or ti
All these anouy axception of those bear the mark of first half of the 8 tl "ordu" appendeal Floisc., snugall. are century (Whassersch) trest thruughoust if chietly of fasts on b) the peunare of ex singng uecurs. In Gall cullections, the ject into chapters crimes; in the rema tagether without any from the Anglo-Siaxo pended to the l'sel ceillections, in whieh rececire the penitent, present, or in a case

3. I'ornitentide Cu penitential is involv the identififeation of Cunian, Cumin, Com to less perpilexing. I Snnar: mention twe of that nnme, but ro of them having $w$ - itt Swiss Visis. St, Gall, is furnd with the pir In Seutin orti;" nun relly been concluled t work were of hish (Quell.n und Forschu sersehlelfen), suggests !ana, rirc. 597 , cum Cunin, one of his prefine. Theiner ( $D$ attribinted it to a Cun diel st the end of the (bie Latenniseten l'ob sochsey, 1. 22), nithoug decidedly which Cumm
(2) No servat) in I, they tirm rankish mil. crathy with Who were :ugrinmut of milertaking. a, Cllumbun - furniratien, milytitel hy vhirreas thuse begin with vas pramuly hese various M", rywtive irititish 1sles in-with the of vimlunce mhan's's work, (4. $36(10-424)$ cins, hll of
m. 一This was of Cambray, be foum in 2. Hilityar and stutes, in min the s.rinio It is alse (1. Nura manet. 8). Wasser. 3) is displosed $r$ with regard dueses serveral ircly Fraukish (Ps..-liure. is. loultelel reffur il of thusere, Ps,-Rum. vi, of the lyekk is Hhan, wnll it is uyters of the $51 \cdot P_{s,-1}$ Ron.
irst pullisised (1. val. vii. oll. antery of st. ins. The full tatis misipinut criminimibs es It ventriniss r nithnut an: frum the nue wers muld cuse seek auguries s; c. 23 , Juinitiney are the hilits "sontec to reasm ; c, artiny to trees, ny other plaxe ake a vow, de

2 , depied the $\mathrm{pr}^{\mathrm{o}}$. ; of the teesu ol kuowa.
(d) Prenitentate Dobicmee. - From a MS of the monastery of Boblio, of the 7 th or sth century. It is hasded "Julicina prenitentialis." It conthins 47 sestions on miseellaneous olfences, and coneludes with two prayers fur the penitent.
(e) Poenitentiate Marisiense, - Froma a P'nrisian Ms. of the 8th century. It centaing 61 sections of the ordinsry charucter.
(f) Pernitentute Vinturonense. -This is from a lenna MS. of the loth century, it has a short instruction, hended "Julicium patrum ad pententes," The grenter mumber of its 102 seetions are identical with thase of the Merseburg back.
(g) Ponitentiale Floriacense,-From a Fleury edexex, which wns first printed hy Martene (d ${ }^{2}$ Bit. Antig. ii. 61, eld, Rostomng.) "ex pervetusto codice Morikcensi." It 유…ns, with a long "Orrlo nd damam Pmententimm," necording th which the priest is to reecive cenfussiuns. The penitential proper is atyled ". laficicilin pranitentire;" of :ts 50 original canons only 10 are extant.
(a) Powitentinto Sangallense-Taken from a Si. Gull MS. of the 9 th century. It is introduced by the sumo "orrlo" ns the preceeding
 the Nersel:urg or the 1arisian humks.
All these anomymous penitentials, with the exceptian of those irom Vienma null Mersehnrg, bear the mark of the 7 th or, nt latest, of the first half of the 8th ceatury. The ""atio" or
 eenturv (Wasserschliclien, Bussord. p. iti). Thy trast throughout of private peniance, emsisting chiely of fats on bread and water ; connutimes the penance of exile, nimagiving, or pxalmsiagng ocenurs. In the Pscudp-Rimanan num St.
Gall eolleetions, there is a division of the sult). ject into ehapters acenryling to the prinecipnal crimes; ;in the remainder, the canons are strung thgether without any system whate ver. Different from the Anglo-Saxim practice is the ratio apFented to the Issendo-Hmanan and Merseburg callections, in which the deacun is promitted to receire the penit pnt, at leant if the priest is not
prusent, or in a case prsenti, or in a case of necer ity.
3. Ponitentitle Cummecmi.- The histnry of this penitential is invelved in mach ubsecrity, nud the ident:fieation of the Cumunan (Cummenn, Cumian, Cumin, Comin) whose name it brars, is nu less perplexing. The Athe SS. Mherucns. xii. Janary, mention twenty-mne Irish ecclesiastics of that name, but no intimation is given of nyy
of then having $w$ itten a penitential. In twi of then having witten "penitential. In twin
 is flump with the wefnee "Cumbeani Ablatis
In Seotian orti;" and from this it has gronerelly been cuncluyded that loth cummean and his work were of trish or Scotch origin. Mune (Ouell:n nud Forschungen, p. 49t, rited hy Wasserchlelenen), suggests that Columan, hallant of
fona, circ. 597, campiled the work, mid that


 attrinated it to a Cummean, ablat of louk, who
diel it the end of the 6th cuntury

 sacien, pr. 22), although nut expressing himssli
decidedy which Cumuean he considers to be the
author of the treatise, regarla it as the principul sonree of 'Phemurre's l'enitential, and remarks that Theoulure's use of It is a Inrther prouf of tho consideratiun enjinyell by hish tenchers Ir Kagland. Wasserss.hlelen ( 1 . biz), with more critical acuteness, prints ont that the desiguation "Abtus in Sestin ortus "clararly indicates that cummenn was nit in his nwn cumtry when he comprosed his homk. He therefire louks fur some ectlesiantle of that name who lived on the cuntinent, numl linds him in a c'unmpan mentioned in Acta S: Miterurns. 4 Jnn. P. 24; in Annul. Benedict. ii. 1. 24:, and in Ughellus, Atth, Sice. t, iv. eal. 959, 960, who emigrated to Italy, nud died in Columilmn's monastery of lobbliow in the reign of the Lomo bard king Luitprand, which extended from A.1, 711 to 744 . The, fact that this Cummenn is
 in Ughellus, and the ngremment of the llate of his duath with the dhite which the internal evidence from the pronitentinal learing his name indicates, render it highly prowhble that he is the "Ablas in Scutia ortus." Whaserrsellactuen has problished (pp $\mathbf{4 6 0 - 4 9 1 ) \text { a text tuten from the }}$ Tollowing MSs.-Cod. Saugenll. 5.50, suece, ix.; Cul. Sangall, fi75, sance. ix. ; Purnst, 01 , suece ix. ; Vindol. Theol. fish, suec. x.; Frising. til; Windbergens. 88. Of these MSS. only the lirst bears C'ummean's name ; and it is not clear whether some ohler MS. has mut yet to be disenvered of which these are empies. As to the date, it is manifest that, presuming this to be the autiantic 1enitential, Cummean touk his work from Thendure, and nut the evnverse ; for many pasThendere the former, in ce. i. ii. iii. iv. v. refer to Thendore hy mane as the authurity for the deedsions given. The dnte, therefire, camot he earlice than Themblure's death in A.1. 690. On the nether hand, Curmean was the surree from which leghert drew sume of his eanons. CunPare Eylfert. 'Cen. Iv. 14; vii. 7; xii. ; with Cum, $P_{c n .}$ vii. 8; vi. 8; xiii. This would give the middle of the 8th century an the linit of time on the other gide. Anll this date cuineiles with that of the Cumaman who died at Bubluio in the reign of i,nitpmand. There is a curious assseiation of Cmannean's work with the mame of derome, the orizin of which is of old date. In an Arignon MS. suec, xiii, it is distinctly aseribed to Jerume. In the Cod. Viuldob. Theoll. No. 725, sace. ix. fol. 40, is cuntained an "Inquisitio S. Ifiernini de penitmatia." filluwell hy two ehapters from Theodire, almust the whole of Cummean, and sonue other alditions, the whole, hawever, anmymurs. This is nlso fium under the title "Ilimponimi fatentur" in Cud, Merseb, frul, 23, and with the auperscription "de duodecim triluanis" in Code Vindab. jur. can. No. 116, fill. 21; also in the Conl. Cotton. Vespias. D. ii. 1, Ir. i, are sume "C'anones puenitentiales secumdun Ilieronymum," which are ind wultedly horrowed from Cummean, And it is remarkable that Eghent, in his prefue, mentions Jerome in compuny with Augustine, Theodme, and others, ns nuthorities un the subject of penitence, bat dues not mention Cummean; he borrows, however, huth fran, Cunmean and Therdowe, and it is not improbahle that the worly of the former was known to him muter th. . ne of Jcrume. The l'eniteutial is hemled by a longhintruduction

## penitential boors

## PENITENTIAL BOOKS

comprising (1) "de divarsls criminibus." (2) "De mulis prenitentine," which prescribes the scale of acourging, panm-xinging, and almsgiving, \&e. by which pramaice could be redeemed, borruwed upprently from Irish sources, see Canon's Hiherw'nses ade Arrein, p. 1:39. 'Ihe code nt dispensations concludes with the declaration, which is also found in the Aprendix to lea le's l'enitential (x.8), thut he who doen not know his pralms nud cannot finst must look out some reapectable man to do it for hin, whom he must recmmpense either by lahour or money, (3) " De divite vel pritente, qumodo se redimit pro cuiminalibus culpis." The title of the treatise is "Exscarpsus de aliis plures poenitentiales et canones.'
4. 'ornitcutite Bigotionum.-This penitential was first printed, but not completely, by Martene (Thes. Nov. turn. Iv. cel. 22-30), under the title "Liberlus de remediis peceatorum, which is a variation from that found in the MS, Wassersehleben ha printed his edition (pp. 441-460) from C'ul. J'arin, Keg. 3182 (olim Bigot. 89) fol. suec. xi. P1, 280-204. No name is attached to it, and Wasserschleben gives It the title Bijotionum, that being the only MS, in which it is found. The same MS. contains most of the Irish and British fragmenta, aml the compiler has evidently drawn largely from Irish sourcpa. lle quotes "canones sapientiun et Ciregorii" (aee supra, Cunones Miberncuse's, p. 1609), the ('anones jatrum, Vinmiaus, Theoslure, the liraakish prenitentials, Cassian, sad the lit te Sinctortum, from which he adduees the examplea of the Abbis I'nstor, Moyses, Deritus, Antonins, St. Symuletira, and others. This element in the penitential would leal to the con-- lision that, like Columban and Cummenn, the anthor was one of the many lrish missionaries whonsttled in France. The work appears to have been male use of by Cummean, unless, as is not moprobable, buth were derivai from a common 6onrce nut yet discovored. It is especially rich In material, and the writer has shewn unusual origimity in the arrangement of his matter.
5. I's'nitentiule liuulubom nseib,-This is nnother anonymous penitential published by WreserBehletsen $\rho p$. (49:1-4117), fronn Cod. Vindob. Theol, Lat, No, 725 (olim t167), 8vo. saec. ix, fol, 1-82. It containg pirt of Commemn's introduction, the same purt which is also found in Cod. Sangall. 675, noll is denignated here "l'raefatio Cummenni Abbatis In Sontin urti." 'lhen follow the titles of twenty-four chapters, borrowed from Cummean, Theodore, and Vinsimus. Then the "Inquisitio Sancti Ilieronymi ile penitentia," mentioned above; nfter that the titles of seventeen more chuptal's from the same sumres as the earlier ones, nul comelading with "Interrogatt. Augustini et responn. Cirugorii."
6. I'ocnitentide lienense, - Another book hased on Cummean, funsil in Cod. Paris, 1603 (olim regius $448: 1$; Remens. $2 t 44$ ) saec, viii. 8 vo. fol. 104-138. It is int anonymous work of sixteen chapters.
7. I's'nitentials XXXY, Capitulorum.--This is a very systematice compilation of penitential canoms published by Wasamerhleben (111. 5(55-526) from the (cod, Vinulots, jur. enn, No. 116, Ato, saec, $x$, fol. :22-11, and forl, Snngall. 154, firl. 285-318, The work in fummeri of Theomore, Cummenn, and the lirmkish l'enitentiale tomneeted with Columbra, aud the derlmins of the two firmer anthorities, under thederignation "J udidum C'mmmeani,"
"Jaliciam Theodori," or "Judicium Canonicum," are frequently cited in succession for the ssme offence. From the preponderating use mad :of cum. mean's work, and Irish and Anglo-Suxen sources and from the citation of a "Judicimm S"utoradi," it is a probable conjecture that the penitential was compiled by some Scotch missionary. The treatise appears to have has a wide circulation, for large excerpts from it appear in a MS, of the Austrian Cistercian Monastery of Holy Cross, stec. $x$, in the Cod. Valicell. silec. xiii, in the so-called Collectio Saminuna, nud in the Colloctio Aaselmi Lucens (Wasserschleben, Beitriajue zur Geschichite der vorgratianischen Kirchenrechtsquellen, 1p. 34,
151). 151).

## Anglo-Saxon Penitentials.

1. Poenitontiale Theodori.- The treatise waich bears the name of Theodore is the most important of the penitential books, but it is only within the last few years that a genuine text of the work has been published. Whether Theodore was himself the author of the book, and what it was, and whether any set of canons existed which could be proved to be drawn up under the authority of the great archlishop-these till quite recently were open questions. This obscurity is the mote remarkable as there was a manimity of tradition for many centuries that Theodore's was the first Anglo-Saxon Penitential, and it long had a widespread influence in England, and was long the source and model of the peniteutial regulations in France and Germany. This influence was partly due to the nature of the work itself, and partly to the learning and commanding character of Theodore, whose primasy, extending from A.D. 669 to 690, was a memorable one in the Einglish church. The evidence for the belief that a Penitential did emmate from Theodore is as tollows: (1) Eigbert, who was consecrated bishop not later than A.D. 733 , and who must have been born t:unsequently soon after Theodore's death, twice in his undoubted Penitential quotes Theulore by nane in the preface he speaks of him in company with Angustine, Gregory, and other Fathers, as one of the great anthorities on penitence; and in the body of his work ( $v . i i$. ) he takes a canom almost verbatim trom Theodore's treatise, with the introo duction "Teodorus dixit." The Liber Puntificalis (ed. Vignol. Rom. 1724, tom. i. p. $27(1)$ which was first published in the second half of the 8ti century, states, "Theodorus Arehiepiscopus pec cantium judicia, quantos seilicet annos pro unoo quoque peceato quis poenitere debent, miratili tt discreta consiteratione descripsit." Identiesl testimony is given by Paul Wamerrid (laulus Diaconus) eited by Wasserschleben, p. 15. (3) The C'odex Cononum IIterniorum, the date of one MS. of which lies between A.D. 76.3 nal 790 (Haddan and Stubbs, iii, 174), quotes the werk by name, ns do also many of the French penitentials and collections of canons, (4) It is spuken of by Rnbanus Maurus (De julic. poenit. lai orum, c. 6 ; opp. Colon. 1626 , tom. vi. p. 119) as "Poenitentialisquem Theodurus constituit." Ant hegito of Prüm, in his Visitation Instructions requires the ecclesiastics under his juristiction to be jroo viled with a copy of either the lioman l'enitential, or Theodore's or Bede's, On the other hand (1) Theodure's contemporaries are silent ; Dele, who speaks fally of the arehhishop's activity in the English chuxch, bas not a single refertace to

Theodore's Penite or in his History work was unknon
Before coming fidently accepted in the 8 th centur ground to glve al editions of the bor
(1.) In A.D. 16 J of the Comilia, put ters uader the tit Archiepiscopi." H library of Corpus C expressly states make a capy of t Spelman, C. C. C. C chapters at the beg end omitted, ty the Latrs and Institut edited by Thorpe. taken as the te.xt, a C. C. C. C. 320 , we rations readings. original work the comparatively mo Spelinan founded or this sapposition are consists for the most Ruman council und coatains a long pa Charles the Great, chapters use is mad by Halitgar of Can namerous citations Orleans, Agde, Chail eridence is, that S'pel is a French compilat century. This edit hunstianna (Dio $L$ der Aayelsachsen. Ma lished from a Ratisbo under the mame ' Ca title in the MSS. is Papue urbis Romace, is doubtless to be fo Augastine hy Grego verament of Eingland are reprinted by $W$ n They consist of a dis genuine work of The
(2.) D'Achery in t lished (A.D. 1659) 120 tisian MSS. under the In A.D. 1671 they wer Cussart (Concilia, ri. 1723, in the new edi $\left.48 \mathrm{c}^{\prime}\right)$, edited with the tene, when the 120 ori to 168 , of which howe from the Irish book of In Wasserschleben's printed (pp. 145-160) The "espitula" are a withont suy method, penance, and possess reganied as the origion (3.) Jacques l'etit p 1677, with the title Eirin le fucriteca chapt fron the librsery of lie "capitula " of D'Acher ocmmunicatel to him

Theodore's Penitentinl, either in his own treatise or in his Histury ; (2) by the twelth century the work was unknown, or forgotten, in England.
Before coming to that which can now be confidently accepted as the nuthentic work aseribed ia the 8th century to Theodore, it will clear the ground to give a list of the imperfect or spurious editions of the book that have beon published.
(1.) In A.D. I639 Spelman, in the tirst velume of the Concitia, published the headings of 78 chapters under the title of "Poenitentiale Theodori Archiepiscopi." He took them from a MS. of the library of Corpus Christi College, Cambridge, and expressly states that he was not permitted to make a copy of the whole. This MS. seen by Spelman, C. C.C.C. 190 , wns published, with six chapters at the begimning and twenty-two at the end emitted, by the Record Commission, Ancínt Latrs and Institutes of Englund, p. 277, seqq. edited by Therpe. The C. C. C. C. 190 MS. was taken as the text, and MSS. Cotton. Vesp. D. 15 C.C.C.C. 320 , were collnted with it to supply various rendings. In favour of this being the original work there is only the title, which ia conjaratively mudern, and the authority of Spelman furuded on a glance at the MS. Against this supposition are these fatal objections: c. 20 consists for the most part of cannons trom the second Ruman ceuncil under Gregury II. A.D. 721 ; c. 38 contains a long passage from a capitulary of Charles the Grent, A.b. 789; in almost all the chapters use is made of the Collection of Canons by Halitgar of Cambray, circ. 829 ; there are numereus citations from the French councils of Orleans, Agde, Chalons. The conclusion from this eridence is, that Spelman and Thorpre's Penitential is $n$ French eompilation not earlier than the ninth century. This edition was again published by Kunstunnn (Dio Lateinischen I'önitentialbiicher der Ayfelsuehsen. Majence, 1844), who also publishel from a Ratisbon NS. a scries of 193 canons, ander the name 'Canones Gregoriani.' The full title in the MSS. is "Canones Sancti Gregorii Papie urbis Romas," the origin of which heading is doutstess te be found in the replies given to Augustine hy Gregory on the eeclesiastical government of Englnad. These "Canoles Gregorii" are reprinted by Wasserschleben (pp. 160-180) They censist of a disorderly solection from the genuine work of Theodore.
(2.) D'Aehery in the Spicilrgium, vel. ix. published (A.D. $166{ }^{\circ}$ ) 120 chapters from various Pa isian MSS. under the title "Capituln Theodori." In A.D. lifl they were republished by Labbe and Cossart (Comethit, vi. 1875), and again in A.D. 1723, in the new edition of the Spicilegiatm (i. 48fi), edited with the notes of Baluzo and Martene, when the 120 original canons were increased to 168 , of which however the last twenty came from the Irish book of Adamman (s'pra, p. 1609). In Wassersehleben's cellection these canons are printed (pp. 145-160) as "Capitula Dacheriama," The "capitula" are a mixed collection, nrranged without any method, containing few canons on penance, and possess no clain whatever to be (3) as the original treatise.
(3.) Jacques l'etit published in Pari3, in A.D. 1677, with the title Theodori Poenitentionle. sinn in fourteen chapters, taken fiom two MSS.
from the library of He Thou, together with the "cepitula" fif the the Thou, together with the ampunicated to himery, from various MSS. by one
tiais.
treatise which must importsnit only within the it of the work colore was him. hat it wns, and which could the mathority ity is the more nity of tradition os whs the first ug hand a wideo ! was long the inl regulations influence was ouk itself, and wling character ading trum A.D. in the English ief thnt a Penie is ns fillows: ishup not later een bera conse$h$, twice in his ulure by natie; company with thers, as one of ce ; and in the a cavon almost with the introo iber Poutificulis p. 270 ) which half of the 8ta eppiseopus pee annos pre unoeat, mirabili et Identicsl tes refrid (Pnulus en, p. lo. (3) $m$, the date of o. 763 nnd 790 res the work by ch penitentials $t$ is spuken of renit. ta: ormm, 19) ns " Poeai"And Reggiao tions requires tion tu be prooan l'enitential, other innd (1) nt ; Belde, who activity in the reterence to

Nieolas Favier. These fourteen chnptery con stitute what is new recognised as the second book of the original penitential. The capitula of Favier have no connexion with Theodore, but are from sources as late as the loth century, Thia selection of Petit was reprinted by Mlgne in A.D. 1851, in vol, 99 of the Patroloyia.
(4.) The obscurity which oo long hung over the Penitential of Theodore was at length dispelled by the learning of Dr. F. W. II. Wasserschleben, I'rofessor of Law in the University of Halle. In der introduction to his work, Die Busvordnungen der abenlliindischen Kirche, published at Ifalle in A.D. 1851, he has demonstrated (11.1. 13-37) that Thoodore himself wrote no penitential, but that the treatise which bears his name contains his original decisions, the name of the writes being unknown. Rejecting all previous editions, he has instituted a fresh search into the chiet continental libraries, and as the result of his lahours, has brought to light a book which he is satisfied is the original treatise issued under Theodere's name. For his text he has made use of the following MSS. : (a) Cod. Vindob. no. 2195 (Salisb. 324), fol. saec. ix. x. fol, 2-40; (b) Cod. Vinlob, jur. can, ne. 116, 8vo, sacc. viii, ix. ful. 1-16; (c) Cod. Sangerm. no. 940 (el. 912): thia is an "apographum" of the Corpus MS. 320, to be mentioned below ; (d) Cod. Herbipol. Theol. bo. 32 , 4te, saec. viii. ix., containing an index of both books, but only the text of the first. The remaining MSS. contain only the second book: (e) Cod. Paris, ne. 1603, 8vo, saec. viii. ful. $92-$ 103 ; (f) Cod. Paris, no. 3846 (el. Regins, 3665 , Teller. Remons. 2b2), fol. snec. ix. x. ; (g) Cod. Paris, no. 1455, fol. (ol. Colbert, 3368, Reg. 3887), aaec. ix. ; (li) Cod. Saugerm. no. 366, 4 to, saec. ix.; (i.) Coxl. Dnrmst, no. 91, 4to, saee. ix. fol. 84, seqq.; (k) Cod. Sangerm. no. 1365, 4to, suec. x. xi.; and 2 Codd. Thuan., from which Petit's fourteen ehaptera were taken.
(5.) Soon after the publication of Whsserschleben's edition, and befure thoy bal themselves seen his text, l'rofesaor Stubbs anl the late liev. A. W. Hndian discovered $\frac{1}{}$ copy of the true work in England, which only differs from Thisserschleben's text in various verbal realings. This text was published by them in A.D. 1871 , in Coun ils and Ecclesiastical Jocumcnts, iii. 176203. It is taken from NS, 320 in the library of Corpus Christi College, Cambridge, an enrlier of ivan any of those which are the source of Wasserschleben's publicntion, being Irubably not later than the 8th century; although even in this a reference (I. viii. 5) to "quibusdam codicibus" indicates that the original MIS. has net yet been diseovered. The Corpus MS. is one of these which Thorle used without sceing its value; but of which Wasserschleben hal only an imperfect transcript in Ced. Sangerman. $9+0$. The fact that the researches of English scholars have brought them to the same conclusion as that xeached by the eminent German investigator into Penitential literature may be regardel as decisive on this long-vexed quostion. We now pessess a sulstantially accurate text of the treatise which was known in the enrly part of the middle ages by the name of the lenitential of Theodoro.
The oxact date aud name of the writer of the Penitontial will probnhly never be discovered. In some of the larisian and the two Vienna

## 1614 PENITENTIAL BOOKS

## PENITENTIAL DOOKS

MSS., the work is described as "Poenitentiale Theedori," or "Canen Thendori de ratione peenitentine et diversis quacstionibus." In nuother Paris MS. (Ced. Sangermanens. 1365) it is called "Libellus quem Theoderus archiepiscerus de diversis interregationibus ad remedium tempesarit poenltentium, de quaestionibus ennjugiorum cap. xxvii." The full title of the original is wanting altogether in the early Corpus MS., which has lost its tirst fulie; in the only MS. in which it is entire, Vienna 2195, it stands thus-

## Praefatio

In Nomine Domini
incipit Praefatio libllai quem Pater Tingomorc's diversis interrogantibus ad bemidium temperavit penitentiae. Discipules Umbrensium Universis angloruy catholicis proprlae animarum Medicis sanabilem stithex in Domino Ciristo salutem.

This title is follewed by a long prefaee, written in particularly barbarous and cerrupt Latin. Nevertheless it threws considerable light. on the authurship of the work. The treatisa purports to be a series of decisions on ecclesiastical discipliue given by "venerabilis Antistes Theodorus" in nuswer to the questions of the priest Eodn, surnaned "Christianus." In it use has also been made of a "libellus Scotgrum," atiterwards referred to (1. vii. 5), the auther of which is expressly stated to have been an eeclesiastic. Of this Eoda, whe submitted the questions to Theodore, nothing whatever is knewn; he cannot Le satisfactorily identitied with hishop Haeddi mentioned at the end of the Penitential, nor with any of the many persons of the age whe bore similar names. The identitication of the "dis.ipulus Umbrensium," whe is represented as the editor of the treatise, is equally remete. The designation siguifies either that he was a native of Northumbria whe hal been a disciple of Theodore, or, more probably, an Englishman of southern birth who had studied under the nertheru scholars (Haddan and Stubbs, iii. 173). The conclusien which is clear, and which can be drawn from the preface, is that Theodere was not the author of the Penitential in the sense of having written it himself, but that it contains his judgments, was drawn up under his personal direction, was published with his anthority and during his lifetime, and has always borne his name. The priest Eoda is apoken of as "beate memoriae," and was therefore deal before the publication; but that Theodore himself was yet living seems highly probable, from the rerses, first published by Kunstmann, in which, at the conclusion of the I'enitentinl, he commends his suul to the prayers of bishop Haeddi.

For his decisinns, next after Holy Scripture, Theodore is indebted to the current ecclesiastical law, and particularly the Coulex Cousonum of Dionysius Exiguus. Comp. Theod. Poenit. I. i. 1, with Cin. Apost. 42 ; T. Poenit. I. ii. 6, with Conc. Ancyr. c. 9 ; T. Poenit. 1. v. 10, with Cone. Sicaen. ce. 11, 12; T. Pocnit. I. xv. 4, with Conc. Ancyr. c. 23. In T, Poenit. I. v. 2, pope Innocent is quote: by name, with a reference to a decision of his in Ep, ud Lipiso. Likcelom. which is contained in the Dionysian codex. There is further evidence that this collection of
canons was knewn in England in the 7 th century at the council of Hertforl, A.d. 673, Theoli irs brought forward certain "Canones patrum" in order to select those which were suitable fur the needs of the English chureh; and these "canones" in all probability were the collection of binny sius Exiguus. 'Traces of Theod re's Greek training are seen in ths frequent references to, lhasil's Epistle to Amphilochius. Five times he quites Basil by name, in aldition to many indiret ajpeals to his decisions. (Cenf. Theod. I'en. 1. ii. 7 viii. 14, xiv. 3, II. vii. 3, xii. 6 ; Busil. Sfo re $58,18,4,9,21$.) A further evidence of hasteru learning appears from his many allusions to Greek practices ; one chnpter (ll. viii.) contains nething else but a comparison of the different customs and opinions of the Greeks and humans. Justiainn's Novells are another Eastern source an which he drew, (Conf. Theod. P'cn. Il. xii. 7 11, 12, 21, 23, 32 ; Notell. Justim. exl., xxxiv, 10 $\mathrm{xx} 5,7,6$.) Theodore must also have been conversant with the British and Scotch seurces of ecelesinstichl law. Theod. Pen. I. ii. 1 is spparently taken from the Lilkr Davidis, c. 6; Theved. Pen. 1. ii. 7 from the Sinodus Luci rictorive c. 8. Theod. I'cn. I. ii. 16 impnses fifteen year prance on incest, but adds that according to anot her standard life-long exile has been allotted this is in reference to the Sinod. Luc. lic. c. $\quad$, which inflicts exile on incest. The one canen of Thendere which sanctions commutation of peaance (1. vii. 5) is also founded on a Celtic sutherity ; it comes from that same "ibielius Scotorum" to which allusion was made in the preface. [Redemitions.]
2. Judicium Clementis.-This fragment was first printed by Kunstmann (Die Late: inis.hea I onitentiallhibeher der Anyelsachsen, pp. 176, 1ii) frem an Augsburg MS. no. 153. With this Wasserschleben has collated a 10 th century $1 / 5$ from the Austrian Cistercian convent of Holy Cross. Kunstmann identifies this Clement with Willibrerd, ene of the Anglo-Saxon missionsrits to Frisia, in A.D. 692. Willibrord is known to have berne the name of Clement from oue of the letters of Boniface to pope Stephen ( Ep .10 F, edit. Jatle). Haddan and Stubbs have printed (Councila, \&c. iii. 226) the canons as a fragment illustrating the Angle-Saxon system of penitential discipline. Wasserschleben, however, withuat giving his reasons, appears to doubt whether the identification can be authenticated, and ha3 appended the "Judicium" to the Frankish penitential. It comprises twenty sections of ac special interest.
3. Poenitentiale Baedace.-There is no clue to the exaci date of this work. Bede died on Ascension Day, a.d. 735, and assuming, as there is no reason to doubt, that the treatise was written by him, the date of it must be fixed in the early part of the 8th century. The penitential was tirst published in the Amplisvimit Collect of Martene and Durand, vol. vii. col. 37, takea from a MS. in the monastery of St. Hubert. at Andain in the Ardennes. This edition is income plete, containing only the latter half of the work. A later and more preffect edition we printed by Wasserschleben (Biass rirduangen, in pp. 220-230) from a Vienna MS. no. 116 , 8 ra, saec. viii. ix. fol. 17-22, emllatel with ty other codices, Frising. nn. 3, and Ransh, no. it. In this edition the chapters were first divided

Into sectiens. I ligs from the is Haldan and St In this furm it a tation as the $g$ bears the title, Bed.nini Press chspters. In ad of Bede, anothe name. It appe collected works de remediis Pec the Concilis of former of whem doubt of its aut censiderable port best text is $t$ (Pönitentialbücher Nunich MS. of th 153), and ndopted cellection it bears Baedre." Ha lda eompilation from Peaitential of B Egbert.
4. Poenitentiale been published bea discovery of the a less complicated in in the case of Th the dncuments wh been attributed at bishnp are -

1. In Wilkins's is printed a work collumns, Anglo-Sa title, "Peenitenti Ebracensis." This the Monumenta $E$ Anvient Larrs (pp. 3 division. The first the remaining four to which, under the gires a collection of Anglo-Sason and L part of this werk is $B$ to the Report on "Poeniteatialis Eeg censis, liber iv tua." the clsim of any par the original work are of Thorpe's " Poenit esception, a translat fifth beoks of the Cambray, circ. i. $\overline{0}$. the "Poeaitentr.ie" Theodore and Cuni! ne is cemposed of e::tr gunuine Penitentia! o tions from the Poen Remense; nlthongh it to exclude the suppesi translated inte Angle passages beth in the fourth benk of the " P
2. Thirty-five canor tracted from the secon wera publishel t. Sp of the Cuncilit; these Labbe and Cossart (Co by Mansi (Con-ilic, xii without any critical at

7th century 173, Themil re " phtrum " in itiable for the "se "cmanns" bon of binny. © Greck trainaces to. liasil's mes he quates nany indiret d. ien 1. i. i. 7 , Pasil. $l_{1}$ p, ree nce of Eastertu allusims to viii.) contains the diflerent s mul Remana tern source on $P^{c} c$. 11. גii. 7, cxl., xxxir. 10, aave been coulcotch surures I. i. 1 is sprya. s, c. $\mathbf{6}$; Thewel. Luci Iectoriue, :sifteen yeurs $t$ nccording te been nllotted ; Luc. Vic. c. 6, e one canon of tation of pen1 on n Celtic ame "libellus is made in the
fragment wis e Late: 4p. $176,17 \overline{7}$ With this th eentury Ns. nvent of Hily 3 Clement with is missionnris d is knww to rrem one of the hen (Ep. 107 ; have pritted as a fraymment m of penitential vever, with hut doubt whether ientel, anid has the Frankist \% sections of no
e is no clue to died on Ascen;, ns there is no se was writen xell in the eary penitential was ima Collete of col. 37, tniken St. Hubert at ulition is incom er hinf of the 'ect elition wni ssirdunugm, , in S. no. $116,8 \mathrm{Bra}$ itel with twe 1 linashi, no. 7 ia. re first divilud

## PENITENTIAL BOOKS

PEnitential books
1615

Into sections. It is reprinted with various readIngs from the issue of Martene and Durnand, by In this form it may be (Cuncoils, \&c. pp. 325 -334). In this form it may be neccepted with little hesitution as the gennine prolluction of Bede. It beara the title, Inciutr Exscarbsum Domint Bedsini Presiyteri. It contains twelve chappters. In addition to this anthentic treatise of Bele, another has been printed bearing his name. It appears in aeveral editions of his collected works under the heading "Liber de remeduis Peccatorum." It is printed in
the Concilit of spulunn the Concitit of Spelmnn and Wilkins, the former of whom appears to have had some doubt of its authenticity, and to have omitted considerable portions of earlier editions. The best text is that printed by Kis
Ponitentiabbuicher, (Ponitentialbïcher, \&c. pp. 142-175) from a 133), and adopted by Wasserschlebeben, in whose collection it bears the title "Penitentinle PseudoBedae," Ha lian and Stubhs regard it as a compination from two distinct works, the Peitential of Bede and the Penitential of Egbert.
4. Poenitentidele Egberti-Several trentises have been published bearing the name of Egbert. The discovery of the authentic work involved a no less complicated investigation than was necessary in the case of Theodore's Penitential. Amung the documents which, wholly or in part, hirre been attributed at various periods to the archbishop are -

1. In Wilking's Concilia (i. pp. 113-143) there is printed a work in five books in parnllel columns, Anglo-Saxon and Latilu, under the Eboracensis," This is Eboracensis," This is reprinted by Thorpe in
the Honumenta LEclessistsica nppended to the Anvient Lars (pp. 343-392), but with a different dirisicn. The first is named "Confessiouale," the remaining four "Poenitentiale." In addition to which, under the title of Additament', Thorpe gires a collection of thirty-five other capons in purt of this work is given in Cooper's $A$ dition uf Bto the Report on the Foellera, with the title, "Poenitentialia Ecgberti Archiepiscopi Eloracensis, liber ivtua." The grounds for rejecting the clsim of any part of this to be accepted as the riginal work arv:- (1) The first three books
of Thorpe's "Poenitentiale", of Therpe's "Poenitentiale" are, with one slight cxereftion, a translation of the third, fourth, and
fifth books of the Penitential of Hult fifth books of the Penitential of Halitgar of
Chmbray, circ. 4 i.i.s.ei. (2) The fourth book of the "Poenitenti.le" " is "i cowise 'lation frum Theodore and Cuninneas. (3) The "Conte:sionale" is campused of e:itracts from Theodore, the genuine Penitentia? of Egbert, and a few additing from the Poon. Bigotianum anI Poen.
Remmene Remense; nlthoagh it is not possible altogether tranelacted the supposition that Egbert may have tranalated into Anglo-Saxoll aome of the older passages both in the "Confessionale" and the fourth book of the "Poenitentiale."
2. Thirty-five canons, purporting to be ex-
tractel from the tractel from the aecond book of the Penitentia!. wera publishe! by fyplman in the first rolume of the Cunclis, these wore adopted both hy Labbe and Ciosart (Concilia, Iv. 1601-1604) anil by Mansi (Con illu, xii. 459). They are taken
without any eritical attempt without any critical attempt to distinguiah what
is gennine, from a Bodleian MS. to be mentioned
hereafter.
廷
3. In addition to the Penitential, a collection
of Excervitiones has been published by Spelmunn (pp. 2:58-278), Latbe and Cossnrt (vi. 15861:s88), Thorpe (Ancient Laws, p. 321 et seqq.) and in a translation in Johnson (Cunous, ed. Baron. i. pp. 184-223) under the name of Egbert. The gource from which these excerpts are taken ia MS. Cotton. Nero, A. I. The fact
that of Chey contain extracts from the capitularies of Charles the Great is alone fatal to their claim to be regarded as Egbert's.
4. The Liser do Kicmedis Pecoutorum is ascribed in some MSS. to Egbert. On its true history aee above, Poen. Buedse.
5. The Puntificate which was published in 18.33 by the Surtees Suciety, from a Paris MS., bears the name ol Egbert, and there is no reason to doubt its authenticity. It ia, however, ns the namo implies, a ritual and not a penitential book. Anuther work, the Dialtoyns, which is equally sutheutic, has an indirect bearing upon penitence. It is in the form of a series of decisions on seclesinsticml matters in reply to sixteen "interrogationes" submittel to the arechbishop (Hmldan and Stubbs, iii. 403-413).
6. The genuine Penitential was first printed ns nn anonymous work by Mnrtene and Durnnd (Amplissima Collectia, vii. cell. 40-48) from the same MS. in the monnstery of St. Hubert in which Bede's tract is fumud. The independent researches of Wassersschleben have led him to the ${ }_{H}$ conclusion that this must be the original work. His elition is printed in his Bussorinunnyen, \&c. pp. 231-247, taken mainly from the Cod. Vindab. jur. can. nu. 116, ful. 77-87; it is nlso found in the following MSS.: Cod. Frising. no. 3, Ranshov, no. 73, Sangall. no. 677, 'at. Palat. no. 485 . The genuine Penitential is also to be found in the Bodleian MS. 718, which comprises four books; of these books the first, containing twenty-one capitulu, which gre the first twentyone capitult of the so-called "Excerptiones Egberti" of Thorpe, then the genuine work then certain confessional prayers of a later date the remaining three buoks belong probably to the 10th century. The tirst book concludes with the words "Finis lihri Poenitentinlis Ecgberhti Archiepiscopi." Haldan nud Stubbs have reprinted (iii. 416-431) Wnsserschleben's text With variuns realings, from the Andain MS. of Martene and Durnn, the Bodleinn MS. 718, and the fragment printed in the Surtees elition of the Pontificale. The identification of this edition as Egbert's resta on the ground that it containa no reference to nnything of a later date, that it is cited as his by Rabanus Maurus, a pupil of Alcuin, and that it is declared to be the work of the archbishop by the compiler of the Budleian MS. 718. The exact date of the Penitential cannot be fixed with any accuracy. It was no doubt published while Eghert was archbishop. He died A.D. 766 , in the thirty-forth year of his pontificate, and he probably received the pall as enrly as 734, for at this date he is known to have consecratod bistwo Frithbeat of thesham. The limits of time within which he issued the Penitential cannot then be drawn closer than A.D. 734-i66. The full title of the book, with aome variation in the Bodleian MS., ia Exscarpsus de Canonilus catholiconem patria

## 1616 <br> PENITENTIAL BOOKS

vel Penitentiale ad remedium animarum momini Eamuercthi Abchiepiscopi Euuracati civitatis.

## Spanisit Penitential.

In the Codex Vigilanus, or Alveldensis, in the library of the Escurial (ff. 148, acr. 976) there is a penitential book of Spanish ofigin, the greater part of which conslats of excerpts from Theodore, C'ummean, and Frankish penitentials. The substance of the book, therefore, contains nothing noteworthy, but the spelling is remarkable for the interchange of the letters $b$ and $v$; for instance, prevent for praebent, scrbandum, obserburi, inebriubent, nobercu, abunculus, voberit, valneaberit, and decanus for diaconus. There is s trace of national customs in chapter 84: "Qui in saltatione femineum habitum gestiunt et monstruose se fingunt et majas et orcum et pelam et his similia exercent, 1 ann. penit." Majas is probsbly connected with the majo, maja, a boy or girl affectedly and shamelessly dressed; orcum, the orco of the old Spanish romance, the ogre or wild man of the woods ; pelum signifies in Spanish a richly-dressed boy, carried with dancing on a man's shoulders. See Wasserschleben, p. 71.

## Greer Penitentials.

A critical investigation into the history and sources of the Greek penitential books has not vet been made. Morinus (le Sacramento Poenitentiae, appendix, $\mathrm{pp} .616-664$ ) has published two Greek books, one of which has the name of John the Faster, Gregory's contemporary and opponent at Constantinople. Morinus has taken his edition from a 13th century MS. at the "Bibliotheca Altempsiana" st Rome; he professes himself unable to decide to what extent the MS. contains later interpolations into the original work; but he finds extracts in the works of Harmenopulus and Matthew Blastares of the 14th century, which profess to be taken from John's Penitential, but which do not exist in the Roman MS. The title of the edition of



The other book, which he has published as a separnte penitential, taken from a Vatican MS. which he had not seen himself, is styled:





 бицтаөє́бтатон.
In aldition to these Morinus has published an 'АкодауӨla $\tau \tilde{\omega} \nu$ z $\xi$ оио入oyovuévav, taken from a 10th century MS. from the Barberini Library in Rome. He calls it a brevinry or enchiridion of a penitential. It comprises three hendings: the rite of making and receiving a confession, the form of examining the penitent, and the manner of giving absolution; it contains no list of penalties for sius, but refers to an index, from which Morinus infers that at the time when this breviary was in use there was well known in the Eastern church some penitential book, in Which the penaltues of sins were classified.
The methods and contente of these Greek
books have little in common with the latio penitentials; they bear a closer reaemhlance to the later "ordo" or "ratlo" appeniled to somie of the Frankish books. Morinus has jrintel the Penitential of Joannes Jejunntor anil tit Canonarium of Joannes Mouachus as distinct works. Whether they have any claim to be considered as original and ac parate trentises, or whether they are based on authentic bouks net yet discovered, or whether they are altogether productions of centuries as late as the loth hr even 1 Ith, are questions which cannot bs satij. factorily determined, till some scholar shail examine the MSS, which survive in the Eastron church with the same completeness and dill. gence which have been bestowed upon the penitential records in the monasteries and libraries of the West.

For the chlef contents of this article the writer is indebted to the very learned work of Wasserschlehen, lie Bussordnunyen der akent. ländischen Kirche, IIalle, 1851, and to the critical notes introducing the Anglo-Saxin Penitentials published by IIsddan and Stuhbs, Councils and Ecclesiusticul Documents, vol. iii. Oxford, 1871.
[G. M.]
PENITENTIARY. For our knowledge of the office of the Penitentiary Priests, Prestyyteri
 we are indebted to the account which Socrates ( 11 . E. v. 19) and Sozomen (H. E. vii. 16) give of the abolition of the office. The appointment dates from the time of the Nuvatian schism. Ths number of penitents, particularly of those whi had lapsed during the Decinn persecution, who flocked to obtain absolution fron. the ehurch. gave a handle to the Novatinn party to denuure the aystem of C'atholic discipline. P'enitents nlso frequently made confession of sins before the congregation which were unfit to be recitad in Jubilic, nad were $n$ cause of scaudai, buth to the bislop who published them nad to th: congregatimn who listened to them. To obviate these difticulties, a special officer enlled the Penitentiary was added to the ecclesiastical roll, whose duty it was to determine what crimes were too scandalous for public acknowledgment, and particularly to decide what offinces excluded the offender from partaking of the Holy Comnmunion, and generally to superintend, under the suthority of the bishop, the administration of discipline. The office was in force only till the time of Nectarius, Chrysostom's predecessor in the see of Constantinople. During his episcopacy it was abolished, at least in that part of the church which acknowledged the jurisdiction of Constantinople. The occasion which gave rise to the abolition does not appear to have implicated the Penitentiary personally. A certnin lndy of rank, who was doing penance ungler his direction, afterwards confessed that she was at the same time carrying on an intrigue with a deacon of the church. The scandal caused a great outcry, and Nectarius, to prevent similisr disorider for the future, formully nbrogated the office This was in A.D. 391. There hangs some obscurity over the question whether the office was at any time a universal one. Sozomen (H.E. vii. 16) implies that it existed throughout the West, and was particularly held in esteem in the church of Rome. But the more geaenal
oplaion seems to b meation of the Pen gistical writera, th to the Eastern eh Augueti, Christ. Arch eet Attaching to the berriag which it ha of suricular confessic men expressly state t of the otlice, esch ons of the, holy myster Jictated. From whi mbatever may have Penitentiary Priest oticere of the church, was discountenanced aothing approaching befire coming to the the force of this infe that Socrutes and S , t sny rate wrote in party; but this sug for some account of $t$ Ecol. Pol. VI. iv. 8 iii. 12.

Ducangs quotes An the authority that pol sppointed an officer cal Liominue, with the d penitents and hearIng this is the origin of $t$ Rome. In modern ti teatiaries, Maynus officisl in Rome, and o
The regular cathe Catholic church called the appoistments of $t l$

PENSIONS. C from rery early tim from ecelesiastical , personages uader certe to the clergy who we oll sge, and to bisho from their sees, or fore bodily infirmity. Tho ihesip. iii. 2, c. 29, § ussusly given in two aimply as an annual st asufruct of lands belo latter chiefly in the ca bought refuge in the di kinds of pension will thst follow.
The first recerded es by suthority is found $i$ of Chsleedon, A.D. 451 who had beea ejeeted by the "Robbers' Meet of bis suecessor Maxi eum from the revenues keep him from want, as not be a cause of dist The same council (act diszus and Stephen, w canonicslly eleeted to pensions of 200 aurei e the diocese.
Abradant instances pensions were allowed, a which they were gran writiags of Gregory the

## PENSIONS

th the Iatin escmblance to ended to some as printed the and the 1s ss distinct claira to be e treatises, or atic books not ure altogethur as the luth ir not be satis. scholar shall in the Eastern eess and dilipon the periand libraries is article the crued work of en der alems. and to the Anglo-Saxin 1 and Stubbs, vents, vol. iii.
[G. M.]
knowledge of its, Preshyteri
 h Socrates (II. 6) give of the intment dates schisin. The of those who secution, who - the church. y to denothre Penitents also ns before the to be recitan scaudal, beth $m$ and to the To obvifite lled the Pexiisinstical roll, at crimes were ledgment, and nces excinded re Holy Comend, under the ainistration of e only till the predecessor in his episcoppacy part of the furisdiction of ch gare rise to we implicated ertain lady of - his direction, s at the same a deacon of a great oulniliar disonter ed the office, ings some obthe effice was zomen ( $H . E$. woughout the in esteem in more geaeral
opplalen seems to be, from the absence of any mention of the Penitentiary among Latin ecclenistical writers, that the oflice was conined to the Eastern church. Compare however, Augusti, C'hrist. Archäol, ix. 122. The chief interant sttaching to the abolition of the ollice is the bearing which it has on the Roman controversy of auricular confession. Both Socrates and Sozomen expressly state that upon the discontinuance of the office, each one was to be allowed to partake of the, holy mysteries as his own conscience dictated. From which it seems to follow, that whatever masy have been the practice while the Penitentiary Priest was one of the recognised officers ef the church, benceforth secret confession was discountenanced, and that there was to be nothing approaching to compulsory confession befire coming to the holy sacrament. To weaken the furce of this infereace it has been suggested that Socrates and Sozomen were Novatians, or at any rate wrote in the interest of the Novatian party; but this suggestion has no foundation. For some account of the controversy, eee Hooker, Eocl. Pol. VI. iv. 8; Biagham, Antiq. XVlli. iii. 12.

Ducange quotes Anastnaius Bibliothecarius for the anthority that pope Simplicius, A.D. 468-483, appointed an officer called Poenitentiarius Ecclesiae Llom mae, with the duty of superintending the penitents and hearing their confessions, and that this is the origin of the office in the church of Rome. In medern times the chief of the Pevitentiaries, Maynus Poenitentiarius, is a high
offisis in Rome, snd one of the cordinats, officisl in Rome, sad one of the cardinals.
The regular cathedral officer in the Roman Catholic church cslled the Penitentiary, is one of the sppointments of the council of Trent.
PENSIONS. Certain allowances [G. M.] from very early times to have been granted from ecclesiastical revenues to ecclesiastical personages under certain circumstances, such as to the clergy who were disabled by sickness or oll sge, and to biahops who had been driven from their sees, or forced to resign them through bodily infirmity. Themassin ( let. et Nov. Eccl. Discip. iii. 2, c. 29, § 1) eays that these were ususlly given in two different forms, either simply as aa annual stipend, or by grantiag the nsufruct of lands belonging to the church; the
Intter chiefly in the case of strangers who had latter chiefly in the case of strangers who had
sought refuge in the diocese. Examples of both sought refuge in the diocese. Examples of both
kinds of pension will be found ia the iustances
thst follow.
Tho first recorded case of a pension granted by suthority is found in the acts of the council of Chslceden, A.D. 451 (act. 10), where Domnus, who had been ejected from the see of Antioch by the "Robbers' Meeting," was, at the request of his successer Maximus, allowed an annual
sum from the revenues of the sum sum from the revenues of the see sufficient to
keep him from want, and that his claims might not be s couse of disturbsace in future mears. The same couucil (acts 11, 12) sllowed Bassianus and Stephen, who had both been uncanoaically elected to the see of Ephesus, pensions of 200 aurei each from the property of
the diecese. athundsut
pensions were allowed of the causes for which Which they were allowed, and the different ways in writings of Gregery the Great. Thus (Epist. i.
42) in sending certain clergy to monasteries to do penance for incontinence, he orlers that they shonld recetve a sulficicut allowance tor their subsisteace, in order that they might not be a burden to the houses into which they were received. In another plasic ifpist. I. 43) he directs the bishops of Illy: 10 obey the mandate of the emperor, who had ordered that the bishops who has been expelled from their seas by the war should share homes and revenues of those who had remained uadisturbed, but adling a special provision that they only receive sulficient for their sustenadee, that they were only to be regarded as guests, aad that they should have 110 authurity whatever given them which should even approach to a partition of the see. Again, a peasion of forty prieces of gold (Eipist. ii. 53) was assignell, on the ground of cominon humanity, to Agathon, bishep of Lipara, who had been deprived of his see by canonical judgment. When a certnin Felix, a deacon, who had ceased commanion with the church from mistaking the intention of the fifth oecumenical council, applied for readmission, Gregory (Epist. jii. 14) entreats the bishop of Syracuse either to restore him to the office of a deacon or to allow him a part of the stipend belonging to it, adding that, in order to tuke himself a slare in the good work, he wonld add a small annual allownace from the funds of the church of Rume. A bishop of Gaul (Epist. xi. 7) whe was uanble to perform his duties from pains in the head, was to be persunded to retire, but his maintenance provided trom his church.
John the deacon, in his Life of Gregory the Great, says that pensions were allowed to blshnps for two reasons. First (lit. Greg. iil. 16) when they were ciriven trom their sees and alloted to other bishops for maintenance; second (id. iv. 39) when bishops retiring were allowed to receive from their successors a sum sulficient for their maintenance.
An instance of the usufruct of church lands being assigned na a pension is recorded by Gregory of Tours (Hist. Franc. ii. 36) in the case of Euphrasius, bishop of Clermont in Auvergne, who allotted to Quintianus, bishop of Redés in Aquitania, who had been driven from his see by the Goths, gifts of houses, fields, and vineyards; and the bishop of lyons nlso allotted to him certain possessions of his diocese which were situated in the province of Auvergue. A more curious kind of pension comes to light by the same historian, who records (id. viii. 20) that when Frustinus, bishop of Aix, had been deposed by the council of Maton, it was alse ordered that the bishops by whom he had been ordained should ench allow him an annual peasion of 100 aured.
An instance of snother kind of pension is found in a letter of Hinemar of Rheims to pope Nichulas I. (Ep. 17, Opp. ii. p. 249), in which he sary that Kothadus, bishop of Soissons, having been obliged to relinquish his see, he had procured tor him the gift of a good abbey; nnd that all his fellow bishops had given him assistsace in his enlamity, partly from motives of pity, nud inartly that he might not give any further trouble to the see, " nt molestus et seditiesus ecclesiae cui praefuerat esse non decer-

Another class of pensions appears to have

## 1618

PENTECOST

## PENTECOST

existed in connexion with the enthedral elergy. The third councll of Orleanc, A.D. 5i38 ( $\mathrm{m}_{3}$ I8), lenves it entlrely to the diacretion of the bishop $p$ to $p^{e} \mathrm{rmil}$ or to refuse ashave in the revenues of the aitheiral to clergy who had left it for the purpose of entering monasteriea or serving other churches. On the other hanil, the councll of Merida, A.D. 366 (c. 12), provides that the bishop shall bave the right of selecting his cathedral clergy from the parlah priests aud dencons, and that auch clergy shall retnin the revenues of thelr prishes on comilition of making an adequate allownace to the prextyter who has taken charge of the parish, anl to the other clergy connected with the church. The stipend in such casea aceruing from the eathedral reveures leaing deserbed as a gift from the blshop eonditionnil on the good beliwiour of the reciplent. Thamassin ( Fet, et Nov. Lect. Discip. iii. 2, c. 29, § 22, 23) thinks that the atipend derlved in thase cases from the catheital was called an allowadee (pensio) in order that such elergy might not be charged with holding a plurality of benefices.

In these cases the allowance of pensions was right and equitable. Abuses, however, appenr to have soon crept in, especially from the right nssumed by tine Frankish sovereigas of granting peusions at their will settled on property belonglug to the church. On the representation of leo IIf, this evil was checked by a capitulary of Charles the Great (Addit. iii, c. i.) positlvety forbidiling any division or partltion of the property of the church, either in his own lifetims or by his successors.

Another class of pensions, attended ultimately, With great evils, arose from the pratifs of appointing bishops, uniler various circtu: tabows to at least titular possession of more e. one.

IFNTECOST. The word $\pi \in \nu \tau \pi$ worr h in Latin writers sometimes Quinquayesimu) was used in a twofold sense by the primitive church, both for the whole purlod of filty days between Eanter and Whitsun Day, and also more strictly for the single festival of Whitsun Day.

In the early church the whole of the fifty days between Easter and Whitsun Day was regarded as one continuous iestival. Thus Tertuifian says that all the festival days of the beathen juit together will not make up the l'entecost of the Christians, "Excerpe singulas festivitates nationum tt in ordinem exsere; Pentecosten implere non puterunt" (de Idololatr. c. 12), and spenks of Pent ecost as a yery large space of time, " hatissimum sjatinm," appointed by the church for the alministration of Laptisn: (le Bapt. c. 19). In the smme. sense the canons of the council of Antioch in Encacniis, A.D. 34 t , speak of the quarta septimana penterostes, mediu pentecostes (ean. 20, Labhu, ii. 579). The Ordu Romanus lays down that "Tempus Pentecostes inchoatur a primo die resurrectionis et currit usque ad diem quinquagesimum post Paschn," and the Apost.lical Cunstitutions (lih. v. c. 20, ad fin.) extend the term to the whole period as one of festal juy (see Beverigg, Paule $t$, tom. ii. Annotat. 27 ; Cotelerius, Putr. Apostol. tom. i. p. 466). Basil the Great speaks of the seven weeks, rîs ífâs $\pi \in \nu \tau \epsilon \kappa о \nu \sigma r \hat{y}$ ( $d c$ Sjirit. Sinct. c. 27 ). From the continuous festal character of
the perlod, fastigg and kneeling in prayer were prohibited, as on Supilays. Tertullan surm, " $W_{t}$ comnt it nolawful to fist of to worship karelligg on the Lorl's Day, and we refoice In the ame Inmunity from Easter Day to l'entecenst ('lertull, de Coron. Milit. c. 3). The same rute was lsil down by the council of Nicaea, A.D. 32 z (can. 26 , Labbe, ii. 37). Ambrose also deseribes the fity days as each like a Sunday, when "jpjuninm nescit eaclesia," and which the tralition of tho ancienta appoints to be regarded "ut Pawha"
 In Sermon 61 (falsely altrihutel to him) the same prohibition of fasting In leenteccist is found; and In the Praefat. ad Ps. 50 it is spoken of as the Christlan jubilee, when the didt of sia is remitted, the handwriting againat us botted out, and all Chriatlans rejoice with allehoias, We have nlso the authority of Eiplihanius (lirgos. Fid. c. 22) for the cessation of fasting and kaeeling during thls period. Augustine sleaks of "dies illi ifuinquaginta post Pascha usque al l'eutecostem quibus nun jejunatur " (Fipist. 86), though he elnewhere speaks with some doubt as to whether the rule was unlversally olserved (Epist. 119, ad Januer, c. 17). Jnring this period the allelnia, whleh had been silent during Lent, was hourd abundantly In the services of the chureh (August. ibid.). Isidore has a long passage (lee Uffic. Eccl. lib. i. c. 32) on the mode if observ'ing the pertod, and the absence of ail marks of mourning. C'asslan is also very full on this subject (De Institut. lib. ii. c. B, 1 l ; Collat. xxi. c. 8, c. 11, c. 20). Honorius Augus: todunus, in his Gemma Animae (lii. iii. c. l3b), writes: "'lempus Inter Pascha et Pentecostes Quinquagesima nominatur quia a Sabbato quo duo alleluia inchonntur usque al Sanctam Pentecosten quinquaginta dies computantur quibus alleluia in cantu frequentatur" (ef. Vales, all Euseb. Vit. Constant. lib, iv, c. 64; Bulvamon in can. Nic. xx., apud Bevereg. Pandect. tom. i. p. 84; Menloza, in Concil. Illiber. c. xrii. is can. 43 , apul labbe, Concil. 1. 126 1).

Early in the 5 th century an ordinance of the youthful devotee Theodosius Il., A.D. 425, douhtless emanating from his sister Pulcheria, prohibited nil stage-plays, Circensian games, and putlic spectacles during the period of "quinque* gesima" on aecount of its great sanctity (Cod. Theod. lib. xv. tit. v. do Spectactlis, leg. 5 tom. F. p. 253). By a custom of the churdh which was ancient in the time of St. Chrysostom (IIomil. Ixiii. [lxvi.] cur in Pentccoste Ads legentur), and which is atill retained in the Greek church, the Acts of the Apostles were rend between Easter and Whitsun Day (August. Thrch in Joann. VI. $\$ 18$; Serm. 315 ; de Pracdett. Sand, c. ii. § 4 ; Chrysost. Homil. xxxiii. in Gen. 12, In the church of Spain and Gaul the Apocalpse was commanded also to be read at this season under pain of excommanication (Concil. Tolet. ir. can. 16, Labbe, v. 1711). In a more restrictel sense Pentecost stood for the festival of Whitson Day alone. In this sense it elosed the creled the Festivals of our Lord, semestre Domish, among which it held the third place, nfter Eastat and Chrlstmas. The earliest occurrence of the word in this sense is in the forty-thirl unat of the council of Elvire, A.D. 305 (Labbe, 975), which, referring to the erroneous cistors prevailing in some churches of Spain of cell
brating the fortle of the filtieth, i.e. cost, ordained that surarum eunctl di raraing those wh - ald be regnrded (Hefele, Councils, v This canon apper tual In cheoking th conthued to be obse ith chorch. The fi council of Toledo, A. right numher of fif sould not look for (Lahbe, ri, 460). of the descent of tl of the church of Ch the chlel Cbristian time. It is mentio lib. viil. p. 392), an the doultiful autho work ascribed to J So. II5), still earlie definel in the Apos: ten dasy from the first Lord's Day ls th great festival on th an ns the gift of the There is a sermon Pentecoste Orat. xliv. calls it the "day of
 it $\mu \eta \tau \rho \sigma \pi о \lambda$ Ir $\tau \hat{\omega}$ p. 469.) Augustine al chief Christian anni mxii. c. 12), add i $(E p, 54)$ speaks of it ordiaances observed printed either by th unfonaded opinion ol §6) or by oecumeni sermons of Leo the Gr de Pentecostes, an'l fou Pentecostos. It was $\mathbf{r}$ obserrsace, of equal Christmas, on which Christlans to commun smaller country chur churches of the citi 506, can. 18, 31 ; Iabbe A.D. 511, can. 25 ; Ln designates it (de J'it. $\mu \mathrm{f} \boldsymbol{\gamma} \boldsymbol{\sigma} \tau \eta$ doprो, $\pi \dot{d} \nu \sigma$ noath. The celebration of the following week, efiect a decree was pass A.n. 813. The vighl of chief seasons for the ad ment of biptism, seco These two were indeed tism was permitted except in the case of $t$ those in the Eastern $\mathbf{c}$ added (Greg. Naz. Ora time of Tertullian it is permitted during the which were known as sense (Tertull. de Bapt. It appears to have been vigil of the festival ( $B$ Jerome slso spenke ol Caster, one of the sol
brinag the fortieth day nfter Easter Insteal of the filtleth, i.e. Asceoalon Dny, not Peatecont, orinalnei that "juxta auctoritatem Scripturarum cunctl diem Pentecostes celebremus," waming those who did net do thls that they * , ald be regardel as bringing In a new heresy iHefels, Curncils, vol. i. p. 155, Clark's transl.). Thls canon applears to have been ineflectual in checking the irregularlty, and Pentecost continuel to be nbserved prematurely in the Spaninh charch. The first of the c anons of the tenth coancil of T'oledo, A.D. 656 , insisis on observlug the right aumber of tifty days, withont which they could net lonk for the fuil gitt oi the Spirit (Lahbe, vi. 460). Penticust, as the anniversary of the descent of the Holy Spirtt, the birthiday of the church of Chriat, was olserved as one of the chiet Christian feativals from a very early time. It is mentioned by Origen (Contr. Cels. lib, riii. P. 392), and, if we give any welght to the doubtful authority of the suppoaititions work ascribed to Justin (Quacst. ad Orthodex, $N_{\theta, 1} 115$ ), still enrller, by (renaeus. It is clearly definei in the Apostolical Constitutions: "After ten days from the Asceasion, wr ch, from the first Lord'e Day is the fiftieth day, do ye keep a great festival on that day the Lord Jesus sent on as the gift of the Holy Ghoat " (lib. v. c. 20). There is a sermen of Gregery Nazianzen's (de Pentecoste Orat. xliv. tom. i. 1. 712 , in which he calls it the "day of the Spirlt" $\longrightarrow$, $\{\mu \eta$ 位 $\tau \neq \nu$
 it $\mu \eta \tau \rho \delta \pi 0 \lambda$ is $\tau \hat{\omega} \nu$ dop $\bar{\omega} \omega \bar{\nu}$ (Honit. de Pent. ii. p. 469.) Augustine alsn mentions it as one of tho chief Christian arniversaries (Contr. Faust. lib. ruxii. c. 12), and in his letter to Januarins (Ep.54) speaks of it as one of the unwritten ordinaces nbserved by the whole world, appriated either by the apostles (which was the anfonaded opinion of Epphanius, Haer. lxxv. §6) or by oecumenical councils. Among the sermens of Leo the Great nre three (Serm. 75-77) de Pentecostes, anl four (Serm. 78-81) do.Iejunio Penlecostes. It was regarded ns a day of chief obserrance, of equal digaity with Easter and Chrisamas, on which it was the duty of all Christians to communicate, and that not in the smaller country churchee, but in the mother churches of the citles (Concil. Ayathens. A.D. 506, ran. 18, 31 ; Labhe, Iv. 1386 ; Concit. Aurel. 1. A.n. 511 , cnn. 25 ; Labbe, iv. 1408). Eusebius design:tes it (de lit. Constant. lib. iv. c. 64)
 кoort. The celebration originally lasted the whole of the fellowing week, to the Octave, to which effect a decree was passed by the synod of Mentz, A.D. 813. The vigil of Pentecost was one of the chief seasons fer the administration of the sacrameut of baptism, second only to Easter Ere. These two werc indeed the only times when baptism was permitted in the Western church, except in the case of the sick (grabatarii). To those In the Enstern church the Epiphany was added (Greg. Naz. Orat. xl. de Bapt.). In the time of Tertullisa it is evident that baptism was permitted during the whole of the firty days which were known as Pentecost in its wider seasse (Tertull. de Bapt. c. 19) ; Lut snbsequently It appears to have been restricted to the actuna rigil of the feetival (Bingham, Orig. Xl. vi. 7). Jerome also speaka of Pentecost being, like Custer, one of the solemn times for baptism
CHRIST. ANT.-VOL II
(Hleron. Conment, in Zach. xiv, 8 ; Epist. |xl. ad Pommuch. § 16 ; Haptism, 69, Vol, I. p. 185). Fasting being prohibitell by the enrliest church ordinauces during the whole of the l'entecestal periont, inoluling the following week, called Heblomus Spiritus Sincti, the nanal stationary fants on Wednesiags and Fridiys were oriyinally not resumed tili the week succeeding the Octave. Afterwarid, when the Emher weeks becnme fixed, the week aneceeding Whitsun Day was nbserved as a time of fasting anti prayer (Ember Days). Leo the Great, in his l'entecostal sermons, laya great atress on the olservance of the l'entecostal Fast on the Wedneadiay, Friduy, and Saturday (Serm. 75-81). The Rogation days date from the time of Mamerclia bishop of Vierne, o. A.D. 450 , and estiblished hy the first conuncil of Orleans, A.D. 311, were unnceefit. able to the Spanish charch as volating the old rules agninat thastiag in Quinquagesima, and they therefore deferred their hitauies and processimns till after Whitsun Day (Wal. Strabo. de Offic. Eccl. c. 28 ; Comcil. Gerund. can. ii.). [Romation Days.]
[E. V.]

## PENTECOSTAIRION. The חevtqкoota

 plov, says Neale (East. Ch. Intr. p. 877), "is to the weeks between Faster and All Snints' Suadny what the Triodion is to those between the Sunday of the Publican and Pharisce and Faster;" i.e. it Is the ordinary nffice-book of the Greek church for that period of the year. [C.]
## PENULA. [Paenula.]

## PEOPLE. [LATTY.]

PEPUZA or PUZA (In Phrygia), NovaTIAN SYNOD OF, A.D. 375. According to Socrates (iv. 28), at which it was agreed to keep Easter on the same day as the Jews. But this, he adds, was not the ect of the collective body (Mansi, 1ii. 451).
[E. S. Fi.]
PERA. This word seems to be used by Cassian In an unusual sense for the sheepskin which formed part of the monk's dress: "pellis caprine, quae melotes vel pera appellatur" (de Coenob. Inst. i. 8 ; Patrol. xlix. 74; cf. Cillat. xl. 3, 3.150 ). Hence the word has found a place with Isidore: " Melotes, quae etinm pera vocatur," \&c. (Etyin. xix. 24 ; Patrol. Ixxxij. 691). It can hardly be supposed that Cassinn uses the word in its ordinary Latin sense, for it is not at nll likely that the monks under such a rule would be allowed to carry a wallet." Gazet (not. in loc.) suggesta that pera is a transcriber's error for pacnula; others would rend diphthera, and Ducange would transfer appellatiar to follow melotes. This. however, seems decidedly feeble. It is perhaps just possible that the word may be
[R. S.]

## Perfgarinatio. [Pilarimage.]

PEREGRINUS (1), martyr with Hierenens or Irenaene, and Hirenis; commemorated at Thessalonica May 5 (Usuard. Mart.; Vit. Kom, Mart.); with Hereneus and Herena (llieron.

[^101]


Photographic Sciences
Corporation

23 WEST MAIN STREET WEBSTER, N.Y. 14580 (716) 872.4503

(2) Bishop, martyr ; commemorated at Autun May 16 (Hieron. Mart.; Uauard. Mart.; Boll. Acta SS. Mai. iii. 561).
(3) Martyr with Isaurus and others; commemerated July 6 (Basil, Menol.).
(4) Martyr with Lucianus and others; commemorated July 7 (Basil, Menul.; Boll. Acta SS. Jul. ii. 457).
(5) Presbyter at Lyon; commemorated Joly 28 (Usuard. Mart.; Boll. Acta SS. Jul. vi. 543).
(6) Martyr at Rome with Euseblue and othere noder Conmodua; commemorated Ang. 25 (Usuard. Mart.; Vet. Roon. Murt.). [C. H.]

PERFEOTUS, presbyter, martyr at Cordova ; commemorated April 18 (Ususrd. Mart.).
[C. H.]
PERGAMOS, SUPposen Synod of, A.d. 152, when seven bishops under Theodotus condemned the heretic Colorbasius or, as Tertulllan calls him (De Praesc. c. 50), Colarbasus. But the only record of it is preserved in a work ou heresies of doubtful nuthorship, and evan more doubtful credit (Mansi, 1. 669).
[E. S. Ff.]
PERGENTINUS, martyr with Laurentinus at Arretium; commemorated June 3 (Usuard. Mart. ; Vet. Rom. Mart. ; Boll. Acta SS. Jun. i. 271).
[C. H.]

## PERIAPTA. [Phylactery.]

PERICOPAE (перікожа:) are the aections into which the Scriptures have been divided for the purpose of reading in public. See Lection, Lectionary.
[C.]
PERIODEUTAE ( $\pi$ epoofevta). Assistant to bishops, with the duty of itinerating in oountry districts. The council of Laudicea, A.D. 320 (c. 57), enacts that no biahop ahall be appointed in villages or country districts, but only "periodeutae;" but that those bishops already appointed shall perform no act without the autho-
 $\left.{ }_{2} \boldsymbol{\nu} \tau \hat{\eta} \pi \bar{\pi} \lambda_{\epsilon}\right)$. It doea not appear that the discharge of these functions implied admission to the episcopal office, aince at the council of Chalcedon (act. 4) Valentinus and Alexander sign themselves "presbyter and periodeutes." There is ne further lnformation about the duties of these officials, or as to the portion of episcopal function they were permitted to discharge. [Compare Chorepiscopus.]
[P. 0.]
PERISTERIUM. [DOVE, THE EUChamistic, p. 576.]

## PERITRACHELION. [Stole.]

PERJURY. The Chrietian code, following the old Roman law set a apecial brand of infamy on perjury (Cod. 7heod. II, ix. 8). It was visited with no less severity by the discipline of the chnrch. Chrysostom (Hom. xvii. in Matt. p. 182 ; Hoin. xxii. de Irá, t. 1. p. 294) placed it in the anme category with murder and adultery. By Basi! (ad Ainphiloc. c. 64) a perjared paraon was gllotted eleven year's penance. The first council of Mascon, A.D. 581, c. 17, epacted that he who instigated another to perjury ohould be
debarred from communion for the remainder of hia life, and that his accomplice should be incapable for the future of giving testimuny. The crime occupied a chapter in each of tre enrly English penitentials. In the penitent:, I of Theedore (1. vi.) it is declared (c. 1) that he who commits perjury in a church shnll do peemance eleven years ; but (c. 2) if under compulsion (the compulsion of his lord, Bed. Pocnit. v. 1), then only for three quadragesimae. He who breakis a vow taken at the hands of a laymin (Th' $d$. Poenit. 1.vi. 3 ; Egbert. vi. 7) is left inpunished ly the Greek canons. But if the vow had been taken at the hands of a bishop, priest, orileacon, or on the altar or a consecrnted cross, the penance for breaking it was three years, witha remission of two yeurs if the cross was not consecrated (Theod. 1. vi. 4 ; Bcd. v. 2; Egbert. vi. 2). The penance for aimple perjury was three years. By the penitential of Bede, v. 4, the fnlse witness was to be punished according to the circumstances of the case ; and one (ibid. c. 5) who had unwittingly been guilty of perjury and afterwards confessed hia offence was to do penance a year. In the Frankish penitential of Cummenn, founded on that of Theodore (Wasserschleben, Die Bussordnungen der abendilandischen Kirche, p. 460, seqq.), the punishment is graduated to the ofiender's rank, A perjured layinan (Pen. Cum. v. I) was to do penance three yaars ; a cleric, five ; a subdeacen, six ; a deacon, seven ; a pricst, ten; and a bishop, twelve. By another clause (c. 9), a false witness ja punished lese severely, but on a corresponding scale. In c. 4, a layman conumitting perjury through covetousness was to sell all his goods and distribute them to the poor and retire to a monastery ; but if covetous iess did not lead to the crime, then for three years he was to lise is exi's, not bear arma, and fast on brend and water, for two more abstain from wine and flesh and give freedom to a slave, for two more years distribute alms, and at the end if seven he might be restored to communion.

The breaking of oaths which ough; never to have been made was not a matter likfly to come under canonical supervision. There are, nevertheless, a few decisions of councils. The Spanish council of Leridn, A.D. 523, c. 7, declired that any litigant binding himself by an inth to remain at enmity with his adversary shou'd on account of his perjury abstain from communiun for a year, and hasten to be reconciled. The lawfulness of breaking such oaths is discussed at length by the eighth council of Toledo, A.D. 6.33, c. 2. The council supposes one or tive extreme cases, such as a man having sworn to slay his father, or compass the pollution of a sacred virgin, and resolves that it is far better ha should break his onth than keep it. The opinions of Ambrose, Angustine, Gregory, and Isidore, are cited in aupport; from the last of whom several decisions are quoted (Isidor. ii. 31; sent. 10,22) to shew that sometimes it is better to break an onth than observe it.
[G. M1.]

## PERNOOTATIO. [Viall.]

PERPETUA, martyr in Africa with Felicita, A.D. 203 ; commemorated Feb. 2 (Baail, Menol.); Mar. 7 at Tuburbum in Mauritania (Hieron. Mart.; Vet. Rom. Mart.; Usuard. Wand.); Mar. 7 at Carthage (Bed. Mart.); same dsy (BolL

Aota SS. Mart. Gelasius commem and Felicitas, who an Mar. 7 (Murat.

PERPETUUS, coinmemorsted Ap. Hart.; Boll. Acta

## PERSEOUTIO

PERSEVERAI Jube 26 (Ueuard, 1

PERSIA, Nest 499, under Babeua, at whlch leave was become "husbands 239).
(2) A.D. 544, und Nestoriane, which asserted In the last been based on the fa the Nicene (Mansi, I:
(3) A.D. 588, une the Nestorlans, whic declared in the firs faith, the canens of other fathers, besides Arius and Macedoni Lutychea and Mane 975).

## PERSONIFICAT

of representing the by human figures is smogg writers and as (Epist. 16, c. 4)'te nemesia et amor atqu coluntur"; snd Chria have embodied the verses. Prudentius, f Confict " (Psyohom representation of Faitl

## "Prima pettit campun Pugnstora Fides, ad Norda bumeros, Into

The middle sges more especially rich the rirtues by humas they are beyend the worth while to cite the of the baptiatery at $F$ hy Andrea Pisano, be type of representation arlier times. Fisith i femals with clasped hal 2 femase, with a lighted An exsmple of pers on s rich earcophagus $f$ Vatican (Bosio, Rom. Sot the remains of the popes frieze which runs alon mrmonnting a standin nurrongded by His diecl length figures, apposed Clasity; the former w ejeer rained to heaven, th torch.
Among aimilar repres
e remninder of ice should be ing testimony. $n$ each of the e penitentit.] of (c. 1) that he hall do jreunnce er compralsion 1. Pocnit. :. 1), He who breaks yman (Thi'd. illupunished by had been taken ancon, or on the ance for breakion of two years Theorl. 1. vi. 4 ; o penance for By the peajnese was to be istances of the d unwittingly vards confessed year. In the a, founded on , Die Bussardp. 460 , seqq.), the offiender's ,um. v. 1) was c, five ; a subest, ten ; and a (c. 9 ), a false out on a cortein conmitting to sell all his ooor nad retire ss did not lead he was to lire on bread and om wine and for tivo more nd if seven he
ugh; never to likely to come re are, neverI he Spanish deckred that - an enth to ary shou.d on m commuaion zonciled. The is discussed at ledo, A.D. 653, ; two extreme in to slsy his - of a sacred lar better ho ceep it. The Gregory, and $m$ the last of (Isidor. ij. 31 ; nes it is hetter
[G. M.]
with Felicitas, 3sail, Menol.); tanis (Hicron. Wand.) ; Mar. ne day (Roll

## PERPETUUS

PETER AND PAUL, SE.
1621
Leta SS. Mart. 1. 633). The Sacramentary of Geliasius commennorates the natale of Perpetus and Felicitas, who are named in the "secreta" on Mar. 7 (Murat. Lit. Rom. Vet. i. 642).
[C. H.]
PERPETUUS, bishop of Tours, 5 th century coimmemorsted Ap. 8 (Usuard Mart. ; Vet. Rom. Mart.; Boll. Acta SS. Ap. i. 748).
[C. H.]

## PERSECUTION. [MARTYR.]

PERSEVERANDA, virgin ; commemoreted June 26 (Ubusrd, Mart.).
[C. H.]
persin, nestorian Synods in. (1) a.d. 499, onder Bsbeus, patriarch of the Nestorians, at which leave was given to all the clergy to ${ }^{\text {become "husbands }}$ of one wife" (Mansi, viii. 239).
(2) A.D. 544, under $A$ bas I ., Catholicos of the Nestorians, which passed eleven canons and asserted in the last of them thst they had all been based on the faith of the 318 fathers, i.e.
(8) A.D. 588, under Iesujablus, patriarch of the Nestariann, which passed thirty canons, and delasred in the first for recelving the Nicene fsith, the canons of the Apostles, and of the other fathers, besides repudisting the heresies of Arins and Macedonius on the Trinity, snd of
Eatrches and Manes on the Incarnation 80ity).
[E. S. Ff.]

## PERSONIFICATION (IN ART). The fashion

 of representing the virtues and moral feelings by human figures is one of great antiquity both mmogg writers and artiste, e.g. Panlinus of Nola (Episte 16, c. 4) tells us that "et spes et aemesis et amor stque etiam furor in simulacris clantur"; and Christian poets in like manner have embodied the virtues and vices in their vereat. Prudentius, for example, in his "Soul's Confict "(Psyohom. v. 21), gives this warlike representation of Faith :" Prims petli campum dubla sub eorte duelli
Pugnatura Fidea, agrestl turblda vultu,

The middle ages are the period which to more eepecially rich in the repriod which to
the rirtues by human figures; sion of the rirtues by human figures; sad, although
they are berond the limite of this b they are beyond the limite of this, book, it is
north haile to cite the case of the bronze gates of the baptistery at Florence, executed in 1330 by Andrea Pisano, because they preserve the type of representation which is met with in entier timen. Faith is here personified as as female with clasped hende, and Charity, also ns 2 female, with a lighted torch.
An example of personitication mas be seen
ons rich estrophagus from the cemetery of the ons rich sarcophagus from the cemetery of the
Vtitican (Bosio R ther remalins of the ponpes S. D. 5 ), which contained fintemans which ruas the popes Leo I. II. III. IV. On a yumonting as standing figure of our arch numonntiag s standing figure of our Lord
nurrounded by His diselples, are seen two half. lemgth figures, sapposed to represent two half. Cliaity; the ormer with celaspesed hands and yer nimed to heaven, the lateer with a lighted
borch.
Among similar representations of artists are whe nea Penitence as a female figure in a MS.
of Genesin in the Imperial Library at Vieana, and in a MS. of Dioacorides written early in the 6th century (pp. 4-5), a woman holding a mandrake in her hand personifies Invention, proved by the title in Greek character EYPECIC over her head. On p. 6 of the same MS. Juliana
Anicis, dsughter of Anicia, dsughter of Anicius Olybrius, is represented with female flgures embodying Prudence and Magnanimity (Фpodnots and Meyano4uxia) on either side of her, while Thanksgiving her and seems to kins to ground before her sud seens to kiss her feet. Licetus (de
Lucernis Antiq. lib. lii. c. 10) ssys that he found an ancient lamp with figures, represe found his opiuion, Faith and Hone fes, represeuting, in What gives probability to this view is that Hop is atanding in the same attitnde and using the same gestore as the figure on the asicophagus cited above. Such allegorical figurea becophagus doubt more common in the middle than they were in the earlier sges; but there appears nouffient grounds for thlaking that they were not rare, if not very common, in the first eight
centuries centuries ; and that the same attitudea, gestnres, $\underset{\text { represer other accompaniments were employed to }}{ }$ represent the asme ideas in the earlier as in the later centuries (Martigay, Lict. des Antiq. olreit. 3. v. Vertus et Vices).
[.. С. H.]

## Pervigiliae. [Vigil]

PETER AND PAUL, BS., in ART. Representations of the two chief apostles-St. Peter as the spostle of the Circumeision, and St. Paul as the spostle of the Geotiles-had a very early place in Christian art. Ensebhis apeaks of having seen many such, attributed to the grateful feeling of those who had been converted by these spostles to the faith (H. E. vii. 18). Constantine's vision of the two apostles recorded in Const.ts of St. Sylvester (ap. Fuhrmand de Bapt. Const. tom. ii. p. 68), however apocryphal, is a proof that at that time these personages had acquired a recognised type. The earliest known examples of this traditional type, as shewn in the gilded glasses of twe catacombs, the bronze medals, the mosaics and sarcophagi, as well as in the early statues and stataettes of St. Peter, correspond in their main features to the portraiture given by Nicephorus Callistus as tall ii. 37). St. Peter is ueually represented as tall sad upright, his halr and beard short and crisp, hls face round and somewhat nndignified, With a loag flat nose and arched eyebrows. St. Panl is shurter in stature and a little bowred, his forehead bald, his beard long snd pointed, his face oval, with low eyebrows, and the nose atraight and long, and his physiognomy characterized by greater delicacy and refinement. The portraits given in the Greek Menaea (Buonsiroti, iasi antichi, p. 76) correspond with this type in alniost all polnts, except that they represent St. Peter, as well as St. Paul, as suffering from baldness. Some rare examplea, on the other hand, assign to St. Paul'a brow well covered with hair.
The earliest representatlons of the two apoatles are those found in the gilded giasses of the catacombs. They sre sometimes depicted alone-St: Peter (Garrucei, Vetri ornati, tav. x. o. 5, tav. siv. n. 3), where by a singular caprice of the artist the apostle appears as a benirdless,

## 1622 PETER AND PAUL, SS.

smooth-faced young man, and St. Paul (ibid. tar. vii. n .5 ) where the usual type is maintsined. In by far the larger number of examplea the two apostles are depicted together, either in bust (ibid, tav. x. xii. xili. xiv; Buonarr. tav. x. xi.) [Glass, p. 731] or atanding (Garrucci, tav. ix. xi.) or seated (ibid. tav. xiv. xv, \&c.). In an exampla of this last attitude (ibid. tav. xv. n. 1-5), the two apostlea appear to be engaged in a lively discussion, such as that recorded st Antioch (Gal. ii. 11). Each holde a codex, and St. Peter presents his roll to his brother apostle with s degree of eagerness in keeping with the ardency of his character. The two apostles are in innumerable instances portrayed standing on either side of our Lord, either in person or symbolized by his monogram (ibid. tav, svi, n. 5), sccording to the custom spoken of St. Augustin as prevailing in his day in Africa (do Consens. Evangel. 1-10). [PHOENIX.] In many cases Christ is bestowing on Hia apostlea the crown of life (ibid. tav. xii. na. 1-7). The central place is not unfrequently occupied by a female orante. We hsve instances of the Virgin (?) (ibid. tav. ix. 6, 7), St. Agnee (ibid. tav. xxi. 1-3), St. Peregrina (ibid, n, 6). St. Lawrence also fills the same place (ibid. tav. $x x$, n. 7 ; Buonarr. tav, xvi. 2). Other ssints are sometimes associated with them, e.g. St. Pastor and St. Damas (ibid. tar. xxiii. n. 2), and St. Philip, St. Simon, and St. Thomas (ibid. tav, xxv. n. 6). In the room of the central figure in some instances we sce a chaplet of victory (ibid. tav. x. n. 2,4 ; Perret, tom. iv. pl. xxi. 3), or a flower (ibid. tar. x. nn. 6, 8), or several codices (ibid. tav. siii. na. 2-6). St. Peter is once represented seated, presching to s stauding femsle (ibiul. tsv. xri. n. 2). Instead of the more usual pavivs, we sometimes find St. Paul designated by his earlier name savivs (ibid. tav. xi. n. 3 ; tav. xvii. n. 7).

Neat to the gilded glasses the class of objects on which the two apostles most frequently oceur are the aarcophagi and sepulchral slabs of the catacombs. The engravings of Bosio, Aringhi, Bottari, Garrucci, Perret, Maffei (Mus. Veron. p. 484), Allegranza (Mon. Christ. di Milano, tav. iv. vi.), Bugati (Mem. di S. Celse, tav. I), Millin (atlas, pl. xxxviii. lix. Ixiv. |xix.), Le Blant (Surcophages d'Arles), may be referred to for a large snii instructive series of examplea. The type is almost iavariable. Our Lord stands on a hill, from which issue the four rivers of Paradise; on one side St. Peter, with covered hand, receives from Him a halt-opened codex; on the other St. Paul bows in reverence (Bottari, tav. xxv.; Marangoni, Act. S. jict. p. 42). A somewhat different arrangement appears in $s$ sarcophagus at St. Apollinare in Classe, Ravenus. Our Lord is sested, and gives a roll with His right hand to St. Paui, while St. Peter holds the key and oross on the left. Both apostles are opprosching Christ with hasty strides, their garments flying behind them in the wind. A sepulchral slab from the cemetery of St. Csilistus, commemorating a Christian nsmed Asellos (Boldetti, p. 193 ; Perret, vol. v. pl. xi.), bears the busts of the two apostles, rudely incised, with the sacred monogram between them. The hair and beard correspond to the usual type.

Another class of examples ls found in the mossics of the basilicas, for which we may refer

PETER AND PAUL, SS.
PETE
to Ciampini's Vetert monumenta end our own article on Nosaics. The frescoes of the catacombs furnish few, if hay, instances (Boldetti, p. $\mathrm{hi}_{\text {; }}$ Bottari, tav, clxvi.). Examples of mosaics will be found in St. Sabina (Ciamp. tom. i. tab. xlviii.), St. Agatha (tab. Ixvii.), St. Naria in Cosmedin (tom. il. tab. xxiii.), St. Lorenzo (tab. डxxariii.) St. Praxedes (tab, xlvii.), St. Cecilia (tab. lii.), the baptistery at Ravenna (ibul. p. 234), anl at Capua (ibid. tab. liv.) ; the former basilica of the Vaticsa (de Sacr. Aedific. tab. xiii.), and the later mossics of the side spass at St. Costaza (ibid. tab. xxvii.). A bronze medallion found in the cemetery of St. Callistus, engraved by Boldetti (p. 192), and more faithfuliy by lle Rossi (Bulletino, 1864, Nov. Dec.), preserved in the Vatican Library, presents the heads of the two apostles embossed in a style of unusual excellence [eee woodcut, and Money, p. 1307].


Medallion of ss. Feter and Paul. (Martigny.)
It is difficult to point to an example ia which the normal type is depicted with 80 much dig. nity and beauty. This fine work of srt is placed by De' Rossi in the first hult * 3rd century.

There was no invariable r' , the position of the two apostles when ated together.
ln the earlier'glasses nas sher worss of art St. Peter generally occupies the righthand place, and St. Paul the left. In later examples the order was frequently reversed, and this disposition became the rule, especially in the papal bulls (Mamachi, Orig. et Antiq, Christion, $\ddagger \mathrm{mm}$, v. p. 503). It is evident that mo dogmatic importance can be assigned to this change of position.

On the identification of St. Peter with Moses, in the scenes of the Striking of the Rock and the Apprebension, the article OLD Testament in Art may be consuited, and that on Sculpture for a description of the existing statues of St. Peter. An oajx given by Perrat (tom. iv. pl. xvi. 85) represents the apostle walking on the water and our lord seizing his hand to rescue him. The warning of his Depial is a frequent subject on sarcophagi. There is a very remarkable example on one of the sads of the magnificent sarcophagus of the 4th ceatary discovered iu the Vaticsn (Bosio, 85, 87 ; Aringhi, i. 317, 319), now preserved in the Lateran Museum. In this and in some other examples the cock stands on tha summit of a fluted pillar, The washing of St. Peter's feet by Christ is found on s earcophagus at Arles slmost precisely similar to one given by Bottarl (tav. xsir.)
(Millin, Atlas, 1 phages, pl. ix. T heading] is scu There are exan Monum. di Fermo Monum. iconogr. and Arles (Le Ble
The delivery of on a sarcophagu tav. $x \times 1 . v$. ), whe Another example crypt of St. Max toin. i. p. 771), Blaat, u. s. pl. ii. of having found of St. Priscilla. of uncertain age, a very early ds Urban. n. 18), g 185), and on the Suburra, A.D. 47 xxyii.). The apos or key (in some la fold of his greatest reverenc apostle carries suthority on a 88 Sus. Veron. p. 484 phal arch of the b (Ciampini, tom. i. Maria in Cosmedin he is in the attit throne of the Lamb sword does not app till a comparative example known to belonging to the to preserved in the cry

PETER, ST., Several festivala hare long been obse memoration of the associated with S commemorated on $t$ imprisonment.
(i.) This Festiv

1. Early Fistory of St. Peter and St cially connected witl treced back to the The discussion as to St. Peter ever visite long, and the evider the scens of his ma length uader the ar here to remark thst 25) cites Dionysius to the Rom in church, having taught in Ital to the truth nard ro (in loc.) slso cites th as testifying to Rom apostles ${ }^{\text { }}$ triumphsir $\tau \delta \nu$ Baтıкауঠे, \# Éptoters тd тро́таıa
 borne by Tertullisn Pruescript. 36).
We have said that
end our own $f$ the catacombs Boldetti, p. 64; of mosaics will 2. i. tab. xiviii.), ia is Cosmedia (tab. xxariii.) cilia (tab. lii.), p. 234), and st $r$ basilica of the xiii.), and the st St. Costanza redallion found s, engraved by ithfully by De' ec.), preserved the hesils of the yle of unusual NET, p. 1307?
(Martlgny.)
smple in which h so much dig. of art is placed - 3rd century. the positioa sted togetber. ther works of ies the rightleft. In later ly reversed, and $e$, especially in Orig. et Antiq. evident that no assigaed to this
t. Peter wilh Strikiog of the he article OLD consulted, and cription of the n oayx gives by sents the apostle Lord seizing his ing of hls Denisi agi. There is a e of the oods of the 4th ceatary 85, 87 ; Aringhi, in the Lateran other exanplos f a fiuted pillar. et by Christ almost precisely arl (tav. sxir.)
(MIllin, Atlas, Ixiv. no. 4). Le Blant, Sarcophages, pl. ix. The raising of Tabitila [sce that heading] is sculptured on a few sarcophagi. There are examples at Fermo (de Minici's Monum. di Fermo, p. 83); St. Mnximin (Rostan, Monum. iconayr. de l'Eylise de St. Max. fig. xii.), and Arles (Le Blant u. s. pl. li. fig. 2, p. 4).
The delivery of the keys to St. Peter appears on a sarcophagus from the Vatican (Bottari, tav. xxi. v.), where the subject is well executed, Another example is found on sarenphagi in the crypt of St. Maximin (Monum. de S. M. Mad. tom, i. p. 771), in the moseum of Arles (Le Blant, u. s. pl. ii. fig. 1), and De' Rossi apenks of bsting found it on one in the cemetery of St. Priscilla. It also appears on a rase of ancertain sge, to which Bianchini assigns a rery early date (Not. in Anastas. Vit. S. Urban. n. 18), given by Bottari (tom. i. p. 185), and on the mosaic of St. Agatha in the Suburrs, A.d. 472 (Ciampini, Vet. Mon. tnb. uxvii.). The apostle usually receives the keys
or key (in some instances there is but one) or key (in some instances there is but one) in s fold of his garment with marks of the
gresiest reverence. [KEYs, p. 900.] The grestest reverence. [KEys, p. 900.] The
apostle carries the keys as a symbol of sulhority on a sarcophagus at Verona (Maffei, Jfus. Veron. p. 484), in the mosaic of the triumphal nreh of the basilica of St. Paul (A.D. 441 ) (Cismpini, tom. i. tab. Ixviii.), and that of St. Baris in Cosmedio st Rarenaa (A.d. 553), where he is in the attitude of offeriog them at the throne of the Lamb (ibid. tom. ij. tab. xxili.). The sword does ant appear as a symbol of St. Paul
till a comparatively late period. The earliest exampls known to Martigny is in s mosnic belanging to the tomb of Otho II. (d. A.D. 983), preserved in the crypt of St. Peter. [E. V.]
PETER, ST., APOSTLE, FESTIVALS of. Several festivals connected with this apostle bave long been observed in the church, the commemoration of the martyrdom, in which he is associsted with St. Paul, of his episcopate, commemorsted on two eeparate days, and of his imprisonment.

## (i.) The Festival of Sth Peter and

 St. Paul.1. Early History of Festival.-A joint festival of St. Peter and St. Panl, primarily and especially connected with the Roman church, can be traced back to the 4th century after Christ. The discussion as to the whole question whether St. Peter ever visited Rome, and if so for how lang, sad the evidence for Rome having been the scene of his martyrdom, will be found at length uader the article Pope. It may sutfice here to remsrk that Eusebius (Hist. Hocles, ii. 2.) cites Dionysius of Corinth, who, in a letter to the Romin church, speaks of Peter and Paul hoving taught in Italy and haviag borne witness to the truth кard тòv aürov кaipóv. Eusebius (in loc.) also cites the Roman presbyter Caius, as testifying to Rome as the scene of these


 mov ekк $\lambda \eta \sigma l a \nu$. The came testimony is also
bome by Tertullian (contra Marc. iv. 5 ; de Pruescript. 36).

We have said that a festival in commemora-
tion of this martyrdum can be traced back to the 4th century, the Natalis Apostolorum Petri ot Pauli, observed on June 29.
Prudentlus, on the pasainn Prudentlua, on the passion of these two apos-
tles (Peristenh thes (Peristeph. 12), is evidence of the easly
celebration of the festival in celebration of the festival in Rome. We cite
the first four lines in evidence:

> Plus solito coennt ad gandis; dic, amice, quid sit; Romam per ombem cursitant ovantque, Festus apostolfict noble redit bic illea triumph Paull atque Petrl nobilis cruere."

Lnter on we find among the works of St. Leo three homilies (Hon. 82-84; vol. i. p. 321, sqq. ed. Ballerini), the first of which dwells on the double commemoration, the second refers to St. Peter alone (relegated to the appendix by Quessell, as partly spurious, partly a mere cento from the works of St. Leo), and the third is for the octave of the two apostles, the heading, however, being perhaps not genuine. At the beginning of the first of these, St. Leo claims that "in the place where the departure of the chief of the apostles was made glorions, there on the day of their martyrdom should the rejoicing take its riee." The Leonine Sacramentary contains masses for the day, to which we shall again recur (vol. ii. 35 sqq.). We also hare sermans for the festival by St. Augustine (Sermm. 295-299; Patrol. xxxviii. 1348), by Maximus of Turin (Sermm. 66-69; Patre!. lvii. 663), \&c. It seems also pretty certain that the ancient Kalendarium Cartiaginense includes this festival, though the MS. is somewhat defective at this point. After St. John the Baptist's day (Jnne 24) come two entries partly lost, then ". . . Jnl. Sanctorum . . . Apostolorum." After another illegible line comes the ides of July. As no other festival of apostle is known to have oecurred at this time, it seems safe to refer this line to St. Peter and St. Paul (Patrol. xiii. 1222). The calendar of Bucherius, which Muratori (do Rebus lituryicis, c. 4; Patrol. Ixxiv. 877) refers to A.D. 355, has the eotry: "iii. calend. Julii Petri in Catacumbes et i'auli Ostiease, Tusco et Basso Coss." it is hardly necessary to add that all Western martyrologies and calendars agree in their recognition of this festival, as the different forms of the Mart. Hieronymi, Bede, Florus, Usuard. \&c.
On the other hand, the Apostolic Constitutions, a work of distinctly Eastern origid, makes no defiaite nention of the day, perhaps due to the festival haring had a Western origia and gradually finding acceptance in the East. The order is merely given (viii. 33) that slaves are to rest on the great festirals of the Saviour, and also on "the days of the apoatles," to which is added a special mention of that of the protomartyr Stepheo. As regards the Eastern church, we find a dirsct atntement, valeat quantuin, made by Theodorus Lector (Hist. Eccles. ji.

[^102]
## 1624 PETER, ST., APOSTLE

PFTER, ST., APOSTLE

16 ; Patrol. Or. Ixxivi. 189), to the effect that a Roman senator named Festus, being sent to Constantinople on political matters, exhorted that "the commemoration of the chief of the apostlea, should be held with great honour and reverence." Theodorus adds that the feetival had been kept at Constantinople before, but now received a great additionsl eplendour ( $\pi о \lambda \lambda \hat{\psi}$

 atnsius l., who died A.D. 518.

What credit we are to asslgn to the remark of Theodorus, that a festival of St. Peter and St. Paul had been kept at Constantinople before the time of Anastasius 1., or indeed to his whole atory, it is impossible to say. The absence of any homily for a featival, afterwarda so important, in the genuine works of St. Chryasotom, is conclusive against any general celebration of the festival in the East in his day. We may take this opportunity of adding that in the older aditions of St. Chrysostom (e.g. Saville, vol, v. p. 991) was contained a homily, cls roùs корифаíous ти̂v ג̇жобто́лау Пéтроу каl Паúлоу
 spuriousneas of this is, however, palpable; and Montfaucon contemptuously rejects it (vol, viii p. 7, in spuriis).

Binterim (Denkio. v. i. 384) cites as evidence for the early celebration of this festival in the East a discourse of Gregory of Nazianzum and une of Gregory of Nyess. As regards the latter, first published by Gretser (lngoldatadt, 1620), it is sufficient to say that it appears to be certainly the work of Maximus Planudes (see Patrol. Gr. xliv. 35). The former, delivered in A.D. 381 before the hundred and fifty bishops in Constantinople, does not appear in the passage cited to have anything to do with the subject before us, but to be a bidding farewell to a certain church in Constantinople-Xaipete, $\alpha \pi \delta-$


 489, where see note).

In the Eastern church at the preaent day the festival of St. Peter and St. Paul is, save the wo chief festivals of St. John the Baptist, the only one not immediately connected either with our Lord or the Blessed Virgin, included in those of the first rank. The entry for the day in the

 and in the Greek metrical Ephemerides prefixed by Papebrooh to the Aota Sanctorum for May (vol. i. p. xxiii.) is $\tau \lambda \hat{\eta}$ evdry $\sigma \tau a \nu \rho o ̀ \nu ~ \Pi e ́ \tau \rho o s ~$ cikdō九, hop o Hav̂̀os. The festival of June 29 occurs also in the Ethiopic and Coptic calendars (Ludolf, al Hist. Aeth. Comm. p. 420). Besides this, Ludolf also mentions, but in the Ethiopic calendar only, festivals of Cephas and Saul on September 22, and of Peter and Paul on June $19^{\circ}$ and July 8 ; but it is possible that these do not all refer to the two apoatles.
b The reading of the text ts here тйу корифаiony aimoбróגov Híroou кai Maviגov. Fur thin Vatestus sulg-g-sted tïv airogrodav nopypaiov, reierring the title to St. Peter onls. Hta scoond sugeretton, to alter ámoomódov into àrooró $\lambda \omega v$, seems more reasonable.

- In place of the Peler and Paul of the Ethtoptc calendur, the Coptto calendar gives the Patriarch Puter.

In the calendar of the Armenian church given by Assemani (Bibl. Or. li1. 1, 645 sqq .), we find commemorations of St. Peter and St. Paul on June 29 and December 27, the former parhaus Western inportation in addition to an slreddy exlsting celebration. There is also a commemo ration of Peter and Paul, who are, however. perhaps not the apoatles, on June I.

In connexion with the twofold nature of the celebration in the Roman church, a difficulty has been needlessly raised on account of a notica in the Microloulus (c. 42 ; Patrol. cli. 1009), where, in a discusaion on the rule to be observed on the concurrence of two festivals in one day, it is said that one may be postponed to the following day, "as the holy pope Gregory decided to observe the feast of St. Paul after the feast of St. l'eter," Now in the Gregorian sacramentary, after the heading, iii. kalendas Julii. Natalis Petri et Pauli, comes the heading, pritio kalendas Julï. Natalis Sancti Pauli. A suti. cient explanation is given by Menard, that originally the pope celebrated mass twice on the earlier day, once in the charcb of St, Peter and then in that of St. Paul, the latter aervice being afterwards transferred to the following day. The hymn of Prudentius we have alreidy cited speaks of the two masses as said in different churches on the same day (Peristeph. xij. 57, sqq.).

Confirmation is also to be had from the Gela. alan sacramentary, where three masses are gired, beaides that for the vigil, one for St. Peter proprie, one for St. Paul propric, and one for both apostles; all three, however, being for June 29. The presumption naturally is that a mass was specisliy provided tor the service in the church of each of the apostles, and a third for use elsewhere on that day. On the above grounds, and consideriag too that in the service for June 29 in the Gre gorian sacramentaly the nsmes. of the two apostles are equally dwelt on, it is but reasonable to conclude that the special commemorstion of St, Paul, whether held on June 29, as in the Gelasisn, or on June 30, as in the Gregorian sacramentary, was due to the desire to give that apostle 40 equal share of honour, the other commemoration having been held in the basilica of St. Peter.
2. Liturgical Notices.-At the riak of a certain amount of repetition, it will be deairable now briefly to review the information derived from our chief extant liturgical monuments. Begioning with those of the Roman charch, we find in the Leonine sacramentary a series of mssses in which the one apostle enters as prominently as the other. One of the last of these has the heading, Item ad Sanctum Paulum, in which, however, St. Peter is mentioned co-ordinately with St. Paul. To the sacramentary of Gelasius we have already referred; we may repest here that we have a masa for the vigil of the apostlea Peter and Psul. This is followed by three masses, one for each apostle propirie, and one for a conjoiat celebration. A number of forme are slso given for the vespers, and a mass for the octave of the festival (lib. ij. 29, aqq.; Patrol. lxxiv, illít). In the Gregorian eacramentary is a mass for the vlgil, for the festival (Natalis Petri et Pauli')
d It may be noted that Ménerd's Cod. Rodrad read Natale Sancti Petri, und his Cod. Rhemeasis, Natah Soncti Petic, proprie. The earilcer of these MSS,, howeriu, is not earlier theu the time of Charlemsgne.
and on the Nutalis Sunc the octave (co here that in s mentary there being in the $n$ antiphonary, only, and so t by the nativi lnto this poin enter. The oc
In the Amb the vigil and $f$ but no comme for the followi
We pass nex ancient lection edited by Mabil Petri et Pauli a their passion (in lection), Roma (Mabillon do L Patrol. 1xxii. 2 lectionary is ass century, which : was observed in kings.
We may, how much further ba of a homily of A.D. 490), bearin S. Petri, qumm condidit" (no. 6 of the following this homily). A the Natale of St. festivals whose vi church of Tours ( ed. Ruinnrt). Af curious that we ah to Charlemagne publico celebrare xcvi. 1366). Ho occurred, or what been for urging s sible to say
Mabillion's Goth refars to the 8th torum Petri et $P$ benediction of the p. 196].

The Mozarabic festival of the two and in the printed Commemoratio S. $F$ form for this lat later addition. The and gospel are reap Pat. i. 2-15, John that in the Sacrame and goapel are Rom John ii, 15-19. As Thomasius's Lection Cor. xi. 19 , and we passage in St. Ainbro $899 . ;$ Patrol. xvi. 1 cake v. was also re from the gospel for cherch of Africa, the wind the epistle w for Augustine, in his
and on the following day is a mase for the Nutalis Sancti Pauli. There is also a mass for the octave (col.111, ad. Ménard). It may be noted here that in some MSS. of the Gregorian zucramentary there is a twofold vigil given, the second being in the night (ib. col. 404). In the Gregorian antiphonary, the vigil bears the name of St. Peter only, sad so too the festival of June 29, followed by the uativity of St. Paul on the next day Into this point, however, we need not further enter. The octave bears both names conjointly. In the Ambrosian liturgy, there is a mass for the vigil and for the festival of the two apostles, but no commemaration of St. Paul is indicated for the following day.
We pass next to tha Gallican church. In the ancient lectionary (Lectionarium Luxoviense), edited by Mabillon, the lections in festo Sanctorum, Petri et Pauli are an extract from the acconnt of their passion (in place of the ordinnry propheticnl lection), Romans viii. 15-27, St. Mntt. v. 1-16 Mabillon do Liturgia Gallicana, lib. ii. p. 159;
Patrol. 1xxii. 208). The Patrol. 1xxii, 208). The MS. contnining this lectionary is assigned by Mabillon to the seventh century, which alone would shaw that our festival was observed in Gaul undar the Merovinginn
kiags. W
Wo may, however, apparently go with safety much further hack. There is extnnt a frngment of a homily of Aritus, bishop of Vienne (circa S. Petri, bearing the hending, "dicta in basilicn condidit" (no. 6; Put ool. lix. 294; and the first of the following fragments evidently belongs to this homily). Again, Gregory of Tours mentions the Natule of St. Peter and St. Pnul among the festivals whose vigils were to be observed in the church of Tours (Hist. Fran orvim, x. 31 ; p. 531, ed. Ruinart). After such evidence, it is rather curious that we should find in a letter of Catulfus publico celebrare the remark, "sancti Petri in pubiico celebrare regno tuo constitues " (Patrol. occurred, or what special rensong thect may have been for urging such a poinst, it is there may hnve dible to say.
Mabiilon's Gothico-Gallle missal, which refers to the 8th century, givès a Missa Sanctorum Petri et Pauli, which contains a solemn benediction of the people [Benedrains a solemn
p. 196] P. 196].

The Mozarabic missal gives a mass for the festivel of the two npostles (p. 334, ad. Leslie), and in the printed editions this is followed by the Commemoratio S. Pauli, but there is no special form for this lastor, and it is obviously a and gespel are respectively aet. i. 2-15, John xv. 7-17. Weclus. xliv. 2-16, 1 that in the Sacramentarium Bobicmay add here and gospel are Rom. v. 7-17 and Matt, iv 18 Jsha ii. 15-19. As regards the church of Milan, Thomasius's Lectionarium Ambrosionum gives 2 Cor. xi. 19, and we may probably gather from a passagg in St. Ambroose (Lib. de Viry. c. 19, § 121, aq9.; Putrol. xvi. 133) that the early part of Luke $\nabla$. was also read, for be cites verse 5 as church of Africa, the the day. As regards the we find the epistle was drawn from at any rate, for Augusting, in his sermona for thls festival trice cites verse 6 as having been just read-

PETER, ST., APOSTLE
1625
" recole varba qune pnulo anta . . audivimas, Ego, inquit, jam immolor" (Serin. 297, § 5 ; 299; § 3: vol. p. 1772, 1781, ed. Gaume); nad that John axi. 15 formed part of the gospel is scen from one of the same sermons ( 2962 ; ib. 1761). In the Greek church the epistle and gospel are respectively 2 Cor. xi. 21 -xii. 9 , and Mntt. xvi. 13-19; the gospel at Matlns is John xxi.
14-25.

## (ii.) The Festivals of the Cathrdara Petri.

 1. Early History of Festials.-We pass now from this joint celebration of the two apostles to another very ancient festival which regarls St. Peter only. The ides dwelt on in this latter is of his episcopate, or perhaps we may nores s rictly say, of his confession of Christ nad our Saviour's whether it answer (Matt. xvl. 16, sqq.), and whether it were so directly intended or not interest of the claims of the been utilised in the Although the main id the see of Rome.enough, much uncertainty prevaile astival is clear history. From about ty prevails as to its early we constantly find two days bearing the onwarde the Cathedra Petri, January bearing the nama of although it is true January 18 and February 22, quently absent. These are knowner is not unfreRomana and Cathedre are known as the Cuthedra nnd nre supposed to commemoriena respectively; scrernl episcopates. Thnt St Pt. Peter's two bishop of Antierch is mnintaint. Peter had been Leo, who connects the apostle in ang others, by wny with the two churches (" in a like special in Antinchena et Romana ("specinli magisterio siam." Ejpist, cxix. 2; vol urbe fundavit eccleOnr earlier notices, hovel. I. 1213, ed. Ballerini). festival. It has then to be considered whingla the cause of the twofold considered what is where did the festival commemoration, and As regards the latter point orinally take its rise. the West, from thater point, we may ssfely say a festival in the the absence of any trace of such which it an the East, and from the early date at church. As regards thed ns existing in the Roman may be given. It is possiber point, two answers ane Roman festival, possible that there being branched out into two, with ons commemoration fresh impetus to tho, with the notion of giving a memoration, a special idea underlying the comench day. On apecial element being assigned to bered that our other hand, it must be rensemCathedra Petri on Feb Roman notices fix the tion of Rome or Antioch. and bring in no menin Gaul, whers the festival and firther that exceptional importancestivn had apparently an reasonable grounds for there are, at any rate, frll in January. All thinking that the festival the conclusion that this would rather point to churches observed the Roman and the Gallican and afterwards both these col on different days, embodied in the same casa commemorations were of Rome and Antioch calendar, and the mentions account for the toch are but the attempt to although a weighty objection to the Ro. Lastly, of the festival may be urged fothe Roman origin absence from important urged from the fact of its Gelasian eacramentary, stlll an important poing

[^103]the other way is that the first notice of the festival occurs in a Roman ealendar, two centuries before any other notice is found. This' fact, combined with the $\dot{a}$ priori likelihood that a festival which specially brought into prominence the idea of the primacy of Peter should take its rise in the Roman ehurch, may perhape justify us in thas striking the balance of probabilities. If so, it must however be admitted that the Roman ehurch did not at first bring the matter into such prominence as at a later time.

We must now enter into the evidence seriatim. Our earliest mention of the festival is that in the Bucherian calendar, where the entry is viï. k. l. Mart. Natale Petri dis Cathedru (Patrol. lxxiv. 677). This is a rather peculinr use of the word natale, but it is obvionsly equivalent to festivitus. In the calendar of Polomeus Silvius, which belongs to A.d. 448, we find on Yeb. 22 the entry, Depositio S. Petri et Pauli, followed by the words, "cara cognitio, ideo dicta, quia tune etsi fuerint vivorum parentum odia, tempore obitus deponuntur" (see Acta Sanctorum; January, vol. i. p. xlv). The reference in the latter sentence is doubtless to the heathen rite of the feralis or parcntalia, celebrated in the latter part of February, to which we must again refer, and this may be illustrated by the entry for the day in the calendar of Furius Dioussius Philocalus, which earries us back a century earlier, Caristin (Kollar, Analect. Vimdobon. i. 963). As to the meaning of the former clause, the Ballerini, in their notes on a eermon of St. Leo for the festival of St. \eter and St. Paul, suggest (vol. i. 498) that there was a confusion in Silvius's mind with the grent festival of June 29, aided, it is hinted, by his observing a festival of the Cuthedra Patri on Jan. 18. It is evident, however, that we cannot speak here otherwise than very doubtfally. What evidence the Leonine calendar might have afforded us, it is impossible to say, as the early part of the sacramentary is wanting. The festival is passed over, as has been already mentioned, in the Gelasian sacramentary. It is given in the Gregorian sacramentary as edited by Ménard (col. 29), though not in the text given by Muratori. In most MSS. of the Gregorian sacramentary, the hending is merely Ca:hedra Sancti Petri; the Cod. Ratoldi pretixes in Antiochia. Some editions give in Roma. This irregularity tends to confirm us in our notion, that the special idens of liome and Antioch are not of the original essence of the festival, but introduced as an afterthought.
In the Ambrosian liturgy there is no recognition of the festival; but in the Gallican church it nust have had a rather exceptional prominence, ns in Mabillon's Lectionarium Luxuriense not only are lections provided for the festival itself, but for three Sundays reckoned from it. It does not seem clenr whether this Gallican feast is to be placed in January or February. The much greater prominence of the festival of the latter month in the West generally would favour the view that the latter is meant. Morenver, Mabillon's Gothico-Gallic missal gives us a mass for the day, which follows that for the conversion of st. Paul, whicn fell on Jan. 25. Another argument may be aerived from the order of the seeond council of Tours (A.d. 567) forbidding offerings of food to the dead on this
festival. This order we ehall cits at length presently. It will be remembered that we hava already raferred to the heathen practice a ${ }^{3}$ prevailing at the end of Februnry. On the othe: hand, Mabillon reminds us that forms are only given for two Sundays after the Kpiphany, and slso that after forms for three Sundays following the Catheitra Petri come thoss for the beginning of lent. This is clearly in favour of the Jamary date. There is aleo independent evidence that, in Gaul the feast of the Cathedra Petri fell in January. Mabillon cites from a Murt. Gie. lonense, "xv. kal. Februarii, secundum Gailos eathedra anneti l'etri apostoli." It will thus be seen that there are reasomable grounds for thinking that the Gallican festival fell in January, but of course the casa is not suthiciently strong to be at all pressed.
Be the mattor as it may, the majorty of martyrologies and calendars recognise the two festivals. Thus in the Mart. Hieromymi we have, "xv. kal. Febr. Dedicntio cathediras sancti Petri apostoli, qua primo Romae sedit"; aud "rijii. kal. Mnrt. Natalis cathedrae S. Petri apostoli, qua aedit apud Antiochinm." The murtyrology of Bede has the festival in February, but only some forms of it recognise that in January. Both are given in such martyrologies as those of Uspard., Rnbnnus Maurus, Notker, \&c. Wandnlbert, on the other hand, gives only the festival of Feb 22, his notice for which is (Patrol. exxi. 590):
"Octavoque Petri cathedra et doctrina coruscat,
Urbs iacta Autlochi quo prinum praesule venit."
Binterim, speaking of ancient German calendars, remarks (IIcnkw. v. 1-331) that but few recognise the festival of Jan. 18. It was mot till the time of pope Paul IV. (ob. A.D. 15:9) that it was definitely and nuthoritatively estailished.
2. Liturgical Notices.-We have seen that nothing is to be looked for from Loman liturgies before the Gregorian, some forms of which give a mnss for the Cathedra Pctri on Fcb. 22. The notion of the festival is made sulficiently plain by words oceurring in the service. Thus in the collect we read: "Petro, collatis claribus regni caelestis, naimas ligandi atque solvendi pontificium tradidisti"; or agnin in the Preface: "Petrum apostolorum principem ob confessionem Unigeniti Filii Tui $\qquad$ cnelestium claustrorum praesulem custodemque fecisti, divino ei jure concesso, ut ,quae stituisset in terris, servnrentur ia caelis."

Attention has been already called to the fact that in Mabillon's Lectionarium Luxoricnse, lections are provided both for the festival of the Cathedra Petri and for three Sundays reckoned from it, Die Domiuico post Cathedram sancti Petri, \&sc. (Mabillon de Lituryia Gallicana, lib. ii. 119 ; Patrol. Ixxii. 181). The epistle and gospel for the festival are respectively Acts xii. 1-17, Matt. xvi. 13-19, John xxi. 15-19; the lenf of the MS. which contained the prophetical lection is wanting. The mass in the Gothico-Gallic missal brings out very strongly St. l'eter's confession as its central idea ( 0 p. cil. lib. iii. 226; Patred. 1xxii. 181).

In the Mozarabic missal, which has the one commemoration in February, the prophetic lection, the epistle and gospel are respectisely lga. xxxii. 1-19 (with several omissinat),

1 Peter v. 1-6 |xxxy. 718). T the Sacramentar Pamelius ; the apectively 1 Pet 3. Miscellaneo above to the or conaexion with part of the rule ageinst the heat calends of Janus sixth century, it feativitate Cather mortuis offerunt domos proprias, a et post Corpus accipiunt " (can.
We find this sermons for the bated to Augus (Sermm. 190-192 ed. Gaume). Ref ts still prevalent defunctorum eibo 190, c. 2; cf. 191, thet this festival In Augustine's ti ebove, like many o to have lasted on i and, in the 12th it in such a way a ance (llat. div. off. gres so far as to d Christian fenst as the heathen feast. on a certnin day in in the habit of plac their parents, for t! the dead, but whic ceeds to say that rooted that holy n the Catherha Petri, which those abomin heathen, so that the got rid of. Still the itself even on the Ch illis epulis festum $h$ epularum."
It may perhaps that there is still wooden chair, which sble one in which St. the whole question of Petri, reference may arthtio de ìlentitate Romat prinum sedit stantia solemnitatis ca 166B.
(iii.) Tive Festiva

Cu
Both the Eastern conmemornte the in by Herod Agrippa liremnce. On Jan St. Peter's Chain in Jan. 22 in the Arm 1. c.): also August Natale S. Pctri ad D times, it will be observ rent the actual time thortly before Enster actice as preOn the othe: orms are only Epiphany, and dnys fullowing the beginning of the Jnauary evidence that Petri fell in a Murt. Gelundturn Guilos It will thus be inds for think11 in Jamuary, ciently strong - majority of gnise the two mymi we have, te sancti P'etri " ; nnd " viii. Petri ajostoli, d. martyrology inry, but only : in Jnuuary. ies as those of \&c. Windal. $y$ the festivsl $h$ is (Patrol.
coruseat, "acsule venit."

## nan calendars,

 out fev recog. was nut till D. 1559) that ly established. ve seen that man liturgies ms of which i on Feb. 2 ? de sulficiently ierrice. Thus Ilntis clavibus tque solvendi 1 in the Presipen ob con-caelestium mque fecisti, statuisset in
ed to the fact Luxoricnse, festival of the days reckoned ledram sancti pid Gallicana, The epistle respectively 19, John $x$ xi. contained the e mass in the very strongly idea ( $o p$. cit.

## 1 has the one

 the prophetic e respectively omissi: os),1 Peter V. 1-6, Matthew xvi. 13-20 (Patrol. lixiv. 718). The same gospel also is found in the Sacramentariun Bubianum and the Comes of Pamelius; the epistles in these last being reapectively 1 Peter 1. 3, 4, nnd Heb. v. 1 sqq.
3. Misceilineous Aotices.-W Whave referred abore to the order of the council of Tours $\ln$ connexion with this festival; we shall now cite part of the rule it question. After protesting sguinst the heathen abuses connected with the calends of January, and still practised in the sisth century, it proceeds : "Sunt $\varepsilon$ tiam, qui in feativitata Cathedrae domiai Petri Apostoli cibos mortuis offerunt et post missas redeuntes ad domos proprias, ad gentilium revertuntur errores, et post Corpus Domini snerntas daemoni escas scipiunt" (can. 22; laabbe, v. 863).
We find this practice referred to in the urmons for the Cuthedra Petri formerly sttributed to Augustiae, but palpably spurious
(Sermm, 190-192 in Append (Scrmin. 190-1.92 in Append. ; vol. v. 2836, ed. Grume). Reference is made to a deadly error defanctorum cibos et ving, "at super tumulos defanctorum cibos et vina conferunt" (Serm. 190, c. 2; ce. 191, c. 3). We may remark here ia Augustine's time. The custom all in Afriea sbove, like many other henthen practicen, seems to bsve lasted on in the church for a long time; ond, in the 12th century, John Beleth refers to it in such a way as to indicate its long continuance (hat. div. off. e. 83; Patr,l. ecli. 87). He gres so far ns to describe the institution of the Christian feast as mainly designed to counteract the henthen feast. After onying that annually, on a certain day in lebruary, the heathen were in the habit of placing a fenst on the graves of their parents, for the refreshing of the spirits of the dend, but which demons devoured, he proceeds to say that this custom was so deeply
rooted tholy men instituted the festival of the Calhella Pectri, fixing it on the same day on which those abominnale things were done by the benthen, so that thereby it should be altngether got rid of. Still the old custom left a trace of itself eren on the Christian rite, "unde etiam nb cpularum." It may perhaps be worth mentioning here that there is otill preserved in the Vatican a wooden chair, which is asserted to be the veritable one in which St. Peter ent. On this and on the wholequestion of the festival of the Cuthe Ira Petri, reference may be made to Phoebeus, Dissertitio de ulentitate cathedrae in qua S. P'etrus Romae prinum sedit: et de antiquitato et praestantia solemnitatis cathedrao Romanas. Romae,
1666. bob.

## (iii.) Tute Festival of S. Perri ad Vin. CULA, ETC.

Both the Eastern and the Western ehurchee conmemorate the imprisonment of St . Peter by Herod Agripna and his miraculous de-
liremnce. 0 n Jsm, 16 is the St, Peter's Chain in the Greek the Festival of Jan. 22 in the Armenian church (Assemani, h. c.): also August 1 is the Western festival Natale S. Petri ad Vincula. Neither of these timen, it will be observed, can be meant to represent the actusl time of the event, which fell thortly before Easter (Acts xii. 4); but it is chain $!$
prebnble that in both cnses the date has raference to the dedication of a ehurch in memory of it. The Western festival has by some been ansocinted with the chnins with which the apostle way bound by Nero; this, however, was discing not the primary iden, and we shall Wiscuss tho point at length presently.
festival. $\eta$ mpooki
 the Greek metrical is, Eicoin metrical Ephemerules nlready cited The historical lection for the desкdтp $2 \nu \mathrm{l}$ éктp. Sivee the tradition for the day in the Mfenaea Peter the tradition that the chain from which st. Chriutians miraculonsly freed was found by the removed and trensured up. Afterwards it was removed to Constantinople and deposited in the ehrine of St. Peter, which is in the Great is observed there his cemmemoration ( $\sigma \dot{\nu}$ agagr) As to th.
is anid the supposed date of this event, nothing festival and it is quite uncertain when the festival commemorating it arose. There is, indeed, a sermon for it extant of which the latin trausIntion is given in Lipomannus and Surius (do probatis Sunctorum Historiis, vol. iv. 447); the Greek text itself also is found in MSS. in the Vatican Library and elsewhere, but, so far na I am aware, it has not been printel. The sermon, however, is ebviously of a date long subsequent to Chrysostom, and Baronius (not. in Mart. Aug. 1) asalgns it to Proclus or Germanus, patriarchs of Constnntinople. Baronius recounts how the empress Eudocia, the wife of Theodosius II., brought from Jerusnlem in A.D. 439 the two chaine with which the apostle had there been bound, one being sent for a church in Constantinople, and the other given to the empress's daughter Eudoxia, the wife of Valentinian Iil., who built a church on the Esquiline in its honour! As regards this story, we may remark that there is no trace of it in any Greek writer whatsoever. Nicephorus Callistus even, When spenking of Eudocia's journey to Jerusalem, nad of the relies thence brought by her Petist. Eccles, xiv. 2), makes no mention of St. Peter's chain. It may be added that this story is equally absent from any but quite late Western records, and may be summarily dis. missed. All that may be safely assuned is that at some time a church was built in Constantinople in memory of St. Peter's imprisonment; and there, doubtless in accordance with the taste of the age, chnins deelared to be his were treasured up.
In the Western church, too, the date on which the festival fell probably had reference to the founding ot a church. This is spoken of in many martyrologies as one built and conseerated by St. Peter himself, with no mention of nny iniprisonment. We cannot claim a very early date for it, for it is ahsent from the Kalendarium Carthaginense, the calendar of Bucherins, and the Leonine and Gelasian sacramentaries. Nor does

R This is on the whole the story as toid in the modern Roman brevisry, which adds that the chain brought from Jerusaien to Rome, when piaced by the pope with the became whith which the apostle bad been bound by Nero,

It occur in the Callican or Mozarable liturgles. The reference to the dedlcation of a chureh spoken of above oceurs e.!. in the Murt. Ilieronymi, "Romae, dedientlo primae ecelesiae s beato Petro constructae at consecratas" (though some forms anld, "et absolutio ejus a vinculis "), the Martyrology of IJede, In some of Its forms (I'atrod. xeiv. U93), Rabanus Nautus (ib. ex, 1160), \&ce. The metrioal martyrology of Bede, It may be noted, omita the featival altogether.

That this church, whatever may be lta real bistory, either was origlaally built in memory of St. Petar's imprisonment, or aoon became associated with that idea, may be inferred e.g. from the heading tor the day in the Gregorian sacramentary ad sanctun Petrum ad Vincula. Wandaibert, in his metrical martyrology, tells ns, "Carcere Roma Petrum celebrat vinclisque reiluctum " (Patrol. exxl. 606). The anelent Mart. Geilonense gives (D'Achery, Spicilegium, xiji. 408), "Roma ad vincula catenas Sancti Petri osculindas." Similarly Ueuard. (Acta Sunctorum, July, vol. vi. 399), Notker (Patrol cxxxi. 1129), \&ic. The last-named writer, nfter apesking of the church erected by St. l'eter as the first in Europe, adds that in this were deposited the chains from the prison in Jerusalem.

It may be next asked what grounds we have for judging whether it ls the Herodian or the Neronian imprisonment that is referred to. On this, besides our citation from Wandalbert and Notker, we may appeal to the Gregorian sacramentary (in loc.; col. 117, ed. Ménard), where the reference in the words "Qui beatum Petrum spestolum a einculis absolutum illaesom nbire fecisti "is nnmistakable. The homily aseigned to Bede (lib. iil. 96, de Vinculis Sancti Petri; Patrol, xciv. 498) ls spurious. This dwells on the chnins brought from Jerusalem and the church built in Rome in their honour by pope Alexander I. It neems pretty obvious therefore that the writers who have apoken of the chains as those of Nero have merely wished to strengthen the Roman associations. It may be worth noting that, besides the church of S. Pistro in Vincoli on the Eaquiline hill, there is also one of S. Pietro in Carcere on the Capitoline, the latter clearly referring to St. Petara imprisonment at Rome, and thus more or lesa disconnecting the former from that event. This ehurch is mentioned in tha Gregorian sacramentary, as edited by Pamelius, under the Monday after tha first Sunday in l.ent, in a note of the station, ad Sanctum Petrum ad Vincula. Durandue (Hat. Dic. Off. vij. 19) combines both reasons as causing the festival. On the whole of the sbove question, reference may be made to Papebroch in the Acta Sanctorum (June, vol. vil. 410 ) ; also Monsacrati, Dissertutio do Catewis S. Petri ad Bencdictum, xiv. 1750.
The familiar English name for this day fa Lammas, probably a corruption of the AngloSaxon Hlaf-muesse, i.e. Loaf-masa; reeing that on that day the Saxons offered an oblation of loaves made from new corn (sea Bosworth's AngloSaxon Dictionary, and Strattmann's Dict. of the Old English Lan juagc, s. v. Mlaf; Wedgewood, Dict. of English Etymology, s. v. Lanmas). Thus, in the Sarum manual, the day is called Benedictio novorum Fructuum. Some have chosen to consider Lammas as a corruption of Lamb-mass, on
the ground that lambs were offered at this tims; and it has been meationed that tenants of the chapter of the cathedrnl of York fommerly jaid live lamb on Aug. 1. There does not howerer seem to be much authority for this Intter riew, though it is certainly curlous that we find a Weish name for the day, Dydd deguom ryn, Lambtithing day.

Besides the above three feetivala, we find in the Ethiopie calendar a commemoration of St. Peter on July 31 (Iudolf, p. 424), with merely the ontry, Petor the Apristle. Also, in the Armeaian caleadar (Assemani, l, c.), is the antice under May 24, "the finger of tho huly nowstle Peter," of the reference in which 1 am quite nnaware.

A considernble amount of apocryphal literature has been associated with tho name ot St. l'efer. A pasaing notice of it may be givenhere; for de. tailed Information concerning it, ruference may be made to the aeveral articles in the Dictionary of Christian Biography and Literuture. Eusebing (Hist. Eccles. 1ii. 3) mentions as works falsely ascribed to St. Pcter, his Acta, Gospel, J'reaching ( $\kappa$ hov $\gamma \mu a$ ), and Apocalypae. The Gospel of l'eter is also referrad to by Origen ( Cumm . in M it. xiii. 55), Euseblus ( Inist. Excles. iii. 25 ; vi. 12) Jerome (de Viris Illustr. c. 1), Theodoret (Haeret. Fabul. Compend. 1i. 2). The last-nand identifies it with the gosjel used by the Nazarenes. The Gospel and Acts of leter were condemned as spocryphal by $n$ conucil held at Rome in the episcopate of Gelasius, A.D. 494 (Patrol. lix. 175). Bebides Eusebius (l. c.) and Jerome ( (c. c.), the Acts of leter are referred to by laidore of Pelusjum ( lipist. lib. ii. 99 ; I'utiol Gr. lxxviil, 544); and, according to Philastrius (Hacr. 88 ; Patrol, xii. 1200), Acts of leter were in use among the Manichaenns. Acte of leter and l'aul have been published by 'lischentorf (Aota Apost. Apoc. pp. 1, bqq.), and also Acts of Peter and Andrew (A,ocal. Apoc. pp. 161 sqq.). The Prenching of Pater is cited by Clement of Alexandria (Strom. vi. 5, 15, \&c.), Origen (Comment. in Joan. tom. xiii. c. 17), \&c. His Apoeulype is cited by Clement (Eul. Proph. 41 , 48, 49), and in the Muratorian canon it is classed with the Apocalypse of St. John, though it is added that some are opposed to ita being read in the chnrch. An apocalypse of Peter, diatinct from the nbove, existed in Arabic, of which thera are MSS. in the Bodleian and Vatican Libraries (Tischendorf, Apocal. Apoc. p. xx).

In uddition to the above, another work, the Heplodon IItrpou, is mentioned, e.g. by derome (adv. Jovin. i. 262), and is obvionsly the same as the Itincrarium I'etri condemned at the Roman council under Gelasius. Jerome also speaks (de Vir. Ill. c. 1.) of the Judicium Petri, and Rufinus (Expos. Symb. Ap. 38) mentions, amung books not canonical, that "qui appellatur Duse Viae, vel Judicium Petri." The extant fragneats of the abova worka have been collected, with full information concerning them, by Hilgenfeld (Nuvum Testanentum extra Canoncm receptum, Fasc. 5).

Two Syro-Jacobite Jiturgies, bearing the aame of St. Peter, are given by Renaudot (Litam. O\% Coll. ii. 146, eqq., ed. Frank fort, 1847). [R. S.]

PETER'S PENOE (Denarius Petri, Romfooh, \& 80 ). It is aufficiently intelligible thet the
reveanes of the amply from the ric, should have requirements as sssumad the supe fuaction involvia country that a Ainong othar ex] culty, the tribui Peter's Pence was land (though ofte abolished la 1534 tex of one peany the Feast of St. P
Accordiag to th A.D. 795-816), the king of the Mere gratitude to Hadri cization of his pia Canterbury and est at Lichfield (Had 435 ; Stubbs, Cons the tra lition prese ascribed to Matthe slong with his edi that writer ( 1640 amplifications by Monast. S. Abbani, e grant as an ackno muaities granted $t$ tery of St. Alban'a. however, to so gre thls statement is $h$ A more trustworth this tax is probably Malmestury, who si the year $8 \dot{5} 5$ by klo Rome, partly, it wot housurabla reception son Alfred by Leo IV latter king: "Rom* lbique tributum, $q$ sancto Petro obtulit quil etiam antea filiu rifice susceperat, et Regrom Angl. bk. ii. grant," says Hardy, " after Aethelwuif's $\mathbf{r}$ Asser calls a comme he ordered three hut annuslly to Rome, on himself wat to have, $t$ distributed between and St. Paul to provi (eee also Haddan as 646).

In northeru Europe tated until much lat reign of Cnut ; in No cardiaal-legate, Nicho 1153 (Waiter (F.), Kirc the same time the $p$ heen granted hy Hara the county of Caithne Councils, iii. 250). Th beea acknowledged aa t the Coaqueror, thongh

[^104] nants of the rmerjy ${ }^{\text {win }}$ a not howerep Inter view, at we find uryn, Lambo , we fint in ration of St. with merely liso, in the is the antice huly apostle 1 gm quite
inl literature St. l'eter. A cre: for de. fercoce may ${ }_{18}$ Dictionary -e. Lusebius vorks falsely el, l'reaching sjel of l'eter th. in $M$ itt. 25 ; vì. 12)
Theoloret a lost-named ved by the Peter were weil held at 18, A.D. 494 1s (l. c.) and referred to 99 ; I'utrol. Philastrius f Peter were cts of Peter T"ischendorf also Acts of 1. $101 \mathrm{sqq}$. .). - Clement of c.), Orizea 7), \&c. His :. Proph. +1, it is ciassed hough it is eing read in ter, diatinct c, of which and Vaticsn p. xx ). r work, the , by Jerome the same as the Roman 0 speaks (de Petri, and ions, among Hintur Duae at fragments lected, with y Hilgenfeld m receptum,
ag the name (Liturg. On 7). [R.S.] Ble that the

## PETRUS

1620
revenues of the see of Rome, dorived originally simply from the patrimony of the Roman bishopric, should have proved inalequate to the papal requiroments as the oupreme pontiff gradually sssimad the superviaion of the whole chureh-A fuaction invoiving a costly expenditure in every country thist acknowledged his supremacy. Among other expedients for meeting this ditilculty, the tribute known woder the name of Peter's Peace was systematically levied in England (though often dieputed and withheldi) until abolished in J534 by Henry VIll. This was a tax of oas peauy on every haarth collected at the Feast of St. Petar and St. Panl (June 29).
Accoriliag to the atatement of Leo III. (Pope, A.D. 795-816), the tax was instituted by Off, king of the Mercians, in the ycar 787, out of gratitude to Jladrian J. for that pontiff's authocization of his plan of dividing the province of Canterbury and establishing a new archbishoprio at lichfield (Haddan and Stubbe, Councils, iii. 455 ; Stubbs, Const. Mist. i. 220). According to the traition preserved in the Life of Offa ( $\mathrm{p}, 29$ ) ascribed to Matthew Paris and printed by Wata along with his edition of the Historia Major of that writer (1640)-a tradition retailed with amplitications by Walsingham (Gesta Abbat. Monast. S. Albani, ed. Riley, i. 5)-Otia made the graat as an acknowledgment of extensive immunities granted to the newly-fonnded monaetery of St. Alban's. The above Lifs of Offa is, however, to so great an extent fabulous, that this statement is hardly eatitled to any credit. A more trustworthy account of the origin of this tix is probrbly that given by William of Malmesbury, who says that it was lnstituted in the yoar 855 by king Ethelwulf, on his visit to Rome, partly, it would seem, in retura for the hoaourable reception previousig accorded to hie son Aifred by Leo IV., who had also avointed the latter king: " Romam, composito regno, ablit; iblque tributum, quod Auglia hodie pensitat, sancto Petro obtuift coram quarto Leone paps, qai etiam antea filium ejus ad oe misaum honorifice susceperat, et regem inunxerat" (Gest. Rejum Angl. bk. ji. ed. Hardy, p. 152). "The graat," says Hardy, "appears to have been made after Aethelwulf's return to England, by what Asser calla a commendatory epistle, in which he oriered three hundrad mancuses to be sent annuslly to Rome, one-third of whioh the pope himself waa to have, the remainder to be equally distributed between the churches of St. Peter and St. Paul to provide lights on Fister Eve" (see also Haddan and Stubbe, Councils, iii.
646 ). 646).

In northern Europe, this tax was not institated until much later: in Denmark, in the rsign of Cnut ; in Norway and Sweden, by the cardinal-legate, Nicholas, in the years 1152 , 1153(Walter (F.), Kirchenrecht, sec. 198). About the same time the payment appears to have bees granted by Haraid, carl of Orkney, from the county of Caithness (Haddan and Stubbs, Councils, iij. 250). The tribute appeara to have bean scknowiedged as the pope's due by William the Conqueror, though irregularly paid in Eng-

[^105]land during his relgo (Selden, Append. to Eadmer p. 164 ; Lanfr. Eipp. ed. Giles, No. x.). [J. B. M.] PETROOCUS, abbat In Corawall; commenornted Juse 4 according to an aucient English missal (Bull, Acta SS. Jın. i. 400, §s). [C. H.] PE'TRONILLA, Roman virgin ; commemorated May 31 Usuard., Wandi., IBed. M(urt. Vet. Rom. Mart.; Boll. Acta SS. Mai, vil. 420).
[C. H.].
PETIRUS [For the Festivals of the Apostle, eee Peter]. (1) Martyr ualer Maximian at Aulana (Usuard.), at Auclara (Florus), surnamed the etandard-bearer (Cal. Byzant.), Aueeianue, Absalmus, Balsamus, \&e. ; commomorated Jnn. 3 (Usuard. Mart.; Florus, Mart. ap. Beri. ; Cal. Byzant.) ; Jan. 4 (Rabanas, Notker, nud others; Boil. Acta SS. Jan. I. 129); Jan. 11, Eleutheropolis (Basil. Menol.); Assolanua, Jan. Il (Llieron. Mart.).
(2) Bishop of Sebnste in Armenia, brother of St. Basil; commemorated Jan. $\theta$ in the Roman Martyrology, and, acoording to Baronius, by the Greeks on the eame day, but his name is not found in the Greek Menologies (Boll. Acta SS. Jan. 1. 588). The Cal. Armen. places Peter aud Blaze, succeesiva biahope of Sebaste in Armenia,
under Jan. 15.
(3) Martyr with Severus and Leucius at Alexandria; commemorated Jan. II (Usuard., Notker., Vet. Rom. Murt. ; Mieron. Murt. ; Boll. Aota SS. Jsn. 1. 674).
(4) Martyr; commemorated Jan. 12 (Cal. Byzant.). The name oceure on this day with Philoromue and Zotleus in Mieron. Mart., cf. Boll. Aota SS. Jan. i, 725.
(5) Surnamed Teionarrus, martyr under Juetinian ; commemorated Jan. 20 (Cal. Byzant. ; Menaca; Boll. Acta S'S. Jsn. ii. 357).
(6) Martyr; commemorsted Jan. 22 (Cal. Byzant.) ; a Petrus of Vslentia occurs on this
day in Hieron. Mart.).
(7) Jailer, martyr whth Anadias, presbyter, and eeven soldiers, in Phrygis uader Diocletian; (Bammemorated Jan. 26 (Cal. Byzait.); Jan. 27 (Basil. Man.l.)
(8) AEG YPIUB, anchorite in Syria; commemorated Jan. 27 (Cal. Byzant.; Menaea; Boll. Acta $S S$. Jan. ii. 771 ).
(9) Galata, anchorita near Antloch; commemorated Fob. 1 (Menaea; Boll. Acta SS. Feb.

1. 94 ).
(10) Twenty-firat patriarch of Alexandris; Commemorated Feb. 18 and Oct. 29 ,(Cal. (11) Ch
(11) Chamberlain of Diocletian, martyr with Nicomedis and Gorgonius; commemorated at Nicomedia Mar. 12 (Ilieron. Mart.; Usuard. Mart.; Vet. Rom. Mart.; Boll. Acta SS. Mart. ii. 106 ; Wright, Syr. Mart.).
(12) Martyr in Africa; commemorated Mer. 14 (Hieron. Mart. ; Usuard. Mart.).
(13) Deacon, martyr with Hermogenes; commemorated at Antioch Ap. 17 (Hieron. Mart.; Uauard. Mart. ; Vet. Rom. Mart. ; Boll. Acta SS.
Ap. ii. 479).
(14) Thaumatnrgus, "our boly father;" commemorated May 3 (Basil, Menol.).

## PHAINA

(10) Martyr with Paulus, Aodreaa, and n virgia Dloaysia; commemorated at Lampsacus May 15 (Ikiron. Mart.; Florua, Murt. ap. Bed.; Usaard. Mart.); May 18, Petras Lampeaceaus and Dionyaius, martyrs (Cul. Byzant.; Daniel, Cod. Litury. iv. 259 ; Boll. Acta SS. Mal. iil. 452).
(16) Exorcist, martyr with Marcellinua presbyter at Rome; commemorated June 2 (Usuard. Wand.; Vet. Rum. Murt.; Mieron. Murt.).
(17) Presbyter; commemorated June 7 at Cordova, with Aventlus, Hieremias, and othera (Usuard, Mart.).
(18) Athonita, "holy father," anchorite of Mount Athos ) commemorated June 12 (Daniel, Cod. Litury. iv. 261 ; Boll. Acta SS. Jun. Hi. B35).
(10) "Our holy father"; commemorated July 1 (Basil. Menol.).
(20) Martyr; commemorated at Philadelphla in Arabia Aug. 1, with Cyrillas, Aquila, and others (Hieron. Mart.; Usuard. Mart. ; Vet. Rom. Mart.).
(21) Martyr with Julianua and others at Rome ; commemorated Juiy 7 (Usuard. Mart.; Vet. Kom. Mart. with Julisua Instead of Julisnue; Boll. Acta SS. Inl. ii. 187).
(22) Soldier, martyr with Marcellinus, trlbune; commemorated Aug. 27 at Tomi (Ilieron, Mart.; Usuard. Mart.); both names in the ascramentary of Gelasias for June 2, belug named in the collact sad the "secreta," but nut in the post-communion (Murat. Lit. Rom. Vet. 1. 646).
(23) Bishop of the Capitolel, martyr ; commemorated Oct. 4 (Basil. Menol.; Boll. Acta SS. Oct. ii. 494).
(24) Martyr at Seville; commemorated Oct. 8 (Ubuard. Mart.; Bollaad. Acta SS. Oct. iv. 273).
(25) Martyr with Theodoelua, Luclus, Marcua, all acldiers of Christ, under Claudius; commemorated at Rome on the Via Salaria Oct. 25 (Ueuaru. Mart. ; Bed. Mart.).
(28) Of Alexandria, "holy mertyr, our father"; cominemorated Nov. 24 (Cal. Byzant.); Nor. 25 (Besil. Menol.; Ueuard., Wand., Bed. Mart.; Vet. Rom. Mart.). In Ilieron. Mart. a Petrus occurs without place or designation on Nov. 25, and s Petrus commemorated at Alexandria on Nov. 26.
(27) Martyr with Stephanue junior and Andreas; commemorated Nov. 28 (Basil. Menol.).
(28) Martyr with Indes and Gorgonius; commorated Dec. 28 (Basil. Menol.).
[C. H.]
PHAINA, oDe of eight virging martyred with Theodotus; commemorated May 18 (Basil. Menol.).
[C. H.]

## PHANON. [FAnon: Maniple.]

PHANURIUS, martyr, honoured in Rhodes sad Crete; his miracles described by an auonymous author of the 8th centary, according to a vatican MS. ; commemorated Misy 27 (Boll. Acta SS. Mai. vi. 693).
[C. H.]

## PIILEAS

## HHARENSE OONCLLIUM. [Whirtar.]

 Pharmacy. [Magic.]
## PHAROS IN ART. [Lighthouse.]

PHAROS, a term occurriag continually among the papal glfts ia the Liber Pontificalis of Aanstasius and elsewhere, to designale the larga chaadeliers suspended by chains, or the standlag caadlesticks in churches. "i'hnrus eot majus lychni seu candelabri vel luceraae geaus transo latitie a Pharo Alesandrina quae de nocto navigautibus adluce bat " (Alteserra, Not. in Ancras. 813 , lin. 45). We thad them constructed of gold, silver, and brass, ornumentel witi dulphias (\$ 80), circular like crown (\$34), lut the shape of n cross ( $\$ 1370$ ), of network ( $\$ 415$ ) revolving ( 8,423 ). From holding wax caadles they were ealled coreostata ( $\$ 557,199$ ), and from the cup or basin which surroanded them pharocunthari (ibid. 130). Those in St. Jeter's were waly lighted four times a year, at Christmas, Eaxter, the festlval of SS. Peter and Paul (Jane 29), and the Natalis Papae (ibid. 320).
[E. V.]
PHASIC, martyr with hle daughter, \& vua; commemerated April 14 (Basil. Menol.)
[C. H.]

## Phelonion. [Paenula.]

PHERBUTHA, aister of blahop Simeor, martyr; commemorated Ap. 5 (Basil. Menco.). The Bollandists aselgn Pherhutha or Tarbula Persian martyr, to Ap. 22 from Vaticaa and Vanetian MSS. (Acta SS. Ap. iii. 19). [C. H.]

PHILALA, the fountaln, or laver, in the atrium, at the entrance of charches, so designated by Paulus Silentiarius in his description of St. Sophla (ii. vers. 177) [Cantharts; Fountain]. In Gonr's Eucholoyium (p. 449) we fiad a prayer for the water of holy baptism,
 Phiala is used by Anastasius for a golien basio or cup-shaped lamp, rising from a cluster of porphyry columns in the middie of the foat, is the Lateran baptistery, lighted up only st Eastertido, and buraing balsam with an asbestes wick (Anastas. Vit. S. Silvestri, § 36, lin. 51).
[E. V.]
PHILADELPHUS (1), martyr ; commemo. rated Feb. 8 (Basil. Menol.).
(2) Son of Vitalius, a praefect in Italy, martyr with his brothers Alpheeus and Cyrinus; commemorated May 10 (Bacil. Menol.).
[C. H.]
PHILAGRIUS, bishop of Cyprus, martyr with Marcianus bishop of Sicily and Pancratius biehop of Tauromenium, all disciples of the apostle Peter; commeliorated Feb. 9 (Basil. Mfenol.; Boll. Acta SS. Feb. ii. 277 "ex Meдаеів"').
[C. H.]
PHILANTHES (Philanthus), martyr at Amasia; commemorated Aug. 18 (Wright, Syr. Mart.).
[C. H.]
PHILARETUS ELEEMOSYNARIUS, native of Paphlagoola, under empress Irene; commemorsted Dec. 2 (Baail. Menol.). [C. 酐]

PHILEAS, bishop of Thumis, martyr with Pbiloromue and others, A.D. 304 ; commemorated

Fab. 4 (Vct. Ro 10; Bed. Mart.

## Fib. $1.462 ; R o n$

## PHILEMON

 rated Fob. 14 (Ba(8) Martyr wi Antinous la Eg (Tmard. Mart.) Diocletian"); De Cod. Litury. Iv. 2 i
(3) Native of cominemorated Mo
(4) One of ninmemorated Ap. 29
(b) "Apostle," merated Nov. 22 (
(6) "Niles," d martyr with Archi ia Phrygia ; com Menol.).
PHILETAERT of Tatianus ex-pra tisa; commemorst Boll. Acta SS. Mal.

PHILETUS, se Lydia and hls mons, ruted Mar. 27 (B) Mart. iii. 687).

## PHILIBERTUS

Ide of Herium io Gs (Usuard. Mart.; Fi $\Delta c t a S S$. Aug. Iv. 86
PIIILIP, APOSTI of. Of the life of $t$ wold us in the Nev koown, and ia much hetween the apostle Clement of Alexand cited by Eusebius, Philip had children, a ters in marringe. We writer (ib, iv. 71) th those whose life's martyr's death. All the remarks of Polycr confasion between the (sp. Euseb. Hist. Ecc Philip as falling aslee had two dsughters wh age, and a third (presa being thus separated $f$
 in Ephesus. Easebius from the Dialogue of mide of the four daught at Hierapolis, et which that of their father. 0 with Aets $\times x$ i. 8 , it can we have somewhat rary to the persons there $m$ Whea Eusebiua himself panage as relevent to $t$ contained in the Apocr, totally vadeserving of
hopeless to hepeless to try to dete Philipt is indicated.

Fab. 4 (Vet. Rom. Mart:; Euneb. IV. E. vili. 10; Bed. Mart. Auet. ; Wand., Boll. Acta $S S$. Fob, i. 462, Rom. Mart.).

## PIILLEMON (1), binhop of Gaza ; commemorteol Peb. 14 (Basil. Meno.).

(9) Martyr with the deacon Apollonlus at Antinoun in Egpyt; comimeniorated Mar. 8 (Vmard. Mrirt.) I Dec. 4 (Basil. Menol. "under

(8) Nativa of Roine, martyr with Domnus; cominemurated Mar. 26 (Basil. Menol.).
(4) One of nine martyra of Cyaicua; commamorated Ap. 29 (Bas. Menof.).
(b) "Apostle," and his compsniens ; commemoratel Nuv. 22 (Cal. Bysant.).
(8) "Miles," disciple of the apostle Paul; martyr with Archi ppus at Choni near Laodiceal
in Phrygia; commemorated Nov. 23 (Basil. Menol.).
[C. H.].
PHILETAERUS, native of Nicomedia, eon of Tatinuua ex-praffect, martyr under Diocletiba; conmemorated May 10 Baall. Monol., Boll. Acta SS. Mal. Iv. 312; Mart. Romo.).
[C. H.]
PHILEEUUS, aenator, martyr with hin wife Lydid and his sons, under Hadrlan ; commeinorated Mar. 27 (Bas. Sfonol; Boll. Acta SS. Mart. iii. 687).
[C. H.]
Phicibertus (Filinerrug), abbat in the (Uauard. Mart.; Fiorua, Mart. ap. Bed.; Boll. Actu SS. Aug. iv. 66).
[C. H.]
phillip, apobtle, Leoemd and Febtival of. Of the liff of this spostle, beyond what is
toid us in the New iestament, but little is toid us in the New estament, but little is known, aud in much of this there la a counfasion
between the aposile and his numesake the deacon. Clement of Alexandrin tells us (Strom. iti. 52 ; cited hy Lusebius, Hist. Eccles. ijiz. 30). that Pbilip hind children, and that he gave his dnugh-
ters in marriage. We salso gather from ters in marriage. We also gather from the same writer (ib, ir. 71) that Philip was not one of
those whose life's work was erownod by those whose life's work was erowned by a
martyr's denth. All this is possible enough, martyr's danth. All this is possible enough, bat
the remirks of Poly crates apparently indicate a
conturion bet confusion between the two Philipe. $\mathrm{H}_{e}$ speaks (sp. Euseb. Hist. Eccles. Lii. 31 ; cf. . . . . . 24 ) of of
Philip as falling asleep nt Hiernpolis; Philip as falling asleepp at Hierapolio; as as having
had two daughters who remnined virging to old age, and a third (presumably a married one, from Being thus separated from the other two), who,
 in Ephesus. Eusebiue then proceede to quote from the Dialogue of Caius, where mention is made of the four daughters of Philip, prophetesses
at Hierapolis, at which place at Hierapolis, at which place was their tomb and that of their father. On comparing these notices with Aets xxi. 8 , it can hardly bo doubted that
we have somewhat rary ing forms of tradition we bave somewhat rarying forms of tradition as
to the persons there mentioned, more eatecinall to the persons there mentioned, more especially
When Eusebius himself proceds to cite this last pesage as relevant to the matter. The legends contaiued in the Apocryphal Acts of i'hilip are thtaliy undeserving of credit, and it is is quite hopeless to try to determine which of the two
Philips is indicated.

As regards the festival of St. Phillp. we find that he, like mest of the apostlen, had no sieecial nnd individual commemoration till comy, aratively lato. Among the earlieat witheases in the wast, where St. Philip is as a rule annociatel with St. James the Less on May 1, are the Juartyrologium Hieronymi, the metrical martyrulegy of Bede, and the Gelaalian, Gregnian and Ambrosian St. Phamentnrios, In the tirst of these documenta ${ }_{22}$ St. Philip is commemorated on two duys, April 22 and May 1, besidea the mention in the list of njuatles at the beginning-" $K_{\text {Kill. }}$ Stuii. In civitnte Hierapoli, provineine Asine, depositio Phillippi npostoli." On April 2s, St. If itilip is comuemorated alone; on May 1 , in connexion with St. James, a mention of Hierapolis being In ench case brought in (Patrol. $\times \times \mathrm{x} .467,469$ ). For the notices in Bede and eloewhere, where the two apostles are conjoined, and for the possible reason for the conjunction, reference may be made to the article on St. James the liess, Aa to the Roman liturgion, nothing need here be added. We mast note, however, that the ancient Gallican forms published by, Mabillon make no mention of a festivnl of St. Philip at ali, nor was he recognised in the Mozurabic missal.
On passing to the east, we no longer find the two apostles nasociated. In the Byzantine
 Philip the Dencon belated on November 14, October the Dencon being commemorated on metrical Greek $E$ nhetiee for the former in the broch to the Aota Sinitorums for by Pape-
 Terdprp. In the calendars of the EThioplo and Coptio charches also, November 14 is the day reserved for St. Phillip (Ludolf, ad /fist, Aeth. Comm. p. 3999, and Detober 11 for Hisily Aeth. Deacon. It is true that the latter is spoken of as Phillip "the Apostle," but then the Coptio calendar, adds the words "one of the seven deacons"; and in this it does but agree with the Menaea, which not only applies the name A postle to Philip the Deacon, bat also generaliy extenda the nse of the term considerably. In the calendars of the Armenisn church, which are given by Assemani (Bibl. Or. iti. 1. 644), St. Philip is commemorated on November 17. The "Philip the Apostle" mentioned by the first of the two calendars on February 9 , is defned by the second as "Philip, the Dencon and Apostle."
is A certain amount of pseudonyinons literature is associated with the name of St. Philip, but it will be generally quite uncertain whether the
apostle apostle or the deacon is the person intended. We have a gospel of Philip mentioned by Epiphaniue (Hiter. xxvi. 13) ns in use among the Gnostics.
Acte Acts of Philip were condernned by the council held in Rome in 494 A.b., under the episcopate of Silasing (Patrod. lix. 162). It is probably this
the that is referred to by Anastasius Sinaita as in
 Cod. Pseul. Vct. Tcst. i. 806). The Greek text, odited her several large fragments of it, was first edited by Tischendorf (Acta Apost. Apocrypha, p. xxsi. 75; Apoced. Apoc. p. 141). Syrinc Acta have been published by Dr. Wright (Apocryphal Acts of the Apostles). This is a different document from the preceding, and probably refers to
Philitit the Deacon.
For futher
For further information as to the festivals of

PHILTRE
Menol.) ; Dec. 20 (Suriva, De Prob. Hist. Dee. 298).
[C. H.]
PHILOLOGUS, one of the seventy ; commemorated Nov. 4 (Basil. Menol.). [C. H.]

PHILOMENUS; of Lycaonia, martyr at Ancyrs under Aurelian ; commemorated Nov. 29 (Basil. Menol.; Mart. Rom.) ; Phlumexts. (Cal. Byzant.).
[C. H.]
PHILOMINUS, martyr at Heraclea in Thrace, with Clementiaus and Theodolius ; commemorated Nov. 14 (Usuard., Waud.; Ilieron. Mart. ; Mart. Rom.).
[C. H.]
PHILONIDES, bishop and martyr st Curium in Cyprus, under Diocletian; commemorated Aug. 30 (Boll. Acta SS. Aug. v1. 544, "ex Graecie MSS.").
[C. H.]
PHILONILLA, martyr with her sister Zenaia, both of Tarsus, relations of St. Paul; commemorated Oct. 11 (Baail. Menol; Mart Rom.).
[C. H.]
PHILOROMUS, tribune, martyr with bishop Phileas at Thmuis ; commemorated Feb. 4 (Vet. Rom. Sfart. ; Mart. Rom.) ; at Nicomedia Jas. 8 (Wright, Auct. S.,r. Mart. in Journ. Sac. Lie 1866, 423 ; Jan. 12 (Notker).
[C. H.]
PHILOSARCAE was, according to Jerome (Epist. 61 ad Pummach.), a name given by the Origeniste to those who believed in the resurrection of the same Identical flesh and bones which were buried. They also called surh believers "pelusiotas, luteos, animales, carnece" (Hieron. Epist. 65 ad Pamm. et Occan.), as not having attained to the things of the Spirit. The word mฑ入ouviôtas is explained by Jerome himself (Comm. in Jerem. xxix. p. 407) to mean "in luto istius corporis constituti." As the nichname was Alexandrian, there may be some alln. sion to Pelusium, the force of which is lost (Bingham's Antiq. 1. li. 17).
[C.]

## PHILOTHEI. [MONASTERY, p. 1219.]

PHILOTHEUS, msityr with Domnious and others under Maximinus; commemorsted Nop. 5 (Basil. Menol.; Mart. Rom.). [C. H.]

PHILTRE. The early Christians folly admitted the alleged power of magic to excito love or hatred, though believing themselves to be protected from its influence. Thus in the Clementina Appion is made to say that, when hopelessly enamoured in hia youth, he "fell ia with a certain Egyptian thoroughly versed in the arta of the Magi . . . . who freely tsught hi:m the charm (enausotiv), hy means of which he was successful" (Hom. v. 3). Gregory Nazianzen tells us that the legendary Cyprian in his endeavoure to corrupt Justina, eniployed the gervices of a dasmon "whose reward was sacrifices and libations and that close relation which is established through the blood and the odour from the viotims" (Orat, xxiv. § 10). "Many women," says St. Chrysostom, "that they may bacome attractive, employ iacsntations and libntions aad philtres, snd ten thoasaad other contrivances" (Hom. 24 in Ep. ad Rom §4)

Paith in Christ moh darts of the tolly us of an inste power of a saint womaa of rank, wl to her, complaiued beea" bewitched The saint " by praye eacbantment, and $h$ brought by her, dire be saointed with it ' Constantine, in 32 who, "furniehed wit victed of having per (Cod. IX. xviii. 4, De appesred among prof period, s aevere pens pro smore veneficium derit," tres annos por aqua" (Poenitentiale, ln Mus. Ital. i. 392). tial: "Si quis pro neminem perdiderit; poeniteat; si clericua, pans et squa; ai diae paee et aqua; вi sac pane et aqua" (Mor 566; Cigheri, Vet. $P$ Ia the 9th century, bi iuquired "if there wi fesed that she could craft sad iacantation persona; i.e. so as to to lore or from love to omaimodis ex parroec de Discipl. Escol. ii. v. 4:
PHLEGON, one memorated Ap. 8 (Cal Litury, iv. 257; Mart.
PHOCAS (1), mar memorated March 5 ( $V$ Mart; Focas; Mart. Mart. i. 366).
(2) Bishop of Sinope, commemorated July 14 Bed. Mart. ; Vet. Rom. Boll. Acto SS. Jul. 3, Greek M19.) ; July 22 ( 264); Jaly 23, "holy m Byzont.); Sept. 22 (Cal. ir, 269); July 23 , sod $s$ and ef. Jul. 6).
PHOCE, commemorate (Cal. Arm.).
PHOENIX. It is not trace the atory of the pho nect it with the Simurgh resched Rome through $G$ scconat, ii. 73). It is and medala of Hadrian, Pias, Constans, and Conata bidder n. Kunstcorstellunge lot Heft, p. 95, snd tab. iii would easily be adopted in an an emblem of the Resurn roald connect it with the tullina on the Resurreotion
where he quotes Ps. soii. Where ha quotes Ps. xoii. mam, the tree, snd the bir

## PHLEGON

Paith in Christ was a sufficient shield sgainst such darts of the wicked one; but Theodoret tells us of an instance in which the mirsenlous woman of rank, whose opposed to them. A Woman of rank, whose husband was unfaithful to her, complaived to Aphraates that he had been "bewitched by some artifice of magic." The saint " by prayer destroyed the power of the oachantment, and having hallowed a jar of oil be saointed with it " (Ufistor the husband should be saointed with it " (Histor. Relig. 8).
tho, "furniahed 31 , made a law sgainst those ricted of having werverted mic arta," were "con(Cod. IX, xviii. 4, De Magia). When the crime appeared among professed Christians of a later period, a aevere penance wso imposed. "Si quis pro amore veneficium fecerit, et naminem perdiderit, tres annos poeniteat; unum in pane et aqua" (Poenitentiale, ad calc. Sacram. Gallic, In Mus. Ital, i, 392). The old Romsn poenitentian: "Si quid pro smora maleficus sit, et nemiaem perdiderit; si laicua est, dimidium poeniteat; si clericua, snnum unum poenitest in pane et sque; ai disconus, tres annos, unum in pase et aqua; ai sacerdos quinque snnos, 2 in pane et aqua" (Morinua, de Sacram. Poenit. 566; Cigheri, Vet. PP. Theol. Univ. x. 223). luquired "if thera was any woman who profesed that she could by certain acts of witchcrsft and incantationa change the minds of persone ; i.e. 40 as to turn them from hatred to love or from love to hatred... Haec talis ompimodia ex parroechia ejiciatur" (Regino, de Discipl. Eecl. ii. v. 45).
[W. E. S.]
PHLEGON, one of the seventy; commemorated Ap. 8 (Cal. Byzant.; Daniel, Cod. Litury. iv. 257 ; Mart. Rom.).
[C. H.]
PHOCAS (1), martyr at Antioch, commemorated March 5 (Vet. Rom. Mart.; Uanard. Mart. ; Focas; Mart. Rom.; Boll. Acta SS. ;
(2) Biehop of Sinope, martyr under Trajan commemorated July 14 (Usuard, -Mart. Focas; Bed. Mart. ; Vet. Rom. Mart. ; Mart. Rom. ; Boll. Acta SS. Jul, 3, 639, from a Vatican Greek MS.) ; July 22 (Daniel, Cod. Liturg. ir. 264); Joly 23, "holy martyr" at Sempe (Cal.
Bytant.); Sept. 22 (Cal. Byzant.; Daniel C. Byzant.); Sept. 22 (Cal. Byzant. ; Daniel, C. L. snd ct. Jul. 6).
[C. H.]
PHOCE, commemorated with Irenaeus Oot. 7
(Cal. Arm.).
[C. H.] PHOENIX. It is not part of our duty to trace the atory of the phoenix eastward, or conreched Rome Simurgh of Parsian poatry. It rached Rome through Greece (see Herodotur's
sceount, ii. 73 ). It is and medsla of Hadrian represented on coins Pias, Constane, and Constantine (Münter, Sinus bider w, Kunstvorstellungen der alten Christ., It Hoult, p. 95, and tab. iii. fig. 69 and 68). It would easily be adopted in Christian aymboliam would connect it with Recurrection, and its name tullian on the Reaurrection of thee. See Terwhere he quotea Ps. xcii. of the Body (c. 25), ame, the tree, and the bird, with its mythical

## PHOSTERIUS

1633
allegory, sll connect the Eaatern and Greek ${ }_{H}$ imaginations with the central Christian doctrine. Hence there is nodoubt that a strange bird sometimes represented on mosaics (as in St. Cecilia's at Rome, sce woodcut) is intended for it,


Phoenis, (Trom Martigny.) Phoenlx. (Martigny, pp. 084- $\alpha$ )
especially when, as "tis instance, it bears the (Bottari, or when placed on the palm (Bottari, tap. 1xii.). As a type of death and (Clemens (Clemens Romsnus, 1 st Ep. to the Corinthians,
c. 25 ). It is found in the and Damisnuand in the mossics of SS. Cosmas (Ciampini Vit at Rome, and in St. Prassede in the glass given Sotterranea, p. 316) by Dr. Northcote (Rom. being attached 316) of St. Peter and St. Paul, special preacher of latter in particular, ss the markablu relic of the Resurrection. This re(


The Iond with seat Peter and Paul. (Frorn Roma Butt.)
containa the Lord; the chief apoatle and the apoatle of the Gentiles, the former bearing his croas, the latter with a crown cast behind him; the palm-trees and phoenir; the Pia Zeaes; the Lamb below as in a church mosaic, with Jordan intervening, and the fonr mystical rivers at His feet again uniting in Jordan ; the aheep representing the faithful, and the cities of Jernsalem and Bethlehem. (See woodcut.) [R. St. J. T.]

## PHONASCUS. [Precentor.]

PHOSTERIUS, sbbat ; commamorated Jan. 5 (Cal. Byzant.; Boll. Acta SS. Jan. 1, 286
[C. H.]

## PILATE

PHOTAGOGICA (фararayikd) are ohort Troparia, referring to God as giver of light, usell during Lent in the Greek oifices (Neale, Eust. Ch. Intr. p. 924).

PHOTIDES, martyr ; commemornted Mar. 20 Basil. Menol.; Bell. Acta SS. Mart. iii. 80).
[C. 1I.]
PHOTINA, Samaritnn woman who conversed with the Lord (St. John ir.) ; conimemorated March 20 (Bnsil. Menol.; Boll. Acta SS. Mart. iii, 80).
[C. H.]
PLIOTIUS, martyr with Anicetue at Nicomelia under Diocletian; commemorated Ang. 12 (Basil. Menol. ; Cal. Byzant. ; Daniel, Cod. Litury. iv. 265 ; Mart. Rom. Photinve; Wright's S,r. Mart. gives a Photius at Nicomedia with Archelaus and Cyrinus under Mar. 4). [C. H.]

PHYLACTELIY. Any thing might be ao called to which a protective power, nut due to naturnl causes, was ascribed. Thus Gregory of Rome in 603 sends to king Adulovald "phylacteries, i.e. a cross with wood of the holy cross of the Lord, and a lesson of the holy Gospel inclused in a lersian case" ( $E p$. xii. 7 ad Theodel.). Gregory himself wore suspended from his neck "phylacteries of relics " (Joan. Discon. in Vita Greg. iv. 80). [Ligaturate.] But the terin was chiefly applied to written charms, and of these we propose to speak now.

The use of "phylacteries" is frequently condemned without explanation, as by the council of Ladicea, probably in 365, which forbids the clergy to "mako what nre called phylacteries," by Epiphanius, 368 (De Fide, 24), by St. Eligius, $6+0$ (De Re:t. Cath. Convers. 3, 5, 7), by the council ot' Rome, 721 (can. 12), by Zachary of Rome, 743 (Ep. 2 ad Bonif. §6), in a law of Charlemagne, 769 (Cupitulure, i. c. 6), in a penitential of Angers (Morinue, de Sacram. Pocnit. 586), \&c. But they are often described as written documents. Thus Caesarius of Arles, 502: "Phylacteria diabolica per characteras" (Scrm. 66, § 3 ; comp. §5). Boniface in the council of Leptines, 743: "Phylacteria, i.e. scripturas" (can. 33; Opp. Bonif. 142, ed. Würdtw.). The Capitularies of the French Kings : "Phylacteries or false writings" (vi. 72). The name was not used among the Latios so early as by the Greeks; for St. Augustine, 397, describes them without empluying it ; "Ligaturae ntque remedia . . . Bive in praecantationibus, sive in quibusdam notis quos characteras vocant" (Dc Doctr. Christ. ii. 20, \$ 30). Neither Isidore, who copies this sentence (Etymol. viii. 9 n. 30), nor Hincmar, who borrow it from Isidore (De Dieort. Hloth. et Tetb. Resp. 15) introduces the word, from which we may perhaps infer that it was not even in their times very fanviliar to all the Latins.

Written charms are condemned under the name of phylacteries in the decree ascribed varionsly to Gelasius and Hormisdas de Apocryphis: "Phylacteria omnia quas non angelorum (ut illi confingunt) sed dsemonum magie arte conecripta sunt, apocryphs" (Hard. Conc. 1i. $9+2$ ).

The name was without doubt bnrrowed immediately from the Jews; and the general restriction of its meaning in practice is due to that circumstance. The Jewish phylacteries
(tephlllin) were two pieces of parchment, on which were written four texts of Scriptare (Exod. xlii. 1-10, 11 16; Deut. $\mathrm{V} .4-9$; xv. 13-21). One of these was bound on the forehead, the other on the left arm at prayar. They were believed to avert evil from the wearer and to procure blessings for him, owing to the name of God (Shaddai, Almighty) being on them (Beveridge on Can. Laod. 36 ; Pandect. ii. 196; Schleusner, Lex. N. T. in v.)

The Jewish practice would also naturally suggest the freguent use of the Scriptures as phylacterics. St. Chrysustom, after speaking of the custom of the Jews, adds, that in like man. ner "many women now suspend the Gospela from their necks" (IIom. 72 in S. Matt. Ev, §2) and elsewhere "Do yon not see how women and little children hang the Gospela from their necks for a great protection" (фu入aкฑิs, Hom xix. ad Antioch. §4). St. Augustine mentions a practice of putting the Gospel on the hesd when it ached. He says that men wers ao besotted with ligaturae that he rejoiced when he found this done; not because they did it, but "because the Gospel was preferred to ligaturse " (ln S. Joan. Ev. Tract. vii. 12). This use of the Gospels continued for many ages. Thus Nilus the Younger, who died in 1005 , having met with an accident," took out of his bosom the phylactery which he always carried there (this whis a folding book, the treasure of the New Testsment) and put it to his eyes and lips and bresst " (Vita Niii, ix. 63; Bolland. Sept. 26). In the West, however, even this was distinctly pronounced unlawful. St. Jerome commenting on the Jewiah practice: "Hoc apud nos superstitiosse mulierculae in parvalis cvangeliis, et in crucis ligno, et istiuamodi rebus . . . usque hodie factitant, culicem liquantes, et camelum glatientes" (Comm. in St. Mfatt. Ev. iv. 23), St. Eligius (u. s.): "Etsi dicatur, quod rea sancta sit et lectiones divinas contineat, quia non est in eis remedium Christi, sed reneaum diaboli." [Compare Ligaturae, p. 990.]
[W. E. S.]
PIATON, presbyter of Tournay; passio Oct. 1 (Usward. Mart. ; Boll. Acta SS. Oct. i. 22).
[C. H.]

## PICTAVIUM, COUNCIL OF. [Pomiters]

PICTURES. [Fresco: Images: Mosatcs.]
PIENTIA, martyr with Nigasius in ths Vexin; commemorated Oct. 11 (Ususrd. Mart. Mart. Rom).
[C. H.]
PIGMENIIJS, presbyter and martyr at Rome; commemorated March 24 (Usuard. Mart., Vet. Rom. Mart. ; Bed. Mart. Auct.; Mart. Rom. ; Boll. Acts SS. Mart. iii. 48!; Mur. 18 (Wand.)).
[C. H.]
PILATE. Our Lord's appearance before Pilate is almost the only scene of His pasion, except the denial by St. Peter, which is to be fonnd in the catacombs, on earcophagi, or, indeed, anywhere in very early Christian art. See Bottari, tav. xav. where Pllate is sested on a curule chair (John xix. 13); see sleo the Laurentian MS., and Bottari, tarv. xr. xxii. xxxiii. xixv. Some expression of anxiety end reluctance is generally given to Pilate, and in
some inetances w bands. His action represented, and (L'Évangile, vol. examples, two f probably 4th cen nella Citta at Ray from St. Urbano 6th-century ivory Latersn snrcopha Liberian Basilica church of St. Mari
The subject of o repented on the 1 casket in the Bib (Westwood, Early Carvings, p. 37). group; and in sno is in ths sct of was

## PILGRIMAGE

was one who travel to any place consi liarly associated wi say of the saints. towarde such place has been traced in Vol. I. p. 774. We chief resorts of earl motives, and other neeted with them.
I. The Holy Lana writiag in 386, aupp constast stresm of the very infancy of tedious new to run $t$ acension of the Lor eammersts the bisho eloquent in ecclesias come to Jerusslem, $b$ they had legs religion sot, as the phrsse troke of their virtue Christ is those places thooce forth from the Hieroaym. ad Dfarcell earlier visits is acnnty these writers ware not from the holy places som the most sacred of Christ and Calvary, Adrias to that of Const rast mound of esrth se Veave. It is to be Eavebius, who lived in years old when those merely saye that the that by concesling the trath (Vita Const. iii. choold not infer that $h$ or hear of crowds of pil for the acene of every On the other hani, S castury later, influenced caston of his own day pilgrims would have fr great numbers if they leording to him the throagh the means whic true reason of the rever Woold in the course of $t$ thas a neither daring to chaier. Ant.-VOL. II

## PILGRIMAGE

parciment, or of Scriptare v. 4-9 ; xy. 1 on the fure prayer. They the wearer and ng to the name reing on them andect. ii. 196
alse naturally Scriptures as ter speaking of at in like manad the Gospels - Matt. Ev. § 2) 10W women and cls from their (фuлaкท̂s, Hom. tine mentions s the head when ere so besotted when he found t , but "because paturse" (In S. use of the GosThus Nilus the ng met with an the phylactery this was a fold. Tew Testament) d breast " (Vita
In the West, tly pronounced enting on the is superstitiosae iis, et in crucis - usque hodie et camelum t. Ev. iv. 23). atur, quod res contineat, quis ti, sed venenum p. 990.]
[W. E. S.] ournay ; psssio Acta SS, Oct.
[C. H.]
JF. [Pomtiers.] ges: Dosalce.]
igasins in the Usuard. Mart.;
[C. H.]
nd martyr at 24 (Usuard. Mart. Auct: Mart. iij. 481 ;
[C. H.]
searance before of His passjob, which is to be hagi, or, indeed, itian art. See is segted on : see slso the tnvp. xv. xxil. of anxiety snd c Pilate, and in
hand. His action in washing them is frequent his represented, and $M$, (L'Erangile, vol. ii. pl. 1xxxiii. lexxiv.) gives six examples, two from the Lateran sarcophagi, probably 4th century, one from St. Apollinare nella Citta at Ravenna, the third (11th century) from St. Urbano at Rome. He refers nlao to a oth-century lvory in the Vatican. One of the Lateran sarcophagi was bronght from the Liberian Basilicn, commonly known as the church of St. Maria Maggiore.
The aubject of our Lord before Pinnte is twice repeated on the lid of the magnificent ivory casket in the Biblioteca Quiriniama at Breacia (Westwood, Early Christian Soulptures and /cory Carvings, p. 37). He stands before Pilate in a group; sad in another before Pilate alone, who is la the sct of washing his hands. [R. St. J. T.]

## PILGRIMAGE (Peregrinatio). A pilgrim

 Whs one who travelled from a motive of religion to any place considered sacred, because peculiarly associated with the memory of Christ or soy of tha saints. The growth of that feeling towards auch placea which led to pilgrimages has been traced in the article on Holy Places, Vol. I. p. 774. We now propose to spenk of the chief resorts of early pilgrims, their immediate motives, sad other matters of interest connected with them.I. The Holy Land-Paula snd Eustochium, writing in 386 , suppose that there had been a constant stream of pilgrime to Jerusnlem from the very infancy of the church: "It would be tedious now to run through every age from the sacension of the Lord to the present day, and enumerate the bishops, the martyrs, the men eloquent in ecclesiastical learning, who have come to Jerusslem, beeanse they thought that thay bad less roligion, leas knowledge, and had not, as the phrsse is, received the finishing atroke of their virtues, unless they had adored Christ in those places whence the Gospel had first thome forth from the Cross" (Ep. 46 inter Epp. Hieranym. ad Murcellam, § 9). The record of earlier visits ia sennty; but it is probable that these writers were not miataken. We must except from the holy places visited by their predecessors the most sacred of all; viz. the sepolchre of Christ and Calvary, which from the time of Adrian to thast of Conatantine were covered by a Fast meund of earth surmounted by a temple of
Venus. It is to be obsserved Engebius, who to be observed, however, that yesrs old when those sites wand was sixty merely asys that the hesthen madly thought that by concesling them they should hide the trath (Vita Const. iii. 26); from which we ahould not infer that he was accustomed to see or hesr of crowda of pilgrims eagerly inquiring for the ecene of every grest Christion event. On the other hand, Sozomen, more than a ceatury later, infiuenced by the opinions and the custem of his own day, clesrly supposen that pilgrims wonld have frequented those sites in great numbers if they had remained exposed. Acoording to him the heathen hoped that truengh the means which they employed "the would in the the reverence paid to that place tisut neither daring of time be forgotten, ChrisCHIIST. ANT.-VOL. II.

## PILGRIMAGE

We opoint it ont to others " (Fist. Eccl. il. 1). Holy band also that the first visitors to the Holy Jand of whom we have mention were at least as much inquirers as devotees. Alexande", the first whose name is recorded, is expressly said to have gone there cùx $\hat{\eta} s$ каl т $\hat{\nu} \nu \tau \delta \pi \omega \nu$ latopfas ivekev (Euseb. Hist. vi. 11). Origen, hls friend, A.n. 230, describes his own risit to the Holy Land as a "gearch after the footstep/s of Jesus and His disciples and the prophets" (Comm. in Ev. S. Joann. tom. vi. § 24 ). Fir. milinn, about 240 , is more vaguely said by Jeroms to have gone to Pnlestine " sub occaione sanctorum locorum " (De Vir. Illust. 54).
pilgrim, the mother of Cunstantine, is the first pilgrim to the Holy land of whose visit we have anything like a detailed account. About the year 328 , when above seventy years of ange, she mastened thither to ofler "thank-oflerings by means of vows (or "prnyers;" хapıбтทpta $\delta_{i}$ " ๒ux $\omega \boldsymbol{v} \boldsymbol{\nu}$ ), and to "seek knowledge of the land worthy of veneration." "When she land bestowed auituble worship on the footsteps of the Saviour, in accordance with the saying of the prophet, Let us worship the place whers His feet have stood (Ps. exxxii. 7), she forthwith bequeathed to pusterity a fruit of her personnl derotion" (Euseb. Vit. Const. iii. 42) in two churches which she built, "one at the Cave of the Nativity, the other on the Mount of the Ascension " (ib. 43). About five years after the visit of Helen, a traveller whose name is unknown, thongh the diary of his voyage is extant (Itincraria Romanorum, Wesseling, Amstel. 1735, pp. 549-617), journeyed from Bordeaux to Jerusalem, whence he returned by a ditlerent route from that by which he came. He was evidently a religions pilgrim; for notes are rarely himself on holy ground, his atages snd distances. list of sacred places, Ha gives us a long Ond often with some saw Tarsus, the birthplace way from home he of the house the birthplace of St. Paul, the site of the house (Sarepta, not mentioned) where where bustained Elijah, Monnt Carmel, Caesares sacrificed, the bath of Cornelius at Caearea, a certain spring claiming miraculous power on Nount Sinsi, Stradela, where Ahab sat and Elijah prophesied, tha scene of David's victory over Golinth, Mount Gerizim, Jacob's well in Sichar, Luz, where he saw the vision and wrestled with the angel, sad where tha hand of Jerobonm was withered. Arrived at Jerusalem he saw the pools made by Solomon on either side the temple, the two called Betherda, a crypt in which Jewish tradition taught that Solomon had confined evil spirita, the pinnacle of the Temptation, the place where Solomon whs said to have written the beok of Wisdom, his reservolrs, the stons stained with the blood of Lscharias, the marks of the spikes on the caligne of the soldiers who killed him, the house of Hezekiah, the pool of Siloam, the house of Caiaphas, and the pillar at which our Lord was scourged, the site of the house of David, the the city the praetorium of Pilate. Out of the city he visited Mount Golgotha, and, Antonin] Placentini from it ("eighty steps"), in which the Body of Jesus was crypt the church lutely built there by Constantide,
the Valley of Jehoshaphat, the scene of the betrayal, the monaments of Hezekiah and Isaiah, Mount Olivet and the new church thereon, the Mount of Tranafigaration, the grave of Lazarus, the sycamore of Zacchaeus, the fountain made wholeame by Elisha, where was shewn him the vessel that held the aalt, the house of Rahab, the site of the plle of twelve stonea from the Jordan, the place of our Lord's baptism, the little hill whence Elijah was taken up to heaven, the tomb of Rachel, Bethlehem, and the church built there by Helen, the tombs of Ezekiel, David, Solomon, \&c., near it, the spring at which Philip baptized the eunuch, the place where Abraham dwelt under a tercbinth trea (Gen. x $\mathrm{a}^{2} \mathrm{iii}$. 4) and dug a well. In returning home he notea all the stages, as before, but only connects one with sacred history, viz. Philippi, where Paul and Silas were imprisoned.

It will be observed thint in this careful enumeration of sacred objects and places there is no mention of that which a few years later was the chief attraction of pilgrims to Jerusalem, the supposed cross of Christ. This at once disproves the later tradition of its having been found by Helen [Cross, finding of, Vol. I. p. 504 ; Iloly Places, dii. Vol. I. p. 776]. Many instances occur of pilgrims going to Jerusalem "to adore the holy cross," see e.g. the accounts of John of Sochus (John Moschus, Pratum Spirit. 180), Thalelaeus (ib. 91), Christopher (ib. 105), Theophilue and his two companions Vita Mucarii Rom. 3), the author of the Life of Euthymitss (Vita Euth. 136), \&c.

Paula, the friend of Jerome, visited every ascred place and object of which ahe obtained information. "Entering the sepulchre she kissed the atone of the resurrection, which the angel had moved away from the door of the tomb ; and licked with faithful mouth the very place of the body in which the Lord had lain; as if being athirst she longed for water." "A pillar was ahewn to her, supporting the porch of a church, stained with the Lord's blood, at which He is said to have been bcund and acourged. The place was shewn to her where the Holy Ghoat came down on above one hundred souls of believers." Having "entered Bethlehem, going into the cave of the Saviour, after seeing the sacred lodging of the Virgin and the atall $\qquad$ she solemnly affirmed in my preaence that she saw with the eyes of faith the babe wrapped in awaddling clothes, the Lord wailing in tlie manger, the Magi worshipping, the star ahining above, the virgin mother, the careful foster-father, the shepherds coming by night . . . the infants alain, Herod raging, Joseph and Mary fleeing into Egypt." "Thence she went down to the tower Ader, i.e. of the flock, near which Jacob fed his flocks, and the shepherds watching by night were privileged to hear, "Glory to God in the highest," \&c. She saw "the glittering croas of Mount Ollvat, from which the Saviour ascended to the Father entered the sepulchre of Lazarus, saw the house of Martha and Mary, and Bethphage," the spot

- "Juxta Ebron Muns Hambre ad radicem cujus eat illa terebintus, quas dirps vocatur, id eat, tlex vet quercus, secus quam permultum temporta mansit Abraam" (Enarratio Lororum Terrae Sanctae, Baluz. Jiscell. Dy Jansi, t. 345).
where Christ mounted the ass, the scene of the parable of the good Samaritan, the aycamore of Zacchaeus, the place where the blind man strod by the wayaide. She also travelled to many places in Paleatine of note in the history of the Old Teatament, both before and after her visit to Jerusalem; and lastly went to Egypt, where ahe would probably have remained amoug the ascetics of the desert, " ni majus sanctorm locorum retraxisset desiderium" (Hievon. Eip. 108 ad Eustoch. $9-14$ ). We hare omitted much of her tour, but given enough to show that pilgrims were now directed to many holy places which their guides did not profess themselvea able to identify when some sixty years before the pilgrim of Bordeaux travelled over the same ground. Paula sketched a similar route for herself and her friend Marcella when the latter should travel to the Holy Land (Puul. et Eustoch. ad Marc. Ep. 46 inter Epp. liieron. §. 12). Gaudentiua of Brescia, A.D. 387, mentiona a pilgrimage that he made to Jerusalem, but gives no particulara (De Icdic. Basilicae ia Vet. Brix. Episc. Opusc. 340, Brix. 1738).

At this period and onward the aotices of pilgrimagea to Jerusalem are very frequent. For thirty-aeven years, Melania the elder, who died in 410 , exerciaed hospitality towards Christisas who came to that city "for their vow's sake, both biahops, and monks and rirgins, and those joined in marriage, towards persens both in high position and thoae of private condition, inhabitante of Peraia, and Britain, and all the isles" (Pallad. Hist. Lans. 118). The Arabic collection of canons, falsely ascribed to the council of Nicaea,' says, "Faithful sons of the Church of God, when ye enter on a piigrimsge to pray and visit the houses of God, the places of His holiness, and the footsteps of His Christ, load not your bodies with meat and drink," \&c. (Decr. Alia, 25 ; Hard. i. 520). Some emineat namea are preserved. Philorhomus, a friead of St. Basil, "for a vow went twice on frot to Jerusalem to do honour to the hely places" (ibid. 113). Fabioia, who died in 399, sailed thither from Rome, and for a time was the guest and disciple of St. Jerome (Hier. Ep. 77 ad Ocean. 7). A few yeara later Maraaa and Cyra travelled from Beroes in Syria "to Aelia from a desire to behold the sacred places of Christ's aufterings " (Theodoret, Hist. Relig. 29). Peter, who was known to Theodoret when the lattep was a child, ia another example. In 421, Porphyrius of Gaza, then a young man, was seized with a" divina longing to adore the holy and venerable placea of God" at Jerusalem. Not content with one visit, some five yesrs lster, though in great alckness, he went there again, and "non cessabat quotidie obire loca sancta, innitens baculo" (Vita Porph. i. 4, auct. Marco Diac.) About this time also, Mark, his biographer, happened to "sail out of Asia to worship the holy places" (ibid. 5). The em.press Eudocia went as a pilgrim to Jerusalem in 438 (Socrat. Hist. Ecci. vii. 47). She also spent there the last ten or eleven years of her life, and evinced har religious interest in the holy city by repairing its walle, founding monasteries, and building the charch of St . Stephen st the place of his martyrdom (Evagr. Hist. Ecol. L 21, 22). Licinias, bishop of Tours, A.d. 508, " is anid to have been in the East and to havt
visited the plac to Jerusalem it the Lord's passic read in the Gosp 39). Martin, a bishop of the 562 archbiahop to the East to imbued himaelf inferior to no on Hispal. De Vir. might be given ; $s 0$ scanty and de thern come to $u$ that it would be of sll. There is ribited Jerualem voyage is of gre folness and auth a French bishop, the guidance of bot living as a her places of chief relig diae moathe at Jes "driven by atress parts of Britsin" became a guest of of Hy , who took scconnt of his pilg preseated it to ki Bede de Sanctis 1 some extracts ar 15-17) ; but the w beeo printed by Mshillon (Acta SS. may learn that man tifications were alle the days of Paula, pilgrim was conf cross was not th place was well supp been st the door of at the last supper ( the city treat with spoags, the spear, the head of our Lar worea by the bless wrought figures of spostles, a pillar set brought to lifs by the loc. Sanct. i. 4, 7-1 the reed, and crown Gregory of Toura century, but the two Arculp us. Outside the Finid of Blood, an hanged himself (I7, first to mention) the Moant of Aacension, the loose ssnd (22). shewe a natural basin Water, which had mis spot where the water Was first washed ho There too he was cond Jerome, the three shep while in the valley of of Adam and the thre remains of the osk of $M$ were in great requeat enclosed and covered b chapel built near the ple

## PILGRIMAGE

viaited the places of the saints, and to have gone to Jeruaslem itself, and often soen the places of the Lord's passion and resurrection, of which wa read in the Goopels " (Greg. Tur. list. Franc, ii. 39). Martin, a Panaonian by birth, afterwarda bishop of the monastery of Dumium, and in 562 archhishop of Braga, "made a rapid voyage to the East to visit the holy places, end ao imbued himself with learning sa to be conaidered inferior to no one of hia day " (ibid. v. 38; Isid. Hispal. De lïr. Illus. 45). Many other names might be given ; but the details in each case are so ccinty and devoid of interest, and so few of them come to us from authors of full credit, that it would be useless to attempt an account of sll. There is one traveller, however, who risited Jeruaalem in 690, the narrative of whose vogage is of great importance both from its falness and authenticity. This was Arculphua, 9 French bishol, of see unknown, who, under the gnidance of Peter, a Burgundian by birth, bat living as a hermit in the Holy Land, saw the places of chief religious interest therein, and apent nine moaths at Jerusalem. On his return home, "driven by stress of weather to the western parts of Britain" (Bede, Hist. Eccl. r. 15), he beesme a guest of Adamnanus, the nlinth nbbat of Hy , who took down from his mouth an accoant of his pilgrimage, and a few yeara later preseated it to king Alfred. The treatise of Bede de Sanctis Locis ia founded on it, and ${ }^{\text {some }}$ extracts are found in his history ( r . been printed by Gretaer (Ingulat. 1619) and Mabillon (Acta SS. Ben; asec. 3). From thia we may learn that many new discoveries and identifications were alleged to have been made since the dass of Paula, by which the faith of the pilgrim was confirmed and rewarded. The cross was not then at Jerusalem, but ita place was well supplied by the stone that had been at the door of the aepulchre, the cup uaed at the last aupper (" which the whole people of the e tity treat with immense veneration ", the
voog, the spear, the handkerchief by which the head of our Iord was covered ef by which the head of our Lord was covered, a linen cloth
Toren by the wrouzht figures bessed Hirgin on which were spostles, a pillar set up wher tha deal man was brought to life by the touch of the true croas ( $D_{e}$ Lhe. Sanct. i. 4, $7-12$ ). The apenr, the aponge,
the reed, and crown of thorns are mentioned by the reed, and crown of thorns are mentioned by century, but the two latter were in the 6th century, but the tivo latter were not seen by
Arcaly the fiev of Blood, and the tree on which Judas hanged himself (17, 19). He saw (and is the first to mention) the footprints of Christ on the Moant of Ascension, miraculously permanent in the loose asnd (22). At Bethlehem he was shewn a natural basin in the rock full of pure
viter, witer, which had minaculously appeared on the wat where the water in which the infant Jesus
was firt washed bnd ben There too ha was conducted to thrown (ii. 9). Jerome, the three shephed to the tombs of St. while in the valley of Mamre he found those af Adan and the threa patrincha (10). The rumina of the oak of Mamre, splintera of which reer in great request all over the world, were
nncloed and covered by a church mhloned and covered by a church (11). In a chapel built near the place of our Lord's baptism,
pilgrimage
1637
he saw preserved the garments in which He was baptized (18). A comparison of the present list with those given before shews that the taste and epirit of each age ruled the nature of the
object object proposed to its veneration. As superfood, auch became more grose and childish, new Abuut the yor St. Boniface, yisited the Held, the nephew of objects already ment the Holy Land. Besldes which the infints mentloned, he saw the places in life, ond where the Jere slnin, Dorcas restored to of the bessed Virgin from the to take the tody found in tha Church of the Sepul apstles. He also marking the places on Sepulehre two columns (Acts i. 10) stood, and which the two angels could creep between the wall and that "wheever was free from hls sins" (Win and those pillars Basnag. Thesatur. Monum (Wilib. Hodeporicon in Amatel. 1725). In the Itinereri i. p. i. 112, 113, uncertaln age, fin the litinerarium of later but uncertaln age, falsely ascribed to Antonious of Placentia, we observe the further progress of What we must, however reluctantly, deem imposture. For, to onit new identifications of place, we there real of the lamp "which hat been placed at the head of our Lord when He was buried "(\$18), of blood seen where He was crucified (ib.), of the altar on which Abraham was about to offier Isaac (19), the title which Pilate affixed to the cross, which the writer "held in his hand and kiased." A crosa was also shewn as that on which Christ died, though the litinerary
seems seems to have been written long after that He axibited in Cyril's time had been carried away He also saw the reed and the aponge ("cum qua apongia aquam bibimua") and " the cup of onyxstone which the Lord blessed at the supper," a likeness of the blessed Virgin, and her girdle and head-band, \&c. (20). In the church which had been the house of James, he found the horn with which David and other kinga of Judah had been anointed, the crown of thoras, the spear, and many of the stones with which Stephen was atoned (22). The tract ia, ua the Bollandists describe it, "refertum fabellia plane anilibus " (Prolog. in Maii, tom. ii. Migne, n. 1xxii, 897). We do not hear of the hearenly fire in the holy aepulchre on Eater Eve, an imposture practised to thia day, until the ninth century. It is then roentioned by Bernard, a Frenth pilgrim, who
visited visited Jeruagalem in 870 ( $D e$ Locis Sanctis, $\& 10$, in Acta Bened. iii. p. 2, p. 544). According to him, an nngel came down and lighted the lamps hanging over the aepulchre ; "of which light the patriarch givea to the biahops and the rest of tha people, that they may make a light fur
them themselves in their habitationa." To this pilgrim nilao were pointed out soma objecta of reverence of which former travellers make no mention; ns the iron gatea through which the angel leá St. Peter (§ 11), the place of the betrayal ( $\$ 12$ ),
four four round tables used nt the Last Supper, the place where the adulteress was brought to Christ, and the words then written by Hinl, engraved on marble (§ 13).
II. Rome. - St. Chryestom, throughout a long panegyric on St. Paul, dwella on his wish to ${ }^{\text {Hitom. }}$ xxxii whe nils renains were treasured (Hom. xxxii. in Ep. ad Rom. 2, 3; Hom. viii. in
Ep. ad Eph. ulready offer many At thls reriod Rome could ahrines and other memorions to pilgrima in the

## 1638

PILGRIMAGE

## PILGRIMAGE

Paul, St. Lawrence, St. Cassian, St. Hippolytus, St. Agnes, \&c. (uee Prudentius de Coronis, hymb. $2,9,11,12,14$ ).

## " Idnumeros cineres sanctorum Romula in urbe Vidimus." (t'rud. u. s. 11, 1, 1).

Hence, and from the greater faeility of reaching it, Rome becaute ere long a more common resort of Europenn pilgrims than the Holy Land itself; e.g. Paulinus of Nola made an "annual journey" thither (Ep. 43 ad Desid. 1; Ep. 95, Aug. ad Paul. 6) "pro apostolorum et martyrum veneratione " (Ep. 45 ad Auj. 1). He deseribes himself as apending the forenoon on one of these visits in the inemoriae of the apostles and martyrs (E'p 17 ad Sever. 2). Letters are extant, written at Rome in 449 to Theodosius the younger by Galla Placidia, Valentininn, and his wife Eudoxia, the emperor's d:ughter, expressions in which show that the writers had gone to Rome from a motive of religiou, "to pay worship to the most blessed apostle Peter" (Concil. Chutced. p. i. ec. 20-22, Hard. Conc. ii. 35-37). Galla, in a letter written to Pulcheria at the same time, says, "Ut Romam frequuentibus concursionibus adneque desideremus inspicere, causa nobis est ampleetendae religionis, ut terminus sauctornm nostris exhiberemns praesentiam" (ibid.; in Giderk, ap. Cotel. Moniur. Gr. i. 62). Venantius, in his Life of St. Remigius, who died in 533 , tells the story of a young girl whose wealthy friends conducted her in sickness from Toulouse "to the tomb of St. Poter in the city of Rome with a very great number of attendants and great devotion" (Vita, § 6 ).
From the foregoing testimonies, we may perhaps infer that during the first five centuries pilgrims went to loume chiefly, if not entirely, for the feast of St. Peter and St. Paul. Compare even the later Gregory the Great, Epist. vi. 19; Hom. in Ecang. ii. 37, § 9. It is evident, however, that visitors from a great distance could not even at that perind, and much less could they in the more troubled times that followed, arrive at Rome by a given day with anything like certainty. Hence, after the 7 th century at least, we find pilgrims flocking thither at every part of the yell. The first visit of St. Boniface was timed by the season and the affairs of his people (Vita anct. Willibaldo, v. 14).' In his time great numbers went to Rome from England (bangyth ad Bonif. Ep. 30, ed. Würdtus.). The stream had begun to flow about 653, when Benedict Biscop paid his first visit to Rome (Bede, Mist. Abbat. Wiremuth. §2), to be soon followed hy Wilfrid, who bad been his companion for part of the way. In reference to the journey of the latter, Eddi Stephani, his friend, says expressly that "as yet that road was nutrodden by our nation" (Vita Wilfr. §3).
The " limina apostolorum" were the first objects visited by pilgrims and probably by all religious travellers to Rome. Thns Sidonius of bimelf, "Priusquam vel pomeeria contingerem oriumphalibus apostolorum liminibus attiusus" (Epp. i. 5), where he aeems to refer to the shrine on the Ostian Way.
III. Other Shrincs.-St. Chrysostom says that the burial-places of St. Peter and St. Paul, St. John and St. Thomaa, alone among the apoatles, were known in his day (Hom. xxvi. in L'p. ad Heb. 2). Of St. Thomas, Gregory of Tours tella us that
"In that part of India in which he first reposed" there was a church in which "by the virtue of the apostle" a lamp burnt perpetually without any renewal either of oil or wick. Thither, he snys, " when hls festival came, a great ássemblage of the peoples gathered, and those from diverse regions coming with vows and merchandise" (Mirac. i. 32). A story told by Sucrates (Ilist. Eicl. iv. 18) seems to imply that Edessa, to which city his body, or a part of it, was translated, was equally frequented on that account. We read little of the tomb of St. Jobn at Ephesus, but it is incidentally mentioned by John Muschus as visited with other shrines by an ascetic of the same name, who was wont to leave home "for the distant deserts, or for Jerusalean to worship the holy cross and the holy phaces, or for Mount Sinui to pray there, or for the martyrs at long distanoes from Jerusalem; for the old misa was a great lover of martyrs, and would go sway at one time to St. John at Ephesus, at auother to St. Theodore at Euchailta, and again into Issuria to St. Thecla at Seleucia, and again to St. Sergius at Saphae, and journey one while to one asint, and another to another" (Prat. Spirit. 180). In the East, the tomb of Therla had many visitors. In the West, St. Felix of Nols was one espeeially famous. If we may belierc the puetical account of Paulinus, multitudes floeked to it at his festival from every part of Italy, even from Rome itself (Poem. xiv. Nat. iii. 54-85). Per baps, however, no shrine was so popular with pilgrims in search of health as that of St. Martin at Tours, where he was reported to have performed numberless curce of which very many are recorded by Gregory, 573, one of his successors in the see (De Mirac. S. Martini, libr, iv.).
1V. Mural Inscriptions hy Pilgrims,-The csta. combs of Rome have preserved a great number of these $g$ caffiti traced with a stilus or with charcoal on the walls by the tombs of the most illustrious martyrs. Many of the enrliest, ascribed to the 2nd or 3rd century, "merely express the names of the visitors; but others offier piens thoughta and touching prayers" (Martigny, Dw'. des Antiq. chrét. v. "Pèlerinage").
V. Motites to Pilgrimaye.-(1) Research.-The first resort of pilgrims was to the Holy Land; and their purpose, research, which they colducted in a devout and reverential spirit. [Ste before, § 1.]
(2) Vous.-If Eusebins is not merely speaking after the notions of his day, Alexauler, the earliest pilgrim on record, combined research with the fultiment of a vow. Vows are ascribed to Helena (Canonum Nicaen. Arab. Pruef. Hard. Conc. i. 525). Palladius, as cited § I., evidently supposee that all who received the hospitality of Melania went to Jerusalem "for their vow's sake." Philorhomus and Eudocin, mentioned before (ibid.), had both vowed s pil. grimage; the latter, if she should see her daughter married (Socr. Hist. E ch. vii. 47), Paulinus, describing his own visit to Rome, spenks thus: " lpsum temporis ante meridism in rotis nostris quorum cura venerumus per spos. tolorum et martyrum sacras memorias coassumentes" (Ep. 17, § 2). Wilfrid, 653, has made vows to visit Rome (Eddi Steph. in vitu 4), and long after him Canute, after such a pilgrimage, says of himself, "Hsnc quidem pine fectionen jam olim devoveram " (Gul. Malmesb.
de Reb. Gest. Rec 1596). So a nun others "nt iret a a relic of St. Hele
(3) Buptism.chumens sought period that they Jordsn. Constant baptism of the bi Inteaded formerly Jordsa; at whicl harg received the (Easeb. Jitu Const. Hebraicis) says of whers John was "where also many are anxious to reee Jerome paraphrases reborn there, are flood " (De Sit. et col. 182, ed. Vallar may be trusted, St. the bishop of Jerusal divine regeneration was permitted (Vi example, Prat. Spi Epiphisny was the ns at which the people crsted water to ap befors they went to "pro benedictione," they kept for their b Plsc. 11). In the a St. Willibald, writter Jordan, where the I. now a church raised the church is now dry baptized" (Hodoepor Thesaur, Jonum. ii. p
A similar sentimen catechumens to Rom Wessex, A.D. 688, resis Rome, desiring to obt glary, viz. to be wash st the thresholds of $t$ Hist. E cl. An $l$ l. v. 7)
(4) Devotion.-The however, is best desori place or before some confirmed and derotio the more fervent the $p$ was it deemed, from fervour might arise. Palestine, that " gazin witnessed the saving them worehip God th were circumscribed by might feast his eyes w the things he desired 9). This is the spiri Paula (Epist. ad Marn Hieron. Epp.). We hav emotions ascribed to $\mathbf{F}$ terms which ahew how respected them; thong led him to warn the or the sams pilgrimage. Vol. I. p. 775.]
The motive of ench $p$ loving desire to trace the the saints ; while they $k$ an equal derotion elsen

## PILGRIMAGE

de Reb. Gest. Reg. Angl. ii. 11, fol. 41 nk Lont. 1596). "So a nun in Flodoard makes a vow with others "ut iret ad locum sancti pignoris," viz. a relic of st. Helen (Hist. Eccles, Remens, ii. 9). (3) Buptism.- It is probable that many entechumens ounght the Holy Land frum an early Jordsn. Constantine, in $3: 37$, whel asking the baptism of the bishopops at Nicomedin, snys, " 1 intended formerly to do this at the stream of the Jordan; at which our Snvinur is recorded to have received the washing for sn example to us" (Easeb. Nita Cunst. iv. 62). Eusebius (Ue Loocis Hebracicis) says of "Bethabarn beyond Jordnn where John was baptizing" (St. John i. 28), "where also many of the brethren to this day aresnxious to receive the washing "; or as St. Jerome paraphrases his words, "desiring to be reborn there,
flod " thood (Ve Sit. et Nom. Lwe. IL.br. Opp. tom. iiii.
col. 182 , ed. Vallars.). If Pseando-Amphilochins masy be trusted, St. Basil snd Eubulus intrented the bishop of Jerusalem that they might "receive divine regeneration in the river Jordan," which was permitted (Vita Basil. 4). See another example, Prat. Spirit. 138 . The eve of the
Epiplisny was the st which the people carried awsy of thaptisms, crated water to opprinkle their of the conse befors they went to sea, and dipped themselves "pro benedictione," and linen clothes which they kept for their burial (Itin rarium Antonini Plac. 11). In the account of the pilgrimage of St. Willibald, written in 765, we read, "On the Jordan, where the Lord was baptized, there is now a church raised on stone piers, and beneath the church is now dry land, where the Lord was baptized" (Hodoeporicon S. Will. in Basnage, Thesaur, Mfonum. ii. p. i. p. 112).
A similar sentiment seems to have led some catechumens to Rome. Thus Cealwal, king of Neesex, A.D. 688, resigning his crown, " went to Rome, deeiring to obtsin for himself this special glory, viz. to be washed in the fount of baptism at the thresholds of the bleased apostles " (Bede, Hist. $E$ cl. $A n / l . \mathrm{v}$. 7 ).
(4) Devotion,-The object of most pilgrims, howerer, is best described as prayer in some holy place or before some holy thing. Faith was coafirmed and devotion inflamed by sight; and the more fervent the prayer the more acceptable
was it deemed, from fervour might arise, whatever canase its greater Pelestine, that "gazing on the places that had witnessed the saving sulferings he might in them worship God the Saviour; not as if He were e circumscribed by place, $\ldots$ but that he
might fesst the things he deyes with the contemplation of 9). This is the esired" (Theodoret, Hist. Relify. Paula (Epist. ad sirit which we observe in Hieron. Epp.). We have already ( $\$ 1$ ) seen such emotions ascribed to Paula by St. Jerome in terms which shew how highly he valued and respected them; though reason and experience led him to warn the ordinary Christian againgt

bring desive of such pilgrims was therefore a loring desire to trace the footsteps of Christ and
the saints ; while thes an equal derction elsewhew and confessed that
irst reposed" the virtue of ally without Thither, he It tassen,bisge froun diveste cerates (lisit, rsan, to w'ich 8 translated, ccount. We at Evphesus, ohn Nuschus an ascetic of leave home leruasalem to Sy places, or r the inartyrs r the eld masa ould $g^{0}$ away , at another agnia into and sgain to one while to (Prat. Spirit, cla hasd many Nola was one et the poeticel cked to it at $y$, even from 4-85). Per popular with of St. Mertin to have per. very many of his suctini, liibr, iv.). s. - The ests. reat numier ilus or with ; of the most liest, ascrited y express the sotier piour (Martigny, (e ${ }^{\prime \prime}$ ).
seurch. $\rightarrow$ The Holy Lanl; $h$ they calspirit. [see
rely spesking exsulder, the ned reseerch
Vows are Ticuen. Arub. lius, 38 cited receired the 'usslem "fis and Eudocih vowed s piluld see her ch. vii. 47). it to Rome, ite meridism ius per appase emorias con. id, 653, has teph, in Fias after such 8 quidem proo ul. Malumeb.
pilgrimage
1639
with in equal reward. This is implied by Theoduret (above); and so St. Jerome: "I dare not confine the omnijotence of God to one narrow corner of the world. . . . From Jerusnlem and from Britain the court of heaven is equally u. s. § 10.) St. Chryuin. 2, 3 ; comp. Pnula, sary to mat. Chrysestom: "It is not necessary to make a pilgrimage, or travel to distant to have the will ", dangers and toils; but only §2). "Thers is " (Ifom. i. in E'p. ad Philem. to make a long pilgccasion to cross the sea, and and woman, both whimage. Let us, every man remaining at when gathered st church and earnestness and $\mathrm{He}_{\mathrm{e}}$ will on God with great prayers." (Ifom. tii will certainly grant our Nyssa, dissuading ad Antich. 2.) Gregory of sulem, says, "Change the pilgrimage to JeruGod nearer;" but of place does not make be with thee there, if erever thou art, God will be fuund such that the tabernacle of the soul and walk in thee" ( $d o$ Lord may dwell in thee
(5) Prayer fur a spucific Mencros. it. 1087).
nevertheless, same inceific Bencfit.-There was, the teaching some inconsistency on this point in sometimes of the fathers of that period. They pitiated at the shrines of were more easily prowhere. [See Patron Saints]. Where once this opinion].
of prayer at a martyr's sho of the prerogntive it necessarily gave a graat impecame genersl, ages. Men were readr to impetus to pilgrimobtain certainly ready to travel any distance to not procure finly a benefit, which prayer could health wns ther them nt home. The restoration of nothing was boon most commonly sought; but the goodwill supposed to be beyond the power or asked for children martyr. Some, therefore, some for success in (Basil. (fom. in xi. Mart. 8), or war (Greg. Tur. Hist. Fr. ii. 37), or fom. I) centinuance of peace ( $6 \mathrm{bid} . \mathrm{iii}$.28 ), or for the detection of guilt and vindication of in for the (Aug. Epist. Inxviii. 3). Others prayed for the souls of the departed. To a son who is represented asking, in reference to a pious father, "Why should I pray for him, why give alms, why fast, why visit the bodies of the saints?" the assurance is given, "It is a holy and wholesome thought to pray for the dead ( 2 Macc. xii. 46), . . . and to make pilgrimages that they may be released from their ging" (Pseudo-Aug. Serm. ad Fratr. in Eremo, 44 ; Opp. S. Aug. घpp. v.). With equal confidence men undertook pilgrimages as a means of obtaining spiritual benefits for themselves. Thus Caessrius, A.D. 502 , thought that grace to overcome sinfill habits would be granted to the pilgrim: "Frequenting the threshold of the saints, they would implore their help against the sins themselves" (Serm. 60, § 3). Victory over sin would insure its forgiveness; and this, also, the penitent pilgrim asked for in direct terms. E. g. Lothair, A.D. 560 , "in the 51 st year of his reign, sought the threshold of St. Martin with many gifts, and arriving at Tours, at the tomb of the said prelate, unfolded all the actions which he had done amiss, and prayed with great groans that the blessed confessor would beg the mercy of God for his faultg" (Greg. Tur. Hist. Fr. iv. 21). Similarly, "Pepin, in 768, went to Tonrs to implore St. Martin "that he would deign to besesch the mercy of God for his crimes" (Fredegar. Hist, Greg. C'cin-

## 1640

tia. iv. 135). In England alao, during the anme century, we lind persons planning a visit to lonne, "that there they might obtain the pardon of their sins" (Cangyth ad Bonif, Ep, 30 Inter Eipp. Bonif. ed. Würdtw.). Wilfrid went to Rume, "ab ea [sc. acde A postolicn] omnem modum uaculne solvemium sibi credens" (Vita, § 3).
Such voluntary penitents were known by their habit from the 6th century downwarde, but I cannot discover what its peculnrities were. Venantiua Fortunatus, 560, relating an old trudition, repreaents one whom he calla "righteons snd holy" as "going the round of very many villages nnd cities in the winter season, wearing the limbit of a penitent, in search of the medicine of his boul" (Vita S. Maurilii, 24). 1 do not take this as evidence of a practice inuch earlier than the age of the writer.
(6) /enance.-Pilgrimages voluntarily andertaken in the hope of obtnining the pardon of ain, maturally suggested the imposition of pilgrimage as a public penance. Morinus (de Sacrain. Pornit. viii. $17, \S 1$ ) supposes that this custom did not begin before the 7th century; but even if Capsintius ( 1.8 s.) refers to voluntary pilgrimagea only, a passage in Gregory of Tours is antficient to prove it esrlier. He relstes that, about the year 539, "a certain fratricide, bound with iron rings for the enormity of his crime, was ordered to make the circuit of the pinces of the aninta for seven years" (de Gior. Confess. 8i). The penance here described was afterwsrds common in the cases of aggravated murder, the riugs being made from the weapon with which the arime had been committed: "I рао decernenta pontifice, ex ipso gladio ferrei nexus componantur, et collum peccatoris, venter atque brachia, strictim innectantur ex lpsis ferreis vinculis " (Mirac. SS. Flerima et Florentii, Martene de Ant. Ecel. Rit. i. vi. iv. 2; вee also Baluze, Not. in Cupit. Req. Franc. ii. 1198).
The earliest canons which prescribe pilgrimage as a penance do not, as we shall see, mention the holy places; but that they wers visited by the professed penitents may be shewn from other documenta. The Poenitentiale of Theodore of Cnnterbury, A.D. 688, condemns a bishop, for certain sins, to be deposed, to be twenty-five years in pensnce, to fsst five on bread and water, and to "end the days of hia life in pilgrimage" (Morinus, u. s. vii. $15, \S 1$ ). Egbert, archbishop of York, 732, of a homicide: "For we will that he perform penance in a foreign land ten yeara" (Poenitentiale, i. p. i. 24). [Exile.] The murderer of an ordsined person was to "leave his country and possessions and go to Rome to the pope, and then do as the pope should order him" (Pocnit. iv. 6). The council of Chàlons-sur-Saône, 813, while condemaing pilgrimagea from wrong motives, yet dechrea that the devotion of those who, having confessed sin to their parish priest and received hia counsel to that effect, "dasirs to visit the threabolds of the apostles or any of the saints, peraevering in prayer, giving alma, ameading their life, and correcting their manners, is altogether worthy of commendation" (can. 45). From this century downwards, many great criminals resorted to Rome to obtain mitigation of the penance imposed by their own bishop. Nicholas I., 8 in , writing to a bishop with refarence to such a case, aays: "Undique etenim venientes

## PIIGRIMAOE

admodum phuriml, suorum facinorum preditires, quantum doloren inferant pectori nestro, plas singultu reminiactmur quam calamo scrili $\mathrm{q}_{\mathrm{y}}$ veat, Inter quas videliect istum Wimarum al apmeto. lorum limina featinaase cognoscite." - This men had inurdered hls three sons; yet the pape lightened his peannce (E'pist. Nic. 136 ad Rivers ludruin). We gee hero one of the many ways in which the action of the popes, ever anxiuss to keep up by exercise tha nuthority which thy hail aequired, tended to the destruction of all discipline. In such pilgrimages also we truee the origin of reserved cases, l.e. of the practice of referring some great ains to Rome for absow
lution.
VI. Letters of Commendation. - Pilgrims received letters from their bishops, nbbnts, or other superiora, to attest their boná file charscter, addressed to the aecular so well as ecelesianstical authorities. Forms of such letters are extant. One runs thus: "Quatenua praesens portitor ille, non (ut pleriaque mos est) vneandi cansa, sed propter nomen Domini, itineria nrilun et Isboriosa parvipendena, ob lucrnndum erntionemı linina snnetorum Apostolorum Domini l'etri et Pauli alire cupiens," \&c. (Marculfi Formuhte, ii. 49 ; Indiculum Gencrale ad Omnes II,mines). Another says of the pilgrim: "Petiit nolis ut ad basilicami S. Petri patris vestri pro suis culpis, vel pro nostrn stabilitate, valent ambulars ad orationem. Proptarea has literas cuin salutatione per iprunı ad vos direximus ut in amore Dei et $S$. Petri ipsum ad hospitium reeipintis," \&c. (Formulac, Bignon. xv. Capit. Reg. Fr. ii. 503, Charta Tracturia). Such letters were given to public penitents on whom a pilgrimage was imposed. Thus in a third form the bishop or abbat, after reciting the crime, adly: "Nos pro hac causa, secundum consuetulinem vel canonienm institutionem, dijudicavimus ut in lege peregrinorum ipse pracfintus vir annis tot in peregrinatione ambulare deberet." He therefore begs them, as the penitent is only wandering " pro peccatis suis redimendis," to give him shelter, fire, bread and water, "et postea sine detentione liceat ei ad loca sanctorum festinare" (Marculf. App. 10, Tracturia pro Itenere peragendo). This shews conclusively hew the period of exile was expected to bo spent. Among the extant letters of Alcuin is ene in favour of a pilgrim friend addressed "anicicis per diversas nominum dignitstes," He calls it "litterae precstoriae" (Ep. 210, Commend. ad Amic.). The biahops of Rome furnished pilgrim penitents with similar letters for their return home. The form in the Liber Diurnus Rom. Pont. begins thua: "Praesentium latores pro sus devotione liminibus beatorum principum apostolorum praesentati, petierunt ut, a nebis relaxati, valeant ad propria remeare " (cap. vi. tit. x. Item Tractoria).
VII. Other Encouragements and Helps.-Hospitality to pilgrims, both on the road and en their arrival at the shrine, was inculcated ss a sacred duty. Men were reminded that what they did unto them was done unto Christ (Car. M. 802, Capit. i. 27), and that they might hope to find that they had entertained angels unawares (Conc. Aquisgr. 730, can. 75). The council wion quoted addressed a decree to all laymen and clerks: "Hoc nobis competens et venersbila videtar ut hospites, peregrini et pauperes sus-
ceptiones regular habeant" (ibi/.). claimed a law tha rich or poor, shou to pilgrims; that for the love of G. ahelter, fire, anl $w$ through the land veller" (C.pit. Eginharil says: "1 sul hestuwed great so that their numl able complaint) bi enly but to the was in accordanee "Requan merces masime peregrinos cipis aprestolorum apud divinam com 26 ad An jilbertun charges his presh whore all things ": of सidows, pilgrime In many phaces erected for the reece religinus pilgrims. a moduchium (" xen. quo peregrini suseip, ii. 29) or hospitule were entertnined quibus specialiter $\mathbf{C}$ Carol. Calv, tit. xxvi Nitriin," says Palladi which the monks presented hingelf $t$ stay, even if he wisl three years " (Ifist. $L$ of St. Eugenia, "bu andria, and settled $h$ tion of travellers " ( 346). John the Alm in 609 , is anid to have city (Lemitius, Jita. to have been such an 7th century ; for prope 65, , spenking of the Renie to Pyrrhus th "ad vestigia beati Pet illuc miserabilis homo prabentur ei, et nul S. Petrua repellit ven mundissimus et vina d ei, sed et hominibus memoratư, Hard. Cone Rome, 742, ordered fre token "peregrinis qui a tar" (Ansst. Bibl, Vi last werd seems to in for them. Leo III., 79 meaiis Christi pauperu griais, qui ex longinq (inid. 98), and he is sul their use the hoapital was afterwarda largel A.D. 817 (ib. 100). Loi asigned a property ne "Reddinus etiam ibj roeratur Fasiana, quam $v$ peregrinorum et alime futuris proficere tempo
Pii, Baluze Pii, Baluze, Cupit. Reg council of Aschan, 816,

## PILGRIMAGE

ma proditures, i nustro, plus 0 acrild ${ }^{2}$ yeat. um al apinte " This men et the prpe 136 ad hite mayy whys ia er minxious whleh thy ruction of all lse we trace the practice ane for aliso

Pilgrims rebuts, or wither Ic charaster, ecclesiastical 8 are extant. sens partitor ceanci crasa, ra ardun et in orntionem uini Petri et Furmulue, ii. es (1/mines). tiit noclis at 'e snis culpis, ambulare ad cuin salutaat in amore recipiatis," Reg. Fr. ii. etters were a pilgrimage the bishop adls: "Nios tulinem vel imus ut ia - annis tot in

He there mly woulerte give him pastes sine erum festipro Itenere ly how the be spent. in is one in sed "smicis He calls it rommend. ad thed pilgrim their retura iumis Rom. latores pro principum at, a nobis "e" (cap. ci.
lps.-Hospiand on their 1 as a sacred ist they did Tar. M. 802, repe to find unawares council mur laymen and veverabile tuperes sub
ceptiones regulares et canonicas jer loca diversa hatesunt" (ibi\%). In 802 Charleniagne proclaimed a law that " none withlu his dhulniming, rich or poor, should ventnre to deny hospitality to pilgrims ; that is," he explains, " let tho ane for the luve of Gad and his soul's health refuse shelter, fire, and water, either to pillgrime walking through the land for Golds aske or to any traveller" (C.pid. i. 27). Of Charlemague himself; Eginhard says: "He loved travellers [peregrinus] and lestuwed great jains on their entertainment; so that their number seensed (without unreasinable complaint) burdensome nut to the palace only but to the kinglom " (Vita, \& 21). This was in accurdance with the tenching of Ale vin "Regum merces in minerorum juvamine, et maxime pregrinorum sacra saneti l'etri principia apcostolorum limina petentium, magua apud divinam constat esse clementiam" (ijn, 26 ad An rillertum). Herard of Tours, 858, charges his presloyters to "love bospitality sbore all things ?" and to "umiletake the care of widows, pilgrims," \&c. (cap. 18).
In many placer permanent hostela were erected for the recerphun of atrangers, espectially religinas pilgrims. Such a honse was called anndwhim (" xen.; id est locus venerabilis in qui peregriai suscipiuntur"; Capit. Rej. lrano. ii. 29) or hospitule pergyrinorum (because in it were entertained "peregrini et pauperes, in quibus specialiter Christus auscipitur"; Capit. Carol. Calv, tit. xxviii, 10). "On the mount of Nitria," says Palladius, "was a xenodochium in which the monke entertained any guest who presented himself throughout the time of his stay, even if he wished to remain there two or three years " (Ilist. Luus. 7). Claudia, the mother of St. Eugenia, "built a xenodochinm at Alexsuluria, and settled lands to serve for the reception of travellers " (Vita Eugen. 19; Rosweyd, 346 ). Joba the Almoner, who became patriareh in 609, is snid to have built several in the same city (Leontius, Vita Joan. 49). There appears to have beea such an institution at Rome in the Tth century ; for pope Martin, in his exile, A.D. ${ }^{6.51}$, apeaking of the hoepitality accorded at fome to Pyrrhus the heretic, when he went ad Vestigia benti letri," says : "Quisquis venit
illue miserabilis hono hospitari, omnia ad usum prsebentar ei, et nullam immunems suis doris S. Petrus repellit venientium illuo; sed panis muadissimus et vina diverea dantur, non solum ei, sed et hominibus ei pertinentibus" (Commemoratio, Hard. Conc. iii. 684). Zachary of Rome, 742 , ordered frequent gifts of food to be taken "peregrinis qui ad beatum Petrum morantur" (Ansst. Bibl. Vit. Pont. 93), where the last word seems to imply a residence provided for then.. Leo III., 795, gave lands "pro alimoniis Christi psuperum, seu advenis, vel peregriais, qui ex longinquis regionibus veniunt" (inci. 98), and he is supposed to have built for their use the hospital of St. Peregrinns, which was afterwards largely endowed by Paschal, A.D. 817 (ib. 100). Louis the Godly, A.D. 814, assigned a property uear Vienne to this use: "Reddimus etiam ihi quandam villnm quae meatur Fasiana, quam volumus ad susceptionem peregrinorum et alimonis psuperum ibidem Pii, Baluze, Cupit. Reg. Fribue it Prawcept. Lud. council of Aachen, 816, ordered. 1404). The

## PILCiRIMAGF

1641
vile a. "house of reception in which the poor could be gathered," over which a brother should be set "tol entertain strangers and pilgrimas who came there" (Capit. I. 141)
VIII. The Washing of Pilyrims' Fcet.-Thls whid. an whervance on which great stress was laid. Thus Csesarlas of Arles, A.D. 502, ellu"sanctorumeng the acts of Christian virtue Inere" (Serin. 62, \% 3 ; peedes humiliter ab17, § 2). Another Weatermilarly, 57, §4; the duty at some length frumomilist enforces ample and worla, 149, § I, in App. iv. ad opp.iii. 4 (Serm. Ben.) The monks of Fud opp. S. Aug. ed. Charlemagne, say: "Cuoul peregriuetition to ceptio et lavatio in quon peregrinurum anssod secumbun reguis pelum non negligntur, nostrortun consuetudineur quandum priorum rint, misericorditer putribus lus, c. lis a intio pedum eis exhibeatur" (hibel1086). In the unnıe Not. ad Cupit Reg. Fr. ii. their abbat to gather age some monks sent by at Reichenau report to him that the monatery wash the feet of pil to him that there "they wash the feet of pilgrims every week-lay, with Capit. Munach 3 lieir way to it and back" ii. 1380). Nonka were, u. s. App. Actor. Vet. obverve). Monke were especially tied to this winich the precept (momditum, the day on Thus the council of Aachen, 817: "That the Maundy (if it be the time of the Supper) the of the fathers and of travellers [peregrinorum] take place" (can. 24, Cap. Reg. Fr. i. 583). These latter testimonics probably refer to ali travellers, religious and secular ; for the original rule of Benedict (c. 53) included all. Compare S. Fructuosi Regula, c. 10. St. Columba, 560 , expecting vieitors, says: " Draw water to wash our guests" feet " (Vila auct. Adamn. i. 4).

1X. I'rotection on the Road.-From an carly period pilgrims were put under the especial protection of the law. A decree of Dagobert, A.D. 630, saya: "Let no one dare to molest or hurt a traveller nbrond; for some go about for God's sske, others for necessary business. Nevertheless, the same peace is necessary for all" (Tit. iii. 4 ; comp. Cap. Reg. Fr. v. 364). Pepin of who, ins: "Touching strangers and pilgrima, who, in the service of God, are hastening to Rome or to other places to the bodies of the saints, that they go and return in eafety under our protection" (Leg. Lonigob, i. ix. 28). Meriemsgne, writing in 796 to Offa, king of the Mercians, promises asfe-conduct to English pilgrims paseing through his dominions: throuching pilgrims who desire to go to the threahold of the blessed apostles for the love of God, and the health of their own souls, let them go in pesce, without say molestation " (Baluze, Capit. Rey. Fr. i. 274).
X. Exemption from Toll.-The words " without any molestation," used by Charlemagne above, intimated freedom from every impout paid by if travellers to the crown. For he proceeds: "Rut if any, not in the service of religion, but in pursuit of gain are foumd among them, let them pay the appointed " 't the proper places." Thie, however, was dy an old privilege, ing ing been granted by Pepin in 755 : "Touching pilgrims who travel for the sske of God,

## 1642

PILGRIMAGE
that they take from them no tolls " (in Synod. Vernensi, 22). Two yeara later, at Metz, he expressed this mere fuily: "That ye on ne account detain those who are on their way to Rome or eleewhere for the sake of God at the bridges anil dams or on the ferry-boat, ner make any accusation againat any pilgrim on arcount of his baggage, nor take any toll of then" "(byn. Met. c. 6)

X1. Evils of Pilyrimage.-The moral dnager te the pilgrim lo obvious, and bad reaults were early noticed. Gregory of Nysas, A.D. 370, urged agninst pilgrimage to the Holy Land that not only was there no command for it, but pilgrims autlered a spiritual loss threugh it. Hs dwells on the wickedneas of those citice in tha East, through whilch they had to pans, aud aaserta that it peuetrated into the lodgings and hostels which they were obliged to frequent, and asks in a proverb, "How can one pase through the smoke without smarting eyes?" (De Eunt. Micros. ii. 1085.) Nor does ha deem Jerusilem itself less wicked, or less full of danger. [See HoLy Plactis, 11, vol. 1. p. 775.] St. Jerome (ibid.), A.D. 393 , gives similar teatimony. Our countryman, Boniface, beara witness to the existence of the same evils in Europe. For, writing to Cuthbert of Canterbury, about 743, he allegea that the pilgrimage to Rome was almest certuinly fatal to femala chastity: "They are ruined in great part, few remaining chaste." "There are very few cities in Lombarily, or France, or Gaul, in which there ia not an adulteresa or prostitute of the English nation; which is a scandal, and the disgrace of the whole chureh." (Epist. ad Cudb. 8.) He euggested that women should be restrained by authority from making the pilgrimage. In France the council of Châlona-surSaône, 813 , denounced other evils of which pilgrimages were the occasion: "A very great error is committed by certain persons, whe illsdvisedly trnvel to Rome or Tours and certain other places under the pretence of prayer. There are presbyters and deacona and other clerks, who living carelessly think themselvea thereby cleansed from their sins, and entitled to eturn to the exercise of their ministry, if they each the aforeaaid places. There are alao aymen, whe think that they are sinning, or have ainned, with impunity, because they frequent those places for prayer. There are also some of the powerful who, to gain revenue, under pretence of the journey to Rome or Tours, make a great gathering, opprese many of the peor, and affect to do for the sake of their devotions, or of a visit to the holy places, that which they do in truth from covetousness alone. There are also poor pereons who undertake it either merely to have a better plea for begging (af whose number are they who, wandering to all parts, folsely asaert that they are going there), or because they are ao senaeless as to think themselves cleansed from their sine by the mere sight of holy places" (can. 45).
XII. Nomenciature.-At a later period a pilgrim to Rome was called "Romipeta" or "Romeus"; in Auvergne, "Romoneou"; in Provence, "Romieu"; \&c. (Incange); in France generally "Romier"names given at length to all vagrants; whence probably the English verb "to roam." Similarly, it ia said, a pilgrim to the Holy Land (Sancta Terra, was a "saunterer." Those whe had been

## PISCICULI

there, brought heme branches of the jalm, and ware thence called "palmers," "palnaril," " pal. mati," French, "paumiers" and mimetimes in Prance, "ramiers" (Gretier de Sarr. Perecr. ii. 11).

On thle suLjeet, Zacearia (Bibliograyhia Selecta, lii. Ix. 2, in Fleary'a Disciph. Pop. Irii, Ven. 1761) refers us to P. F. X. Mannhart de Antiquitutilus Chris'inanorum, \& 5, n. 84 segn. Ang. Viudel. 1707 ; to hla own Annus Sunctu, ii. iv, 4 (Dell' Anнo Sinto, Rom. 1775); to Petrua Lazarue de Sacra Vet. Christ. Komana Pereyrinatione, Rom. 1774; and Jo. Stallunus, lin. diciae Relifiose l'eregrinıntium, Colon. 16.to, See also J. Gretser de Sacris et Relighissis Piregrinitionibus, Ingolst. 1606; A. A. lelheis do Christ. Eccles. Politia, 11. 13; v. E, § 2, Neap. 1777 ; P. Molinaeue de I'ereyrinationihus Superglitiosis (with which lo printed Gregory of Nyasa'a Ep. de Eunt. Hierue.), IInnov. 1b07; T. M. Mamachua, Orịg. of Antij. Christ. tom, li. De Percyr. let. Chrixt. in Palaest., Flor. 17+9; J. H. Heidegger, Dissert. de Pcreqr, Relig. in specie Hieroa., Rom. \&c.
[W. E. S.]

## PILLAR SAINTS. [Mortificathon.]

PINNAS, Scythian martyr with lnnas and Rimas ; commemerated Jan. 20. (Basil. Menol.; Cal. Byzant.).
[C. H.]
PINYTUS, bishop of Gnessus in Crete; commemorated Oct. 10 (Usuard. Mart.; Mart. Rom.; Boll. Acta SS. Oct. v. 9).
[C. H.]
PIONIUS, martyr at Smyrna; commemorated Feb. 1 (Usuard. Mart. ; Vet. Nom. Mart, Boll. Acta SS. Feb. 1. 40).
[C. 1i.]
PIONCS, presbyter and martyr with Metro. dorus at Nicomedia; commemorated March 12 (Florus, Murt. ap. Bed.) ; Pion and Metrodus, twe martyrs at Smyrna, occur on this day in Hierom. Mart.
[C. H.]
PISALIS, Piselis, Pisflitm (Gallice, Poeke, or Prrali, the bame as the Calefactoricu, a chamber in a monatery heated in wiater, either by an open firepluce as at St. Gali, or with hetwater pipes, which aervad as the commen room of the brethren, for aocial intercoarse. It usual place was under the dormitory oo the east side of the cloistere ("Regioboldus... aedificavit primum dormitorium subtus autem pisalem;" Act. Jfurensis Mfonast. p. 9, ap. Du Cange.) At St. Gall it had an outlet communicating with the necessaritum. Fires were Ilghted in it from November 1. "A caleodis Novembris coucedetur fratribus acecssus ignia, locus aptus fratribus desiguetur cujus refrigio hybernalis algoris et intemperies levigatur" (Concord. Regular. S. Dunst, Cunt. Mun. Aagl, i. xxxiv.). Adelard (Statuta Corbeiens. c. 6) speaks of the Piselum as only in temporary ose, "piselo . . . tempore quando ille uti aecesse est" (ap. Du C'ange, sub roc.) Du Cange is in error in identifying it with the wardrobe. At St. Galf, the house of the novices and the infirmary had eseh their separate Pisalis for the use of the inmatea, [See Chuncı, Vol. ]. p. 383, MONASTERY.]
[E. V.]

## PISCICULI. [Fish; IXOYC.]

PISCINA, wijoh Optatus nesioa with the piscis), "Hic es invocationem fu quase aqua fuer tetur" (Optat. Piscina wae also bulum, or basin $t$ in which the min before he comm (Cyril. Hieroa, C (whest. Vet. et 1 Denkuürdigkeiten

PISTIS, mart mother Sophia ; c Men: 6.), Sept. 17 Liturg. iv. 269).
PISTUS, mart sud Agaplus sons memorated Aug. 2 the sama name, w occurs on this day

## PLACIDUS,

others in Sicily ; co Mart. ; Boll. Acta Pucners):

Plagal. The modes added by St the charch chauts The former were calle add lors the names and Mixolydian, rao the cotares 1 ) $-\mathrm{d}, \mathrm{i}$ modes were called Hypolydinn, and H placed n tourth below from $A-a, B-b, C$ "fianal" or "tonic" ${ }^{4}$ D, E, F, G. Thus differed from the $D_{0}$ thlaed in the snme dirision of the octive thus:-

Dorian.


Hypomixolydian.


The prevalling note lewer than the correspor being respectively $\mathbf{F}$, a These modes were calle 8th; and at au earlie Plagis deuterl, Plagis kach was cousidered as responding authentio mo trated, but not represen m which A nisor is an minor" of C , or in whic Cailaor is claimed to b "relative minor" of C . fact that two modes. m notes, may bo giren by th

## PISCINA

PISCINA, a designation of the font, for whioh Opitatus gives a mystical reason in connesion with the acrentichal name of Chrint ( $\mathrm{l}_{\mathrm{x} \theta \mathrm{i} \mathbf{r},}$ piscis), "Hlio eat piscis qui In baptismate per invocitionem fontinalibus undis inseritur, ut quae squa fuerat a pasce etism piseina veciLetur" (Optat. lib. iii. p. 62, Paris, 1631). tholima was siso the designation for the infundioulum, er bsain to the right (south) of the aitar, in which the ministeriag priest washel his hands (Cyril he cemmenced the Eucharistio service (Cyril. Hieros. Cutech. Mystajoy. v. 2; Augunt. Qwest, Vet. et Nov. Test. c. I. 101 ; Binterim, Denkuilrdijkeiten, IV. i. 112).

PISTIS, martyr with Elpls, Agape, and their mother Sophia; commemorated Sept. 16 (Banil. Men .1), Sept. 17 (Cal. Byzant.; Daniel, Cod.

PISTUS, martyr with his brothers Theogols asd Agaplus aons of Vslerius and Bassa; commenorated Aug. 21 (Basii. Af (nol.); a martyr of tha same name, with ne mention of the family, [C. H.]
PLACIDUS, martyr with Enticiue and ethers in Sicily; commemorated Oct. 5 (Usuard, Mart. ; Boll. Acta SS. Oct. tii. 114 ; Mieron.
Placrus):
[C. H.]
PLAGAL. The anme given to four scales or modes added by St. Gregory to those fixed for the chorch chauts as settled by St. Ambrose. The former were calfed Authentic ( $D$. AvTuENTiC), add bore the names Dorian, Phrygian, lydian, sad Mixolydian, rangiag respectively through tha ectaves 1 )-d, Z - $\mathrm{e}, \mathrm{F}-\mathrm{f}$, G-g. The Plagal modes were cnlied Hypodorian, Hypephrygian,
Hypolydian, and Hypomixelydian placed a tourth below theme lydian, und were from $A-a, B-b, C$ these respectively, ranging "fiasi" or" "tonic" was the anme d; but their D, E, F, G. Thus the Hypomixelydian mode differed from the Dorian, although it made tuiged is the same octave D-d, in that the dirision of the octave in the reapectlve cases were Do
Dorias.


The prevailing nete, or "dominant," was lewer than the correspondiag authentic dominant, These respectively F, a, a, c (iee also MUSiC), These modes were cailed the 2nd, 4th, 6th, and Plagis deuteri, au enrlier peried Plagis prothi, Kach was considered as "related "to the correspoadiag autheutio mode. This may be illustrated, but not represented, by the modera use, In which $A$ miner is anid to be the "relative miger" of $C$, or in which, by some nuthorities, Caiaer is claimed to be, in alother sense, a "relative miaor" of C. An illustration of the notes, may be modes may cobsist of the same notes, may be given by the different treatment of
[E. V.]
[C. H.]
planeta
the verslcles and reaponses now in use in eathodrals sasuming the priest's reciting note to be a, on week-days they are often, and perhaps usually, heard sung harmenised with the plain song in the Treble, and, for the most part, in the tonality of G; but on Sundays and feativala, wheu Tallis's harmonies are used, the same plain song is put into the Tenor, and the prevailing tenality is C.

In consequence of the relatlonship between the authentio modea and their correapending Plagala, more extended compositions are to be found in both combined, a practice the modern musicisna have largely imitated. [Compare Mendelssohn' Lieder ohno Worte, i. 5 ; ill. 2, \&c. $;$ habdei's choring, Beethoven, the lovely youth" (Thendori); Quartet in $G$ Symphony; Mozart's Pianolierte Freischütz, and minor; Weber's Overture, Der modes or scale mnay nthers.] This changing of by whom it is called known in the time of Euclid, but although npped $\mu$ ata Bod $_{\eta} \eta$ (Introd. Harm.); weald seem to heatiy unrestricted by him, it church composers to been restricted by the plagal modes correspondingir of autheatio and very good ezample of this, to each other. A is the plain song tung to of a later period, (Hymnal Noted No 40) tho the Dies Iras are set in the Hypoderian tha first two stanzas fourth la the Dorian itself mode, the third and

## PLANETA. In a prof

we have endeavoured previous article [Paenola] the word under which trace out the history of vestment in the Greek the eucharistic superthe western chureh charch is designated. In century, this vestmen, since the end of the 8th known as caaula, but has beenalmost universaliy of suoh a veala, but se far as notices are found the word used is planeta use before that date, and $\phi$ aıv $\delta \lambda \eta$ s, the word. Like casula, however, eucharistic meaning, and we restricted to ita instances in which it is found for a presently cite laymen.
in all pro paenula, planeta. casula were to all intents merely in points of de dress, differing, that is, two latter words detail: and as regards the liturgiologists absolutely it is true that later Rabanus Maurus, infra), shewing that in (e.g. of time all distinction shewing that in process clear that at an earlien had been lost, yet it is idea was conveyed by the two a slight) $y$ different being a more costly the two terms; the planeta dress, the latter term and the casula a commoner vincial or popular name fer thg perhapa a proexpression pachula. name for the more geners.
Thus we find the casula as a dress of monka and peasants and working men (gee the article), bomething tos are met with to the planeta, ns something too costly for monks to wear, and ae earliest instance by senators and nobles. Our early in instance of the use of the name occurs later than 417 century. Cassian, writing not aress of the Egyptis., when describing the

[^106]
## $11: 44$

PLANETA
PIANBTA
mafurs, or the short clonk whieh they wore curering the seck and whullers. "Thun," he sayn, "they avoid at once the cont and the oatentatinusness of phometive and hirri" (che Cirmobiornin Palit lis, $1-\frac{1}{1}$ Putiul. xlix. 72). The easelt terul un by Cassian Ia, it may be renuarked, gianetec, which we may ansume to be a diminotive of plameta. In like manacr, luidore of Seville, tivo handred years later, in hia kinle forbils to his monks the use of the phaneta:" orariam, birroa, $1^{\text {banctas, non est fas atl, neque }}$ lidamenta vel ealcenmenta, quae generaliter caetera monasteria abutantur [i.e. do not ase]" (Requda Monschurum, с. 12, s2; Patrol. Ixaxiil. 88:).

The flameta would thus appear to be a dress whose costliness rendered it unaulatile for the use of aimple monks, whose duty it was to avolid laxury. It was apuarently a full tlowing robe, for Cassian (surmi) contranta it with the compustum julliolum whieh the monks were to wear. With this agrees the nutlee given us by Isidore of the derlvation of the worl. As there are some difliculties councrted with the prasage, we give it at length. "The easula," he sayn, "is a rube with a hool, derivel as a diminutive from casa [a house], berause it covers the whole person-a cort of ministure casa. Similar is the origin of cucullat- $a$ yort of ininiatore cello. 1 may a.ll that the Greeks holl that we of their names for these roben, planitic, is derived from their free and flowing borders ${ }^{\text {b }}$ [sic et Grapci planctas dictos volunt, quia oris errantibas evagantur). Hence the term planetury stars; that is, roving atars; atars which roll here and there with a roving maze and motion of their own" (Etym. lib. xix. 24; Patrol. Ixxail. 691). On this bassage one or two remarks may be brietly made. After the derivation of casula has been given 38 " " little house," follows the mention of the $p$ isuetis, introduced by the worde sic el. Of course, however. the derivation In the lattcr case is on a totally different groove; therefore the sio points to a similarity not of the derivntion, but of the thing itself. That is to say, Isidore practically identifies the planeta with the easuf(a. Aguin the derivation of plancta in of course from the Greek, und as will be seen. Isidore diatinetly implies that the name pluneta was actually given to the dress by the Greeks. Excepting, however, a remark of Jabanus Manrus, which we shall presently quote, there does not appenr to be any further evidence forthcoming to shew that the word planet is ever used in Greek in that sense. This might tend to prove that the word pasaed from Greek into Latin in itg astronomiesl sense, and that the then latio word developed this new metsphorienl meaning. Whether, however, the dith $\cdots$ ty is to be explained by supposing that esile: fronge existed to Isidore, that is not forihean $\because \circ \mathrm{o}$ ". or whether Ioldore was mis-
 does ati, "1:-"

 descripion $n_{4}$ sulf. $\left.{ }^{3}\right|_{t}$ for men of razin. This can be sher, : not on'j by the prohibitions to monks

- Cf. Konoriua Angustodunansis (Cemma Animar, 1. 207; f atrol. cixxif. 606): "Haee ventia [casuls] et planeta, quod error sonat, vocatar, eo quod errsbundus Himbus ejus utrioque in brachia sublevatur."
we have already elted, but by direct inatancen, In a life of fiulgentian (ob, A.D, Aisis), by oun of his dinciples, a dencription in given of his triumphal return to Clarthage after hiverile. A heavy storm of rain ooming on, the nowhes used their planetae to firm a shelter for Fiulgeution* tantum files noblition erevit, at phanetin suls super beatita Fulgentlum gratnater expacia repellerent imbres et novain taboranculf ${ }^{\circ}$ 'he artlious carltate componerent" (c. 29; fiutrob. Ixv. 146). Again, in the well-koown repreveurs. tion of Gregory the Oreat, with his fulher and mother, which ls deveribed by his limgrapher, Joha the deacon, is the 10th century, not oniy Gregory hinself, sin ecelesiastio, wears tha ploneta, but also his father Corifanus, a seuation. The former wore a "planeta super dalanatiam castanea" (lib. Iv. O. 8t ; Pufrol. Ixxv. g31); and as to the latter, "Gordiani hableus castane eolorls planeta ost, sub planeta dalimatica" (c. 8.3). It may fairly be inferred from lience that, as late as the eud of the bith century at any rate, the planeta, whatever lis ase by esclesinstles, whether for official use or otherwise, Was also a dress which any gentleman might faitly use. In another prasage of the mame blograjhy (lib. if. e. 2t ; op, eit. 104), the reference is not juite clear. A curtula puerwon having been excluded hy Gregory from emmanain foe achultery, sought the ald of soreevers, who un. dertook that the bishop's horse should throw him as he rode in processlon. The plan, however, was readily folled by the blahoj, in the barra. tive the expression oceurs: "When the surcerers recognized the prelute, ex planetistorm mappuld torumque processionibus." the mippuli, whiterer Its nature may have been, was, lis we hava shewn in a previous artlele [Mansilli:], a sumet privilege of the chiof ecclealastics of the limma chareh in Gregory's time. The planctes we hare aren to be worn by laymen as well as clerics. It seems to us, therefure, Impossible to detine the matter very exactly here; we can ody say that the two sets of people speritied were the officials of high risok in stteot. ance on the blshops of Rome; but whethet these are to be viewed as exelusively clerical, ot formed of elevies and laies both, is doubtful. Dacange (s. v. Planeta) explains the two clases as deacons and subdeacons reppectively; and Marriott (p. 202, n.) considero the nlanct wi to be presbyters and high officily pulati to be deacons nad suld however, whether the exzdence sutheient to justify us in coming to a definite conclusioa.

Thus far, we have seed that in the bth ceptury the planeta was not an exelasively clerical dress, elther at Rome or in North Africa Further, there appears to be no allusion whatever in the records of the tirst six centuria which puints to the planeta as part of the ministerial garb of the Christiun cleries, So far as it was wor: by cleries, it was in virtum of their olficial rank, not their clerienl prelessioa, the privilege being ane shared with Inymen.

The enrliest instance in which the planda is referred to as something apecially pertaining to the Christian ministry is in a eanen of the fourth council of Toledo ( 633 A.D.). Here it is ordered that if a bishop, prlest, or deacon shall have been unjustly deposed, and shatl afterwards be found Innocent, he is still not to regien
his lount rank till the aitar, from th teroal thalge of th of a bishop, stolele, ense of a priest, sto - deacon, stile ans Lablee, v. 1714). def̆ute eharacter, i corsin (e. H : I'atrol. Whap of Metz, A.t cauona liviag "fort mast attend the $c$ phaction vel vertiale
From atsout the panety was in Kr creveld, the two n vened as absulut Rahanis Maurus d Sultok, cvil. 309). plazetanm nominant anpma] ; innocent If 42; Patrol, ecxvil For firther illustr Duenage (s. v.).
We may call attent slon of the use of the wu have already retar of the phenofion in the Romanus (vil). i; Pat thy planeta, as n gurm scolytes, sub-deacons, these differed in shape Is doubteul ; but as th peringl we shall not $p$ (cf. ih, xiv, 54 ; Patrol.
Literature,-For the article, we are mainly it liturgischen Gevö̈nder p. 427 ; vol. Ii. Pp. 10 as Kirchengeschichte, rol. Ii. p. 195 ; Marriut App, C.; snd Ducange,

## PLANETICUS,

astruloger. The form originated in a false $r$ Cunfess. iv. iii. 4: " $\mathrm{Jll}_{0}^{\text {r }}$ maticos voennt," where Thesee it found its way c. 26, qu. 2 , cap. 8 . Jolin of Saliabury ; "Ma datu professionis suas po Iu, in tr uris et impiet shashate corrunut " (Poli
ti. 19). PLATO, martyr a martyr Antiochus; col (Basil. M/enol. ; Cai. By June 22 (Wright, $8 y$
(lisusrd. Mart. (lisused, Mart.; Hiero Mart.; Mart. Rom.; B 226 , from the Greek and

## PLATONIA, a broad

 (ridrus), used for inlayi of floors, Rubeus (Hist. apad Ducange, sub. voc.) marmeream quam appella trifise," and in Simen Dun we read of "platonis, id the Liber Pouthis sense i
## PlaNETICUS

art instancis,
i3), by mue of given of his $r$ his evile. 4 endiles used Fulgentian jlanhetio aule ter exp ander -atenll gen an - 240 ; Jutrod. in ripurereats. in fiathur and * bilegrapher, ury, suot oaly Heapy tha и", а меиatur. - dilmatieram ixxv, (23) jitua cantanei almatica" ( c . from heace h centiry at wase by eccle. or otherwise, leman imight of the same 4), the refer. jeeron haviog imumaina for reps, who uno ald throw him las, howeper, in the parraI the surceress run map puld mult, whatever nes we hara LLE], a speciad of the Romata uneta we have ell as elerics. He to detimu we can otly yjle spresitied $k$ in atterd. but whether ly clericsl, or is doubt ful. he two classes octively; and $\rightarrow$ nlunct wi to sullaient to onelasion. 1 the bth cea sively clericad Nurth Africa, Ilusion what six ceaturies part of the erics. Se far in virtua of cal profesnea, laymea. he planeda is pertaining to casen of the .). Here it is - deacen shall all afterwards ot to regina
hal lont rank till he ahall have recolvel before the sitar, from the hanls of a biahop, the asteroal hasge of that raak. This in in the case of a bishop, stole, ring, anil pastoral ataff; in the one of a prient, atoie and plitueta; in the cuse of 3 deacun, atole and alb, and so furth (can. 28, Lable, v. 1714). A later notlee, but of a lean dehimio charicter, in found in the Rejula Cummicorwn (e, $\mathrm{X}_{1}$ Patrol. Izxif. 1102) of Chrorlegaag, Buhop of Metr, a.d. 743-781, which orlers that casoan living "foria clauntra" nal in the eity must attend the chaptur eviry Suaday, "eum phatia vel vestimentis ollictribur."
From abrul the year A.b. 800, the tarm planeth wan in grent measure supersaded by cunuli, the two words belng thenceforward vemo! as abwolutely anonymoua (see e.!. Inlanela Maurua de Inst, Cler. Hib, b, o. 2if l'utrol, evil. 309), [Canulam . ... hano Graced plasetan aominant], Ilonorius Augustoduneasis supra]; lanueant III, de Suro Alturis Mysterio, 1. 42 ; Putrol. eexvii. 789 [casula vel planeta]. Yer further illuatrations on this puint, see
Duenage (s. v.).
We may call at lention here to a slmilar extensloa of tha use of the term phancta to that which we have already reterred to an pxistlagin tha case of the phenolion in the Graek churth. In an Ordo Romanus (viil, 1 ; Patrob, Ixxviii. 1000), wa find tha planeta, as a gurmeat, worn at ordiantion by acniyten, aub-deacons, and deacoas. Whether these differed in ahape from the priastly planeta Is doubtfal; but as the matter fally outainle our perinu we shall not puraue the suijeject further (cf. it, xiv. 54 ; Patrol. Ixs vill. 1170 ).
ticle, we ars mor the matter of the foregolng article, we ara mainly iniebted to Boek, Gesch. der litsryivchen Gewänder des Mittelalters, vol. I. p. 427 ; vol. II. pp. 101, 24.5 ; Hefele, Beiträge vis Kirchengeschiohte, Archäologio und Lituryik, vel. ij. p. 195 ; Marrlutt, Veatiarium Christianum App. C.; aad Dueange, Glossarium, c. r. [K. S.] PLANETICUS, PLANBTARIUS, an atruleger. The former word seems to have eriginated in a falge reading of St. Augustine, Cunfess. ir. iil. $4:$ " Illos phaneticos quoa mathematices vecant," where we shuuld read plunos. Therce it found its way lato Gration, Decr, p. II. c. 26, qu. 2, cap. 8. Planktakies oceurs in dubu professionis : "Mathematici, vel planetaril, tu, in vrivria et impietatis mendaciare uitunaishate corruunt" (Policraticus de pernicioii. 19).
[W. E. S.]
PLATO, martyr at Ancyra, brother of martyr Antiochus; commemorated Nov. 18 (Basil. Menol.; Cal. Byzant. with Romanua) June 22 (Wright, Syr. Mart.); July 22
( ${ }^{2}$ saard. Mart. (lisaard, Mart. ; IIieron. Mart. ; Vet. Rom. Mart.; Mart. Rom. ; Boll. Acta' SS. Jul, v. 26, from the Greek and Latin Fastj. [C. H.] PLATONIA, a broad thin slab of marble (ridrus), used for inlayiag or venesring walla ap food Ducarge, Rubeus (Hist. Ravennat. Iib. v. p. 238, apad Ducange, sub. voc.) apeaks of 4 tabulam
marmeream quam appellabant tanlym," and iu Simon Sppellabant Gracea roce pla we read of "platonia, id est, ad ann A.D. 794 , infixum." In thia sense it est, marmor pariati the Liber Poutificalis of Avastasius. fequently in

I'L.E!HA
1045
atnted to have ofamenterl the tomb of $8 t$. A gnes "do platuaiis (Natinis, Muratori) uarmorels reace'n outale ; Sistus III, orected at St. Laueancelli " 8 85) ; and fea pintoninn jorphyretlean" (i'id. marmorein platenia nt st. Peter'a "es metallia mirae magnitadinin puasit diveralvque picturia When the eatacomin opus decoravit" (ind, \& 8 it ). devotlon, it was eus beeaine objects of plous their more ancred shrinary for the rude wallo of platomise. uf thls wea to be facell with thame so-called papal crypt ia the cemee remains in the the work of Sistun ill eemetery of Callint un, 6th century, thus 11. in the oariler half of the "Fecit platoulun in escribed by Amustanlus:Appia ubl aomioa episcomorum et enartyruin atripsit eommemorans" (i)uf, §65). The eustosa is meatloned by J'rudentlus:

## " Nec Partis contenta afitun obducere arals Addidit ornande clara talelita opert."

 Peristeph. xt. 183.From being the most celebrated of the sepulchral erypha treated in this mauuer, the aubterrapean vault ad oatecumbas. contiguous to the the deairnationica of St. Scuastian, from whieh the deaignation cutueomb has passed to all aimilar cemeteries, in which tradition asserte the boties of St. J'etor and St. Paul origiaally reposed, after having been lined with marble by pope cormanas, A.D. 380-" aedlicavit platoniutn ubl Petri apostolorum jncuerunt, id est, beatl Mutri et Pauli " (ibid. 854 ; ef. Bodn de S'x Aetad. Platunia, and was generally deaignown as the pame. It is was generally designated by that curved sides a ridely triangular chember, with escavated and a rectilinoar base, its walle with stur with thirteen plainly-arched arcosolia well-shaped ornaniants. Uadel the altar is a it la said the bity in two compartments, where (Marchi, Monumenti, the apontlen were placed Perret, tom. I. pl. 5 ; Bosio, pp. 178-187). 216 ;
[E. V.]
PLAUTUS, martyr in Thrace with Entiens and Eraclea; commemorated Sept. 29 (Uanard. Mart.; Hieron. Mert., spelling the compenard. Rom.).
[C. H.]

## PLAYG. [Actors: Tieatre.]

PLEBS. (1) Sometimes used marely for the laity belonging to the church. Thus Augustine addresses his epistle to the church at IIIppo, to the clergy, the elders, and the whole laity, "quiversae plebl." Anll, again (Collat Donat, die $1, \S 5$ ), says that the people (jlebes) refused to aeknowledge two bishops in one charch. The sixth conacil of bishops in one (c, 25), rabukes sixth couacil of Paris, A,D. 829 tions practised, not only on the paroch for extorbut even on the faith on the parochial clergy, parochlae suae." fisthful laity, "in plebibue
(2) But it is more generally used it cease of an ecelominstical division, either a diocese, or a parish. Thus the first couacil of ordination A D. $3:$ ( C .5 ), provides against the "rdination of a layman from another diocesa, the bishop of the diocese to which kowledge of

## 1646

## PLOTINUS

and (c. 12) Iistens with approbation to the complaint oi one of their number, that nuother kishop was in the habit of holling visitations in certain parishes of his diocese, "circuit plebes mihi attributas." The second council of Cartlisge, A.d. 390 (c. 20), Cod. Eccl. Afric. (ce. 98, 99), makes regulations for the allotment of parishes (plebes) to their proper dinceses. The third council of Carthage, a.d. 397 (c. 20 ), provides that ne bishop shall intarfere with parishes out of his own diocese, "plebee alienne." A council held at Rome, A.D. 826 (Synod. Rom. c. 16), spenks of the parishes under the jurisidiction of the bishop, "subjectis plebibus." The ceuncil of Mcaux, A.D. 845 (c, 29), ordere that bishops should visit the "pleben" under their juristiction. A Capitulary of Charles the Grent (tit. v. c. 4) spenks of the presbyters in charge of their respective plebes.
(3) Thomassin (de Eoch. Discip. Vet, et Nuv. 1. 2, c. 5, §8) thinks that the word was especially applied to the great parish churches which were in charge of arehpresbyters, in which alone bitptism was alministered, and which possessed eeme jurisdiction over the inferior parishes. Thus in the council held at Rume, A.D. 826 (Synod. Rom. c. 8), mention is made of the "plebes baptismsles." I'he first council of Раvin, A.d. 850 (c. 6) speaks of the nppointment of penitentiaries by the bishops and nrehpresbyters of "plebes;" and (c. 13) speaks of archpresbyters of "plebes" who were to exercise a certain authority, not only over the laity, "vulgus," but over the presbyters of the Inferior parishes, "qui per minores titules habitiat," and to have authority in their own parishes as the bishop in the cathedral charch, "aicut ipse matrici praeest, ita archijresbyter pruesit plebibus," yet in due submissien to episcopal authority.
[P. O.]

## PLOTINUS, martyr, with forty-nine others,

 at Melitene; commemorated Nov. 21 (Wright, Syr. Mart.).[C. H.]
PLURALITIES (Iluralitas bencficiorum).The othice of a clergyman is of such a nature as to be for the most part incompatible with ether empleyment ; nor is lt possible for one person adequately to discharge duties in two churches. Hence it has from ancient times been forbidden that one man should hold othee in different places. The council of Chalceton (A.D. 451) ordered (c. 10) that no person should be borne on the roll of two churches in respect of the same ollice. Gregory the Great (Jounues Diac. Vitis Greg. ii. 54; Decretum, p. i. dist. Ixxxix. c. 1) dealred that one olfice in the church and no more should be committed to one person; the members of Chrlst must subserve eatch its own use. The sixteenth council of Toledo (A.D. 693) ordered (c. 5 ) in the most emphatic manner that more than one church should on no account be committed to the charge of a single presbyter; and the second council of Nicaea (a.d. 787) enjoined (c. 15) that no clerk should hold preferment in twe churehes, for a man catuot serve two masters. A main ebject of thls cunon, as that of the coundl of Cbalcedon previously quoted, was to cempel clerks to remain in the church were they were first ordalued (Walter, Kirchenrecht, § 221, 0th ed.; Van Espen, Jus Exclesiasticum, p. il. sec. iil. tit. 3).
[C.]

## PNEUMA

PLUTARCIIUS, martyr at Alexamiria with Serenus and others; commemornted June 28 (Usuard. Mart.; Vet. Kom. Mart.; llieron. Mart.).
[C. 11.]

## PLUVIALE. [Core, p. 458.]

PNEUMA. This word is quite as frequantly as not met with In the form Neusa; som"times ulso in the furm Neurma, which seems to print to the orthography of luenua; and in the form Neuma the origin seems to have beea lost sight of and the word considered to be of the tirst declension, as we find Neumue and Nomms. It is applied to a masical passage, consisting of a number of notes, which were either sung to one syllable, or to no words at all, in that case probably on the rowel a (ah). 'lhis appeers to have been used in the Jewish worship as a substitute for the instrumental performance of "Selah" (see Dials, irma), or may have been cousidered a meaning of that obscure worl. It is also thought to be a technical menning of the term "jubilare" used in the trauslation of the Psalms, so Belethus (quoted by J. M. Neale de Sequontiis ad II. A. Dunicl lepist. (rit.), "In bujus fine neumatizamus, ld est jubilamus, dum finem protrahimus et el velot caudam accingimus," and this was mystically referred to the eterual rejoicing of the saints: "Solemus Jongam notam post Alleluia super literam A decantare quia gaudium sanctorum in coelis iutermiaabile et inettiabile est;" and the absence of words is explained thus, "quia ignotus nobis cst noulus laudandi Deum in patria" (Neale, ut sup.). The Pueuma must have attained considerable mag. nitule within the period of this dictionary, because immediately afterwarls Notker leveloped out of it the practice of singing sequences (Nenle); it would scem very probable that it had been found inconvenient from its length. A very similar proceeding has takea place in the present centary in oratorio music; one seldom now meets with long florid pasages" such as are to be found in songs, aud even in choruses, in the works of Handel and Mnydn.

The first tone is generally quoted as a specimen of a short Pneums of three notes:-


Et $\ln$ secula se-cu -lo - rum. A - men.
The followlng is given in Guide Aretinus (de Modorun F'ormulis apud Coussemaker, vol. ii. pp. 78, \&c.), in a "Commuaion" of the second mede:-

## (2)

Et in se-cu $=\ln , \quad$ se $-\mathrm{cu}=\mathrm{l}_{0}$

rum. A - men.
In Walter de Odyngton (Coussemater, i

[^107]pp. 218, \&c.) acc pendent l'neuma made:-


Some of conside Tonarius Reyinon spoken of nbove presents the appe snterior to the inve with the Nonanne may be mentioned Differentie is ${ }^{41}$ ton made by a later ho rection, e.g. "Qua supplied with a Preuma.

Ainongst other annble the chant there could bo uo d It was composed.

POEMEN, " ou bais, confessor; co Byzant. ; Bssil. Me 206 ; Mart. Rom.

## poenitentia

POITIERS, SY A.D. 590 , to adjuilica ropal nuns Chrodie abbess of the conve sperior, when they (Hansl, 955-958).

POLIANUS, mar or Valerian ; commen Mart.).

POLIUS with Tin deacons; commemorat ensis May 21 (Usuard Hikron. Mart., Polus)

POLLIO, martyr rated Ap. 28 (Usuard.

## POLYAENUS (1),

Menander, disciples an cius, bishop of Prusa (Basil. Menol.).
(8) Martyr with Her memorated Aug. 18 ( Br

## POLYANDRON.

 modern untiquaries fo contajuing any number Celle (loculi) were arre tren in ss many as onother, in the sides of a to order to make the mere alapited to the diff the bodies to be placed
## POEMEN

pp. 218, \&e.) occurs the following as an indepeadent l'uemma, appareatly; mader the elghth moda:-


Neup $=\mathrm{ma}$.
Soma of considerable length appear in the Tomarius Reginonia Prumensis, in the notation apoken of above uader the article Music, that presents the apparance of short-hand writing, anterior to the inveation of the stave; they are put with the Nonanneane, or Noeacis; one notably may be mentionel, standing at the head of the Differentie iv ${ }^{\text {ti }}$ toai; also in this MS., additions made by a later hand ot the begioning of each rection, c.g. "Quarta vigilin venit ad eos," are paeuma. with a notation, and appareatly, a
Aroongst other uses for Paeumata one was to saable the chant to end satisfactorily, so that there could be ae doubt as to the mode in which It was composed.
[J. R. L.]
POEMEN, "our father," anchorite in The bais, confessor ; commemorated Aug. 27 (Cal. Byzant.; Basil. Menol.; Daniel, Cod, Liturg. iv. 206 ; Jart. Rom. ; Boll. Acta SS. vi. 25).
POENITENTIA. [Penitence.] [C. H.]
POITIERS, SYNOD OF (Prctavense c.), 4.D. 590 , to adjudicate on a quarrel between the ropal nons Chrodieldis und Busena and the abbess of the convent of St. Radegund, thei anperior, when they were both excommmunicated
(Mansi, $955-958$ ).
[E. S. Ft.]
POLIANUS, martyr in Africa under Decius or Valeriaa; commemorated Sept. 10 (Uauard.
Lart.).
[C. H.]
POLIUS with Timotheus and Eutichiue, all descons; commemorated in Mauritania Caesariensis May 21 (Usuard. SIart.; Vct. Rom. Mart.; Hicron. Mart., Polus). [C. H.]
POLLIO, martyr In Pannonia; commemorated Ap. 28 (Ueuard. Mfart.; Ificron. Mart.).
[C. H.]
POLYAENUS (1), martyr with Acacius and Meaader, disciples and fellow-martyra of Patricins, bishop of Prusa; commemorated May 19
(Basil. Menol.).
(8) Martyr with Hermns and Serapion; commemorated Aug. 18 (Basil. Menol.).
[C. H.] POLYANDRON. This word is uecd by modern antiquariee for a common sepulehre Celle (loculi) were numer of bodiea above four, Cellis (loculi) were arranged in threa or four, or
eren ss mana as another, in the sides of a vault or cataco abova to order to maka the mest of the space, they were adapted to the differcot ages and aizes of the bodies to ba placed in theem. Three such

## POI.YEUCTUS

parallel rows of niches are to be seen in the cometery of Cyriaca, iatended respectlyely for tall, midhlesized and short bodies (Marchi, I Monumcuti, \&e. tav. xv.). Curlously enoagh, such eells are sometimes found excavated in a crooked line, so that it would seem that tho body must havo been bent to fit into them (iul. tav. $x$ vili.). Tracinge for blocks of niches that have never been executed are vecaaionally fuoud (iul. p. 124 and tav. $\times x$ viii.).

These receptacles for the dead are net always mate in the walls of catacombs, but are sometimes under the floor, as in the ancient Chistian cometeries at Chiusi (Cavedoni, Cimit. Chiusi, p. 20) and in other places (Marchi, The brieks whiv. xxi. xxvi. \&c.).
month of the which were used to elose the from the brickyards at Rome waro oltniaed They are generally mark tha neighbourhood. the factory and of the with the name of with those of the coosuls Ther, and sometimes mark would of courge the Tho last-mentioned period of borial. A strong evideace of the drawings of these inscribed bricks number of in Boldetti (Osservazioni sed bricks may be seen in Fabretti (Inscript. Antiq. p. 528 et seq.) and Díct. des. Antiq, chret. s. v.). vii.) (Martigny,
[E. C. II.]
POLYCARPUS (1), bishop of Smyrna, martyr ; commemorated Jau. 26 (Bed., Wand., Usuard., Notker., Vet. Rom. Mart.; Mart. 691); ; Mart. Rom. ; Boll. Acta SS. Jnn. ii. 691 ); Jan. 27 at Nicaea (Wright, Anc. Syr. (Basil. Mourn. Sice, Lit. 1866, 424); Feb. 23 Liturg. iv. 253; Hieron. Mlart. Daniel, Cod. Asia). 253 ; Hieron. Mart., Polycarpus of
(2) Presbyter and confesser ; commemorated Meb. 23 (Usuard. Mart., Policarpus; Vet. Rom. 369). Mart. Lom. ; Boll. Acta SS. Feb. iii.
(8) Of Alexnodria, martyr under Maximianua ; commemorated Ap. 2 (Basil. Menol.; Bell. Acta SS. Ap. i. 58).
(4) Martyr with Thraseas, Gaius, and eight others at Eomeneia in Phrygia; commemorated Oct. 27 (Wright, Syr. Mart.). commemorated
[C. H.]
POLYCHRONIUS, biahop and martyr of Babylon in the Decian persecution; commeno-
rated Feb. 17 Vet. Rom. Mart. (Usuard. Mart.; Bed. Mart.; Feb. iii. 5). Mart. ; Mart. Rom. ; Boll. Acta SS.
[C. H.]
POLYEUCTUS (1) of Melitiaa, flourished under Decius and Valerian, martyr; commomorated at Melitina Jnu. 7 (Wright, Anct. Syr Hart. in Journ. St. Lit. 1866, 423); Jan. 22 at Nicomedia (ibid. 424); Jan. 8 (Notker.); Jan. 9 (Basil. Menol. ; Daniel, Cod. Liturg. iv. 250); Feb. 13 (Ponnoctus, martyr in Melitnna, Usuard. Mart. ; Vet. Rum. Mart. ; Polyeverus of Melitina, Boll. Acta SS. Feb. ii. 651, cir. A.d. 259 ); Feb. 14 (Hieron. Mart., Porictus of Melitana) ; May 19 (Hieron. Afart., Poliocncs of Caesarea in Cappadocia); May 21 (Ihieron. Mfart., Poluncervs of Cacsarea in Capp.; Usuard. Mart., Polveverus, with Victorius and Donatus ln Mauritania Cnesarieos; Boll. Acta SS. Mal. v. 5, the amese); Dec. 19

## 1648

## PONTIFEX

(Basil. Mcnol., Polyeuctus, martyr of Caesarea).
(2) Confessor with Timotheus; commemorated May 20 (Wright, Syr. Mart.).
(3) Martyr at Casarea in Cappadocia, with Victurus, Donatus, Quintus; commemorated May 21 (Ilieron. Mart.). Uuder Jan. 7, Ifieron. Mart. has Poliectos and Camlida at Melitama; Poliartus, Filoroblus, Candidianus, elsewhere. Under Feb. 14 the same Martyrology has Candidianna, Poliarctus, Filoronis, in Graecia. Florus under Jno. 11 commemorates Polinctus, Caudidianus, Filotimus; and ou the same day the Bollaudists have Polyeuctus, Candidianus, Philoromus (Acta SS. Jan. I. 666).
[c. H.]

## POLYGAMY. [Marriage, ix. p. 1101.]

POLymitus (Polymitum, Polymita VesTIs). This, as the name implies, is a garment woven with various coloured threads. Thus Isidore defines it (Etym. xix. 22 ; P'atrol. 1xxxii. 686), "Polymita multi coloris. Polymitus enim textus multorum colorum est." Caesarius of Arles forbids to nuns the use of "plumaria et acupictura et omne polymitum " (Req. ad lirg. 42 ; Patrol. Ix vii. 1116). Jerome (Epist. 64 ad Fabiolam, c. 12 ; Patrol. xxii. 614) uses the word in describing the Jewish priestly girdle. The word also occurs in the Capitulare de Imaginibus of Charlemagne (i. 12; Patrol. xcviii. 1033), where the "vestis polymita sive varia" is the "coat" of Joseph, symbolising the church gatheted out of many nations. For further references, aee Ducange's Glossarium, s. v.
[R. S.]
POLYXENA, virgin, sister of Xantippe, the wife of Probus pracfect of Spain in the reign of Claudius, disciplea of St. Paul ; commemorated Sept. 23 (Basil. Mcnol.).
[C. H.]

## POMPA. [Marriage, p. 1109.]

POMPEIUS (1) Martyr with Terentius nuder Decius; commemorated Ap. 10 (Mart. Rom.) ; Daniel (Cod. Liturg. iv. 257) gives the two names as one, Pomperus Terentius, which may be by a typical error omitting a comma between them.
(2) Of Italy, martyr in Macedonia with Peregrians and others under Trajan; commemorated July 7 (Basil. Menol. ; Mart. Rom.).
[C. H.]
PONTIANUS (1) Martyr at Spoletum under one of the Autonines; commemorated Jan. 19 (Usuard. Mart.; Iet. Rom. Mart.; Bed. Mart. Auct. ; Mart. Rom.) ; Jan. 14 (Notker, Boll. Acta SS. Jaa. i. 932, and some other Martyrologies).
(2) Deacon, martyr at Carthage with St. Cyprian; commemorated Mar. 8 (Vet. Rom. Mfart.; Usuard. Mart., Pontius).
(3) Martyr at Rome with Eusebius and others under Commodita; commemorated Aug. 25 (Usuard. Mart. ; Vet. Rom. Mart.).
(4) Pope and martyr under Maximinus; natalis conmemerated at Rome Nov. 20 (Usuard., Wand., Vet. Rom. Mart.); Oct. 29 (Florus ap. Bed. Mart.) ; Aug. 13 (Hieron. Mart.).
(5) Martyr at Rome with Praetextatua, nuder

Maximinus ; commemoratod Doc. 11 (t)suard Mart. ; Vet. Rum. Mart. ; Hieron. Mart.).

PONTIFEX. The derivation of this word by Varro, from pons and fucere, "inasmuch nss," he says, "the Roman pontiffs built the Puns Sublicius and afterwards frequently restored it" (de Ling. Lat. v. 83), may be comparell with s capitulary of Charles the Grent which communces thus: "De pontibus vero vel reliquis aimilibus operihus que ecelesiastici per justam et autipuma consuctudinein cum reliquo populo facere debent" (Pertz, Lelgg. 1. 111). Rishter, however, cuosiders the theory that its Christian use was derived from the Romne emperors highly improthhle, and inclines to regard it as a reminiscentice from the Levitical service in the temple, carrying with it the notion of a mediatorial otlice (le hurbuch d Kiichenrechts, p. 204). In Christian literature the title first comes prominently before us, as sareastically applied by Tertullian to the bishop of Rome: "Audio etiam edictum esse prepositum, et quidem perempterium, Pontifex sciliect manimus, quod est episcopus episcoporum, elicit," \&c." (de Pudicitia, c. i.). Cyprian employs language which sufficiently proves that such preeminence was unrecognized in the African chureh of hia day: " neque enim quisquam nostrum 9 fis. copum se esse episcoporum
quando hateat omnis episcopus pro licentia libertatis et potes. tatis suae arbitrium proprium" (Aller, in Cone. Carth. ann. 256 ; Gieseler, 1. i. 361). The author of the Life of Fulgentius, spenking of the retum of the orthodex bishops to Afrien, says that hil. derie, the Vandal monarch, "Carthaginiensi plebi proprium donavit antistitcm "' (i.c. a metropulitian) "eunctisque in locis ordinationes pontificum" (i.e. bishops) " fieri clementissima auctoritate erding. vit" (Baronius, ann. 522, c. x.). This nlone suggests some deubt as to the genuinepens of the 39th canon of the African code, which enjoins thit " no primate shall be called a prince of priets, or pontiff"[African Councus, p. 38]. Similarl? the monks of Carthage in the year 525 , in a petition to Boniface, bishop of that city, aldress him not only as "apestolica dignitate praelitus," but also as "Christi venerandus l'ontijer" (Thomassin, ed. Buurassé, ii. 366). Hilary of Arles is styled " summus Pontifex" by Eucherius, bishop of Lyoas (Migne, 1. 773). Anastasius firat applies the term to lelagius I ., of whose ordination in the year 555 he says, "et ortinaverunt eum pontificem" (Migne, I'atrol. cxxviii. 109). Pelagius himself uses the title when speaking of his predecessor, Leo the Great (Sirmond, i. 319).
There is, however, abundsat evideace that long after the 6th century, especinily in the langunge of the civil legislator, the title continued to be applied to all blshops indiscriminately. It is of frequent occurrence in the Gothic and Lombardic codes, and in the capitularies of Charles the Grent, e.g. "Ut unuspuisque sacerdos cotilinuis adsist t orationibus pro pontifice cujus guberuatur regi. mine" (Pertz, Legg. i. 87). In a capitulary of the council of Aachen (a.d.803) metropolitansine deaignated as "summi pontifices." Segebedusia styled "tetius Gothise provinciae archipentifes" (Gulide Christiam, vi. 168). In the 10th cers. tury, Bruno, primate of Cologne, is designated aimply as "pontifex" (Pertz, Mon. Germ. Hist. v. 430), whils in a charter of the year 962 , given by Bertha, queen of Ilungary, the pepe of Romt

Is styled "Pontife But in the year of Arlea designa (Ducange, s.v.), century, is referr Crispinus, aa "1 (Migne, Patrol. c note on the latter were commonly gi see.

PONTIFICAL cale, 'Архıєратіко́ a bishop, as those \&e. The later common to priest baptism, but with performance by th
The early Sacr cal. Thus the Gt by the bishop over nesday and Maunify Murat. i. 505,549 ) bishrps, priests, a [:12, 513, 515, 6 muss (629); of the of baptism, as pes Easter-eve and th 591); the orders and of the dedicatic
The "Orde Roma calis celebretur," [0Rno], may be reg in its earliest form. ii. 3-16) describes a also directions for and Holy Week as cluding the making the baptisms of East of Easter-day, Whit Christmas (29). A many further instruc the Aanus Dei, Su kary at a time wh a.g. the Leonisr., or 4. 8. i. 29+-48.), we The necessary partso trassferred, sometim alteration, as in the Méard ( $0 p p$. Greg. the sacramentaries as
The Gregorian sa Grimuald, who becam omits the ordinal, and and the dedication of ia Scram. Greg. xii. Sacr. Grin. ii. $390-39$ offices assigued to bi sought for in another It anay be doubted also Episopales ("sub fine alia manu script.") or sacramentary (Pamel.
It is probsble that least ia England a ful of Grimoild,b though to hass been finally

[^108]instyled "Pontiiex pontificum apostoliceee sedlas" But in the year 1000 we find the archbishop, of Arles designated as "Pontifex summus",
(Ducange, $s, v$. ), and
Lanfranc, in the (Ducange, s.v.), and Lanfranc, in the 11th century, is referred to by his biographer, Milo Crispinus, as "Primas et pontifex summos" (Migne, Patrol. cl. 10). D'Achery indeed, in a note on the latter pasange, states that these titles were commonly given to bishops of dieting guished sees.
[J. B. M.]
PONTIFICAL (Liker Pontificalis Pontificale, 'Apxirpatiotu), a book of offices peculiar to a bishy, as those of ordination, confirnation, 8e, The later pontificils admitted oifices common to priesta and bishops, as e.g. that of baptism, but with speeial directions for their perfornmine by the latter,
The early Sacramentary was also a pontifical. Thus the Gelasian gives the prayers said by the bishop over public penitents on Ash-Wedneaddy and Mauncty Thursday (Liturg. Rom. Vet. Murat. i. 505,549 ) ; the forms of ordination of Sishnps, priests, and all the inferior clergy
ini2, $513,515,619-629) ;$ the benediction of
and (in2, $, 513,515,619-629$ ); the benediction of
auns ( 629 ); of the holy oils and chrism ( 554 ); auns (6299); of the holy oils and chrism (554);
of bpptimm, as performed by the bishop on
on Easter-eve and the eve of Whitsunday (568, 591) ; the orlers of confirmation (570, 597);
sind of the dedication snd of the dedication of a church (609).
The "Ordo Romanus, qualiter Missa pontifieslis celebtret trr," probably compiled about 730 [ORDD], may be regarded as a partial pontificat is its eniliest form. The first part (Hus, Ital. ii. $3-16$ describes a pontifical mass, , hut it. gives
aliso directions for the especinl services of Lent
Lent slso directions for the especinl serviees of Lent and Holy Week as celebrated by a bishop, in-
clading the naking of holy oll, nind chrism, and the baptisms of Easter-eve ( $17-29$ ), and for those of Baster-day, Whitsunday, St. Peter's day, and Christmas (29). An appendix contsins, with many further instructions, the method of manking the Aaves Dus. Such a directory was necesary nt a time when the sacramentaries, as a.g. the Leoniar, or Veronese Gelasian (Mur. 4. 8. i. 294-48\%), were almost without rubrics, The necessary parts of this Orilo were afterwarda transferred, sometimes, it seems, without any alteration, as in the Codex Eliyianus, printed by Meard (Opp. Greg. M. iii. ; i. coll. 1-240) to the sacramentaries as rubrice.
The Gregorian sacramentary, as edited by Grimoald, who beenme albbat of, St. Gall in 841 , omits the ordinal, and the offices of confrmation
sind the dedication of and the dedication of a churen (Menand, Praef.
in $S$ crama. Greq. xii.; $\quad$ Pamelii Liturgicon, index is Stram. Greg. xii. ; Pamelii Liturgion, index
Sacr. Grim. ii. $390-394$ ). This shews that Sacr. Grim. ii. $390-39+$ ). This shews that some
offices ssiguned to bishops were already to be sought for in snother book, i.c. in a "pontifical." It nuny be doubted also whether the Benedictiones Episcopales ("sub finem Colonien. praecipuitiones. alia manu scrint.") originaliy belonged to this secramentary (Pamel. ii. 478).
It is probable thst pontificals were in use at least in England a full century before the time of Grimoild, though the name does not appear to hars been finally fixed at that period. (1)

[^109]The earliest extant is probably that of Eghert, archbishop of York, from 732 to 766, now in the National Library at Paris, no. 138. In oriler to exhibit the full contents of an early pontifical we will give the hendings of the several offices in this book, only premising that the extant copy appeara to have been written in the lifetime of Kgbert. "Literis Snxonicis ab annis circiter 9.50
eleganter eleganter seriptum,", said Martene in 1699 ( $D_{s}$ Ant. Liccl. Rit. ed. 1764, i. p. xx.). It contains the ordinatio episcopi (with proper missa and
benediction) benediction); confirmatio hominum ab episcopo dicenda (with benedictions); orilo de sacris ordinibus, qualiter in Romana necelesia presliteri, diaconi, subdiaconi, vel ceteri ordines clericorum benedicendi sunt (with missae); ratio qualiter domus Dei consecrandus est (with missae), which is preceled by a form to be used by the priest when he gives notice of the intended consecration (Pont. of Egbert, p. 26 ; Surtees Soc. vol. xxvii.), and followed by a " missn in dedicatione oratorii," a proper benediction for the dedication of a church, a missa "in dedientione fontis," and the office to be used "in consecratione cimiterii" (with missa); reconcilintio altaris vel loci sacri, with missa in reconeilintione ecclesie, and a proper benediction. The second part (pp. 58-136) con-
gists gists chiefly of episcopal benedictions, but other
rites vites occur. We have (1) benedictions for Sundnys and other holidnya (58-93); (2) for ocensional use as at ordinations, super regem, pro iter agentibus, super synodum, \&c. (pp. ${ }^{94-100)}$; (3) Missa pro regibus in die benedictionis, followed by the unction and prayers; (4) consecratio abbatis vel abbatissae, benedietio virginis monialis, consecrntio vidune, consecratio crucis, ordo ad sanctimonialem benedicendam ; (5) benedictions of fruits, brend, houses, bells, \&c. ; (6) the Romnn rites for Maundy Thursdny, the blessing of the Paschal Lamb and other feaste, the blessing of incense on Enster eve ; (7) Benedictio armorum,-panis ad infirmum,-casei et butyri, et omnis pulmenti, ad sponsas benedictio, orationes ad libros benedicendos, benedictio vini, pro oculorum infirmitate, orationes dicende cum, ndoratur sunetn crux, ad pnlmas benedicendas vel ramos. Several of the offices are given by Martene (i. 92,275 ; ii. $31,188,199,214,246,285$, 294; iii. 101, 108). Morinus (de Sacram Ord. il. 230) refers to the same century the pontifical known as the Benedictional of arehbishop Robert now in the public library at Rouen, no. 27. It is so called from the episcopal benedictions preceding the offices in the MS. A full account of it is given by Mr. Gage in Archaeologix, vol, xxiv. pp. 118-136. The extant copy eeeme to have ofen written at the instance of Aethelgar of Canterbury, 989. The Ordinationum Ritus are printed by Morinus, u. s. 230-235; and in his work De Sacram. Poenit. he gives the absolutio dicenda ab episcopo super conversum et poenitentem (p. 478); see also p. 374). This pontifical seems to have been only 811 ghtly known to Martene, as he merely refers to it twice (ii. 163; lii. 88). The latter writer assigns to the snme age ("annornm 9n0") the pontifical formerly ia the Abbey library at
from the frect that certatn tands or nectamations at the
enthmememet enthrmement of a bishop are aseribed to Protadius,


## 1650

PONTIFICALIA

Jumièges, now no. 362 in the public library at Rouen ; which is also described by Mr. Gnge in Archaedojuia, vol. xxv. 244-250. He also gives in extenso the order of the consecration of a church, with proper missa and benediction (251-27t). Martene has transcribed from it, ordo ad catechumenum ex pagano faciendum (i. 15) ; qualiter suscipere debeant poenitentes episcopi vel presbyteri (275); ordo ad unguendum infirmum (301); ordinationum ritus (ii. 37); benedictio monachorum (162), the same as in Bened. Robert, (163) ; virginum (189) ; regum (214); ecclesiarum (250); reconciliatio loci sscri (285); benedictio scrinii (shrine) vel arcae (300); formula excommunicationis (322); ordo ad energumenos adjuvandos (347); ordo ad benedicendum oleum infirmorum, oleum catechumenorum et sanctum chrisma (iii. 88; the same as in Ben. Rob.). Martene also describea (in 1699) "Remensis archimonasterii $\mathbf{S}$. Remigii antiquum pontificale ante annos 900 literis Longobardicis exaratum, Tirpini archiepiscopi Remensis nomine vulgo appellatum" (i. xxii). See officea cited by Mnrtene in i. 68 ; iii. 10.

The foregoing are, if I mistake not, the only pontificals extant which are assigned to the period ending with the death of Chnrlemagne. It mny be well, however, to mention some others of note to which a lesa antiquity is ascribed. (1) There ia one which wai given to a monastery by Prudentius, bishop of Troye, who died in 861 (Zaccar. u. s. 169 ; Martene, i. 192, 303, ii. 384, iii. 133, 153). (2) A MS. described by Jos. Hartzheim in his Catalogue of the Cathedral library at Cologne, 1752, as "Pontificale Remense," but prubably English, as the following petition which he cites from it nppears to indi-cate:-"Ut regale solium, videlicet Saxonum, Merciorum, Nordanhumbrorumque aceptrs, non desernt" (Egbert, Pont. pref. x.). (3) That of Rheims "circa tempus Hincmari (845) exaratum" (Zacc. 167). (5), (6), (7), (8) Those of Noyons (hy Radbodus) (Mart. ii. 47, 260), Sena (iii. 88), P'oitiers (i. 68, 93 ; iii. 74, 101, 133, 153), and Cahors (i. $93 ;$ ij. $45,262,333$ ), the copies of which are of the 10th century. (9) The pontifical of Dunstan of Canterbury, who died in 988, is in the National Library at Paris, no. $9+3$. Martene givea from it the rites of ordinntion, which agree with thoge in the MS. formerly at Jumieges (ii. 37), the benedictio monnchorum (168), and the ordo qualiter domus Dei consecranda est (255).

The Greeks and Orientals do not appear to have put their episcopal offices into a eeparate volume until long after the 9th century.

In the church of Rome Clement VIII., in 1596, supplanted all the other pontificals of his obedience by a new edition of the Roman (Catalani, Proleg. in l'ontif. Rom. ii. 5).
[W. E. S.]

## PONTIFICALIA. [Bisiop, p. 239.]

pontius (1), deacon, martyr at Carthage with St. Cyprian; commemorated Mar. 8 (Usuard. Mart. ; Boll. Acta SS. Mart. i. 750 ; Vet. Rom. Murt., Pontianus).
(2) Martyr under Valerian; commemorated May 14 at Cimela, a city of Gaul (Usuard. Ma t.; Mart. Rom.; Bull. Acta SS. Mai. iii. 272).
[C. H.]
POOL OF BETHESDA. [Bethesd a.]

## POOR, CARE OF

POOR, CARE OF. The care of the poor wns from the date of the Apostolic Cmone formally entrusted to the bishop. This indeed was but a detail of the very wide rule that the bishop was to have the care of everything that concerned the church. ( $\pi \alpha \nu \tau \omega \nu \tau \bar{\omega} \nu$ lкк
 т $(\delta a$. Can. Apost. $\mathbf{x x} x$ vii. Labbe, i. 34 н.) The argument of the fortieth canon is, that sin.e he was entrusted with the aouls of men he ought certainly to be entrusted with money.
The comment of Zouaras on the forty-first of the Apostolical Cunons is, that the cure of the poor waa committed to the bishop, who had the control of ecclesiastical property with this yiww; but that the bishop was to make the distribution to the poor through the agency of the priestsand deacons, in order to avert from himself the sugpicion of applying the funds to his own uses (Bevereg. Pandect, tom. 1. p. 29). A similar provision is made by the council of Gangrn (A.D. 325) which providea (can. 8) that no one shall either give or receive offeringe apart from the bishop or him whom the bishop appoints to make distribution to the poor ( $\delta$ initerayuivos it oiкovoulà єinottas. Labbe, ii. 418 p).
Bishops are erjoined by the tenth canon of the third council of Tours (A.D. 813) to have "maximam curam at aolicitudinem circa paperes;" yet they are to dispense what is collected by the churches, not indiscriminately, but "cauta circumapectione." In fulfilment of this duty they are authorised by the following canon to psy what ia necessary out of the treasury of the church in the presence of the presbyters and deacons (Labbe, tom. 7, p. 1262 d , e). The aame presence of witnesses (cum testibus) when the bishop makes these pryyments is insisted on in the Capitula (cap. 12) of Charlemngne of the yenr 813. The right of the poor to the property of a bishcpric was ndmitted by Joha the Almoner, patriarch of Alexandris, when he founded a monastery and endowed it with the revenues of the aee. To justify such sa alienation, he pleaded that the "patrinung of the poor", could not be better administered than by being given to those who were devoted to evangelic poverty. [Properti of tee Cnurci, C. (4).]

Pope Gregory's answer to the first question of Augustine of Canterbury is most explicit on the subject of the poor. "It is the custom of the apostolical see to deliver to ordained bishopsprecepts that of every oblation which is made there ought to be four portiona, one, to wit, for the bishop and his household, on account of haspitality and entertainment; another for the clegg; a chird for the poor; a fourth for the repairing of churches." (Sea Bede's Eccl. Hist. of the English Nation, Gidley's transl. p. 65.)
By a later council (Conc. Aquisgran. c. 142, A.D. 816) the ebligation to care for the poor is specially extended to canons. Canons might hare their own private dwellings, yet they were to maintain "intra claustra" an abode for the porr and aged.
In the last of the eighty Arabic canons of the council of Nicaea (A.D. 325) it is directed that ia every town there should be appointed an officer (to thia day at Rome called Procuritor pub perum), whose duty it was to care for the poor. He might be either cleric or layman; he was to
llive near the funds, he was but slso for th who were im obtain libernt helped so that clathing. In 1 by the fifth cou Sunday the a positus) was to the wants of $p$ the church. J done on Wedn captives, too, th the "slaves of $t$ make them a twenty shilling sard or plut of slares there we (ib.). Gregory festure in his Cahors, that he those who might peres eccicsiae de wss at the re Poictiers, that I public imposta ac bution, greatly to diocese (Greg. Ti ssme officers tha oa to Tonrs, they self, who at leng coutirmation of $t$ conferred upon Eagland, Cuthbert the distressed wo body erea after urget, would be $t$ and therefore it brethrea that he precinct (Bede, Lif is the fushiou to en were to be helped; had wasted his prop asd wickedness, stil Whatever may hn the church's cnre a the slwaysdiscourag The bishop was to $g$ as he could to those was only to those ' possunt suis manibu can. 16, qu. Thomas:
So paramount di sppear in the eyes Cyril, bishop of Jt in a time of distred of the church in or story is told at leagt recogaised upon an ac he had presented at had sold it to the ac it to the merchnat; posed in consequence Certnia forms of apecial enactment. T Worst case of all, we the care of the bishop It oppears that th cases so proor as to nee was bound to supply what was necessary, GHBIET. ant.-VOL
re of the poor lic Cunne forChis indeed was rule that the verything that
 ( $\dot{\epsilon} \omega \omega$ т $\grave{\nu} \nu$ фрор i. 34 в.) The , that sin:s he men he ought oney.
e forty-first of the care of the ?, who had the with this riow; the distribution $f$ the priests ant imself the sus. his own uses 9). A simils? of Gangra (A.D. t no one shall apart from the ppoints to make tтєтаүнévos tit 18 в). th canon of the to have "maxirea paoperes;" colleeted by the ut "eauta cirthis duty they ; canon to psy reasury of the presbyters sod $62 \mathrm{~d}, \mathrm{e}$ ). The (cum testibus) menls is insistell Charlemagne of he poor to the nitted by John exandria, when dowel it with ustify such an "patrinony of ar administered 10 were devoted ertic of the
first question of explicit on the te custom of the ned bishops pre;h is made there to wit, for the count ef hospir for the clergy; $r$ the repsiring cl. Hist. of the p. 65.)
risgran. e. 142, for the poor is zons might have $t$ they were to ode fer the poos
ic eanons of the directed thst in inted an otficer Procurritor puve sre for the poos. man ; he was to
llve near the ehurch, and, having the control of but also for those provide not only for the sick, whe were improperly imprisoned, he was to obtain liberation; the othgrs were to be helped so that they wanted neither for food nor clething. In frunce a similar order was made by the tifth cunncil of Orleans (can. 20). Every sunity the archdeacon or the dean (praepositus) was to visit the prisons, and to supply the church. Justinian ordered the same to of done on Wednesday or Friday. Other poor captives, too, the bishops might help. Some of the "slaves of the church "they might liberate, mske them a grant of money not exceeding twenty shillings (solidi), besides house, vine. rarl er plot of ground (Cunc. Ayd. 7). Other sisves there were to protect when enfranchised festure in his entogy of Manres it a special Cshors, that eutogy of Maurilion, bishop of those who might oppress them "defendens pasuperes ecelesiae de manu malorom judicum." It Was at the request of Meroveus, bishop of Poietiers, that King Childebert readjusted the butien, greatly to the relief of the poor of his dicocse (Greg. Tur. Hist. ix. 30). When the ssme officers that had been at Poictiers passed on te Tours, they were resisted by Gregory himrelf, who at length obtained from the king a coutirmation of the immunities that had been conferred upon the city of St. Martin. In
England, Cuthbert of Lindisfarne thought that Eogland, Cuthbert of Lindisfarne thought that body distressed would betake themselves to his body even after death. The concourse, he argel, would be troublesome to the monastery, and therefore it was for the advantage of the breibren that he should be buried beyond its preciuct (Bede, Life). Nor was It only what it is the fashiou to call " the deserving poor " that
were to be helped; but if any one of the faith fol bad wasted his property in drinking, and feasting, and wiekedness, still he was not to be deserted. Whatever way have been the practical effeet of the church's care of the poor, in theory at least she always discouraged idleness in the able-bodied. The bishop was to give food and raiment so far as he could to those who needed them; but it was only to those "qui debilitate faciente non possunt suis manibus laborare" (Conc. Aurel. i. cas. 16, qu. Thomassin. part ii. liv. iv. eh. 5). sppear in the eyes of chaims of the poor appear in the eyes of Christisns, that St. in a time of distress to sell even the treasures of the church in order to provide relief. The stury is teld at length hy Sozomen how a man recogoised upon an act ress a piece of work which be had presented at the altar; how a merchast had eold it to the actress; how the bishop sold it te the inerchant; and how the bishop wis deposed in ceasequence (Sozom. Hist. Eccl, iv. 25). Certain forms of distress are the subjert of wocial enactment. The leprons, as being in the worst case of all, were especially commended to the care of the bishop (Con. Aurel, v.). It sppesrs that the clergy became in some cases so poor as to need alms. A bishop or priest
was beund to supply such an Whs beund to supply such an veelesiastic with
Whst was necessary, on pain of excommunicat OHIST. $\mathbf{A N T}$ - VOL. II.

## POPE

1651
tion, or sven of deposition in case he would not amend (Cun. Apost. lix. Bevereg, Pandect. tom. 1.
p. 3x,

Gregory of Tours relates that Crodin took 1leasure in building magnificeni houses and furwho were pumptuously, then, asking bishops them the whole to dine with him, he presented being maintaiued property, in order that " the poor pardon with God." The might obtain for him terms matriculariï to the same writer applies the roll of the church ( $D e$ poor who were on the
The fund for the relief of the poor .llart. iii. 22). of by St . Gregory the of the poor was spoken Res pauperum (S. Greg. Great under the phrase In the former of these two Mag. $L_{j} p$. Ivi. Iviii.). authority for the these two letters he gives his debt out of that fund was not confined to the The care of the poor its equivalents. In the giving of money or Gregory the Great one of the letters of St . (defensio phuperuat) the defeuce of the poor as his duty (Ep. xxxvi.). The ordinary bishop of courtesy were even to be strsined in rules favour; "the poor and aged persons of the church are more to be honoured than the the (Conc. Carth. iv. 83, A.D. 398) ; and these who ridiculed the invitation of the poor to the houses of others were snathematized (Conc. Gangr. can.
I1).
tought to be observed that by the 11th eanon of the council of Chaleedon (A.D. 451), it is ellacted that poor persons, and those requiring help, should be provided with Pacificae.
Sooretlmes a houss for the reception of the Such a maintained by private munificence. in portu house probably was the "xenodochium in portu Romano situm," of which it would seem from the letter of St. Jerome that Fabioln Oceanum) foundress (St. Hieron. Ep. xxx. ad Oceanum). The couneil of Aix (A.D. 816) required "receptaculum should provile in their precinet a receeptaculum ubi pauperes eolligantur." This (Labbe, vii was lower down called "hospitale" of such establishmen, A, 13). Further particulars Hospitality.
[H. T. A.]
POPE. (A) Meaning of the name. (B) Theory
of the ottice.
(1) Sill

Rome. (d.) Iterga and the Episcopal Succersion at
(5.) Tradition of Peter's epliscopate sud residence
in Rome, in Romie, p. 1652.
(11.) Evidence fur the successtion sfer hits time,
p. I6s4.
(II.) Development of the Conception or the
Office.
(i.) in relation to other churches, p. 1658
(ii.) in relation to the civil power, p. 1661.
(III.) Distinctive Fratyabs of the Offick.
(ii.) Tileca, p. 1663.
(ii.) Flectlon, ordintiv,
(ii.) Flectlon, ordination, and consecration: (a) qualitlestlons; ( $\beta$ ) iy whom elected; $;(\gamma)$ method
of procedure, p . 1665 .
(iii.) Insignía of office, p. 1869,
(IV.) Premiantives spgeiallit claimad pon tar
Ofyice.
(i.) Clastm to universal legialative authority in the church: (1) In the granting of dispensations;
(i1.) Claim to uuthority over all bistioprices and -

## POPE

blshope, as seen in the appolatment, canflimathan, ordination, consecration, and iranstation of blehope; in the aceeptance of thrit resignatians; In the erration of new btetuprice, p, 1671.
(iii.) Clalm to present to all beneftiors, p. 1676.
(tv.) Claim to temporal power: (1) patintontum;
(2) political suverelguty, p. 1876.

See Appeal, Bibilur, Cocnehl, Leiaats.
(A) PoPe * (abbas, papa, futher), a word derived from the Greek mḋ̃as, or $\pi$ danas, but often erroneously derivell from the l.ntin, "pnter patrum," e.g. Admm Scotus, in the 12th century, snys: "Ipsas enim papas, ill est, pa'res patıum, mos solet ecclesinsticus appellare, et ut sic vecarentur inatituit" (to Titipart. Tib. Migne, Patrol exaviii. 394), a false etymology, that mny be explnined by the fact that Greek was originally the oflicial langunge of the charch both in the Finst and in the West ; but that the knowledge of it subsequently beeame almost extinct ameng "the Latins" in medineral times. Walafrid strabo, who possessed some knowledge of Greek, writing in the 9 th century, compares the word to that of "church" ns one borrowed by Teutonic races from the Greek in order to express a previously unfamiliar idea: "Kyrch a Kurios, et papst a papa, qued cujuadan paternitatis nomen est et clericorum congrult dignitati " (Migne, cxiv. 927).

The enrliest ecclesinstical use of the word apperrs to have been to denote the spiritual relationship existing between a tencher of Chriatinnity and the convert brought by his agency inte communion with a recognised Chriatian body; in many cases the convert nssumed the name of his spiritual father. At a later peried the term began to be restricted to bishops and abbata. Severus, a deacon at Rome of the time of Marcellinus (a.D. 296-304), haring received permission from Mareellinus to open a double tomb in the catacombs, apeaka of having done so--" jusu papae sui Marcellini" (De' Rosai, Insc. i. p. exv.). Subsequently, as will be shewn in the conrae of this article, the title was limited to the bishop of Rome in the West and to the patriarchs of Alexnndrin, Antioch, Jerusalem, and Constantinople in the Enst, and finally was claimed by the pope of liome exclasively, although still the customary mode of nddressing prieats in the Greek church. ${ }^{\text {b }}$

The theory of the Papacy, as defined at the council of FInrence, involves the assumptions : (1) That Peter had beea invested by Christ Himself with in certain pre-eminency among the other apostles. (2) That he was the founder of the church at Rome, and that the inspiration and authority especially vouchsafed to him had been given in equal measure to his successors, the bishops of that church. (3) That the bishop

- Throughout thls article the dstes placed after the anme of a blshap or pope of Rome denate the assigned duration of hls uffice. For reasons which will be spparelit in the course of the article, I bave preferred to use the term "bishop of Rume" up ta the middla of the 51b century, and after that date to emplay the term "pupe,"
o Martigny (Dict. des Ant. chrét.) saye that the Grueke emplay the ward to denate both hishops and prieats, but with a differ-ut accent and tuflexton, placing the accent, when emplaytng it with respeet to a bialop, on the first syilable; when spcakiog of a prieet, on the second; but thls is doubtrul.
of Romn might thus rightfully clnim supremacy over the whals Christlan charch nad over all Christlan fathers and teachers. We have to iaquire into the histerical evidence for thess assumptions.
(1.) (i.) On the question of the supremacy of St. Peter nmong the Apostles, nul of his pre, ence in Rome, so far ns it depents on Scriptural authority, see Peter in Dict, of the bihle.

When we turn to the evidence allorded by uncanonical writere, we lind that cither Pmil and Peter are designated as joint fuunders of the church in liome, or l'cter nssumes the foremest place, while l'aul receives but slight notice, or is altagether unmentioned.

The enrliest testimony is probnibly that of Dionysius, biahop of Corinth. In a frugment of the Catholic epistles of this writer, preserved by Eusebius (E. II. ii. 25), he expressly refers to Panl and Peter as teachers and founders of the churches ut Corinth and Rome, and also as having sullered martyrdom at the same time. Replying to Soter (biahop of Rome, A.D. 168-177) and the Roman clergy, who had addressed to the cem. nunity at Corinth a hortatory letter, he says:





 каıрди (Eusebiua, E. II. ed. Heinichen, i. 180).
The main statements of Dionysius nre sup. ported by the independent testimony of two yet enrlicr writers-that of Peter's martyriom by Clemens Romanua, and that of his teaching at Rome by Ignatius. The langunge of the former writer is explicit. "Let us," he says, "set before us the holy apostlea. Peter, thraugh unjust enve, cadured not only one ar two, but many persecutiona, and thus, having suffered mnrtyrdom, passed into his place of reward in

 Corinth. i. v.; Hilgenfeld, Nov. Test. ext. Can. Rec. i. 8 ; Migne, S. (f. i. 217).

The meaning of Ignatius is perhaps less free from ambiguity, but the passage occurs in his Epistle to the Romans, the genuineness of which is generally admitted, and is aupported by the Syriac veraion. Addressing "The church which presides in the place of the region of the
 'Pomai( $\omega$ ), he anys, "I tench you not ss did Peter and P'aul ; they were npastles, I am one condemned; they were free, but I am, as yet, in


 (Cureton, Corp. Ign. p. 47).

The event foreshadawed in John xxi. 18, 19, may fairly be recognised in the above passage from Clemens, a passage strikingly confirmed b? that in the Muratarian canon: "Lucas optime Theophilo comprendit, quia sub praesentia ejus aingula gerebantur, sicuti et semate passionem Petri evidenter declarat" (see Westcott, Canon of the New Test. p. 499, ed. 1870). Here, though the text is obvionsly corrupt, the nesuing is

- Alli фоtrijarures (Migne, S. G. xx. 68); bat m Heinichea's note ad loc.
mufficiently clear; thise events of w aid that conseque Peter is net record of note that, as no other place than I nartyridon, every a indirect confirmati,
Iremaens is the whose testimony ia disciple of Polycar of the Western chi posel to have given raviance with the I his age. He spenl "preaching the gos in Rome" ( $\mathrm{e}^{\prime}$ ' $\mathbf{P}$
 as occurring at nbo Mstthew composed $h$ A passage in the treatise refers to th "grestest and most fime which the tw Peter and Paul, fo "maximat et antiqui a gloriosissimis duobu Remse fundatae et co 3; ed. Harvey, il. 9 ).
The Innguage of $T$ tion of the apestolic ch "How happy that ch which spestles poured with their blood; whe of his Lord, where Pan of John! " (De Praeser In the 4 th century $t$ eren in the mast aut corroberste the belief e atatements, and whereir hatitually referred to a Jiggaus, ad Sicilienses of Therdosium Aug. (ib. Allocutie ad Marc. (ib. P. (Thiel, Epist. Rom. cujus sedem tencmus, ] P. (Mansi, ix. 358), \&c. tradition that both npost as one of universal no corpus Romae, dicunt corpus Romae," \&c. (Ser 1355). The aeventh b Cnstitutions, which bel, toe year A.D. 300 , rep Peter as ordinary bishops ing the first bishop, Din Clemens (Cotelerius, Pat. The passage rom Dlo one which Eusebius addu was certainly his uwn bel viz, that Peter lived, ts Rome, "Also," he says," wniter, Caius by name, time of Zephyrinus, bishn with Proclus, the leader gives the following stat places where the earthly ta -aid disciples were laid: the trophies (rà тpónaıa) roo will go to tha Vatican, holt will find the trophi


## POPE

m atpremacy and over all We have to ice for these
supremacy of fis pree ence ptural autho1111,t. loriled by un. her I'all and inders of the ; the foremost t notice, or is
ably that of a frugment of er, preserved essly refers to unilers of the alsu as haring ne. Replying -177) and the to the com. tter, he sasy: voutealas, $\tau \boldsymbol{\lambda}$ $\nu \quad \gamma \in \nu \eta \theta \in i \neq a \nu$ páfate. Kal Spivóv фuтcí. ті̀े 'itaxial тà ròv aitò̀ len, i. 180). sius are sup. ny of two yet aartyrdom by is teaching st of the former de says, "set ; through unor two, bat ring suffered of reward in peion eis rov (Epist. od lest. ext. Can.
haps less free eecurs in his ness of which ported by the chureh which egion of the тónt $\chi$ хcpiou u net ss did les, I ain ene sm , as $y \mathrm{y}$, in s ठiaqá $\sigma \sigma \rho \mu a 1$ катd́крıто1. $\nu \hat{v} y$ ठิồhos in $x x i .18,19$, above passage confiraned by Lucas optime uraesentia ejus ote passionem estcott, Canon Here, though le mesning is
sufficiently clear ; vlz. that Luke related only thise events of which he was an eye-witness, Peter is not recorded by him. It in tirime of St. Peter is not recorded by him. It is also worthy
of note that, as no tradition ever assigned any other place than Rome ns the scene of I'eter's martyrdom, every allusion to that event is also an iadirect confirmation of his vixit to the capital. Irenaeus is the next writer after Dionysius, disciple of Polyearp and subsequently and, as the of the Western church, he can hardly be suppposed to have given expression to a tradition at rariance with the prevalent ('hristian belief of
his age. He spenks of pither his age. He spenks of Peter and Paul as
"preaching the gospel and founling the church
 Ot $\mu \in \lambda \operatorname{cov} \nu \tau \omega \nu \tau i \nu \quad$ iкк $\lambda \eta \sigma$ (av), and reniresents this as occurring at about the same time that St. Hatthew composed his gospel (Ad : IIuer. iii. 1). A passage in the Latin version of the same
treatise refers to the church at fiome as that tratise refers to the church at fiome as that
"greatest and most ancient church of universal esme which the two most glorious apostles, Peter and Paul, founded and organized ""maximae et antiquissimac et omnibus cognitae - gloriusissimis duobus npostolis Petro et l'aulo Romae fundatae et constitutne ecclesiae " (ib. iii.
S; ed. Harvey, ii. 9).
The language of Tertullian, in his enumeration of the spostolic churches, is equally definite. "How happy that church," he exclaims, "for which apostles poured forth their whole tenching with their blood; where Peter shares the passion
of his Lord, where of his Lord, where Paul is crownel! with the fate of John!" (De Pracscript. alv. IIier. c. 36). In the 4th century the passages nre numerous, corroborate the belief eroritntive writers, which tatements, sad wherein the bishopric of Rome is hastitually referred to ns "Petri sedes." See Leo Jingnas, ad Sicilienses Eipisc. (Mansi, r. 1305);
ad Theodositum Aug. (ib. vi. 14) (Voncil. Cheo at Theodosium Aug. (ib. vi. 14); Concil. Chalced. Pllowtio ad Marc. (Thiel, Epist. vii, 455) ; Anastasius II. P. (Thiel, Epist. Rom. Pont, i. 624). "Petrus, cujus sedem tenemus, locum gerimus," Vigilius,
P. (Mansi, ix, 358), \&c. Augustine ref P. (Mansi, ix. 358), \&c. Augustine refers to the
tradition that both apostles were buried nt Rome tradition that both apostles were buried nt Rome,
as one of universal acceptance: " jacet Petri corpus Remae, dicunt homines; "jacet Petri corpus Romse," \&c. (Serm. 296; Migne, xxxviii. 1355). The seventh book of the Apostolical C.nstitutions, which belongs probably to about the year A.D. 300 , represents both Paul and Peter as erdinary bishops of Iome-Paul ordaining the first bishop, Inus ; Peter the second, Clemens (Catelerius, Pat. dpost. i. 385).
The psssage rrom Dlonysius is ose which Eusebius adduces, in suppat the only was certainly his own belief and thpert of what viL. that P'eter lived, taught, and suffered age, Rome, "Also," he says, "a certain ecclesiastical writer, Csius by name, who lived about the lime of Zephyrinus, bishop of Rome, disputing with Proclus, the leader of the Cataphrygians, gires the following statement respecting the suid iisciples were laid: 'And I can shew yon the trophies ( $\tau \dot{\alpha}$ toóraia) of the apostles; for if you will ge to ths Vatican, or to the Ostian road. foid the found filtions of the church who have aid the foundstions of the church, and also

POPE
1653
suffered 'martyrdem '" ( $H . E$. Il. 25). In addition to these extracts, however, Euscbius also acceptance is another tradition, of which his inquiry as to his judgment to oecasion grave writer. In the juigment and nuthority as a book he not only states that chapter of the same Lut assigns the object of Peter visiten Rome, The npostle, whom he desiguntes jouruey thither.

 says, "by divine ${ }^{2}$ tunquish Simon foreknowledge to liome, to saving doctrine Majus, and to be a light and Siries Gracer, xx, 170-9) in the West " (Migne, peated by a somewhat later This statement is reof Jerusalem, 351-86), wher writer, Cyril (bishop vi. c. 15), reters to Piac, in his Cutachesis (blc. pracsiles," nand describer and Paul as "ecclesine Magus at Rome (Migne, St $G$. xx xictory over Simon The relevancy of these traditions 362 ).
quiry becomes apparent when we add, that they are regarded by cortain critics as ad, that they themselves devoid of any critics as not only in indicating tho source from tohence suruny the whele story of Peter's from whence surring the whale According to Iipsius, and martyrdom in Rome. to be found in insius, the origin of this story is writings which he risin doubtful or spurious Ebionite or Jewish-Chpectively classifies (a) as Catholic or anti-Judichistian sources, ( $\beta$ ) the Gnostic Acta, extnatistic sources, ( $\gamma$ ) certain these the first ant only in fragments. ${ }^{4}$ Of Clementine Homilies now represented by the are considered to bed. Lagarde, 1865), which the 2nd century, belong to the second half of nitions (ed. Gersdorf 1838) Clementine Recogto the period the relative antiquity of these with respect $t 0$ difference of opinion exlats but treatises some be little doubt that exists, but there appears to the other, and that the of them is deived from upon yet earlier treatises latter in turn is founded
 Nov. Tcst. \&c. iv. 32 . Lipioi חérpuv (Hilgenfeld, rön. Petrussag., p. 14); Lipsius, Die Quellen d. The Catholic p. 1t).
mainly represented by anti-Judaistic sources are
 1837-8; Tischo, Aeta 'etri et Pauli, l. and ii. crupha, 1851 ) adori, Acta Aprstolorum Apoferent recensions, a period anterior to the supposed to belong to u. s. pp. 52-4). It stands, however (Elpsius, connexion with two earlier prodever, in close Mpákeis Havinou and earlier productions, a certsin in the opinion of Lipsins "保位 Iérpou, which, atmosphere of the 2nd "breathe the relligions former is referue 2nd century." Of these the 3), and referred to by Origen (de Princip. i. 2, have been held in (Hilgenfeld, u. s. iv. 68-73) to to have been regaigh esteem in the church, and authority. By Euselius many as of canonical 25), it is incluy Eusebits, however (E. $I I$. iii. ( $\nu^{\prime} \dot{\theta} O$ o ) along with among the spurious writings the Epistle of Barnabas, and the of Hermas, of St. John [Apost. Const. and the Apocalypse
[Apost. Const. p. 120]. The

[^110]
## 1 1f54

## POPE

## POPE

relation of the latter treatlse, the Khри $\boldsymbol{\sim} \mu \mathrm{a}$, which exists only in fragmente (Hilgenfeld, u.s. iv. 52-67), to the former is not clearly ascertaiuable, but both expresely contravine a still carlier tradition, aaid to have taken its origin in Galat. ii, 11-17, of a permanent hostility between the two apostles. The חpḑeis חeтpov кal Haú $\lambda o v$, which must be regarded as essensially a complation from these two earlier treatises, is explicit in its language on this point: "We have believed, and do believe, that even as God separates not the two great lights which he has made" (the sun and the mnon), "even so He permits not you to separate Peter from Paul or Paul from Peter " (Tischendorf, u. s. c. 5).

The theory which Lipaius has endeavoured to establish-that all the extant suurces of the Petrine legend may be traced back to a yet older Ebionite veraion of the Acta S. Petri as to their common and sole origin, and that this Judaistic treatise forms accordingly the sole basis for the tradition of St. Peter's presence in Rome-has been disputed by many eminent scholars, among whom Hilgenfeld (sse Zeitschrift für wissensehaftliche Theologie, 1872-1878) has given a full discussion of the question. Any attempt to summarize these arguments is beyond the scope of the present article; and equally so is any examination of the atartling theory of Lipsius, that the passage above referred to in the Epistle to the Galatians became the origin of "eine immer weiter ausgesponnene Sagenbildung," which found a natural conclusion in the tradition of a final and decisive contest between the true and the false apoatle at Rome.

Against the theory of the two apostles' joint residence and labours, the fact that none of the epistles written by Paul from Rome (Ephesians, Colossians, Philippians, and Philemon), though conveying many salutations, contain any allusion to Peter, pijsents an argument of no great weight, especially if we assume, as certain evidence suggesta, that their labours were bestowed on two distinct churches. If, therefore, it be proposed to assign Peter's arrival in Rome to a date subsequent to that of Paul, and also to the composition of the epistles written by the latter during his first imprisonment (at the aame time accepting the various statements with respoct to Paul's second imprisonment, and a renewal of his labours in the West during an interval of some years), the evidence in favour of such a theory is strong, if not conclusive. The allusion to Silvanus, the friend of St. Paul, in the first epistle of Peter (v. 12), end that to Paul himself in the second (iii. 15), admit of a far more natural interpretation when understood as written from Rome, at a time when the two apostles were labouring there contemporaneously, if not conjointly, in connexion, however, with two distinct communities; the labours of Peter being bestowed on a Judaizing church, those of Paul on a church composed exclusively of Gentiles. Even the tradition respecting Simon Magus, amid much that is pure invention, probably points to a real attempt at the introduction of heretical doctrine. He is asid to have been a aupporter of the heresy of the Patripassians, and the church of Rome, from the earliest times of which we have authentic record, is distinguished by its uncompromiaing opposition to heterodoxy in every shape.
(II.) The evidince for the succession from the time of St. Peter:-The difficulty which arta the to a belief In the tradition concerning Peter extenids also to that respecting his earliest auccessars, According to the lists accepted ns authoritn*ive by the Romish church, the succession was preserved unbroken, the duration of each bishop's tenure of ollice being accurately known to us, nut only in yeara, but even in months and days. On the other hand, a critical investigation of these liats, and a compariann of them with other and earlier sources of information, diaclose conaiderable discrepancies with respect not only to the periods of ollice, but also to the simple order of succeasion.

The original sources for the chronology of the bishops of Rome during the first three centurias may be divided into two classes:
(A.) The Greek or Eastern lista,
(B.) The Latin or Westorn lists,

This classitication is not indeed altogether free from objection, for the lists in the lirst class were undoubtedly derived from loman sources, while those in the second clnss were, in all probability, originally drawn up in Greek, which, up to the middle of the 3rd century, was the official language of the Roman church. It is, however, to be observed that the Greek lists aro distinguished by certain polnta of difference, which appear to indicate that they were tranacribed from those of the west prior to the time when the official lists of the Roman church were adopted in their final form.

In the following summary of the main facts concerning these different sources, and the conclusions that have been drawn from them, the Roman episcopal succession will be more easity considered if divided into two portions: (a) that extending from Peter to Urban (eading A.D. 230); ( $\beta$ ) that from Pontianus to Liberinu (A.D. 230-352). After the time of Liberius no difficulties present themselves that here call for diacussion, and for the purpose of the present article it will be sufficient to limit our cousiderstion almost entirely to the earlier of the foregoing divieions.
(A.) The first list of which we have any knowledge is that which was known to Hegesippus, who in his visits to the epostolic churches collected information concerning the succeasion of the bishops from the time of the Apestles, with the design of thereby establishing the eridence of an unimpeachable tradition of Cbristian doctrine. His atatement with respect to Rome is, that during his residence in that city he made out a list of the episcopal succession down to the

 $H$. $E$. iv. 22 ; the conjectural reading of Sarile, of $\delta$ iarpi $\beta \boldsymbol{\eta} \nu$ for $\delta i a \delta o \chi \eta \nu$, is rejected by the best authorities; see Heinichen's note ad loc.). This list is no longer extant, but we learn from Eusebius that, according to Hegesippus, Anicetas was the immediate predecessor of Suter, $\cdots$ a statement, as we shall hereafter aee, of consideralite importance, inasmuch as the early Latin lins uniformly place Anicetus before Pius, and Pius before Soter.

The list contained in Irenaeus (ado. Haer, bik. iii.,c. 3) represents Peter and Paul as the joim founders of the church at Rome, and ther, it is added, "Lino episcopatum adminiatrandae eccle.
dee tradliderun names, as prea afllows:-
oil àroo

1. Aivop.
2. 'Aviүкतोror
3. $K \lambda \eta \mu \eta$.
4. Eivápeotros.
b. Ade ${ }^{2}$ avopos.
5. Eivares.
6. Teגiodopos,

Petrua
Linus
Llnus :
Cl'osens
Euareato
Alexand
Xentog
Xestog
Tetespho
Hyginus
plugino
${ }^{\text {Prikitos }}$
Nikitos
Agripino
ELeuterric
isector.
Zephrinos
Csiliatatoo
Urbınus
Pontianus
Anterbs
Fabianus
Cabianus
Luclua
Cuctua
Stephanus
Stephanu
Xestos
Dhonyajus
Fenyaju
Felix
(Hulychtan Galue

Here, among the will be noted the in pinus of Alexandria, as twelfth in succe name of linus in that of Anencletus ; Eutychinume in the duration of Peter's e is given as twenty years.

The following tabl exbibits the chief po

Petrus [ann.
Linns, ann.
Aneacletus,
Clemens, an
Evarestus, a
Alexander,
Xyatus, ana.
Trlesphorus.
Hyginus, ant
Plis, + anno,
Anlcetus, an
Snter, ann. v
Entes, ann. v1
Eleutherius,
letor, ann, $x$
Zephyrinua, a
Callistus, and
Urbanus, ann

POPE
dee tradiderunt＂（ed．Harvey，il．10）．The ${ }^{\text {mames，}}$ as preserved in the original Greek，are w follows ：－
oi difóronos IIdrpos kai IIav̂ios
in＇inoarótwy．

1．Aivop．
2．＇Avéүк入ोtos．
8．$K \lambda \eta \mu \eta$ ．
4．Eüdperref．
5．Adefavboos．
6．Eviaros．
7．Teגíøфopos，bs kai
10．＇Aviкпros．
11．之心тทр．
12．＇Ei入eúlepos．

## POPE

It may fairly be assumed that this list repre－ sents the officinl record of the succession accepted at Rome in the time of Eleutherus，the contem－ porary of Irenaeus．
Eusebins has iransmitted to us a double list， －that in the（hooncon（ibk．ii．），and that in his Ecclesiostical IIstory；of these the former is contained not in the version by Jerome，but in the Armenian translation．It extenis from Peter porgaius，the last bishop before the Dincletian persecution，and includes the periods of office：－
chronologs of the st three centuries rn lists． rn lists． ed altogether free in the first clas a loman sources， were，in sll pro－ in Greek，which， century，was the n church．It is， he Greek lists are ts of difference， ；they were tran． prier to the time msn church were
of the msin facte rees，and the cor n from them，the II be more easilp wo portions：（a） －Urban（ending lanus to Liberius ne of Liberius no that here csll for se of the present mit our considera－ arlier of the fort－
ch we have my known to Hege． apostolic churches ng the succession of the Apostles， ablishing the eri－ dition of Christian （ respect to Rome that city he male ession down to the
 «кітои（Ensebins， reading of Sarile， ajected by the best ote od loc．）．This $t$ we lesrn from gesippns，Acicetos of Suter，$\cdots$ a state e，of consideralle early Latin lista re Pius，and Pius
us（ado．Huer bit． Paul as the joins ne，noll they，it it oinistrandae eccle－

will be noted the insertion of the name of Agrip－ pinus of Alexsudria，apparently by pure oversight， as twelth in succession；the repetition of the nante of Linus in the second place inatend of Eutychianus in the tiventy－sixth of the name of duratien of Peter＇s episcopate，it will be noticed， is given as twenty instead of five－and－twenty
years． years．
The following table，taken from Lipsius（p．14） exbibits the chief points of difference between
the foregoing list and that in the Ecclesiastical History down to the time of Urban．Here a certnin affinity is undeniable，as in the enumera－ tion from Clemens to Soter the only point of divergence is that in the Chronicon a year more is assigned to the episcopate of Xystus than is allowed in the E．$H$ ．On the other hand，the differences in the first four places and those that occur after Eleutherus appear to place it almost beyond doubt that the two lists welederived from entirely distinct sources．The nasigned imperial
years of the two lists are altogether at variance

The vervion of the Chronicon by Jerome, wbich ds now generally almitted to be inuch more than a mere tranalation, exhlbits even in the list of the Roman bishops consilerable devintions. The only two dutea whlch esactly agree, i.e are the anne in the jatriarchal nul the Christian eras, anlalso in the lmpurial year, are thuse given un.ler Anencletua nul under Anteros and Fabinn; the inpuerial yeara sre, in fact, derived from the ECclesiastical llistory.
(13.) Among the Latin lista it the Catalojus Libervinus, contained in the eompilation of the chronicler of the year $\mathbf{i 5 t}$, and extonding to the hishopric of Liberius. It has been edited by Mommsen (Abhandlungen der phitolog.-histur. Chisse der königh, süche. Oesell chaft der Wisschschuften, vol. 1. (1850), pp. $582-5$, and $63+$-i), to whins we are indelited for the first correct text, anil also for original research with respect to its sources and compilation. The Cuhturyus liberiunus is the mont macient source of the Liter l'ontificulis, nad, aceording to Nommen, is in turn derived from a yet older list, that origiually contained In the Chronicon of Hippulytue, bishop of Portus, a work to which the chronicler of the year 354 io to be found having rocourse in uther purtions of his treatise, In the Chronicon of Ilippolytus the list itself is no longer extant, but the heading, "Nomina Episcoprorum Romae et quia quatannis praefuit," is alone preserved. A comparison of the Catubopus liberianus with that given by Augustine (ipist. 53; Migne, xxsiii. 19.i) and that In Opitntus (dec Schism. Donat. ii. 3) seems conelusively to prove that all three lists preserve esscutially the eane tradition, the main discrepancins being (i) that neither Augustine nor Optatus makes mention of "Cletus;" (2) that the Citaloms Liberianus (as known to us from existing MSS.) omits the names of Anicetus, Eleutherus, and Zephyrinus ; while (3) in ()ptatua the name of Alexander is (by a yalpable blunder) loft out before that of Sixtus and put in the place of that of Eleutherus.

The omissiona in the Catalogus Iiberianus are, however, clearly shewn to be owing to carelessness on the part of tranacribera or some anch cause, by corresponding gaps in the consular dates between Telesphorua sod Hyginus, Pius and Suter, and Soter and Victor: and thia evideace, taken in conjunction with the fact that the Catalogns Felicionus (the oldeat existing version of the Liber l'ontificalis) which was undoubtedly derived from the Cutaloyus Liberiunus, contains missing names, sufficiently justifies the conclusion of Memmsen that they originully existed in the latter list.
On comparing the following lists with these before given, we see that the hists from Augustine and Optatus support the Eastern omission of Cletus. In the opinion of Lipsius, these two writers have preserved to us a more nacient form of the Western tradition, and it would consequently appear to be a legitimate concluaion that the ingertion of Cletus in the Cataloyus Liberuinus is an interpolation ; Clotus and Anacletua, in all probability, representing one and the same person. Of this, the atntement of the author of the treatisa against the Theodotiana, who wrote in Rome during the episcepate of Zephyrinus, that Victor was the thirteenth bishop and חitpou (Eusebius, H. E. v. 28) affords a strong corro-
boration. Similnrly, Jerone, while reforring to a dille rence of tra lition with respect to the ontler
of suceession, knows nuthing whateron of succession, knows nothing whatower of "Cletus: "-" Clemens, de quo eposidus l'nulur ad Philippenses acribens, ait, 'Cuni Clrmpure et eneleris couprratoribus meis quorum nombas aeripta suat in libro vitae ' (lhili, iv. 3), quartus
 dus Linus fuit, tertius Anacletus, tametsi, ifrip pe Jntinur : 1 secundum puat Metrum njuacolum putent tuisae Clementem" (de liris /llust, c. xv.; Nigne, xsiii, 851). On the other hand, Augu-tine and Upitatus ditler from the t,antern lists in placing Anicetus before bila, while the chronicler of the year $35+$ altogether omits Anicetus.

| Cutalug. <br> Liberiun. | Auguatinus. | 'iptatus. |
| :---: | :---: | :---: |
| Petrus. | Prtrua | Pretrea. |
| Linus. Clemana. | 1.thus. Clemens | Linum, |
| Clemrina, | Clemens | Cleathe, |
| Anaclitus. | Anarletur |  |
| Aristum. | Evaristue, | Evarintus, |
| Alexander. | Alcxaniler. | - |
| Sixtus. | Sixtus, | Eixius. |
| 'Telesforus. | Thelesphorus. | Tremphiorva, |
| Itisinus, | Igkitur, | Lgltus. |
| [Antcilus]. | Anlectus. | Ancelus, |
| Plus. | J'lun, | Plus. |
| Botr. | suter. | suler. <br> Alixatider. |
| [Eleuther]. | Finutierus, |  |
| Vetor. | Y1toic | Victur. |
| culiztus. | Cunatus, | 2ypluribus. Callatias. |
| Urthum, | Urimatua, | Urbumia. |
| Pontianua, | l'ontiar.us. | l'ontlams, |
| Antierus. | Anthreus. | Antherne. |
| Fabiun. | Fabiannes, | Fablantls. |
| Cornelfus. | Corneljus, | Corntlis. |
| Luatus, | Imeius. | Lacius. |
| stoffanue. | Stephauus. | Stephanua, |
| Slxtus. | Xyatus. | Sixtas. |
| Dionisiua. | pionysina. | Dintigalus. |
| Fellix. | Fellx. | Felli. |
| Fulvehianus. | Futychianus. |  |
| Gaius. | Gadus. |  |
| Narceilinus. | Murcellinus. | Marcellinus. |
| Marcellue. | Marcellus. | Marcellua, |
| Eusebius. | Eise bluw. | Elumehins, |
| Militindeg. | Miltiades. | Mithadrs, |
| Silvester. | Syivester. | Sylveater. |
| Marcus. | Marcus, | Marcus. |
| Jullus. | Jultua. | Julins. |
| Liberius. | Liberius. | Liberine, |

The following table (p. 1657) afforis a com. parative view of four lists which appent, heyood all reasonnble doubt, to have been in existencein the 4th century, with such emendutions as, in the opinion of hipsiua and other crities, are called for and justified by the cenclusiens derived ftum a critical study of the texts. These lists are as follows: (1) The Catalogus Liberianus; (2) The list in the Chronicon of Eusebius; (3) That derived frum his Licclesiastical Ilistory; (4) Thal used by Jerome. Of these, (1) and (2) appear to be derived from independent sources, while (') and (4) shew unnistakable sigus of $a$ comulua origin. ${ }^{-}$

- A fifth and a sixth list, the former of no intependerad vaine, and the latter (the leanine) of the time of leo the Great, complled from lists (1) and (2), miy also be aro sulted In Lidrsius (Chronologie, \&c., pp, 28-76).


Into the vario discrepancies bet noumeration from impossible here t thut which rela duration of the e On referring to $t$ Cat. Lib., that fr $0_{i p}$ tatus), it will b Anicetus in wantin two it is placed be in his restoration Liberiunus, also n immedintely prese m. iiii d. ifi. as f the cunsulship of 150) to that of Pra L/psius, howover, lists and the auth hesitute in his at given) to place $A$ assign to him t original Latia lis become corrupted transeription, as fol.

Itiginus, ann. i
Pius, апи, хvi. Aalicetua, unn.
(a.) Mlghus, ann. in Amertur, ann. l'lus, ann. xyl.
(b.) Higinus . . . . . . am. anil. Pius, amn. xvi.

(c.)

Higinus, ann. $\mathrm{xH}_{1}$ Anletus, snn, ilil. Pius, ann, xyl.
Additional evidence as regards the relati episcopntes is presente pisited Kome during t

1 The daration of Plas's test af the Cul. Z,ib. as ant ever ls contradicted by the d jesrs of his aceresston and di With II., IH., and IV. Ont himself justlfled to altering

Ile refurring to ect to the order whaterers of poutohes l'malus nin t'lemoltu et uoram muma iv. it, yuartus iوцuilom sectumunetsi, jerique ram ajuatulum liriy llimal. the other hand, om the Fiastern J'ius, whale the together umita
rotatu\%.

## Petrox

Linnus,
Cle, nent.

## Anuciathan

 Evarintus,Sxtes.
Telesplionua
lghemw,
Anicelua,
Plus.
Suter
Al'xuhder.
Victor.
zypluerinua.
Calixtus.
Urbannus.
Prenthanis.
Аиlleтй. Fablinta Fablinhs
Cometius, Commiuaz Lucius. St "planan
Sixtes. sixters. Fellyas Felix.

Marcullinus.
Mare thua,
צureblius,
Millades,
Sylvester.
Mareus.
Julima.
L. Lb eritus.
afforls a comappent, ineyond in existeace in ndatious as, in ities, are called is derived frum ese lists are as anus ; (2) The ; (3) That de tory ; (4) That 1 (2) sipear to rees, white (3) of a commo
f na inlependerul e time of leo the may also be abe 28-76).

lato the varloum difficultien arising from the discrepaneles betweon the dillerent lines In the enumeration from sixtins down to Jiberius, It in impessible here to entes. The chief dilficulty is that which relates to the succession and the duration of the epliscopates of liun and Anicetus, On referring to the three lists above given (the Cat. lib., that from Angustine, and that from Optatus), it will be seen that whlle the uame of Anicetus is wanting in the first list, in the other two it is placed belore that of lias, Mommsen, io his restorntion of the text of the Cutalogus Liberumus, also assigan to Anlectus the place immedintely preceling Pius, nud glves ann, liii. $\mathrm{m}_{\mathrm{l}}$ liii, d , iii, as his preriod of office-i.c., from the consulship of Galliennus nud Vethes (A.h, 150) to that of Praesens and Rutinus (A.b. 15is), Lipsius, however, relying mainly on the Enatern lists and the anthorlity of llegenippus, does not hesitate in his rttenipted harmony (as abovn gives) to phace Anictus after I'jus, and to assiga to him twelve years of olfice-the origiand Latin list, in hls opinion, having transcription, as follows:

## Original Latin List.

Higinus, anu, lili.
Pius, anni, xvl. (Susel, xv.).
Antcetus, aun, $x \|$. (Euselb. $\mathbf{x I}$ ).
(a.) Myinus, ana. III.

Anicetus, ann, xil.
Plus, snn, xvl.
(b.) Higinus . . . [ann, till.].
Pius, anin. xvl. Ankcolue (noted in margin).
(c.)

Higlaus, ann, xil.
Anloetea, snn. lill,
Pius, nnin. xyl.
(d.)

Iliginus, ann, xll.
[Anscetun].
P'us, ann, $x$ x.
Additionsl evidence of considerable inpportance as regards the relative duration of these two episeopates is presented ia the fret that Polyenop Fisited Rome during the episcopate of Aaicetur

[^111]of that ang to one tradition, in the necomal year
 i. 407 ; Fiumon, Church Ilist. i. 29 ; Neander, Migue, Series (iruecu, llast. iv. li; v. 24;
 llist., would be about A.D. 158 -15!, whe ficeles. ing to the Catalogus liberianus (ny restored by Mnmmsen) it woull fill in the year $151-a$ much endier date thon is conjectured for that of most recent int hy uny writer of authority. The most recent iuvestigation of the date of polybe regarded, howe that of Mr. Wudiangton, may proof that it inust ba assigned to the eonclusive or 156 (Memoire sur la Cosmed to the year 155 Aeling sistidere sur la Chmmoloyte du Khefeur Inserip, xxvl in Memorres de l'Acad. des tiques in Lebss und wine niso hin Fistes AsiaSuch a conclusion, Widdington'a Asie Jineture). mony witi the Euseblan chrouology as corructed yenculuius ; for if we ussign to Anjcetue twolve years of office, terminating with the yenr 167 , the yeduct from this date eleven years, it gives the year 156 us that of his second year of office It only remuins to bear of Polycarpin marty riome conclusiona lane to be addel that Waddington'a Renan, Hilgenfeld, and sustantially accopted by assailed by Wieseler (Christenterfolumathough Custiren, 1878), have been triumphautly vindi cated by Lipui us (Juhrb. für protest. Theol. 1878, $4, p .7518 q$.$) .$
Into the minor difficulties attaching to the different lus) to Liberius (after whion from Sixtus (or Xtso much importnace attachers timo no doultt of offieial jecords) it is unnecessary that wey of the here enter. With respect to the earlier poriod in which both the main interest and the chief dilliculty centre, we may perhaps conclude that anthentic tradition is wanting until we reach Alexame of Xystus, or at the earliest that of Alexander, Of certain special reasons for shall haccepting the prevalent tradition, we article; becasion to spenk at the close of this extent the while admitting to their fullest sity for such argments which suggest the necescannot be jeaution, it may be said that they the historical existence of the che to invalidate names are reoorded as the charncters whose diate successors. "These anmes" "eter's imme-
"are those of men whe oceupled a consplcuens position In the church at Rome in the firnt nuil secuni generitions after the niontles, Lifun, referrod to in 8 Tim . 1 r .21 ms ameng the circle of l'aul's frienis during his Imprisonmeut, belongs to the former, and Aneneletum, or Cletus, Aristus or Evarestus, to the latter generntion."
(il.) Develormeng of tie: Conçinton or Tils Ofricts: (1) in refition to other churches; (2) in rohtiom to the cinil pouver.
(i) In relation to other churehes.

It will now be of service to notice some of the prineipal facts which illustrate the grailanl aceceptance by the church at large of the theory of the loman кupremary ; and here it ennmot but be looked upun as of peculiar significnace, that in the earliest times the history of the church at Rome appears involved in the greatext obscurity. From the Jnte of St. I'mul's Ejuintle to the Romans (a.b. 58) up to the epincopate of Victur (A.D. 193-202), ita annaly are a blank, wave when some incidental allusion in the controverviea of the time revenla an occraslotnl fuct.

The growing importance of the bishoprie is however clearly shown by the saying of the emperor Decius, preserved by Cyprinn, to the atfect that he would nooner hear of the appearance of a rival to hla throne, than of the hppointment of a new bishop to the Joman see (Eipint. ad Antomiars; Migne, iii. 774). The theory set forth by Cyprinn himself of the ensential unity of the church, miny perhnos justly be regariled as tending to aupport that of the primacy of the bishep of Rome. He speaks, for example (Epist. 55, ad Cornclium), of the "chair of l'eter," and "the principal church of Rome, from whence the priescly unity derived lts origin "-" $n$ nl l’etri cathedran atque al ecclesian principnlem, unde unitas sacerdotalis exortn est,
. litterus ferre." This lnnguage, however, when compared with other passages (Ej/j) 7, 52, 57, 72 ; Epist, ml Q. de IIaereticis Raptizmlis; do linitate Éccles, o. 4) seemas, at most, only to prove that he regarded the bishop of Rome ns "primus inter pares;" he speaks for example (Apist. 54) of pope Cornellus as "collega noster," and diatinctly affirms that the other npostles were invested with an equal share of honour and power with Peter, -" "pari consortio praediti et honoris et potestatis" (de Unitute, c. 4). The plaraseology of the bishops of liome themelves, when addressing other bishops, is confirmatory of this view. In the 4th, and earlier part of the 5 th, century we find "Julius ... fratribus" (Mansi, ii. 1211); "Liberius fratri Eusebio" (iil, 204, 207, 209); "Liberius episc. dil, fratri Eusebio" (ib. 205); "dil. fratribus et coepiscopis nostris Liberius urbis Romae episcopus " ( $i^{\prime \prime}$, ili . 208); "Zosimus episcopus urbis Romne Hesychio episcopo Salonitano," "Leo episcopus urbis Romae," "Felix episc. a. ecclesine cath, urbis Romae Acacio," "Gelnsius Romanae ecclesiae episcopus," \&c. In these latter quotations the limitntion implied in the addition "urbis Romae" is of no small significance.

With the fourth century, the evidence that
g The passages io this chapter which assign to Peter a suprenacy among the other ajostien do not occur in the eariler MSS., and are attributed by Gleseter (Kirchen. gesch. 1. 364) to Rominh tranmeribere; it is certale that they involve the writer in a contradfetion of himself.
fnvours the Roman theory becomps more nbundant and more decinivo. Much of it, however, relates $t_{0}$ the technionl question of juriadiction and will be found under Aprisil. ; much, again, to those relations of the binhop of Rome til tie general episcopate, which it han bepo found mope convenient to treat in the fourth divimion of the proment artile; our enyuiry hore will conse. quently be limited to ascurbaining the extent to which the authority of the bishop of limile wh. adin!tsel by the church at large in commextom with the detinition of dectrine and the muin. tenance of dincipline.

At the conncil of Nicaen the first signotires are these of Josius, Vito, ani Vincentius, thalatter two being further dencribed ns "jrestiylen Jomanl," suiveribing "pro venerabili vizo paple et episcepo nostro suncto Silveatro;" and, if it were poasible to accept the statement uf (iplasiun, Husius himeelf (the eminent binhip of l'orduba nnil president of the couneil) was really the legate of Sylvester on this occasion : ind $\chi \omega \nu$ r $\delta \nu$ тórov
 692 ; Celasius, Hist. Cone. Nicacui, ih, ii, 80\%) This theory indeed is still aceejoted by Catholic writers (Hefele, Comsilinulese h. i. 2t-is ; von Schulte, Concilien, p. 65), but la rejected by Mij. man, Greonwooil, Rebertson, and wthery, on the ground of apparent interpolation nud condosion for at the council of Sarilien, eighteen years later (A.D. 343) we find the subserijitions of liondus and Vicentius appearing in the same jolaces, but without any adjition to indieate that tiey ntteniled in a legatine enpacity trom liome,

The alleged camms of the commel of Sardica undoubtedly conferred on Julius, bishop of Rome, the power of hearing appeals ; but the fact that the conens appear to have been unknown to the church for many years after (Greenwomi, $i$. $1 ; 5$ ), and that when aducel by Zosimux ( A.t., 417-8), their authority was denied by the Afrionn bishops (Milman, Lat. Christianity, bk. ii. c. 4), is strongly against their genuineness (Gieseler I. ii. 199). And even if their genuineness were almitted, it is still roost probable (though we find Sozomen and Socrates in the following century representing their scope as general) that they implied a departure from the rule of the choves, and were designed to have effect during the episcopate of Julius only (Baur, Christliche hirche, ii. 245).

With respect both to Sylvestor and to Jolius we have, moreover, other evidence which diso tinctly contravenes a contrary assumption. A letter nddressed to the former by the council of Nicnea, asks for a confirmntion of the couecil's decision by " synod of all the bishops of home: " episcopos totius vestrae apostolicno urbis in unum convenire, vestrunque habere concilium ut firmetur nostra sanctimonin" (Mansi, ii. 719) ; and similarly Julins, when he summoned the accusers of Athnoasius to Rome, and was met by the demand why he nssumed to write alone, replied that the views he upheld were not his slone
b An additional proof of a certaln tampering with the text is furnished by the statement of the lituella Symud icus, whel gives a thint varsion of the function filled by Vito and Vincentios as that of the presidents of ith


 i1, 747).
bat those of all tametsl sulus sin culius sententia niam in his rugi 4. $123(1)$.

Even so late a montum, when ent Roman pontilf a peals nut mily eplicupate of Itn wiastatatoi (M It is however perveil, a grent n directly ndmittel we of hana as th and his succeasor vian cuntrowersy from that time re of erthentos dinetr a function nt a assertion of lamaz their bare enamer volame" (Migne, inestimabla service randing, the fiourt the Rotanan suprem the implicit testim conclusive proof. letters (ud kustionn he takes oceasion to the expediency of a suthority. He adid mal kingdom, fron the judicial power and from domestic my - -"singuli eec arcilpreshyteri, sing oniv ecclesinsticus 942), but, remarkai mee to the bishop of
Under Innocent I. arged with fresh vig of assertion. In a le Eugubium, he says down from St. Peter of sll ("ab omnibus begoes on to say, "wi out ali Italy, Gmul, th together with the in founded churches sar apostle Peter and his priestly ottice " (Cou 1028), thus entirely Poul in the Went. W Alexander, bishop of A ence fur home over th "the honour tempora (the presidency of St. I in Which it was consu trsnsitu meruit ista su matamque gauderet" (
Weenay perhaps infer tianity, bk. ii. c. 4) th was, by this time, gene for we find Leo I. Aquileia (which sce Roman diocese) as one jorisdiction (Migne, Pat zonever, ju the time of 2 iedepeoderce of the epis by its coudemnation of se lowful conrt of app
as more nbano f it, however, of jurimiction mu'h, agnin, f lintur to tid ell foumi tmure division of the e will conur. the evtrint th of litme was in connesmon tind the main.
rst signaturen entius, the lat" "restayten whili viro pap. "athl if it nt af lielasiun, ij of Cordition ally the legate к $\omega \nu \tau \delta \nu \tau \dot{\pi} \boldsymbol{\pi}$ rov (Janal, it, i in, ii, 805) di) Catholic 2b-ilde: von jected by Jil. thers, on the und concusion; en yenes later ons of Husiug ne places, hut te that tiasy m Kime. ${ }^{\text {a }}$
a) of Sardica shop of Rome, the fact that aknown to the woud, i. 15\%), (A. $1,417-8$ ), frican bishopa ii. c. 4), is (Vieseler l. il. were almit. cugh we find wing century al) that they of the church, $t$ during the istliche hinche,
and to Julius se which dis. suinption. A he cemncil of the council': ops of Rome: icae urbis in ere concillum mia " (Mansi, he summoned and was met rite ulone, renot his slone, libell ua symud metion filled by esidente of th írwe nai BuxirEidBéatpon rois whion" (Mansl,

## POPE

bat those of all Italy anil all her blahupa! "nam cametri malus ulm, fui ocrjpsi, non mean tamen whius sentuntian, sed ombium Itaborum, et um. aion it has regionibua episeoporum seripsi" (ib. 123().
Even so late as the time of Innocent I., Chrye *otom, when cut reating the interponition of the Roman pontiff agoinat hia rival Theophilas, nje peala nut only to kome but to the collective
 whabiatato (Migne, N, (V, Jii. 6ill4),
It is howevpr undeniable that, as alrealy observel, a great accession of intluence, if nut of directly admitted anthority, was gained by the see of lame as the result of the policy of dulius and his succossors in eonnexion with the Athallfrom that time regarded as the furemost defender of ortholox dortrine; and the discharge of such - function at $n$ time when, according to the their bare enumern, heresies were so rife that Uuir bare enumeration womld dill an "limmense Telume" (Migne, siji. 1053), was in itaelf ant inestimable service to the church. Yet, notwith stading, the fourth century passed away learing the Roman supremacy still unrecognised. Of this the implieit testimony of Jerome atloris almost covelusire pronf, In one of his most notalile letters (ul R'usticum; Migne, Patrol. xaii. 9:2), he takes occasion to enfurce, by varlous analogies, the expeljency of admitting $n$ central and single suthority. He alduces examples from the animal kinglom, from the imperial prower, from and from domestic rale, and finally goes on to my - "singuli ecclesiarum episcojpi, singuli onlu ecclesinstiens sois rechidacon, et omnis 942 , but, remarkably rectoribus nititur" (ib. ence to the bishop of lome. Under Innocent l, the claim arged with fresh vigour and to supremary was of assertion. In a letter to Decentius, bishopens Eugubiom, he says that the nuthority handel dowa from St. Peter is entitled to the obedience of all ("sb omnibus debere servari "), especially, begoes on to say, "when it is clear that throughout all Itajy, Giaul, the Sprains, A frica, and Sieily, founded with the intermediate islands, no onte founded churches save those whom the venerahle priestly effice" (Cis successors ordained to the 1028), thus entirely ignoring the labours of St. Psul in the West, Writing (about A.D. 415) to Alexsnler, bishop of Antioch, he claims precedance for liome over that see, as the city to which (the prenidency temporarily conferred on Antiuch (the presidency of St. Peter) was transferrell, and transitn meruit ista summated," "quod illa in matumgne gait ista susceptum apud se consumWe oray perhapset " (Mansl, ili, 10.54). tianity, bk, ii. c, 4) that the Roman (Lert. Chriswas, by this time, generalls ndmitted in for we find Leo l. writiog ndmitted in Italy, Aquileia (which see was not iacluded in of Roman diocese) as one subject to his immed ine jarisdiction (Migne, Jatrol, liv. 590). In Africa, bowever, iu the time of Zoslmus (a.D, 417-8), the iadapenderce of the episcopato is amply at tested by its coodemnation of "transmarina judicin"

POPF
1059
brovinc: (Apiriat, p, 129). That the ahillity of Linve ayderi by the decrew of Valentluian, woulil doubt; but in the yeurit there can be little Cirthage way the year before lato's neremsian
 It was iluring the domiaation.
$4+0-61$ ) that by the pontifiche of lieo (A.D, prerogative fleme general ndmimalon, the leetilns
 tindan Ill, innatemy stater, the dexpre of Vada act of Leo, who chinued llyith as villuslly the derived from st lained that ho and hivnurewsora jurisilletion st, Jeter a muprema lf hot immandiate ecelesiar curin nostra dive charen: "peer umnea uobis Domino montra dintenditur, exignuto hoe a simo ugostolo J'etro primetum diznititis heatino teratione commisit " Mansl, v. 12:11; cf, (E'pist. nd lipise. Rilyr. 1240). Of the exclisive und /hios urwm, ib,v. his language in his sermon on the for this chain, versary of his pontilient on the fourth annithmen de toto monducte leaves nos doubt: "et et universarminunds uuas l'etras eligitur, yol apustolim cauctingelition vacationl ot omalious
 sint unaltigue phatores, regat Jetrusquos princlpaliter regit pen propio (Migne, Jutrol. lis, 16) Thongh, after the
political juwer had lapased of Genseric, the into leo's hunds, the prestipumstempletely from in treated by hin frestige resulting there "Rorna, quas famen per gether milorilinate: princlpatum amplior per apontolid nacerdotil quan solio potentati," (De est arce relighonis c. 1): "Civitas saceritut Decatione Gent. bk. bi, beat 'Potil sectomitotalis ot regin jer sacram praesidens relipion capat orbis etfreta, latius terrena "(quoted by divina quam dominatione

Yet notwithstanding the unlimitey, iil, 2263 ). thon claimed by leo, it saene unlimited juriadiche regarded his wowers as probable that oven charactor, to bo erepelsed visitaturial in their dioteso only when cisel beyond the doman firence: and when occasion called for inter. that "he would him perhaps assent to the view that unmitigated himeelf have been shocked at his anme and his authonts dexpotism for which snccessors" (Greenwood Gere ronched by his Under Hilary (A, Dod, Cuth. P'etri, i. 4:37).
claims ratitied by the decreos successur, the were pressed still the decree of Valentinian provinces; and his more unreservediy in the bishops embodies little leat leter to the Gallic only to unitersul bute less than a claim not lative anthority in the asso to immediate legisPont. Epist. i. 141-6). chureh (sce Thiel, liom. How successfull
may be seen whan these claims were urged, Avitus of Vienue, at compare the language of 6th century, with that of Hilnry of Ail of the his letter to the Palmary synod of Arles. In ascribes to prope Symmary synod (A.D. 502) he earthly tribural sumachas superiority to al only by God; he also distinctly ean be jodgea universal charactur also distinctly itoplien the "At si P'apa Urbis of the Foman epincopacy : patus jam videhitur non episcopium, epinco(Migne, lix. 248-9). don episcopus vacillare"

In the poutificate
a further adrance is discernible in (A.D. 514-2.3)

POPE
effort made to include the East (which had never accepted the decree of Valentlaina 11.) in the enunciation of the foregoing theory; and the form of confession subseribed by John, the patriarch of Constantinople, on the return of the Eastern church to orthodoxy, although evasive ju expression, was regarded as recording a signal victory for Rome: "Sanctissimas Dei ecclesias, id est, superioris vestrae et novellise illius Romae, unam esse accipio; illum sedem apostoli Petri et istins nugustae civitatis unan esse definio" (ib. lxis. 444). We find necorilingly John I. (A.D. 523-6) refusing to hold intercourse with Epiphanius, the patriarch of Constantinople, until his right to take procedence had been re-

 'Enaфavíou $\delta$ 'Púpurs (Theophanes, Chronographia, Corp. Hist. Byzunt. XXVI. i. 261). In the smme spirit Pelagius II. (A.d. 578-90), while denouncing the assumption by John of Constantinople of the title of "occumenionl patriarch," asserted in the most unequivocal langunge the universsl primacy of the see of Rome: "cum generalium synodorum ennvocandi auctoritas apostolicae sedi benti Petri singulari privilegio sit tradita" (Migne, Ixxii. 7:39).

John, however, so fur from discontinuing the title, ngain subscribed himself thus in the letters in which he acknowledged the formal notifiention of the accession of Gregory the Great. This drew from Gregory (A.D. 590-604) a still more emphatic condemnation of what he designated as "a haughty and damnable distinction;" "moreover," he alds, " it is known to nll that the apostle Peter is the chief of the universal ch reh. Paul, Andrew, John-what were they other than ehiets of particular churehes?", (Migne, Ixxvii. 743).

The remarkable extension given by Gregory the Great to the power of the pontificate will be noticed under the two divisious with which it is most clasely associated; (1), the relations of Rome to the episcopal order ; (2), the extension of the chursh's patrimonium. In the West we have evideuce that important exceptions continued to exist to the recognition of the pope as universal metropolitan. In Spain, it is observed by Baxmann (Politik der Päpste, i. 116), that the only instance of Gregory's assertion of auch jurisdiction (see infra, p.1673) was at Malaga, where the imperial government still hell its ground. In support of the conclusion to which this finct plainly points, it may be notel that the language of Gregory's illustrious contemperary, Isidore of Seville, is singularly wanting in any such recog. nition of the Romau prerogatives as the papal assumptions of the preceding century might appear to demnad. Isidore admits indeel (ad Eujen. Episc. Tretet. ; Mlgne, lxxxill. 574), that the "potestns" and "dignitas" conferred on Peter, and trimsmitted from him to all bishops, were given " specialjus Romano antistiti;" but in a more formal treatise (de Uficuis Eecl. ii, v. 5) he expressly affirms that all hishops are to be regarded as equal, just as the other apostles were equal to St. Peter, "siquidem et caeteri apoetolorum cum letro pur consortium honoris et potcstatis effecti sunt . . q quibus decedentibus successerunt episcopi, qul sunt constituti per totum mundum In sedibus apostolorum." Similarly in his Origines (VII, xI.) he assigns "sedes
apostolicae" to pntriarchs, arehbishops, and bishops alike: "Patrlarehn Graeca lingon sum. mus pater, quia primum, id est ajortulicum, tenct locuin" . . . Archiepiscopus Graece sum. nus episcoporum, tenet enim vicem aposteli. cum," \&ic.

Amoug those Western ations which were indebted for their conversion to the direct agens of lome, we perceive, however, an increased and not unantural disposition to acknowledge a filial rather than a fraternal relation to the parent see; while alter Gregory's death, the courso of events-the subjugation of Syria nad tyopt b" the Saracens, with the Involved loss of Jerisalem to Christendom, and the extinction of the churches of Antioch and Alexandria-powerfully contributed to the establishment of the papal autoeracy. In kingland, from the time of the conneil of Whitby (A.D. 66t), the Gregorian tratitions, ns enforced by Augustine, Theodorus, Wiltrid, and others, were rendily acepgted, though a strong spirit of resistance to the Roman claims to immediate jurisidiction is from time to time discernible. The British church appears to have almost refused to regard the Eagliah churches as Christian (Bede, E. II. ii. 20). The representatives of the English church tased their antagonists, in return, with spurning "in tyrannous pertinacity the tradition of the Koman chureh" (see letter of Aldhelm to to Geraint ; Bright, Early Enylish Church Hist. pp. 419-423). From England this teaching was in turn diffused over Franklan!. In this latter country, however, more than oue important change in the relatiens to the papacy is to be noted. From the time of Caesaius of Arles (A.D. 500) the churches in Aquitania and Burgundy, converted from Arianism to Catholicism, appear to have assumed towards the Homan see an attitude of unquestioning deference. Of this the frequont acceptance of the pallium (infra, p. 1673), as well as other evidence, is sulficient proof. But in Neustria and Austrasia, among the purely Frankish population, this was bot enually the case. The Merovingian kings usurped the popular rights in appointing bishops to vacant sees (Guizot, Esscris, P1, 192-3); and the relations which the genius of Gregory the Great succeeded in establishing (Mansi, x. 34, 293 ; Sirmond, i. $420,454,456$ ) were not sustained. After the death of queen Brunehaut the intercourse with Rome appears to have come to an end. The council of Paris (A.D. 615), which restored the canonical form of episcepal elections, makes no reference to the papal nutheritr. Guizot observes that from the death of Gregory the Great to the time of Gregory Il. (A, d, 604 715 ), not a single document exists which enn be cited as proof of intercommunication betweea the rulera of Frankish Gaul and the papacy (Civil, en France, ii. 235). It was the great reault of the mission of St. Boniface that it restored the spirit of nllegiance to Rome in yet more than its original force; and the principle which he distinctly enunciated of the duty of referring all difficultios of an important character to the see of Rome for solution, markn an all. important era in Enropean church hitary: "eodem modo quo nos Romnoa ecclesia ordinatos cum sacramento constrinxit, ut si sacerdotes vel plehes a lege Del devias-e viderim et corrigere non potuerim, fideliter semper Sedi Apostolices
et Vicario verim ; sic metr polits de cerrigen nutum fince At this ment of a tical and e which may natil townit the derelop! (ii) In rel tions of the uniler Const were largely We find Con tianity was belief that tl aided by "re endeavours o his anxious d by the faith. Ḧ̈nel, p. 14 the ediat alre heaven as chi "faith and (Norellae, p. "fsith," as he Reman lawye very different were used b simply the ecolesiae " or were respectiv East), couferre organization b Insuch a col emperors, witl motives, undo gain ; and in 1 in their efforta the whole chur in a coalition sdrantage was ont a correspo ecelesiastical fre tian emperors, Constsutine to I absolute suberd temporal autho govermment, the themselves and morals, and thei the suppression fact, of ecclesiast are prescribed wi power, and with portien of the j m the management Studes in Chure however, as regas guage must bo ace cation. Exactly power declined in assuming a beld chureh and the st perial court to $F$ followed by the ne pontiheate of Ins Valentininn III, w sated by the vigou Solong as the

## POPE

archbishops, and Graecia lingoa sum. d est aportulieum, sopus, Graece summ vicem apostoli.
tions which were to the direct ageuep r, an increased and acknowleige a tilial tion to the parent ath, the course of yria and Lis.pt by a loss of Jerusalem extinction of the sodrin-powerfully ment of the papal $n$ the thane of the t), the Gregorian Justine, Theodorus, realily accepted, resistance to the juriseliction is frem he British church sell to regard the (Bede, E. II. ii. 20). glish churel tared with spurning " in tradition of the of Aldhelm to Enqlish Church aglanil this teacher Franklan!. In $r$, more that one ions to the prapacy ne of Catsatius of in Aquitania and rianism to Cathoamed towards the sstioning deferesce. ace of the prallium er evilence, is suffiin and Austrasia, opulation, this was Merovingian kings appointing bisheps , pl. 19:-3); and is of Gregory the ing (Mansi, x. 3t, 56) were net susteca Brunehaut the 's to have come to (A.D. 615), which of episcopal elec te papal authoritr. death of Gregory gory 11 , (A.D. 604 xists which can be unication betweep and the pspacy It was the great Bonifice that it ree to Rome in yet and the principle ed of the dutr of nportant charsicter ion, marks sp sil church history: a ecclesia ordinato at si sacerdotes rel terim et cerrigere r Sedi Apostelics
et Vicario sancti Petri ad emendandum indica verim; sie enim, ni fallor, omnes episcopi lebent metr politano, et ipse Romano Pontifici, si quil de corvigendis populis apud eos impossibile est nutum racere" (Migne, lxxxix. 764).
At this point we eliter upon the commencement of a remarkable fusion between the poliwhich and ecclesiastical nspects of our subject, until towards the corved for further comment the development of the of the outline relating to
(ii) It redation to the Civil pown of the prpacy, tiens of the State to the Chowrr,-The relaunder Constantine the Che Chistian community were largely determined by motives of policy We find Coustantius, whose cooception of Chris. tianity was extremely defective, nrowing his belief that the whole State was more effectually aided by "religion" than by all the services and endearours of his subjects, and declariug it to be his anxious desire "to rejoice in and to lie exalted by the faith," (Col. Theod. bk. xvi. tit, ii.; ed.
Ḧ̈nel, p. 1490 .) Similarly, Valentinion Iil in Hänel, p. 1490.) Similarly, Valentinian Ill., in the edict aready quoted, speaks of the favour of
heaven as chiefly to be gaited by the Christian "faith and religion." According to Godefroy (Novellace, p. 49) the terms "religion" and "faith," as here and elsewhere employed by the Roman lawyers, are to be understood in a sense wery diflerent from that in which these terms were used by the body of privileges, and deuoted ecclesias" or modıcela privileges (privilegia were respectively termed, in the West and the East), conferred upon Christianity as a recognised organization by the State.
Insuch a compact with the new religion, the emperors, with whatever admixture of higher metives, undoubtedly saw their own political gain; and in like manner the bishops of Rome, in their efforts to assert their jurisdiction over the whole chutch, discerned a similir advantage in a coalition with the imperinl power. This sdrantage was not, however, to be gained with. out a corresponding loss of independence and ecclesiastical freedom. "The laws of the Chrislan emperors," says an nble writer, "from absolute subordinatine philosopher, manitest the temporal quthority. The minutine of to the gevermment, the relntions of the clerg church themselves and to the state, their daties, their morals, and their actions, monastic regulations, the supprexsion of heresies-all the details, in fact, of ecclesinstical life, internal and external, are prescribed with the assurnace of unquestioned power, and with a enre which shews how large a portien of the imperial attention was devoted to the management of the church." (H. C. Lea, Studies in Church History, p. 16.) At Rome, hewever, as regards the chief pontiffs, this langusge most be necespted with considerable qualification, Exactly io proportion as the inperial assuming a in rigour, they are to be seen assuming a bolder policy towards both the church and the state. The removal of the imperlal court to Ravenna, under Honorius, was followed by the new assmmptlons that luark the Vontificate of Innocent I. The fecbleness of sated by the vigour of leo. So long as the Western

POPE
1661
exist, the traditions of papal Rome were those of at least proficssed defereace to the temporal Power; but when, in 476 , the Western succesof came to nn end, the language and demennour of the popes towards the emperors of the East were characterised by a different tone. A comparison of the letters of Gelasius (A.D. 192-b) with those of l.eo I. illustrates this difference. The with great deforence, invarialy adresses the emperor plicit manner the inperialmits in the most extion to the church wath reference to the Theodosius Il. he writes, council st Rome, "clementia $v$ of a general (Mansi, vi. 53); to clementia vestra concedut" timius tempus , to Marcian, "differri al oppor(ib. vi. 83). Gelasios, on the synodum juberetis" odmitting the lasios, on the other hind, while unfliachingly asserts sovereignty of Anastasius, church itself in all me supremacy of the tone of Symmachus mitters of doctrine. The bold, "Ao quin imperator" 498-514) is equally potestatem?" (Thiel $b$ es, contra Petri uiteris During the asceni, Epist. Rom. Pont, p. 7v3.) Italy (A.D. $476-5533$ ), the of the Gothic power in were restrictel. 5 .3), the claims of its monarchs were restricted to the right of interference at Theodoric ections (see III. ii. "Elcetion"). liberty of religious , indeed, proclaimed complete perare non invitus" (Cossiodus, quin nemo cogitur ut eredat relations of thiod. fariar. ii. 27; v. 37). The sovercigns are, however, jupers and the Gothio Greenwood (Cath. moment to the Petri, ii. 125 ) as "of some imperial policy being direct papnl history," the with the jope, in order to gein assistance in its scheme fur the re-annexation of Itnly. wes received at Constantin of Inly. John I. distinguished honours ; and to (A.D. 525) with thereby excited in the and to the suspicions may attribute in the brenst of Theodoric we to Itnly. In the year 530 , a decree of Justurn declared Constantinople to a decree of Justinian the churches, "Codstantinopupreme over all omnium aliarum est cuput" "politana ecelesia ii. 24, ed. Kriegel est caput " (Just. Codex, i. tit. of the expedition, p. 22); but in 534, on the eve made by the of Belisarius, an endeavour was John II. on emperor to enlist the sympathies of wherein, after his side, by a remarkable letter, tissimus Archiepiscopus the pontiff as "SancPatriarcha" ${ }^{\text {archiepiscopts alinate urbis Romne et }}$ to subject, he assures him that he has resolved of the East to unite all the clergy of the regions sncerdotes to the Romish see, "Ideoque omnes et unire unitersi oriontalis tractus et subjicere (ib. 1. tit. $j$, ad. fin ad sanctitatis propernvimus" The selcetion of John legel, p. 13).
Theodoric to the emperor $I$, as ambassador from tor u like commission by Theodotus, Agapetua monnreh, in 535 , are oy Theodotus, the Gothio inmortance of the are ovidence of the growing civil power. Ap papal office in relation to the been restored in Italy the imperina supremacy had and Narses, the exnrchs of Ravenna succeeded to the authority before wiolded by the kinceeded to Ostrogoths, and the papill elections regularly nwnited their confirmetion (IIJ. Ii. "Election" Rome herself descended to the second rank ln Italy, and the treatment of Silverius (A.D. 536-8)
proves how com

## POPE

## POPE

pletely the popes were now at the mercy of the emperor. Yet, notwithstanding, the Roman see still represented the highest and most influential authority among the Italians themselves, and the Pragmatic Sanction of Justinian (A.d. 554), which fixed the civil organization of Italy, was isaced at the requeat of Vigilius (Gitbon, c. xliii.).
With the establishment of the Lombard supremacy, that of the Byzantiue court was again reduced to little more than a shadow ; and it may be regarded as the key to much of the state policy of Gregory the Great, that his chief aim was to extricate the papacy from the dangers by which it was menaced by these two powers. His aversion from the conquerors did not prevent him from gataing over Agilulph, the king of the Lombards, to the Catholic ns opposed to the Arian ioterest (Paulus Diac. bk. vi. ce. 9 and 10). And though he continued to profess allegiance to the emperor, there can be no question that his sympathics with the empire were to a great extent estranged by the assumption by his rival at Constantinople of the title of "oecumenical patriarch." The relations which this pope sought to establish both with Frankliand und with England stand in rery close connexion with those existing between the papacyaand the Lomhard and Byzantine courts (Baur, Gesch. d. Kirche, ii. 251; Baxmann, Politik d. Päpste, i. 26).

The decrees of the Quinisext council (A.D. 691), of which the thirty-sixth canon was an endeavour to revive that theory of episcopal pre-eminence which regarded it as restiug solely on a political foundation, and the efforts of Jastiaian II. to thrust them on the acceptance of the West, mask the last stage of interference on the purt of the Eastero emperors with the papal power. In the poatificate of Gregory II. (A.D. 715-731) the dispute concerning image worship completed the zapture between Enst and West; the estatea of the Roman see in Sicily and Calabria were confiacated by the emperor Leo; and although Gregory continued to profess a nominal alleginace to the emperer, it would appear that it was mainly from motives dictated by yet stronger feelings of animosity to the Lombarda that he and his auccessora, to use the somewhat exaggerated expression of Gibbon (c. xlix.) "spare!! the relics of the Byzantine deminion "(Greenwood, ii. 481). Nothing, however, conld exceed in plainness the terms in which Gregory repudiated the right of the emperor to interfere in questions of dogma, and mnintained that the apheras of the imperial and papal authority were entirely distinct: "Scis imperator, saactae ecclesiae dogmnta non imperatorum esse, sed pontificum, quae tuto dogmatizari debeat. Idcirco ecelesiis praepositi sunt pontifices a rei publicae negotüs abstinentes, et imperatores ergo similiter ab ecclesiasticia ebstineant, et quae sibi commissa aunt, capeszant" (Mansi, xii. 960). The significance of this passage is enhanced when we consider that it is from the pen of one whom Gibbon styles "the founder of the papal monarchy."
It is, however, to the relations of the see of Rome to the Lombard power that we must refer that alliance with the Frankish monarch which paved the way for the assertion of that very political power which Gregory il. profesaed to disclaim." Placed between a heretic and a robler " (to use the expression of Bryce), the

Roman pontiff fled for assistance to the Frank, and the appeal of Gregory III. to Charles Martel for aid against the Lombards marks the commencement of thnt new conjunction which resulted in the clains of mediaeral popedom. The title of "papr uaiversalis" which Gropory I. had de. nounced as blasyhemous, we: ctaimad by his suo cessors in the 8th century, and the aspiration to political iaftuence which Gregory II. disavowed, grew, in the middle ages, into an assertioa of political supremacy.
Other circumstances favoured these resilts, The Orbis Christianus no longer coinciled with the Orbis Rominus, and the want of a boad of naion between the nations of the West was 1 ainfilly felt. This want the papney could in in great measure supply; and the celibacy of the popes, and the elective charneter still preserved by their othice, served to diminish the jealousy with which a lise of hereditary rulers might hava been regnarded.

Under these circumstances, the appearance of Bonilace in Frankland as the pnpal legate was attended with signal success, and was productire of results which can hardly be over-estimated in their importance. The " familiar" relntions which this prelate had already entered into with Rome, the oath whereby he bound hiniself to perpetual fidelity to the supreme pontill' (Sirmond, $\mathbf{i}$. 512), and the strenuous manaer in which he upheld the theory of the Cathelic unity, the duty of subjection on the part of the whole elergy to the suceessor of St. Peter, nad the auperiority of the pope to all earthly tribunals ("quia cunctos ipse judienturus a semine est judicandus") constitute a crisis in European history. (See Hefele, Conciliengesch. iii. $553-4$; Lablee and Cossart, iii. 1925 ; Greenweod, Cath. Petri, ii. 361-71).

The main-facts in relation to the compact with Pippin and Charles are stated elsewhere (see IV. iv. "Political Sovereignty"). It will be suri. cient here to observe, that although the elective charncter of the papal othice was preservel, the validity of each electlon, nt least throughont the reign of Charles the Grent, was entirely dependent on the sanction of the Frankish monarch, to whom the pope neknowledged a kind of ieudal relation. We find, for instance, that when leco III. announced his election to Charles, the later, in reply, expressed his pleasure at receiving the assuraoce of hamble obedience and the pledge of tidelity to the throne oflered by the pontiff, "gnvisi sumus reu in electionis unanimitate, sew in humilitatis vestrae obedientia et in promissionila ad nos fidelitate" (Carolina, ed. Jaffie, $p$. 354).

It is, however, at least questionable, whether the coronation of Charles at Rome (nu event hut imperfectly understood and very variously interpreted) was not, to a grent extent, a skilfil readjustment of the matual relations of the empire and the papacy. As the pope required the consent of the emperor, before his election could be regarded as valid, so the emperer hencetorth received the formal award of hia crewu from the pope.
Though the power of the Frankish episcepate largely increased with the decline of the Carolinginn dyassty, the papal and the royal supremacy were still held to be inextricmbly linked together. Thomassin quotes, in precf of this, the
language of 849), addresse who, ht the sa allegiance to the metropolit Ruase: "omu Visariam B. primatum in (Sirmend, iii. man, when he of Chiersy to brother Charle could never des so solemnly by azacta Seles apostolicis ut $r$ nare" (Sirmon Io the memor I. and Hincma queen Theutber: these theories with unanswer: bishops. He ms dignity and pow sad in the seq restore Rothrad thair to receive tbis simultaneou tive in the civil ws find Nicholas a collection of sp it was alleged, ha Seville, but of $w$ sented an trace, to the years $829-$ to light at Mentz power of the pope cally laid down. "became a legisla tive nuthority. 1 tible step, if infall power assertel to Lord on St. Petar, unbroken descent could not be restri of his sutcessors"

## III. Distinctive (i) Tites.

Papa.-This titl wlde and various y to the Roman pont astical use has nlwn inclading not only readers. We find, Lsaac Comaenus, in of a "lector" as " fuct simplicetn pal Oper,,$~ v$.
bishep of Vier. bishop of Vieabe, Jerusalem, addresses
Prince of the Uni Prince of the Un
Hierosolymitano. concessos a Divinita cipem locum in uni prlvilegiis solum stu (Epist, 23: Migne, andria the title appe by Heraclius, who wo yert 222: "ejus ten archa Alexnadrinus B Aloxand. Patriarchae
o the Frank, Tharles Martel rks the com. which resuited
The titie of ry l. hal de. ed by his suoa A.piration to 11. disalvowed, a assertion of
these results. oincided with a bond ot uain was 1 aintilly ld in a great of the popes, preserved by jealousy with $s$ might have
appearance of al legate was vas 1 rodutetive $r$-cstimated in ar" relations ered into with nd himself to e poutill' (Sir. us manner in the Cathelic re part of the St. Peter, and earthly triburus a nemine s in European ch. iii. $553-1$; enwood, Cath.

## compact with

 where (see IV. will be sult. h the elective preservel, the luroughout the atirely depenkish monarch, kind of feudal hat when leo -les, th latter, receiving the ad the pledge by the pontiff, animitate, sen et in promisx, ed. Juffe, p.anble, whether (av event but aris usly inter;, a skilful res of the empire oired the conetion could be hencetorth reown trom the
ish episcapate of the Caro. : royal supretricably linked ouf of this, the
language of the fourth council of Tours (A.D. 849 , addressed to Nomeooë, duke of Armorica Who, at the same time that he revolted from his sllegiance to Charles the Bald, sought to render the metropelitan of his provinca independent of Rome: "omuen laesistl Chriatianitatem dum Viearium B. Petri apostolicum, cui delit Deus primstum is omai orbe terrnrum sprevisti" (Sirmond, iii. 70). Similarly, Lewis the German, when he sought to bring over the council of Chiersy to his side in his contest with his brother Charles, received for reply that they 50 solemnly by the Frankish bighops i" quarated so solemnly by the Frankish bishops, "quenque
sancta Sedes Apostolica, mater nostra, litteris apostolicis ut regem honorare studuit et contirdare" (Sirmond, iii. 129).
In the memorable struggle between Nicholas I. and Hincmar (arising out t the divorce of queen Theutberga by her husbad, Lothnir II.) these theories were asserted by pope Nicholas with unanswernble force against the French bishops. He maintained that even the imperial dignity and power were the gift of the holy see; and in the sequel Hincmar was compelied to restore Rethrad to the see of Soissons, and Lothis simultndeous exercis consort. In xupport of tive in the civil and in the of the papal prerogawe find Nicholas appealing to the False Demain, s collection ot spurious pontifical decrees which, it was alleged, had been compiled by Isidore of Seville, but of which the Roman archives presented on trace, their first appearance belonging to the years 829-840, when they were brought to light at Mentz. In these the oole legislative power of the pope was formally and systemati"bally laid dowa. "The papacy," says Milman, "became a legislative as well as an administratible step, if infallibility was not already In the the porver asserted to have been bestowed by the Lord on St. Peter, by St. Peter handed down in unbroken descent, and in a pleditude which could not be restricted or limited, to the latest of bis successors " (Lat. Christianity, bk. v. c. 4).

## iII. Distinctive Features of the Office. <br> (i) Titles.

Papa.-This title, as already stnted, was of wide and various use before its final limitation to the Roman pontiff. In the East its ecclesiastical use has always been comparatively vague,
incloding not only including not only bishops and priests but even readers. We find, for example, the emperor Isaac Cermanus, in tha 11th century, apenking of a "lecter" as "papa." "Quando episcopus facit simplicem papam siva lectorem" (Lupus, Opera, v. 214). In the 5th century, Avitus, bishep of Vienne, writing to the patriarch of Jerasslem, addresses him as "Papa, Apostle, and Prince of tha Univeraal Church:" "Papae Hierosolymitano. Exercet apostolatus vester cipem locum a Divinitate primatus, et qued prindipem locum ln universili ecelesia teneat, non privilegiis solum studet monstrare, sed meritis" (Epist. 23: Migne, Patrol. lix. 239). In Alestedria the title applanrs to have been firat borna by Heraclius, who was elected patriarch in the year 222: "ejus tempoie nppellatua est patriArcha Alexandrinus Baba, id est avua " (E. $t$ tychii Shxand. Patriarchae Annales, Migue, S. G. cxl.

## POPE

1663
381-3). It has been asserted that the title wat Ctesiphon by the arehbishop of Scleucia and (tiesiphon, but this is deniel by Assemaun, bishop was styled "Primo says that the areharcha," was styled "Primas, Catholicus, et Patri-
In the West it would appear from the testlmony of Walafrid Strabo (wpra, p. 1652), that throughout our period the title was not becessarily restricted to its modern use. In its actual employment, however, it appears to liave been contined at an enrly period to bishops. its limitation to the pope of Rome was gradual, commencing, probably, in the 6th century; and, at wa should naturally expect, among the communities more directly under the infuence of the Roman see. Liberatus of Carthage speaka both of the "bishop of Rome" and of the "pope of Rome," but, according to Thomassin, after the time of Agapetus (A.D. 535-6), restricte the title of "papa" to the pope: "Agapetus papa ordinutur;" "Papae et senatui Romano acribena parts of the West, ec. 18, 21, 22). In other parts of the West, the titla continuel for some time longer to be applied without restriction to Tours (Hist. Of this a passage in Gregory of Tration. (Hist. Franc. iv. 26) attords a good illusone Einerin the year 563 Clothnire I. presented consent of the the gee of Saintes without tha accordingly semetropolitan Leontius. Leontius and at a council, convened at the appointment, was a council, convened at Saintes, kmerius was deposed, and one Heraclius elected in his place. Heraclius was thereupon advised to deapatch a messenger to the court of Charibert, king of Paris, to gain his support. On entering the royal presence, the messeoger exclaimed, "Salve rex gloriose, sedes enim apostolica eminentias tune salutem mittit uberrimam l" To which the kiag replied, "Numquid Turonicam" adiati urbem, ut papae illius nobis salutem deferas?" It is difficult to aveid concludiag were styled "sedes that both Snintes and Tours tury, and their bishops "pape," 6 th cenClovia, when addressing tha "papae." So also the yenr 508, styless them "npostolica bede dignisaimi papae" (Madgi, viii. 346); and they appear themoelves to have claimed the title "Apostolici" at the first council of Orlerna, A.D. 511 (Mansi, viii. 367). Thomassin, however, observes, that at the third (A.D. 538), fourth (A.D. 541), and fifth (A.D. 549) collacils of Orleans, and that of Clermont (A,D., 5+9), only Rome is atyled "apestollica sedes." He also cites a letter of Avitus (E'pist. 31), written circa 525, as referring to the jope simply aa "papa;" but in the same letter (Migne, Patrol. lix, 248-9) the expresaion "papa Urbis" nlso occurs, while in another (Epist. 7) Avitue ${ }^{\text {applears }}$ to attribute equal dignity to the "papa Constantionopolitanus," referring to the "papa and the Roman pontiff as a double constellation in the ecclesiastical firmnment, "velut geminos apostolorum principea . . . . velut in cuelo positum religionis aignum pro gemino siderc." Fortuaatus of Poitiers, writing in the latter half of the 6th cantury, inacribes a letter to

[^112]
## 1664

POPE

## POPE

Felix, bishop of Nantes: "Domino sanct" et apostolica sede dignissimo patri, Felici papae" (Misc. iii. 4 ; Migne, lxxxviii. 119) ; and writlag to Euphronius, biahop of Tours, inscribes the letter "Domino sancto . . . . papae" (ib. iii. 1; Migne, $1 \times x \times v i i i . ~ 115$ ).

It is supposed by Thomnssin and by Phillips (Kirnenrecht, v. 603) that, with the end of the 6th century the title began to be eatirely restricted to the pope of Rome, who was now generally recognised ns "pater patrum." We fad, however, that at the sixth general council, that of Constantinople in the year 680 , Honorius is referred to ns "papn nntiquare Romae," and Cyrus as "papn Alexandriae" (Mansi, xi. 214). The tollowing titles assumed by, or given to, pope Agatho, in the Acts of the same coubcil, nppear to indicate that such titles were largely enhanced, at discretion, by the use of adjectives, or a more amplified description: "episcopus servus servorum Dei;" "episcopus sapctne Dei catholicae atque apestolicne ecclesiag urbis Romac;" " sauctus nuper ordinatus papa in apostollen sede antiqune Romse;" "sunctissimus et beatissimus archiepiscopus antiquae Romne;" " sanctissimus et beatissimus papa;" "snnctissimus papa;" "orthodoxus papa" (io. xi. 202, 209, 285, 298, $322,330,346$ ).

In the 9 th century the dissociation of the title from ordianry episcopal digaity is attested by the fact that we find Gregory IV. (A.D. 8274) reproving the Frankish bishops for nudressang him by the incongruous titles of "firter" and "papa;" when It would, he says, have been 1.10re fitting to have shewn simply the reverence due to a father: "Romnno pontifici seribester, contrariis eum in praefatione nominibus appellastis, fratrem videlicet et papam; dum congruentius esset solam ei paternam reverentiam exhibere" (Migoe, civ. 207).

The use of this title in addressing any other ecclesiastical dignitnry then the pope of Rome was formally forbidden by Gregory VIl. in the council of Rome of the year 1073: "ut papae nomen uoicum sit in toto orbe Christinno, nec liceat alicui se ipsum vel alium eo nomine appellare" (Gieseler, Kirchengesch. i. il. 405, with note).
$P_{0} n^{\prime}$ ifex maximus and pontifex summus. [See Pontificx.]

Episcopus universalis or oectmenicus.-Thls title first assumes significance in the time of Pelagius II. (A.D. 578-590), who, as we have already seen, strenuously denounced its assumption by John the patriarch, and at the snme time disclaimed it for himself (Baronlus, ad ann. 587). His remonstrance appear's to have produced no effect on John, for we tind his successor, Gregory the Great, repenting both the remoustrance and the disclalmer. According to Gregory, the council of Chalcedon had already distinctly affirmed the exclusive right of the Roman pontiff to this title, but no pope had hitherto assumed to himself this "audrcious name," lest such an assumption should seem to involve the denial of the title to his episcopal brethren: "Numquid non, slent vestra firsternltas novit, per venerandum Chalcedonense concilium hujus apostolicae sedis antistites universales oblato honore vocati sunt. Sed tamen nullus unquam tali vocabulo appellarl voluit, nullus slbi hoc teinerarium nomen arripuit, ne
si sibl in pontificatus gradu gloriam singularitatle arriperet, hanc omuibus fratribus dinegasse vileretur" (Epist. v. 18 ; Migne, Ixsvil. 743). Authorlties, however, concur in holling Gregory mistaken in his supposition that the title had been sanctioned $b_{j}$ the conneil of Chalcedon (Gieseler I. ii. 228; Hetele, Concil engesch. ii. 325 ; Schatf, p. 662); Leo was inly
 tion preterred against Dioscurus by two deacons of Alexnniria (Mansi, vi. 1006, 1012); and that he himself assumed the title in his correspundence is a statement that probably rests upon a forgery (see Gieseler, u. s.). Boniface Il. (A.b. 530-2) appears to have been thus stylel by Stephen, metropolitan of Thessaly; ani Boniface III. (A.D. 606), who necording to Antstasius (Muratori, Seript. HI. i. 135) nbtained from the emperor Phocas a decree entitling the see of St. Peter to rank as "caput omuium ecclesiarum," is said to have openly assumed the title. Gieseler (I. ii. 488) refers its earliest appearance aq self-assumad to the Liber Diurnus, which apparred A.D. 682-5; and Leo II. (A.D. 68:) was saluted as "papa oecumenicus" by the emperor (Mansi, xi. 713). Atter the 7 th century its occurrence is not unfrequent. It is given by the Roman sennte to Stephen IV. in the 8 th century (Mnasi, xll. 625); to the same pontiff by the Lateran councll of the year 769 ( $\bar{y}$. xij. 713); and to Leo III. by a syood held in Rome in 799 (ib. xiil. 1071). It was veed by Charles the Bald in ndilressing John VIII. in the year 876, on the occasion of that monarch's receiring the imperial dignity from the latter. In the proposals of the commlssioners presented to Lewis the Pious (A.D. 825) the pope is referred to as he "who, by npostolical authority and the reverential deference of the world, is exalted to the nniversality" (Baronius, ad nan. 8\%5). Hallam, however (Middle Ages, c. vii. pt. 1), quotes Gratian (Decretum, ed. 1591, p. 303): "Nec etiam Romanus pontifex aniversalis appelIatnr," and says that a distinction is made by the canonlsts between "universalis ecclesiac episcopus" and "episcopus universalis;" "that is, the pope has no immedinte jurisdiction in the diocese of other bishops, though he can correct them for the undue exercise of their own."

Apostolicus [see Arostolicus].-The latest of the eplscopal titles cininsed exelusively by the pope. Charles Martel, in the 8th century, when recommending Bonikace to the Frankish bishops, addresses them as "dominl et apostolici in Christo patres episcopi" (Migne, lxxxix. 609). To the evidence of Rupertus Tuitiensis (quoted in Apostolicus) may be added that of Adam Scotus, who, speaking of th? jope, says, "Ipsi quippe sunt principales, et maxini sedis npostolictie in ecclesia Romana successores; unde et ipsos speciallter apostolicos sancta ecclesin vocare consuevit" (do Tripart. Tab.; Migne, cxvill. 344).

Sertus serworum Dci.-This title was not originally restricted to $t^{\circ}$ bishop of Rome. Augustine (Epist. 217, ad Vitalem) superscribes a letter "August. episc. servus Christl pt per ips:m servus servorum ipsius." Fulgentius (E'pist. 5) styles himself "servorun Christl famulus " (Gleseler, I. ii. "2I4). Its enrliest nse as assumed by the Roman pontiffs appears to have been by Leo the Great, who so styles him-
aolf in a let Theolusius II. adoptel again desigu, probabl with the arro "aniversalis" a Juh. Ditac. ii. Cahors, refused by any other ti to be limited strles himself ' (Jatte, Cu olina Clowiger.-Th date from the n Hadrins was si lorum" (Mansi dedicatory poem yesr of the reig meoarch, the s ssera dona cla Gesch. d. Cunumi (ii.) E'ection. ecclesiastical wri by the clergy an conjointly with t dioceses, and in observed in electic ORDination.?
With respect to (A.D. 251) St. C mised to the dign testimony of nearl the people, and COLLEGES] of vene (Epist. 55 ; Mig Tslentinian II, in of Siricius (A.D. 3 the right of the $R$ enjoy concord and (Cuustant, Epist. dispated election o slleged as decisive electel by the Rom mations of the peo city, and that 70 of election in the bishops " (ib. i. 100 the method obs same as thst observe but slmost as soon o bistoricsl importan say, of Constantine act of consecration ratification of the po (or by the exarch of Io the mananer in wh Fas exercised,--acco the bishop, restricte the emperor, or enfor Ally destroyed the fr sre presented with vn to the position of $t$ period.
The esrliest instan civil power on the poy the emperor Constant (A.D. 356) and instal - The new pope was e bat ths letters whicl tifigmstising these pr facinus," and assertin church was silenced by

## POPE

oriam slnguratribus deneMigne, 1xxvil ur in holling tion that the he conncil of tele, Concil enLeo was valy in in acensay two deacons 12 ); and that is correspondrests ирио ifface II. (a.d. hus styled by $y$; and Boaiing to Anastaubtained frem ling the see of auinm ecelesimed the titie est appearance nus, which np. A.D. $68^{2}$ ) พง y the emperor h ceatury its It is gived by V . in the 8 th e same pontiff ar 769 (i), xii. held io Rems sed by Charies I. in the year urch's receiving atter. In the prescuted to ope is ruferree thority and the d , is exalted t ad ama. 8:5) c. vii. pt, l), (591, p. 303) iversalis appel on is made by salis ecclexiso rsalis ;" "that isdiction in the he can correct eir own."
-The latest of usively by the cent ury, when ankish bi-hops, t apostolici in e, lxxxix. 699) itiensis (quoted that of Adam pe, says, "lpsi ximi sedis apossores; uade et ecclesia voeare Migue, cxviii
title was not shop of Rome n) sapprscribes Christi et per

Fulgentiar vorum christ Its earliest ase tiffs appears to 0 so styles hiur-

## POPE

1665
malf in a letter addressed to the emperor Thendusius II. (Migne, Patrol. cv. 23). It is adepted agaia by Gregory the Great, with the desigu, Irobably, of contrasting his own humility with the arrogant assumption of tho title of "aoirersalis" by John of Constantinople (Vita a Jah. Duce. ii. 1). His coatemporary, Didier of by any other titJe permit himself to be adilressea to be limited to in the 9th century it began strles himself "epistopus, servus servorum Deif, (Jatie, Cuolina, p. 336 , et passim).
Clavijer:-The use of this title nppears to date trom the middle of the 8 th century. Pope Hadrisa was style! "clavicularius regni coelorun" (Maasi, xii. 828; xvii, 130-1) ; ia a dedicatory poem addressed in the thirty-seventh gesr ef the reign of Charles the Great to that movarch, the same pontiff" writes, "Pollicite ${ }^{\text {sacra }}$ dona clavigeri aulse Petri"" (Muassen, Gesch. d. Cunumisch, Rechts, i. 965-7).
(ii.) E'cection. This, as is generally allowed by ecclesiastical writers, was, in the carliest times, by the clergy and lnity of the church of Rome conjointly with the bishops of the neighbouring diocesses, and in no way differed from that observed in election to other bishoprics. [Gisuop; Ordis.tion.]
With respect to the election of pope Cornelius (A.D. 251) St. Cyprian tells us that he was raised to the dignity " by the divine decree, the tetimony of nearly all the clergy, the assent of the people, and by the college [Elcctoral Coulegis] of venerable priests, nad by good men" (Epist. 55 ; Migne, iii. 7i1). The emperor sieatimian II. in a letter respecting the election of Siricias (A.D. 385), saya: "We hold it to be the right of the Roman people that they should enjoy concord and elect the best man for bishop" (Coustaat, Epist. Roman. Pont. i. 639). In the disputed election of Boniface I. (A.D, 418) it was sileged as decisive in his favour that he had been electel by the Roman clergy, "amid the aeclamations of the people and the chief men of the city, sad that 70 priests had subscribed the act of election in the presence of nine provincial bishops " (ib. i. 1007).
The method olserved was consequently the same as that observed in other epiacopal elections ; hut almost as soon as the see of Rome rises into distorieal importance-from the time, that is to say, of Constantine the Grent, we find that the sct of censecration was always deferred until the rstification of the popular choice by the emperor (or by the exarch of Ravenva) had been received. lo the manaer in which this imperial prerogative was exereised, -according as it was invoked by
the bishop, restricted to a mere the bishop, restricted to a mere formality by
the emperor, or enforced in a spirit the emperor, or enforced in a spirit which virtu-
ally destroyed the freedom of sury destroyed the freedom of the election-we sre presented with valuable evideace with reapect period. period,
The earliest instance of encroachment by the civil power on the popular righta was the act of the emperor Constantiua, who deposed Liberius (A.D. 356) and installed Felix II. in his place. fue nemp pupe was elected by three eunucha; but the letters which represent Athanasius as
stigmatising these proceedings Gcinus," and asserting that the voice of the church was sileaced by the imperial will: "Qui
in locum eccleaias palntium suum succedera voluerit" (Baronius, ann. 370 and 372 ) are
spurious. The the banishment Tlergy and people, on hearing of by solemn oath in assembly pledged themselves another bishop during his lifetime never to necept At this period the hia lifetime.
ofice is attested by the fing importance of the for its posesssion by the fierceness of the contests ring to the state of Amianus Marcellinus, reternaturally expect thome, says that he" should this high othee would shrink who were desirous of of faction to gain it" shrink from no expedient that marked the it (xxvii. 3); and the scenes Ihmasus ( A.D. 366 contests betwen Ursicinus aad cius (a, d. $38.1-399$ ) affor , and Ursicinus and Siritinian I. and H. more reasonable grounds for intervention (Socrates, H. E. ii. 27 ; iv. 29). Under Honorius a law was enacted that whenever two candjuates for the vacant chair conducted the contest in an uncanonical manner ueither should aucceed to the vacancy, but that the Roman clergy should proceed to make another choice (Baronius, ann. 419). The law, however, as emanating from a secular seurce, has never been held by the caaonists to be binding on the chureh (Dict. Grat. v. Illed autem, D. 96),
Bribery and other acandals continued, notwithstnding, to mark each fresh election; and in the pontificate of Siricius (A.D. 468-48.3) -a time when jealousy of the rival see oi Constantinople almost aboorbed that of the civil power as represented by Odoacer,--we find this pope mon invoking the interference of that monarch. lo view of the election that would Basiling his own decease, Simplicius requested such election prefect of Odoncer, not to sanction his anspices, unleas it shoulil be conducted under subject ${ }^{\text {a }}$, and the proceedings throughout be 977). To this aupervislon (Hardouin, Conc. ii. the denth of request Basilius assented; and, on right of confirming the, Odoacer nsserted his -the Roman clergy being thus compelled to acknowledge the authority of an Arian monareh. On the same oecasion a royal ordinance was promulgated prohibiting the applleation of ehurch funds to electloneering or other party pur-
poses. poses.
The elections of Gelasius and Anastasius II. were conductel In due form (save that the former $p$ ontiff refused, in the first instance, to notify his election to the patriarch of Constantinople according to custom) ; $\because \cdot \cdot=$ the election of Symmachus another disgraceful contest ensued between his party and that of Laurentius, and the arbitration of the civil power, in the person of Theorloric the Great, was agnin invoked. Theodoric appears to have contentel himself with convening an assembly of the clergy (A.D. 499) which he left free to frame whatever laws might be deemed necessary; and under the presidency of Symmachus the following canons were enacted: (1) A direct adaptation of the ancient Roman law de Ambitu, wheraby any presbyter, priest, or deacon, canvasaing or soliciting vates, was rendered liable to degradation and.excommunication; (2) The penalty of the anathema Thay person guilty of the came offence; (3) That a majority of votes should decide an otherwise valid election ; (4) Immunity and reward to any person (even an accomplice) who ahould

## 1660

## POPE

divulge uny attempts at electornl intrigues and malpractices (Buronius, ad ann. 499).
In the dithiculties which involve the hlstory of the Synodus Palmaris (A.D. 502) tivo poirts in relation to our subject may be regarded as autficiently nscertained: (1) 'That the synod repealell the enactment of Odoacer ; (2) Thit it did thia solely in order to repudiate the precedent thereby established for civil interposition, for the law conearning the allemation of church property was forthwith re-enacted in all its details by the same synol (Hariouin, ii. 9'5).

The electiona of Hormisdas and John I. present no particular feature; but nfter the latter had died in confinement, a victim to the displeasure of Theoloric, that monarch assumed to himself the right of both nominating and appointing Felix IV. (or III.). This invasion of their privilege called forth energetic remonstrance alike from clergy and people; and T'heodoric was ultinately presniled upon to decree, that in all future elections the cheics should rest with them, though he still reserved to himself the royal right of proneuncing upon such choice before the act of consecration (Casiodurus, laricr. viii. 15).

The elections of Boniface II., John II, ard Agapetus, conducted under Gethic auspices, mark another period of open and shameless bribery; and almost the last act of the expiring Reman senate was to issue a decree (ann. 532) declaring that any person convicted of giving or promising a reward for the purpose of bringing about the election of a candidate, should forfeit the right of sulfrage, while the bribe was made receverable by action against the receiver (ibid. ix. 15). This decree was subsequently ratified by a rescript from Ravenna, which extended its operation to all the metropolitan sees of Italy; and Athalaric, tha successor of Theodoric, gave order that "the laudable decree of the most noble senate " should be engraved on marble, and placed in the vestibule of St. Peter's (ib. ix. 16). ${ }^{\mathbf{k}}$
The right of a pope to influence in any degree the election of his successor appears to have formed a subject of deliberation at the synod of 499 (see Greenwood, Cath. Petri, ii. 69). In princip.e, however, such interference had been virtually condemned by Hilary, who had forbiddea the bishops of Tarraconensis to nominate their successors (Thiel, 1. 167). The theery was now revived by Boniface II., who obtained from a ayuod in the year 530 a decree empowering hini to appeint a successor, and actually nominated a deacon, Vigilius, who was afterwards pope. But a second synod reversed the decree ("quia contra canones fuerat hoc factum"), and Boniface himself publicly committed the writiag to the fames,- in the language of Adastasins, " reum se confessus majestutis" (Murat. Seript. 1. ii. p. 127.)

The restoration of the imperial authority in Italy was followed by renewed interference with the papai elections. A law of Justinian (Nocellue,

- This decree may be recarded as rutsining ita validity until the time when the paynl electlone became vested th the College of Cardinals. Baronlus, and most of the Cutholic writers since bis lime, have songht, somewhat disingenuously, to give a differeal axpect to this undeniable intervention of the secular power (see Annal. 533 ; Pbilliphe, Kirchenrecht, v. 748).
cxxiii. c. 25) shews that bishops were required to mnintain a resident ngent or secretary at the residence of thelr metrupoliten; the metropolitau, again, at the residence of his patriarch. The growing dependence of the Roman see on the emparor is prebably in licated by the fact, that Agapetus (A.D. $533^{-6}-6$ ) was the first pepe whe maintained an epocrisimits lezmanently at the Eastern conrt (Thomassia, ed. Beurassé, i. 141). From this time the inlluence exerted by that court over the pmpal elections may be iuferred from the number of nuocrisiarii (e.g. Pelagius I., Gregery I., Sabinian, Bonifice ll]. Martio I.) who succeeded to the papnl throne.

The illegal deposition and murder of Sylverias (A,D. 536-7) was followed by the uncanuniral election of Vigilina, at the dictation of Belisarius, who, however, according to Liberatas, condescended to obserre the usual formalitics: "Convocatis presbyteria et diaconibus et clericis, mandavit cis ut alium sibi Papam eligerent" (Migae, Ixviii. 1040). 13ut the election, to quote the language of Greenweod (ii. $146 \lambda$ "by every known rule of cancon law was void from the begiaaing." Pelagins I. (A.D. 555-60) the suocessor to Vigilius, was installed without erea these formalities, and his unpopularity was such that enly two biahops and a single presbyter could be found to otficiate at his censectation (Greenwood, ii. 162). It is not until the year 578, when the Lombard invasion had paralysed the pewer of the Byzantine conrt for interference, that we again meet with a really independent election,-that of Pelagius II.

The successor of Pelagins, Gregery the Greah, was summoned te the papal chair by the unanimous and spontaneous veice of the electors; "Clerus, senatus, populusque Romanus sibi coscorditer pontificem delegeruat" (lita a Joh. Diac. bk. i. c. 39). For nearly thrae quarters of a century from his time, no election cslla for particular comment, if we except, perhaps, that of Eugenjus I. (A.D. 654) whose installation at the dictation of the imperial power during the lifetime of his predecessor, was in open disregsen of the canoaical requirements. The chsuges that mark the relations of the papacy and the empire during this period, are, however, important. In the tirst instance, the emperer is to be seen endeavouring to retain his control over the Roman see by delegatiag his antherity to the exarchs of Ravenna,-the course adopted by Heraclius in 639. The exarchs nppear te have sympathised with the see of Ravenna in its endeavours to establish "autecephaly," and rendered themselves obnoxions to the Roman pontiffs by an arbitrary exercise of their powers. At the earnest entreaty of pope Agathe, Constantine Pogonatus, in the year 682, reassamed these powers to himeelf, and finally, on the succession of Benedict II. in the yenr 684, in consideration of the great expense and delay (sometimes extending to a twelvemonth) involved in referring each election to Constantinople, consented altogether to forego his right of saaction; from this time nothing more was required than a formal notification from Rome, while the act of consecration ne longer awaited the imperial sanction. Baronius speaks enthusiastically of this concession: "Restituta Romaaa ecclesis in pristinam libertatem;" and the election of John V, in tho year 685, is regarded by mony
canenists as the f Phillips, Kürchenr The number of as Benedict's suc that the influence Censtantine's con over, on the con uncnimous ; and t elections of Conen 687), placed the in jeopardy. In $t$ and the clergy of didates ; in the If exarch ef Ravenna gained by a bribe
It was not, conse the iconoclastic cor exsrichste, that the emperor in relation tively te an end. the imperial conf Gregory III. (A.D. Laterms syued of 7 the discontinunnce official recerds of th church (Hefele, Co nii. 703-21).
The Lombard kin on Interference with Rome itself the grov ence wielded by th with a corresponding purties. The forcibl 11. (A.D. 767), a lay the armed nobility, the canonical meth spesking, Constantin party who raised hin bishop of Praeneste priest's orders, -"ut Constantiao tribuerit the ssme bishep cons deacon,-" subdiacon episcopo, in oraterio sa patriarchium, contrn tuta consecratus est erer, these offices he period required by Roane refosed to reec stantine's orders, in a only claim to be " din "diacenes cardinalis (61). After he had he was brought before sad asked how he had alan, to eccupy the pay isset apostolicam sed dere" (Anast. xcvi. 42) dared to refer to his or to orders, but pleaded of the archbishop of R Noples, both of whom their respective offices It was rccordingly en "to ene should be elig who had not previousl been duly made a cardit (is. xcri. 45 ; Muratori, lt has been inferred of this decree, that the time excluied from all electlons, and permitted
CHRIST. ANT.-VOL or secretary tropulitan; the sidence of hin udence of the bubly inslicated $53.5-6$ ) was the ocrisiatrit s per. (Thomassin, od. te the inluence pmpal elections $r$ of apocrisisisii in, Bonifice III. papal throne.
der of sylverins the uncanonical on of Belisarins, Liberatus, conal formalities: uibus et clericis, pum eligerent " lection, to quote 46ر, "by every void from the 55-60) the sno1 without eren ilarity was such single presbyter his consecration until the ytar had paralysod ourt for inter. h a really inde. ius 11. egory the Great, ir by the unsmif the electors; manus sibi con" (lita a Joh. ihree quarters of lection csils for pt, perhaps, that e iustallation at ower during the a open disregerd 1. The chsoges papacy and the however, imporemperor is to be control ever the uthority to the arse adopted by nppear to have Ravenna in its tocephaly," and to the Romas of their powers. Agatho, Constasreassumed these on the succession in consideration elay (sometimes avolved in referinople. consented ht of sanction; as required than re, while the att ted the imperial thusiasticslly of mana ecclesis in the election of garded by many

## POPE

canonists as the first really free clection. (See Phillips, Kirchenrecht, v. 758.)
The numher of Greeks or Syrians who appear as Benedict's succassors clearly prove, however, that the influence of the exarchs was still potent. Constantine's concession had been made, moreover, on the condition that the clection vers uncnimous; and the contests that preceded the elections of Conon (A.D. 686), and Sergius (A.D. 687), placed the newly-acquired freedom again in jeopardy. In the former case the "nilitia"
and the clergy of Rome supported dituerent can. and the clergy of Rome supported diterent candidates; in the latter the interfereace of the exarch of liavenoa was soijeited, and his support gained by a bribe of one hundred pounds of gold. It was unt, consequently, until the outbreak of
the iconoclastic controversy, and the loss of the exarchste, that the prerogatives of the Eastera emperor in relation to the papacy came definitively to an end. The last pope who solicited the imperial confurmation of his election was Gregory III. (A.D. 731-41); and the acts of the Lateran syuod of 769 exhibit for the first time the discontiaunace of the imperial year in the official records of the proceedings of the Western church (Hefele, Conciliengesch. iii. 435 ; Mansl,
xii. 703-21).
The Lombard kings appear to have nttempted no interference with the papal elections; hut in Reme itself the growing importancee of the influence wielded by the pontiff invested his office with a corresponding vilue in the eyes of political
purties. The forcible installation of Coastantine purties. The furcible installation of Coastantine
II. (A.D. 767), a layman, by the intervention of 11. (A.D. 767), a layman, by the intervention of
the armed vebility, marks another innovation on the canonical method of procedure. Strictly speaking, Constantine was not a layman, for the party whe raised hin to the see compelled the bishop of Praeneste previously to admit him to
priest's orders,-"ut oration priest's erders,-"ut orationem clericatus eidem the same bishop consecrated him deacon and and dencon, " "subdiaconus ntque diaconus ab endem episcope, in eratorio sancti Laurentii, intra eundem patriarchium, contra aanctorum canonum instituta consccratas est " (ib. xcvi. 10). As, howeter, these offices had not been filled for the period required by the canona, the clergy of Rome refused to recognize the validity of Constantine's orders, in addition to which he conld
only claim to be "diaconus forensis," instend of only claim to be "diaconus forensis," instend of (61). After he had been deposed und blinded, he was brought befire the Lateran synod of 769 , and asked how he had dared, being only a layman, to occupy the papal chair, "cur praesumpsisset apostolicam sedem laicus existens inva-
dere " (Anast. xcyi. 42 ). He dere " (Anast. xcri. 42). He appears not. to have
dared to refer to his own uncnnonical admission dared to refer to his own uncmnonical admission
to orders, but pleaded in defence the precedenta of the archbishop of Ravenna and the bishop of Naples, both of whom had been consecrated to their respective offices while still ouly laymen. It was accerdingly enacted by the synod that "no one should be eligible to the papal dignity whe had net previously risen, step by step, nad (ib. ycriy 45; Muratori (ix. xcvi, 45; Marntori, Script. III. i. 177). of has been inferred from a subsequent claune of this decree, that the laity were at the same lime excluded from nll reel influence in papal
dectlons, and permitted only to express assont ChBIST. ANT.-VOL. II.

## POPE

1667
and approval after the selection had been made by the clergy (Hefele, Concilienjesch. iii. 438; Greenwood, Cathedra Petri, il. 403, note). But Is is evident that lf such were the desigu of the synod, it either failed to be carried into effect or was soon set aslde, for we are tolld by Anatasius of the electlon of Leo III. (A.D, 795), "cuncto populo Romano electus est" (Muratori, Script. 11. i. 195); of that of Stephen V. (A.D. 816) "a populo Romano eat electus" (ib. III, I. 212); and of that of Paachal I. (A.D. 81\%) "una voluntate a clenctis sacerdotibus seu proceribus, etqus omnd clero, noe non et optimatibus, vel ruacto populo est " (is in sedem apostolicam Pontifex elevatus est (ib. III. i. 213). lt would therefore nppear that the view of Fleury (ix. 464) is more likely to be correct, viz., that the popular or lay ratitication of the clerical cholce continued to be essential to the validity of the election (see Thomassin, II. ii. I3, § 7 ).
The statement that pope Hadrian, at a Lateran synod, A.D. 774, made over to Charles the Great the right of appointing to the see of Ronie, together with that of investiture to all ecclesinstical ns a mies in the empire, may safely be dismissed as a mere fiction. ${ }^{1}$ The utmoas that the Frankish monarch claimed, was the ancient imperial prerogative of confirming each papal election. Phillips (Kirchenrecht, v. 763) and Thomassin (11. ii. 25) concur in their helief that throughout the rule of the Carolingion dyansty these elections took place in due canonical form.

On the other hand, it is not to be denied that the stratagem whereby Leo III. exhibited himself to Christendom as the bestower of the imperial dignity on Charles (A.D. 800) introduced novel elements in the papal relations to the political the respective these in turn served to render and the emperor, in of the clergy, the people, doubtful and conflicting. In this Roman see elections became conflicting. In this manaer these elections became one of the chief causes of the
atrife between emperor nad pope in the middle ages (see Phillips, Kirchenrecht iii. in the middle ages (see Phillips, Kırchenrecht, iii. 150; v. 763;
Milman, Lat. Christianity, bk. iv. c. 12; Bryce, Holy Roman Empire, c. 5 ; Stnudenmaie. Bryce, derBischofswahlen, pp. 55-70). In the year 867, on the election of Hadrian II., we are told by, Anastasius that the "missi" of the einperor (Lewis II.) were in Rome, and were iddiguant that they were not invited to be present at the ceremony and take part therein. Whereupon they were assured that the omission was not casignad as a slight on the emperor ("Augusti causa contemptus "), but in order that no precedent might be afforded, to be pleaded on future occasions, for the presence of the imperial envoys at the papal elections (Nigue, exxviii. 1382).
(a) Qualifications.-These, throughout ou period, appear to have been identlcal with those for the episcopal office generally, viz., (1) that
1 "Hadrianus autem Papa cum universo synodo tradi-
 I. xxifi, 23; Migne Patrolen," \&c. (Gratan, Decretum,
 who wrom the Chronica of Sigebertus Gemblacenais, Ms. of that aue 12th century, is not found in the original by bis continualor, Anselmupposed to have been added by his coutinualor, Anselmua; to either case, tt rosolvee. itself into a buseless 12th century tradition. See Migne cix. 147, 270-1, n.; also Hirsch (S.), , we ovita et soriptit
Sigeberti monachi Gemblacensis, Berol. 1841.
the elected should be fifty years of age; (2) that ne should be one of the clergy of the church over which he was called to preside; (3) that he should have been duly and regularly admitied to the subordinate offices of dearoo and presbyter (see Bisuop, p. 129). No instance of trauslation from another see occurs withln our periol, the earliest having been that of Formosus, whe was trunslated, in the year 891, from the bishopric of Portus (Bower, Histor! of the Popes, v. 66). The absence of information respecting the exact age of each poatiff at the time of his clection, a fact attributable to the obscure origin of the majority, does not eanbie us to determine how far the iimitation with respect to age wab allhered to. Gregory the Grent was probabiy about forty-six nt the time of his nccession; Leo the Great was just fifty ; Damasuas, Pelagius I., Pelagius II., and Sergius 1. were considurably obove the latter age. That prior nilmission to the priestiy office was looked upon as ladispensable inay be inferred from the fact referred to above, that even in the case of the forced and irregular promotion of Constantine, in 767, It was deemed necessary that ine should tirst go through the forms of admission to the diaconate and to the priestly office. The precedents pleaded by Constantine sntficiently prove that no exception existed in faveur of the Roman see. Nutionality was not regarded, and seven of the bishopis of Rome in the first three ceaturies were of Greek extraction ; while the fact that from A.D. 687767 three were Greeks, four Syrians, und ouly one a Roman, indicates the infuence exerted at this period over the elections by the exarchs of Ravenda.
( $\beta$ ) The Electors.-These were originally the neighbouring bishops, in conjunction with the clergy and laity of the church of Rome. Such at least is the tenor of the evidence efforded by a letter of St. Cyprinn (Epist. 52) concerang the election of Cornelius (A.D. 251), mad his atatement is appealed to by the canonists as satiafactory proof of the due observance of the canonical forma as aoon as $w$. have any information respecting these elections: "Factus est Cornelius episcopus de Dei et Christi ejus judicio, de clerlcorum paene omnium testimonio, de plebis, quae tanc affuit, suffragio, et de sacerdotum antiquorum et bunorum virorum collegio " (Gratian, Jecret. II. causa rii. qu. 1, c. 5). From the 5th to the 8th century it would appear that (1) the whole body of the clergy, (2) the magistrates ("judices") as representatives of the "optimates," (3) the militin ("schola" or "generalitas militiae," who reaily represeated the civic clasa, while the "civium univeraitas" remained in the background) made up the component elements of the clectoral body (Lib. Diur. II. i.--vii.). In the yenr 769, we find Stephen III. (IV.) presiding at a synod, which refers in one of its decrees to the papal elections as being made by the "proceres et primates ecclesiae" (Gratinn, Decret. I. Ixxix. 5). In this body Thomaasin considers, we may recognise the college of cardinala, ${ }^{\prime}$ bnt the formal

[^113]decree for the election of the pope by this body was not promulgated until A.D. 1059, wheu the second Lateran council decided that from that time the choice, "juilicium," should rest with' the carlinal bishops, while the cardinal priests nuid deacons, the luity and the emperor, should be consulied only for their nsient (Phillips, Kirchenrecht, v . 792-796; Gratian, 1. dist. xxiii. 1).
( $\gamma$ ) Melhod of Procedurc.- The order of the proceediags as prescribed in the Liber Diarmus (Migne, Patrol. cv.) is supposed by the eifiters to be derived from that observed at four papai elections, viz., that of Buniface V. (A.D. 618), of Leo II. (A.D. 682), of Cenon (A.D. 68ij), and of Gregory II. (A.D. 715).
(1) Immediately on the pope's decease, a leter ("nuntius") was despatchet to the exarch at Ravenan, conveying a formal andouncement of the event. Originaily this letter purported to be written in the name of the whole body of the clergy ; but from the time of Delagius Ii. (Lib, Diur. II. I.) it appears to have been written in the names of the archpresbyter, the arcidencon, and the "primicerius" or chief notary. (2) After the funeral rites, and a solemn three days' fast, during which time the electors were enjoined to supplicate the diviae direction in their new choice, the clergy, "optimates," and "populus" assembled and gave their votes, and the decree was drawn up and received their signatures. (3) The eiection was then announced by a deputation to Constantinople, and awnitel the imperial anaction. ${ }^{n}$ (4) it was similarity announced to the exarch at Ravenan, und his contirmation besought; if, as at certain periods was the case, this authority was not vested in his office, he was devired to use his Influence in obtaining the sanction of the emperor. From the time of Honorius (A.D. 626-38), however, Gregorotius (Gesch. der Stadt Ron, ii. 124) cousiders that the Liber Ihurnus shews that although the election wns also notified to the imperial court, the greater importance was attached to the conseat of the exarch. (5) Letters were also seat to the judges, the archbishop, and the npocrisiarius at Ravenan, and to the "patricius," the patriarch, and the apocrisiarius at Constantinople ; and the decree ("decretales pagione") was deposited in the archives of the Vaticaa. (6) Whea the confirmation of the election nad been receivel, the new pope was conducted to St. Peter's, 一"ad confessionem sancti Petri." (7) 0 a arrivivg there he made a pnblic confession of faith before the relics (" corpus") of the apostle. (8) Atter receiving censecration and ordination, he repeated this contession. (9) Finally, he delirered a sermon in the city, copies of which were sent to all the churches.
Somewhat na the day of martyrdom was spoken of as the birthday of the martyr, in the community to which he belonged, so the dar of their election to the papal office was deacribed br the popes as "dies matalitius." Thus leo
n It appears to bave been also the custom for the emperora to notify their accession to the papal ourt as Rome fuee Thlel, Ejpist. Rom. Pont. i, 703).

- Meuard, In his notes on the Liber Sacramentorum of Gregory the Grest (Migne, Ixxvitt, 517 ), quotes trom on ancl at: MS. at Curb 1 y, to which however be assigas no dute, an order of ordination in which parts are ereso alty assigned to the btshops of Alba, Porius, and Outis

Msgnus, pre accesolon, say trae mutalititur cujus patrocir mortes " (Serm
The cerem earliest menti tiae, A.D. 8:7, of the new po essor.
lii. Insignia Insiguin probai A.D. 800 ; aith Aimoin (Hist. that the enuper adorned with $g$ and that he, nt It to the pope Origine, Thes. p In the spuriou: "diadema, videli that the jope h distinguished fr The crown was porsi power. spiritundium co temporalium de sscerdotio, cort Migue, cexvli. the double crov (Kirchenrecht, p pontificate of Bo (Kirchenrecht, $\mathbf{v}$. II. (A.D. 1059-6 christh. Weittclait mention of the Clement V. (a, $\mathbf{D}$. than that of $U$ upright pastoral mounte by the the "ferula past deposition of Bel (Pertz, Mon. Gam frrther back than the pope in comm the pallium [PAI metropolitans, ou बive right to weal Kirchunrecht, p. 2

## IV. Prerogativ

i. Claim to uमi as specifically ass dispensations, (2) i
(1) Theories of special powers, as poutiff, elmost nec exempt, under cir and peculiar chara or dioceses from cu: The precedents aff exercise of such a $\mathbf{F}$ best ascertained are
(a) Dispensations nom-obserrance of grant these is justl it its very nature observes (Vet. et ail canonjical disclp! an end, if each blah of remitting at pl

## PORE

Magnua, preaching on the nnalversary of hla accession, asya,-" 1111 ergo hunc servitutla nostrae nutalitium diem, Illi ascribanus hoc featum, cujus patroclnio sedis ipslas meruimus esse conmortes" (Serm. iv. c. 41 ; Migne, Patrol. liv. 19).
The ceremony of foot-klising, of which the arriest mention is on the iustaliation of Valentine, A.D. $8: 7$, took place on the formal induction of the new pontiff into the Literun as its pos.
aesser,
iii. Insignia of the office.-The distinguishing Iasignia probably belongel to a period later than A.D. 800; although a trndition is preserved by Aimein (Hist. Franc. I. $2+$; Migne, cxxxix. 660) that the emperor Ansstasins sent a gold crown, sdorned with gems, to Clovis, kiug of the Franks, and that he, ot the suggestion of St. Remy, sent It to the pope. Kocen ( $d_{d}$ Tiarue Pontificiae Origine, Thes. pp. 7, 8) considers that the alluxion In the spurlous donation of Constantine to the "diadema, videlicet coronam oaplt is nostrif," proves that the pope had already assumed a crown. as distinguished from the ordinary epiacopal mitre. The crown was dexigned to symboiize the tempornl power. Innocent III. says "In signum spiritualium contullt mihi mitram, in signum
temperalium dedit mihi coronam; mitram pro sscerdotio, coronam pro regno" (Serm. lii. ! Migue, coxvii. 665). The earliest reference to the deuble crown occurs, according to Richter (Kirchenrecht, p. 201) in the year 1297, in the pontificate of BonifaceVIII. ; secnrding to Phillips, (hirchenrecht, v. 612) as early as that of Nichofns ii. (A.D. 1059-61). Von Heffner (Trachten des christl. Mittclalters, p. 38) assigns the earliest meation of the triple crown to the time of Clement V. (A, D. 1305-14); ('hillips not earlier than that of Urban V. (A.D. 1362-70), The upright pastoral staff ("pedum rectum") surmeuate by the cross, is probably reterred to as the "ferufa psstoralis" in the account of the deposition of Benedict $V$. in the 11 th century (Pertz, Mon. Germ. i. 626), and cannot be traced tarther back than this. The cross was borne by the pope in common with all the other bishops;
the pallium [Pallič] in common with other the pallium [Pallicu] in common with other
metropolitans, $\begin{aligned} & \text { Dut the pope claimed the exclu- }\end{aligned}$. metropolitans, but the pope olaimed the exclusive right to wear it on all occasiona (Richter,
Kirchenrecht, p. 218).

## IV. Prerogatives apecially claimed for the Office.

i. Claim to universal authority in tho church, as specifically asserted (1) in the granting of (1) Thenries of a the conferring of privileges.
(t) Thenries of a universal jurisdiction and of opecis] powers, as prerogatives of the Roman pootiff, almest necessarily involved his right to ad peculiar character, particular comeptional or dioceses from customary canonical observance. The precedents afforded in our period for the erectise of such a power are few, but among the best ascertained are-
(s) Dispensation, froon penalties attechin, to mom-dserrance of the canons. - The power to grsat these is justly described by Thomassin as olserves ( Vature pecuiiar and ainguiar, for, he olserves (Vet. at Nova Discip. II. iii. 27, § 14),
all cananical discipline must so end, if each bilphine must soon have come to sn end, if each blahop had poseo sed the power
of remitting at pleasure the obligationa im-

## POPE

posed by a canen of the charch; and if in any exceptlonal emergency a blshop or looai synod ventured on such an exercise of power, tha act was always held to reguire the confirmation of a general council or of the pope. The view of thla writer with respect to the conditions under whlch such power could be exerefised are given under indulaence, p. 835 ; but the following instances are deserving of note, as illustrating more precisely the gradual developnient of its exerclas by the Roman pentiff.
The important part assigned to Melohiades (A.D. 311-14) in relation to the Dunatist achism [Caecilianus, Dict. Curist. Biog.] is cited by Catholic writers as one of the earillest and most important instinces. Melehiades restricted his condemnation to the author of the schism, and permitted thoae Donatlst bishops who had been ordained by Majorinus to re-enter the pale of communion, and to retaln possession of their sees on deciaration of their readiness to reuounce their sohismatlcal tenets. In casas where a Catholic bishop had been eatablished, he enduavoured to provide another cure ior the Donatist bishop, "ita ut quibuscumque locis duo essent episcopi, quos dissenslo geminasset, cum confirmari vellot qui fuisset ordinatus prior, alteri autem eorum plebs alia regeuda provideretur" (Augustine, Epist. 43; Migne, xxxiii. 167). This policy is warmly praised by Augustine as indicating the permonal action of Melchiades; but it should be noted that he also speaks of him as enacting these measures at Rome "cum multis collegis suia." The instance is however unquestlonable proof of the growinz defarence pald to the church of Rome and its bishop.
Other instancea, cited by Thomassin and and Siricius, as ocurring in the times of Damasus and siricius, nre referred to under Indulaence, p. 835. In the time of Anastasius I. (A.D. 398Africapplication was made to that pontif' by the African bishops to sanction a general diapens:tion to the Dunatist clergy. it had previously $3: 9$ ), dacreed, at a council held at Capua (A.D. unles , that no such diapensation should be granted of a ess under conditions that afforded a prospect of a complate suppression of the schisin. The church of Africa accordingly deemed it necessary to gain the approval of the Reman ses before it ventured to set the decision aside; but at the aame time it la to be noted that they do not attribute autocratical authority to the blshop of Rome, but simply such pre-eminence as might be ciaimed by the representative of an apostolic see, "Placuit ut litterae mittantur ad fratres et coepiscopos nostros, et maxime ud sedem apostolicam in que praeaidet Anastasius " (Cod. Can. Eccl. Afric. c. 68).
Symmachus vindicates a similar exercise of the papal parogative on the part of his predecessor Anastasius II. (A.d. 496-8) in relation to certain of the Guliican churches, although admitting it to have been "practor" ecclesiae cubauetulinem, et antiqua praedecessorum nostrorum statuta;" he also in the same letter takee occasion to enunciate the general rules that may be supecolasla regulate such excroise of supreme ecelaslastiogl authority, maintaining that "what a breach of the to the canon is not necessarily a wanton dithe cauon, which is violated only by would often be "cruel to insist upon a law when

## 1670

POPE

## POPE

its observance was likely to be attended with detriment to the church, it being the design of all laws that they should benefit, not lajure" (Thiel, Epist. Rom. Pont. p. 657).

The doctrine of exjediency, as thus laid down, ani depending on the discretion of the peatiff, is illustasted in the pollcy of Boniface I. (A.D. 418-22). On the one hand he refused to permit Patroclus, bishop of Arlee, to essume the fuactions of a metropolitan in another diocese by ordaiaing a successor to a vacant bishopric "contra patrun regular," quod nequaqunm pessumus ferre patientor, quia convenit nos paternarum sanctionum diligentes esse custodes" (Epist. 12); on the other, in the permission which he accorded to Perigenes to assume the bishopric of Corinth, he appears directly to have departed from adherence to cnaonical law (Coustsnt, ed. Schoenemaxn, p. 723).

A certain dispensing authority is unaloubtedly implied in the permiasion accorded by Celestine I. (A.D. 422) to the Nestorinns, to be received again into the church (i). pp. 871-6).

The language of Leo I. is distinctly that of one who aasumes to be the censor of the whole ohurch, and bound to interfere, "quoties aliqua contra inatituta canonum et ecclesiasticam disclplinam praesumpta vel commissa cognoscimus" (Praef. in Decret.); and he asserts that compliance with the canonical diacipline is an essential condition of communion (can. 5); yet, notwithstanding we have a conspicuous instance of the exercise of the dispeasing power by this pontiff. In a letter to Ylavianus, bishop of Conatantinople (Mansi, v. 1365, 1406), he condemns the heresy of Eutyches, but at the same time exjoins that the latter ahould be reatored to communion, and to the administration of his monaatery, on abjuration of his errors, "aedis enim apostolicae moderatio hanc temperantinm servat, ut et severius agat cum obduratis et veniam cupiat praestare correctis." In a letter to the emperor Marcianus he severely condemna the presuinption of hie rival Anatolius, biehop of Conatantinople, in ordaining a bishop to the church of Antioch, "contra instituta canonum ;" and aays that his opposition to this measure has been withdrawn solely from a desire to restore the faith and from a love of peace, "quod nos amore reparandae fidei ot pacis atudio retractare cessavimus" (Epist. civ.; Migne, liv. 1153).

Thomassin conaidere that a yet earlier exexoise of the dispensing power in the East is to be found in the action of Damasus in relation to Flavianus, hishop of Antioch. On this occasion Theophilos, of Alexandria, is represented by Socrates, the historian, as having sent a messenger to Damasus to suggeat that it would be for the velfare of the church if, in order to bring about concord among the laity, he would condone the offence of Flavianus (Soc. H. E. v. 15)- $\boldsymbol{\lambda}$ vor-

 B. G. Ifvil. 281).

In the time of Leo's successor, Hilary, the prevalence of grave irreguinrities in Spain, in the appointment of bishops to racant sees, and in their removal from one diocese to another, rendered it adviaable to appeal to Rome. Hilary granted a general dispensation with respect to appointments which had already taken place,
but forbade aimilar disregard of the esnons is future, "ut nihll deiaceps contrn praecepta beati Apoatoli, nihil contra Nicaenorum canouum coastitutum tentetur" (Thiel, p. 1fie).

Gelnsius, at the time when the Gothic invarion had deprived ltaly of half ita clergy, yividel to imperative necessity, and dispensef with tle observance of the canonical periods with respect to ordination (llardouin, Cuno. ii. 897).

Up to thls period, the evidence secms fuirly In harmony with the view of Thomassin, that dispensations were presumed to be in confurnity with the precept of Augustine, that the weal of the church, not the interest of indivilun's, should be consulted in the exercise of the lispensing power, the conditions being (1) that the mutter in question should be of primary magui. tude in relution to the church; (2) that the geod necruing should be clearly dllsceraible, either in the aveidance of some evil to which the observunce of the canon might allord admiswion, or in the galn of benefits which might otherwise be lost; (3) that such diapeasatioas should hare effect only with respect to past irregularities, and not be construed into precedeats in the future. In the language of pepe Martin I , "Canones ecclesiasticos bolvere don possumus qui defensores et custodes canonum sumus, noo transgressores."

With the advance of the 7th century, howerer, and especinily in the centact with teutouism, we find the papai dispensation aolicited and conferred in connenion with irregularities of a kind that afforded precedents for seme of the worst abuses of mediaeval times-the appropriation of revenues of bishoprics, monasterics, and cures for secular purposes. The extent to which this abuan had grown under Charles Martel, in Frankland, rendered hopeless the efforts of Bonifuce towards obtaining astisfactory restitution, and he accordingly obtained from pope Zacharias permission to forego the duty of demanding full reparation to the churchea 8 ad monasteriea. The pontiff himself, indeed, appears to have partially condoned these spoliations, on the consideration that they had been made in behnlf of the Christina state in its struggles agninst the pagan and the iafidel-the Saxon and the Saracen (Epist. x.; Migne, laxxix. 941).

Other facts relating to the same period seem to Indicate that this prerogative had already growa into an abuse. We find, tor example, a Fraakish noble pleading the papal indulgence for sa unlawful marriage, an irregularity differing in character from those of the kiad which the instructions of Gregory the Grent to Augustine might be held to condone, where the msrriage tie had been contracted while the parties were still pagans, "in qulbus ae per ignorantiam sate lavacrum baptiamatis astrinxerunt " (Epist. xi. 64 ; Migne, laxvii. 1190). Certain of the clergf, again, allegad that notwithstanding that they led immoral lives they had received the papal liceace to continue to perform their sacred functions, "revenienten ab apostolica sede dicunt se Romadum pontificem licentiam dedisse ministerium episconala in ecclesiar ministrare." Boniface appears to have treated these representations as mendacioun, "quia Apostolicam sedem aequar quam contra decreta canonum audivimus judicasse" (Epist. 49 ; ib. lxaxix. 747); but the men
finct that they and less deteasib pows.
Boniface himsel missiva to nomine Maintz, but the express limitation cuactis tibi succe onlinandus. Hoc tibi charitate coger Ixxxix. 920) ; the duriug his lifetime as "contrary to ev
It is worthy of willing to delega powers to Bonifice, aasonibus deviare ministerium tracta
At the eighth ve chred in the mest the legitimate fune powers of this des the wounds of the ca (Hardouin, v. 730). of Soissens, A.d. 86 archbishop, of Tour one to which the $G$ recourae in their ap 777.)
(2.) To confor pri (a) On monasterie jurissliction. -The es may certaialy be tra period assigned by 0 that of its earliest Guizot, Ilist. de la C the 8th century. lie bis predecessors appat of the eppiscopal order right to celebrate m their dioceses (Baxm 101L a theery of "r uid derive support ei such societies as la pressure of the "jv appear iadzed to have societies to place the tection of a bishop o Gieseier, Kirchengesch. they begaa habitually quarter from whence $t$ the most effiectual prot ficate of Gregory I. we instance of a papal re a letter written by sbbat of St. Thomas states thut he has depri of the diocese, and his of injuriag the mepaste Regestr Rom. Pont. p. at a Lsteran aynod (A that the property and teries showid be free (Monsi, x. 485). Speci bire also been conferre of the Frankish feund from the already consp Galliena bishops (Epist. 8-10). In the year 62 on the famous monastery den from all ecelesiastic the Pope (Jaffé, p. 157).
he canons in aecepta beat im chiloanm (6). thle invasjod ey, yluden to ed with the witit reaprect 97). seems fisirly massin, that in conformity It the wenl of indiridua's, se of the lise (1) that the mury magui. (i) that the i liscernible, to which the rd udmission, ght otherwisa a should have irregularities, dente in the e Martin I., ponsumus qui sumus, nea
ury, however, h Teatonism, cited and ces. tics of a kiod of the werst propriation of es, mad cures at to which taries Martel, the efferts of ctory restitud from pope the duty of churches and sclif, iadeed, I these speliahey had beea state in its e infidel-the Migne, laxsir.
e period seem aiready growa le, a Frakkish ace for sa un-- differing ia ad which the to Augustion the msrringe - parties were orantiam ante t" (Epist. xi. of the clergy, ing that they ved the papal their sacred ca sede dicuat dedisse midistrare." Boniepresentations sedem aequr divimus judi; but the mere
fut that they were alleged pointe to a whller
and less detensible exercise of the diapensing pows.

POPE
founded in 744 by Sturm, the disciple of St. Bonifnce, was similarly placed by Boniface, in whove diocese it was altuated, directly uader the papal protection, to the eaclueion of the autho rity of the blishop of the diocese. Similar privileges were conferred in 750 on Moute Cassino by pope Zacharias. Engel (do Priv. et Jur. Nonast.) enumerates no less than fifty distiact privileges, grauted by papal authority to monasbic foundatioss at a somewhat later jeriod.
(8) On bishops, with respect to residence.-The earliest instaace on record oecurs nearly at the close of our period, whea Charles the Great, at the council of Frankfort (A.D. 794), notified that he had received frotn pipe Hadrian formal permission to retain archbishop Aagilramn nt his pulace, "propter utilitates ecclesinsticas ; " on the same occasion he nnaenuced a like permission with respeet to bishop Hildebald, and eolicited the asseat of the council to thexe arrangements, which was uaanimously granted (Sirmoni, if. 201). As Thomassin observes, thesc formaities clearly prove the importance attached, at that time, to such departures from canonical obligatious.
(r) With respect to minor details.-Among these may ine amined the right to open private chapels for public worship, to wear ecclesiastica! dress of a particular kind (Dalmatic), and others, of which, however, the exnmples are doubtful aud extremely rare before the 9th
ii
ii. Clain to authority over all bishoprics and bishops.
As regarde elections to the episcopal office,
the outline of fincts preseated under Bishop (pp. 216-219), and other evidence cited by Thomassin (1I. ij. ce. 1-30), appenr to render it probablo that duriag the greater part of our period the canonical mode of election was main-thined-such election, however, always depend ing on the confirmation of the metropolitan, and generally upon that of the king or emperor. That this mode of election was fully recoguized by the see of Rome, is shewn by a letter addiressed to the bishops of Tarraconensis to pope Hilary, in which, after complaining that Silvanus, bishop of Calagura, contrary to law aad custom, had ordalned a bishop in opposition to the popular wish-"postponens patrum regulas et restra instituta despiciens, nullis peteatibus populis, episcopum urdinavit "-they assert that they have recourse to the papal see, as "uaicum remedium" (Thiel, Epist. R. P. p. 156). This last expression probably Indicates the real character of the authority wielded by the see of Rome in the West, where as the one apostolio see, its decision was from time to time invited in relation to questions of an extraordinary and unusual character. On the other hand, the alsence of all evidence of any claim on the part of ths pope to exercise a veto in ordinary elections, seems coaclusive agaiast the existeace of auch a right. Canonists who maintain that it was both claimed and exercised, are compelled to resort to the singular hypothesis that the power of the metropolitan was held by him simply as the delegate of the bishop of Rome; sad that the re-assumption of a direct dischorge of such functions by the latter, was merely a changed method of administration rendered im. peratively necessary by the inordiaate p. ten-

## POPE

slons of patriarchs and matropolitans, the growith of heresy and schism, and the decline of dian clpline (Phillipa, Kircheurecht, v. 314-8; Iloussel, Hist. Pontif. Juriod. 11. 12; Zacearia, Aati. Fobronis: il. 4).

The queation will admit of belng more concisely investigated, if comshdered as It preseats Itself In relation (1) to the East ; (2), to the West; (3), to jagan communitles,
(1.) In the Shat.-Even here it is allegen! (Phillips, ib, v. 319) that the papal authorlty in electlons to bishoprics was recogaized, and that the patrinrecs of Attoch and Alexandria exercised merely delegated powers. In support of this view, Phillips quates a letter from Damasus (A.D. 306-84) to Paulinus, bishop of Antioch. But the language of this letter (respectlag the genulneness of which some doubt may be felt) implies, at most, oaly a general sinj, remacy, of an honorary character, conceded to the blahop of Romi. If, Indeed, we remember that the authority of Damanus was dlsiputed in Rome itself by his brother hishops, it seems scarcely secessary to enquire whether it was recognixed In the linst. The evideace clted under II. (A) will serve in some measure to prove the hassoundness of such a theory; while in relation to tha decree of Vaientiaian III. (A.D. 455) it is to be ohserved that after the political severance of the two divisions of the emplre in A.D. 438, this could have had no legal force in the East, unless by the consent of the eastern emperor, which whs never granted (Gllbbon, v. 279 ; Greenwood, Cathedra Petri, 1. 459).

A letter of lanocent I. (A.D. 402-17) to Alexander, bishop of Antloch, which may reasoanbly be accepted as genulne, seems, however, ulmost deciaive.p Here, after distinctly Interpretiag the nixth canon of the council of Nicsea as recognizing the right of the bishop of Antioch to ordnia metropolitans for the whole of the Eastern dlecese, Inaocent goes on to say: "Itsque arbitrsmar, frater carissime, ut sicut metropolitanos auetoritate ordines singulari, sic at caeteros non sine permissu conscientiaque tus sinas episcopos procreari. In quibus hunc modam recte servabis, ut longe positos litteris datis ordinari censeas ab his, qui nunc cos suo tantum ordinant arbitratu; vicinos autem, si anstimas, ad manus impositionem ture gratiae statuss pervenire" (Migne, Patrol. xx. 5+7-9). Of his own authority in relation to such ordinatioas, lanocent says nething; but, as Thomassin (II. ii. $8, \S: 3$ ) points out, after interprating the language of the eouncil of Nicsea in the sense bove descrihed, holds that as regards the bishops of the ditfereat provinces included in the Eastera diocese, those in the provjaces nearer to Antioch were to be summoned to the metropolis to receive ordination at the hands of its bishop, While those in the more remote provinces were ta recelve ordlattion from their respective inetrojolitans, their elections being confirmed by the bishop of Antioch.

Finally, we have satisfactory proof with respect to the earliest consecration of an eastern blahop by the pope. Agapetus, in a letter to

[^114]Pater, blahop of Jerusalem, after referrigg to his own coasecration (Mar. 13, A.s). Bibl of Mennan, patriarch of Constantlacpla (i.iberatus, c. 2\& 1 Migne, Ixill. 1006), expressly states that "siace the time of the apostle l'ater, the Eastern church has never received $n$ hishop at the hasim of the pope" (Ilardouia, II. 2:36).
(2.) In the Hest.- Here the eviliencr, thangh conflicting, is such that It is not dificuls to arrive at a satiafictory conclusion. The riew of Themassin, that the inethom above recugnized by damecent as the cunonical mole of procelure la the liast, may be supposed to have corre sponded to that fa foren in the West, is in the highent degrea probable. The claita already referred to (stmpro, p. 1659) as put forth by Innoeent, of the oricimal foundiation of all the bishoprics of the West by St. Peter and his successors, points to a theoretleal supremacy of Rome over the entire episcopate. With respect to the suburblcariau hishops (Sunurucarn), thelr ordination was, of course, directly subject to the papal approval ss to that of thelr supreng metropolitan. The pupal sanctlun was alo necessary throughout the Roman patriarchate, Of this a letter written by Celestine in A.d. 423, to the bishops of Calnbria aud Apalia, uffords direct eridence. He here expresses his surprise that the churche of those districts, after electing laymen to the episcopal office should venture to look for his eontirinativa of such elections-" de nohis pessime sentientes quos credunt hoo posse facere" (Migne, Putrol 1. 436).

In the theory above indleated by Thomassia (who appears, however, scarcely to have appreheaded Its full significance), we have the key to much of the subsequeat history of the ese teasion of the papal authorlty aver the whole episcopate. Towards the close of the 4 th ceatury we are able, for the first time, to trace with any certaiaty the preseace of metropolitan bishops in the West. The linportance of thit fact in relation to our whele enquiry is conds siderable; for, as will be seen, it compula thase who assert that the papal prerogatives were ndmitted and exercised at a much earlier period, to have recourse to the singular hypothesis that durlag the time when the evidence tor a geueral recogaition of the authority of the bishop of Rome is expecislly defective, that nuthority was mest directly exerted.

At the same time, it is not to be denied that the bishop of Rone claimed a certnin nominal authority over all patriarchs and metropolitans, and their elections would appear to have been usually notified to the Roman eee, not, howerer, in order to obtain the ratification neceasary to validity, but as a epontaneous recognition of the honorary primacy of its bishep. Uf this slmost concluaive evidence is afforded in two Jetters addreased by l.eo the Great (a.D. 444) to the bishops of Illyricum. Here, after claiming to have authority, derlved from St. Peter, uver all churches (si:pra, p. 1659), he formally sppointh Anastasiue, metropolitan of Thessnlonica, his delegate to consecrate metropolitans in Illyricum,
 cum, however, over which the juristiction of the metropolitan see of Thessalonica was thas exteniled, was included in the Rumas patrio archate; it accordingly seems reasenable to infer
with Thomas Inclided thur pontiff' was nel directly or by restat de pilin Romanl quilie bautus " ('ho
The earlient general recogni that contained Jresed to Llila $465)$, solliciting ical translation bouring bishop implying that by s aense of paps! decisions, thein as a matte nulls exstaret ne oxpetenlum rev sedis vestrne" however, Ililary rebuke them for sees without obt their metropolits delegated author asoerted by the 1. 166). In supl to the language jater period, in e when the latter Fiere it is clearl did not ordinarily riace, for in refe: Stephea, Gregory phen had wither a certain matter "belong to the ap the churches, and 45 ; Migne, Ixxvil
Geterally spea exhilits the authe from the time of auiversal metrop at s period later called upon to tr metropelitan to an diction over the $n$ mesns whereby thi power was brougl given to the pra ArPEAL] nust be It will indeed be $f$ cedents atiorded by are wont to cite canon (supra, p. 16 ceptional cases, wh light, tend rather clusion.
la no relation frequent than in cor these cases the punt the defender of pops discipline against la of the metropelitan. plainest language tl ad the concurrence esseutial to an ordina ratio sinit at inter clericis sunt electi (Eyist. 167; Migne (II. ii. $10, \S 4$ ) consic

## POPE

ar refirfiag to A.b. Binl of iple (i.jberatus ajressly atatea ast le l'atri, the ed a bishop as n, ii. $2: 313)$ viiener, thangh not difficule to ion. The vew rove recoguizel le of procedure to have corre. Went, is in the clain uirendy put fueth by tion of ali the Peter and his I sujpremacy of With respiect SUbubucarin), iirectly subject f their sujurme tion was also n patriarchate Celestine Ia rla and Apuia, 'e expresses his these districte piacopul otice, confirmating of gime seatientes (Migne, Patrol

1 by Themassia to have njprehave the key tery of the esover the whols e of the th $t$ time, to trace of metropelitan ortnace of this enquiry is cm . compiels thase trogatives were 1 earlier period, hypethesis that ce ter a general the binhop of t nuthority was
be denied that sertsin nominal i metropolitans, or to have been e, not, however, on necessary to cegnition of the Of this almost in two letters D. 444) to ths fter claiming to . Peter, over all rmally appoint 'hessalonica, his ans in Illyricum, . 1809) , Illyrijurisdiction of lonien was thus Romas patriasomable to infer
with Thumassin that in other provinces, no included therein, thy authority of the loman pontin was noither recogisizell nor auserted, either directly or by delegation,- " quill conjectamjum restat da pjiacopis longinyuioribus et qui ne Romani quidera patriarchatus tinibus claudebantur" (l'hemassin, 11. II. 8, \& 11)

The eardiest instance tiat polinta to a mere general rocognition of this authority, is perhaps that contwinel in the preamble of a letter addresaed to llilary by a synoid of llarcelona (a, d. 465), soliciting his contirmation of the uncanonical translation of one Irenaeus from a neighbouring bishursic to that of Barcelonn, and implying that their appeal is not simply dietated by a sense of the importance attmehed to the papsal decisions, but is the course limbing upun them as a matte: of church disci line:-"Etiamai nulla exstaret necessitas ecelenlasticae disciplinae, expetenium revera nebis fuerat illud privilegium sedis vestrae " (Mansi, vii. 924). Inasmuch as, however, IIIJary, in his reply, takes. occasion to rebuke them for ordaining bishops to different sees without obtnining the aanction of Ascausias, their metropolitan, It is evident that in Spain a delegsted authority was all that was at this time asserted by the pope (Thiel, Eyist, Hom. Pont, i. 166). In support of this view we may refer to the lnaguage of Gregory the Great, at a yet later period, in certain instructiona to his legate when the latter was about to set out for Spain. Here it is clearly implied that his jurisdiction did not ordinarily extead to bishops in that proriace, for in referring to a certuin bishop named Stephen, Gregory anys that "inasinuch as Stephen had wither a metropolitan nor a patribicch," a certain matter in dispute must consequently "belong to the apostolic chair, as the heal of all the churches, nond be decided by it " (Epist. x.11, 45 ; Migne, lxxvil. 125-t).
Generally speaking, however, the evidence exhibits the authority of the pope as adranciag from the time of Leo the Great, towarils that of a universal metropolitan in the West ; and again, at a period Inter than that which we are here called upon te treat, from that of a universal metropolitan to an immedinte and ordinary juris. dictien ever the whele episcopate. Amung the means whercley this great extension of the papal power was brought about, the encouragement given to the practice of appeuling to Rome [AיPEAL] must be regarded as the muat effectual. It will indeed be found that neasly all the precedents affiorded by our period, which canonists are wont to cite in support of the Florentine canon (supra, p. 1652) represent, in reality, exceptional casea, which, viewed in their proper light, tend rather to an exactly oppeaite conclusion.
In no relation were appeals to Rome more frequent than in connexion with olections, and in these cases the pontiff nenrly always appears as the defender of pepular rights and of canonical discipline against Jaxity or tyranny on the part of the metropelitan. Lee himself asserts in the plainest laagunge that the wishes of the laity and the concurrence of the electing bishops are essential to an ordination to a bishopric,-"Nulla ratio sinit ut inter episcepes habeantur qui nee elericis sunt electi nec a plebibus aunt expetiti" (Eyist. 167; Migne, Jiv. 142(1). Thomassin (II. ii. $10, \S 4$ ) considers that among the diatin-

## POPE

1673
gulahing excellences of Gregory the Great'i inaracter hia marked abstention from Interference in apiscopal eluctions, even within the koman province, claims specisl notice. It wonl.] ajpear indeed to hare been this pontifis great aim to preserve to every chureh its rights and freedom on such oceasions. When, for axample, the church at Panormus, in Sicily, were in grent perplexity with respect to the chojee of a new bishop (owing to the want of a alitable canilidate for the ollice) he desired them to send deputies to Ronie who should elect a bishop theres "quod tamen nos non valuntate impulsi loquimur, sed neressitate compulsi ; quin qunntum ent ad nostrae nuthoritatis judicium, de suis volumus ut debeant habere pastorem" (Lipist. xiii. 15 Migne, Ixxvif, 1229). kiven when he vouchasfed advice to a church with respect to its chuipe (as In the case of Constantine of Milan) he abstained as much as possible from all apjearance of dictation, "quin antiquae meae deliberntionis in tentio est, ad suscipienda pastoralia curne onera pro nulline unquam misceri peraona" (ib. iii. 29; of his biograp). At the same time the langunge of his biographer, Jounnes Dincenus, preves that the aelection of Sit persons for the otlice in his awn diecese was to Gregory a matter of the lirelieat interest, "ab ipso sune consecrationis exordio fer omnem diaecesim suam, eplscopus undecunque meliores invenire potuit studiosiasime ordinurit " iota, iii. 7 ; Migree, lxxv. 86).
Bnt notwithstanding Gregory's genuinc moderation, erents in the political world contributed very powerfully during his pentificate to augment the at thority of the Roman see. Of this
are undeninble evidence in the frequency thth which the palliuin [PALIIUM] was solicited at his hands. Instances of the bestowal of this vestment before his time are exceedingly rare; asuong the best authenticated being ite presentation to Caesarius of Arles by Symmachus, in the year 513 (Jaile, no. 477), to the metropolitan of Arles by Vigilius (A.D. 537-555), and to the anme dignitnry by Pelagius 11. (A.D. $578-590$ ), Gregory assigus the fact of Its bestowal by his predecessor, is a reason for not nubjecting " the bishop of Arles" to the autherity of Allgustine (Bede, E. H. 1. 27). By Gregery it appears to have been bestowed $q$ on the metropinlitan of Hispalis (Mansi, x. 199), on the metropulitan of Arles (ib. ix. 1231), on the bishops of Augustodunum in Gaul (Migne, Ixzvii. 1014), of Salona in Dalmatin (ib. ix. 1166), of Prima Jastiniana in Illyricum (ib. ix. 1189), on Augustine as archbishop of Canterbury (ib. x. 394), on the metropolitan of Nicopolis ire Epirus (ib. x. 6), on the bighops of Messana, Syracuse, and Panermus in Sicily (ib, x. 7, 13, 867), and on the metropolitan of Ravenna, Boniface IV. (A.D. 608-615) sends it to Flerianus, metropolitan of Arles, and writing to Theoderic, king of the Franks, speaks of the act as "secundum antiquam consuetudinem " (Jalfé, Regest. Rom. Pont. p. 155). Honorius J. (A.d. 625-628) refuses to send it to Hypatius, bishop of Nicopolis, until the latter shall have purged himseif frem the accusation of having been accessury to a brother's

- The ventment ttselr ts not mentoned in oll these Instances, but the language imptlea tis beatowal as the granted.
death (Mansi, x. 581); he promises it to the bishop of Grada (Jaffe, p. 157); senda it to Honorius, archbishop of Canterbury, and to Paulinus, arehbishop of York (Mansi, x. 58(1); and decrees that metropolitans using it in the streets or "in litauiis" shall be deprived of the right to wear it (ib. x. 585).

The theory thnt the aeceptance of the pallium did not involve any special profession of allegiance to the pope of Rome (Thomassin, 11. ii. 45, § 10 ; Greenwood, Cath. Petri. ii. 220), can hardly be looked upon as valid after the 7th century. Gregory himself, it is true, appenrs to have considered that its bestowal must be preceded by the express wish and persoual application of the receiver, and also be sanetioned by the consent of the reigning prince (Migne, laxvii. 781). So early however as the year 581, a canon of the first couneil of Macon forbids metropolitans to celebrate mass without it,"ut archiepiscopus sine pallio missas dicere nen praesumat" (Sirmond, i. 371); and we find that its bestowal on Tilpin, archbishop of Rheims, in the year 772, was understood to entitle him to appeal to the pope from the authority of a loeal synod (Flodoard, Hist. Remens. bk. ii. c. 17).
(3.) The question of the significance to be attached to its bestowal will be further illustrated by the following evidence for the papal authority over bishops and bishoprics (3) in pajan lands. In this relation the evidence is far more plainly favourable to the theory of Roman supremacy. A bishop sent from Rome to evangelize a heathen community was directly accountable to the pope. He was known as "episcopus consecratus in sorte praedicationis," as Boniface was styled by Gregory 11. (Epist. 5; Migne, 1xxxix. 503), a relation compared by Phillips to that which Titus, when in Crete, bore to St. Paul,--and was empowered both to ereate new bishoprics as occasion might arise, and to ordain those who might be elected to fill them. When the district in which he laboured had been, to a certain extent, brought onder eceleciastical orgamzation, if the distance precluded a specinal journey to Rome, his ordination was delegated to another bishop. Of this an instance occurs in connexion with the archbishoprics of York and Canterbury in the time of Honorius, whe empowered the surviving archbishop to ordain a successor on a vacancy occurring in either sea (Bede, H. $E$. 1i. 18).
It would appear, however, to be beyond doubt that in pagan landa such powers were only delegated for a time by the Homan pontiff, and were resumable at pleasure. Of this, atrong presumptive evidence is afforded in the 28th canon of the council of Chalcedon, already quoted (supra, p. 1664). The endeavour here made to claim for the see of Constantinople rights precisely
 of Rome, involves the assertion of the right of the bishop of Constantinople to ordain, not merely the metropolitans of Pontus, Asia, and Thrace, but also the bishops "in sorte praedicationis" among the pagan communities still existing in

 (Mansi, vil. 427). The proviso in this latter clause would seem to have been designed to complete the parallelism between the jurisdictlon of the primate of Constantinople and that
of the Reman pontiff, an attempt which was met by the indignant repudiation of Leo.

Among such communities themselves the theory that prevailed appears to have varied with the particular conditions and cireumstanees. At first, the papal claims would be received with ready assent, such as a cense of filial gratitude would naturally dictate. When, however, eccle. siastical power becaine associated with political power, there arose a spirit of greater independence, like that from time to time exhilited among those nations of the West whose conversion belonged to a much earlier period. We learn, for example, from Bede (II. E. iii. 29) that Wighard was sent to Rome to receive his consecratiou as archbishop of Cunterbury at the hands of pope Deusdedit, "to the end that he might ordain eatholie priests for the churches of the English nation throughout all Britain;" arch. bishop Theodore, again, was ordained at Rome by Vitalian ( l . iv. 1). Yet notwithstanding, only a few years after the ordination of Theodore, we find Alfrid, king of Northumbria, refusing to recognise the right of Wilfrid to the bishopric of York, though the election of the latter had twice been contirmed bv popes Agatho and John V. "I will not," ssid the monarch, "alter one word of a sentence issued by myself, the archbishop, and all the dignitaries of the land, for a writing coming, as ye say, from the appatolic chnir" (Milman, Lat. Christianity, bk. is. c. 4).

Again the tone of English eeelesiasticism changes, and within little more than half a century Boniface, in Franklond, announces to Cuthbert, in terms already referred to (sulp ${ }^{\prime \prime}$, p. 1660) a full recognition, on the part of the Frankish bishops and their metropolitans, of the supreme and final authority of the pope-"Decrevimus . . subjectionem Romsaae ecelesise fine temus vitae nostrae velle servare; ssacto Petro et vicario ejus velle subjici; . . . metropolitanos pallia ab illa sede quaerere et per ombis praecepta sancti Petri canonice sequi desidersre, ut inter oves sibi conunendntas numeremur" (Epist. 63; Migue, $1_{\text {xxxix. }} 763$ ). But it is evident that this deferential spirit was succeeded by something appresching to insubordination; for, a few years after, Boniface writes to entreat the indulgence of pope Zachary for the non-fulfilment of the above engngements, especially "de palliis a Romana ecclesia petendis," "quie quod promiserunt tardantes non impleverudt, et adhue differtur et ventilatur " (Epist. 75 ; Migee, 1xxxix. 778). "How diffieult it was to overcome the repugnance of the Teutonic prelates, is manifest in the fact that St. Lull, the especial disciple of St. Boniface, in whose favour the latter exercised the exceptional privilege accorded him of nominating a successor to the primatial sef of Mainz, though appointed in 754, had not get sought the pallium in 772, when Adrian l. wrote to Tilpin of Rheims, ordering him to investigste the doetrine and virtues of Lull, and, if the result was satisfactory, to give him a certificate, on the strength of which the pallium would be sent to him. It was evident that some alditions inducements were necessary to overcome this aversion and to bind thi hlerarchy to the threne of St. Peter" (Lea, H. C. Studies in Church History, p. 138). Thomnssin, indeed, is of opinien that the oath administered by Boniface was an
mtirely exceptiona to a certain exten which ecclesinstic Frankland; and $h$ 45,87 ) that throug Grest there is no taken either by bishops to the pop capted only in co view, that the acce Involve any ackno Rome, for both th Metz received tha Hadrian I. (Mansi, ether hand, through dent that the paps assumed a vory m mere than honorary eatablished between monarchy secured to the ehurch within its Leidradus, metropoli to Charles, implying his episeopal diguity modarch himself, " dunensis destinare vo In the year 877, pc of Ravenan, ordere thould be deprived apply for the palliur consecrntion-"a reg met with little more sttempts " (Studies in Resignations.-It is tive conelusions to wh points, that the resi office seems never to $h$ the pope. Instances ac of far toe dubious a ch accepted as in any deg this general fact. Al in 458 , to Rusticus, bis intimated his wish to $s$ opatus laboribus," on a at the religious conditi nething more than th. assumed the part of a dxvii.; Migue, liv. 141 spplies to noother insta Martin I. (A.D. 649-55 of Maestricht, under si lxxrvii. 155).
Erimples cited by Pl 8ih ceatury, that of one
the papal license to resi the papal license to resis mission had been with yynod, and that of Weui oliciting ths interventio cure ths depesition of Nevers, who was incapac of his duties by imbecil mare weight. But the Thomassin (ed. Bourassé, convining, as teuding to that, even in the 9th cer
the pope was appe the pope was appealed to and generally with the
decision of decision of a provinci Thamasola, Vetus ot Nooc $53,\{1,2,3$, and 11 ), questions were held to b cogaizanee and authority o

## POPE

miirely exceptional measure, justlifed, however, to 8 certnin extent, by the neglected state into Franklnad; and he maincipline had fallen in 45, §7) that throughout the ei (II. i1. 44, § 11 ; Grest there is no trace of any onth of obedience tsken either by Frankish metropolitans or bishops to the pope. This assertion can be accepted only in conjunction with his peculiar view, that the acceptance of the pallium did not havolve nay aeknowledgment of submission to Rome, for both the bishops of Bourges and of Metz received that vestment at the hands of Hairian I. (Mansi, xii. 834; xiii. 909). On the dent that the papal pretensions in Frankland assumed a very modest guise, nad were little more than honorary in character; the relntions ablanshad between the papacy and the Frankish monarchy secured to the latter full powers over the church within its own dominions; and we find Leidradus, metropolitan of Lyons, when writing to Charles, implying that his appointment to monarch himself, "ad regimen ecelesiae Lugdunessis destinare voluistis" (Migne, xcix. 871).
In the year 877, pope Johu VIII. at the synod of Ravenna, ordered that all metropolitans should be deprived of their sees who failed to apply for the pallium within three months of coasecration-"a regulation," says Lea, "which met with little alore respect than previous like attempts" (Studies in Church Hist. p. 87).
Resignations.-lt is confrrmet
Rive conclusions to which the tory of the negapoits, that the resiguation foregoing evidence office seems never to have required the episcopal the pope. Instances adduced to the contrary are of fer too dubious a character, and too rare to be accepted as in any degree tending to invalidate this general fact. A letter, nddressed by Leo I. in 458, to Rusticus, bishop of Narbonne, who has intimated his wish to seek "vacationem nb episcopatus laboribus," on necount of his despondeney
at the religious condition at the religious condition of -bia diocese, proves asumed the part of a theo, on this oceasion, dxvii.; Migne, liv, 1415). Thy edviser (Epist. applies to another instance, the remonstration Martin J. (A.D. 649-55) with Amandus, bishop of Maestricht, under similar circumstances (ib.
lurvii. 155). turvii. 155).
Examples cited by Phillips, belonging to the oth ceatury, that of one Vilicarius applying for the papal license to resign his charge, when permission had been withheld by the provincial yyod, and that of Weuilo, archbishop of Sens, soliciting the intervention of Nicholas I. to procure the deposition of Herimana, bishop of Nepers, whe was incapacitated for the discharge of his duties by imbecility, undoubtedly carry more weight. But the evidence collected by Thomassin (ed. Bourassé, ii. 919-22) is far more canineing, as tending to establish the conclusion the pope was app 9th century, the authority of the pope was appealed to only as a last resource,
and generally with the view of conser decision of a proviacial of confirming the Thomasolin, Vetus ot Nova Eccles, Discipl. Il, ib $53,\{1,2,3$, snd 11), but that visually I. ii. questions were held to be rightly within the cogaizance and authority of the diocesan bishops.

## POPE

1675

## lii. . Claim to present to all benefices

which Milm on the $\boldsymbol{h}^{\text {rart }}$ of the Roman pontiff, until thman uffirms to have been "unknown xiii, c. 10), is century" (Lat. Christianity, bs. within our peri certainly not to be recognized canonists are, for the precelents citel by the stances of the, for the most part, taken from inwithin the exertion of metropolitan authority looked upon as cases wherein or are ouly the be pope was sought and given, witheut aice of the on either side that it partook of the nay notion eommand. We find, for exnmple, Innocent I. instructing Marcianus, bishop of Naissus, in Illyricum, to appoint to offices in the church the presbyters to his sentence nnd predecessor, Bonosus, prior to such officen and degradation, hal consecrated (Coustant, ens recipiendos esse censemus" be observed, however mana, p. 573). It is to exercised relates to mut the authority here of Illyricum, over which, Damasus, Rome her which, ever since the time of dietion [Merropad nsserted metrópolitao jurisconsequently fails as proof of the.]; the instanee application (see Le Quien, of the more general 7-9).
A more relevant instance is that of Celestine $I$. who, when writing in the year 430 to the clergy and laity of Conatantinople, enjoins that all or ops or priests whom Neatorius had deposed or excommunicated shall be regarded as still possegsing their benefices and privileges"aperte sedis nostrae sanxit auctoritus, nullum aliqua Chiscopum, sive elericum, seu professione similibus Christianum, qui a Nestorio vel ejus dejecti sunt, vel vel loco suo vel communione videri" (Cougel ejectum vel excommunicatum ever, it is toustaut, pp. 816-829). Here, howof Rome had beenembered that the interference parties, and been invoked by the contending capital represented its assertion in the Eastern dition of affairs. When anether abuormal conyears later, appears as interveuing breat, some Anatolius, bishop of Constaptining between archdeacon Acitius, prived of his office, wism the former had depietati vostrae commis language-" quem tamen Patrol. liv. 1156), is and the argument of very different character; 490 ) that, to Salisbury, "the quote the lagguage of John of dntes," involves requests of the pope are manthe atatue of the papacy in thism of confusing centuries.

Other inatances, auch as when Simplicius in flictar a penalty on Geudent whea simplicius infor ordalning priegts, "centra bishop of Aufinum, ac nostra praecepta," and diruta canonum bishops to deprive him of the future exe other such power, "totam penitus puture exercise of potestatem " (Thiel, Epist, Hom. Pont. p. 178); or when Gelasius issues stringent regulntions to the blshops of Lucania, Bruttii, and Sicily, with respect to the ordination of the clergy and their ${ }^{2}$ ppoiutment to cures (ib. pp. 360-379), are invalid as a general argument, from the fact that they oceur within the Roman diocese, where, at this perlod, such authority was unquestionably
wielded by the loman pontiff.

In all but the last of ihe foregoing instances, it will be seen that the occasion for the papal interference arose out of an excep. tional position of affairs, and thus turns very much upon the fundamental question of appellate jurisdictiou [APPEAL, p. 130]. Other instances, cited by Phillipe and Thomassin, belonging to the pontificate of Gregory the Great, exhibit agnin the following jmportant qualifying conditions: (a) that they occar within the diocese over which the lioman pontiff claimed metropolitan rights; ( $\beta$ ) that Gregory himself appears, where practicable, to have first consulted the bishop of the district; $(\gamma)$ that they occur at a period when political circumstances might warrant an occasional extraordibary exertion of the papal influence. For example, when Gregory bestows the monastery of St. Theodorus at Messana on l'nulinus, bishop of Taurinae. he first consulted with the metropolitan of the district, Felix, bishop of Messana, to whom he writes: "quod etirm te voluisse, jam ejus [sc. Paulini] relatione didicimus" (Epist. bk. i. 41; Migne, lxxvii. 528); while, when writing to Felix, a subdeacon, with reference to the sume, transaction, he says:-" quam rem venerabili Felici ejusdem civitatis episcopo nos significasse cognosce, in praeter suam notitiam in dioecesi sibi commisaa, ordinatum quippiam contristetur" (E) ist. i. 42; ib. Ixxvii. 529 ). With reference to the ordination of Paulinua bimselt to the bishopruc of Lipara, Gregory writea to Paulinus, to say that he has already expressed his wish in the matter to Maximianus, the metropolitan: "Maximiano fratri et coepiscopo scripaimus ut fraternitatem tuam ecclesiae Liparitanae ex noatra auctoritate praeease constituat" (Epist. ii. 17; ib. 1xxvii. 580). Similarly, when recommending a deacon as a proper recipient of a atipeud, he writes to the same Maximianus: " sive nt officium diaconatus expleat, sen certe ut sola ejusdem officii prosusteatanda paupertate sua commoda consequatur, in tuae fraternitatis volumus hoc pendere judicio" (Epist. iv. 14; 1b. Ixxvii. 695).

But to whetever point we may assume the papal authority to have advanced in this reapect, with the age of Gregory, it may be regarded as certain that it was not only held in check, but almost entirely set aside, by political eventa after his time. Neither in England, nor in Frankland under the Merovingian and Carolingian dynasties (save for a brief period following the arrival of Boniface), was there any disposition to admit the assertion of these claims; and it is not until nearly the close of the 12 th century that the appearance of "epistolae monitoriae," "pracceptoriae," and "executoriae" indicate that such powers were asaerted and entorced.
(iv.) Clitim to temporal power.
(1) Patrimonium.-The foundation of the church oi St. John Lateran by Constantine the Great, is probably the only foundation of the kind in Kume which can ba attributed with much probability to that monarch. At the same time he bestowed upon the bishop of Rome for $a$ residence, that portion of the Lateran palace [LATERAN] which wns known as the "domus Fuustae" (Gregorovius, Gesoh. d. Stadt Rom, I. 87), and here the first Lateran synod was held, in the year 313. It was in the same
reign that the chorch acquired the right of possessing estates, and receiving bequests of landed property from individuala. The revenues thas obtained were always supposed to be devoted to charitable purposes, a law of Constantinc of the year 326 pronouncing it fit that "the noor should be sustained by the riches of the churches" (Cod. Theod. xii. i. 6). Under this plea the church at Rome soon acquired widespread possessions; and in the year 432 we find Celestine, the bishop, writing to Theodosius II., and eatreatiag his protection for certain estates of the see in Asia, which a lady named Proba, the representative of an ancient house, had bequeathed tor the majntenance of "the clergr, the poor, and certain monasteries " (Coustant, ell. Schoen. p. ع79). Long before the time of Gregory the Great, the "patrimonium Petri," as it was termed, was represented by large eatates ln Southern litaly, Sicily, Corsica, Africn, ats! Dalmatia. "Erer since the extinction of the Westenn empire had emancipated the ecclesiastical potentate from secular control, the first and most aviding object of his schemes and prayers had heen the acquisition of territorial wealth in the neighbourhoud of his capital. He had, indeed, a sort of justification-for Rome, a.city witi neither trade nor industry, was crowded with poor, for whom it devolved on the bishop ta provide" (Bryce, Holy Roman Empire, p. 42). In parsuauce of this theory, we find eiregory himself speaking of such property as "res pauperum" (Migne, lxxvii. 8:34); his allusions to it are frequent. He refers, for instance, to lauds in Gaul, "pratrimoniolum ecclesiae nostrae quae illic constitutum est" (Letter to Bruaichild, Migne, Ixxvii. 836) ; in Sicily near Cataua (ib, Ixivii. 593), but these latter appear to have been wrested from the church by Leo the Isnurian, a.d. 730 (Le Quien, i. 97) ; in Sardaia (Migne, Ixxvij. 926), In the Cottinn Alps, in Illyricum, and In the cities " of Otranto, Gailipoli, jerhapa Norcia, Nepl, Cuma, Cupua, Corsealano, Naples, Palermo, and Syracuse" (Milman, Lht. Christanity, ii. 115).

The "donatio patrimonii Alpium Cottine," presented to the Roman see in 703, by Aripert, king of the Lombards, was wrested trom its pascession by Lultprand, who, however, moved by the remonstrances of Gregory Il., again restored the territory (Annst. Gireg. Il. ; Mura* tori, Script. 1II. i. 154). After this time no further reference to this patrimony is disceverible, and It appears to have been finally last to Roms in the troubles that marked the second quarter of the 8th century.
(2) Political sovereignty. The commancement of the political authority of the Roman pontiff is perhaps to be discerned in the discharge of certain civic duties, with which, like the bishops of other important cities, he was entrusted on behalf of the imperial power (Hhillips, Kirclerr. recht, Iii. 37). These functions daite back as far as the 4th century. The supreme civil authority of the city appears, however, to hare been wiclded by the profect, and at a latet period by the "dux" or duke of Rome. The beginuing of a really independent anthority has been referred (Sugenheim, Entste ung und thubildung des Kirohenstaates, p. 9) to the occasion when Peter the "dux" haring been driven from the city, in the pontificate cf Gregory Il., it in
supposed that a with the jope conjecture, howe historical basia commencemeut o is more correct when, according he had taken and the possession of request of Gregor Peter and Paul (
The real "dom when Pepin le Bre bestowed upon St he had wrested $f$ ot Ravenna and $t 1$ try to the east northwards from clam. Aecording vanquished Lomb vowed to present pontiff (ib. III. j. 193-4).
The munificence of his son. Whe (who was then litt age) visited Rome was made the grou grant. It is diffict occasion of deliber conveying Pepin's pontiff to the mon tenitories bcfore orijinal jift." Se wood, "had never : Ravenna, as it exist oor had ever been time since the Lon this deed, as read kimself was entirel conceded by Charle finium," was mark by a line commenci taking in Corsica, tl Mons Bardonus, anc Parma, Reggio, Man whole exarchate of erat), together witl and Histria, and Benerentum (Murat should be observe "that Spoleto and B all along integral kingdom; moreover did not dismember the pope, and that $t$ prised in the surrenc from Aistulph in pu Pontyon and Quie erecuted by Charles Hadrian, was, in far comprising in leed mi ertending it to at le Inted for in the prio il. 414 ; Hefele, Cone Out of these suce story of the "Donat aileged as a fact in a stantine and Irens, 2 1056 ; xiil. 527). Ac Constantine the Grea leprosy by the inter
supposed that a kind of repeilic was formed, with the pupe as chief administrator. This conjecture, however, is wanting in any real historical basis (Gregorovius, il. 258), and the commencement of the "States of the Church" is more correctly referred to the year 727, when, according to Anastasius, Luitprand, atter ha hal taken and plundered the town of Sutri, the possession of the emperor, offered it, at tha request of Gregory II., as a gift to the apostlea Peter and Paul (Muratori, Script. III. i. 157).
The real "donatio" dates from the year 754, when Pepin le Bref, at a council held at Quiercy, bestowed upon Stephen III. the territory which ae had wrested from the Lombards, consisting of Ravenna and the Peatapolis, a tract of country to the east of tha Apenaiaes, stretching
northwards from Ancona and the city of Comalnorthwards from Ancona and the city of Comarclum. According to Anastasius, Desiderius, the vanquisbed Lonibard mouarch, had already vowed to present this territory to the Roman poatiff (ib. IIl. i. 171 ; Jaffé, Reyest. R. Pont. 193-4).
The munificence of Pepia was rivalled by that of his son. When, in the year 774, Charles (who was then little mor? thri thirty years of age) visited Rome, the T of his father was made the ground $f$. It ing a yet larger grant. It is difficult $t$ Hadrian on this occasion of deliberate falsitication of the deed conveying Pepin's grant, for when read by that pontiff to the monarch it was found to include territories before unheard of as part of the orisiand yift. "Some of these," says Greenwood, "had never belonged to the exarchate of Ravenaa, as it existed under tha Greek dynasty, nor had ever been comprised within it at any time since the Lombard invasion of 568 . Of this deed, as read by the pope, Charlemagne himself was entirely igaorant." The territory conceded by Charles, "per designationem conhaium," was marked, according to Anastasius, by a line commeacing at the port of Luna and
tiking in Corsica, then pasaing on to Surianum, tiking in Corsica, then passing on to Surianum,
Mons Bardonus, and Vercetum, from thence to Pons Bardonus, and Vercetum, from thence to
Paggio, Mantua, Monseliee, takiag in the whola exarchate of Ravenna (aicut antiquitua erat), tegether with tha proviaces of Venetia aud Histria, and the duchiea of Spolato and Beneventum (Muraturi, Scri,t. III. 1. 186). "It should ba observed," continues Greenwood, "that Spoleto and Benaventum had been in fact all aloag integral portions of tha Lombard kingdom; moreover, it, is known that Pippin did not dismember that kingdom in favour of the pope, and that those duchiea were not comprised in the surrenders which Pippln axtorted from Aistulph in pursuance of the treatiea of Pontyon and Quiercy. . . . The donation crecuted by Charlemagne, at the raquest of Halrian, was, in fact, an entirely new grant, comprising indeed much of the older claim, but ertending it to at lenat double the area stipulated for in tha prior donation " (Cath. Petri, ii. 414 ; Hefele, Concilienyesch. iil. 541 ).

Out of these auceesalve donntiona arose the story of the "Donation of Constantine," first slleged as a fact in a latter of Hadrian to Constantine and Irene, 26 th Oct. 785 (Mansi, xii. 1051; ; xiii. 527). Aceording to this fabrication, Conatnatina tha Great, on being cured of the laprosy by the Intercession of pope Sylventer,
determined, on the fourth day from his baptism to quit Rome and found a new capital on the Bosporus, in order that the supreme ecclesiastical puwer of the West might have free scope, and no longer be overahadowed by the presence of the imperial authority. He accordingly not only made over 10 Sylvester the Lateria palaca, but also invested him with the diadem, tha phrygium, the collinr, and the purple cioak, "et omaia imperinlia indutamenta." The clergy of Rome were to be attired in similar fashion. Finally, Rome itself, together with sll the proviaces of Italy and the West, were presented to Sylvester as "universal pope"-"ubi enim priacipatus sacerdotum et Christianae i. ligionis caput ab imperatore coelesti coastitutum est, justum non est ut illic imperator terrenus habeat potestatem" (Gratian, Corp. Juris Can. Dist. xevi. ec. 13, 14).
This forgery (first challenged by Cusanus and Valla in the 15 th century) having long been abaudoned as spurious by the chief authorities in the Romish church itself (Döllinger, Papatfabeln, pp. 52-62), it will be unneeessary here to adduce the data for such a conclusion.
Auth,ritics.-Histories: Gibbon, Baur, Neander, Gieseler, Milman, Robertson, Binghani ; Thomasain, Vetus et Nova E.cl. Discij lina, ed. 1773; Phillips (G.), Kiruhenrecht, vol. v. ; Greenwood, Cathedra Petri, vols. i. and ii.; von Schulta (J. F.), Concilien, Päpste und Bischöfe, 1871 ; Richter (A. L.), Lehrbuch d. kath. u. prot. Kirchenrechts, 1874; Du Pin de Antiq. Ecclesias Disciplina; Baxmann (R.), Die Politik der Päpste, vol. i. 1868; Lipsius (R. A.), Petrus-Saye and Chronoloyie der Römischen Bischoffe; Coustant (Petrus), Pontificorum Rumanorum Epmstolae, 1796 ; Thiel, Epistolae Romanorum Pontificorum, 1867; Wiltsch, Kirchliche Geographie und Statistik, 1846 ; for councila, Manai, Sirmond, and
Hefele.
[J. B. M.]
[J. B. M.]

## PORCE. [NARTHEX.]

PORCH [compare Narthex]. Dr. Neale (Eastern Ch. Introd, p. 215) says of Eastern churches that "the mpoaúniov, or porch, is usually, where it exista at all, at the west end, and reachas from the north to the south of the narthex : it is sometimea a leaa-to against the west end of the narthex, but ofteaer it forrs with the narthex one lean-to against the west end of tha nave ... Occaaionally .. the $\pi$ pooúAuv, though at the west end, is simply like an Eaglish porch; and aometimes there are north and south porches. . . Tha north, south, and west sides are open batween the piers on which the tooavidiov ia supported; the east side . . is usually adorned with mosaics or frescoes, usually of infernal punishmenta. Cominonly the rpoav$\lambda_{10}$ opens with three doors into the narthex... Against the enat sida there ia a seat of marble or stone, or-in poor churches-of wood." [C.]
PORPHYRIUS (1), reader, martyr at Magnesia with Charalampua; commamorated Feb. 10 (Basil. Mfnol.).
(2) Slave of the martyr Pamphius, martyr with Julianus and Theodulua; commemorated Feb. 16 (Basil. Menol. ; Mart. Rom.).
(3) Biahop of Gaza; commemoratad Feb. 28

## PORRECTIO VASORUM

and coniesaor (Cal. Byzant.; Daniel, Cod. Liturg. Iv. 254 ; Mart. Rom. ; Boll. Leta SS. Feb. iii. 643).
(4) Slave of 'nnesiphorus (2 Tim. iv. 19) and mertyr with hi i.; commemorated July 16 (Basil. Menol.) ; Nov. 4 (Cal. Byzant.).
(5) Man of God, instructor of the martyr Agspitus; commemorated Aug. 20 (Vet. Rom. Mart. ; Uauard. Mart., Porpitirius ; Mart. Rom.; Boll. Acta SS. Aug. iv. 26).
(6) Martyr under Julian; commemorated Sept. 15 (Basil. Menol. ; Mart. Rom.; Boll. Acta SS. Sept. v. 37).
(7) Of Ephcsus, martyr under Aurelian ; commemorated Nov. 4 ; Basil. Menol.; Mart. Rom.); a Porphyrius occusa with others in Africa in Hisron. Mart.
[C. H.]

## PORRECTIO VASORUM. [Instrumenta, p. 862 ; Urdination, p. 1508].

## PORTER. [Ostiarius.]

## PORTICUS. [NartaEx.]

PORTRAITS. It is probable that very many of the Oranti, or praying figures in the catacombs, both male and female, mny be portraits or memorial figures of the dead. Such representations were quite in accordance with Roman family habits of sepulchral observance, and respect for ancestors passed away; and would be, in fact, a kind of Christian "Imngines." Those of Probus and Proba (see woodeut) are benutiful and pathetic in a high degree. Two medallion portraits, one of which, to juidge by the engraving, must have been a marked likeness of considerable merit, occur in the cemstery of St. Priscilla (see Bottari, tavv. clx. elxi.). Both the medallions appear to be

of military men, and Bottari mentions a conjecture that seventy-two soldiers martyred under Numerianus, with Claudius their tribune, may have been buried in that spot. They aeem to be of the same rather early date, as their proportions are relatively good, and amall loculi have been cut through the pictures into the wall.
Many figures in the mobaics are undouhtedly portraits, as thosa of Justinian and Theodora in

## POTTERY

the courch of St. Vitale at Ravenna. (See Crowe and Cavalcaselle, Hist. of Puintiny in Italy, 1. 27, and Gally Knight's Italjan Arclitecture, where the colours of the mosaic are besutifully given; also Ricci's series of photographs, and the copies at South Kensington.) The marked countenancea of many saints of the Eastern churcit in all mosaics, and, indeed, on mauy eaps and glasses, can hardly be ideals. (See Buonarroti, Osservazione, \&c., x.-xiii.)
[R. St. J. T.]

## POSSESSED. [Demonracs; Exonclsm.]

POSTURES OF DFVOTION. [Genv. flexion ; Prayer.]

FOTAMIA, martyr with Julius at the city of Thagora; commenic"ated Dec. 5 (Usuard. Mart. ; Mart. R.m.).
[C. H.]
POTAMIAENA, martyr at Alexandria with Plutarchus and others; commemorated June 28. (Usuard Mart.; Vet. Lom. Mart., Poramoens; Mart. Rom.; Hieron. Mart., Potamina; Boll. Acta SS. Jun. ii. 6, diatinguishee her from s virgin of Alexandria of the same name commemorated on June 7.)
[C. H.]
POTAMIUS, martyr with Nemesius io Cyprus ; commemorated Feb. 20 (Ususrd. Mart. ; Mart. Rom. ; Boll. Acta SS. Feb. iii. 173).
[C. H.]
POTENTIANA, virgin martyr at Rume; cor.mmemorated May 19 (Usuard. Mart.; let. Rom. Mart. ; Bed. Mart. ; Boll. Acta S'S. Mai, iv. 296).
[C. H.]
POTENTIANUS, martyr with bishop Ss binisnus at Sens; commemorated Dec. 31 (Usuard., Wand. Mart.).
[C. H.]
POTITUS, martyr onder one of the Antonines ; commemorated Jan. 3 (Florus, sp. Bed. Mart.) ; Jan. 13 (Mart. Rom.; Boll. Acta SS. Jau. i. 754).
[C. H.]
POTTERY. The greater part of the objects made of clay, which bear Christian devices, symbols, or inacriptions, will be found under Lamps; but there are also some others, for the description of which a few words may suffice, There is a class of small flat, circular, terts. cotta bottles, with two handles attached to the body a little below the neck, the short neck riuing a little above them, which appear to have teen designed for holding holy oil. On sll of them, elcher on one side or on both, a stauding figure is represented between two animals, somatimees very rudely modelled, but which appear in every case to have been intended for camels. Some of these, probably the greater number, are uninscribed; but a few bear the name of Menas, who died a martyr for the fith in the persecution under Galerins Maximious or Maximianus at Alexandria (see Garruce's remarks in Archacoloyia, vol. xliv. p. 323, on the confuslon of the two saints of the same name). To this saint, as it seems most probable, this whole class of ampullae or chrismario belongs, which were in all likelitood made exclusively in Egypt as memorials of pilgrimage to his tomb (which was nine miles diatant from Alexadria) and to hold oil brought from it. They are sop. posed by M. de Rossi to have been manufactured
in the 6th a arranged chror
(1) On one TOY ॥ Ario body of the cru of four nearly three pellets, agsin in a wre figure with ex drapery, \&c., o rudely designe $a$ cross as befo rounded by a inclosed in a about 4 inche Pigured and de Arles, in De R L869, pp. 20, 3 other specimen privste) in Paris aubsn (found a Ai: and Turin in the Halles M clay, has TO would seem, b (De Rossi, Bull. - (2) On both with distinct c the neck), dres closk (paiudame shoulder, and t] the knees. A


Clay Oll-an
elther side his $b$ cruse, near the

[^115]
## POTTERY

in the 6th and 7th centuries. They may be srranged chronologically as follows :-
(1) On one side the inscription EVヘO $\|$ ГIA TOY \| AClo $M \| H N A \cdot$ in four lines on the body of the cruse, followed by a amall rude cross of four nesrly equal limbs: below in another line three pelleta, all enclosed in a circle, and this agsin in a wrenth. On the other side a draped figure with extended arme, an orante (details of drapery, \&c., obscure); below ench arm a very rudely designed animal, on aanh side of the head a crose as before, all inclosed in a circle, surrounded by a circle of beads, and that again inclosed in a circle. Height (when perfect) about 4 inches; diameter of hody, $2 \frac{1}{4}$ inches. Figured and described from an example found at Arres, in De Rossi's Bullett. di Arch. Crist. for 1869, pp. 20, 31,32. De Rosi ( $u$. s.) notes that other specimens occur in museums (public or privste) in Paris, Rome, London, and also in Moutaubsn (found at Memphis) as well as Marseilles, Air and Turin (also found in Egypt). Another in the Halles Museum at Brussels, of rale yellow cley, has TOY AFIOY MHNA only, as it mould seem, but the description is defeciive (De Rossi, Bull. 1872, pp. 25-30).
(2) $O \mathrm{n}$ both sides an oranto as before, but with distinct circular nimbue (no erosses near the neck), dressed in military costume; the closk (paludamentur) is buckled round the right shoulder, and the cuirass ccomes down nearly to the kneas. A rude animal (a camel) is on

alther side his body. Across the body of the cruse, near the reck of the figure, OAFIOC

[^116]
## POTTERY

1679
MHNAC (MHN ligated) In one line. Diameter of body of cruse, nearly $4 \frac{1}{2}$ inches; the heigh.t must have been fully 6 inclies. Figured and described by De Rossi, Bull. 1869, pp. 44, 46. Found at Alexandria. (In the Forence Museum.)
(3) A nimbed orante, nearly as in No. 2 (without crosses); very rude camels on either side, hat in place of Greek inscription s. s. (i.e. S. Menas) on either side of the neck (the $s$ is clear, the $m$ ia much blurrel). The reverse has a Maltese crose inclosed in a circle or wreath of palm branches; this again is included in a circle in which three pellets alternate with one barleycorn, there being twelve pelleta and four barleycorns. of hard red clay; part of one liandle missing. Height, $3 \frac{1}{2}$ inches ; diameter of bidy, 8.4 inches. Found in Lower Egypt; formerly in the Allemant collection. (See below, under No. 4.)
(4) Uninscribed. On hoth sides an orante, as No. 1, with the same adjuncts. Three specimens from Alexandria in the Florence Museum (De Rossi, Bull. 1869, p. 46). Two others of Boft pale yellowish clay, diameter of body about 3 inches, height nearly 4 inches; both from Lower Egypt (Allemant, Collect. d'Antiquites egypt. part of Nos. $5200-531$, p. 85, Lend. 1878 ; now in the collection of the writer, as well as the foregoing, forming part of the sama lot). One said to hnve been found in the cemetery of St. Cyriaca in 1830, now in the le Noirs rollection, is figured in Perret, Catacombes, vol. iv. pl. xx. n. 6 . The ampullae with full inacriptions would (as De Rossi observes) natnrally be the must ancient, those with shorter inscriptions wuuld come next, and those with no inscription would be latest of all, the type having then become known (Bull. 1872, p. 30).
(5) There remains another examp ${ }^{\circ}$, of this class, which entirely. resembles no. 3 on the side bearing the figure of Menas, except that it has two crosses in place of s. si.; kut the reverse has a monogram plainly reading METPOY inclosed within a circle, and this again within a circle of scroll-work, Clay of a yellowish colonr. Height, $3 \frac{1}{2}$ inches ; diameter of body, $2 \frac{2}{2}$ inches. Preserved in the College of the Barnabite Fathers in Moncalieri, vear Turin (De Rosei, Bull. 1872, p. 26. tav. ii. nos. 4 and 5).
De Rossi, while fully admitt:ng that this figure between cainels must be Mlenas, thinks with great probability that the Peter of the reverse is St. Peter, bishop of Alexandria, also a martyr, who dicd in the persecutions of Diocletian. His cemetery near Alexandria is mentioned by the monk Epiphanius, a writer
of the 11th century in of the 11th century, in close connexicn with the sepulchre of St. Menas (pp. 5, 6, ed. Dressel. Lips. 1843). It is just possible, however, that Peter may ta the potter'e name. ${ }^{\text {b }}$

[^117]The camels, which are the invariable concomitants of Menas, were suggested by M. de Rossi to be reminiscences of the desert of Libya, of which Menes was governor during his life, and regarded as the protector after his death. But the Acta of St. Menas eay thnt he, before undergoing martyrdom, ordered that his body should be placed after his death on camels, and that the beasts should be left free, and "that they would see the glory of God manifest," i.e. by their bearing it to the spot where God willed that his sanctuary should be erected (Garrucci, u. s.).

There are in the British M"seum a few other fasks bearing different types and of different forms, which were probably used for the same purpose.
(1) Ampulla without handles. On one side three arc.es with coronae hanging from them: cross and two branches above them; below (retrograde) $K \bar{r} \in \Lambda \in H$ CON; below the inbeription a rude bird. On the other side the same types with a contiuuation of the inscription (also retrograde) TH CIONKET (i.e. Kúple, żeท̂aov $\tau\rangle$ Eiovkdr, a woman's name). Height between 3 and 4 inchea. From Egypt.
The following small ampullse have two amall perforated handles:
(2) Greek cross on both sides impressed with concentric circles; similar markings in the two upper compartinents on both sides of the body ; circles round the neck.
(3) Greek cross on both sides; rays between the limbs; extrenities of limbs forked. Recently brought from Egypt by the Rev. G. J. Chester.
(4) Figure (of a saint) at full length, holding long croas in left haod, and grasping snake by the head with the other; the same types on both sides. This and the preceding are narrower in form than no. (2).
Other kinds of fictile vessels, bearing marks of Christianity, occur but rarely. There is an amphora, found in the cemetery of St. Cyriaca, now in the Lateran Museum, which is stamped is intaglio upon the neck with SPEST1 (De Rossi, Bull. Arch. Crist. 1872, p. 12).c

A few Chriatian stamps on brick and tile are now to be meutioned. A fragment of brick found in Rome has XMF KACCIOY stamped apon it in a circular form, and in the centre the usual chriama ( $\mathbb{R}^{( }$) rudely drawn within a

Menas (?) with curly halr. The other varistions need Manas ( ) with curly hair. The other varistions need
hardly be mentioned here. In the sarue paper (pp. 322, 823) are remarks relating to these flasks by Padre Garrucci la a letter to Mr. Nesbltt. One is figured In the Revue Archeologique, vol. L. (1844), p. 405, and othere in a recent volume of the same work, not seen by the writer. The Museum has acquired other flasks of St. Benas slace $1876 ;$ among them is a large example (from Egypt) which may possibly be intended for some other salnt. It shewa a naked Bigure with nimbus between two bulls and two other anlmals, perhape meant for bears.

- A plece of a hande of a wine amphers foond st Binchester, now preserved in the ainucum at Neweastic. has the potter's name VRFI enclosed in an oblong label, a Greek crose (approaching the Maltese) beling Inserted between R and F. Dr. Bruce (Rowan Wall, p. 411, 3rd ed.) Is unwilling to recognise it as a Christian aymbol, probably rightly.
circle. Cassius is doubtluss the master of the brick-kiln. X.M.Г, as De Rossi gives reasons for thinking, may stand for Xpiotbs, MixailA, raßpı门ì (bull. 1870, \%p. 7-31, tav. iii. घ. 2), A fragment of tile, found at Piacenza, has the same chrisina, also very rude, accompanied by some scarcely legible marks, whleh may perhepis form the word NikA (De Roasi, n. s. p. 32, tav. ii. n. 2). A brick found in the Roman catacombs in 1849 has a atamp bearing two concentric clrcles. Within the outer circle is the word CLAVDIANA (the rame of the owner of the manufactory) ; acco panied by an ivyleaf: within the inner circle is the chrisms of the ordinary forrm (Perret, Catacombes, t. iv. pl. xx. n. 13, and t. vi. p. 119). But it is in Spain perhaps more especially that tilea and bricks stamped with Christian inscriptions have been found; they have been collected by Hübner ( Inscr, Hisp. Christ. pp. 65, 66). Some are not stogether inteligible; the more remarkable of the others are as follows: (1) Bracara vi! vas cum tvis (in two lines); between them A $\boldsymbol{R}^{2}$ (Hübner, n. 193, who mentions that many examples of this tile have been found in various parts of Hispanin Baetica). (2) Chrisms with loop to left; followed by chioni vivas (retrograde) (n, 196). (3) Aipha and Omega $(\Omega)$, chrisma between them in one line in a lise below Felix Asella. Thia form of the Omega, if correctly given, is perhaps unique in this connexion (n. 197). Others have spes in deo and the chrisma (n. 203, 6). Tiles of the same genersl character, some of early date, some of Ostrogothic times have been met wath ia ltaly (De Kossi, Bull. Arch. Crist. 1872, p. 12). Fragmenty of tiles found in Strasbr'urg in s tomb were atamped with a label inclosing the inscription arhoastis bips ficet (fecit). Ile died about 679 A.D., and was evidently in possession of thr manufacture of these tiles (Le Blant, Inser. chrét. de la Gauls, n. 350, pl. 39, n. 233).

On a vase, probably a cup, of red clay, found between Saint-Léger-sur-Dheune and Chagny are scratched thren Latin crosses, two of herv with a rude heart-shaped figure at the bast, and the third surrounded by a like tigure; on the upper rini is inscribed in retrograde and inverted letters the potter's name PisTricives, which ocenrs oo other examples of Gaulish pottery; alse, both near it and near the crosses, the letters $z r y$ (in yarious combinatiens), which have not been erplained. Supposed to belong "aux premiers temps du chriatianisme." Shape nearly cylindrical, slightly Increasing sbove; no handles. Height said to be 0.138 ; breadth, 0.009 [ 0.039 ?]. (Le Blant, u. 2. n. 6, pl. 1, n. 2.) Remains of tile and also of pottery have been found in Christian tombs in Gaul,d belonging in some cases to vases too large to have been placed there whe shole,

- Perret (Catacombea de Rome, vol. Iv. pl. ili. and pl. vi.) Gigures many pleces of pottery, which (as be justif remarks) would be of little interest, were they not fuund In the catacombe (the exact localities are not given): among them are jugs (two forms), upen cups withoon handles (elther plain or with protuberances), and abers with loops for suspension! also long pointed ampboric, others with swelling bodles and flat bottoms. Deecribed in vol. vi. pp. 109, 110 . As they sre the ordloary Romas pottery of the period no more need be maid shout thene See also Guenebault, Dict. Icomogr. s. v. "Vasea,"


## POV

on which are acr persons buried, cress or chrisina, Le Blant, u. s. p M. Le Blant supl (n. 155) has viva scratched on a p classic times (Sain similar fragments tions drawn wit weight ( n .160 ) ha engraved on its sic
It may be added pottery a few ur written in ink, Gaspels and from were periapa used bably of the 7 th or Nos. 9060-9063).
POVERTY, V at a correct and $p$, subject, it must Imposition of pove, (it might be asid)
As an exanple, of be eneugh to cite $t$ Theban, casting ai went to live the lif In the ancient re anderstood that vol to remeve all vagi subject, one or til veniently presented In the code of supreme obligation, down for the man religien :-"From receive aims to乡сии, ch. vi. 27, © period we meet wi mere precise form where one of the fi called Jowg Sumper holding any worldly them as the cause of (lastitutes of Akber, by F. Gladwio. Caler Aod finally, in our Hindu who professes M Mill:-" Repairi leariag all property behinif him, he is the iond, on certain herbs may cellect in the fo lope's hide, or a ves beirs of his hend, his continually " (Histury 6). It will be obser which might be exac many a Christian herı In the history of porerty is one factor c constituted professior obedience, poverty, n castitas). The vow is two clasaes: (1) tim wiemn vow ia that nas

[^118]master of the gives reasons $\sigma \tau \partial s, M 1 \chi a \eta \lambda$, tatv. iii. $\mathrm{n}, 2$ ), cenza, has the ecompanied by I2 moy perhaps i, u. s. p. 32, in the Rumsn aring two conor circle is the of the owner ed by an isg$s$ the chrisms tacomhes, $t$. ir.

But it is in that tiles and seriptions have locted by Hub36). Some are ore remarkable Bracari vi between them mentions that been found in
(2) Chrisms Cliloni vivas ha snif Uniega ne line in a line of the Omega, unique in this ve sies in de0 les of the same y date, some of with in ltaly 1872 , p. 12) br 1 rg in a tomb sing the inscripo - ile died sbout ossession of the e Blant, Inecr. n. 233). red clay, found and Chagny are vo of the "1 with he base, and the e; on the upper inverted letters which occurs on fery ; also, both letters ZYY (im tre not been ey. $x$ premiers temp arly cylindrical, laudles. Height 9 [0.039?]. (Le Remains of tile nond in Christian are cases to vasea lere whi ahole,
i. iv. pl. ifi. and pl. which (as he justly vere they not fusund les ara not given) open cups withoost grances), and obbers ; pointed amphortu, pottoma. Deacribed the ordinary Roman be auid uhout the , v. "Vases."
on whlcin are ocratclied the proper names of the persons buried, accompanied solnetimes by the cross or chrisima, or the symbols occur slone. (Sce Le Blont, u. s. pl. 17, 18, 19, 20.) One which M. Le Blant supposes to be of the 4th century (n. 155) has vivas in deo, followed by a palm serstched on a piece of glazed red pottery of classic times (Saminn ware); and the Louvre has similar fragments with Greek Chriatian inscriptions drawn with the point. A terracotts weight ( n .160 ) has visve, with palm and chrisms ongraved on its sides.
It may be added that on fragments of Egyptian pottery a few Greek Christian inseriptions are written in ink, containing verses from tle Gospels and from the Bymn trisagion, which were perhaps used as charms. They are probably of the 7 th or 8 th eentury. (löckh, C. Pro- $G$. Nos. 9060-9063).
[C. B.]
POVERTY, VOWS OF. In order to arrive st a correct and philosophical view of this wide ubject, it muat be remembered that the selfimposition of poverty is not exclusively, is not (it might be aaid) even principally Christian
As an example of it in Greek paganism it will be enough to cite the case of Crates, the wealthy Theban, caating awny a masa of gold when he went to live the life of philosophy at Athens.
In the ancient religion of Indis it is genersally understood that volintary poverty occurs; buit to remore all vagneness and doubl apon the subject, one or two anthorities may be conveniently presented here.

In the code of Menn, then, which is of sopreme obligntion, we find this direction laid down for the man who would make progress in religion:-"From devout Brahmins let him receive aims to support life" (Institutes of Y"uи, ch. vi. 27, Conlcutta, 1794). At a Inter period we meet with the sume idens in a atill more precise form in the Inatitutes of Akbar, where one of the five subdivisions of the state called Jowg Sumpergeyat is Appergerreh, "not halding any worldly possessions, but considering them as the cause of every kind of unhappiness." (lostitutes of Akber, translnted from the Peraian by F. Gladwin. Calcutta, 1786, vol. iii. p. 140.) Add finally, in our own century, the devout
Hindu who profesaes pennnce is thus described Hindu who profesaes pennnce is thus described
of Mill:-"Repairiog to a forest . . and learing all property and all worldly duties behind him, he is there directed to live on pure iood, on certain herbs, roots, and fruit, which he may collect in the forest, to wear a black antelope's hide, or a vesture of bark, to suffer the hsirs of his heni, his beard, and his nails to grow contiauslly " (History of British India, bk. 2, ch. 6), It will be observed that these are phrases which might be exactly applied to the life of many a Christian hermit.
In the history of inonasticism the vow of porerty is one factor of the fhmous triplet which constituted profession (religionis professio)obedience, poverty, and chaatity, (continentia, catitiss). The vow is divided by canonists into two classes: (l) simplex, (2) solenne. The nicma row is that made with certain spproved

[^119]POVERTY, VOWS OF
formalitles in a religious body; when these formalitios are absent the vow is termed simple. It was probably under a vow of this latter kind (if under any at all) that the early ascetae practised poverty. It is mostly under a vow of the solemn kind that the religious Orders have in subsequent times undertaken that life. (See Aquinas, Summa. Secundu Sccundue, q. 88, and Cnjetan's Comment.) Aquinns argues that even if a monk becomes a bishop he is not absolved from his vow of poverty. He ought to have nothing of his own, but onght to be, as it were, the diapenser of common property (ib. q. 88 xi.)

We can, however, trace the fact of a self-inflisted poverty, long before we have any satis. fartory evidence of $n$ bow to undergo it. There lo no occaaion to seek the prototype of such a life in that disdain of material things which is in one degree or another $n$ characteristic of most forms of religious thought, sod which, as we have seen shove, fuund expression in the Brahmanism of sncient India, and the polytheism of ancient Greece, as well as in modern Christianity. The ultimate motire of the syatem is to be found, no doubt, in the infirmities of man himself; but when we are considering it as a fenture in the asceticiam which is specifically Chriatian, it is enough to notice that the germ of it was ready from the first, both in the life our lord Himself and in certain texts of the New Testament. Juat as there were words in Scripture which asemed to demand, and in some cases actunlly produced, the sacrifice of self-mutilation, su there were words which seemed to imply that possession was, if not a sin, at least a hindrance to Christian life. It was ineritable that "Go snd scll all that thou hast " should be taken in the full zeverity of the letter.

Whatever be the solution of the rexed question as to the origin and name of the early Ebionites, it seems certain that they made a proo fession of poverty, esteeming the world, and all its allurements, as the property of Satan (see Mr. Soames' learned ncte on Mosheini, Hist. bk. j. cent. 2, part ii. ch. v. e. 2)
In the middle of the first century of the Christian ers we learn from Philo (quoted by Eusebius, Hist. Eccl. ii. 17) that the Therapentae divested themselves of their property before withdrawing into the wilderness. The Greek hiatorian suggests that this was probably intended as an imitation of the practice of the first Chriatians in the Acta, who sold their lands and laid the price at the Apostles' feet. The apirit of voluntary poverty in early days is well illustrated in the life of St. Spyridion, biahop of Irimython in Cyprus, in the 4th century, who was so far a derotee of poverty that he lent his money without interest (Sozom. Eccl. Hist. 1. xi.). But the life of poverty, says the Greek historian just now quoted, was carried to "the nummit of exactness and perfection" by Antony, the great monk ( $\delta \mu$ fyar $\mu n v a x \delta^{\prime}$ ). Many other instances of the same form of asceticism in the 4th century are recorded in the first book of Sozomen's Ecc:lesiastical History.
In the following century we reach the time of St. Benedict of Nursia, the founder of the celebrated monastic rule that besrs his name. The formal vow of poverty was one of the three vowa that were exacted of all postulants for the order,
the other two vows being thosa of chastity and obedience.

It is important to notice that we can find no trace of the formal vow of poverty earlier a than the Benelictine rule. It appears from the Novelline of Justinian that in hin times the profession of religious life was not accompanied by any particular solemnity. Even in the monasterjes of earlier days, such as St. Antony's for example, there was no formula of profession. It is obvious, however, that poverty is an essential feature of the monastic life. And this perinsps may be some explanation of a fact whleh might otherwise ocension some surprise-that in the formuln of profession St. Benedict makes no express mention of the poverty. The novice is indeed asked three questions, which no doubt, are meant severally to correspond with the poverty, the chastity, and the obedience; but the stern demand of absolute poverty is at least very mildly phrased; it is in fact simply the question that is put throughout Christendom to every candidate for baptism, "Vultis abrentuntiare sseculo huic, et pompis ejus ?" (Martene de Monach. Rit. v. 4, vol. iv. p. 223, fol. 1764). The rule, however (cap. 33), describes the condition with great minuteness of detail-no property, not even book, nor pnper, nor pen, nothing at all, was the professed to have.

Precautions were always taken against inconsiderate entrance into the monastic life. And it was the concern of princes as well as of pastora to secure the existence of proper safeguarda agninst hasty renunciation of all title to posseasion. We are not therefore surprised to find that simultaneoualy with the very rise of formal profession the emperor Justinian regulates admission by a deeree (Nov. 5). Laymen were to make a novitiate of three years. [Novicr.]

We find St. Gregory distinctly enjoining poverty on Augustine of Canterbury: "But because you, my brother, having been instructed in the rules of the monastery, ought not to live apart from your clergy in the ehurch of the English, which by the aid of God was but lately brought to the faith, you ought to institute that conversation which was our tathers' in the beginning of the early clutrch; among whom none of them said that anything was his own of those things which they posaessed, but all things were common to them " (Bede's Eccl. Kist. i. 27 ; Gidley's transl. p. 65).

Amongst the examples of the life of poverty We may cite some tinmous names. St. Anthony, whose life was written by St. Athanasius, haa perhaps the right to stand first. St. Olympia had the distinction of being under the guidance of St. Chrysostom (see Sozomen, Hist. Eccl. viii. 9). There are the pupils and friends of St. JeromeFabiola, Paula, Eustochium, and others. A little later we have John the patriarch of Alexandria (A.d. 6i6), surnamed Eleemosynarius. Other examples collected by Zoeckler (Kritische Geschichto der Askese, 1863) are more or less grotesque: Bisarion the abbot, who covered a corpse with his cloak, gave his coat to a beggar and went atark nsked himself; Eleenon, who sold every one of

- The so-called rule of Caesarius of Arles, who is silghtly eariler than St. Benediet, is ascribed by Cave to Tetradius, whom he makes exactiy contenipurary with 8t. Benedict (Hist. Lit. 1. p. 513).
his books, and himself performed the office of a inidwife to a poor woman in the vistihule of a church; Maenrius, who wss so indillerent to worldly jossessions that he helped the thief in complete the plunder of lis divelling; Pambo, who at once distributed naongst the poor the three hundred pounds of silver with which a laly presented him; and Agatho, who so areaded possession that he would not even receive the solitary piece of gold that was offered him ior distribution to the poor.
[H. T, A.]
PRAEBENDA. A word probably derived from the daily rations issued to soldiers (Thomassin, Vel. et Jov. Eccl. Discip, iii, 2 c. $1, \S 1$ ), and signifylng the portions of iood, raiment, or money, nllowed to a monk or cleric. Gregory the Great, writing to Poschasjus, bishop of Naples (Ep. ix. 9), speaks of a hundred solidl which were to be paid to the clergy. These nllowances were dlstinct from the benefice [Property of tie Cilurcif]. A Capitulary of Charles the Great (Addit. iii. c. 112 ) providea that canons who have benefices shoull not clsim a share in the allowances allotted to their poorer brethren, "stipendis fratrum unde panperiores vitam sustinent nequaquam assumant." Those who offended against this statute were to be deprived of both prebend and benefice, "utrisque caresnt et beneficio et praebenda," and to forfeit any ecclesiastical preferment they might happen to hold. The same monarch (Sirmondi, Conc. Gall. ili. p. 637) complains that certnin of the clergy neglected their parishes in order to hold a prebend in the monastery of Monte Falco. The development of the prebendal system belongs to a period beyond our present limits.
[P. O.]


## PRAECENTOR. [PRecentor.]

PRAECO. As it was the duty of the descon at certain points of the liturgy to proclaim to the people the subjects to be prayed for, and generally to direct them by his vorce in the performsnce of their acts of worship, he sometimes received the name of $\kappa \not \subset \rho \cup \xi$, or praeco, the herald or proclnimer [DtiAcon, p. 529 f.] Synesius (Epist. 67, p. 209, Migue) calls the deacons ieportpukir; and the word knpúrteiv is used of the deacon's pro-
 (Constt. Apost. viili. 5). [l'rosphonesis.] (Bing. ham's Antiq. II. xx. 10.)
[P. 0.]

## PRAEFATIO. [Preface.]

## PRAEFICAE. [Mourning.]

PRAEJECTUS, bishop and martyr at Auvergne with Amarinus; commemornted Jan. 25 (Usuard. Mart. ; Bed. Mart., Pnosectes; Boll. Acta SS, Jan. ii, B28).
[C. H.]
PRAEPEDIGNA, martyr with her husband Claudius and Maximus at Ostin under Diocletisn; commenzorated Feb. 18 (Usuard. Mart.; Yet. Kom. Mart. at Rome ; Mart. Rom.).
[C. H.]
PRAEPOSITUS (Eng. Prorost, Fr. Pritót, Germ. Probst). The word yratpositus is applied (1) like the kladred Greek words, пpoeotes,
 bishops and to presbyters [Bisıor, 1. 209]; (2) to the person who presides over a body of canons [Canonici]; (3) to the second in come
mand nader the al daustralis, and to house or prlory [I to that member of of the administrat (5) to the bulliff estate, and (6) to (Ducange's Glossal

## PRAESANCTI

PRAESIDIUS.
PRAETEXTA? at Rome nader Max 11 (Usuard. Mart. Rom.).
PRAGMATIUS, moratel Nov. 22 Lart. ; Mart. Rom.).
PRAXEDIS, vir July 21 (Bed. Mfart. Mart. ; Hieron. JIart crixviii. 1190 ; Mart v. 130). One of the was dedicated to her 2); her figure ador represented with a la

PRAYER. It is importsace of prayer growth is everywher teachers, especislly in Prayer by Tertullian the Lord's Prayer by ticular (De Orat. Don should eadesvour not either in our postures that God will heve u as well as in the ss Origen, too (De Orat outward accompanime different, fer the gestu as the voice. And agg 44 ; De Orat. c. 20) Christian is his prayer the svenues of sense, ar
earthly things. He pr earthly things. He pr heart sad not the lung (Tertullian de Orat. Praver as an ascetic exe Priykr. On forms of Books.
Christisn teachers, fro insist constsatly on th prayer. When ye ase power of Sstan ja brol 13). If the prayer of power, auch more has the whele church ( 10 . peace and unity did not $p$. but commen, prayer. I Fither," bat ourr Fath bread, but our dally by Dom, 8). When the fe prarer was so strong, it attendance on divine se "Before sll things," so Clemeatine Honilies (Hon yourvelves together mor it were heurly, at any ry CuBist. ANT.-VOL. it

PRAYER
1683
mand under the abbat in a monastery, the prior daustralis, and to the head of a subordiunte
house or prlory [PRIOR]. It is also applied (4) house or priory [PRiOR]. It is also applied (4)
to that member of a ehapter who takes charge of the administration of the capltular estates, (5) to the bailiff or teward who manges an estate, and ( 6 ) to the Advocatus ECclifisiak. (Ducange's Glossary, 8. v.) Compare Princets.

## PRAESANCTIFIED. [PRisanctified.] [C.]

## PRAESIDIUS. [Presidius.]

PRAETEXTATUS, martyr with Poutianue at Rome under Maximinus ; commemorated Dec. 11 (Usuard. Mart. ; Vet. Rom. Mart. ; Mart. Domi.).
[C. H.]
PRAGMATIUS, biehop of Autun ; commemaratel Nov. 22 (Usuard. Mart.; Hieron. Kart. ; Mart. Nom.). [C. H.]
PRAXEDIS, virgin; commemorated at Rome July 21 (Bed. Mfart. ; Usuard. Mart. ; Vet. Rom. Mart.; Hieron. Mart. ; Nul. Antiquiss. Patr. Lat. cxuviii. 1190 ; Murt. Rom. ; Boll. Acta SS. Jul. r. 130). One of the earliest churches of Rome 2); her figure adorned (Ciamp. Vet.-Mon. Ji. 143, 2); her figure adorned church doors and was
represented with a lampas ardens. (Ib. i. 27. 2.)
[C. H.]
PRAYER. It is unnecessary to say that the Importance of prayer as a means of spirltual growth is everywhere insisted on by Chrstian
teachers, especially in the well-known tracts on teachers, eapecially in the well-known tracts on
Praver by Tertullian and Origen, and in that on Prayer by Tertullian and Origen, and in that on
the Lord ${ }^{\text {Pr }}$ Prayer by Cyprian. Cyprian in parthe Lord's Prayyer boyprian. ©yprian in par--
ticular (De Orat. Dom. c. 4) warns us that we thould eadeavour not to offend the eye of God tither in our post tures or the tones of our voice; that God will have us worship Hind in secret, ${ }^{25}$ well as in the assembly of the bretbren. Origen, too (De Orat. c. 31), insists that the cutward sccompaniments of prayer are not indifferent, ior the gestures are expressive as well ${ }^{3}$ sthe roice. And again (c. Celsum, vii. 39 and ${ }^{4}$; De Orat. c. 20), he describes how the Chinstina in his prayer closes, so far as may be, the ovenues of sense, and abstracts himself from earthly thiags. He prays in a low voice, for the heart and not the luags is powerful with God
(Tetullilin de Orat. c 13) (Tetullin do Orat. c. 13). See further on
Prayer sa an ascetic exercise, Rosarf, Hours or
 Booss.
Christisa tenchers, from the apostles onward, insist constantly on the necessity of common praye. When ye assemble frequently, the power of Satan is broken (Ignat. ad Ephes. e.
i3). If the prayer of 13.) If the prayer of one or $t$ two has so much
power, nuch more hay that of the bishop and power, much more hay that of the bithop and
the whole church (lb. c. 5). The Teop and peace sad unity did not prescribe mere individual, but common, prayer. I am not to pray to " $m y$, Psther," bat our Fathet; not for my daily bread, but our daily bread (Cyprian do Orat. Dom. 8). When the feeling of community in parier was so strong, it follows that frequent
ditendance on lltendace on divine service was inisisted on.
"Sefore asll thinge," says the writer of the Clementine Homilies (Hom. iji. o. 69), "assemble Foorrelven together more constantly. I would it rere hoarly, at any rate on the accustomed
CBiast. ANT.-voL in
dnys of nasembling; for while ye do this ye are within the wills of invislability (agundas)." It wis from the conception of prayer ne a duty that public prayer liself came to be called officium (Tert. do Orat. c. 14). Eapecindly was
attendance required ${ }^{\text {attendance required }}$ (Apoost the Sulday services church, morning and eventan dinly atiendance at clergy, morning and eveniag, was eajolued on Gines, Hom 10 nity (10. ii. 59). Origen (in to the house of the reproves those who came ns if all days were not holy to the ford The Arabic canons which bear the name of Hipdiplytus (c. 21, p. 79, quoted by Probst, Kirchl. Discoppin, p. 362) desire the pricste, sub-dencuns, and renders, and the whole people to assemble together in the church nt cock-crow, nad give themselves to prayer, the saying of psnling, and the reading of Sisripturs. Even for the sick the true medicine is to attend at church and enjoy the prayere, except indeed those who are dangerously ill. The Greek $\Delta$ iard $\xi$ eis $\tau \hat{\omega} \nu$ anooct $\dot{\lambda} \omega \omega \nu$ (c. 22, in Hippolyti $O_{p e r a, ~ e d . ~ L a g a r d e, ~ p . ~}^{2} 3=$ Apot. Constt. viii. 34) desire prayer to be made ${ }^{\text {nt dawn, at the third, sixth, and ninth hour, at }}$ eveniag, and at cock-crow. And if it be implopsible by reason of unbelievers to approach the
church church, the bishop is desired to hold meetings for worship (ruvdkets) in his owa house; for it is not tie place that sunctifies the man, but the man the place. But if even thie be impossible, every man ia enjoined to say pealms, read Scripture, and pray by himself; or by two or thriptogether. The injunction is added, thnt one of the faithful is not to pray with a catechumen even in private. When such provision was made even for a time of persecution, it is easy to sec how strong was felt to be the obligation to prayer, and eapecially to publio prayer. And the acts of martyrs frequently shew the snme thing. The martyrs Santurninus and Felix, tor instunce, avowed in the midst of torturee that they had held aesemblies for worship (collectas), and gloried in their sbedience to the ${ }_{386-7 \text { ). }}^{1 \text { law of (c. } 10 \text { and 12, in Ruinart, pp. }}$
And as attendance at Catholic worship was earnestly enjoined, so was rttendance on nonCatholic worship earneetly forbidden. One who joined in the worship of Jews or heretics was excommunicated (Can. Apri. 64). If any one
despises despises the church of God, and turne aside to
the abominations of the of abominations of the henthen, or to a meeting of Jews or heretics, how shall he give account to 61, § 2 ).
For the general arrangement of the place of worship see Church, p. 378. To this may be added that the apace nearest to the presbytery was occupied by the virgins, widows, and presbyteressea (xpeaßítioes) of the church, standing or sitting (Apost. Constt. 3i. 57, §8; cf. Tertallian do Exhort. Cast. c. 11). With these were probably the ascetics. The sexes were separated [SExexes, Separation of] probably from abont the 3rd century (Ap, Consti. ii. 57, that the younger part of the inform us if the seats were part of the congregation, if the seats were not sufficient for all, had to
stand; children stoe wom; Chilaren stood beside their parents; women not yet purified after childbirth took
their place their place among the catecinumens.

Men and women were desired to go to church in seemly drese, with simple and uoaffected mien, pure in body and in heart, fit to pray to God (Clem. Alex. Paedag. iii. 1t, p. 300, Potter). The wamen covered their heads in ohurch, ace oording to the apostollic precept ( 1 Cor. xi. 5) ; the men bared their heads, as hoodsmen of Clorist, while in Judaism and heathendom allike men prayed with covered head, as a sign of treetom. [Head, Covering of.] Devotional quiet was maintained during the service; the deacon was to prevent whispering, or sleoping, or laughing, or beckoniog (Apost. Constt. ii. 57, \&8). And thia direction was not, it eppears, superfluous ; for Origen (1n Exod', hom. 12, § 2) complains that there were some whe, while scripture was read, withdiew into cornera and amnaed themealves with worldly conversation, oven turning their hacks upon the reador. Straogers who broaght comnenilatory letters from another diocese were conducted by the deacon to their proper place ; a foreign presbyter sat among the presbyters, a foreign descon ainong the deacons; a bishop was received with honour by the bishop of the place (Ap. Constt. ii. 58).

The hours of prayer, afterward dbserved only by the elergy, were originally intended to be observed su tar as practicable by the laity also. There is nuthing in the passage above quoted from the Apostolical Constitutions (viii, 34) to limit the observance of the hours to the elergy; and even at a later periud efforts were made to induce the laity to attend st the hours of prayer, as well as at the Eucharistic eervice, at least on feativals. Thus a capitulare of the year 801 (quoted by Van Espen de Horis Can. pt. i. c. iii. § 2) says: " lt was ordered not merely that cleries should perform the offices at meet times, but also that they should ring bella to rouse the people to pray." And Theodulph of Orleans (Capit. ad Presb. 23, 24) begs those who can do no more we least to pray twice a dsy, moraing and evening, in the chureh, if a church is near, if not, wherever they may chance to be when the time comer. On the sabbath (Ssturday) he enjoins all Christians to come to church with lights [for the service of the eve], to come to the vigils or matin olfice, and again with their oblations to the mass [on Sunday]. See Hours of Prayer; Liturgical BOOKS ; Lituhgy ; Offioe, the Divine.
[C.]
Postures of Prayer.-It was the custom in the earliest times of Christianity to pray standing, with the hands extended and slightly raised towarda heaven, and with the face turued towards the east. Exceptions may no doubt be cited even from the New Testament, but that this was the most cominon attitude js evident from the testimony of primitive monuments. Erescoes, sarcophagi, sepulchral monuments, anoient glass, mossics in the earliest basilicas, above all the Roman catscombs, sxhibit the faithful, more especially women, praying in this attitude [Oranti]. Many of these fomale figures are richly dressed, and, as though wearied with the length of their prayers, have their arms supported ot either side by men, whe to judge from their dress were eervants; a probable sllusion to the support which Moses received from Aaron and Hur, and a possible hint not of their weariness, but of their lengthened devotions. The presence of serving
men may, like the rich dress, also indi'ste the pusition in life of the deceased, though the rich dress may aiso have had a religlous signiticance [Paradige], 'Tertullian (Apoloyet. $\times x \times$.) esplicitly declares this to have been the Christian attitade of prayer-"Illue suapicientes (in coelum) Christiani mauibna expansis quia ipnocuis, eapite nudu quia nonerubescimus"-though this deserip tion does not exclude kneeling nor involve turn. ing to the east, while It addes the bare head to the previous descriptlon.

There la abundant evidence from ancient art and ancient literat ure to shew that the raising the hands toward heaven was an ordinary attitude of prayer among the Egyptians, Etruscans, od Romans; but Tertullian (de Orat. xi.) attaches a different motive to the Chriatian elevation of the hands to my that could have entered into the mind of a pagan. Contrasting the mere elevation with the expansion of the hasils he saya: " pos vero non attollimus tantum sed er. pandimus, c dominica passione modulanten." The same desire to limitate the pisitiod of oor Lord upon the oross is related iu Ruinsrt (Acta Martyr. Sinc. p. 235) of Montanua, and in Usuard (Martyrol, xii. Kal. Fob.) of Fructuosus, Augurius, and Eulogiua. Pagan may readily be distinguished from Christian orante on ancient monumente, the pagan figures raiaing the hands vertically with the elbow forming a right angle, the Christiso extending the arme horizontally, expressing, according to Tertullisn (do Orat. xiii.) more humility and self-control; "ne ipsis quidem manibus sublimiue elatis, sed temperate sc probe elatis." In the early church the catechumens as well as the faithful prayed standing, but wherean the latter raised the eyes to heaven, the former bent them towards the earth, to inlicate that they had not yet acquired by baptism the right of sons to raise thsir eyes to the Father in heaven.

For the prevalence of the sttitude of kneeling in the early church, see Grinuflexion. (Mattigny, Dict. des Antiq. chret. s. v. Priëre, Attitudes de.)
[E. C. H.]

## PP IYER, THE LORD'S. <br> [LORD's

 Prayer.]PREACHING. кири $\gamma \mu a$, pracdicatio; 80 סaбка入la, doctrina, instructio, institutio. Sermons were known as $\delta \mu$ inla, tractatus, homilies; $\lambda$ byou sormiones, sermons. Preachers were סisdoxadou tractatores, doctors, or expositors. [HomiLy and Homiliarium.]
I. In the first place we find our Lord spplring to Himself the prophecy of Is. lxi. 1, "He hath anointed me to preach the gospel to the poot" (Luke iv. 18) ; and giving an express commission to preach to the Twelve (St. Luke ix. 2), and it would seem to the Seventy (St. Luke x. 9). To the former it was repeated with great oolemnity immediately before the Ascension (St. Mark sri. 15) ; sud we find St. Paul (1 Cor. i. 17) elsime ing with considerable emphssis this fuaction

 ing to him. Very naturally, therefore, and for an obvious reason, the preaching of tho Apostlee is deacribed by the term, evaryeni!ccour; and evary(Aton (in the singular) means not onf the record of the life and teaching of Christ, bat slao the communication by preaching of the
knowleige of the 18, iv. 18 ; Acts $v$. is generaliy confin Lord sud His apos of thear ; but ther at least in Acts period of the aprea
II. At a somewh church, when cong ratious places, we Paul that those to gifts had been com preaching and exper of Chriatians. See over, it is to be not is not employed). there for these " pr aver, appoear under tiuns this custom permitted; and aa menta died out in o sze, this " ministr placed by one devo taries, the clergy. Epistles (in the w this definitely, but sny kiad of author eresceret plebs et inter initia concessu zare, et Scripturas auten omina loca ei venticula eonstituta otficin in ecciesiis s ciero anderet, qui or otficium, quod sciret sessum" " (Com. in E III. Women, how is the church to assu presehers; neither eara from 1 Cor. xiv. afterwards was this The fourth council of declires this: "Muli viros in conventu doc ame effect the $A_{p}$ pos cap. 9). The allowit however, a mark of 1 Tertullian: "Jpsae m caces, quas sudeant d 41). And the Montan principle of their sect Priscills and Maximil in the teaching of $t$ himself.
1V. Among the Ca was in the earliest the bishop. Justin describes the presidi eshorting the assemb menting on the pi "A bishop must be a refers to this as es bishop (Hom. x. in in suother place tha the power of prea, from the throne of
 Alesandria spesiks ol
 Epies.). The same sixth general council bishop of Antioch, fo

## Preaching

knowlesge of the Incarnation. See St. Luke lii. 18, 1v. 18; Acts v. 42; Gai. 1. 11. This uange io generally confined to the preaching of our Lord and His npostles, and it is generally true of thens; but tiere is apjarently one exception at least in Acta viii. 4, even in the very first period of the spread of the gospel.
II. At a aomewhat later stage of the primitive church, when congregations had been formed in rarious places, we learn from the epistles of St. Paul that those to whom extraordinary gpinitual gifts had been committed, were in the habit of preaching andexpounding in the public assemblies of Christians. See 1 Cor, xiv, 31 (where, howover, it is to be noticed that the word ciaryed/ ${ }^{\mathrm{w}} \mathrm{\omega}$ is not employet). Certain rules are Inid down there for these "preachings." It does not, howarer, appear under what further limits or reatrictions this custom of general ministration was permitted; and as these extraordinary endowments died out in or shortly after the apostolic age, this "ministry of gifts" was speedily replaced by one devolving on the natural deponituriee, the clergy. Ililary's comınent on the Epiatles (in the works of St. Ambrose) states thia definitely, but it ia not clear whether ujon any kind of authority, or as a mere theory: Ut cresceret plebs et multiplicaretur, omnlbus Inter initia concessum et evangelizare et baptizare, et Scripturas in ecclesiâ explanare. At ubi autem ombia loca circumplexa est ecclesia, conventicula constitutn sunt, et rectores et caetera officia in ecclesiis sunt ordinnta, ut nullus de clero auderet, qui ordinatus non easet, pracsumere officium, quoll sciret non sibi creditum vel concessum " (Com. in Ephes. iv.).
liil. Woman, however, were naver permitted in the church to assume the character of public preschers; neither in the apostollic age, as we learn from 1 Cor. xiv. 34, 35; 1 Tim . ii. 11, 12 ; nor afterwards was this ever permitted in any case. The fourth council of Carthage (can. 99) expresely declires this: "Mulier quamvis docta et aancta, viros in conrentu docere non praesumat." To the sume effect the Apostolical Cunstitutions (lib. iii. cap. 9). The allowing of women to preach was, hovever, a mark of many heretical accts. Thus Terullian: "] psse mulieres haereticne quam proraces, quse audeant docere " (De Prunscript. cap. 41). And the Montasists even made this a leading principle of their sect, and ita two prophetesses, Priscilla and Maximilla, were quite as prominent in the tesching of their followera as Montanua himself.
IV. Among the Catholics, however, pruaching Was in the earliest age especially the duty of the bishop. Justin Murtyr (Apol. i. e. 67) describes the previding brother ( $\pi$ 保的orás) as
eshorting the eshorting the assembly. St. Chrysoetom, com-
menting on the phrase used by St. menting on the phrase used by St. Paul, "A bishop must be apt to teach" (סisactucov), refers to this as especially required of the bistop (Hom. x. in 1 Tim. iii.), and declares in another place that "he who was without the power of preaching ought to be far from the throne of teaching" ( $\pi \delta \delta \rho \rho \omega$ far Pphyoy Bisarkaniko $)$. Similarly Cyril of
Alesgndria Alessudria apeaiks of the episcopal office as allapa dioaakaikishy (Ep. ad Monach. in Conc.
Eptes.). The Epies.). The aame phraae was used by the sinth general council in degrading Macariue, Wishop of Autioch, for heresy. It was under-

PREACHING
1685
stood that a bishop undertook to preach as one of the distinctive duties of his office ; and St. Ambrose complains that he, although unlearned in theology and unprepared, was obliged to undertake it: "Cum jam elfugero non possimus oflicium docendi, quoil mabis refugientibus imposuit snecrdotii necessitudo.... Eko raytue de tribunalibus atque administratlonis infulis ad ancerdotium, ducra ros coepi quod ipse non didici. Itaque factum est, it priua docere ln ciperem, quam discere, Discendum est igitur milhi sinul et docendum, quoniam non varavi ante discere" (De Offic. Minit. I 1). And St. Chrysostom developes the aame idea at length, and with great beauty, in the fourth book of his treatise De Sacerdotio. St. Augustine, when he writes to blume the custom of the auditors standing throughout the surmon, which he says, by fatiguo of the body, takes away the attention of the mind, so that they should rather sit, says, ", Antietites sedentes loquuntur ad populum" (De Mud. Catech. o. 19). The pasange is interesting on another ground, since wa learn from it that in the province of Africa the custom was for the preacher to sit and the people to stand: whilst in some other churches both preachers and people used to sit.
In the African churches it would aeem, from this and other passages, that the duty of prenching was reserved wholly to the bishop; and to this fact we must refer the frequent use of such phrases as me tractante and tractante Episcopo in the Epistles of St. Cyprian (Epp. 52, 56, 83). It was for centuries altogether unknown in these churches that any but bishopss should preach ; and Poesidius, in his Life of St. Augustine, relates that when Valerius, the bishop of the diocese, was induced by Auguatino's remarkable powers to allow him to presch frequently bafora him, he introduced a marked departure from the cuatoms of the province: (Vit. Aug. cap. 5). But the example once given was afterwards followed, and it became more uaual for presbyters to preach by licence from the bishop, "postea bono praecedente exemplo, accepta ab episcopia potestate, presbyteri nonnulli coram episcopis populo tractare coeperunt verbum Dei" (ibivl.). But in the Eastern Churches presbyters were more generally permitted to preach; for the anme author intimates that it was from their example Valeriua derived the idea, and diaregarded accordingly the outcry made againat hlm. St. Jerome was so jealous of the righta of presbytera, that we need not be aurprised to find him stigmatizing the refusing to them the privilege to preach in the presence of bishops as "a very bad cuatom in cartain churches." The ecclesiastical historiana have some scattered notices upon the subject. Socwites (lib. v. c. 22) asserta that at Alexandria presbyters were not permitted to preach; and that this restriction began from the time when (the preabyter) Arius troubled the church by his novel apreculationa respecting the Incarnation; which has aomewhat the air of a theory invented ex post facto to account for the cuatom. But he records in another place (vii. 2) in his notices of Atticna, bishon of Constantinople, that the latter eonstantly preached while yet a presbyter. And almoat the entire career as a
prescher of St. John Chrysostom is comprised In the sixteen yeary whleh Intervened between his orillation as dencon and hia elevation to the equacopal throne of Constantinople. To this period, amongst many other of hile works, must be referred the oratious on tho mortyr lahylam. The sermon that he preached before the thishop and a large congregation on the occasion of his ordination as presbyter is still extant; and it needs only to mention the celebrated orations On the Statu's, as falling likewise within the time of his jresbyternte.

Similar instances from other churehen might easily be adduced; and there is nothing to shew that they were in any respect exceptions. The power and the duty of preaching were primarily In the bishop; but he might and usually did authorize prenbyters who were capable of discharging it to do so.

A case is recorded by Paulinus in hia Carmen de l'itâ Felcicis of this Felix being mpointed by Quintus, as the newly-elected bishop of Noln, to preach there: "Eirgo sub hoe cornm Felice antistite vixit Presbytero, et crevit meritis, qui crescere eede noluit [he had refused to be himaelf chosen bishop]. Ipse illum tauquam minor omnia Quintus observabat, et os linguain Felicis habebat. Ille gregen officlo, Felix sermone regebat."
V. The case was somewhat different with regard to deacons. The power of preaching was not, in the earliest times, committed to them;
 apilied to them, and the dencon is called $\kappa$ hpos (or l'us:CO), it is to be understood of his ealling the congregation to prayer, giving notice of the various atages of the service and such like. It was noted as a thing unusual even among the Arinns that Leontius, the (Arian) blshop of Antioch, permitted Aetite, a deacon, to preach publicly in the church (Philostorg. Hist. lib. iij. c. 17). Yet great numbers of eermons and aimilar discourses are extant from the pen of Ephrem Syrus of Edessa (d. A.D. 399), who was never more than a deacon ; and we must apparently conclude that these were preached, and that we have here another exception to the ordinary rule. The Com. in Ephes, already quoted, asserts poaitively " nune neque diacont in populo praedicant." At a later period in the West, the council of Vaison (A.d. 529) gave permission in a canon to deacons to read "the homilies of the holy fathers," when the priest was prevented by sickness from presching (can. 2). And it is said of Caesarius of Arles in his Lifo that when himself unable to preach through sicknese and age, he appointed not only presbyters but also deacons to do so. But the context shews (cap. 28) that they were merely to read discourses or homilies "Ambrosii, Augustini, seu parvitatis meas vel quorumeunque Doctorum Catholicorum."

It may, however, safely be said that deacone were as a rule confined to reading, and were not suffered to preach; and that this rule was not broken through except in rare and unfreguent Instances.
VI. It would seem that monks or other laymen were nometimes permitted to preach. Eusebius (Hist. lib. vi. c. 19) relates the well-known case of Origen, who, while a layman, was requeated by Aleasander, biahop of Jerusnlem, to
preach before him ; anl Alesaniler defended thin, when chailenged, as a well-known practice whea a layman was well gualifiei to prench. In doing so, he quotes the instances, otherwise unknown 'o un, of Finelpis at laranilap, biditen topreach by tha bishop Nenn; of l'anlinusat lconian, and of 'theo dorus at symuadia. This freedom does not ajpest, however, to have existed in the West. We fin! pope Leo, in an epistle to Mnsimun, bishop of Antioch, telling him that monks or other laymen, however learned, shoull not be allowed to unarp the right of teaching or jreaching, but only the priesta of the lord (E'p. 60 or 62). But the very cantion would secin to shew the existence of auch a practice ; and doubtlens monks at sll event ${ }^{2}$, who were empable of preaching and pipounding Scrlptare, would habitually do so in their own communities. With respect to this practice, nevertheless, St. Jerome writes: "Munschus non docentis, sed piangentis, habiet officium" (Ep. 35 ad Ripar.), and in the eplstle to lielio. dorus, "Alia monachorun est eausa, alia clericoruin: clerici pascunt ovel, ege pascor."
VII. It was not at all uncominon in large churches having many elergy, or at tinues when bishops were assembled, to have several sermons preached one after another, in the same assembiy; the bishop, If thrre were one present, or the person of greatest dignity, coming last. We find in the so-calied Apostolical Constitutions tha following rule, which no doubt represents the practice of the period when it was written: "When the gospel is read, let the preshyters one by one, but not all, speak the word of exhoftation to the people, and last of all the bishop, who is the governor or pillot of the shlp" ( $\mathrm{jib}, \mathrm{ii}, \mathrm{c}, \mathrm{si}_{\mathrm{i}}$ ). And it is clear from rarious allusions in the dis. courses of St. John Chryaostom, preached by him at Antioch while still a presbyter, that the bishop was to preach after him, as when he saja: "It is now time for me to keep silence, that eur master may have time to epeak" ( $/ / 6 \mathrm{~m} .2$, do Yerbis Esai. tom. iij). St. Jerome, writing :o Pammachins, mentions an instance when tre bishops, Epiphanius and John, bishop of Jerasalem, had prenched one after the other in the church at Jerusalem (Ep. G1, eap. 4).
There are many decrees of ancient councils enforcing the duty of frequent presching, ard directing when and how often sermons should be preached. The eleventh council at Toledo recemmended to biahops diligently to fit themselves by reading and study for the discharge of this dutr: "ut qui ollicium praedicationis suscepimus, nullis curis a divina lectione privemur. lisidere, bishop of Seville (d. 636 A.D.), in his work on "Ecclesiastical Offi, es," Inye down that te a bishop the knowledge of Seripture is necessary because he has to labour in preaching. The Trullan eynod enjoined upon bishops "to preach in their churches every day, or st least on Sundnys, tesching all the clergy and people with pious and orthodox disconrse, collecting out of the divine Seriptures knowledgs and right judgments. And if controversy shond arise about the Scripture, they ahould interpret it no otherwise than aa the lights and doctors of the churen have expounded it in their writimgs ${ }^{\prime \prime}$ (can. 19). A letter from St. Boniface, archbishop of Mentz. (d. 754 A.D.), not long after explaing sufficiently his idea of the importance of preschlng as a duty of the clergy: "Lullum censtituere
faclatls Praedient crum et l'upulorn Presbyteri Magir dectorem, et pop catorem et Pasto the aecond cannu (a.b, 81:i): let and the canons, conalat in preach build up others as as in the practlce Menta in the same fail to preach in days and festiva Rheims repeats $t$ direction, that th the vernacuiar to be understood (ca: Tours in a very sim quire that he sha discourse "in rust Theotisenm" for As in other parts with this, the em from time to thme reclesisstical regul thelr own secular lswa in the Theodo enperors, Gratian, is de munere seu apfi verdo Dei. The sar code of Justinian Sucrilgyii, Leg. 1). ether provisions to this list with the naturally not ove legisintion of Chnr sors. These capit sions very similar A collection of " emeliss diversorum the various Sundaye atill extsnt, whicl Diaconus at the c [Homily, p. 782.]
VIII. Aa to the sermens should be Sunday wan the pri it is thought that peintec day. For seems to exclude any he gives of the Chr which is called Sun to the emperor Traj being accustomed "stato die ante lue 97. This would be perhaps then conclu the Eucharist and the sermon were in not thst they were And, in fact, we lear years Ister, that $W$ "stationary days" Ware observed in a ai tion of the Holy $\mathbf{C}$ therefora with sermo Fias a usual part (De Orat. cap. 14). or anniversaries of $t$ of abundant preachir homily on the marty
faciatis Praedicntorem et dinctorem Preahyterorum et Pupuloruni, Spere yumd hillo habeant Presbyteri Magistrum, et Monashi regularem ductorem, et populi Christiani fidelem l'raedlcatarem ot Pastorem." Still more empliatie is the necond canon of the nisth council of Arles (A.D. 813): let priesta learn the holy Scriptures and the canons, and let their whule husineas consint in preaching and teaching, and let them build up others as well in the knowledge of faith, as in the practice of grod works." A council of llentz in the same year exhorts "bishops not to Sail to preach in persen or by a dejuty, on Sundayn and festivals" (ean. 25). The srecond at Rheima repents thls order with the additional direction, that the bishop's sermon alall be in the vernacular tongue, in order that he may be underateod (can. 14, 15). And the third of Tourn in a very bimilar canon goes so far as to reo quire that he shall be careful to translate his
disceurse "In rusticam Romanam linguam aut Thisceurse "n rusticam Romanam linguam aut Theetiscam" for the sume reason (can. 19). As in other parts of the duty of the clergy, se with this, the emperors thonght it their duty from time to thme to supplement and support
reclesiastical regulations by the enactments of thelr own secular law. The title of one of the lawa in the Theodosian code issued by the three enplerors, Gratian, Valeutininn, and Theodoslus, is de munere seu officio episcoporum in pracdiond,' reero Dei. The game law was inserted iato the rode of Justioian (lib. ix. tit. 29, de Crimine Sucriespii, Leg. 1). It would be long to quote other proviaions to the snme effect, and we clese this list with the remark that this subject was nstursily not overlooked in the multifarlens legislation of Chnrlemagne, and of his successors. These capitularies centain many provisions very similar to those already quoted. A cellection of "tractatus atque sermenes et omelias diverserum Catholicorum patrum," for the rarieus Sundays of the ecclesiastical year is till extant, which was compiled by Paulua Diacenus at the command of that sovereign. [НоміLу, p. 782.]
VIII. As to the days when it was nsual that sermons should be preached, the Lord's day or Suaday was the principal occasion for this, and it is thnight that it was at first the only appointec day. For Justin Martyr (Apol. c. 87) reems to cxclude any other days by the deacription he gives of the Christian worship "On the day which is called Sunday." The report of Pliny to the enperor Trajan spenks of the Chriatians being accustomed to meet on a stated day, "stato die ante lucem convenire" (lib. x. ; Ep, 97. This weuld be about A.D. 105). We may perhaps then conclude that the celebration of the Lucharist and with it the preaching of the sermon were Invariably held on Sundays; not that they were never held at other times. And, in fact, we learn from Tertullian not many years later, that Wednesday and Friday, the "ststionary daya" or days of apecial meeting, were ebserved in a similar manner with celebration of the Holy Commumion, and no doubt therefore with sermon, which, as we have seen,
His a osual part of the Eucharistic service His a osual part of the Eucharistic service (De Orat. cap. 14). [Stations.] The natalitia
or anniversaries of the mirtyrs were also times or anniversaries of the mirtyrs were also times
of abundant preaching. St. Chrysustom, in his of abundant preaching. St. Chryoustom, in his
homily on the martyrs (Hom. 65) remarks upon
thila, and mentions that the wholo sity went
furth to celebrate their memory at their temba.
likewise the great festivals and fauts of the Christian year were naturally the occasion for the delivery of sermons. In lent it was cuso tomary to have sermons every day. The homilies of St. Chryanstom ujwil the hook of Genesis coniprose a lesiten course of this kind; and the homilles "On the Statues" were similinrly preache! upon every day in Lent. J'anphillus says of Origen that ho was accustomen to address the people almost every Jny (Apel. pro Uriy. tom. I.). The Apostolical Cometitutums also have an order directing public prayern and preaching to be held on every Saturday also, excepting that preceding Easter day or on the Lord's thy in. II. o. 59). [SAminti.] It wouh heem $t$ t $\&$ It was the practice in the Eyyr inn monastere.s, where there were constant serv: es apery day; fir a sermon to be preached dail, at. this was, naually in the alternoen, "post heran homas", according to St. Jerome

It was it act a general custom to have evenlng prenching as well as moruing upen nccasions of partieular devotion [comphre Vight]. In several of Chrysestom's discourses he plainly alludes to their being preached in the ufternuon: e. g. Hom. 10, ad Pop"l. Anticeh. St. Augustine makes it clear that he preached sometimes In the afternoon as well as in the murning, by expreseions which he uses: e.y. in his second sermon on Psalm lxxxriil., where he says, "Ad religua Palmi, de que in matutine locuti numus, animum inteadite et pium debitum exigite." And Gnudentius, bishop of Brescia (1. A.D. 427), refers in his Tractutus to his having preached twice on the vigil of Easter (Truct. 4). Some of the discourses of st. Hasil on the Hexoemeron, or six days of creation, were likewise preached in the evening (Hom. 2, 7, 9). It is, perhap, needless to multiply instances of a practice widely epread in all the churches, and naturally to be expected.
A remarkable statement is made by Sozemen (Hist. lib. vii. c. 19), that at Rome nother the bishop nor any other were known to preach publicly to the people up to his time (a.D. 44()). This declaration is repeated by Cassiodorus in his Historia Tripurtita, and without hinting that it is incorrect. Valesius, In his note on this passage, observes, in carroberation of Sozomen, that no sermons by any bishop of Rome are extant before those of Leo the Great. His pontificate commenced only in A.D. $4+0-$ i. $e$. in the same year in which Sozomen's History brenks off. There is indeed an oration delivered by pepre Liberius in St. Peter's church on the Frast of the Nativity, upon the occasion of a profession of virginity by Marcellina, sister of St. Ambrose, and othcr ladies. But be argues (1) that this oration was not properly an $\delta \mu i \lambda i a$, or eermon, but an address and exhortation to Marcellina; and (2) that it was an exception to ordinary rule, probably to do honour to a person of high rank. Bingham's suggestion is that the homilies of famous writers might be read in place of a sermon. Perhaps, however, all that Sozomen'z statement need be taken to mean is that it was not the habit to preach constantly, aa in other churches; or that instead of formal sermens there were merely familiar and unstudied

## Preaching

addresses for which the title of Sermon was not arrogated; and that the Roman church had produced no great preachers, such as Origen, Athanasius, or Chrysostom, in the East. And when we remember how few of the clergy were in the habit of preaching during the Middle Ages, and in the centuries preceding the Reformation, the statement is credible enongh. Bingham's argument, from the expreasions of Justin Martyr in his Apolugy, doea not seem to be of much weight, since Justin was essentially Greek by birth, long residence, culture, and experience; and it is by no mellns certain that in the passage in question he is describing the services of the Roman church.
1X. Scrmons were commonly written, but occasionally preached ex tempore. Origen was a distinguished iostance of the latter practice. Eusebius (Hist. lib. vi. c. 36) relates, however, that it was not until he was sixty years of age that he ventured to preach unwritten sermous in the churches; and these were taken down by raxuypdqob, or shrrthand writers. It is related by Sozomen concerning St. Chrysostom upon his return from banishment, that he was obliged by the jeople to go into the great church, and deliver to them an extem-
 abrov" (Hist. lib. viii. 18). And in many of his sermons still extant, we have allusions to incidents taking place during the delivery of them, sutficient to prove that the prepared sermon had been embroidered by the preacher's ready eloquence with these spontaneous additions. The historiau Socrates (H.E. vii. 2) relates of Atticus, afterwards bishop of Constantinople, that though, whilst he was in the order of presbyters, he used to preach from memory discourses which he had previously prepared, yet afterwards, having acquired confidence by industry and practice, he began a
 popular preaching. Ruffinus says in his History (lib. ii. cap. 9) of Gregory Nazianzen and St. Basil, that there were noble monuments of their ability extant in the sermons which they spoke ex tempore in the churches; but it is doubtful whether he means anything more than memoriter. This remark cannot, however, apply to that paseage in a letter of Sidonius Apollinaris (died A.D. 482) to Faustus, bishop of Reggio, in which he refers to "praedics ionee tuas, nunc repentinas, nunc cum ratio poposcerit elucubratas," where the distinction between the two classés of sermons is clearly expressed. It is evident that to preach in this unpremeditated manner was a matter of frequent occurrence with St. Augnstine. In one of his sermons on the Psalms (Hom. Ps. Ixsxvi.) he intimates that it had been prescrihed to him by the bishop then present in church. In his book De Doctrina Chistiana he gives such detailed directions for the practice of sacred oratory as to make it abundantly clear that he contemplated a habit of preachlng simiar to that common in modern times, viz. the careful preparation beforehand of a discourse, followed by oral and unaseisted dellvery of it. In his treation $n_{e}$ Catechizandis Rumibus he gives two sermons of different lengths as models for the inexperienced prescher. Yet, however careful had been the preparation, they were wont to capend somewhat on the inspiration
of the moment, and in this they considered they were depending upon the help of the Hoiy spirit, promised by our Lord in the Gospel (St. Matt. $x$. 19, 20. There is an exquisite prayer for "a humble wisdom which may build up, and a most gentle and wise eloquence, which knows not how to be puffed up," preserved in the works of St. Ambrose (Orat. apul Ferrar. de Conc. lih, i, cap. 8), which he is ssid to have hahitually used before preaching; but it does not appear whether privately or not. But these quatationa might he increased to any number, for the habit of commencing the sermon with a prayer was a constant one among the later fathers.
Another preface to the sermon which wss commonly used was known as the Pax, "Peace be unto you," to which the congregation would reply, "And with thy spirit." This was called In Greek $\pi \rho \sigma \sigma \rho \eta \sigma i s$, the address or salutation: but St. Chrysostom speaks of it as the l'esce,
 Coloss.).

It was not uncommon to use a short prayer before the sermon, but there does not appear to have been any prescribed form for this. It was a matter of individual choice; snd from the various specimens of such prayers which are now extant, they would seem to be very similar to those which are frequently embodied by modern preachers in the exordium of the sermon. Thus in the commencemeut of one of St. Augustine's homilies upon the P'salms, we find "attendite ad Psalmum; det nobis Domi${ }^{n \prime \prime}$ aperire mysteria quae hic contimentur" (in Psal. xci.). A similar but longer one occurs in Psalm exxxix. "Adjuvet [Doninus] orationibus veatris, ut ea dicam quae oportet me dicere et vos audire (Comp. also De Cater hizandis Rudhus, cap. 4 and Hoin. in Psal. cxlvii.). St. Chry: sostom also says, "First prayers and thea the
 but is here probably reterring to the genersi prayers, perhaps of the Ante-Communion office, which, at all events, usually and preferably preceded the sermon (Cinstit. lib, viii. cap. 5).
X. The text was always tsken out of some part of the Scriptures; but it appesrs from some homilies of St. Chryzostom that preachere would sometimes di-pense altogether with a text. The subjects, however, were always of a serious end religious nature. St. Gregory Nazianzen, in his first Orat. Apol. de Fuyâ, gives a list of these, which includes the chief doctrines of the Christian faith; and St. Chrysostom gives a not disaimilar one (Hom. 24, de Bapt. Christ. tom. i.).
XI. From the facts here presented it will be tolerably evident what was the method of preaching generally adopted in the earliest ages of the church. There was little seope for the rhetorical arts of the orator in the earliest Christian assemblies; and probably Thomassin is very right when he concludes : "et Apostolos, et Episcopes, et Presbyteros qui prioribus his saeculis conciona bantur, sermones effudisse extemporancos, inornatos, ex abundantiâ cordia, et plenitudine Intima charitatis" (Vet. et Nora Descrip. Eecles. part ii. book iii, c. 83). At a later period, when a great brorden of doctrinal teaching and polemical discussion was thrown upon a far more cultured and leisurely class of clergy, the typicel discourses of the age became much nore elaborate and literary ln thelr character, even while, no
doubt, the grea remained comp period Origen, Jeronc, may be the end of the $4 t$ of the schools h the puipit ; and $i$ orstors who flot Chrysoston, the of Sysss, and st amples of a gre preaching. Abo presch sitting in distant cithectri, The custom of a ping the hands oxtended itself b shewed the great the habits of Chri have inveighed as in an eloquent ser Rhetoric, in fact, real and factitiou and the sermon sunk to be little creise. According great cities, pojul rewards, with fal rccompense of a m torian Socrates ( $H$ of a certain bishop name, who was ver. having cone to Coi great many church large sum of money sibly this prevalen the practice of pre unconnected with th charch, and it woul of Western Europe greater simplicity o prevsiled. Here, ho (d. A.D. 449), was which seems to ha return to o highes address. It is, nev inflsted complimen when we are told gustinus post Hilar ferior." The writer account of his pre ejua praedicatio, q habuerit, quas sente suruia supernorum qplendentis eloquii rarias picturas, et $r$ l ferrum spiritalis gl haereticorvon reneua dicam dicere, sed ne sedilibus praeparatis tima usque in ejus de talibus saginalnit, pay entes nequayuan past turba defuisset, sim corda nutriebat, at u vidisset, sermene, vult Insolita excitabatur, s ejosslem praeclari d scriptis meriti summi Donnulas, adniratione raperint, Non doctrir Descio quid super hom

## PREACHING

## precariak

1689
doubt, the great bulk of the popular preaching remained comparatively unchanged. Of this period Origen, Tertullian, Athanasius, and Jerome, may be taken as representativea. By the end of the 4 th century, however, the rhetoric of the schools has completely made its way into the pulpit; and in the brilliant group of Christian orators who tlourished at that period, St. John Chrysoatom, the two Gregories, of Nazianzus and of Nysss, and St. Basil, we have the typical examples of a greatly altered style of Christian preaching. About this time it became usual to preach sitting in the ambo instead of in the more distant cathec(ri, in ordar to be better heard. The custom of applauding the prencher by clapping the hands and stamping the feet (крóros) ostended itself' by degrees into the chnreh, and shewed the great change which had passed over the hahits of Christians. St. Chrysostom is said to have inveighed agaiust this objectionable custom in an eloquent sermon, which woas loully applltuded. Phetoric, in fact, speedily passed into mere unreal and factitious artifice in that luxurious age, and the sermon seems to have in some places creise. Accordingly, in Constan intellectual exercise. Accordingly, in Constantinople gnd uther
great cities, popular preachers were Joaded with rewards, with faine, and it would seem with recompense of a more substantial kind. The historian Socrates (Hist. lib. vi. cap. 11) tells a story of s certain bishop from Ptolemais, Antiochos by name, who was very lamous for his eloquence, and having come to Constantinople and preached in a great many churches there, obtained by so doing a large sum ot money, and then returned home. Possibly this prevalent secultrity of tone into which the practice of preaching had fallen, may not be unconnected with the disuse of it in the Roman church, and it wonld seem thronghout great part of Western Europe, where at this time a much greater simplicity of manners and even ignorance prevsiled. Here, however, Hilary, bishop of Arles (d. A.D. 449), was renowned for his preaching, which seems to have been in some resjects a return to a higher and purer type of pastoral ndiress. It is, nevertheless, too much like the inflated compliment of the previous century, when we are told by a contemporary: "Si Augustinus post Hilarium fuisset, judicaretur inferior." The writer of his life gives the following account of his preaching:-"Temporalia vero ejus praedicatic, quantum flumen eloquentiae hahuerit, quss sententiarnm gemmas sculpserit, surum supernorum seusuum repererit, argentum splendentis eloquii abundaverit, descriptionum vsrias picturas, et rhetoricoa colores expresserit, ferrum spiritalis gladii acumen in trnncandis hsereticorom renenatis erroribus exercuerit, non dicam dicere, sed ue cogitare me posse protestor ; sedilibus praeparatis in jejunio ab hora diei septinus uşue in ejus decimam epulis plebem apiritslibus saginabat, pascendo esurire cogebat, esurientes nequa, uaam pascere desistebat. Si peritorum turbs defuisset, simplici sermone rusticorvm corda nutriebat, at ubi instructos super venisse Pidisset, sermone, vnltu pariter in quadam gratia Insolita excitahatur, seipso celaior apppareiat ; ut ejasdem praeclani docteres tenpurria, qui suis scriptis meriti summi claruere, Silvina Eusebins, Donnolas, adniratione succeusi in hac verha proruperint, Non doctrinam, nou eloquentiam, sed nescio quid super homines consecutung."
XII. When we come to the 8th century, and the beginning of the 9 th century, we must conclude, if we may judge from the few specimens that remain, that there was but little preaching, and that what existed shews a singular nixture of piety and dense ignorance. It would probably be correct to say that there was little or no popular or public preaching at all; the written compositions that remain to ns from that age emanated almost in every case from the monastic institutions, and were intended for use within their own walls and fur their own members. On the one hand, they display considerable knowledge of the letter of Scripture, care and acuteneas in reasoning upon it, and ardent, if aimple, piety. On the other, the temper of the age was ntterly uncritical, and accepted indiscriminately historical truth, and the noast crude and incredible legends. The Homilies which are extant under the name of Aelfric (whether written by him or not, they are apparently a work at that age) afford numerous examples of this characteristic. And on the fother hand, they hnve many passages of considerable spiritual insight aud remarkable earnestness and beauty.
[S. J. L.] XIII. Literature. F. B. Ferrarins, De Feterum Christt. Concionihus, lib. iii. (Medio, 1621, often
reprinted); J. Hildebrnad, Exercitationes de Veterum Concionibus (Helinstadt, 1661); E. Leopold, Das Predijtamt in Urchaistentium (L.äneburg, 1840); Monle, Christian Oratory of The First Four. Centuries (Cambridge, 1864); Paniel, Geschichte der c/iristl. Beredsamheit (Leijzig, 1839 ff ); Tzschirner de Claris Eccl. $V^{\prime}$. Oratoribus (Lejpzig, 1817-1821); Th. Harnack, Geschichte und Theorie der Pro digt Krlangen, 1878). Collections of sermons of the father's are found in Combefis, Bibliothee, Patrum Concionatoria (Paris, 1662); Pelt et Rheinwald, Bibliotheca Concionatoriu (Berlin, 1829 f.). [C.]

## PREBEND. [Praebenda.]

PRECARIAE, PRECARIUM, an agreement, lease, or charter (Ducange, Gloss.), by which a life interest in church property was created, 1 , in raturn for the conveyance of an estate to the church in fee simple; 2, at a fixed quit-rent, in return for feudat servicas.
I. In the first case the property appeares sometimes to have been given over with a bare reserration of the lite interest. Thus Augustine (Sermo 356, Migue, l'atrol. t. v. page 1572), speaking of one Aurelins, bishop of Carthage, tells a story of a man who, not expecting to have children, conveyed his whnle property to the church, retaining merely a life interest (retento sibi usuffuctu); when children were born to him, t' e bishop, contrary to his expectation, restored the property to him. In most casea, however, the arrangement evidently par. took largely of the nature of $n$ bargain. Thus the third council of Tours, A.D. 813 (c.51), replies to the complaints made by certnin heirs, who alleged that they had been unfairly disinherited, because the property to which they had a rightiul daim had heen conveyed to the charch auder the title of "precariae," that no one ever conveyed property to the church wilthout receiving either as nuch ns he had given, or twice or thrice as much in the shape of life interest (usu fruc-

## PRECENTOR

tuario), and that, if the donor made it a condltion, his children or relations were allowed to hold the property on the same terma that had been agreed on with himself. It ia added that even relations who had no legal claim were habitually permitted, as a matter of grace, to hold the property which had been conveyed away from them (de quà illi jam erant per legem exclusi) if they were willing to hold it na a fief (in beneficium) from the chureh. This they allege to be the invariable custom and method of the church. It is probable, however, thet complaints continued to be made by heirs who conaidered themselves unjustly deprivel of their inheritance, and that such assertions were not altogether without reason may be gathered from the fact that the council of Meanx, A.D. 845 (c. 21), found it necessary to declare in the most positive terms that no one should dare to necept "precariae," except on condition that the owner should retain a life interest in the property, and receive an annuity of twice the amount from the property of the church (si rea proprias et ecelesiasticas usufructuario tenere voluerit). In case, however, the owner preferred to coavey the property at once (ad praesens demiserit) he was to receive a life interest to the amount of three times the value from church property, but only for his own life.
11. The second class of "precariae" consisted of land held from the church by military tenure, on condition of rendering certain feudal servicea, and paying a certain fixed quit-reat. The occasion of the foundation of these precariae is found in the proceedings of the council of Leptina, A.D. 743 (c. 2), where an edict ia recited of Carloman the Elder, providing that, on account of the cruel wars then prevailing, and the necessities of the state from the invasions of surrounding nations, the church ahould allot some estates for the aasistance of the army, to be held on lease and at nn annual reat (precario et censu), on condition that the teaants should pay a rent of twelve denarii for every farm building (casati) to the church to which the property belonged. It was enrefully provided that the estate should revert to the church at the death of the original holder, but if the necessity of the caae required, or the sovereign willed it, the lease should be renewed or regranted. These leaaca might also be revoked even before the death of the holler, in case the chureh or monastery to which they belonged was in actual need.

A capitulary of Charles the Great (A.D. 779, c. 13) provides for the renewal of "precariae" slready subsisting, and the granting of them in cases where they did not exiat. From the wording of the capitulary it appears that there were two classes of these leases, some dependent directly on the church. and others in which the sovereign was concerned, for it directs that a distinction ahould be made (sit diacretio) between the precariae founded by the will of the sovereign (de verko nostro factas) and those granted by the frea will of the church from ita own property. Another edict (Addit. iv. § 32) further provides that those who refusc to pay their quit-rent, their tenths, and nones, or defer to seek yenewal of their leases, shall forfeit their fiefs, which ahall return in absolute and perpetual poasesaion to the church to which they belong. See also Cayit. v. c. 198.

As might have been expected, the holders of these leases were engaged in a contianal effort to assert hereditury righta over the estates so held, and indeed to claim them as their absoluta property, on payment of the fixel quitrent. Such clalms were absolutely negatived br imperial decrees. A capitulary of Charles the Great (Capit, vii. c. 104), after reciting the evils that had fallen upen states in consequence of seizing the property of the church, expressly provides that no one ahall hold ehurch lands except as "precariae"; that, on the death of" the holder, they shall be delivered up to the church, and that the bishops shall elect either to receire them or to regrant them on the same conlitions. It is emphatically added that the property shal! be delivered to the bishops of the particnlar church to which it belonged, and dealt with them according to the law (canonice).

The mistrust of the bighops indicated in the careful wording of the latter provisioa does not aeem to have been altogether unfounded. There are traces, even in the slender notices of precariae which are found in the recoris of couacils, not ooly that the sovereign occasionally fousd them a convenient method of appropriating, with a colour of legality, the estates of the church, but that bishops sometimes used them, as leases of church property have been used in later days, to further their individual interests. Thus the council of Meaux, A.d. 845 (c. 22), apparently referring to the precariae mentioned in the capitulary of Charles the Great, above quoted, protests that the aovereign has no power to issue precepta concerning precariae created by the church (praecepta regalia auper precariis cecleaiasticis fieri), and also (c. 21) decrees that certain "precariae" which had been granted by bishops who were in illegal occupation of sees which were really vacant, should be resumed, and graated, if desirable, by proper ecclesiastical or civil authority (cum authoritate ecclesiavtica rel civili). The latter expression seeming to indicate that the state had some power of granting "precariae " out of the estates of the church. The aame council decrees (c. 22) that "precariae," according to ancient rule and custom, should be renewed every five yeara.

It was evident trom theae decrees that the aystem ef " jurecariae" was never altogether fiee from unfairness and dishonesty, though there is no express mention of the abuses which it fostered io times later than our preseat limits. That donors of property regarded the system with at least auspicion may he inferred from the fact that gifts were sometimes made suhject to the apecial provislon that they should not be granted as precariae. Thus the second council of Vermez, A.D. 853 (c. 2), revoked the concesaion as a "precariae" of a certain monastery beloaging to the abbey of St. Dionysius, because the donor of the property in question had made it a condition that it never should be granted as a fief or "preenriae" (nac beaeficiario nec precario jure distraheadum).
[P. 0.]
PRECEN'TOR, the leader of the singers in the chanting of the psalma aod the other musical portions of the clurrh service, "qul vocem pruemittit in cantu" (Ialdor, Orig! lib. vli. c. 11) ; "qui rantando voce et manu ino citat, ut servus qual boves atimulo minans duld
voce bobus jubil Animae, i. 17). (s prompter); $\phi \omega$ pronuntiator or find no diatinet 1 4th eentury. of the cuatom of between one lead the verse, and tl sang the latter populus vero au Apostol. note 3 learn from Baail (Epist. 207 [63], times antiphonal strain, and the 1 रồos). We sec adopted at Alexa tive of his eacap aeat to apprehend beset with the mili to commence the to respond at the mercy eadureth disperse (Athaans. castom at Antioc from Chrysostom aloae, and, thoug voice is wafted a mxxvi. in 1 Cor. xi given in the $A$ postc person sing the $h$ peaple join at th (rd àkpoorľıu í Sidonius Apollina custom in the Gal tury-" Pssilmorun (lib. iv. Ep. 11). furmed a distinct H.E. v. 22), origin "lectores " (Marter §89), of whom, in as many as twenty Constantinople (Jı were forbidulen to 23; Labbe, i. 1500 derical symbol, an prohibited from (Canoa 11, Bracar: process of time, th restricted in the $V$ person, or sometime Animue, speaks of $t$ regunt "(i. 74)-wh of the musical porti dacted it himself, with a baton, and pro title of the psalm (C The narrative of Bed several persons beari Jsmes, the clanter, siasticae cantionia ju nobly remained in fled after Penda's Ecch Hist, ii. 20). biegrapher of Wilfr cantandi magister No (ibid. iv. \&). Putta, afte Whose special akill in from the disciples Msbaa, the chanter of above sll, John, the I

## PRECENTOR

, the holders of contintal effort $r$ the etates so $n$ as their abso. the fixed quit. sely negatived br of Charles the reciting the evils consequance of nureh, expressly chureh lands exhe death of the p to the church, either to receive same conditions. e property shall the particular and dealt with nice)
indicater in the ovision does not founded. There - notices of precords of councils, casionally found ropriating, with of the church, I them, as leazes sed in later days, :ests. Thus the 22), apparently oned in the capiove quoted, pro. 1 power to issue createl by the precariis ecclemees that certain auted by bishops esees which were ed, and granted, iastical or ciril ecclesiastica rel ming to inlicate f granting "preae church. The ont "precariae," istom, should be
decrees that the $\mathbf{r}$ altogether free though there is ies which it fospresent limits. ded the system nferred from the made subject to should not be e second council ked the concesrtain monastery conysius, because estion had made ld be granted as ticiario nee pre-
[P.0.]
$f$ the singera in and the other h service, "qui sidor. Origy. lib. ce et manu ino do minasns dulci

PRECES
1691

## voce bobus jubilet " (Honorius Augusted. Gemma

 Animae, i. 17). Other names were ímoßo入tís, pronuntiator or praenuntiator, archicantor. We find no distinct mention of this office before the 4th century. We then have abundant evidence of the custom of dividing the psalms and canticles between one leader, who recited the first half of the verse, and the people who took it up and sang the latter half, "pritecinebant cantorea, populas vero succinebat ${ }^{\prime \prime}$ (Coteler. in Conatit. Apostol. note 34, p. 260). At Caesarea, we learn from Basil's letter to the Neocacsareans (Epist. 207 [63], §3), the paalmody was sometimes antiphonal; sometimea one began the strain, and the rest responded (ol $\lambda o$ onol in $\boldsymbol{\eta} \boldsymbol{\eta}$ Xovat). We see that the same custom was adopted at Alexsadria from Athanasius's narra. tive of his escape from the aoldiers who were sent to spprehend him. When the church was beset with themilitary force, he directed the deacon to commence the 137 th Psalm, and the people to respond at the close of ench verse "For His mercy endureth for ever," and then quictly to disperse (Athanas. de Fug. § 34, p. 717). The custom at Antioch was the sime, as we learn
from Chrysostom, "He who chants, chants from Chrysostom, "He who chants, chants roice is wafted as from one mouth" (Homil. sxxvi. in 1 Cor. xiv. § 9). A aimilar direction ia given in the Apostolical Constitutions-" Let some pernon sing the hymna of David, nad let the people juin at the concluaion of the verses"
 Sidonius Apollinaris is evidence of the sanie custom in the Gallican church in the 5th cen-tury-" Psslmorum hic modulstor et phonascus" ( $\mathrm{ih}, \mathrm{iv}, E p .11$ ). These leadera of the chant furmed a distiact claso, ealled v́moßo入єis (Socr. H.E. v. 22), originally belonging to the order of § 89) of (Martone de Ant. Eccl. Discipl. c. iii. §89), of whom, in Justinian's time, there were
as many as twenty-six attached to the church of Constantinople (Justin. Novell. iii. c. 1). They were forbidden to wear an orarium (Can. Luodic, clerical symbol, and, on the other hand, were prohibited from ainging in a secular dress (Canon 11, Bracar. II.; Lahbe, v. 84.1). In process of time, the name praecentor became restricted in the Western church to a single person, or sometimes two persons-the Gernm, Animue, speaks of those " qui chorum utrimque reguat " (i, 74)-who had the chief regulation ol the musical portion of the service, and conwith s baton, and proclaimed from the anko the title of the pssim (Casajodor. Praef. in Ps. c. 2). The narrative of Beda makes us acquainted with seversl persons bearing this title of office, such as James, the chanter, who - "magister ecelenobly reme cantionis juxta morem Romanum "nobly remained in Northumbria when Paulinus fied after Penda's victory at Hatfield (Beds, Ecrl Hist. ii. 20). Stephen Eddi (Haedde), the liographer of Wilfrid, after James, "primus cantandi magister Nordanhymbrorum ecclesiis" (bid, iv. C). Putta, afterwards !ishopo!'Rochester,
whese special skill in chanting had been derived Whose special akill in chanting had been derived from the disclples of pope Gregory (ibid.).
Jaban, the chanter of Hexham (ibid. v. 20), and, above sll, John, the praecentor, archicantator of

St. Peter's at Rome, sent by pope Agatho, at Benedict Biacop'a request, A.D. 680 , to teach the monka of Wearmouth the Roman style of singing and reading, and to arrange the yearly" cycle (ibid, iv. 18), "which, in its results, sffected English Church History Eugland " (Bright, Early English Church History, p. 314).
[E. V.]
PRECES. I. While always capable of a more general meaning, this word was largely cially denote a series of short petitions, espeministera ministera of common prajer. In this uasge preces, was a distinction between orationes and preces, orationes being longer forms of prayer, complete in the "elves, as collects. We observe the restricted use of "preces" in St. Cyprinn, 253: "Fratres nostras . . . . in mentem habe operis in sacrifies reatris, et eia vicem lioni (Epist in asacrificiis et precibus reprasentetis" (Epist. 62 ad Januar.). Here preces $=$ the eucharistic litany, in connexion with which the names of beuefactors were given out [Litany, Names, Oblation of]. St. Auguitine, after speaking of the several petitions of the Lard's Prayer, says, "Preces istas Jurisperitus coeli dictavit" (Serm. 114, § 5).
The preces of the West were at first always bidden or dictated by the deacon, like those of the East (thence called "diaconica"), from which they were derived. Thus, Germanus of Paris, 555, speaks of the "Levites ainging the preces for the people" (Expos. Brev. Lit. Gall. c. De Prece). So laidore of Seville, about 610: "Ad ipsum (diaconum) quoque pertinet officium precum" (Epist. ad Levdefr. 8). But at Rome, as we infer from the language of Pseudo-Innocent, the litany was already aaid by the priest before the beginning of the 6th century: "De nominibus vero recitandia, antequam preces aacerdos faciat," \&c. (Epist. ad Decent. c. 2.)
II. The preces were peculiarly the prayer of the people, and even of their children, as St. Chrysoston expressly tella them (Hom. 71 or 72 in S. Matt. Ev. § 4), and naturally dropped out of common use in the liturgy when the people wo longer understood the language in which they were required to respond. Vestigea of them, however, remain in the ancient sacramentaries There are two metrical litanies given for use on Easter eve in the Besançon sacramentary, found by Mabillon at Bobio, and assigned by him to the 7th century. They are preceded by the rubric. i. Incipit Precis (si.) de eodem Dic" (Mus. Ital. i. 319). See Notitia Eucharistica, p. 304, ed. 2. These "preces" contain seven rerses ench. The same sacramentary gives, in a part for general use, three collects headed Oratio post Precem (282), one of which refers very distinctly Two the litnny which originally preceded it. Two similar prayers in the Gothico-Gallican Missal retain the old headings, "Collectio post Precem" (Liturg. Gall. 190), and "Post Prec." (251). Both pray that the people may be heard, thus implying that they had been praying. There are two similar prayers, with the heading "Post Preeem" in the Frankish Missal of the 7th century (ibid. 324-5). In two Gallican liturgies (Misa. Goth. in Lit. Gall. 243 ; Afiss. Gall. Vet. 359) we find for use on Easter eve sets of twelve or thirteen short intercessory prayers, each Introduced by a request

## 1692

PREOES
[Preface (IL.)] from the priest to the pople that they would pray for some object. or class of persous, as for those then and th . . keeping Lister, those in exile and unable to seep it; for the clergy; for devoted virgins; givers of alms, \&c. In a third we find only the requests - "bedes ' lu the stricter sense-the prayer being left to the silent devotion of the people, excepit that the priest says a general "Collectio" at the end (Sicram. Gallic. (the Besancon) in Mus. Ital. i. 32(1). In the last these bedes fnllew inmediately the metrical litany cited above. It is obvious that the form of this office is derived from 2 litany as bidden piece-mea: by the deacon according to the pracice of the East, and of the churches of Gaul and Spain. They were probably also a substitute for such a litany. That which had been the common eucharistic litany was retained on Easter eve, after its disuse at other times (Sacram. Gelas. u. 8. i. 564 ; Urd. Rom. i. Mus. Ital. ii. 26, 35); but it had become little more tr an the repetition of Kyries, and the recitals of a long string of asints' names (see examples, Miss. Moz. Leslie, 187 ; Martene de Ant. Ecol. Rit. lib. i. c. i. 18, Ordd. 6, 21). At this stage, I would suggest, the want of the intercessions in the old litanies was felt; and the churches in Ganl sought to rentore them in another form by iutroducing the frefacea and collects acuve described.
The Hispano-Gothic preces came between the propiliey and the epistle; and those for the first five Sundays in Lent were retained in that place to the last, and are still on used in the liturgy as celebrated in the parish churches of St. Justa and St. Mark at Toledo (Miss. Mozar. Leslie, 94, 105, 117, 128, 139). The Ambroaian Missal still retains two sets of preces for alternate use on the aocond and three following Sundnys in Lent. They are said by the deacon niter the introit. Traces of the euchai ic preces are nlso found in the carlier Roman an $\cdots$.mentary. The heading to Missae, "Orationes it Preces," is of frequent occurrence, though the latter had disappeared (Lit, Rom. Vet. Murat. i. 349, Leon.; 493, 504, \&e., Gelas.). The later Gregorian corrects this by the omission of et Preces. See the various codices: Mur. ii. 7, 10, \&ic. ; Pamel. ibid. ii. 187, 196, \&ce; Menard, Opp. S. Greg. ed. Ben. iii. 82, 36, \&c.; Rocca, Opp. S. Greg. ed. Autv. 1615, v. 68, 73, \&c. Allusions to the preces of the people, aimilar to those of the Gallican collects cited above, are frequent in the Reman. Thus: "Exaudi, Domine, supplicuin preces" (Sacr. Leon. ib. i. 517); "Suscipe, Domine, preces populi Tui ${ }^{2}$ (Gelas. 572); "Prcces populi Tui . . . . exaudi" (686), \&c. Nor were these expressions rejected by the Gregorian reviser, as they were ensily underatood of the whole office when the projer "preces populi " had fallen eut. They eccur, of course, here in the collect for the day, which in the Roman rite followed the litany. See examples, Sucr. Grey. Mur. ii. 19, 26, 27, 31, 34, \&c. Several of our own cellects preserve thie allusion to the preces. The following are among the more obvious exnmples: Coh. for Septuagesima (eomp. Suar. Greg. 26, s, 26), tenth Sunday after Trinity (S. Gr. 169), and twenty-third after Trinity (ibid. 175).
III. The petitions dictated by the dencons for the catechumens and penitents before their dis-

## PREFACE

mlssal were also called "preces." Germana (u.s.) tells us, in the dindect of his day, that after the lessons "deprecarent pro illus Levitse, diceret sacerdos collecta; post prece exireat posteà foris qui digni non eraut stare dun in. ferclatur eblatio." The Hispano-Guthic precos for penitents in Lent are extant (Miss, Mozar, Leslic, 99-147).
IV. At Reme the canon in the liturgy was sometimes called Prex. Thus Vigilins, 538, after speaking of the getsial "Ordo precuun in solemnitate missarum," says to a cerrespondent, Profuturus of Braga, "Ipsius canonicae precis textum direximus subter adjectum, ynem Deo propitio ex Apostolica traditione susceppimus" (Nova Collect. Conc. 1470, Pnr. 1683, §5; in Labb. and Hard. "ad Eutherium"). Gregory 1 . in 598: "Orationem vere Dominicam idecre" post. precern dicimus, quia mos Apostolum fuit ut ad ipsam solummode orationem oblationem hostiae consecrarent " (Epist. ad Joan. Syrac, vii. 64). He had been blamed, "quia orationem Dominicam mox post cdnonem dici statuistis" (ibid.)
[W. E. S.]
P1 iaxACE (I.). A form in every liturg7 serving as an introduction to the anaphora or missa fidelium.

The Bencdiction,-In most offices the preface began, after the first liturgic period, with a benediction by the priest, derived from 2 Cor, xiii. 14, to which the people respended, or with the ordinary mutual salutation of the priest and people. This part of the preface cannot claim an apostolic origin, for it is not mentioned by Cyril of Jerusalem in his close account of the liturgy of his church, A.D. 350 (Cutec'. Myst. r . 2, 3), nor in the West do we find it in the Gelasino aacramentary (Murat. Lit. Lhm. Vet. i. 693), nor attached to the canon as berrowed from Rome by the Franks in the 8th century (Lit. Gall. Mabill. 326), nor bave I met with ung senson for supposing that it had a phace in ang purely Gallican liturgy. Yet the beneliction is very ancient in the East. St. Chrysestom, 398, alludes to it ; the priest "does not touch the offering without first praying that the grice from the Lord may be on you" (IIom. i. is Pertec. 4). Theodoret, A.D. 423, theught it uaiversal, for he calls it "the commencement of the mystical liturgy in all the churches" (Epist. 146, ad Joan. Oecon.). In the liturgy ef St. James, used at Jerusalem, it appears in this form: "The love of the Lord and Father, the grace of the Son and God, and the fellowhip and gift of the Hely Ghost be with you all" (Codex Liturg. Asscm. v. 32). Similar expab. sions or varintions of the apostolic benediction are found in all the Syrian liturgies (lenaudot, Collect. Lit. Orient. ii. 21, 30, 126, 134, ke.), in the Egyptian rites of St. Gregory, Coptic and Greek (ibid. i. 27, 98), in the Armenian (Neale, Hist. East. Ch. Intro -30), and the Clemeative (Constit. Apost. viti. : ... ihe Nestrrian liturgis, which in thair those of Constantiuc it at parts repreesent schism, nre more faich '. is. punestia befire the but they "an ". ". .e text of Scripture, but they read "us" ior "you" at the end, and ald "Now and for ever, world without end" (Ren. u. s. ii. 589, 617, 626 ; Missa Mataker, Rnulin, 312). St. Basil and St. Chrysostori differ from St. Paul only by giving in the
speent clause " t ) (Ewhtulojion, Gua liturgies do not us and the Greek A instead, "The Lo 14t, 64), the Cop Lord be with you
The Mozarabic ls Sollows here (with commen oriental f Ysther Almighty, Jesus Christ, and Ghost be with u Leslie, 4). The Mil you" (Ritual. SS. (probably borrowed the extant copies (Pamel. ii. 178; R 1615; Murat ii. 1 ; jii. 1 ; Gerbert, Mon
The commen res "And with thy spi St. Chrysostom (u. him, 'And with thy as the Nestorian (u. Jacelite of Eustathi Jacobus Baradatus Amen. The Mezara men ef gend will." uposses with the kis, Sursum Corda is sa 227).

Theodoret evident as the epening of $t$ ] should infer from St. part of it, nad nea liturgy ef Milan ( $u$ rubric, Praefatio in Oriental rites (the C Ren. i. 13, 40) by $t 1$ the rubric, "The pri Nestor, ibid. ii. 589, 6 imprebable that orig the former and less sa suggested by Mr. 'Troll This opinion derives c that in the Mozarabic 4); in the Armenian, $t$ "The deers, the doo Nesterisn, the gifts ar 626 ); between the as Conda; sud also from former in the very (626).

Surstum Corda.-The face is Sursum Corda, as it is commonly give this is feund in every $p$ reasonsbly inferred to Greek writer who que salem, 350, bas "Avw r v. 3), whleh evinces it by its simplicity and it the cemmen and earl Corda. To the latter, earliest witnsss : "Sace fatione praemissa, parat $S_{\text {Bristr }}$ Cordd " (de Ora St. Auguatine: "Si in erubesce; quia mentiris audis, Slursum Cor." vingular cor for the cor

## PREFACE

3n." Germann dny, that after illos Levitae, prece exire0 -stare dum in-o-Guthic jreess (Miss, Muzar.
he liturgy was Vigilin;, 538 Ordo precun in correspondent, anoniche precis um, प $u$ 'm Deo e suscrpimus" 1683,85 ; ia "). Gregury 1. am ideireo post tolum fuit ut oh ohationem /oan. Syrac. vii quia orationem lici statuistis"
[W. E. S.]
every liturgy te anaphera or
ces the preface $x$, with a bene. om 2 Cor, xiii. ed, or with the the $j^{\text {riest }}$ and : cannot claim mentioned by account of the Zatech. Myst. in the Grlasian - let. i. 695), borrowed from h century (lit. met with any a place in any benediction is irysostom, 398, not touch the that the grace IIom. i. is Pchhought it uaiancement of the urches " (Epist. liturgy of St ppears in this nd Father, the the feilowship with you all" Similiar expanlic benediction gies (!cmaudot, (i, 134, \&e.), in 'y, Coptic and 'menian ( Neale, the Clemeatine sorian liturgis, barts represent lestia before the xt of Scripture it the entl, and without exll' Missa Mahara. t. Chrysostem giving in the
spend clause "the love of the Gol nnd Father" (Eucholoyion, Goar, 165, 75). A few Enstern liturgies do not use this benediction. St. Mark and the Greek Alexandrine of St. Basii have instend, "The Lard be with you all" (Ren. I. 144, 64), the Coptic SS. Basil and Cyril, "The Lord be with you" (ibill. 13, 40).
The Mozarabicis the only Western liturgy which follows here (with its own variations) the nore common oriental form: "The grace of God the Fsther Almighty, the peace and love of our Lord Jesus Christ, and the fellowshlp, of the Holy Ghost be with us all evermoro" (Mfiss, Moz. Leslie, 4). 'Thia Milanese has, "The Lord be with you" (Ritual. SS. PP. Painel. i. 300); sad this (probably borrowed from Milan) is found in all the extant copies of the Roman Gregorian Pamel. 11. 178 ; Rocea, Opp. Greg. v. 63, ed. 1615 ; Murat ii. 1 ; Ménard. Opp. Greg. ed. Ben. iii. 1 ; Gerbert, Monum. Eccl Aleman. 232 ; \&c.). The common response to onth benedictions is, "And with thy spirit." This is recognised by St. Chrysostom (u. s.): "And ye rexpond to him, 'And with thy spirit.'" In a few liturgies, as the Nestorian (u. s. 589,626 ), and the SyroJacobite of Eustathius of Antioch (ihit. 235) and Jacobus Baradatus (347), the people noswer, Amen. The Mozarabic is peculiar: "And with men of good will." Several versicles nnd responses with the kisa of peace fullow before the Sursum Corda is said (Mfiss. Mozar. Lealie, 4, 227).

Theodoret evidently regarded thls benediction as the opeuing of the Missa Fidelium, and we should jnfer from St. Chrysostom that it was a prit of it, and near the beginoing, In the liturgy of Milan (u, s.) it is preceded by the rubric, Praefatio in Canoncm, and in some
Oriental rites (the Coptic St. Basil and St. Cyril, Ren. i. 13,40 ) by the title Anaphora, or by the rubric, "The prieat says the canod" (Lit. Nestur. Did. ii. 589, 617). It Is nevertheless not improbable that originally it was the close of the former and less sacred part of the liturgy, as suggested by Mr. Trollope (Lit. of St. James, 67). This opinion derives countenance from the facts, that in the Mozarabic the peace is given (Leslie, 4); in the Armenian, the deacon utters his cry of "The doors, the doors" (Neale, u. s.); in the Nestorian, the gifts are signed (Ren. Ji. 589, 617, Conda; and also the aslutation and the Sursum Conda; and also from the response, Amen, to the former in the very ancient rite of Nestorjus (626).

Sursum Corda.-The next member of the preface is Sursum Corda, "Lift up your henrts," as it is commonly given. In one form or another this is found in every perfect liturgy, whence it is reasoaably inferred to be spostolic. The earliest Greek writer who quotes it, Cyril of Jerusalem, 350, has "Avw rds кapoías (Catech. Myst.
v. 3), which evinces its superior antiqulty v. 3), which evinces its superior antiquity beth by its simplicity and its exact correspondence to the common and earlier Latin form, Sursum Corda. To the latter, St. Cyprian, 252, is the earliest witness: "Sacerdos, ante orationem pracfstions praemissa, parat fratrum mentes dicendo, St, Augustine: "Si in Corda " Domin. 152, ed. 1690). St, Augustine: "Si in terra obruis cor tuum, erubesce; quia mentiris cum reapondes quando sudis, Sursum Cor." (Serm. 346, § 4). The singular cor for the corda of St. Cyprian le so

PREFACE
1693
frequent in St. Angustine (see niso Serm. 25, 87 ; i3, § $14 ; 86, \S 1$; Enurr. il. in Psaln. 31, 521 ; \&c.) as to Indicate a difference betw.en the itmrgies of Cart hage and $\mathrm{Hi}_{j}$ jpo. A Inter writer, compiling a sermon from St. Angustioe (Sirm. § 2 , in A), changes his cor into corda (Sirm. 177, A 2 , in App, iv, nd "pp. Aug.). Caesnrins of Sursum Cords" the plural: "j)icente Saterdote Paris, 555: "Surd" (Serm. 40, §4). Germanus of ndmonet, nt aulla cocorda iseostacerdos habere pectoribus nostris" grio terreaa maneat in Migne, Ixxii. 94). The litu
Corde (u gies of Rome and Milan have Sursum corda (u. s.). So, as we have learnt from Caesarius had Germanus above, had the Gallican ; se ceded by thozrabic ( $u$. s.), but in that it is preceded by the versicle and response: "Aures ad Dominnm. R. Chorus. Hibemus ad Dominum." the exset the exact words cited by St. Cyril. St. Clement (u. s.) has, "A $\nu \omega$ т $\boldsymbol{\tau} \nu \nu \nu \hat{\nu} \nu$; St. James (u. s.), "Av $\sigma \chi \omega \mu \in \nu \tau \delta \nu \nu 0 \bar{\nu} \nu$ каl $\tau$ ths карঠias, which latter is the form cited by St. Chrysostom (Hom. ix. de de Sacra su9), and by Adnstasius Sinaita (Urat. Greek St. Synaxi, Gretseri, Opp. xi. 454). The $\sigma \chi \omega \bar{\omega} \in \nu$ тds кapঠias; as do alsostom give, $A \nu \omega$ gies of Als кapoias; as do also the Greek liturisea of Alexandrin (Ren. i. 64, 99). And this also if cited in the same passnge by Annstasius, as Mark were familiar with both forma. St. The Nestorian), gives, "A $\nu \omega \dot{\nu} \mu \omega \bar{\nu} \nu$ тds кapoías. preserves the simple of the Blessed Apostles miads" the simple form, "Lift ap your mads " (Ren. ii. 589); but it is greatly enlarged and paraphrased in those ascribed to Nestoriua and Theodore: "Above in the height of the highest, and in the awful place of praise, where the fluttering of the wings of the cherubims ceases not, Deither is there any intermisaion to their hallelujahs, or to the song of Holy, Holys Holy, of the seraphim, thither lift up your hearts" (Badger's Nest,ruins, 223 ; Ren. ii 617, 626). One Ordo Communis of the Syrian Melchites and Jacobites is also marked by the verbosity of the nation: "Above, where Christ sitteth at the right hand of God the Finther, be of ned the minds and understandings and hearts of na all" (Ren. ij. 21); but with one exception whitus, 135) all the other Syrian forms in Which it is expressed, including the common St. James, give, "Lift ap your henrts" (ibid. 32, 127, $146,155, \& c$. .). In two only the snlutation and ita sequel is represented by the beginning, "The love," \&c. (ii. 256,513 ), whet the rest, including the Sursuin, is doubtless to be taken from the Ordo Communis, The Coptic Jiturgies as tranalated give, "Lift up your hearts" (Bur" Rell. i. 13; Nesle, 532), and "Sursum Corua" (Greg. Cyr. Ren. 28, 40), but the original Greek which here is still employed in the service ("ex artiquitatia reverentia," Ren. i. 226, 227; ii. 641) Is, "A $\nu \omega \dot{\eta} \mu \hat{\omega} \nu$ tàs кapঠlas (i. 13). The clatuse before ns his dropped ont of the very corrupt Liturgia Communis or Canon Universalis of the Abyssiniar church (Ren.j. 513), but, from the statement of ikanaudot, appears to be in all their other liturg:es (226). In the Armeninn it is high with deacon: "Lift up your minds on high with the fear of God" (Neale, 530). Lerd," la noticed among lift them up unto the

Jerusal. (u. s.): "Then ye answer, ${ }^{\text {" }}$ Exouev mpds rur kípoov." Yet it does not appear in the liturgy of Jerasalem, though found in seme form or other in every other. St. Chrysostom (Hom. ix. de Poen.) cites it in the save words as does also Anastasius Sinnita ( $u, s, 4: 5,456$ ), and this is the common reading in the Cruek litur-gies-in St. Clement, St. Mark, and the Greek Alexandrines, in St. Basil and St. Chrysostom. Renaudot renders the Syrian Ordo Communis (ii. 21), "Sunt ad Dominum ;" and so Masius, the Syrian St. Basil (586); but the former gives the "Habemus ad Dominum" in every other Syrimn liturgy, except that of Xystus, where we read, "Habemus ad Te, Domine" (135). The Nestorina liturgies: "Sunt ad [apud Malab. u. s. 312] Te, Deus Abraham, Isaac, et lsrael, rex glorise (Bert. Apost. gloriose, Nest. pergloriose, Mal.) ; but Theodore ( $u$. s.) simply, "Sunt apud Te , Dews." The Armenian (u. s.) has, "We have lifted them up to Thee, Father Almighty."

Among the Jastins, St. Cyprian (de Or. Dom. n. 8.), st. Auguatine (Scrm. 227, 345, § 4, \&c.), Caesarius (Sir $m, 40,54$ ), and others, quote from their liturgies " F bemes at Lominum." According to St. Angustiro, "quotidie per uni ersum orbem humanum ge vas was parne voce respondet, Sursum corda en t, "ree no Jominum" (De Ver, Reliy. 3, § 5). Twe Ruman abs Ambrosian liturgies give this formuid, which the testimony of Caesarius profes to have been used in Gaul, The Mozarabic only has, "Levenus ad Dominum" (Leslie, 4, 247).

Eucharistia.-Another versicle is then said, properly, as in most liturgies, by the priest, but in the Armenian hy the deacon. St. Cyril of Jerusalem gives it thus, Ejuapioтhowuev $\tau \hat{\varphi}$ кupit (Catech. Myst. v. 4); but it is not found in the liturgy of his church (St. James). It occurs in the same words in St. Clement (Const. Ap. viii. 12), in St. Basil, in St. Chrysostw (Goar, 75, 165), and in the Greek Alexandrir of St. Basil and of St. Gregory (Kenaud. i. 64, 99), but
 Armenian adds, "With all our hearts" (Neale, 530). The Coptic rites have the same as the Greek, "Let us give thanks unto the Lord" (єن̀xapıaт $\dot{\mu} \mu \nu, 13,28,40$ ). There are frequent variations in the Syrian. The Ordo Communis adds, "with fear" (Ren. ii. 21), to which Xystus adds, "and worship Him with trembling" (135). St. Basil: "Let us reverently," \&c. (586; corr. 550); others : "Let us give thanks" (126, 170); but most resemble the Greek, "Let us give thanks unto the Lord " (146, 177, 187, 203, \&c.) ; while St. James, which is used both by orthodox and heretics, agrees with the more common Western form, "I.et ns give thanks unte our Lord God" (31, 163). Tha Nestorian liturgies are peculiar. The Blessed Apostles (ibid. 589) and the Malabar (Ranlin, 312): "An oblntion is offered unto God, the Lord of all," which Theodore (Ren. il. 617) and Nestorins (626) expand by long interpolations.

St. Angustine, in the Latin church, quotes the clause thus: "Gratias agam"s Domino Deo nostro" (Serm. 68, § 5 ; aimilns). Serm. 227; Fpist. 187 ad Dard. § 21). "it grees with the Roman sacramentaries (Mas. Pamel. \&e. u, s.). The Milanese (Pamel. i. 300 ) omits "Domiao." The Mozarable: "Deo, ac Domino nostro Jesu Christo, filio Dei, qui est in coelis, dignas laudes
dignasque gratias referamus" (Leslie, 4). When the Gallican churches adopted the Romnn canon, they took its preface with its several parts (see Miss. Franc. in Liturg. Gall. 327). Letine that. the Sursun Corda, Sc. were not writuen in that liturgies, nor do they even oplyar hative the contestatio in the oldest sacramentary 1 , which the Roman chavon was inserted, viz. timit of Besançon (Mus. Ital. i. 279), thuugh we leurn fromi Germanus ( $u$. s.) that they were not mitted. They were probably still said fymm mem,ry until the auppression of the Gallican rites in the sia century.
The response io which St. Clirysostom refers is foumi in nearly every liturgy. st. Cyril (Cat. a, \%.) gives "A same in the Greels St. James, St. C.ament, the Alexandrine Basil and Cyril (all as above), Ahd in the Coptic: (Ren. i. 1:, maig.). The comman Greek St. Cirirysostom and St. Bhisil euhare at (u. s.) hy a reference to the creed wheh in turg precedes the Sursuv, Corme: "It is meet and risht to worship the Father, son, and illiy Ghast, the consubstantial and undirided Tritioty"; but copies are extant of the 9th and 10 th century that retain the brief original (Goar, 99 ; Bunsen, Analecta Ante-Niauena, iii. 215). The Syriana have not changed it; but the Ordo Cymnunis (u. s.) adds a distinct clause: "0 God, hare mercy on us." It is preserved in all the des. torian liturgies (u. s.); but in that of Nestoriva it is followed by an exhortation from the deacon to remember the mercy of God in the redenption of man, and by the words (also said by him), "Peace be with us all." In the rest he ouly says after it, "Pence be with us."

St. Augustine bears witnese to the practice of Latin Africa: "Et vos attestamini 'Dignam et justum est" dicentes, ut ei grutias agamus qui nos fecit sursum ad nostrum caput habere cor" (Serm. 227; comp. de lon. Persev. 13, §33; de Bono Viduit. 16, § 20). This is to a letter the response of the people in the Roman, Milanese, and Hispano-Gothic liturgies (a. s.). In the Gallican it is written at the begianing of many of the contestations, withont any rubrics to distinguish the parts of the priest and people, viz. "Immolatio Missal. Dignum et justum est. Verè dignum et justum est nos Tibi gratiss agcre," \&c. (Lit. Gall. 188, 197, \&c. ; 330, 371)
The Contestation.-The next part of the preface is strictly and properly, according to St. Chrysostom as quoted above, the commencement of the Eucharist. It is often itself called the Preface, partly perhaps for that rcason, but more certainly because, being variable, it is the only part which appears under that title in the collections of proper prayers. The Goths of Spain called it the Illatio, either becsuse thit word, used by them in the sense of oblatio, was like the Greek anaphora, the name of the office that followed, or because it originally denoted the "illation of the gifts" (Conc. Valent. 524, can. 1) $=$ the great erist
of the Greeks, which took place at thiof the service. "Quinta" [oratio], says fertar lllatio ir , cetif etiam et ad Dei la virtutumque coeis
ueit
 si ne of Seville, "ino - Ac oblationis, in qua strium creaturarom (De Off. i. 15, § i) The word is once used as equivalent to prefiue st: collection of Romsa prefaces at the erd if the Vatican MS. from
which Muratori pri rubric, "In Exalt dicenda, quae et in The Gallican chur inmslutio, because rant of the liturgy the rubrics, 'A $\rho$ Xi द́ler Men. i. 64; fixatar Ins àva $0_{0}$ Fowtern liturgies. buseyon sauramen Giutrice-Gallican ( 202, \&c.), and in th of Thomasius, \&c. the Gallican liturgi testat: " "for an ob celebran ${ }^{\circ}$ in its firs wilth that of the per of giving thanks un The Roman word dignum et justum tibi remper et ubi Sancte, Pater Omr (hristum Dominum n.s.); the Milanese, ent," \&c. (Pam. u. "!hgnum et justum \&c. (Ieslie, $5,17, \& c$. sulutare est, Domini t in mirabilibus praed "D. et j., verè dignu (12) ; and so on, the rarying. The Gallicar at justum est [aequur nos tibi semper, hic e [et gloriari in operit (188); "Vers aequa gratias agere, vota pe Franks early adopted mulee with the cano sume symbol ${ }^{2}$ (Lit. Sucram. Gelas. Mur. i There is the same : the Greek and Orien drine St. Basil the prie thrice, and then make which begins like the The more ancieat Sy St. Basil, \&c., u. s.) a arigioals; but many of ontestation. In the 627), aad in the $N_{8}$ ( 5599 , the priest prays repponse and the cont The celebrant next, the reason why God io some, as in the Clei Theodore and Nestori Basil, Greek and Syria firins, st great length. Armenian are here sho looger than St. James, The fullowing is one ferms: 0 Thou who at of Truth, existing from steraity, who dwellest and lookest dowa on made the heaven and th all things that are ther Lord and Saviour Jesu hast made all things vi sittest on the throne o

## PREFACE

Leslie, 4). When he Roman smen, everal parts (seo 7). Jentre that writies in thetr arindure the conary 1 ? which the iz, tant if be. gh we terna froma ere nut mutsed. ram melmery until rites in the rin
hrysostom refers urgy. st. Cyril xaıov. it is the St. Cepment, the 1 as above), sid ). The commen basil enlurge en ed wheh in then is mereet qud rizht nnd in.ly Ghust, d Tribity"; but and 10th century toar, 99 ; Bunsen,

The Syrians Ordo Communis " 0 God, hare d in all the Nes. that of Nestorius from the deacon d in the redenp. also said by him), the rest he only 8."
to the practice of mini ' Dignum et ntias agsmus qui aput habere cor" ersev. 13, §33; his is to a letter in the Roman, liturgies (u. s.), : the beginning of out any rubrics to oriest snd people, m et jnstum est. nos Tibi gratiss 7, \&c. ; 330, 371) part of the pre. accerding to St. he commencement itself cailed the t reason, but more ble, it is the only that title in the The Goths of ther because this ase of oblatio, was rame of the office riginsliy dented onc. Valent. 54,
of the Greeks,
of the service. e of Seville, "inoblationis, in qua rium creaturarum "sitas provoratur" d is once used $u$ lleetion of Romad Vatican 15 , from
which Muraterl prints the Sncr. Gregor, viz. in the rubric, "In Exultatione S. Crucia eadem inlatio diceada, quae et in inventione S. Crucis" (ii. 394). The Gallican churchea often called this prayer incolatio, becanse it began the more sacriticial att of the liturgy. This may be illustrated by
 Alse. Ken. i. 64; S. Grey. A. 99), and 'O lepeis (x.ras this arvaфopas (S. Murci. 144), in some fisturn liturgies. "Immolatie" occurs in the ination sacramentary (Hfus. Ital. i. 345), in the Giemice Gallican (Lit. Gall. Mabill. 188, 191, 202 , ke.), and la the Missale Gallicanum Vetus of Thomasius, \&c. (ibid. 334, 368, 370, \&c.). In the Gailican liturgies it is also called the "contestati 3 " for an obvioua reason, viz. because the ceithran " lo its first words joins his testimony with that of the people to the fitness and justice of giving thanks uato God.
The Romana words of contestation are, "Vere d.gnum et justum est, aequum et alatare, nos tibi emper et ubique gratias egere, Domine Soncte, Pater Omaipotens, Reterne Deus, per (hristum Domiaum nostrum" (Murat. Pamel. ¿c. u.s.); the Milaneae, "Vere quia dignum et justum est," kc. (Pam. u, s.). The Mozarabic varies: "ingnum et juatum est, noa tibi gratias agere," \&e. (Leslie, $5,17, \& c$. ); "D. et j., vere aequam et alutare est, Domini noatri Jesu Christi adventum in mirabilibus praedicare," \&c. (for Advent, 9); "D. et j., verè dignum et honorificum est," \&:, (i2); and so on, the clause which follows also raryiag. The Gallican varied also: "Vere dignums it justum est [aequum et sslutare, Lit. Gull. 191] nos tibi semper, hic et ubique (269) gratias agere [et gloriari in operibus tuis, 269] Domine," \&ce. (188); "Vere aequum et justum est nos tibi gratias agere, vota persolvere," \&c. (197). The Franks early adopted the constant Ropaan formulse with the canon, and indicated it by the ame symbol 户े (Lit. Gall. 317-319, \&cc. ; comp. Slcram. Gelas. Mnr. i. 494-496, \&c.).
There is the same similarity amid variety in the Greek and Oriental rites. In the Alexandrice St. Basil the priest repeats the words 'A.c.ס. thrice, and then makes a direct address to God, Which begina like that of the Greek St. Basil. The mora ancieat Syrian rites (as St. James, St. Basil, \&c. u. s.) are faithful to their Greek origisals; but many of the later have no express ontestation. In the liturgy of Nestorius (ib, 627), aai in the Nestorian Blessed Apostles (5s9), the priest prays for himself between the repponse sud the contestation.
The celebrant next, in every liturgy, declarea the reason why God should be thus glorified; in some, as in the Clementine, in the Nestorian Theodore and Neatorius, in St. Mark and St. Basil, Greek and Syrian, and some other Syrian forms, at great length. St. Chrysostom nnd the Armenisn are here shorter than St. Besil, but loger than St. James, the original of all three. The fullowing is one of the shorter Oriental forms: 0 Thou who art, Master, Lord, the God of Troth, existing from eternity, and reigning to thernity, who dwellest in the highest for ever, and lookest dowa on lowly things, who hast made the heaven and the earth and the sea, and all things that are therein; the Father of our Lord and Saviour Jesus Christ, by whom Thou hast made all thinga visible and invisible, who iitest on the throne of the holy glory of Thy

PREFACE
1695
kingdom, who art adored by every henvenly power" (Lit. Bas. Gr. Alex. in lenand. i. 64). st. Cyril (Catech. Myst. v. 6) refers to this part of the liturgy of Jerusalem at sufficient length to show that it resembled very closely, and may even have been identical with, the preface as it now stands in St. Jsmes. The Eastern rites have no changing or "proper" prefaces.
The common Western prefaces are here much shorter than any of the original Eastern, the reason of the eucharistia being expressed in a few epithets only: "Domine, sancte, Pater Omnipotens, aeterne Dens" (Rom. Ambr.). But all the Weatern missala admitted many proper prefaces; and in the Mozarabic and Galican liturgies the whole ground of the dexelogy is stated in the addition proper to the day, which sometimes begins with the foregoing Koman justum but very often not. Ex. "Dignum et conland est te auctorem et sanctificatorem jejunil debitis per quad nos liberas a nostrorum jejunantinm pecatorum. Ergo suscipe clemens Goth. No. 24 preces," \&c. (Missa Jojunii in Miss.

Proper Prefaces.-Though proper prefaces cannot be traced to the East, they were nevertheless very early in the West. In one for Cnristmas Day io the Mozarabio rite we read: "Post multa tempora in hae die, ante non multa tempora . . . nobi3 natus est Christus" (Leslie, 39). A " contestatio" is the Gallican fragment discovered by Mone is thought both by him and the English editors to have been writtea during the persecntion at Vienne and Lyons in 177 . This is suggested by the apparent age and the matter of the prayer, and by a comparison of it with the epistle from the Christians of those eities to their brethrea in Asia and Phrygia (Luseb, Hist. I:cel. v. 1). See Gallican Lituryies, Neale and Forbea, Miss. 5, p. 12.
Tha Milanese miasal has above 120 proper prefaces, one far every missa. They are yet more numerous in the Mozarabic, and they appear to have varied in the several Gallican ritea, whenever the other prayers varied. Hence, in the Besaucon and Gothico-Gallican sacramentaries, we find above seventy. They were equally numerous at Ronse in the 6th century, for Vigilins, 538 , tells us that on saints ${ }^{2}$ days, as well as at Easter, the Asceasion, and Epiphany, "they added proper chapters adapted to the days" (Nova Collect. Cuncit. 1470); that ia, they had a proper missa for every anch day, and a missa was not complete without its preface. The so-called Leonian sacramentary, or Veronese Gelasian, must have cuntained more than 300 ; but the rule for their use is not very certnin. The later Gelasian limited this profusion to Easter, Ascension-tide, and Pentecost (Murat. u. s. i. 57:-606), while the Gregorian reduced the number to eight, of which two were said on Christmas Day, that at the econd celehration being for St. Anastasia, and the others severally at the Epiphany, Easter, on Ascension Day, at Whitsuntide, and on the feasts of St. Peter and St. Andrew (inid. ii. 8, 9, 16, $66,85,101,131$ ).
There were also in some rites proper prefaces oir special services; as for the benediction of oil and chrism [aee-Missa, x. (2)] (Nair. Gelas. Mur. u. s. i. 5555, 556, 557; Sacr. Greg. ii. 55); of the paschal light (Missalg Goth. Mab. u. s. 241 ;

## 1696

PREFACE
PRESANCTIFIED

Miss. Gall. Vet, 357 ; Miss. Moz. Leslie, 177 ; Miss. Ambros. Pamel. I. 345 ; Sacr, Grey. Mur. ii. 14i) ; at baptism (Miss, Goth. u. s. 247; Miss. Gall. Vet. "Contestatio Fontis," 36,3 ; not in the Ruman, Milanese, or Mozarabic); at marringe (Sucr. Gel. u. s. i. 721 ; Greg. ii. 245 ); ut urdination (Sacr. Grej. 244, 427, 439).
The variable part of the canon "Communicantes," \&e. is headed by the title Praefutio in the mass for Maundy Thursday (Sucr. Gireg. u. s. 54 ), but this is by error.

The Reference to the Anyelic Hosts.-II every liturgy the encharistic prefnce leads up to the angelic hymn, after a reference, which is nearly univerasal, to the henvenly spirits by whon it was first sung. They are claimed ss fellowworshippers. "This divine saying handed down to us, which proceeded from the seraphim we repent, that we may have communion in our hymnody with the supramundane hosts " (Cyr. Fier. Cat. 3yst. v. 5). Most of the Greek liturgies here enumerate the orders of the angels. Thus St. James (who associntes with them "the spirits of the just and of the prophets, the souls of the martyrs and the apostles "): "Angels, archangels, thrones, dominions, principulities, and authorities, and awful powers (see Col. i. 16), and the cherubim with many eyes, nnd the seraphim with six wings, who with two wings cover their faces, and with two their fret, and flying with $t$ wo, shout one to another with mouths never resting, with doxologies never silent (ecphoncsis), chanting with clear voice the triumphnl hymn of Thy exalted glory, crying aloud, giving glory, sheuting, and saying, Hols, Holy," \&c. (Assem. v. 33). Compare the Clementine (Const. Apost. viii. 12), St. Mark (Renaud. i. 134), St. Basil (Goar, 165), St. Chrysostom (ib. 75), the Greek Alexandrine Basil and Gregory (Ren. i. 65, 99). See also the Coptic Basil, Gregory, Cyril (ib. 13, 28, 46). Similnrly, the enrly Syrian liturgies, St. James (Ren. ii. 31 ), St. Basil (586), \&c. St. Chrysostom, however (Goar, 76), only names the angels, archangels, cherubim and seraphim, while the Armenian is yet more simple: " $\mathrm{He} .$. hath granted us to form part, with the heavenly host, of a spiritual company, and with cherubim and seraphim boldly to sing sacred songs, to cry, to coll, and say, Holy," \&c. (Neale, Introd. 534). Nor are the several orders, as in Col. i. 16, mentioned in the Nestorian liturgies (Ren. ii. 589, 617, 628 ; Malab. Raul. 312); though this part of the preface is long in them; but we cannot infer from these fnets that they were not numed in the npostolic originals; for the passage ubove cited from St. James is fully recognised in St. Cyril's quotations from the liturgy of Jerusalen ( $1 .$, s.).
The prefaces of St. Mark and the Ceptic St. Cyril, which is derived from it, are strangely interrupted by very long forms of intercession and by the rending of the diptychs, which are introduced immediately before the reference to the angelic hosts now under consideration (Ren. i. 41, 146).

In the West this part of the prefnce is variable. There were four forms of it in the Roman liturgy, of which the most common is as follows: "Et ileo cum angelis et archangelis, cum thronis ef dominationibus, cumque emni militia ( relestis exercitus hymnum tuae gloriae camimus, sine
fine dicentes, Sanctus," \&e. (Murat. Sacr. Lcon. i. 312, 314, Rce. ; Gielas. 501, 503, Rc.; Gre., ii. 8 , $9,10,8 \mathrm{cc}$.). For the others, see Ster. Tiel. $i$. 494, 575 , \&e., Greg. ii. 322 ( (trum lutumf): Leon. 1. 315, Gel. 517, 554, \&e.; Gies/. 1. 2, 192, \&c. (Per quem Te, or Per quem mujestatem); Ucel. i. 572 ; Grej. ii. $9 n$ (Sed et supernad virtutes). These forms are found in the Gnllican and Ambrosian liturgies, but often varied, and with severnl others; e.g.--"Ante cujus sacratissimam sedem stant angeli atgne archnngeli, et sine cessatione proclumant, dicente, 'Sanctus," \&e. (Miss. Goth. in Lit. liall. 198): "Congratuletur innumerabilis muititulo angelerum exercitus, cum quibus iunumerabilem gloriam tuam canimus, sine fine dicentes, Sinctus," \&c. (Miss. Ambr. Pamel. 1. 300). in the Mozarabic rite no preface seems in this part to follow any other. Some are very ambitious, while others are ns simple. Ex. "Cum nagrlis atque archangelis landantibue atque ita dicentibua, Sanctus," \&c. (I.eslie, 15).

The Hosinna.-Even the hosanna which followed the sanctus is included by lididore (de of i. 15, § 3) in the illation (" in qua etinm et ad Dei lnudem terrestrium creaturarum virtutumque coelestium universitas provecatur et asanna in excelsis cantntur"); but this will be more properly noticed in aseparnte article on the Sascrus itself.
(II.) A short address in which the people are taught the intention of the prayer or office which follows. The word is chiefly so used in the liturgies of Gnul. In a complieto Gallican missa a preface follows the "Cullatio post Precem." "The collect which it precedes and explnins is usually hesded Culle tio sequitur, but often merely Collectio [Missa, X. (3) (c)]. It begins the Missa Fidelium, nad corre sponds exactly to the "Missa" of the Goths in Spain [Mıssa, V.]

In certain intercessions said on Faster Eve in the churohes of Gnul [Preces, § ii.] the severa! prayers are preceded by short addresses which are called profaces in the Missale (inthicum. E.g. "Oratio pro Infirmis. Pruefatio. Let us beseech the God of all health, and I.ord ef all power for our brethren and sisters, who are sfflicted in the flesh by various kinds of sickness, that the Lord will grant unto them the heavenly gift of His medicine; througl.," \&c. "Oratio sequitur. 0 Lord, to whom it is an easy thing to raise the dead to life, restore to the sick their former health," \&c. (Lit. Gall. 245). The Missole Gothicum has twelve such prefices, the Galli: canum Vetus (ib. 359) thirteen, ench followed by the prnyer for the object announced in it.
The Ambrosinm missnl has a Praefatio chrismatis, in which the bishop on Mnundy Thursidy invites the people to pray for the benediction of the chrism (Kituale SS. PI. P'amel. i. 341). In the Gelasinn ascramentary (Murat. Lit. Roma Vet. i, 621) the bishop begs the pruyers of the congregation for those whom he is nbout to bless or ordnin in forms entitled "Prnefatic Ostinrii, Leetoris, Exorcistae," \&c., and the phrnse is retnined in the Gregorimn pontifical (is ${ }^{415}$, 406, \&c.).

PRESANOTIFIED, MASS or LITURGY OF. Any communion of the reserved elements might be so called; but in practico
these phrnses wer communions in Le been expressly cu In the Eiast, co .sec arly period thren days nind Sundays vere equally forbic Ere ; in Italy, i.e. arery friday in Le to communicats on smetijied, i.e. of th
The East.-The bald early in the E probably nbout 36 gter bread in Len the Lonl's Dny nlor rather to state and to establish a new nions were valued, ever renson practi won develop itsel respecting it carlies in 691 : "Let the annctified [gifts] be the fast of the $h$ Ssbbath and the Lo the Annuncintion" of the presnnctified Goar, 190) was prot of Constantinople so the date of the coun Only the Greeks the presinctified. reserve on the litur Ecchellensis, Epist. a de Eccl. Occid, et Or They celebrated eve Saturday; but the of rheir Jewish obser The West.-Probn testriction on celebs in the epistle of Pse "It is an establish were in grief durit Pridsy and Easter E themselves from fear is it doubtful that they fasted to such a of the church holds $t$ church should not be those two dnys" (§ 4 writer is stating, of It is probable that Ea: s dies clausus; but t very obscure. The prescribees reservation the communion on $\mathbf{G}$ introdaced in the 7th of thst age, which ap $a$ translation from $t$ sscraments of the alt Thursday] in a large the Jews shall seei: the sixth day [of holy day be hid in our mine the sacrament; Regule Cd. Reg. ii. 406). Th the MS. of which le of that, efter certaln p: Fridsy, "the deacons and come forth with the Lord, left from th
t. Sucr, Leon. l. c. ; Grey, ii. 8, e Stor. (iel, luem laudant!. ec. ; Gre\%. or quem mujes. - (Sed et sujer. found in the es, but often 1 ; e.g. --" Ante $t$ angeli stique roclamart, dih. in Lit. fioll. bilis multitulo innumerabilem dicentes, sinc300 ). In the in this juart to ery ambitious, "Cum nugrlis Iue itn dicenti-
nna which folIsidure (do Off. etiam et ad bei a virtutumque ir et osinna in ll be more proon the Sanctus
ich the people the prayer or d is chietly s In a complete the "Cullectio which it preheaded Cullectio - Missa, X. (3) um, and corre. f the Goths in 1 Faster Eve in ii.] the several Wresses which (iotlicun. E.g. Let us beseech fall power for afflicted in the , that the Lord nly gift of His tio sequitor, 0 $g$ to raise the their formes The Nissale ces, the Gallich followed by ed in it. Praefatio chrisundy Thursda? benediction of el. i. 341 ). In rat. Lit. Ront yers of the connbout to bless efntic Ostiaril, the phrnse is cal ( $i^{3}$ 405,
[W. E. S.]
S OR LI of the reserved ut in practice

## Presanctified

PRESANCTIFIED
1697
these phrnses were applied only to those public coumunions in Lent fior which the elements had been expressly consecrated on a previous day. In the East, co secrations were forbidden from an marly period throughout Lent, except on Saturdays and Sundays ; in the church of Rome they vere edually forbidden on Good Friday and Easter
 drey friduitst ont those dnys received of the prewo connumuicnt on those days recived of the pree-
auctiject, i.e. of the previously consecrated gits.
The East.-The ioundntion of the rite was bid early in the East. The council of Laodicen, probably nbout 365 , anys, "It ia not lawful to offer lirend in Lent, except on the Sabbath and the Lorl's Day nlone " (can. 49); which appenrs rather to state end confirm an old chastom than to establish a new. In an age when cemmunions were valued, and Reservation for whaterer renson practised, the final result would roon develop itself; but we have do decree respecting it enrlier than that of Conatantinople in 691 : "Let the sacred liturgy of the preanctified [gitss] be performed on all the daye of the fast of the holy Forty Days, except the Sablsth and the Lord's Day, and the boly dsy of the Amuncintion " (can. 52). The Greek liturgy of the presanctified (which eee in the Euchologion, Gasr, 190) was probably compiled by Germanus of Constnntinople some twenty-four years after the date of the council there (Goar, 210).
Only the Greeks ealebrate a proper liturgy of the presanctified. The Marenites do oct even reserve on the liturgic days of Lent (Abraham Ecchellensis, Epist. ad B. Nihusium in Leon. Allnt. de Ecel. Occid, ct Orient. Consens, ad calc. 1663). They celebrated every day in Lent, except on Sturrday; but the exception was only a part of their Jewish observance of that day.
The West.-Probally the earliest notice of a testriction on celebrationa in the West occura in the epistle of Pseudo-Innocent to Decentius: "It is an established fact that the spostles wre in grief during these two days (Good
Pridsy and Enster Ere), and also that they hid Findsy and Enster Eve), and also that they hid
themselves from fear of the Jews
 they fasted to such a degree that the tradition of the church holds that the seerameots of the church should $"$ not be celebrated at all during those tivo dyys " (§ 4 ; Hard. Conc. i. 997). The writer is stating, of course, the rule of Rome. 4 is probabls that Easter Eve was not long thus a dies clansus; but the history of the rite is sery obscure. The present rule, which only prescribes reservation on Mnuady Thursday for the conmunion on Good Friday; was probably iatrodsced in the 7th century. A monastie rule of thast nge, which appears to be in great part 8 translation from the Greek, says, "Let the sacraments of the altar be consecrated [on the Thursdyy] in a large glass paten, that when the Jews shall sees Christ for the passion on the eixth day [of huly week], He may on that day be hid in our minds " thruagh recerpion of
the sacrament Re the sacrament ; Regula Magistri, 53 ; fits sten.
C.d. Reg. ii. 406 . Cud. Reg. ii. 406). The Gclasian sacr meatery, the MS. of which is of the sth century dircets
thist, after certain prayers proper to Gond finst, after certain prayers proper to Gond Pidsy, "the deacens go joto the sacrarlum,
nnd come forth with the body and blood of und come forth with the body and blood of
the Lord, left from the precediag dsy, and set
them on the altar." The Lord's Prayer with its preface and embolls having been then said, as before other communione, "all adore the boly cross and communionte" (Litury. Rlum. Vet. Murst. I. 562). This procedure is recognized by the Reman Order of a Puntifioal Mass, cormpiled (it is thought) nbout 730. The bishop, "when they have said Amen (after the 'Libers nos '), takes of the SANcta, and puts it into the cup, snying nothing; and thay all communiente in silence" (Ordo R. i. 35, in Mus, Itul. ii. 23). Similarly, in a monastic ordo, seemingly of about the same sge : "Let the deacon take the body and blood of the Lord, which was left previously on the dny of Coena Domini, and was consecrated, and put it on the altnr, and let all partake of the body and blooi of the Lord in silence " (Breviar. Ecel. Ord in Thesaur. Nioo. Anecd. Mart. et Dur. v. 108). The Gelasian rubric is found copied into the rites of Noyons, Rheims, Riès, and Gellone, all preserved in MSS. of the 9th century (Martene de Ant. Eccl. Rit. iv. $23, \S 27$ ).

1t was from Rome that the Gallican charch thus received the rite ; for it is not found in her enrlier books. The remsins of the GothicoGallican missnl (Liturg. Gall. Mnbill. 23i-239), the Gallicanum Vetus (itid. 349-354), the Besancon sacrumentary (Mus. Ital. i. 315-318), and the Gallican lectionary (Lit. Gall. 128-133), give proper prayers and lesseos for Maundy Thursday and Gnod Friday, but there is no allusiod in them to the mass of the presanctified. Nor do we find any in the writings of Germanus, or in any other Gellican authority.
Nor do we discover any trace of it in the original office of Gothic Spain. It is not mentioned by St. Isidore ( $d_{0}$ Offcc.), nor by any of the Spenish councils. On the other hand, the ceuncil of Toledo, 633 , complains that "throughout some churohes the doors of the basilicas were closed on the 6th foria of our Lord's passion (i.e. on Good Friday), and neither was office celebrated nor the passion of the Lord preached." The council therefore ordered-not that a mass of the presanct:fifed should be celebrated-but that the mystery of the cross should be preached ou that day, "and that all the people should in a loud voice implore the pardon of their sins"; that by this means they might be prepared for their communion on Easter Day (cen. 7). The service for Good Friday, now found in the Mozarabic missal, ia of a late date: "missa prassanctificatorum adjecta videtur" (Mabillon, Comm. in Ord. Rom 11; Mus. Ital. ii. 1xxr.).
We have no evidence of the practice of Roman Africa later than that of St. Augustine, who refere more than once to the service for Good Friday ("sclemniter legitur passio, sclemniter celebrstur," Sorm. 218; so again 232), bot gives no hint of the peculiar rite in question.

The Communion.- The mass of the presanctified originated in the desire to commonicate on Good Friday, or on other days when consecrntion was prohibited. On Good Friday (Parnscere), saya Amalarius, "the body of the Lord is not consecrated. it is necessery that they who have the wish to communicate havo the sacrifice from the preceding dey" (de Ecol. Off. i. 12). This was at first a general cum-

## 1698

## PRESBYTER

haberet in fundamentum Corpus Dominl" (ibid. iv. 20). So accordilig to the Gelasian rubric, the Ordo Romanus, and the Rpi vimitum, quoted above, "all commanis
Amalarlus (about 820) went tu f.
1简 4 ) thia cuatom already nlmobute them - in station in which the apositolical wislutes the eross, no one there communicates " ( $6,3,1,15$ ).
The reader may refor to Leo Allatins de Missi Proesinctificalorum apud Graecos Dissert. ad cale. Op. do Ecct. Occ, et Or. Comsens. Col, Agr. 1648, pp. 1530-1607; Io. Bona, Rerum Liturij. 1. 15, § 5, with Sala's notes; Notitia Eucharintion, pp. 897-903, 2nd ed. ; and to more brief notices In Martene de Ant. Ecrt. Mit. 1. iil. 1. § 18; Merstl, Norae Observ. in Gavanti, Comm. in Rubr. 1. 79; Z. 1. van Espen, Comment. in Jur. Vet. Canones, can. Trull. 52, Opp. vii. 147, Ven. 1781 ; Cave, Diss. ii. ad calc. Hist. Liter. v. Aetтoupyado.
[W. E. S.]

## PRESBYTER. [PRIEsT.]

ITHESIYTERESS. 1. Presbytera (rarely, an. a 1 murently Inter, presbyterisso) is somptimes found in ecclesiastical Latin from the 6th century and onwards for the wife of a presbyter, esp-cially for a wife who had come under the rule which, In somie parts of the Westarn church, made married continenco compulsory. Conc. Turon. A.d. 567, c. 19, and Canc. Autissindor. A.d. 578 ? c. 20 , forbid a presbyter from asoocinting with his presbytera; S. Greg. M. Epist. 9, 7, implies that in such cases the wife went to a monastery, where, however, she did not become a monacha or adopt the monastic dress. Rather lnter the word is found for the widow of a presbyter ( $=$ the enrlier "vidua," or "relictn, presbyteri." 1 Conc. Tulet. c. 18, Cunc. Fpaon. e. 33, 1 Conc. Aurel. c. 13), viz. in Roman councils under Gregory 11. in A.D. 721, c. l. and under Zachary in 743, c. 5, both of which anathemntize any one who marries either a presbytera or a diacona.
2. For the ase of $\pi \rho \in \sigma \beta \hat{v} r i s$, presbytemu, and presbyterissa in the sense of a church officer, see Widows and Virgins.
[E. H.]
PRESBYTERY (1). The part of the church
 aßata, пребßuтepeíay) (Sic in Suldas) Presbyterium, Sacrarium, Sadetuarium, Altarinm. (Secretariun in second counell of' dised, cinn. 15, ace, to Martene).

According to the most ancient arrangement of churches, the presbytery was the part behidd the altar which contsined seats for the blwhop and priests. It was early described in the West as foiluws: ". . . loce, ubl sacerdates, reliquive clerici consistunt, quod presbyterium nu! patur . . ." (Synodus Romana sub Eugenic (824), ap. Dueange. Quoted as Clemens Paps in labbe, vol. i. 116).
The presbytery was divided from the reat of the building by rails ( $\kappa$ (\%кגides, cancelli), which were meant to render it inaccessible to all but clergy (Euseb. Rist. Fecl. Lib. x. 4). "That it wus separated by rails "a relinua aede "appeurs in the Roman syned under leo IV. The first council of Bracara (can, 31) preserihes that it is "not lawful for laymen to enter the sacrarium to communicate, but only for the clerice." A Roman synod, under Leo IV., in the 9th (qu.)
century, forbida those who are not in oriers to enter It. [C'ancelhi Chancel; Chome]

In later times come ambiguity has erept in as to the une of the term presbytery, the doubt being whether it applies to a space loffore tha altar or beinind It, und whether the presingtery forma, strictly speaking, any part of the choir of a great chureh, or la to be carefully distin. guished and architecturally suparated from it. These luter uses it does not belong tos then prevent volume to discuse at length; but with regarl to the precise latitude of the term in ear!y ceno turies this much may be saict, that no ancient nessige 1 - $n$ found whers presbytery doen nut uean the jart of the cliturch which contained the altar. In later times the usagg of the word is certainly twofold, it being sometimea identical with choir," and sometimes pointedly distinguished from it.
[11. IT. A.]
(2) Presbyterium, пресßutipiad ( $\pi р є п \beta u \tau \in-$ peîov), are sometimes used to denote the body of presbyters taken collectively that is, as equivalent to to tûy $\pi_{\mu}=\sigma \beta u \tau<\rho \omega \nu$ auvéspay. This use is found in the New .estament in reference to buth Jewish (St. Luke $\times x i i .611$; Acta xxii. 5) and Christlan ( Tim. iv. 14) presbyters. Other early instances are, In Jreek, S. !guit. ad Epheq. c. 2,4 ; Clem. Alex. Strom. 6, 13, j. 793 , ed. Pott. ; Origen, Hom. xi. in Hicren. c. 3, val. iii. p. 189, ed. Delarue; S. Basil. Epist. 81 (319) ad Innocent. vol. iv. p. 174 ; and, in lat io, S. Ce prian. Epist. 48 (45, ed. Hartel, p. 610); Collist. Carting. c. 130, Migne, P. L. vol. $\times 1.1499$, For the functions of the preabyters actiug col. lectively aee Prisst.
(3) The same words are also used to denota the office of a presbyter. Early instances of thin are, in Greek, Origen. Hom. in Jatt. XI. e. 25, vol. iii, p. 690, ed. Delarue ; S. Athnnas. Apv. © Arian. c. 47, vol. i. p. 131 ; S. Epiphan. c. Ilure, 68, 2, p. 717 ; and in Latin, S. Cyprian. Epit. 49 (52, ed. Hartel, p. 619), 34 (39, ed. Hartel, p. 584) ; Pont. Diacon. ;'it. S. Cyprún, c. 3 ; S. Siric. Epist. 1. c. 13 ; S. Innecent. I. Epitt 38 ud Maxim. et Sever.; 2 Conc. Hispal. c. 5
[E. H. $]_{1}$

## pRESENTATION. [Patron.]

PRESENTATION IN THE TEMPLE. [Mary, Festivals ofi § $1, \mathrm{p} .1140 ; \S \xi_{1}$ p. 1144.]

TRESIDIUS, confessor in Aftice ; comanemorated Sept. 6 (Usuard. Mart.).
[C. H.]
PRIA MUS, martyr in Sardinin, with Aemlliua, 1 , lix, and Lacianus; commemorated M3y 28 (Usuard. Mart. $;$ Mart. Mon.).
[ᄂ. il.]
$I^{\text {n }}$ TEST or PRESBYTER. I. Numes for: (1) p\|oßúv:pos, presbyter (in inscription somm wes жpeakoírepos, e.fy. on a tomb at Melos of the 3 rd or 4 th century, Cor/nise Inser. Gr. vol. iv. No. 9288; praeshiter, Inser Hisp. Christ. ed. Huebner, No. 67 ; presiter, iund. No. 174, 189; praesbyter, De Ressi, Inscr. Christ. Mom. Ne. 303, Corpus Inscr. Lat. ed. Mommsen, vol. iii. No. 755 ; prnesviter, ibud. No. 975); in use in Egypt of the officers of a temple, o. g. at Diospulas in the time

- Just as In modern Kugilsh the term choir ta otived applted to that eastern Ilmb of a cathedral whitch strictly comprises presbytery as well as chalr.
ofClenpatra, Corp add of the "hoadm Lettre à M. Letro dised de leide, p . of ita use among to of the lueal court Jerasalenn tile ma scount will be fol novestanentlichen thast it had becoune to persons of a lvan Pbils, rol. ii. p. 481 tinea, S. Cyriil. Alex Aubert ; Isidore of : hence P'seullo-Anac that Christian pren account of their ag though he adds, "'I insiplentes constitu for a professur in achools; cf. Schwe Dises. i. 9,10 . Its the N. T. e.g. Tit. i. wob-apostulic to mo references, Clem. R. 2,4 (where Origend preserves the Greek Lstin version remder by turiores"), Papi (where, as is well kat oi tha term in both th
 discossel: a convenie of the subjeet will b fragments of P : ins Pitres Ap ston , fas Clem. Ai. Strom. 6, use amoag non-Cat the tnost interestion, probsbiy the ear ${ }^{3}$ Christian buil/ling) tion on a Marcionite Ali) neâr Damaseus, et Waddington, Inscr val. iii. No. 2558; tha Arisms sppears from ( $e$, Vandul. 5, 13. (2) 'I instances of the use of to the efficers whe we byters are open to wometimes heen questio aot reserve them exciu but Epist. 35, vol. ii. p p. 334, clearly refer to 44, 3, vel. ii. p. 263, w p. 14), even deacons al el disconibus non defuit the 5th century onwar their caminon epplica Soerat. II. E. i. 27; C (where presbyters are it 1 Conc. Turon. A.D. 461 c. $3,4,10 ;$ S. Greg. M epitsph on pope Dai marked "lector, levita 1164, 11, from a Palatin bat impartant teet:monit deiphia, de $B_{y}$ antinis vol i. p. $5 \bar{z}$, ed. Venet. $\tau \hat{\omega}$ on ol Xosrтiapol na入aîo coarse of time, huwever, bishops and preshyters an ChBIST. ANT.-VOL. 1


## PRIEST

of In orders to ; Chosh. has erepit in an ery, the doubt sace before the the presiliytery t of the choir arefully distin. raterl from it. ; to the jresent with regard to lil ear!y ven. hat no anclent areatiytery doen ch which eon. he uasige of the eing bometimes inues printedly
[II, 'T, A.] ov ( $\pi p \in \pi \beta u t e-$ enote the body Iy that is, ament in referxxil .64 ; Acta 14) jresbyters. k, S. !gnat, ad . $6,13,1$, 793 , crem. c, 3 , vol. Epist. 81 (319) d , in la in, S . p. 610) ; Collst. vol. A. 1498. crs auting col-
used to denote nstances of this cult. XI. с. 28 , thanas. Apol. c jhan. c. Hures, 'yprian. Epits. 39, ed. Hartel, Cyjrím. с. 3 ; cent. J. Efpist, Hispal. c. 5 .
[E. H. ]

E TEMPLE . $1140 ; \S 5$
ica; cemmemo
[C. H.]
iia, wit: Aeminorated Msv 28
[l. Il.]

1. Names for: in inscriptiona tombe at Melon Inscr, Gr. vel. Tisp. Christ. ed. No. 174, $189 ;$ Roms. No. 303, ol. iii. No. 755 ; in Egypt of the olis in the time
rm choir is ofen tral which strictly

## PRIEST

ofClenpatra, Corpus Inser. Ar. vol, III. No, 4717, and of the "harimen" of a village, Renvens 3 me lettre is If. Latronur sur les P'ipyrus grees du Nusée de Leith, p, 32, cf. C. 1. A. vol. iii. p. 204 ; of its use annong the Jewn for the members both of the local courts and of the chief court st Jernalem the most tritatworthy and concise scoosnt will be found in Schilrer, Lothroweh der noutestimentlichon Zuitipesohishte, DJ. 402 n 74. that it had become a title, anl was not conllineid to persona of a lvanced years is clear from (e, \%.) Philo, vol. i1. p. 481, ed. Mangey (so in Christian times, S. Cyrill. Alex. in 1sai. III, vol. Jil. p. 55, ed. Aubert; Jailoro of Seville do E'coles. Ojf. 2, 7, and hence l'seudo-Angcletun, Ejvisf, Ii. c. 22, explains that Christian presbyters are so called, not on sccount of their age, but "jropter sipientiam," though lue adfs, "quod si itia elt mirnm est eur insipientes constituantur ") it wis alio in use
for $s$ professor in some of the philosophlal mbools ; ef. Schweighiaser's note to Epictet. Dios. I. 9, 10. Its Christinn use begins with the N. T. e.g. Tit. I. 5, and la continued through tub-apostolle to modern timen; e.g. for early references, Clem. R. 44, 5, 47, 6, Hermas, Vis 2,4(where Origsn de Princip. 4, 11, vol. I. p. 168, preserves the Grek form, which the common Latin version renters by "senlores," the Pslatine br "t priores"), Papins np. Euseb, $/$ I. A, 3, 39 (where, as is well known, the precise application of the term in bath the expresslens of rjearBérepos and d taerßírepos 'lwduvys has been frequently discrssel: a "onvenient index to the literature of the subject. will be fonnd in the note to the frabments of $1^{2}$...ias in Gebhnolt and Haranck's Pifres Apisto. fasc. 1. 2, p. 90, ed. 1878), Clem. Al. Strom. 6, p. 793, ed. Putt. ; of its use among non-Cst lic Christian churches, the most interestin reample (which is also probably the ear at existing inserijution on a Christian builling) is that of the inscription ea s Marcionite church Thababa (DevlAli) neår Damascus, dnted A. $\mathrm{D}_{\text {, }} \quad$ 3, ap, Le Bas at Waddington, Inscriptions greoples el listines, vol. iii. No. 2558 ; that it wrs in use among the Arisns appears from (e.g.) Victor Vitens, de Persec. fandul. 5, 13. (2) 'lepeús, awcribos: the early imstances of the nse of these terms in reference
to the offieers who were commonly called presto the officers who were commonly called presbytery are open to much dispute; it has
sometimes been questioned whether Cyprian does not reserve them exciusively for the ejisconate, but Epist. 35, vol. ii. p. 325, Epist. 40.3 , vol. ii. p. 334, clearly refer to preshyters, cf. id. Epist. 14, 3, vol. ii. p. 263, where (as in Optatus, i. 13, p. 14), even deacons are inclnded, "preshyteris et diaconibus non defuit sacerdotii vigor; "from the 5th century onwards, there is no doubt of their cemmon application to presbyters, e.g. Socrat. II. E. i. 27 ; Const. Apost. 2, 25; 8, 46 (where presbyters are if $\rho \in i \mathrm{~s}$, bishops $k \rho \chi$ iepeis); 1 Come. Turon. A.D. 461, c. 1, 4 Tolet. A.D. 633, c. $3,4,10 ; S$. Greg. M. Dial. 1,11 ; so in the
epitsph on pope Damasus the grades sre marked "lector, levitn, sacerdos," Gruter, p. I164, 11 , from a Palstine MS. ; cf. the confused bot important testimany of Malchus of Philsdelphis, de B. 5 , ed. Vatinis Penet. Corpus Hist. Byzant.
 course of time, however, the inclurive repov. In course of time, however, the inclurion of both for
bishops and preshytere under a siugle term was OHRIST. ANT.-VOL. 11.
found Inconvenient, and preabyters were sometimes - precinlly designated as secundi sucerdites (law of Theolosius an! Valeotiniar, probably a.d. 430 ap. Huenel, Corpus Legurn ante Justinanam Letturum, No. 118 si, 1. 2.11, who quates as his authority a Curbey DS. given by Sirmond in lide Appenit. Coud. Theordos. c. 20 , and his own puper
 or secundi ondinis sucerdntes (S. Leom. M, Serm. $48[47]$, c. 1, vol. 3.1 . 181, Silon. Ajwllin. Lipiss. 5, 25, p. 126), or minuris ondiais enveridotes (S. Gireg. M. Ifom. in Eizech. lit. ii. Ilom, 10, c. 13, where, however, deacons may be Included, as they jrobably are, in Stath. Eweles, Autiq. c. 27, "inferioria (Findur sacerdotes")-or simply orib secundes (F'redegoli, Vit. S. Wiffrid, e. B, Migne. P. L., vol. exxxiii. 9s7), or of dк тồ ठeurépsu өpdvou (Épise. Constant. M. ap. Euseh. II. E. 10, 5); so "pres. byteros in seeundo saterdotio constitutos," Optat. de Sohism. Donut. 1, 13, p. 14; 80 in the l'seulo-faidorian decratala $L_{\text {tpist. }}$ A ; inaclet. 3 ,
c. 28. Innocent 1, erisistum ordo bipertitus ent, S . Innocent 1. E'pist. ud Decent. c. 3, "presbyterl non habent."

The linglish word "priest" Is the later form of the Anglo-Snxon "prlost" (Cotton MS. Augustus, ii. 79, A.D. 805-831, a Kentish charter, printed in Ancient Churlers in the British Museum, vol. i.) or "preust" (frequently found, cog. Conc. Hergh. e. 7 ap . Wilkins, Councils, vol. i. p. 60 ; Leg. Aelfr. ibid. 1', 193), the derivation of which from "presbyter" is probathle, but by no means certaln: in the A.-S. Churniche, an, 661, id. Thorpe, p. 54 , the MS. of Corpus Christi Collega, Cambridge, has "mnesse preost," the Boilleian MS, "preost," but Cotton Bls $工$. Tiberius A. 6 and B. 1, have the nbbrevintion "prb." The A. S. "sncerd " $=$ "sscerdoa " has nut survired in modern English.
II. Niture of tho Priesthood, and its Relutions to in ishops and Dawcomi - In one of the twe passages in which the word dккл pola is placed by the Evangelists on the lips of our Lord, it is mentioned not merely ns an assembly, but as one to which disputes could be referred, and whose decision in relation to such disputes ought to be respected. The eкклŋjola was conceived, in short, as a court of disciplino. As such it continued among Christians the functions which had con to be fulfilled by the synagogue among Jews; nor was it separated from the synagogue even in name, Eкrג nola and ouvarwh being convertible terms not only in the LXXX, but also in most enrly Christinn writers. (See Jarnack's elaborato note in Hilgenfeld's Zeitschrift für vissenschaftriche Theotojic for 1876, p. 104; and also Bickell, Geschichte des K̈rchenrechty, BI. ii. p. 1..) But the Jewish synagogus only possessel disciplinary powers by virtue of its prsctical amalgamation with the auvésptov, that is, by virtue of the presence in it, though properly distinct from it, of a body of $\pi \rho \in \pi B \hat{u}^{\prime} \in \rho 01-a$ corjoration or college of eldors, who formed the local court for administrative as well as judicial purposes. It is therefore natural t.j suppose that when the Jews who became Christians met in assemblies and formed communities which bore the accustomed names, they continued in these assemblies and communities the main features of the accustomed organizstion. And this is in fact the case. Presbyters are found
from the first in the Judseo-Christian commnnity at Jerualem (Act xi, $30 ; \times 7,2,4,6,22$, 23 ; xvi. 4; xx. 17), at Ephenus (Acts 8x. 17), In the chupchea of Ania Minor which were organized by Barnabam and Saul (Acta xiv, 23), and in the churches which are addreaned by those of the apoatien who were mont conservative of Jewish usagen, St. I'eter and St. Jamen (James v. 1t; 1 Pet. v. 1). (lt usust be noted as a aignificant fact that they are not once mentioned by St. Paul, except in the I'astoral Epistles.) It in a fair inference that officera who bore the same name in analogoua communities hat analogous functiona, and that the Christian, like the Jewish, presbyters were officera primarily not of worship but of discipline. This inference in corroborated by the fact that all the refarences to them which exiat in both the canonical and the extra-canonical writinge of the apostolic and suh-ajostolic age refer to disclipline. (1) In the canonical writings, excluding of course those passages in which the reference is not to organization but to the possession of xapl $\sigma \mu a r a$ every passage in which church officert sre mentioned apenks of either the exercise of authority or of the practice of its corrolative, obedience. in 1 Thess. v. 12, roìs nooloraúivour are spoken of as pouferoûrcas ; in IIeb. xlii. 17, obedience is onjoined to the leadera of the community as being those who "watch for your soula;" in 1 Peter $\vee .1$, the presbyters are regarded as shepherds, and are exhorted to exercise control,
 over slaves (кaranupiedovrer), but as being themselves examples of the qualities which they require in others; in the Acts of the Apostles it is on queations of chureh discipline that the spestles and elders meet in the council of Jeruanlem (c. sv.), and afterwards st the end of St. Paul's second missionary journey (axi. 18,25 ); in the Pustoral Episties, among the qualitien which are enumerated an deairable in bishopa and presbytera fitness for teaching ( $\delta, 8$ aктiк $\delta \mathbf{5}$ ) and -soundness in the faith (avrex ${ }^{\text {duevov roú кard rinv }}$
 anted to the possession of the morsl qualities which are necessary in a moral governor, and which in the Apostolical Constitutions are exprossly takea as correlative to the exercise of diacipline. (2) In the extra-canonical writinge of the Apoatolic and sub-Apostolic age the same position is held by the presbyters, and obedience to them is similarly eajoined-rg. Clem. R. $\mathbf{i}$. 57; Ignat. out Trall. 3, ad Mayres. 2; Polyearp, ad Philipp. 5; and the Ebionites appear to have kept up the original distinction, which had opparentijy become in most casea obliterated among the Jews themselves between the dipXiouvdyayou, or proper officers of the synagogue, and the
 (S. Epiphan. ado. Haeres, $x \times x$. 18).

Whethar the institution of presbyters existed in the first inatance outside the limits of the Judaeo-Christian communities is doubtful. There is no evidence that it did so; the presumption is that it did not, for when St. Paul, writing to charches which were presumably non-Jewiah in their character, recognizes the existence of churoh .officers, he designates them by other names-
 i. 1).

## (1.)

Relations of Presbyters to Bishops.-What
were the primitive relations of prembyters to biahope is a yuention which cannot be overloeked, and yet to which, with the evidenee ut premat Evaifable, only a tentative nawer cron be gives. Bont probsbly, as the former were of Jewiah, a the latter were of Gentile origin, and as the furmer prealied over Jewish, an the latter, in the first inatanoe, presiled over Gentile communities. Hence, when the distinction batween Jushah and Gentile communities began to timle away, the two sets of offleera, fultilling, as they insi, mallow goua functionm, were regarded aa baving muivao lent rank. This point must be takell as having been conceded by almost all important writers upon the sulject in both ancient anll indern times-e.f. In sucient times, $\$$. Hibrun. Comm. in Ep. ad Tit. e. i. Id. ; I'p. 146 (85) al Eiouny.; Theoloret, Interp. Ep. ad Philipp. c. i. v. I; Ep. I. ad Timoth. c, iii. v. ]; Ejp, wit Tit. c. i. v. 7 ; S. Isidor. Hiapal. de Eiccles. Uff. lil, ii. c 7 ; Iltabanua Maurus de Chericorum Instit. lib, j. c. 6; and in inodera times, to take only writers whone tendencies are strongly hlerarchical, Prubst (Sacramente, p. 215) ; Döllinger (Firat Aye of the Church (E.T.), vol. Ii. p. 111). (The erjo dence upen which this opinion is hasel will be found in a convenient form in $\$_{1}$ p. Lightiont' edition of The Epistle t, the Philipyins, pp. 189 aqg., and in Gebhardt and Harnack's edition of C'ement of Rume, ed. altera, p. 5, sad of the Shepherd of Hermas, p. 25; see also Bant, Kirch. Gesch. 3te Auff. 1. p. 270. It mut, however, be noted that there is a tendency in many writers to presa the evidence tou far, sod to infer an original identity of bishops aul presby. tera, whereas all that can be legitimately infercel is, as stated shove, an equivalence of rank.) As inter-communion increased between JudseoChristian and Gentile communities, those who passed from one to the other tended to use the names bishop and presbyter as interchangeable; but how the two offices came to cu-cxist a distinct offices in the same community is the most difficult point in the whole eoroples quertion; nor does it seem possible upon existing evidence to give any other than the geacral answer that there was a fusion of the JudacoChristian and the Geutile organizutions, and that this fusion was a gradual one. But whether this or some other be the true explanation of the con existence of the two offices, the fact of ouch co-existence must be admitted, slthough it universality may be denied. Out of that fat two other queations apring: (1) How was it that the relative rank of the two oflices changed from one of equivalence to one of subordination; (2) and how was jt that the title enfoкаäat rather than any other attached itself permanently th the head of the eccleaiastical organization.
(1) To the firat questiun many answers bare been given in both ancient and modern times; when, as early as the end of the 4th centurp Aerius appealed to St. Paul's language as evideoce

 that the difference butween the two orders lay only in the power of ordination (this is expremad by the contrast between $\pi$ ar'́pas yervay $\dot{y}$
 $=$ to baptize), propounded the theory tbat in some cases bishops had been appwinted sad ad presbyters, and in others preabyters, but ad
bahopa, In eith necesary, and he of deaceus and and prenbyters. (1) a bishop, (2) ragurda the comin ( 1 Tim. v. 1), as diority of the one ade. Wiveres. 1 xxv tamporary with $t$ that the episcopat a a siteguard a Were sevaral prest wadio une was ele "quod joatea unu poneretur in achis pousquisique ad rumperet" (lilere So slao in his $C$ "liem eat ergo antejusing diubodi plerent et diceratui ego Apollo, ego au terarutil consilio Later theories on as to miske the d andless task ; and refer to the more $\mathrm{i}_{1}$ bees advanced dur those of Rothe, 1 Kinche u ihrer adopted in effect bs Church (E. T.), vol. Urspruny des Épisco criticism of Roth Geschichte, 3te Au Ritschl, Dio Entstoh pp. 399 sqq; ; Her der Pastoralloriefe, Anfänje des katholis
Without bere ald to those whioh hav treadiog unnecessar it may be useful to bility the queation asswer, and that th bishops varied widel which the churohes may be arranged. stands en a peculiar Apostles preserve th firmed by later sutl kind of presideney community which ex that presidency is u speak of bim as "epi "srchiepiscopus" (i) times, o.g. Conc. Eph contempersry evidenc the designation, nor, 2ad century be admit the designation, is ti shew how far the rele the other apostles, analogous to that w bishops and presbyters probable conjecture is ception of a viaible from the belief in th Advent (Gfrörer, Allge James, as the Lord's occupying Hia place $u$

## PRIEST

PRIEST
biahopa. In elther case, however, deacons were nncesary, and hance St. Paul apeaka sometimen of descons and biahopa, sometines of deacona and prenbyters. Assuming that Tinuthy was (1) \& bishop, (2) a bishop in the later sense, he regardo the command, "Reluke not an elider" ( 1 Tim. v. 1), as concluaive proof of the aupere riurity of the one order to tho other (S. Eiplphan. ado. Ulueres. Isxv. 3-6, p. gut). Almust contenporary whith this was the cheory of Jerome, thast the episcopste rone out of the preabyterate as a safeguard againat achism. At tirst there were several presbyters in one church, but afterwaria one was elected to preside over the reat "quod pustes nilua electue est quil caeteris praeponeretur in achismatis remedium factum est, ne nauspuisque ad se trahens Christi ecceainm rumperet " (Illeron. E'p. 146 [ 85 ] ad Evanyed.). So also in his Comment. in Epp, ad Tit, e. i. "ldem eat ergo preabyter qui et episcopus et antejurim, diubodi instinctu, studia in religione firent et diceretur in populia, Ego aum J'auli, ego Apollo, ego autemi Cephae, communi presbyterorute consilio ecclesiae guberpabantur "). Later theoriea on the subject are so numerous as to make the diacuasion of them an almost nadless task; and it must be sutlicient here to refer to the mere important of those whieh have
been edranced durlog the present century, viz. been edvanced during the present century, viz.
these of Rothe, Dic Anfönge der christichen these of Rothe, Die Anfange der christichen
Lirche u. ihrer Verfassumy, 1837 (which is adopted in elliect by Dollinger, First Ayo of the Church (E. T.), vol, ii. p. 112); Baur (1) üher der Ursprumy des Episcopats, 1838 (which is mainly a criticiam of Rothe's theory), and (2) Kirch. Geschichte, 3te Auflage, Bd. i. pp. 272 nqq.; Ritschl, Die Entstehuny der althatholischen Kirche, pp. 399 sqq. ; Herzog uber die Abfassungszeit dir Pustoralbriefe, 1872 ; Hackenschmidt, Die dnjüpe des katholischen Kirchenbegriffs, 1874.
Without here adding another complete theory to those which have been advauced already, or treading unnecessarily upon debatable ground, It may be useful to point out that in all probability the queation does not sdmit of a single answer, and that the relatione of presbyters to bishops varied widely in the several groups into which the churches of the first two centuries may be arranged. (a) The case of Jeruasalem atands on a peculiar footing. The Acts of the Aposties preserve the tradition, which is confirmed by later authorities, that James had a kind of presidency over the Judaee-Christian cominunity which existed there. The nature of that presideney is uncertain. The Clementines apeak of him as "episcopus" (hecogn. i. 66), or "srchiepiscopus" (ibid. i. 73: so also in later times, e.g. Cono. Ephes. c. 30); but there is no contemporary evidence of his having possessed the designation, nor, even if the tradition of the 2ad century be admitted as to the possession of the designation, is there any such evidence to shew how far the relation in which he stood to the other apostles, or to the "elders," was analogous to that which existed between the bishops sad presbyters of later times. The most probable conjecture is that in this case the conception of a visible head of the church arose from the belief in the nearness of the Second Advent (Gfrïrer, Allgem. kirch. Gesch. i. p. 271 );
James, ss the Lord's brither, James, 88 the Lord's brother, was regarded as occupying His place until He came. It is aleo
probable that, as. Gfriber thiukn, aftor the fall of Jeruaslem, men's thuughte turned to Rome as the centre of the Christian organiation, and that the Peeulo-jetrine literature of the 2ad century, which originated at Rome, had for its chief object to bmpress the hierarchical ideas, of which it is full, upon the Ruman mind. Even in the earlier books of the Apoatolical Conotitutions, which probably refiect the ideas of the 3rd century, the biahop is nut only apxcov wal
 Apout. 1i. 26i). (b) In the larger communities, such an Rume or Ephenua, ia which the influence If a aingle apustle had for oume years dominated, It was natural that the monarchical ides should tend to prevail stiter the upoatle himaelf had passed away. The existence of such a dominance is here assumed. The clearest and most recent summary of the controverey will be found in A. Hilgenfeld's article, Noch cinmal Petrus in Roun und Johumnes in Kleinasien, in the Zeitschrift f. Wissenach. Theologie, 1877). In nuch communities, therefore, there is atrong historical evidence to shew that from early times there was a recegnized and permanent president. But here also there is no evidence to shew the precise relation in which such a president stood to the preabyterate. It is, however, a significant fact that Ireuseus speaks of the early heads of the Roman chureh as presbyters (in the letter to Victor of Rome in Euseb. II. E. v. 24; sо of Polycarp, in the letter to Florinus, in Euseb. H. E. v. 20). (c) In the case of the ohurches of other elties, in which, it must be borne in miad, there is no evidence of the existeuce of a president or bishop until the middle of the 2nd century, it appeare to be sufficient to point to the general analogy of the contemporary communities, after which in oo msny raspeots the early churches were modelled. Democratical as those communities were in the main, they still had a president. We find such a president (a) in the Greek assuciations, under several titles 2525 . d $\rho \times$ X $\rho a \nu / a t h s$, at Rhodes, C. I. Gr. No. Ino b. Foucart, No. 46, and at Syros, Rose, Insor. Gr. Ined. No. 107, Foucart, No. 44;
 Amorgos, Foucart, No. 45 ; dexitiaaitys, at Delos, C. I. Gr. No. 2271, Foucart, No. 43 ; apxifuvdraryos (of a college of priesta), C. I. Gr.
 C. I. Gr. Nos. 274, 2885, cf. Le Bas et Wadd. No. 223; (b) in the Roman Collegia, very frequently, and under various titlea, e.g. "Magister," at Rome, Orelli-Heazen, Inscr. Lat. Nos. 6010, 6011, Mommaen, C. I. Lat. vol. iii. Ne. 1339, id. de Coll. et Sodal. Rom. p. 106; "praefeetua," at Perusis, C. I. Iat. iii. No. 3432, at Salona, i. Vid.
 Plut. i. 25, which may be compared with the Christian $\pi \rho 0$ oí $\tau d \mu e v o l)$, o.g. C. I. Lat. iii. Nos. 975, 984, 1209.
These special circumstances of particular churches, and the general snalogy of contemporary communities, seem adequate to account for the fact that towards the middle of the 2nd century, il nut earlier, there was a tendency to place a single officer at the head of the eccleaiaatical organization. But the question still remains, nor has it hitherto been answered, except upon purely speculative gronnds, why, assuming the exiatence of this tendency, should this aingle 5 R 2

## PRIEST

## PRIEST

officer have been cnlled $2 \pi$ lurgotos．The key to tiue problem，which ia attorded by inscriptions which have ouly come to light in recent times，is one of the most important contributima of epi－ graphical science to esrly Christian antiquitics． （1）At Salkhad，in the Haurin arc aeveral inscriptions which contain the word $2 \pi$ iokonou （Le Bas et Waddington，No．1990，cf．No．1990， 2298，2412e；Wetzstein，Aur，ecuahlte Gr．u．Lat． Inschriften，No．47，in Abhandl．der Berl．Akud． 1863；Transactions of the Royal society of Literature， 2 zeriea，vol．v．part 2，p．259）．It appears from thase that the officers so designated bad the charge of the funds of the temple（ $\tau$ à $\tau o \ddot{v}$ $\Theta \in a \hat{v}$ ），and that out of thesc they had erected the building of which the most impertant inscription formed $\Gamma^{2}{ }^{\prime \prime} t$ ．（2） 10 eutire harmony with this is an jusaiption which was found at Thera． （Ross．Inscr．Gr．Ined．fasc．No．2，198；Rhangabé， Antiquites helleniques，vol．ii．No． 764 ；but in a mare exact form Wescher，Revue archéologique， vol．xili．（for 18G6），pp． 245 sqq ．）：－


 Аíwla каі Мелеїттоу

＂It has been decreed（sc．by the community that the $\quad$ miokomos（Ino and Neleippus）shall accept the money and place it at interest This scema to shew that the $\quad 2$ nifkoser of the Greek aasociations were their officers of finance． Such also were in all probability the $\begin{aligned} & \text { тiбкото }\end{aligned}$ of the eurly Christian churchea．One of the most important festures of those churches was thst they were charitable socictica．In an age which， like our own，was marked by great extremes of wealth and poverty，and under circumatances which cut off many of their members from the ordiaary purauita of life，they tended to gnther round them more and more every year the poor and the dependent．They dispensed hospitality to travelling brethren，they tended the sick，and， what was probably the weightiest burden，they supported the widowa and orphana of those who bad died in poverty，or by martyrdem．All thia required not only funds，but a dipp er of funda． It was not possible to distribute a common fund satisfactorily by mesna of a number of officers with equal powers，not necessarily acting in concert．A presiding officer became indispenaable， and the officer so appointed was known by the title which was in current use to designate the financial oficer of a community．This function of the Chriatian biahop continued to be a primary oue，even after many other functiona had clastered round his office．It is not zound to reason from the functiona of bishops in the 3 rd and 4th centuriea to their functions in the first； but at the same time，the fact that the bishops were the cuatodiana and dispensers of church funds in the latar period corroborates the infer－ ence which is drawn from other data that they were so also in the earlier．（Aa the point ia only incidental to the subject of the present article， the evidence in favour of the vlew which is here stated cannot be fu＇ly given；it must he sufficient to refer to che streas which is laid in tha Pastoral Epipt es upon the neces－ sity of a biahop being d．qiAdpy coss and $\phi$ i $\wedge$ \＆． छ⿴\zh11⿰一一⿲⿺𠄌⺀⿺𠄌⺀㇂ 27）the biphops，who are diatinguished from the
 chielly as ministers of hospinality；to the fact mentioned in Justin（Apol．i．67）that the colle－ tiona of the faithful were deposited in tha president（ $\pi \rho \sigma \in \sigma \tau \omega \dot{s}$ ，the title $\langle\pi i \sigma \kappa o \pi o s$ is not given），and that he ha：the care of widows and orphans and prisonera and strangera；and to the long aeries of ecclesiastical cinons and imprial edicts which regard the bishop specially in the light of trastee of church property．The union of financial sad disciplinary character in tha snme person has a close paralle！in the curutores $=$ лoyıoral of the Rommn monicipalities undes the later empire．For the authorities as to the fuactions of these important officers see Mar－ quardt，Röm．Stwatsverwaltung，pp．487－490．It is a coincidence which is worth mentioning that the curator had the title of pator civitutis．
It is not difficult to see that anch an oilicer in such communities must，from the mere unture of his position，have had considerable power．But several collateral as well a a several derivatiza causes were at work to increase that power，snd to account for the altered status of the pres－ byterate at the end of the 2 nd century as com－ pared with the end of the firat．

1．The custodian of the church funds was also the custodian of the list of peraons among whom those funda were to be divided．He kept the кàむ́l or кatdлoүos．［MATRicula．］Likg the cornesponding liats of contenporary com－ munities（which，however，were rather lists of contributories than of recipients），this list was probably arranged in clnsies，tha presbyters，the deacons，the＂widows，＂snd the＂virgins，＂being severally ranked to－ gether．Heace，like the Roman censors，the custodians of this list seemed to have assumed the function of determining upon the right of particular persons to be admitted to or excluded from the several clasaes．Hence also the bishor， as custodian of the list，was the proper office？ for giving certificates of meinbership．When a Cbristian claimed the hoapitality of a foreign church in his travela，or when he passed per． manently fom ons church to another，snd claimed a placs on the roll of a new com． munity，such a certificats was indispensable． The jealous care with which the right of giriog it waa guarded（Conc．Antioch．c．7）shews the importance which waa attached to it，and sup－ porta the inference that it played no inconsider－ able part in the exaltation of the epriscopate in relation to the presbyterate．

2．The presbyterate also lost ground in the 2nd century through the large development within the churches of opiniona which were at rarimce with the general currenta of apostolic doctrine． The anthority of apostolic doctrine was geneally admitted，and the appeal to it whs not made only on the Catholic aide．Gnnstics，kibiouites， and Ophites，the followers of Carpocrates，of Basilides，and of Valentinus，all trnced bnek their opininna to an apostolic anurce，and maintsined that they were the inheritors of $\mathrm{n} n$ unwritten apostolic tradition（cf．Iren．i． 25,$5 ; 30,14 ;$ Clem．Al．Strom．7，13，p． $882 ; 7,17$, p．900， ed．Pott．）．It became necessary to distinguisi the true from the falae tradition，and the firmet was found not merely in the tradition of apostolic as distlaguished from non－apestolic char ${ }^{\text {tes }}$ （Tertall．Ade．Marc．1，21，＂non alia agnoscenda
exit traditio ipserum eccle tradition whi hesds of those successiones ditur ；＂cf． same general cessiune char Tertull．de Pr in other charc depositary and eafer in tise h wers shared by bishop，who hi minent above sort of incarns rupted spring Revoph．3，65̄， ouscipite ductr 60，66；I！ 1 nat． ing century，C ＂inde enim se et orjantur d ecclesiae praees berence of this that which me paragraph is st Prascr：．Hueret． eppellatio frater tatis，quae jura sacramenti una
Thess causes force in different means certaia crdo of presbyte general．The $\rho \mathbf{v i}$ of bishops or for be pressed farthe may be admitted is a trust worthy officer existed fro also s．minitting stributea which salves to the epis tha acauming t genuinesess，of the Romans（cf．R of Zahe nad l＇tcid 1874，p．45），hish artain churches i century，without existel in Eyypt admitted thit bis without also adn relation to the p rhich they occup ersmple，was cogi （a）in using＂auec 2，sud＂succession convertible terms； ＂preshyteri＂ns applying the ravis ¥pнтButípaus，4， there was no ease between them． aroided by the makes thst Ireazeu in on unusual sen E．T．p．313．）
But by the begi the orgavization o begun to conform $t$

## PRIEST

25 , are regarded ality; to the fac 7) that the collecdeposited in the e en! $\sigma$ кotos is not are of widows and agers ; and to the mons and impurial op specialy in the perty. The union character in the el in the curatores anicipulitics under athorities as to the officers see Mar, pp. 487-490. It th mentioning that ter civitutis.
$t$ such an olicer in the mere mature of rable power. But several derivative se that power, and tatus of the presde century as com.
urch funds was also reons among whom led. He kept the itricula.] Like ontemporary tom. were rather lists recipients), this in clnsies, the " "widows," and rally ranked to. man censers, the I to have nssumed upon the right of tted to or excluded ice also the bishop the proper officer bership. When a tality of a foreign en he psssed perto another, and I of a new com. was indisj be right of giviag h. c. 7) shewa the ed to it, nad supyed no inconsiderf the episcopate in
$t$ ground in the 2nd evelopment within b were at rariance apostolic doctrine trine was generally , it wns not made Inostics, E'bionites, of Carpocrates, of Il traced bnck theit e, and maintsined 's of an unwritten i. 25,$5 ; 30,14 ;$ $82 ; 7,17$, p. 900 sary to distinguish ion, and the former -adition of apostolic apestolic char ${ }^{\text {hes }}$ ou nlia agnoscends
erit traditio apostolorum quam quae hodie ap,ud Ipsorum ecclesine editur'", but specially in the beads of those churches (Iren ${ }^{2}$, 2 " $q$ by the naccessiones presbyterorum in ecclesiia custoditur;" cf. id. 4, 26, 2 (and 4, 33, 8), with tue same general reference, "cum episcopatus successione charisma veritatis acceperunt;" ef. Tertull. de Pracscript. Haeret. c. 32, 26). Hence, la sther churches also the chief officer was the depositary and conservator of the faith. It was safer in the hauds of a single person than if it were shared by a number of persons. Thus the bishop, who had by this time begun to be prominent above the preshyters, was regarded as $n$ sort of incarnate tradition, the pure and uncorrupted spring of apostolic truth (cf. Clem. Recoyn. 3, 65 , ah $\mathrm{i}_{1}$ so" [sc. from the hishop] suscipite ductrinam fidei, cf. ib. 3, 61, Hom. 3, 60,$60 ;$ Ifmat. ad $E_{f} / h e s .3$; so also in the followiag century, Cyprian, Enist. 69, 5, vol. ii. 402, uade enim schismata et hacreses obortac aunt et oriantur dum episcopus qui unus est et eclesiat prasest. ...contemnitur"). The coberence of this function of the episcopate with that which was mentioned in the preceding paragraph is surongly marked by 'lertullian (de Presescr. Hereret. c. 20), "Communicatio pacis et sppellatio frnternitatis et contesseratio hospitalitatis, quac jura non alia ratio regit quam ejusdem sacramenti una traditio."
These causes operated with different degrees of force in different communities; snd it is by no meaas certaia when the subordination of the ordo of presbyters to a single officer first became genera. The evidence, whether for the existence of bishops or for their auperior authocity, cannot be pressed farther than the facts warrant. (a) It may be adnitted, for example, that Hegesippus is a trastwortliy witness, and that a presiding officer existed from tbe firsh at Jorusalema without also sdmitting that such an othicer had the stuributss which in later times attached themsolves to the episcopate. (2) It may be admitted tha assuming the genuineness, or approximate genuinenes? of the shorter detter of ignatius to the Roman: (cf. Renan, Ignace d'Antioch, a review of Zahn and lifeiderer in the Journal des Savants, 1874, p. 45), bishops existed as chief officers of artain churches in Asia Minor early in the 2nd century, without also admitting that they
existel in Egypt or in Gaul existed in Egypt or in Gaul. (3) It may be admitted that hishops existed ns church officers without also admitting thet they occupied in relstion to the presbyterate the same position
whieh they occupied afterward Whieh they occupied afterwards. Jrenaeus, for example, was cognizant of the distinction, but (a) in using "successiones presbyterormn," 3,2 , 2, and "successiones episcoporum," 3, 3, 2, as convertible terms; (b) in speaking of the oflice of
 tpegAutépous, $4,26,5$, he clenrly implies thet there was no easential difference of function between them. (This conclusion cannot be aroided by the nesumption which Dölinger makes that Irenaeus uses the word " presibyteri" in an unusual sense, Hippolytus and Cullistus,
E. T. p. 313.) 1. p. 313.)

But by the beginning of the 3rd century
the orgaization of aimeg the orgaeization of almost all churches had begun to conform to a single type, biahop, pres-

PRIEST
1703
byters, and deacons. In some places the older organization lingered on, aud here are many privilegions that the presbyters did not allow their Thivileges to be curtailed without a struggle. the triunuph cane to a hend in Moutanism, and terate was by bo ne cpiscopate over the presbywas crushed monans secure until Montanism 519 squq). (cf. Ritschl, Altheth. Rirche, pp. Cyprian tound some retela against his rule as e.g. Epist. 9, 11); and his quarrel with rie (ef. was based to a grent extent upoo the fact that the latter, though only a presbyter, had ignored Cyprian's chaims as bishop, hy ordaining Felicissimus as deacon, Ep. 49 (52) ; Felicissimum satelsciente sum diaconum nee permittente me nec
When this type was once cone constituit.
circumstances combined to restablished, several nation of the presijyterate more cor the subordioriginal causes of both the more complete. The dizement of the cpiscopare still the aggrannew causes becume mepare still rennined, but causes the most impore active. Ot these new tion of symods, (2) the assimilation the instituzation of the empire, (3) the rise of the organichial system" [tor which see Orders, paroIII.; Pamsi].

But even nitter these influences had begun to operate, the ditference between the two orders was rather $n$ dillerence of rank than of function.
The bishop was "primus inter pares" (cf. Ambrosiast. Comm. in Epist. Y. ad. Tömoth. c. 3, 7, ap. S. Ambros. Up. vol. ii. p. 295, "episcopi et salcerdis una ordinatio est; uterque enim was mos est, sed episcopus primus est "); there was no tunction which he discharged which be disot also, save only as a question of order, proper diarged by a presbyter; even in his proper field of titance he was not an absolute monarch, but the executive officer, at first of the community, and afterwards of the preshyteral college; (of this there are indications eren so lace as Siatt. Lecles. Antiq. c. 23, ut episcopus nulian cansam audiat absque praeseatia clericorum suorum; alioquin irrita erit sententin episcopi nisi clericorum praesentia confimetur ; id. c. 32, irrita erit donatio episcoporam vel couniventia omutatio rei esclesiasticae absque one fuatia et subscriptione clericorum). The one function which Epiphauius and Chrysostum chaim as peculiar to bishops is that of ordination (S. Epiphan. adv. Huer. lib. 3, tom. i., Haer. 74, 3, p. 906 ; S. Chrysost. Hom. 2 in Ep. I. cd. Timoth. c. 3, Migne, ii. p. 553); but we have elsewhero stated the grounds which exist for believing that this was an acquired and not a primary function of bishops, auld it' so, it could not have been part of the original differeace between them and presbyters [sec Orinnation]. In the course of the 6 th and 6 th centuries the subordination became more complete; but as the decrees of councils enable us to trace it step by step, its progress will be sufficiently clear from the fullowing section on the functions of presbyters. It will, however, be convenient to give, by way of coutrast to the statementa of Epiphanius ant Chrysostom, the elnborate canon in which the second council of Seville summed up the differences of function which had come to bo recugnized at the beginning of the 7th century; the canou is more important than most lecal canons,

## 1704

PRIEST
PRIEST
because the president of the council was the learned antiquarisn Isidere, who is not likely to have expressed merely lucal customs as general rules; it may be added as an indication, that the tendencies of the council were not ultraeplscopal; that the preceding canon had restored to his office a presbyter whe had been deprived by the sole authority of his bishop "sine concllii examine

## solui h

 Épiscopus enim sacerdotibus ac ministris solu i honorem dare potest, auferre solus nen petest." The canon in question begins by disallowing the action of Agapius, bishop of Cordova, who had frequently commissioned presbyters in his absence to erect altars and consecrate churches: it then proceeds to state in detail (1) what presbyters could not do under any circumstances, (2) what they could not de either in the presence of a bishop or without his commission ; " nam quamvis cum episcopis plurima illis [sc. presbyteris] ministeriorum communis sit dispensatio quaedam nevellis et ecclesiasticis regulis sibi prohibita noverint ; sicut presbyterorum et diaconorum ac virginum consecratio; sicut consecratio altaris, benedictio vel unctio; siquidem nec licere eis ecclesiam vel altarium consecrare nee per impositionem manus fidelibus baptizatis vel contreversis ex haeresi paracletum Spiritun tradere; nec chrisms conficere nec chrismate baptizatorum frontem signare; sed nec publice quidem in missa quenquam peenitentium reconciliare nec formatas cuilibet epistolas mittere. Haec enim omnia illicita esse presbyteris quia pontificatus apicem non habent qnem selis deberi episcopis suctoritate canonum praecipitur; ut per hoc et discretio graduum et dignitatis fastiginm summi pentificis demonstrctur; sed neque cornm episcopo licere presbyteris in baptisterium introire nee praesente antistite indantem tingere aut signare, nec poenitentes sine praccepto episcopi reconciliare, nec eo pracsente sacramentum corporis et sanguinis Christi cenficere, nec eo coram posito pepulum docere vel benedicere aut salutare nec plebem utique exhortari " (2 Conc. Hispsl. A.d. 619, c. 7).(ii.) Relations of Presbyters to Deacons.-The primitive relations of presbyters to deacons are hardly less obscure than their relations te bishops; but one point at least is clear, that it was a relation of superiors to inferiors in rank. Deacons appear to have been mainly out-door relieving officers, whese function was to find out and to report the circumstances of worthy recipients of church funds. They were thus brought into intimate connexion with the bishops, who wers the custodians and dispensers of ehurch funds. With the growth of the supremacy of the bishops, and also with the extension of the elecmosynary system, there was a corresponding increase in the importance of deacons. Of this there is abundant evidence in the Apostolical Constitutions, which perhaps from this point of view may be treated as a "Tendenz-schrift." For example, Const. Apost. 2, 26, the bishop sits as it were in the place of God, the deacons stand by him as the heavenly powers stand by the side of Ged; ibid. 2,28 ; the laity are to make their requests known to the bishop through the deacons, even as we approsch God through the Lord; ibid. 2, 30, as the Son is the messenger and prophet of the Father, so the deacons are the messengers and prophets of the bishop. So also in the place which descons and presbyters
respectively occupied in the ritual, the pres byters, whe were only coadjutors of and cencelebrant with (oúpuvatai, $\Delta_{1 a r}$ K $\lambda \not h_{\mu} 17$ [20]) the bishop, tended to be crushed out. In the " 1 whtificial High Mass " of those days the bishup and the deacons seemed to share the sorvice betweea them. The presbyters might take the bishlyp's place, but when he was present they appreared to have little share in the liturgy. Even down to modern times the gospeller and the epistuler are regarded as deacen and sub-deacen resplectively. It is therefore natural to find in early councils traces of a struggle for supremacy between Hesbyters and deacons. It is clear fron 1 conc. Arelat. c. 15, and 1 Conc. Nicaen. c. 18, that ths deacons had begun to assume to themselves the place in the liturgy which was atterwards reserved exclusively for priests, i.e. bishops and presbyters (the obvious meaning of these two canons has been obscured by the interpretatione of those whe have viewed them orly by the light of later usage, e.g. Binterim, Denkecirdightiten, Bd. i. p. 360 ; Hefele, Cotncils, E. T. vol. i. p. 429). But npon these assumptions thess councils put an effectual check, and a few years afterwards the council of Laodicaea (c. 20) made the further regulation in suppert of the preshy. terate that a deacon must not sit in the presence of a presbyter except with the presbyter's permission (cf. SS. Apostolorum Epitimia, ii. 7, ap. Pitra, Jur. Eccl. Gr. vol. i. p. 105, which, although Pitra speaks of the canons in general as an instance of "protervam illam byzantinurum mentiendi pruriginem," is supported by Statt. Eceles. Antii, c. 39). The rise of the sacerdotsl theory, which made the same distinction betweea prashyters and deacons which had existed in the Mosaic legislation between priesta and Levites, settled the question in the Enst, nor are any other conciliar regulations respecting it foum until Conc. Trull. c. 7, which so far modifies the earlier rule as to allow a deacon to take precedence of presbyters when he is acting ss the deputy of a metropolitan or pstriarch. Io the West it is clear from Jerome that the struggle was even strenger and more lasting since he is at the trouble formally to refute those whe thought that a deacon was superier to a presbyter (S. Hieron. Epist. 146 [85] ad Evanyel.) ; and althongh the canon of the council of Arles, and the grewth of the sacerdotsl theory, which have been mentioned above, prevented any reviral of the clain to what wers considered to be sscerdetal functions (unless account be taken of 2 Conc. Arelat. c. 15), the claim for precedenee was continued, ss is seen from Conc. Andegav. A.D. 453 , c. $2 ; 1$ Barcinon, A.D. 578 (?), c. 4 ; 4 Toleth A.D. 633, c. 39 ; Stutt. Eccles. Antiq. c. 37. 1 it may be added that in the strenuous effort which was made by Novatian to uphold the authority of the presbyterate against the episconate, he seems also to have endeaveured to dispenss with the diaconste (cf. Coust.mut's interpretation of his letter, ap. Routh, Reliquiae Swerae, vol. iil pp. 21, 78).
(iii.) Functions of Presbyters.-The sketch which has been given of the origin of the presbyterate, and of its early relations to the episcopate, has to some extent covered tho ground of the present section; it has at the ssme time shewn, frem the great variations whilh took place in those relations, the dilficulty of

## frsming any

 will hold goor or a particulaThe funct msinly group discipline, (2) (4) to benedic ia regard to o special article Minister of Or
(1) Discipli that the origit as gsthered b responding offi words of early the general con sad constitutec fuaction contit ance decreased attained its fine of the chareh $h$ ship than of ga iadications of $t$ ] Western church to the people a beea the leadin presbyter's fun Ordinsls were ff sppointed to hel the people as th Moses. The pr their own lives others. In the (Missale Francer Vet. vol. iii. p reference to any Ordinals have a the presbyter ma the sins and of Pseudo-Isidorian c. 17; Hinschius prominent functi besrings of this Christian morals discussed here ; sent purpose to quasi-judicial ex important distine fuctions oĩ the acting in concert ridual presbyter necessary to hear ignoring of it un which exists in m the subject of the There are good the earliest perio byters were little executive oflicers overruled by its vo deccisions. The account of the ju community in Ter magne cum ponder spectu, summunqqu eat si quis delique tionis et conventu relegetur, Praes hancrem: istum nom But there can be though there may 1 time, the ordo of
rltunl, the prosrs of sild concele. ( $\lambda 4 \mu .17$ [20]) the t. In the "Puntiys the bishop and e service betweea take the bishop's they sppeared to 7. Even down to the epistoler are acon respectively. in early conncils acy between pres. ear from 1 cinc. en. c. 18, that the to themselves the was afterwards s, i.e. bisheps and ing of these two ae interpretatione only by the light Denkcuirdigheiten, cils, E. T. vol. i. ssumptions thess ;, and a few years icaea (c. 20) made ort of the presty. sit in the presence e presbyter's perEppitinia, ii. 7, ap. p. 105, which, nons in general as am byzantinoram pported by statt. of the sacerdital istinstion betrreen had existed in the ciesta and Levites, Cast, nor are eny specting it fousd no far modifies the acon to take pre$e$ is acting ss the pstriarch. In the that the struggle lasting since he is refute those who erior to a presbyter ad Everayel.); and uncil of Arles, and heory, which hare ted any revival of dered to be sscernt be taken of 2 for precedence was Andegav. A.D. 453, ?), c. $4 ; 4$ Tolet Antiq. c. 37. It nuous effort which oold the authority the episcopate, he d to dispense with interpretation of xe Swrae, vol. iti
ters.-The sketch origin of the pres. relntions to the itent covered the ; it has st the same variations which $s_{1}$ the dilliculty of

## PRIEST

PRIEST
1705
frsming any statements on the snbject which will hold good for more than a particular period, or sparticular group of churches.
The functions of the presbyterate may be mainly groupred according as they relate (1) to discipline, (2) to the sacrsmenta, (3) to tenching, (4) to benediction. The functions of presbyters in regard to ordination will be gathered from the specisl article on that subject.
M/inister of Ordination, $V$. Minister of Ordination.]
(1) Discipline.-lt has been mentioned above that the original conception of the presbyterate, as gsthered both from the analogy of the corresponding office among the Jews, and lirom the words of early Christian writers, was that it had the general control of the morals of the churches, sod constituted a court of discipline. The ssme function contiuued, though its relative importance decreased, even after the episcopate had attained its final supremscy, nid after the officers of the church had become officers rather of worship than of government. The most significant indications of this are found in the Ordinals of the
Western church; the tenor of both the addresses Western church; the tenor of both the addresses
to the people and the prayers shews this to have been the leading element in the conception of a presbyter's functions st the time when those Ordinsls were framel. Presbyters are said to be spppinted to help bishops in the government of
the people as the seventy were appointed to help the people as the seventy were appointed to help Moses. The prayer is that they may exhibit in their own lives the virtues which they require in others. In the earliest ordinal of the later type (Missale Francorum, ap. Muratori, Litury. Llom.
let. vol. iii. p. 450) there is only $n$ slight' let. vol. iii. p. 450) there is only $n$ slight' reference to any other functions, but all the later
Ordinals have alded a prayer, or proyers, that the presbyter may "offer acceptnble victims for the sins and offences of the people,", and the Pseudo-Isidorisn decretnls (Epist. Fubrian. 2, c. 17; Hinschius, p. 163, make sacrificing the prominent function. The question of the general besrings of this function of discipline upon Christian morals is too intricnte to be properly discassed here ; it will be sulficient for the present purpose to treat brielly of its judicial or
puasi-judicial exercise. In that respect an quasi-judicial exercise. In thnt respect an
important distinction must be drawn between the important distinction must be drawn between the
fanctions oî the Ordo Prcsbyterorum in a church acting in concert and the functions of an indiridusi presbyter acting slone; it is the more necessary to bear this distinction in mind, as the ignoring of it underlies much of the confusion which exists in many of the discussions to which the subject of the presbyterate has given rise.
There are good grounds for thinking that in the earliest period of church history the presbyters were little more than the presidents and crecative oflicers of the community, liable to be
orerruled by its roice, and bound to carry out its orerruled by its roice, and bound to carry out its detisions. The most pertinent proof is the account of the judicial process in a Christian community in Tertull. Apolog. c. 39 (judicatur magno cum pondere et apad certos de Dei conspectu, summumque futuri judicii praejudicium est si quis deliquerit ut a communicatione oratiosiz et conventus et omnis saluti commercii relegetur. P'racsident probati quipue seniores, Bonarem intum non pratio sed testimonic adepti"). Bot there can be no question that in time, though there may be a donbt as to the particular dime, the ordo of a church (1) assumed an
authority spart from the community, (2) came to consist of two elements, the presbyters and the bishop [the discussinn as to the place ot deacons in relation to the ordo must, for brevity's sake, be here omitted].
(i) The presbyters and bishop, acting together, formed the court to which oflences against morals or church order were referred, and by which the sffairs of the church generally were ndministered. In this capacity they formed a ouvípion (Ignat. Epist. ad Tratl. c. 3), and are designated as auch even so late as the 4 th and 5 th centuries, e.f. by $E_{\text {pist }}$. Nazinnz. Orat. 42, 11, p. 756 ; S. Basil. Epist. 8! [319], p. 174 ; S. Sixti 111. Epist. 2 ad Cyrill. Alcx. ; Synesins, Epist. 67, p. 208. Hence, in terms which are borrowed from similar courts under the empirc, they sre also spoken of as cúu-
 (Stant. Apost. 2, 28, and in Latin as a " consilium" (Statt. Eccles. Ant. c. 22). And since the smallest number of persons who could forin a $\sigma u{ }^{2}$ épion among the Jews was three, one of the earliest documents which refers to ecelesiastical organization requires each bishop to appoint two presbyters, presumably to form such a court, $\Delta$ aar. K $\lambda \hbar \mu$. c. 20, Pitra, Jur. Eccl. Gr. vol. i. p. 83 ; Bickell, Gcsch. des Kirchenrechts, vol. ii. p. 122.
(b) The bishop, as head of this body, was an integral and essential part of it. His consent was ordinarily necessary to the validity of its acts. He was the officer by who. $)$ sentences were pronounced, and by whom the restoration of penitents to charch privileges was effected. It is probable also that in emergencies in whinh immmediate action was necessary he had a discretionary and quasi-independent power. But without such an emergency even Cyprisn declined to sct alone. Ite will not judge the casa of the sub-deacons Philomenua and Fortunatus, and the acolyte Favorinus, since many of the clergy are absent, though in the meantime, in his capaeity of finauce-othicer, he orders that the accused persons shall not receive their monthly allowance (Epist. 28 [34], c. 3).
(c) Individual presioyters sometimes claimed "or themselves a similar discretionsry power: "audio tamen quosdsm de presbyteris nec evangelii memores, nec quid ad nos martyres scripserint cogitantes, nec episcopo honorem sacerdotii sui et cathedrae reservantes, jam cum lapsis communicare coepisse et offerre pro illis et eucharistiam dsre, quando oportet ad hace per ordinem perveniri (St. Cyprian. Epist. 11 [17], c. 2). But the claim was disallowed. In the
East the general rule was East the general rule was laid down that individual presbyters must not act without the
 тov entaromov; so Can. Apost. c. 39, where Balsamon limits the rule to the administration of church funds, but Zonarss understands it of excommunication); but the penitentisries who were appointod at Constantinople after the Novatian schism were presbyters (Socrat. IH. E: 5,19 ), and much later archbishop Theodore, who must be taken as an authority for at any rate "ontemporary usnge, expressly stntes that " annong the Greeks a rresbyter may, if there is 2, 3, 8, ed. Haddan and Stubbe Ponsit. iheodor.

In the West thelr powers in this respect, were
imited by many conciliar enactment the ser limited by many conciliar enactments, the repe-


## PRIEST

quidem hnbet jus aummus sacerdes qui east episcopus. Dehinc presbyteri et diaconil, non tamen aine episcopi nuctoritate propter ecclesine honorem;" the latter maya, Diul. c. Lucifif. c. 9 , Op. ed. Migne, vol. ii. 164, "inde [gc, from the neessity for unity in the church] venit ut aine chrismate et eyiscopi jussione neque presbyter neque diaconus jus habeant baptizandi." both East and West when the full ceremonial took place, there was a division of labour; the best necount of the part of each order ot clergy in the Fast is to be found in the treatise of St. Dionysius Areopagite quoted abore: the earliest complete accuunt of Western usage is to be fouad in Mabillon's Ordo Romanus, i. c. 43, id. vii. c. 11. In both of these a distinction is drawn between the immersion in water, which might be performed by dencons and even by collytes, and the other ceremonies, of which the chief were the nnointing with the chrism and the imposition of hands, which were shiured between the presbyters and the hishops. If the bishops were absent, the Eastern church allowed a presbyter to do nll thnt, if present, the bishop would have done; but although there was fur come time a rariety of usige in the West (ass is shewn, c.f., by the fact that Gregory the Great [Epist. 4, 9 , vol. ii. p . 689 ] reserves the faal ancinting on the forehead for bishopa, wherens in E.pist. 4,26 , vol. ii. $p$. 705 , he allows It to presbyters), it ultimately come to be the Western rule that a presbyter might nuoint
with the chrimm, provided that he which hat chimm, provided that he used chrism which had previously been consecrated by $n$ bishop, and also that he did not anoint on th. furchead (S. lanocent, Epist. ad Decent. c. 3, ap. Hiaschius, p. 528), but that he must not in auy Ordine Buptismi, c. 17, Migne, 1. L. . cv. 23.i). In
 bihhop must confirm; (it is important to note that when Photius objected to this Western nasge, and asked "Whence came the law that presyyters should not confirm ? " Epist. i. 13 (2), ap. Migne, P. G. rol. cii. 726 , the Latins were not abe to give any better authority thia the dhe erguments of Aeneas of Pontificalis, ap. D'Achery, Spiciles, vol. i. p. 141). When the later system ad dioceses sud parishes began to previnil, there ras some rariety of usage. (a) Sometimes there wis only one baptistery in a dioceae, and to it all candidates for baptism had to come. (b) But more fiequently the paroelial presbyter had the
right right of baptizing in his own parish, and wuch hapti-m by a paroehial presbyter did not onfer the full status of char:h membership until it had been follewell by "confirmation." Jerome thought that the baptism was spiritually valid withont such confirmation (S. Hieron. Diel. c. aq. Peenit. but the later view doubted this ssee Stubbs ; Joann. Diace. Epist. ad Senar Haddan and Migne, P. L. vol. Lix. 406; Isanc Lingon., cun. 11, 8, ap. Migne, P. L. vol. cxxiv.), and out of this doubt probably sprang the revival of the chorepiscopnte in France in the 8th and 9th canturies (Hralna, Maur, de Instit. Cler. i. 5, coram qui in agris et rillis conser phuplorum molatium confirmationis deessect:" buad, in the vigorous polemic against the cher-

## PRIEST

epiacopate which is made by the author of the
false decretals, false decretals, this privilege is denied to them, e.g. Leonis Papao de Privilefio Chorepiscoporum, ibid. pe 51. p. 628, Damasi Papae de Chorepiscopis, the delegated righ parochial presbiter had of consecrating the baptismal but not the right the African the baptismal chrism. This was Eccles Arican rule, 2 Conc. Carth. c. $3=$ Cod. Eccles. A/ric. e. 6 (but it applears from John century century, African presbyters hal the right of consecrating the chrism, Epist., ald Senar. c. 8, 2,74), and 1 Col. lix. 404 ; Mabillon, Mus. Ital. i, 2,74 ), and 1 Conc. Tolet, c. 20 , enacted that it should henceforth be the Spanish rule; as such it was conformed by 2 Conc. Brac. A.D. 563 , c. 19 2 Conc. Hisp. A.D. 619, c. 7; but it is rather implied than directly stated by the Gailican conncils, c.g. conc. Vas. a.d. 442, c. 3 , and probably did not exist in the East (ef. Poenit. Theod. $2,3,8$, ed. Haddan and Stubbs). Where the rule existed, the parochial presbyters were bound to obtain the chrism from the bishop once Eccles. Antiq. c. 36 ; befure Easter; so Statt. Conc. Vas. . c. 36 ; 1 Conc. Tolet. e. 20; further ennets that be Eanerit. A.D. 666, c. 9, biahop to convey that he who is charged by the to exact par for it, chrism to presbyters is not except in emergencies the right of baptizing personal to the pacies was apparently not be exerciaed ia an nuthorized place; but had to conncil (c. 31) will authorized place; the Trullan in concil (c. 31) will not allow it to be exercised in private chapels without the bishop's authority, appear Frankish and Carolingian capitularies to be to deny the title of evea parish churches to be baptisteries, noless they are expressiy constituted auch by the bishop; "ut publicum balitisterium in ulla parocinia [i.e. diocese] csse non debeat nisi ibi ubi episcopus constitucrit cujus parrochia est" (Pippini Capit. Vernense, A.D. 75s, c. 7, Pertz, Lesum 1, p. $24=$ Conc A.D. 801 Mansi, xii. 577 ; so alse Capit. Ticinease, A.D. 801, n. 16, Pertz, i. p. 85).
(3) Preaching and
(3) Preaching and Taching. - The Jewish (1 Tim. $v$. Were not, ns such, teachers ; and siuce those who labour in the $W$ g sperial mention of plies that some presbyt word and doct riae " immay be inferred that teaching was not an inherent function of the Christian presty an inThe $\Delta$ ıatayal kגhufvros (c. 16) contemplate the cas: of au unlettered presbyter, and the earlieat ist of preshyteral functions (Polye, Epist. ad Fhilinp. c. 6) treats a presbyter, wholly as a disciplinary officer; nor is there any neention of prosbyters in connexion with teachiag in either Clement or Ignatius. The Clementines also indicate that, wherena the bishops hatd to do with the ductrine, the presbyters had to do with the morals of the members of the church (Recogn 3,65 ). But the fuaction of tenchiag, althuugh not inherent in the preabyterate, was not in"ompatible with it. There were "presbyteri doctores" (S. Cyprian, Epist. 24, rol. i. p. 287 ; Acta Perpetuce: et Felicitatis, ap. Ruinart, c. 13); preaehing ( $j_{\mu} \lambda \in i v$ ) was a function from which a lapaed nestyter was dejoged (Conc. Ancyr. A.D. 313, c. 1) ; and it is clear that the Alexandrian was either telading prosbyters from preaching was either temporary or local (Nonrat. II. E.

It was committed to the "wiser" presbyters (S. Chrys. Hom. 3 in Epiat. i. ad Corinth. (ip. ed. Dligne, vol. x. p. 26 ; and therefore, in some churches, could not be exercised in the presence of a hishop (S. Hieron. Epist. 52 [2] ad .vepot. c. 7, who objects to this excluaion; 2 Conc. Hisp. A.D. 619, c. 7). But after the establishmeat of the parochial system, the privileges of presbyters in parishes became extended in this and in other respects ; and the Western church aeems to have thenceforth cousted preaching as an ordinary function of a parish presbyter (3 Cone. Vas. a.b. 529, c. 2 ; Conc. Cloves. A.d. 747, e. 9); so the ninth-century writers on church institutions, e, g. Hraban. Maur. de Instit. Cleric. i. 6 ; ci. Quesnel, Dissert. xi. in S. Leon. M. Op. c. 12).
(4) Benediction.-The Chriatian churches continued the Jewish practice of blessing both persons and things, and since the blessing of persuns assumed a superiority in the person who gave the benediction over the person who receivel it (cf. Heb. vii. 7), in the Christian, as in the Jewish, assemblies, it was a function of the president. Ordinarily it was thris a function of the bishop; but, in the absence of the bishop, a presbyter might bless, whether publiciy in chureh or privately elsewhere (Const. Apost. 3, $20 ; 8,27$; S. Basil. Epist. 2 ad Amphiloch. c. 27, where suspension from this function is the punishment of a presbyter who has contracted an uniawful marriage). Ent in the West the rights of presbyters in this respect became much restricted. In the 5 th century, Conc. Regiens, c. 5 , allows presbyters to give the benediction in private houses and in the country, but not in church; and early in the following century Conc. Agath. c. 44 expressly forbids a presbyter to give it in church; but 2 Cone. Hispal. (A.D. 619, e. 7 ) narrows the prohibition to eases in which the bishop is present, and this has continued to be the Western rule.
[For the conditions of admission to the priesthood, see Onders, holy; for the mude of appointment and admisaion, see OrDination; for the relations of priests to aynods and councils, see Council, $p$. 473.]
[E. H.]
PRILIDANUS, martyr with Urbanna and Epolonns, three youths, who suffered with bishop Babylas at Antioch; commemorated Jan. 24. (Usuard. Mart. ; Bed. Mart. Prilidanius; Florus ap. Bed. Mart. Parilidanus, under Numerian; Mart. Rom. Prilidianus.)
[C. H.]
PRIMATE. The word primate ("primas") seems to have come, like some other ecclesinstical terms, from the civil law. From its first use, in which it was applied generally to the chief men of a community, it came to be used in an otlicial sense ( $a$ ) of the presidents of the Jewish communities, after the title "patriareh" had ceased, Cod. Theodos. 16, 8, 8, 29; (b) of the "decuriones" of a minicipality, Cod. Theodos. $7,18,13: 12,1,4$; (c) of the heads of the bureau of a provincial governor, Cod. Theodos. 9, 40, $16 ; 10,6,3$, cf. Bethmann-llollweg, Der Jumiscle Creit-prosess, PA. ill. P, 140, It is a probable inference from the Pseudo-Iaidorina Epist. Anacleti, ii. c. 26, that it was Also applied In the post-Imperial organization of the West to officers who had judicial functions correeponding
to those of ecclesinstical primates; out of the existence of such otficers no dircet trace can be found. (For the Carolingian "primates palatii," see Waitz, Deutsche Verfassungsjeschichte, Bd. Iv. 277.)

In its ecclesiestical use it la found in three senses. (The use of its Greek equivalent $\delta$ $\pi \rho \omega \tau \varepsilon \dot{d} \omega v$, which is found in several Syrian inscriptions, one of which bears the date A.D. 514, Corpus Inscriptionum Graecarum, os. 8627, $8: 330,8!31$, is hare omitted, hecause there is no clue to its precise signification.)
(1) Its carliest sense seems to be that of seniority, whether in respect of age or of office. Leo the Great uses "primatus" of seniority among presbyters (Epist. 19 (18) ad /horuin Benevent. vol. i. p. 735). Pope Hilary (Epist. 8, ap. Migue, Patr. Lat. vol. Vviii. 25) transfers the power of ordaining bishops from Hermes, metropolitan of Narboune, to Constantius, hishop of Usez, as being "aevo honoris primas;" just as in a similar enae Leo the Great (Epist. 10, vol. i. p. 641) transfers the functions of metropolitan from Hilary of Arles to Lecntius, eqpressly on the ground of his seniority. The word was consequently used in Africa to deunte the senior bishop of the province, who there held the place which in most other psits of the Christian world was held by the bishop of the civil metropolis. The exact title of this bishop was "primae sedis episcopus," and 3 Cone, Carth. c. $25=$ Cod. Eceles. Afric, c, 39 enacts that he is not to take the appellations "summus sacerdos," or "princeps sacerdotum;" but the word "primss" is used, apparently with the same meaning, in 2 Conc. Carth, c. $12 ; 3$ Conc. Carth. 28 (in 3 Cone. Carth. c. $7=$ Cod. Lecles. Afric, c. 19 , there is an important variety of reading between "primstem" sod "primates"); to thin African usage Gregory the Grest, Epist. j. 74, vol. ii. p. 559, expresses atrong objections.
(2) The word is oceasionally used in reference to the office or statua of a metropolitan: $e_{. g}$, in the dispute betwuen the bishops of Vienne and Arlea, which was settied by Conc. Taurin. a.d. 401 , e. 2 ; in 1 Conc. Brac. A.D. 56\%, c. 6: 6 also aometimes in the Latin translations of the Greek canona, e.q. in Dionysius Exiguus Can. Apost. 35 ap. Sirmond; Codex Can. Iet. Eucks Roman., In Ferrandus, Breviatio Canonum, c. 4, ap. Migue, Patr. Lat. vol. Ixvii. 950, "metropolitani vel primatis;" in Martiu of Braga, Capit. c. 4, np. Mansi, ix. 849 ; and in S. l.eon. M. Epist. 108 (83) ad Theodor. Forojuliens, rol is p. 1173 (in the plural).
(3) The title was not in ordinary use untii the 9 th century, nad it was then applied to a new dlatinction which was created among bishops, chiefly by the influence of the PseudoIsidorina decretals. In the Eastern divisions of the empire the church had elosely followel tho gradations of civil rank. The provinces (erap$\chi(a)$, each of which had its civil praesis or consularis, and its ecelesiastical metropolitan, were gromped into dioeceses, each of which had its civil ricarius, comes, or praefectus, and its ecelesinstical exarch or patriarch [PaTRARCH (2)]. But in the West each province was in almost all respects a separate eeclessastucal unit ; there was no officer corresponding to the eivil vicarius: there was no appeal from the provincial synod and the provincial netro-
pol.tan, except $t$ claimed than ali The earlier poli sapport the autl Leo M. Epist. 10 i. p. 1173, oijject: to Rome. But of this: and frol the influence of so that lippin co best meuas of rev ad Pippin, ap. accordingly revi (Pippin, Capit. I Caroli Maga. Cal revired office ple political as well Waitz, Ieutsche p. 351 sqq.). B and the Komsn se conrenient: the f near superior, the ecclesiastical digei parted, as they influence of the $t$ its direct control In addition to this the troubled times Charles the Great, had met with seve the hands of metr Pseudo-Isidorian duced into the $V$ between metropolit of whom he contis had hitherto been metropolitan, and earlier Eastern eq areh, Epist. Annic primates voceatur civitates quarum e regulariter patriar stituerunt, nisi ali convertstur, cui neo episcoporum prima qui alias metropoli primates sed met Anaciet. Epist. ii. Felic. i. Epist. c. Julii Decret. c. 1 Capit. iv, 439, ap. p. 130 ; Cajit. Angi Decret. Pseudo- Isido Hormisdas which H his coliizversy witl a primacy to ine se tion of the rign:s the false decretais genuine (linemar Hincmar. Laudun. c rol. crxri, 333). A In frequent use, es metrojolitans to w antrusted in their re of the Roman see.
The fuuctions of $p$ the term, so far as tl functlens of metrop jodicial. In the which are the fou canos law on the sub suspects the impart
; Dut of the t trace can be nates palatii," hichte, Bd. iv.
gund in three equivalent $\delta$ everal Syriun the date A.D. lecarum, Nos. hecause there n.)
be that of ge or of office. ? of senincity 8) ad Itorun Hilary (Epist. .25) trausters from llermes, tantius, hishop priman;" just at (Epist. 10, inis of metroLeontius, exniority. The frica to denote ce, who there er parts of the bishop of the of this bishop 3 Ccnc. Carth. enacts that he summus sacerbut the word vith the same 3 Conc. Carth 1. Leceles. Afric. cty of reading ates ") ; to this at, Epist. i. 74, jections. ied in reference oolitan: e.g. in of Vienue and c. Taurin. A.D. 563 , c. 6: 60 islations of the Exiguus Can. an. Tet. Eccles Canonum, c. 4, 950, "metrortiu of Braga, nd in S. leon rojuliens, vol is
nary use untii on applied to a reated among of the Pseudoern divisions of ly followed the roviaces (izapivil proeses or I metropolitan, of which had foctus, and its iarch [Patal h jurnvince was te ecelessastical sponling to the ppeal from tho vincial metro-
pol,tan, except the appeal, which was oftener clalmed than allowed, to the bishop of Kome. The earlier policy of the Roman aee was to support the authority of metropolitans; e.g. S. Leo M. Epist. 108 (83) ad Theodor. Forojul. vol. i. p. 1173, oljects to direct appeal from a bishop to Rome. But its later policy was the reverse of this: and from the 6 th to the 8 th centuries the influence of metropolitans visibly declined, so that Pippin consulted pope Zachary na to the best meuns of revivigg it. (S. Zachar, pnp. Epist. ad Pippin, ap. Mansi, vol. xii. 326). It was accordingly revived under the Carolinglans (Pippin, Cupit. Term. Duplex, A.D. 755, c. 2; Carvi Mago. Capit. A.d. 779, c. 1), and the revived oflice played an important part in political as well is in ecelesiastical affiairs (see Wsitz, Ieutsche Verfussungsgeschichte, vol. iii. p. 351 sqq.). But both the suffragan bishops and the Koman see found the metropolitans inconvenient: the former preferred a remote to a near superior, the latter disliked the exercise of ecclesiastical discipline by judges who, if supported, as they accmed likely to be, oy the influence of the temporal power, might weaken its direct control over the Western churches. In addition to this there appear to have been, in the troubled times which followed the death of Charles the Great, several casea in which bishops had met with sevare, if not unjuat, treatment at the hands of metropolitans. The author of the Pseudo-lsidorian decretals consequantly introduced into the West the Eaatern distinction between metropolitans and exarchs, to the latter of whom he confined the word primate, which had hitherto been occasionally used for any metropolitan, and which he identified with the earlier Eastern equivaleut of exarch, viz. patriarch, Epist. Annic. c. 3, "nulli archiepiscopi primstes vocentur nisi illi qui primaa tenent eivitutes quarum episcopos et successores eorum regulariter patriarchae vel primatea esse constituerunt, uisi aliqua gens deincepa ad fidem convertatur, cui necesse ait propter multitudinem episcoporum primatem constitui. Reliqui vero qui alias metropolitanas sedes adepti sunì non primates sed metropolitani nominentur:" so Anaclet. Elpist. ii. c. 26 ; Zepherin. Epist. c. 2 ; Felic. i. E'pist, c. 4 ; Steph. Epist. ii. c. 10; Julii Decret. c. 12 : so also Benedict. Levit. Capit. iv, 439, ap. Pertz, Leuum, vol. ii. pars 2, p. 130 ; Capit. Angilramni, c. 22, ap. Hinschius, Decret. Pseudo-Isidor. p. 762. The letter of pope Hormishas which Hincmar of Reima quotes in his conieversy with Hincmar of Jaon as giving a primacy to $i_{1}$ e see of Reims, with a reaervation of the rignts of metropolitans, resembles the false decretals too closely to be treated as genuine (Hinemar Remens, Opusc, in Causa Hincmar. Loudun. c. 16, ap. Migne, Patr. Lat. rol. exxri. 333). After this date the tltle was In frequent use, especially in reference to the metropolitans to whom the bishopa of Rome ontrusted in their respective districta the powers of the Roman see.
The functions of primstes in the later sense of the term, so far as they differ from the ordinary funetions of motropolitans, are ulanost wholly judicial. In the Pseudo-Isidorian decretala, which are the foundation of all subsequent anion law on the subject, an accused bishop who suspects the impartiality of his metropolitan
and comprovinclala, may clalm to be tried by the primate, Clement. Epist. i. c. 29 ; Anarlet. i1. c. $26 ;$ Felic. l. c. 4 ; Zepherin. c. 2; Jul. c. 12 : so also Capit. Angilram. c. 5; a prlmate has malso an immediate jurisdiction in the casa of a metropolitan who oppresses his sulliragans or otherwise exceeds the limits of his authority, Annic. 3, 4; Vict. 6; and also in ail "majores ocelesiarum negotia," Clement. 1. c. 29 ; Adaclet. il, c. 26 ; Steph. ii. c. 10 . But while in some passages the decretals make this jurisdiction of the metropolitan alternative with an appeal to Rome, Vict. 6, Jul. 12, in other passages they make the validity of the sentence of the primate contingent ou its contirmation by the Roman see, Zeph. 2, Damas. 8, elsewhere they uppear to give a final authority to the primate and his aynod, Pelag. 1L. ed universos cpiscopos, and elsewhere on the contrary they ignore primates, and give an immediate appenl from the metropolitan
to Rome, Felic. Ii, c. 20 .
(The hest account of primaten in the later aense of the word will be found in P. de Marea, Dissertatio de Primalu Luydunensi et ceteris Primatibus, first published In 1644, and edited by Baluze in 1659.)
[E. H.]

## PRIMICERIUS. The name of these officials

 ["primus in ceram relatus" (Ducange Gloss.), the first entered on the wax tablet, or roll, of the clergy] sufficiently indicates their office as the head or leader of an ecelesiastical corporation. The word appears to be identical with the "primiclerus," or hend of the inferior clergy, of the Spanish church. (Cunc. Emerit. cc. 10, 14.)1. The office is frequently mentioned in connexion with the ecelesiastical notaries. In the conncil of Chalcedon frequent mention is made of Aetius, the primicerius of the notaries. In the council of Ephesus (act. 1) the tnsk of reciting the edict of the emperor Theodosius wns allotted to Peter, a presbyter of Alexandria and primicerins of the notaries. Anastasius the librarian, in hiz life of pope Julius, anys that he caused all the records (monumenta) belonging ts the church to be placed in the care of the primicerius of the notaries. In the pastscript to the works of Aratus (Bibl. Patrum, t. vi. p. 700 ) it is said that Vigilius geve the poems in charge to the "primicerius" of the school of notaries. Gregory the Great, writing to Antoninus, a sub-deacon of Salonica, during the vacancy of the see (E'pist. iil. 22), directs him to take an inventory of the property belnnging to the see, and hand it over toc aafe keeping to Respectue the dencon, and Stephen the primicerius of the notaries.
2. A letter from Remigius of Rheims (Sirmondi Conc. Gall. i. p. 205) mentions a primicerius of the lectors, "primicerium scholae clariasimae militiaeque lectorum."
3. Chrodegang, in his rules for the chapter of Metz (last chapter), speaks of a primicerius of the matricularit, who was to exercise a general supervision over them, and to whon, with the archideacon, was entrusted the distribution of their allowances,
4. They were also mombers of the cuthedral body, with authority, apparently as the deputy of the archdeacon, over the inferior clergy. The council of Merida, A.D. 666 (c. 10), orders that every cathedral should have an archpresbyter

## PRINCES

an archdeacon, and n primlcerius; and (c. 14) divides the offerings into three parta-one belonging to the bishop, another to the presbyters and deacons to be diviled among themselves, and the third to be hanied over to the primicerius, and by him allotted at his discretion to the subdeacons and inferior clergy, accoriling as he knewa them zealous and diftgent in their duties. Jaidore of Seville, in his eplatle to luditred, bishop of Cordova (Isidori Op. p. 413), states that the primicerius has charge of the acolytes, the exorcists, the psalmistae, and the lectors. In the Ordo Romanus (tit. 25) the primicerins is said to occupy a position like that of the archpresbyter under the archdeucon, and to havespecial charge of the teuching and discipline of the deacons and the other inferior clergy. [Chafter, p. 349.$]$

It is certain that this effice, though subordinate to that of the archdeacon, was reckoned one of trist and honour. In a letter of Pope Martin (E'p, 15) the duty of presiding over the see of Rome, in the absence of the pope, is allotted to the archdeacon, the archpreshyter, and the primicerius. A letter of John IV. to the church of Engladi (Baronius A.D. 639, 6,7 ) is signed by John himself, the archpresbyter, the primicerius, and the consiliarius, the primicerius taking precedence of the consiliarius.
[P. O.]

## PRIMITLAE. [First Fruits.]

PRIMITTVUS (1), one of the eighteen martyrs of Saragosaa; commemorated Ap. 16 (Usuard. Mart.).
(2) Martyr with others at Rome under Hndrian ; commemorated June 10 (Usuard. Mart.; Mart. Rom.).
(3) One of the seven sons of Symphorosa, martyred with her at Tibur nnder Hadrian; commemorated June 27 (Usuard. Mart.). Iv Hieron. Mart. a Primitivus occurs for this day in Spain. [Svmpionosa.]
(4) Martyr with Bonus and others, clerics of bishop Stephanus at Rome, under Valerian and Gallienus; commemorated Aug. 1 (Florus ap. Bed. Mart.).
[C. H.]
PRIMUS (1), martyr with Cyricus and Theagenes at Peparethus in the Hellespont; commemorated Jan. 3 (Usuard. Mart.; Hieron. Mart.; Mart. Rom.)
(2) Martyr, commemorated Jan. 22 at Nicomedia (Wright, Auct. Syr. Mart. in Journ. Sac. Lit. 1866, 424).
(3) Martyr with Felicianus under Diocletian; commemorated at Rome on Mons Coelius, June $\theta$ (Usuard., Wand., Vet. Rom. Mart.; Bed. Mart. ; Mart. Rom. ; Boll. Acta SS. Jun. ii. 149 ; Hieron. Mart. at Nomentum.) Fer the inscription and mosaic in memory of these two saints in the church of St. Stephen, the protomartyr on the Coelian hill at Rume, whither their bodies were removed cir. 773 by pope Hadrinn I., see Ciampini Vet. Mon. ii. 111-11.3 and plate 32.
[ $\Theta .4$
PRINCEPS. The biahops, as the chief officern in the Christian church, were hoooured at an early period with this and synonymous
desiguations, [Bisttop.] But according to the dillerent idea which moulded the development of the Celtic ecclesiastical polity in the British Isles, and framed it after a monastic rather than a dioceaan or purcly eplscopal inodel, these terms received a corresponding destination. The ecelesiaatical noit in the early lriah church was the monastery, whose head was the abbat, tha praesul, primarlus, or princeps of the nunastic family. Hence in the Annals of Ulster (O'Conor, Rer, IFib. Scrip. iv.) the albat is called athas of princeps concurrently from A.D. 681, until in the 10th century the princeps has all but superseded the abbas in the list of obita. During the 9th and 10 th centuries the princeps is found ocea. siobally as a secular prince (A.d. 808, 809, 835), but very much more frequently he is evidently the monastic head, and appeara at times also os bishop (A.d. 825, 857, 873, \&c.), Ferleighinn (A.D. 878 ) and tanist abbat at one monastery and princeps or abbat of another (A.D. $890_{0}=6$, "proximus abbati Cluanse mac nois et princeps l)amhinisensia "). Desgabiar is "dominatrix Princeps Troeit meir," i.e. at Drogheda (A.D. 792 ). But the princepa aeems also at other times to have been subject, though only second to the abbat, and as exercising a certain authority in the monastery as either successor or Erenach (Reeves, $S$. Ademnan, 364). In the continental monasteries the princeps was usually a sub. ordinate, as is probably intended in the Rule of S. Puchomius, "Vestimenta . . . accipient, qui huic rei praepositi sunt, et inferentur in repositorio, et erunt in potestate l'rincipis monasterii " (Du Cange, Gloss. t. v. 447 a ). In Wales Gwengad, prince of Penaly, aod Salwrn, prince of the city of Taff, sign charters as clerical witnesses in the 6th century (Lib, Landav. by Rees, 141, 292-293), whils Gwonocadwy, prince of Penaly, and Sadoc, preabyter, aign after king Morgan among the laity, though both probably clerics ( $16.143,395$ ).

The monastic praepraitus was of a lower rank as "habena poteatatem ordinandi, abbate abseote, omnia, quae abbas praesens facit" (Du Cauge, Gloss, t. v. 405 a ), as head of an affiliated house, under the direction of the parent house and its abbat (Reeres, S. Adumnan, 59, 60, 65, 78, 86, 127, 339); or oeconomus to the monastery (Ib. 339, 365) having charge of its secular affairs ("praepositus domua"), as the episcopsi oeconomus was "praepositus ecelesiac." l'hey thos as oeconomi or erenachs might come by violent deatha probably in the discharge of their beculas duties to the monastery (Ann. Ult. A.D. 604, $731,813,817$, \&c.). Their effice was praepositatus or praepositura, and the prioress was Praeposita, aometimes Praepositissa. (1)a Cange, Gloss. t. v. 404 sq.)
[J, G.]
PRINCES, ALLEGIANCE TO (Hominium, Homagium, Hominatus, Sacranentum fidelitutis). It is almost superiluous to say that the geaeral duty of ohedicace to the temporal sovereign was recognized by the primitive C'hriso tians as resting upon the precepta of the New Testament itsolf. The very remonstrances indead which are there addressed to Christians-"Whe aoever therefore resisteth the power, reaisteth the ordinance of God "-may be thuught to be indientive of a syirit of resistance amongst certain iadtriduals es the body; but the geaeral mud
sod prastice of correctly sketch (Ad Scapulam, enemy of no ma But besidea Christians were from them to submission of character, which tion of ecclesia ever, until bisho ance as to be relvee possible formal profession significance. He such professions arrliest anmals time a recogultion the inscription of patriarch of Al trull. act. 13) a mercy of God and may, however, be ever rested upon specially enacted 1 lib. 1 , de Ep.) made to stwear, th violable as the mo
It is indeed $n$ West, and apecific begianings of t] be sought. Thomassin, was el sometimes tempte aspirant the nl promised to the the solema oath of ecclesiastics alike The seventh counci of the oath as an a vilation as " perju of Toledo in the sat decreed to be depo storation, except by self. The penalty effect in the cuas Toledo at the clea Tod. xvi. caa. 6).
The onth of allegi reign was not confir office. The second Toledo (cent. vii.) ecclesiastic (religios clerk of the very 10 with profane intent joramenta in aalut patrias data." By menta " it is not to justly remarks, that took an oath of alle but that at the coror the councils the bish oath in their own na feriors. In England to forget that an oath individually administ prelimioaries of admi The form of the o conncil of Toledo (A. or of the peoples of $t$ anc cosspiracy or pu addility which he proo

## PRINCES

## PRINCES

1711
and practice of tho early church are no doubt correctly sketched in the bonst of Tertullina (Ad Scapulam, cat. Iv.), "The Christlinn is the semy of no man, much less of the emperor."
But besides this general allegiance which Christinns were so rendy to acknowledge as due from them to the geculnr power, there was a submission of a more special nad technical character, which was professed on the assump. tion of ecclesisastical office. It was not, however, until bishops so grew in tenporal importance as to be turmldable opponents or themvelves possible rivals of a sovereign, that a formal profession of feulty could have had much significunce. Hence we mast not expect to find such professiuns recorded nmongst quite the enfliest anmals of Christinnity. In process ot time a recognition of general alleginnce occurs in the lascription of episcopal acts, as wheu Cyrus, patrinch of Alexanirin, is spoken of (Conc.
Trull. nct. 13) as holding his position by the Trull. act. 13) as holding his position by the mercy of God and the will of the empleror. It ever rested upon an onth in the Enst; for in ince ever rested upon an onth in the Enst; for it was
specislly enacted by tho emperor Justinian (Cod. lib. 1, de Ep.) that bishops should aever be made to swear, their simple promise being as laviolable as the most solemn ouths.
It is indeed not in the East, but in the West, and specifically in Spaln, that the first beginnings of the onth of fidelity are to be sought. The Spandsh monarchy, says Thomassin, was electlve, aad ecclesiastics were sometimes tempted to transfer to a fresh sspirant the allegiance which they had promised to the cxistlug ruler. Hence arose the solemn onth of fidelity by which laies and ecclesiastics alike were bound to their priaces. The seventh council of Toledo (cent. vii.) spenks of the oath as an accepted usage, and brands its volation as "perjurium." By the tenth council of Toledo in the same century the penalty was decreed to be deposition, without power of restoration, except hy the will of the prince himself. The penalty was actually carried into effect in the case of Sisbert, metropolitan of Toledo at the close of the 7th century (Conc.
To. xvi. can. 6).
The oath of allegiance to the temporal sovereige was not confined to bishops on their taking office. The second canon of the tenth council of Toledo (cent. vii.) enacts penalties against any ecclesiastic (religiosus), from a bishop down to a clerk of the very lowest order or a monk, who with profsne intention violntes his "generalia joramenta in salutem Regiam gentisque aut patriae data." By this terra " generalia juramenta" it is not to be understood, ns Thomassin jostly remarks, that every humble clerk or monk took an outh of allegiance before the sovereign, bot that at the coronation or in the senate or at the councils the bishops and superiors took the oath in their own name and In that of their inferiors. In England, howerer, it is imporsible to forget that no oath of alleginace personally and individually administered may form one of the prelimionries of admission into holy onders.
The form of the oath is given in the fourth
conacil of Tolado (A.D. 833 ), "Whosoever of us, conacil of Tolado (A.D. 633), "Whosoever of us, or of the peoples of the whole of Spain, shall, by
sar comppiracy or purpose, violate his oath of obr conspiracy or purpose, violate his oath of
fidelity which he promised for the condition of
his conatry and the race of the Goths, or for the preveration of the king's health," \&c. This by wha was reiterated, and response was made by the whole clergy or people. "(Qni coutra hane vestram defintionem praesumpserit, Anathema, Maranatha," \&c. (cna. 75). The tifth council of Toledo determinel (can. 7) that this general decree for the preservation of the kings and the kingdom should be reaewed in all the councils of Spain. In some subsequent councils the renewal actually took place. On the other hand, the relation thus sketched has been sometimes reversed. It is laid down by Bellarmine (do Offic. Princ. Christ. cap. 5) that "the hishop is the thther and pastor and doctor as well of the prince as of the rest of the people; and in accordance with these names the prince ought to be subject to the bishop, not the bishop to the
prine."
The form of the onth of allegiance under Charlemagne was this: "Promitto partibus Dominl mej Catoli Regis et filiorum ejus quia fidelis sum et ero diehus vitne mene sine fraude et malo ingenlo." It mny be added on the authority of Hofman (I.er. s. e. Fideles) that
laymen only took the oath, bishops being bound laymen only took the oath, bishops being bound
to a simple promise.
In early times.
promise, rather than an oath, traces only of a Leger, bishop of than an oath, of fidelity. St. recognize Clovis III. as king, replied that he would sacrifice life rather than the fidelity which he promised before the Lord to Theodorie (Thomassin, pt. ii. Liv. ii. c. 38). About the same period St. Eloi, bishop of Noyon, on being pressed to sweur fidelity to the king over the relics of the sainte, excused himself till the king at length desisted, at the same time assuring him that he should heaceforth have more confidence in him for having avoided the oath thas he ahould have had if he had
sworn.
In the African church we do not find any objection to an onth of fidelity in general, but only to an oath with whose terms the bishops were imperfectly acquaioted. Huneric, king of the Vandala, required that the Catholie bishops should swear to the contents of a paper unknown to them. They suspected treachery, and refused. They were bot "irrational animals," they pleaded that they should swear lightly and inconsiderately vithout knowing what the paper contained. We may infer from these expressions that they did not object to an oath altogether, but only to an oath blindly and thoughtlessly taken. It was afterwards declared to them that it was a kind of oath of fidelity, expressing their desire that Huneric should be succeeded by his son Hilderic. Some at length took the oath, while the rest persistently refused. Bnt one and all the bishops were in eril case. For those who took it were banished for haring transgreased the prohibition of the Gospel, "Swear not at all;" while the non-jurors were equally banished, as being unwilling that the son of the king should reign after him.
In the East the early hishops resented the attempt to impose upn $t$ tim an oath of any kind. The attemp of Thoodosius the younger to exact an oath of the bithous drew from Baxil of Seleucia the vigorous rotest, "Hitherto we

## PRIOR

(Cunc. Chalc. Act. 1). In the anme council we find a similar objection to oaths of any kind felt by a preslyter: "Five and twenty years," cries Cassian, "I have been in communion, in business (as a barrister) at Constantinople, and God knows 1 never swore to any man; and now whes 1 am a presbyter, will you force me to awear ?" The solemn affirmation upon the Gospels was in those days felt to coustitute the atrongest posslble obligation upon a Christian in matters of overy kind.

A gradual relaxation, however, took place in the stilliness of their ideas; so that by the time of the Trullan council (A.D. 680) we find George the deacon, who was what we whould call chancellor and librarina of the church of Constantinople, taking an oath on the book of the Gospels, "By those holy Scriptures and by Him who spake in them."

The ceremonjes practlaed at the profession of fidelity have been different in differeat countriea. The subject was required to extend his hands between those of his lord. A remnant of this may perhaps be seen when a degree is conferred in Cambridge. This was known ns Homaginm Mnnuale. In Spain the subject kissed the hand of his lord. Compare the practice when a modern English bishop "does homange." The subject knelt on both kneee before a prince, while the prince himself was seated.

Besides the authorities already quoted, the reader may consul4 Thelner, Codex Diplonaticus. Rom. 1861, vol.
[H. T. A.]
PRINCES
 Privileges ay cale [leergy] appear to have had the effect oi thatucing men of wealth to accept ecclesiastical offices in order to eacape from their duties and obligations as citizens. This disposition was kept in check by a long series of imperial decrees, all enancisting the same principle, that the liability of all proparty to render certain serrices to tha state, must not, under any circumstances, be evaded. A law of Constantine (Cod. Theedlos. lib. xvi. tit. 2, leg. 3) provides that no decurion, or son of a decurion, or anyone liable to public duties by possession of property, should eacape his obligation by enrolling himself among the clergy (ad clericorum nomen et obsequium confugist), and that in future no one should be permitted to be ordained but those who were of small fortune, and nut liable to civic dutiea. The clergy who had been ordained after the issue of this decree, and in defiance of ita provisions, were to be again enrolled in their curiae, nind made to diacharge their public duties, but those who had been ordained before the passing of the law were not to be molested. Another edict of the same emperoi' (ibii. leg. 6) provides that the clergy ahould be chosen from those who were liable to no civic duties, nor of sufficient fortune to diacharge public offices, for, it is added, it is reasonable thast the rich should provide for the necersity of the state, and the poor be provided for from the wealth of the church.
The principle of these lawa wha somewhat modified in later edicts, which more distinctly laid the obligation to render public aervices on the estate itself rather than on the donor, and in casea of disobedience an bstituted a forfeiture
of property for a recalling pot penal servise. [Onw,us, hoLr, p. 1484.]
[P. 0.]
PRINCIPPUS, martyr with Agrthonicus and uthers under Maximinue; commemerated Aug. 2j (Basil. Menol.).
[C. I:.]
PRIOR, MONASTIC. 1. Title, 2. Prior Clunstralis: (a) His statun; ( $\beta$ ) mole of election ; $(\gamma)$ dutles ; ( $(8)$ priora difle reat trom deans, 3. Prior Conecntualia. 4. Simall priories. 5. [riuresses. The title "Prior" fir a munastic official is much later in dute than the office itself. According to Du Cange the word was not so used beture the time of pope Cinlesting V., towards the end of the li3th century ( Da Cange, Clossar. Lat. s. v.). But the office so denignated is as old probnbly as the beginoing of mounstlcism, certaloly as the first nttempts to organize the coenobitic life; "praepositus" and "pratatus" being the words useel in the early days (Martene, Commentar. in Reg. \& Benedicti, c. 65 ; cf. Greg. Magn. Dideng. cc. 2, 7). In ona pasnage where benedict of Casino enjoins on the younger monks the duty of being reverent to their "priors" ("priores suos nonnos appellent juniores "), it is supposed with reasoo that he means their elders of superiora in the monastery (Bened. Reg. e. 63), Menard contends that wherever in the rule of Benedict the term "prior" is used in the siagulat number nad absolutely, not relatively, it sigoifiss tho ablat himself, and quotes, in suly:ort of his argument, a pasange from Caesinins of Arles (Ménard, Comment. in Bened. Aniaa. Concorvia Regularum, c. 47 ; cf. Caesarii, Reyula ad Firyines, c. 3). Where Benedict iu his rule ordess that If any monk has an urgent question to ask during the hours of silence, he must ask it of the "prior," Ménard, with other commentators, explaina the word to mean the abbat or some monk seniur in standing, or higher in otficial position than the others present (Bened. Rey. c. 6. Comment.). Similarly in the chapter of the rule about the reader for the week, the "prior" only is allowed to interrupt the render, if veces. sary, and to interpose a remark; here Menard understande the abbat to be intended, Boherios, the monk, at the head of the table ( 5 b. e. 38). Again, on the quantity of liquor permissible, the "prior" to whose discretion it is left to ordes in extrnordinary casea a larger quantity than the hemina or pint, is supposed by Boherius to be the father-nbbat himbelf. Martene cites Hasten to shew that the denns (decani) in a monastery were sometimes called priurs, the first dead being the prior, the aecond the sub-prior, and so forth (Martene, u.s. c. 21). But this was vot usual.

There is a diatinction to be observed between the prior of the cloister (" prior char stralis"), a subordinate officer of the abbat, snd the prior of the convent ("prior conventualis") who exercised supreme nuthority within a mopastery of his own (Alteserrae Asceticon, ii. 8), In the latter sense the Greek equivalent of privr is Hegumenos, according to Altesertia, who quotes a crnon of the second conncil of Xizese which speaks of the abbat or the Heguneross but parthaps this in a mere tnutelogy (ib, cf. ii. Conc. Nicien. A.d. 787, c. 14). Alteserra quoter also a passage from Evagrius, equally prearious

Io its npulica menes of the 'Акıги Lutia writers aferetution of pries Heguma front Jaulus Eastel'L. empir The prior o monastery to
abhat's veth, $e$.
 He was the abl actiag in the na Comnumtur. in c. 27 , doing responsibility, proval of the al tive, but in th c. 20). Pract apt to usurp th bid abbat were decording to th $t$ Pachomius, t sbbat of the 127-8). The p of the denns (lb. trokk precedence prior (Cuno. Aq By primitive was sppointed $\}$ c. 65). A rule, East ("Regula piled by vigilius 5th caatury (Mé diti Anianensis), appointed by the the brethren (cur Gregory the Gr priors and abbats (e.g. Gregor. M. rale for the prios lomstes of the n eleetion was to mentar. Bened. $R$ A.D. 817, c. 31). expected, were sel deans in the sam to be priors.
The teaure of conditionally alwa prior rendered hin after four ndmoni miaistered to him, abbst in private. monk the warning case of a dean thric The several degrees cording to Hildema poblic rebuke, exc fisgellation if nec from the monaste Bened. Rey. cc. 21, oceasionally even to (e.g, Ardo, Vita S Gregory the Great pecifying profigac filleess as valid re (Mistene, u. s.).
The prior's first a cloerly after the disc to report any breac
personal rervioe [P, O.]
ith Agathouicus ; combemorated [C. 1!.]

Title. 2. Prior ( $\beta$ ) moile of elece lerent from leans. nall priories, 5 " for a mobastic than the office ge the word wat of pope Celestine 3th century (Do But the ollice so ns the brgisning he first attempts ; " praepositus" vords used in the ntar. in Req. S Magn. Diulog. I. here Benedict of - monks the duty priors" (" jriores "), it is supposed their elders or 3ened. Rey. c. 63). er in the rule of ased in the singulat atively, it signifies in sujport of hia aesintins of drles Anian. Concordia Regula ad Viryines, rule orders that question to ast he must ask it of her cemmentators, he abbat or some higher in ofticial sent (Bened. Rey. the chapter of the week, the "prior" e render, if pecesark; here Mensrd nteoded, Boherios, e table (15. с. 38). or permissible, the it is left to ordet ger quantity than 1 by Boherius to be rtene cites Haeften i) in a menastery is, the first dean the sub-prior, and But this was not
to be obserred ister (" prior clan=of the abbat, and jor conventualis") rity within a mone Asceticon, ii. 8). equivalent ot priot - Alteserra, who council of Nicaes $r$ the llegumenos; utology (ib. cf. it

Alteserra quotea equally precarious

## PRIOR

In Its npplication, where Cyril is cnlled Hegumenos of the "sleepless monky" (hraínevos tüv Latiun writers, accordingt. Lo Alcl. Jit. 19), Later affectation of , according to Alteserra, in their prlers ligumenl; but the instances which he cites fron. Paulus Diaconus relate to monks in the Eaxteris ornpire (Alteserin, u.s.).
The prior of the cloister ranked noxt in the moastery to the abbat, and, subject to the abbat's veto, exercised similar authority (Bened. He was the cf. Concil. Aquisyran. A.D. 817, c. 55). He was the abbut's lieutenant (secundus domus), Comnentur: In Bened. Aniunens officer (Menard, Commentur. in Bened. Aniumens. Comord. Rejul. c. 27), doing nothing on his own intependent reaponsibility, but ulways sa subject to the approvsl of the abbat -head of the abbat's executive, but in theory nothing more (Fruct. Rey. c. 20). Practically an ambitious prior was apt to usurp the abbat's functions, esjecially if ais abbat were of leas energetic teluperament. to Pachomius, the monks might complain to the abbat of the prior's behaviour (Pachom. Rey. 127-8). The prior was inspector and controller of the deana (Ib. c. 12), the first in order of whem took preeedence in the monatery next after the prior (Conc. Aquisyr. u. s.).
By primitive custom in the Weat the prier was appointed by the abbat alone (Bened. Reg. c. 65). A rule, calling itself the Rule of the East ("Regula Orientnlis"), but probably compiled by Vigilius Diaconus in France during the 5 th century (Ménard, ad Codex Regularum Benedicti Anianensis), says that the prior is to be appointed by the atbat, with the concurrence of the brethren (cum consilio et voluntate fratrum). Gregory the Great seems to have appointed priers and abbata on his owa authority by letter
(e.g. Gregor. M. Ep. vii. 42 ; $\mathbf{i x} .42$. It was the role for the prior to be elected from among the inmstes of the monnstery; in other words, the election was to be "gremial" (Martene, Commentur. Bened. Rcyula, c. 65 ; cf. Conc. Aquisgr. A.D. 817, c. 31). Priora often, as was to be expected, were selected for the office of abbat; deass in the same way were often prometed
to be priers.
The tenure of the office of prior was for life, conditionally always on geod conduct. A faulty prior rendered himself liable to public correction sfter four admonitiona, which were to be administered to him, according to Martene, by the ebbat in private. In the case of an ordinary monk the warning was to be given twice, in the case of a dean thriee, before proceeding to punish. The several degrees or stages of punishment, according to Hildemarus, quoted by Martene, were poblie rebuke, excommunication, extra fasting, flagellation if necessary, deposition, expulaion from the monsstery (Martene, Commentar. ad Bened. Rey. cc. 21, 45). Ilecourse was requisite occasionally even to the last and aeverest penalty (e.g., Ardo, Vita S. Benedicti Anianens. n. 24). Gregory the Great is quoted by Martene as apecifying profligacy, insubordination, or wastefulness as valid reasons for deposing a prior (Martene, u. s.).
The prior's first and especial duty was to look closely after the discipline of the monastery, and to report any breach of discipline to the albat

PRIOR
1713
(Pachom. Reg. 152, 154 ; Bened. Reg, ce, 63, 65 ; Reg. Tarnatensis, c. 23 ; Fruct. Rej. c. 11 ; ('oncil. Moyunt. I. A.d. 813, c. 11). He was to watch over the conduct of his brethren day and night, in the refectory, in the domitory, and elsewhere (llieron. E:p. ad Eustochium; Augustine, De MLoribus Eccleswee, c. 31). In the sleeping-chamber the prior was to he the first to rise in the morning, the last to go to his bed; he was to remuln standing in the middle of the rocin, till all the rest were asluep, to guard against any hregularity; at midnight, niter the appointed lection, the prior wr. to expound (Fruct. Reg. c. 5 ; Concil. $1 n$. c. 31). He was to lend the breth th to their labours in the field, and to suprintend their noonday repose afield in the heat of summer (Pachom. Rey. c. 58; Stephani Rey. c. 55). He was empowered to enforce discijline by the lesser oxcommunicution (Fruct. Rej. c. 11; Reg. Tarmat. c. 6). It ia related by Bede how St. Cuthbert was transferred by his ablat from Melrose to Lindisfarne, as prior, to keep order among the monks on the ialand (Bed. Hist. Eicles. iv. 27). It was another part of the prior's oflice, in order that the abbat might have more lelsure for spiritual conceras, to loek after the temporal possessions of the monastery, a respensibility which increased with the increasing wealth of monnsterien, but which he shared with ateward or oeconomus. On him also devolved, togethet with the care of the monastic property, the charge of the Jitigations in which the brotherhoed might be engaged (Isidori Hispal. Reg. c. 20). He was also to auperintend the food and clothing provided for the monks severally, not excluding the abbat'a portion, rendering his account duly from the to time to his superior (Fruet. Reg. c. 11). To diacharge rightly these various and important dutiea the prior was required to be diligent, obedient, trustworthy; grave and sedate in character, but not too advanced in yeara to be still active (lachom. Reg. 128; Ferreol. Reg. c. 17 ; Reg. Cujusdam).
It is easy to see that the prior, holding so important a pesition in the monastery, might become a rival to the abbat rather than an assistant. He presidra in the abbat's absence (Basilii Regula, c. 45), and it was hardly to be expected that an ambitious man, nfter once tasting the sweetness of authority, should abdicate cheerfully. In case of any slackness or delinquency on the part of the abbat, the prior was to set mattera right (Gregor. M. Epist, iv. 4); sfter once reproving his superior, he was acarcely likely to receive orders from him submissively; in short, though intended to be a comfort and auppert to hia commanding officer (Ferreol. Reg. c. 17 ; Fruct. Reg. c. 11), he proved too often a thorn in his side. All this Benedict anticipated with hia shrewd, states manlike instinct. He was jealous of anything like a divided allegiance; he was afruid of inaubordination and diasension from what might practically come to be two abbata in the same monastery. The prior would fancy himself a second abbat; he would make a party among the brethren; he would play the part of Absalom to David, seducing the anbjecta from their loyalty to their ruler. Benedict much preferred deana to a prior as the abbat's executive; they would be more amenable to executive; they would


IMAGE EVALUATION

## TEST TARGET (MT-3)



## 1714

PRIOR
PRIVATUS
aelf-asserting. Thus the reins of government would be in the abbat's own hands. If, however, for some special reason, a prior ahould be indisjensable to a monastery, he was to be chosen by the abbat, with the advica of the brethren in chapter, that is of all the brethren, according to some commentatora, and according to others of the elders only (Benedicti Regula Commentatc, c .65 ). The wisdom of tha great rafurnser'a policy has been demonatrated again and again by experience. His canon on this point was reatirmed by Charlemagne in the council of Maintz (Conc. Mogunt. I. c. 11). Lay abbata subsequently found it far more convenient for their purposes to ba represented by deans than by a prior (Altes. Ascet. ii. 9). Lay priors, suother innovation on the primitive strictness of the Benedictine rule, wera prohibited by Charlemagne (Capitul. A.D. 805, c. 15).

The forms of institution are of comparatively recent origin (Bened. Reg. Comment. u. s.).

The conventual prior was a later development of monasticism, and was, of course, easentinlly more independent thau his claustral brotbar. Next in rank to him in larger monasterics was the anb-prior (Anaelmi Epist. iii. 29. Ad monachos Cantuar). Among the "canonici regulares" the bishop was supreme generally, but the prior in questiona relating to the rule, or while the sea waa vacant (Altes. Ascet. v. s). The conventual priors were summoned to proviacial synods, asd in aome casea to the election of bishopa. They were aometimes styled "aummi priors," or "majorea"; they were to be over tweaty-five years of age, and in priest's ordera. They exercised the same powera of diacipine in their priories as the abbat in his abbey-they were elected as he was; but their inveatiture belonged to the abbat, under whose juriadiction they nominally were. The order of Premonstratensinns was at first under priors, afterwards under abbats (Altes. Ascet. v. a.). Very small priories were invariably diacouraged by those who desired to preserve the true monastic spirit. Priories of thia kind were the result of aeveral different causes. Sometimea they were simply an overflow from a monastery more than uaually popular for the abbat'a aaka, or for aome othar reason; sometimes they were the consequence of a monastery, which had known better days, being annexed in its decrepitude as an appendage to another more flourialing; sometimea the priory was merely an outpost of tha monastery which gave it birth, on some detached grange or farm. Whatever might be its origin, a priory on a very amall scale was only too apt to degenerate into laxity and aecularity. Benedict, in the very commencement of hia rule, reprobatea strongly the vicious cuatom of two or threa monks lierding together promiscuoualy, being really ncither hermits nor monks (Bened. Rog. c. 1). Monks of this deacription were termed "Sarabaitas," or "Remoboth." Bernard calla auch priories "aynagogues of Satan" (Bernard. Epist. 254 ad Guarinum abbatem). It was ordered by a councii at Aachen that no priory should consist of fewer than sir members (Conc. Aquisgr. 1.D. 817, c. 44). Peter the Venerable, of Clugny, required at least twelve, and this became the rule of the Cistercians and Carthusians (Bened. Reg. Communf :. !). It is matter of notorlety in the Misory of the English raforma-
tion in the 15th century that the most flagrset immoralities were generally found in the smallest monasteries. [Cellitae, p. 328.]

The offioe of prioress, under an abbess, was very aimilar to that of the claustral prior. She was to be firm and discreet; old in charactar though not in yeara; she was to superintend the behaviour of the nuns, chiding and, if necessary, whipping tham for their faults; she was held responsible in particular for their clothea and dormitories (Regula Cujusdam, c. 2). The nuns, by thia rule, which is one of more than ordinary atrictnass, were only allowed to make any communication to their abbess through their prioress (Ibid. c. 22). [See also Abbat, Abbess; Beyser dictine Rule; Discipline, \&c.] [l. G. S.]

PRISCA, virgin martyr, commemorated at Rome Jan. 18 (Usuard., Notker., Bed. Mart.; Vet. Rom. Mart. ; Mart. Rom. ; Boll. Acta SS. Jan, ii. 18:3); ber natale commemornted in the sacramentary of Gregory Jan. 18, her name being mentioned in the collect (Greg. Sacram. in Murat. Lit. Rom. Vet. ii. 19).
[C. H.]
PRISCILLA, martyr with her husbsed Aquila; commemorated Fel. 13 (Basil. Menol.); July 8 in Asia Minor (Usuard. Mart.; Vet. Rom. Mart. ; Mart. Rom.).
[C. H.]
PRISCILLIANUS, martyr with Priscus and Benedicta; commemorated at Rome Jas. 4 (Usuard., Notker., Vet. Rom. Mart. ; Boll. Acta SS. Jan. i. 165').
[C. H.]
PRISCUS (1), presbyter, martyr with Prisci.lianus and Benedicta; commemorated at Rome, Jan. 4 (Usuard., Notker., Vct. Rom. Mart.; Boll. Acta SS. Jan. i. 165).
(2) Martyr with Ma chus and Alexauder undeí Valerian at Cnesarea in Palestinc ; commemorated Mar. 28 (Usuard., 'Nand., Vet. Rom. Mart.; Boll. Acta SS. Mart. iii. 711).
(3) Martyr with a great multituda in the district of Auxerre; cimmemorated Msy 26 (Usuard. Mart.; Hieron. Mart.; Mart. Rom.; Boll. Acta SS. Mai. vi. 365).
(4) Disciple of Chriat, martyr at Capua; commemorated Sept. 1 (Uauard. Mart. ; Vet. Rom. Mavt. ; Mieron. Mart. ; Kal. Antiquiss. Patr. Lat. cxxxviii. 1191 ; Boll. Acta SS. Sept. i. 213); his natale observed in the aacramentary of Gelnsius, Sept. 1. his nama being meutioued in the collect, in the post-communion, but not in the "secrets" (Galas. Sacram. in Murat. Lit. Rom. Vct. i. 666).
(5) Martyr at Tomi with Crescentius and Esagrius ; commemorated Oct. 1 (Usuard. Mart.; Vet. Rom. Mart.; Boll. Acta SS. Oct, i. 30; Hieron. Mart. has a Priscus for thia dny, but not the place nor the companions).
[C. H.]

## PRISON. [Decanicula.]

PRIVATUS (1), biahop, martyr in the diocese of Gabala (Mende); commemorated Aug. 21 (Florus ep. Bed. Mart. ; Hicron. Mart.; Usuard. Mart. ; Boll. Acta SS. Aug. iv. 432).
(8) Martyr ; natalis commemorated in Phrygh with Dionyaius, Sept. 20 (Usuard. Mart; Ificron. Mart. at Synnada in Phrygia with Dormidonus and others ; Mart. Rom.).
(3) A aoldier listus at Rome,

PRIVILEG trary.]

## PROAULI

PROBORT
rated Jan. 2, 3,
PROBUS ( 1 dronleus; comm Cal. Byzant.; Usurrd. Nfart. 13; Hieron. Mar 87, ibid. ; Wand. Tarsua, Oct. 11)
(2) Martyr wi the Vandsls in (Vet. Roin. Mart

PROCESSIO used by the early of leaving the stated and grav chiefly for going lias, A.D. 192, ad "With you ever' dendi) is of a sole brother is to bey or the word of Foem. 11). Disa heathen, he says, (si procedendum basiness be more other examples in 3; Ep. 107 ad $I$ St. Augustine ( $D$ ning (De Obitu Epiphutria Ticin. Ambrose (Serm. vi the fame of a saio in which his reli pro meritis ejus f S. Qairiui, 4 ; in 1731).

Henca proceasio sense of going to c the far of God attendance, and a cessio) and an unite Haer. 43). This u the word to the. itseif. Thus Leo the bishop of Ale presbyter, who ha Rome: "Nostris tiosibus frequente 81, ad Diosc. 2). processionibus we are for the celebration of Rome, 484, advis services (procession because the lord of istions (Victori Epi versioa of the aeve probably about 365 , Fo find the word $\sigma$ [Svisxis]) rendered Concil. i. 783). The Pontificum, compiled
cerist. ant.-vo

PRIVILEGE OF CHURCHES
(3) A soldier; commemorated wlth pope Cal $\dot{L}_{i s t u s}$ at Rome, Oct. 14 (Vet. Rom. Mart.). $\underset{\text { ruary.] }}{\text { PRIVILEGE OF CHURCHES. }}$ [C. H.]

## PROAULION. [PORCH.]

PROBORTIA "Of the Llghts"; commemorated Jan. 2, 3, 4, 5 (Cal. Byzant.).' [C. H.]
PROBUS (1), martyr with Tarachus and Andronicus; commemorated Oct. 12 (Basil Menol.; Cal. Byzant.; Daniel, Cod. Litury. iv. 271; Usuard. Jfart. Oct. 11, Nov. 13; Florus, May 13; Heron. Mart. in Cilicia, Oct. 9; natalis, Sept. 27, ibid. ; Wand., Vet. Rom. Mart., Mart. Rom. at Tarsus, Oct. 11).
(2) Martyr with Archadiue and Paschasiua by the Vaudals in Africa; commemorated Nov. 12 (Vet. Rom. Mart.); Nov. 13 (Mart. Rom.).
PROCESSION. I. Tha word procedere was ased by the early Christians in the especial sense of leaving the house and going forth for some stated and grave purpose ; in particular and chiefly for going to a religious scrvice. Tertullian, A.D. 192, addressing Christian women saya, "With you every reason for going forth (procedendi) is of a solemn character: either some sick brother is to be visited, or the sncrifice is offered, or the word of God is ministered" (De Cult, Focm. 11). Dissuading from marriage with a heathen, he says, "If you have to go to a service (si procedendum erit), never will household basiaess be more urgent" (Ad Uxor, ii. 4). See other examples in St. Jerome ( $E_{p} 128$ ad Gaual. 3; Ep. 107 ad Laet. 9 ; Ep. 22 ad Eustoch. 17), St. Augustine (De Civ. Dci, xxii. 8, § 22), Urnnius (De Obitu Paulini, 11), Ennodius (Fita Epiphanii Ticin. Migne, Ixiii. 214), and PspuduAmbrose (Serm. vii. 3, inter Opp. Ambr.). When the fame of a snint attracts many to on church in which his relica lie, "mnjor est (it is asid) pro meritis ejus frequentia procedendi" (Passio S. Quiriui, 4 ; in Ruinart, Acta Mart. 439, ed. 1731).

Hence processio acquired the conventionnl sense of going to church. Tertullian: "Where tbs fcar of God is, there is . . . . devout attendance, and a modest going to church (processio) and an united congregation " (De Praescr. Haer. 43). This usage led to the application of tha word to tha, assembly or to the service itself. Thus Leo of Rome, A.D. 445, writing to tha bishop of Alexandria of an Alexandrian preshyter, who had sojourned some time. at Rome: "Nostris processionibus atque ordinstiooibus frequenter adfuit" (Epist. 11, al. 81, ad Diosc. 2). The context shews that by processionibus we are to understand congregations for the celebration of the Eucharist. Gelnaius of Rome, 484, adrised a blshop to suspead the tervices (processionem) of a certain church, because the lord of the place seized all the oblations (Victori Episc. Hard. ii. 827). In the rersion of the seveateenth canon of Laodicea, probably about 365, by Dionysius Exiguns, 533, Tr find the word $\sigma u v d \xi \in \sigma_{1}$ (raligious assemblies [Srmaxis]) readered by processiunibus (Hard. Concil. i. 783). The Liber Diturnus Romanorum Pontificum, compiled in the 9th century, glres Christ. ant.-VOL, in.

## PROCESSION

1715
the form of letter by which tha blahop of Rome annctioned the consecration of monastic orntories. This was pernitted, "sic tamen ut non illud tur" tur" (v. 13). So of a baptistery added to an old church: "Nihil illic juris fundatori ulterius jam debere, nisi processionis gratinm, quae 20).
II. Processions in the ordinnry sense (Processus, Processio, Litania, Letania, Laetania, Rogationes, Supplicationes, Pomps, Aıтavela, Aıтй, Heplтatos) were common in the esrly church. Having regnrd to auch passnges as Num. x. 33; Josh. vi. 13; a Snm. vi. 4, 5; 1 Chron. xiii. 7, 8; 2 Chron. xx. 27, 28; Ps. 1xviii. 25, \&c. the first Christiana probably believed that they had the sanction of Scriptura. They certainly inherited a taste for them from their Greek and Roman forcfathers, and appear to have taken the mors sncient processions in some respects as their model. [See, for instance, $\Delta a \phi \nu \eta \phi o p i a$ and Triumphes ir Smith'e Dict. of Greck and Roman Antiq.] In the triumphal processions from the Campus Martius to the Capitol (to omit what is less to our purpose) flowers were atrewn, images were carried, incense burnt, and aongs of praise sung (Livy, iii. 29, xxxix. 7; Pliny, v. 5; Ovia, Tristia, iv. 2, 3-6; De Arte Am. i. 213-220; Pontica, ii. 1, 35-40, iii. 4, 23-40). Many features of these ancient rites reappear onder Christian snnction after tha conversion of the empire. The people naturally clung to every custom of their fathers not condemnel by tha goapel, and their rulers indulged them in it.
A. Processions in the Churches,-These were probably in use in larger churches with many clerks before the toleration of Christianity.
(1) Processions before the Service.-The enrliest Ordo homanus about 730 describes an elaborate rite. All met and rested in the Secreta. RuGM, or by the door of it, the bishop was led out by the archdeacon and the second dencon, ench taking a hand. "The sub-dencon, following with a censer, goes (procedit) before him ... and the seven acolytes of the region, whose turn comes on that day, precede the pontiff up to the altnr, carrying seven stnads of lighted wax candles. But before they come to the ultar, the deacons take off their planetae in the presbytery, and the sub-deacon of the region takes them, and hands them to the scolytes of the region to which they belong" (Ordo Rom. i. 8, in Mus. Ital. ii. 8 ; Comp. Ord. ii. 4, p. 43 ; iii. 8, p. 55 ; ${ }^{\text {v. }} 5$, p. 65 ; vi. 2, p. 70). (Compare Capit. Reg. Franc. v. 372.) The Greeks have for many ages had a procession in monasteries on the vigils of the greater feasts (Diataxis Philothei, in Eucholofion, Goar, 8; comp. Lucernarii Orationes, 40-43).
(2) For the Procession before the Reading of the Gospel, see Entrancer; Gospel. For that on Pat,m Sundhy, eea p. 1549
(3) After the Gospel.-This eastern rite is thus described Ly John Maro: "After the reading of the gospel tha ancients used to go out (of the bema) and make a procesaion or circuit throngh the church. And first in the procession were carried lights that myatically denoted the prophete and John the Baptist, who glow snd shine aa stara before the Sun of Righteousness. Bat the deacons and preshyters who went in proces-

## 1716

PROCESSION
sion with songs of praise represent symbolically the evangelists and twelve spostles who went forth and preached befure Christ" (Expos. Minist. u. s. 9 ).
(4) After the Liturgy,--"Then the seven candlestands and the subdeacon of the region piecede the pontiff to the secretarium. But as he descends into the presbytery, let the bishops first say, 'Jube, domne, benedicere.' Resp. 'Benedicat nos Dominus.' Besp. 'Amen.' After the bishope, the presbyters, then the monks, then the school (choir), then the milites draconarii, i.e. those who besr the standard (see the notes of Lindenbrogius and the Valesii to Ammianus, xx. 4), after them the bearers of the wax candlestands, after whom the acolytes who keep the sacred gate [RUGA], after them, without the preshytory, those who carry the crosses, then the junior churchwardens;-snd he enters the secretarium." This is the description of the procession to the vestry after s pontifical mssa nt Rome in the 8 th century (Urdo Rom. i. 21 ; comp. Ord. ii. 15 ; iii. 18).
B. Pullic Processions.-The earliest allusion to them sppears to be in the writinga of St. Basil. When, in the year 375, the clergy of Neocsessrea objected that the method of psalmody in use in his churoh, as elsewhere in the East, was unknown in the days of Gregory Thaumsturgus, who died about 270, Bnsil repliad, "So wers the litanies which ye now practise"' Epist. 207 ad Neoc.). These were evidently of a penitentisl charncter, for he adds, "I do not say this as accusing you, for I would thst ye sll lived in tears and constant penitence." But we find that in the West processions were at the same period used on festive occasions also, at lesst by the monks; for St. Ambrose, in 388, speaks of monks "singing psalms after the custom and ancient nse, as they went to the calebration of the feast of the Maccabean martyrs" (Epist. 40, $\$ 16$, ad Theodos.). About the same time the Arians at Constantinople sang hymns antiphonally as they went through the city to their church; whereupon St. Chrysostom, to counteract the effect of such public demonstrations, organized processions of the orthodox, in which silver crosses, given by the empress, and lighted tapers, were borns, and psalms sung (Sozom. Eccl. Hist. viii. 8; Pallad. Dial. de Vita Chrys. 15).
(1) The Procession on St. Mark's Day.-On the 25th April (VII, Kal. Maii) a procession ("obatitit in mediâ candids pomps via," Ovid, Fast. iv. 906) was held by the Romsns in honour of the goddess Robigo, and prayers offered to her for the preservstion of ths fruits of the earth from mildew (Ovid, u.s. 905-942; Pliny, xviii. 69 ; Varro, De Re Rust. i. 1 ; De Ling. Lat. vi. 3).

A document issued by Gregory of Rome in 591 speaks of a "laetanis quae major sb omnibus appellatur," which was held on a Friday in that year, with a procession from the church of St. Lawrence, "qui nppallatur Lucinae," to that of St. Peter, ss if it wers alresdy an old custom, "solemnitas snnuse devotionls" (Charta Epist. lib. ii. praef.) Raferring to some of the most ancient MSS. of the Gregorian sseramentary, we find set down for the 25th of April, "Lotania majore ad S. Laurentiom in Lucinne" (Litturg. Rom. Vet. Murat. ii. 80 ; Rituale PP. Pamel. ii. 285). This procesaion also ends at St. Peter's, as the last prayer ("in atrio ") proves by its refer-
ence to the intercession of that saint. The in ference is that this procession is the snme as that of which St. Gregory rpesks. His processiod, therefore, took place on the 25 th of April, sod, from its antiquity, may be supposed with prebsbility to have been a Christian substitute for the heathen Robigalia, formerly held on the sama day. In France the procession of St. Mark's day was trsditionally held to be celebrated "pour les fruits de ls terre" (De Moleon, Voyages litur. giques, 307).

Other churches took this rite avowedly from Rome. The council of Cloveshoo, 747, orders litanies " on the seventh dsy before the calends of May after the custom of the church of Rome" (csm. 16). The second council of Aachen, 836 , recognizes the "Roman" observance of the 25 th of April ss the custom of the empire, snd decrees its continunnce (can. 10 ; see also Capit. Rog. Franc. vi. 74). Similarly Hersrd of Tours, 858, "De Letania Romana vii. Kalendas Maii romemoretur" (Capit. 94). This procession was observed in France during the last century et Nantes, Orleans, Rouen, \&c. (De Moleon, 79, 180, 306, \&c.).
(2) The Procession of the Litania Septiformis.On the 29th of August, 602, Gregory I. of Rome ordered s sevenfold procession of clerks, laymen, monks, nuns, mstrons, widows, poor persons and children (: probsbly those supported by the alms of the church) to depart in separate bsads from seven several churches, and all to meet in the church of St. Mary (Sermo Inter Epist. Greg. xi. 2, given also at length by Amalarius, De Eod. Off. iv. 25). [Litany, p. 1003.]
(3) On Rogation Days, see that hending.
(3) Occasional Public Processions. (1) At times of Public Calamity.-These were very common, especially in th, ${ }^{7}$ - $t$. Thus Gregory of Tours tells ns that a jes, about 580, when very violent raine $\boldsymbol{r}^{-}$
ing, near the harvest, aftcr a night spent in watching and prsyer, "the dencons took the relics of the saints, suitably and reverently covered with a silken pall, and went forth in white dresses to s procession" (Vita S. Aridii, 8). A similar rite wss observed at Rome under Adeodatus, A.D. 671, when the letanise took place daily during the rains (Liber Pontif. n. 78). In a plague at Rheims, 546, "having taken a pall from the tomb of the blessed (Remigius), and srranged it like a bier, and hariog lighted wax candles on crosses and stands, they raised their voices in canticles, and so went the circuit of the city; nor did they pass any hospice withont including It in their perambulation" (Greg. Tur. de Glor. Conf. 79; see also Hist. Franc. iv. 5; Vitae PP. vi. 6). Gregory I. in 600 advised a procession twice a week to stay the threatened invasion of Sicily (Epist. ix. 45), P'nblic processions with similar objects wert slso trequent in the Esst; e.g. during an earthquake at Constantinople in the time of Theode sius II. (Cedrenus, i. 600). A similar procession was celebrated every yesr in memory of the great earthquake in the twenty-seventh year of Justinisn (Id. ii. 674).
None of the processional prayers now in ase proper to a special object, as relief in a तronght, deliverance from storins, \&c. (Goar, Euchol. 766 769), appesr to be of primitive sntiquity. Some of them are nscribed to one of the patrisrchs named Callistus, who sat about 1400 (ibid. 785),

It is probal special purpos is not slwsys
(4) The $P_{r}$ ss many were Pentecost, it to leave the sgnin to repsi in procession, the holy com Gregery Nazia Easter Day, sa wearing of wl which we obse public, men of magistracy, lig blaze" (Orat. moay in the processions du) Thus Amalariu: done away, are lighted pillar xiii. 21) " goin iv. 33 ; Pseudo.
(5) Before $B$ bisptized, A.D. 4 all the usual ac (Flodoard, Hist. probably comme ages, but of whi to me.
(6) Before lay \&c.-A law of J that, before all ${ }^{\circ}$ mence the build before the mos city, coming tl the spot, snd, s iostituted, set u manifost to all" (7) At the Det sions on such or within our perioc but they seem to managed. When at Constantinople was a procession the holy Anastas seated in the impe joined in the proc ths people" (Th 338, ed. Nieb.). church having be 8 si earthquake), as of St. Plato, s pro the emperor him patriarch Eutychi dressed in his ap holy gospels in his ing, "Lift up your Western rite is be pentificals. [Conser pontifical, formerly the public library procession to go rou it enters (Martene Archaeologia for Mn (8) Al Stationes.from the 7 th cent processions on man one charch, st whi appointment, to anc

## PROCESSION

It is probable that all litanics ordered for a special parpose were sung in procession, though it not aways so expressed. [Litany.]
(4) The Processions after Baptism.-So lony as many were baptized on the eves of Easter and Pentecost, it was the custom for the neophytes to leave the church after their baptism, and again to repair to it on the seven following days In procession, clothed in albis, there to receive the holy communion. The earliest witness is Gregory Nazisnzen, A.D. 370, who, preaching on Easter Day, says: "Beautiful yesterdny was the wearing of white and the carrying of lights, which we oberved together both in private and public, men of almost every rank, and the whole magistracy, lighting up the night with a fiery
Haze" (Orat. 45, \& 2). There is direct baze" (Orat. 4r, § 2). There is direct testimany in the West to the repetition of these processions during the week after baptism. Thus Amalarius: "Our baptized, their past sins done sway, are conducted daily to the church, a lighted pillar of wax" (an allusion to Exod. xiii. 21) "going before them" (De Eccl. OJF. iv. 33; Psendo-Alcuin. de Div. Off. 21).
(5) Before Baptism. - When Clovis was to be haptized, A.D. 496, there was a procession, with all the usual accompnniments, to the baptistery (Flodoard, Hist. Eccl. Rem. i. 13), a ceremony probsbly common in the case of grent personsges, but of which other examples do not oceur
to me. to me.
(6) Before laying of the first stone of a Church, for-A law of Justinian, 527, anya: "We decree that, before all things, no one be free to commeace the building of a monastery or uratory before the most God-loving bishop of the city, coming thither, pour out prayers on
the spot, and, a public procession having been the spot, and, a public procession having been
instituted, set up a cross, and make the fact instituted, set up a cross, and make the fact
manifest to all " (Novella, 67 ). (7) At the Dedication of Clu).
(7) At the Dedication of Churches. - Proces. within our period, both in the East nnd West within our period, both in the East nnd West;
but they seem to have been somewhat differently managed. When the first encaenia of St. Sophia st Constantinople were celebrated in 530, there was a procession (lite), which "stnrted from the holy Anastasia, Menas the putriarch being sested in the imperial chariot, while the emperor joined in the procession (ou入入ıravev́outos) with ths people" (Theophanes, Clronogr. ad an. i. 338, ed. Nieb.). At the вecond encnenia (the church having been restored after injury from so earthquake), after vigils kept in the chureh
of St. Plsto, a procession was formed, in which of St. Plato, a procession was formed, in which
the emperor himself agnin took part, "the the emperor himself ngnin took part, "the
pstriarch Eutychius riding in a chariot, and prstriarch Eutychius riding in a chariot, and
dressed in his apostolical hnhit, holding the holy gospels in his hands, the people nll chanting, "Lift up your hends," \&c. (ibid. 360). The Western rite is best seen in the early English pontificals. [Consecration, p. 431.] The English pantifical, formerly at Junieges, now No. 362 in the public library nt Roueu, directs the first procession to go round the charch thrice before it enters (Martene de Ant. Riccl. Rit. ii. 250; or Archueologia for March, 1833, p. 259).
(8) Ald Stationes.-In the cities of the West, from the 7th century downwseds, there were processions on many of the greater daya from one church, st which the people collected by appointment, to another, at which the service

PROCESSUS
1717
took place. Heuce the phrases "collecta nd Sanctum M." (used first for the gathering, then "statio ad S. N." the church of St. M.), and "statio ad S. N." (the church at which the procession stopped and entered on the chief service of the dny. Sce Ménard'a notes to the sacramentary of St. Gregory, Opp. Greg. iii. (9) Other proces.ions art. Station).
tioned are, throcessions which myy be menciation (Goar, Eucholog 34) Eve, on the Annunof Relics or, Eucholog. 34), at the translation funerais [OBsequith relics nt other times, and nt C. Procession held it the ]

From a spurious nddition to cll of the Bishop.Illust. 99), we infer that to Geanadius (De lir. processions were celebrated the 5th century bishop thought them required for the as the his flock. For it tells required for the good of of Marscilles, 490. "1t us of Honorntus, bishop Dei clementiam cum plebe sibi ad supplicandam agit." A law of Justinian, 527 medita pro viribus currence of the Justinian, 527, made the conautem lsicis interdicinop necessary: "Omnibua auten licicis interdicinus ne supplicationes pubqui sub eis aunt reverendissimis clericis." is, et context shows that these "supplicaticis.", The made in processions: "Sed supplicstiones" were cum quibus sacerdote in supplicationibes cruces, untur non alihj reponuntor" ( quam in locis venerabilibus On the foregoing a, 123).
gult Jac. Gretser lib. ii. Ingoldst. 1604 ; Nic. Serrnriug dsionibus, Pro ess. Col. 1607 ; Nic. Serrarius de Sue is Eracess. Col. 1607; Juc. Evaillon de Process. Ecelcs. Pur. 1641 ; Christinnus Lupus de Sur. Process. Bruxell. 1690 ; D. Vatar, Des Processions de 'PEglise, Par. 1705; or the shorter notices of S. J. Durandus de Rit. Eçेl. ii. 10; Al. Aur, Pellicia do Christ. Ecel. Politia, I. v. 11; Ménarl, Sacramentorum Liber Gregor. n. 471; J. B. Casalius de Vet. Sacr. Christ. Ritib. c. 30 .

## [W. E. S.]

PROCESSUS, martyr with Martinianus, anid to have been baptized by the apostles Peter and Paul; commemorated at Rome in the cemetery of Damasus July 2 (Bed., Wnnd., Usiund. Mart.; Vet, Rom. Mart.; Hierom. Mart.; Mart. Rom.). Hieron. Mart. has also May 31 for his natale. In Gregory's sacramentary the natale of these saints is observed on July 2, and both are mentioned in the collect (Greg. Sacram. Murat. Lit. Rom. Vet. ii. 105). Pope Paschal I. erected au oratory to them, in which their bodies are believed to lie (Ciamp. de Sac. Acdif. 57,1).
[C. H.]
PROCESSUS. In the liturgy of Gothic Spain, a part of the church which might be either a chamber in the sacrarium, a part of it, or a place close to it, was so callell, obviously becanse the clergy formed in it before they entered the church in procession. Thus, on Esstereve, the deacon and clerks, after vesting, "enter the processus." in which is " $n$ geat set for the pontiff necording to custom." There he gives taper's to all present. which he afterwards lights with the "new fire" (See Ligars, § v.). This is followed by a procession "f the clergy through per bubuta ad chornm" (Mfissale Mozar. Vadunt 174, 175, 521).
[W. E. S.]

## PROCURATIONS

PROCHORUS, one of the sevsn dencons; commomorated Ap. 9 (Usuard. Mart.; Vet. Rom. Mart. at Autiveh; Mart. Rom. ; Boll. Acta SS. Ap. i. 828); by the Greeks July 28 (Basil. Menol.; Cal. By:ant.; Dnniel, Cod. Litury. iv. 264 ; Boll. l. c.).
[C. H.]
PROCLUS (1), martyr with Hilarins, both natives of Ancyra, under Trajan ; commemorated July 12 (Basil. Mfcnol. ; Cal. Byzant.; Daniel, Cud. Liturg. iv. 263 ; Boll. Acta SS. Jul. iii. 279, or Proculua 'with hilarion or llilamus; Mart. Rom.).
(2) Deacon, Sept. 19. [Proculus (2).]
(3) "Our father," patriarch of Constantlnople; commemorated Oct. 24 (Basil. Menol.; Mirt. Rom.; Boll. Acta SS. Oct. x. 637); Nov. 20 (Cal. Byzant.).
[C. H.]
PROCOPIUS (1), confessor with Basilins, under Leo lconomachus; commemorated Feb. 27 (Basil. Menol. ; Col. Byzant., bishop of Decapolis; Daniel, Cod. Liturg. iv. 254, Decapolita).
(2) Martyr, commemorated July 8 (Wand.; Basil. Menol. Dnx Alexandriae, magnans martyr in city of Aelia); in Palestine (Usuard. Mart.; Vet. Rom. Mart.; Bed. Mart. ; Mart. Rom.); Cal. Byzant. "glorions and holy martyr;" Daniel (Coud. Litury. iv. 262), "great martyr" at Caesarea ; Hieron. Mart. Procobus, which Boll. Actu SS. Jul. ii. 577 from the same passage read Proconles, with ?uartus and Felix at Cacsares Capp.
[C. H.]
PROCULUS (1), martyr at Interamna with Efybus and Apollonius, all disciples of Valentinus presbyter of Interamna; commemorated Feb. 14 (Bed. Mart. ; Mart. Kom.; Boll. Acta SS. Fcb. ii. 756, cf. p. 8i2) ; Ap. 14 (Usuard. Mart. at Interampr ; Mart. Rom.; ILíron. Mart. at Interamna with Vsientinus and others).
(2) Deacon, martyr with Januarins; commemorated Scpt. 19 (Basil. Menol. Procius at memorated Vet. Rom. Mart., at Niples ; Usuard. Mart. ; Bed. Mart.; Mart. Rom.).
(3) Bishop, martyr at Antun ; commemorated Nov. 4 (Usuard. Mart.; Hieron. Mart.; Mart. Rom.).
(4) Presbyter, martyr at Naraia; commemorated Dec. 1 (Usuard. Mart.).

PROCURATIONS. The fees dne at visitations to bishops and archdencons from the parishes within their respective juris dictions, intemuled to cover the expenses of their journeys. A series of canons and decrees of councils were found necessnry to keep these fees within their lavful linits, mil to prevent extortion under various plens. The second counci) of Braga A.D. 570 (c. 2) prohibits a bishop when he visits his diocese, "per dioceses suns ambnlat," from taking any fee beyond two solidi, the honorary payment due to the office, "homorem catherlrne sune," especially forbiddiag him to claim the third part of the ottertories made in parish churches, which ia allotted to the lighting nod repairs of the churches themselves. The seventh council of Toledo A.D. 046 (c. 4), after reprehending the extortionate
practices of the bishopa of Gallicin, rs-enacts the canon already quoted of the counçil of Braga, fixing two "solidi" as the legal fee, but exempts from payment the churches belonging to monnsteries. It also provides that when a bishop visits his diocese he is not to be unfairly burdensome to any particular parish, nor to demand an unrensonable number of horses for conveyance (see Bruns, Cutucils, i. p. 264, note) nor to remaiu more than one day in nny parish. The council of Dlerida, A.D. 666 (c. 11 ), provides that all clerics, whether presbyters, abbats, or deacons, shoull receive a bishop nt his visitation with all due honour, and provile him with all things reasonably necessary nccording to their means, "pront habuerint nut ratio periniserit." The second council of Chillons a.D. 812 (c. 14) rebukes ths oppressions and exnetions sometimes practisel by bishops at their visitations, nad (c.16) forbids them to exnct anything for the lnmps and oil of their chnrehes, and (c. 17) speaks of an annual tax (censnm) of 12 or 14 deuarii, which some bishops wero in the hnbit of exncting, and emphatically prohibits it, "quod penitus abolendum est." In the same conncil (c. 15) the archideacons ure rebuked for cerisin exactions from. their presbyters and parochial clergy, and exhorted to be content with their legal dnes. It was probably to excessive demands made under the name of procurations tbnt the council of Paris a.d. 8:9 (cc. 25,31 ) referred when they denonaced the extortions practised in some places by the bishops (episcoporuin ministros), not only on the presbyters but on the laity rgents. The fourth council of Valentin A.D. 855 (c. 22) orters that no visitntion fee shall be claimed if the parish has not been risited that year, and the second council of Ticine in the sume yenr limits the quantity of bread and wine and meat which a bishop may demnnd at his visitation.

The same principle that procurntions were only intended to cover the legitimate expenses of s visitation pervades all legislation on the subject. A Capitulary of Ludwig the Pious (l. i. c. 100 , Sirmondi Conc. Gill. ii. 432) expressly prohibits bishops from becoming a burden to their flocks when they visit their parishes for the purpose of prenching or contirming, and orders them so to arrange their visitations that they may not be bnrdensome or unwelcome (inportuna vel onerosa). Hincmar of liheims nppears to have been most anxious to check all extortionate practica under the name of procurations, and his writings clearly indicate the rbuses which had crept into this part of the system of the church. Thus, in his epistle to the clergy of Lann (Sirmondi Conc. Gall. ii. 660) he warns the bishops net to oppress the parishes which they visit, nor to exsct more than the contribution (collatio) which had satisfied their prodecessors, nor to require a seps. rate contribution from ench church and its dependent chrpelries, but only one paid in due proportion hy the whole parish; nor were they to claim or exact, under pretence of receiving a voluntary contribution (accipint, id est rapist), any snbsidies (adjutorin) in money or provisions under the plen of meeting expenses incurred in the reception of the king or his ambassaders, or for the alornment of the cathedral church. Again in his precepts to hls archdeacons (id. ii. 378) he forbids them (c. 1) during their visitations of their country parishes, either when accompsnying
him or by thems demanding thing them a supertu to be quartere risited; or (c. frequently, so savs their own as otlerings (ell in money or in $n$ when they came the chrism, or beyont such as willingly.
A Capitulary enacts (c. 1) thn a definite quan "solidi" rllotte Braga nad Toled chouse the riche and that four pa expenses of a visi might risit pari procurations, but parishes not visi more than once pay their own ex
PROCURAT ing ${ }^{a}$ person in noother as rgent but more usuall rense to lavyers ecclesinstical, cou
These employm to the clergy, ns consistent with Angustine (do OT tinction between on by manual labo is to distract the about seculnr bu pare curis colli. pecuniae), and e, tores," probnbly u meaning, among (ad Sicpot. c. 16) are bitden to ren temporal possession be manngers (proc the houses and es of the church spee refusnl to almit in nay who 'were nct the affairs of other thage, held in th decreed (cc. 8,9) thr in any wasy cagnged nlienis negotiis), sho the clergy, till they obligations, lest di apon the church. thage, A.D. 397 bishops and priests, being procurntores, by any ignoble or A9 a renson that $t$ l rice of God must nflairs. The counc (c. 3), forbids any b monastic orders to aeculhr business (id
dionktovoiv) ruaking,
him or by themsel ves, to be guilty of oppression by demanding things not necessary, or by taking with them a supertluous retinue, or their own rellations, to be quartered upon the parishes which they risited; or (c. 2) by visiting their parishes too. frequently, so ns to live at their expense and aspe their own income ; or ( $(0.5$ ) by demanding as oflerings (eulogiae) any contrilution either in money or in any other way from the presbyters when they eame to attend a synod, or to obtain the chrism, or for enquiry into their ministry, beeont such as they might be disposed to manake
willingly.
A Capitulary of Charles the Bald (id. iii. 2,3) enacts (c. 1) that bishops were to receive either ${ }^{5}$ definite quantity of provision or the two "solidi" "nlloted to them by the councils of
Braga and Toledo (c. 4); that the bishopls should choose the richer parishes for their visitations, and that four parishes might unite to share the expenses of a visitation ; num (ce. 5, 6) that they might visit parishes once a year nnd reeciive
procurations, but could require nothing from procurations, but could require nothing from
parihhes not visited. If they visited any parish parishes not visited. It they visited any parish
more than once in the sme yenr, they were to
par thein own espuses pay their own expenses.
[P. 0.]
PROCURATOR. In its general meaniag a person in charge of the interests of pnother as agent or fretor (see Ducange, Gloss.), but mure usually applied in a more limited
sense to lawers in the civil, or proctors in the seose to lawyers in the civil, or proctors in the ecedesinstical, courts.
These employments were in general forbidden to the clergy, as involving secular lowsiness inconsistent with their office nnd position.
Augnstine ( $d e$ ( $p$. Monach, e. 15 ) Augustine (do (pp. Monach. e. 15) Iraws a distinction between occupations which nre carried on by manual Inbour, and those whose nature it is to distract the mind with eares and naxieties sbout seeular business (ipsum nimum occu-
pare curis collitendae sine cormoris labore pare curris collitendae sine coryoris labore
pecunise), and expressly num pecuniac) and expressly numbers "procura-
tores," probably using the word in its general meaning, among the lnterer class. So Jerome (ad Sizpot. c. 16) asks how the elergy, who are bidden to renounce all care for their own temporal possessions, can possibly undertake to be managers (procuratores et dispensantores) of the houses and estates of others. The decrees of the church spenk with united voice in the reflusal to almit into the number of the elergy any who were actually engnged in managing the nflairs of others. The first council of Carthage, held in the yenr A.D. 3.48, expressly decreed (ec. 8, 9 ) that no "procurntores,", or those
in nany way engagel in the athirs of others (otnoxii in any way engaged in the afthirs of others (otnoxii
alienis negutitis), should be admitted to number of alienis nggutiiis), should be admitted to number of
the clergs, till they were free from their scular obligations, lest disgrace should be brought npon the church. The third comeneil of Cinrthaye, A.D. 397 (c. 15), prohibits not only bishops and priests, but nay of the clergy from being procuratores, or seeking their livelihood
b7 any ignoble or dishouest oceuntion giving by any ignoble or dishonest oceupation, giving
as a reason that those entrusted with as a renson that those entrusted with the ser-
riee of God must not bre entangled in secular aftairs. The council of Chalcelon, A.D. 451 (c. 3), forbids any belonging to the clerical or monastic orders to charge himseif with nny
 diontroscoiv) making, hovever, exceptions in case
of any business imposed upon then by Inw, or committed to them by the bishop of the diacese, or madertaken on behalf of widows nad orphans. The council of Tarrayona, A.D. 516 (c. 11), forbils any monk to take any part in nay legal busilless (forensis negotii suscepytor nut executor existat) except on behalf of the monnstery, nand under order of the abbat. This exception, however, wis not nllowed by Justinina, who in one of his laws (Norell. exxiii. c. 6) positively prohibits nay bishop or oeconomus, or clergy of any grade or nay mark, from acting as manager (procuratnrenn litis), either ou their own behalf, or of any church or monastery. later retanu, however, nypur to linve insisted on retaining the principle that the clergy might
act act ns alvocates in certnint cases. The council of erno, A.D. 755 ( $e, 16$ ), forbids any of the clergy to comluct nny legal business, except on behaiff of widows nad orphnnc, or in censes where the property of the church wns concerned, and then acting under orders for their bishop or A.1. 813 In like mananer, the council of Mayence, A.c. 813 (c. 14), forbilits any of the clergy $t$.
nct ns agents or curatores) in any secular nuttuctorns aut procurntores in any secular natters, except in de-
tene of widows and orphnns. See also p. 977.
$\left[\begin{array}{ll}1 & 0 . \\ 0\end{array}\right]$
PROEORTIA. The $\pi$ pofoptia of the Greek church eurresponds in the main to the Eve or foeisi of the Latins. But some of the greatest festivals have a $\pi$ poooopfla of more than one day. Thus the apocoprta of the Eppiphnan begius on Jauanry 2, of Christmas on Dec. 20 (Neale, Lastern Ch. Introd. p. 764).
[C.]

## Profanation. [Sacrileger.]

PROFESSION. For the profession of fnith in Baplism, see Baitiss, $\$$ § 43,46 ; Creed, $\S 4$, p. 489; intenrogatio, p. 8ifi. To these it may be nulded thiat the form of protession given by the conacil of Lestines (Consiliun Liptinense, A.D. 743) is one of the oldest specimens of a liturgical formula in a Teutonic langunge, it is given ns follows by Professor Swsinson (The Niccno and Apostles Creeds, \&e., 1. ${ }^{22}$ ): -""Gelobistu in got nlamehtignn fillare. Ec gelobo in got al"mehtigna fadaer. Gelobistu in crist goles suno. Ee gelobo in critt godes ${ }^{\text {sunno. Gelabistu }}$ in halogna gast. Fe gelolo in halognn gisto." That is: "(2. Believest thou in Gull the Fathor Almighty? A. 1 beliere in God the Futher Almighty. 2. Believest thou in Christ Goul's Son? A. I believe in Christ God's Son. Q. Believest thou in the Holy Ghost? A. I believe in the Holy Glost."
[c.]

## PROFESSIONS. [TRADEs.]

## PROHIBITED BOOKS. I. Hecthen Pro-

 colent.-The suppression by public authority of books adverse to the prevailing zeligion was common long befire the Christinn ern; c.g. the Atheninns scandalized by a declaration of Protngoras, B.c. 411, that lie was uncertain of the existence of gods, "enlled in his books from their puosessors by the vinice of a public crier, and burned them in the market-pinaee" (Diogen. Laert. Vitite Philos. ix. 8, § 3; sim. Laetant. de Irâ Dci, 9). Another instance, in which theactors were Greeks, is recorded in the First Book of Macenbees (i. 50): the efticere of Antiochus Epiphanes, b.c. ( 68 , "rent in pieces the books of the law which thoy found, and burnt them with fre." Examples are frequent among the Rumans. During the second Punic war, b.c. 213, when foreigu superstitions were gaining a fuoting in Rome, a senntus consultum was passel, and published by the practor urbis, to the effect that sny one possessed of "books of soothanying, or prayers or written treatises on the art of sacriticing," should give them up to the prator by a certaiil day (Livy, Hist. xxvi.). On a discovery of the nature of the Bacchanalian rites, n.c. 186, the consul Posthumius, when explaining the cnuse of their suppression to the people, declared that the magistrates had often been charged with the duty of "forbidding the perfurnance of foreigu rites . . collecting and burning books of soothsaying, and abolishing every mode of sacrifice not after the Roman custom" (ibid. xxxix. 16). Five years later the Greek books found near the tomb of Numa were immediately burnt "per victimarios. ... in conspectu pepuli, quia aliquâ ex parte ad solvenlam religionem pertinere existimabantur" (Vilerius Max. Menorab. 1. i. 14. Compare Plutareh in Numa, Reiske, i. 298; Lactant. Instit. i. 22). When Augustus became Pontifex Maximus, he collected and burnt above two thousand "libri fatidici" (Suetonius, Uctav. 31). The works of political oppenents were exposed to the same fate. Thus the writings of Labienus, about 12 b.c. (Seneca, Controvers. vl. Praef.), these of Cremutius, A.D. 25 (Tacitus, Annal. iv. 35), these of Fabricius Veiento, A.d. 63, of Arulenus Rusticus and Herennius Senecio (" monumenta clarissimorum ingeniorum," Tacit. Ajfricola, 2) were in the same manner publicly destroyed. The books of the Manicbaeans were also under the ban of heathen princes. Thus Diocletian and Maximian, A.D. 289, ordered the teachers of the "Persian doctrine to be burnt with their abominable books" (Baron. ad ann. 288 ; iii. 252, ed. 1738), and Cabades, king of Persia, A.d. 516, after a great slaughter of the sect, caused their books to be hurned throughout his dominions (Theophanes, Chronogr. ad ann. i. 263, ed. Bomn).
11. Christion Books suppressed.by Jews and Heathens.-When Christianity began to acquire strength, this familiar mode of suppression was applied both by Jews aud Gentiles to all writings that were supposed to teach or favour it. Addressing the Jews of his day, Anastasius-Sinaita, A.D. 561 , says: "Your fathers, who were then completely worsted, . . . commanded that none of the Jews should possess in writing an account of the things done by Christ, or seek after them at all, or read them" (Disput. adv. Juducos; Migne, Ser. Gr. Ixxxix. 1246). The existence of such a law explains, as nothing else can, the total silence of Philo and the probable sileace of Josephus on that subject; or if the passage in his antiquities (xvii. 4, §3) be not an interpelation, it accounts for the very brief notice which the facts on that supposition extorted from the latter. The Jews hoped that the new religion would die out if left to oral tradition. The heathens were influenced by the same policy. "Through the agency of wicked demons," says Justin Martyr, "death was decreed against
these who rend the books of Hyataspes, or tha Sibyl, or the pruphets " (Apui. 1. 44; cemp. Clem. Alex. Stromuta, VI. v. 43). Dincletias orderel "the destruction of the Scriptures by fire," in edicts published throughout the cmpire (Euseb. Hist. Lectes. viil. 2). In every persecu. tion, in fact, they were demnndel of the Christians for this purpose, and many were recquired to atteat their abjuration of the gorpel by burning its sacred records themselves. Thuse who gave them up were conventionally termed "trs. ditores" [Tuabros], a name which, accorling to St. Augustine, came into use some forty yesrs after the death of St. Cyprian (d. 258), when a great "burning of the divine books" teuk place in Africa under Maxentius (De Baptisno, v. 1; vii. 2; Optat. de Schism. Donat. i. 13).
III. Christian Prohibition of Heathen Books.The works of the heathen were, on the other hand, proscribed by the Christinns, but hit without discrimiation. Sume writers were more severe and strict than others, but we ore evidently to understnad their denuncintions for the most part of those books only which had s bearing on religion, or encouraged a loese morality. The Apostolical Constitutions (i. 6) in both recensions say: "Refrain from all the books of the Gentiles; for what hast thu to do with strange discourses or laws, or with false prophets, which even turn the light-minded from the fanth ?" Gregory Nazianzen, A.D. 363, hearing that his namesske of Nysss, instead of reading to the people as before the "sacred and refreshing beoks" of holy Scripture, hal turned to the "brackish and undriakable" foonts of heathen knowledge, nccused him at ence of "desiring rather to be called a rhetor than a Christian" (tipist. 12, al. 43). St. Basil, the brother of the Intter, has left a discourse addressed "to the Young on the Way to profit by the Hellenic Literature." His opinion is that much good may be obtained from it by thase who resolutely put aside the evil part, and stndy to bring the innocent into the service of religies. Then, "if the two literatures are at all in hare mony with each other, the knowledge of theut both will be of great service to us; but if not, to have compared them, and ascertoined the difference will tend not a little to the confirmstion of the better" ( $\$ 2 ;$ ii. 175). St. Jerome, 378, referring to Eph. vi. 4, says: "Let those bishops and presbyters read it who train their zons in secular literature, and make them read comedies, and sing the shamcful writings of the actors," \&c. (Comm. iii. in Ep. ad Eph. u. s. See also Epist. 22 ad Eustoch. § 30 ; comp. Aug. in Ps. 103, Enarr. S. ii. § 4 ; in Ps. 31, Enarr. S. ii. § 8 ; De Anina et ejus Orig. ii. 17, §23). One ground of abstinence from even the mere innocent productions of heathen writers is mentioned by Germanus, the monk, in Cassias (Collat. xiv. 12), viz. the distractions that stise at prajer from images suggested by a study of poetry and history. Paulinus of Nola (Poema, 10 ) tells us that hearts devoted te Christ are closed to Apollo and the Muses. The ceuncil of Carthage, 398, decrees: "Ut episcopus Gentiliunय libros non legat, haereticorum autem pro accese sitate temporis" (can. 16). Much later Gregory I. strongly denounces a French bishep who was said to teach belles-lettres, "quia in uno se ore said to teach berber-etrist laudes non copiunt"
cum Jovis laudibus Christ
( $E_{p}$ ist. ix. 48). Gregury " forb to all poutiths iii. 3:3). Isidor the Christian is of the poets," corrupt the mi books in genere libri, et propter vitandi " (ibid.).
Munks were e werks of henthe A.D. 412, writin amang them to there that is $n$ for laughter in Are not their passions? Are ouke of passions passious? Shun thsmeful stuft; reopen wounls th i. 63). St. Nilus books: "The rul books of the Gen diligence rake tog sfter renouncing ii. 73). To a di books of the ho tropologicnl, nor but read the Ne of the martyrs, at the sayings of Seville, in his $R$ menk be careful Gentiles, or the $v$ is better to be ign than by experime ertor" (viii. 3). tary to Charlemas to his son, a mon rheterica, caetera vans sunt, et val gratian Divinnm cantur, quia scient Melius mihi quide contingat quam is (Epist. 30, ad Vuss It is probable t] we te understand a the sbsolute suppre exception, of the literature. This w the meaning of St . the appeal of Christ of the heathen, and Aristiles, Justin M: and many others, as use of secular leart Orat.). Long before Gregery Thaumatur of the Greeks as $\pi f$ and "geometry and aseful in the inter tures" (Epist. ad Gi It is clear that these to a dangerous exces as the 5th century. to the spplause whi mont ( 472 ), bestows sentius (Epist. viil. 4 ba compares the wo
staspes, or the i. 44 ; eunip. 3). Diveletian Seriptures by out the eupire every persect. of the Chrise were reguired ospel by burn. G. Thuse who termed "trajch, accorlieg me furty years . 258), when a ss" teok pliace Buptismo, v. 1 ; 13). uthen Books. on the other inns, but net writers were re, but we are nunciations for $y$ which had a aged a loosa itutions (i. 6) frone all the inst thou to do or with false light-miniuled uzen, A.D. 363.3, rssa, instend of te" sncred and ure, hal turneed ble" founts of n nt once of rheter than a St. Basil, the diseourse ad. ay to profit by pinion is that m it by thuse part, and study ice of religion. at all in bas. jledge of them us ; but if net, seertained the the contirms. ). St. Jerome, s: "Let tharo rho trsin their make them read writings of the ad Eph. n. s. 0; cemp. Aug. Ps. 31, Enarr. g. ii. 17, $\S 23$ ). even the more writers is men• k , in Cassias tions that arise by a study of : Nolla (Poema, to Christ se The council of :opus Gentilium tem pro ncects. $h$ later Gregory ishep whe was a in uno se ere a non copiunt"

PROIILITED BOOKS
(Epist. ix. 48). John the Deacon says that Gregary "forbude the reading of Gentile books to all puntiths without exception" " (iita Grey. iii. 33). Isidure of Seville, about 630, says that the Christian is "forbidden to read the fictions of the poets," in account of their tendency to corrupt the mind (Sentent. iiii: 13). Oo Geatile books in general he says: "Conventio sunt tales libri, et propter aniorem sanctarum scripturarum
vitandi " (ilid.).
Munks were especially bound to renounce the works of henthen writers. lididora of Pelu iume A.D. 412 , writing to one, anys: "What is there
ampung then to be preferred to ours? among then to be preferred to ours? What is there that is not full of falsehuod and mutter
for laughter in the subjects which they study? Are nut their divine principles framed out of passing? Are not their nianly artion fort of the
sake of passions? Are not their confficts for sake of passions? Are not their cocinticts for
passiona?
sluna, therefore, tha passions? shun, therefore, the reading of the
shameful stull; for it hath a terrible juwer to reopen wounds that are akianed over,", \&ce (lipist. i. 633 . St. Nilus, $4+0$, to a monastic collector of books: "The rubbish and ashes and mud of the boeks of the Geutiles why doat thou with such diligence rake toget her, to no profit, but to hurt,
after renouncing them in a monastery " ( $E$ uist. after renouncing them in a monastery"" ( $E$ 'ipst,
ii. 73 ). To a disciple he aays: "Read rot the ii. 73). To a disciple he gays: "Read rot the
books of the heathen, neither histurienl nor tropological, nor touch the old literature nt all; but rend the New Testament, and the accounts of the martyra, and the lives of the fathers, and the anyings of the agell" (iv. 1). lxidore of Serille, in his Regula Monachorum: "Let the menk be careful not to read the books of the Gentiles, or the volumes of the heretics; for it is better to be ignorant of their pernicious teneta than by expleriment to run into any sance or error" (viii. 3). Eyinhard, who had been secretary to Charlemagne, but afterwards an abbat, to his sun, a monk at Fulda : "Grammatica et et
rhetorica, caeternque liberalium artium atudia, vana suut, et valde 'nociva servis Dei nisi per gratiam Divinnm bonis moribus subesse noscantur, quia scientia infat, caritaa vero aedificat. Melius mihi quiden eat ut te mortuum videre centingat quanm inftntum et acatentem vitiis" (Epist. 30, ad Vussin. Migne, 104, col. 519).
It is probable that in no single instance are Fe to uuderstand a Christian writer as desiring the ahsolute suppression, without qualification or
exception, of the entire body of the ancient literature. This was, for exnmple, very far from the meaning of St. Jerome, who elaewhere defenda the appenl of Christian writera to the testimony of the heathen, and instances Cyprinn, Quadratue, Aristiles, Justin Martyr, Clemens of Alexnndria, and many others, as men who had made a good une of secular learning (Epist. 70 ad Magnuin
Orat.). Long before this Orat.). Long before this wa find Origen exhorting Gregery 'Thaumaturgus to etudy the philosophies of the Greeks as rpooraíéu $\mu$ ara to Christianity, and "geemetry and aatronomy as likely to be aseful it the interpretation of the holy Scriptures " (Epist. ad Greg. § 1 , ed. Lomm. xvii. 49).
It tis elear that these purauits were to a danverot these pursuita were even carried to a dengerous excess by some, and that so early to the applause which Sidoniua, bishop of Clermont (472), bestows on the necular poems of Coroentius (Epist. viii. 4), and to the spiat in which be compares the worls of Mamuertus ( $d o$ Statu

Animae) with the prodnctions of varioun hrathen, as whll as Christinn, writers (iv. 3). The poela "benmertus himiself (Contra Poethe linus) "benrs evidence of its writer haviag earctully studied sonie of the Roman poets " (Sminh's Dict. Uf Greek und Lomunh Biayr, n. Mamerths); nor doex he in the course of it condemn the study of fit for sinful, but rather as unsatisfactory, and nit for children only, desiring to direct his
friend friend to the higher thenes which the gosprel can supply (Bibliuth. 1et. PP. ․ . It. I. 979).
iny to sp Corions and sup,pusititious Writ.nys chainat an echristian. - These were very numerous al an early period, and as their object wns in almost every case to recummend some heresy, cautions against them nbound from the 3rd century downwards. Thuy one of the apmastolic canous (n. 60): "If nayone shall publicly set forth as holy In the church the books of the impious with fulse titlea ( $\psi$ coderi ypaqa) to the dexiruclion of the pernle and the clergy, let himin be deposed." We may remark that the canon is evidently denling with a well-known class of
writits writings: The Apastulical Cunstitutions, in the longer Greel reeenion: "You must not regard the names of the appostles, . - for we kaww that
the the disciples of Simun and Cleobius have compiled poisonoua books in the name of Chriss and His disciples . . Also anoung the ancients some have couluosed apoeryphal books of Moses and Enoch, and Adnm and Esaias, nnd Datid and Elias, and the three patriarels, thint are pernicious, and olpposed to the truth'" (vi. 16).
For details of this literature see DICT. Cur. Bioft a. vv. Acts, Alocryphal; Arocalyyses, Arocryphal ; Ephiriles, Arocryphal; Goshrils, dfecyphal; Clementine Literatcre; Pseuofpranamic Lithiature; the several namea of the supposed authors of nipocryphal works, and the titles of anonymous works.
V. Fictitious Murtyroiogics.-Storries of wasecutions and martyrdom were naturally popti ar, and were easily made the vehicle of hieresy. A decree ngainst such false or tainted narratives by the council in Trullo (A.D. 690) shews that the danger fronl this source was still recognized, and that the church in the East was still rigilant agninat it, at the end of the 7th century: "We command that the martyrologies falsely compiled by the enemies of truth to do dishonour to the martyrs of Christ, and lead those who hear them to unbelief, be not read publicly in the chureh, but that they be delivered to the fire" (can. 63). An illustration occurs in the document transcribed in the next seetion, viz. in $P_{\text {assio }}$ Quirici, \$c., Passio Geurgii:
VI. The Ronan Index Lilrorum Proaititorum. -The earliest example of a list of proscribed books proceeding from Rome is a document variously ascribed to pope Gelasius (A.D. 494), or to Hormisdas (514), but more probably of the $8 t t_{1}$ century. It will be well to give this in extenso with auch notes as may appear useful. We priat it from Hard, Cono. il. 940 , where it oecurs among the deerees of a Roman conneil, said to have been held in the time of Gelasius :-

## "Notitia Librorum Apocryphorum rui non recipi untur (al. qui recipi non debent).

"In primia Ariminensem synodum a Conatantio Caesare Conetantini Augusti filio congregatam (A.D. 359, Arian against its better mind), medi-

## prohibited books

ante Tauro prafeeto, ex tunc et nunc, et uaque in neternum, confitemur esse damnatam.
"Item itinerarlum ( $=$ пeploõos) Y'atri apostoll, quod appellatur Sancti Clementia, libri octo ( $a l$. novem, il. decem), spocryphum. (The Recotnitions of Clement ('Avarvwpionds), so called by Rutinus, who translatel it (De Admet. Libror. Orijenis ad cale. Opp. Orlg. xxv. 3 A 6 , ell. Lomm.); otherwise "Clementls Itinerariun, Gesta, Hlstoria, Ilistoriae, Chronlea, and Clemens; and from l'eter, Petri Periodi and ltinerarium, Petri Actus, i. e. by Clement [aee i'hotius, Dibliath. 113], wher than those Acts of l'eter, of which Peter is the alleged author; and the Disputatio Petri cum Apione;" (Cotel. PP. Apost. i. 484.)
"Actus nomine Andreae Apostoll, apocryphi. (See Euseb. Hist. Sect. lii. 25 ; Philastr. de Mluer. 88 ; Ejpiphan. Ituer. xlvii. 1, Ixi. 1, 1xiii. 2; lunoc. Ejpist. ad Exuper. 7; Turribius, Epist. § 5 inter Epp, Leon. M.)
"Actus nomine Thomae apostoli libri decem, apocryphi. (Twofold, one Manichaean mentioned by Turribius (u.s), and Augustine ( De Serm. loom. 1. 20, § 65), and another put forth by the Encratites and Apustolice ; Epiph. Hacr. xÍvii. 1, 1xi. 1).
"Actus nomine Petri apostoli, apocryphi (Eusebius, u. s. lii. 3; Philastrius, Huer. 88; Hieron. Iîri Itustr. 1 ; lisidorus Pelus. Epist. ii. 99).
"Aetus nomine Philippi apoatoll, apocryphi.
"Evangelium nomine Thaddaei, apocryphum.
"Evangelium nomine Matthine, apocryphum (Origen in S. Luc. Ev. Hom. 1, in init. ; Euseb. H. E.: iii. 25 ; Ambr. Expos. Et. Luw. i. 2 ; Jerome Pruff. in Comm. super Matth. Eiv. ; Innoc. u. s. ; Bele, Comm. in S. Lic. Ev. i. 1).
"Evangelium nomine Petri apostoli, apocryphum (Origen, Comm. in Matth. Ev. x. § 17 ; Eusehius, u. s. iii. 3, 25, vi. 12 ; Jerome de Vir. Illust. 1 ; Theodoret, Hacr. Fab. ii. 2).
"Evangelium nomine Jacobi minoris, apocryphum. (The Protevangelinm, because treating brietly of the infancy of Christ. Mentioned by Origen, Comm. in S. Mutth. x. § 17 ; Epiph. Haer. xxx. 23 ; Innue. u.s. Probably quoted by Justin Martyr, Midl. c. Tryph. 78 (see the Protev. c. 18), Clemens Alex. Strom. vii. 16, § 93 (comp. Protev. 19), and Epiph. lxxix. 5 (comp. Protev. 1, 2).)
"Evangelium nomine Barnabne, apocryphum.
"Evangelium (al. evangelia) nomine Thomse, quo (a/. quibus) utuntur Manichaei, apocryphum (al. apocrypha). (Written by Thomas, a Manichaean; see Origen in Luc. Hom. 1; Hippel. Rejut. Omn. Haer. v. 7; Euseb. H. E. iii. 25 ; Cyril. Hier. Catech. iv. 21, vi. 18; Amb. u. s.; Jerome, Praef. in Comin. super Matth.; Innoc. u. s.; Lèntius Byz. de Sectis, iii. 2; Petrus Siculus, Hist. Manich. 16 ; Bede, u. s. ; PseudoAthan. tu. s.)
"Evangelium (al. evangelia) nomine Bartholomaci apostoli, apocryphum (al. apocrypha). (Jerome, u. s.; Bede, u.s. Possibly under this name is condemned by mistake the Hebrew copy of St. Matthew, taken by St. Bartholomew into India; Euseb. v. 10.)
" Evangelium nomine Andreae apostoli, apocry= phum (Innoc. u. s., who ascribes it to Xenocharides (or Nexocharides) and Leontius; August. c. Advers. Leg. et Proph. i. 20, §39).
"Evangelia quae falsavit Lucinnus, apocrypha.
(The forger more commenly known as Leuciua Charinue ${ }^{\text {s see below.) }}$
" lilber de Infuntia Salvatoris, npoeryphus. (Irenaeus, c. Hucr. i. 20, § 1, ascribee a stury found in this to the Marcosinas. Anastasiils Siualta perhape refers to it, Hodeyus 13. l'sendoo Jerome seesna to ajeak of thla, or a jart of it ( $L_{p i s i s t, ~ a d ~ C h r o m a t . ~ e t ~ H e l i o d . ~ i n t e r ~ O p p, ~ I l i e r u n .) ~}^{\text {I }}$ under the title of Liber do Nativitate S. Marriue. He ascribes it to Seleucus ( $=$ Leucius). Its full title is Libethus do Miraculis Infuntiae D.I. C., but the first twenty-four chapiters have been known as Liber de Nativitate Mariae, ct de Infontia Sulvatoris.)
"Evangella quae falsavit Esitius ( $a$. Inivius), apocrypha. (St. Jerome (Lipist. ad Dtmusum) couples Hesychius with Lucianus as giving name to bowks held genulae by a few.)
"Liber de Natlvitate (al. Infantia) Salvatoris, et de Maria et obstetrice (al. ejus), apoeryphus, (l'robubly, from the matter, the Proteranjtian Jacobi before mentioned under another titie.)
"Liber qui appellatur l'astoris, apocryphus. (The Shepherd of Hermas. No book is mure frequently cited by early writers, as lremeus, Ter tullian, Clemens Al., Origen, Athanasius, \&c. It proceeded from home, and the ground of its condemnation here is only matter of conjecture.)
"Libri onnes ques fecit Leucius discipulus diaboli, apoeryphus. (This arch-forger is so called by Evodius (de Fide o. Manichaeos, 4, inter Opp. Aug. App. vi. ed. Ben.; but the older editions give Leontitus and one Vatican MS. Locytius), by Innocent (u. s.) as author of a 'book under the name of Peter and John,' by Turribius (u, s.), Photius (Biblioth. 114), sccording to whom all the 'Apostulorum Periodi,' containing 'Acts of Peter, John, Andrew, Thomas, and l'sul,' wers written by 'Leucius Charinus,' St. Augustine writes the name Leutius (Acts cum Fetice, ii. 6; but a me MSS. give Leritico or Lentitio). His full name, Leucius Charinus, is also thought to be disguised under 'Xenocharides and Leonilas ' in Innocent (u. s.). Atto Vercell. callshim Seleucius (Hard. in loc.); l'sendoJerome ( $u$. s.), Seleucus, and in the present document he has appeared as Lucianus; and so Jerome; Ep. ad Damas., as nbeve.)
"Liber qui appellatur Fundamentum, apocryphus. (Ascribed to the founder of the Manjchseans, Aug. do Nat. Boni, 42, 46; comp. Acta cum Felice, ii. 1: It was in the form of an epistle.)
"Liber qui appellatur Thesaurus, apocryphus. (Cyrill. Hier. Catech. vi. 13, It. is ascribed by him to Manes, but by Archelaus, A.D. 278 , Disp. cutm Manich. (Galland. Biblioth. iii. 569), to Terbinthus or Turbo (572). See Photius, 85.)
"Liber de Hiliabus Alae Leptogeneseos, apocryphus. (Mentioned by Epiphanius, Har. xxxix. 6; Jerome, Ep. 78 ad Fabiol. 18; Cedrenus, Compend. Hist. e, ed. Nieb.)
"Centones de Christo, Virgilianis compagiosti versibus, apocryphi. ('Proba, uxor Adelphi, centonem ex Virgilio de Fabrica Mundi et Evangeliis plenissime expressit . . Et quidam Pom. ponius ex eodem poeta . . . Tityrum in Christi honorem composuit: similiter et de Aenide'; Isid. Hispal. Etymol. i. 39, $\$ 26$.)
"Liber qui appellatur Actus Theclae et Poull apostoli, apocryphus (Tertullian de Bapt. 17; Greg. Naz. Orat. iv. 69, $\times x$ i. 22 , xxiv. 10 ; Greg.

Nysa. Hom. xis. Ep. 21 ad E'nst ginitute, $44, \S+5$
"Liber qui a (The work of a J name, ELuseb. $I$. Cupit. 60.)
"Liber Prover acriptua, et suncti apocryphus. (Th goreua mistaken unfuithful translo Xystus of lione; ado. Jovin. i. 49, in Jeren. xxii. 24 de Vat. et Girut. nadius, de Vir. Ill!
"Rerelatio qua apocrypha. (Prob of 2 Cur. xii. 2), a Praescript. 24 ; $E_{]}$ Thuct. 98 in S. Joa $19, \& c$.
"Revelatio quae upocrypha.
"Revelatio quae apocrypha. (Epist, poris Stephani, P1 the writer was mist Sirm. $318, \S 1,319$, 46. There is a Lati Opp. Aug. App. vi. "Liber qui ap Assumptio sanctae Jerome, ad Puul. et Bede, in Acta Apo Alcuin, $O_{p p \text {. Alc. P. }}$
"Liber qui npI apocryphus. (Gnost as the Apocalypsis $A$ Cedreaus, u. s. 17.)
"Liber Ogiae (Thi Hormisdus reads Eug 396; others various dracose post diluviun phus. (Probably the Giants ; Timoth. C. Meursii Varia Divina 85.)
"Liber qui appel apocryphus,
"Liber qui appella apocryphus.
"Liber qui appel Cypriani, apocryphus. aspurious tract, in whi binself as having prac conversion ; printed by 53, 2nd pagination. S "Liber qui appellatu Mambrae, apoeryphus.
"Liber qui appellatu atolorum, apocryphus.
"Liber qui appellatur 466, lusa, 937, Jus) A (Ths trug realiag is n Which we are to under This is confirmed by th the canons in some MSS "Liber qui appellatu apocryphue.
"Liber Physiologns
npoery]hus. ribes a ntury Aunstasiua 13. J'sendo. - a part of it Opp. Ilieran.) te S. Miriske. fus). Its full atiac D. I. C., ra linve been et de Infintia
(al. Inlrius), ıd Damısmi) s giving mane

## (a) Salvatoris,

 , apoeryphus. Troterange lium her title.), apocryphns. $k$ is more freo Irenneus, Terinsius, \&c. It round of its of enajecture.) us discipulas -forger is so hateos, 4, iater out the older an MS. Locya'book under by Turribiss ding to whom taining 'Acts , and P'sul,' arimus.' St. us (Acto cum Levitico or Chariaus, is nder 'Xeno(u. s.). Atto loc.); Pseudothe present anas; and so
itum, npocryof the Msni, 46; comp. re furm of 39

## , apocryphus.

 a ascribed by s, A.D. 278 , 1. iii. 569 ), to otius, 85.) eptogeneseos, anius, Maer. iol. 18; Cedandi et Evanquidnm Pome im in Christi le Acruide';
## clae et Psull

 te Bapt. 17 ; iv. 10; Greg.
## liboillbrTi:I BOOKS

Nyss. Ilom, xir. in Cunt. Cant. i. 670; Jerome, Ep. 21 ad Liustwh. \& 40 ; Aug. do Sunc. Virpimitute, $44,8+5$; and many others.)
"Liber quil appellatur Nepotis, apocryphus. (Tbe work of a Judaizing Egyptian bishop of that name, Euseb. II. E. vii. 2 t ; Vigilius, $d_{0}$ Trib.
Cupit. 60. .
"Liber Proverbiorum, qui ab haereticis conscrijtus, et sancti Xystl nomine praenotatus est, apocryphus, (The Sententice of Sextus Pythagorena mistaken for a Christian book in the unfaithful translation of Rutinus, and aseribed to dystus of llone ; Orig. c. Cels. viii. 30 ; Jerome, ado. Jovin. i. 49, Ep. 133 ad Ctesiph. 3, Comm. in Jerem. xxii. 24, (omm. in Ezee. sviii. 5 ; Aug. de Nat. et Grat. 64, §77, Nictract. ii. 42; Gen-
"Perelatio quas. 17.)
"Rearelatio quase appeliatur Pauli npostoli, apocrypha. (Probably the 'Avaßarinov (founded ${ }^{0} 2$ Cor. xii. 2), a Cainite forgery. See Tertuil. Praescript. 24 ; Epiphan. Hucer. xxxviii. 2; Aug.
Tract. 98 in S. Tract. 98 in S. Joan. Ev. §8; Sozom. II. E. vii.
19, \&c.) "
"Revciatio quae appellatur Tbomas apostoli,
upocrypha.
"Revelatio quae appellatur sancti Stephani, spocrypha. (Epistola Luciani de Revehtione corporis Stephani. Probably condemned, because the writer was mistaken for Leucius. Seecause Serm. :118, §1, 319, § 6; Gennad. de Vir. Fllustr. 46. There is a Latiu translation by Avitus inter Opp. Aug. App. vi. ed. Ben.)
"Liber qui appeilatur Transitus, id est, Assumptio sanactse Marise, apocryphus. (I'seudoJerome, ad Puul. et Eustoch. de Assumpt. B. F.; Alcuin, Opp. Alc. P. ix. Retract. 8, 13; PseudoAlcuin, Opp. Alc. P. ix. Hom. 3, de Nat. MK.)
"Liber qui nppeilatur Pocuitentia Adse spocryphus. (Gnostic ; and probably the ssme sa the Apocaly ${ }^{\text {asis }}$ Adse; Epiph. Hokr. xxvi. 8 ;
Cedrenus, u. s. 17.)
"Liber Ogiae (Thiel's second copy ascribed to Hormisdss reads Eugenio, Epist. Llom. Pontif. i. 396; others variousiy), qui ab haereticis cum dracose post diluvium pugnasse fingitur, apocryphus. (Probably the Manichaean Book of the Heursii Varia Divina, de Haeret. Recept. in 8j.)
"Liber qui appellatur Teatamentum Job,
apocryphus. apocryphus.
"Liber qui sppellatur Poenitentia Origenis,
pocrsphus. " "Libecyph.
"Liber qul appellatur Poenitentis sancti Cypriani, apocryphus. (The Confessio S. Cypriani, 8 s.spurious tract, in which he is made to represent bimself as having practised magic, \&c., before his conversion; printed by Feli, ad Calc. Opp. Cypr. 33, 2nd pagination. See below.)
"Liber qui appellatur Poenitentia Jamrae et Mambrae, apooryphus. (2 Tim. iii. 8.)
"Liber qui sppellatur Sortes ssnctorum Apoitolorum, npocryphus, [Sortilegy.]
"Liber qui appeliatur Laus (al. Jusus ; Thiel,
460, Lusa, 937, Jus) Aporen 466, Luss, 937, Jus) Apostolorum, apocryphus. (The true reading is most probably Jussa, by This is coafirmed br the immediatc constitutions. This is coafirmed br the immediate meation of
the canous in some MSS.) the canons in some MSS.)
"Liber qui appellstur Canones Apostolorum,
apocry apocryphue.
"Liber Physiologus qui ab haereticis con-

## PROIHDITED BOOKS

1723
scriptus eat et benti nemino Ambrosll signatua (al. praenotatus), apocryphua.
eee beiow, "Opu, sect. VIII.)
(Not a theologian andi (al. Firminnl), apecrypha. some minor error, and therefore fallag inte intention.)
"Opuscula (Julii) Africnal, apocrypha. (Con.
demned for no better reason, we presume, (Chanthat the Chronicon of Eusehius was founded od "Opura).
"Opuscula Postumiani et Galii, apocryphs.
"Opuscula Montani Prigcili,
apocrypha, (See Apollon. in Euseb Maximiliae,
Petrus Siculus Lisee Apollon. in Luseb. II. E. v. 18; "Opuacuis omnia Runich. 23.)
(The writer confia Fausti Manichael, apnerypha. "Opuscuin Commodiani, Augustine.)
count of some errors in hisperypha. ( $\mathrm{O}_{\mathrm{n}}$ acto those of Lactantius in peems, partiy akin leanium, the Resurrectio reference to the Mil"Opuscuia Resurrection, \&c.)
apocrypha, altertus Clementis Alexandrini beea understood in author conld bardly have and we may conjet the West in the 8th century, ignorantly confouaded with this 'gnostic' was
"Opuscula Tascii Cypriani, heretic so called) saint's full name wapriani, ajocrypha. (The anus. As the 'Opuscula beas Caecilius CypriMartyris et Capuscula beati Caecilii Cypriani approved is the finaiensia episcopi' are fully decree of Gelasius, Hord part of the alieged decree of Gelasius, Hard. ibid. 939, the referronance, with be to the msgician Cyprian of Naz. Orat. 18; Prum ha was confounded, Greg.
"Opuscula Arnobii, spocrypha. See before.) Adv. Nationes was a very abye (His work Gospel and exposuce of paganism, but of the before he was fully instructed, but written doctrine.) was fully instructed in Christian
"Opuscuia Tychonii, apocrypha. (A Donntist,
Wio yet wrote against his own party, A.D. 390 . cat Aug. de Doctr. Christ. iii. 30-37, where hia Dooh of Rules is dissected.)
"Opuscuia Cassinni (al. Cassionis) presbyterl Gallagrum, apocrypha. (John Cassian, the Semichurch.)
"Opuscula Victorini Pictaviensis (al. Petabion-
ensis), apocrypha. (Bishop of Pettaw on the Drave, a Millenarian.)
"Opusculs Fausti Regensia Galliarum, apo-
crypha. (The Semipelagian, A.D. 472.)
"Opuscula Frumentii Cseci, apocrspha.
(Received by Eusabius Agarum regem, apocrypha. epistle to Dy Lusebius, II. E. i. 13, Darius, whose LPp. Aug. §5), Procopius extsint (Ep. 230 inter sud others.) ${ }^{\text {s }}$ ), Procopiua (de Bello Persico, ii. 12)
"Passio Quirici (al. Cyrici) et Julittne, apoTrypha. (By Manichaesns or other heretics. So Theodorus Icon. whe wrote the more trustworthy Martyrium printed by Ruiarrt, Acta Afartyrium, 419, ed. 2. Condemned also by Nicephorus, the Confessor, A.D. 806, Const. Eccl. 13, al. 46, Spicil. Solcsm, iv. 390. .) Const. Eccl. "Passio Georgii, spocryph
Acts of St. George which we ('Of all the and they are sutficiently num possess nownons that are sutficiently numerous-thore are nons that can claim any credence, or that do not carry on their face visible marks of falso

## 1724 <br> PGOHILITED HOOKS

## PHOHHHTED BOOKS

hood' (Tillemont, Mom. Ecel. v. 81). Two Hurtyrduns of st, Georyo are condemned by Nicephorus, u. s.)
" Seriptura quae appellatur Contradictlo Solonsont, ajocrypha.
"l'hylacteria omnla, quae non angelorum (ut illl oontingunt), aed daemonum magio arte (al, nomialbus) conacrijta aunt, apocrypha. [See Phylactiary.]
"Haee et otonia his almilla quae Slimon Magua (A treatise called the Greut Demonstration or Revelation, 'Atóфaбıs Maydл $\eta$, was ascribed to him, Hipplytua, Refut. Oma. Hier. vi. 9-14, 17, 18), Nicoluua ( $\mathrm{Kev} . \mathrm{ii} .6$ ), Cerinthus (His Hevelutions are condemned by Caius in Euseb. I. E. iii. gб), Marcion, Lasilides, Ebion, Paulua etiam Samusatenus, Photinus et Bonosus et qui simili errore defeceruat (For the proserlption of a book by Marcellus de Subjectione Christi, aupposed to favour the heresy of Paul, see Socr. Hist. Eixl. i. 36 ; li. 20), Montanus quoque cuin suls obscaenissimis sequacibus (The inw of Arcadius, 398, ordered their books to be burnt, Cut. Therkhs, XVI. v. 34. See also Euseb. II. $E^{\prime}$. v. 18; Petrus Siealua, Ifist. Mfenich. 23), Apolliarris [lita E'phrem Syri luter Opp. Greg. Nyss. ii. 1041.], Valentinus (A Gnostic hymn and psalın; lifppol. u. s. v. 6 ; vi. 37), sive Manlchaeus (For mames of Manichaean books, see Timotheus C. P. de Hewr. Recept., Petr. Sie. u. s. 16, and the formulary of renanciation required of converts to the church in Cotel. P.P. Apost. note to Clem. Recorm. iv. 27. Gelasius, A.d. 482, and Hormisdas, 574, collected and burnt the books of the Manichneans [Vitue Pontif. Ansat. Bibl. nn. 50, 52, 53], a fate to which a law of Justinian also condenmed them, 527, L. I. tit. 5, De Iluer. xvii. 2. See Fumhmentum, Thesaurus, above), Faustus Africanus (The Manlcbaean mentioned before), Sabellius, Arrius (see the Epistle of Constantine, 325, to the 'bishepa and peouples' after the council of Nicsea, condemning Arian hooks to the flames [Socr. I. E. i. 9]. When the Goths of Spain became Catholic, the king cotlected and burnt the Arinn books [Firedegar. Chron. 8], Macedonlus, Eunomius (Pubiic edicta agninst them in 397 ; Philostorg. Hist. Lect. xi. 5 ; and 398 Codex Theolos. XVI. v. 34. See Phutius, Biblioth. 45, 46, 137, 138), Novatus, Subbatius, Callistus (The 15th bishop of Rowe, who having 'mixed up the heresy of Cleomenes, the disciple of Noetus, with that of Theodotus, framed another stranger heresy,' and left a short-lived party in the church of Rome called from him Callistians; Hippol. I.efut. Omn. Hucr. ix. 1, \&s. Iu one MS. [Codex Justelli] the name is emitted from this list; in another it is disguised under Culipsus.), Donatus, Eustathins, Joviaianus, Pelagius, Julianus Eelamensis, CaeJestius, Maximinus, Priscillianus ab Hispania (Leo M. Ep. 15 ad Turrib. 15, 16 ; Turrib. u. s. ; Conc. Brag. 561, c. Prisc. Haer. 17), Nestorius Constantinopolitnnus (Nestorian books ordered to be burnt ; Conc. Eph. 431, Acta i. Relut. ad Imp. Hard. Conc. i. 1444 ; a law of Valentinian, 435, Cod. Theodos. XVI. v. 66, Hard. i. 1715; Liberatus Diac. Breviarium, 10 ; Justin. Novell. 42), Maximus, Lampetius, Dioscorus, Eutyehes (To be hurnt, and the readers fined, by a decree of Valentinian and Marcian ; Conc. Chaje. 451, P. iii. c. 10, Hard. ii. 680; see also Justin. Nov. 42; Socr. H. E. iii. 31), Petrus et aliua Petrus, e quibus unus

Alexandrian (Mongus, a Monophysite, died 190), ailur Anthechiam (Futio, aldo a Minophysite, died nbout 490) maculavit, Acaclaa Constantinupolo tanua (The sumporter of Mugua against livue) cum coudortibus suis ; necnod et onaes haferviarchae eorumque diseipuli, qui achinmatica divenpe runt, vel couserijuserunt, quorum nowina minime rethentur; nou aulum repudiatn, verum etiam ab omil Romana Catholica et Apostolica ectlesia eliminata, ntque cum suis auctoribus aucturumis. que aequacibun, hudissolublil vineulo lin actertum confitemur esse damata." Seo the abore names in Dicrionary of Curiztian Brograthy.
VII. Other Books proseribed for alle eged Hercsy,The Notitia of Pseudo-Gelasius does not proo feas to be comptete. The tructs of detion (Conc. C. P. 359, Theodoret, M. E. II. 28), of Monothelite anthora (Conc. C. P. A.D. 690, detio 13, Hard. in. 1853), of the lecranclants (Cure. Nic. il., A.d. 787, can. 9), of the Saraceus (Nichoo las I. Resp. ad Bulg. 103), \&c. were eypally ordered to be deatroyed. On the Hurmuay of Tatian or Gospel of the Four, see Epiph. Iner. x|vi. 1 ; Euseb. H. E. iv. 29; Theoduret, Aluer. Fub. 1. 20. The extant harmony ascribed to him Is now restored to Amnouius of Alesaultria A.D. 228 (Gailand, Biblioth. ii. Proteg. c. 11, , $\mu$ L). For the Helchesaites and their book, see lippoul.
 H. E. vi. 38 ; Timoth. Presb. di Recept.' Hueret. In Cotel. ; Monum. Graec. iii. 390; Ejiph. Huct. 19, c. Ossen. ; 53, c. Sumps.
VIII. Modified Judyments.-In the earlier part of the l'seudo-Gelasian decree it is said of certain "new narratives of the invention of the cross, and the Invention of the head of John the Baptist," "When they come lato the hands of Catholics, let the sayings of the blessed l'aul the npoatle go before, prove all things: betd fast that which is good." On the works of Rufinus, the reader is referred to the judgment of St. Jerome. Some of the works of Urigen which Jerome does not reject inny be tead. "Reliqua autem omnia cum auctore su. dicimas esse reuuenda" (Hard. ibid. 940). On the woth of Origen see especially Jerome, Epp. 860100 , 124 ; Epist. Synod. Theophili, inter $L_{y} p$. Ilieron. 92, $§ 1$; Socr. H. E. vi. 7,10 ; Suz. $l$. $\varepsilon_{i}$ viii. 11, 14 ; Sulp. Severus, Disl. .. 3; 1ita Pachomii, 17. The Chronica and Exchsiustial History of Euscbius, though the latter is condemued in the Notitia Apocryphomam, are for their utility not "altogether to be rejected, but the lukewarmness of the First Book, nud his defeate of Origen are noted "(Hard. tu.s.).
IX. Suppression affectucl.-When the bistops could appeal to no express law of the cupire, they could at least excommunicate for the offence of reading books condemaed by the church : and they did so. E. \%. the patriarch of Constantinople, 595, punished a priest of ly. caonia for possessing and reating a book "in which many heretical things were centained." He fled to Rome, but was not received te communion there, until he made a declaration of having done it "in slmplicity," profesed the orthodox faith, condemned eve:ything heretical in the book, manifeat or latent, and pledged him. self never to read it again (Epist. Greg. H. จ. 64).
X. Much information on the foregoing snbjecth and brought down to a later periud, may be
found In Jac. Gr expu ypundi, ct ubr ingulut. 100: ${ }_{1}$ to the same wor Spinetruin site A In the 13th volu On the suipres Matic, p. 1076.

PROHIDITE prevent incest, m all civilized nation one another by bla fur the prohibition different nations of ferent times.
The words "pro frum nmbigulty. forlbidilen between with each other wi of neurness. Thus, daughter are relat cume nuia and his the seconil degree ; granddaughter are and 80 on, whether line. The principle step between father grandfather and gr grent-grandfather consequently they a the first, second, an But when we pass $f$ collhteral line, a con fereat manner of cald and civi! ins. Aece bruthers and sister: degree, because there to the father, in whu cousins are said to be becsuse from each t gradffather in whon aimilarly the childres called second cousins, the third degree, bee three steps from the c one of the parties is d the complon stirps, al they are said to be rel tle second but in the
But the civil law. Acoording to them, the lated in the second brother to his father is fither to his daughte dister) is a second step. en uncle and niece are $r$ because frou the uacle step, from that father and from that sen to $h$ niece) s third step. Fi this calculation, are rela degree, because from ol fither there are two ate father to the other cou more.

Consequently, when w degrees " of propinquit Whether we are speakin cavon or of the civil Ja | 21ssiii, tit. x. (Corpus |
| :--- |
| 1423, Paris | 1423, Paris, 1627), an en

## I'ROHHHTE:N DEGREES

Gound in Jae, Gretsar de Jure et Jore prohlewdi,
 Ingulat. 160: ; in the Supplementum Iluphese to the satue work, ingolst. 160t; and the later Epimetrum sive Auctorium; all printed together On the supuremsiun of his works, Hatiats. 1739 Maic, p. luth.
[W. E. S.]

## FROIIDITED DEGREFS. In order to

 prevent inceat, marriage hat been forbiditer in sil civilized nations between persons related to one asother hy blood or through marriage. How far the prohibition ahould estond has dittered in different nations or in the aame nationa at different thines.The word "prohlbited degrees "are not free fron ambiguity. They man that marriage is forbiden between persuns related or connected with ench other within certain degrees or steps of aearness. Thus, In the direct line father aud daughter are related in the first degree ; the sume aman and his grandedaughter are related in the second degree; the same man and his greatgraddaughter are related in the third degree, liae. The principle the desceniling or asceuding step between filtber and daugnter, twere is ons grandfather and granddaughter, three between great-grandfather and great-grauddaughter; consequently they are related to one another in But first, second, and third degrees respectively. But when we pass from the direct line to the ferent manner, a confusion arises, owing to a difand civllinge. According to the by canonists brothers and aisters are to the canon law, degree, because there is but one atep from first to the father, in whom their blood unites. Firat cousins sre eaid to be related in the second degree, graodiather in whom their bloud stepe to the similarly the childres fir blood unites; and called second cousing, are anid to be commanly the third degree, becnuse each is separated by three steps from the common grandfather. When ooe of the parties is distant only two steps from they are suid to bes, and the other three steps, they are suid to be related to each other not in But the clvil the third degree.
but the civil lawyers calculate otherwise. According to them, the brother and sister are rebrother in second degree, because from the brother to his father is one step, and from the tather to his daughter (that is, the brother's as uncle and niece are. On the anme principle buncle and niece are related in the third degree, step, from that farcle to his father there is one and from that son to to hia son a second step, niene) a third step. First cousins, eccording to this calculation, are related only in the fourth degree, beceuse from one cousin to the grandfather there are two ateps, and from the grandfather to the other cousin there are two steps
more. C
degrees " of propinquity speak of "prohibited degrees " of propinquity, we must noderwtand canon or of the civil lag the language of the urviii, tit. x. (Corpus Juris Civilis Digest, lib. 1423, Paris, 1627), an enumeration is made of all degree.

PROHILHTLED DEGILEES
1725
relnthouships in the flrut, second, third, fourth fifth, sixth, whil aeveuth legrees, but it will be seen at once how intsch thase must differ trom the reluthosalipa endeulated on the priseiples of Ine enana law (ane Vinuilus, In ymatnor fibros Institutionum Commentariur, De Auptiis, 8 4, 1672 seldan de 1. p. 558 , len de Jure Gentium, v. il. Op. vol. nubiorum, lib. ii. 9 ; Brouwar de Jure ConDegrees of athuity 9, p. \$42, Delphin, 171+). way as these of consanguinity; a man is therefore in the first degree ut atfinity (according to the method of calculation adopted by the canon law) with his brother's wife, in the mecond dogree with his cousin's wife, lo the thind degree with the wife of his second cousin.
It la beceseary to have a clear apprehension of what is mennt by consauguinity or alliuity in the different degrees, in order to follow the ohanges of the canuu law as it varjed its prohibitiune from time to time,
The early Christians found two tables of prohibitions ailready framed, one contained in the Thouk of Moses, the other in the Rommn law. They eupplemented these lists by two other tables, which they created for themselves by Imperial legisiation and by the decrees of councils. lage is forbidde.-In the law of Moses, mar-tions:- Muther with the followlag blood relaxviil. 17 ) Mother (Lev. xyii. 7), daughter (Lev. xx. 17. Deuter nud half-8ister (Lev. xvili. 9 ; xviii. ; Deut, xxvii. 2\%), granddaughter (Lev. xviii, 10), auat (Lev. 1vill, 12, 13; xx, 19). Iu this list the mother, daughter, and sister ale related in the first degree of eonsauguinity, the granddaughter and aunt in the second dugree. The granimother and the alece are omitted. By the same law, marriage is forbidden to the following relations by affinity:- Muther-in-law cad grandmother-in-law (Lev. xvili. 17; xx. 14 ; Deut. $x \times v i l, 23$ ), daughter-in-law (Lev. xviii. $15 ; x x$. 12), brother's wife (Lev. xviij. 16; xx, 21), except in one case where it is sanctioned by a positive enactment for a epecial political purpose (Deut. xxv. 5), step-mother (Lev. xviii. 8; $8 x .11$; Deut. xxii. 30), atep-daughter (i.ev. xviii. 17), step-granddaughter (ibid.), aunt by marringe, or macle's wife (Lev. xviii. 14; xx. 20), "a wife to her sister" (Lev, xvili. 18). In this list the wife's mother, the wito's daughter, the wife's "sister (if such be the meaning of the expression "a wite to her sister"), the step-mother, the daughter-in-law, the brother's wite would be related in the first degree of affinity, the wife's granddaughter and the uncle's wife in the second
Whether marriage with two sisters successively is either allowed or forbidden, or not touched by Lev. xviii. 18, is a question which has been hotly contested. The verse, sa trause Inted in our version, reada thus: "Neither ahalt thou take a wife to her sister, to rex her, to uncover her nakedness, beside the other in her, lifetime." These words cannot be construed to condemn successive marringe with two sisters. If they refer to such marriage at all, they must be regarded as permitting it; for the words win her lifetlme" cannot be understood other. wise; but the Hebrew words may be translated in such a way as to give a very different gense to the verse. Accordiugly the marginal reading runa,
"Neither shalt thou take one wife to auother," in plsee of the words, "Neither shalt thou take a wife to her sister." Thus rendered, the verse forbild not merely the simultaneous marriage of two sisters, but of any two women ; in other words, it Is a prohibitiou of pulygamy. Though the marginal reading was lirst suggested only in the 16ta century, there is no doubt that grammstically the Hebrew phrise may be so rendered msticaily the Hebrew phrise may
(see Exod. xxi. 3,
50
6,17 , and Ezek. i. 11, 23), and it is rendered in some such manner in every other place in the Bible where it oceurs. The objections taken to such rendering are minute and arbitrary. But though grammatically unassailable, it lands us in this dilificulty, that the verse, if so interpreted, appears to be a distinct prohibition of polygamy, and yet there are other prossages which seen equally clearly to permit it (Ex. xxi. $7-11$; Deut. $x \times x i .15-17$; xvii. 17 ). And it cannot be denied that, if polygany was to be torbidden, we should expect it to be forbidlen io a more unmisturkable manner. To this objection it may be replied that the verse dnes not contain a general prohilition of polygamy, bnt that it commands a man not to gsmy, but that ane isk one to another "to vex" the latter. According to this interpretation, the verse would neither be a prohibition to marry two sisters during the lifetime of both of them, nor consequently ${ }^{\text {a }}$ permission to marry a wife's sister after the decease of one of them, nor agaio would it be a prohibition of polygamy in general, but it would be an injunction addressed to a polyganist forbiddiog him to marry a ,woman who would be likely "to rex" a wife whon he hidalalready married, from being known to have a spite agninst her, or any other reason. If this is the true interpretation of the verse, as seems probable, it has no bearing upon our subject. Marriage with a wite's sister is not forbidden by the Mosnic tanbles unless it come under the general prohilition, "None of you shall spproach to any that is, near of kin to him to uncover their nakedness" (Lev, xviii. 6), where there is no doubt that the expression "near of kin" denotes those related not only by consanguinity but by affinity. The faet of a wife's sister being in the first degree of affinity and the argument from analogy make it likely that ahe is included under the generic term, " near of kin," but she is not specifically named.

The Roman Code.-By the Roman code marriage was forbidden with the following blood-relations (natural or adopted) :-Mother, daughter, grandmother, granddaughter, sister, half-sister,' and nunt. Marriage with a niees was likewise regarded as incestuous, but when Clandius deeired to marry Agrippina, he obtained from the senate a decres, "quo justne inter patruos fratrunque filins nuptiae etiam in posterum statuerentur" (Tac. Annal. xij. 7), thus causing marriage with a brother's daughter to be legalized, thongh marriage with a sister's daughter
= The consanguinity snd affinity resulting from adopttun was cailed legal relationship. It ceased to be an impediment to marriage in the case of babhers and alaters by adoption as soon as the adoption itseif had ceased by the dratb of the adopting parrit or the emancipstion of etther the adupted or the real child. Lagal relationship was acknowlinlged by the church as an impediment (Nichotas, I. Resp. ad /IuIgur. c. II.).
still continued illegal. The innovation intro. duced in Claudius' favour, though afterwaris acted upon by Domitinn, was never sanctioned by public feeling.

The marriage of first cousins wns also originally disallowed, but by the 2nd century s.c. it had come to be regarded ns unobjectionable. ${ }^{\text {b }}$

Aecording to homan law, therefure, mmriage with blood relations was forbidden to these related in the first and aecond degrees of proximity, except so far as the ancient severity was relnxed by custom in respect to cousins, and in respect to brothers' daughters, for the sake oi indulging the desires of Clnndius.

By the snme law, marriage was forbildien with mother-in-law and daughter-in-law, step-mother and step-daughter (natural or adopted), that is, with those relnted in the first degree of allinity, omitting the brother's wife and the wife's sister.

It will be seen that the Nosaie and the Roman tables almost coincide. The chief difference is that the Roman table named the niece, until altered at the instance of Clandius, while the Hebrew table omits to name her, though she at least is undoubtedly covered by the expression, "near of kin." The Koran, basing its regulatiens on the Mossic code, specifies the niece, and adds foster-mother and foster-sisters (Sur. iv. 20).

We may note in passing that the Greek tables of prohibition werg less nustere than those of the Romans, as would be expected from the character of the two peoples. In Athens and Sparta marriage with half-sisters and nieces was permissible. But Greece was chnste in compurison with Persia and Egypt, in the first of which marringe with mothers was the custom, and in the last marriage with sisters (see Selden, who enters at length into the question of gentile licence ( le Jure Gentium, v. 11; Op. vol. . . p. 553).

The Imperial Code.-The Christian Imperina code was not a separate whole in itself. It thok np the old Roman law where it found it, and enlarged, ourtailed, or otherwise modified it, according to the altered needs of the times (see Cod. Justin. lib. v. tit. iv. leg. 17, de Coynutis ot Affinibus). In respect to marriage threre were three questions on which opinion was divided: 1. Marriage with a nicec; 2. Marriage with o deceased wife's sister; 3. Mnrriage with a tirst cousin.

The shock given to public opinion and religions feeling by the legislation which sanctioned the marriage of the emperor Claudius with his brother's daughter Agrippina wns nut got ows. Domitian indeed followed the example of claudius, and married the daughter of his brother Titus; but such marriages were forbidden by Nerra, who prohibited all marriages with a niece, whether she were the daughter of the brother or of the slster. By the time, however, of Catacalla we learn from Ulpian that marriage with a hrother's daughter was again permissible, and this continued to be the law down to the time of Constantine. Sozomen rejorts (IIst. Eccles. lib, it

- Spurius IIguatinua, A.c. Itr, says, whille recounting the grod thlugs that he hail done or whtreh hat befliten him, "fiater milhi uxorern fratria sui filtam dedit" (liv. xili. 34). Vitellios, in arguing for Claudlus's marriase with his niece, A.c. 50, says: "Conjugla sobitinarum dit tgnorata tempore addito percrebuisee" (Tac, Annalt xil. 6).

PHOHI
cap. viii. p. 21, passed some laws but no such laws stantius, in the $y$ of marriage with forbade it, whethe hrother or of a sis of capital punish offence, thus restor regards the penalty hefure the Innovn same time bringin tlon) into accorda (Cod. Theod. lib. iii.
In the year 355 , tion of marriage $w$ and with a deceased risges he forbade as the niece; bat allow in old times as al wuch extreme pens the name of marri dren born of them Theod. lib. iif. tit. This legislation wa the Great, Arcadju: Aosstasius. The fre thews that it was f hare a remarkable e in the marriage of $t$ the two danghters o law, marriages with and 8 deceased wife the same froting, an hetween cases in wh had been dissolved $b$ it had been dissolved the second marriage continued to be the la
Theodosius the Grea of msrringe between reen that the earliest these marriages (Tac. year 171 A.c. they had without any disspprobs dosius condemned the in the year 384 or 385 ertnnt, but it is refe of St. Ambrose ${ }^{c}$ and Arestits and Honori laws of A.D. 396 and 40 doubt as to its beari "Theodosius the empe reverest penalties the whether born of the fat (Apist. Ix. (Al. Jxvi.) ac p. 1018 ; I'aris, 1690). within his own mem. been sllowed by the ci time that he was writ (about A.b. 428) they $w$ tate Dei, xy, 16, Op, tom Arcadius states that the the Theodosian law (for ciearly refers, Cod. Theo tom. i. p. 297) consisted Praccripti, explaining th Ambrose when he speaks

[^120] Omment, in tit. 10, lib. ttI.
novation jotro. ugh afterwards er anactioned by
was also origin. century a.c. it jectionable. ${ }^{\text {b }}$ refore, marriage idden to those degrees of prox. nt severity was , cousins, and in for the some oi
s forbiliten with nw, step-mother dopted), that is, egree of alinity, the wife's sister. c and the Roman ijef difference is the niece, until adius, while the $r$, though she at the expression, ig its regulations niece, and adds (Sur. iv. 20). the Greck tables than those of the om the character and Sparta marces was permis. comprarison with which marriage and in the last n, who enters at entile lieence (be , p. 553 ). hristinn Imperial n itself. It twok it found it, and ise modified it, of the times (see 17, do Coymutis el ringe there were ion was divided: Marringe with a inge with a tirst
nion and yeligions h sanctioned the ulius with his wns not got oret mple of Clawdins, is brother Titus; bidden by Nerva, 8 with a niece, of the brother or ever, of C'aracalla marringe with a permissible, and wn to the time of Hist. Ecoles. lib. i.
ys, whille recounting $r$ which had befallen fitam dedit" (tiv. Claudius's marrigge agla kolrimarun dio dose" (Tac, Amal

## PROHIBITED DEGREES

cap. viii. p. 21, Cantab. 1720) that Uonstantine passed some laws to restrain unlaw ful marriages, but no auch laws have come down to us. Constantius, in the year 3339 , took op the question of marriage with a niece, and not only utterly forbade it, whether she were the daughter of a hrother or of a sister, but imposed the penalty of capital punishment on any guilty of the offence, thus restoring the Roman law (except as regards the penalty) to the state itt which it was before the fonovation of Claudius, and at the same time bringing it (with the same exception) into accordance with Christian fecling (Cod, Theod. lib. iii. tit. xii. leg. I. tom. i. p. 294). In the year 355 , Constantius took up the question of marriage with a deceased wife's sister and with a deceased brother's wife. These marriages he forbade as peremptorily as those with the niece; but allowing that they were regnrded in old times as admissible, he did not impose nuch extreme penalties; but he denied them the name of marriage, and declared the chil dren born of them to be illegitimate (Cod Theod. lib. iii. tit. xii. leg. 2, tom. i. p. 246). This legisintion was confirmed by Theodosius the Great, Arcalius, Theodosius junior, and Anastasius. The frequent repetition of this law dhews that it was frequently infringed, and we have a remarkable example' of its infringement in the marriage of the emperor Honorius with the two daughters of Stiliche. In Constantius' taw, marriages with a deceased brother's wife and a deceased wife's sister are placed upon the same footing, and no distinction is drawn between cases in which the previons marriage had been dissolved by death and those in which it had been dissolved by divorce-in both alike the second marriage is made unlawful. This contioued to be the law of the empire.
Theodosius the Great took in hand the question of marringe between first cousins. We have seen that the earliest Roman law did not permit these marriages (Tac. Anval. xii. 6), but by the year 171 a.c. they had come to be looked upon without any disapprobation (Liv. xlii. 34). Theodosius condemned them utterly in a law made in the year 384 or 385 . This law is no longer extant, but it is referred to in the writings of St. Ambrose ${ }^{c}$ and St. Augustine, and by Arcsius and Henerius, in their subsequent daws of A.D. 396 and 409 , in a way to dispel all "Theodosius the emperor St. Ambrose says: sererest penalties emperor forbade under the bererest penalties the union of first cousins, Whether born of the father's brother or sister'" (Epist, Ix. (al. Ixvi.) ad Paternum, Op. tom. ii. p. 1018; Paris, 1690). St. Augustine says, that within his own memory such marriages had been allowed by the civil law, but that at the time that he was writing the De Civitate Dei (about A.D. 428) they were prohibited (De Ciritate Dei, xv. 16. Op. tom. vii. p. 459, ed. Migne). Arcadius states that the punishment inflicted by the Theodosian law (for it is to that to which he ciesrly refers, Cod. Theod. lib. iii. tit. xii. leg. 3 , tom. i. p. 297) consisted of Iynes and bonornm Amboscriptio, explaining thus the meaning of $\mathrm{St}_{\text {t. }}$. Ambroas when he speaks of its ponalty as being

[^121]
## PROHIBITED DEGREES <br> 1727

his issima. Honorius refers to it as a law of his father's (Cord. Theod. lib. iii. tit. 10 , tom. 1. p. 287). In the year 396 Arcadius repcated the prohibition of marriage between first cousins, removing only the terrible penalties which his father had imposed; eight years later, A.d. 404 he changed his mind, and made the marriage of first cousins lawful for the Enstern empire. (See twe very valuable notes of Gothofredus on Cod. i. pp. 288, 298). Fiv. and tit. xii. leg. 3, tom. Honorius publish Five years later (A.D. 409) marringes were ded a law by which the same marringes were declared to be only legitior dispensation Western empire by the rescript a differensation of the emperor, causing thus a difference of sentiment and of law in East Justin. lib. Cor. Theod. lib, iit. tit. 10; Cod. law of A.D. 404 tit. iv. leg. 19). Arcadius' and its provisior was adopted by Justinian, rule of the Eastern became acknowledged as the mar : wistern empire. In the West also, miss. , but weolsins became frecly permuch favour were never looked upon with 80 for the most as in the Last. The barbaric codea Canon
in so far as they canons of the early church, marriages, are cases thit we eoncerned with the same three the civil we have seen engage the attention of marriages between, and also with attempted Thus the council step-parents and step-children. penalty of a fip of eira, A.D. 305 , imposes the one who marries his excommunication on any lxi., and tharies his deceased wife's sister, can. any one who perpetual excommunication on lxvi. (Hefelc, History his stepuaughter, can transl. i. pp. 16t, 165). The council of Ng. Cresarea, A.D. 314, imposes perpetual munication on a woman who marries two brothers, can. ii. (ibid. p. 224). The Apostolical Canons declare that a man who has married two sisters or his niece may not be a clergyman can. ix. (ibid. p. 465). ${ }^{\text {d }}$ a Roman synod under Innocent I. A.D. 402, forbids marriage with a deceased wife's sister, can. ix. and with a deceased uncle's wife, or the son of an uncle, i.e. a first cousin, can. xi. (ibid, ii. p. 429). The council of Agde, A.D. 506, defines as incestuous those who marry their brother's widow, wife's sister, stepmother, cousin, uncle's widow, uncle's daughter, stepdaughter, or any kioswoman, can. lxi. (Labbe, Concil. tom. iv. p. 1393). The first council of Orleans, A.D. 511 , forbjds marriage with a brother's widow or a decensed wife's sister, can, xviii. (ibid. p. 1407). The council of Epaone, A.D. 517 , forbids marringe council of brother's widow, wife's sistor, stepmother, cousin, uncle's wife, or daughter, atepdaughter, or any kinswoman, can. xxx. (ibid. p. 1580). The council of Auvergne, A.D. 533, repents the legislation of the conncils of Epnone and Agde, can. xii. (ind. p. 1805). The second council of Orleans, A.D. 533, forbids morriage with a stepmother, can. x. (itid. p. 1718). The third council of Orlenns, A.D. 538, prohibits marringe with atepmothes, stepdaughter, brother's widow, wite'a sister, cousin, and uncle's widow, can. $x$. (ibid. tom. v. p. 297). Thia canon was renewed
d The wort consobrinam, fonnd in Haioander's version
the canon, bas no place in the orlctival

## 1729

## PROHIBITED DEGREES

## PROHIBITED DEGREES

## PROHI

by the fourth conncil of Orleans, A.D. 541 , can. xxvii. (ibid. p. 32i). The third council of Paris, A.5. 5.5 , prohibits marriage with brother's widow, stepmother, uncle's widow, wife's sister, daughter-in-law, aunt, stepdaughter, stepdaughter's daughter, can. iv. (ibid. p. 816). The second council of Tours, A.D. 567, recites the marringes forbidden in Levitieus xviii. and addls to them those with niece, cousin, wife's sister, and confirms the canon of 1 Orleans, Epmone, and Auvergne, can. xxi. (ibid. p. 872). The Capitulary of Martin of Bracnrn, A.D. 573, forbids marriage with two sisters, enp. lxxix. (ibit. p. 914). The council of Auxerre, A.D. 578, forbids murriage with stepmother, stepdaughter, brother's widow, wife's sister, enusin, uncle's widow, can. xxvii. 33 (ibid. p. 957). The third council of Lyons, A.D. 583, renews the ancient canons against incest, eall. iv. (ibid. p. 974). So, ton, the second council of Mácon, A.D. 585, can. xviii. (ibid. p. 987). The fifth council of Paris, A.D. 615, renews the legislation of Orleans, Epmone, Anvergne, Auxerre, can. xiy. (ibid. p. 1652). The council in Trullo, A.d. 691, forbids marriage with cousin (uncle's daughter), and prohibits a father and a son marrying a mother and a daughter, or two sisters, and two brothers marrying a mother and a duughter, or two sisters, can. liv. (ibid. tom. vi. p. 1167). The first Roman council umder Gregory II., A.D. 721, forbids marriage with brother's wife, niece or grandchild, stepmother and stepdanghter, enusin, all kinsmen, anil any one married to a kinsman, can. v.-ix. (ibid. p. 1456). See also the Judicia of Gregory III. Jud. xi. (Hard. Cuseil. tom, iii. p. 1873). Pope Zachary, A.D. 743, forbids marringe with two sisters, K.p. vii. c. xxii. (Labbe, Concil. tom. vi. p. 1512). The first Roman council under pope Zachnry, A.D. 743, forbids marringe with cousin, niece, mother-in-law, brother's wife, and all relatives, cap. vi. (ibid. p. 1547). The sume council states, that pope Gregory had allowed marringe after the fourth degree, on account of the rudeness of the persons with respect to whom he was writing, but as a ge.seral rule it lays down the prineiple that there should be no marriage where any relationship is known, cnp. xv. The conncil of Vermerie, A.D. 752 , pronounces that those married in the third degree of relntionship are to be separnted, while those in the fourth degree are only to do penance, can. i. (ibid. p. 1657). The council of Metz, A.D. 753, prohibits marriage with stepmuther, stepdaughter, wife's sister, niece, granddaughter, cousin, nunt ; any offender to be fined, and if unable to pay the fine to be sent to prison in case he is a freeman, and if not, to be bevien with many stripes, cap. i. (ibid. p. 1660). The conncil of Compiègne, A.d. 757, orders separntion of those who are (even one of them) in the third degree of propinquity, can. i. (ibid. p. 1695). The sixth council of Arles, A.D. 813, makes the same prohibitions ns previous councils, can, xi. (ibid. tom. vii. p. 1236). The council of Mayence, A.D. 813, forbits marriage in the fourth degree, can. liv. (ibid. p. 1252).

The imprediment of affinity was considered to be crented by illicit connexion, as well as by marringe (Council of Agde, can, lxi. Hard. Concil. tom. ii. p. 1004).

Prohibitions on the ground of splritual relationship belong both to the ciril and to the
canon law. They were first introduced by the emperor Justinian, who passed a lnw, A.1. 5:27, forbidding any one to marry a woman fir whom he had stool ns godfather in baptism, the tie of the godfather and godehilil being so malugurs to that of the fnther and child as to make such a marriage appear improper (Cod. Juvin. lib. . . tit. 4, leg. 26). The council in Trullo, A.10. 691 , prohibited marringe between the goliather and the child's mother, ordering thnt nl! who shund herenfter enter upon such marringes shumbld le separatell, and do penance, ean. liii. (Lishe, Concil. tom. vi. p. 1167). The first limana council under Gregory 11., A.D. 721, nnathematices all who marry their commatrem, can. is. (i)d. p. 1256). Pope Zachary, A.D. 741, forbids the marriage of the godfather with mother or chill, Ep. vii. e. xxii. (ibid. p. 1512). The first human council under pope Zachary, a.D. 743, firbith marringe with "preshyteram, diaconam, noman, monacham, vel etiam spiritualem comunatrem," eap. 5 (ibid. p. 1547). The council of Met 2 , A.n. 753 , forbids marriage with "commatre suas aut cum matrinà spiritali de fonte et coutirun. tione episespi," cap. i.; that is, it prohilits the marriage of the father with the godmuther of his child, and the marringe of the child with his godmother, and the marriage of the cuntimel person with the person who presented him fir contirmation (ibid. p. 1660). The comn il of Compiegne, A.D. 757, lays stress on the stivitual relationshipereatel by contirmation. If a hushand offered for confirmation the son of his wife hy a previous husband he thereby became so uearly connected by spiritual kinsmanship with his own wife as to have to put her awny, and he was mit allowed to marry agnin, can. sii. (Hari. Cimed tom. iii. p. 2005). The council of Mnyence, A.1. 813, forbids marringe with the godshidd or the godehild's mother, or the mother of the chill offered for confirmation, can. Iv. (Table, Cumcil) tom. vii. p. 1252). This kind of relationship is recognized nlso by pope Nicholas I., A.D. Sbio, in his reply to the Bulgarims (Hard. Concil tonl. v. p. 343). For a list of spiritial relatives between whom marringe was prohibited in later timus, reference may be made to the council of Saltsburg, A.D. 1420, can. xv. (indid. tom. viii. p. 980). The council of Trent found it necessary to restrain these extravagances by confining spiritial relationship to sponsors and the child nad the parents of the child, to the baptizer and the baptized and the parents of the baptized, to the contirmer and the contirmed and the parents of the confirmed, and to the presenter for contimas. tion and the confirmed and the prreuts of the confirmed (Conc. Trilent. Sess. xxiv.; I) Refoum. Matrinon. cap. 2 ; Hard. Concil. tom. s. p. (j1).
It will be seen from the above review that during the whole of the eight first centuries marriages were never allowed, either by civilor camon law, in the first degree, whether of coinsnnguinity or affinity, nor, with one excepticur -that of cousins - in the second degree. The first degree of consanguinity comprises the mother, the danghter, and the sister. With regard to these no question has ever heen rised among Christians. The first degree of alliaity comprises the stepmother, the wife's mather, the wife's dnughter, the son's wife, the wife's sister, the brother's wife. The repetition of proaisitity canons shews that it was neessary to gand
against the force again re-affirming respect to these c or hesitntion as $\mathbf{t}$ apon Christians. with the stepmotl tsw, daughter-in-1 sister are as decid the mother, daugh
The second degr the grandmother, t t bister, the son's daughter, the bro daaghter, the first of these was unan one exception of $t$ hare seen, great dil The second degree lowing: Grandfathe father's brother's wife's father's siste; son's wife, daught daughter, wife's da bua's wife, sister's daughter, wife's sis to these there has ment. The church kiadred and alfini related are forbidd to arrry together,' tionships of the first what the early chur for within these $t$ comprised all the r would marry; but d we have to do mar fourth degree were and, indeed, the prol end of the 6th cent ond so it continued it was once more re by the Lateran cou the yesr 1215." T arising from the see lsw, sind of that sist were also abolished couacil; and the afl nexion was deelared to exteal beyond tw It is not necessary

- The growth of ths en bitions rasy be studiet in In the time of Augustin riages tritbe first and see forbiddun, those in the doubiful legulity. (See G maver v.; Johuson's Ar 1*50.) Seventy years fa Guuterbury, A.D. 673, me third degrees were forbidd osly not to be dissoived p. t2). By the time of I tion, in Eugland as eIsew serenth digree. (See la don, can, vi.; Johason's If was owing oniy to the matriages so far as the sev $t$ early as even the thate piains thal elsewhere hs (fee his Rescript to Felix, cil. tom. III. p. 518. ) Oa adeg" marrlages after th (Epinh. ad Bonif.; ibid. p
troduced by the a law, A.s. 527, rman for whom mptism, the tie ing so malognis as to make such d. Juvtin. lib. v. l'rullo, A. 1.691 , ie godiather ond t all who should ringes should be n. liii. (Lablue, he first liuman 1, unathenatizes m, cmin. is. (ibid. 741, forbils the mother or chill, The first kuman ..D. 743, furbils топам, nom: m commatrou," aeil of Metz, A.n. "commatre sиa nte et comimanit prohibits the ic golm ther of ic chill with his of the coutirmed esented him fir The counsil of on the spiritual ion. Ifa huskimal of his wife liy a ,eeame so nearly hip with his own , and he was mel ii. (Ilard. Cinctl. of Mavence, A..l. godechild or the her of the chill -. (Lathe, Cancil. If relntionship is is 1., A.D. sibu, in laril. Concil. Lunn relatives between 1 in Inter times, council of Saltsom. viii. p. $98(0)$. necessary to reontining spiritital echild nul the anptizer and the : baptizel, to the ad the parents of iter far contirmale pareuts of the xiv. ; Ie Reform. tom. x. p. íst). rove review that $t$ first centuries either by civil or whether of conth one exceptien nd degree. The - comprises the he sister. With ever been rised legree of alfinity ife's mother, the the wife's sister, ion of pronibititry cessary to guard
against the force of temptation by again and ugain re-nffirming the law of the church with respect to these cases, but there is no wavering or hesitntion as to what was the law binding apon Christians. The prohibitions of marriage with the stepmother, stepdaughter, mother-inlaw, daughter-in-law, sister-in-law, and wife's sister are as decided as those of marriage with the mother, daughter, and sister.
The second degree of consanguinity comprises the grandmother, the father's sister, the mother's sister, the son's daughter, the daughter's daughter, the brother's daughter, the sister's daughter, the first cousin. Marriage with all of these was unanimously prohibited, with the one exception of the cousin, on which, as we hare seen, great differences of sentiment existed, The second degree of affinity comprises the folJowing: Granilfather's wife, wife's grandmother, father's brother's wife, mother's brother's wife, wife's fnt her's sister, wife's mother's sister, son's ron's wife, daughter's son's wife, wife's son's daughter, wife's daughter's daughter, brother's qun's wife, sister's son's wife, wife's brother's dsughter, wife's sister's daughter. With regard to these there has been no difference of sentiment. The church of England in its "table of kiadred and alfinity, wherein whosoever are related are forbidden in scripture and our laws to aarry together," confines itself to the relatioaships of the first and second degree (omitting, what the early church omitted, that of cousins), for within these two degrees are practically comprised all the relatives that a man could or
would marry; but during the period with which would marry; but during the period with which we have to do marriages within the third and fourth degree were also pronounced unlawful, and, indeed, the prohibition was extended by the end of the 6th century to the seventh degree; and so it continued until in the Western church it was once more reduced to the fourth degree by the Lateran council under Innocent III. in the year 1915.0 Two inferior kinds of affinity, arising from the second marringe of a sister-inlaw, and of that sister-in-law's second husbund, were also abolished by the fourth Lateran council; and the affinity caused by illicit connexion was declared by the council of Trent not to extend beyond two degrees (Scss. xxiv. c. 4). It is not necessary to quote the judgments of
- The growth of the enlargement of the area of prohsbitiuns nisy be etadied in the bistory of our own coutatry. In the time of Augustine of Csiterbury, A.b. 601, msrrlages in the flrst and second degrees of relationalitp were borbiddnn, those in the third degree being counted of donliful legalily. (See Gregory's Answers to Auguatine, mnwer v.; Juhnson's English Canons, voi, i, p. 69, Oxf, tx50.) Seventy years ister, In the timn of Theodore of Gatterhary, A.D. 673, marriages in the tirat, second, and third degrees were forlidden, and those in the fourth were only not to be dissolved (Theod. Paenit. ed. Petlt, c, xi. p. t2). By the time of Lanfrane, A.h, 1075, the prohibi-
tios, in England as erse tios, in Enilund as elsewhere, had been exiended to the
erenth drgree. (See Laurranc's Canons, made in serenth drgree. (See Laulranc's Canons, made In London, can. vi. ; Johnson's English Canons, vol. II. p. 14.) It was owing oniy to the "rudeness" of the English that
marlages so far as the seventh degree were not forbilden tumerly as even the time of St . Auguatiue. Grerory ex. pianing thal eisewhere he prohibited them to that extent, (fee bis Rescript to Falix, bishop uf Hessana; Hurd. Concil. tom. ili, p. 518.) On like grounds Gregory II. "conades" marriagea after the fuurth degree to the Germane
(Epith. ad Bonif.; ibid. p. 1858).
the great church teachers with respect to any prohibition, except that which related to the marriage of cousins. For on all other casce there is an universal agreement; and we have only to sny that every writer who deals with the subject at all, witnesses to the prohibitions of the canon and civil law, and endorses sometimes one and sometimes another of them. Thus St. Ambrose insiats upon the prohibition of marriage with a niece in writing to Paternus, who had proposed a marringe between his son and grandduughter (Epist. 1x. al 66 ; Op. tom, ii. p. 1018) St. Basil argues with great force and ingenuity, in his letter to Diodorus, against marrlage with a wife's sister ${ }^{\text {r }}$ (Epist. 197; Op. tom. iii. p. 213, Paris, 1638 ). But on the subject of the marriage of cousins there is no such consensus, St. Augustine gives it as, his opinion that such marriages are not contrary to the divinc law, as they were not contrary to Roman law until the legislation of Theodosius the Great. Until that time, that is, the end of the 4 th century, no objection appears to have been taken to these marriages by the church; but when the state changed its mind, and after haring vehemently condemned them for twenty years, once mors declared them permissible, the church, which had followed the imperial lead in the first instance, did not change back again so readily. From the 5th century onwards ecclesiastical anthority first frowned upon the marriage of first cousins, and then condemned them, pratly as being in the second degree of propiaquity, and partly for physiological reasons, as stated by jope Gregory in his fifth answer to St. Augustine of Canterbury. "Sed experimento didicimus, ex tali" conjugio sobolem non posse succrescere. Et snera lex prohibet cognntionis turpitudinem revelare. Unde necesse est ut jam tertia vel quarta generntio fidelium licenter sibi jungi debeat; nam secunda quam prae diximus, a se omni modo debet abstinere" (Beda Hist. Eecles. i. 27, p. 49, Oxoa. 1846). We have already noted that they were condemned by the councils of Agde, A.D. 506, of Epaone, A.D. 517, of Auvergne, A.D. 533, by the third council of Orleans, A.D. 538, by the fourth council of Orleans, A.D. 541, by the second council of Tours, A.D. 567, by the council of Auxerre, A.D. 578, and by others, including even the great Eastern conncil in Trullo, A.D. 691. But these prohibl tions did not begia till after the legislation of Theodosins, out of which they sprang at the ead of the 4 th century. It is noticesble that

[^122]prohibitions of marringe on the ground both of cousinhoed and of apiritual relationship originated not with the church, but with imperial legislation.

For Literature, sea Marriage, p. 1113.
[F. M.]
PROJECTUS, martyr, commemorated Jan. 25 (Bed. Mart., Praejectus; Florus ap. Bed. Murt. ; Notker. ; Mart. Rom. ; Boll. Acta SS. Jan. 2, 636, deacon, mart. at Cesals, 8th ceut. [C. H.]

## PROKIMENON (проке $/ \mu є \nu \alpha \nu$ ). A short

 anthem consisting of a verse and response, generally, but not always, taken from the psalms, aud often chosen so as to point the lesson contaiaed in the Epistle for the day. It answers on the whole ta the Greek liturgy to the Western Gradual, notwithstanding that it is sung before the Epistle, while the plare of the Gradual is bet ween the Epistle and Gospel. The custom in both cases doubtless arose from the earlier custom of singing a psalm between every two lections. [Granual.] In the liturgy of St. Chrysostom the prokimeson is preceded by a preclamation of the deacon, viz. $\psi a \lambda \mu \partial s \tau \hat{\psi} \Delta a u t s$, ミoфía, though no psalm is sung there. The words $\psi a \lambda \mu$ os $\tau \hat{\psi} \Delta$ avto are reparted after the Epistle, where agaia no psalm, but only "Alleluia," is sung. This probably represents a remsant of the ancizat custom, and supports the interauce that, as the Gradual of the West staads for the ysalm between the Epistle and Gespel, so the Prokimenon represents that which used to divide the Old Testament lection (now disused in that liturgy) from the Epistle.A Prokimenon is also sung in the Vesper office of the Greek clureh, and on Sundsys and festivals in that of Lands also. The ordibary Vespers prokimenon is invariable for the day, but on the other eccasions it refers to the Epistle, as in the liturgy.
[C. E. H.]
PROMUS, msrtyr with Areus and Eliss; commemorated Dec. 19 (Basil. Menol.).

## PRONAOS. [Narthex.]

PROPERTY OF THE CHURCH. [Compare Unders, noly, p. 1490.]

## A. Sources of Cilurci Property.

1. Lands.-In the earlicst days of the church those who had lands and houses sold them and gave the price to the church tund (Acts iv. 34). This continued to be the custom of the church of Lome ('l'heod. Lector. Coll. ii. p. 367), which, ss Valesius thinks had no immovable property until the time of Gregory the Great, excepting of course church buildings and cemeteries. So Augustine would never purchase land or houses, but if such wera given or bequeathed to the church he aceepted them (Posid. Vitu Aug. c. 24).

We find the church in possession of land before it was a body recognized by the state. Alexander Severus ndjudged to the church a piece of common land to which the vintners alsolaid claim (Lamprid. 49). In A.D. 261 Gallienus restored the cemeteries. The edict of Constantine A.D. 313 declares that the Christians are known to possess places belonging not to any individual but to the whole body, and he commands Anulinus to restore the houses, gardens, and other property to the several churches (Euseb. Hist. x. 5). From this time

## PROPERTY OF THE CHURCH

immovable property was given to the church is abundnnce. Sometimes the donor reserred the usufruct to himself or some neat relative, as Ambrose (Surins, Apr. 4), but many bestouel all their farms and property absolutely. Augustine (EPp, 109) rebukes Eudocia tor impuezishing her houschold in this way.
(For the alienation of church property, see Alienation.) The statute of limitations did not apply to chureh property; recovery was aot barred for a hunilred years (Cod. Just. 1, 2, 23), which was afterwards reduced to forty (Nor. exxxi. 6), the regular limit being thirty, An annual charge upen land by gift or legacy could not be redeemed (C. J. 1, 3, 46), A.D. 530, or in any way cease to be paid in perpetuity ; if alienated it could be recovered with interest (ihid. 57), but it might be exchanged with another church.

Leases,-The usufruct of church property could be enjoyed by a layman for his lifetime of a term of years, in return for an equivalent paid at death or the end of the contract (Nor. vii. 4). Justinian forbade church estates to be let according to the ins colonarium (a kind of beneficial lease (Nov. vii. praef.). Emplytecsis was permitted only for the life of one tenant and two specified heirs (Nov. vii. 3); it was forbidden in perpetuity (ibid. 7) unless the estate was profitless and could not be improvel (Stut. cxx. 1). An ordinary lease was limited to twenty years (C. J. 1, 2, 24), which was afterwards extended to thirty ( $\Lambda \circ v, ~ c x x .3$ ).

Another method of granting ehurch money or farms was per precariam, oo called either "quis illud precario possidet" or "quin precibus obtinetur" (Ducnige). This is sometimes regarded ss \& kind of benefice. One form was a lease for one or a few, generally five, years, and rent was paid; sometimes the terms were the same as the emphyteusis of Justinian (Nov. vii.), of which kind forms are found in Mareuljhus, ii. form. 39, 40.

The enrliest notice of precariae is in a enon sscribed by Gratian to some African council (labbe, Conc. i1. p. 1178), which permits a rector to pevoke any precarine made by his predecessor to the injury of the chureh. [Pricariat.]
2. Legacics.-A.D. 321. Constantine decreed that any one might bequeath to the ehureh any property he pleased (Cod. Just. i. 2, 1). Full liberty was taken of this privilege, and it was soon abused. Many bequeathed all their property to the church, leaving in poverty those dependent upon them. Augustine refused to 0 ceive legacies if they were needed by poor relativ s (Potidonius, Vita Aug. 24). He was obliged to defend himself against the charge of discouragiag legaciee. Aureliue, bishop of Carthage, restored his property to a man who, having given all to the church, afterwards had a son ; so when an angry father disinherited his son, Augustine would not accept the legacy for the church (cf, Sermo de diversis, 49). Ambrese (in Lucam. 18) forbids to pinch relntives in order to loave money to the church. Jerome (Epit. Mar.) upplauds Marcella for surrendering her own wishes to her mether's, and bequeathing her property to relatives rather than the church. On the other hand he sdrise the widow Furia, in spite of the opposition of her father, to leave her money to the church. Gregory the Great restored an estate rather than imporerish the children.
A.D. 455. The law of Valentinian (Cod. Juwh

PROPER
siv. 2,20 ), whle from virgins ad trusts, did not church, for Jer (ep. 50) do not greediness of law necessary. forbada deacon church ; they pleased in their was restored to 2,13).
Augustine ad Christ as one m equal share with children were to go to the church on accepting a le amount and the (Cod. i. 3, 28 ). a legacy be left t charch of the p when a saint or then if there as legacy is to go to which the testat $2,26)$; if there $a$ in the province, a the testator. If n for charitable ase within a year ( $C$. thage (Con. iv. c. bishop to enforce commands the $b$ daly carried out cies might not in to remain snnual firmed ivid. J. 57,
The minute re were ametimes re $\rightarrow$ r.g. bequests to for the redemptio valid, although $t$ ) certain, and the barred for a hundr Fresch kinge coofi that wills in favo ralid, slthough Lagdan. ii. 2; Pay
The Lex Falcidis mers than three legacies, was repan (Noo. cxixi. 12). (c. li.) arranged lesving property t 3. Grants.-Gras formed snather sou gare a large sum t bishop of Cartlage Namidia, snd Mau defray expeases-a queatly fallowed b granted sn annual vidows, virgins, at (Theod, Iv. 4). Thi one-third was restor by Marcian (Cod. conacil of Chalcedo andria, was accused Gregory the Great proconsul of ltaly
from the church of
Chilst. ANT.-VO

## CIIURCH

to the church is nor reserved the $t$ relative, as Amany bestowed all itely. Angustine mpoverishing het
tch property, see $f$ limitations did recovery was not d. Just. 1, 2, 23), $d$ to forty (Nor. eing thirty. An ft or legacy could 3), A.D. 5:30, or in epetuity ; if nlien. interest ( $i$ i, ${ }^{2} .57$ ), honother ehurch. chnreh property for his lifetime or in equivalent paid ract (Non. vii. 4). to be let accord. kind of benefirial mpirticesis was $f$ one tenant and 3) ; it was forunless the estate re improved (Nos. limited to twenty h was afterwards 3).
chmreh money or lled either "quis in precihus obtisetimes regarded as a as a lease for one and rent was paid; 10 same as the em. ii.), of which kind ts, ii. form. 39, 40. nriae is in a cmon can council(Labbe, its a rector to jehis predecessor to RECARIAE.] onstantine decreed to the church sny ust. i. 2, 1). Full ivilege, and it was hed all their pro3 in poverty those stine refused to po led by poor relatic He was obliged to urge of diacouraging Carthage, restored ving given all to the ; so when an angry ugustine would not nrch (cf. Sermo de liucam. 18) forbids leave money to the ) applauds Marcells hes to her mether's, to relatives rather eer hand he adrises he opposition of bet the church. Gregory ather than imporet-
entinian (Cod. Justh

## PROPERTY OF THE CHURCH

mi. 2,20 ), which forbade clerics to recoive legacies from virgins and other religious persons even as church, for Jerome (ad prevent legacies to the church, for Jeroma (ad Nepotian.) and Ambrose
( 6 , 50 ) do not complain of the law, but of the rreediness of those will-hunters who made the law necessary. Theodosius (xvi. 2, 27, A.D. 390) forbade daaconesses to make bequests to the church; thay might however give what they pleased in their lifetime (ibid. 28). Full liberty was restored to them by Marcian (Cud. Just. i. 2, 13).
Augustine advised those who had sona to add Christ as one more heir and give the church an equal share with the rest (De Div. Serm. 49); dead children wera to be counted in and their portion go to the church (inid. 44). Justinian ordered that on accepting a legacy, the bishop ahould enrol the amount and the date before the civil magistrate (Cod. i. 3, 28). Also (Yov. 131, 9, A.D. 541 ), if a legacy be left to God or Christ, it is to go to the charch of the place where the testator lived; whea a saint or angel is named, but not the place, then if there are many chapels so named, the legacy is to go to the poorest (unless chere be one which the testator was known to favour, C. J. i. $2,26)$; if there are no chapels in the city, to one in the province, and failing that, to the church of the testator. lf money were left to build a house for charitable uses, the work must be completed within a year (C.J. i. 3, 46). The canona of Carthage (Con. iv. c. xviii. xix., A.D. 398) forbid the bishop to enforce a bequest by law, but Justinian commands the bishop to see that a bequest is duly carried out (Nov. cxxxi. 11.). Annual legacies might not in any way he changed, but were
to remain annual (C. J. . 3, 46, A.D. 530 ; conto remain annual (C. J. 1. 3, 46, A.D. 530 ; con-
firmed itid. 1.57 , A.D. 534 ). The minuts 57, A.D. 534).
The minuta requirements of the Roman law
were sometimes relaxed in favour of the church $\rightarrow$ were bometimes relaxed in favour of the church -org. bequests to the poor (C. J. i. 3, 24), or
for the redemption of csptives (ibid. 28), weere valid, although the persoas benefited were uncertain, and the claim-to auch money was not barred for a huadred years (C. J. i. 2, 23). The Freach kings coafirmed the canons which ordered that wills in favour of the church ohould be
ralid, although in aome polate informal (C) ralid, although in aome polate informal (C.
Lagdun. ii. 2 ; Paris, iii. 1) Logdun. ii. 2; Paris, iii. 1). [Mlortmain.]
The Lex Falcidia, which forbade a man to leave more than three-fourtlis of his property in legacies, was repenled in the case of the church
(Nov. cxxxi. 12). A.D. 772 a Bavnrian council (c. li.) arranged for the alteration of a will (c. li.) arranged for the alter
leaving property to the church.
3. Grants.-Grants from the imperinl fund formed snother source of revenue. Conatantine gave a large sum to be diatributed by Caecilian, bishop of Carthage, among the olergy of Africa, Nomidia, snd Mauretania (Euseb. Mist. x. 6), to defray expeases-a precedent which was frequently followed by later emperurs. He also granted an aanual allowance of corn to the (Thidows, virgins, and clergy in each province (Theod. iv. 4). This was revoked by Julian, but one-third was restored by Jovian and confirmed by Marcian (Cod. Justin. I. 2, 12). At the andria, was accused of approprlating it (act. 3). Gregery the Great (viii. ep. 20) writes to the proconsul of Italy not to withhold this grant from the church of Naplea. In iv. 42 he blames
CHalst. ANT.-VOL. 11.

## PROPERTY OF THE CHURCH 1731

Leontins for appropriating the corn at Ariminum. The civilia anaona, or grant of brend to the poor, is oftener meationed nlong with the immovible property of the church, and could not be alieaated (Cod. Just. 1. 2, 14; Nov. vil. pracf. and cxx. 1). There is a decree of Marcian, A.D. 454, which is thought to refer to this corn (C.J. i. 2, 12): "Et quia nostrao humanitatis est egenis prospiccre et dare opernm ut pnuperibus alimenta bon desint, salaria etiam quas sacrosanctis ecclesils in diversis speciebus de publico hactenus ministrata sunt, jubemus nunc quoque inconcusa et a nulle prorsus imminuta prac-
stari". stari."

Anastnaius granted seventy pounds of gold to the church of Constantiaojle for the proper conduct of funerals (C. J. i. 2, 18; cf. Nov. lix.).

When the barbarisns divided the lauds of the emplre, the church estates remained sacred ; genernlly they were increased. Clovis and his hrst succeasors awarded large tracts. St. hemigius received a great aumber of landa to be distributed among the destitute churches. The roynl exchequer was grently impoverished (Greg Turon. vi. 46). Ludwig made grants to the church of Orleans (Con. Aurel. i. c. 5, A.d. 511) Dagobert I. gave the royal revenue from Tuurs to the church of St. Martin (Eligii Vita, 1, 32). So rapidly and alarmingly was the church of Frnace becomiag rich, that king Chilperic nnnulled all testaments in which the church was mode heir, but this was repealed by Gunthram soon after. Charles Martel seized a quantity of church land to reward his soldiers, A.D. 740, but part was restored by Pippin (Gesta Francorum, Planck). Frequeatly the gifta made by kings were confirmed in synods, as those ol Gunthram at Valeace, and of Dagobert (Planck, ii. 203), and of Pippin at Ratisbon, A.D. 742.
4. Slaves, - A.D. 590 the firat council of Seville (c. 1) was requested by the deacons to anaul some manumissions of the late bishop Gaudentius. They found that the existing cunons forbade the alienation of church property nand rendered all such transactions void. It was decreed that if Gaudentiua had left property to the church the slaves might remain frec, otherwise he ought not to injure the church. Still to judge more according to the precepta of humaaity than by strict law, such freed men were to remain in lua ecclesine, ut idonei: their property they might leave to their sons, but to no others. See Slavery.
5. Occasional sources of revenue wera the estates of clerica and religious persons who died intestate and without relatives (Cod. Just. i. 3, 20). Theodosius extended to the church this privilege which all other collegia possessed. Clerics withc.: relntives were expected to lenve their property to the church (Salvian. ad Salonic.), and were allowed no heirs but their aephews by C. Agath. c. 24, A.D. 501;. Also all the property of a bishop, except whit he possessed before his appointment or inherited from relatives (avo. cxxxi. 13 ; cf. C. Rhem. c. 10, 20) : the estates of freed men of the church who died childless (Greg. M. v. 12): the marriage fees of slaves on church land (ibid. i. 42) : preperty stolen from a church tenant, if recovered (this was forbldden by Gregory, l. c.): fines for eccleslatical offences ; the estates of clerks whe became aeculara again (C. J. i. 3, 55). The goods of heretics were

## 1732 PROPERTY OF THE CHURCH

sometlmes bestowed on the church, as were those of Nestorius when he was sent into exile by Theodosiua. So also were the houses whers Montrnists assembled (Cod. Theod xvl. 5, 57), and Donatists (ibid. 54). Hoborius gave several heathon temples (Cod. Theod. xvi. 10, 20). Constantius gave a temple of the sun at Alexandrin (Sozomeu, v. 7), and some bnailicas, as the Sessorian and the Laterna. The statue of Serapia and other idola at Alexandria were melted down for the use of the church, the emperor glving orders that the gode ahould help to maintain the poor (Socrates, vil. 7).
Fees for baptlsm were at one time paid. Greg. Naz. (de Bapt. Fr. 6.55) writes agninst it. The Cob. Eliberls, c. xlvili. forbids this practice, so does Gelasius (Ep, ix, c. 5); nad for confirmation also. Con. Braccura, il. c. 7, forbids the exaction of a pledge at baptism from those who were too poor to make nn offering ; nnd $\mathrm{c} . \mathrm{v}$. forbids the bishop to extort a fee trom the founder at the consecration of a church. Jerome (Quaest, Hebruic. Gen, xxiii.) censures the practice of exacting money for a burial-place.
6. Beneficcs.-Ducange defines a benefice to be "praedium fiscale quod a rege vel principe vel ab alio quolibet, ad vitam viro nobili utendum conceditur. Ita autem appellatum est, quod ia ex mero dantis beneficio ac liberalitate illud possideat." The word had a wider sense in ecclesiastical usage, "beneficia eccleaiastica dicebantur universin res ecclesiae in beneficium datae, sive a principibus aive ab ipsis ecclesiia et earum praelatis in beneficium datae essent." It has apparently the sense of oblations in the first canon of the council of Anxerre, A.D. 578. In the laws of the Visigoths (ix. 5, 5), it ia equivnlent to merces, and is used in thia widest signification by Thomassin in his work, Vetus et Nova Eectesiae Disciplina circa Beneficia et Beneficarios, which treata of every kind of payment to the clergy.
Originally a benefice was not separate from ordinntion. By the fact of ordination a clergyman was attached to a church and could clnim maintenance. All the funds throughout the diocese were handed over to the bishop, who gave the clergy their portions. Gradunlly the custom grew up of making special reservations to particular places; the right to maintenance was no longer personal but local ; the principle prevailed, "ut qui titulum haberct ius queque fructus percipiendi ex bonis titule amnexis consequeretar." Ultimately the canoniats defined a benefice as "ius perpetuum percipiendorum fructuum quorumcumque ex bonis ecclesiasticis seu Deo dicatia" (Van Espen. vol. i. part 2, tit. xviii.). For other eources from which the clergy were maintained, aee alao Tithes, ObLAtions, Finst-Fruits.
Thomassin considere the history of the word to be as follows (ii. lib. iii, c. xiii.). Beneficea were originally lands granted by the emperor: when laymen seized charch lands, theae were held also of the prince or the church by military tenure, and called benefices: the name remained after they had been reatored to the church. The other explanation ia that they were granted to the soldiers of Christ on condition of serving faithfully in the ermy of the church.

Biaus, followed by Baronius (anno 502),

## PROPERTY OF THE CHURCH

fixes the orlgin of benefices at the beginniug of the 6th century. That benefices were enly juat coming inte use in the church at this time is supported by the fact that some clergy, after enjoying the usufruct ior thirty years or forty (Juat. Nov. exxxi. 6), claimed the lands as their own by preacription. The first council of Orlenna (c. xxiii.), A.D. 511, decreed that if the kindnesa of the bishop had allowed clerica or monka to till or bold lands or vineysid, even though many years could be proved to have passed, the church was to suffer no harm, and the secular law of prescription (thisty yeara) was not to be put forward to the prejudice of the church. It was also found necessary to forbid all clerles to go to the prince to seek for benefices without letters commendatory frem the bishop (can. vii.). In A.D. 517 it was decreed (Conc. Epaonense, c. xir.) that if a beneficed priest be elected bishop of another chureh, he is to return all gits previously made to him by his church. Canon $x$ viii. enacts that the secular law of prescription is not to apply to the church.
Although a benefice was sltogether the free gift of the bishop, yet his right to revoke his gift was questioned. In A.D. 538 the thind council of Orleans (c. xvii.) forbnde a bishop to revoke the benefices (munificentins) granted by a deceased predecessor, except fur improper cosduct, but he could force an exchange; his own gifts he might revake if the recipients proved contumacious.
Benefices were granted by word of mouth or by writing (C. Aurel. iv. c. xviii. A.D. 541), as the bishop thought fit ; in neither case could the benefice be alienated. If a benefice were granted to a cleric of another church, at his death the benefice returned (ibid. c. $x \times x$ vi.). Improvementa went to the church at the death of the beneficiary (ibid. c. xxxiv.). If a bishop, by will, left a farm to a cleric, who entered upon it during the vacancy, the new bishop might confirm or annal the legacy (ibid. c. xxxv.). A.D. 554 the fifth trouncil of Arles (c. v.) forbids cierics to deteriorate the property of which they have the use; the younger are to be punished; the older to be regarded as marderers of the poor. A.D 567 the second council of Lyons (c. v.) forbids bishope to withdrew the gifte of their predecessors; if the beneficiaries need punishment, it should be on the persons rather than their property. Such canons were renilered necessary by the frequent quarrels of the bishop and his clergr, (Gregery of Tours, Hist. iv. 7; v. 49; ri. 36). The will of Hadoind, a Gallican bishop (apud Baronium, A.d. 652), mentions a villa "quam Lupus quondam per beneficium nostrum, tenere visus fuit, similiter villa quam ex munif. centia nostra concesaimus." Lupus is to enjoy the usufruct, and on hie death they sre to be restored to the charch.

In the Church of Italy the epistle of Symmachus to Caesnrius of Arles probably described the custom of that time, to give a benefice only to deserving clergy, or monks or strangers, when there is some strong necessity (Epist, r .). This was confirmed by a council held at Rome (cap. ir. A.D. 502). Gregory the Great granted a benefiee to a preabyter at the request of his bishop; but ordered the nnnual value of the benefice to be deducted from the preabyter's shere at tho

## PROPER

ordinary divisi cap. v .).

In Spain, the A.D. 531) enacts tineolas seu alis fecisse probatur usque ad obitus som, ius suum e tario aut succes aut prohaeredum pro servitiis aut voluerit." A.d. c. iii., enacts that property of the to the churches o does not serious church, "firmum clerics, and the ne stare permittantu plies that the lan mother church; phrase "salvo iu allows a grant to benefice was gran incentive to fur hopes were disappo (Con. Emerit. c. xi The laws of the usual law of prescrip order the bishops $t$ with a list of the $p$ widow and childre were net to be turne A.D. 779. Charles nona cum ipso censu , church estates, and s (Tithes, chap. vi.) th which all land was s Wis to be paid as re the conncil of Frank f et nonas sive census, er beneficiis et rebu orders churches to be ficis exinde habent."
lo the East there is graatitug benefices. themins (A.D. 470, C Thomassin quotes, has a benefice, but to ma way; for the usufruct for usufruct of equal dov. vii. 4.

## B. Administration

The edminiatration the duty and privileg clared by the council o ${ }^{3+1}$; cf. Cl. Rome, vi Gregory the Great, ii officials were bound to bishop and to act acco whether they were oecnn or managed the guest-h or poorhouses (Chalced (iidi, c. xrii.), or char (Joutin, Aur. cxxiii. 23) bishop was far from absol by (1) the rights of the of the empire, and (3) by politan and of the provin conacile. [Bishop.]

1. The rights of the cl

## GURCH

e beginning of es were ouly nurch at this t some clergy, thirty years med the landa first council ecreed that if dlowed clerics or vineyards, be proved to Iffer no harm, iption (thirty rward to the as also found to go to the it letters comvii.), In A.D. rense, c. xir.) lected bishop tura all gifts turch. Canon of prescription

## ther the free

 to revoke his i38 the thind de a bishop to s) granted by improper conange; his own ipienta provedof mouth or . A.D. 541 ), as case could the were granted his death the Improvements of the benefiby will, left a it during the firm or annul 554 the fint ierics to detehey have the ted ; the older e poor. A.D (c. v.) forbids $f$ their predeunishment, it han their pro1 necessary by and his clerg?, ; v. 49 ; ri. llicsn bishop ations a villa cium nostrum, am ex munifius is to enjoy hey are to be

## istle of Sym-

 ably describes benefice only rangers, when ist. v.). This Rome (cap. ir. nted a beneffe is bishop; but benefice to be share st the
## PROPERTY OF THE Church

ordinary division (Thomassin, pars 3, lib. 2,
cap. v.).
In Spain, the second council of Toledo (can. ir. A.D. 531 ) enacts: " si quis clericorum agellos vel fineolas eeu alia sedificia in terris ecelesiae sibi usquas ad obitur, austeutandas vitae suae causa, usqua ad obitus anj diem poasidest. Post decestario aut ecclesiae restituat, nec testamenaut prohaeredum relio iure, cuiquam haeredum pro servitios aut paquat nisi corsitan episcopus roluerit." A.D. 589 the third ecclesiae largiri c. iii., enacts that bishopa are not to alienate the property of the church. However, if they give to the churches of their diocese anything which
does not seriously hamper the nitity does not seriously hamper the utility of the clerics, and the needy, "salvo and to atrangers, atare permittantur." "Firmum maneat "inaeplies that the lend would never return to the mother church; it is the contrary to the phrase "salvo iure ecclesiae." So canon iv. allowa a grant to a monastery. Sometimes a benefice was granted by way of reward and incentive to further effort: if the bishop's hopes were disappointed he might recall his gift (Con. Emerit. c. xiii. A.D. 666).
The lawa of the Visigotha (iv. 5, 6) forbid the usual law of prescription to apply to benefices, and order the bishops to supply rectors of churches widow a list of the property of the benefice: the widow and children of a deceased beneficiary A.D. 779. Charles the Great benefice (i. 1, 4). ans cum ipse Charles the Great ordered " decima et church estates, and Selden explains those who held (Iithes, chap). vi.) that, in addition to the tithe which all land was supposed to pay, a ninth part Wis to be paid as reat to the church. A.D. 794 the council of Frank fort, c. xxv., orders "decimas et nonas aive census, donent qui debitores sunt ex beneficiis et rebus ècclesiarum." Can. xxvi. orders ciurches to be restored by those "qui beneficia exinde habent."
In the East there is no trace of the custom of granting benefices. The decree of Leo and AnThemius (A.D. 470, Cod. Just. 1, 2, 14), which Thomassin quotes, has reference, not to granting सay; for the to makiag a lease in the usual Hay; for the usufruct is granted only in exchange
for usufruct of equal value (sec. 5 ) Joo. vii. 4 .

## B. Administration of Ciutrer Property.

 The adminiatration of church property was the duty and privilege of the bishop, as is de${ }^{341}$; ce. Cl. Rome, vi. c. 7; Gelasius, ep. A.D. Gregory the Great, ii. ${ }^{\text {in }}$. 7 ; Gelasius, ep. $x^{\text {. ; }}$ officials wers bound to give an accubordinate bishop and to act according to his judgme the whether they were oeconomi (Chalcedon judgment, of managed the guest-houses (Greg. Mag. iii. 24.), ${ }^{\text {or }}$ poorhouses (Chalcedon, c. viij.), or parishes. (iid. c. xrii.), or charitable trusts in general (Justin. Nur. cxxiii. 23). Yet the power of thebishop was frr bishop was far from absolute. He was controlled
by (1) the rights of the clergy, of the empire, and (3) by the de, (2) hy the laws politan sud of the provincial decreea of his metrocouncils. [Bishop.]
concilis. [Bishop.]
l. The rights of the clergy cannot be defined

## PROPERTY OF THE CIIURCH 1733

 With exactueas, but they possessed the followingprivileges. A.D. 341 . The council of A c. xaip., decrees that The council of Antioch ister, but the presbyters bishop is to admin. made acquainted with, and clergy are to be church, that it may not be property of the private property of the bishop coned with the same purpose Apostolic Canop. (Cp. to the Canon $x x v$. reserves to the dispensing to the poor, bat if the p the right of deacons disapprove they may summon theters and before the provincial synod. So the the bishop cara, iil. c. 16, A.D. 572 synod. So the Cl. of Brac: c. 32, A.D. 398, declared he Cl. of Carthnge, iv. if made by the bishop without or gift to be void aubacription of the clergy wit the consent and A.D. 470 (Cod. Just. 1, 2, 14) edict of Leo, clergy of Conatantinople as 14), recognizes the alienation of churchople as having a voice in the A.D. 535 (Nov. xlvi. 1, 2) So also Justinian, prohibition of Niv. vii. 1 , , relaxing the strict a church the right of judgiws to the clergy of expedient to alight of judging whether it were the consent of five property; and by Non. vii. 3 required to make palicests and two deacons is emphyteusis. [Alienation] the lease called of the clergy were limited to control, the rights administration being the privilege of the netive In acme cases presbyters aeizege of the bishop. but it was held to be an act of insubordinege, (Greg. Turon. ii. 23). The of insubordination c. vii. viii., A.D. $324-371$ The council of Gangra, ful), anathematizes any (the date is doubtgifts for the church, save the give or receive appointed officer. This the bishop and his probably to heretics who perauaded ace most truat the dispensing of alma persuaded people to than to the orthodox biahop (Binij Annot.) rather
2. The imperial laws limitinii Annot.).
the bishop as to alienation and the power. of found in the article Alienation, and abor will be the heading leases. 3. A council had
ovarrule a bishop. Chat atimes the right to are frequent in the chises of maladministration Athanasius was chare history of the church. Tyre; Dioscorus also before the council of before the council also, bishop of Alexandria, before the council of Chalcedon, where lba of
Edessa was also tried. See Couvcrand Patrons were not allowed touncil.
the endowments which they to interfere with churches (Cl. Toledo iii. c. they had made to

The increase of wealth, and in ram.] the negligence or dishonesty in some cases required that he should have of the bishop, otficial. The Arabic can have the aid of an Nicaea (c. Iviii. ivab canons of the council of of each city are to chonse that the citizens ecclesiastic to manage chonse some monk or lxxxvi. orders an the hospitals. Canon appointed in each oeconomus, or steward, to be to manage in each church, and with him others, (Cf. manage the estates, farms, fruits, and vessels. Labte, Conc., ii.) Gre other Arabic version ia Lade, Cishonc. ii.) Gregory of Nazianzum, when of the property of his pee, found no account occupancy he kept no his see, and during his Sua). Chrye kept no accounts (Carmen de Vita revenues without waid accused of managing his clergs (Photius, Bibl, Cod. 59). Soon after he time the church of Constantineple per his more than one steward, as we poseased more than one steward, as we find from the

## 1734 PROPERTY OF THE CHURCH

letter of the council of Ephesus addressed "presbyteria et oeconomis," though perhape these were essistants to the stewarl, of whom there is mention in the Life of Chrysostom by Palladius (c. 20). [Oeconomes.]

In the Western church the assistant of the bishop was generally a deacon, or srchdeacon, or subdeacon, sometimes a presbyter, occasionally a layman. Cyprian brings chargea of fraud and embezzlement against the deacon Felicissimus and anuther (Cipp. 49, 55), but similar charges againat Novatos, who was a presbyter. Augustine committed the property of his see to certain of the clergy, from whom he required a strict account every year (Possid. Vita, 24). When on a journey he had to make a payment from the church funds, he wrote to the presbyters (ep. 219), and st his death left the charge of all the property to the presbyter Fidelis, who had previously had care of the fabric of the chureh. Ambrose left the finances of his see of Milan to be sdministered by his brother Satyrus, who was a layman. Prudentius ( $\pi \in \rho l$ oreф.) celebrates the archdeacon, St. Laurence, who had charge of the buildinga and dispensed the alms. St. Martin orders his descon to clothe a poor man (ap. Sulpitium). At Ticino, Epiphsnius, before he was made bishop, managed the property as deacon (Eunodius, Jita Epijh.). l'ope Agspetus transferred to an archdeacon the government of the church of Rogium in Gisul (Conc. Gall. i. 239, a.d. 535 ). The council of Paria V. c. 8 , joins the archdeacon with the bishop in a decree against the unlawful asaumption of monastic lands. In the letters of Gregory the Great we find that it fell chiefly to the archdeacon to have charge of the property, and he would have to make good any loss (i. 10,14 ; ii. 14,15 ; vii. 130 ). He was assisted by a deacon or aubdeacon (i. 70), and in some cases was released from his onerous duties after five years (vii. 130). The Cl. of Braccara [Brags]. Ii. c. 7, A.D. 563, orders the archdeacon to manage the fund for repsirs and account to the bishop. Deacons managed the Sicilian estates of the church of Ravenna (Greg. M. ix. 4), and so such duties formed their main employment, diaconis came to express the duties of a ateward. The Cl . of Seville 11. c. 9, A.D. 619 , forbide the appointment of a layman to the office of oeconomus as contrary to canon xxvi. of Cl . Chalcedon, and regards every bishop guilty of contempt and punishable who shall administer without an oeconomus. The fourth council of Toledo, canon xlviii. A.D. 6:33, confirms this. Gregory (Epp. vii. 6) had already forbidden the appointment of a layman. An oeconomus is ordered by Gregory to manage the funds of the see of Dalmatia, which were under the care of the subdeacon during a racancy (Epp. ii. 22). This othicer was also sent by him to look after the guest-houses of Sardinia (ii. 59).

If a bishop neglected his duties, the metropolitan had the right of compelling him (Justin. Nov. cxixi, c. 11). In later times the popes assumed a general aupervision, and often appointed a deputy. Simplicius transfers to Onagrius, a presbyter of the church of Ausona, the administration of the fund for the poor and for repairs (epp. 3). Gregory ( $e_{l}$, ix. 28) orders

## PROPERTY OF THE CHURCH

the bishop of Ravenna to appoint a deputy, and senis tho presbyter Candidus to see after the estates of the Roman eee in Gaul (v. $5 ; \mathbf{x} .55$ ).

The letters of Gregory the Grest shew how large an amount of work fell upon an activa administrator. The church of Rome possessed eatates in Sicily, Sardinia and Corsica, in A pulia Campania liguris, in Dalmatia, illyricuin, Gaul, Africa, and even in the East. There are letters sildressed to the administrators of papal estates in all these territories, and in many cities, Gregory prescribes the most minute regulations for these lanla, shields the peasant from the exactions of the farmer or papal oflicer, fixes the amount of small vexatious payments, destreys false weights and measures, and, lest sbuses should be revived, provides legal forms of security (see espy, i, 42). He lowered the charge for marriage of slaves, secured succossion to the relatives of the deceased, and repressed the unscrupulous zeal of the clergy. Besides descons and subdeacons, he appointed eminent bishops as his vicars (Milman, Latin Christianity).

## C. The Distribution of Funds.

1. This was the duty of the bishop. Originally all revenues, from whatever source through. out the diocese, were paid into his hands. Afterwards regervations were made to persom and places. The Apostolic Canons and Constitutions may be taken to represent the customs of the third and fourth centuries. Canon axxvii. (or Ixxix.) recognizes the bishop as the distributor of all goods of the church, and warna him not to appropriste them to himself or his parenta, unless they are poor. Canon yl. (or xli.) commits all to the care of the bishop, who is to dispense to the poor through the presbyters and deacons. The Apostolic Constitutions (ii. 28) order that at the agape a partion is to be set spart for the bishop as first-fruits, even though he may not be present. A descon is to have twice as much as a deaconess; s priest who has laboured assiluously is to hare a double portion, a reader or singer, or door keeper, has one share. The priests are to hare the first-fruits of new bread, of wine from the cask, of oil, honey, spples, grapes, and other frnit; first-fruits of money or clothing wert for the orphan and wilow. Every tithe was to be given to the orphan and widow, the poor and the proselyte (vii. 30). It is ordsined (viii, 30) that all first-fruits are to support the bishop, priesta, and descons ; the tithes sre to maintain the other clerics, virgins, widows, and poor. In Book viii. c. 31, it is ordered that what remains over after the euchariat is to be divided by the deacons among the clergy: to the bishop four parta, to a priest three, to a descon two, to 1 subdeacon, reader, singer, or desconess, one parh In Book ii. c. 25 , tithes and first-fruits are to be taken by the bishop and distributed to orpham and widows, the aflicted and diatressed.

Cyprian (Epist. vii. ed. Goldhorn) leaves the care of the widows and poor to the presbyter, but if any needy foreigners arrive they are to be anpplied from his special share. In his time division was regulated by dignity. Cyprian write (Epist. xxxix.) that for certain confer sors who were only readere he has designed the honour of the priesthood, that they at to bave an equal share with the presbites
(sportulis idad in equal share bably these mo which we rea paid into the pleased; cf. C was made a bis was promised Hist, v. 28). T orders the bishe may take what self and the br clergy made no common (Scrm obliged to give to Baedn, this w the arrival of 27). Ambrose lorn the templ suggests upon st with his clergy
In all this division which nized custom of this custoin does sny time. In th trsces of it for half: "non enim ecclesine tacultat Contempl. ii. 9). proclained that $t$ the patrimony of most part claimed poor; those who to the cburch; or upon it and had n
2. But the negl requirell some sett 475. Simplicius tius and Severu cburch of Osnne, fraud. Of the re oblation of the fait to the suspended for the fabric of $t$ strangers, the last Golasius (Eipist. Ix of Lucania, decre the blshop, the cler epistles of Gregory fold division was $t$ law. He hids Fellx the customary pay the bishop of Panor fourth part (ii, 51) cuse because, althon had tocreased, he all part of the uninc ${ }^{6}$ quartae secunduir dispensentur" (iii. I bishop of Agrigentu to receive, and gives the church was Augustine had mad asked how he should replies (xii. 31) the apesiolie see to ord portions, one for the fir hospitality and n fur the poor, for $r$ Aggustine and hls o had better live is

## PROPERTY OF THE CHURCH

(sportalis ilsdem) of the food distributed, and an equal share in the monthly divisions. Probably these monthly divisions were of the monsy which we read in Tertullian (Apol. 39) was paid into the cheat monthly, or when any pleased; ef. Cypr. ep. xxxiv. When Natalius was made a bishop of the sect of Theodotus, he was promised 150 denarii per month (Euseb. Hist, v. 28). The Cl. of Antioch, A.D. 341, c. xxv. orders the blishop to dispense to the poor, but he may take what is required of necessity for himself snd the brethren. St. Augustine and his clergy made no division, but had all things in commen (Scrmo 50), but he was afterwards obliged to give this up (Sermo 46). According to Baeda, this was the custom in Britain until the arrival of Augustine (Hist. Gent. Anyl. iv. 27). Ambrose says the bishop should decently alorn the temple of God, bestow what humanity suggests upoa strangers, be neither too niggardly with his clergy nor too indulgent ( Off. ii. 21).
In all this we see no trice of the fourfold division which afterwards became the rocognized custom of the West. In the Einstern church this custoin does not seem to have obtained at say time. In the Western church there are no traces of it for the first four centurles and a haif: "non eaim propriae sunt sed mmmunes ecclesiae tacultates" (Julisnus Pumedius de Vita Contempl. ii. 9). In early times it was openly proclained that the property of the church was the pstrimeny of the poor. The elergy for the most part claimed a maintenance as amongst the poor; those who had property generally gave it to the church; or if they retained it, they lived apen it and had no stipend (ibid. c. li. 12).
2. But the neglect or the svarice of the bishop required some settled plan of distribution. A.D. 475. Simplicius (Epist. iii.) writes to Florentius and Severus to take charge of the cburch of Osane, as its bishop was guilty of froud. Of the revenues of the church and the oblation of the faithtul, one-fourth is to be given to the suspeuded bishop, two parts are to be for the fabric of the cliurch and the poor and strangers, the last part to the elergy. A.D. 494. Gelasius (E'pist. ix. 27), writing to the bishops of Lucania, decrees the focrfold division to the bishop, the elergy, the poor, the fabric. The epistles of Gregory the Great shew that the fourfold divlsion was then thoroughly recogaized us law. He hids Felix of' Messana give to his clergy the customsry payments (lib. i. ep. 64): order's the bishop of Panormus to allow his clergy their fourth part (ii. 51); blames the bishop of Syracuse because, although the revenues of his church had increased, he allotted to repnirs only a fourth part of the unincreased revenue, and adds : quartae secundun distributionem canonicam dispensentur" (iii. 11); he takes away from the biahop of Agrigentum the fourth which he ought to receive, end gives it to the visitor to whom the church was entrusted (iv. 12). When Augustine had made couverts in England, he asked how be should divide the funds. Gregory replies (xii. 31) that it is the custom of the apposiolie see to order bishops to make four partions, one for the bishop and his householl tor hospitajity aud majuievance, for the clergy, for the poor, for repairing churches; but as Angustlne and his company were monks, they had better live in common. The fourth
part, which was assigned to the clergy, was not divided equally, but necording to the order and the merits of each, of which the bishop was juige. Simpliclus (1. c.) says, "clericls pro aingulorum meritis dividatur." Gregory (ii. 5) orders a sick man to receive his usual pay, "secundum loci elus ordinem," and Gaudentius of Nols Is to distribute the fourth part to the clergy of Capua, "iuxta antiquam taousuetudinem secuadum persobarum qualltatem " (iv. 26). So also the bishop of Panormus is to give to the clergy of his church a full fourth part, "secundum meritum vel officium, sive laborem suum ut ipss unicuique daudum prospexeris" (xi. 51). The chureh of Catana supplies more minute details of division (vii. 8). The elergy complaiued to Gregory of their bishop's metnol. Cyprisa, a deacon who was despatched by Gregory, decided that of the clergy's fourth a third part shouid go to the presbyters and deacons, the remuining two thirds to the interior clergy. The former mppealed to the pope, asserting that it had always been the custom to give two-thirds to the priests and deacons, and only one-third to the inferior clergy. Gregory left the division to the judgment of the bishop, to divide accordiuy to merit: "Ut tibl visum fuerit diserete dividere; ita saze ut unicuique slcut meritum laboris exegerit, libera tibj sit juxta quod provideris largieuli licentia." In an epistle of Gregory (ix. 29) to Paschasius, bishop of Naples, we have un instance of the proportion it was thought fit to preserve in distributing to the several orders a sum of whici the church had been defrauded: to the clerics of the church, a hundred solidi; to ope huadred and twenty-six needy persous on the church books (praciacentibus quos centum viginti sex ews cogoovimus) half a solidus each; to the priests and deacons and toreign clerics tifty solidi; to poor men ashamed to beg, one hundred and lifty solidi; to public beggars, thirty-six solidj. In the abseace of the bishop of Ariminum Gregory appointed a visitor and ordered him to set apart the two fourths for the clergy and the poor; the remainder was to be divided into three parts: for the fibric, the titular bishop, the visitor (iv. 42). Gregory used to make distribution four times a year, as is stated by Johannes Diaconus.

Such was the custom of the church of Rome. It was extended to Bavaria and uitimateiy to the German church by a capitulary of Gregury 11 . tributed "pro fourth for the cletgy is to be distributed "pro suorum officiorum sedulitate."
In the Gallican charch, the council of Agde, c. 36, A.D. 506, orders that all clerics who faithfully serve the church are to receive the stipeads due to their labours: "secuudum servitio sui meritum vel ordinationem canonum." Csoon il. enacts that the negligent or contumacious should be reduced to "foreign communion," that is, the condition of clerics of another church who were without cumnigndatory letters frem their bishop. In A.D. 511 the first council of Orlearer c. v., enacted that the produce of the este' bich the king had give, to the church show. used for repairs of wurches, maintenance of clergy and poor, or the redemption of captives. Canon xir. reuews the ancient statutes, and orders that of the oblations offered upon the altar the bishop is to claim halt, the

## 1736 PROPFRTY OF TIIE CHUROII

clergy are to recelve the other half to be divided according to their dagrees; the farma are to remain under the bishop's power. Canon $x v$, ordera that lands, vineyarls, slavea, and cattle given to the parishes are to be in the bishop'a power. Of the offerings upon the altar only one third in to be paid to the bishop. But as some of the parishes were very poor the ceuncil of Carpentras, A.D. 527, ordered the gifte to the parishes to go to the clergy and to reprairs of tho church, if the hishop's see was aderjuately rich; if not, the parishes are to keep only so uncis as is absolutaly needed for the clergy and repairs ; the surplus to go to the bishop. A.D. $5: 38$. The third council of Orleans, c. v., doereed that oblations made in city churehes were to be in the power of the bishop, who might set apart what he thought fit for repairs. The jarishes and country churches are to keep their own customs. Canon xi. withholds the stipends of the contumaclous; so does the ceuncil of Narbonne, c. x. A.D. 589 , aad also frem priests or deacons who could not read (c. xi.). Gregory of Tours (Spioil. tom. v.p. 107) allows some who were suspended to reccive their shere (spertulam).
In Spain the division was Into three parts, the daty of repairing the churches being thrown upon the bishop. A.D. 5l6. The council of Jurraco, c. viii., complains of the state of tite churches, and orders the bishop to go round annuaily and see that they are repaired, nccording to old custom; for by an ancieat tradition the bishop reccives a third of all. A.D. 563. The council of Braccara, c. vii., orders three equai portions to be made: for the bishop, the clergy, and for repairs and lights, of which last fund the arch-presbyter or archdeacon who administers it is to account to the bishop. By canon $x x i$. the oblations of the faithful and gifts in memory of the dead are to be divided once or twice a year among all the clergy equally. $A$, the bishops unjustly seized the revenues of the smaller ehurehes in their dioceses, the fourth cenncii of Toledo, c. xxxiii. A.D. 633, ordered them to take no more than a third, and to go round annually and repair the churches (c. xxxvi.). A.D. 655. The ninth council of 'foledo, c. vi., allows the bishop to hestow his thild of the oblations on any church he pleases. A.D, 66世I. The council of Emerita, c. xiv. divities the money offered in divine service into three parts: one for the bishop, one for the priests nad deacons, who are to apportion their share necording to order and dignity, end one share to the subdeacens and clerics. Canon yvi. forinits the bishop to take a third of the oblations from a parish, and threws the duty of repaiting their church on the priests. A.D. 693. The sixtcenth council of Toiedo, canon $v$. , decress that as the ancient canons allowed the bishop a third, he may exact it if he thinks he ought, but must then take the duty of repairing the churches; if he waive his claim, the worshippers must keep their church in repair under the supervision of the bishop; but when all the churches are in good repeir the bishop is to have his third. Many of these canons regard the praperty of a diocese as ne longer a fund contrelled by onc head, but as more or less separated and attached to particulur places. At what time this practice begin cannot be exactly fixed. Theodorus

PROPERTY OF THE CHURCH
Lector (1. p. 553) says that about A.D. 460 Mave clon, oenalomus of Constantinople, was the first to arder the elergy of ench church to recelve the olerings of their church. Uuder Justiuing fonuders of charches gave endowments (Nov. |vil. 2 ; cxxiii. 18), which womid naturaliy be reserved to their churches, though the Novela do not state this; on the other hand, the law prohibitiog the clergy or any manager of a charitable house to allenate, speaks onily of ecalesia or sacra domes.
3. Churches.-It was found desirable to regulate church building by law. The council of Chatcedon, c. iv., forbids the erection of a domans oratoria [OHATORIUA] without ounsent of the bishop. Juse tinimu decreed ( Xov. Ixvil. 2, A.D. 538), that any one who denired to build a church must get leave from the bishop, and must also give first an endownent for lights, repairs, and the support of the elergy ; it he canuot ufford so much, hs may restore an old church. The bishop is to conseerate the ground and fix a cross there, and whea the buildiag is oace begun the eivil judge is to enforce its completion by the donor or his heirs (Nov. cxxxl. 7, ©A, D. 5+1). If fubus are bequeathed for bnilding a church, the bishop and civil judge are to see it completed within three years (Cod. Just. 1, 3, 46, A.D. 530), which was afterwards extended to five years (lion. exai. 10). Consecration is forbidelen before endowment by $0 . v$. of the third council of Braccura a.d. 572. See Churdies, Maintenance of, p. 388.
4. The Poor.-In the enrliest account of church praperty (Acts 31.45 ) we real "that distributiou was made to every man aecording as he had need." The first council of the church ordered that the poor should be remembered (Gai. ii. 10). Duriog the first eight ceaturies of the church, nlmsgiving was carried to a peraicious excess. The enriiest notices of chureh seyvice (Jnstin M. Apol. 2 ; Tertull. Apol. 39) tell us that the coilections ware made for the orphans, widows, the sick and shipwrecked, all who suffered for the faith in mines, in prison, or in exile. Also as in apostolic times the weathier churehes made grants to the poorer ; the church of Rome was especially noted for its liberality (Dionysius, Bp. Cor. Epist.).

First in the ranks of the poor were found the clergy. Some clergy, it is true, were notoriously weaithy; but a nutural renction against such unbecoming luxury, sided by the influence of the monks, led many to abandon ali their property to relatives, or bestow it upon the church. Augustine was especially anxious to promote community of goods among the ciergy. He refused to accept for the church a legacy fromis presbyter who had been apparentiy supported from the common fuad (wermo 49). He declared he would ordain none bat those who would profess peverty, and would deprive sil who broke this rule. But he was uaable to carry this out, and made peverty epticanal (Sermo 46). Many of the most eminent fathers of the church gave up all their property upon being ordained, as Cyprian and Ambrose, Gregory of Nazianzam and Basil (Thomassin, iii. 3, 3). There are many reforences in the fathers and a few in the couscils to the duty of the church to support the poor. [POOR, Care of.]
5. Pensions. - The council of Chalcedon, A.D. 451, assigned pensions to four persons: to

Domnus, ex-1 mintenance bishoprio of allowanes of : disippujuted Has to ise kept permit (Act x bishops of Atri who returned them all wer Gregory turnis the chureh of (Labbe, Conc Exclesiae divit ficistios; Corp sunиs ; Sarpi a
PROPILECY from any part divine serrice.
(1) Inoidental was reall, it is b brition of the period. Thus J ing that service apustles and the read as time pe Constitations, Gre minie to speak of prophets, and of t (riii. 5 ; sim, mor St. Chrysostom, prophets and the a iii. de David et s refers to first les real in it, as from lectio Issiane "), M praphetica "), and audivimus "). In Testament was not was sometimes, al elsewhere he says, Apostoli " (Serm. Frence, 554, Childe pression of idolatro priest giving out fro "the gospel, the p. (Baiuz, Capit. Reg. Paris, his contempor Gallican, or more coa says, "The propheti reproving evil thing that we may know who has thundered the apostie, and shon the gospel " (Epist. col, 90). Gregory of "three bociss " read a phecy, the apostle, and iv. 16). Elsewhere $h$ which "the prophetic the reader was already to read the lesson o Jiruc. S. Mart. i. 5). East, probably about (ie, stter the Psalms) sored volumes by the Ead. Hier. iii. 2). Th to Jharimus, his comn Neq Testament (Schol canon of the 6th centur
t A.D. 460 Marle, was the illyst $h$ to recelve the nider Justininn nents ( Nov, Wyli. ully be reserved rela do aot atate prohibitlag the ituble house to - saora dinnus. able to regulate uacil of Chalcedonıus erateris he bishop. Jus. 538), that aay urch inust get mlso give tirst and the support d so much, he e blshop is to ross there, and the elvil judge - donur or his If funus are the bishop and within three i0), whith was rs ( Woon, exxi. ere endowment of Braceala, ntionance of,
st aecount of ve renl "that in according as of the ehurch 3 remembered ht ceaturies of ad to a peraiof church serpol. 39) tell us $r$ the orphans, , all who sufprison, or in the wealthiet r; the church its liberality
ere found the re aotoriously agalast such induence of all their proin the church. s to promote elergy. He legacy from s tly supported 49). H8 deit thoss who eprive all who sble to carry 1 (Sermo 46). of ths ehureh ing ordained, of Nazianzum ere sre msny 1 the coonacils nt the poor.
islcedon, A.D. persans: to

## PROPHECY

## Domnus, ex-blshop of Antloch, was grnnted

Mashoprio of (Aet x.) ; two rival clamants to the bishopio of tiphesus were to have an numal Nlowace of 200 yold sulidi (Act xil.) ; nnuther dispppuiutel candijate for the oflice of bishop Wes to be kept as the funds of the church might permit (Act xiv.). Agapetus ( $E \cdot p, 2$ ) onders the blahops of Atrica to support the heretienl clergy whe returned to the thisth, although furbidding Gregory iurnish many instances of petters of the church of Rome. [PFinsions.] pensions in (Labbe, Concilia; Thomassin.
Ecclesiae diviplina cirord Beneficius et Nora ficiriws; Corpus Juris Civilis ; Cutex et lhenco


## PROPHECY, LITURGICAL (1). A lessen

 from sny part of the Old Testament real indivine serrice. (1) Incilintital Notices.-The OHT Testament was read, it is belicevel, universally at the celebration of the eucharist in the first liturgie ing that service: "Theryr, A.D. 140, deseribapostles and the writings of thentaries of the spostles and the writings of the prophete are
real as time pernits" Constitutions, Greek nnd (Apol. 1. 67). In the male to speak of "the rending of the law are prophets, nud of their epistles, and of the gospel (riii. $5 ;$ sim. more fully, ii. 57 ). According to St. Chrysostom, 398, Christians "henrd the prophets and the apostles " in that service (Hom. iii. de David et Saul, 2). St. Augustine, 396, real in it, as frem Isainh (Some the Old Testament lectio Isnine"), Mienh ( 48 § prophetica"), Merah (48, § 2, "Lectio prima audivimus"). In his church (82, \& 8, " l'rimitus Testsment was not alwaysch, hewever, the Ohd was sometimes, already, net frst, or perhaps elsewhere he says, "Primam net read at nll; for Apostoli" (Serm. 176; see also $S$. 165 ) In France, 554, Childebert, In a decree for the In pression of ldolntrous practices, spenks of the priest giving out from the altar the teachings of "the gospel, the prophets, and the apostles " (Baluz, Capit. Reg. Pranc. i. 7). Germanue of Paris, his contemporary, in his description of the says, " The propherrectly the Frankish liturgy, says, "The prophetie lesson keeps its own place, that we may know Him declaring the future, who has thundered in the to be the same God the apostle, and shone forth propheey, taught in the gospel " (Epist. col. 90). Gregory of Tours 573 , Pat rol. Lat. 72, "three bocks" read at Tours, 573, speaks of the phecy, the apostle, and thasses, "viz. of the proiv. (6). Elsewhere he gospels" (llist. Franc. which "the prophetic mentions an occasion on the reader wss nlready lesson having been read, to read the lesson of the blesefore the altar Jiruc, S. Afart. i. 5). Pseudo-Dionysius in ('ee East, probsbly about 520 , tells us that in the (ie, sfter the Pssims) follows the us that "then surred volumes by the ministers in course " the Ewl. Hier, iii. 2). These volumes are arse " (De to Msximus, his comneatatur, 645 , the old and New Testsment (Schol. in loc.). An Armenian canon of the 6 th century : "Let. them duly celebrate the litargy, aiaging psalms, prophecies,

## PROPIECY

eplstles, and gospels, in their order "(Scrint. let Luv: Collect, Mai, x. 278).
The Lidelesiustiverl liouks. - The liturgy of St. Jamea : "Then (after the prayer of the
 and of the sacred orncles of the Old Testannent Son of the prophete, and the incarnation of the ( hit, of sit, lils sutierings, \&c., are set tireth" evident that when this rubric Trope, 41). It in prophecias were no: short extracts comprised the the lay, but were left to the disuppuinted fur oflicinut. We should naturally fufetion of the the New Testnment was not pally infer alsor that the chnreh at Jeruasamot yet in the humia of "estament is " read," the snbjer while the oth are "set forth." The Oll Testan
from the Greek litut lesson has long divnpienred and St. Chryoustom ; ing of St. Mark, St. linsil, traces of it in the nor are there now any from them in the Eastern liturgies derived and Syrinns, wheitery the Abyssininns, Cipts, The Nentorian" wheiher Melchites or Jncolites, Karyinn, or "realine" It under the name of two lessons from the oul Tometimes they have rally the eeconl befure thestament; but genethe Acts of the dpost the epistle is taken from ii. 19, 217; Reunulyt, (Bniger's Aestoriuns, 599, "nd l.ectiones"). Titury. (Irient. ii. 589, served in the Armenian The prophecy is prepreceded by a psalum (Le Brun, lisere it still Neale, Introd. Hist. Nust. Chun, Dissert. x. 14; we may mention, is also left in the A ps.lm, Communis, but it is there now the Syrinn Ordo epistle (Renaudot, ii. 7). now follow.d by the In the West. the Gotl
vides less ns from tothien-Spnnish Missnl precelebration (Missule Mo:ar Testament for every They are callod lectiones. Leslie, 1, 7,10 , \&e.). Esnye prophete" (12); "Thus: "Lectio Lithri astici Salnmonis " (29); "Lectio Lihri Ecelesitionary found at Luxeuil, which is assigne lecthe 7th century, gives onil, which is assigned to under similar headings for most, prophecies days (Litury. Gall. (10. 173 ) ) not for all, serve some left in the (100-173)). We also obthe same date ( $D / u s$, Besancion sheramentary of though that rite is in Ial. I. 278, 283, 289, se.), to the practice of several respects conformed "Lectio Proph of Rome. In the Ambrosinn, a except the rophetica is reail in every mass, $l$ issert. iii. art. 2). It Christmas day (l.e Brua, Borromeo, after a perid was revisel by Charles lasted in eonie of pariod of neglect; but had the 14th century, ehurches of Lombnrdy till then "content with a sinenter number being gospel] after the custem of lesson "before the Tungr. de Canunum custem of Rome" (Radulph. single lesson wns, we furth, prep. 23). This that period sometimes from ther lea, taken at from the other, Testam the one, sometimes Roman lentionary, Thertament (ibid.). The old that "custom of Rume "" Comitis, testifies to one lesson before thome;" for there also the from either book gospel is tnkea indifferently ed. Vallars. ; Cap, (inter opp. Hieronym. x. 523, SS. PP. Pamel. ii. 1, \&e.). We tate Rituale an indication inat 1 , \&e.). We take this as period, the churat, during the first liturgic other churehws in of Rome agreed with all ment at every celebration. from the Old Testa-
rita is atill found in the subatitulicin of leasons from that book for the epistles on the week-daya of Lant, and in the use of such lessons, even with epistles, on the ember daya. Another witdess to the primitive sule at Rome is the third ambo for the prophecy still to be aeen in tha church of San Clemente in that city. It atanda with that for the epistle on the right of the altar; while that for the gospel, which is higher and more ornate, it on the left (Martene do Ant. Eioul. Rit. I. Iv. Iv. 3).

Liter Test/miny.-From Rupert of Deuta, 1111 ( $d_{d}$ Off. Div. iii. 15), we learn that "two lessona,' i, e. a prophecy and an opiatle, were real at mass "tams die quam nocte" at Christmas. Thurandus, whose experience lay in France, A.D. 128 ;, says that some churches read "prophecies" hefore the eppiatiea on christman eve ani Chriatmas day (Rationile, vi. 12, n. 3 ; 13, n. 20). Such lessone are found in many of the niedineval missale of France (Mart. do Ant. Ecol. Rit. (v. xii. 21).

Pustire of the Hearers. - Aceording to the Aprstulical Constitutions (ii. 37) the people aat while the Old Testament, the Acta, and Epistlus were read, rising tor the gospel. in the Weat. the eariest custom was to stand during all; for we tind Caesarius, A.D. 502, giving permission to the wapen to sit when the "Jessons," $i$ i. the prophecy and epistle, were longer than usual (Serm. 95, § 1). But from the language of Amalarius, who wrote about 827, we gather that the practice had become obsoiete long before his time: "Quamdiu haeo duo celebrantur, id eat, lectio et prophetia, solemus sedere, inore antiquoram " (do Eccl. Off. 3ii. 11).

The Old Testament lessons in the daily service of the Mozarabes are also called "prophetine" (Breviarium Gothicum, Lorenzana, 7, 9 , 12, 17, 19, \&0.).

For notices of this subject see Sala's note (4) on Bona 'Rer. Litury. ii. 6, § 2 ; Mabillon de 1 turyia Gallic. I. 5, §4; Martene de Ant. Ercl. Rit. i. iv. 4, § 1 ; Neale, Hist. of the Nastern Church, Gen. introd. p. 369 ; Nutitia Eucharistica, 238-243, ed. 2.
(2) The hymn of Zacharias, "Benedictue Dominus," \&c. (St. Luke i. 68-79), was always sung, except in Lent. before the eucharistic lessons in the old Gallican liturgy suppressed by Pepin and Charlemagne in the 8th century; and as so used, was conventionaily known as "the prophecy." It connexion with the lessone is thus explained by Germanus of 1’aris, 555: "Canticum autem Zachariae pontifot, ? n hunorem sancti Johannis Baptistae can..LE: pro wiod primordium oalutio in s.otis'ni uspramenta (sio) conaistit $\therefore$ a $: 1$ mediue est, prophetarnm novissimus - evsegelistarum priftin" (Epist. l. or Expos. inc coprophetia).
"hy prophecy was on some daya, in moat of the Gnllican liturgies, followed by un "Gratio" or "Collectio post Prophetiam." In the Frankish Missal this seems to have been esid in every ordinary mase (Lit. Gall. 322-325). In the Besunçon sacramentary collects "post proPhetian" are provided for Advent (Mhas Ital. i. 285, 287 ), St. John the Baptist's day (340), and most Sundays (365, 370, 373). The GothicoGallican gives two only, one for Christmas day, and the uther for the first Easte rmass (Lit. Gall.

100,251 ). There is but one left lis the Relchenas fragment (Forlies and Neale, Gullieun Liturries, 8). A aeconl, the title of which, "pout l'roo retin" (sic) remaing, has been supplanted ty an Apoloyins sacerdustis (28). There are none in the Missile a llicanum lietus of the oollectiona.
The Frankiah Miasal has aubstituted Rorran collects which have no raference to "the proo phecy" for ita original prayers "post proo phetiam." All the other exampies extant shew that these were properly founded on the panticle itnolf. Some of them preserve much of its lato guage: e.g. "Bleased holy God of Ismel, risit Thy people, bleas Thy people, and deliver it from all its aina $;$ and grant, 0 Lord of Hoata, that we may be delivered out of the hands of our enemiea, and may attain to aerve Thee alons with righteouaness and holineas all our daya; and direct our feet la the way of peace, that we may be able to fulfil Thy will in all things" (Sucr. Gill. (Veaont) in Míus. Ital. i. 37\%).
[W. E. S.]
 memorials erected in honour of a prophet, or is his name, were in ancient times called $P$ 'ropheten. In the council of Constantinople noder Meanss (Act. Hil. A.d. 539, Labbe's Concil. v. 5, 6i) mention was made of the Propheteun of issiah, and Theolore the Reader (lib. 1i. p. 568) apeaks of the remains of the prophet Samuel being deposited in a separate ahrine of his own
 (Martigny, Dict. des Antif. ohret. a. v.)
[E. C. II.]
PROSA. In singing the Alloluin [Allelcia] a custom grew up of prolonglag the last sylisble upou a series of notes. This was cailed the jubilatio, and sometimes sequentia. A further development followed, of setting words to these, not in strict metre, but in rhythrsical prose, hence called Proses: then metrical hymns (Seyumence) were introduced. Notker, abloot of St. Ginl in the 9th century, is commonly anid to have beea the first write: of thom. The Syrinn liturgies have a hyms callad Sedra, which is atrictly a prose.
[C. E. i..]
 tioch with Veroniva rud Lomanus; commemorated Ap. 20. (Wright, Syr. Mart.) [C. H.]

PROSMANARIUS. The word xpoguavd pioy seems to designate the verger or watchnsa whose office it was to trim and extinguish the church-iamps, and to remain permanentif in the building to guard it from poltution or robbery.
 are mentioned by Theodorus Hermopolites as the persona who were bound not to leave the church. It seems- to be equiralent to the Latin Mas. sionarius (Suicer, Thesuurus, s. v.). Compirs paramonarius.
[C.]
PROSPHONESIS, the act or office of calliag on the congregation to pray, and suggesting the eeveral subjects of their prayer.

The council of Laodicea, ebout 365. directs that in the liturgy, after the dismissal of the catechumens and penitente, "the three prayen of the faithful be said as follows: one, ri2. the first, in silence; but the sceond and third by the method of prosphonesis" ( $\delta \mathrm{id}$ кpooquartorem
ann. 19).
Aputtolical C meaning of ora to be "b who reapond.
Kıрйтии paviiv. Thue departure of proclulan (knp perance; ;" an tated to the non-communic certain occast descon" $\kappa \eta \rho u ́ \xi$ By a canon of who had aacri tions of that p proclamationa dings of pray кприуната dкк $^{\prime}$ Ben.), where I suggeated; as lands, of thoee
Examples of vere in actual Jumea, after the us all say, Lord, the God of our For the peace fi our soula, let us of the whole wor (Lit, IIieros. Tro tory and creed, yynajpte," or col and conditione of reech the Lord it marcy. The deo fruit and perform of God, for then widowe and orph and for those wh then in the praye them that are in nad afficted,
by ase or land, for let us heseeeh,"\&c In which, after a bids the pecple pr and for those whe and the fear of Chor: : Lord, have archbishop N., fo for the minisery ( ciergy and this pe The choir : Lord, h our most religious (Ewholo, Gosr, 64 amilar ecteno is Armenisn liturgy Chureh, 420), in sev the choir responde; bilden by the wh cons chanting (398 church are the two liturgy alternately lowing Sundays in the prices bidden oy ing. Imploring th pordon, from our miad, we pray The For Thy holy catholi out the world, we

## PROSPIIONESIS

0an. 19). By reference to the liturgy in the Apuatolical Cunstitutions (vill. 6), we learn the meaning of this to be, that those prayara are to be "bldden," or dictated to the people, who respond.

Kypititeiv in used in the same aense as mpoge paviiv. Thus the Conatitutions: "After this [the departure of the compatentes], let the deacon procluin (кचpurtítw), Pray ye that are under petinnce $f^{\prime \prime}$ and petition for them are then dictatod to the faithful, as before, for the other non-communlcating clasaes (viil. 8). So on a cartain occanion, St. Athanasiu, "ordered the deacon" knpuśsar sủxhy (Socr. Hist. Bocl. 1. 13). By a canon of conncil of Ancyra, 315, deacona Whe had sacrificed to ldola daring the peraecutivas of that period were no longer to " laake the prociamationa" (кпpúareiv, can. 2). Such bildinge of prayer are called by St. Basii, 373,
 Ben.), where he mentions some of the subjecta auggestad; as the welfare of brethren in forelga lade, of theas in military service, \&c.
Examples of proajihonesia from liturgies that Ware in actual uae will be interesting. In St. James, after the sermon, "the descon says, Let un all vay, Lord, have maroy. O Lord Almighty, the God of our fathera, we beaeech Thee, hear us, For the pesce from shove, and the alvation of our toula, let us beseech the Lord. For the peace of the whole world, lat ua beseech the Lord," \&c (Lit. Ifieros. Trollope, 42). Agsin, after the offertory snd creed, "the deacon makes the universal uynapte," or collection of petitions for all zorta end conditiona of men. "The deacon: Let ua beneech the Lord in peace. The people: Lord, have mercy. Tho deacon : . . For them that bear fruit and perform good work in the holy churchee of Goi, for them that remember the poor, the widows sud orphana, strangera and them in naed, and for thoae who hava deaired ua to remember them in the prayere, lat ua beseech the Lord. For them that are in age and Infirnilty, for the eick and afllicted,. . . let ua beseech, \&c. For travallers by sea or Isnd, for Christians in foreign lsuds, .. let un beseech,"\&c. (55). Cumpara St. Chryanatom, in which, after a similar beginning, the deacon bids the pecple pray thus: "For thia holy house, and for thoas who enter it with faith, devotion and the fesr of Cod, let us beseech tha Lord. Chow: Lord, hsva mercy. The deacon: For our archbisiop N., for the honourable presbytery, for the miniatry (deacons) in Christ, fur all the clergy and this peopie, let us beseech the Lord. The choir: Lord, have mercy. The deucon: For our most religious God-protected emperors," \&c. (biwhol, Gosr, 64 ; similarly, 70, 71, 74, 80). A nimilar ectene is bidien by the deacon in the Armenisn liturgy (Neale'a Introd. Hist. Eust. Church, 420), in aeveral clauses, to each of which the choir responds; as it does to those of another bidden by the whola body of priests and deacons chsnting (398). Inatances in the Lstin church are the two litaniea used in the Milanese liturgy alternately on the second and three foilowing Sundays in Lent: "The ingressa ended, the prices bidden by the deaorn, the choir responding. Imploring the gifta of divine peace and pardon, from our whole heart and oux whole mind, we pray Thee. $R$.: Lord, have mercy. For Thy holy catholio church, here and throughout the world, we pray Thee, R.: Lord," Sic.

PROTHESIS
1739
(Pamal. Rituale SN. PP, 1. 328). In the second firm, the deacon bida thus: "Let us ali say. R.: Kyrie eleyson. The dewcon: Alwighty Gud of our fathera. R.t Kyrie, \&o, The dercon Look down, O God, from heaveu, and from Thy holy seat. R.! Kyrie, \&o. The deacon: Yor Thy holy catholie churoh," \&c. (331).

It will be observed that, in the foregolag examplea, the proaphonesis in, except in one caep, asaignad to the deacon alone. It was at tiret hia olilice in every church, and the fact la recognized by many early writera. E.g.St. Chryaoatom: "Ye ail in common hear the voice of the deacon commanding and onylng, Let us pray for the bishop," \&c. (do Prophet. Obscur. ii. 5). In another homily (il. in 2 Cor. 85), this fivther, commenting clausa by clause on the prayer for the catechumena, mentiona it as bidden by tha deacon. (See Socrates, a. 8.) It was owling to thie that the eirenica of the Greek liturgy were also esiled dicconica. Latin witnease are 8 b. Augustiae in Africa: "communia oratho voc: diaconi indicitur" (ELp. 55 ad Januar. 18, § 34) Caesarius (502) and Germanus (355) in France: "O5, 81) " Dranto diacono indlcitur " (C'aes. Serm. $85, \S 1$ ), "Precee vero paallere levitas pro popuio (Qerigne hibria Moysacis ducit exordium" (Qerm. Epist. i. "De Prece," Migne, Ixsid. 92); and Iaidore in Spain, 810: "Ad ipaum quoque [sc. diaconum'] pertinet ollicium procum " (Eyist.
ad Leudefr. 8).
The proaphoneais of the deacon la loat in most of those Oriental liturgies in which the petitions of the diaconica are now gathered or expanded aeverally into long prayere and asaigned to the priest; as in the Coptio St. Basil (Renaulut, Liturg. Orient. i. 5, 7; but ace a trace in ine previous "Deacon: Pray ye for the Holy Gospel," p. 7), in St. Mark (ibid. 138, 150-153); in the Ethiopic (505-507) ; in the Syrian anaphorae of Cfement of Rome (ibid. ij. 192), of Severus of Antioch (325), St. Jamea of Edeaaa (375), St. Basil (555), \&c.; and in the Neatorian of Theodore (ibid. 819) and Neatoriua (830). It is preaerved in the Syrian Ordo Communis, the firat part common to all the liturgiee (5), and in the snaphora of St. James (34-98), which is used by Melchltca and Jacobites alike.

## PROSTRATION. [Genvflexion.] E. S.]

## PROSTRATORES. [Penitence, p. 1593.]

PROTASIUS, martyr at Milan with hie brother Qervssiua; commemorated June 19 (Bed., Wand., Usuard. Mart.; Vet. Rom. Mart.; Hieron. Mart.; Kal. Antiquiss. Pst. Lat. cxixviii. 1190; in tha sacramentsry of Gelasius their vigil observed on June 18 and their natale on June 19; on both which dsys their names occur in the collect "aerrera," and poat-communion ; on July 28 (Hu. Mart.) ; Oct. 14 (Cal. Byzant.; Daniel, Cod. Liturg. iv. 271); Oct. 30, Antioch (Hieron. Щart.).
[C. H.]
PROTERIUS, confessor at Antioch; commemorated May 21 (Wright, Syr. Mart.)
PROTHESIS (npdeerıs ; Credentia; [Copt. Tahaddemet). The term wss cleariy adopted into Christian ritual from the Mosaic, where it is part of the Alexandrine equivalent for shew-


## 1740

## PROTHESIS

In the Greek ritunl, the term is applisd beth to the recess upon the left of the holy talle and to the lense: altar which the recess contnins. Bingham ohserves that in many churehes "there was a place where the otlerings of the people were received, out of which the bread and wine was taken that was consecrated at the altar . This is called $\pi \rho \delta \theta_{\epsilon} \sigma_{i s} "$ (Antuq. viii. vi. 22). Similarly, with a slight enlargement, Renaudot describes it ss "that part to the right of the bema in which the priest, about to celebrate Mass, arranges and prepares what is necessary, and from which he proceeds to the altar with a certain solemn ritusi" (Liturgiue Orient.). Du Cange. (Gloss. Grucc. s. v.) confines his account to this sense of the word, and does not even hint that any other is possible. Suicer, however, says that Prothesis was alture minus, to the left of the principal nltar, and that it had its name from the fact that the bread which was to be consecrated by the priest was first placed upon it (Thesaurus, p. 842). In this sense the term prothesis corresponds to the modern Credence. It is remarked by Renaudot that the term "altare miuus" is improperly applied to the table ot the prothesis "becauss the sacrifice is not offered upon it" (Lit. Orient. l. 188 , ed. Paris, 1716 ).

Most of the writers npon the aubject appesr to be agreed that the prothesis atood to the left of the holy table as you face it. So it is placed by Leo Allatius, by Gonr, and by Beveridge (in the plan given by Bingham, though Beveridge's own words, subsequently quoted, seem to place it otherwise). The points on which they differ are two: (1) whether the Prothesis was a part of the bema or distinct from it ; snd (2) whether there was a direct approseh to the prothesis from the bema or not. Beveridge (Annot. in Can. Conc. Nic. Primi in can. xi. 14) considers that the prothesis was a distinct place from the bemn, and that there was an immedinte communication from one to the other, basing his conclusion upon these words from the liturgy of St. Chrysontom: "Kal $\epsilon \dot{\lambda} \lambda 0 \gamma \omega \nu \nu{ }^{2} \delta \nu \lambda a d \nu, \epsilon i \sigma \in \rho \chi \in \tau a 1 \cdot$ ( sc . into the bema)




 رapyapitns. He afterwards quotes a passege of Narcus Hieromonachus to ahew that the censing minister sometimes had to make his entrance into the sanctuary through the prothesis nad not through the holy doors. That the prothesis was, in some sense, a distinct apartment from the sanctuary, and that sundry liturgieal actions had to be performed in it and not in the, sanctunry seems clear; but it may fairly be doubted whether ancient churches were always built in the same way. In a modern church, a vestry is sometimes a distinct construction and sometimes an apartment merely curtained off from the church. And it seems quite conceivable that when Leo Allatius places the prothesis in the bema, while Goar separstes it from it, both maty be correct. In a handsome church the prothesis may very well have been the apse of an aisle, whilst in a church of humbler pretensions the liturgical requirement of the prothesis may have been met
by separating off a part of the bema itself. This appears actually to be the case at the present diay according to the description given by Dr . Neale: "The chapel is usually divided by a watl from the bema, a passage being pierced through it; sometimes it is separated by a screen, and in poor country churches has occasignally no division at all" (Holy Eastern Church, lutrod. p. 190).

The view of Mr. Freshfield is that the construction of the prothesis in an apse is a question of date; that Byzantine churches had nut at first an apse for the prothesis, but that it was introducel to meet the requirements of the ritual when developed beyond its pristinc simplicity. He says that " where an ancient Greek ehureh is found with three apses it is subsequent in date to the emperor Justin Il. (i.e. the middle of the 6th itury), or has had a new east eod npplied: where it has only one apse it is prior to that dnte" (Archacoloyia, vol. 44, xxir.).

It ahould be noticed that in Beveridge's plan of an ancient church as given by Bingham, the prothesis is placed on the left of the spectntor looking towards the nltar, whereas Beveridge's words seem to insist upen the contrary. Ile seems, indeed, to take some pains upon the point, as if be were writing against the coaclnsions of previous authors. He says, "Et $\delta$ anovikov quidem ad dexteram Pontificis ia throno aedentis et Occidentem respicientis collocatur, $\pi p \delta \theta \in \sigma=s$ ad sinistram," and much more to the same purport (Annot. in Can. Conc. Nic. Primi, in Can. xi. 15). In point of fact, amongst the geveral writerg there seems to be nome confusion in the use of the terms "right" and "lelt."

In the Eastern ritunl the procession from the prothesis to the altar with the sacred elements is called the Great Entrance (p. 612) $\mu \in \gamma d \lambda \eta$ ciodoos, while that with the Book of the Guspels is called the Little Entrance ( $\mu \wedge \kappa \rho d$ cicódos). The complete rite is described by Goar ( itwhol. p. 131). The office of the prothesiv is the preparation of the oblation for the eucharistic service. It opens with the rite of washing ths hands on the part of the priest and deacon, saying the Psalm, "I will wash my hands in innocency, O Lord, and so will I go to thine altar." Dr. Neale infers the extreme uatiquity of this rite from the words of' St. ('yril of Jerusalem, "Ye have seen the deacon giving water to the priest to wash his hands, and to the presbyters who surround the altar of God" (Catech. Mystag. 5). The whole office is giveo in English by Dr. Neale (Eusteru Church, Introd. p. 341).
[II. T, A.]

## PROTOAPOSTOLARIUS, the first episto*

 ler. The liturgical epistle is called the apostle, because taken from the writinga of the apostles, in the Greek and Oriental churwhes (Litury. $S$. Chrys. in Goar, Euchol. 68 ; S. Murc, in Rensud. Collectio Lit. Uriont. i. 137; the Coptic rite, ibid. 6 ; the Ethiopir, 508 ; the Syrium [Melchite sad Jacobite], ii. 19, but "epistle" slso 8, 19 ; the Nestorian, 585), as formerly among the Latins (Childeherti Constit. A.D. 554, Capit Rey. Fr. Baluze, i. 7; Germanns Paris. 555, Expos. Hissu* in Martens de Ant. Ecel. Rit. i. iv. 12 ; Conc. Tolet. A.d. 633, can. 12 ; and some copies of the Gregorian sncramentary, Murat. Lit. Fom. Vet. ii. 1, Ménard. Opp. S. Greg. iii. 1, ed. Ben.Recea, Opp. epistoler was larius. Veses st Constantin protoapostolar apostle" (dc 0

## PROTOLI

Antonius at $A$ (Usunrd. Mart
PRO'TONO the Greeks del Constantinople Rome in the $p$ [of the protone for he is the (Codinus, de In a very anci logue raisonné" by Goar, we r the church for is his business forit. He also es the lawyers, an and precepts ane logion, 276). kind tells us th thst st the tim basin to the bi hands, and that 269). He read t similarly 270 ). T after the Exoca Jus Graeco-Rom. Gosr to Codinus, Georgius Xipheli was charged with their offices being aame (Joan. Cit In what century first used by the peris] officer, so A.D. 439, $\pi \rho \omega$ roored (Hist. Eccl. vii. employed us a no council, writing ir tary of the patr Hard. Conc. iii. 183 example. The teri not much later. othicer merely " p (Res Gestae, xxv. 8 still uses the phras (Epist. ii. 22) wl siastic. Similarly, (Julius, No. 36 ): .... omnium mo primicerium notal tur." Hadrian of hut applies it onl empire (Epist. ad C inter Epp. Hadr. 8 erer, it becsme the offieers. Thus e.g. J tonatry of the spor coucucil of Constane of Lee X. speaks o cium" and "proton
ix. 1776).

[^123]bema itself. This we at the present ton given by Dr. divided by a wall g pierced through by a screen. and in oceasionally no n Chureh, lutrod.

I is that the con1 apse is a question rehes had not at s, but that it wss direments of the its pristine sim: an ancient Greek es it is subsequeat 11. (i.c. the middle ad a new east end apse it is prior ol. 44, xxiv.). - Beveridge's plaa by Bingham, the ; of the spectator zerens Beveridge's he contrary. Ile pains upen the gainst the conclule says, " lit diaontificis in throno cientis collocatur, nuch more to the Conc. Nic. Primi, fact, amongst the be some confusion " and "left." ocession from the sacred elemeuts (p. 612) $\mu \in \gamma \alpha^{\prime} \lambda \eta$ ook of the Guspels
 by Goar (Eizhol. prothesis is the or the eucharistic te of washing the $t$ aud deacen, sayish my hads in ill 1 go to thine extreme notiquity of St. Cyril of the deacon giving $s$ hands, and to the : altar of God" le oflice is given min Church, Introd.
[II. T. A.]
S, the first epistocalled the apostle, ga of the apostles, urches (Litury. S. Murc, in Reasud. a Coptic rite, ibid. $\dot{u}$ [Melehite sad " also 8, 19; the among the Latins t, Capit Req. Fr. 555, Expos. Jissat i. iv. 12 ; Conc. some copies of the at. Lit. Nom. Vet, iii. 1, ed. Ben.

## rROTOLICUS

Recea, Opp. Greg. V. 63, ed. 1615). Hence the epistoler was ealled by the later Greeks apostolariua. Describing the ceremonies of Easter Eive at Constantiauple, Colinus tells us that "the apostle" (de odic. vi. p. 46 , ed propheey and the as. Niebuhr).
[W. E. S.]
Mrotolicus, martyr with Eassus sad Antonius at Alexandria; commemorated Feb. 14 (Vsuard. Mart.; Hart. Rom.). [C. H.] PROTONOTARIUS. By this hybrid word the Greeks denoted the ecclesiastical ofticer st
Conatantinople, who had his counterpart at Rome in the primiccrius notariorum. "Thert at [of the protonotary] is evident from the name; for he is the first of the notaries or seribes," (Codinus, de (offic. Palat. C. P. r. 41, el. Bekk.). la a very ancient Notitia Officialium, or "eatsby Gosr, we read: " The picials at C. P., printed the chureh for the service of the bishop, and it is his business to write, if there be any occasion forit. He also examines (or makes a visitation of) the lawyers, and writes wills and manumissions, and precepts and the like." (MS. Allat. in Eucholhyin, 276 ). Another document of the same
kind tells thast at the time of thetion was in the bema, basin to the bishop, that he might wash his hands, snd that ha sloo held the Dicerrum (ibid 269). He read the gospel on Isalm Sunday ( 277 ; , imilsrly 270). The protonotarius took precedence after the Exocatacorli (Joan. Citrii Resp. 8, Jus Graeco-Rom. v. in the notes of Gretser and Gosit to Codinus, 132). lu the 12th century, under Georgius Xiphelinus, the proteedicus [Ecdicus] wasc charged with the duties of the protonotary, their offices being amal gamated under the former name (Joan. Citr. u. s. in Goar, Euchol. 283). ln what century the title of protonotary was first used by the Greeks, I cannot say. The imperial officer, so called, is termed by Socrates,
 (Hist. Eccl. vii. 23). Agatho, who had been emplofed ss a notary at the sixth oecumenical council, writing in 712, calls himself "protonotary of the patriarchic secretum" (Epilogus, Hasd. Conc. iii. 1833). This is, I think, the earliest cample. The term was adopted by the Romans not mueb later. Ammianus, 389, calls the civil olicer merely "primus inter notarios omnes" (Res Gestae, xxv. 8). Gregory of Rome, in 592, rtill nses the phrase "primicerius notariorum" (Epist. ii. 22) when speaking of the ecelesistic Similarly, in the Litcr Pontificalis (Julius, No. 36): "Hle constitutum feeit, ut primiceriium nom monamentorum in acclesis per primicerium notariorum confectio celebraretur." Hadrian of Rome, 772, uses the word, bot applies it only to a chancellor of the empire (Epist. ad Car. M. Hard. Conc, iii. 2017 ; inter Epp. Hadr. 85). After our period, howeref, th becsme the common title of the papal
oficers, Thus oficers. Thus e.g. John de Trembley was "procuncil of Constanse" of Leo X. poneaks of the "protonotaristus Aull cium" and "protonothe "protonotaristus offis 1776). "protonotatiatus habitus" (Hard.
[W. E. S.]



PROTUS
byters in an epiacopal church was so called. Hence he may be compared to the dean of a western cathedral. At Constantinople, "when the ifishop celebrates the liturgy, the protopapas stands above all the rulers of the ehurch, and in the divine liturgy gives the holy conmunion to the bishop. The bishop likewise gives it to the $\pi \rho \omega$ rotepeús. He is also the cliief in the higher ranks of the chureh; thus occupying the place of the bishop in the chureh "( Official. Goar, Euchol. p. 277; ciquissino MS. printed by p. 271). He is "t compalre the sinilar ciatal. Colinus, "and hise first of the bema," says bishop" (De Offic. Palat. i. $i$ ond place after the brief form of ic. Palat. i. p. 6, ed. Bekk.). A fro:n an ancient Euchologion given by Goar special duties of Euchologion (287). Some special duties of the protopapas of Coastanprobably did not differ by Codinus, which by the same officer in from those discharged (xiv. 79).
11. The chief of the clergy in attendance on The emperor was also csiled the protopapas. Thus Codinus: "The emperor has a protopapas, (De Off clergy, the church has the same" ( $\mathrm{D}_{e}$ Off. xvii. 94). Under Constantine VIII. to the protopapas of the palace was commanded the precede the army with the precious wood of Nieb cross" (Cedreaus, Hist, Comp. ii. 285, ed. topapas of the Stylianus is mentioned as the pro(ibid. 252).
III. Parish priests who had others under them were also called protopapas. The eighth canom of Antioch, A.D. 341, torbids "presbyters in the country districts to give canonical epistle.," but permits the chorepiscopi to do so. Balsamon, commenting on this, says, "some maintain that protesbyters in the country districts, i.e. the protopapades, can give letters of peace" (Pandect. Bever. i. 437). Again, he says that "because the canons forbade bishops in small cities and villages, therefore they ordained for them presbyters ; that is, protopapades and chorepiscopi" (Comm. in Cem. x. p. 439). They probably had some power over their brethren, as well as precedence, from the first, but its extedt does not appear. In the modern Greek ehurch the protopapas "in vieis episcopo absente, reliquis sacerdotibus semper praeeminet, et in eos jus
[W. E. S.]
PROTOPRESBYTER. The protopapas was anciently so called. In the nets of the syood at the Onk, A.D. 403, we read of "Arsacius (of Constantinople), the protopresbyter, who succeeded Chrysostom " (Hard, Concil. i. 1041). A protopresbyter of Alexandria is spoken of at sbout the same time (Socr. Hist. Eiccl. vi. 9). In the Monumenta Syn. Nic. ii. A.D. 787, one of the Roman legates is called $\pi \rho$ óros $\pi \rho \in \sigma \beta$ útepos of the church at Rome (Hard. iv. 28). See Proto. papas, Arclupresbyter, Decanus. [W. E. S.]

## PROTUS (1), pedagegus, martyr with his

 pupils Cantianus and Cantianilla; commemorated Aquileis; (Usuard. Nart.; Hieron. Mart., at and Clemens (Hierom. ) June 15, with Cantiadus and Clemens (Hieron. Mart.).(2) Martyr with Jacinctus, both eunucha,
the old Via Salaria (Ususrd. Mart. ; Bed. Mart., with Hyacinthus, both eunuchs of St. Eugenia ; Hieron. Mart., with Jacinctua, at the cemetery of Basillae on the old Via Salaria; Vet. Rom. Mart., Kul. Antiquiss. Patr. Lat. cxxxviii. 1191, with Hyacinthus ; Mart. Rom., with the same). The natale of Protus and Hyacinthus on Sept. 11 is observed in the aacramentary of Gregory, their names mentioned in the collect, the, "super oblata," and the "ad complendum" (Greg. Mag. Sacr.).
[C. H.]
PROVINCE. [ORDERs, hoLy, p. 1478.]
PROVINCLAL SYNOD. [COUNCIL p. 473.]

## PROVOST. [Praepositus.]

PRUDENS (Vet. Rom. Mart. May 19), disciple of St. Paul. [Pudens.]
[C. H.]
PSACHNION. This word, whoae meaning is quite uncertain, occura in the account of the aufferings of pope Martin I. (ob. A.D. 655). After very cruel treatment had been inflicted on him at Constantinople, the sacellarius (see Ducange, s.v.) ordered one of the guards atending by, a barber, to remove at once the pope'a psachinion (Patrol. 1xxxvii. 115). This done, he was delivered to the prefect of the city with $s$ view to his being put to death, which he but narrowly eacaped.
Ducange (Glossarium, a. v.) considers that the text is corrupt, and that saccion should be read, the saccus beiag an article of dress wosn by patriarcha, \&c. This doea not aeem very probable, because the pallium would be above all the other vestmenta, and the removal of that is subsequently mentioned. In the text as given by Baroniua (Annales, A.D. 651, cc. 10, 11), the reading psachion is found, which, however, leaves the matter quite as doubtful. Baroniua gives the rather far-fetched theory that the meaning ia that of a aatchel or purse (pera). Macer (His olexicon, a. v.) coasidera the word to refer to the tonsure, laying stresa un the fact that it is a barber who is bidden to act on this occasion. This would be tantamount to a degrading from the clerical office, so that the secular power could be then called upon to act.
[1. S.]
PSALLENDA, the proper antiphon on a eaint'e day in the Ambrosian offices of lauda and vespers. Ex. On St. Andrew's day at vespers. "Psall. Inveui David aervum meum : Oleo sancto meo unxi eum. Gloria Patri, \&c. Inveni," \&c. [W. E. S.]
PSALLENDUM, the anthem between the prophecy and epistle In the liturgy of Gothic Spain: "Postea, iterato Dominus sit semper cobiscum, canitur aut profertur pallendum, quod idem paens est atque responsum, non dispar graduali officii Latini " (Ordo Div. Off. Guth. from Robleaiua, Vita Ximenii, 27, in Conc. Hisp. Aguirre, iii. 264). Lealia (in Psallendo, Miss. Mozar.) denies its close resemblance to the gradual. In the Missal this authem ia always headed by the word "psallendo," which ia, I conceive, not the oblique case, but the lower Latin form. Compare sone for sonum in the Breviar. Goth. Lorenzana, 1, 6, 8, \&c. [W. E. S.]
PSALLENTLA, a method of singing the psalms, hymns, \&c. "Graecorum pallentiam
ad noa dirigere tua fraternitas dignetur." This occura in a letter to Jerome, which has been ascribed to Damnsus of Rome, the ground of the request being the rudeness of the Romsa psalmody at that time: "Nec psallentium nos tenetur, nec hymni decus in ore nostro cognescitur." The authentivity of the epistle snd of Jerome's reply is denied by Hardouin, \&c. (Manai, Concil. iii. 428).
[W. E. S.]
PSALLENTIUM (or Psallentius), a serrice of paalms and hymus; a word in very common use in France in the 6th century and lnter; but less frequent elsewhere. "Cum psallentio sacordotum crucem Domini vel pignora sanctorum commendavit" (Baudonivia in Vita Radeyundis, 19): "Dum sub muro cum psallentio anactum ejua corpus portaretur" (Ib. 28). "Prostrati selo Dominum diebua singulis cum psallentii modulamine deprecantur" (Greg. "Turon. de lit. PP. i. 1; aee Hist. Franc. i. 43: "Psallentium a udierunt in caelo; ii. 21, in a procession; 37, of an antiphon, \&c.). In 653 Clovis II. male : grant to the church of St. Denys, "ut sicu" tempore domini genetoris nostri ibidem psallencius per turmas fuit institutus; vel sicut ad monasthirium St. Mauricii Agaunia die noctuque tenetur, ita in loco ipso celebretur" ( $D e \operatorname{Re}$ Diplom. Mabill. 466). "That on the Lord's Day every pricat go round hia church, together with the people cum psallentio" (Capit. Reg. Fr. v. 372).
[W. E. S.]
PSALMELLUS, an anthem from the Palms sung after the prophecy in the Ambresian liturgy (Rituale SS. PP. Pamel. i. 295), and therefore correaponding to the Psallesides of the Mozarabic. Ita analogy to the Gradual is observed by Ralph of Tongrea, who speaking of the responsories of the masa, says, "In the Roman office they are called graduals, and in the Ambrosian, paalmeli" (sic.; De Cun. Obserr. 12). The following rule for its use is given in the Missal of 1609; "Poat lectionem [prephetise], responso per miniatrum Deo gratias, dicitur psalmellus, quando aequitur epistola; alioquin post lectionem dicitur alleluia cum suo verss, vel cantua" (Lebrun, Dissert. iii. art. 2).
[W. E. S.]
PSALMISTA. The Stututa Antiqua of the African Church (c. 10) declare thnt a "psalmista, i.e. canter," may undertake the ottice of a church singer at the mere bidding of the presbyter, without consulting the bishop. The presbytir is to say to him, "tu vide ut qued ore cantas corde credns, et quod corde credis operibus com. probes." Compare Ordination, p. 1509. [c.]

PSALMODY. The object of this article if to give some account of tha rise, method, and peculiaritiea of Psalmody in early Christisnity and to trace the progreas of ideas that weat associsted with it.
It las been already stated in this work [set Office, THE DIVINE] that paalmody forned so prominent a constituent of ancient chuir serrica as actualiy to have given ita name to some of the earliest service books that are known to is Indeed, the psalmody of any given eervice mafy be considered as the thrcad upoa whieh tha pearla of lesson, versicle and collect are strung.

Germs of Choir Serrices.-We cas trace the rise of the elaborate servicea that hare beat
woed in the has como dow ancienta ln ps
The carlies tradition of C performance of Christian Christian lite to the subject the epistle of uses expression on the hypothe He does not in the Pbsime of the practice of ond that of $t h$ be no reasonab formed at least tians sang.
Justin Marty to ths empero Christians sing Benedictine edi plsin enough th both to the Psa posed by Christ be sang in ch mentions the ain the Holy Scriptu be doabted (thou that the Psalms too (contra Celsı sione which ma same direction; affirm that the ps Indeed the earlies writer of the use is contsined in a pe Artemon, the he abel $\phi \hat{\omega} \nu \quad a \pi^{\prime}$ a $\rho \lambda$
 (Hist. Eccl. v. 28 which may contes tion of Eusebius. Hippelytus in th Ford : $\tau \delta \sigma \tau \delta \mu$ aivon кal 廿a入 $\mu$ òs miga dateì. But yet it is of donbtf cannot be advance ment. After this properly se-called to dispense with sI
Atbanasius (de as many pralma as let thera be joined knees with tears, . finished, say Allelu
This practice se that which was lon and Gallican rule, directed that after the psalm there ah Fere for tha most guage of the psalm probahly the Colle conucil of Agde in which were to be aal If nelther bishop nor were preeent, then $t$ There is differens the practice originat which has been he ground of the of the Romsn psallentium mos re nostro cognoshe epistle sud of Hardouin, \&c.
[W. E. S.].
entius), a servics I in very common ry and later; but a psallentio sacerignora sanctorum Vita Rade'gundis, sallentio sanctum 28). "Prostrati is cum prallentil eg. T'uron. de Vit. 3: " Psallentium procession ; 37, of lovis II. made Denys, "ut sicu" ri ibidem jisollenus; vel sicut nd sunis die noctuqua ebretur " ( $D c$ Ro on the Lord's Dsy rch, together with Capit. Req. Fr. v.
[W. E. S.]
n from the $\mathrm{P}_{\mathrm{ss}} \mathrm{lms}_{\mathrm{s}}$ a the Ambrosiso mel. i. 295), sul e Psallendua of - the Gradual ia s, who spesking of s, ssys," "In the graduale, sind in $\therefore$ De Can. Obsert. its use is giveo in ionem [prephetise], o gratics, dicitur epistols; slioquin is cum sue versa, iii. art. 2).
[W. E. S.] futa Antiquus of the that s "pssimista, te otfice of a charch of the presbyter, op. The presbyter ut quod ore cantas redis operibus comON, p. 1509. [C
of of this article is e rise, method, sul esily Christianity of ideas that were in this work [si psalmody formed wo acient choir service s name to some of at ars known to us y given service nasy id upon which tha collect are strung. -We can trace th! ces that have beea

## PSALMODY

PSALMODY
1743
used in the Christian church in the little that has come down to us about the practice of the
ancients in psalmody. ancients in psalmody.
The earliest writers as well as the uniform tradition of Christendom imply that the musical performance of psalms has nlways formed a purt of Christian worship. The first passage in Christian literature which makes any reference to the subject is the well-kaown passige from the eplistle of St. Ignatius to the Ephesians. He noes expressions there which can only he explained on the hypothesis that the early Christians sang. He dees not indeed say that what they sang was the Psnlms of David. But if we bear in mind the practice of the age immediately subsequent and thst of the Jewish church before, there can be ne ressonable doubt that the Psalms of David formed at least a part of what the early Chriss8ng.
Justin Martyr, again, in his Apology addressed to the emperor Antoninus Pius, speaks of the Christisns singing "hymns." But the learned Benedictine editor observes there that "it is plsin enough that the name of hymns was given both to the Psalms of David and to lyrics composed by Christians themsel ves, which used to be song in church." Tertullian (Apol. 39), mentions the singing of compositions taken from the Holy Scriptures, amongst which it can hardly be doabted (though he does not distinetly say so) that the Psslms of Divid were included. Origen too (contra Cclsum, viii. 37) makes use of expresaions which may fairly be interpreted in the
asme direction; yet he does not explicitly sans direction; yet he does not explicitly
sffirm thst the psslms were sung in public worshlp. Indeed the esrliest mention known to the present Friter ef the use of $\psi$ qaiuol in Christian worship is contained in a passagequoted by Eusebiusagainst


 (Hist. Eccl. v. 28). There is indeed one passage which msy contest the priority with this quotatimn of Eusebius. It is a passage attributed to Hippolytus in the orstion on the end of the Forld: $\tau \delta \sigma \tau \delta \mu a \quad i \mu \omega \hat{\nu} \pi \rho \delta_{s} \delta_{0 \xi 0 \lambda o \gamma i a \nu}$ кal
 maa raגeiv. But though the passsge is sucient, yet it is of doubtful authenticity, and therefore cannot be adranced with confidence in the argument. After this period the mention of psalmody properly so-called is so frequent as to enable us to dispense with specific citation.
Atbsnssius (de Virginitate) tells a lady, "Say as masy pssilms as you can, and to every psalm
let there be joined prayers and bending of the let there bo joined prayers and bending of the kaees with tesrs, fished, say Alleitua." and after thrce psalms are
This practice seem
that which was long afterwards the prototype of and Gsilican was rule, according to which it wast directed that after esch antiphon which followed the psalm there should be said collects, which Wers for the most part compiled from the lau-
gasge of the psalm itself. gasga of the psalm itself. These prayers are
probsbly ths
Collectiones probsbly ths Collectiones spoken of in the
conacil of Agde in the yesr 506 (can which were to be said the yesr 506 (can. 30), If neither bishop nor presbyter but only a deacon. If aeither biahop nor presbyter but only a deacon Thers is s difference of opinion as to where the practice originated of interspersing psalms
with collects. Tomasi attributes it to the Spanish and Gallican churches. Gerbert thinks it was brought by Cnssian from the East into there is a canoa which forlidea (4th century) without a lection between them psalms to be said can. 17). The use
forbidden by any human compositlon is expressly ultra psalmos vel first council of Braga: "Ut et veteris Testamenticarum Scripturarum novi in ecclesia psallatur, sicut peetice compositum canones" (Con:, Brac. L e et sancti praccipiunt this prohibition, Brac. l. c. 12). The stitthess of Tolet. iv.). It seems however moditied (Conc. meant to exclude what we but only the so-called we should call hymns, other compositions which migh of Solomon and rank as canonical scripture might seem to claim Conc. Laod. esn. 59.) By a canon (See Bals amongst the capitula of Martin of Bran (67) was forbidden to use palms in of Braga it were not in Scripture (compositos church that The same thing is repeated in the et vulgares) shewing that former prohibitions had been ineffectual (Conc, Aquisgr. can. 86). In con. nexion with this branch of the subject it will be remembered that there was often s disposition to propagate false tesching throngh the medium of psalms composed by such teschers themselves; as in the case of Psul of Samosata, mentioned by Eusebius (Hist. Eccl. vii. 30); Christi, Christi, 17) ; Apollinarists in Sozomen (Hist. Ell-the 25); and the most famous example of ( $E p .55$, sl. 34). The use of St. Augustine however, does not seem use of such psalms, the schismatic party; for St. Augustine himself composed a long psalm against the Donatist party. He says Retract. lib. i. 20) that he meant it to be sung by the multitude, in order that the unlearned might become acquainted with the errors of the Donatists. The psalm is peculiar in its structure. It is an alphabetic psalm (Abecedarius) with an intercalated antiphon. It consists of strophes of twelve lines each. The strophes begin with the letters of the alphabet down as far as $V$, the antiphon being said at the beginning of the psalm, antiphon each strophe. The sntiphon in question is the
line :

## "Omnes qui gandetis de pace, modo verum jadicate."

This antiphon the writer himself calls Hypopsalma. The whole is followed by an epilogue, which is an address from the Catholic church exhorting the paople to a logal adherence to her. Such pssilms of human composition were sometimes called Psalni plebeis or rulyares; and is Greek iסiatinol.
The commanding position which psalmody occupied in the early monastic life cannot be better depicted than in the striking phrase of St. Jerome's about the convent at /Bethlehem, "extra psalmos silentium est." St. Ambrose oven proposes the example of birds, as a consideration which should lesd people to begin and end the day with psalmody: "Quis enim sensum hominis gerens non orubescat sine psalmorum celebritate diem vel inchoare vel claudere; cum etiam 'minutissmas aves alemni deyotione et

## 1744

PSALMODY
dulcj carmine ortus diernm et noctium persequautur ?" (S. Ambr. in Ps. 118.)

In later times we meet with a curious term, which appears to have arisen frum this universal obligation to paalmody-Psalmi superpositi. In the Benedictine Rule it denotes certain paslms enjoiued for meditation upon itinerant monka, who were too illiterate to read the psalter at large. (Sea Du Cange, Gloss. s. v. "Superpoaiti.")
It is sometimes inferred from a passage in St. Augustine, that paalmody was not introduced into the church of Milan until the Arian peraccutions in the time of St. Ambrose, "tum hymni et paalmi ut canerentur secundum morem orientalium partium, ne populua maeroris taedio contabesceret, institutum eat." (St. Aug. Couf. lib. ix. cap. 7). His meaning, however, probnbly is not that the use of palmas was hitherto unknown in the Milanese church, but that until this emergency the congregation had not perfurmed them "secundum morem orientalium," i.e. had not sung them antiphonally, and with the peupla joining in. (See Mabillon de Cursu Gallicano Disquisitio.) Indeed, it will be sufficient to quote the phrase of Augustine himself to shew that the practice of ainging the psalma was not confined to any particular church, but was universal, "toto orbe cantantur" (St. Aug. Conf. ix. 4).

Amongst special uses the psalmody of the ancient Gallican church occupies a prominent position. Cardinal Tomasi observes that in more modern times it is represented, subject to certain alterations of detail, by the Mozarabic (or ancient Spaniah) rite (Opp. Omnia, tom. iii. praef., Romae, 1748). The rise and progress of psalmedy in the Gallican church are described at length by Mabillon (de Cursu Gallicano Disquisitio). It will be seen later in this article that one of the specialitiea of Gallican psalmody was the uae of Gloria Patri at the end of every psalm, as is done at present in the English church. As to the Roman mode of psalmody in early days Mabillon ( $u$. s.) says that it is not easy to define it; but he gives his opinion that it differed in some reapects from that laid down in the Benedictine rule. The phrase which Mabillon uses is modus psallendi. By this he probably does not mean the features of execution, that is, whether it was done by a aingle voice or by many, whether it was responsory or otherwise, but he probably means the choice and asaignment of psalm and canticle in the several offices.

Of the condition of paalmody in this courtry before the arrival of Augustinc (A.D. 596) very little is known. Of the British chant we know nothing but from a passage in Gildas, who praises its aweetneas (i)ei laudes canora Christi tyronum voce suaviter modulantca). Some writera bave aupposed that the Gallican psalmody was used here by Augustine; but Johnson (Carons, preface, xiii.) refusce to allow this. There are indications, indeed, that considerable pains were bestowed upon tha subject in the ancient English churcli. Bede (Hist, iv. 18) gives an account of the work that was done here in the improvemert of psalmody by John, the precentor (archicantor) of St. Peter's at Rome, who came here by command of pope Agatho. So great was the influence of his

## PSALMODY

work that by the council of Clloveshoe (A.D. 747) the Roman psalmody was made of obligation in thoae parts of the British Islauds which were under the jurisdiction of arulbishon Cuthbert (can, 13, 15). With respect to the language in which the ancient English church performed their paalmody, authorities aee.n scarcely to be agreed. Johoson, indeed, admita that for the firat 250 years after the arrival of Augustiue it was done in Latin tor the public service (Camuns, preface, xiii.). An ancient MS. in the Cotton library is quoted by Collier (Eccl. Hist. book $i$. p. 48, vol. i. fol. ed.) to the effect that Germanus and Lupus brought the Callican Cursus (ordinem cursus Gallorum) to this country in the 5th century. If that be ao, the question is settled; for there can be no reasomable dovbt either (1) that the term Cursus includes psalmody; or (2) that the psalmody of the Gallican rite was in Latin. On the relation between' the Gallican Cursus and ancient English psalmody the reader may consult with adrautaige bishop Stillingfleet's Oriyines Britumicue, chap. iv. From that work, which takes in the period beforc the arrival of Augustine, it may be gathered how little is really known of the practices of Christianity in theae islands during the first aix centuries.
Upon the ancient distribution of the paslms for the service of the church Gavanti (Thesuurus Sacrorum Rituum, tom. ii. 2. ii. cap. i. 3) writes to this effect: Walafrid Strabo reports that, to aroid confusion arising from variety of uses, pope Damasua, at the instauce of Theodosius, ordered St. Jerome to arringe the psalms for the several aerviccs of day and night; that the distribution was male, was approved by Damasus; and received ly the whole church. It is not unreasonable to ussums that in the 9 th century (Strabo's period) there were extant documents from which it could be inferred that St. Jerome really did make some auch distribution as that which is alleged.
Attempts were made to introduce unifornity of uae into the paalmody. Thus in the councl of Vannes (A.D. 465), "Rectum quaque duximus, ut vel intra provinciam nostram zacrorum erdo et psallendi una ait consuetude" (Can. 15). The same thing occurs again in the second council of Bracara, which guards against the iutreduction of private uses from the monasteries. (Conc. Brac. ii. cap. 1.)

The regular psalma that would have eccurred in the office of the day were at times set asideis favour of proper psalms. A capitulum of the synod of Aix in the year 817 , runs thus: "Ct practermiasis partitionibus psalterii, psalmi speciales pro eleemosynariis et defunctis cantentur" (cap. 50).

It ought to be noticed that in the performance of psalmody the headings or titles of the psalms seem always to have been recited. It is well known that in his popular sermons on the I'salma, St. Augustine often makes a great deal out of the strange words which the Englith reader commonly passes quitc uunoticed. Indeed, he speaks of the title as the herald of the psalm (praceo Paalmi). In this reapect Christianity probably followed what had always been (and still is) the usage of the aynagogue, where the title is alwaya recited as an integral part of the paalm, when the psalm is used for devotional
purposes, eith assembled mu Mode. -The in the ancient 1. The psalr whilst all the 2. Sometime gregation singi 3. The congi or choira, whic 4. One voice we say, incepte gation all toget cloae of it.
To these me other; e.g. Ma describes a metl This very comm meaning, which In this method, or lector recite theo the whole done. He quotes lisin this ; but it caunot one and a
(a) The methe sod the rest 1 Tractus. It is dietum vero duod ita dividunt, ut ai lsat; .si tres, $q$ Quo dumero aud lecaotant; ac $p$ convenerit, nunqu quam quatuor fra lib. ii. cap. 11, ad was executed som sometimes by th br St. Augustine plures cantant, ut fit unua; aliquanc gioid fat de plurib
( $\beta$ ) Cardinal Th Whole choir aings "ately, the ancie "direct" (directu: this is made in the practiaed in the matins one psalm a this manner. In $t$ before and after $m$ manner, without a with antiphon or al ( $\gamma$ ) The antiph Eastern in its origir It is often in the the psalms ought half Peraes or by w
releraut to releraut to obserre (8th century) a dil sbonld be aung acco verses (ut psalni rersuum modulentur not to hurry one ver: Hers ao division (Con is, of far as the pres in early Christian haring been sung
choirs. (8)

Respone this part Responss rium demand umbiguity about it.

## PSALMODY

purposes, either by a siagle individual or by the asembled multitude.
Mrodc.-The meth. da of performing psalmody
in the ancient church are reciucible to these :-

1. The psalm was executed by a single voice, whilst all the rest of the congregation listened.
2. Sometines it was done by the whole congregstion singing together.
3. The congregation was divided into $t$ wo parta or choirs, which sang alternate versea.
4. One voice sang the first part of a verse (as we ssy, incepted it), and the rest of the congregstion all together auccented it, that ia, sang the
close of it. lose of it.
To these methoda some writers add yet another; c.l. Martene (de Eccl. Rit. IV. iii. 7) describes a method which he calla Responsorius. This very common term, however, has another measing, which we shall consider aubsequently. in this method, according to Martene, the cantor or lector recited each verse of the paalm, and then the whole chorua repeated it after he had done. He quotes indeed aeveral passagea to eatablish this; but it may be doubted whether they cannot one and all be otherwise explained.
(a) The method in which a single voice sang sad the reat listened was afterwards called Tructus. It is described by Cassian: "Praedictum vero duodenarium psalmorum numerum its divilunt, ut si duo fuerint fratrea, senos psullsat; si tres, quaternos; ai quatuor, ternos. decantsnt; ac proinde minus in congregatione lecantsnt; ac proinde quaritalibet multitudo convenerit, sunquam smplius psallunt in aynaxi, quas qustuor fratres" (De Coenobioruin Instit. lib. ii. cap. 11, ad fin. The reason why a pailm sometines by the assembly at lingle voice and bometines by the assembly at large ia given plures cantant, ut ostendatur quia de plaribu fit unus; aliquando uaua cantat quia de pluribua qrid fiat de pluribus." (In Jo. Tract. xii.) ( $\beta$ ) Cardinal Thomasius says that when whole choir sings a psalm together, not alternately, the ancients called this method the "direct" (directus, directaneua). Dention of this is msde in the Rule of St . Benedict. It was prsctised in the Milanese rite, in which at matins one psalm after the chapter was aung in this manner. In the monastic rite the psalma before and sfter meals were te be said in thia manner, without antiphon on ferial days, but with sutiphon or alleluia on feasts.
( $\gamma$ ) The antiphonsl method seems to be Eastern in its origia. [ANTIPhon, p. 94.]
It is often in the present day debsted whether the palms ought to be sung antiphonally by
half verses or by half verses or by whole verses. It is therefore (8th century) a directio in the council of Aix (8thogld bentury) a direction is given that they verses (ut psalmi digus to the division of the rersaum (ut psaimi digue secundum divisiouea sot to hurry one verse into is, the clergy were were no division (Conc. Anto the next as if there is, so fsr ss the preaent writer knows, no there in esrly Christian antiquity knows, no trace ia esrly Christian antiquity of the pralmas
hariug been sung by half verses by equal
choirs.
${ }^{(8)}$ In this part of the subject the word Respons rium demands some notice. There ia as umbiguity about it. First, cartain palma were

PSALMODY
1745
so called from the liturgical position assigned
to them. In very early times it appears that epistle and gospel were divided by that the [Gitadual.] gosalmal were divided by a psalm. were called Respona appointed for this function use of the term in the fourth which complains of theorth council of Toledo, at the end of such the omission of Gloria Patri in fine responsoriorum -"Sunt quidam quí But, aecondly, any psalm Gloria non dicunt." reaponsory psalm, not from might be called a it, but simply from the mod the liturgical use of St. Isidore of Srom the mode of its performance. Responsorium to seville, for instance, spplies voice and takeu up by the chas begun by one nomine quod, up by the chorus, " Vocata hoc respondeat ( $D$ D Off. i. 8).
The people aeem at tin part most lustily. "The to have done their pared to the sea," The church is well com"Reaponsoriia sealmorum, st. Ambrose, for mulicrum, virginum, parvulorum consonanam, darum fragor resultat" (Herem iii 5) The mode of performing pain. in. 5).
is described hy St. Basil the palmody in the East he anys, having divid the Great. The people, parties, perform divided themselves iato two to one another (a $\quad$ Ti4d $\lambda \lambda$ ouviv) antiphonally to one person the duty, again, having entrusted the rest succent (ís $\eta$ of incepting the tune, 207, Ad clericos Neoccosarien (S. Bas. Mag. Ep. p. 94.] This seems to have bs). [Antipuon, method of parforming pase been the ordinary sostom's part of the paalmody in St. Chryatantimople or Antioch), for he (whether Conaa soon aa they had succented (írmomplains that or three psalms, they hurried of from chureh and thought it was enough for their aalvation (Hom. xi. in Mfatt.).

It may be gathered that in very early times there were ieaders of the pasimody who became afterwards called kavovdpuat, and iu Litin, praecentores. [Precentor.] One of the most famous examplea of this mode of performance is was escape of St. Athanasius when the church "Saa aurrounded by Arian soldiers, and he aays, "Sitting on my throne, I ordered the deacon to read a psalm and the people to reapond (ध́aNovely al. in $\eta \eta \chi \in \hat{1})$, for His mercy endureth for ever" (Ath. Apol. de Fugâ, p. 717, tom. i. ed.
Colon. 1686).
In the rule of St. Benedict and elaewhere in connexion with psalmody there is a phrase of very freq ent occurrence, psalmum imponere. It meana to lead the choir in performing the pailm ; ${ }^{\text {as }}$ we ahould say, to aet the paalm. By the Capitula of Martin of Bracara (cent. 6) Do one waa to lead the paalmody (psallere) in the deak unleas he had heen ordained lector by the bishop (Cap. Mart. Bruc. can. 45).
The ritual of the psalmody as it was practiaed anongst the monka of Egypt is thus described iu Cassian, a writer of the 4th century : "Unua iumedium pealmos Domino cantaturus exsurgit. usque in Aen,tibus cunctis (ut est moris nune omni cordisypti partibna) et in psallentis verba orationum interjectione distinct undecim psalmos sibus parili prerjectione distinctoa contiguia versub Alleluia renuntiatione cantasset, dnodecimum sorum aculis pariter oculis repente subtractus, quaeation

Coenobiortm Instit. lib. ii. cap. 5). From this pasage it will be gathered that while the singer of the psalm stood, the others sat down.

From some of the expressions already used it will be gathered that the recital of the paalms was commonly-it would obviously be too much to aay always-musical. In thia respect ther shared the privilege that belonged to other passages of Scripture. So far as we kuow, it appears that in the Jewish church the Scriptures were never read in the colloquial inflexions of ordinary speech, but were recited with fixed solemn musical intonation. Every word in the Hebrew Bible ia accompanied by a mark or accent, which indicates not only the logical position of the word in the sentence, but also the particular musical inflection with which the word is to be recited. That distinction applies to the worda of the Book of Psalms as to every other book of Scripture. In such a matter, what every Israelite was familiar with, the Christian Church would be likely to continue. Basil the Great (and sfter him other writers) explains two of the names that occur in the titlea of the psalms aa having reference to the mode of their execution. A psalm, he aays, is a composition which is instrumentally aecompauied (8zav
 spyavol kpoúntal): a song on the contrary is a melodious utterance without the accompaniment of au instrument ( $\phi \omega \nu \eta_{\lambda} t \mu \mu e \lambda$ ins $\alpha \times 08, \delta 0-$
 dpydvou. Hom in Ps. 29). We may gather from a phrase of St . Basil'a that the music with which the psalms were performed was at times as elaborate as the condition of musical art permitted. He sayg that "harmonious tunea of paalms were devised by us" in order that those who were young in yesrs or character might be attracted aud instructed thereby. (S. Bas. Mag. Sermo ii. de Doctrina).
Protesta against irreverent methods of psalmody occur from time to time. "Psalmi in ecclasia non cursim et excelsis atque inordinatis seu intemperatis vocibus, sed plane ac dilncide et cum compunctione cordis recitentur" (Conc. Aquisgr. c. 137). At one time it seems that the psalmody was even accompanied by geaticnlations of the hands ( $\dot{\rho} \rho \chi \nmid \boldsymbol{\sigma} \epsilon 15 \tau \omega \bar{\nu} \chi \in!\rho \hat{\omega} \nu$ ). (See Balaamon on Conc. Trull. can. 75.) The conditions of good paalmody are vell described in a regulation of Louia the Pioua: "Psalmi namque in ecclasia non carsim et excelsis atque inordinatis intemperatisque vocibus, sed plane ac dilucide et cum compunctione cordia recitentur, ut et recitantium mens illorum dulcedine pascatur et audicutium anres illorum pronunciatione demulceantur, quoniam quamvis cantilenae sonua in aliis officiis excelaà solet edi voce, in recitandis tamem psalmis hujuscemodi vitanda est vox" (Ludovici Pii Reform. Eccl. de Rej. Cleric. cap. xxiv. ap. Melchior Goldastus, ed. Frankf. 1673, tom. iii. p. 217).

Gloria Patri in Psalmody.
(1) For the rarious forms in which the Doxology has appeared, see Doxosour.
(2) The use of it appeara to have differed in the East and West. It is implicd by Cassian (Instit. ii. 5) that the use of Gloria Patri as a response at the end of every pisalm is a Western practice, whilst in the East, or at least amongat
the monks of Egypt, it was only after the antiphon which followed the last pealm that it wis said. St. Benedict enjoins that at the end of a palm Gloria Patri be said "in the Western manner." Some of the longer psalms he divides into two Glorias. This practice of dividing psalms (as we still do the 119th psalm in the English psalter) is referred to in the third conncil of Narbonne (A.D. 589). "Ut in psallendis ordinibus per quemque psalmum Gloria dicatur omnipotenti Deo, per majores vero psalmos, prout fuerint prolixius, pausationes fiant et per quamque pansationem Cloria Irinitatis Domino decantetur."

The reader will apecially observe that the use of Gloria Patri was one of the points which distinguished the Gallican from the Roman rite. The Gallicans said it at the end of every psalm, thus fornishing an early precedent for the ruls of the English Prayer Book that "at the end of every psalm . . . shall be repeated this hymn;" but the Romans did not. The authorities may be seed in Collier, Eccl. Hist. book 1, cent. 5.

Versions Uscd.-It ia not within the scope of this work in any way to diacuss the character, origin, or authorship of the several versions of the psalms ; but one or two points about the use of them may be advanced here.

A long discuasion of them is given by Lorinos (Praef. in Pss. cap. xiii.), from whom these facts may be gathered.
At the request of St. Jerome, pope Damasos caused one of hia versions of the psalms to be aung in the churches of rirance-a versiou which from that use of it has been since known as the Gallican psalter. It ahould be atated, however, that there ia aome reason for thinking that it did not generally prevail in the French Church till after thia date.
The churches of Rome, including the church of St.Peter's, until long after the period embraced in thia work used the old veraion of tha psalms whinh St. Augustine calls Itala, St. Gregory the Grent Vetus, and St. Jerome Vulgata. The psaltel used in the church of Milan, and known as the Ambrosian psalter, does not differ materially from this.

On a point about which it is easy to mabs mistakes it may be well to aet before the reader the vary words of some accepted authority. Zaccaria, then, aays this:-"Duplicis porto Latinae versionis, psalterium habemus, Vetris, quam Italam vocant, a S. Hieronymo, sive Damasi juasu, aive amicornm precibus Romae, sed $u t$ ipse sit cursim emendatae, et Herony: mianae quam scilicet Paullae atque Eustochii votis satiafacturus S. Doctor postea suscepit. Illam Rumanam vocant, quod Romae praesertim in usu fuerit; hanc Gallicanain quod hujua versionia palterium in Gallias finitimasqua Germanise ecclesias inductum fuerit, atque hinc ad alias etiam Italiae eeclesias propagatum. Primae tamen seu Romanae versionis pssiterium ad S. Pii V. tempora in omnibus urbis sc suburbicariis intra xl, ab urbe lapidem constitutis ecelesiis retentum est ; ab eo autem Poatifice Vulgatae editionis, quae ad Hieronymianam seu Gallicanam interpretationem maxime accedith psalterium praescriptum, Romae in sola Yaticanâ S. Petri ecelesia, in reliqua Italia apud Mediolanenses, atque in Veneta S. Marci Basilich in Hispaniia apud Mozarabea veteris Romuil
pasltorii osu so alis, lib: i. enp. i
Mabillon, obsc tisna had their their psalnody. the Koman ps upos the point dum LXX inter Galli et German tionem quam Hie coapposuit, psalte Tarosensis episco tam in Galliarum (Wal. Strab. de This latter min haviug been iutr of Tours seems ol This feature of had their own ve to us in England, influeaced our It will be obse rersion containa "0 give thanks His mercy endur in the Bible vers in the Hebrew ori which now judeed Valgate, is the o tains it.
Posture,-All branch of the sub from a few incident From the phrasea alresdy quoted, Donino eantaturua cuactis," \&o., we b tanding, while th the terms $\sigma$ radors al the lesser and gre pasiter, contaia, the posture mainta of the psalm, thou Igreed as to the p tion. Durandus sjue stand for psalmody for it, "ad ostende operibus vincimus That this posture iuferred from the addressed to the $r$ "Tu stabas in choro Sabin.). So, again, a is a recumbeut poat stom's time were to which closed the rep 41). That the cle etalls during psalmo of the bishop of $R$ Touts, "Cumque $\mathbf{i}$ decumberet " (Hist. the custom amoag monks to stand dt stretched hauds point แe Antiquis Monachon greatest care seems guard sgainst sleep mere so loug in some of course, conld not b and so they were ever keep swake, and one abont the choir with chaisf. ant.-VOL
after the antlIm that it was $t$ the end of a n the Western almo he divides e of dividing 3 psalm in tha , in the third "Ut in pssl. salmum Gloria majores vere us, pausationes m Gloria I rivi-
rve that the ase oints which disthe Roman rite. of every psalm, lent for the rule $t$ "at the end of ted this hymn;" autherities may ok 1, cent. 5. ithin the scope sa the character, veral versions of pointa about the ere.
given by Lorinus whem these fucts
e, pope Daimasus be psalms to be - a version which oce known as the - stated, however, thinking that it e Franch Church
ing the church of reried embraced io the psalms which iregory the Great ata. The psaltel nd known ss the differ materislly
ia easy to make before the resder cepted autherity. -"Duplicis perro habemus, Veteris, Hieronymo, sire - precibus Romse, datae, et Hicrony: atque Eustocbii r postea suscepit. Romae praesertim anan qued hujus ulias finitimssque fuerit, atque hisc eaina propagstum. ersionis psalteriam omnibus urbis ac be lapidem censtiab eo autem Pootiad Hieronymiansm em maxime accedith, mae in solâ Tatieliguà Italia apud tâ S. Marci Basilich ea veteria Remai
paltorii asu aorvato" (Zacc. Bibliotheca Ritualis, lib: 1. cap. iv. art. 3).
Mabillon, observing that the Gallican Christians had their own version of the fisalma for thair psalmody-a veraion which differs frem the Roman psalter-quetes Walafrid Strabo upon the point:-" Psalmes autem cum secuadum LXX interpretes Romani adhuc habeant, Galli et Germanorum aliqui secundum emeadntionem quam Hieronymus pater de LXX editione composuit, psnlterium cantant, quam Gregoriua faronensis episcopus a partibus Lomauis mutuatam in Galliarum dicitur ecclesins traustulisge" (Wsl. Strab. de Rebus Ecclesiasticis, cap. 23). This latter point as to the Gallican veraion
having been iatroduced into France by Gregory of Tours seems open to seme doubt. T Teurs scems oplen to some doubt.
This feature of Gallicaa psalmody-that they had their own version for it-is of some intercest to us in England, as the varsion in question has
influenced our psalmody at the preaent day. inflaenced our psalinody at the preaent day.
It will be observed that the Praver Book version containa a verse at the end of Ps. 136, "0 give thanks unto the Lord of lords; for His mercy eadureth for ever," which is not in the Bible version, and which is not found
in the Hebrew origiual. The Gallican Psalter, ia the Hebrew origiual. The Gallican Psalter, mhich now indeed has taken its place in the
Volgate, is the only ancient psalter which contsins it.
Posture.-All that we can gather on this branch of the subject is what may be inferred from a few incidental expressions of early writers.
Frem the phrasea of Frem the phrasea of Cassian in the pnssnge already quoted, "Unus in mediam psnlmos Domino cantaturus exsurgit cumque aedentibus
cuoctis," \&o., we have a trace of the exccutzut cuoctis," \&o., we have a trace of the exccutaut stadiag, while the listeners sat. The use of
the terms $\sigma \tau \alpha \sigma \iota s$ and $\boldsymbol{\kappa d} \theta / \sigma \mu a$, too, as applied to the lesser and greater divisions of the Greck palter, contain, no doubt, some reference to the posture maintained during nind at the close of the psalm, though learned writers are not ugreed $s$ to the precise reason for their adop-tion. Durandus speaks of its being customary to stand for pisnlmody, asaigning a mystical reason for it, "ad ostendendum quod atantes in bonis eperibus vincimus" (Rationale, lib. iv. rubr. 2). That this posture was an ancient one may be ivferred from the bitter words of St. Jerome, addressed to the recreant deacen Sabinianus: "Tu stabas in choro psalleutium " (Ep. xlviii. in Sabin.). So, again, after the meal had been takeu 10 a recumbeat poature, thie guests in St. Chrysorom's time were to stand up for the psalmorly, which closed the repast ( S . Chrya. Hom. in Ps, 41). Thst the clergy sometimes sat in their stalle during psalmody appeara from the account of the bishop of Rouen given by Gregery of Tours, "Cumque inter panllendum formulae decumberet" (Hist, Franc. viii. 31). It was the custom amongst. some of the ancient
monks to stand during menks to stand during psalimedy with outstretched hands poiating to heaven (see Martene, de Antiquis Monachorum Ritibus, I. ii. 56). The greatest care seema to have been necessary to
guard guard sgainst sleep duriag the serviccs, which ef erorse, layg in some monasteries. All moaks, of course, could not have a book in those days, aod so they were even to plait straw in order to keep awake, and one of the brethren walked ahout the choir with a lantera and thrust it
CHRISr, ANT,-VOL. 'II.

Into the face of nny one who might be overcome with slecp (Martene, ib.).
One other pesture remnins to be notlced here which of leauing upen the atnff (reclinatorium), the dayas common support in church betore complays of seats. The monka of Fulda even of theinined to Charlemagne nbont the tyranny of their nbbat, that evea in the ease of the infirm he would allow them the use of ocither statf nor atall. The rule of Chrodognag, bishop) of Metz (9th century), in prescribing the disciplina pardicndi, directs that the clergy should not keep their stnves in their hauds during psnlinedy, save on Lorint of botily iufirnity (Rey. Chrod. cap. vii.). Lorinus, while contending for the antiguity of the sitting posture during psalmody (sc. amongst the Egyptian monks, as recorded by Cassian), remarks that in the opinion of some writers the pasalns which are called "penitential" were recited kneeling, and the rest of the psalins standing (Pracfatio in Pss. cnp. xiv.).
Psalmody without Book.-Oue remarkable offect of the prevalence of psalmody and the ocarcity of books was that the psalter was frequently learnt by heart. In the 6th century this is reported by Cyril of Scythopolis to have bren done by St. Theodosius. St. Jereme desired thnt it should be done even by very young people. Sketching the perfect monk, he requires that by such a character it should be learnt word for word (ad Rusticam.) The damsel Pacatula was to commit the psalms to memery nt aeven years old (ad Gaulentium). No one of the sisters in the Jerusilem convent might be iguorant of the pander (ad Eustochinm). Even the Huns, he snys, are learning the psalter (au? Lactain.). Cyril of Scythopolis, in the Life of St. Sabas, says that monks were unt admitted till they had learat the 1 salter and the rule of psalmoly. Heuce it was ruled by the second council of Nicaea (can. 2), that no one should be advanced to be a bishop unless he knew the psalter by heart, nind that he was to be examined by the metropolitan. Gregory the Great says that he would not ordain John the l'resbyter becanse he did not know the psalims (S. Greg. M. lib. 4, Ep. 45). The same pope wonld not Allow Rusticus the deacon to be male bishop of Aucena for a similar reasou. He was a vigilant man, indeed, he said, but according to report, he did net know the psalms.
A curious story of an ineffectual attempt to learn the psalter by heart is told of the archimandrite Theodore, a portion of whose lite is given in the Acts of the second council of Nicaca. He hal been miraculously cured of an epidemic sickness which had threateucd to prove mortal ; and on his recovery, apparently by way of thank-offering, he resolved to lcarn the psalter. He learned the first sovontecn psalms; but the eighteenth baffled him, presumnbly hy its length. He was in despnir about hris task, But prostrating himself on the parement of an oratory, he prayed for success. At Jength on rising, he gazed upon the image of the Sariour ; he felt in his mouth a tastesweeter than honey; his prayer was granted, and from that moment his task proceciled snooothly till he had lenraed the entire psalter.

So grent was the zenl of holy men for panlmody thnt wonderful nehievements are rccorled as to the number of psalms which they recited. St.

## PSALMODY

Gregory Thaumaturgus passed entire nights in church with prayers and pasalmody．St．lisidore had no fixed number of paalms which he said in the aervice of God，for the night and the day used to be spent upon it．St．Germanus，who was bishop of Paris in the lntter half of the 6 th century，would say fifty panlma or more before he rose from his bed and enlled his companions （Vits，ad fin．）．Of St．Maur，the diaciple of St．Benedict，it ia related that he would repeat cominonly fifty pealina，often a hundred，and sometimes even the entire psalter before the night office．St．Gregory of Tourn（de Glor．Con－ fess．47）has even a wonderful story of two dead priests miraculously taking part in the paslmody of the choir with the reat of the clergy．

Palsemon，the abbat，would say the whole paalter aud the canticles by night without any sound．By the rule of St．Benedict（Reg．c．18） the whole psalter was to be gone through in the week－a light rule，he urgea，seeing that the holy lathera did as much in single day． In England，also，similar devotion to the paalter appeara to have prevailed．King Egbert even made a vow that besides the parlmody in the canonical offices he would daily chant the whole pasiter（Bede，Eccl．Hiat，iii．27）．

Laymen seem at one time to have equalled，if not surpassed，the clergy in their zeal for paalmody．A constitution of the emperor Jus－ tinian drawa from this fact a consideration as to why the elergy should not neglect to any the daily service：＂Si enim multi laicorum，ut anae animae conaulant，ad eccleaias confluenten studiosi circa panlmodiam ostenduntur，quomodo non fuerit indecens，clericos ad id ordinatos non im－ plere suum munas＂（Cod，lib．i．41）．

As a apecimen of $n$ very ancient allotment of pa ${ }^{1}{ }^{1 \mathrm{~ms}}$ we subjoin the day and night canons of paalms of Euaebius，which shew what psalms were to be said at the aeveral hours ：－

［H．T．A．］
（2）Arrangement of Psalms in the Offices．－Thls portion of tie article confines itaelf to reoiting the contenta of the principal arrangements of the Paslter，after it had been definitely dit－

## PSALMODY

tribnted for the＂Divine Office＂the＂Opus Dei．＂It may，however，be persitted in yoint out the coincidence（surely more than necl－ dental）by which certain jiselme have become attached to and associated with certain hours， e．g．（the Weatern church）， $94[95],{ }^{2}$ as an intro－ ductory palm to the pailmody of the day ；and both in East and West， 62 ［63］， 66 ［67］，to the early morning； 50 ［51］，to the enrly m－ming and to terce； 56 ［57］，to sext ； 85 ［86］，to none； 90 ［91］，to sext or compline ； 4 and 133 ［134］， to nocturns or compline ； 19 ［20］and 20 ［21］， to Sunday morning．
We will take the Eastern church first，to follow the order of the siticle，Office，the Divine．

The Paalter，according to the Greek church， is divided into twenty sections called cathismata ［кaOl $\sigma \mu a \tau a$ ］，beach of which is subdivided into three staseis［ $\sigma$ Td $\sigma e{ }^{\circ}{ }^{\circ}$ ］，
and at the end of each stasis，Gloria ia said－
Stasis

| I．contains Pss．1－8． |  |  |  |
| :---: | :---: | :---: | :---: |
| II． | 9－16 | ［17］． |  |
| III． | 17 | ［18］－23 | ［24］． |
| IV． | 24 | ［25］－31 | ［32］． |
| V． | 82 | ［33］－36 | ［37］， |
| VI． | 37 | ［38］－45 | ［46］． |
| VII． | 46 | ［47］－54 | ［55］． |
| V11I． | 55 | ［56］－63 | ［64］． |
| IX． | 64 | ［65］－69 | ［70］， |
| X． | 70 | ［71］－76 | ［77］ |
| XI． | 77 | ［78］－84 | ［85． |
| XII． | 85 | ［86］－90 | ［91）． |
| XIII． | 91 | ［92］－100 | ［101］． |
| XIV． |  | ［102］－104 | ［105］． |
| XV． | 105 | ［106］－108 | ［109］． |
| XVI． | 109 | ［110］－117 | ［118］． |
| XVII． | 118 | ［119］． |  |
| XVIII． | 119 | ［120］－131 | ［132］ |
| XIX． | 132 |  | ［143］， |
| XX． | 143 | ［144］－150 |  |

These cathismats are said in the following order：－

From the octave of Eaater（ $\alpha \nu \tau / \pi a \sigma \chi a$ ）till the Sunday after the octave of the exaltation of the croas［September 14］，the Paalter is said once a week，thue：－

| On Saturday，at vespers，ca | 2， 3 |  |
| :---: | :---: | :---: |
| On Sunday，at ma | 4， 5 | At tespers， |
| On Tuesday，at matins， | 7， 8 | At respers， |
| On Wednesday，at matins， | 10， 114 | At respers， |
| On Thursday，at matina | 13,14 19 | At vespert， |
| On Friday，at matins， | 16， 17 | At vespers， | On Saturday，st matines， a before．

Thence onwards to the vigil of Christmas， the aame arrangement is followed，except that at vespers on Monday，Tuesday，Wednesday，aad Thursdsy，cathisma 18 （containiog the gredual psalms）is always asid，and the cathisma assigneed to veapera and those daya is added to those for
－In this surticle the Psalms are nombered as in the Vaigate．The numbers of the Eaghiah version are added in［ ］．
－Cardinal Bonn says the sections are called by theie names because at each pause to the jaalmody（orainsh the monks rose two and two by turne to recite，and thes while they tood，the rest sat．
－Cardinal Bona saya up to Tyrophagus，＂usque al Domintcam in QuinquagesimA．＂
matins，so that th During the same those of Sunday． Tyrophagus，which Sunday，the arrang giren sbovo．Fr to Wednesday befo twice in the week，

On Saturdny，at
On Sunday，at $m$
On Monday，at $n$
7 ；at sext， 8 ；at
On Tuesday，at prime，12；at terc 15 ；at vespers， 18.
On Wednesday，a prime， 1 ；at terce， vespers，${ }^{\circ}$ ．
On Thursday，at $n$ 8 ；at terce， 10 ；a ocspers， 18.

On Friday，at $m$ terce， 19 ；at sext， 2
On Saturday，at From Thuraday bef Easter（exclusive）tl

The fixed psalms to the cathismata al
At nocturns（ $\mu \in \sigma$ ［51］；on week day 118 ［119］，（i．e．c o 九цриаг）， 120 ［12 64 ［65］to 69 ［70］ ［134］．

At lauds，Pss． 19
［03］， 87 ［88］， 102
koown as the Hexa 149 （ol alyou）．
At prime，5， 89 mesurion of the first $h$
At terce， 16 ［17］ mesorion of the thir ［61］．
At sext， 53 ［54］， mesorion of the six ［70］．

At none， 83 ［84］ mesorion of the nint ［86］．At the typics ［146］； 33 ［34］．
At vespers， 103
廿．трооィцако́s）， 140 psaims are known $[130], 116$［117］， 12 At great compline ［31］． 90 ［91］； 50 142 ［143］．

At little compline，
The Armenian ch eight sections，called

1．containe Pas 11． 111. IV．

VI．
VII．
VIII．
${ }^{6}$ These have been Diving Office，but fo inserted．

PSALMODY
matina, so that three cathlsmata are then anald. During the same period cathisma 17 is added to those of Sunday. Theace to the Sunday of Tyrophagus, which corresponds to Quinquagesima Sunday, the arrangement according to the table given above. From Suadny of Tyrophayus up to Wedneaday before Easter, the Psalter is said twice in the week, thus:-

On Saturday, at vespers, enthisma 1.
On Sundny, at matins, cnth. 2, 3, 17.
On Monday, at mutins, cath. 4, 5,6 ; at terce, 7 ; at sext, 8 ; at vespers, 18.
On Tuesday, at matins, cath. $9,10,11$; at prime, 12; at terce, 13; at sext, 14; at none, 15 ; at vespers, 18.
On Wednesday, at matins, cath. 16, 19, 20 ; at prime, 1 ; at tercs, 2 ; at scxt, 3 ; at none, 4 ; at pespers, 10 .
$\mathrm{OB}_{\mathrm{a}}$ Thursday, at matins, cath. 5, 6, 7; at prime, 8 ; st terce, 10 ; at sext, 11 , at none, 12 ; at ecspers, 18.
On Friday, at matins, cath. 13, 14, 15 ; at terce, 19 ; at sext, 20 ; at vespers, 18 .
On Saturday, at matins, cath. 9 , as usual. From Thursday before Easter to the Octave of Easter (exclusive) the Psalter is not said.
The fixed psalms snid at the hours in addition to the cathismata are as follows:- d

At nocturns ( $\mu$ ecovóктiov), on Sundny, Ps. 50 [51]; on week days, except Satnrday, 50 [51], 118 [119], (i.e. cathisma 17, and known as ( a $_{\text {ншио }}$ ), 120 [121], 133 [134]; on Satu•day, $64[65]$ to 69 [70] (i,e, cath. 9$), 120$ [121], 133 [134].
At lauds, Pss. 19 [20], 20 [21]-3, 37 [38], 62 [63], 87 [88], 102 [103], 142 [143] (these six koown ss the Hexspsalmus), 50 [51], 148,148 , 149 (ol alvou).
At prime, 5, 89 [90], 100 [101]. At ths mesorion of the first hour, 45 [46], 91 [92], 92 [93].
At terce, 16 [17], 24 [25], 50 [51]. At the mesorion of the third hour, 29 [30], 31 [32], 60 [61].
At sext, 53 [54], 54 [55], 90 [91]. At the mesorion of the sixth hour, 55 [56], 56 [57], 69 [70].
At none, 83 [84], 84 [85], 85 [86]. At the mesorion of the ninth hour, 83 [84], 84 [85], 85 - [80]. At the typics ( $\tau \dot{\alpha}$ rumixd), 102 [103], 145 [146]; 33 [34].
At vespers, 103 [104] (the proaemiac psalm, स. троонакокs), 140 [141], 141 [142] (these two psalms are known as the Kúpue écéxpaga), 129 [130], 116 [117], 122 [123].
At great compline, 4, 6, 12 [13], 24 [25], 30 [31], 90 [91]; 50 [51], 101 [102], 109 [110], 142 [143].
At little compline, 50 [51], 69 [70], 142 [143].
The Armenian church divides the Psalter into sight sections, called cunons, as follows:-


[^124]PSALMODY
1749
These canons are divided among the dally services, so that the Paiter is gone through oace $n$ week, and in mouasterles every day in the following order:-During nocturas, sections or canone, 1,2 ; nfter nocturns and before lauds, $3,4,5$; at terce, 6 ; at sext, 7 ; and at none, 8 .

The following posalms are also appointed for the hours:-

At nocturns (called midaight), Pas. 3, 87 [88], 102 [103], 142 [143].

At ludy (called daybreak), 89 [90] (v. 14, "O astisfy us with Thy mercy," to end), 50 [51], $148[149], 150,112[113]-5,114[116, \mathrm{vv} .1-9]$, 129 [130], 53 [54], 85 [86] (last twe verses).

At prime (cnlled sunrise), 71 [72] (v. 19 to end), 91 [92], 62 [63], 64 [65], 21 [22], 142 [143] (v. 8 to end), 44 [45], 69 [70], 85 [86] (last two verses).

At terce, 50 [51], 21 [22], 142 [143] (v. 8 to end).

At saxt, $40[41]$ (first four verses), 90 [91].
At none, 50 [51]. 114 [116, vv. 1-9], 115 [116,
v. 9 to end], 116 [117].

At uespers, certnin verses from the Psnlma: Pss, 85 [86], $139[140], 140[141], 141$ [142], 120 [121], 90 [91], 122 [123], 53 [54].

Compling (called peace or rest) is double. The former is said in church immediately after vespers ; the latter is said by each individual in private at the end of $t$ wilight.
At the former compline are said Pss. 87 [88] (rv. 1, 2, 4, 6), 12 [13], 15 [16], 16 [17], 41 [42], 69 [70], 85 [86] (Inst two verses), 26 [27].

At the latter, 42 [43] (3 to end); the following four sections from P's. 118 [119]: "Et veniat super me"; "Memor esto servi tui"; "Iniquos odio habni"; "Appropinquet deprecatio "; 35 [36] (9 to end), 90 [91], 122 [123], 53 [54], 150, 137 [138] (last two verses), 141 [14i2] ( 6 to end), 85 [86] (last two verses), 4.
In the Western church the three most important distributions of the Psalter are, (1) the Gregorim, (2) the Benedictine, (3) the Ambrosian, called respectively after the names of their reputed authors, and all, with change of detail only, in use at the present time. Of these, the Gregorinn is the Psalter of the secular breviary of the Roman obedience, the Benedictine that of the monastic, and the Ambrosian that of the diocese of Milan. Hence the two former, from their wide-spread adoption, are practically of most importance.
Taking them in order:-
(1) The Gregorian or Roman Psalter.

The following is the distribution "justa antiquiorem psallendi modum Ecclesiae Romanne, ex antiquis muaumentis excerpta," as given by Thomasius, and with the exceptios of two points, which will be noticed in their place, is still that of the present Roman breviary.
On Sunday, at matins, Ad vigilias in primo galli cantu, 94 [95] (said daily); in nocturn 1 , Pss. 1, 2, 3, 6, 7, 8, 9 [ 9 and 10], 10 [11], 12 [13], 14 [15]; in nocturn 2, 15 [16], 16 [17], 17 [18]; in nocturn 3, 18 [19], 19 (20], 20 [21]. At lauds ("Ad matutinos diluculo"), 92 [93], 99 [100], 62 [63], and 66 [67], said as one psalm under one Gibria, Benedicite " ("Benedictiones sive canticum trium puerorum "), $148,149,150$, said

- Thoogh not strictly psalms, these canticles form an integral part of the office, and require notice.
uniler one Glorin, and called Lardes, Bencdictus ("Canticum evangalicum Zachariae").

At prime, 21 [22], 22 [23], 2:3 [24]. 24 [25], $25[26], 53$ [54], 117 [118], $118[118]$. (1) "Beat 1 imtinenlati"; ( (2) "Inyuocurriget" (said underone Gloria) ; (3) "Retribue "; (4) "Adhaesit," under one gloria," Athanasian Creed ("Fldes Cintholica S. Athamasii E piseopi").
[In the later revisions of the Roman breviary, Pss, 21 [2:2]-25 [2-i] nre not said on Sunday at prime, but are thus said on the several week days:-On Mondiy, Ps. 23 [24]; on Truesdiy, $24[25]$; in 11 ednesday, $25[26]$; on Thursday, 20 [-33]; on Fridh! 21 [22]. This is the first change abore alluded to. In the Sarum and other English breviaries the oll nrrangement by which these psulms were all said on Suadaj was alhered to.]

On Sundays from Septuagesima to Palm Sunday inclusive, the following changes aro made :-

At lauls, insteal of the two Psalms, 92 [93], and $99[100]$. 50 [51] and 117 [118] are said. At $p_{\text {ilne, }}$ instenil of 117 [118], 92 [93] is said.

At terce, 118 [119] ( (5) "Legem pone", and (6) "Et veniat"; (7) "Memor esto," and (8) "Portio mea"; (9) "Bonitatem," and (10) "Manus tuae," under three glorias).

At sext, 118 [119] ( (11) "Defecit," nnil (12) "In neternum "; (1i3) "Quomodo" and (14) "Lucerna"; (15) "Iniquos," and (16) "Feei," under three , (forias).
At nome, 118 [119] ( (17) "Mirabilia," and (18) "Justus es"; (19) "Clamnvi," and (20) "Vide"; (21) "Principes," and (22) "Appropiaquet," under three glorias).

These panlms are said daily at terce, sext, nad none, whateter be the office.
At vespers, 109 [110], 110 [111], 111 [112], $112[113], 113$ [114 and 115]. Mymificat.
At compline, 4, oo [31], vr. 1-6, 90 [91], 133 $[134]$, Nune dimittis. These prsilms are said daily at compline, whatever be the effice.

On Monday, nt matins (in the noeturn), 26 [27]. 27 [28], 28 [29], 29 [30], 30 [31], 31 [32]. $32[33], 33[34], 34[35], 35$ [36], 36 [37], 37 [38].

At luuds, 50 [51], 5, 62 [6.3] and 66 [67] (said under one gleria), Somg of Isainh ("Contitebor," Js. xii.), 148, 149, 150 (snid uniler one glorits), Benedictus.

At prime, 53 [54], 118 [119] (the first four aections, said under two glorias ns on Sunday).
[These psalms are snid on every weak day, whether a testival or not, except where specially directed.]

At vespers, 114 [116, vv. 1-9], 115 [116, ver. 10 to end], 116 [117], $119[120], 120$ [121], Maqnificat.
[On owliaary week days throughout the year, except in Eastertide, at all the hours except nocturas, Ps. 50 [51] is said with intercessury priyers (in precibus).]
$\dot{N} .13$. -In the later revisions of the breviary this is no longer the case. l'reces (curtailed) are only said in Advent, Jent, and on a few other days of fasting, in which P's. 129 [130] is said at lauds, nad 50 [51] at vespers. At the little hours no psalm is said at preces. Here also the Eaglish, which were not subject to this revision, retained the old nirangenient. This is the second of the two points changed, which
were mentloned at the outset as alone of any impurtance.

On T'uesday, at matins, in the nocturn, 38 [19], $39[40], 40[41], 41[42], 43[44], .44[4 i], 45$ $[46], 46[47], 47[48], 48[49], 40[50], 51$ [52].

At luuds. 50 [51], 42 [43], 62 [63], nad 66 [67] (said ns one, as heforr), sony of Ilczrkioh ("Lgo dixi,"'ls, xxxviii. 10), 148, 149, 150 (as bisto. '), Menedict"s.

At vespers, 121 [12?], 122 [123], 123 [124], 124 [12:], 125 [126], Mugnificat.

On Wednexday, nt mutins, 52 [53], 54 [55], "5 [56], 56 [57], 57 [58], 58 [59], 59 [ 60$], 60[61]$, 61 [62], $6: 3$ [64], 65 [61], 67 [68].

At luuds, 50 [51], $6 .+[65]$, 62 [63], and 69 [67]. The Sung of Minnnth ("Exsultavit," 1 Sam. 1i.), $148,149,150$, lien.diutus.
At respers, 12t; [127]. 127 [128], 128 [129], 129 [131] 130 [131], Alagnificat.

On Thursday, at matins, i8 [697, 69 [70], 70 [71]. 71 [72], $72[73], 73[74], 74$ 17i], 75 [76], 76 [77], 77 [78], 78 [79], 79 [80].

At lauds, 50 [51], 89 [90]. 62 [63]. nad 65 [67], The Sony of Mloses ("Cantemus," Ex. xr.), $148,149,150$, Denclictus.
At vespers, 131 [132], 132 [133], 134 [135], $135[136], 136[137]$, Dhitnificat.

On Fridny, nt matius, 80 [81], 81 [82], 82 [83], 83 [8t], 84 [85], 85 [86], $86^{\circ}[87], 87$ [88], 88 [89]. 93 [94], 95 [96], 96 [97].

At lutuls, $59[51], 142[143], 62$ [63], and 66 [67], The $S_{n}{ }^{\prime ;}$ nt Habukhuk ("Dunine nudivi," Hab. iii.), 148, 149,151, Benedictus.

At respery, 137 [138], 138 [139], 139 [140], $140[141], 141$ [142], Mignificat.

On Saturday, at matins, 97 [98], 98 [99], 99 $[100], 100$ [i01], 101 [102], 102 [103], 103 $[104], 104[105], 105[106], 106$ [107], 107 [108], 108 [109].

At lunds, 50 [51], 91 [92], 62 [63], nad 66 [67], The Song of Moses ("Attenile noelam," Deut. xxxii.), 148, 149, 150, Renedïtus.

At respers, $143,\left[14+7,144\left[145^{2}\right], 145\left[146^{\circ}\right.\right.$, $146[1+7$, v. $1-11], 147$ [147, ver. 12 to end] Magnificat.
The outline of the seheme is thus oicis to he very simple. The $p$ salms from 1 to $108[109]$ are anid in order at matins, and the remain ler, trom $109[110]$ to the end, nt vespers, throughout the week, omitting those palins which are said at other hours, and are thus distributel :-

On Sundny, at matins, in the first nocturn, twelve psalins; in the second and third, three psalms in ench.

On week days, twelve psalms said in one nocturn.

At tespers, five psalms are said daily.
For the other hours, at luuds, five psalms [i.e. what reekons as five] are said daily.

At frime, three daily, with additioal palms oo Sunday.

At terce, sext, and none, three daily.
At comp'ine, four daily.
In addition, Benedictur is said daily at lauds, as are Maynificat at vesuers and Nune dimittis st compline.

Inte the festal arrangements of the Psalter it is not necessnry to enter. The chief variations are the following :-

In festicals of nine lessons, nine psalms taken from the matin psalms are said at matins ir
three necturns of the prainas In oour. At lauds and ve for the most part course. At vespurs often substituted fo [114 nad 115]. pailms for fruids as than was nfterward
(2) The Benediet

The germ of th to have beea derive St. Benedlet framed approved by Grego adopted for the use It is uned, with slig the Cisterciuns, Car orders. The so-cis the secular breviary
The main idea, so ef the Psalter is th gorian ollice, that once a week, but th differs in many impe with the pisalins only outllue of this otlice

At mutins on Sund In ench of the tirst and in the third, th have twelve psalms,
It luuds, five (i.e. are said.
At each of the le. four, und at compline
The following is $t \boldsymbol{t}$
On Sunday, at ma two psalms are said [21], 21 [22], 22 [23 in nocturn $2:-26[27$ 30 [31], 31 [32] ; in
At lurds, 66 [67], sre said daily), 117 counting as one), Ber one), Bencdictus.
In Eaxtertide, and wheo they fall on Su [51] nad 117 [118], [100], sre said.
At prime, 118 [1 eorriget"-" Retribue four).
At terce, 118 [11 Veaiat "-" Memor est
At sext, 118 [119] taten "-Manus tuate.'
At none, 118 [119 num"-"Quomodo "-
At respers, 109 [11 112 [113], Magnificat.
At compline, 4, 90 psalms are said daily $t$ the three days before and diunc dimittis are a
On Moaday, at matin. 33 [34], 34 [ 35$], 36$ wr. 1-26, and ver. 27 In nocturn $2:-38$ [ [42], 43 [44], $44[45]$. At lauds, 66 [6. $], 50$ Isaiuh (Is. xii.), 148, 14 at prime, 1, 2, 6 .

## PSALMUDY

three noeturna of three pmalins each, Instead of the psalins in course.
At lunds and evespers, the Sunilay psalms are for the mest part said, lustead of the psalms in course. At vesperen on fextivals, $\mathrm{P}^{2}$. 116 [117] is oftan sabustituted for the last Sumbiy praim, 113 [114 and 115]. Eitricer usage nasigued spectial psalms for lands and vengers much more rarely than was afterwards the case.
(2) The Benedietine or Monastio Psalter.

The germ of the monastic rite is supposed to have been derived from the sulitaries of Egyp. St. Benedict framed a rite fur monks, which vas approved by Gregory the Great, and hencetorth adopted for the use of manastic eongregrations. It is ased, with slight modifications of 're' nil, by the Cistercians, Carthusians, and other monastic orders, The so-enlied mendicant orders use the secular breviary.
The main idea, se to speak, of the distributien of the Psilter is the same as that of the Gregorina etice, that the P'salter should be saill onse " week, but the urder in which it is sald difters in many impurtant peints. Dealing here with the psalims ouly, the following is the general outine of this ollice:-
At matins on Sundays there are three nocturns; in esch of the first twe, six praims are sald; and in the third, three canticles. Week days have twelve psulms, said in two noct urns.
at hudds, tive (i.e. what count as five) psalms are said.
At each of the lesser hours, three, at vespers four, and at compline three pusulms are said.
The fellowing is the distributien :-
On Sunday, at matins, Pss. 3, 94 [95] (these two psulms are sald daily) ; in nocturn 1:-20 $[21], 21[22], 22[2 ; 3], 23[2+], 2+[45], 25[26]$; in nocturn $2:-26[27], 27$ [28], 28 [29], 29 [30], $30[31], 31$ [32]; in no turn 3, three canticles.
At lurds, 66 [67], 50 [51'] (these two jisalms sre said daily), 117 [118], 62 [63] (these two counting ns one), Benedicite, $148,149,150$ (as one), Benedictus.
In Eastertide, and on certain other festivals when they fall on Sundnys, instead of Pss. 50 [51] and 117 [118], these two, 92 [93] and 99 [100], sre said.
At prince, 118 [119] ("Beati"-"In quo corriget"-" Retrfbue "-"Adhaesit "-said as four).
At terce, 118 [119]," Legem pone"-"Et reniat "-" Memor esto,"
At sext, 118 [119], "Portio mea"-"Boni-
tutem"-Slanus tuate."
At none, 118 [119] "Defecit"-"In aeter-num"-"Quomodo"-ssid as three.
At respers, 109 [110], 110 [111]. 111 [112], 112 [113], Magnificat.
At compline, 4, 90 [91], 133 [134]. These psalms are said daily throughout the yenr. On the three days before Easter 30 [31] vv. 1-6, and diunc dimittis are added.
Oa Monday, at matins, in norturn $1:-32$ [33], 33 [34], 34 [35], 36 [ 87$]$ (suid in two parts, Vr. 1-26, and ver. 27 to en!). 37 [:34].
In nocturn $2:-38[39], 39$ [40], 40 [41], 41 [42], 43 [44]. 44 [45].
At lauds, 66 [6i], 50 [51], 5, 35 [36], Song of Isaith (1.s. xil.), 148, 140, 150, Benedictus.
ily at lanis, o dimittis st

At terce, 118 [119] "Laterna "-" $\ln 1$ guos" "Fec."
At sext, 118 [119] "Mirnbilia"_-" Justus es" "Clantav."
At none, 118 [119] "Vide "._" Priacipes ""Appryiniturt:"
At vespers, $11: 3$ [114 and 115], 114 [116, wv. 1-8] 115 [1113, ver. 9 to end], whd 116 [117] (as nne), 128 [1:9], Naynificat.
On Tueshis, at matins, iu necturn 1:-45 [40], $46[47], 47[4 x], 48[49], 44[50], 51[52]$. $\ln$ noturn $2:-54[53], 33[51], 54[55], 55$
$[56], 57[58] .58[59]$.

At latids, 66 [ 67$], 50[51], 42$ [43], 56 [57],
Sony of Hezekiah (1s. axxviii.), 1+8, 144, 150,
Bencluitus.
At prinie, 7, 8, 9 (to "non peribit in finem"),
[ $9, v \times 1-1+$ ].
At terre, 119 [12 11 ], 120 [121], 121 [122].
At sext, $122[12], 12.4[134], 124[125]$.
At none, $125[126]$. $126[127], 127$ [120] $]$
These $\mathrm{m}^{\text {walms }}$ mre said at turce, sext, and none,
on Wednesilay, Thursday, Friday, und Siturday, At respers, 129 [130]. 130 [131], 131. [132],
132 [133], Magnijicut.
On Wednesday, at nutins, in nocturn 1:-59 [60], 60 [61], 61 [62], $6=$ [66], 67 (pt.) [68, vv. 1-18], 67 (pt.) [68, ver. 19 to enil].
In noturn 2:-6s (pt.) [69, v. 1-16], 68 (pt.) [699, ver. 17 to ead], 69 [70], $70[71], 71[72]$, 72 [73].
At lauds, 66 [67], 50 [51], 63 [64], 64 [65], Suny of Hannah (li Sam. ii.), $1+8,149,150$,
Benedictus, Benedictus.
At prime, 9 (pt.) [9, ver. 19 to end, and 10], 10 [11], 11 [19].
At vespers, 134 [135], 135 [136], 136 [137], 137 [138], Maynificut.
On Thursday, at $m$ itins, in nuctırn 1:-73 [74],
74 [75], 76 [777], 77 [78] (in two), 78 [79].
 [83], 83 [84], 84 [85].
At luuds, 66 [67], 50 [51], 87 [88], 89 [90], Song of Muses (Ex. xv.), 148, 149, 150, Benedictur.
At prime, 12 [13], 13 [14], 14 [15].
At vespers, 138 [139] (in two), 139 [140], 140 [141], Maynificat.
On Friday, at matins, in nocturn 1:-85 [86], 86 [87], 88 [89] (in two), 92 [93], 93 [94].
In nocturn 2 : - 95 [96], 90 [97], 97 [98], 98
[99], 99 [100], 100 [101].
At lauts, 66 [67], 50 [51], 75 [76], 91 [92],
Song of Hubakkuk (Hab, iii.) (in three divisions), 148, 149, 150, Benedictus.

At prime, 15 [16], 16 [17], 17 [18] (1-24).
At vespers, 141 [142], 143 [144] (in two),
144 [145] (1-9), Maynificat.
On Saturday, in nocturn 1:-101 [102], 102
[103], 103 [104] (in two), 104 [105] (in two).
In nocturn 2:-105 [106] (in two), 106 [107] (in twe), 207 [108], 108 [109].
At lauds, 66 [67], 50 [51], 142 [143], Song of 3 Ioses (Dent. xxxii.) (in two divisious), $1+8$, 149, 150, Bcnedictus.
At prime, 17 [18] (25, "Cum sancto," to end), 18 [19], 10 [20].
At vespers, 144 [145] (10, "Confitesntur." to end), 145 [146] 146 [147, vv. 1-11], 147 [147, ver. 12 to end], Magnificat.

## 1752

## PAAIMODY

The general plan then if thia :-
I'as, 1-19 [20] are and at prime on week daya, beginuing on Monday, three each day,
ins. 20 [21]-108 [109], are naid at nocturns throughout the week, beginning on Sunday, twelve each day, andil in two notiorns of six pailims each.
l'as 108 [109] to enil are anid at vespera throughout the week, four each day.

Pralma which are mad in other jurta of the oflice are umitteil when they occur in courne.
P. 118 [110] is sald at prine un subday, and at terce, acat, and none on Sunday and Moniay.

Certain of the gradual pualms are naid at terce, sext, and nowe daily on each of the other weok days.

Pss. 3 and 94 [95] are said daily before nocturns.
Pss, 66 [67], 50 [51], 148, 149, 150, are said daily at lauds.

Dicnedictua is aaid dniily at louds, and Mfrynificut daily at vespers.

In compruring these two great psaiters of the Western chureh, the Benedictine arrangement ajpiears somewhat inferior in siuplicity to the Oregurian. The reason for beginning the panims on Mouday at prime ls nut obvieus, and the divislon of the longer psalms into parte, so as to equalize in some degree the iength of the psalinody on differeat days, while tho number of panlas is the saine, is not withuut awk wardness when tho divisions of a psaim fall into differeat. days (see prine and vespers for Friday und Saturday). The diatribution of the psalms for the littie hour is aiso less natural. On the ather hani, there is a greater varicty in the psaims it lauds, though one misses tho daily, use of $P^{\prime}$. 62 [63], aud the psalms at nocturns are more ueariy of the same length than in the Gregorian Psalter.
(3) We come now to the Ambrosian Psaiter, equaliy venerable and interesting with the two preceding and more curlous, and atill a living rite, though of much leas practical importance, owing to the small area over which it is used. In its main features, it is doubtless the work of St. Ambruae, and ahows Eastern iafluences.

The chief peculiarity in this rite is the arrangement of the matin praims ( $1-108$ [109]), which are divided into ten decuriae, and are gone through in the course of a fortnight. Each dicuria is divided into three nocturns, end is said under throe antiphons, one to each nocturn; and yloria is said only at the endof each nocturn. The decurine are as follows:-

| Decuria I. Pss. | $1-16[17]$. |
| :---: | :---: |
| II. | $17[18]-30[31]$. |
| III. | $31[82]-40[41]$. |
| IV. | $41[42]-50[51]$. |
| V. | $51[52]-60[61]$. |
| VI. | $61[62]-70[71]$. |
| VII. | $71[72]-80[81]$. |
| V1I. | $81[82]-90[91]$. |
| IX. | $91[92]-100[101]$. |
| X. | $10][102]-108[109]$. |

The name decuria is plainly derived from the fact that they all, with the exception of the first, cecond, and tenth, contain ten psaimes. Psalins which are said in other parts of the office are also anid in course.

## PSAIMODY

The palms at matins are thus arranged :-
There in no invitutory patim, but in lim placa the firat purt of the Suny of the three Chuldren (cailed lienerlictus, an dintinguishod from tha aecond part, known am Benedieto). This is maid duily.

On sunday no palins are alil; but three cunticles, ane in ench nueturn.

Mutins, nin Sunday, in nortwrn 1, seny of Iatiah ("Ile nucte rigilat," is. $x \times v i$ ) ; in nocturn 2, Somy of Ilawnth ( 1 Sam. ii.); In noetura 8 , in winter, Surby of II lethowh (ilab. iii.); in summer, Song of Jumah (Jun. ii.).
On Mondoy in the first reek Decuria i, (Feria $2^{n}$ in Helulomudu $1^{\text {mea }}$.)
Tuesday
Wednewlay
Thursding
Friday.
Suturday, in nocturn 1, Song of Moses (Ex. xv.) ; in nocturna 2 and 3, I $\mathrm{N}_{0}$ 118 [119], 1-88, said consecutively, but divided into parta, one in each nocturn.
On Munday in the second week. Decuris VI. Turadiy
Wednesday Viii.

Thursdey
Friday
Sutuidey in ${ }^{\circ}$ X. (as in first week); in weturns 2 and 3, Ps. 118 [110], 89 ("In aeternum") to end, said as in the firat week.
The first decuria in said on Dlonday after Septuagesima Sunday, The regular course is interrupted by huly week (cailed outhentic week) and-Eanter week. Dec. $i_{\text {. }}$ is said on Munilay after Low Sunday (Fer. $2^{\wedge}$ pust albas). The eoures is again interrupted by Whitsunday and Corpus Chriati, with their octaves, und on the Friday after the octave of Corjus Christi, Dec. $x$, is said ; and so ou.

Lauls. On Sundays, Benedictus,(Song of Zachariah), Song of Moses ("Cuntemus," Ex. sv.), Benedicite, Pas. 148, 149, 150, 116 [117], a direct psahn ("Psalmus directus"), ac calied beenusp said straight through and not antiphonally, and sometimes a $p$ salin of four verscs, so called becnuse four verses only, aimost always the first four, are said.

On week days (exeept Saturdays), Benedictus, Pss. 50 [51], 148, 149, 150, 116 [117], a direct psalm, and a psalm of four veracs.

On Saturdays, Benedictus, Pas. 117 [118], $148,149,150,116$ [117], a direct psahm, and a psalm of four verses.
The direct paclins are these. They are the same fur both weeks,

Sunday, 92 [ 93$]$ (said also on festirals), Monday, 53 [54]. Tuesday, 66 [67]. Wednesday, $69[70]$. Thursday, 112 [113]. Friday, 142 [143]. Saturday, 89 [90].

The psalms of four verses are:-
Monday, in the first week, 5, vr. 1-4; in the second week, 83 [8+], vv. 1-4. Tueslay (in both weaks), 87 [88], vv. 1-4. Wednesdny, 66 [67], vv. 1-4. Thursday, 62 [63], vv. 1-4. Eriday, 107 [108], vv. 1-4. Saturday, 88 [89], vv. $1-4$.

On ordinary Sundays there is no psalm of four verses. The psalms at the other hours as
geariy the anm beurs, and we paiter.
Irime, 53 [ 5 sald on $t$ wo), and heaied sym

These praitus week dayn. in feriali") 50 [ $\$ 1$

Torce, 118 [ three, as in the werk lay ofilice, Sist, 118 [1 throe), in the precil.1rs."

Jone, 118 (1 said as throes).
"in precibus."
Feapers. The cat, are the amme tien of a paidm is apecial selano Mnuday, $8, ~ v v .1$ Weidnesslay, 30 [il], vv. 1-4. Snturday, 91 [ 0 Compline. The $1-6,90[91], 1$ Nunc dimittis, as "in presibus."
There is no di any of the hours The testal ar the foilowing po unchanged exce! measonk, when a extracts of psain arranged accordi is said.

On respers, at in course, two 133 [134] and '1 one gloriu, are sai
The direct psn vary. The psaim to the old Italian versionem"), ns the Vatican Basil
It wili not hav the connexion of Ehst, that the dec a close family jik Eavtern church, precibus "at the are among those in the Eastern Pt the office for Sat of the week is str
The Jozurabio that the psaims a first three week, days psaims are instead of the fix and a pasam is sai which they are tal many jasalms are like the whoie ps: so mulike what is thai soue have co of the pisalms a: dropped ont of ti and that in its

## TSALMONY

PNALTER
rangerl: $=$
t In fen plaen three Chuldrea itd from the
Thin is mand
d; but threa
$n 1$, Evan of in. xivi.) ; in (1 Sann. li.); If of $/ 1$ ibokkuh ony of Juwh

Decurla 1.
$\left.{ }^{m \mathrm{~m}}.\right)$ and $3, \mathrm{P}_{\mathrm{A}}$ recutively, e in aach
mearly the name as the Oregerinn for the mame heura, and were doubtlen tatea from that paalter.
frime, 53 [54], 118 [119] (tirst four seetions, sull an two ), Athmanias Creed (sald duly, and headed Symbotum).
These pxalnoy are maid daily on Sundiys and week dayk. In the reek diny office ("in olticlo ferlati") 50 [ $\$ 1]$ in stid also "in precibus."

Terce, 118 [119] (next six sectiona, salit at three, as in the Gregorinn Panter). Also in the week day utice, 50 [51], "In precibuy,"
Sext, 118 [11:4] (next six sections, anid as three). in the week day otlice, 56 [57], "in precibiss."
None, 118 [119] (next, and lant, nix sections. asid as three), In the week day ofice, 85 [84], "in precibus."
lespers. The daily panima, including Mrynificat, are the same as the Gregorinn, with the addition uf a pactm of four verses on week days, and in spectal seisens on Sundays. These are-on Nomalay, 8, vv. 1-4. Tuenday, 14 [15], wv. 1-4. Welloesilay, 30 [31], vv. 1-4. Thurwiny, 36 [37], vv. 1-4. Friday, 74 [75], vv. 1-4. Saturday, 01 [i2], ve. i-4.
Compline. The daily paima are 4, 30 [31]. vr. $1-6,90$ [91], 132 [133], 133 [134], 116 [117], Nunc dimittis, , and in the week day ollice 12 [13], "In precibus."
There is no distinetion between the weeks in any of the heurs but matins and lauds.
The festal arrangement of psalms differs in the following points. The peulms at mutins are unchanged excent on a few specinl days and sensons, when a complicated series of psalins and estracts of psalms, of varylag numier, and not srranged aecording to their order in the Psalter, is ssid.

On respera, at festivals, instead of the paalms In course, two pasims, the latter followed by 133 [134] and "116 [117], the three suid under one gloric, are said at different parts of the otfice.
The direct psolms, and psaims of four verses, vary. The psalms throughout are said according to the old Italinn version (" Veterem septuagintn rersionem"), as in the breviary of the canens of the Yutican Basilica at Rome.
It will not have escaped notice, as hearing upon the connexion of the chureh of Milan with the East, that the denuria of the Ambrowinn rite have belose fumily likeness to the cuthismata of the Eastern church, and that the psalmes said "in precibus" nt the third, sixth, anil niath heurs ate mong these said at the corresponiting hours in the Eistern Pssilter. The ditlerence bet ween the office for Saturday and that for other days of the week is strong evidence of such connexion.
The Mozarabic rite has the strange peculiarity, that the psalns are never aaid in course. In the first three weeks of Lent, and on a few other days psalma are said at terce, sext, and none lastead of the fixed pssims, three at each hour ; and a psailm is sald at vespers, but the order in which they are taken is very irregular, and white may pralms are frequently rejperat"d, nothing like the whole paiter is snid. This peculiarity is so antike what is found in any other knowu rite thit some have conjectured that the distributiun of the psalms as said in regular course has dropped out of the breviary as we possess it; and that in its present shape it only contning
the fixed pmalins at the daily heurn and thom for sperial days. This, however, as far as we are aware, is pure conjecture.

The following are the praimn assigned to the shyernl hones, The psalims are sili after the old vermion, and not aiter the l'ulgate.

At matins, l'ar, 3,30 [51], 56 [57], or one of them.

At limply, a canticle (varying), Benotictus (i.e. an abridgment of hoth prorts of the Somy of the Three Chdidren) not muid "in feriis ", 148 ,
149,150 .

At ampora (anill before prime on week laya, throughout the year, "in diphous ferilis per tutum mnnum "), 69 [70], 118 [119] (" Leati immaculat1 "-"In quo corriget"-" ketribue ").
At prime, 88 [67], $1+4$ [145] (iin two), 112 $[113], 119$ [118] ("Adhaesit pavimento" "Levem pone"- "E.t veniat"), and on Sunday and festivals, To Derum.

At terce, 94 [9i], 118 [119] ("Memer esto""Portio mea"-" Bunitatem").
At sext, $52[33], 118[119]$ ("Feci julicium "" Mirabitin "-"Justus es bumine ").
At nom, $145[146], 121$ [122], 122 [123], 12:3 [124].

At eespers (no psalms on ordinary Sunilays and week drys).

At comptine, 4 (two Inst verses), 133 [134], 90 [91].

The later Weatern arrangements of the Paniter, such as those of Caridinal Quignon, or of the reformell french breviaries, besidles bring of lesa interest, are not within our limits of time.
[II. J. II.]
PSALITER. When we call tomind the una which has been made of the l'salms in both Jowish and (ihristian churches, we must expect to find distinct volumes containing th $\cdots \mathrm{m}$. Thus there are in the lodleinn Library alene eleven Hehrew MSS, coataining the Psalus without any other book, and in the main without note or commentary. It would seem evident that these MSS. were prepared for devotional use.
2. And so we find, even in the west of Europe, a few enrly MSS. containing the Psa'ms in Greek. The most fameus and the most beautiful of these is the Greek Psalter, in the Stalt-Bibliothek at Zirich, which Tischendorf roproduced in his Anecdut, Stera. In his, as in all other Greek Pralters, accorling to Zaccaria (Bistietheca litualis, p. 80), ell 1776), the l'sulms are followed by the ten canticles of the Greek church, as they are alse in the Alexamirina MS. Tischenderf mentions six sach psaltere. Of these the Veronese contains the Magnificat but not the song of Zachariah or of Simeon.
 the Alexandrine MS. and the three canticles from St. Luke. The others contain (apparently) the three canticles. Sonstimes, as in the Veronese Psalter. Isaiah xxvi. 9-20 is displaced for the hymn in Isaiah v. 1-9. (See CAsticres.)
3. The Greek Pailms were used in some of the monastic churches of Italy, and possibly of Trance, even as late as the 8th century, after these ehurches had become otherwise thoroughly Latinized. For this purpose copies of the Greek Paalms were made in which were reproduesd the Greek words in Latin letters; thus"Meta su e arche en imera tes dynameos su en te lamprotete ton agion." The oldest MS. of
this character extant is the famons Veronese I'salter to which we have already referred, It is supposed to be of the 6th century. Its contents are printed by Bianchini in his Findicite, with a facsimile of two pages. The Septuagint. in Latin letters, is on the left page, the old "Itala" on the right. It contains the apoeryphal Psaln Pusillus eram in Greek and Latin, but this (in Bianchini's opinion) was ndded by a writer of the 7th century,

Another famous psalter forms part of the Codex Seguerianus, the Paris mnnuscript of Cyprian (St. Germain des Près, 186, now Paris, $10,592)$. The Psalter was considered by the Benedictines to be of the 7 th century. ${ }^{\text {a }}$ It contains the Greek, and a Latin version "very different from ours" (Nouveau Traite, tom. iii. p. 55, note), in two columns. There is the latter portion of another psalter, Greek and Latin, at St. Gnll. (No. 17); this is of the 10th centary, It contains the Canticles, and also the Lord's Prayer and Apostles' Creed, nad also a Litany in Greek and Latin.
4. The Library of St. Germain des Près contained a benutiful MS., which, according to tradition, belonged to St. Germanus himself; the vellum is coloured purple. The letters are silver, except that the names of God are in gold ; it is now in the National Library in France, No. 11,947. A facsimile is giren by Silvestre, vol. ii. plate 113 . It is considered possibly to be of the 6 th century (see Bibliothèque de l'Eiole des Chartes, series vi. vol. iii. p. 3+3). It is represented as having the famous words"Dominus regnavit a ligno" (P6Rlm xcv.), whence it would appear that it contains either the old tranalation, or what is ealled the Roman version of Jerome. This Roman version was the result of Jerome's first attempt to correct the translation current in his day, which he did, according to his own account, after the Septungint "licet cursim" (Digne, xxix. 121). This was done at the request of pope Damasus; and it was in use at Rome for some centuries, and is still used at the Vatican Basilica. Indeed, the Canticles of the modern Breviary follow this version. It seems to have been brought into England with St. Augustine, and so was used at Canterbury. Copies are found in the British Museum, Vespasian A. 1 (to be described just now); Regius II. B. 5 ; and also in the Cambridge 1'salter, Ff. i. 23.
5. The Psalter, Vespasian A. 1, has peculiar interest. By comparing it, page by page, with the account of a volume described by Thomas of Elmham, as having been placed "super tabulam magni nltaris," at the church of the great monastery of St. Augustine's, Canterbury, there can be no doubt that it is the one that is so described; the contents correspond exactly in the two, although unfortunately the modern paging, which differs from the original reckoning of the folin, produces some confusion. It begins
a Aater writers eay of the 8th century.

- The position of the volumes menttoned hy Fimhasm may be seen in the MS. in the ltbrary of Trintty Hall, Cambridge ; a copy of the drawing is given in Dugdate's Monasticon, under St. Auguatine's monsstery, Canterlury. The werk of Thomas of Etmham has been published th the erries of the Master of the Rolls, but unfortunately the drawligg was onitted.
with the tact "Omnis scriptura divinitus ine spirata," which is followed by the letter of Damasus to Jerome, and Jerome's reply. Then it contains an account of the varions books int 0 which the Psalms are divided: this nud ather similar matters fill up the first ten leaves. According to the aecount of Thomas, the eleveath leaf began with the text of the Psalter, having on it a picture of "Samuel the Priest." This leaf has been torn out, and so the first l'salm is missing, the next leaf beginning with I'sam ii. v. 4, "Qui habitat." The picture of Christ, which is now placed at the beginning of the volume, was clearly inserted at the biadiag, when the old silver figure of our Lord was removed, There are $n$ few curious drawings in the volume, and at the end of Psalm cl. there comes, apparently on an inserted leaf, the apocryphal P'salm "Pusillus erain." The canticles for the various days of the week follow, and the hymn "Benedicite," After that we have the song of Znchariah, the "Magnificat," and three old hymns: "Splendor paternae" for the matins, "Crentor omnium" for vespers, and the "Rex eterne" for Sundays. Here the original volume ended, but appended to it, at a confessedly later date, we find the "Te Denm," the "Fides Catholicn," and a few prayers. This volume has of course attracted great attention. Some account of it will be found in Professor Westwood's Palaeographia Sacra, No. 40, and in the same writer's Miniatures, p. 10, plate 3 . The early part of this MS. is supposed to be of the 8 th century, and so falls within our date. (It is sometimes spoken of as St. Augustine's Psalter.) The others which we have mentioned are assigned to the 10 th and 11 th respectively.

6. In the public library at Rouen there is 8 psalter which belonged originally to the abbey of St. Evioult in Normandy, and from that passed to the church of St. Ouen. An acconat of this is given in Silvestre, vol. iv., and in l'rof. Westwood's Miniatures, p. 81. The Benedictiees (Nouveau Traite, ii. 226) considered it to be of the 7th or 8th century ; Prof. Westwood of the 10th. It contains the two more recent traashations of Jeroms in parallel columns, the one which he corrected from the Septuagint version of Origen's Hexapla, and which, from its obtaining use north of the Alps, is ealled the Gallican Psalter and has subsequently been adopted in the Vulgate; the other, which he took direct from the Hebrew, and is therefore called the Hebraic. A marginal note, considered to be of the 11th century, has been found in the volume: "Hoc psalterium anglieum est, ut ipsa littera mnnifestat" (Notveau Traite, p. 383).

Of the Gallican Psalter we have numerous copies, because this version was adopted in the writiugschools of Charlemagne, after orders were given that every priest should possess his own psalter, There are several volumes containiag this version, of remarkable beauty and interest. One is in the libsary nt Vienan (No. 1861), nad is supposed to have been prepared by the order of Charlemagne for presentation to the pope Jadrian J. Ot this there is a long nccount in Kolzar's Cataligue, vol. 1. jp. $3+7-415$, and a facsimile in Silvestre, ii. 126 ; see, teo, Depis, 1. xxviii. Of mother beautiful copy notice has been given by the Palaeographieal Society (ses Plates lxix. lxx. xciil.); this scems to have beo.
longed to the emp third is in the great retains still the be: formed its origiaal Charles the Bald Another of almost ec collection at Oxfurd the library of Corpu (No. 272, 0. 5, It dehadeus). The san la the celebrated psai belonged to the Cott the library at Utrec much prefatory mat degree to tinat in $V$ however, the creeds Gregory of Neocacsa) Ambrose, together creed. They all, or a series of Canticles, "Quicunque vult," th Apocryphal psalm, ${ }^{\circ}$ Lothair and Charles C. C. C. library, con deed, their original There is another MS. 13,159, which contains together with prayers and copies of two litar "Litabia calula," and lica." If this MS. is litauies it contains, we between A.D. 795 nad It contains the Athuna
8. At a period somen fittention was paid to $S$ and several psalters are hare two or three in $p$ one, indced, in the Vat which was given to it b assigeed by some nuthori eres the 5th century. and Hebrew in parallel of Trin. Coll. Cumbrilg able size and beauty, three rexsions, with no sppeces nud margies. A it in most respects (bein in the library at Paris tre gives a notice in furmer of these has repr of the Utreeht Psalter, of the drawings.
Further information be found in Prof. Westw An ofecount of an hinport given by Dr. Schönteld Nov. 1865, This has, Gallican, Romana, and H, Greek in. Latin letter: Thoansius' Psalter, publi 1697, and in his colle terium Vuincuplex of J. I by Herry Stephens, 150 the three versions of $\mathrm{J}_{\mathrm{e}}$ appendix the Vetus and terium Conciliatum," an resion from the Gallican the truth and the Hebre Britlsh Museum promises

[^125]
## PSALTER

longed to the emperor Lothair, A.D. 825. A third is in the great library nt Paris (1152), and retains still the beautiful ivory plaques which formed its original binding. This belooged to Charles the Bald (see Silvestre, ii. 129, 131) Another of almost equal beauty is in the Duuce collection at Oxford (No. 59), and a fitth is in the lihrary of Corpus Christi College, Cambridge (No. 272, 0.5. It belonged to a certain count Achadeus). The same Gallicau versiou is found In the celebrated psalter Claudius C. vii., which belonged to the Cotton collection, but is now in the library at Utrecht. The Vieuna copy has much prefatory matter, corresponding in some degree to that in Vespasian A. 1, including, however, the creeds of St. Gregory of Rome, St. Gregory of Neocaesarca, of "Jerome" and St. Ambrose, together with the genuiue Nicene creed. They all, or almost all, contain the full series of Cauticles, the "Te Deum," the "Quicunque vult," the "Lord's Prayer," and the Apocryphal issalm. ${ }^{\circ}$ The MSS. assigned to Lothair and Charles the Bald, and that in the C. C. C. library, contain litanies by which, indeed, their origizal ownership is established. There is auother MS. in the library at Paris, No. 13,159, which contains the same Gallican version, together with prayers belonging to each psalim, and copies of two litanies, of which one is called "Litauia calula," and the other "Litnuia Galice." If this MS. is contemporary with the litanies it eontains, we must assign it to soure date between A.D. 795 and 800. It is probably later. It contains the Athannsian creed.
8. At a period somewhat below our date, great attention was paid to St. Jerome's three versions, and several psalters are in existecee in which we hare two or three in parallel columns. There is one, indeed, in the Vatican library (Regin. xi.) which was given to it by queen Christina, nud is assigned by some nuthorities to the 7 th, the 6th, or eren the 5th eentury. This contains the Gallicau and Hebrew in parallel columns. In the library of Trin. Coll. Cambridge is a volume of remarkable size and beauty, in which are found the three versions, with notes in the intermediate spaces and margins. A volume corresponding to it in most respects (being almost a faesimile) is in the librar'y at Paris, No. 8846; of this Siltre gives a notice in vol. iii. no. 188. The former of these has reproductions of the drawings of the Utrecht Psalter, and the latter has rome of the drawingg.
Further ioformation as to later psalters will be found in Prof. Westwood'e works, nbove cited. An arcount of an important Bamberg psalter is given by Dr. Scliontelder in the Serapeum of Nor. 1865. This has, in four columns, the Gallican, Roman, and Hebraic versions, and the Greek in' Latin letters. See, too, Cardinal Thonasius' Psaltor, published separately at Rome, 1697, and in his colleeted works. The l'sciterium Quincuplex of J. Le Fevre, published first by Henry Stephens, 1509, contains in the text the three rersions of Jerome, and in a kind of appendix the Vetus and what he ealla "Psalterium Conciliatum," nn attempt to produce a the truth from the Gallican agreeling " more with
 British Museum promises a work on this subject,

[^126]Some notes on more recent valumas will be found in the writer's volume on the creeds, Murray, 1872, chaps. xxiii, and xxiv. Copies of Jerome's Roman and Gallican translations, with the "obeli" and asterisks, will be faund in Migne, vol. xxix. pp. 110-420; of the Hebraic in vol. xxyiii. pp. 1183-1306. The last is also given from the Codex Amiatinus, in the notes of the edition of the Vulgate by Tischendorf, Leipsic, 1873. An interesting account of the Psalterium Aureum of St. Gall (no. 26) has been recently published by the Historienl Society of St. Gall, but it is mainly oceupied with its palneographical and artistic characteristica.
[C. A. S.]
PTOLEMAIS (in Cyrenaica) or Tolometta, Diocesan Synod of, a.d. 411, under Synesius, at which Andronicus, prefeet of the Libyan Pentapolis, was excommunieated for his cruelty. The letter of Synesius, announcing this to the other bishops, is extant (Mansi, iv.
$1-8$ ).
[E. S. Ff.]
PTOLOMAEUS (1), martyr with Lucius and Tertius, buried at Alexandria; commemorated Oct. 19 (Vet. Rom. Mart.; Mart. Rom.; Boll. Acta SS. Oct. 8, $399 . \quad$ Prolemaecs). Aug. 23
(Wand.).
(2) Martyr with Ammon and others at Alex nudrin; commemorated Dec. 20 (Usuard. Mart.; Vet. Rom. Jart. ; Blart. Rom.). (Buard. Mart.;
[C. H.]
PUBLIA, deaconess, confessor under the emperor Julian ; commemorated Oct. 9 (Basil.
[C. H.]
PUBLIUS (1), bishop of Athens; commemorated Jan. 21 (Usuard. Mart.; Vet. Rom. Mart.; Mart. Rom.; Boll. Acta SS. Jan. 2, 338).
(2) Commemorated Jan. 25 (Cal. Byzant.;

Boll. Acta SS. Jan, 2, 622).
(3) Commemornted with Julianus in Africa, Feb. 19 (Ueuard., Wand., Hicron. Mart.).
(4) One of the martyrs of Saragosea; commemorated Ap. 16 (Usuard. Mart.).
(5) Soldier, martyr under Licinius; commemorated Ap. 26 (Basil. Menol.); Ap. 25 (Boll. Acta SS. Ap. 3, 361).
[C. H]
PUDENS, disciple of St. Paul ; cemmemorated Ap. 14 (Cal. Byzant.) ; Ap. 15 (Daniel, Cod. Liturg. ir. 257, with Aristarchua and Trophimus; Basil. Menol.); May 19 (Vct. Rom. Mart., Prudens; Usuard. Mart.; Mart. Rom., a Roman senator). His figure, holding a roll, orvameuts a church gate in Ciampini (Vet. Mfon. i. 28, 2).
[C. H.]

PUGILLARIS. Ono of the names of the Fisfula or tube through which tho wine in Holy Communion was imbihed. Thus the Ordo Romunus i. (p. 5), describiug the papal Mhas on Easter Day, mentlons "ecyphos et pugillares" among the vessels to be carried to the church in which the Mass is to he said.
[..]
PULCHERIA, empress, commemorated with Ireue, Ang. 7 (Basil. Menol.) ; Sept. 10 (Mart. Nom. ; Boll. Acta SS. Scpt. 3, 503). [C. H.]

## PULPITUM, [Амво.]

PUNISHMENTS. [Corporal Punishment; Dischiline; Fine; Penitence.]

PURIFICATION OF THE ALTAR. VESSELS. 1 know of no reference to the subject in any document within our period. It is noticed, however, in the general instructions given to parish priests in the West at the visitation of the bishop in the 9th or 10th ceuturies, and we may presume thst the practice which they prescribe had been in some degree observed previously. In the Sermo Synodulis, ascribed to Leo IV. 847, but perhaps later, we read, "Wash and wipe the holy vessels with your own hands . . . Let' a place be prepared in the sacrarium (secretarium, Rather.; Admon. Synod. below) or near the altar, where the water may be poured out when the sacrel vessels are washed, and there let a clean vessel with water be hung, and there let the priest wash his hands atter' the communion" (Hard. Concilia, vi. 785). The same directions appear also in a very early recension of this document priated by Baluze (Admonitio Synodatis, ad calc. Reginon. de Discipl. Eicel. 502 ), and in the Synodica of Ratherius, A.b. 928 (Hard. u.s. 790). They have also been preserved in the later pontificals of Rome (Regin. u.s. 505, 508). Yet the order that the celebrant should himself cleanse the vessels could hardly have been general, for in the 11th century we find John of Avranches, about 1060, assigniog this office to the deacon (Epist. ad Maurilium, in App. ad Opp. Greg. M. li. 256, ed. Ben.).

> [W. E. S.]

PURIFICATION, FESTIVAL OF THE. [Mary, Festivals of, § 1, p. 1140.]
PURPURA. The baod or stripe of purple used as an ornament in the dreases of the anciente. [Claveus.] Caesarius of Arles, in his rules for nuns, forbids them to use "vestimenta lucida vel nigra vel cum purpurs," \&c. (Rey. ad Virg. Recip. 7 ; Patrol. Ixvii. 1118). A canon of the second council of Nicaes ( 787 A.D.), in ordaining that clerics should dress plainly, adds that anciently they did not wear variegated

 Labbe, vii. 609). Another illustrstion of the practice is furnished us by Gregory of Tours, who dwells on an incident where a mafors - holoserica is turned into an altar-cloth, a strip torn off being used for the above-mentioned decoration (Hist, Franc. x. 16; Patrol. Ixxi. 548).
[R. S.]
PUSICIUS, martyr in Persia; commemorated Ap. 21 (Vet. Rom. Mart. ; Mart. Rom.; Usuard. Mart. Pusities).
[C. H.]

## PUZA, COUNCIL OF. [PEruza.]

## PYLORI. [Doorkeeper ; Ostiarius.]

PYNITUS inter episcopos nobilissimus; commemorated at Crete Oct. 10 (Vet. Rom. Mart.).
[C. H.]
PYTHON. The word is connected with the Hebrew $\ \cap \mathrm{~V}$, pethen, a venomous serpent, whioh is rendered in the Septuagint by 'Aoris, Deut. ixxii. 33; Job xx. 14; Ys. Iviii. 4; Isainh xi. 8 ; by $\Delta p d \kappa \omega \nu$, in Job xx. 16 ; and by Baбı入loкos.
in Pa. xcl. 13, b. v. Throughout the East evil spirits received names from this reptile, sn usage originating, we cannot doubt, in traditions of the event recorded in Gen. iii.. In Scripturs itself" we have "the great dragon . . . that old serpent called the devil" (Rev, xii. 9; xx. 2). One result was that the attributes of the demon and the serpent were interchanged. Hencs the python slain by Apollo at Delos was thought to have inspired the oracle before the giul took his place: "Pythone serpente interfecto totius vaticinationis suctore et priucipe" (Orusius, adv. Pagın. Hist. -vi. 15); "Ante Apollinem responsa dare solitus" (Hyginus, Fubul. 140). Heace, also, it was that both in Jewish and Christian antiquity the name of python was given to prophesying spirits. Hesychius says, пú $\theta \omega \nu \cdot \Delta a \neq \delta \nu 10 \nu \mu a \nu \tau \iota \kappa \delta \nu$. In Acts xvi. 16, we read of "a certain damsel, who had a spirit of python" (in Eustathius, de Engastrim. 11, tiv
 have, "Vir aut mulier in quibus pythonicus rel divinationis fucrit spiritus." Compare Deut. xviii. 11; 1 Sam. xviii. 7, 8 (Eustath. u. s. 20 , $\pi v \theta \delta \mu a \nu \tau(s) ; 2$ Kings xxiii. 24; 1 Chron. $x$. 13, "pythonissam"; Isaiah vii. 19 ; xix. 3.

The lower animals were supposed to be subject to this possession. In the time of Justinian there was a dog at Constantinople that would scratch op and retura to their several owners rings of iron and gold that had been buried together; and indicate correctly the characters of men and women in a erowd,-" on which sccount they said that the dog had a spirit of python" (Cedrenus, Hist. Compend. i. 657, ed. Nieb.).

Among modern writers consult especia'ly J. B. Deane, The Worship of the Serpent traced throughout the World, Lond. 18.30; L.co Allatius, de Engastrimutho Syntayma, sppendel to Eustathius, u. s.; J. H. Heidegger, Dissertatio de Pseudo-samuele, Tigur. 1675.
[W.E. S.]
 pyxida, a box). In ecclesiastical asage the box in which the host is reserved after cunsecration. The word is used in this sense in a decree of pope Leo IV.,. A.D. 847-855 (Labbe and Mansi, Concil. ed. Venet. t. lxiv. 1. 891), "Super altare nihil pouetur nisi capsae cum reliquiis sanctorum aut pyxis cumCorpore Domiai ad viaticum pro infirmis." In the first Ordo Romanus (Migne, vol, lxxviii.), in the part which contains the detail of the order of the procession before the celebration of the Eucharist by the pope, the passage occurs, "duo acolythi tenentes capsas cum sanctis apertas." This is geneally interpreted to meas vessels in which the Eucharist was placed; but a comparison with the decree of pope Leo IV, seems to make it doubt tul whether such is the true meaning. [Eeseavatiox.]

It is the opinion of many writers that the earliest receptacles for the reserved purtion of the Eucharist were vessels in the form of a dove [Dover, Eucuaristic], but such was prohably not invariably the case; and the round buxes formed from a section of an elephant's tooth, dating from various periods, from the 4th to the ith century, nearly all of which bear sculptured on them subjects which may be held to have some reference to the eucharistic sacrifice, have heen ( 0 , ubserfotions by Padre Garrucci, Archeolojia, vol. aliv
p. 322) confident this purpose. Su the case in some in that the subjects would be well su for a brandeum from St. Gregory' ep. 30) to the emp bis period, the cu sod was habitually are as follows : "C Domas quia Roma Sanctorum reliqui praesumant de cor brsadeum mittitur Sanctorum ponitus quae est dedicanda ditur."
One which we ca made for the purpo (or possibly a vessel engraved and com (rol, xliv, p. 321). martyrdom of St. a glorified condit examples of such b one in the museum and Adonis; on ano treasury of the cat and a like subject is Of those which bea liest and finest is the one side of which is Isac, on the other ou This is probably as e
In this instance appropristeness of amployed in connex in the former it is (Fictile Ivories, p. 2 to be Christ sented of the figures would pressing in through so elderly baldheade gesture of surprise, point to our Lord's Several examples pr the raising of Lazaru the three Hebrew y various miracles of o msy be thought to $r$ the Euchurist, but n pyxides containing br places in Palestine.
These boxes appear 4th to the 7th centu 34 inches to 5 inche several have had I of St. Menas. A lock the use of a pyx as a receptacle for the $h$ have stolen a ralic ateal a hast.
It is difficult to fine restricted sense) car either by inscriptions clearly their destinatio numbers of pyxes mad. In the 11th) and 13 moges, of copper enam usmally circular, with 8 inches in diameter.
the East evil reptile, sn in tralitions In Seripture that old i. 9 ; xx. 2). utes of the nged. Hence was thought the goif took rfecto totius e" (Orasius, e Ajollinem Fabul. 140), Jewish and python was syclius says, ts xui. 16 , we Id a spirit of trim. 11, тijv v. xx. 27, we ythunicus rel mpare Deut. tath. u. s. 20 1 Chron. x. ; xix. 3. I to be subject of Justinian e that would everal owners been buried he charactets -" on which ad n spirit of u. i. 657, ed. uder to EostaDissertatio de
[W.E. S.]
latin, pyxis, usage the bor 1 ritter consehis sense in a 47-855 (Labbe lxiv. 1. 891) ii capsae cum Corpore Domini the first Ordo the part which ' the pracession tharist by the olythi tenentes is is genersily $h$ the Eucharist h the decree of ulbtful whether arvation.] rs that the enrportion of the orm of a dere as prohably not whoxes formed th, dating from he ith century, ed on themsubsome reference eea (v. obserris rojia, vol. xliv
p. 322) confidently supposed to have served for this purpose. Such may very possibly have been the crse in some instances; but it must be observed that the subjects carved upon many of them would be well suited to appenr on a receptacle for a BRANDEUM or cloth, which, as we learn from St. Gregory's (the pope) letter (Eip. lib. iv. ep. 3n) to the empress Constantina, was, down to bis period, the customary substitute for a relic, and was habitually enclosed in a pyxis. His words are as follows: "Cognoseat autem tranquilissima Domna quia Romanis constretudo non est quando Sanctorum reliquias dant ut quidquanm tangere prsesumant de corpore'sed tantummodo in pyxide brandeum mittitur atque ad sacratissima corpora Sanctorum ponitur. Quod levatum in ccclesia quae est dedicanda debita cum veneratione reconditur."
One which we can acurcely doubt to have been made for the porpose of containling a brandeum (or possibly a vessel of oil) is that which has been engraved and commented on in the Archeologia (vol. xliv. p. 321). On it are two subjects, one the martyrdom of St. Menas, the other the saint in a glorificd condition [Reliquary]. Several examples of auch boxes bear secular subjects, as one in the moseum at Zairich, on which are Venus and Adonis ; on another is Bacchus; on one, in the treasury of the cathedral of Sens, a lion hunt; nad a like subject ia on one in the British Museum. Of those which bear Christian aubjects, the earliest and finest is that in the maseum at Berlin, on one side of which is Abraham about to sacrifice Isaac, on the other our Lord teaching in the Temple. This is probnbly as early as the 4 th century.
In this instance it is difficult to see the appropriateness of the latter subject to $n$ vessel employed in connexion with the Eucharist, though in the former it is obvious. By Mr. Westwood (Fictilc Ivories, p. 272) the second subject is said to be Christ seated among His apostles; but one of the figures would seem to be that of a woman pressing in through a crowd, and the next figure sn elderly baldheaded man raising a hand with a gesture of surprise, figures which would seem to point to our Lord's teaching in the Temple. Several examples present the history of Jonah the raising of Lazarus is found upon at least five ; the three Hebrew youths in the furnace on one, various miracles of our Lord on others. All these may be thought to refer in some way or other to the Eucharist, but most would be applicable to pyxides containing brandea or oils from the holy places in Palcatine.
These boxes appear to vary in date from the 4th to the 7 th century, and in size from about $3 \frac{1}{2}$ inches to 5 inches in dlameter and height; several have had locks; among them that of St. Menas. A lock is perhaps an indication of the use of a pyx as a reliquary rather than as a receptacle for the host, for while many would have stolen a relic few would have dared to steal a host.
It is difficult to find examples of pyxes (in the restricted sense) carlier than A.D. 800 which, either by inacriptions or ornamentation, indicate clearly their destination. We find, however, great numiners of pyxes made in the 12 th (some possibly In the 11 th ) and 13 th centuries, chiefly at Li moges, of copper enamelled and gilt. These are osanlly circular, with a conical cover, and abont 8 inches in diameter.
[A. N.]

## QUADRAGESIMA. [Lent.]

QUADRAPOLA. This wori, whose meaning is quite uncertain, often occurs in Anatasius bibliot hecrrius. He tells us (e, g.) that Adrian I. made tor the charch of St. Peter "cortinas . . . de palliia stauracinio seu quadrapolis" (p. 320 ). It has been suggested that by the name is to be understood pieces of cloth, in whose four corners gold or ailken threads are interwoven. This, however, seems nothing more than a guess. Reference may be mado to Ducange's Clossary, 8. $\mathbf{v}$.
[R. S.]
QUADRATUS (1), martyr under Valeriun at Corinth, commemorated Mar. 10 ( Cab Byzant. ; Daniel, Cod. Liturg. iv. 255).
(2) Disciple of the apostles, bishop of Athens, May 26 (Mart. Usuard., Adon., Vet. Ronn., Notker. ; Acta SS. Boll. Mal. v. 357).
(3) Martyr in Africa, May 26 (Mart. Usuard., Hieron., Vet. Rom., Notker.).
[C. H.]
QUARTA, martyr, June 2 (Mart. Hicron., Wet. Rom. Murt., Notker.), one of the martyrs of Lyons.
[C. H.]
QUARTILLA, commemorsted at Surrentum Mar. 19, with Quintus, Quintilla, and others (Mart. Adon., Hieron., Vet. Rom. ; Bas. Men.).

QUARTUS (1), martyr at Rome with Quintus and others; commemorated May 10 in the cemetery of Praetextatus (Jart. Úsuard., Hieron., Vet. Rom.; Bas. Men.).
(2) Martyr under Decius wlth Feliciasimus and others; commemorated Aug. 6 in the cemetery of Praetextatus (Mart. Usuard.).
(3) Disciple of the apostles; commemorated Nov. 3 (Murt. Adon., Vet. Rum. ; Bas. Men.).
(4) "Apostle," one of the Seventy ; cominemorated Nov. 10 with Olympas and others (Bas. Men.; Cal. Byzant.).
[C. H.]
QUERCUS (or the OAK), Symod of, A.d. 403. [Chalcedon, Councils of (1), p. 333.]

QUINIDIUS, bishop of Vaison'; commemorated Keb. 15 (Usuard. Mart., Vet. Rom. M irt., Boll. Acta SS., Feb. ii. 827).
[C. H.]

QUINISEXTUM CONCILIUMI. [CONstantinople (34), p. 444.]

## QUINQUAGESIMA. [Pentecost.]

QUINTIANUS (1), martyr with Purthenius and others in Armenia; commemorated Ap. 1 (Mart. Hieron., Notker.).
(2) Presbyter and Confessor, June 14 (Usuard. Mart. ; Boll. Acta SS. Jud. ii. 960). [C. H.]

QUINTILIANUS (1), martyr with Paulus, Matutious, and others; commemorated Ap. \& (Mart. Notker. ; Mart. Hieron.).
(2) Martyr, Ap. 16. [Saragossa, Martyrs OF. 3
[C. H.]
QUINTILLLA, martyr, commemorated Mar,

## RAGAE

19 at Surrentum (Vet. Rom. Mart.; Adon. Mtart.) ; Qunvtillus (Mart. Hicron., Mart. Usuard. ; Boll. Actit SS. Murt. iii. 27). [C. 11.]

QUINTINUS (1), martyr ; inventio commemorated Jun. 24 (Flor. Mart.).
(2) Martyr in Gaul under Maximi.n ; commemorated Oct. 31 (Mart. Bed., Usuard.).
[C. H.]
QUINTUS (1), martyr in Africa with Aquilinus and Geminus; commemorated Jau. 4 (Jfart. Hieron., l'et. Hom., Notker.).
(2) Martyr; commemorated at Surrentum M:r. 19 (Mart., Usuard, Adon., Hicron.; Vct. Rom. Murt.; Notker.; Boll. Actu SS. Mar. iii., 27.).
(3) Martyr, May 10 (Mart. Usuard., Hicron.).
(4) Martyr, Sept. 5 ; commemorated at Capua with Areontius mad Donatus (Mart. Usuard., Adon., Hieron., Boll. Sep. ii. 526).
[C. H.]
QUilliacus (1) (Judas), bishop of Jerusalem; commemorated May 1 (Mart. Bed., Hieron.) May 1 and 4 (Notker.).
(2) Martyr, June 21 (Mart. Usuard., Hieron.).
(3) Murtyr, Ang. 12 (Jfart. Usuard.; Boll. Acta SS. Aug. ii. 702).
(4) Martyr, Aug. 23, at Rome, with Hippolytus and Arehilaus (Mart., Adon., Usuard., Vet. Liom.; Boll. Actu SS., Aug. iv. 565). [C. H.]

QUIRILLUS, martyr, Mar. 11. [Sebaste, Fonty Martyrs of.]

QUIRINUS (1), tribune and martyr, father of Ballina; commemorated at Rome Mar. 30 (Mart. Usuard., Adon., Vet. Rom.; Boll. Acta SS.; Mart. iii. 811).
(2) Martyr at Rome; commemorated at Rome Ap. 30 with Clemens, Lucianus, and others (Mart., Adon., Hieron., Waad.; Boll. Acta SS. Ap. iii. 750).
(3) Bishop and martyr; commemorated at Siscia Jun. 4 (Mart. Usuard., Adon., Mieron., Vet. Rom.; Boll. Acta SS. Jun. i. 381).
(4) Martyr with Nicasius and Pientis in the Vexin; Oct. 11 (Sfart. Usuard.).
[C. H.]
QUIRIO, maityr, Mar. 11. [Sedaste, Forty Martyrs or.]

## R

RACANA, a word whose spelling is ns varied as its meaning is disputed. Thus Gregory the Great, in the two passages we have cited below, spells it on one occasion racana, on another rachana. The former spelling is that found in Ennodius, the latter that in Anastasius Bibliothecarius. In the Regula Magistri, and the remalning passages referred to bliow, it is spelt rachina.

It seems to us most likely that the racana was some kind of ring or blanket, not, apparently, of the thicker or coarser kind. The following order from the Regula Magistri tells pretty strongly
for both polnts, " in lectis habeant . . . . et ladas, in aestate vero pro lanis vachiais propter aestus utantur" (c. 81, P'atrol. Ixxxviii. 1631: eited in the Concordia Refularum, I'utrol. ciii. 1205, where sec Menaril's note). On one veciand we tind Gregory the Great sealing a present of thirty racume with lueme and lecti ; on anather he receives a present of two (Greg. Mag. Eipist. xi. 1, 78 ; Patrol. Ixxvii. 1119, 1210, where the notes may be referred to).
It was made of hair cloth (r. cilieino), sometimes at any rate (lita S. Radejundis, c. 4 ; Putrol. Isxii. 666). It was a thing wurth stealiog (Audoenus, Vita S. Etifiii, ii. 38 ; I'atrol. Ixxxvii. 570). This last was a r. caprint valle optimu, nad perhaps therefore better than the ordinary run, for in Anastasius we read of fiver rachuncllae being sold numismute uno. $\ln$ s later passage the association cuin storeis et rachauis is importint for the view which we havealopted as to the meaning of the word. It ought to be added, as seemingly contlicting with the liegula Mayistri, that the words following the abovecited clause are per totam hiemem (Iita Johanis Elcemos. 9, 52 ; Patrol. 1xxiii. 356, 363). The word is also used by Enoodius (Epist, ix, 17 ; Patrol. 1xiii. 156), who asks that a lucm and racana, which are to be presented to him, shall be "coloris rubei aut lusci." On a survey of the foregoing passages it will be seen that somuthing of the nature of blanket makes very good sense throughout. The same can hardly be saill of some other views. Thus Sirmond (Enoolius, not. in loc.) thinks it must be some kiad of boot, by assuming that ricanae are the same as ruyue [Ragae], and that these latter are boots, becaure the Theodosian Code prohibits them in compayy with Tsangae, which certainly are boots! Ducange's theory is equally unsatisfactory, which explains it of a patched and worn dress, such as monks would wear, thus deriving it from $\rho$ doos. It is hard on this theory to understand such an allusion as that we have citel, where a ratham is called valde optima, and is thought quite worth stealing, or to explain several passages distinctly connecting it with bed furniture. Other views which explain the word as a kind of breeches, or as something worn round the neck, need not be discussed, in the absence of anything like eridence in support of them.

Besides the notes we have already mentioned, reference may be made to Rosweyd, Onomastion in Vitas Putrum, s. v. (Putrol. lxxxiv. 489), aud Ducange's Glossainum, s. y.
[P. S.]
RADEGUNDIS, ST., queen, Ang. 13, conmemorated at Poitiers (Mart. Usuard., Hieroh, Flor., Wandalb. ; Boll. Acta SS. Aug. iii. 46).
[C. H.]
RAGAE. The Theodosian Code (lib. xir., tit. $10,1.3$ ), in a law put forth by Ilonorius in A.D. 399 , forbids the weariog within the eity of rupae and tsangae. [Tsangae.] The meauing of the former word is very doubtful. The preceling law, issued two jears earlier, had prohibited the wealing of brachae and tsangue; and thus one theory has been to real brachace in buth passsges. This view, not very probable in itselif, is rendered still less so by the existerice of a diminative ragella (Ducange, Ghossarium, s. v.). Others connect it with $\dot{\beta} \alpha \kappa \eta$, $\beta d \kappa ı a$, and illustrite it by such words as pakoঠuteiv, pakevoutciv. Thil
would give us the so-ealled trom its This view also se seeing that the ohj be to put down the Rome, under a pe property and per' a monkish dress i harmonize with the the penalty in th proportion. Other deriving it from $\rho$ Giloss:rium Graceum erer, that the prohil thing too special general word. (Se Ducange, Glossarith
RAGNULFUS, morated in Artois S. Mni. vi. 717).

RaILS. [Canct
RAM. The Ram a spmbol on Christ secms to be gromal ployed to symbolize fied by the Lamb. taya that it is used even by those who d aml finds in the tleec the "clothing-upon" in his defence of the symbol of Clurist's lealing the flock, a s. aulee ; in his substitu the one sacrifice; in ehearers (ls. liii. 7), a Christ. And anothe (I'rosper de Promiss. ) the "thicket" a type Whers found on fion having any refarence t ased as a symbol of fo meant to "fight manf de Rome, v. iii. pl. 8); of eacorraging themse reliant animal in times seen to have worn rings the stone. It may b fice to face, with a cro an uncommon symhol, capitals of collumns iu brase and St. Celsus Scr. Mon. di Milano, te
(Msrtigny; Dict. des
RAPHAEL, archan
RATISBON, COUS Mrs Mansi (xii. 699), b which Pepin died, it co held for another year or ander his son Charles, in a Inter capitulary as subiject of country bisl another source that it di ing any episeropal functio ordined by three bishop,
(2) A.D. 792, attenle
nat . . . . et tinis propter xxviii. 16131: l'atrot, ciii. one oce:sum a jresent uf ; on ancther Mac. E'pist. 0 , whers the
'icinc), someundis, e. 4 ; thing werth i. 38 ; Putrol. xprint etter that the read of thur tho. In eis et rachanis have alopted - ought to be $h$ the liegula g the :iloreveVita Johumuis ; 363). Thie Cpist. 1x. 17 ; a lacmat and him, shall he urvey of the iat something ry good sease ly be sain of d (Ennolins, kind of boot, same us ragne boots, becaure a in company boots! Duactory, which dress, sach as it from pakos. tand such au ere a rashuna it quite worth Iges distinetly Other views of breeches, or , need not be ling like evi-
dy meutioned, , onomastion xiv. 489), and
[R. S.]
Ang. 13 , eomtard., Hieron, g. iii. 46).
[C. H.] (lib. xir., tit. norius in A.D. eity of rupae eaning of the The preceding prohibited the and thus one buth |rsseges. elf, is readered a diminutive v.). Others llostante it by סuteîl. Thit
would give us the menning of a monkish clonk socalled trom its apparently ordinary condition This view also seems komewhat unsatisfictory recing that the object of the two laws appears to be to put down the wearing of forcign dresses in Rome, unifer a pepalty of total coafiscation of preperty and perpetual exile. The theory that a menkinh dress is intended does not seem to hurmonize with the direct object of the law, and the penaity in this case would be out of all proportion. Others, again, would read ruchac, deriving it from foûov, in garment (1)ucange, Giosseriuin Graccum, s. v.). It seems to us, however, that the prohibition appears nimed at something tho special to be satisfied by a quite general word. (See Gothotirelus, not. in loc.; Ducange, Glossarium, s. v.)
[R. S.]
RAGNULFUS, martyr, May 27, commemorntell in Artois (Mart. Usunrd.; Boll. Acta S., Mni. vi. 717).
[C. H.]

## RAILS. [Canceleti]

RAM. The Rnm is not unfrequentl 5 used as a armbol on Christian monuments, and there becms to be ground for thinking that it was emplaped to symbolize other ideas than those signitied by the Lamb. St. Ambrose (ED. INiii.) tays that it is used as a symbol of the Word, even ly those whon deny the coming of Christ, muld finds in the Heece of the rain a symbol of the "clothing-upon" of Christinus (2 Cor. v. 2); in his defence of the Hock agninst the wolf, a synibol of Christ's victory nver Satna; in his lealing the floek, n symbol of the Divine guidalce; in his sulstitution for Isanc, a symbol of the ne saerifice; in his dumbness before his shearers (ls. liii. 7), a symiol of the meekness of Christ. And nunther linther of the Chureh (Irosper de Promiss. Dei, pars 1, c. x rii.) sees in the "thicket" a type of the crown of thorns. Where found on funts nul other monuments hasing any referenee to bnytism, it was prebably used as s symbel of force, and ns an ens:ourage de Rome, viii. pl. 8); and under the snme idea of encoraraging themselves with the device of a raliant nuimal in times of persecution, Christians seem to hnve worn rings with a ram engraved upon the stone. It may be nided that two rams fice to face, with a cross between them, are not an uncommon symhol, and may be seen on t!ee eapitals of celumns in the churches of St. Ambrise and St. Celsus at Milan (Allegranza, Sucr. Mon. di Milano, tar. vii. ete.).
(Martigny, Dict. des Antiq, chret., s. v. Belier.)
RAPHAEL [E.C. H.]
, Dec. 9 (Cal. Ethiop.).
[C. H.]
RATISBON, COUNCILS OF. (1) A.D. 768 , ury Minasi (xii. 699), but this being the year in
which Which Pepin diel, it could not well have been held for another year or more, to have been held under his son Chniles, who seems to refer to it ina inter capitulary as having legislated on the enbject of country bishops. We learn from another source that it disallowed their performing nny episcopal functions, unless they had been
ordained by thres bishops, ordained by thres bishops.
(2) A.D. 792, attended by king Chnrles; at which Felix bishop of Urgel in Spain, was first
condemned, for prepagating the heresy called
Adoptionisin (Mansi, xiii. 855). Adoptionism (Mansi, xiii. 855).
(3) a.m, 798, when a bull of Leo III., corffirm (3) A.D. 798, when a bull of Leo III., confirmeity to the church of St. Stephen, if genuine, was received (Mansi, ijul. 993 and Hartzeim, i. 335).
[1., S. Ff.]
RAVENNA, SYNOD OF. moned by the emperor Honerius fury settling the contention between Boniface and Eulalius for the see of liome, vacated by the death of pope Znsimus; which it failed to do (Mansi, iv. 399-402).
[E. S. Ff.]
READER. [inagnostes, p. 79; Ordina-
ion, pp. 1506, 1509.] TLON, pp. 1506, 1509.]
REBAPTIZATION. [Baptism, Iterationt
of, p. 172.]

## REBRACHIATORIUM. We once meet with

 this word in Casslan's description of the monastic dress (De Coenob. Inst. i. 6; Patrol. xlix. 71), where, from the number of synonyms neel to describe the article (avaßoinal, succiur toria, redimicula), It may fairly be said with Gazaeqs (in inc.) to be "obscuratus potius quam illustrotus." It would seem to ment some sort of cords or bands (resticulare duplicre) passiag over the neek and down the two sides, being then so fastened ns to hold the garments together, while leaving the artns free. See Isidore (Etym. xix. loc, 5 , where Cassian is cited), Gazzaeus (not. in loc.), ond Ducange's Glossary, s. v. [R. S.]
## RECEPTORIUM. [Salutatoritm.]

## RECLINATORIUM. [STAFF.]

## RECLUSE. [HERMT, p. 771.]

## RECONCILIATION OF PENITENTS

This was the last stage in the discipline of Pbsi TENCE. By it the penitent was fully restored to all the saered privileges which he had forfeited This restoration was expressed by diflerent terms. Tertullinn uses the phrases, "veniam, abolitionem delictorum, indulgentiam, remissionem, concessimem, \&c., sacranentum benedictionis, paeis redlitionem, conmunicationem." Virth Cyprian the ordinary expressions are, "pacem dare, nccipere, ad pacem admitti, communicationis jus necipere, dare, se, un, peccatorum remissionem, indulgentiam." The council of filvira has "commumionem dars, necipere, praestare, Dominicae comannioni socinri, reconeiliari"," Many canons express reconciliation simply by the Hord "cmmmunio," and Greek conneils speatk of those unreconciled as akozúvضтou. In the council of Nice (c. 1.3), alsolutic. is called a viaticum,
 same word was adopted by 1 Conc. Arausie, c. 3 ; 1 Cone. Vasens. c. 2; Conc. Gerund. c. $9 ; 3$ Conc. Aurelina, c. 25, \&c. A general term in eccle. siastical documents of a later age wns "abselutio" ( $\lambda$ íors). The act expressed by these several phrises whs the solemn absolving of public prenitents, and restoring them to full communion. The ant of reconciliation was outward and visible, bat a spiritual remission of sins was held to accompany 1 t . Althengh in the theologienl doctrine of
absolution regard must be paid both to the forum internum-the conscience of the sinner, and the forum externum-the diseipline of the church, there is no trace of any sueh formal distinction haviag been drawn through the period embraced by this work. It was consldered that when a penitent was reconeiled, his sin was pardoned. His whole cource of penance had been a petition for the divine forgiveness, and when the term of the sentence expised, the offence was judged to be fully expiated; the offender was then restored to commuaion, and that restorntion presupposed the forgiveness of God. The office of the priest in the forun inte"num was ministerial, and the form through which he exercised his ministry was an intercessory prayer. A judicial absolution of $\sin$ was reserved for the Almighty. "Christ alone," says Clemens Alexand. (Poedagog. i. 18, vol. i. p. 138), "is able to forgive our sins, He alone heing able to discern the sincerity or insinecrity of our obedipnce." The early doctrine on absolution is well expressed by Pacian (Ep. i. 15): "Not indiscriminately to all is this very pardon through penance granted, nor until there shall have beea either some indication of the divine will, or perchance some visitation, may men be loosed; that with careful pondering and much balancing, after many groana and much shedding of tears, after the prayers of the whole chureh, pardon is in such wise not refused to true penitence, so that no one thereby prejudgeth the future judgment of Christ." The language of Ambrose (de Spirit, Sanct. iii, 18) is equally clear: "By the Holy Spirit sins are pardoned; men do but apply their ministry towards the remission of sina; they do not exerclse any power of anthority. Nor do they remit sins in their own names, but in that of the Father, Son, and Holy Spirit. They ask, God gives." Compare at a lnter date the statement of Gregory (in Evangel. Hom. 26, vol, i. p. 1555): "Theu ouly is the absolution of the bishop valid, when it follows the decision of the judge within." In the forum externum, the court of the church, the biahop's office was more directly judicial. By his own suthorlty, through imposition of hands, he restored the penitent to the peace and commusion of the chureh, and this restoration so far partook of a sacramental character that an African synod under Cyprian (Ep. Ixiv. 1) ruled that pence, however irregularly given by a priest of God, was not to be taken away.

The complete ritual of reconcllintion in the early ages is nowhere preserved, but there can be little doubt that it comprised one or more of these ceremonies: public prayer was offered in behalf of the returuing penitent; hands were solemnly laid upon his head; the Eucharist was administered to him as a token of his return to communion, and a declaration was made that he wns again in the society and peace of the church. In the most primitive times, perhaps, even these rites were wanting. It seems probable that then the delinquent, who had been sabjected to a cortain penance, during which the hands of the bishop were frequently lald upon him, was ipso facto reconciled at the conclucion of his sentence, aud with the last imposition of hands. Morinus (de Poe.xit. vi. 21) raisea the questlon whether, at a later date, when the station of the consistentes was in use, the penitent was absolved as he
entered upen the station, or at the clase of it He srgues that the "viaticum" of Conc, Nicaun. c. 13 , is aot participation in the sacrament, but a saceridotal sbsolution, and that theretire absiolution is dlstinet from communion, and from this he infers that absolution was given as the penitent was ndvanced to the stage of consistentia, and full communion only as he left it. But the whole tenor of the canons which mentuon a viaticum is opposed to this view, and a statement of 1 Conc. Arausic. c. 3, seems to put the matter beyond doubt, for after declaring that a dying penitent might communicate without imposition of hands, it adds that the fathers titly named a communion of this sort a viaticum.

1. Petitions for Absolution.- In the simple mode of diseipline administered in the earliest times, it rested entirely with the diseretion of the bishop to determine what length and severity of penance entitled, the penitent to absolation. It seems to have been the custom for members of a congregation to petition the bishop to take back again any one of their number who hat been ejected, us soon as they were persualed of his repentance, and for the penitent nt the same time to join with the clergy and bishop in earncst prayer that he might be worthy of restoratiou. The entire congregation thus participated io their erring brother's return. In the Apost. Const. (ii. 16) this duty of intercession is committed to the deacons. But more usually the peniteat himself, by the depth and sarnestaess of his selfabasement, was his own best intercessor. As instance of n auccessful petition to be absolved is that of the confessor Natalis (Euseb. II. E. v. 27); an unsuccessful one, though supported hy the supplication of the people, is related by Syneslus ( $E p, 67$ ) of a certain Lamponianus, In no case does it appear that reconciliation was granted as a matter of course ; the penitent must ask for it, and beseech the cor.gregation to unite with him in his request. Tertullian (de Pocnit. c. 9) says that he "ought to enjoin all the brethren to bear the measage of his prayer for mercy;" nad in the following section (c. 10), "When thou throwest thyself before the knees of the brethren, thon entreatest Christ." Similar langunge was held by Pacian (Ep. i. 15, Paroen. ad Poenit. c. 24). In the letters of Cyprian and the Roman clergy, there are frequent references to the part borne, in the reconciliation of the lapsed, by the prayers and intercessious of thase who had stood firm, "stantis plebis" (Cyp. Epp. xix., $x \times x .9$, xxxpl. 6, xliii. 5). Ambrose likewise speaks (de Poenit. i. 16, ii. 9,10 ) of the pardon of an offeuder being sought by the tears and lamentations of the whole congregation. This supplication of the people censed after the 4th century to be part of the ritual of reconcilis. tion in the Enst ; but in the West the pentificals and rituals of a date as late as the 13 th century exhibit the practice of the whole body of the clergy and all the people on the Thursilay of holy week offering public prayers for the penitents about to be absolved, and the bishop pronouncing the prayer of absolution in the name of the whole church; and as Morinus (viii. 13), writing at the close of the 17 th century, adds, "idem adhuc ritus in hunc usque diem perdurat, sed verbe tenus tantum."
2. Absolution withhcld till the Completion of Penance.-The original idea of absolution was
that of a correla tion to communi withhehl, and th to be loosed $w$ Accordingly it flexible rule of th not be grinted ti proof of contritio outward acts of practice is spre literature. See e passin ; also th of which attac poenitentia " as the iadignation e epistles against trausgressed the reconciling the la equally corrected tury by 3 .Conc. decisions see Syri Leo, Ep. х.ci. T good only in res called; in the ca communion (à $\boldsymbol{\alpha}_{\boldsymbol{\rho}}$ where no penalty sxacted. 'The ru time of persecutio ous zeal and resoli Epp, xxiv., $\times \times v$. ); of the martyrs [L the sick; or in cas pended or depesed, There are also tra comparatively ear granted immodiate to penance. Morit of this eustom to $t$ the penitentiary. dence is to be foun the Faster, the dat mined. In that tI begios with a min diately upon which solution ( $\lambda \dot{v} \sigma \in t s$ ), bu is still held to be ak plete restoration be withheld, till after ance, which in some long years after he Poenit, appendix, p. Greek practice of collected by Morinn quence of the durati froin communion wa tent was allowed durifopan [Eulogia the influence of his Theodore to introdu tenticl, I. xii. 4) a pe be given "pro misari or six montha, altho naninished, The bis in the Western chure place to the mediaeve and reconciling, and longs to a date which
3. Form of Absolu Carolingian era, sbs supplicatory, not in penitent was reconci hands, and imposition
he close of it f Conc. Nicaun. sacrament, hut theretiore absoo t, and from this a as the prniof consistentia, it it. But the ich mention a $\checkmark$, and a statems to jut the declaring that nicate without he fithers fitly viaticum.
In the simple in the earliest e discretion of th and severity to absohutioc. for members of bishop to take amber who hat -e perstatel of ent at the same ishop is earnest - of resteratiou icipated ia their e Apost. Const. s committed to y the penitent tness of his self ntercessor, An o be absolyed is (Euseb. II. E. nugh supported $e$, is related br umponianus, In conciliation was e penitent must egation to unite llian (de Poenit. enjoin all the - his prayer for section (c. 10), efore the kaees Christ." Similat p. i. 15, Paroen. ; of Cyprian and |uent references aciliation of the cessions of those bis " (Cyp. Epp. Ambrose like i. 9,10 ) of the hht by the tear e congregation ceased after the ual of reconcilia st the pontificals he 13 th ceatury ole bouly of the he Thursiay of rs for the penithe bishop pro $n$ in the anme of rinus (viii. 13), h century, 时存 e diem perdurat
he Completion of abselatioa wa
that of a correlative to public discipline ; restoratioa to commualen implied its having been before withheld, and those ouly could properly be said to be loosed who had previously been hound. accordingly it was for many centuries an infexible rule of the church that absolution should not be granted till the offender had shewn some proof of coutrition by the performance of certain outward acts of penaace. The evidence of this practice is spread over the whole penitential literatare. See s.specially Tertullisn, de Iocenit. passim; alse the canens of Elvira, so many of which sttach the words "acta legitimà poenitentiâ "as a cundition of resteratien; slso the laligaation expressed througheut Cyprian's
epistles against these of his preshyters whe trausgressed the settled laws of the church by transisessed the settled laws of the church by
recoaciling the lapsed without penance, an abuse equally corrected and condemned in the 6th centary by 3 .Coac. Tolet. c. 11; and for pontifical decisioas see Syric. Ep, i. 3; Innocent. Epp, i. 7; Leo, Ep . xci. The principle, of course, helds geod only in respect to penitents strintly so called; in the case of simple separation from
 where ao penalty was attached, none could be axacted. The rule was sometimes relaxed in time of persecution, ss in Africa, after conspicuEpp. xxiv., xxv.); or in deference to the request of the martyrs [Libellatici]; or in favour of the sick; or is case of the clergy whe were auspended or depesed, but not subjeoted to penance. There are alse traces in the Eastern ritual, of s compsratively early date, of absolution being grated immediately after confession, and prior te penance. Merinus (vi. 24) nssigns the origin of this castem to the sbrogation of the office of the peoitentiary. The earliest documentary evidence is to be found in the peuitential of John the Faster, the date of which is yet to be determined. In that treatise the penitential course begins with n minute confession of sin, immediately upon which follow several prsyers of absolution ( $\lambda \tilde{u}^{\sigma} \boldsymbol{\sigma}, \mathbf{s}$ ), but evenafter these the penitent is still held to be akoivavضros, his final and complete restoration being delayed, sad cemmunionwithheld, till after the completion of his penance, which in seme cases did not take place for long years after he had been absolved (Merin. de Poenit. appendix, p. 628). On the oontempersry Greek practice of sbsolution, see the evidence collected by Morinus (ibid. p. 660). If, in consequence of the durstion of the seatence, abstinence tent was allowed at intervals to receive sn auriowoon [Eulogise, p. 629]. It was probably the iutluence of his Greek trsining which led Theodore to introduce among his canons (Poenitentiul, I. xii. 4) s permission for communion to be given "pro misericordia," at the end of a year er six months, although the penance was still unfioished, The bistory of the stepa by which in the Western church the primitive custem gave place to the mediaeval practice of first sbsolving and reconciling, and then inflictiag penance, bebogss to s date which lies outside this work.
4. Form of Absolution.-Till long after the Carolingisa era, absolution was given in the supplicatery, not in the indicative, form. No peeitent was recenciled without imposition of lands, sad imposition was never unaccompanied

RECONCILIATION
1761
wlth prayer. "Nihil est aliud," says August.
(de Bapt. iii . 16) " (de Bapt. iii. 16), "manas impositio nisi oratio evidence hinem." And this in itself is stroug evidence that the form was precatory. The union of prayer with lasyiog on of hands had strong scriptural authority (S. Matt. xix. 13; Acts vl. 6 ; xlii. 3 ; xxviii. 8), snd was supperted by the practice of the church fer many centaries. The precatory form was used both in public and private recenciliation sad in sbsolving equally the seund, or the sick, or the dying. And for 1200 years ne other ferm, as an appointel ordinance of the church, usurped its place. Morinus sums up (viii. 11) his investigation into the practice of the Latin church with the bread statement, " Demonstratam videtur continua antiquae ecclesise traditione peccatoram remissienem publice privatimque deprecative cencessam esse." An 1300 indicative abselution first appenrs about the year 1300. Its use occurs in an ancient MS. of that date, in Gothic charncters, of the abbey of St. Remigius. The MS. contains varieus episcopal benedictions, sfter which, in addition to a form of reconcilistioc, similar to that contained in the Ordo Romanus, there is given, "Item sbselutio," in these terms, "Auctoritste, et vice B. Petri principis apostelorum, cui traditae sunt claves regni caelorum, cui dedit Deus potestatem animas ligandi stque solvendi, dicens ei famiVicius prse' ceeteris. Quodcunque ligaveris, \&c. Vice inquam ejusdem B. Petri, cui licet merito longe sumus dissimiles, queniam potestate a Deo concessâ existimamus consimiles, ego divinitus vos abselves viaculis peccatorum vestrorum." Merinus considers the term "absolution" in this MS. to be of the nature of a blessing, partly confirmatery, partly dimissory, sfter the final reconciliation, rather than signifying a remission of sins; and that this was the ordinary signitication of the word at that period. A copy of the Gregorian sacramentary of about the aante date, contained in the library of the cathedral of Tours, has a form which combines the two medes, After a long discourse on the scriptursl suthority fer declaring the remission of sins, the ritual continues, "Cujus nos virtute freti, et clementia confisi, humillime imprecantes pietatem suam, sbsolvimus te s vinculo tuorum omaium delisa terum, et quidquid pro eis mersris, oramus ut svertat propitius, et merearis cernentem omnia cernere, suâ frui visione et uti consolatione, ad gloriam resurgere, et interim sine lsesiene manore aggregatua sanctorum omnium consortio, tribuente Deo Pstre." Then follows saether form, but entirely precatory. It does not sppear that these forms superseded the solemn supplicatory recenciliation, they were rather supplementary benedictions. Speaking generslly, the history of the change from one form to anether is this, the aupplicatery was the almost universal use of the church up to the 13th century; in the ceurse of that century the indicative gradually crept in, and before its close had altogother taken the place of the earlier sud more ${ }^{9}$ acriptural precstory sbsolution (Murinus do Puenit. viii. 8-12; Bingham, Antit. XIX. ii. 5). The following is a very old form of supplicatory reconcilistion from a Latin missal, cited by Bingham from cardinal Bona (Ror. Liturg. appendix, p. 763): "Qui mulieri peccatrici omnia peccata dimisit lacrymanti, et latreni ad unam confeasionem clanastra ayeruit paradisi, ipse voe

## 1762 <br> RECONCILIATION

## RECONCIIIATION

redemptionls sure putlcipes ab omol vineulo pecentorum nhsolvat," \&e. For other forms in the Latin rhurch, see Sucramentar. Grojor, eal. Memard, p. 246.

In the Greek church the supplientory form has never bees abandoned. Both in the earliest and more recent Euchologles, the ubsolution is distinctly a proyer to God for parilon, cux $\boldsymbol{j}_{1}$ inl т $\hat{\nu}$ ¿ $\leqslant$ \& comprentious form was reprosented to Morinus (viii. i2) us in general use through the Greek church in the midile ages, having come down from an earlier date: Aürds $\Delta$ éctora haes, Kopes,
 крdгos, \&c.
4. Rites.-The most consplenous aet in the eeremonial of recoaciliation was thn imposition of hatuls. There is no oceasion to cite nuthorities for a practice which was as essential to the rite of reconciliation as to that of contirmation or ordination. Indeed in mnny passages the erpression " imposition of hamds" is identical with alsolution; see, fur Instance, Apost. Const. 1i. 18; I'neinn, Ep. iil. ; Statut. Lecl. Antiq. ce. 76, 78; August. te llapt. iii. 16 ; v. 20 ; Len, Ep, xeii. 17 . With the exceptlon of this act, ao other purt of the early cercmonial is koown. It is probable that for many conturles the whole form of recouriliation consisted in the bishop lnying his hatds on tho hend of the penitent nnid saying certain prayers, nod perhnps making $n$ public amnouncement of his return to the peaco of the chureh. Alterwards, no doubt a more elnborate ritual was introduced, but there are no materials from which to ascertain even npproximately the date of its introduction. The Gelasian sacramentary is adduced by Morinus as the earliest anthority on the subject. After the prayers of the Mass, on "Feria 5 in Coen. Dom." it publishes an "ordo ngentibus poenit. public.," to thls effect: "On the morning of Holy Thursdny the penitent is to come forth from the place where he has done pennace, and to present himeelf in the body of the church prostrate on the ground." 'red dencon (in the Ordo Rom. the archdeacon) is then to ncoost the bishop in an address which begins thus: "Adest, $O$ venembilis Poutifex, tempus ncceptum, dies propitiatiouis divinae et salutis humnane," \&c, at the end of which the bishop, with the whole congregation, is to say certain verses of Psalm 1 i . The archdeacon is then to nsk the bishop to pray that the penitent may be brought near to God by the divine grace of reconciliation. After which the penitents, laving been solemnly warned ngainst $n$ relnjse by no attendaut priest, nre to be formally nbsolved by the bishop. Similar directions, unler the hendiag "de Reconcilintione Poen. Cip,itnl. Criminis," are given in the Kulo of Chroblugang, of Metz (e. 28). 'This ritual is also found, with some additional proyers, in the most nucieut ISS , of the Orito Romumus; in the Gregorian sneramentary, "in Feria 5 de Coen. Pon.; nul with some further additions, which indicate a later compilation, in the sparious de Dirinis Opficios, cap. de Coen. Dom., which bears the name of Aleuiu, and there ean he litale doubt that it represents in general outline the use ot the latin chuseh on both sides of the Alpis from a very early age (Norin. de locnit. viii. 11 ; ix. 3()). In the English church. publie reconcilintion was never nppointed, as there was uo public
penance (Theodor. Poonitentiol, 1, xiil. 4). In the (Gallienn church thero are tracen of 4 mote abmo rate cercmonlal. Murinus prints (Appundix, lp. 5018-6(18) ant ollice book from the ratherlmin of Toulouse, apjorently of the late of the 9 th inntury, contalning very foll and intrpesting direc. tions for the reconcillation of peuitunts. Palin Sunday it ealls the Sunday of indulganes, and njpolats that at 8 o'elock in the morning of the following 'lhorsilay the arehetencon is to aproach the bishop, seated on his throne, surronmidel by his elergy, and to bow and klas hls knew, abd announce to him that a erowd of pernitents is standing outslde wniting to bo recondiles by his mindstrat lon. Upon hearing whish, the bishop will arlse nul walk in procession with his clorgy to the door of the clareh, and, seating himaelf there, will investigate the case of each, nald set npart thase who nre to be roconciled, Je will then re-enter the chureh and ancend the sterpo of the ultar, with his face turned towards the penjtents ut the door, while four singing men, placed at the door, chant an antiphon, "If 'Jhou, lond, wilt be extreme," \&e., and four others from behimd the altur respond, "As a shepheril gat hareth his floek that is lost, so havo 1 gathered thee." The dencon is then to bill the penitents enter the church, where they prostrate themselves, while an othice with special lectlons is sung on their hehali, after which n special Mass, with nppropriato proyers nad readings, is ofleved for them; and immedintely nfter the gospel, the priest is to preach to them, and when he has tinished, the deacon is to read $n$ long exhortation, the prient explaining particular points in it. Whell the missn poenitentium is over, then are to fullow the missa pro bnjtizandis nnd the missa chrismalis, and then comes the final oilice of reconciliation. The bishop nseenis the pulpit, the jwiteots prostrating themselves round it, and the dencon addresses him with the sume farmula contained in the earlier rituals: "Adest, 0 venerabilis b'ontifex, tempus neceptum," \&c., at the conchasion of which he leaves the pulpit and kneels before the altar, while a long penitential litany is sung; he then ngain mounts the pulpit, the priests stamling in front of it, and on the deacon saying "Orate poenitentes," they prostrate themselves; and while the bishop prononnecs the pinyer of absolution, seven forms of which are given, two or four or more of the ntteadaut priests ley their hunds on the peoitents' heads. The deneon then accosts them, "surgite de terra reconciliati Deo," nud they are admitted to communion, receiving before the rest of the congregation, and, after one more admonition, finally cease to be penitents.
Private reconciliation wonld differ from the pullie form only in the absence of ecremonisl, the two essentinl points of prayer nod laying oo of hands being maintained. For a specimes of this nulmi:aist ration of the prirate rite, see what is published tiom a Ronea MS. of the 10 th cestury by Morinas (ix. 31).
E. Ifinister.-.'The univereal practice of the church committed the power of absolution to the hinds of the lijshop absolitely. The decrees of Nice (cc. 12, 13) and Ancyra (ce. 2, 5), leavirg to lim the determination of the length and severity of penance, nsbume the preralence of this power. At $n$ lnter date it was the subject of apecial enactments. Thus the secosd
councll of Cnrthage preslyter to alnir adecinion rejeated 2 Conc. Ilispal. © c. 32 ; IU Cone. Chrth c. I; Conc. Ejaon, e. the penitentind The office to the bishop, to long as puhbice dles the sole minister of the ollice was delegnt of whose functions (II. E, vil, 16) was But although the bi vestel with the powe times delegated to t logg mray of casons a preabytion in conse of with the sanctlon and bishop, as fo the ubse Carthag. e. 4, 3 Cone the penitent was in dn Alex. aj, Euseb. H. b', ('yp. Elpp, xviii., xix.; Eapon. e. 16). And n danger was urgent a d if the priest had ordere or if a priest could no imminent (Cyp. Ép. х spparent from c. 2 of a.b. 398 , whieh prohit tents, and deerees tha deacon, he shall be plat and denied the privil lmpasition of hands wi coofirmation, and reen part in the two forme bave been customary $f$ minister the lnst. The the 9th eentury, in a by Martene (de Rit. i. the introduction to $t$ (Wasscrschleben, Buss soch privilege appear: deecons in the Greek las absolution, and on cacosists on its validi XIX. iii. 4 ; Morinue, Africa, under the admin clergy joined with the 1 Reference is made to th ivi. 2 , xvii.). The cust an isolated one, and n Carthage, A.D. 390, forh take the rite of publi prubably fallen into disu Toulouse Pontifical, to already made, the atte hasds on the penitents, the prayere of alsolution 6. Time--Reconciliati s public admission to cor hare taken place in publis bration of the ascred $m$ quemquam in publicâ m of compeils both in the (2 Cobe, Carthag. c, 8 4ll estant ritual booke s reconciliation with the ae thare is some varlety of the particular period in ministered. Some place
4). In the whe elabese nendix, lis. thedral of 10 0th ctor ing lirace 14.4. Palan youce, and ing of the 0 Approm ounded by knem, nal cuitents is iled hy his the bishop his clerey ny himaclf h, and set He will he silepow of $s$ the jransnen, phaced hon, lord, 4 from beI gathereth med thee," s enter the Ives, while othis he!proprinte them; and priest is to nishel, the the priest When the folluw the chrismalis, nuciliation, - juenitents the dencon I cootained venerabilis the conetuand koeela tial litany pulpit, the the deacon trate themannces the which are attendaut ents' heads. ite de terra ted to conhe congretion, timally ceremonial, 1 laying ob pecimen of e, see what a 10th cenution to the 3 decrees of 5), leaving length and presalence ns the subthe second
councll of Carthage (e, 3) altogether forbade a presbyter to idminister public reconciliation, a decision repeated by Conce, Agath. c, 44, nadd 2 Couc. tlispal. e. 7. See also Cono, Eliber. c. 32 ; 3 Cone. (arthig. c. $32 ; 1$ Cone. A rawale. c. 1 ; Cone. Epath. e. il; Lec, E'p. 88 . Sianiarly the penitentla! f'lheodoro (1. xili, 2) e:ontines the office to the bishops. And in the Weatern church, so long as public discipline was in force, he was the sole ninister of reconciliation. In the East the ollice was dulegated to the penitentiary, one of whase functiona Sozomen expreasly shatea (II. E. vii. 10) was that of abalving penitents. But nlthough the bishop was alone tirmally havestel with the power, in practice it was sometimes delogated to tho presloyters. There is a long array of canons authorizing the ininistry of a prenberter in ease of emergency, only, however, with the sanction und as the repreaentative of the bishop, as in tho absence of the bishop, (ca Conc. Corthag, e. 4, 3 Conc, Carthag. e. 32 ), or when the penitent was in danger of death (Ep. Dionys. Alex. ॥!, Eusel. $I I, E$, vi, 44 ; Conc. Eitiber. c. 32 ; Cyp. Ejp ${ }^{\prime}$ x viii., xix. $; 1$ Conc. Arausic. c. 1 ; Cone, Eapon, c. 16). And not only a priest, but If the danger was urgent a deacon might take hls place; if the priest had ordered hinn (Conc. Eliber, e. 3:), or if a priest could not be found, and death was imminent (Cyp. Ejp, xviii.). The sume usage is服parent from $c$. 2 of the lirst council of loledo, a.b, 398 , which prohilits the ordination of penileats, and decrees that if one has been ordained deacon, he shall be placed among the sub-deacons, and denied the privilego of laying on hands, Imposition of hunds was used only lin ordiuation, confirmation, and yeconciliation; dencons took no part in the two former rites, it must therefore have been customary for them aometimes to administer the last. The anme custom reappears in the $\theta$ th century, in a ritual of Noyon, printed by Martene (de Rit. i. 6), nad at a later date in the introduction to the ps. Romun Penitential (Wasscrechleben, Bussordnungen, p. 360). No such privilege appears to have been given to deacons in the Greek charch. On tho force of lay absolution, and on the opinions of the Koman Casoniste on its validity, see Biaghan, Antiq. XIX. iii. 4; Morinus, de l'oonit. viii. 24). In Africa, under the adminatration of Cyprian, the clergy joined with the bishol, in layiog on hands.
Refereace is made to this on two occasions (Epp. Refereace is made to this on two occasions (Epp. ivi. 2, xvii.). The custom appears to have been an isolated soe, nad as the second council of Carthage, A.D. 390, forbade presbyters to undertake the rite ot public reconciliation, it had
probsbly fallen into diasue by that date. In the probsbly fallen into disuse by that date. In the Toulouse Pontifical, to which reference has been
slready made, the attendant priesta lnid their hands on the penitents, while the bishop read the prayers of alsolution.
6. Time.-Reconciliation being consumnated by a public admission to communion, it must always havetaken place in public service during the celebratlon of the sscred mysteries. "Reconciliare quemquanm in publica missa " was the language of ceancils both in the 4 th and 7 th centuries (2 Conc. Carthag. c. $3 ; 2$ Conc. Hispal. e. 7 ), 4ll extant ritual books aimilarly connect public reconciliation with the acrvice of the Mass, But there is some variety of custom with regard to
the particulsr period in which the rite was adthe particulsr period in which the rite wos ad-
ministered. Some place it at the beginning of ministered. Some place it at the beginning of
the office, and this appears to be the lintention of the (Hodo liomanus; but the nore usmal interval was immerintely after the realing of the Goajel. In the Gelasian ancramentary the peultential otlice ia succeeded by the direction, "I'ontea ofiert plebs," that is to eny, it immedintely preceeded the offratory. In the 'Poulorme I'ontifien (Morin. Allu, 所, 598-60x) the riturl of reconcillation is intermingled with threo masmea, but the fimal absolution tukes plare after the kospel of the last abel the most sellemin of them. la the Greek enchologies the prayers of absolution for one under excemmunkicatlon are to be saidy just before the priest places the elements on the altar.

With regard to the time of year, reconcilintion appears from an early uge to hive heen restricted to the prachal season, although there is noevidence by which to aseertain when the restriction begna. In the time of Intocent l., A, D, 402-417, both the season and the lay had become fixed. "De Penitentibus.... quinta feria unte Jinseha eis remittendum Romanac ecelesine consuetulo demonstrat" (E'p, 1, 7). The Thursiday in Holy Week, from a period at least as early as the beginning of the 5th century, was therefore the day in general use in the Western charch. So the lenstential of Theolore (1. xiii. 2), and the subsequent penitentials, to which an "ordo" is nttaehed. A passage in Ambrose (Ep.
33 ad Mitrcell.) points to Good Fri 33 ad Marcell.) points to Good Fri lay us the usual day for relaxing penance in the north of Italy, " supposition which is perhaps supported by the prayers appointed for "Feria sexta in Parasceue," in the Ordo Ambrosianus, all of which relate more directly to pardon and remission of sins than those of the Thursday previons. Morinus relying on a passage in 4 Conc. Toiet. c. 7, would extend the same custom to the Spanish chareh, but the words of the canon elearly refer, not to penitence, but to repentance gencrally. There wis ne reason why ons day in the Holy Week should not be held aa suitable as another, and it is highly probable that in different parts of the church different days wera selected; but after the 7th century all trace of variety 0 time censes. No nurviving situal or pontifical alludes to any other day than the Coena Dominl, and all Ronum canonical writers cite the assertion of Inngeent as conclusive with resject to the western enstom. In the east publie reconcilia tion was granted apparently on any day at th close of the Iloly Weak, or even on Easter Day. This appears incidentally from a letter nddressed by certain monks under excommitinication to the council of Chalcedon; they complain that the times of Christ's passion and the holy ere, and day of Resurrection, on which featival penance was wont to be remitted by the Fathers, had passed by and they had not yet been absolved (Bingham, Antiq. XIX, ii. 10). Gregory of Nyssa, at the opening of his canonical epistle, similarly spenks of Easter as a time suitable for the sinner's restoration. In the case of the sick or dying, reconciliation was given of course at any season; and so with respect to private peonace, absolution could not have been confuned to a particular season although, to a grent extent, the private ministration kept to the time of the public and more solemn rite.
7. Place.-When the system of the stations [Penitence, p. 1591] was righdly enforced, the

## 17:4 RECONCILIATION

penitent was moved station by atation towards the mantuary, till he arrived umong the consla. tentes, nad stood with them near the altar when the sacred mysteries were lueing celebrated. So when his own time of reconciliation rame, the blshop's hands were laid upon him, kneeling in front of the altar: "divino altario reconcilintus" ( 1 Conc. Tolet. c. 2). The tuirid council of Carthage has a canon (4, 32), which, nfter stating the conditions on which a prlest may recoucile, alds, that where the crlme has been scabdaluas the reconciliatlon shall take place, "ante apsidein ;" on the prinelple, no doubt, that when the offence hal been open and notorious, the absulution should be open and public also. In the elatorate Gothic vitual cited nbove from the Corlex Tologanas of Morinus, the yenitents are gathered round the pulpit to receive Imposition of hands, and their remoncilintion is afterwards completed by recefition with the faithful, of course at the altar. In the Ordo Romanus, Feria 5 , in Coen. Dom., in the Gelasian sacramentary, and in the later piseudo-Alcuin, De Jivinis Officis, the penitents are directed to present themselves for reconciliation, "in gremio ecclesiae." And in a MS. of Evreux appended to the Pontifical of Figbert (Martene, de Rit, i, 6) directions are given that the bishop is not to mount bis throne on the day of recobciliation, but is to remain either near or in front of the altar.
8. Absolution of the Sick.-. There are two leadIng decisions on the treatment of the slek in the early centuices, which at first sight are at variance. The first council of Arles (A.D. 314) (c. 2:) had decreed that upostates and others who sought communion on a siek bed ware to be retused it until they recovered, and had had an op,portunity of performing penance. And this is in accordance with what Innocent (Ep. iii. ad Exsuper.) states to have been the early custom, that at first penance was granted to such delinquents, but not communion; and that afterwards, on the conversion of the empire, $n$ more ienient rule prevailed, and communion was refused ander no circumstances to a dying man. On the other hand, the council of Nice (c. 13) orders the ma入aids кal кavovikds vóuos to be maintained of giving an $\$ \phi \delta \delta_{10 \nu}$ to a dying man. The explanation of the apparent diacrepancy is that the canon of Arles ajpplied to delinquents generally, while the Nicene canon, as is evident from the decisions immediately before and after it, had refereace to those who were already penitents. The primitive church order therefore was that notorious offenders, whose repentance began only on their denth-bed, were to be granted penitence, but not communion, while those who were nlready penitents were always to be allowed plenary reconciliation when in danger of death. Afterwards, from the beginning of the 4th century, the former reatriction was removed, and all sick men who desired it were to be allowed the benefit of absolution. "They," said Leo (Ep. xci.), "who in time of urgent danger seek the safeguard of penance and subsequent reconciliation must not be refised, becnuse we cannot restrict the time to God's compassion nor jut any limit upon it. Therefore we ought not to be hard in dispensing the gifts of God, nor ought we to ignore the tears and the contrition of the penitent, because we believe that that very emotion of repentance springs from the inspiration of God." He there-

## RECONCLLIATION

fore rules in the aame epistle that tha grace of commanion is to be glven it the sick penitent has lost his volce, and can only make a aign. it the same time there was but the same assurance felt of the final parlon of the simber." " $i$ can gire him jenitence nod absoiution," said Amheose (in Exhort. ad P'oenit.), "I ennuot give him certainty." The fourth council of Carthage ( 2,76 ) had decreed that if the jatient hat become wenseless before his request tor absnlution could lem complled with, he ahould witil be absolvei, and the sacred elements be pat into his mouth, to whinh the eleventh council of Toledo, A.D. $\mathbf{6 i n}^{-5}(1,1 i)$, added that the communion would be complate though the sick man could drink the cup enls, and was too weak to swallow the breat (see i2 Cone, Tolet. e. 2, 13 Conc. Tolet. e. 9 ). Aad further, if any penitent was suatchal away by sudran death, in the fields or on a journey, without communalon, the first council of Vainin, A.D. 442 (c. 2), decided that his memorial and fuseral ritcs should be the sams as if he had died in the jeance of the church. I'he 4 Conc. Carthag, c. 79, and 11 Corc. Tolet. e. 12, eame to the same decision. In the Roman church, however, a severer practice prevailed. "We combat," saya Leo (Ep. xcil. 6), "communicate with these when dead with whom we did not communicite when living." This striclness was maintainel by the subsequent popes Gelasius and Vigilius, but afterwards abandoned in the fifth homan council, A.D. 553, and the whole western practice was then uniform. From the eeclesiantical rule that a penitent did not die out of commanion with the church, who, from the accident of his death, was unable to obtain the eucharist, arose the custom of absolving the dead. Gregury the Great ordered a prayer of absolution to be read over the body of a certain monk who th..! died suddenly under excommunication, with mirachlous results, according to John the deacon (iits Greg. i. 45), For' similar instances of ubsolution of the dead see Gregor. Dialog. i1. 23, iv, 55. At first the absolution want no further than the offering of prayera and masses for the souls of the dead, but in the time of Innocent III. it was decreed that the whole ceremonial of abolation, with penitential psalms, \&c., was to be ebserved, Early Greek euchologies contain mauy special prayers for absolving the dead (Jioria. \& l'oerit. x. 9).

There is bo record of ady early rites peculiar to the reconciliation of the sick. The ceremony would probably be confined, with more or less formality, to prayer and impusition of hauds, and administration of the eucharist. The third council of Toledo (c. 12 ), followed by 12 Conc. Tolet. c. 2, 13 Conc. Tolet. c. 9 , ordains that the sick penitent, no less than the sound, sheuld be shnved, and if a woman, be veiled, and be "prinkled with ashes, and elothed in sackeloth. And this practice, with some variety, long continued, for some ancient MSS., quoted by Méaand in his notes to the Gregorian sacranteatary, refet to snekeloth being laid about the head of the dying, and a cross made of ashes and water being placed in some instances on his breast, and in othery on his forehead. It was the custom of the Benedictines to wrap a brother in extremity altugether is haircloth. For further particulari see Viaticum, and for clinical penaace gebersilf, Penitence, p. 1605.
9. For recou consummated a sometimes by u of faith on the Heresy.

## RECONCII

Pohateto. ( $R$ under a hans wis pissages of the doubtess serve instinct of the $e$ arose, to the pr something to f the pollution ed lnstance) relnte Hezekinh " opene Lerd," ffter they Ahrz, and with " made reconcilia The chief insta (second) temple t it by Antiochus which are given that which gives snd influence is Wa soon after obs tion, but that 1 Himself (St. Joh twice drove the temple, using the My Father's house
The early part o an active time fo marked by the $\mathbf{r}$ beresy, which, ns empleyment of lit for the heretics the ascred buildings.
by the Catholies doubtless led them kind of rite suitab recovered their ow instance or form hi phorns refers to th the churches of $\mathrm{G}_{0}$ the sacramentary if an office for da, ilicati as a synagogue," latibulum, et quia conveniebat adversn Fould scarcely vent villaeus, the annotat that the churches of tion by Arians and o to the Catholics, w fresh rite. But wha times, Gregory cert Ritualist, consecrated heretics."
And sceardingly w Gregory's writings. subdeacon of Campar oxpresses his great a reverent worship of $t$ once given up to execr: the third region in saperstition had for new desired to conse Sererinus, end in ordes he asked for some rel Again, in Diulog. iii.

## Reconciliation

## 9. For reconciliation of hereties, which was

 consummatel sometimes by impoition of hamds, sometimes by unction, sometimes by a jursession of faith on the part of the returuing heretic. see Heresy.of the Arians, in that region of the elty callell Sohurra, as having been shut up (ef. 2 Chron. abuve) for two years, was to he dediented afresh in the Catholic falth." And this was done, "We entered the church, with a great raultitula of people, siuging praises to Almighty Gol, and whilst the sulemuities of the Mass were goligg on, ond the crowd stond without the snerurium, some of them telt a pig pressing in here and there, and it made its wny to the gates -a a proof (says Gregory) that from the same place was goling out the unclean inhabltant of the place." He records sundry other "wonders" of the rame kin!
The story receives Illustration from Victor of Utiea in his account of the persecution of the Vandals (lih. ii. 2, no. 6). "A presbyter saw the baniliea of fatastus filled with crowds of people, and after a little while emptied and fille 1 with a multitude of swine, a parable of its being given up to the Arians."
A very old MS. of the sacrmmentary of Gregory contains an othice entitled "Reconciliatio Eecelesiae violatae " (p. 490 ; ed. Muratori).

Agapetus, bishop of Kome, is said to hare purged by his catholis prayers the veils of the altar and of the sec poiluted by the sacrilegious fables of the (Eutychian) Anthimus, putriarch of Constantinople (Goar, p. 618). Gratian (de Consecrat. Dist. I. c. 20 et seqq.) records the direction of pope John I., in the same century to the bishops of Italy, saying it was what he had done himself at Constantinople for the sake of the Catholic religion and king Theodoric, the pioua orthodox emperor Justin extirpating the Arians. Whatever churches we found in their parts, we consecrated, \&c. (See Milman's Latin Christínity, bk. iii. cl. 3.)

Tarasius, patriarch of Constantinople, who died A.D. 80b, had like work to do. Amengst the forms collected by Goar (Euchol. Graec.) is found "a prayer of Tarasius on the opening or reconciliation of a church profaned by the heretics" (p. 618). Other forms are given; e.g. "a priayer on the release, i.e. the reconclliation of a temple polluted by a heretic or by heathen, to be said before the vestibulc of the church." "A prayer to be said by the bishop over the holy table where the heretics have celebrated." "A prayer to be aaid, before the cratomary one nt the beginning of the Mass, on the reconciliation of a church in which it has happened that a man has met with a violent death."

Martene (tom. ii. lib. il. cap. xv.) supplies several offices with special prayers from the puntifical of Egbert, from the book of Jumieges, \&c.

Hospinian (de Orig. Templorum, lib. iv. p. 379, ed. Tiguri), according to his custom of disparagement, ridicules all ritual of this kind. And he refers with more approval to the case of a deacon of Nestorius, who had polluted a church at Constantinople, when Nestorius "did not use holy water or the like, but simply removed the deacon from his place and office." To Inflict panishment on the offender is, he says, the right course. Of old, however, a different view was taken of such calamitiea. Socrates (Eccl. Hist. vii. \#3) relates: "The slaves of a rich barbarian master, to escape his cruelty, fled to the church, and with drawn awords leaped 2 the altar. of
$5 \times 2$

## RECTOR

course the divine office could not go on. They threatened every one that cane near, kifled one, wounded snother, and then killed themselvea. One of those who were there anid thit the profanation of the temple foreborded no good. Nor wos that saying false, for it portendud thu rupture of the people, and the deposition of him who caused it (i.e. Nestorius)."
[II. B.]
RliCTOR. (1) The word rector is used hy Gregory tho Great in the Reyula Pastorulis as equivalent to pastor; and a priest is anid to rule (regere) hin jeople (Conc. Llib. 0. 77). See PaR18t1, 3, iv. p. 1560.
(2) The lead $r$ of each sile of an antiphonal choir is calied rector chori, an in an nnejent Sarum missal quoted by Martene, De Rit. Ant. i. 240 .
(3) The pope la sometimes styled rector sanctae sedis (Maeri Hierolex.).
[C.]
REDEMPTION (Redomptio). - Commutation of eccleaiatical penance. The origin of the system is doubtless to be traced in the dispenslong power vested in the hands of the linhop. This power existed from the very first. Indeed the Later custom of assignlag fixed sentences to particaiar sins was a development of a fiur enrlier pructice, which left the determination of the leagth of penance entirely in the hands of the bishop. But even after a code of penitentlal laws was established all authorlties agreed In leaving to the bishop the power of relaxing or remitting a sentence. The bishop, deciared the council of Ancyra (c, 5), shall be the judge of the sincerity of a peuitent's contrition, and may either increase or diminish his period of exclusion. If the deliaquent manifested his earnestness by fear and tears and patience, nnd good works, then, said the council of Nice (c.12), the bishop may relieve him from passing step by step through his allotted stations. For further illustrations of the exercise of Indulaence see Basil, Ep. ad Amphil. cc. 2, 7, 54, 84 ; Greg. Nyss. Ep. ad Letoi., passim ; 4 Conc. Carthing. c. 75 ; Conc. Andegav. c. 12 ; Innocent, Ep. i. 7; Leo, Ep. cxxix. 5. The object of this power of dispensation was not to exempt men from jenance, but to excite them to perform it. It was natural and equitable that one who shewed earnestness in his repentance should not be debarred from the privileges of the church for so long a time as one who paid only a formal and perfinctory obedience to the letter of the law which had condemned him. And probably for the first five centuries the oaly means of redeeming peaance were zeal and sincerity in the pertormance of $\mathbf{i t}$. After the bith century there begin to be traces of a more corrupt dealing with the censures of the church. As the life of the peoiteutial system died out penance came to consint more and more in outward acts alone; it lost its original notion of a censure and means of improvement, and came to be regarded solely as a punishment i sin was to be expiated by submission to certain peantice, regardless of the state of mind of the oft der. To redeem penauce was therefore to sui titute one outward form for another. The delinquent was allowed to purchase a remission of leagthy acts of seif-denin! by undertaking others which were shorter and more iaborious, or by voluntarily depriving himeelf of something
valanble to him. The princlple belng onee cone ceded, redemptions of penance wonli becoma general, and woulil he tolerated anore leniontly from the circumstnace that they lrought mas. terinl protit to the church $\sin$ her ralova, Moreover, in thase parts of the ehnreti where the system prevaled, penance masinted almost exciusively of long fiats and ahstinences, and it must frejuently have hajpenal that oning to sleknews, of other circumstancen, it woull be Impracticnbie to observe them, or from an accumuhation of crimes their duration might be a extended that life would not he long elough for their conupletion. Some dispensing fower woult then be necessary to assigu moro expeditiona modes of carrying out the sentence. The jractice also among the Teutonic tribes of compounding for personal Injuries by money payments would readily lend to a similar composition for infriagements of the linw of the church. Thus the syatem of the commutation of peanace, which is alcogether ailen from the meaning ani object of a spiritual censmre, but which has the sanetion of hoooured names in early English church history, grew up. The power of granting or refusing such redemptions at first no doubt rested entlrely with the bishop or priest ; afterwards the penitent was allowed to choose for himself, and systematic scales of penitential values were drawn up. It has beed customary to assume that the aystem origiuated in our own lad with archbishop Theodore. Moriaus (de Poenit. x. 17), however, had the sagacity to reject as sjurious the chapter in his so-called penitential oa which the assumption is based. Since the diseovery of the true penitential It is clear that redemptions were permitted a century before Theolore's time. Wasserschieben (Die Bussord. Pp, 130-140) his fublished fragmentary collections of irish canobs, nll of very early date, and some containing decisions 0 : $\theta$ y nods over which St. P'ntriek presided. [Penitenttal Books, p. 1609.]. Among these "Canones Hibernenses" is one series which treati enturely "De arreis" (arrhis, pledges). it con. tains nine different redemptions of the pename of a year. In the prefnce to the prositential of Theodere is an ncknowlerigment by the uninowa editor of the use in Its compilation of a "iibelius acotornm," i.e. an Irish book, and it is highly probable that from these early lrish canons 'Theodore drew his reference to the practice of commutations. He did not himself orisinate the system; he found it existing, and gave it his sanction. "Item xii. triduana pro aneo pensande Teodorus laudavit. De aegris vere pretium viri vel ancillat pro anno" (Penitent. 1. vil, 5). See ibid. 1. iil. 3;i. iv. 1. Such a system as that by which s sinner was allowed to purchase himself free trom the spiritual penalties attached to his sin was likely to be popular; and in the interval betwern the publicatiou of the penso tential of Theodore and that of Bele it grew with amazing rapidity. The latter treatise cone cluded with a chapter on commutations uader twelve headings, out of which apparentiy the penitent was at liberty to select the easiest and monst eajeditions mode of performing his pensece He might choose almsgiving, or at ripess, or psilmsinging, with genuflexions, and it is further provided (Baed, Poenitent. x, 8) that if he canoot learn posalms he may pick out some holy mato undertake for a consideration the penalty interad
of him. The sair archbishop Eiguert ailium misericoril siv.-xvi.) lays bef valimited choice o enrription ronfin Frankish penitenti p. $40: i$ ) is equatily penance, and give metiouls by which ; date liegino of l'rii tions of penance, in an unpubilished MS. c. 86 , Conc. 'i'ribur. toas cited by Duca the clese of the $9+1$ equaily in Italy, Ga 17) and the councit to have made any se England the synod o arehbishop Cuthbert ineffectual protests. were to bo given, no ing caaonical penano wrath ; similarly (e suag, in onder that a be omitted; still la their wealth to relie of their sina. A ce council of Tribur. (ec late iadiscriminate r the first year of peaa cause, shoulid be 1 secand and third, jo muted ; on the treat there was no restricti
The methords of Twenty-four "bidua fauting, were equive (Baed. Pen, x. 2). Ins 300 pesalmas satil koe bending the knee, 3 Poeaiteatiae.") Fift ar seventy without, day'sabstinence on bre nii, 11). Fifty psalm value as the whole ("ad. xv.). The peni pailms inust prostrate the Miserere (ibich. xvi sioa by getting a prie The "Canenes Hibern ditions to the saying of said (e.3) at the tomb stauding for three davs or drink, or sleep. A sition was scourging. 1 fourth year of a penait lashes on the bare assesses a day's penan, the Citpitula Herardi (a was to be applied durin the psalm-singing was may "palmatae," wh jectures to mean not str tions, and with the pal an the ground. More thail any of the above r mosey payment. Theod a thief to escape part o restitutioa, or (ibid. 1. blood-feud by compositi

## REDEMPTION

 liecome lenimitly ughtt mao er rulpra, reh where ted ulmost neen, "nd it $t$ "wits to wulld he in nu acеи• ight he so ranough for wer wauld experitionts The juractica mpatululing rents would for infringeThux the ance, which ; and object the salaction Ish church granting or doubt rested afterwards for himself, valuee were nssume that , land with 'oenit. x. 17), ; n* apurious ial on which he discovery redemptions :olore's time. $(36-140)$ has irish canons, e coutaining rifck presided. Among there which treats (es). it conthe pename renitential of the uunnoorn of a " lifellus it is highly canous Theo ectice of comoriginute the 1 gave it his oo anno pen, vero pretium nt. I. vii. 5), ystem as that purchave himes attachel to ; and in the of the peniBetle it grew $r$ treatiss conitations under pparently the he eaviest and his pensate. -ppes, or pasim. it is further at if he cannot ie holy man to jenalty instesdof him. The same syntem was toterated by archbishop Eigbert. Under the plea of a "conallum misericoriline" his Penitentill (xili. 11, xlv.-xvi.) hays before the delinguent un almost ualinalted choice of relemptiona. Nor was the corruytion contined to these bulanils, The Fruakish penitentiala of Cummean (Wassersch. p. 46:3) is egually leaient in the renission of penance, and gives a long eatalogue of the methods by which It ean be redeemed. At a later date liegino of Prim fisaled a tuble of commotathens of penance, iplinted by Morinus (x. 16) trom an unpuhbshed MS. See also Cupitala Mlerurd. c. 26, Cone. 'Tribur. a.d. 895 , e. 50 ; and Illuntrations elted by Dueango, s. v. "Poenitentia." At the elase of the 9th centuly the abuse prevailed equilly in Italy, Gail], and Germany (Morin, x. 17), und the councils of the period do not appear to have malle any serloss efforts to cheek it. In Englind the syined of Cloveshoe (A.1, 747), under arehbishop Cuthbert, publinhed some strong burt
ineffectual
protests. Alms, it seoiared (c. 26 ), joeffectual protests. Alms, it deoiared (c. 26), were to be given, not for the purpose of diminishiing caumical prenance, but to aprease the Divine
wruth; similarly (e. 27), psalms were not to be wrath; similarly (c. 27), psalms were not to be suag, in order that abstinence nuld fiasting might
be omitted; still less might the rich employ be omitted; still less might the rich employ
their wealth to relleve then from the penalties their wealth to relleve them from the penalters
of thelr sins. A century and a half later the council of 'lribur. (ec. 56-58) attempted to regalate Indscriminate redemption by decreeing that the first year of penanee, except tor some urgent cause, should be rigilly performed ; of the second und third, portions only might be com-
muted; on the trentinent of the remaining ventrs muted; on the trentinent
there was no restriction.
The methods of redemption were vamous. Twenty-four "biduana," periods of two daya; fasting, were equivalent to a ye.r's pennace (Baed. Pen. x. 2). Instend of one week of penance, 3.10 psamas said kneeling, "r, if saif without beading the knee, 324 (Cumnean "do Modis
Poeniteatiae.") Pifty psalms with cenutlexions, Poenitenthe.") Fifty psalms with genutlexions, or seventy without, might compound for one day'sabstinence on brend and water' (Egbert, Poen.
zil. 11). Fifty pusims in winter had the sampe xil. II). Fifty psalms in winter had the same value as the whole praiter at another season
( (id. xv.). The penitent wishing to say fewer (ild. xv.). The penitent wishing to say fewer posins must prostrate himself oftener and say dod by getting a priest to say masses for him. The "Conones Hiberneuses" attach other conditions te the saying of pualms; they shonld be asid (c. 3) at the tomb of a saiut, or (c. 4) while stauling for three days in a church without food, or drink, or sleep. Anuther method of composition was scourging. Bede (Pen. x. 6) sufters the fourth year of a jeenaity to be redeemed by 300 lashes on the bare body. Egbert (Pen. xv.) assesses a day's penance at twelve strokes. in the Cupitula Herardi (apud Morin. x. 16) the rod Fas to be applied during vigils. In Bede (x. 1-5) the psslm-singing was to be aceomptnied by so many "palmatee," which Dueange (s.v.) conjectores to mean not strokes of a rod, but prostrations, and with the paims of the hand extended
on the ground. More general and more corrupt on the ground. Nore general and more corrupt
thaia say of the above redemptions was that of a money payment. Theodore (Pen. I. iii, 3) allowed a thief to escape part of his penance on making restitution, or (ibid. I. iv. 1) a murderer in a Hood-iend by composition with the relatives of

REGIO
his vietim. He also (iniul. I. vil. 5) gave the satection of his authority to the manumisxion of slaven in Hell of penance. But he nowhere counternaced the bare and direct purehase of remissinn. In Iterle's compilation the door was thrown open a little wider. In piace of the lifth yenr of a long nentence large alinagiving would suffice, or it' a penitent is ignorant of his pailins, he must give a denariun daily to the poor. in adilition to fisatimg (Pen. x. 6). With Egbert redenption by moneyl sopenty recognized. It who canoot perform thls pemauce fur the first yenr mant distribute in alms twenty-six solidi, for the apeot twenty, \&e. (lem. xill. It) | if he is a prowertul man ho must release so many slaves and eaptivex. The Capituh of liegino Iraw up a regular acale. For seven weeks' penance a rich man must pay twenty solilil, or, if he cannot athord so much, ten, and a pool man three. The money was t1) be used either for the relense of eaptives, or $t_{0}$ be placed on the altar, or for the servanta of God, or in alme to the pioor. By Cune. Tribur, o. 56, the Wednesday, Frilay, and Saturiny farts might be redeomed by a denarins, or by the support of three poor pieajle. At a later periond the laws of Elgar (a.d. 967) (Hlowel, lec. Ricol. Bitt. p. 533) mention the bullding and endowing of churches, making bridges, nad rejalring the highways, as modes of commuting ecclesiastical ceasures. To these may be added, of a still later date, pilgrimages and war against
the infidel.
[G. M.]

## REFECTORY. [Monastery, p. 1240.]

KEGAALE. By the right of rejale we are to understnand the claim on the part of the sovereign of a country to enjoy the incomes of vacaut bishoprics, and to present pleno jure to all eceleniastieal places or benefices, exeppt the ordinary parochini cures. And the right of the king to the ejpiscopal ineome-accorifing to the French lawyers-was not oxtinguished by the mere appointment of a new bishop, but continued until the newly-appointed bishop had taken the outh of allegiance in due form (Diblinge in Kirehen-Lexicun, e. v.). The full develupment of this claim belongs to mediaeval and modero times; but so much as belongs to our period may be seen under Vacanov; Bishor, p. 216 f; Princee, Allegiance to.
[C.]

## REGENSE CONCILIUM. [RIEz.]

REGIAE, another form of "rugae." Mabillon (Mus. Itul. 3i. p. exxxrii.) draws a distinction between the two which is probably without tuundation.
[E. V.]
REGINA, S'T., virgin and martyr, Sept. 7; commemorated at Autun (Mart. Usuard., Hieron., Wandaib. ; Boll. Acta SS. Sep. iii. 24).

REGGIO. In the pagan hiatory of Rome th word means a quarter, district, or ward of the city. In the time of Auguatus, ward of the was divided into fourteen auch wards eity itself
The terns was adopted by Chrintianit

The tern was adopted by Christianity, and was made to serve the purposes of the church. The Ordo Romanus (ap. Ducange) observes that there were seven Regiones in the ecclesiastical division of Rome. But in the time of Gregory the Great there were fourteen Regionee (Morinus do Sacr.

Ord. iii. 8). Each had lis regionary deacons, subdeacons, and acolytes. The regions took their turn by a regulated cycle in the pontifical ministration of Easter week, each region being respoasible for a day, and each region had its assigned precedence both in church and in procession.
In the collection of rubrics, taken from the Salzburg Pontiticnl, and headed de Gradibus Ecclesiae Romance (Martene, 1. viii. xi. Ordo 9), we find that at ordination there was a gathering of the regions-"fit enim conventua populi et congregatio regionum primum ad S. Adrianum."
The regions had officers, who were called patroni regionum (Martene, ibid.) The term existed as early as the time of Clement 1. ; for Publius Tarquinius, atirred with envy at the increase of the Christians, tried the influence of money with these officers to check ita progress. "Vocavit ad ae putronos regionum et data eis pecunia monuit ut seditionem excitarent nomini Christiano." (Hist. Clem. I.) The patroni however, in this case, may perhaps have been civil officers.
[H. T. A.]
REGIONARIUS. The term is sometimes used absolutely and by itself as the unme of an office (Greg. Mag. vii. i. Ep. 5), and aometimes as un epithet with other official titlea, notariua, diaconus, subdiaconus, defensores. An example of this may be taken from the second council at Rome (A.D. 745), where the word occura in this connexion: "Accipiena Theophanius notarius regionarius et sacellarius relegit. . . ." (Actio $1 ;$ Labbe, vi. 1557.)

Bona observes that the term is applied to the ostiarii and other ministers who served the pontiff when he was officiating in the several regiona. (Rer. Liturg. I. xxv. 18.) He however gives no example of the term Redionarits being applied to bishops. [See Bisior.] Nor has the present writer been able to find such an application in Martene, Thomassin, Morinus, Hofmann, Du Cange, or other authority on the aubject.
The term Regionarius was looked upon as a title of honour. Gregory the Great decreed that as some of the notarii and subdeacons were appointed regionarii, ao seven of the most eminent of the defensores ahould be decorated with the asme diatinction (honore regionario decorentur, lib. vii. Ep. 17). One of the aeven defensores regionarii was assigned to every two of the fourteen regiones of the city.
The follewing passage is of intereat, as shewing the application of the term to the order of subdeacons: "Subdiaconi aunt omnes numero viginti et unus, septem regiomarï qui epistolas et lectiones cantant in stationibus: septem Palatini qui idem munus praestant in ecclesia Lateranensi: septem alii qui dicuntur schola cantorum, qui caritant tantummodo quando summue pontifex celobrare consuevit" (Martene de Ant. Ecol. Rit. i. iii. 8).

The regionary deacona of St. Maria and St. Sylvester were put in charge of the hospitals of pope Stephen III., A.1. 752-757 (Anast. Vit. Pont. p. 165).

A classification of the inferior ministers (acolytes, exorcists, lectors, oatiarii) is made by cardinal Bona into (1) regionarii, who were distributed throughout the regions, and in them
severally ministered to the pontiff; (2) atdtionarii, who performed the same office for him when celebrating in the atationa; (3) basilicarii, who served by turns in the Lateran Church; (4) oblationarii, whose duty it was to receive the oblations and bring them to the archdencon, (Rer. Lit. I. xxv. 18).
When the pope distributed the eucharist, he communicated the regionarii last of all, except his immediate ministers (acolyte, \&c.). Tha order was first those who were in orders ; then the aristocracy (magnates); then the lalies (matronae) ; then the regiouarii ; and lastly, his acolyte and servers (Martene de Eccl. Rit. i. iv. x. 4). From this passage it seems as if regionarii was applied to persons not in nny orders at all; as if it meant, in fact, people of the regiones, or, as we should say, the parishioners.
[H. '1. A.]
REGULARES. Herizontal rods of wood or metal for the suspension of veils or curtaiss. They are usually mentioned in cennexion with the "rugae," which appear to have been tha lattice-work screens and doors separating the presbytery, the confessio, or the sacrarium from the other parts of the church. The "regulares" were often of precious metal, and were decorated with a row of images on the upper part, Stephen IV. (Anastas. § 284) made silver "regularis" above the "rugae," by which accoss was given to the altar, "ubi imagines in frontlspicio constitutae sunt," at St. Peter's, St. Paul's, and St. Andrew's. Hadrian I. (ib.d. § 330) set up a "regularis" cased with silver at St. Peter's. and placed upon it portrait-busts (" vultus ") of our Lord between the archangels Michael and Gabricl. He also erected above the upper "ruga" in the midde of the presbytery another silver-cased "regularis," supporting similar portrait-busts of the blessed Virgin between St. Andrew and St. Joha Baptist, all six "rultus" being made of platen of silver-gilt (Mabillod, Mus. Ital. tom. ii. pp. viii. cxxx.).
[E. V.]

## REGULARS. [MONASTERY.]

REGULUS. bishop and confessor, Mar. 30; depositio commemorated at Senlis (Jfart Usuard. ; Boll. Acta SS. Mart. iii. 816). [U. H.]

REILIG, RELEC, RELIC, REIIG, Irish name for a cemetery. It is probalily derived from the Latin reliquiae (e.g. Rellc Odhrain, the monastic burying-place in lona), yet is also a aplied to the pagan cemeteriea like the Relig ua Righ at Cruachan (Reeves, St. Adamnin, 203, 20t, 283, 417, 452; Petrie, Round Tovers, 103-7, 155-6). Todd (St. Patrick, 476) takes the word as equivalent to Recles, which he defites "s sepulchral church," and Reeves (St., Addaman, 276, cf. 283) "an abbey-church," as distioguished from the secular cathedral.
[J. G.]
RELICS.^ I. Heathen Precedent.-The law of uncleanness (Num. x|x, 11-22) proserved the Jews from any undue veneration of the relics of the dead; and their freedom from this superstition was lnherited by the church, founded as it was by men of that nation, nul at first largely composed of them. But the semi-converts of the 4th century and dowawards brought with them a strong tendency to the wership of human relics and to a behel' in their tutelary power.

This had been geac fsthers, whether G a few examples, th for himself in wh of Christians sprat beatheu precedent. reace paid by Athe Oedipus (Vuleriua ext. 3), and of The compare Cimin, 8), (Pausanias, Boeotic, those of Alexander sli. 64; Suetonius, of Zoroaster were (Chron. I'aschale, 6 the first I'erdiccas descendants, so long them (Justin, Hist. clsred that if the bo dust were scattered the city would neve (Justin, iii. 4). See li. 280.

The pomp that att relics of a martyr n trated by the honou Demetrius (Plut. De Phoc. 37).
The heathen practi the graves of heroe Alexsudria as a juatif orer the remains Julian. x. 336, ed. $\mathrm{S}_{\mathrm{p}}$
II. The earliest I Churof, -The firat Ch of their brethren us care, because they 1 which God had wro organis et vasis ad o Spiritus" (Aug. De C destined to share in th the reicemed soul. more congenial to Chr remsins of a friead wit and leave them to the than to dissipate then tha birds and bensta. greatly intensified, w faith is the resurrectio Great efforts were ther the body of a martyr $f$ first, ss we shall sce, t but as tinfe advance began to be set on th other eminent Christiz no trace of the error to version of the emperors of proselytes enterad $t$ partially renounced hea The best illustration is found in the earliest and especially In those Passions which were pr the great clurches for 1 their nuniveraarles, A kuch documents, as col Murtyruin, ed. Veron. 1 ramplete freedom of th the uadue veneration of Por our purpose these themselves into three ffty-vir documenta that asilicarii, Church; o receiva chdencon,
harist, he 11, except i.). The ers ; thea te ladies astly, his \%. Rit. i as if reny orders le of the hioners. I. T. A.] $f$ wood or curtnins. xiou with beee the ating the rium from egulares" decornted Stephen egularis" ss given to :onstitutae Andrew's. regularis" laced upon rd between
He also the middla ed "reguasts of the d St. Joho : of plates tom. ii.
[E. V.]

This had been general among their henthen foretathers, whether Greek or Roman. If we refer to a few examples, the reader will be able to judge for himself in what degree the later practice of Christians sprang from, or was moulded hy, bentheu precedent. We may instance the reverebce puid by Athens to the supposed relica of Oedipus (Valerius Maxiuuus, Exempl. Mem. v. 3, ext. 3), nad of Theseus (Plutarch, Thescus, 36 ; compare Cim,n, 8), by Thebes to those of Linus (Psusanias, Boeotic. 29), nnd by Alexindria to those of Alexader the Great (Aeli:an, V'ar. Hist.
xii. 64; Suetonius, Auyustus, 18). The bones of Zoroaster were the safegusrd of Persia (Chron. I'aschate, 67, ed. Dind.), while those of the first Perdiccas secured the kingdom to his desceadants, so long as they should be buried by clsred that if the bones of Phalantus reduced to clsred that if the bones of Phalantus reduced te
dust were scattered over the forum of Tarentum, the city would never be lost by the lartheniae (Justiv, iii. 4). See the Aglaophamus of Lobeck, ii. 280.

The pomp that attended the translation of the relics of a martyr may in like manner be illustrated by the honours shewn to the remains of Demetrius (Plut. Demetr: 5\$), and Phocion (ld.
Phoc. 37).
The heathen practice of delivering orations at the graves of heroes is mentioned by Cyril of Alexsodria as a justification of the Christian rites
over the remains of the over the remains of the martyrs (Contru
Julian. x. 336, ed. Spanh.) Julian. x. 336, ed. Spanh.).
II. The earliest Treutment of Relics in the Church.-The firat Christians regarded the bodies of their hrethren as worthy of very reverent care, because they had been instruments by mbich God bad wreught ("quibus tunquatm organis et vasia ad onnnia bona opera usus est Spiritus" (Aug. De Cura pro Mort. 5), and were destined to ahare in the future bliss snd glory of the redeemed soul. It was for thla reuson far more congenial to Christian feeling to cover the remains of a friend with earth (Onsequctes, $\S \times x$.), and leave them to the natural process of decay, than to dissipate them by fire, or give them to the birds sad bensta. The feeling was of course
greatly intensified, when oue had proved his faith in the resurrection by $n$ death of aufferiug. Great efforts were therefore often made to oltnin the body of a martyr for honourable burial. At
first, as we shall see, this was the only metive; but as timfe advanced, a superstitious value; began to be set on the relies of martyrs and other emioent Christians. There is, however, no trace of the error to be found before the conversion of the emperora, under whom multitudes of proselytes entered the church, who had only partinlly reaounced henthenism.
The lest illustration of the purer sentiment is found in the earliest records of the martyrs, aod especially in those contemporary Acts and
Passions whieh were prepared by the notaries of the great churches for reading in the services on their auniversaries. A careful examination of kuch documents, as collected by Ruianrt (Acta Martyrun, ed. Veron. 1731), clearly proves the complete freelom of the first Christinns froon the uadue veneration of relics of wiatever kind.
For our purpose these Acta naturally divide For our purpose these Acta naturally divide
themselves into three classes, themselves into three classes. (1) Thare nre
iffy-vir documents that maike no mention of the

RELICS
1769
burial of the martyr or of any subseqnent disposal of his relics. (2) There are thirty-two that there are senctude to the burial only; and (3) there are seventeen which speak of the relics as or both. Tor veaeration or uss menas of henling, from A.D. 61 first two elasses range in subject Hieros. Episc. Rui (Martyrium S. Jacobi primi In Persia, R. 5uiu. 5) to 365 (Passio S. Bademi Hegesippus A.D. 170 (R. 5,6 ) to SS Chip from nad Augustine nad The 5, 6) to SS. Chrysostom In the Acta of Theodoret (R. 446,496,524). class), who died nt Fructuosi, $¢ \mathrm{c}$. (of the 2ad friends are furbidlen Tarragoun, A.D. 259, the martys are furbidden to keep any relics. The Christin bad been burnt, und at night the wine wherent to the amphitheatre, "with which donewith to quench the halt-burnt budies, ashes of the said nppopiated, ns each could, the lected." But Fructuosus "apphad been colbrethren and warned the "nppeared to the restore with warned them that they ahould restore, without delay, what each had taken of gether" (K. 193).
The earlicat martyrdom in the third clasa la the of St. Symphorian at Autun (cir. 180), but the mention of Euphronius the bishop of Autun about 470 (see document canant be carlier than The 470 (see Greg. Tur. Hist. Franc. ii. 15). the next is that of st. Lawrence, A.d. 258; but is thronicler, or tather rhapsolist in this cave, is the poet Prudentius (Hymn de Mart. S. L. See line 133 et seq.), who lived a century and a half later (R. 169). St. Eulalia, A.D. 304, is celebrated by the same writer (Hymn de Mart. S. Eul. See line 43 ; R. 399). Ot St. Ferreolus, who died at Vienue 304, the later compiler of his Pasion, snys, "Sepulcrum sancti corporis ejus veneramur, . .cujus beneficia per civitates sicut expetuntur votis, ita beneficiis lrequeatibus approbantur"(R. 408). The graves of st. Vitalia and St. Agricola (d. 304) were opened in the preseuce of St. Ambruse, 393, who fally believed in the wonder-working power of relica. He calls those gathered by him "erucis tropaea, cujus gratiam in operibus agaoscitis" (Ex/urt. Viryin. 2; R. 410). The fervid panegyries of Prudentius (Hymn. de SJ, xviii., Min. Caesarau\%.) are again our authority for the honour paid to the relics of the msrtyrs of Saragossan, 304, aud St. Cassian of Imola, date uncertain (R. 411, 469). Of St. Domnian etc. of about the same date, St. Chrysoatom soine eighty years after, shys, "Let us full dowu before their remains; let us embrace their cotfins; fur the coffins of the martyrs can aequire great virtue " (De Bornice, \&c., 7 ; R. 419). The martyrdom of Cyricus and Julitta (at Taraus, 305) was written by Theodotus of Iconium more than 250 jears later. Of another Julitta, who suffered at Caessrea in Cappadocia seme time in the 4th century, St. Basil, about 370, says that the ear'th where she was buried sent forth a spring of water - " both a anfeguard to those in health, and source of pleasure to those who enjoy it aobarly, and a comfort to the sick" (llom. in Mart. Jul. 2; R, 424). The same futher says that the ashes of the Forty Martyrs of Sebaste in Armenia, A.D. 320, being thrown iato a river, carried a blessing to all the neighbouring consta, "Like towers closely set, they nifford pro tection egainst the incursions of our exemien "

## RELICS

Nyss. Hom. i. in xl. Mm. ii. 935). St. Chrysostom again in his Laul. S. Drosidis (at Antioch, date unc.) asverts that the bones of the martyrs both drive isway disease and put death to flight. They have "done the latter," he says, "in the time of our torefathers; the former in ours" (§ 4). "Where the bones of the martyrs are buried, the devils fly as from fire and intolerable punishment" (2). Pussis S. Genesii (at Arles, date unc.): "The faithful servants of God nt that time took care that the guardian power of this one martyr should be a defeace to either bank of the river crowned with a double city (the Rhône Howing through It); for leaving the traces of his consecrated bluod in the place itself of his blessed passion, they transferred his honoured renains to the other side of the river, that the holy Genesius might be present in both, places, there by his blood, here by his body" (R. 474 ; writtea by Yaulinus, A.D. 393, ad. calc. E'pp. Opp. 316). Martyrium S. Julumi (a Cilician, date unc.): "Take one aftlicted by a devil and mad, and lead him to the holy tomb, in which are the remains of the martyr, and you will see him quite starting and fleeing away . . . . Now, after so long a time, when the body has become dust and ashes, they do not dare to look towards the tomb" (Chrys. Lauaut. S. M. Juliani, §2; R. 476). Encomirim in S. M. Phocam (at Sinope, date unc.): "The relics divided among many places keep whole for the thrice blessed martyr the love of his osme . . . . The Romans worship Phocas no lesa than Peter and Paul. Whence, as they relate, they have with great pains procured the head of the martyr . . . . to hooour him, and for their own advantage" (Asterius Amas. A.D. 401, in Combefis. Auct. Gr. i. 493). E'pistola Ecclesiae Gotthicae dc Martyrio S. Sabae (ia Gotthin, 372): the remains were left unburied by the murderers, "sed a piis fratribus servatae sunt, easque clarissimus dux Scythiae Julias Soranus, Deum colens, missis viris fide dignis, e loco barbaro in Romaniam traustulit, et gratificari volens patriae snae pretiosum munus, fructum fidei gloriosum, misit in Cappadociam ad vestram religionem. ex voluntate presbyterorum" (R. 529). S. Vifilii Trilentini Epistula ad S. Joan. Chrys. de Martyrio SS. Sisinnii, \&e. (at Anagnia or Anaunla near Treat, 397) tells us that a nobleman "sanctorum recentiom et vapore fumantium reliquins postalavit," which he took or sent to Constantiaople (R. 535).

The necessary inference from the foregoing anslysis is that the worship of relics, and the belief in them as remedies and a protection againat evil, originated in the 4th century. They first appear in writings, none of which are earlier than the year 370; but they prevailed rapidls when they had oace taken root. This was perhaps largely owing to the encouragement which they received, as we have seen, from some truly great mea, as Ambrose and Augostine among the Latias, and Basil and Chrysostom in the East, who were evidently deceived by certain physical phenomean, the nature of which is IIl understood even at the present day.
III. Multifarivus Relics of Putriarchs, Prophets, Christ, the Aposties, and other Suints.-The bones of the saiats of the Old Testament, long held unclean, became in the 4th century objecta of great veneration. E.y. Paula and Eustochium,
writiag to Marcella in 386, suggest that when she visits the Holy Land they will "pray together in the mausoleun of David, . . . hasten to the tabernacles or memoriae of Abraham, Isatc, and Jacob, . . go to Samaria, aad together alore tho ashes of John the Baptist, Elisha alvo, and Obadiah " (l:pist. Hieron. xlvi. 12). St. Jerome, in 406, tells us that Arcadius translated "the bones of the blessed Samuel from Judiea into Thrace" (C. Vigilunt. 5). Among the numberless relics collected with the aid of Charlemagne from all parts by Angillert of Ceatule, A.D. 814, were the blood, hairs (also at Corbie, Acta Bened. iv. i. 376), and garments of John the Baptist, bones of his father Zacharias, memorials of Symeon, \&c. (Scriptum S. Angilb. 14, 15; Bolland. Feb. iil. 103 ; or Actu Bened. IV. i. 114), Hair from the beard of Nosh was shewa st Corbie in the same centary (ibid. 377).
Alleged relies of vur Lord were very numerous, and, it is to be feared, all, without exception, spurious. For the history of the cross see Vol. 1. pp. 503-506. To the discovery of the cross by Helena, St. Ambrose in 395 adds that of the title written by Pilate, and of the nails, one or more of whicls she cansed to be wrought into a bit for her son's horse (de Obit. Theocles. 46, 47), a tradition known to St. Jerome (Cumm. in Zach. xiv. 20), Cyril Alex. (Comm. in loce eund.), Theodoret (Hist. Eccl. i. 18), Sozomen (II. 1.: ii. 1), Rufinus ( $H_{\text {E. i. }}$ ), Gregory of Tours Mirac. i. 6), nnd Cassiodorius (Hist. Trip. ii. 18). By the time of Gregory of Tours, 573, the holy spear (rediscovered in 1098, Guibert. Abb. Hist. Hieros. v. 19, vi. 7), the reed, the sponge, the crown of thorns, the seamless coat, and the pillar of scourging had all been supplied to the igaorant credulity of the age (Mrruc. i. $6-8$ ), The thorns were still green, or if they withered were daily restored to freshness "by divine power." Twists of bread made with water from the tomb were sent over the world, and healed many. The same virtue was ascribed to plaited thongs that had been wrapped round the pillar (ibid. 7, 8). The holy coat was kept in a chest in a very secret crypt in a basilica at Galathea, a place mentioned by Gregory only, "quae area a devotis atque fidelibus cum sunuma diligeatia adoratur" (8). Twenty-one "holy coats" were afterwards shewn, as at Trèves, Argeateuil, Rome, Bremen, \&c. (See Gildemeister und voa Sybel, Der heilige Rock au Trie, und die zwanzig andern heiligen ungerähten lidstie, Düsseld. 1845). Angilbert ( $u$.s.) believed that he had acquired parts of the cross, bonds, asils, and sponge, of our Lord's garments and sandals, of the table snd bread of the Last Supper. He also possessed water taken from the place of His baptism. At Corbie, in a reliquary cslld the Prima St. Petri, snid to have been given to the monastery by Charlemagne, were His blood sad hairs, part of the umbilical cord, of the manger, cross, napkia, table, tomb, cluthing, \&c. (Acta Bened, iv, i. 375).

The chair of St. James, the first bishop of Jerusalem, was in all probability the ooly true relic of the apostolic nge that was preserved to the 4th century. It is mentioned by Eascbias as treasured at Jorusalem in his timé, "a clear proof of the veneration in which hoty mea wero and are held" (II. E. vii. 19).
In the collection of Angilbert (u.s.) wereman-
alleged relics of mllk, sonie ha garment (these also at Corbie, part of the ma was in the same Eccles. Urb. Ro Abuadnace of $h$ lorum) was saic Jerusalem to S Astorga and Ov Mabill. Vet. Anc hsirs and some o leae (Acta Bened
Part of the rer are now "in the tion in the basilif hends are in the Greg. Tur. Mira Andrew, Luke, at nople (Hieron, C. were also preserv Mir. i. 31). The naid to be at Rom ad Eph. 2; Greg. of a table belongi of Angilbert ( $u . s$. by pope John, E: Comc. iii. 342). at Rome much iai in ract till very Rome on his accoun is the first to we debert, ia 595 , " $k$ i. 29 ; see § vi. suhis chains (Epist. So in 741 Charle the "keys of the chaias of St. Peter The importance of thst age may be ea

## "His solidata flde

A nail from the Gregory of Rome to Conc. iii. 503). A Bened. u.s.) were Peter, parts of his (Script. Angilb, u.s. of his cross, and dus u,s.). The relics o similsr request, and charscter.
The relics of St. deserve especial me his boly and of thos Was, according to on named Lucian. Th Caphargamala (i.e. salem (Lucian de $R_{e}$ Ang. App. vi. ed. Ber Stephen was removec and the earth into w (ibid. 8). Neverthel from the Greek by In the 9 th ceatury, a
 (died 337) and Cyri erer, were not conten joint action removed
S. Steph, ibid.). A t

## RELICS

RELICS
alleged relics of the bleased Virgin-drops of her milk, some hairs, shreds of her eloak and garment (these all with parts of her veil, \&c. also at Corbis, Acta Mened. iv. i. 375), and a part of the manger (praesepe Mariae), whlch was in the same age said to be at Rome (Notitia Eicles. Urb. Rom. Aleuini, Opp. App. iii. 598). Abundance of her hair (reliquias tantae capillorum) was said to have been brought from Jerusalem to $\mathrm{S}_{\mathrm{p}}$ ain, and to be preserved at Astorgn and Oriedo (Osmundi Epist. ad Idam, Mabill. Vet. Anal. 433, ed. 2). At Corbie were hairs and some of the olntment of Mary Magdalene (Acta Bened. iv. 1. 376).
Purt of the remains of St. Peter and St. Paul ars now "in the Vatican choreh, another portion in the basilica of St. Paul; bot their sacred hends are in the Lateran basilica" (Ruisart ad Greg. Tur. Mirac. i. 28). The bodies of SS. Andrew, Lake, and Timothy were at Constantinople (Hieron, C. Vigil. 5). Relies of St. Andrew were also preserved at Neuvy, Denr Tuurs (G. T. Mir. i. 31). The chains of St. Panl were early aaid to be at Rome (Chrysost. Hom. viii. in Ep. ad Eph. 2 ; Greg. M. Ep. iii. 30, xi. 49). Part of a table belonging to him was in the collection of Angilbert (u,s.: $\therefore, x$, of St. Pani were sent by pope John, E. $\mathrm{E}_{1}$, vishop of Vienne (Hard. Conc. iii. 342). $\qquad$ ios of St. Peter appeared at Rome much ister than those of St. Paul, not in ract till very special claims were made for Rome on his account. If I mistake not, Gregory I. is the first to uention them. He sent to Childebert, in 595, " keys of Peter" (Greg. Tur. Mir. 1. 29 ; see § vi. sub fin.) and some filings from his chaing (Epist. v. 6; comp. ii. 33; iii. 3). So in 741 Charles received from Gregory III. the "keys of the venerable sepolehre, with the chains of St. Peter" (Fredegar. Chron. nd an.). The importance of this possession to Roms in thst age may be ensily underatood:
"His solfdata fldes, hls est tibt, Roma, catenis" Atcuin. Carm. 169.
1 nsil from the cross of St. Peter was sent by Gregory of Rome to Secundinus, a recluse (Hard. Conc. iii. 503). At Ceutule (and Corbie, Acta ${ }^{\text {Bened. u.s.) }}$ were hairs from the beard of St. Peter, parts of his casola, his sandals and table (Script. Angilb. u.s.); at Corbie parta of his ribs, of his cross, and dust from his tomb (Acta Bened. *.s.). The relics of the other apostles were in similar request, and were generally of the bame
charscter.
.Tha relies of St. Stephen the proto-martyr deserve especial mention. In 415 the site of his body and of those of Nicodemua and Gamaliel was, sccording to one legend, revcaled to a priest named Lucian. They were at a place called Caphargamala (i.e. Villa Gamalielis), near Jerusalem (Lucinn de Rev. Corp. Steph. 2-3, in Opp. Aug. App. vi. ed. Ben.), to which eity that of St. Stephen was removed, except some small joints and the earth into which the flesh was resolved (ibid. 8). Nevertheless another story, translated from the Greek by Anastasiun Bibliothecnrius in the 9th century, affirma that it was at Jeru. melem in the tinis of the emperor Conatantine (died 337) and Cyril of Jorusalem (who, howerer, were nut contemporaries), and was by their jeint action removed to byzantlum (de Transl.
S. Sleph, ibid.). A third document tella us of
st that when pray together hasten to the gether adure ha also, and St. Jerome, nslated "the Judata into the numberCharlemngne ule, A.D. 814 , Corbie, Acta of John the as, memorials yill. 14, 15; d. IV. i. 114). 7). e very nameithout excep. the cross see covery of the 95 adds that of the nails, o be wrought Obit. Thexdes. :rome (Cuman. in lec. cund.), nen ( $H . E:$ ii, ary of Tours Trip. ii. 18). 573, the holy rt. Abl. Hist. e sponge, the oat, and the upplied to the tivuc. i. 6-8). they withered "by divine th wster from Id, and healed bed to plaited vand the pillar ept in a chest a at Galathea, ;, "quae arca ima diligentis "holy coats" es, Argenteail, :ister und yon rie und die .alten liocic, believed thst g , bonds, nails, s and sandsls, $t$ Sapper. He te place of His ary calld the 1 given to the His blood sad of the msnger, ing, \&c. (Acta first bishop of the only true 3 preserved to a by Easebias time, " a clear holy mea wero
i.8.) were mar
IV. Spurious Relics.-St. Angustine, denouncing certain wanderiag impustors in the habit of monks, says: "Some of them lave for, sale the menhers of martyrs, if they were martyra" (de Op. Monach. xxviii. 36 ; comp. Isidore de Div. (fff. ii. 1.7). Fraud was, therefore, already practised by he beginaing of the 5th century. Gregory I. uear the end of the 6th, writing to the Augnsta Coustantinn, declares that some Greek monks hald beea detected exhuming bones near the church of St. l'aul in Rome, who, teing closely questiuned, "confessed that they had intended to carry those bones to Greece as the relics of saints" (E'pist, iii. 30). About 587 nn impostor appeared at Tours and Paris, professiag to come from Spaio with relics of st. Vincent and St. Felix. Having told the story, the historian adds: "Multi nain sunt qui has seductiones exercentes popurs in rusticum in errorem ponere non desistunt" (Greg. Tur. Ihist. Franc. ix. 6); and this netwithstanding the stories of divine chastisemeat which were circulated. For example, one who exhibited for guin a pretended beae of St. Gudehurd, was seized with delirium and died (Tr.nsl. S. God. 46, Acta Bened. VI. ii. 390).

Such frands were less frequeatly exposed io the ages that fullowed, many bishops unhappily tiniakiag that it would be inexpedient to uadeceive the people; e.g. a maa, who had under various naines sold false relics in France, went into Switzerland, nnd there having, " nore solito, collected by aight from some vile place the bones of an uuknown persoa, aad placed them in a box on a bier, declared that he had been revealed to him by angelic information, and pretended that he was a martyr named Justus." The igoorant were deceived, miracles were snid to follow, sud at length the body was brought to be placed in a newly-erected chnrch at Sus in the Engadine. Our informant was preseat at the consecration, and by questioniag the man easily detected the inposture. Nevertheless the service proceeded, and the fulse relics had their part in it (see after, $\S$ xiii.). $A s$ in later times with the impostures of La Salette, Lourdes, \&e. the educated and thoughtful were shocked and scandalized, but the multitnde "remained in its error injusti nomen pro Justo venerans " (Glaber Rodolph. Hist, iv. 3).
We must not, however, attribute all false relics to the nction of deliberate fraud. The ignorant were always disposed to regard any human remains accidentally discovered as those of a martyr, especially if fuund in or near a church. An altar had been reared in a certain place in the diocese of Tours on the strength of a popnlar tradition that a martyr had been buried there. St. Martin, A.D. 375 , doubting the fact, "rtanding on the tomb itself, prayed to God that he would shew who, and of what merit, the person there buried was. Then, turning to the left, he saw standing near him an ill-conditioned, fierce-looking shade. He orders It to declare its name and character. It tells its name, and, touching its crime, confesses that it was a robber," \&c. (Sulpic. Sever. Vita B. Mart. 8). A wgustine of Cnnterbury fonad some persons, probably in France, "worshipping" a body which they supposed to be that of St. Sixtus. He wrote to Rome, asking Gregory for same genuine relics of the martyr, who, graat-

Ing his request, gave him this directioa: "The relics which you have asked for are to be buried by themselves, that the place in which the aforesaid body liea may be altogether closed up, and the people not suffered to desert the certain and worship the uncertain" (Greg. M. Epist. xii. 31).

The 7'rial of Relics.-Donbtful relica were often put to a deliberate test. We first henr of this in Spain, the ecuacil of Saragossa in 592 making a decree that the relica in use where the Arian heresy had prevailed ahonld be "brought by the prleats in whose chnrches they were found, and, being presented to the bishops, should be tried by fire " (can. 2). Actual instances of such ordeal at that period are not, so far as I am aware, on extant record; but we meet with several later on. E.g. Egbert of Trier finding what was supposed to be the body of St. Celsus, ". lest any suapicior of the sanctity of the holy relics should urise, during Mass, after the offertory had been sung, threw a joint of the tinger of St. Celans, wrapped in a cloth, into a thurible foll of burning conls, which remained unhurt and untonched by the fire through the whols time of the canon" (Annal. Bened. iii. 658, ad an. 979, n. 91). Similar'y when a mouk brought from Jerusnlem to Monte Cassino a piece of linea (more probnbly, cloth of asbestos), nlleged to be part of the clotin with which our lord wiped the feet of the discipleant the Last Surper, it was also put into a censer containing fire. " Mox quidem in ignis colorem conversa post paululnm vero amotia carbonibns ad pristitam speciem mirabiliter est reversa" (Leo Marsic. Chron. Cass ii. 33 ; Acta Bened. s. vi. i. 101). The relics of St. Rotrudis stood the same test (Chron. Andriensis Monast. in Spicil. Dncher. ii 78, ed. 2), which was applied also to the bones of king Wistan (Vita Wist. 5, in Boll. June 1 ; i. 87); and other instances might be given.

Ruinart has printed, from a MS. preserved in Rheims, a form of prayer to be used at the trial of relics (App. ad Opp. Greg. Tur. 1366), which Mabillon has reprinted in App. 2 to the Epist. de Cultu SS. Ignoturum, written by him under the name of Eusebius Romanus. It is also given from two Rheims MSS. by Martene, Ant. Ecel. Rit. iii. 8. 'We ubserve, however, that the relics referred to in the prayer are only portions of the saint's dress, "pannns iste, vel bilum istud," a circnmatance that suggesta anspicion. It would require no great adroitness to appear to reprodnce a burnt shred of cloth.
VI. Tranalation of Reicics.-For some centuries there was an unwilingness to meddle with the bodies of the saints when once buried, alising at first from a proper feeling, but later on frum a superstitious fear. A disciple of Simeon Stylites, desiring a relic of bis master, thought he sam the body stir, and desisted in alaras (Antanius in Vita S. Sim. 16). This whilesome shriuking was first forgotten in the East (see the pext jaragraph of this section), but it remained so loug a tradition of the western ohurch that Gregory of Rome could say in 593, "De Graccorum consuetndine, qui ossa levare sanctorum se asserunt, vehementer miramur, et vix credimus" (Epist. iii. 30). He declixed, thongh nut quite truly, ns we shall see: "In Romanis vel totius Occidentis partibus omnino intolerabile eat atque sacrilegum, si iancterum cerpera tangere
quisquam fortas otozies are relat curred. Even do 6th century (hodi fear" of meddling that " no one nt a belonging to him. either seized by a d death" (Greg. Tu the tomb of Agric oile who "desired aucred ashes," the atone falling on his (ib. 44) A soldie ot. Andrew from n at the door of the casket round the one of his prisoners owin country" (I Manichaenns destr healing power fron St. Narses had suf punished by n plag 101). When Const some relics of St. J's bodies of St. Peter churches with mira it was not possible for prayer without when his predecesso covering over the bo aon parvi terroris ha himself wished ahout the tomb of ordered the removal near it, "apparea dignis, subita morte that when the tomb deatally opened, all dsys (Epist. iii. 30) msdness because he bone of St. Denya Duchesne, Hist. Fra Gesta Reg. Fr. 44, it Guduali, vii. 72, in de Cer.tio ED. 5 , ib. ib, June 6, j. 678; \&c Constantine was 11
nove the bodies of move the bodies of an of the aate-Nicene chi
"Constantino primu
Te gaia for his new thst coaferred on old I Peter and St. Paul, he holy relics of andre (Hieron, c. Vigil. 5 ; Theodorus Lector, Hist lsw of Theodosius exp lationa to the subject: ad alterum locum tra distrahat" (C'ndex, ix. (as we have seen) denie to disturb them. In had lag been relaxed. in 517 , contented itse relics of saints to be pla to fills, anless it so ha soma parish were near tha sacred ashes with (an. 25). Under Char
quisquam fortasae voluerit" (ind.). Nany atozies are related of the danger thus in curred. Evell down to the latter part of the 6th century (hodieque) there was "so great a fear" of meddling with the tomb of St, Cassian that " no one at all had dared to touch anything belonging to him. If any one did so, he was either seized by a demon or destroyed by a audden death" (Greg. Tur. do Glor. Mart. 43). When the tomb of Agricola or Vitalis was opened by one who "desired to take therefrom some of the bucred ashes," the oflender was cnught by the stone fulling on him, and with dilliculty released (ib.44). A soldier whe rescued sonse relics of ot. Andrew from $n$ fire was aeized with cramp at the door of the church, whereupen he put the casket round the neck of an unpolluted child, one of his prisoners, and ao "arrived anfely in his own country" (Id. Mir. i. 30). When the Blanichaenns destroyed a fig-tree which had a bealing power from growing on the spot where St. Narses had anfiered (A.D. 341), they were punished by a plague (Assem. Acta SS. MMS. iv. 101). When Constantina begged of Gregory I. aome relics of St. Paul, he assured her that "the
hodies of St. Peter and St. Paut blazed in their churches with miraculous terrora, so greas that it was not possible to draw nigh thither even for prayer without great fear." He aflirms that when his predecessor wished to change the ailver covering over the body of St. Peter, "signum ei non parvi terroris apparuit;" and that when be himself wished to make aome improvement sbout the tomb of St. Paul, the person who ardered the removal of some other bones found oear it, "qpparcatibus quibusdam tristibus signis, subitn morte defunctus eat ;" and again, that when the tomb of St. Lawrence was accidentally opened, all present died within ten daya (Epist. iii. 30). Clovi3 was struek with madness because he attempted to carry off a bone of St. Denys (Gesta Dugoberti, i. 2 ; in Duchesne, Hist. Franc. Script. i. 589 , comp. Gesta Reg. Fr. 44, ihid. 717). See also Vita S. Guducali, vii. 72, in Bolland. Juae 6; i. 747 ;
de Certio Ep. 5 ; de Cerstio E'p. 5, ib. 709 ; Illustr. Claud. iv. 44, ib, June 6, i. 678 ; \&c.
Constantine was the first who ventured to move the bodies of aaints, contrary to the spinit
of the ante-Nicene church:
"Constantino prinum sub Cuesare factum est." Paulin. Poem. xix. 32t.
To gain for his new city a prestige similar to that conferred on old Rome by the remains of St. Peter and St. Paul, he transferred thither "the holy relica of Andrew, Luke, and Timothy" (Hieron, c. Vigil. 5; Procop. de Aedificiis, i. 4; Theodorns Lector, Hist. Eccles, ii. 61). A later law of Theodosina expressly forbade auch trads-
lations $t c$ the subject:" ad alterum locum : "Humatum corpus nemo distrahat" locum transferat, nemo martyrem (as we have seen) denied that it was ever lawful to disturb them. In France, however, the rule had long been relaxed. The council of Epaone, in 517 , contented itself with forbidding "the relics of saints to be placed in oratoriea attached tome pills, anless it so happened that the clergy of some parish were near to aerve (quil famulentur) the sacred ashea with frequent psalin-singing"
(can, 25), Under Charlemagoe the old Gallican

RELICS
$17: 3$
liberty was reatrained, through Roman influence' as we cannot donbt, by the councii of Metz, A.D. 813, which decreed that so one should preplace to place without bodies of the saints from or of the bishops, and the sanction of the princo synod (can, 51). Hewe hicence of the holy mRaNDEA, \&c. were taken generally only keys, martyr, even when a relic was required for the consecration of a church. If bodiequired for the at all, it was only that they might be buried agary in more fitting place. This is shewn at length by Mabillon in I'raef, Act. Bewed. saec. \&i. n. 42. The instances of Stephen, Gervasins, Glor. Conf. 72 Greg. Tur. Mir. i. 51, 56, 63; do as exception 2,10 must therefore be regarded Intions of SS. Mee other exceptions in the transLeodegarius, Earculfus, Quintirus, Audoeuus, Bened. from ever, the tide had turner). At length, how credulity was had turned so completely that struck with not overtaxed by the otory of men to hinder cven a claess because they attempted Gratiniano en a clandestioe translation (Dc SS,

VIJ. Acuuisition of Roii. June 1, i. 24).
tion to the pram of Relics,-One great temptaeagerness with which everything was the arme of a relic was purchased. The snle of them was forbidden by Theodosius ("Hima. tum corpus . . . nemo mercetur, (odex, ix. 17, § 7); but npparently with little effect in the more distant provinces. A story tolle of an abbat of lourges in the 6th century implies that it was common in France at that period (Greg. Tur. Mirac. i. 90). Q. Rndegund procured a multitude of relics from ull parts of the world " tam muneribus quam precibus" (Baudooivia, Vita S. Rud. 14). It was even considered n good deed to sten relles, becnuse a proof of devotion : e. g. a German bishe , , named Othwin, carrled off hy aight from Pavin the relies of St. Epiphanius and Si. Speciosa. He had suruples at first, "presumptionis ducebat," but $n$ German presbyter "divinitus" overruled his objectiong (Vita Epiph. 3; Pertz, Mon. Alem. vi. 229) A French priest stole some relics of St. Helen from a church nt Rome. They performed meny miracles on the road to France, and were received with great honour (Flodoard, Hist. Lecl. Rem. ii. 8). The tomb of St. Beuedict had been neglected, and its very site furgotten, but when the passion for relics became trong, a "lenrned presbyter" went from Frarce to Italy to search for the body. Having witia some difficulty found it, he cirrried it off suareptitiously, together with that of Scholastica, his sister, who had been buried in the same tomb. Niracles occurred at once. The fine linen in which the remaias were wurnpeu became red with blood, and every baturul obstacle to the priest s return yielded at once to supernatural power, nntil they were safely deposited at 'leury (ae Transl. Corp. Ss Bened, in Fall in Mabill Anal. Vet. 211 , ed. 2 ) There are aome iustances, however, in which the theft is disullowed; but these belong to an earlier period, or the circumstances were diffcrent. E. $g$. Gregory of Tours in the 6th century hrs a story of relics stolen, with a view to their being sold; but the result marked the disapprobation of Heaven ( $D_{0}$ Clor. Mart. 90). A bishop of Verdun, present et the opening of the shrine

## RELICS

contlnued ; e. g. tha leader of a party of Indian monks (perhaps ahout A.D. 380) wore a "scrip of hair-cloth, filled with the relics of certain holy fathers" (Jean. Dumasc. Vita Brataam, co 22). Germanus of̂ Auxerre, A.D. 420, when a blind child was brought to him, "tonk in his hands the little case (capsulam) with the relico of saints hanging by his side, and, tearing it of his neck, applied it to the syes of the girl in the sight of all" (Constant. Vita S. Gcrm. i. 24). Aridius, about 580 , wore relies about his own neek (Vita, 29), and hung dust from the tomb of St. Nartin in a little case on that of Gregory of Tours (G. T. Hist. Pr. viii. 15; see also ds Glor. Mart. i. 84). St. Willehad of Bremen "had a case with holy relics about hls nerk" (Anschar. in Vita Will. in Acta Benet, s, iii. P. 2, p. 406). St. Gall wore one with relics of the blessed Virgin (Walafr. Strabo iu Vita S. Gall. 11). This was, however, probably always so f.r uncommon that the wearer of relics was :upposed thereby to profess peculiar sanctity. Thus, in a particular case, "Capsulari honore, quo reliquias inclusas collo gestabat, cognoverunt Dei esse famulum et cultorem" (Vita S. Amutoris, c. iv. § 25 ; Boll. May 1, i. 57). [Relletary.]
X. Uaths taken over Relics.-This was common at one tima both in the East and West. Cyril of Scythopolita relates the story of ove who, having denied a trust, was required to take an onth over the relics of Euthymius. His perjury was punished by a scourging in a vision and death (I'ita S. Euth. 155). In the West we read of oaths oyer the tombs or relics of $s s$. Denys (Greg. Tur. Hist. Franc. v. 33), Martin (ib. v. 49), Genesins (de Glor. Mart. 74). Maxi$\min$ (de Glor. Conf. 93), Julinn (de Mir. ii. 19, 39), \&c. See Car. M. Capit. i. na. 7, 89 口. 62 . A law of Childeric, 744 (Capit. Reg. Fr. i. 15t), renewed by Charlemague (Capit. iv. an. 803, c. 10; Cayit. R. F. vi. 214), decreed that "every oath be sworn in a church or over relics."

But the laws of the Franks took cegnisance of such oaths more than a century before Chilheric. Dagobert in 639 prescribes the ceremouisl. When the oath is taken, the ?ccused and his compurgators shall "put the " ands on the capsa, and he only whose case is beiag examined shall say the words, putting his hand on the hands of all the rest, that so may Gorl help him and these relics under the hands which he holls, that he may not incur guilt in the matter for which he is questioned" (Lex Alam. vi. 7, Cap. Reg. Fr. i. 60). Hence, in the laws the accused, is said to touch the relics "manu quinta,", "sextâ," \&c. according to the number of his compurgators (Baluze, Notae in Marculf $m$ in Capit. Reg. Franc. ii. 924); e. g. among the Formulae collected by Marculfus is an order that one accused of receiving a fugitive slave shall repair on a given day to the ro-al pulace and clenr himself," sua manu septir
capelln ( $=$ capsella) Domni Martini"" (is Formularies used on these occasions were: "B5 this holy place and all the divine relics (patrocinia) of the saints who rest here" (Vet. Furm. Andegav. 49, in Mabill. Anal. Vet. 396, ed. 2); "By this holy place and the relics of the blessed martyrs" (Greg. T. Hist. Franc, iv. 47).

Egbert of York, A.D. 732, imposed a penaace of seven years on these who took a false ath
of the salnts " Msurus, Ep. ad as in another code four winters." $B$ osth over relics w of a hand, or hear Gregery III., A.d. for perjury "in a was, according to a The penalty was $t$ to commit such vil. ; Hard. Conc. vengeance were als Dess or palsy int Meinverci, ix. 63 ;
XI. Relics under custom at a very over the body of n of their passion. The Council of Car altars raised "pei memoriae martyru unless relics of mart (can, 7). lt was me the remains ot a sair they should be put ths earliest transla "Andrew, Timothy, rest [at C. P.] un Willibuldi, Basnage, Jerome, addressing bishop of Rome "offe the remains of the and considers Christ (C. Vig. 9). super altare, qui pr sub sltare, quí illius (Epist. 22, ad Sor. 1 other martyrs the , "Quae nunc sub (Exhort. Virgin. ii. 1 sxvi, 411). The bor moved not long after "little basilica" in add laid "sub sacre al church (Passio S. Y. Prod. de Cor. v. 131). altar st Meridn, "quo tegulutur" (Greg. Tu comp. Prud. u.s. iii. 2 lonica explains at lee the martyrs are put ui Templo, 116).
XII. Relics in the body or other relic of a in the altar, i,.e. unden aot in the ground beloy 64, 65). Thus, of cert andrew we read: "Co censis ecclesias" (Greg "in sliis basilicarum al 8). Ses also de Mir. Tia S. Wilfridi (Eadme XIII. Relics in the Con Altar.-Relics were so dedication of a church so of the 4 th century. W atell the Church of tha Romana at Alilan, he trat of St. Nazarius, certai apostles having been pre with the greatest devoti

## RELICS

 of certain 3rlaam, c. 0 , when a ook in his the relics ariug it off girl in the rm. i. 24). at his own the tomb of Gregory see also do of Bremen his neek" ell. s. iii. P. celics of the tita S Gall. always so relics was or saactity. houore, quo cognoverunt S. Amutoris, [LIQU'ARY.] nas common Vest. Cyril of one whe, to take an His perjury vision and he West we elics of SS. 3:3), Martio . 74), MaxiMir. ii. 19 89 п. 62. A Fr. i. 154), iv. an. 803, that "every lics." coguisatace of ore Chideric. ceremorial. ased and his ands on the ing examined hamel on the God help him tich he holds, he matter for n. vi. 7, Cap. $s$ the accused anu quintâ," umber of his Marculf ${ }^{\prime} m$ in 9. annong the an order that re slave shall al paiace and tini" (i. 38). as were: "By relics ( ${ }^{\text {atro }}$ " (Vet. Form 396, ed. 2); of the blessed v. 4i). sed a penanca d a false osth on the relicsof the saints " (de Remed. Pecc. 9 ; see Rabnaus Msurus, Ep. ad Meriban. 18); or bound them, as in another code (Poenitentiale, 1. 34), " to fast four winters." By a law of Charlemagne a false osth over relics was to be punished by the loss of a hand, or heavy fine (Cupit. 3, aht. 813, n. 30). Gregory III., A.D. 731, deciares that the penance for perjury " in altare ubi reliquias habentur" was, accorting to nncient law, to last seven years. The penalty was the same when one led a person to commit such perjury in ignorance (Judicia, vi.; Hard, Conc. ili. 1872). Stories of divine vengeance were niso current, as of sudden blindness or palsy inflicted on the perjurer (Vita Meinverei, ix. 63 ; in Boll. June 5, i. 5\%3).
XI. Lielics under the Altar.-It breame the custom at a very early period to build altars over the body of martyrs, or close to the siace of their possion. [Iemoria, Martyrium, The Council of Carthage, 401, ordered that all altars raised "per ngros aut vias, tanquam memeriae martyrum" should be destroyed, ualess relics of martyrs were really buried there the remnins of as natural, therefore, that when they remnins of a saint were removed to a church the earliest be put uuder the sltur. Thus, of "Andrew, Timothy and on record we read: rest [at C. P.] under one sltar" (Hodoeport Williboldi, Basnage, Thes, Mon (Ifodoepor. Jerome, addressing Vigilantius, says that the bishop of Rome "offers sncrifice to the Lord over the remains of the dead mei. Peter and Paul $\ldots$ and considers their tombs the altars of Christ (C. Vig. 9). St. Ambrose, 386: "Jlle super aitare, uui pro omoibus passus est ; isti oub sltare, qui illius redempti sunt passione" (Epist. 22, ad Sor, 13). Of the relics of some other martyra the same father says in 393 : "Quae bunc sub sltaribus reconduntur" (Exthort. Viryin. ii. 10); comp. Paulinus, Poëm. axiii. 411). The borly of St. Vincent wss removed not long after his martyrdom from the "little basilicn" in which it was firat buried and laid "sub sacro altari" "in a more important church (Passio S. V. 12, Ruinart, 329 ; comp. Prud. $d e$ Cor. v. I31). Similarly we read of an altar st Merida, "quo sancta membrs (Eulaliae) teguntur" (Greg. Tur. de Glor. Mart. j. 91; comp. Prad. u.s, iii. 211), Symeon of Thessalonica explains at length "why the relics of Themplo, Ii6). Lemplo, 116).
XII. Relics in the Altar.-Sometimes the body or other relic of a saint is said to be placed in the altar, i.e. under the slab or mensa, but 6t, 65) The ground below the base (see Vol. I. pp. dodrew we read : "Cortain alleged relics of St. dodrew we read: "Collocatia in altari Noviviceusis ecclesiag" (Greg. Tur. Mir. i. 31). So 8) St Sliis basilicarum altaribus" (Vitae PP. viii. 8). See also de Mir. S, Jul. 40; Mir. i. 52; ha S. Wilfridi (Eadmer), viii. 66,
XIII. Relics in the Consecration of a Chureh or dedict-Relics were sometimes buried at the dedication of a church so early as the latter part of the 4th century. When St. Ambroso iedicatel the Church of the Apostles near the Porta Romana at Milan, he translated thither the body of St. Nnzarius, certain "relics of the holy wpostles having been previoualy deposited there with the greatest devotion on the part of sll"

## RELICS

1775
(Vita Ambr. Paul. suct. 33). When, some time after, he hal dedicated the Ambrosian basilica without relics, the people begged him to do as he had done before. Hoving found relics, he complled with their wislı (Ep. 22 ad Marcell. 13). In this and a third instance (Exhort. Virg. ii. 10) the relics ars said to have bsen placed under the ultar. Paulinus, A.D. 393, frequently recognizes the rite. His church at Nola, "reliquilis Apostolorum intra apsidem trichoram subaltaria sitcratis, non solo beatj Felicis honore venerabilis est " (Ep. 32, ad Sev, 12). Of the little church bosiliculam at Fundi he says: "Hanc quoque tyrum reliquiis benedictis apostolorum et marconsecrabunt" (\$ 17). He recommendi Severus to obtain relics for the He recommende church, and sends him verses redication of his rite:
"Dlylaum veneranda tegunt altaria fordus,
Compositla sacra cum cruce martyribus."
(Ibid. § 7.)
Gaudentius of Brescia, A.D. 387, having,
when on a pilgrimnge to Jerusslem, reccived from Casares some relics of the Forty Martyrs poss the nieces of St. Basil, their original possessor, enjployed them many years ufter In th other relics in the dedication of his church. In his sermon on the occasion, which is extant, reliquias populis percolendss" Brix. 1738). "Habemus ergisc. Opusc. p. 341, dictos x. sancto congregatos, unde hanc ipsam barum partibus meritis dedicstam corum cupari oportere decernimas" Sunctorum nuninstance in Gregory of Tours, Mir, it. 50 Seo an In the 6th century relica wir, ii. 50.
thought so necessary to were in France already to the consecration of a the omission was often supplied not so dedicated at Neuvy, "ubi nulla supplied, as in the chureh habebantur" (Greg. Tunc sancterum pignora another at Précigni till Mr. Mir. i. 31), nud of pignoribus" (recigni till then "absque sanctorum practice previal PP. viii. 11). The same 6th century, in the East ; e.f. When, in the tomb of Eur, a church was dedicated over the under Euthymius, the archbishop " leposited mart the altar certain portions of the relics of martyrs" (Euthymii Vita, 122, in Cotel. Monum. Gr. ii. 305). The council of Nicaes, 787, ordered relics to be put in every church that had been consecrated vithout them, and deposed bishops who should in future so consecrate them (can. 7), The Liber Diurnus of the bishops of Rome in the 8th century provides a form of licence for the removal of relics from a church in ruins to a new one (v. 18). Among the Greeks Symeon of Thessalonica writes a whole chapter to explain " why the relics are carried from an old church to a new " (De S. Templo, 1I7).

Any relic, however trifling, might be used at conserrations. The moat common were Brandea whic like. In one case a vessel is mentioned in Tur water had been turued into balsam (Greg. dress were comm. Sirreds of a pill or described at common (ibid. 34). The ceremony is (De Dedic. Eccl. 9), and Remigius of Auxerre extant; as in the Pontifical of Egbert (ed Surtees

## 1776

RELICS

Society, 46), the Jumièges Portifical, also English (Martene, 1i. 254), and that of Dunstan (257). See also the Ordo Romanus in Binnchini's collection of documents (Vitae Pontif. Rom. auct. Anastas. Bibl. Proleg. iii. xlviji.), and later books in Martene, u. s. pp. 267, 270, 274, 290.
At a later period relics were niso used at the reconcilintion of $n$ church. See the Orders, Martenc, u. s. iii. 286 ; iv. ib. ; v. 287. Ilenthen temples, again, were purified for Christian worship by means of relies. Thus nt Antioch one was delicnted by the bones of St. Ignatius (Evngrius, Hist. Eccl. i. 16). Gregory l. ordered them to be converted into churehes by aspersion with holy water, the erection of nn altar, and the deposition of relics (Ep. ad Mellitum in Bede, Hist. i. 30).
The part of the altar, \&c., in which they were placed was called the Sepulcrum, Confrasio, or loculus (Greg. Tur. Mira. i. 34). It had an opening for the introdaction of braden, \&c., opposite to which was a similnr opening in the box inclusiug the relics. See Sozom. in Hist. Eccl. ix. 2, and the notea of Vales. in loc.; or Mabillon, Praef. in S. ii. Ord. Ben. obs. 44. These holes are called by the suthor of the Miracles of St. Stephen "fenestellas" (De Mir. S. St. i. 12).

Sometimes the entrance of a church was hallowed by tha burial in it of relics. A crime committed in the court of the church was aggravated, because "the doorway of it had been consecrated with tha relics of sainta" (Capit. Lud. Pii, 819, c. 1 ; Capit. Reg. Franc. iv. 13 ; Ley. Longob. 1. ix. $36 ;$ Canones Isaaci Ling. ii. 2). As there is no earlier evidence of this practice, we cannot accept the suggestion of Baronlus (Notae ad Martyrol. Rom. Nev. 18), and Martene (u. s. ii. 13, § 12), that the reverence shewa to the threshold of a church, espeoisily as indicated by the much earlier ure of the conventional phrases, limina sanctorum, apostolorum, is to be ascribed to the fnct that relics wers buried under them.

Relics were also placed in other parts of cnurches, or their adjuncta, as in the capitals of piers, in tha corner-stones of bell-towers (Leo Mars. Chom. Cassin. iii. 30); but especially in baptisterles (Greg. Tur. Hist. Franc. x. 31, § 19 ; Vitae PP. vii. 2). A form of petition for the dedication of a baptistery, "ita ut reliquias in eodem loce sanctorum martyrum 111. et III. desiderem introduci," may be seen with two forms of reply in the Liber Diurnus, v. 19-21.

Forms of public notice announcing the inteaded deposition of relics on such ocensioas ("Denuntintio cnm Reliquiae Scerum Martyrum poneadae sunt)" are extant. See the Ord, Romanus in the Prolegomens to the Vitae Pont. Rom. of Anastasius Bibliuthecarius, ed. Blanch. iii. xlvii.; Ordo R. Bernoldi, Hittorp. De Cath. Eccl. Off. 119, ed. 1610; Ordd. i. ii. in Martene, De Ant. Eccl. Rit. ii. 13 (Missal. Gellon. and Pontif. Egberti).
XIV. Relics on the Altar.-Fiom the 6th century downwards relies before their deposition were commonly set on the altar, ss the place of highest honour. Thus, a bishop hearing that cons were breught to his church, says, "Let the blessed relics rest on the altar, until in the morning wo go forth to meet them " (Greg. Tur. Hist. Franc. ix. 6). Some sbreds from the cloak
of St. Julian realy to be placed in a church, as yet without relies, ware set for the night on the nitiar (Mirac, ii, 34). It appears also that when pilgrims bearing relles haltel at a enurch, they wire so placed till their departure (De Glor. Conf. 39). Compare Baulonivin, Sita S. hadeyundis, 14. Relies were not, however, allowed to reminin's any time on the alkir until the 9 th century. It wns believed that the miracles of St. Walpurgis censed, "becaluso ber relics were on the altur of the Lorl, where ouly the majesty of the divine mystery ought to be celebrated " (Olo, Cullat. ii. 28). St. Berchsr appeared to a moak and seriously rebukel him, for having placed his remaios on the altar which was "Christi mensa Corporis" (Dirte. S. Berch. v, § 36 in Boll. Oct. 16, vii. 1028). Tha remnins of St. Servatius of Tongres, when cxhumed in the time, of Charlemagne, wera "placed before the altar, because it was not yet held lawful for anything except the sacrifice to be set upon the sltar, that being the table of the Lord of hosts " (De Servat. Iv. 30 ; Lull. May 13, ii. 218). The relics of St. Celsus wers placed on the nltar at Trier, 979 (Annol. Bened iii. 658) ; and other examples eccur in that age. The practice in fact had been fully established by the end of tha preceding century, as appears from a canon of that date: "Nothiug is to be set on the altar, except capsse with the relics of the saints, sad the four Gospels " (Conc. Rem. c. 5, in Regine, de Discipl. Eccl. i. 60. Comp. the Admonitiones Symudales, ibid. 503, 505, 508).
XV. Watching before Relics.--'This begaa early, and was commen to East and West. Thut St. Ambrose says of the remains of Gervasius and Protasius, "The evening coming on wh removed them to the basilica of Fatusta. Thers watch was kept the whole night." The next day they were placed in the new chureh ( $E p, 22,13$ ), When Gragory of Tours, 573, dedicated his own oratory, he watched the night before in the church in which the relics designed for it lay (Da Glor. Conf. 20), and he iucidentally mentions the practice (vigilata noote) elsewhere (ib 59 ). A similar vigil was kept betore the relies of Tarachus, und when others were placed in the chureh of the laura of Euthymius (Cyrill. Seyth. Vita Euthym. 122). The rite is recognized in the early pontiticals: "Deinde vaduat al eum lecum in quo religuine per totam noctem practeritam cum vigiliis fucrint" (Pout. Egberti, 44 ; in Mnrtene, ii. 249 ; see other orders, ibid $254,257,259$, -\&c.). Vigils before relics were, however, enjoined at other times on priests who had charge of them, "Reliquias snnctorum cum summo atudlo vigilinrum noctis et diurain officiis conservet " (Capit. Episcoporvm, an, 801, c. 3, in Cap. Reg. Franc. 1. 359).
XVI. Relics brought to Councils.-We have many examples of this, beginning near the cluse of eur period. The ebject was to insure the assistance of the saint thus honoured. In 758 Tassito, duke of Baycux, swore fenlty to Pepin at the council of Compiegne, over the bodies of sereral saints (Adonis Chron. ad no. Migne, exxiii. 124), The body of St. Remigius wns exposed od an altar in a council of Rheims held in the time of Leo IV. (Martene de Ant. Eiccl. Rit. iii i. 10) At Charroux, 989, a council was held betore the relics of St. Junian (Letaldus, Hist. 2, seta Bened. iv. p. ii. 434). At a council in Aquitaipe

In the next cent manetorum atqu phoretne reliqui iv. 5, in Du Che See other examp
XVII. Burial a strong feeling near the borly o but la the cours "denire to be place of the satints by Gregory of Nyssi near some smanl! in the resurrectio company of tho (Orat. 3 in $x t$, ) Turio, 442: "It that we shouhl m of the maiats, that from us, while Chr theretore [in the wartyrs we esen their merits ind sanctity" (Serm. 607), saya that ny

## "Ut do viclno sane

 Quo nustras thoSt. Augustine thin to be, "at dum ree quos diligunt corp quam patroais suse vandos orando com 4). James the S " collectell from all opostles, ss many $m$ relies), and stered for himself), desirir and to rise and to their comprany" (' When the grave of $s$ was toumd in it "a sad crammed" wit Cdal. § 3, Acta Ben legendary Scriptura Opp. Aug. App. vi.
XVIII. Mirucles a already coma before 1 gire examples of diff there was no evil supp by their means. Com (1) The Blind rece the remains of Gerva found at Milan, A.D. "touched the clothing stely received sight " 14; comp. Ambr. Epi De Cio. Dei, xxii. $8, \$ 2$ Whea the relics of Siair hrooght to Milan, a hlind touched the chest deelared himself henled womaa touched her eyt been in contnet with add "forth with aaw" man was directed by $\mathrm{G}_{\mathrm{t}}$ between the altar and and was heuled (Fortun the shrive of St. Denys, F that there, "recipit gressum, et obstrictae a anditnm" (Passio Dion.
a a church, ne night on is nlso that at a cherch, parture ( $D_{e}$ uivia, lita it, however, n the astar ved that the because her whese only ought to be St. Berchar ehukel him, altar which (Miruc. S. (102б). The igres, when nagne, were was nut yet e sacrifice te the table of o lloll. May Celsus wera Innal. Bened in that nge. established $y$, as appears ing is to be th the relics (Cone. Rem. 60. Comp. $3,505,508)$. -'ihis began West. Thus of Gervasins ming on wa usta. There The next day ( $E_{p}, 22,13$ ), ated his own vefore in the ed for it lay nlly mentions here (ib 59 ). relic's of Turain the church l. Scyth. Vita gnized in the iat al eum noctem prasont. Egberti, r arders, ibid e relies were, es on prieats ias sanctorem tis et diurnis orum, an. 801,
ils.-We have near the closa sure the assistIn 758 Tassito, Pejinin it the rlies of several e, cxxiii. 124). expesed on an in the time of Rit. iii i. 10) seld before the Hist. 2, Acta il in Aquitaine

In the next century, " multa delata sunt corpora cancterem atque innumerabllea sanctorum apophoretne reliquiarum" (Glaber Rudupphna, Mhist. See otlier exmmples Lu Nipripenanc. Mist. Iv. 45). See othier exnmples lu Martene.
a strong feeling and even a lat fret there was near the bely of a martyr a law again.t burial but in the course of time this denire to be phaced in death under the pay to the of the suints by nuch proximity to their remains. Gregory of Nyssn buried his fither and mother near seme sunnill relics of the Forty Martyrx, that in the resurrection they might be " raised in the (Orat. 3 in xl. Mart. Alies full of eunfidence" Turat, 4 in : "l. Mart. App. 2t4). Maximus of that we should mingle provided by our ancestors of the ainuts. thant the gloom of darkness may thy frem us, while Christ gives then darkuess may Hy theretiore [in the cemeterles] with the holy, martyra we escape the darkneas of hell, by thsir merits indeed, yet purtners in their 6anctity" (Serm. 61). Paulinus (Puëma. $\times \times \times \mathrm{xv}$. 607), says that a youth was buried near martyrs :

## "Ut de vicino sunctorum sangeine ducat, <br> Quo nestras illo purget in Igre antimas."

St. Augustine thinks the only advautage of it to be, "ut dum recolunt ubi sint reposita eerum ques diligunt corporu, issdem sanctis illos tanquam patronis susceptos apud Dominum adjurandos orando commendent " (Dic Cur: pro ATort. 4). Jamea the Syrian, in the 5th century, "collected from all parts many prephets, many appestes, as many martyrs ns possible (i.e. their relies), and stored them in one coifin (designed for himelf), desiring to dwell with the saiuta and to rise and to enjoy the visien of God in When cempany" "(Theodoret, Helig. Hist. 21). When the g'ave of St. Udalric was opened, there
wss found in it "a very Inrge locked chest, fu!! and crammed" with relics (Inventio Cosp. $s$. Cdul. § 3, Acta Bened. v. 470). See also the legendary Scriptura de Transl. S. Stephani; 1 , Opp. Aug. App. vi.
XVIII. Miriscles aseribed to Relics.--Some have dready come before ua; but it may be well to gire exumpliles of different kinds, to shew that there was no evil supposed tou powerful for relief by their menns. Compsare Wonders.
(1) The Blind reesive their Sihht, \&e.-When the emsins of Gervusius and Protasius were found at Milan, A.D. 386, a blind man having
utocehed the ately reeeived sight" "rauline martyrs, immedi14; comp. Ambr. E:pist, 22 add Soror. 17; Aug, $D_{e} C_{i o .} D_{e i}$, xxii. 8 , § 2 ). Some years after this. mhen the relics of Sisiinnius and Alexander were brooght to Milan, a stranger professing to be
bind biod touched the chest in which they were, and
declsed himself declsred himself healed (Paul. u. s. 52). A blind
woman touched her eyes with flowerst that had been in contnet with the relics of St. Stephen and "furthwith saw" (Aug. us. s. 10). At blind man was directed by Germhnus, A.D. 5.55 , to lie between the altar and some relics of Gervasius, Ind was healed (Fortunatus, Vita Germ. : it $)$ ). Oit
the strive of the strine of SS. Denys, Fortunatus says generally
tatit there "r that there, "recipit caecitias visum, debilitis
gressum, et obstrietae aurium gressum, et obstrictae aurium januane recipiunt
vaditum" (Passio Dion. 3).

## RELICS

1777
(2) The Dead ruised.-St. Chrysostem has told us that the benes of the martyrs "put death to flight" (laud. Dros. 4). Several instnnces Cure alleged by St. Augustine. A presbyter at Calauna, in Africa, Inid out as dend, revived when n tunic, which had been taken to a memoria centaining relics of St. Stephen, was placed on waggon-wheel went Civ. Dei, xxii. 8, § 12). A his mother took him a child and killed him, memoria, "nad he not at once to the same but even appeared unhuly camo to life agala, women also were restored to " (ibicl. 15). Two with dresses that had derived on being covered same memoria ( 16,17 ) Acrived virtue trom the with the oil of the, 17). A dead boy "anointed luid on the memorin also mittyr," nai an infint
(3) Devils tormented returned to life $(18,18)$. asserted. E. g. Pauln at the tonab universally Obaliah and John the Baptist "cernebat Elisha, daemones rugire che baptist "cernebat variis sanctorum ululare criatibua, et ante sepulera vecibus lature con homises mere luporum, serpentum, mugire thurerum" lloonum, sibininre 108, ad Eiust. 13). When (Ilicron. Epist. brought to the When a demuriae was the demen "with a spared, and confessed when wail entreated to ba had entered the youth;" whom there, and how he (Aug. de Civ. Dei, xxii, 8, § 7). "Persens lett by the attacks of nn unclean spirit, whens rexed the tomb of St. Denys, " to be tried by then ledi to power, Were compelled by the command bivine asints themselves to de the command of the of the martyrs had deelare ly name where ench S. Dion. \&e. 3). A demen Inid" (Fortun. Passio of a ship containing of St. Julian. Ag some dust from the tomb towards it, and aft came to land, he rushed free (Greg. Tur. do a brief ntruggle, was set Gregery of Tours took some. ii. 33). When saint to the churs took some relics of the same an energumen, with of St. Martin in that city, "Why, Martia, hast thon emotion, exclaimed, Julian. Why dost thou thou joined thyself to presence was punishment call him hither? Thy hast called one like the enough for us. Theu ments" (Id. itud. 34 ; see also increase our tor11. Compare Aimbr, Exhort Vo Vitae P. P. viii. c. Vigil. 5; Hilary, Exhorl. Viry. 2; Jerome de Pontif. Ebor. Upp. ii. 246, \&e.). 8; Aleuin
(4) General Succour and \&e.).
stantine ordered th relies Protection.-Con. other sainta to be taiden to of St. Andrew and " Ut sus apostoticts muntrel mo Corporibes,") (Psulinus, Poem antis (Psulinus, Poem. xix. 335.)
Later writera affirm that be inserted a piece of the true cross in a statue of himself erected in the same city, in the assurance that it weuld by that means be "kept in safety" (Soer. Hist. .Eel. 1. 17; Cassied. H. E. ii. 18). "The charch," says Asterius, apeaking of relics, "is walled about with the martyrs as a city with brnve soldiers. They who are oppressed by the contingencies of human life hasten to the resting(Ilom. in $S S$, thrice blessed as to an asylum It was helieved thet. in Auctar. Combef. i. 185), martyrs in a fort named to the burial of threo could never from thamed Malcan, the Sabaleana make their way up to it plunder it or even make their way up to it (Aseemani, Acta SS.

Mart．Or．et Occ．1．79）．The nelghbeurs of Simeon Stylites lamented the renoval of his body to Antioch，becuuse they would thereliy lese the protection of hla relins（Anton．In Vita S．Sim．19）．The sume feeling prevailed in the West．Thus，Wilfrid leaving liome on two several oeeswions，supplied hinself with relies； nad so＂cum ieneelictlone sanatorum＂（Fidiliun． Steph．Vita Hitif：53），＂cum rellguiarum sanc－ torum quas illio invenit ausillin＂（ + ），reached home in sifiety．Siunilarly，the father ef Gregery of Tours believed hlinself te have escapied in many dangers by aea and lund threugh the relics of some unknown sulats which he carried with him（G．T．de Glor．Mart．I．84）．Hiacmar lonclesed in a large shriue＂the pledges of many sointsas a pritectien to the whule cily of Rheimas＂ （Flodoard，Mist．Eter．Ren．iil．5）．The Inhabi－ tanats of Cusun in Catalonia sought to kill st． Rumuald，＂ut haberent pro patrocinie terrae vel cadnver exanime＂（Petrua Dam．in Vitu S． Rom．13）．
XIX．Evils urising fron Relic－Worship．－The crowds which they attructed to a church or menastery were a serleus interruption to the duties ef the piace，and a source of great dis－ qulet and misgiving to the more spiritual and aarnest miudel．The evil was felt so strengly at the Abbey of Meyeu－Mentier In the Vosges 707，that the abbnt Hidulius appenied to the departed menk by whese bedj the miracles wers wrought：＂Brother Spinulus，on acceunt of the perils incurrell by seuls，step the crowds of these who fleck hither．Thea the miracles censing，the cuncourse alse ceased＂（lita Hid．i．in Boll． July 11，iil．228；at greater length in Vita，iii． c．xv．234）．The menke of Rheima equally deprecated the miracles of St．Gibrian，nor was St．Beranard himself allowed mere liberty at Clairvaux（Acta Bened．Praef．L．saec．iii．cx．${ }^{36}$ ）． At Sarlati the menka removed the bedy of St． Pardulf to a neighbeuring church，that thay might regain their fermar peace（ $i$ idid．）．Stephen of Lutttich adjured St．Wolbodo to＂absta．from mulracles，through which such trouble came on the brethrea by night and day through the sick＂ （Acta Ben．S．vi．i．165）．At St．Trone，when tha relics of the patron began to work miracales， the abbat Guntram endearoured to conceal them， remarkiag that＂algas were given to the unbe－ lleving，not to the belleving＂（Rudelph．in Chren． Trudon．i．Spicil．Dach．ii．662）．They continued under hia successer to the grief and annoyanas of the elder and mere religioua monks；fort，saya the historian，＂the further the glerious fame of St．＇Trudo whs carried by the report of pilgrims， the more alse did the werldiness of our monks， aa diaplayed in levity of mannars and the abuse of a atate without discipline，become a subject of re－ preheasien＂（Spicit．u．s．664）．＂Because many，＂ remniks Ambrosius Autpertue，＂seem to have thair thare of miracles，but in uowise have their names written in heaven，we do not in this age by aay menas demand miraclea in the church， but a perfect life＂（Vita SS．Paldonis，\＆e．14）．

Literature．－The fellowing are anong writers on this subjent．J．Calvin，Iraicte des Reliques， Genève， 16 ul ，\＆c．；J．Luunoy de Cura Exclesiaa pro Sanctis ct Sanctorum Reliquiis，Par．1660； Rud．Hespinial de Timptia，11．7，Genev．1672； J．Mabillon，Lettre d＇un Bénedietin tonchant le Discornement des anciennes dieliques，Par．1700；

Idem，Praefatio in Sace，Il．Ord．S．Rem．iv．42， obs． 7 ；J．H．Junglus，Disquis．Ant．the lirtipuia et Profanis et Sucris，Haeev．1783：J．A．S．©． de Planey，Dictionnaire critique des Reliquent，so． Par． 182 L ．
［W．E．S．］
RELIGIOUS．The word may designate （1）erdinary Christlans；（2）ecelesiasties：（3） monks．In modern usage the term is mylied to those whe have given themselves tn the menastic life，whether they be in holy oriers or net．That，however，was not the early uss of the woril．It appesrs frem the second camon of the tenth council of Teledo（cent．7）that the word included all ecclesinsties，＂from a bishop dewn to a clerk of the lowest order，or a munk．＂ Akin to this is the fact，that in n canon of s subsequent council of Toiede（A．11．693）the term secul．，r is applied te such as are not 1 riesto ＂Sacerdutes＂（Cone，Til，xvi，can．6）．But that the term reigious，which is the negation of secu＇ar，was not anciently restricted to ecelesias－ tics，may be inferred from the first comncil of Orleans（cent．6），where we have the term ＂prefession of religion＂applied to ether than these in orders．

The earliest writer in which the use of reli： gios\％s is clearly fixed in its techuical sense of ＂professed，＂is Salvisn，a French writer of the 5th century．In the passages of earlier writers which we have exnmined，it is ausceptible of the meaning conveyed by the medern English phrase a religious pergon．In Salvian，hewever，the technical meaning appears to be undeniable． ＂Some of your sons under pretext of religion diasent from religion，and leave the werld（secu－ lum）more in garb than in mind＂（ad Cothen Eccl．Iib．3）．And again，＂Multi enim Religiosi， imò aub apecie religienia，vitils secularibus man－ cipati．．．．＂（id．de Gubern．Dei，lib．5）．The fourth council of Toledo apeaks of Religiesi，who are counted neither amengst clerks nor monks． They ara＂per diversa leca vagi＂and are to be reatrained by the biahops（can．53）．

It ia affirmed by Severinus Binius，in a note upen canon 17 of the council of Gangra，that ＂the Greeks used to call the life of these whom we call Rcliniusi by the name of $\alpha \sigma \kappa \eta \sigma c s$ ．＂Thst pointa to a field of Greek phrnseelogy upan the ai．jject much earlier than the corresponding Latin phrases can be traced．Thus we have रuцдa⿱ia $\mu$ avadis力 in lsidore of Pelusium；
 мavaxıк力 apud Theophanem an． 3 Constantii； and other similar expressiena．It should，how－ evar，be noticed on the autherity of Du Fresne （Gloss．Gr．8．v．）who quutes several Grefk authorities in support of his position，that the di $\sigma$ nntal were＂not so much menks，especially in the first ages of Chriatianity，as any Christians devoting themselves to a stricter life and to holy fuactions of piety．＂

It is extremely ditficult to say when from meaning devout Chriatian life，the word religio faded into the sense of monastic profession．Thus the word seems to be hevering between the two aenaes in the fifth council of Paris：＂Quase sibi vestes in habitu religionis in demibus propriis tam a parentibua quam per seipas mutarerint＂ （can．13）．Iu auch a passage as the following， which is drawn frem St．Gregory the Great，the word aeems to have no tinge of the monastio
meaning．Speskin exercised upon Rem says，＂Cueprere tu nobiles et religiosi omnipotenti Dee nu may have been br parents could hnrdl
In the ninth coun plainly means the $n$ tibus sane filios si mimplius quam usin＂ annum licentia pete date the sense see have agrain＂relijuiun debitam vestem，＂ orders，＂because the sexes（＂in utroque s
Yet long after the had male geed its f exiated along with it is difficult to say is intended．Thus，$t$ of Martia of Bracara tibus vel clericis，aed facere de cenfertis，＂ be got either from ＂professed laymen．＂
Thera is a trace of so early as the tima e goung men whe hav dilficult for them to Hs replies to their obj ing se much for a cha of character．Vestin little use without geod （S．Aug．Sermo，lxvii． simi ${ }^{"}$ ）．In this and a restriction of dresa me guished Christinna fre which marked out Christians from the ge believera．

RELIQUARY（G reliquiarium，capsa，lip rium ；if of such size a： morn round the neck， as to bs borne $\frac{2}{} v \times \delta \quad \lambda$ lacterium，snd many ot processienally feretrun 4 repository fer relics．
Reliquaries may be classea－these which carried on the person，
The first class cont namber ef forma and ai in sccordance with the object to be included．
Relics may be divide Ist，Entire bodiea of ms persons，or purtiona of other objects which ha other ways come into 8 ons ；and 3rdly，oil fr before their tombs，clet？ been placed upon them， iwept frem the floors of Fiteminently hely．
We accordingly find， or in record，reliquaries forms and sizes：boxes，$r$ gonal，\＆c．；chests wit aribus manlib, 5). Tbe eligiosi, who nor monks. ad are to be
us, in a note Gangrs, that those whom к $\eta \sigma$ os." That agy ujon the :orresponding aus we have $f$ Pelusium;
 3 Constantii; should, how. of Du Fresne everai Greek tion, that the ;, esjecialiy in my Christians $r$ life and to ofession. Thus tween the tro 1: "Quase sibi aibus propris mutarerint' the follewing, the Great, the the menastio
meaning. Speaking of the nttraction that was exercised upon Roman society by St. Benediet, he saya, "Cupiere tunc all eum Romanne urbje nebilea et religiosi concurrere, suoaque ei fillos omnipotenti Deo nutriondos dare." The children may have been brought up as monks, but the parenta could hardiy have luen so.
In the ninth council of Toledo (cent. 7) religio plainly means the monastic profession: "Prentibus sane filios suos veligjoni contradere, non mphilus quam usque ad decimum aetatis corum sonum licentin poterit esse" (can. 6). By that date the sense seems quite establiahed, as we have agnin "religionis tonauram" and "religioni debitrm vestem," where it ennnot menu "holy ordere," becnuse the elnuse ia applied to buth seres (" in utreque sexu").
Yet long after the technical sense of religiosus hal made good its footing, the enrlier meaning exiated along with it, so that in aome prassages it is dificult to say which of the two meanings is intended. Thus, the sixty-first of the Capitulu of Martin of Bracara reads, "Non liceat sacerdo-
tibus vel clericis, sed nec reiigiosis Injcis conrivia tibus vel clericis, sed nee reiigiosis Injcis conrivia
facere de confertis." Here a good sense wouid be got either from "devout laymen," or from "professed laymen."
There is a trace of a certnin restriction of dress so early as the time of Augustine. He speaks of young men who have wives nileging it to be difficult for them to nssume habitun relijionis. He replies to their objection, that he is not pleading so much for a change of dress, as for a change
of character. Vestimenta relijiosa would be of little use without good works and change of heart (S. Aug. Sormo. Ixvii. "Rogo vos, fratres charissimi "). In this and similar phsanges, however, s restriction of dress may be meant which distinguished Christians from Pagnns, rather than one wbich marked out one particular circle of Christians from the genernl mass of their fellowbelievers.
[H. T. A.]
RELIQUARY (Gr $\theta \nmid \kappa \eta$, i $\in \rho \theta \theta \phi \kappa \eta$; Lat. reliquiarium, capsa, lipsanotheca, locellus, cinerarium; if of such size as to be attached to a chain worn round the neek, encolpium, or $\& \gamma \kappa \delta \lambda \pi t o \nu$, as te be borne $E \nu \kappa \delta \lambda \pi \varphi$, in the bosom; phy; lacterium, and many other words; if to be carried processionaily feretrum; Fr. reliqusire, chassc) - repositery for relics. Compare Relics.

Reliquaries may be divided into two principal classes-those which were not intended to be carried en the person, and those which were.

The first class contains by far the greater number of forms and sizes, both of which varied in sccordance with the size and form of the object to be included.
Relics may be divided into three classes :ist, Entire bodies of martyrs or other venerated persons, or portiona of such; 2nd, clothes or other objects which had been used, or had in other ways come Into contact with such persons; and 3rdly, oil from lamps which burnt
before their tombs, cloths (brandea), which had before their tombs, cloths (brandea), which had been placed npon them, and dust which had been
iwept from the floors of sanctusries held to be iwept from the floors of sanctnaries held to be
iferminently holy. We reconinent holy.
We accordingly find, either now in existence or in recerd, rejiquaries of the most diverse forma sund sizes: boxes, round, rectangular, octagonal, \&c.; chests with gable-ended covers
CHRISt. ant.-VOL. FI.

## RELIQUARY

1779
(models, in fact, of tombs), models of churches, casea in the forms of heals, arms, or lega, innges, tuties of metal, and where' a liquid, as or or bleod, was that to be preserved, bottlea or flasks of varicus forms and substances. The materiais of which reliquaries were mate are not leas varied. We find them of gold, silver,
bronze, crystai, ivery, denyx.

It will, however, be suffieient here to describe
few of the more remarkable a few of the more remarknble examples which
conee within our period.
The desire to preserve tangible memorials of those who have been dear to us is one ao minversaliy felt, that we many well believe that religuriese preserved, nud, in consequence, reliquaries made, in the earliest ages of Christimity. Perhaps the earliest testimony to the
fact that relica were culiented the Acts relics were coliected is to be found in the Acts of Fructuosus, bishop of Tarragna, 219), whieh A.D. 259 (liuinart, Act. Sincerv, p. known which are generaily classed annong thone known as genuine and nuthentic. In these we are bishop nppenred to that after his martyrilom the those who had to his brethren, and a imonished
thosen remalned after the remained after the burning of his body to restore them, so that all that remsined of him nnd his buried in one commons and Augurius, might be buried in one common grave. The earlier ensea relied on by Martigny (Dict. des Antiy. chretiennes) and other Roman Catholic writers to prove the high antiquity of a cultus of relics, ns those of St. Polycarp and St. Iguatius, are rather those where a pious and affectionate desire was felt by the surviving disciples to give heneurnale burial to the remnins of those whom they had venerated while living than those in which a desire was felt to obtain a fragment of a holy body, to be made the object of veneration. [Relics.] Ignorant zeal and affectionate feel. ing, however, concurred in desiring some visible object which should be a memorial of, or at least be in some way connected with, the departed saint; and as in the earlier syes the rulers both of church and of state atrenuously opposed the exhumation and dismembering of departed saints, eubstitutes were found in the clethe (brandea) which were placed on the tombs of auch personages, or in portions of oil taken from the lamps which burnt before them. The well-known letter from St. Gregury the Great to the empress Constantina (Epist. lib. iv. ep. 30), in which, replying to her requisition for the head or some other part ("alind quid de corpore ") of St. Paul, he expresses his horror of such an act as exhuming and mutianting such sacred remains, and suggests the sending instead brundea in a "pyxis" ("tantummodo in pyxide hrandeum "), marks a peint of time when the more modern system of dividing the remains of saints was coming into practice, but not as yet fully established. This practice would seem to hnve been introduced earlier in the East than in the West, for Gregory the Great complains (Epist. lib. iv. ep. 30) that certain Greek monks wre caught in the act of diggiog up bones near the church of St. Paul, which they confessed they purposed to convey to Greece as refics of
asints.
These details as to the character of what were deemed relics in the earlier agen are need-

## reliquary

box no doulit once contained some rello of the salnt from whone shrine, ns will be mentionel hereafter, earthen buttles containhing vil were sent la largo quantities. The box may be cono tidently ascribed to tho earlier part of the bith century. The circular part, which is nil that remains, wenaures four inches mul a half in width and three aud a quarter in helght.
No tiner example of a relhuary datiug from befure A.D. 800 has been preservel than the canket of carved ivory lis the publte librury at Brescla. It has been taken to pieven, hut eridently once formed a box nbout nine inches in height and breadth, and thicteen in length, the pleces having been united by a mounting, of it least by hinges, and bunds of gold or wilver. It is covered with carvings representing ubut thirty-five suljecta; the larger and more im. portant, both as regnria size and number, being taken from the Gosjels, and representing sume of the more important mirncles and seenes in the history of our Lard. Thua, on the fromt, the central group represents our Lord tenching in the temple, while on the right, He in shewn as the shepherd guarling the fill frum the wolf, and on the left, with Mary Magdalene in the garden. On one side the principnal nubject Is Christ raising the daughter of dairus: on the other, reatoring sight to tho hliul man, and raising Lazarus; on the back are the trunsfiguration, and the story of Ananias aul Saythira; on the lid are Christ in the garilen of ofives, Christ taken in the gardea, and the denial of St. Peter; while above are two subjects-Christ brought before Herod (two persuns are, how. ever, shewn, each sented in a curule chnir), and Christ brought before Pilate, who is in the act of washing his hands. The lesser suth,jocts, two ranges of which surround the hox, are taken partly from the Old Testament, partly from the New : the history of Jonnh, acenes from that of Moses, of Susannah, of Jncob, and athers, occur. Besides these are two scenes of agapes, or pro. sibly heaveniy bauqueta, and seme symbuls, as s tower, a lamp, an olive tree, a balance, sc. Above all these is a bnand of husts in $1^{\text {nateras, }}$ fifteen in number; the majority are beardel, but some are youthful. In tha central point of the front is a youthful head, with hnir cut short over the forehend, but falling in hang ringlets to the shoulders, which is ittended to represent our Lord, the same type of heal and hair being preserved through the whale stries of subjects in which He nppears. None of the figures have a nimbus: the style and execution are throughout goed, quite equal to those of the best examples of sarcophngi with Christian sub. jects; and there can be little doubt but that this most important monument of Christian art ought to be assigned to a poriod not later than the 4th century. Casts are in the Suuth Ken. sington Museum, and it has been describcd at some length in the Cataloyue of Fictile Irorias in that collection, p. 34.

Very good examples of reliquaries of the nets succeeding centuries are supplied by those disenvered in 1871 near or under the high altar of the church of Grado, and figured and described by De Rossi (Boll. di Arch. Crist. 1872, p. 155), Both are boxes of silver, the one circular, the other elliptical. The circular box is four inches in diameter and three : : height; it is dirided
into alx compart partithone, all fo 4) a figure of throne, and ho Virgin holls crucinger itl her rounts her hend. engraved on the of taints at follo
danc, marla, bas pascilative. Allet, sand, m
Within were gohl, beariug nam box of golld, whi phial ; a small go a Greek cross ena stucee impreased


The elliptio box quarters in length width and height. gemned cross, stan sheep on either side circled by two banc as follows ; the upp ennctvscantivesa: santrygvirinves The lower:-
slavrentivgvitoa: DIDID BOTVM
The first $s$ of $t$ ba added to the forn "Laurentius vs (i.e. Niceforus vs, Santi diderunt votum)."
Between these ina circles (clypei or pat anch end a palm in central on one slde Lord; the hair is 1 Those to the right St. Peter and St. Pau the centre, the bust richly dressed; the beariless, and with casket contained ano without ornament.
Both caskets were nothing remained of $t$ less once contained, $b$ mitd.
Herr Kandler, Cons at Trieste, is stated to that the circular bo a.D. 452 , and the ellip

## RELIQUARY

into six compartmenta by a central tuhe and fire partition, all formed of thin silver $;$ on the cover If a figure of the Virgin Mary, sented on a throne, and holding the Infant Christ. The Virgin holiss a eruciform sceptre (scettr, crucientro) in her right hand, and a nimbus surrounts her hend. An Inseription, in two linea, is angraved on the box, and consista of the names of asints aa followa t-
anc. Marta, sang. Vitve, band. Cabsanvs, banc. PANCHATIVG, BANC, YPULITVE, BANO, ATULLINabcts. sand, martinve.
Within were found eleven amall plates of goll, bearing nnmes of sainta i $a$ small pylindrical bex of gold, which enclosed a very sminll glass phial; a amall golden box, of cubicel form, with a (ireek cross enamelled on Its lid; and a diac of atuce impressed with a cross.


The elliptio box measures five inches and three quarters in length by three and $n$ quarter in width and height. On the cover is, in relief, a gemmed croas, atanding on n mouticule, with a sheep on either sida. The side of the box is encircled by two bands of inscriptions, which run as follows ; the uppar:-
anctvecantivssantianvisanctacantianilla santidgVIRINVBSANTVSLATINV

## The lower:-

## SLAVRENTIVSVSIOANNISVSNLCEFORVSSANTISRED-

## DIDID BOTVM

The first s of the latter inscription ehould be added to the former, and the lower one read: "Laurentius va (i.e. vir spectabilis), Joannis vs, Nieforus vs, Ssntis reddidid botum (i.e. reddiderunt votum)."
Between these inscriptions is a bnnd of eight circles (clypei or pateres) enclosing busts, and at esch end a palm tree. One of the busts, the central on one side, appears to represent our lord; the hair is long, and the face benrdless. Those to the right and left probably represent St. Peter and St. Paul. On the opposite side, in the centre, the bust is that of a young woman richly dressed; the others all represent men, beardless, and with rather shor't hair. This casket centained another amaller box, of silver, without ornament.
Both caskets were found full of water; and nothing remained of the relics which they doubtless once coutained, but some black matter like mud.
Herr Kandler, Conservator of the Monuments at Trieste, is atated to have expressed an opinion that the circular box might date from about A.D. 452, and the elliptical from about A.D. 568 ;

## RESIQUARY

1781
but thene ascriptlons of date are perhapa open to doubt.
To the 7th oentury may be nasigned the very remarkable coffer of lvory which formeil part of the Meyrick collection. It is eighteen inches in length, eight in bredilth, and five and a quarter in height. It is entirely covered with omament, consisting of bands of folliage enclosing halflength figures of (on the lid in the middle) onr Lerd; on Hila right, the Virgin Mary, St. I mria, and St. Julia; on His left, St. John the Baptist, St. Aloxander, and St. Crisantus) on the front, SS. Phillp, Thomne, Jehn, Peter, Pnul, Andrew, Bartholomew, and Jumes; on the hark, SS. Stephen the proto-martyr. Mark, Thmilete, Matthew, Jamea (the Leas?), Simon, Jatthias, and Lake; on one end, SS. Nereus, Gregory (the pin). and Achilleus; on the other, SS. Justus factyr, mod Pancratius. The names are, in all casea, givat in inseriptiona.
The fighse are executed in a very poor nad 2..the reyle ; the bands of folinge are rather ef sint. it reatly resembles, both as regaris 1. lie nad e... ution, the diptyeh sent by Gregory e, diva to queen Theodelinda, which bears cover of a responsord king Davil, and was the cover of a responsoriam graduale.
It is noteworthy that, while we find in the Liber Pontif, almost innumernble gifts of chalices, patens, and other vessels and articles made by various popes for use in, or decoration of, churches, very few notices occur of relinturies, and these only commence in the 7th century. The exjlanation probably is, that at the time when the cultus of relics became more fully established, every Koman church possessed entire bodies of sainta, transported thither, in most cases, from their originni places of deposit in the catacombs, and the popes naturally took comparatively little account of such lesser relics as were then procurable. The Greeks, as has been shewn abore, seem to have been the first to dismember bodies; and it is therefore not surprising that one of the first mentions which we find in the Liber Pontificalis of a portion of a holy body enclosed in a reliquary, is that where we are told that pope Gregory III. (73I-752) found in the Lateran the head of St. George in a "cnpsa," with a label on which was a Greek inscription, testifying to its identity.
Many reliquasies were made at this period, both in the East and in the West, and mention of them frequently occurs in chronicles and other documenta, but examples are rare. The art of the period was extremely bad; and when a precious metal was the material, they have probably been broken up. Soma may, however, still exist witbout having been noticed by any one possessed of antiquarian knowledge ; for it is not always casy to obtnin a sight of all the coutents of a church treasury. One fine example, which mny very possibly date from the 8th centary, though some are disposed to give it an earlier date, is preserved in the treasury of the abbey of St. Maurice, in the Valais; it is about seven inches and a quarter long, two and a half deep, and five and a quarter high; the lower part is rectangular ; the upper, or lid, sloped in front and at the back, and gabled at the ends. On the front is a large antique cameo and several precious stones, pearls, sardonyxes, and other stunes with antique intaglios, are placed at regular intervals ;

## RELIQUARY

the Merovingian period; and he supposes that it may have been fribricated by a Frank or Burg nndian artist, about A.D. 600.

Two rem:rkable examples should now be mentioned, though their real date has not beea very clearly ascertsined. One is preserved nt Monza, the other in the treasury of the Burg at Viema, the former being snid to contnin hair and a tooth of St. John the Baptist; the latter, some carth mixed with the blood of St. Stephen.
The first of these is a box about ten inches high, and eight wide, but of little depth; it is rectangular below, but the upper part is diminished in curved lines, so that only a narrow ridge is left on the top. It is covered with gold, on which are set precious stones, so disposed as to radiate from a centre. The bnck is covered with a plate of gold, on which are delinented, by the use of a very small punch, our Saviour on the cross, with the Virgin on one side, St. John on the other, and two figures, one piercing his side, and the other offering the sponge of vinegar. Above the arms of the cross are mednlions, enclosing busts which represent the sun and moon. The drawing is tolerably correct and good, though the execution, by reason of the process employed, is rather rough.

The reliquary at Vienna is of almost exactly the same form as that just described, but smaller, being only about eight inches high. The front is covered with precious stones; some of the larger ones are disposed in a sort of cruciform arrangement, the others rather irregularly ${ }_{i}$ all are very simply set. The back hns lost its primitive covering, but the sides nre covered with thin gold plate, divided by circles of pearls into com. partments, in which are figures in reliff; among these can be distinguished a man fishing with a hook, one mounted on horseback, and an avenging angel armed with a bow and dart, with a legend, "Malis Vidicta." The style of these figures, according to Dr. Bock (Kicinodien ds Heil. Rönischen Reiches, \&c., p. 53, app.), shews a reminiscence of the classical period.

These two reliquaries correspond so nenrly in character that they can hardly be far distant in point of date ; that of Vienna is probably rstaer the older of the two. Dr. Bock is disposed to think that this last perhaps dates from a period earlier than the Carolingian; but the style and character of the representation of the Crucifixion on the back of the Monza reliquary seem to approach very closely to those of ivory enrvings, and other works of art, which have been clently proved to date from periods subsequent to 800 .

Two similar reliquaries are said to exist, one in the church of St. Willibrord, at Emmerich, the other in that of St. Servatius, at Maestricht.

A very remarkable reliquary of kindrel form has been preserved at Sion, in the Valois, the dste of which can be accurately fixed, as it bears the name of the donor, Altheus, bishop of Sion about A.D. 780 . It is six inches high, six and a half wide, and two inches and two-eightlis deep at the base; at three inches from the base it begine te diminish on all four sides, and no doubt WM finished at the top by a crest, now lost. It is covered with thin silver; on the front, in the upper part, are the stalk, leares, sod large flower of a plant in relief; in the centre of the flower a medallion, with a half-length figure , of a female saint in cloisonné ennmel ; below aro
two compartmen half-length figur anamel; on the two figures in re below are two 1 lilies; on the side upper part, and below. On the "Hanc capsam d Altheus Eps, fieri the enamels and in fact, barbarou engraved by Blav sacree, Pl. XI. and
The last four ex tioned hnve a cer that they have a r a sloping upper po became that adopt snd, indeed, in mar variously supposed a tomb, a house, or ceem to be, that tor form of churches 0 tombs again served the tomb-like form whea the intention other portions of th The change to thia pys-like form, app coiocided with the diriding the morta A further developm reliquaries in imite found in that given sbbey of St. Denis, belonged to his gran represented the faça stories with arcades precious tones and a magnificent antiqu to, contsin nineteen marks weight of ston name of the "Ecrin graving of it has bee Histojre de' l'Abbaye d
Reliquaries in the or other parts of the the middle zges, are the treasuries of chu date as early as 800 noticed. Perhaps the that in the treasury of containing the head probably of the 11 Liibks sttributes it erronenusly the head eagraved by Blavigna sacree, \&c., and by Matrice.
A few words must b to contrin liquids whic for these are virtually haps it may be held thi be with propriety appli these cousists of the $s$ been frequently foun sgainst the tiles or "loculi" of the cata closed. There has been as to whether the conte really blood, or whethes

## RELIQUARY

## RELIQUARY

two compartments, in each of which are two half-length figures of saints, nlso in cloisomé enamel; on the back, on the upper part, are two figures in relief, St. Mary and St. John; below are two plant-like ornaments, perhaps lilies; on the sides are lily-like ornaments on the upper part, and halt-length figures of saints below. On the under side is the inscription, "Hane capsam dicata in honore see Marine Altheus Eps, fieri rogarit." The style both of the enamels and the reliefs is extremely bad in fact, brebarous. This reliquary hns been engraved by Blavignac, Mist. de l'Architecture sacree, Pl. XI. add Atlas PI. XXIII.*
The last four examples which have been mentioned have a certain similarity in form, viz. that they have a reetangular lower portion, and $s$ sloping upper portion. This form afterwards became that adopted in all the larger reliqunries, and, indeed, in many of the smaller. It has been variously supposed to have been borrowed from s tomb, a house, or a chapel. The truth would seem to be, that tombs were often made in the form of churches or chapels [see Basilica], and tombs again served as models for reliquaries, the tomb-like form being a very naturnl one when the intention was to enshrine bones, or other portions of the bodies of deceased saints. The change to this form from the earlier box or pyr-like form, appears to bave in some degree coincided with the increase of the practice of dividing the mortal remains of the departed. A further development of the iden of forming reliquaries in imitation of buildings is to be fonnd in that given by Charles the Bald to the abbey of St. Denis, and which was said to have belonged to his grandfather. It is said to have represented the façade of a building of three stories with arcades in each, embellished with precious tones and fine pearls, and crowned by a magnificent antique cameo, and was estimated to. contain nineteen marks of gold, and seven marks weight of stones. It was known by the name of the "Eerin de Charlemagne." An engraring of it has been given by Felibien, in his Histore dc' PAbbaye do St. Denis.
Reliquaries in the form of heads, arms, lega, or other parts of the human frame, made during the middle ages, are frequeutly to be found in the treasuries of churches, but no example of a date as early as 800 would appear to have been Doticed. Perhaps the earliest now existing is that iu the treasury of St. Maurice in the Vnlais contsining the head of St. Candidus. This is probably of the Ilth century, though Dr. Lübke attributes it to the 9th, and calls it errmenusly the head of St. Maurice. It is eagraved by Blavignac, Mist. de l'Architecture sacree, \&c., and by Aubert, Tresor de St.
Hatrice. Haturice.
A few words must be said on the vessels used to contain liquids which were held in veneration, for these are virtually reliquaries, though perhaps it may be held that the word can senrcely be with propriety applied to them. One class of thess consists of the small bottles which have been frequently found imbedded in cement "loculi" of thes or slabs with which the closed. There thas cntacombs near Rome were as to whether the been some difference of opinion really blond, or whether it wns not wine which
had been, If not actually consecrated, blessed st the time of the celebration of the eucharist, or at least presented at an agape. Martigny (Dict. des Antiq. chreit.. art. Sang des Martyrs) states that in several instances particularized by him analysis has shewn that the contents had netunlly been blood, and that fragments of sponge and of linen have been found within them The bottles are usually of glass, somptimes of terra cotta, and are generally globular, with short necks.

Another class is that of the flasks used to contain oil, which contained some almixture of that which burnt in the lnmps lit before celebrated shrines. Among the most notable examples remaining are those preserved at Monza, which some suppose to have been sent ts Queen Theodelinda by pope Gregory the Grent. These Ampulla] are made of lend or pewter, and benr various subjects in low relief: on one is our Lord in glory, enclosed by an oval aureole, which is supported by angels; while below He is shewn standing in the attitude of prajer, with the apostles grouped, six on either side. On nnother a cross between two candlesticks (\%) is surrounded by heads of the npostles enclosed in circles. On another, an edifice surmounted by a cross occupies the centre, while around are heads of Christ and the apostles. Another has almost the smme subjects ns that first mentioned, surrounded by
the inscription:-

## EMMANOYHA MET HMCJN OEWC. <br> On others is the inacription-

## EAAION 三YNOY ZWHC TWN AFIWN

These may very probably be of the time of Queen Theodelindn, but they are not those mentioned in the contemporary list on papyrus still preserved at Monza, which refers exelusively to oils froin shrines in Rome. These last are, it would seem, those in glass vessels ( $v$. Frisi. Mon. dell. 4 Chiesa Monzese, p. 66), some of which still preserve labels correspunding with the list. The leaden am, ullue probnbly contained oil from various holy places in Palestine. [OiL, Holy,
p. 1453.]
Other examples worth notice are the earthen flasks which contained oil from the shrine of St Menns. [Pottery, p. 1679.] Many of these have been found-nineteen are in the British Museum ; and they have occurred in almost every country which borders on the Mediterranenn. They are usually about four inches high, and from two and three-quarters to four inches wide. They usually bear effigies of St. Menas, with his attribute of two camels, and inseriptions, containing either the name of the saint only, or coupling with it the word "eulogia," i.e., blessings. The style of the figures is bad and rude, and they may perhaps be attributed to the 6 th and early part of the 7th centuries.
The last-mentioned objects were evidently mide for the purposes to which they have been applied ; those which remain to be mentioned, on the contrary, are vessels originally intended fur other uses. It will suffice to mention two very remarkuble examples, which have been preserred in the trensury of the abbey of St. Maurice, in the Valnis, from a period prohably as early as that embraced In this work. One of these is known as the Vase of St. Martin, the tradition being
that St. Martin of Tours, visiting Agaunum, filled this ressel with earth from the place of the massacre of the Theban legion, mixed with the blood of the sufferera, which miraculously jasued from the ground. It is an antique vase of sardonyx, menauring about four and a half inchea in diameter, and about six in height, on which is sculptured in excullent style a aubject believed to represent Achilles betraying his aex at the sight of weapons ( $v$. Aubert, Irésor de l'Abbaye de St. Maurice, p. 181, pl. xvi.). This vase has a foot and neck of gold set with precious stones, and plates of garnet in fillets of gold, precisely in the anme manner иs the reliquary belonging to the same treasury which has been mentioned above.
The other vessel is a ewer of massive gold, neerly a foot in height, adorned with uncut sapphires nad large plates of cloisonne enamel, the colours of which are extreordinarily rich and fine, According to tradition, this whs sent by Haroun el Rashid to Charlea the Great, and by him presented to the abbey. Whatever the value of the tradition may be, the vase may well date from a period sufficiently early to allow of its truth; it is more probably of Byzantine, than of oriental origin. It has, like the last-ar ntioned vase, been engraved and described by Aubert. This ewer is said to contain biood of the Theban martyra. Both ressels have their mouths enveloped in some kind of string, and masses of wax, on which are impressions of episcopal seals, the legends of which are undecipherable.

As great an antiquity may no doubt be claimed for the second class of reliquariea, viz., that of those which were intended to be worn on the person, as for the first. Prudentius alludes to the practice of wearing relics, which of course implies cases to contain them, in the hymn celebrating Fructuosus and his fellow martyrs, Eulogius and Augurius (Peristeph. vi. v. 131):
> "Tum de zorporibus sacrae favilim Et perfusa mero leguntur ossa Quae raptimi sibl quisque vindicabat Fratrum tantus smor domum referre Sanctorum cinerum dicata dona Ant gestare sinu fidele plgnus."

Many instances of the practice of wearing a "capsella," or "capsula," with relica, are to be found in succeeding centuries ( $v$. De Rossi, Bull. di Arch. Crist. 1872, p. 17), and several examples have been found which may be confidently referred to the earlier centuries of Christianity. Two of these are given by Do Roesi (Bull. 1872, Tav. 11,


Reliquary. (From De Roenis 'Ball. di Areh. Crint.)
fig. 1, 3). The one hearing the labarum (see woodeut, p. 611) is of gold, and was found in 1571 in a tomb of the Vatican cemetery. It is not now known to exist, but the design has been preserved by a drawing by Alfarano, and it has been published by Bosio. On the reverae was a
figure of a dove. De Rossi is of opinion that it contained either a relic or some portion of the Gospel (v. Rull. 1872, p. 12, 1869, p. 63, as regards the practice; Bingham, Orig. Eecles, c. xi. chap. v. seet. 8, nnd b. xvi. chap. v. sect. 6), "parvuln Evangelia," ns they were termed: Martigny confidently asserts that this is of the 4 th century. It may indeed be so, but nll that ean bo said with certainty ns to ita date is, that it is not older.
The other example (sce woodcut) is no donbt more recent. De Rossi gives it to the sth century. It wns purchased in Rome in 18i2, and is made of thin plates of bronze, the spaca between them being not more than snflicient to contain a piece of parchment or of cloth. The subject on one side is clearly our Lord changing the water into wine, that on the other would seem to represent the martyrdom of St. Vitalis, who was placed in a pit or hole, nt a place called ad Palmam, near Ravema, and then crushed under a heap of stones (v. Bull. 1872, p. 10). The ohject contained in this encolpium was probably a fragment of cloth, perhaps dipped ia the blood of the martyr; or perhaps a morsel of a brandeum which had been placed on his tunb.

Another and frequent form for a pendnut reliquary was a cross. The oldest of these (it we can believe the tradition concerning it to be wellfounded) now existing, is probably that praserved in the treasury of St. Peter's at Rome, under the name of "Encolpium Constantini Magni" (v. Bock, Kleinodien des Heil. Römischen Reiches, pl. xx. Gg. 28, p. 115). Of this, only the cross which occupies the centre can hare any pretensions to belong to the period of Constantine, the tablet in which it is enclosed being obviously Byzantine work of the 11th or some later century.

The cross itself has arms of equal length, and measures about one and $n$ half inches in height and width. It contains a crose reputed to be of the real cross of our Lord, the receptacle containing which is surrounded by a border of blue and white enamel. Two very remarkable examples of such pectoral crosses exist in the treasury of the church of Monza. The earlier is that which has always been regarded as that which St. Gregory the Great sent to Queen Theodelinda, is A.d. 603 , with a letter ( $E p p$. lib. xiv. ep. 12), in which this passage occurs, "Excellentissimo autem filio nostro Adulouvaldo Regi trumsmitters phylacteria curavimus, id est crucem cum ligno sanctae crucie Domini et lectionen snncti crangelii theca persica inclusam." An engraving of this will be found under Crucifix, p. 512 ; and it is only necessary here to say, that it is formed of gold, the figures and inscriytions heing in niello, and covered by a piece of rock crystal; it measures three inches in height, by two and a half in breadth. lu the interior is snid to be a piece or pieces of the true cross. The best representation of this object which has been given, is that in Bock's Klcinodien, \&c., app. p. 25. As the inscriptions on this cross are in Greek, it has generally been assumed that it was of Byzonting origin. But this is hardly probable: Byzantine werk of that period would have had a better and rather more classicnl character. On theother hand, it correaponta very closely in many points with the drawing of the Crucifixion in the fanou mavuscript Sjyriac Gospels, in the Mediceaa library
at Florence, date Crucifis], nand it or some edjoining to Recared, king probntly of like of his Epistles (Ep "Crucem inest et capilli bea
The other cros: is that called the " Berengarins, king beyond the period may be ndmitted, crosees of like char and indeed may re its possessor. It is precious stones, sap en cab,chon, and mi inchss in height at little greater than a repository for a given an engraving that although it $h$ cross at coromation to a votive crown, and of Reccesvinthu
At Aix la Chap crucifix of the 12 th suring two inches by one and a-hnlf in of this is fastened cording to a respect of the pectoral cross the Great, when his It is engraved in Dr. des Liebjirauen-Müne
The cross engra this work, and by latter to hape heen $t$ the oldest monume exist. De Rossi has 1863) a long and question of its age, as that it probably bel century. His reason but on one considerat that it was found in of S. Lorenzo-fuor-leof the mertyr. Pele stated in the Liber 1 portion of the chur This is, perhaps, too doblt he executed con as the first pope who was Leo I. in 462, and of the sacristy of St suppose that any one $v$ such proxinity to a m Laurence until long aft may, therefore, seem the cross may be of ea did not toke place muci is no iadication that bishop, as Martigny ass grams are engraved, an suggestions as to the declines to give a positi
REMFDIUS, bishop memorated at Gap (Mur
REMIGIUS, bishol
nion that sortion of p. 63, ns Eccles, c. . sect. 6), ned: Mnrof the 4 th hat can ba .t it is not no doubt the 5th is $18: 2$, the space sufficieat of cloth. our Lord , the other dom of St. hole, it a , sud then ll. 1872, p. lpium was a dipped in a morsel of his tomb, pendant rehese (if we to be wellthat pro$s$ at Rome, Coustantini Römischen this, oaly e can hars iod of Conclosed being th or some
length, and n height aod to be of the 8 contrining of blue and le examplea treasury of that which which St. codelinda, in v. ep. 12), in atissime autrunsmittere n cum ligno sancti crasagraving of IX, p. 512; $y$, that it is ijtions beiag rock crystal; by two sid a ; said to be e he best represeen given, is 2. 25. As the Ireek, it has of Byzantine c: Byzantioe I a better and heother hand, y points with $i$ the famous diceaa library
at Florence, dated A.D. 586 [ $v$. woodeut under Crucifix], and it most protably came from Syria, or some edjoiniag cuuntry. Pope Gregory sent to Recared, king of the Visigoths, a cross, very probably of like fashion. It is mentioned in one of his Epistles (Ep. cxxii, dib. ix.) in these terms: "Crucem . . in qua lignum Dominicae crucis inest et capilli beati Johanuis Baptistae."

The other cross nt Monza containing relics is that called the "Crux Regni," which belouged to Berengurius, king of Itnly (ob.924). It is perhnps beyond the period of this work, hut a few words may be adinitted, as it serves as an exnmple of crosses of like character which come within it, snd indeed may really be earlier in dste than its possessor. It is of gold, thickly covered with precions stones, sapphires and others, chiefly cut en cabochon, and measures nearly nine and a half inches in height and breadth; the beight is a little greater than the breadth. In the centre is a repository for a zelic. Dr. Bock, who has given an engrnving of it (pl. xxxiii.) is of opinion that although it has been used as a pectoral ross at coronations, it was originally attached to a votive crown, as were those of Agilulfus and of Reccesvinthus.
At Aix la Chapelle is preserved, within a crucifix of the 12 th century, a small cross menauring two inches and three-eighths in height by one and a-half in width. On the upper limh of this is fastened a piece of wood, which, according to a respectable tradition, is a portion of the pectoral cross found on the body of Charles the Great, when his tomb was opened A.D. 1000. It is engraved in Dr. Bock's Der heliquienschatz des Liebfrauen-Münsters zu Aachen, p. 36.
The cross engraved under Encolpion in this work, and by Martigny, is asserted by the Istter to have been that of a bishop, and to be the oldest monument of the kind known to exist. De Rossi hus given in his Bulletino (May, 1863) a long and careful dissertation on the question of its age, and arrives at the conclusion thst it probably belongs to the 5 th or 6 th century. His reasonings appear well founded, but on one consideration he does not dwell, viz.
that it was found in a tomb within the church that it was found in a tomb within the church of the martyr. Pelagius II. (A.D. 572-590) is stated in the Liber I'ontif. to have built that portion of the church from its foundations. This is, perhaps, too strongly expressed, but no doubt he exccuted considerable works there; and as the first pope who was buried in a church
was leo 1 . in 462 , and he only in the vestibule of the sacristy of St. Peter's, we can hardly suppose that any one would have been placed in such proximity to a martyr 80 venerated as St. Laurence until long after the time of Leo I. It may, therefore, seem probable, that although the cross may be of earlier date, the interment did not take place much before A.D. 600 . There bisho indication that the wearer had been a bishop, as Martigny asserts. On the sides naonograins are engraved, and De Rossi makes several suggestions ns to the name they contain, but
declines to give a positive of'vion.
[A. N.] PEMICDIUS, bishop, Feb. 3 ; depositio commamorated at Gap (Murt. Usuard.). [C. H.] REMIGIUS, bishop, Jan. 13; depositio
commemorated at Reims (Dfart. Usuard.); trassl. Oct. 1 (Mart. Uinard., Flor.; Vet. Rom.
Mart. ; Boll. Acta SS. Oct. i. 59). RENUNCIATION [BAPTIGM, [C. H.]

## RENUNCIATION. [BAPTISM, p. 159.]

## Repairs. [Cuurches, Maintenance of,

## REPasts. [Meals.]

REQUIEM. The Roman service for the cead hns acquired this name from its proper ant hem beginuing with the words, "Requiem seternam dona eis, Dumine " (see 2 Esdr. V'ulg. 4 E. ii, 34). The versicle was not put to quite the same use within our period, bite it appears as one of several little chapters ("capitula," Murat. Lit.
liom Rom. 1 1. ii. 2I3; "rersuum capitella," $O_{\mu} p$ p. Greg. M. v. 23, ed. 1615) said after the prayers and psalnss, "in Agendu Miortuorum, quando Anima egreditur de corpore " Mur. u. s.). In this use it is probably ante-Gregorian. Ja the Gelasian sacramentary only one capitulum is indicated, thus: "Dic CÖp. In memoria aeterna" (Mur. u. s. i. 749); but as tre othices were then committed to incmory, serersl well-known versicles may be understood undex this brief
referes " " P eneuce, In the later Gregorian antiphonary, of the of the Mass for the departed (Antiph. Greg. in
Pamel. Liturgica, ii. 175). Pamel. Liturgica, ii. 175). [W. E. '. .]
REREDOS (Fr. retable; Span. retablo). It is shewn by viollet-le-Duc that the altars of the primitive church had no reredos (Dictionnaire raisonne de l'Architccture, vol. ii. p. 34). So long in fact as the bishop's seat was at the back of the altar, it was unlikely that he and the people should have been separated by such a screen. The rise of the reedos dates only from the period when the episcopal scats, and with them the choirs, were established in front of the altars. Towards the end of the 11th century, says the sams writer, they had not in the West yet begur to push the altar bnck against a wall, but they erected upon it a reredos, which was most irequently a movable crection, and was made in metal or in wood. In France none is known earlier than the beginning of the 12th century. France, indeed, was slower to introduce these "parasite ornaments" than other pirts of Europe. And Thiers (Dissert. sur les principaux Autels des Eglisss) eulogizes the devotion of antiquity, which was content to do without "ces nouvel les invertions." It appears from the pages of Viollet-le-Dnc (Dict, rais, art. Autel) that in France the cathedrals were the last to admit the reredos, and the longest preserved the ancient traditions of the altar.
In Spanish it appenrs that the term retablo Was applied to the altar itself. The council of Elvira (A.D. 305) by its thirty-sixth canoo enacted that pictures onght not to be in a church. Ferdinand de Mendoza writes a treatise on the canons of this council to Clement VIII. In the third book of it (upon the canon in ques. tion) he hns the following: "Hinc fit probabile antiquitatem et originem eornm altarium (quas Ifispani Fictatlos vocant) Hispaniae deberi, cum tabulis potius quam parietilus episcepl nostri sacrus imagines religionis ergo piagi voluisse hoc ipso decreto vldeantur" (ap. Labbe, i. 1239c,
ed. Par. 167I).
[H. T. A.]

RESERVATION OFTHE EUCHARIST. Our carliest extra-scriptural account of the celebration of the l.ord's Supper says: "The daacons communicate each of those present. and carry away to the absent of the blest br 1 and wine and watar" (Justin Martyr, A.D. I40, Apol. i. 65). This liberty was necessary during the persecutions of that age. From other writers v 3 iafer that those to whom the Eucharist was taken at home were not bound to consume it immediately, or all at ouce, but might reserve a part, or all, for future occasions. In the course of time this liberty was ext:nded, and we find persons present at the celehration themselves taking away and reserving of the sacred elements. Tertullian, at Carthage, 192, adviscs some who fenred to break theer fast by communicating, to "take the Lord's body and reserve it," until the fast was o"er (De Orat. 19). The same writer speaks of a Christian woman as partakiug of the sacrament at home, "secretly before all food" (al CXx. ii. 5). This seems to imply a frequent, perhan" daily, reception of the reserved Eucharist. St. Cyprian, bishop of the sume city, A.E. 251 , tells the story of a woman who, "attempting to open with unworthy hands her casket in which the holy of the Lord was stored, was deterred by a fire rising out of it " (De Lapsis, 132, ed. Brem.). The murderers of Tharsicius, a deacon of Rome, 257, found him "sarryjug about him the eacraments of the Lord's body "(Damasuss, Carm. 35; Surius, Aug. 2, Acta Stephani, p. 13). So some Christians in darger at aea have with them "the divine sacrament of the faithful " (Ambr. de Excess. Fratr. i. 43). The sister of Gregory of Nazianzum, praying for restoration to health, mingled with her tears "whatever her haud hal treasured of the antitypes of the precious body and blood" (Greg. Naz. Or, viii. 18). St. Jerome, A.D. 398, speaks of a poor bishop as "carrying the Lord's body in a wicker basket, His blood in a ressel of glass" (Epist. 125 ad Rust. § 20); and of some who, deem $^{2} \mathfrak{l}_{l}$ hemselves for a special reason unfit to go the "arch, inconsistently communicated in private ol: $\cdot$ same day, obviously of reserved elements (Eip. 48 ad Pammach. § 15). St. Basil tells us that "at Alexandria and in Egypt the laity for the most part had every one the communion in their own houses" (Ep, 93 ad Cacs. Patric.). It was thus that provision was made for the communions of moaks, nuns, and hermits: "All those who dwell alone in the desert, where there is no priest, keep the communion at home, and receive it at their owu hands" (ibid.). We might gather as much from an instance in Palladius, 401 (Hist. Laus. 61). In 527, a law of Justinian orders the appointment of an approved presbyter or deacon to "carry the holy communion" to monks and nuns (Novell. cxxiii. 36).

Abuse,-Reservation in private houses naturally led to abuse, especially when persecution had ceased. St. Augustine, in 430, mentions a case in which "a poultice was made of the Eucharist" (Cont. Julim. iii. 162). Some heretics pretended to communicate publicly, hut took all away with them from one wrong motive or another (Cono. Caeseraus. A.d. 380, can. 3; Conc. Tolet. 400, ean. 14). Later, the Eucharist was abused to witcheraft (Caesar. Heisterb. Dial. Mirac. ix. 6, 9; Conc. Later. iv. can. 20, \&c.).
Prohibilion.-Abuse led to suppression. Prohibition.-Abuse led to suppression. The
earliest prohibition, if it be assigned to the right age, is that of an Armenian canon of the 4th century, which generally forbids presbyters to "take the Eucharist from the church to the houses of laymen, and there impart to them the sacred bread" (Canones Isanci, in Mai, Script. Vet. Nov. Coll. x. 280). The council of Saragossa, 380: "If any one is proved nut to have taken the grace of the Eucharist in church after receiving it, let him be anathema for ever" (can. 3). By the council of Toledo (above) it was decreed that for thiz offence a person should be "expelled as one guilty rf sacrilege."

The only certain instance of reservation by a lay person with which 1 meet after the 5 th ceatury, occurs in the Pratum Spiritude (79) of John Muschus, 630. He mentions, howe ver, that the sacrament had been laid up in the house "according to the custom of the country" (Seleucia); from which we should infer that it was at least alnost extinct elsewhere. But bishops, priests, and monks continued to reserve. Thus we rend of a bishop, Birinus, of Dorchester, who carried the Eucharist wrapped in his pall ( 1 itn, Surius, Dec. 3), and of pricsts who, as was "then the custom of many, carried it as a safeguard by the n: " 1 ta Laurcntï, 7, Sur. Nov. 14), and of a $1 . . .$. : who was able to send it to another at a dist._- (Joan. Mesch. Pr. Spir. 29). Greek monks (Arcudius de Concord. Eccl. Uc. et Or. iii. 59), and the bishops of Rome (Lorinus, Comm. in Ps. lvii. 2), have retained to modern times the custom of carrying it on a journey.

Various Uses.-The reserved sacrament was used in communions of the Prisanctified (p. 1696), as a token of inter-commuion [EULMata, Vol. I. p. 628], as Fermentum for other celebrations (I. 668), for the communioa of newly ordained priests (669), for deposition in tombs [Onsegures, § six., p. 1434], for the consecration of churches and altars, and for the cummunion of the cick. The two last-named uses we propose to consider here.

Deposition in Altars.-It was probably in the 7th century that the chureh of Rome introduced the practice of depositing, at the dedication of $s$ church, portions of the consecrated bread under or in a cavity made in the mensa of the sltar. Owing to the lateness of the extant MSS. culy one Roman pontifical now known, viz. the Colex Ratoldi, prescribes this rite: "Ponat tres portiones corporis Domini intus et tres incens"" (Sacram. Gregor. Menard, n. $580 ; O_{p}$. Greg. M. iii. 436, ed. Ben.). In the Roman books this practice was payt of the order of consecration; but when the English borrowed it, they treated it as a separate rite, to be observed after the consecration. Thus the council of Ccalchythe, 816, having directed that "all be performed in order as in the service book," adds, "Aftervards, let the Eucharist which has been cousecrated by the bishop at the same service be inclosed with other relics in a casket, and kept in the same basilica" (can. 2). On this principle we fiud the order for the inc ${ }^{\prime}$ rure of the sacrament an addition or append:: early Euglisl ${ }^{\circ}$ $\because e$ forms of dedication in the York, 73:-76 fornerly prese:, s1. Sce that of Eighert of Comerly prese:, unièges, now No. $\begin{gathered}\text { tha } 2 \text { la }\end{gathered}$ the public library .t Ruuen (Mart. u. s. ii. 254), which is assigned to the latter part of the reigo of Charlemagne, and the pontitical of St. Dun-
atan, 961 (ib. 2057 expressly ascribe "Here begins the Relics in the holy of Cealchy the ( $u$. s an opinion that th tant than the rel The former says: other relics, yet m because it is the

Not one of the F this rite is earlier tury, to which per Rheims, Noyons. a 272). It is tomal id century (ib. 243). mayy, as we learn of the 11th centur later history and su ristica, 917-918, ed For the Sich.-A Jnstin Martyr tells in the 2nd ceatury sickness, but we ean reserved by the ce aike. As the primi private celebration bably done at a re near the begianing of a dying man who municate him, and have becu reserved, (Hist. Eocl. vi. 44). same century permit hibition already quut ness." When St. A priest, warned of his to him (Paulinus, in picus, A.D. 597, ant "sought to receive $t$ h in the night, aud th roservation is aecessar Hist, Eecl. 83). Aften the practice are very ordered by a coun il that "the sacred obl risticum of persons Diseipl. Eccl, i, 70).
Reservation in both a tumult at Constant entered the place " wl stored up, and the mon spilt on the garment (Chrysost. l'pist. ad sea had "the body an with them " (Greg. M. Mary of Egypt, when "in a small cup a port and preeious blood" ( Apr. 2). The same thit (Slabill. praef. i. in Sace ii. 9 , Boll. Mar. 2), and Outh. x. 6) in the san orders the sick to be " and blood" (Regino de words of delivery in eve nion of the sick during $t$ cootaries recognize the the reserration, of both blood of tho Lard be a like (Capit. 2, Theodulfi, od. 2; Book of Deer, 90 ; the 4th byters to $h$ to the them the i, Scrip. of Narao to have rech after rer" (can. e) it was should be
tioo by a 5th cene (79) of ever, that monse "acSeleucia); as at leart s, priests, s we resd ho earried t: , Surius, "thell the ard by the 4), and of ather at a ). Greek Uc. et Ur. (Larinus, to modern ourney. ument was Tified (p. [kiviohia, other cele1 of newly $n$ in tombs onsecrationa commanion we prepese
ably in the intreduced ication of a nead ander the altar MSS. coly . the Cudex $t$ tres per es incensi" $\%$ Greg. M. books this onsecration; they treated ed after the Cealchythe, erfurmed in : Aiterverds asecrated by nclosed with in the same : we fiud the rent an addication in the of E.ghert of ; Soc.), that $\pi \mathrm{N} 0.3 \mathrm{~A} \mathrm{Z}$ In u. s. ii. 254), of the reign of St. Dab
stan, 961 (ib. 257). The two latter pentifienla expressly aseribe this rite to Rome in the heading, "Here begins the Order of the Deposition of the Relics in the holy homau Church." The counell of Cealchythe ( $u$. s.) and SI. Dunstan (u, s.) imply an opinion that the Encharist was more important than the relics generally inclosed with it, The former says: "If he is not able to inclose ether relies, yet may this profit more than all, because it in the body of Oar Lord Jesus Chrlst.'
Not one of the French orders which prescribe this rite is earlier than the end of the 9 th centary, to which period belong the pontificals of Rheims, Noynns, and Seus (Mart. ii. 260, 261 , 272). It is tonud in many later down to the 15 th century (ib. 243). It was practised also in (iermany, as we learn from a Salzburg pontifieal of the 11 th centory (Mart. u. s. 243). For its Ister history and suppression, see Notitia Eucharistica, 917-918, ed. 2.
For the Sich-Ameng the absent to $n$ hom, as Justin Martyr telly as, the Eucharist was seat in the 2nd ceatury w uld be some absent from sickness, bat we cannot aay when it began to be reserved by the celebrant expressly for their sake. As the primitive chureh had no othice of private celebration for the sick, this was probably done at a very carly period. Eusebius, near the beginning of the 4 th century, tells us of a dying mas who eent for a priest to commuaicate bim, and the Eucharist, whiei mant have beea reserved, was taken to him by another (Hist. Eocl. vi, 44). The Armeninn canon of the same century permits one exception to the prohibition already quoted, viz. "on aceount of siekness." When St. Ambrose was dying, 420, a priest, warned of his state, oarried the Eucharist to him (Paulinus, in Vit. S. Ambr. 47). Philippieus, AD. 597, anticipating a violent death, "sought to reeejve the body of the Lord." It was in the night, and the danger audden, so that roservation is necessarily implied (Anast. Biblioth. Hist. Eccl. 83). After this period testimonies to the practice are very frequent. It is expreasly ordered by a coun il of Tours, cited by Regino, that "the sacred oblation be laid up for the viaticum of persons departing this life" ( $D_{e}$ Disciph, Eecl. i. 70).
Reservation in both Kinds.-We read that in a tumult at Constantinople, A.D. 403, soldiers eatered the place " where the holy things were stored up, and the most holy blood of Christ wa spilt on the garments of the said soldiers" (Chrysest. EPist. ad Innoc. 3). Travellers by sea had "the body and blood of the Redeemer with them" (Greg. M. A.D. 590, Dial. iii. 36). St. Mary of Egypt, when dying, A.D. 629, received "in a small cup a portion of the undefiled body and precious blood" (l'itta, iv. 34, in Bolland. Apr. 2). The same thing is related of SS. Odilia (Mabill. praef. i. in Suec. Bencd. iii.), Chad (Vita, ii. 9, Boll. Mar. 2), and Cuthiert (Bede, Vita $S$, Cuth. $x .6$ ) in the same century. Bede, 701, arders the sick to be "refreshed with the body and blood" (Regino de Disc. Eccl. i. 119). The words of delivery in every order for the commuwion of the siek during the 8th and twe following ceataries recognize the reception, and thorefore the reservation, of both kinds: "The body and blood of the Lord be unto thee," \&e., nnd the like (Capit. 2, Theodulfi, Baluze, Miscell. ii. I04, od $2 ;$ Book of Deer, $90 ;$ Liler de Arbutínott, pr.

## RESERVATION

1787
Evix., xxii.; Martene, u. s. i. vil. 6, n. 3; Not. Euch. 1022). Even in the IIth century we find the priest blood," \&c commuaicate him with the body and seem that in the 9th 8. ord. 15). Yet it woold leeted to resere 9 th century some already negTours already cite the wine, for the caanon of for the sick to be " orders the oblation reserved [Spoon, Eucharistic] be able trathfully to say to the sick, "The body
and blood,' "\&c.
The reserved Eucharist is sometimes spoken of simply as "bread" (Tert. ad Ux. ii. 5), or "the body," \&c. (Jerome, E:p. 48, ad Pammach. § 15), but we eanot infer from this that the bolly only was ever reserved at the time, for we find this langange used of pablic as well as private communions, and all acknowledge that the firmer were invariably in both kinds, With Tertullian (de Orat. 14) and Jerome ( $\%$. s.) " reception of the body" is the public reception in church, the equivalent of which, in the Armenian canon before cited, is "drawing near to the brend."
Ia the Greck eliurch the practiec of intinetion has kept up the reacruation of the blood to this diay. The consecrated bread being "broken into sulficiently tes [culled Margurituc, or pearls], and crated crated wine, they take them out of the chalice, and dry them in a small dish set under a pan of coals, and thea put them into n pyx or box to be reserved " (Smith, Grech Church, 162; Leo Allat. de Recent. (ir. Templ. 145). This is done on Maundy Tharsday, and the particles so treated arrve for the aliturgie days of Lent, and for the
siek.

The Renewal of the reserved Eucharist.-Few netices of this occur within our period. The earliest ia in a canon of Isaae III., an Armenion eatholicus of the 7th century, by which the Eucharist is to be reserved "only from Lord's day to Lord's day, or from saerifice to saerifice" (can, 9, Mai, Script. V. N. Cull. x. 301). In the West the canon of Tours, preserved by Regine, 906, aays: "Let it always be changed from one third day to another" (u.s.). Later rules vary from a week to a month (Not. Euch. 915).
The Vessel containing the reserved Sterament. When this was taken home, during the age of persccution, it was placed in a casket, which St. Cyprian (de Lapsis, 132) calls Arca. Turris was the common name for the vessel in which the Fermentum was kept in ehurches from the 6th century downwards, at least in France, beeanse "the Lord's sepulchre was eut in the rock into the likeaess of a tower" (German. Paris. a. o 555, Expos. Mf:ss. Brev.). See enlleged will of Remigiua, 533, in App. ad Litury. Gall. 466 ; Greg. Tur. de Glor. Mart. i. 85. Wemantius Fortunatus hata a poem on such a turpis (iii. I3) A Benedictio Calicis et Patente et Turris oceurs in the Besançon sacramentary ( $\mathrm{M}_{\mathrm{us}}$. Ital; i. 389). In the 8 th century we find this vessisel called capsa at Rome (Ord. Rom. i. 8, 10). See Capsa. Pyxis, afterwards univertal, scems to have come inte use in the 9th tentury. "Every presbyter shall have a pyx or vessel worthy of so $\varepsilon^{\text {rent }}$ a sacrament, in which the Lord's hody is to be carefully kept" (Cone. Turon, in Regine, De Discipl. Ecd. 1. 70; aee also the Artieles of Visitation. p. 6 , ed. Baluze; Admon. Synod. Leon.

## RESIDENOE

RESIDENCE
iv. ; Lutt. Conc. vlii. 34). Columba whs another name. Perpetuus of Tours (471) in his will spenks of a peristerium (the canopy over the columba), and a zilver dove for a repository" (App. Opp. Greg. Tur. 1319). See Dove. Yet another was Chrismale (Missale I'rancorum in Lit. Gall. 316). See Chbismal. A later name, which we find in England, Ireland, and France, wus cuppa (Hist. Episc. Autiss. 57, in Mrrtene do Ant. Lecl. Rit. i. v. 3 n. 8; Instructio Decanorum, Synodi Meldensis, in Mart. et Dur. Thesanr. Anecd. iv. 930 , \&c. See Ducinge in v.). Cisurinm, originally the name of the raulted canopy over the altar (see Vol. I. p. 66), was also used in this sense (Chron. Centul. ii. 10, iii. 3, in Dach. Spicil. iv. 467, 480, 487). The Oreeks keep the ennecrated brend reserved for the sick lo a bex which they call the dpToфopiov, or breadho!der. "This bex, whether of silver or woed, is put up into a silken case, the better to defend what is inclosed from cobwebs, or anything that may defile it, aut is hung up usuatly behind the altar against the "all, with "lanp or two, for the most part, lauing hiforn it" (Sinith, Greck Church, 162).
[W. E. S.]
RESIDENCE (Th smanta Parochorem). There are many (rofs. both its the decrees of conncils and in ingiral edicts, that the evil of non-resilence on the part of the parechial clergy had made itself felt from the earliest times as an evil which required to be strictly guarded against. At the council of Sardica, A.D. $3+7$ (c. 16), complaint was mads that the presbyters and deacons of the regien round Thessalonica were habitually attracted by the seductions of the capital city, and induced to take up their abode there for an unreasenable length of tim The council therefore extended to the parochial clergy the decree that had been sumide about bishops (c. 12), that they should no ${ }^{3}$ nbsent from their parishes more than three Sundays. The council held in Constantinople, A.D. 692 (Conc. Quinisex. c. 80), prohibited any of the clergy or laity from being absent from their parish church for more than three Sundays, except under plea of necessity. In case of disobedience, the clergy were to be deprived of their prefernent, and the laity excommonicated. Justinian (Sovell. exxiii. 9) includes all the clergy in the law which forbade bishops to be absent from their see for more than a year except on imperial business. Gregory the Great (lib. iv., Indict. 12, Ep. 13) commends a sentence of deposition which had been passed upon a presbyter who had been absent from his parish, but adds, that the presbyter asserts that he had duly obtained leave of absence from the bishop, and been unavoidnbly detained by illness. He therefore directs that a fresh examination should be made into the circumstances of the case. A capitulary of Charles the Great (V. c. 329).complains that bishops, priesta, and deacons, from motives of gain or pleasure, were in the habit of travelling to distant parts of the country, lenving their parisluer 'estitute of the means of grace, and neglectin 'L suties of hospitality, and strictly forbida the , tive except in eases of inevitable necessity: The fourth council of Paris, A.d. 829 (c. 29), recites in strong terms the evils caused to country parishes by their clergy being sent from them to transact legal business
for their bishops. At a council held at Rome, A.D. 853, Lee 1V. complained that a certain Austasius, a cardinal priest ("p "eslyter cardiais nostri") had been absent from his church for tives years, although repentedly cited to reside. The sentence of the ceuncil was that Arastasius should be deposed.

Ihuring Pestilence.-It mpears ro lave bees reckoned ns shameful for the clergy to lesert their posts in time of pestrlouce, ns in time of persecution, such seasons beturg always regapded ins especial calls to more earaest work, and farourable opporturities for waking impres. sion on the people. A few examples will auffive.

Cylrisu, in his treatise Dc Mortelitate, written on the occasion of a terrible pastilence, recounts the rensons by $s$ hich the faithful were to lo persuade! to remain in the aftlicted ritues, adding, that this aftiond a 4 them a sindad opportunity of returning geol for evil, by suce" whe their persecntore in the hour of their neessity. Gregory Nyssen, in his Life of Greiery Thumaturyus (p. 958 B. Migne, Patrol.) sqeaks of his conduct during a pestilence in the city of Neoenesaren, of the confidence which the sick reposed in his power to drive away the disease by his prayers, and the influence which he gained over the profligate and unbelievers. Eusebius (H.E. vii. 22) gives some fragments of the epistles of Dionssius of Alexandria, in which he speaks of the noble conduct of the Christians of that city during a plague, narrating how they helped in every way, not enly their fellow-citizens, but even the heathen, tending the sick, burying the dead, and in many instances, especially in the case of presbyters and dencons, themselves catching the pestilence and dying. This he contrasts with the conduct of the heathen, whe aveided all communication with the aick, and cast on: their dead inte the roads. Gregory the Great (Epist. viii. 41) urges Dominicus, bishop of Carthage, to remsin at his post during a pestilence, and net only do all he could to nasuage the sufferings it caused, but to make it a time for earnest exhortation while the hearts of men, made tender by fear, were open to receive his exhortations to repentance. That Gregery inculented such conduct, not only by precept but by example, appears in his Life by Jehn the Dencon. It is there stated (i. 39-43) that he took possession of his see while a fierce pestilence wns raging, and ebrountered the evil with processions mil publio meetinga for prayer ; that during one of these meetings eighty people died, but that Gregory never ceased from prayer and supplication till the plague wha stayed. Gregory of Tours (Hist. Franc, viii. 2) relates that Snlvius, bistop of Alby, in Narbonne, remained at his post when the city was devastated by lestilence, urging the people to repentanc nand prayer; and again (id. ix. 22) tbat The like occasion, remair Victor with the fer. the pestiler in ear tion. The sis in tho recits? their decrees the bishops of attending by ths country.

RESPONSOI psalmi), a techn portiens of psali between the lect the church. Sjue arranged accordin Radulfus snid: brevia responsori parvas horas, ut nomam, et complet sumuntur excepta Liber, Prep. xii.) their order and to ontury are laid Antiphon. lib. ce. 7 frequently used to Interposed bet ween and which are Tract, \&e. in the "responsorium" is throughout the priutel in Pamelins Litury. Aleman. Erudit. Theol. i. 18 passage from Scri psalin er canticle, f verses was substit The use of a wh Armenian and Coptt Anc. Lit. pp. 145, 1 the old Gallican r hymn of Zecharias song of the three lection.

1. The title "resp to the antiphounl assamed in the mode of versicle and resp quod uoo canente che (Isid. Hisp. de Eco. desiuente id alter re de Institut. Cleric. I. natim cantatur, un sorium " (Hugo a S 18). Accerding to derived from the res preceding lesson, " (Alcoin de Div. Ofi. e tur enim a respondend et laeta laetis deben (Rupert de Div. Offic. interpreted to repres alleluia which follow tenplative life (Ama Other mystical mean great length (ibid. ii between antiphens on mode of singing. "Inte hoc differt quod in versum, in antiphonis chori " (Raban. Maur. 2. The date of the Boria" into the litur, sccaracy. They were sufficient evidence, said the Italians, as antiph Greeks (Raban. Maur. supposition which is p Latinity of the term by known. Allusions to suthors and document prove their use at vario unbelievers. 3 fragmenta exandria, in fuct of the gue, narrat.5, not only ne heathen, and in many f presbyters e pestilencs the conduct mmuaication lead into the st. viii. 41) je, to remain not only do ga it caused, exhortation ider by fear, ns to depentach conduct, le, appears in there stated n of his see , and earounand pablio one of these that Gregery plicatioa till f Tours (Hist. us, bishop of is post when lence, urging $r$; and again irseilles, on a hurch of St. anteuched by tor its ressaedo, A.D. ti93, gs, alfixed to 79) notes that ovented from aging in their
[P. 0.]

RESPONSORIA (or psalmi responsorii, or psalmi), a technical name for the psalms or portions of psalms which were said or sung between the lections in the various athees of the church. Speaking of the divine othice as arranged according to the Hours ln the Breviary, Radulfus said: "Sunt etiam in otheio divino brevia responsoria, quae in officio Romano ad parras horas, ut ad primam, tertiam, sextam, nonam, it completorium dieuntur, et de psalmis sumuatur excepta prima," \&c. (De Can. Observ. Liber, l'rop. xii.). Minute regulations as to their order and form in the Hours in the 8th onatury are laid down by Amalarius (do Orrl. Antizhon. lib. cc. $71-80$ ). But the term is more frequently used to denote those pisalms which are interposed bet tween the lections in the Ordo Miss ve, and which are represented by the Grimanl, Tract, \&e. in the modern mlssal. The title "responsorium" is employed instead of gradual throughout the antiphonary of Gregory, as printed in l’amelius (Liturg. ii. 62-176; Gerbert. Litury. Aleman. i. 308 ; Hugo a S. Victore, Erudit. Theol. i. 18). It was originally a loag passage from Scripture, consisting of a whole psalin or canticle, for which an extract of a few verses was substituted at a very early date. The use of a whole psalm survives in the Armenian and Coptic liturgies (Hammond, C.E. Anc. Lit. pp. 145, 199), and was exemplified in the old Galliean rite by the position of the hyma of Zecharias before the first, and of the song of the three children before the third lection.

1. The title "responsorium" is said to be due to the antiphoaal form which these psalms assumed in the mode of singing, and to the form of versicle and response, "vocata hoc nomine quod uno canente chorus consonando respondeat"
(ssid. Hisp. de Ecc. Offic. j. 8), "quod elio (lsid. Hisp. de Ecc. Offic. i. 8), "quod alio desinente id alter respondeat" (Rabanus Maur. de Institut. Cleric. i. 3i3), "quod quoniam alteraatim cantatur, unde et nominatur responsorium " (Hugo a S. Victore, Erudit. Theol. i. 18). According to other rituals the term is derived from the responsory answering to the preceding lesson, "quod a cepite repetatur" (Alcuin de Div. Offi. ed. Hittorp. p. 69). "Dicuntur enim a respondendo ; tristia namque tristibus et laeta laetis debemus succibere lectionibus" (Rupert de Div. Offic. 1. 15). It was mysticnlly iaterpreted to represent the actiye life, as the slleluia which followed it represented the contemplative life (Amalar, de Ecc. Offic. i. 35),
Other mystical meanings ere worked out at Other mystical meanings are worked out at
great length (ibid. iii. 11-14). The difference great iength (ibid. ini. 11-14). The difference
between antiphons and responsories lay in the mode of singing. "Inter responsoria et antiphonas hoc differt quod in responsoriis unus dicat versim, in antiphonis nutem alternent versibus chori " (Raban. Maur, de Instit. Cleric. j. 33).
2. The date of the introduction of "responsoria" into the liturgy cannot be fixed with accuracy. They were popularly, but without sufficient evidence, said to have been invented by the ltalians, as antiphons were invented by the Greeks (Raban. Maur. de Instit. Cler. lib. 1), a supposition which is perhaps based on the late atinity of the term by which they are technically known. Allusions to them in the following authors and documents, Easterir and Western, provs their use at various early datea, and justify
the placing of their introduction by Amalarius " longo ante tempore," or by Martene, " ab ipso evangelii exordio" (Euseb. Hist. Eices. ii. 17, interpretante Rufino; Ambros. al Murce'linam; Angustin. in Pruefat. ud Psalnos 46, 99; Chrysost. Hom. 36, in 1 Cor. ad finem. ; Sozomen Hist. Ecc. v. 19 ; St. Benedicti legula, c. ix.).
3. The normal portion of the "psalmus responsorius" was between the lections in the breviary affices, and between the kpistle and Gospel in the Liturgy. This was the case in the Roman liturgy pussion, in the African (Augustid. Serm. x. di lerb. Apost. tom. v. p. 839 ; IIom. $x$ xiii, de lerb. Dum.), in the Gallican (Gerinani. l'aris. Expos. Breris. § 7); but in the Nozarabio liturgy, where, as in the Gallican, three leetions oceurred in each misss, the full responsoi'y intervened between the first (lectio prophetica) and the second (apostolus).
4. The psalmus was originally aung by a single cantor, afterwards by several cantors, the response being taken up by the whole choir (Urdo Kom. i. § 10 ; ii. §ु 7 ; Maban. Maur. de Insitit. Cler. ii. 51); but there was son e variety of custom ou this point. According to the ordinary rule a lector was chosen for this otfice. "Praccentor psalmi responsorii usitatius ex ordine erat lectorum " (Thomasius, in Praif. ad Rom. Antiphon.). In the Anglo-Saxon churech it was suag by a priest (Theodore, I'enitent. ii. 11) or a layman (ibid. i. 10). In the Gallican church by a deacon (Greg. Tur. Hist. Franc. viii. 3) or by children, "nisj tantummodo responsorium quod a paryulis canetur" (German. Paris. Expos. Biev. § 7).
5. It was sung on the step from which the epistle had been read (Ordo Rom. ii. 7), whence its more modern and familiar title of Gradunl. It was said or sung originally by heart, but at a later period the responsories were collected together in a book called the Respunsuriule. The arrangement of its parts differed slightly in Rome and Gaul (Amalar. Prologus de Ordine Antiphon). It was sometimes prefaced by an announcement of the passage of Scripture from which it was taken (Cassiodorus, cap. ii. I'refat in Psainn.), and was usually followed by the Gloria Patri, according to the direction of the rule of St. Benedict (for Nocturns) and of the fourth council of Toledo (can. 15), which also alludes to its permitted omission in the case of the penitential psalms (can. 16). The cautor was vested in an alb, as we may gather from the twenty-third cnnon of the council of Laodicea, which forbids his wearing a stole, and from the eleventh canon of the aecond council of Bracara, which forbids his wearing ordinary dress. For further information the reader is referred to Gradual, Tract, \&c.
[F. E. W.]
RESTITUTUS (1), May 20; natale commemorated at Rome on the Vis furelia (Nart. Usard.; Hieron., Notiker., Vet. Rom.; Boll. Acta SS. Mai. vii. 10).
(2) Aug. 23; commemorated at Antioch (Mart. Usuard.).
[C. H.]

## RESURRECTION AND LAST JUDG-

 MENT. It is difficult to say with certainty how far representations of this tremendous subject really belong to early Christian art, that isto say to that period of it which ends with the

## 1790

RESURRECTION
death of Charles the Great. Though many of the grent mosaics after the 6th century repreent the Lord in glory, attended by saints, they do not, as at periods nearer the midlle ages, set forth His sentence on the wicked or the righteous. That of the Duomo of Torcello is probably the earliest remaining instance on a mural scale. The various sketches of the condemnntion of the wicked, and the very numerous hells of the Utrecht Pbalter, are no doubt prior to them. The Psalter of Athelstan (late 9 th century) has its concourse of saints and glorification of our Lord, which quite anticipntes the crowded madiaeval-Gothic Paralises.

Lord Lindsny refers the great judgment mosaic of Torcello to the 12 th century, when a renction or rcuascence of Byzantine art took place under the Comneni. Its Inferno has much ghastly imagination in the representation of the Gea, Amphitrite in person, giving up her dead, the worms writhing from fleshless okulls, \&c. This, with the varieties of torture represented in the smaller compartments, would be almost decisive as to its late date; but Prof. Ruskin and the Marchese Selvatico appear to think it probable that this mosaic, or parts of it, may have been among the decorations of the original island-church of Torcello, built in A.D. 641. (See Appendix to Stomes of Venice, vol, ii.) If the mosnics are really 7th century, they are, as far as the present writer knows, unique as to aubject and treatment for that time; and their ghastly imagery would aeem to indicate a later date. They certainly anticipate the imaginations of Giotto and Orgagna, as the lattor influenced the works of Michel Angelo in the Sistine, by his frescoes in the Cnmpo Santo of Pisa. There is a peculinrity noticed by Prof. Ruskin in the Torcellese artist's conception of the everlasting fire, not as a conflagration or fiery prison-house, or personified monster, as in later days, bnt as a red stream issuing from beneath the throne of God. It is suggested under Torment, Place of, that the representation of an actual mouth of hell, so common in the middle ages, may be derived from the

## RESURRECTION

tion of the Last Judgment nt Mount Sinni ; and tha oue or two at the convent of Mar Snba seem of late date. There are many at Mount Athoe, bnt Mr. H. F. Tozer consilers them entirely or of our period. In Messrs. Texler and Pullan's Fiyzantive Architecture, p. 41, menti.n is mple of severul last judgments, none at all etuly. The subject is said in this work to be entirely Byanatine, and derived from Egypt, to be in frat a repetition of the psychostasis of antiquity. The sculptures in tympana of church porches in the Went during the 13th and 14th centuries are very frequently of Byzantine dorivation.
A henthen painting of judgment, or presentation of the soul after death to the lower jowers, has been found in the catacomb of St. Iruetestatus. (See Perret, i. 73.) "Diespiter" and "Mercurius Nuntius" are named in it, as nlso Alcestis. See also the "Inductio Vibies" in the Gnostic catncomb (Parker, Appondix to Catacomsh, p. 174 ; Perret, vol. i. No. 73), which certainly represents the presentation of the doad Vivia to some assembled divlaities.
[R. J. T.]

## RESURRECTION OF OUR LORD. See

 Crucifix. This subject forms part of severul of the early crucifixions. There seems to have beea a feeling on the part of scribes or their putrous that the true impression of the event of the Lord's death could only be given in one view with His victory over death. The unnexed woodcut (No. 1) is a striking ropresentation of the Resurrection from the Rabula MS. in the Laureatine Library at Florence. As suhjects drawn from the pnssion of our Lord are very rare in early Christian art, it is not very surprising that His resurrection does not occur often. The following examples, given by Rohuult de Fleury, L'Évangile, vol. ii. ppl. 92, 93, 94, will amount to a tolerable list.In sculpture, a well-known Lateran sarcophagus of the 4th century gives the monogram, inscribed in the circle of a victor's wreath of bay or clive, and elevated on a large cross, whicb forms its upright $P$. Two sidiers resting on their ahields are placed beneath its arms.


No. 1. Resurrection, MS, of Rabnl. (From Aasemanl's Catalogua Bibliothecre Lanrentlanaa.)
roaring mouth or passage from the infernal regions described in the rision in Plato's Repullic, bk. x. ; but ite not being found in this mossic may render the connexion less plausible.
The present writer remembers no representa-

Tartigny mentions a lamp figured by Giorgi, de Monogrammate Ciristi, p. 10, of nearly the same devics, with the addition of a tablet with the motto of the Labarum, EN TOVIITONIKA; also a marble tomb at Nîmee, and a sarcophagus
at Solasons (Le I Rohault de Flee similar sarcopha the upight mon the cross. See a from a Vatican s. private palace in


No. 2. Bymbolio Rear
Tha 6th century de Fleury, ii. pl. resting on their shie of the Maries abor squere building, surm ond supported by doors (the other is broken), there scem Rasing of Laznrus, la pl. 94 he gives $t$ st Munich ; one of of St. Mary Magdal cases by the angel of attnehed to an 11th thiaks they may pr Cherles the Great.
In mossic, the ch Città st Ravenna, is of ( R . de Fleury, pl. example the sepulchr temple, a poristyle, dome reof. The brol eatrance. An angel aimbus and wings, aldresses two women, violet tunic and brown
Besides these, Marti containing this subject; of St. Maximin (Monum is from the sarcophagu (Buggti, Mem. di S. Ce gires a woodeut of it. napkin or grave-cloth served by St. Peter and the other sees the ang tepalchre-which is cir doorwar, and obtusely appears to St, Thomas a
Fiaolly, there is a resu quaries scat by St. Greg linda of Lormbardy (Mozz
97). St. Mary Magdclene
;inai ; and Saba seem Athos, bnt ely or of 1 Pullan's an is mate eturly. The e entitely , be in fact antiquity. porches in aturies are en. r presenta. er pisens, t. Fraetexiter" and it, us also ises " in the , Catacom? th certainly ad Vivia to [R.J. T.]

ORD. See f screral of o have been air pattens rent of the n one view he annesed presentation MS. in the As subjects rd are very t very sur( not occar a by Rohault $92,93,94$,
in sareephs. menogram, a wresth of cross, whicb 5 resting on its arms. of nearly the I tablet with VIITO NIKA; I sarcephagus
at Soissons (Le Blant, Inscr, de la Gaule, p. 304).
Rohault de Fleury Rohault de Fleary speaks of a fragment of a amilar sarcophagus in the Vatican, which bears the oplight monogram, ornamented, and without the cross. See also Aringhi, 1. 311, a drawing from a Vatican sarcophagus which belonged to a
private palace in his day. private palace in his day.

\$0. 2. Bymbolic Reeurrection, Barcophagas in the Lataran.
The 6th century ivory of the Vatican, Rohault de Fleury, ii. pl. 92, represents the aoldiers resting on their shields as supporters, with two of the Maries above them. The sepulchre is a squsre building, surmounted by a Lombard cupola and supported by two pillars. On one of its doors (the other is omitted in the carving-as Rraising of Lazarus, treate be bas-relief of the ln pl. 94 he gives two 8th century ivories, st Munich; one of the three Maries, the other of St. Mary Magdalene alone, greeted in both cases by the angel of the resurrection. They ara sttached to an 11th century evangeliary, but he thinks they may probably be of the time of Charles the Great.
In mosaic, the church of S. Apollinare nella Cittd at Ravenna, is the only example we know of (R. de Fleury, pl. 93, 6th century). In this exsmple the sepulchre is a regular Greek circular dome re, a peristyle, with architrave and flat dome roof. The broken door leans across the entrance. An angel sita on the lcft, with nimbus and winga, white robe and wand. He aldresses two women, the first of them clad in a violet tunie and brown robe. Besides these, Martigny mentions two tombs of St. Maximin (Monum. de Ste. Madeleine) the crypt is from the sarcophagus of St. Celeuse ane , another (Bugati, Mem. di S. Ce'so, St. Celsus at Milan, gives a woodeut of it. One is pointing to the napkin or grave-clothes, in the cointing to the serred by St. Peter and St. John (1)
the other $\mathbf{x x} .5,5$ ) ; the other sees the angel. On the wight of the doorway, and obtusely gabled a round arehed dorway, and obtusely gabled roof-the Lord Finally, there is a resurrectioner eaint.
quaries sent by St. Gregory the Great to The relilinds ef Lombardy (Mozzoni, Tav, di Stor to Theode07. St. Mary Magdalene prost atrs herself before

REVERSION
1791
the Lord; two trees and a fountain represent the garden ; and on one of St. Gregory's phials or oil vessels, sent at the same time, and how at Monza, fix, p. 516, vol. i.; and a Maries. See CauclMinter, Symolism, part a medallion published by the word ANACTACIC. tab. 1, No. 4; with the word ANACTACIC. The chief Christian
symbolisms of the Resurrection sally-oecurring figures of Jonah, the univerfrequent one of Samson with the and the less (Buonarroti, Vetri, tave 1, fig the gates of Gaza of Lazarus will be found s. $v$. 1). The Raising and the ark of Noah can hardly be the peacock by Ile Fleury) as symbolisms be considered (as to this subject.
[B. J. T.]

## REVENUES. [PRoperty.]

REVERIANUS, June 1, bishop; commemorated at Autun (Mart. Usuard.; Boll. Acta SS. Jun. i. 40).
[C. H.]
REVERSION (Regressus). Instances of securing the right of reversion to a bishoprio are not untrequent in the history of the early
church, sometimes by desire of the other times apparently by the will of people, at bishop, but always under peculiar circume ruling

Eusebius (H.E. vi. 11) speaks of Alexander being appointed coadjutor to the aged Narcissas, biahop of Jorusalem, evidently with the right of succession, and II. E. vii. 32 says that Theotecnus, bishop of Caesarea in Palestine, ordained a certain, making him the episcopate with the intention of Socrates ( $H$ assistant and successor.
heal a schism th. v. 5) shys that in order to Antioch (A.D. 379) in existed in the church of two bishops, Meletius and quence of there being their functlons at the and Paulinus, exercising people assembled the same tima in the see, the sidered worthy to be entrue clergy who were conand bound them by entrusted with the bishopric, of the two bishops an oath that whenever either be pernitted to retain de, the survivor should the see (compare Theodoret note by Vales.) ; and $H . E$. vii. $40 . v .3$, with Paul, the Novatian bishop of 46 relatea how when on his death-bed but requested by his presbysters only permitted, successor.
Sozomen (H. E. ii. 20) says that Maximus, who had been ordnine bibop of Maximus, Macarius, bishop of Jerusalem, was appointed by the people coadjutor and successor to Macarius himself, and in due time succeeded to thacarius
But these instances run contrary to the geeneral intention of the church as expressed in geral decrees of councils. Thus as expressed in the (c. 75) forbid a bishop to ordur Apostolic Canous tions, giving as a reason that any of hia relahereditary succession reason that the principle of into the churession onght not to be introduced
 Antioch, A.D. 341 (ceinet Ti日tval. The council of bishop to consti (c. 23), expressly forbids any successer, and provides (kastây) any one as his if male, shall be void that such appointment, Toledo, A.D. 633 (c. 19), numbers council of clergy disqualified for bishopricsers among the been appoiuted by their predecesthose who have and the fifth council of Paris (c. 2 ) in the see:
bishop durlng hila lifetlme to appoint a successar unless under certain conditiona B184501, p. 998.

REVOCATUS, N1 เrch $?$, com in monated at Tuburbum (Mart. Usumed.) ; rpparentiy the one mentioned in Mart. Sierun. Feh. 5. [C. H.]

RHFIMS, alleged Council of (Remense Conciliuun). A. 1,625 . First mentioned in the history of the ehureh of Rheims by Flolonrd, one of its canons, in the luth century. Aecording to hlm, It was summoned by Sonnatius, biahop of Rheims, attended by forty or more bishops, and passe ${ }^{1}$ twentiotive canens, in which allusion is mude more than once to the synod of l'aris, A.D. 6I5. Nor is their general tone dissimilar. But, according to liurchard and others, it passed twenty-two morn, which he omits, all confessedly the work of the 8 th and 9 th centuries. And these (coupled with the tiventy-one statutes of Sonnatius, ns they are called, which are no less apocryphal), must discredit everything else reported of his episcopate, for which no earlier authentic proof can be had (Mansi, x. 593-604).
liHENO. We learn from Isidore Etym. xix. 23. 4) that rheno is the name of $n$ garment covering the shoulders and chest, and reaching down to the waist, specially inteniled for protection againat the rain. According to Sallust (Isidore, l. c.) it was worn by the Germans. Th derivation is uncertain. We can hardly agree with lsidore, that it is to be found in Rheaus, the river Rhide, because of the use of the garment in the adjaceut country. Another theory connects it with the naine of the reindeer, from whose akin it may have been made. It is perhaps more likely that it is to be connected with $\beta$ 方 $\nu$, so that it would merely mean a sheepskin. See Ducange's Glossurium, 8. v,
[H. S.]
RICHARIUS, Ap. 26, presbyter anl confessor ; commemoreted at Centuln (St. Riquier) (Mart. Usuard., Notker.; Boll. Acta SS. Ap. iii. 441); Oct. 9 (Mart. Mieron.).
[C. H]
RIEZ (in Provence). COUNCIL OF (liegense, or Reginanse Concilium), A D. 439. Caused by the uncanonical act of two bishops in consecrating to the see of Embrun without any reference to their metropolitan or thoir colleagues. It was attended by twelve bisnons, of whom Hilary, bishop of Arles, in whose jurisdiction Embrun then lay, subscribed first. Its eight canons are partly directed against the offenders, and partly to prevent any similar offences in future (Mansi, จ. 1189-1200).
$[i ; E f$,

## RIGAE. [RUGAE.]

RIMAS or RIMNAS, Jnn. 20, ma. reitu Innas and Pibnas, disciples of St. Andrew the apestle (Bas. Menol. ii. 124 ; Cal. Byzant.).
[C. H.]
RIMINI, COUNCIL OF, A.D. 359 (ARIMINENSE CONCILIUM). Two councils, of which the first, that it Pimini, was entirely composed of Western prelates, and an Eastern assembling at Seleucia, the capital of Isauria, were convoked about the same time. There were more than four hundred present, of whom but eighty were Arinns. The Nicene faith was accordingly
racalved, all later formulas rojected, and four or tiva Atian bl. ops condemned. Ten deputies were seut with these derinions to Coustantius, But moanwhile the Acacians proceeding to Conatantinople gained over the emperur, and sent the lnst creed of Sirnium to Limini to joe receired there. At firat the council steadily refused cunpliance, whereupon Ursacius and Valens, two of the condemned bishops, hurried aff to Nicaea, overtook and duperl the deputies that hal beea sent trom Riminh, and then returuing thither theinselves with count Tairus, who hal arilers
 cuuncia, wored it at a subsequent meating to subscribe to this creed, nnt alopt Arinuism. "Ingemnit totus orbis, et Arianum be esse miratus est," says St. Jerome, who summarizes its proceedings (Adv, Lucif. c. 17-19. Compare the locumenta in Mansi, iii. 293-316, and the rliscussion on them in Hefele, ih. 251-361, Eag, Tr.).
[E.S. Yf.]
IINGG. The finger-ring ubed as a aignet gom as far back as very earay Egyptian times. It has continued to be used for the same purpast in all ages down to the oresent day, but: process of time has come tu be employed for other purpeses also. Rings mny indicate ollicial rabk or the espoused or marrieil state, or may be ased as ornaments, or pressed into the service of devotion. Wealthy Christians in $\mathfrak{i}$ : $e \mathrm{e}$ times of the apestles wore gold r'ings (James ii, 2). The Ante-nicens and Post-nicene fathers alike find it necessary to declare against the prodigality of Christians in wearing ringa and gems. (Sen Tertull. de Hab. Muliebr. c. 5 ; Apol. с. 6 Clem. Alex. Paol. lib. iii. c. 11; Cyprian do llib Virg. c. 14; Basil, IIomil. ad Divit. c. 4 ; llievon. Epist. aul I.aet. c. 5). One of the earliest notices of a finger-ring in Church history occurs in the Acta of the Martyrs Perpetua and Felicitas (circa 202 A.D.), where we read that the martyt Saturus drew a ring from off the finger (ansur lam de diyito petiit) of Pudens, a soldier, who witnessed his sulferings, and returned it to him cevered with his own blood (c. 6).

## Christian Rings of Metal set with Gems.

A large number of Christian rings were made to be worn on the finger, more rarely on the thumb, and of these many bore engraved stones, which have conio down to us in greater numbers than the rings themselves. The devices on such otones are described under Gens. The fem ownples which have survived having lut very rurely any peculiarly Christian features, aeed not be dwelt upon at length; three very fiae ones have been just alluded to under (Gams (pp. 713 b , and 722 b , note); one now in thie liritish Sluseum, of massive gold of hexagonal form, is suppased to be of the early part of the thim century, diameter abont 1.5 inches (figured in Perret, Catacombes, vol iv. pl. xvi. n. 4): the second (p. 722, a). perhups:a little later, is ia the possession of Mlonseigneur de Bonald, Carlinal Archbishop of Lyons, also of massive gold, circular, incrensing in thickness towards the bezel, where it is foliated; the rest is irregulat? bu', elegantly corded at intervals, so that it bears some resemblance to a succession of pearis (dinmeter 1.4 inches): the bezel, from which the gem has fallen out, of an oblong qasdran
gular form (lon larger sldea Viv by a palm brane Blant, Inser. ch Martigny, Dút.
whlch is likewise embossed on the al on which a femal is engravel; it is p. 716 b. .)

The following $g$ tioned, with the $t$ when present. A uniform hoop of bezel, raised and sc is surreunded by blas niccelo (a t rej if sented a dol ${ }_{\mathrm{j}}$ ) taker as a symbol 187. ( ) , 49-73): Noct tys (the diameter of ring 11 face of gem : 3. T be of the $p$ dont cent fully figu ed (natt. s Juseo di Palermo, M. de Ressi, Bull. Probably found in S
A beautiful gold flat and widening to ib 1837 among the $\mathbf{r}$ Tusculum, and came Priscess Aldobrandi lazuli bearing an an ayybols of hope an symbels occur separ GEas, pp. 714 and 71 found in conjunction rery fine work, but De Rossi is persuade tions that it is earlie (Bull. di Arch. Crist n. 3).

A massive plain Museum has an on chrisma, the $P$ bein atonke $(P)$. Fort (1860), p. 142

Another very mas: ordinsry subcircular initation of niccolu, the irismn, t'... $P$ sad also with a horizont rection (条) : diamet that of the suborbi
nd four or n deputies custintinas. ng tac Con, and sent be received fused euncus, twe of to Nicaea, thad been ing tnither hat arders timized the merting to t Ariauism. e esse miramarizes its Compare 16, and the 1-391, Eng. [E.. S. Ff.] a signet gens n tirres. (t athe purpost but :. proo ed for other officinal rank may be ased e service of i: :e times of sii. 2). The : alike find it nodigality of gemis. (Seo Apol. e. 6 prian do Itch e. 4 : Hewnd. arliest notices oncurs in the and Felicitiss at the martyr finger (unss - soldier, who roed it to him
ith Gems.
igs were made rarely en the igraved stopes, eater numbers levices on such ess. The few a ring lout very fentures need hree very fise inder Gessi (pp. - in the Britiah ugonal form, is $t$ of the thind hes (ligured in (vi. II. 4): the the later, is in Bonald, Cardi. f massire goilh ss towards the st is irregulart? ralk, so that it :essien of pearis el, from which blong qeadran-
gular form (longer she 0.9), has on its two larger aldes vivas in deo as hold, follownd by a palm branch (Gkass, p. 722, figured in Le Blant, Inser. ehret. do la Gause, pl. 2, n. b Msrtigny, Dict. s. r. Anneau, ed. 2). The third,

which is likewise of gold, bearing figures of doves embossed on the shoulders, is set with a garnet on which a female sitting between two crosses is engraved; it is of Inter Roman work. (Gzas, p. 716 b.)

The following gold ringa remain to be mentioned, with the types of their gems or pastes, when present. A gold ring with slender flat nniform hoop of circular form with circular bezel, raised and scalloped at the margin, which is surrounded by a beaded line, holds a pale blue niccolo (a trencated cone) on which is re, rented a dolphin (regarded as a fish and so taken as a symbel of Christ, see De Rossi, Duull. 187, ( ) 49-73): the stone is inserihed vivas soctu tys (the nominative for the yoeative); diameter of ring 1 inch; of chaton 0.8 ; of surface of gema 3. This curious ring, supposed to be of the + d century, is deseribed and beauti.. fully figured (mat, size) by Prof. A, Salinaa, Real Museo di Palermo, n. 99, tav. A, n. 7, and by M. de Rossi, Bull. $v \quad$ r. iv. n. 13 (ealarged). Probably found in Sic
A beautiful gold finger-ring, with the hoop flat sad widening towards the bezel, was found in 1857 among the ruins of the Roman houses in Tuscnlum, and came into the possession of the Princess Aldobrandioi. It is set with a lapis lazuli bearing an nnchor and a palm-tree; the symbols of hope and of final vietory. These symbols occur separately on several gema (see Geas, pp. 714 and 716) ; but have, hitherto, been found in conjunction only on this one gem. Not very fine work, but neither again at all rude : De Rossi is persunded from various conajderations that it is earlier than the fourth century (Bull. di Arch. Crist. 1872, p. 119, tav. vií.
i. I
A massive plain gold ring in the British Museam has an onyx intaglio bearing the chrisma, the $P$ being crossed with the third streke (f). Fortnum, Arch. Journ. exvi. (1860), p. 142.

Another very massive plain gold ring of ordibsry subcircular form, bears a paste in imitation of niceolu, upon which is angres. wie crisma, $t$ '.. $P$ being crossed with the $X$ end also with a horizontal line through the intersection (界) : dianeter of ring 0.9 by 0.8 inch : that of the suborbienlar chaton 0.7 inch :

## mivis

1703
helght of soncet of bezel 0.2 inoh; snld to have been found in England (British Mluseam).
In the Cartellanl collection (now in the British Museum), No. 5 of Mr. Fortuum's entalogue, is a very fine example of a goll ring bearing the ehrisma; it is an octagonal hoop awelling to the shoulders and surnounted by the monogram of the ordinary form compmel of cloisons of gold, from which the stones or pastes nr enamels which they onee held have new
fallen out.

The three preceding ringa are probably of the 4th in 5 th century.
For the ring of Blahop Arnulphus, sce helow under $E_{/ 2}^{\prime}$ iscopal Ring.

Other nettings of early Christian gems are in bronze; one enelosiug the Good Shepherid on a jasper (Gems, p. 712 ) in the possession of Mr. Fortnum, and figured by him, of octagonal form,
is by bis kind permisaion here reproducel is by bis kind permision here reproducel. No.

is this the only bronze example. See Catalogue of the Uzielli Coll. p. 66, n. 277, L.ond. 1861. (Christie and Manson.) To these, others doubt-
less might be added.
Rings were also oceasionally get in ancient times, as now, with gems on which no subjeet is engraved. Some of these were, in the milidle nges, the badges of bisiops (see nuler $E_{p}$ : scopal Ring below), but whether we have any of them now remnining belonging to earlier times appears to be uncertain. In all likelihood Christians in every age may have worn such, but independently of any religious significance.

There is an othice for the conseeration of eardinals which mentions the delivery of the ring, Martene de Ant. Eccl. R.t. lib. i. c. 8, §xi. Ord. xiv. It is probable that their rings also bore a stone without any device. In 1875, when Pope Pius IX. installed several cardinals, he presented each of them with a gold ring set with a 8apphire (Jones, Finger-ring Lore, p. 21'). Whls stone appears to have been generally $u$, lor the purpose, as in the case of hishops (Jones, u so).
The Ordo Romanus ( $p$. 14.3, Hitt. ; see Cu, rims, Synt. p. 411) and various melliaeval velices (Maskell, Mun, Rit. vol. ii. p. 319) mention the delivery of rings to nuas at their consecration, What these were we know not, but it may be surmised that they bore plain stones.
Forms of Christian Rings mado wholly of Metal,
and bearing Devices.
The various forms of these rings (ns Mr. Fortaum observes) dn not appear to diller from the general fashion of the rings of their day," in the world Christian and Pagan, and, so tar as the fignres in his and in the present paper are eoncernet, may be classified heariy in his

[^127]own words as followa (Areh. Journ. vol, xxvi. $\mathrm{pp}, 1: 18,1.39$. The numbers attnehed refer to the rings in his own collection, nad deseribed by himaeli:

A large purt of the others which are not figured, would probably till under the same heads.
A. The eireular hoop of C nvex metal a welling to the shoulders and flattenel lato an oval or angular chuton. Such are Noso 8,84 and 25, in Dr. Furtaun's collecthon figurel below.
B. Kings furmed of two, three, or more hopps aprloging from one, whlening to the bezel, band generally having beadel whe or chalnwork hetiveen earch boulp. This form, as the last, occurs also at an earlier perlod, Noa, 1, 27,28 (Fortanm) are examples of this form.
C. Oetagonal. A flat hoop of metal formed into an octagon; sometimes oval and swelling to tho bezel, which has a ralsed table of metal; a form, us Mr. Fortnum thinks, peculiar to the 3rd aml tih centuries. Nu. 6 (tigured above) is of the same form, but bears a gem.
11. A peculiar form, greatly varying, aud, again, in the opluion of the same gentleman, only oecurving during the Lower Empire ; sometimes of the largest slee, and of great welght of metal. The bezel is more or less raised, and the shoulders diverge in struight lines at a greater or lexs angle from the bezel to the side, from whence the hoop is completed by a semicircle or semi-hexagon. These riags are sometimes of extrome width. No. 11 und 12 (Fortaum) are of this class.
E. A simplo hoop, generally of convex metal, mure or less swelling to the shoulders, and having a circular (but little raised) bezel with flat table, on which the device is engraved; Nos. 13, 14, 15, 16, 17, 10, and 33 (Fortnum) nre of this abundant form. Nos, 26 aad 30 (Fortnum) are varicties with a square bezel.
F. The simple hoop has a high, trumpet-shaped bezel, formed as an inverted cone of greatel or less height, and sometimes octagonal laterally. Such are Nos, 20 nnd 22 (Fortnum). Cardinal de Benuld's ring (figured above) with raised quadrangular bezel nad No. 29 (Fortnum) are variations from this type.
This form, he snys, and also D, are peculinr to the period of decadenee, and occasionally occur of grotesque proportions and development, the tower-like bead rising sometimes to more than half sn ineh in height.
To the above classes of Mr. Fortnum the following must be added for the French rings of the Merovingian period, figured below after Le Blant.
G. A simple hoop, slightly swelling towards the shoulders, where it is sometimes corded; benring a large oval or aubeireular tabular chaton (not raised): the extremities of the hoop next the chaton ench bear bosses varying in number, resembling pearla; and the chaton aometimes bears $n$ border in imitation of smaller pearls. See under Cross below for two examples.

[^128]
## RINGS

The preceding remarks on the forma of Chrlotian rings retier only to such as bear devicen, kings to which keys are attached, or whigh have the bezel in the form of a shoe (bath tharenl helow from Mr. Fortumm) are likewlae not ino cluled In the above clasmer.

## Christion Rinys of rarious Muturints, not bearing Devices, nor set with Gim,

Plain rings in nbundance, with or withent a bezel, tooth in various metala and in ivary, huve been fomen in the lioman eatacoman and in Frankish, German, and Saxen grayea, and niove all in the tomb of Nluria, wifa of the emperor Howorlua, where 150 rings of dillerent kinds were found in $154+$, now dispersed and loat to knowletge (Tomas); and likewise in many other loculitirn, whero thristians have been buriet, and sometinues evera upa the tinger of the akeleton. Some lvory ringa, toe small or too large to bo worn on the fingers, have been found attached to the outside of sepulchral niches in the catacombe, even four or five on the same tomb, probably for the purposec of Hentification. One with pinin cylindrical hoop, noother ribhors-shapel in tho oblique markings outside are figured by lorret ( 16.8 , pll, viil. Nos. 5 and 8). Rings of ostrlch bone (io struthionum ossibus ansnlae in digitis) were sometimen wora ne superstitious churme, and are condeminel by St. Augustine secordingly (De Doctr. Christ. lib. ii. c. 20). On these various rings see Martigny, Anneaux des prem. Chrét. pp. 13-15, nud his references: also Fortnum la Arch. Journ. vol. ${ }^{2} \times v i i 1$. pp. 267, 268, 284.

## - Materials of Chriatian Rings.

On the eubject of materinl Mr. Fortnum observes that, "as a rule, early Christinn rings of gold are rare. This might be expected, as tho use of rich and numerous ornaments was not in accordaneo with the teaching of the early chareb." Notwithatanding this, huwever, a fair number of gold rings do oceur. "The rule also of wenring one ring only, as a signet, instead of one on nearly every joint, ne was mostly the fashion among the Pagans, would account fer the comparative rarity of rings with early christian aymbols." (Arch. Journ. yol. xxvi. 1. 139.)

Authontic early Christian ringe in silver are perhaps even atill more rare, A few are mer. tioned below. The mest commen material is, without doubt, bronze. A few of iron still aurvive, but, as might be expected, in n more or less damaged condition: twe from Mr. Fortnum's collection are figured (Nos. 22 and 25). The writer has seen but one in lead, and that s miserable production in all respects, whose Christianity also is not entirely nbove suspicion (Waterton collection: aee under Cruss below).


It is but very rarely that the entire rigg lo made of a gem. A green jasper with uniform

Alatened hoop and ove a hiril (cock ?), and corhelinn of similar branch, have been Gexs, p. 715 . Mr. of the former in now
A few rings in bo to these montioned abo

## Authorities for the f

## Christ

The general enume which follows has been writers on the Cataeom Perret, also from the $n$ Mrriguy, Hibher, Le and above all from the $n$ these which are contain lections, and in his ow Hiseum of Christian An It Naples, in the Cast the British Museum, an lection which is now for to the South Kensington uvili. 1871, pp. 278-28 1 described partly in vol 147, and partly in vol. inc later additions to it, frences to the numbers a the descriptions of the a are seariy in hie own wor meationed by hins, whet other collections, are also either no Christian charao fil ones. The same ren wme of those figured by 1

## Principal Types of

Clement of Alexandria the anchor, the ship, the d Ahherman as fitting objoc Christias seals. Al thes
putes (see Gems, Glass) putes (see Gems, GLASS),
and the fisherman and the fisherman nre als
metal or of bone. These meal or of bone. These
tioned first; some remarks the armbols mary be seen Mr. Forinuin's two pape The arrangement of the ot tially that which has been

## 1. Ordinary Fis

(1.) Fish.-This type, so gems, is found also on vario of the earlier and more imy
bea receatly described and bear receatly described and

- Thoese oaty are here given wl ostiand align of thetr Christianit) In Reme reading XPCMATI 1 Cortalian whose name was toman to be a Christian fnmily $n$
uoxting Christlan be Fornam, $\Delta r c h$. Journ. vol, F Thmam, In the Britush. Museun
ind Intlon in the simth hensiggton lotronem's culiectlon, have been it
bryte riter, and he hus occeasional dy hat writer, and he hus occasional
dum. He destres to express his
Th. R. Soden Smilth, and to Mr. thdoly given to inspect them.
ciriars, ANT.-vol. 11.


## MNOS

of Chrin rr derices, thich have th thsured ne not in-
qut bearing
withenit a vory, inve his and in aven, nud Iria, wif 15i) ring 154, Mlis) ; nnd lere 'hrisеуаииюа pory ringa, die fingers, tside of sefour or five urjenes of rical hoop, markings I. viii. Sus. ruthionum times worn demnes by Christ. lib. Martigny, 5, and his lown. vol.

Fortnum stian rings xpected, as uments was of the early ever, \& fair te rule also et, instead mostiy the account for arly chirisivi. ji. 139.) 1 silver sre w are menmaterial is, on stil! sura mere or Mr. Fort22 and 25). , and that s ects, whese ve suspicion ss below).
fasteaed hoop noil oval fint bizel, bearing a boat, a birid (wow ?), and palm-tiranch, us well as a corbelian of similnr form hearing a llova and branch, have been already meotioned iniler Geys, p. 715 . Mr. Fortnum's tigure (No. 2) of the former in now nubjuineil.
A rew ringy la bone or ivory, In addition
to those mentioned above, are described below.

## Authorities for the folloring Enumeration of Christiun lings.

The general enumeration of Christian rings which tollows has been derived partly from the writers on the Cataeombs, Aringhil, Boldetti, nnd
Parret, alao from the more critical Parret, also from the more critical works of AIM.
Martigny, Hijhner, La Blant S Martigny, Hilihner, La Blant, Salinas, Le liossi,
and above all from the notices hy Mr, Fortnum of thooe which are contained in various public collections, and in his own; ${ }^{\circ}$ viz. in the Vatienn Diwerns of Christian Antlynities, in the Museum a Niaples, in the Castellanl coliection now in the British Museum, and in the Waterton collection which ia now for the most jart contalned in the South Kensington Mussum (Aroh, Journ. sviii. 1871, pp. $278-283$ ). His uwn collection. adeeribed partly in vol. xxvi. (1869), pp. 137 147 , and partly in vol. $x \times v i f i$. pil. 268-277, and the ister additions to $\mathrm{it}, \mathrm{pp} .284-291$. The references to the numbers are as ha gives them, and
the descriptions of the gems in these collections ue beariy in his own words. ${ }^{4}$ Several other rings meotioned by him, whether in his own or ill ther coliections, are also onitted, as possessing either no Christian oharacteristics of very doubtinl ones. The same remark must ba mada of wme of those figured by Perret and others.

## Principal Types of Christien Rings.

Clement of Alexandria enumerntes tha fish, the aachor, the ship, the dove, the lyre, and the ahhermsn as fitting objacts to be employed on
Chrisias sealls. All thess occur on Chrisias sealls. All thess occur on gems and paleg (sae Gems, Glass), and all except the lyre
and the fisherman are also found upon rings of metal or of bone. These shall now be meng of lioned firat; some remarks on the significance of the usmbols may be seen under Geas, and in Mr. Fortnum's two papers mentioned above.
The artangement of tha other types is substan. tially that which has been followed in Gems.

## 1. Ordinary Finger-rings,

(1.) Fish.-This type, so frequently found in fems, is found also on various metal rings. One dithe eerlier and mora important examples has ben receatiy described and figured by De Rossi.

[^129]RINGS
1795
It in a plain uniform hoop of gold, the breadth Inther more than I Inch, liameter aliout 1 inch, In which $n$ rude slender tish is lepicted In white lettera of perd between the necond and thirid Found near llome; (fin the covc retrograde). Stroganotf: Referreal to the thirdion rather count the fourth century by M, te Rowhl rather thnn that the sublinear form of the fish itself stmuls for the missing 1 (Ihe liossi, Mull. Arch, Crist. 187.1, pp. 76, 77, tav, iv. n. 6).

In tbe Naples Musam is centained a gnld ring of sinple form engrnved with a tish. (No. which seens to be more corestine a told ring M . de linssi to the more enrrectly referred by 1870, p, 63), than to century ( Bull. Arch. Crist. which it has been assigned Mingian previoul to ( Fuser. chret been assigned by M. l.e blant with figure), was ande, tom. I. p. 427, n. 608, lommn road nt Montband in 1851 heside the preserved In tha Museam of the Arpellior, now Society of that place, has a small Archaoological very forked thil, engraved a small fish, with a elevated chnton; the hoop is upon the square avelling towards the hoop is aightly angular, each terminating in a snake's wodth two cords, nppeary to be Roman, nnd ne's hend. The fabrle the Castellanl collection not Meroringian. In of coarse work, the (No. 9) is a bronze ring large fish between three engraved with one Fortnum has a bronzaree smaller ones. Mr. circular heop of whas ring of coarse work, the circular bezel, on which is surmaunted by a flat rectly) an ear of corn is engraved (rery incorbetween two fishes, Which he regards as an "emblem of the bread of life, and of those Who live in faith upon it "(No. 17).
(2.) Anchor, - The

following are consid
Fortnum : a gold ring to be Christian by Mr. towards the bezel, on graved with a simo which is a raised oval encollection, No 1 inply formed anchor, Castellinni (The genuineness of the in the British Museum. doubtiul: the work is rude.) seems somewhat form, also of gold, encrerred with ring of duplex a palm (Naples Museum, No. 1) an anchor and with circular bezel, on which 1). Bronze ring a ship ara engraved (Vatican an anchor and Boldetti (Cimit. p. 502, No. 26) figures No. 2). with two bezels, on one of which figures a ring on another a ship. one of which is an anchor, Dict. s, v. Anneaux.) The following in Martigny, hare two anchors in conjunc.
tion: two ave in Mr rincnum's collestion. One (No, 13) is "formed ns a circle (No. hnif-ronnil metal, awelling on the shoulders, and having a

(Fortnam, No. 18,) circular raised chaton, on by one of a singed a double fluked anchor, crossed pearled border. From that surrounded by a Another with the game the catacombs at Rome." obtained in London from types, lese well preserved, session of the writer. Mr dealer, is in the posthis emblem writer. Mr. Fortnum notes that Another (No. 21) has the face of the 312 .
similarly engraved, but the socket is inversely truncato-conical (nearly as No. 20), the cone being encircled by three projecting mouldings. Yrobably of the 4th century. Obtained in London; place of findiag unknewn.
(3.) Ship.-Mr. Fortnum has a bronze ring with plain wire hcop (No. 14), on the eircular chaten of which is rudely engraved a ship without sails; $X$ and $P$ (for XPICTOC) are engraved on either side of the mast. Obtained in Rome. The following in the Castellani Collection are alse of bronce. One with corded hoop and circular bezel, engraved with a ship propelled with oars, the ma,st and yard of which form a eross (No. 6). Another of similar form, and of similar deviee; but the mast supports the reversed ehrisma enelosed in a cicice. (No. 7.) In the Waterton collection was formerly "a massive bronze signet ring, with ship in full sail, having the sacred monogram on the sail, while round it are the raines stepenve helenae." Fortnum in Arci. Journ. vol. $x$ xviii. (1871), pp. 274, 282.)
[See also Anchor and Cross.]
(4.) Dove.-This type occurs by itself, and alse in various combinations. A massive bronze ring found in Roine, with scalloped bezel, bears on its face simply a dove (Boldetti, Cimit. $p$. $502, \mathrm{n}, 27$ ). "A henvy bronze signet ring with massive hoop and projecting bezel, upon which is the figure of a dove; the hoop is modelled as a wreath, having the bezel as a central ornament," is in the Waterton collection, No. 3. (No. 605 in S. Kens, Mus. Inv.) In the Vatican Museum (No. 15) is a " bronze ring with large oblong square bezel," engraved with the chrisma and the dove standing on an olive-bravch; beneath, a star or perhaps double cross. See Cross. A nearly sinilar ring is engraved and described by Aringhi, Ruma Subt. t. ii. p. 708, reproduced

(Fortmam, Na. 11.)
by De Corte, Synt. p. 121. In Mr. Fortnum's collect:on (No. 11) is a bronze ring of coarse work add hexagonal frrm evternally, cireular internally; the shoulders ara "splayed from the chaton to the centre of either side." Oa the raised circular chaton "two doves nad a insh" (rather three doves) are engraved. A gold ring found at Telavera de la Reina in Spain has a hexagonal bezel, bearring two birds, probably doves, on its face. "Intrin hexagonum ab utraque parte avis eot ; in crrcuitu anticne inscriptio EMANVEL, postic e RECCAREAO (sic)," the word Reccared eine followed by a cross of four dots, evidentiy of "e Visigothic period, possibly belonging t kiug Recaredo (585-601 A.D.). A ring (metal not named) found at Cordova in 1768, now in the public library of

Malrid, bears a bird (dove?) on the chaton around which is inseribed A (Aurelii) Visicenti (Hübuer, Inscr. Hisp. Christ. Nos. 200, 207).

The above-named ring in the Vatican Museum is the most important, but not the only bronze esample therein contained which is eugraved with $n$ dove. See under No. 18 of that collection. (Fortnum.)

See also below under Human Figures.
(5.) Palm.-The palm-branch oceurs withont doubt on Christian rings, but when alone it is nt ensy to be sure that the work is Christian. There are several gold rings in the Naples Museum, one of duplex form (No. 4), with a palm on each bezel, also a heavy plain gold ring, in the Caso tellani collection, round, with flattened bezel, conrsely engraved with the palm (No. 4), which is counted by Mr. Fortaum to be Christan, though with expression of doubt. A gold ring, half an inch in dianeter, with thin flat hoop, and the bezel no wider, in which a palm-branch of poor Roman work in the Waterton collection (No. 467 Inv. S. Kensington Mus.) may probably be Christian. (See Geas, Vol. 1. p. 7i6.). There are other rings in Mr. Fortnum's collection (Nos. 8, 9 (both gold) nad 12 (bronze), all from Rome), nbout which he now feels less
 cosfidence as respects their Christianity than formerly (Arch. Journ. vol. xxrili, p. 276). The former, found in a child's tomb, seems of the 3rd or 4th century ; it is small, of a common form, viz., a simple hoop flattened out on the bezel. In the writer's opinlen it is pro-


## (Fortnam, No, 12.)

bably Christinn ; the palm, the symbol of vietory, is less iikely to be given to a pagan than to a Christion child by its parents. So very positly is also No. 12, with bezel raised on four stages, and palm-branches on the sheulders, which seems rather later, perhaps about the beginning of the 5th century, when paganism was dying out and monograms were coming inte fashion on ring and scals. (This monogram may be eve and

stand for Evenus or some other proper name doubtless thst of the owner.) But a less doviv ful example is a bronze ring, also in Mr. Fort num's collection (No. 16), on the bp onl of whid is engraved a paim-branch and a monogran having also palms iu panels wo the hoop. So

## Acclamation

Vatican Mu are engrave that a silv, may be Ch1 (Fortaum, $u$ rial is but $r$ There is how in Mr. Fortn tion (No. $2 \varepsilon$ form with un bezels, on one engraved the possessor fa on the othe branch. Wei 4 gr. Disco Tiber's mouth to lie that Jerome, amor part of whic symbels. Th Torlooia, whe found there Vatican.
But $\mathbf{j}$ is 0 with Christian securely atfirm
There is a collection (Nu, palm, in cross vivas. It oc chrisma, or mu Chrisma and $A$ (6.) Cross.二 different forms nexion with ot as the fourth Maerina, which cross ; see belor
(4.) Not ac

A'ronze ring trorcste bezel is in the Vatic with a Maltese Lamb.) A crose formed as a T) been mentioned Saints.)
The Greek cres (B) : also by itse in the Waterton il Inv. S. Kens. Roman period.
A Greek cross, St. Andrew's eros remble n star of e circular bezel of Castelloni collect Dtre.) A similar ring mentioned be The Latin cro longest, oceurs on riage ring, mentiô
(B.) Accompanic Of this class of Gaulish examples.

## RINGS

Acclamations below. Other bronze rings in the arican Maseum, of less importance (Nos. 18-25), that as silver ring with it should be added that a siver ring with a palm-bratich, which may be Christian, exists in the British Museum (Fortaum, u. s. vol. xxviii. p. 276). This material is bat rarely employed for Christian riags. There is however another ring of the same metal in Mr. Fortnum's collection (No. 28) of duplex form with united pointed bezeld, on one of which is engraved the name of the possessor FAVstve, and on the other a palm-

(Forinum, No. 28.) brameh. Weight, 4 dwt 4 gr. Discovered in 1865 at Porto, near the Tiber's mouth, in the ruins of a bouse believed to le that of Pammachins, the friend of St. Jerome, among many other objects the greater psrt of which wele adorned with Christian symbols. The excavations were male by Prince Torlonia, who presented most of the objects fouad there to the Christian musenm of the Vatican.
But it is only when the palm is combined with Christian adjuncts upon rings that we can securely affirm them to be Christian.
There is a bronze hoop-ring in the Vatican collection (Nu. 14) engraved with a branch of psim, a cross potent $\left(\curvearrowleft F^{\prime}\right)$, and the word vivas. It occurs also in connexion with the
chrismn, or more rarely with Chrisma and Anchor.
(6.) Cross.-This subject oceurs under several different forms, und is either alone or in connexion with others. It was engraved as early ${ }_{38}$ the fourth century on the iron ring of St. Mserias, which contained a piece of the true (?) cross; sec below at the end of § 18 .
(4.) Nut accompanied by Inseriptions or Jonoyrams.
A lronze ring gilt with high inversely conienltrurscte bezel (cf. No. 20 and 21 of Fortnum) is in the Vatican Museum (No. 17) engraved with s Maltese cross. (See also below, under Lumb, A cross potent (i.e. having each limb formed ss a $T$ ) in connexion with a palm, has beea mentioned under Pulm. (See also under Suints.)
The Greek cross is found on many rings under (B): slso by itself on a very rude ring of lead is the Waterton collection (No. 1 being No. 607, $71 \mathrm{lnv} . \mathrm{S}$. Keas. Mus.), sul posed to be of the
Romsn period. Romsn period.
A Greek cross, croseed by another in form of St. Andrew's eross or the letter X, so as to resemble a star of eiglit points, is found upon the circalar bezel of a coarse bronze ring in the Castellsni collection (No. 11). (See also under Drte.) A sibailar figure occurs on a foot-shaped Thentioned below.
The Latia cross, having the lowest limb longest, accurs on a ring supposed to be a mar-
riage ring, mentioned below.

## (B.) Accompanied by Names or Monograms.

Of this class of rings we have the following Gaulish examples. A gold ring of the Mero-

## Nus

1797
vingian type; on the bozel is a Greek cross at the head of the owner's name, bertealdis retrograde (so that it would read naturally in a wax impression) and in the centre a monogram similar to oue on a coin of Childeric II. (670-691) struck at Marseilles, and perhaps reading mar for Marsilia (the low Latin form for Massifia). Pro91, n. 547.) Aton. (Le Blant, u. s. n. 678 A. pl. cross pretixed to dilar gold ring with similar centre of the bezel is a rude (retrograde); in the diameter of the suberende heal to the left. The foregoing is about half an inch. Found in Deuxième Aquitsine. (Le Blant, u. s. n. 575 A. pl. 79, n. 476.) A similar gold ring, with corded hoop, and somewhat larger pearled bezel, has a

(Le Mlant.)
similar erosy pretixed to racnetilabanus (retrograde): in the centre a rude Merovingian head as before, but accompanied by six peliets. Found at Blois in the sands of the Loire; now in the Bibliothèque Imperingle (Nationale). (Le Blant, u. s. n. 164, pl. 22, n. 137.) A silver ring also of the Merovinginn type, is supposed ly M. Le Blant to be of the 7th century, having st. Andrew's cross ( $X$ ) prefixed to wanvervsvs, the
last letter last letter oecupying the centre of the cireular chaton. Found in the ancient cemetery of Haulchin (Hainaut), in Deaxième Belgigue. Preserved in the Museum at Brussels. (Le Blant, u. s. n. 321, D. pl. 35, n. 216.) A bronze Alloones (in tro, found in a sarcophagus at approsebing in foisieme Lyonnaise), has a cross lavnobersa (not zetrograde); within the centre of the circular minutely beaded chaton is a monogram enclosed in a circle; it is like the head of a trident, with two pellets ahove the eross-bar and two others below, possibly reading ET or TE: (Le Blant, u.s. n. 6v9 A. pl. 90, n. 535.) But the most interesting, beeause the most perplexing riag of this class, is a fine onld ring of Merovingian type with corded hoop, found buried at a slight depth near Airvault, of M. Benjnumin Fillon. $\mathrm{On}_{\mathrm{n}}$ the chaton is small Greek cross, and above it an almost inextricable monogram which has been read radegondis, but which may equally well be read mito Andregother names as
 Andregondis, Gondegardis, \&c. The Abbé Auber regards it as the ring of the famous Rhadegonde, Queen of France, and afterwards fouadress of the monastery of the Holy Cross at Poitiers, about the midule of the 6th century. But this is at any rate very uncertain, nat to say improbable. Hier body, resting at Poitiers, is said to have been taken up hy the Huguenots in 1562, and her ring to have fallen int: the possession of a soldier, on whose finger it was found seven years afterwards upon the ficld of battle. Unless this be the ring, it aeems to be unknown where it ia
now. (Le Blant, u. s. n. 575 B , who has many observations worthy to be read, pl. 75, n. 452; Butler, Lives of the Saints, Aug. 13.) A silver ring found at Hohberg, near Soleure in Switzerland, with bread nagular hoop, has on the rectangular chatons (forming one of its sides), a menogram which apparently reals verani aceompanied by a Latin cross. (1d. n. 362 A. pl. 42, n. 247.) Other rings, alse found in switzerland, bear monograms on the chaton, and may probably be Christian, but they bear no Christian symbols. (ld. Nos. $364,365, \mathrm{pl} .42,249,250$.)

Examples occur also in Italy ard elsewhere. In the Castellani collection (No. 2) is a heary duplex ring of gold, found at Orvieto; on the oval bezel of one of the united hoops is incised the name bitifia, and on the other a cross potent above $\frac{L-B}{A}$, which is apparently an abbreviation of a preper name, prebably of the same name, as Mr. Fortnum is incliaed to suppose. In the Vatican Museam (No. 7-10) are three bronze hoop-rings, each engraved with a cross potent and with nn inscription which Mr. Fortaum, could not decipher; probably they were owners' names, and possibly expressed in monograms. In the British Museum is a silver ring on whose oval chatou (half an inch by about a quarter of an inch) is a cross prommé (i.e. having a globule at the extremity of each of the limbs, which are united in a Latin cross), follewed by EVCE, below which is a B and an I above, probably for EVCEBIOY. The shoulders of the heop are slightly foliated, as Romaa rings often are.
Mr. Fortnum purchased in Constantiaeple a gold ring of excellent Byzan-
 tine work (No. 24), probnbly of the 5 th or 6 th ceutury. It is a circular convex hoop widening to the shoulders, and Hattened to form an oval bezel, on which is engraved a monogram between two Greek crosses. The Waterton collection (S. Kiens. Mus. Inv, No. 621) has a somewhat later example of Byzuntine work. A gold ring the hoop of which is nielloed on the outside with a Latin cross, nad the proper name
(Fortnum, No. 24.) of its possessor, barinota (i.e. probably lari notarii); the bezel is formed of a gold solidus of Constantine Pogouatus (668-688), and the ring also may very well be of the 7th century.

In the Royal Maseum of Palermo (Salinas, Real. Mus. di Pul. p. 57, tav. A. n. [2) is a phain oval massive gold ring with small Hat bezel, on which is engraved a Latin eross nad below it, in feu: lines, EYФYMHOY YПT, apparently
 observes, of a base epoch, but may well be within our limits. The Hypati (viri consulares) and Notarli (secretaries) were high otlicers of the Byzantine court.
(7.) Chrisma or Monogram of Christ or Initial Letters of Christ.-The common form of this $(\mathbb{R})$, and also the form having the $P$ reversed (\%), sometimes ocnurs by itself, is on bronze
rings feund in Rome. See Vatican collection (Nos. 15-25); Fortnum collection (Nos. 18, 19).e. Ses nlso Boldettl, Cimit. p. 50\&, tav. 3, Nos. 29 and 31 . It oecurs likewise in other metals. For the Castellani ring with eloisons of

(Fortnum, No. 19.4 gold, see above. A ring of massive silver, or rather mixed metal, in the collection of Lady Londesborough (No. 183 of Mr. Crofton Croker's catalogue) bears on its ovato-acuminate hezel the ordinary form of the ehrisma. (Fortnum, u. s. p. 283 ; figured in Jozes's Finger-ring Lore, p. 47.)

The separate letters $P$ and $X$ occur on a bronze ring in the Vatican collection (No. 5). The chrisma is also frequently found along with the Alpha and Onega. In Mr. Fortnum's collection (No. 10) the chrisma occurs between those letters on a bromze ring, which is a "circular hoop of convex metal, swelling to the scudo, which is of lozenge shape," upon which the letters are engraved; "the shoullers are ornamented with lozenge-shaped panelliag." From Rome, of the 4th or 5th century. (Arch. Journ. vol, xxri. p. 143 ; vol. xxviii. p. 273.) Also on another bronze ring from Rome, in the Vatican collection (No. 16), as well as on a bone or ivory ring, having an oval bezel, in the same collection (No. 26).

The snme combination is found on a bronze ring, whose figure is given, brought to Mr. Fort-
num from Rome (No. 30 ); the loop of the $P$ is reversed, and a shce: is standiag on either side of the base of the monogram, the limbs ot which are slightly welge - shaped. The
 hoop, swelling to the shoulders, ornamented with palm-branches, is incised, traces of niello apparently remaining in the incisions, as well as in the incised types of the square chaton; these indieate that the ring was not intended for sealing.
The palm branch is placed oa either side of the chrisma on move than one massive bronze ring found in the Catacimbs of Rome (Boldetti, Cimit. p. 502 , Nos. 30 and 33). The chrisma is also found, though very rarely, with a dete expressed by the name of the reigning emperor. There is an ivory ring, recently found at Lyons, of large size, on the circular bezel of which s chrisma with long stem and open loop is surr anded by vicrore avg. (he was nssociated as emperor in Gaul with Maximus, his tather, A.D. 383-388). In the possession of Canon Martigny, who figures it (Dict. des Ant. chret. ed. 2, s. v. Anneaux).

The ehrisma whose stem ends in a ster is found on a bronze ring in the Vatican Maseum (No. 11), placed between two stars, a word of six letters (illegible) being underneath. The chrisma is also found in combination with Alpis

- Lord Braybrooke's coltection contsinet "a slight
 have some form of the chrihma (" upparently a Ciristhan monogram"); tit faid to have bren found in the Thamea. Mr. Fortnum reawnably considers that tit probably early Chrititian (tn Arch. Journ. vol. xxriili p. 283).
and Omega, ar Fgures, and wi hea: lings). M , symbol alone o frequently on but it capnot be symbols.
The initials a first two letters combination wit num has a gold probably of the century (No. 1). boops spring fro widen towards between which wire nearly fills splsce, and is for the bezel into by the I. The s aceurs on Geas very early date, 312. (Fortnum, The $P \times$ or $X$ of XPICTOC lik bronze ring in the X 9 in conjunctio Mr. Fortnam ring (No. 23, re Lore, Y. 47) on XIIXX preeeded rently; also the 1 from these, which i.e. ss the initials to be suspected, ho indicaticuil of some connexion with the ria cohors, or be sol is not very easy to of other legionary $r$ pretstion.
(8.) Alpha and $O$ janction of Christiar ring, the hoop wid which the margin is (Boldetti, Cimit. p. by Msrtigny, Dict. s are more frequently (see Chrisma).
(9.) Abraxas. Thi Abrasax, is said to 1 Basilides, a Christian found ou any monum is certsia. We have, large ivory ring, foun "hears the monogran $\omega$, ss it appears on th of the 4th century, 1 bat sccompanied by tl ficient proof of the sonages in the estima tipue Gems, p. 358.) that it was formerl hausen colleetion.
(10.) The Lamb,-TT the Saviour and of th ios manifestly Christ mare doubtfully өo. gonal bezel, diameter i Annus $D_{\text {ei. }}$. The lamb which the apper pari 0 of late work, but prob


## RINGS

and Omega, nnd with a Ship, with Human
Fgures, and with Acchnuatious ( ieith heatings). Mr. Fortnum wions (see under those symbel ilone or in combinationks that this frequently on Christian ringo is found more but it enanot be cousidered ns one of the oarlier, symbols.
The initials also of Jesus Christ ( $X$ ), or the first two letters of Christ ( $\mathbf{X} P$ ), occur alone or in combination with some other symbol. Mr. Fortnum has a gold triples ring, found in Rome, and
probably of the 3 rd or 4 th probably of the 3rd or 4th
reatury (No. 1). The thte reatury (No. 1). The three
boops spring from one widen towards the bezel, between which a beaded wire nearly fills the open sirgce, and is formed uynn
the beeel into $X$ crossed the bezel into $\mathbf{X}$ crossed
 by the 1 . The same form

## hings

work (Waterton's collection, No. 602, Inv.
Kens. Mus., where it Kens. Mus., where it is called ' Roman earrly
Christian, mot mentioned br Fortnum) also above under mentioned by Fortnum). See No. 30), where the atha and Omeyn (Fortnum, the chrismasignify the chureh shepl at the foot of signet ring in the Wuterton. There is a bronze being No. 604 lnv. Kens formed as a wreath of palns.), having the hoop for the central oruament, bearing a oval bezel thereon. Above and int, bearing a lamb incised two rude Araneles ; Roman work the lamb are sidered both in the inventory aud by poor, connum to be Christian. (11.) Lion, us the

Jark.-On a small iron ring Symbol of st. hoop, swelling to the chaton ing, with eircular collection (No. 25) is engraved a lion to them's in a erouching position. This a lion to the left ring, which he considers to be
probably of the 6th century, was found in a Coptic village

(Fortnum, Ni, 25.) aear the temple of Medinet Aboo, Thebes, whence the Ch pelled by the Arabs in the ristians were explausibly reg srds the lion ith century. He Mark's church at Alexsadria referring to St. 717, b).
(See Gems, 1.
(12.) Saints and Human Figures (busts or full lenyth) vith Christiun Embtems. - Under fuis
section those section those rings which have heads only are not included. Most of the following seeny to be lection (No. 6, Inv. No. 606) is Waterton colring, $1 \cdot 2$ inches in. No. 606) is a massive bronze haps Byzantine : the hoop, is rude work, perflat cireular bezel, on which surnounted by a orante with subeireular which is engraved an on either side ; on the ninabus, a palm branch is a smaller "t on the opposite side of the hoop Greek cross. "In the same "engraved with a 619) is a sronze the same collection (lnr. No. towards thonze ring, whose hoop does nut swell towards the curved circular bezel : apon this is engraved in very poor style a rude tuast of a maint, with an oval nimbus round the head. The labels announce it to be Byzantine work of about the 6 th century. Diameter 0.9 inch. Another and rather smaller ring in the same collection (Inv. 608) of gold, with slender hoop not swelling at the shonders, has the circular bezel engraved with the bust of a saint, with oval nimbus. On either side the head are the letters M A (for Maria?). The style resembles the last; but the ring is probably at least as for the present century; perhaps even too late for the present wotk. Mr. Fortnum has a bronze ring (No. 26), "n simple hoop, holding a square ta-
bular chaton," on which bular chaton," on which is engraved a draped male tigure with subeirculne nimbus standing before a cross potent, which springs from what seems to be a cup with bosses, such as occur of glass in the cataconbs.

"Possibly Pyzantina
r Mr. Fortimm mentions to the same place that the Britlsh Museuni has a remsrkable gold ring of anatogous form, on one face of whth are three interiseed triangies, and on the other Intertwhed circular flines leaving the form of a cross in the centre. These fincs und uthers on
work of the 6th or 7 th eentury; obtained in Athens." In the same collection is an iron ring (No. 22), of which metal very few rings have

survived in tolerable condition; on the flat raised octagonal bezel are engraved two figures, very probably intended, as Mr. Fortnum suggests, for SS. Peter and Paul (Peiter and paul, and Medals), the chrima between their heals, while on the eight sides of the inversely truneato-conical socket or stem of bezel are engraved eight figures imperfectly preserved, proiably saints. Perhaps of the 4 th or 5th century (Mr. Fortnum assigns no date). Obtained in London, but prebably of Italian work. The same collection in tine contains a bronze ring (No. 15), with rounded hoop slightly swell-
ing to the shoulders, bearing a
 plain eircular bezel, on which is engraved a temale draped quite to the feet, having the chrima (with loop reversed) on ench (Fornum, No. 15.) side of the head, and a bird, jrobably a dove, on either side ot her feet. Possilly an emblem of the chureh feeding her Jew and Gentile children. Found in the catacombs, probably that of St. Calistus, and presented by l'alre Garrueci to Mr. Fortnum: they assign it to the 4th century.
There are a few others of this class whieh seem rather too late for the present work. One in the Waterton collection (luv. No. 629), gold with full-faced bust on the circular bezel, with a Greek cross and legend AVFRET, seemingly Anglo-Sason work : it bears some resemblance tn the unique aureus of Bishop Wulfred in the British Mureum.
(13.) Imperial Personales in connexion vith Christianity. - As in the nnalogons case of gems, these occur but rarely on ringe. There is, however, a most important example in the Museum at lalerme, which has been well, though not fully, lescribed and illustrated by Salinas and Ugdulena; an. 1 reproduced liy a beantiful figure in gold and colours. It is, us the former observes, a veritable proligy for the minuteness of the work in niello with which it is ormamented. The date und principal suhject appear to be satisfnetorily unde ont: viz., the espousals and coronation of the emperor Heraclius anl his wife tudocia (A.D. 610). It was found at Syrncuse, nlong with coins of Constans II., tho grandson of Eudocia,
the hoop are th mitlo. It in te be feazed thet this curious ring fall brlow our pertoxt; the stinple triangle, Liowever, uccurs on varions parly nomumenta ns an eniblem of the Trinity. Ste Talamfir: Thiniry. Prebendary Wsicot, hawever, oharrees that three interiacing triangles do occur tu the 9 th century (Sacred drch. p. 241).
who transported the seat of empire thither, and died there in 668 . The gold hoop is slender and octagonal, and bears upon seven of its fat sides as many scriptural subject.s. Snlinas interprets only the first and last. They nppear to be as follows :-(1.) The Anmunciution. The Virgin in dark dress bolds a cintion. (culathus) and . . . . ? ; the angel on the
basket right in white (silver). (2.) The Salutation. Mary, as before, and Vilizabeth, in a paler dress, kiss each other; they atnad between two Greek crosses supported by a white (silver) pedental. (3.) The Infint Suvicur at Bethlchem. A vave? (darkish): the Infant stretched out above: the Virgin on the left; heads of two oxen (?) in the distaace. (4.) Adoration of the Mayi. Virgin, with circular nimbua, seated, bearing the lufant on her lap, on the left: the three Magi in truncated cap1s (like modern cylindrienl hats, not Phrygian caps as on Medals), advance towards her. (5.) The Baptism. The Baptist, with nimbir, places his hands over the head of Jesus, with nimbus (?), who atands in the Jordnu up to the middle ; on the opposite bank two figures, opynrently angels (mostly in silver). (6.) Cherertsin, perhaps Jesus brought before pilate. A figure with helmet and cuirass (?), is on the leit ; s figure with nimbus in the centre; nnother figure, not fully draped, on the left. (7.) The lisit to the Scpulche. A subrylindrical structure with dome, on the sumnit of which is a cross; twe female figures on the left, one in dark, onc in pale dress: opposite on the other side of the tomb an angel in white silver). The length ociupied by these seven subjects is about three and a half inches; the breadth rather more than a quarter of an inch. The bezel is elersted about a quarter of an inch above the hoop; the socket is keeled, bearing on the upper part the following barbarously spelt legend, to which a Greek cross is prefixed: OC WMNON EYAOKIAC ECTEФANOCAC HMAC, nearly as Ps. v. 12 (LXX) where we have $\dot{\text { as }}$
 every likelihood that the Empress Eudocia is here enigmatieally described; who, together with her husband Heraclius, are represented in white (ailver) on the subcircular chaton. whose diameter is nearly half an inch; a dark figure with subcircular nimbus etanding between then, which is doubtless intended for the Saviour, who occupies n similar position on coins of Romanus IV, and his wife tudociak (1067-1070), deseribed and figured by Sabntier, Mon. Biz. rol. ii. p. 169, pl. 1. n. 11. The espousal and coronation of Heraclius took place on the same day, so that this ring nay be considered to commemorate both events (Salinas, u. s. pp. 57-59, tsr, \& No. 1).
(14.) Accl mations sometimes accompunied by Names and Portraits of the Owners.-Several riogs of bronze are engrnvel with the inscriptina virss or in deo vivas, either ne length (with slight varintions) or in munogram, the chrisinn being

B The writer muth eumfan to having had 8 migtring that this is the Bisilucla of the ring: the nimbus of the Saviour, however, is different in the two cascs on the rligg it seemes to be sinuly aubetrcular; on the evin It is cruciturm. The citcumstancis of the finting poith strongy to Eudocta, wife of lifructua.
cometimes alded lectiod, finely served, found in the catacombs Via Appia at bears the chrism cosme vivas o circular face of rersely conical (No. 20). Anotl the Vaticnu has a bezel inscribed (No. 6). A simili in the Waterton ticn (No. 31). A1 with ribbon hoop, retrograde legeni
belonging to Sig.
Arch. Crist. 1874 two following wi inseriptien, but fond at Chiusi: Rossi to stand fo Modena has the it
words in different
A more interest in the Museum of reads round the rig \& | $\mathrm{sp}|\mathrm{er}|$ Spes, in Dco vious, proper name, he it inseriptions. Mr. octagonal fat-band ing donate bima V.L. . . I. N. D. E. O, of the 4th century hrouze ring with fla hoop, which is decor lozenge-shaped pan cut on the bezel, is Rossi, Dous-Dona vir Deusdedit, \&c., being owner). and still gur donné, as Mr. Fortnu the 4th century, fou this ring (No. 16) fis in the sume collection reversed, as the ring
There are also a te scclamation, the mo: foand in 1860 near deaconry of Fermo minde of large slabs bones of the deceass This splendid ring is gold of duplex for the united bezels be scutely ovate. On is engraved the na pllisaxda (the $t$ lart letters each in ling hy itevif), and the other are two lit ty a star. Six beads
b it is called 'elgitio
upire thither, gold hoop is upon seven ciptural sullfirst and last. ) The Annurdresa holds a e augel on the Hhe Salututition. a paler cress, een two Greel ver) pedental. hem. A carc? ut above: the oxen (?) in the Muyi. Yirgin, ing the liffut Magi in tumricill hats, not dvance tovarls t , with nimlu, of Jesus, with rdan up to the figures, appros(6.) Limertain, late. A figure on the leit ; s anuther igure, 7.) The hisit to structure with ch is a cross; me in wark, one ther side of the r). The length is about three ather more than ezel is elersted e the hoop; the upper part the gend, to which
 ZAC HMAC 1ere we hase , $\bar{\mu} \bar{s}$. There is oress Euldecia is who, together e represented in or chaton. whise 1 ; a dark figure ag between then, the Saviour, who oins of Romanas -1070 ). destribul 3;z. vol. ii. p. 169 nil coronation of ame day; so that to conmemerrate ,. $57-59$, tas. A.
s accompunied by s:-Several riog inseription viris ngth (with slight the chrisma being
llas bad a megtrine s; the nimbur of to te two casts ; en the irculur; on the cin a of tie findiug p porat une.
wometimes added. One, in Mr. Fortnum's collection, finely preserred, found in one of the catacombs in the Vin Appla at Rome, besra the chrismn and cosme vivas on the circular face of an inrersely conical bezel (No. 20). Another in the Vatican has a square bezel lascribed

| VIVAs |
| :---: |
| INDE: |

(No. 6). A similar one in the Waterton collectima ( No .31 ). Another

 with ribbon hoop, with sessile square bezel and 'retrograte legend, mentioned by De Rossi as belonging to Sig. Castellani, bas | VIVAI |
| :---: | :---: |
| IN DEO | (Bull. Arch. Crist. 1874, pp. 76-79, tav. ii., where the two following will also be found). The same inscription, but with doo, on a similar ring, found at Chiusi: vivar ia considered by De Rissi to stand for vivat. A iabel found near Hodena baa the tace ${ }^{4}$ inerribed with the same

words in different order $\square$ in bee
Vivas
A more interesting ring of octangular form in the Muscum of the University of Perugia, redds round the right sides as follows :
 sps, in Deo vious, where Spes appears to be a proper name, as it certainly is in same other inscriptions. Mr. Fortnum has other bronze extagonal flat-banded rings (Nos. 3, 4) reading donate bleas (i.e. vivas) in deo, and V.i.V.I. .. D. e. o, both from Rome ; probably
of the th centary. Mr. Fortnum lige also of the th centary. Mr. Fortnum has also a bronze ring with tlat eircular bezel and circular
hoop, which is decorated with palm branches in hoop, which is decorated with palm branches in
lozenge-shaped panels; the monogram, deeply lozenge-shayed panels; the nonogram, deeply
cut on the bezel, is readered by the Cher de Rossi, Dcus-Duna vivas in Deo; Deus-dona, like Deusdelit, \&c., being a proper name (that of the ewner). and still aurviving in the French Diendonede, as Mr. Fortnum observes. Good work of the tth century, found in Rome. The device on
this ring (No. 16) figured above, and on another tis ring (No. 16) figured above, and on another in the same collection (No. 20) deseribed above, is rereved, as the rings are intended for signets.
There are also a few of gold bearing the same scelanation, the most important of these boing found in 1860 near Masignano, in the archdesonary of Fermo iu central Italy in a tornb made of large slabs of stone, containing some
hones of the deceased and 'rayments of gold. bones of the deceased and Sragments of gold. This gplendid ring is of gold of duplex form, the urited bezels being seutely watate. On one is engrated the name phisaxda (the two list letters each in a ling by iteelo, and oul
 the other are two lives vivas in peo followed by a siar. Siz beads meet the juncture of the
bezels on each side; the hoop (roonded extarnally, plane interaally)diminishes in width from the bezel. Weight, five and a-half penny weights. Probably of the latter part of the 3rd or of the beginning of the 4th century. Formerly in the posession of Don Antonio Donati, late librarian of the college of the Sapienza at liane,
now in the collection of now in the collection of Mr. Fortnum (No. 27). See alao Palm, where the inscription is simply VIVAs. A gold ring found at Caetobriga
(Troye ?) in Lusitania, in the cathinet of the (Troye ?) in Lusitania, in the cabinet of the king of Portugal, of octagonal form, has on seren of the sides AL | or os |AE| VI |VA|sint, the oighth side being a moaogram probably intended for kvpiw (hardly for Christo) Huibuer, Insc. Inis, Christ. n. 20t. A gold ring found at Silchester about 1780 has the hoop formed into ten squares, in one of which is a rude head inscribed vexvs, and in the other sexeciane vivas, followed by unde for In Deo; a pagan ring Christianized, see Gems, p. 714, b. (Archacologla, vol. viii. (1787), p. 449; Hübner, Inscr. Brit. p. 234, n. 1350.)' ${ }^{\text {a }}$ Other acclamations are more rarely met with. On the circular-oval bezel of a bronze ring in the Vatican (No. 12) are inscribed two wards separated by a transverse line, which Mr. Soden smith suggests may be read Kupie $\sum \omega \tau$ tep. The Abbe cuchet las published a bronze ring, reading is DI | Nvm | NE A, seemingly for In Dci numine. Amen (Le Blant, Lincr. chrét. de la Gaule, tom. ii. p. 73). On an angular (semi-hcxngonal) ailver ring, with broad ribbon-boop, we have on one side the name of the owner Leubaciun in two linea
 opposite a monagram with an I on each side of it, which has been supposed to read In nomine Dei (Le Blant, u. s. p. 561, n. 672 s, pl. 90 , n. 538). A brass ring, found in Egypt, now preserved ia the nuseum at Leydeu, bears an inscription in two lines, EICO $\underset{f}{f}$ EOC (efs $\theta$ efs). The chrisma certifies the Cliristianity of the ring, which is doubtless of tuleratily early date ( (biekh, Corp. Inacr. Grace, n. 9059).
(15.) With Levends contuining Profession of Faith by the Owners.-A Roman gold thumb ring supposed by Hübner to be of the christian period, found in 1823 near Cistor in Norfolk, bears the legend cosstani (sic) fides, apparently for Constanti fides (Archacol. vol. xxiii. (1831) p . 366, and vol. xxi. p. 547, with figure; Hubber, Inscr. Brit. n. |301, who observes, "Similia etiam alibi reperta sunt"). The legend seema clearly intended to shew that its poseessor was a Christian. This fact which is more fully
expressed on the expressed on the guld saxon ring, now to be
3 incluss long, seems to have been toteaded for the
bezei of a ring. bezet of a ring.
${ }^{1}$ Two goll rtugg have been found ta Eingland, which ullbner and others regard as Christian or as "aeev Christanit ;" one in Suffick, resiling OAVMCEI ZHCAIC (figured le Junce's Finger-ring Lore, p. 256), another found at Corbitdge of beantiful plireed work, the letters bring cut $\dot{\alpha}$ 人 jurr, reading AEMILIA ZESES (demithet ath figure fi Alch. Juurn, vil. p. 132; but tre Me. Fortuus'b remarks on its age in vol. xxvi. p. 148). Far these and other rings found in England willch masy protubliy be Curtathan, but which do net glve elear signs of thelr Cbrystinuty, see Hthocer,

## 1802

## RINGS

described, whose workmanship, to judge from the figure, bears considerable resemblance to the coins of Offa, and may therefore probatly be of or about the 8 th century. The ring is of considerable thickness, the hoop being composed of beautiful chain or rather plait-work which encloses an oval-headed bezel nearly 1 inch by three-quarters, in the centre of which is a small bust with jewelled head-band or diadem, the collar being similarly ornamented; around it in letters evidently of early date, nomen enlla FID in xho (Files in Christo). Found in a meadow at Bosington, Hants. Now in the Ashmolean Museum at Oxford. (Journ. Archaeol. Assoc. vol. i. (1846) p. 341 (with fig.); Jones's Finger-rin/ Lorc', p. 63 (same fig.).

To the above distinctly Christian subjects is to be added one taken from the Old Testament, which, however, was regarded as a typical represeatation of the great sacrifice of the death of Jesus Christ and of bis resurrection following thereon.
(16.) Sacrifice of Abraham.-This subject; though found on sarions other works of Christian antiquity, is so rare upon metal rings that only a single example seems hitherto to have


## (Fortnam, No. 29.)

occurred. In Mr. Fortnum's collection (No. 29) is a hronze ring with highly projecting bezel of square form ; the hoop is a simple cirele of angular projection externally. On the square face the subject is deeply engraved. In the centre is Abraham, holling a knife with point upwards in his right hand, and the head of Isaac, who kneels before the altar of piled wood, with his left. He seems suddenly to have caught sight of the rum, which stands below a tree. Between Abraham's head and the knife sppears an uncertain object, which Mr. Fortnum with great probability explains to be the angel, but which Palre Garrucci suggests may be rays of light, symbol of the Divine voice restraining Abraham, and which the Chev. de Rossi thinks may be the volnme of the prophetic Suriptures tied with a ribbon proclaining to all generations that Abrai im shonld be blessed in his posterity; but these explanations seem less probable.

Apart from these had better be described two other forms of rings : one in the shape of a foot the other of the common cirenlar form, but in combination with a key.
(17.) Fuot-shapcd Rings.-The bezel sometinues assumes the form of the sole of the foot, or rather of the shoe; and tho rings of this form appear to have been in most cases, if not all, used as signet-rings to indicate the possession of the thing so sealet. Bronza whage af this form have lieen found in the Roman catacombs, either learing the name of the owner. e.y. a massive ring, labelled ivsrvs accompanied by a star or double cross (Curt. Synt. de Aist. p. 398, from

Aringhi, R.S.ii. 698), or having the chrisma with horizontal stroke at the top, and two pellets ahove and below, as one in the liircherian Duseum (Perret, u.s. pl. xi. a. 6), or as a larger one in the same lluselum which reads spis is DEO (retrograde). (J'erret, u.s. H. si. n. 5.) J See also De Rossi (Bull. di Arch. Crist. 157t, p. 77, tav. ii. n. 5) tor a tine similar example from Capeda; and one in Mommsen, Inser. Rev. Neq. a. 6310 , § 290 , now at Naples (appinrently bot retrograde). There is a foot-shaped riug in the Vatican Museum (No. 25); also another in the sume Museum (No. 13), engraved with saviv, i.e. viras (reversed), evidently intended for stamping. Mr. Fortnum has one "the bezel of which
 surmounts the swelling shoulders of a hoop of balf-round wire, and is shaped as the sole of a shoe upon which is coarsely incised in DEO with a continuous border-line of punctustions" (No. 31). He thinks that "this ring could hardly have been

(Eortuum, No. 31.) used for stamping or staling, as the lettering reads right!y on the ring and would of course be inverted in the impression."

Mr. Fortnam observes that this is a form of ring previously and contemporancously used by pagans, and that similar rings bearing names and words that cannot be assumed is Christiank are preserved in the Castellnni, the Waterton, British Museum, and other collections.

The form of the foot is in allusion to the ancient adage of the jurists, "Quicquid pes tuus calcaverit tuum erit," on which Panl de Castro (lib. i. De acq. vcl. amitt. ross.) writes: "Nola quod pedes sunt instrumentum aptum ad ac* quirendam possessionem naturalem:" see Yellicia, de Eccl. Polit. tom. iii. p. 227, quoted by Martigny, Annetux des prem. Chret. p. 3*, also Dict. s. v. Auncaux. It is, however, just possible that such rings of this form as were not intended for sealing or stamping may have been sy mbolical of walking with God (IN veo), and having attained the end of the pilgrimage in safety, as among the pagans votive inagos of feet expressed a saiq return from a ouruev. Sce Martigny, Iict. s. v. Plantes do Pied.
(18.) Rings with Kcy attached.-This ciass of rings is by no means exclusively Chritian: several without any emblems. and one having rudder between two cars of corn on the onys chaton (see pp. 34, 35), are figured by Licetus (de Anulis Ant.) in the plate at the begimning

1 In the Vatican Museum there is a stamp, formed as the sole of a shive, of Inrger alze than the rings of that form, which has the same legend, with letters rewred and Incisad. Fortnum in Arch. Journ. $x \times v i i t$. (1071) p. $2 \times 0$. It may have been made for a ring.
$\$$ The large bronze ring engraved wostrinvs accom.
 1. 38), and by Perret and Martigny atter blin, is in all likellhood Christian, having heen found in the cataconbl, but, like several others of the same cliss, has beta omitted bere.
of his wnek. been called
(u. s. c. $x$ xix. iu any ancie Some of these serves, are of worn by slave Tac. Аіn. ii.) in the catacon (Cimit. p. 506, no Christian ${ }^{2}$ a bronze finger key attached, figure is given simple hoop, th which is sligh snd flattened, the side of whic s amall neek, a circular table towards the ri is pierced with a circular depr opened the lock regards as a 0 hardly be looke Rome, and regar of the 4 th centu Museum is a sim found in the Cat this kind of rin fine operum ejus) wore them hins onnenque substa et credebat. Nun in manu habens, cunctar ot accept signet ring (wit below, he most the Great (see the p. 507) gave g which had tonche which a tiling of as a species of re diction. A beauti Bolegna, may vei these. (Fortnum pp. 110-11: with slrealr used as rel Before this tim Gregory of Nyssa, true cross, lately d it inclosed beneath which a cross was next tue. heart. (C Migne, $P$ ar arol. Gr.
Another five gold of uine Greek crob on the chatnin, a hoop, may have be gift. (Arch. Journ.

## 2. $R$

It is certain the ase from an early $p$ *orereigns of France entrusted to the kee in Merovingiaiz time sometimes an eccles Second, king of Ans St. Bonitus, bishop of "anulo ex manu reg
g the chrisma top, and two the kircherian , or as a larger reads spis in if. xi. n. 5.) j Crist. 187 t, 1. : example trom wer. Req. Nep. apprently not haped ring in ; also anuther engraved with
 writes: "Nuta aptum ad aco lem:" see Pel227 , quoted by 2. Chret. p. 38 , , however, just orm ss were att ; may have been d (1.: DEO), and e pilgrimage in rotive innawos nf froms a surnev. s de Pied. d.-This elass of ively Christian. and one haing inn on the onys ;ured by Licetus at the begimang
a stamp, formed is on the riogs of that ith letters reversed urn. xxviii. ( 1871 ) a ring.
I Fobtivis: accomhfottl (rimat. p. 6 ES atter him, is in all nd in the calucombes me cliss, bas buta
of his wark. (Nos. 2, 3, 4, 5, 6, 7, 8.) They have benn called by hinn and others anuli ad olaves
 in any ancient authors the writer cannot say. some of these found in Holland as Lipsius ob-
servea, are of iron, and mnst and worn by slaves or common soldiers. (Fxars, been Tac. An.n. ii.) Others, however, have beea fuund in the catacombs, some of which Boldetti tigures. (Cimit. p. 506, , ios. 36, 37.). Mlost of these have no Cliristian symbols ; but Mr. Fortnum possesses $n$ bronze finger-ring with key attnched, of which a figure is given. "It is a simple boop, the bezcl of which is slightly rained and flattened, and from the side of which projects a snall neck, attaching a
 circular table flattened towards the ring. This is pierced with a cross which is surrounded with a circular depression or borderiug." The key opened the lock by lifting a latch. The cross he regards as a Christian emblem : but this can Reme, and regarded by its possesesor "O "as pert in home, and regarded by its possessor "as perbaps
of the 4th century." (No. 32.) In the Vatican Museum is a siniuilar ring, believed to have been found in the Catacombs. (No. 1.) Speaking of this kind of ring, Possilius ( Vit. Auj. c. 24, in wore them limimelf:." Domus ecclesiase curam omnenque substantiam ad vices clericis delegabat et credebat. Nunquam claven, nupquam anulonı in manu habens, sed ab eisdem domus praepositis cuncta et accepta et erogata notabantur." His signet ring (with protile portrait) mentioned
below, he most probably the Great (see the referencoes in Eoaldetti, Cring p. 507) gave golden key-rings of this kind. which had toncherl the body of St. Peter, or in which s
aling of
a species of his chain was inlaid, to princes
of as a species of relic, nccompanied by his benediction. A beautiful gold key-ring, found near Bologna, may very possibly have been one of
these. (fortnum in Arobh. Journ. vol. xxxiii
 glreall wsed as religuaries.
Before this time Macrina, the sister of St. Gregory of Nyssa, bad obtsined a picce of the true cross, lately diseovered by Helena, ar.d had it inclosed beneath the beael of an irou ring, on which a cross was nlso engraved : she wore it Mext hen heart. (Greg. Nyss. in Vita Macr. in
Mavol. Gr. vol. xlvi. p. 990 ) Avother fiuc goid key-ring, with.) of uine Greek crosses, rending of the choton, and MyuTig Accipe dvtcis hoop, may have been meant for a new year's gitt. (Alch. Journ. vol. xxix. p. 305.)

## 2. Royal Rinus.

It is certain that official vings were in ose from an early period among the Christinn in corereigas of France. Thera were signet rings
eatruted to the kseping of a entruted to the kseping of a high ofticial, who
in Merovingian times was ealled Refereadurius sometimes an eeclesiastic. Thus Referendarius, Seconi, king of Anstasian ( $638-670$ ). $\mathrm{n}^{2}$,popointed St. Bonitus, bishop of Clermont, his referendarius, "anulo ex manu regis acceppto" (Vitu S. Boniti,

## RINGS

1803
15 J an.). Audoenus or Dade was the referendarius of Dagobert the Great, father of the above-named Sigebert, so called, as Aimo tells (Eccl. Mist. iv. 14), "quod ad eum omnes annulo regis sive sigillo ab eo sibi muniret sen formaret, ${ }^{\text {sing }}$ ab eo sibi commisso muniret sell formaret.' Audoeuus was at this time probnbly a layman, but he becume archbishop of honen in 640. [See Seals.] ${ }^{2}$

## 3. Episoopal Rings in General; also Ringas of investiture and the Ring of the Fisherman.

 That bishops, possessed rings in common with other Christians, prove; but when the ring early times, is ensy to a badge of their the ring was first employed as The earliest example it is more diflicult to say. sion of a ring by a bishop is probably possesCsius, bishop of Kome, 28:3-296. When his tomb was opened in the year 1622 there were found therein three coins of Diocletian, in whose ("sign he suffered martyrdom, and also his ring ("sanctissimi puntificis anulus adinventus est "), sae Aringhi, liom. Subt. lib. iv. c. 48, vol. ii. p. 426 ; Boldetti, Cimit. pp. 102, 103. It does not appear what has become of it. Eusebins, bishop of Rome, A.D. 310, is suid to have borne the monogram of Christ on one side of the seal of his (Dog and that of his own name on the other. (Du Saussany, Pampl. Epise. p. 215.) In the KenWatert huseum a ring (No. 7412 amongst the Wilver gilt. An collection) is thus described:--"ling, from which an episcopal ring, fluted shank, an antique rises a long stens and collet, set with Found in Ioombardy. Dismeter 1 pourth century. Given by Sir James Hudson, K.C.B." ${ }^{1}$, inch by 3 . not appear why the ring is even regarded as Christian, mach less as episcopal. Possibly the circumstances of the discovery might throw light on this matter. The pale ground of paste is inlaid with eight red and blus triangular tessellae, also ajparently of paste: they are not[^130] is said of till after the time of Charlemagne. Nuthtigg known, that of Egg in the earliest coronation servics Sea Martene Egbert, arehbishop of York (732-767). But in Orde fo Ant. Eccl. Rit. lib. Ii. e. 10, Ordo i. form is given for the denedicendum regem Francorum, a as Ex J/S. codice Ratvery of the ring. This is described perbaps be the same as ablatis Corbeiensis,' wito may by Fabrtcius, supposed to be of the loth me mentioned Med. et Inf. latin) to be of the 10th century (Bibl. signaculum videlin.). It runs thus: "Aceipe anulum augbentum potentiae per que fidet, sollditatem regnt, hostes repellere, haereser quae scias triumphali potertia et cathulicas fide, haereses dest ruere, anbdttos coadunare, The earlicas fidei perseverabilitate connecti. Jer \$c." The earlicst Freneh king who received episcopal corobation at all was Pepto, according to Martene; but we do not find that efther be or Charlemagno received a ring thereat. The earlicst (real or pretended) example of an English king receiving a ring at his Passio s. Edmown to the writer is given in a vita et Battrley's Antiq. S. Ednu printed in the Appendix to
 the East Saxora), that he designated in Bgies (rather of his suecessor, "Jussitque ut auulum in 855 Edmund as yuem acceperit ab at audum anum sit i deferrent, promotione." But episeopo ia regnt Estanglorum phal. See Butler, Lives of the Saints, Nov. 20 ,

## rings

quite cuited, but resemble a star of cight rays.

St. Augustine had a signet-ring (anulus), "qui exprimit fuciem hominis attendentis in latus," menning apparently a head men in profile. [Gesis, p. 719.] A letter of clovis is addressed to the Gilliean bishops, ciren A.D. 511, in which he fromises to recognise their letters as authentic, provided they were signed with their ring ("vestro anulo signatas"). (Greg. 'Iuron, Op. Append. p. 1327, ell. Bened.; col. I158, ed. Migne, Patrol. t. lxxi). The seals probably bore their names or monograms.

About the sume time Avitus bishop of Vienne writes to his brother, Apollianris bishop of Valentin, how he would wish his signet-ring to be mide. The ring was to be of iron, not massive, formed of two dolphins, with their heads on the sile opiosite to the lezel, and their forked tails mecting ench other around a double seal turning on two pivots; on one face, which was to be electrum (pale goid), his own mane whs to be engraved in monogram ("latitabunda"); on the other side, a bright green stone ("vernans lapillus"), his mame was to be written in full (" pubiica"). Such at least appears to be the meuning of his directions, which are given as he anys "pauilo hilarius," but which might bave busen better described as "paullo obscurius."m Such monograms hul become fashionable nbout this time, both in metal and in stone, on seals or on coins; anil the passuge of Symmnehus, relating to the intricacy of his own monogram on his seal is sulloiently well known (lib. ii., epist. 12). Arnulphus, bishop of Metz, in A.D. 614, took for his seal a milk-white cornelian, bearing a fish with its hend above the basket in which it is coutained, ou either side of which is a smaller
m The text of this most difficult passsge is:-"Signatorium fig ur, quod pietsa vestra non tam promitere quam offerre dignata eat, in hunc modmo flerl volu. Anulo ferren et admodun tenul, velat concurrentibus in se delphtmulis conciudend", sigilii duplicis forma geminis cardinulls inseralur. Quate ut libuerit vicissim, secu latitabunda, eu pubiica, ubtutibus intnentium alterma vernantis lapili vel eicetr! pallentis frome mutetur. Nec tamen talis chectri, quale nupr, ut eg met hasi, in - ancto ur ainecrissima impoliutae manus nitore sordebat cui corruptam potiua quam cunfectam, auri nondum fornace decoeli crediderim hesse mixturam; vel ilianai certi, quarn nuperrime rex Getaruin (he is explalsed to be Alari us, à Clodoveo prost'atus), s'culurae pracsagam ruinar, manetis publicis adnibrium firmantem mandaverat. Sed sit ejnamodl color, quem auqualiter ae modeste, ruburen ab aurn, ab argento candurem, pretiositatem ab urruque, s ca toris rapientrm fuigoren, arifficissa siquidem meduxima viruris commendat amoenitas. Si quatas quid insentpendum sighlio; signum monogranmulus weip pr gyrutu scripti nominis ligatur indicio. Mcdium perro anmili, ab ea parte quat volat clausae vicinabitur, delihhorum quoram superius capla descrip. simus, caudae tenebunt. Quibus lapisculus ub hec ípsum qu.eritus, bliongus scilicet et achus capitibus formitas, intetar. Eece bubes quoddam tantummodo spreulann dusmatis easequend. Nec timen smplitudhem etegantine thae sic ad menoratum exemplar conetn (leg. cogreto?), quasi liberum non sit adider quod videtur." Aviti Vi-muensis Kphat. Ixxvili. Apotlinani episeupo
 (Insir. chrét, ide la ciaule, tom. Ii. p. 50) has ventured upon 3 transiaion or paraphrase, adidigg reference, th Sirmond and Canciani, snd mentioning a Aerovingian ring on which the name Aster is engraved in monogram and slso in full.
fish, which was set in his (gold ?) ring, a plain hoop widening towards the bezel, first figured in Martigny, Dict. s.v. Anneau episcopul' ('Ind ed.). It is now preserved in the cathedral at Metz. [Gems, p. 714.] Ebrengilaus, bishop of Menux in 6 b0, wore in his ring an intriglo representing st. Pnul the hermit (ibitl. p. 719, b). Agilbert, hishop of Paris (666-680), wis burieil with a very large ring (thumb-ring?) set with an opaque tigure, on which was represented St. Jerome benting hls breast before a crucifix (ibid. p. 718)." The ring of L.odegar, bishop ot Autun about A.D. 685, is mentimed by Du Saussay as existing in 1636 in the hoyal Monastery of St. Victor in Paris. Uufortmately the Martyrologium Gallicanum which meations it under his day (Oct. 2), as being in the monastery aforessid, says nothing of its material or style, but only of its miraculous qualities: "cujus in aquan immersinue miracula fere perennia eduntur; nam oculorum infirmitate laborantes consecratne aquae ipsius perfusiune recuperant passim savitatem."。
In our own country also rings have been found in the tomb of Birinus, bishop of Worchester, who died 640 ("inventus quoque [in s"pulchro] est anulus," Vit. S. Birini, incerto nantore in Surius de Vitis Sanctorum, Dec. 3, vol. vi. p. 2 20 , Venet. 1681), and in that of St. John of heverley who died in 721, when he was translatel into a new shrine, cirea A.d. 1037 (Dugdale, Mlist. of Coll. Ch. of Beverley, p. 55 in Appendix to list. of St. Paul's Cathedral; R. C. Neville, Iecture on Antiq. of Finger-rings, p. 15, Sullf. Whiten, 1856; Waterton in Arch. Journ. vol. xx. (1803), p. 225.p

- Du Saussay (Panopl, Episc. p. 183v) dexcribes the settiog thus:-"Lncausto anuius lis supeliuri parts circull decuratur, eminetque a medlo esua vasculun falcatis quasi unguicuis evectam, quibus jpan gemona stringitur ; adeoque exquisito artificio fabrifistum opas est, ut vix elegantion forma codietum aliud proferi pusalt."
- De Corte, Syntagm. de Anulis, [p. 164-is has various notices of miruculons rings, Many wiil agree with bim when he writes: " Eit quis singulas silutarium annulorum virtutes catilus adeptas in numerum cages ni iectori suo taedium parera gestrat? Absilheu igitur si unicum insuper . . . recensurro."
p There is a very early saxon ring which may perhaps be the ring of Alhatan, bishup of Sherburn: A.D. \$24-~67, If so it la just too late for this wark, but the altribution is uncertain, the name being a common one. It reals alastan having a cross prefised, on four womed sides of a ring alternating with four iozernge-siafid bles on which fabulons anmals are depleted. It iv of guid and niefloed. It is now in the S. Nensingtora Huseum, formerly in the Waterton ceriecton. Fignred in dreh. Journ. vul. xx. p, '26, the sume tigure bulug usal for Junco's Finger-ring Lore, p. 62. It tud been provionsly drecribed and tigured by the Kev. Dr. I'ege: in Archetenkyid, woh iv. p. 47 Perlisps it should be added that when the tomb of binhop Cathlert (did os6) was upend is 1537, a " mas-ive gold ring, sel with a sapphere en culochun, "as found on one of his fingers." But al'bough the duibenticanon of its dtewery is undoubtel, it is ronsid red to be certain that of conid niver have lienn worn by St Cublumert, being ajparently not older thit the lith cerne tary. Mr, Waternn uinks that it had foululy beleng d to one of the Dishops of Durhum, and low ine.ll pisciud where in was fimad on sume occavion when the shrine was opened. He ubsirves ciat it liss bevin figued in the Anckarol, Aelima, vul. ii, (N. S.), p, 66, and is now prearved in St. Cuthbelt's Cullege, Ushaw, near Durlum,

It cannot notices that e astical charac in any way fr used by person does there app rings existed ht century.' Fro at their conse anl also a ri brilegrooms of mirk of ho all cases capabl not, it is diflicu the imperfect times they cert eariliest ecclesia of such a ring s who was bisbop In his second b

Arch. Journ. xx, muy be seen; вes Murch 20. The with the injuncti "A nulu* (eplacop palam habeat cun debet" (Meratl, ed a similar remark (d muny episcopal ring rude fambion
mer:ly having the s bezel was ulapted t qMr. O. Alurgan argnes from the alle which giva minute wishons, that the rio epis opal offle) at This time, variouely the tha chitury.-A
r The Abbé (now neand chez les prem both the eulfions of neau ipiscopal) has an African futher of ditinctiy mentions the Bithop's office. first book, c. 10 (p. beretics have not the nior the ring whereby sealed (nec anulum q passage has much pe be seen in the varioux nacus p. 118, and of there is little doubt Judged that there is at garden enclosed is $\mathbf{m}$ op, a fountuin sealed mali rlal ring than the und r.tond nystically dotibus ecclesiae) of Others, su Sarnelli Opratua to alfude to ispial funts with the "Mais de telien difticult textedu mếme docteur Tatineau, afin qu'il co egilse, et que pour elle, so vie, s'il le faut" (bic Caristian ringe he quot standing the last wordy anita! "fontlex ergo ecterise agnoscat, et pr ponat; blysteria Script eccrosite r-signet." But In Opltatus, nor any pase veriatim It Hunorius A

## RINGS

It cannot be concluded from these litern $y$ notices that episcopal rings were of an ec l. astical character properly so called, or dillencut in any way from those which inight have been usel by persons whe were net ecelesiastics. Nior does there appear to be any clear proof that such riugs existed at all until the latter half of the 6th century.' From about that time forwards bishep, at their consecration receivel a staff (baculus) and also a ring, symbolical of their office as brilegrooms of the church (anulua), end also as a mark of honour; but whether thess were in sll cases capable of being used as signet rings or nut, it is dificult if not impossible to decide, from the imperfect nature of the evidence. In later times they certainly could not be so used. The earliest ecelesiastical writer who makes mention of such a ring seems to be St. Isidore of Seville, who wss bishop of that see from A.D. 595-6.33. In his secend book of Etclesiastical Offices, sup.
Arch. Journ. xx. 237, where much nore information muy be aeen; sees stso A. Butier, Lires of the Suints, March 20. The stine bears no device, It conformity, "Anulu (episcopi) ex anro puro solido in 1194: "Anulu (eplseopi) ex auro puro solido confectus palsm habest cum gemma in qua nithii scuipti exse a similar remark (de Rit. Forl, if, 8, 837). Accordingis many optscopsi ringe of tine 131h century w wore of viry muny oplscopsi rings of tine 131 h cenrury "wore of very
mude fishun . . .; the stone set just as it was foumd, merify having the surface polished, and the shape of ths, beztl Wus ulapted to the gem." Waterton, u. s. p. 227. s'Mr. U. Morgan (Archaeologia, voi. xxxvi. p. 393) argues from the silence of the Apostoilcal Constitutions which give minute directions for the consecration of hishops, that the ring was unknown (as a symbel of the epis upal offle) at the time when they were written. This time, variouely estimated, is nost probably sbout the the entury.-Arosrolical. Constitutions. neanx ches les premiers Chretiens (pp, 44-46) hts Anbuth the editions of hils Dict. des Antiq. chrét. ( $\mathrm{s}, \mathrm{v}$, An neaa ipiscopal) has laboured to prove that St. Optatus, an African father of the iatter part of the 4 th century, dietinctiy mentions the eplscopai ring, us beionging to the bishop's offlee. He so interprets the words of his first bouk, c. 10 (p. 37, ed. Abbasp.) where be says that
heretics have aot the keys, whicist. Peter aione recelved, ner the ring wherehy it is written that the fountain is sealed (nec anulum quo legitur tons esse signatus). This passuge has much perplexed the commentators, as may be seen in the various notes in the editions of Albaspinacus p. 11s, and of Migne (Patrol. t. xl. p. 902). But there is little doubt that Meric Casaubon has rightly garden enclosed is my sister, my spouse int. iv. 12, "A up, a fountain sealed." If so the ring a spring shut up, a fountain sealed." If so the ring ts no more a undi ratord myystically keys; the passage is rather to be und ratond mystically of the gifty of the chureh (de
dotibus ecclesiae) of which the episcopate ls the custodisn. Others, as Sarnelli (quwted by Martigny), underitand Oplatus to allude to the custon of kealing up the baptismal fonts with the hisbop's seal in Lent (see below). "Mais de tellea diticultés a'êvanoulssent devant cet cutro f'anteun, ialineau, afin qu'il connalsso qu'ii est l'époux de son
eglise, et que pour sa vie, s'il le faut " ( Christlan ringe hu quictes the ortuingl spiciai work on Itanding the last words to the orikiosi at length, undersariting : "Punctize erge to refer to the discipline of the Reciter: "flae agnoscuter ergo auntum portat ut se sponsum ponat; mysteria Scripturae à perfidia stgitlet, fuerit, ecel-wher reignet." But no such passage occurs any where in Optatus, nor any passuge at all like it. It is forma veroatim iu Honorius augustodunensis, a writer of the

## RINGS

1805
posed to have been written abont a.D. 610, he says: "Datur (eplseopo dnm consecratur) et anulus propiter signum pontificalis honoris vel signaculum secretorum" (c.5). The last words might appear to imply that this was a signetring. David, bishop of Benevento in the time of Charlemagne, concludes a mandate as follows : "anule sanctae nostrae ecelesiae firmavimus roborandum" (quoted from Ughelli in Mab. de re lipl. ii. xv.), from which it would appear probable that the bishop's official ring went with the see. And ujen the whole it seens most natural to conclude with Mr. Waterton that most if not all the episcojal rings earlier than the llth century were also used as signets (Arch. Joum. vol. xx. p. 225). They would not only be employed for sealing a letter or an etlicial document, of which instances have been given: buining relics, when an to seal up a box conand the box placed thereon. altar was consecrated 627 for the placed thereon. (See Baronius s. a. supposed, the wool the box containing, as it was founl unbroken, when Syroes, son of Chosroes, king of Persia, restored this relic to the Christians.) In some churches of Gaul and Spain the not uncominon but fir from universal prohibicen to bnptise in Lent was enforced in the 7th (anury by the application of the bishop's seal (anulus, signaculum) to the gates of the baptistery, from the beginning of Lent till Eastet, when bers ( $C$ were often celebrated in great numbers (Concil. Tolet. xvii. (694), De reg fid. e. ii.; iii. p. 84, referred to di Anelli, Lett. Eecles. t. Anneare, referred to in Martigny, Dict. s. F. Anneaux; Binghem, Ant. xi. 6, § 7, xxi, i. § 12).: episcopal ring in the allusions to the official century, which seem to earry it somewhat further back than themselves, probably into the preceding century. A letter of jope Boniface IV. read in the conneil of Rome (A.D. 610) ssys that "monachus nequaquam anulo pentificali subarrharentur," i.e. be elevated (as Augnstine and Martin had been) to the episcopal rank, if the monastic life was an utter disqualification for the office (Coleti, Concil. t. ri. p. 1356). In the twenty-eighth canon of the fourth council of Toledo, held under the presidency of Isillore of Seville, A.D. 633) we read that "if a bishop, presbyter, or deateon be unjustly deposel, and in a subsequent synod be found innocent, he cannut be what he had previously been, unless he receive sgain the rank which he had lost from the hand of a bishop before the altar. If he have been a bishop, he must receise the stole (orarumn), ring, and staff . . . and so the other minor

12th century, in his Gemma animae, Ilb. i. c. 216 (Nigne, Patrol. t. cixxil. p. 6u9; Marriott, Vest. Chrit.t. pp. 139-140).

- This inference howrver is made tess certnin by the allegurical expressions which folluw. "Nam milta suit quas carnalium minusque intelifgentium sensibus oceulInders sacerlutes quasi sub signacuio abscondunt, ne indignle quibusquo sacramenta bi, a sueriantur."
: Ehe practice is earii $\cdot$ than the dite of the council:
 dautur." Mr. Watertonl ( $x$, s.) ana anulo uasignat: claudantur." Mr. Watert'n ( $x$. s.) appears to be in err $r$ in thinking that oll this was in conformity with a decrec of his t'ontificute (687-701).


## 1966

RINGS
IINGS
orders are to receive, with a view to their restoration, what at the thme of ordination they origlaally raceived. (liruns, Canon. Apost, et Cuncil. 'et, vol, I. p. 2:1t. Marriatt'a readering is here followed, Vest. Chist. p. 75.) From thess passages it is pinin that before they were written bishops recelved a riag at their ordination. We have several aaclent ordination gervlees in which the delivery of the ring to the bishop is mentioned; and of these one, if not nore, is probably some what earlier than the 7 th century. The sacramentary of Gregory the Great, circa A.D. 590 , as it stinds la Muratori's edition, gives the following formula: $A d$ anulum digito imponendun. Accipe annlum fidei, sellicet signaculum, quatenus sponsam Del, videlicet sanctam occlesiam, Intemerata file ornatus illibate custodias. (Sacromentarium iregoriunum do Officio Episcogi, in Muratorl, Liturg. Nom. Vet. t. ii. p. 442 , Venet. 1748.) But in the edition of Angelo Rocca (yuoted by Du Saussaye, Panopl. Episcop. p. 181) we read: " memer sponsionis et desponsationis ecclesiasticae, ut dilectionis Domini Dei tui, in die gua assecutus es hunc honoram cava ne obliviscaris illius. Accipe erge anulum discretionis et honoris, fidei signum, ut quae signanda sint signea, et quae aperienda sunt predas, quas liganda suut liges, quae solvenda sunt solvas: utque credentibus per fidem baptismatis, lapsis antem sed poenitentibus per mysterium reconciliationis januas regni caelestis nuerias; cunctis vero de thesauro Derinico, nova et vetera proferas, ut ad aetomber alutem omnibus consulas gratia Doms: somers Jesu Christi, cui cum Patre et Spiritu Sanctor est honor et gleria in saecula saceulatas: Ascen." This last appears to be a laters wisa ur daptation of the sacramentary which $y^{2}$ arı the te the Ordo Romanus, ${ }^{\text {a }}$ where a portion the same words occurs (Martigny, Anncaux chez les prem. Chret. p. 41). From these Howed a variety of formulae, one of the earliest being fonnd in the pontifical of Eegbert, Archbishep of York (732-766), where we vead, "Cum anulus dutur haec oratio dicitur: Accipe anulum pontificalis henoris, ut sis fidei integritate munitus. Ponlif. Eyberti Eboraeensis Episcopi in Mart. de Ant. Eccl. Rit. lib. i. c. viii. art. xi. Orde ii. We have also repetitions or variations thereof in several early mediaeval services for ordination, which in all cases appear, and in some instances are declared, to be derived from the Ordo Roinanus. (See Martene de Ant. Rit. Eccl. lib. i. c. viii. art. xi.; Ordo iii., Ordo v., Ordo viii., Ordo ix., \&c., Bassan. 1788.) Of the age of these rituals it is not easy to opeak; but inasmuch as the manuscript of more than one of them is as early as the 10th or 11th century, it is net improbable that some of them may be as early as the time of Charlemagne. (See Waterton in Arch. Journ. xx. 1863 , Pp. 229, 230.) In the Nissa Puntificnlis (Ordo xviii.) of lilyricus, which he thought to have been in use in the West about the time of Gregery the Great, eccurs this prayer: "Ad anulum; circumda Domine digitos meos virtute et decora bacrificatione." (Gerbert, Vet. Liturg. Alaman.
u Probably a compilation of the sth century. See Ondo. A critical edition of these early liturgical compoaitions, which differ much in different MSS., would be a great boon. See Palmer, Orig. Liturg. \& vl. (Liturgy of Rome).
tom. 1. pp. 76, 255, 256, , 1. 1776. Sre also Martede, u. s. lib. I. c. iv. Av. xil. Ordo Iv.) It la ingossible to conjecture from these liturgleal torms the material of the ring, und whether the ring had a gens or not, and It it hall, whether the stoten bore any device or not. These matters may tor some time have been left indefinitro afterwards, ns is well known, they were ali detisiltely tixed. Tha Ordo Romanus and gemeral usage in the Roman church alterwards phacos the rlog on the fourth finger of the bishmin's right hand. "Anulon ipsos non in sinistra juai oportet," says pope Gregory IV. (elected to the pajal throne in 827), "nullius veme cordialls habita ratione, quae gentilitatem cappre videretur ; sed onnaino in dextra tanquam dipniere, qua sacrae benedletiones impunduntur; maxime quia ipsi poatifices, dum sacrificunt, non nimium exercitas manus habeat; et vic ipsorum tam summorum quam ceterorum prntifieum consecrationibus dexterne signanter anulus imponitur" (De Cultu Pontificum, quoted in Martlgny, Anneaux, \&c. p. 40).

The earlier stages (if any) through which the episeopal ring; with its concomitant statl; passed before it was placed on the hands of the binhopelect by the consecrating prelate, appear to be unknown before the time of Chariemagne. Perhaj,s it was not ruceived at all before coasecration.

A few words must now be said upon the hive tery of episecpal investiture by the ring, the source of such deadly feuds between the popes and emperore in the 11 th and 12 th cent ries.

The Ring of Investiture.-In the reign of Charlemagne commenced, according to the common story, the investiture by the ring anl atatf, an act of the civil power which entitled the bishop-elect to the possession of the temporalities of his see." This privilege (among others with which we are not now concerned) was granted to him by pope Hadrian I. in gratitule for the services which Charlas has rendered to the Holy See by expelling the Lombards from Italy. This fact is distinctly asserted not ouly by two ol the best historians of the 12 th century, Sigebert (Chron. s. a. nucxi. ; see alse Grat. list. Ixxiii. e. 22, quoted in Investiturs), and by William of Malmeshury (Gest. Req. Anyl. lib, ii. § 202, p. 348, ed. Hardy), whe puts the declaration to that effect, with express mention of the anulus et baculus, inte the mouth of pepe Gregery VI., but alse by a bull of pope Leo Vlif.

- Such is the conclusion of Kirchmann (de Anulis, c. 20, p. 211, Slesv. 1657), who has carefully investigsted the subject. "Verum age, dicanus etiam," are his words, "de usu anulorum in eptscoporum investituris; cujuş moris ante Caroll M. tempora nuliun reperlenpud seriptores vestigium." De Corte aecerpts his conclusiun, and indeed his very words. (Curtios, Syntagma de Anuliz, pp. 372,373 , Antv. 1706.) So does siso Mr. 0 . Morgan in Archaeologia, vol, xxxvi. p. 3u5. Kirchmann quotes several writers iater thao those mentinued in the text, who agree in the view that inventitutes origlnated in the time of Chariemagne. Moshetm, ch. Hist. cent. xi. part Ii. c. 2, 815 (note), ssys, "Whast king or emperor firot introduced this custom of appointing prelates by dellvery of etaff and ring is very uncertala.' Adam of Bremen sscribes it to Louls lo loébonnaire, the son of Charlemagne (814-840); liumbert to Otho the Great (936-973), to which Jatter vlew Mo-helm is much inclined. Both writers are of the 11th century.
(96:3-065 half atter the Great exemplum titin, qui Francorum nitatem a Investiturn Leo episeo cedin. י's a Teutoulcor Synordo Dis Anulis, pp. different in p. 166 q . attempts $h$ donbts on Pertz think betray a lat at the time scr bed " (R $\nabla$. ch. v.). the ultra-Ro no very tem laterest of th

Nostwithsta authorities, lately called iz been fribricate being unknow The reader mt slon on this properly have stticle.
It must be of the subject, to the Greek a
The Fisherme man, now made tation of St. I name of the $r$ (arys Mr. Wate ring of investit elected pepe's fil immedistely aft, has been arrived it would seem, $t$ It has been state Longi de Anulis, by Heineccius ( $d$ himself mada tase this, ssks Heineed of him? Mabill §11) did not ki ring was employ Mr. Waterton. in Ring of the Fish p. 138, 18:56), beli it oceurs in a lett nephew Peter Gro "Siluta matrem neque familiarilus

[^131]
## ringas

(963-985), wrilten ouly athout a century and a the Girent, hhe patthon, wharleming ou the, when Otho exemplum 13. Ilatricul was on the throne. "Ad thik, पuid domho Caroolo nloateliarae seflis antis. Franeorum et Longobardorampariesissimo retriciun nitntem ac ordinationem aram patriciutun dIg. investiturum episcoporunn concentonicite vedia et
 ceilus."s atque larglinur Othont Dei Teutnicornus," \&e. (Grat, Deer. Pr, i, e, regi Synotlo Distinct. 1xiil,, whence Kirehm. e. In Anuli, pp. 212, 213, ; but the test diflerent in Pertz, Mon. Germ text ls a little p. 166 q. v.) it is only fair to tom, ii. 13. attempts have been made recently may that doubts on the genuinenaie reerently to throw Pertz thiuks that the documants bull. Dr. betray $n$ Inter origin," luut that the "seems to at the time "really' hat the power emperora ser'bed " (Robertson, Hist. Cherist, Cher here de-『. ch. v.). But the bull of a pope, reekoneel by the ultrr-Ruman party as an anti-pope, offers no very tempting sabject for a forger in the Noterest of the see of Rome.
Not withotandiag thene and other respeetable nuthorities, some distinguished writers
lately culled
have lately yallided in questlin the whole story as having
been fabriented in the been fabriented in the iaterest of rome, add as having
being unkown in the The reader must of eonrse fige of Churlemsgne." sion on this obseare matter, whis own eencluproperly have been passeded over in theould not article.
It must be added, in conelaring this division of the subject, that the episeop pal ring is unknown to the Greek and Oriental ehurches.
The Fishernun's Rimg.- -'the ring of the fisher mann, now mnde of gold, and having a represen-
tation of St. Peter in name of the reigning pope fishing, with the (sags Mr. Waterton) " pope meronnd be called the which xing of investiture, being placed on the pewal elected pepe's finger by the Cardinal Camerlengo immedistely after a successiul connting of votes has been arrived at by the egnelave," belonga, us it would seem, to rat her a Inte medineval period, It has been stated, indeed, hy Rebuthis, quoted hy by Heineccius (de Se Sigilisis, p. 28) gratia, quoted himself made nse of this, p. -8), that St. Peter this, asks Heineceius, but Bongrati who believes of him? Mabillon (de Re Dipt, lib. ii. e. 14, \$11) did not koow of any evidence that this ring was employed before the 1.th eentury.
Mr. Waterton, in his vuluable Mir Witerton. in his valuable memoir "Ontury.
Ring of the Fisher p. $138,18,16$ ), believes that thelae logia, vol. xi. it oceurs in a lettor of Pope Clement mention of to nephew Peter Grossi, in 100 Clement 1 V . to his "Sluta matrem et fratres ; non seribimus tith neque familiaribus nostris sub bulla, sed sod

[^132]
## ringes

1807
Piscatoria algillo, quo Romani pentificea in suis
necretin he savy, "it wur" (Masson, in Vita) $x^{8}$ Hence," alrendy, and fuy be inferred that the popes hat an a seal, but only time phist, u el thíw device Mintin $V$, elected only for their private letters. all suh anulo $P_{\text {iscaternic in }}$ in, Issied three briefs, further information on this the year 1+26. For own times, aee Waterton and 0 . Morgan ( 4, s. p. 398 ). s. Pp. 138-4 42 );

## 4. Espolsal and Marriate Rings,

The early Christlins amplayenel the ring eqpoonanls, but seemingly as now, in the
solemnity

 Selien, lxor Heir. .lib. ii. $c$. it nnd e. 25, " "used
by the Romuns belore the time nnd in some mensure admitted christianity, whenee it was adeopted ammitted by the Jewa, of espousal without any oppooition oristian rittes tion" (Antia. of Christian Cosition or contridico. 3, § 5). Tertulli Chistian Church, book xxii. the heathen as harmless, at ith use among conld take no offence present at the offence, and might therefore be prosent at the ceremonial of esponsills as well na his langungo that it had not rather seem from by the Christians of Carthot yet been adopted tates) mundss esse opinorthare: "eas (solemnineque vestitus virilis sc.; see the wordspreceeding) aut conj (sponsnalium talis de alieujus idoli honore denjunetio, ,uariIdolol. e. 16). He commends the ancient Ron (De for teaching women modesty ancient Romans whom no other wearing of modesty and sobriety, to anve on the finger wearing of gold was permitted nubus" had been placed (Apol "anulus proeapousal ring, howerer, wa ( $A$ pol. e. 6). The nor did it always bear a device, always of gold, sponane annulusferrensmitituce. "Etinm nune (Plin. N. II. .xxxiii. 2). Yet , 1quas ine gemma" times bore joined hands ne plagan rings someEpist. 19); \&uch hands as "deviee (Pignor. in the 16 th century were aiso common in Italy becaine obsolete cury; nad ealled una fecle, but anulorum valgo nunenpatum est "Il, genns Lieetus de $A$ nulis, p. 48 : but ext fides,") ${ }^{\text {says }}$ such Christisn rings before the meutions no Nieolas I. It is evident, howe time of pope words of Clement of Alent, however, from the women, while they were bound that Cluristian wearing of gold within were bound to keep the permitted, or rather enjoined, to wear ring, as a seal upen their to wear one gold seeing that upon them the husband's goods, ing of the house devolved care and snfe keepthat the wife's ring bored. This ulso proves of a ring as a ring bore a device. The use one of which a signet for safety is the only rings, he says, are to be approves; all other c. xi. p. 243 and pe esohewed ( $P_{\text {uccl. }}$ lib. iii. this ring had been given her as a ${ }^{2+1}$. Whather nubus " does not clearly appear. But $\mathrm{i}^{i}$, would
seen seem probable that the ring of espousils was employed in Christian rites in the time of St . Agnes, whe suffered nartyrdom soon after the
beginning of beginning of the perseeution of Diocletian,

[^133]

Photographic Sciences
Corporation

A.D. 303. When solicited in marriage by a noble youth, she replied that she was already pre-oceupied by another lover (i.e. Jesus Christ), "qui . . . annle tidei suae subarrharit me, lenge te nobilior et genere et dignitate" (PseudoAinbros. Epist. 1). The same thing is rendered more evident still from the expressions of St. Peter Chrysologus (made bishop of Ravenna in 433), who, alluding to the father's putting a ring oa the finger of the returning prodigal, net only calls it "anuluin houeris . . . insigne Spiritus jignus, signaculum fidei" (these and like expressions occur also in other writers, see De Corte, Synt. p. 79), but " srrham coelestium nuptiarum" (Serm. v.) Asterius, bishop of Amasia in Pontus, who flourished about the year 400 , makes direct sllusions to the pre-nuptial ceremonies among Christians, and althongh he dees not directly mention the riag, there is little doubt that it was employed, in accordance with Roman ussge, when the dowry was agreed npon. "Wilt thou make void (he asks) the agreements ( $(\pi \pi l \tau \hat{\varphi} \gamma \alpha \mu \varphi)$ which theu settedst down with a view to marriage . . . . I mesn the dowry which was there covenanted
 (Aster. Homil. in Matth. xix. 3, ed. Combef. p. 81 D, Paris, 1648). We have an actual example of the giving of the espousal ring recorded by Gregory of Tours, in a work written between 590 and 595, referring to somewhat earlier times than his own. Speaking of St. Leebardus (who afterwards retired to a menastery) he says: "Denique dato sponsae anulo, porrigit esculum, prsebet calceamentum, celebrst spensalium diem fastum" (Vit. Patr, c. 20). Yet it is not easy to name any nuthor earlier than lsidere of Seville, whe succeeded to the archbishopric of that place in 595, from whom we can obtain s distinct attestation that the ring was regularly used in Christian espousals. "The ring (says he) is given by the espenser to the espoused (a spenso sponsae) either for a sign of mutual ndelity or still mere to join their hearts by this pledge; and therefore the ring is placed on the fourth finger becsuse a certsin vein, it is said (sea Anl. Gell. Noct. Att. x. 10), flows thence to the heart" (Isid. Hisp. de Eccles. Off. ii. 20). During the whele period with which we are concerned the ring seems to have been used in esponsals only, and never in the actual marriage ceremony itself. For pope Nicolas 1., writing so late as 860 in reply to the Bulgarinns, says: "We will try to shew you the usage, which the holy Roman church received anciently, and which the church holds up to this time in unions of this kind.
After the espousals, which are the promised covenants of future marringe, made by mutual consent . . . and after the espouser has engaged to himself by s pledge (arrhis) his espoused by decorating her finger with a ring of fidelity . both are led shortly afterwards or at some convenient time to the performance of the marriage ceveannt. And first they are placed in the church, bringing offeringa which they ought to offer to God by the hands of his priest, and then they receive the beaediction and the heavenly veil" (Nicel. 1. R'espons. ad Consult. Buly. c. 3; is Coleti, Concil. t. Ix. pp. 1535, 6).'
y Riddle (Christ, Ant. p. 714 note) saya that Calvoer (Rituale Eccl.) traces the origia of the marriage riag to

Examples of Espous.l or Marriage Rings. The following rings bear every appearance of having served matrimonial purposes. In Spon's Rechcrches curieuses d'Antijute, Lyon, 16×3, the Dixieme Dissertation is a letter from de Peiresc to Holstenins in 1619 . De Peiresc bought af Arles a gold ring, weighing abont sn ounce, recently disinterred, on which was engraved a face of rather rude execution with the inscription around: " + TECLA seaELLA, le tuat dans une plaque dor environnée de quelques enrichissements de feuillages et godrons; dans le yuide desquels est écrit + techa vivat deo cVm marito seo (sic) ; à l'epiesite du cercle de cette bsgue, on $y$ voit 1 n petit ovale svec les lettres dedans $\mathrm{RA} \mathrm{r}_{\mathrm{E}}{ }^{\prime}$ " (p. 169).

Peiresc observes that the cross and the diction shew the ring to be Christian : sso for swo he notes as a not uncommon form in the 4 th and 5 th centuries; and more common still in later ones. He regards it as an anulus pronubus. He dnes not explsin segella : and proposes very doubtfully arra genialis as the explanation of RA'r $\bar{E}$. The former may possibly be for Teclte (i.e. Theclse ?) sigillum. Other rings have been fiuad in France which sppear to be Christian and to have been used in espousals; e.g. a gold ring, duplex, hoop-wire of light fabric swelling towards the united oval bezels, which have a line of beads from them on either side ; one of them bears the name BAVBVLFVs, the last three letters written in a line above; the other has haricviba, the last letter written above. It is regarded ss a Christian marriage ring by M. Le Blant who figures it (Inscr, chrêt. de la Guale, n. 337, pl. 36, n. 221), and by Canon Martigny (Anneaix chez les prem. Chret. p. 12). There is, however,
the 10th century. He supposes it to have been intro duced to imitation of the ring worn by bishopi. Martene de Ant. Eccl. Rit. (lib. L. C. Ix. art. b) gties severs. ordines for marriage. The ring is not mentioned in the earllest (Ordo i.) the Miseale Gelasianum, p inted in m a MS. of the end of the 8th or beginning of the 916 century; it occurs, however, in a missale Redonenia (Ordo It.), printed from a MS. about 200 gars later whers we have Benedictio super anulum in thes? words: Creator et conservator bumanl generis, dstor a atemae galutis, omniputena Deus, in permite Spiritum Sana tum Paraciltum super hunc anulum. Per, \&c. Also in sur the form (idem ()rdo) thus: Benedic, Domine, arinluns stum, ut ín ejus figura pudiciliam custodisnt. Per, de. We likewise find the ring, which is sometimes said to be a silver and conetimes a gold ring, fo almost all the marrloge services taken from still later MSS. (Ordu lii iv. vi. vil. vifi. ix, x. xi. xil. \&c.). There re tho rings mentioned in the Euchologia of the Greeks; the priest gives a gold ring to the bridegroom and a silver ring to the bride with variuns ceremonies and a long prayer afterwards (Ordo xul.) See also Peillia, be Eccl. Pol. vi. 1, 3. It is needless to do more tham allinde to the assertion or tradition that Josplph gave the Virgtin Mary first an espousal ring and afterwards a marringe ring (Martene, l. c.). J. B. Lauit published tul 1622 s work entitted De Anulo pronubo Deiparae lirginia and from thio work is derived the account given it in John Patrick's Fefections upon the bevotions of the Roman Church, pp. 45 60, Lond. 1686 (ed. 2 without his name); see also G. Longi de anulis, p. 7, Lugd. Bat. 1672. This ring, o a well-known tyje of later Roman timea, is preserved at Perugia. There is, hon ever, another which passes under the same name in the church of St. Ann : it Rome (D I Saussay, Ponoph, epich. p. 192). See Martigny, Dict. s. v. Anneaua, and Fortnum in Academy, vol. X. p. 505 (1876).
nc extern very simil which is of the 4th to which been foune Cabinet de considered scribed by 534, 536). of late wo chston are vs betra graved a ma standing ; wire-like ho intervals, late to be Pa Fortnum $p 0$ ring (No. 33 Christian, w as matrimon tine charac coins of the The hoop, tla lar externall cular button the face of $w h$ female bust above them Latin cress, being slightl Obtained fro finer example Is given in $A r$ Arch. Journ. ring found in without any fine certain ge from whuse 714, b; see Gronov.) ; and ceived and fig Alexandria ( $D$ gards these "a "bagues nupti 4th and 5th uncertain, is at
(The followi rings in general mentioned inci triplici, Frsac. de Anulis antiq Anulis, Slesv. 1 Bit. 1672; Ge Grouev. Lugd. Syntagma de An rings in parti Anncaux chez les épiscopal en par his Diet. des Ant. the Archaeologia by Messis. Wat Fortnum, referre
The last nimed placed at the di gravings ussd it paperss on Early 0

[^134]riage Rings.appliarance of zes. In Spon's Lyon, 1683, etter from de De Peiresc ;hing about an which was enution with the caellis, le tout le quelques enIrons; dans le la vivat deo ite du cercle de ovale avec les

## and the diction

 eo for svo he the 4th and 5 th . 1 in later ones. ubus. He does kes very doubtation of $\mathrm{RA} \mathrm{l}^{\prime} \overrightarrow{\mathrm{E}}$. for Teche (i.e. lave been foond Christian and :g. a gold ring, welling towards e a line of beads them bears the letters written haricvia, the - regarded ss a Ie Blant who :cte, n. 337 , pl. tigny (Annearx ere is, however,
## have been intro-

 bishops, Martene i. 5) gi ies several o mentioned in the num, p ' inted frm sinning of the 91b Aissale Redonenie at 2005 aara later, $u m$ in thes ${ }^{2}$ words : ris, dator arternae Spiritum Sam tum c. Also in an thet ine, amhmm tatum, int. Per, ic. We netimes said to be to almost all the ter MSS. (Ordy ili. ). There re two of the Greeks; the groom and a sitver ntobles and a long : slso Penlicia, be to more than allude ph gave the Vligin rwards a marriage published in 1623 Deiparae lírginis, count given in Dr. e Devotions of the 688 (ed. 2 without anulis, p. 7, Lugd, lown type of later la. There t , hone salue nams in the ssay, Panoph. episc. reaus, and Fortnum
## RINGS

nc external sign of its Christianity, but it is very similar in structure to Fortnum, No. 27, which is certainly Christian. Probably rather of the 4th centary than of the Merovingian age, to which M. Le Blant refers it : said to have been found at Vitry-le-François, now in the Cabinet des Médailles. Another gold ring, alao considered to be Chriatian, is figured and deacribed by Le Blaat (u. a. n. 669 B, pl. 90, Nos. 534, 536). It was found near Mulsane, and is of late work; two sides of ita raised oblong chaton are inscribed with the names dromaci | vs betta in niello, while
graved a man and a woman standing ; the fattened wire-like hoop, is corded at intervals. Probably too late to be Pagan. ${ }^{\text {a }}$ But Mr. Fortnum possesses a gold ring (No. 33), undonbtedly Christian, which he regards as matrimonial, of Byzantine character, like the coins of the 5th century The hoop, Hat ingide, angular externally, bears a circular button-like bezel, on the face of which a male and female bust are opposed, above them there ia a Latin croas, the limbs
 (Fortaum, Na. 3s.) eing slightly wedge-shaped. Weight 38 dwts. finer example, Athens. Another similar, but finer example, octagoaal, with decorated panels, is given in Areh. Journ. (vol. xxi. p. 311). See Arch. Journ. (vol. vii. p. 191), for a Roman ring found in Durham with aimilar types, but without any Christian emblem. There are in fine certain gema, set in ringa, bearing an anchor from whose arnis hang two fishea (Gems, $p$. 714, b; see also Gorl. Ductyl. ii. n. 564, ed. Gronov.) ; and Canon Martigny, who has received and figured an example bought from Alexandria (Dict. s. v. Anneaux, 2nd ed.) regards these "anneaux et pierres andulaires" as "bagues nuptiales." They appear to be of the 4th and 5th centuries. Hia speculation, if nncertain, is at least ingenions.
(The following are the principal works on rings in general, in all which Christian rings are mentioned incidentally. Kornmann de Anulo tripliri, Franc. 1610 (often reprinted); Licetua de Anulis anti,uis, Utin. 1645; Kirchmann de Anulis, Slesv. 1657 ; G. Longua de Anulis, Lugd. Bat. 1672; Gorlaens, Dactyliotheca, cum expl. Grouov. Lagd. Bat. 1695; Curtius (De Corte), Syntagma de Anulis, Antr. 1706. For Christian rings in particular we have Martigay, Des Anneaux chez les premiers Chritiens, et de l'Annesu épiseopal en particuicr, Mîcon, 1858; see also his Dict. des Ant. chret. (ed. 2). Various papera in the Archacologia asd in the Archaeological Journal by Messrs. Waterton, Octavius Morgan and Fortnum, referred to above.)
The last aimed gentieman has most liberally placed at the disposal of the writer the engravings used in illustration of bis valuable papers on Early Christian Finger-rings, published

[^135]
## ROGATION DAYS

1809
In the Archaeological Journal for 1869 and 1871. Some of them are also reproduced in Jones's Finjer-ring Lore, pp. 47-49, 268-273 (L.oad.
1877).
[C. B.]
RIPSIMIA, Sept. 30, virgln martyr In Armenia, under Tiridates (Menol. Graec.

RITUALE. This word is commonly applied to the collection of ritual directions for the various offices drawn $u p$, in accordance with the directions of the council of Trent, by pope
Paul $V$ in Paul V. in 1614. It has sometimes been suppoped that the "Libellua officialis" of iv. Tolet.
c. 26 , was a ritual c. 26 , was a ritual hook, but this does not seem probable. [Officlalis Liber; Ordo.] [C.]

## RIVERS, THE FOUR. [Four Pivers.]

## ROBBER-SYNOD. [Epuesus (6), p. 615.]

ROGATIANUS (1), May 24, martyr; commemorated at Natea (Mart. Uauard., Mieron.,
Wandalb.).
(2) Oct. 26, presbyter and martyr; commemorated in Africa (Mart. Usuard., Vet. Rone-,
Notker.).
[C. H.]
ROGATION DAYS. The procession on the three days before Ascension Day was instituted by Mamertus, biahop of Vienne in Dauphiné, A.D. 452, when that city was greatly injurcd by earthquakea, and the royal palace destroyed by lightning. It became an annusl observance, and other bishops, moved by the visible blessing Which attended it, followed the example of Vienne (Greg. Tur. Hist. Franc. ii. 34 ; Avit. Hom. de Rogat.; Migne, Patr. Lat. lix. 201; Sidonius, Epist. v. 14). Whether his procesaion was really earlier than the Roman rite of April 25 [Processions], it is impossible to decide. Mamertua, at all events, instituted "orandi modum, edendi seriem, erogandi hilarem dispensationem" (Greg. Tar.), which auited the temper of his countrymen, and became a widely spread and enduring observance. In 511 it was enforced by the council of Orleana: "Ab omnibua ecclesiis placuit celebrari" (can. 27). In England the council of Cloveshoo, 747, orders the observance of these rogation daya, "secundem morem Mriorum noatrorum" (can. 16). The council of Mayence in 813 made the following decree, which can bardly refer to any other rogations than those before Holy Thursday: "It hath seemed good to us that the greater litany be observed by all Christians on three days, as we find in our reading to have been done, and as our holy fathers instituted, not on horaeback, nor in costly garments, but with bare feet, and in sackcloth and aahes, uoless aicknesa ahall hinder" (can. 33 ; comp. Sidonius, Ep. v. 7, "Incedunt "De castorinati ad laetanias"). Herard, 858 : absque turpibua jocia et verbis celebrentur" (Capit. 94). These rogations were not received at Rome until the time of Leo III. (a.d. 795), who ordered that on the Monday "the pontiff, with all the elergy and all the people, should go forth from the church of the Mother of God, and proceed to the manger at the Charch of the Saviour, which is called the Constantinian, with
hymas and spiritunl songs ; hymns and spiritunl songs;" on Tuesday from

## 1810

 ROGATUSROME, COUNCILS OF

St. Sabina to St. Paul, and Wedneaday from the Church of Jerusnlem to St. Lawreace without the walls (Liber Pontif. n. 98).

Gregory of Tours, as above cited, does not tell us that the "orandi modus" instituted by Mamertus included a procession, but we learn that it did from an incidental notice of the rogation days by the ssme anthor in Hist. Franc. ix. 6: "In these days the public rogations were celebrated, which are wont to be performed before the holy day of the Lord's Ascension. But it came to pass that while Raguemodus, the bishop (of Paris) was in procession with his people, and perambulating the holy places," \&sc. So Fortunatus in his Life of Germanus, who dled $\ln 576$, some thirty years before his biographer, telling the story of a blind woman, "not able to go with the people at the time of the Litanies," says that "hearing the choir of the psalm-singers she implores the help of the lord Germanus with tesrs." After a vision she recovers ber sight; and when the day dawns zhe "goes forth to masa with the people in the procession " (c. 33).

The Luxenil lactionary gíves proper lessong for these days at matins, terce, sext, and none (Lit. Gall. 149). One prophecy and three gospels are also appointed, "in letanias legenda," in the sacramentary of Besançon (Mus. Ital. i. 334). "Colitcitunes in rogationibus per diveraa loca asnctorum," i.e. to be ssid st the several churchas or shrioes at which the procession stopped, occur in the Gothico-Gallican Missal (Lit. Gall. 266), and the Misanle Gallicanum Vetus (376). The former alao gives proper missae for each day ( $263-266$ ); the latter part of a misaa, headed "Incipit missa in Rogationibus" (377), which breaks off in the middle of the contestation. The heading implies that there was only one. There is only one in the Besançon rite (Mus. Ital. i. 335). Several early sermons preached on these occasions are extant, viz. two by Caesarins of Arles, A.D. 502 (De Letania, I. ii. in Append. ad Opp. Augustin. SS. 173, 174, ed. Ben.), one by an unknown bishop (ibid. Serm. 135), two entire by Avitus of Vienne, A.D. 490 (Opp. Av. 291, 296, Migne, lix.), and several fragments by the same author (303, 306, 310, $319,322,8 . c^{2}$.)
[W. E. S.]
ROGATUS, Aug. 17, monk ànd martyr ; commemorated in Africa (Mart. Usuard., Notker.).
[C. H.]
ROMANUS (1), Feb. 28, abbat; commemorated in Mount Jura (Mart. Usuard. ; Boll. Acta $S$ : Feb. iii. 737).
(2) Aug. 9, soldier and martyr; commemorated at Rome (Mart. Usnard., Bed., Vet. Rom.; Boll. Ac/a SS. Ang. ii. 408).
(3) Nov. 18, monk and martyr; commemorated at Antioch (Mart. Usuard., Mioron., Vet. R,m., Syruiu, zilor. ; Cal. Byzant.; Menol. Graec. Sirlet. ; Basil. Menol. i. 196); n church called after him was erected by Helena at Constantinople (Codinus de Aedif. C.P. p. 98, ed. Bonn, $18+3$; Du C'ange, C Colis. Christ. 92).
(4) Nov, 24 . presbyter and confessor ; commemorate I at Blaye (Mart. Usuard., Wanlalh.).
[C. H.]
ROME, COUNCIIS OF. Sone preliminary remariss on these councils are necessary, from
the prominent, yet constantly chauging, positier occupied by the see of Rome, from early times downwards, in the nffairs of the church. First, whether from design or accident, their records hnve been sbout the worst jreserved of any, the only voucher for the earliest being the Lib. Synodicus or Synodicon, by a Greek writer with Latin sympathies, in the 9th century, which, cven if it can be trusted, is full of mistrikes; and but incidental references in St. Cyprinn, Eusebias, Rufinus, St. Jerome, or St. Angustine for the next early. Was it that their proccedings were so trivisl, or of so little interest to the world in general, as to be not worth recording? or was it that they witnessed to a state of things which a later age may have wished forgotten? Secondly -whether from design or accident-there hare been more aynods alleged to havo been held at Rome confesedly or probably spurious, tnan in all the rest of the world put together, their charncteristic being that they have been forged in the papal inferest directly, which is also the characteristic of a good many more fabled to have been held elsewhere. It may suflice to inatance the three Roman synods under jope Silvester, as they are called (Mansi, ii. 551-4, 615-34, and 1081-4) of the first kind; the alleged cunona and synodical letter of the genuine (ibid. 469-77), with the canons of the spurious (called 1 and 2 in the Pseudo-Isid. collection, where they may all be read and compared; Migr 's Patrol. exxs. 375-382) councils of Arles, all uree betraying thsir late origin, of the second. How so pntent a forgery can have deceived the learned so long is a marvel. The acts of the pretended council of Sinuessa (Mansi, i. 1249-60), damaging as they may seem to pope Marcellinus personnlly, were conceived in the interests of his see. Centuries upon centuries have to elapse before we come upon a really genuine Roman synod, with talerably full details from Roman arc One thing they all testify to beyond de .ether true or false, viz. that according tradition of those days the bishop of 1 , , as could decide nothing of importance without a synod, any more than his brother bishops. Let us now inquire into their composition. This we shall find varied with the actual extent of jurisdiction of their presiding bishop. It was at one time commensurate with that of the city praefect, and was limited to the suburban churches; at nnother, it extendel over the tea provinces of central and oouth Italy governed by the city vicar, but went no further, which was its position about the time of the Nicene council and for some time later [see that Art.]. Every now and then, indeed, it had a wider appearance; but this is at once seen to have been exceptional. All the earliest Koman synods are stated, in the $L i b$. Symodicus before-named, to have been aynods of from 10 to 15 bishopa, to which the "Concilium quindecim finitimoruni episcoporum," in a rescript of Gratian and Valentinian to the then city vicar, may point (Mansi, iii. 629; comp. the letter of the Roman council immedintely preceding, p. 624). Then, for a considerable period, their numbers increased, but seldom exceciled 70 , which is about the number of sees stated in the old Vaticsn MS. printed by Baronius (A.d. 1057, n. 19-23; comp. De Marca, Concord. Suc. et Inp. i. 3, 12) to be dependent on Rome ns their metropole; and also the number uaually fixed
apon for myt higher numbe and bishops have been pr There were $t$ France, nsmed synod which Alerocles (not i. 23), bishop (Mansi, ii, 433under pope Dal bishop of Mila letter, according and 'aierien; (ib.d. iii, 455). this requested decisions to " t Sardinia" (ibid. Orientals that Italian, and all the Latin has it) his own (ibid. ii. of course, possib) provinces of nor if so, this was Aquileia, Milan, dent centres in their independen time not only t Britain, and Ge sfter another int power, or else hn boandaries, by patriarchal, and Italian, European c. vii. 3-8, but wit now pass to the sy
Passing over th reported in a work tr.), we may atart from the Libellus

1. A.D. 140 , des under pope Teles tanner was conde misstatement, for pope Victor, A.D. (i. 662).
2. A.D. 165, of tel and St. Polycarp, a with the Jews (i,ini). 3. A.D. 197, unde tion of keeping En: is a passing referen E. H. v. 23 ; nind pe 4. Another, of $f$ same ; condemning mot (ibid. 728).
3. Another under errors of Sabellius a had not then arisen to the pontificate , 1002).
4. A.D. 237, under Origen. For this, Rui Eusebias (H. E. . Vi. : expressions are vague 7. A.D. 250 , during from St. Cyprian, Ep, 8. A.D. 251 , under the lapsed; inferred (3id. 866), and nt whicl Some make two counci Chistr. ANT-TOL

## ROME, COUNCILS OF

opon for mythic synods. Every now and then higher mumbers are reported, as has been said; and bishopss outside those limits are found to have been present, but present exceptionally France, named three bishops, for instance, from synod which pope Merocles (not Mark, see $S$ or Melehiades, and i. 23), bishop of Milan bit. at chisin. Don. (Mnnsi, ii, 433-40). There was a laris instance under jope Dnmnsus, A.D. 372, when Ausentius bishop of Milan, was deposed. Its synodical letter, accordingly, runs in the names of Damnsus and Sa'eritn; the latter being bishop of Aquilein (ib.d. iii. 455). The Sardican futhers had before this requested pope Julius to transmit their decisions to "the bishops of Italy, Sieily, and Sardinia" (ibid. 40). Aud he himself tells the Orientals that he apeaks in the name of the the Latinn has it) in bishops of the "regions" (ns his own (ibid. ii. 1219). In aee lay, ns well as of course, possible that the bish passagea it is, provinees of north Italy may bops of the seven if so, this was exceptional, as the bishopa of Aquileia, Milnn, and Ravenna were still independent centres in those provinces, and proud of their independence. Nevertheless, in process of time not only they, but France, Spain, Great sfter another into the threw themselves one nower, or else the arms of the encronehing boundaries, by widening their metropolitan patriarehal, and synois from being became Italian, European (De Marca, ibül. c. vi. 4, and c. vii. 3-8, but with aome corrections). We may now pass to the synods themselves.
Passing over three synods of the 2nd century reported in a work of no eredit (Hefele, j. 83, Eng. tr.), we may start with the first given in Mansi from the Libellus Synodices :-

1. A.D. 140 , deseribed as of twelve biahops tanner wase Telesphorus, when Theodotus the misstatement, for he was This is, however, a pope Victor, a.d. 194-8, as Mansi point by (i. 662).
2. A.D. 165 , of ten bishops under pope Anicetus and St. Polycarp, against those who kept Easter with the Jews ( $i^{\prime} i, 1,686$ ).
ion of keeping ander pope Vistor; on the ques. is a passing reference to so (ibid. 725). There E. H. v. 23 ; and perhaps this, indeed, in Easeb. 4. Another and perhaps 24 too.
3. Another, of fourteen bishops, under the same; condemning Theodotus, Ebion, and Arte-
mon (ibid. 728). 5. Another).
4. Another under the same, condemning the errors of Sabellius aul Noetus (ib d.), but which
had not then arisen. Hence to the pontificate urisen. Hence Mansi transfers it 1002).
5. A.D. 237, uoder pope Fahinn, condemniog Origen. For this, Rufinus and St. Jondemning Eusebius (H. E. vj. 36), are quoted; but their expressions are vague (ibid. 787). 7. A.D. 250 , during (iord. 787).
from St. Cyprian, Ep, 31 (ibity ; being inferred 8. A.b. 251 , under 31 (2bid. 805).
the lapsed; inferred from Sornelius, respecting (Bid. 866), and at which Noratinn was eondemperin. Some make two councile of this, but eondemned. CHRIST. ANT.—VOL II.

## ROME, COUNCII.S OF

1811
rlght (ibid. note) In considering it one and the sume. True, the J.b. Synorlicus says that it was attended by eighteen bishops (i/id. 871); on the other havd, Eusebius (E. $I I$. vi. 43) expressly states there wore sixty bishops present, and preshyters and deacons in still greater abindance. He states further, that at the end of the letter of Cornelius to Fabius of Antioch, now unfortunumber lost, from which he was then quoting, the number of bishops nttenling it, with their names with what St. Cy down. This agrees perfectly for St. Jerome calling it an of it, and necoutits then St. Jerome speaks of a Ruman council. But (Mnnsi, ibid. 867-8) of a Roman synod as well Ronran synod, composed robably, thereiore, the joined by forty-two med of eighteen bishops, was betore it separated more from other parts of ltaly Lit. i. 157) withed. Cave begins his list (//ist. the most aumerous and synod, and it Is eertainly yet, of any synod of Rome.
9. A.D. 257, under pope

Africans, who had decided Stephen; when the ties, were excommuniented (ibid. 931 )
10. A.D. 260 , vuder (ibid. 931).
from what St. Athanasius Dionysius; inferred § 13) snys about his nam ( $d o$ Sent. Dionys. being aceused to him of Sabellinniamilria 1015).
11. A.D. 313, by order of the emperor Constantine, whose letter to Niltiades (or Melchiades), bishop of Rome, and Merocles, as we shall see jresently, giving his reasons for it, is extnnt in Greek and Latin. Its Latin heading, according to one version, is "Constant. Ang. Melehiadi "piscono Romano hierarchae; " in noother, for "hierarehae," we read "et Mareo sanetissimo," taken evidently from the Lib. Synodicus. In
 Papaicu кal Mdркч, where the true reading is by Optatus. Hepoклєi, for the reason supplied number-that He tells them-using the plural with ten bishops from is to set sail for Rome; from among his friendsong his foes, and ten bishops of France Pus. Further, that three rinus-have erders to them in hearing their there likewise, to nssist The Donatists, we leare, as the law directs. petitioned that we learn from St. Optatus, had bishops selceted from Frase might be tried by tinues, "So therem France. St. Optatus eonperaons of Mare were judges given them in the Autun, and Marinus of Cologne, Reticius of bishops came from France, with These three from Italy. They met ince, with fifteen more the Lateran, in the fourth house of Fausta, at tine, and the third of Licth consolship of Constanwhen there word of Licinius, on Friday, Oct. 2; Rome, Reticius and Minternus andes bishop of Fiance, and Merocles from Miad Mirinus from Cesena, Zoticus from Hin Man, Florian from Rimini, Felix from Flom hintzen, Stennius from Constantius from Forence, Gaudentlus from Pisa, Theophilus from Benere, Proterius from Capua, cina, Seeundus Benevento, Sabinus trom Terraterna, Naxim from Prneneste, Felix from U.iso Urbino, Donatian from Ostla, Evandrus from uineteen blshops, when they Cales, Before these wsa the cauas of Donatus and Cnecilinn their sents; sentences were given asainst Caecilinn laid. These 'That he had confessed to having re-haptized, to
having imposed hands on lapsed bishops, whish is not the wont of the church.' Witnesses produced by Donatus having confessed that they hall nothing to say ngainst Caecilian, he was pronounced innocent by the sentences of all the above-named, not excepting even Miltiades, whose sentence, delivered in these words, closed the trial. 'Whereas it has appuared that Caecilian is not sccused, on thelr own shewing, by those who came with Donatus, nor has been convicted on any count by Donatus himself, I am of opinion he fully deserves to be retnined in the communion of his church, and la his own proper graile.' Yet, notwithstanding his own condemnation by so many voices, and the acquittal of his rival by a trihunal ao grave," continues the bishop of Nilevis, "Dodatus appenled from these bishops" (De Schisin. D. i. 2:3). Finally, that this led to the summoning of the council of Arles by Constnatine two years later, we learn from himself (Euseb. ivid. Ep. ud Chrest.; comp. St. Aug. Ep. 43 and 88, ed. Ben.).

These details deserve to be recorded at length for their decisive character, and the unimpeachable testimony on which they rest. We learn from them (I) that it was Merocles, bishop of Milan, to whom Constantine wrute jointly with Miltindes; (2) that this synod was due to their joint netion, under orders from him, which accounts for bishops from north as well as central Italy being there; (3) that if bishops from Africa and France were present, it was because they had been sent thither by him ; (4) that each of the bishops present delivered his sentence; and if proceedings are said to have been closed on the bishop of Rome delivering his last of all, like St. James at Jerusalem-the council being held in his see-it. is also true that Donatus alpealed, and was allowed to appenl, from his sentence, Vales, (de Schism. Don. c. 7) confirms this, instead of disproving it by his quotations; but the authorities arc best seen in Galland. (Bibl. Vet. Pat. v. 461-675) ; and in nope of them is there the least countenance for the atatement in Mansi (ii. 434), that Constantive appointed judges, " eâ lege, ut citra acitum, conseusum, et auctoritatem Romani Pontificia constituti judices uihil definiant;" or for Hefole'a (i. 179) that "the decision of this synod was proclained by its president the bishop of Rome, and cominunicated to the emperor."

The three spurious synods under pope Silvester are omitted here; but the acts attributed to them may be studied, as curiosities, in Mnnsi (ii. 551-4, 600-618, and 1081-4). The earliest rcferences to them being in the reign of Charlemagne, they could not have been forged much, if at all, enrlier.

I2. A.D. 342 , commonly called the third under Julus. But the first and second, given by Mansi (ii. 1269 and 1351), are fictitious. At this, St. Athanasius, having been heard in his defence by fifty or more bishops with pope Julius at their head, was, with Darcellus and other exiled bishops, almitted $t_{1}$ communion. The letter of Julius, written at the request of the conncil to announce this to the Easterns, is extant in Greek and Latin (Mansi, ibid. 1359; comp. St. Athan. Apol. c. Arian. 85 20-36, and Sozom. iii. 8 ; and Vales. Observ. in Stc. et Soz, i. 4, 5).
13. A.d. 349, when Ursacius and Valens embraced the communion of St. Athanasius, and
were themselves admitted to communion by Julins, having antlsfied the council of Milan, two years before, of their faith sad sincerity (Mnnsi, iii. $163-70)$.
14. A.D. 352, under Liberius, on becomiag pope; when he declared for or agninste St. Athilnasius. The common nccount that he dechared for him is mainly based on his letter to the emperor Constantius, extant in the Sth firigment of St. Hilary, and admitted on all hands to have been written A.D. 354. Bur if the letter ascribed to him in the proceding fragment is genuiue and rightly placed, he renounced his comonuion some time before. Then, in that ease, the reference contained in it to a letter written by these he was then addressing to his predecessor, Julius, and not to himself, would point manifestly to its having been written soon alter his necession; and this, again, would explain its apparent inconsistency with the other. For lf there was a difference of two years between them in thase exciting days, there was abundance of time for all the further correspondence mentioned in his letter to the emperor to have taken place, and also for Liberius to have changed his mind again and agaus in the interval. Lastly, from the character of the comments appended to this letter of the 4th fragment, we can hardly doubt its haring been placed there by St. Hilary; and if so, cathit quacstio, Liberius must have signalised his acerssion, as well as his restoration, by condmmiag St. Athanasius. Mansi (iii. 208 and $2: 29$ ) shrioks from committing himself on either side.
15. A.D. 358, on the restoration of Liberius, if at all, the accuunt given of it by Baluze being inconsistent with all we know of Felix and his retirement from other sources. (1) St. Athaonsius, it is well known, likens his ordination to the deeds of Antichrist (Hist. ad Monach. 775). (2) It is admitted on all hands that, at the time of his appointment, Acacius of Caesarea wns his friend; nnd that, whether orthodex or not, himself, he held communion with those who were not (Soc. ii. 37 ; Soz. iv. 11; Theodor. ii. 17). (3) It is nowhere atated that be was ejected by Constantius. He remained there by all accounts, on the contrary, till the return of Liberius, when, Socrates says, he was turned out of the church, in spite of the emperor, hy the people (ii.); Theoderet and Philostorgius, that he remored elsewhere (ib. and iv. 3); Sozomen, that he shortly died (iv. 15). In short, the story reported by Baluze (Mansi, iii, 290 ) tinds its best pendant in the story reported by Mansi farther on (ibid. 339-44).
16. A.D. 364, occasioned by the arrimal of deputies from various Macedonian syuods, professing the Nicene faith; when the synodical letter of Liberius and the Western bishops, extolling the Nicene faith and their adherence to it, preserved by Socrates (iv. 12), was penned io reply. There is no mention, however, in either document of St. Athannsius (Mansi, iii. 377-80). The letter addressed by Liberius to the bishops of Italy, with theirs to the llyyrians, wrongly supposed by Pagi to have emanated from a Roman synod under Damasus (ad Baron. A. $\mathrm{D} .369, \mathrm{D} .5$ ), would seem from expressions in this synodical to have been sent earlier (St. Hilar. Fruym. sii. et. Ben., with the note).
17. A.D. 366, called the first under Damasus, who was elected this year; and in it with 28
bushops is Ursacius, an preshyter believed, Lit

> 18, A.D. Damasus; " acquittel in adultery bro Concordins a demned.
19. A.D, 3 Damnsus; in was depused. of Antioch an confused abou thinks with attended by 9 as Theodoret natious, as Soz to the letter of to be mentione on this oecasi France. Thus the bishops pr from their of letter, adlresse in the name, no rian as well; th Further, the pe to the Easteros of Rome, but of in the copy whi aynodi habitae scripto imperiali p. 165), suggest the emperor, lik every way, there a Roman counci gravity of the being no less a Milina. The subj letter is devoted Father, Son, nad Nicene fathers. directed to this su of the Alexandria ten years before; Sozoinen says, witl Ghost (vi. 22). I dressed, in the fir Illyria, was conve elicited an energet Eastern bishops, to perors, lent additio Mansi, iii. 385-92) also carried into th the Mianese deaco And there, Mansi noder Meletius repli was tight in the gra: and for the next si: elsewhere (Constan aod Meletius is exil Meletius wha then po
mission of Sabinus mission of Sabinus wo lost upon Antioes ; b to have just helped which resulted in th, cepted at Constantin
(ibil). (ibill).
20. 4.D. 374, or th
nmunion by if Milan, two erity (Mansi,
in becoming nste St. Aıhil: he decinred etter to the ith fragment ands to have tter nscribed genkiue and eommunion se, the referten by those essor, Julias, ifestly to its is accession: pareat inconthere was 8 em in thnse of time for tioned in his lace, and nlso ad again and he character etter of the t its having d if so, cadit ed his aeceseondromning 2:49) shruks ide.
f liberius, if Baluze being elix and his St. Athanaridination to 'onach. 775). , at the time area wns his or not, hime who were der. ii. 17). Is ejected by all aceounts, verius, when, the church, people (ib.): he remored en, that he , the story 0) finds its d by Mnasi arrival of ian synods, he synadical bishops, exadherence to as penned in er, in either iii. 377-80) the bishops ns, wrongly om a Roman . 369 , п. $\mathbf{j}$ ), synodical to uym, sili, et. er Damasus, it with 28

## ROME, COUNCILS OF

bishops is said to have condemned Vslens and Ursseius, und If the biographer of Eusebius, the presbyter who withstood liblerius, is to be 18. A.D. 367 (al al 369) (Manni, iii. 447).

Damasus; who was, acquitted in it by $4+$ billg to his biographer, adultery brought against himp of a eharge of Concordius und Callistus, him by two deacons, demued.
19. A.D. 372 (al. 369), or the third under Damasus; in which Auxentius, bishop of Milan, was deposed. As Mansi points out, the synods of Antioch and Rome, with their dates, are inueh confused about this time (iii. 463-8). Thus, he attendel by gagi, took place A.D. 372. It was as Theodoret 90 bishops from Italy and France, natious, as Soz (ii. 22), or by bishops of many to the letter of Valentinian, Via). But aceording to be mentioned presently, two synols really on this occasion, one in Rome and theally met France. Thus, the probability would he that the bishops preseut from Frauce were deputies from their own syund. Again, its synodieal letter, ndilressed to the bishops of Illyria, runs in the name, not of Damasiss alone, but of Vale Further well; the latter being bishons of Aquileia. Further, the person sent with this same letter of Rome busterns was a deacon, not of the ehureh in the copy which is thus and the title given to it syooli habitae Romae ndtressed, "Esemplum scripto imperiali" (a), episcoporum xeiii. ex rep. 165), suggests its haring Holsten. Coll. Rom. the emperor, like that having been convened by every way, therefore, more of 3n. It was in a Romnn council; yet not more so than the gravity of the case would explnin, the aceused being no less a personage than the bishop of Milan. The subject nlso to which its synodieal letter is devoted is the consubstantiality of the Father, Son, and Holy Ghost, as affirmed by the directed to this. Attention had been foreibly of the Alexnas subject, in the well-known letter ten rears before : bynod under St. Atbanasius, Sozomen anys, with spit was revived now, as Ghost (vi. 22). Tha letter ferenee to the Holy dressed, in the first intter of this council, idMlyria, was conveyed to elieited an energetic app them by Elpidius, and Eastern bishops, to appeal on their part to the noticed, running to which the rescript already perors, lent additinnal farce of the three emMansi, iii. 385-92). Buree (both misplaced in also carried into the But the same letter was the Mijanese deaco East direet from Rome by And there, Mansi Sabinus, as has been said. ander Meletius replied to it a synod at Antioch was tight in the grasp to it at once; but Antioch and for the next sixp of Valens at that moment, elcewhere (Constax years, as has been shewn and Meletius in exilnople, Cocncils of, 4), Meletius was then exite, so that no synad under mission of Sabinus possible. Yet for all that, the last upon Antion whs even then, probably, not to hare just helped to deeide coutrary, seems whieh resulted in the decide the movement, cepted at Constantinople, to aditherwards ac(ibil)
20. 4.D. 374, or the fourth under Damaana;

## ROME, COUNCLLS OF

of Peter, says Mansi (iii. 467), Lucius, the rival whs cond bishop of Alexandria (Soe. iv. 21-2), ondemned
21. A.d. 378-9 (al. 373-5), or the fifth under Damasus; attented also by Peter of Alexandria, iii. 477) polhnarianism was condemned (Mausi, this i ) given eircular of Damasus monouneing Fi. 25). There weodoret (v. 10 ; enmp. Sozom. dogmatie as well as another, and vastly more by him to paulinu important, letter aldressed a eouncil distinet from antiveh (Pagi thinks at nbout the same from thin-Minsi, ibid. 501-4) continued banishme; perhaps owing to the are told particularly of Meletius, in which we 3) Paulinus warly by Sozomen (vi. 7 anal vii doret, in in was not invelved; theugh Theothen at Thessalonit, anys Paulinus was himself was or Thessalonica (v. 11). But whether he was or was not there, this letter found its wny council by at last, where it was accepted in full 80 on by Meletius and 146 bishops, A.D. 379bability, "t tharn from exile; and is, in all prorulings of that estern tome" elassed with the politau ennon (misplnced by fifth Constantinobut restored (misplaced by Mansi, iii. 461-2 his collengues inwards, 511-12). Meletins and refer to the mission of Sanswer to it, evidently ment of his exile, of sabinus at the commencecurious letter puryorting to (ibid.). Lastly, the by a Roman epuncil to the have been addressed Valentinian, with to the emperors Gratian and the subject of thout any mention of Valens, on and his party, may continued intrigues of Ursinus council (ibid. 624, with emanated also from this 627).
22. A.D. 381, the sixth und aubsequently to the $A$ der Damasus, and year, as Mansi says (ibidelan council of that tation to the Fays (ib.d.633); when the inviin their sye Eastern bishops, mentioned by them despatehed [Coval of the year following, was p. 436].

Damasus ; at wh the seventh and last under Easterns just which the synodical letter of the faith of the contioned was received, and the and at which deputies constautinople confirmed, (Mansi, whid. 639-12).
24. A.D. 386 , under
of Telepte); when ni pope Siricius (comp. Synod Pagi (i) ${ }^{\prime}$. 678 ), mine ennons were paased, says extant, as from there being a synodical letter Afric, controm that pope, to the bishops of in a containing nine canons, and dated "Rome Idus Januap 80 lishops, Jan. 6 (sub die oetavâ, Areadius and, post), after the consulship of this, and several it, and in more thiner expressions contained in establish its ficthan one of its canons, go far to canon (on clerical character; so that its ninth dictated the second (inence), instead of having thage, A.D. 390 (ih. 692 ) of the conncil of Car687), may rather (ib. 692), as Mansi thinka (ib. made to suit it. have been borrowed from it or and Council of Telepte] Council of Sardica 25. A.D. 390 TherTE. condemned Jovinian and his fith his clergy himself (Mansi, ibid. 563 his followers, as he saya 26. A.D. 400 , when p- ; comp. 687).
the letter to the Africone Anastasius addressed canon 65 of the African bishopa, mentioned in

## 1814

ROME, COUNCILS OF
ROME, COUNCILS OF
27. A.d. 417, uader pope Zosimus, on his accession, in the church of St. Clement, as he tells us himself in his letter to the African bishops, recommending to thenr favimiable consideration the profession which Celustios the Pelagian had then submitted to his (Mansi, iv. 359 and 371).
28. A.D. 418, if at all; at which, according to Mansi, pope Zosimus issued his encyclic, calied "Trnetatoria" by Mercator, condemning Celestius and Pelagius (ibid. p. 375).
29. A.D. 430 , under pope Celeatine; on receipt of letters from Nestorius respecting some Pelagian biahops who had come to Constantinopla, complaining that they had been deprived of their sees. But his own ortbodosy being impeached it communientions nrriving about the same time from St. Cyril, his opinions were acrutinised and condemned; and he himself was threatened with excommunicntion by the pope, unless he retracted his errors within ten days of receiving this sentence, which was to be communicated simultaneously to St. Cyril (Mansi, ibid. pp. 545-52 and 1021-36).
30. A.D. 431, under the same; on receipt of the snmmons of the emperors Theodosius Junior and Valentiniau III. to the council of Ephesus convened by them, when bishops Arcadius and Projectus and a presbyter named Philip were sent thither to represent the pope. In the paper of instructions they received from him, they are told to look to St. Cyril for guidance, and to follow his lead. But of his representing the pope conjointiy with them there is not a word (Mansi, ibid. pp. 555-6). In the communications that pnssed between themselres on the subject the pope certainly delegated his own full powers to St. Cyril (i'rid. p. 1301); but this was exceptional, no such delegation ever occurring before or since, and it is explained, probably, by the accused having been bishop of new Rome (comp. Epilesus, Council of).
31. a.D. 433, under pope Sixtus III., "le 31 juillet, pour l'anniversaire de son ordination," say the anthors of L'Art de veriof. les Date's: " 11 y reçut la nouveile de la paix entre St. Cyrille et les Orientaux." Thus much, indeed, we lenrn from his own letters to John of Antioch and St. Cyril (ap. Baron. A.d. 433, n. 13 and 18). But how comes it that nothing further is added of a aynod of this same year? whose acts, said to have been collected by Sixtus himself, fill seventeen columns in Mansi (v. 1161-78), but whose true character Pagi describea as follows:-"Acta eynodi Romanne de causâ Sixti III. Pontificis Romani atupro accusati . . . . falsâ consulum notâ consignantur, et anachronismis sestent . . . ejusdem farinae sunt acth de aynodali nccusatione et expurgatione Polychroais episcopi Hierooolymitani, quae aub pontificatu Sixti 11I. Romae dicuntur habita. ... Refertur quidem accusatio et purgatio Sixti IlI. in libro Anastnsii, sed cum in eo allae fabulne recitentur, utraque historia suspectae fidei haberi debet" (ad Baron. ibid. n. 31).
32. A.D. 444, under pope Leo I., who gives more than one account of it himself, sgainst the Mandchees. (Mansi, vi. 459.)
33. A.D. 445, under the same, at which Celidonive, biahop of Besancon, was restored, and St. Hilary, metropolitan of Arles, who had deposed him, deprived of all juriadiction over
the province of Vienne for the future. A special edict was obtained subsequently by the pope from Valentinian III., confirming this sentence. (Mansi, ib. p. 463; comp. v. 1243-54.)
34. A.s, 447 , under the same, at which it was ordained, with reference to some complaints which had reached him from sicily, that no bishop should alienste the goods of his church in future without the full consent of his clergy. (Mansi, ib, p. 493; comp. v. 1313-16.)
35. A.D. 449 , under the same, nt which the acts of the robber-council of Ephesus, as it was called (Latrocinium), were rejected. (Jansi, ib. p. 509.)
36. A.D. 450, when the same pope bestught Valentinian Ill., then present in Rome, to write to Theodosius Junior, and get $n$ general council convened, at which the late proceedings of the robber-council might be reversed. (Mansi, ib. p. 511.) This, in all probability, was the council to which the Liber Synodicus refers, though Mansi thinka otherwiae (ib.).
37. A.D. 451 , at which, probably, the synodical letter of the Chalcedon was received, informing the pope of all that had been done there (the date assigned to it is Nov. 1; see Mnnsi, vi 145). That he confirmed or accepted it all is a pure fiction of the Liber Synodicus (Mansi, vi. 869-72), flatly contradicted by his persistent opposition to the 28th canon; and it is even doubtful whether the aecond form of the creed (thnt of Constantinople), authorised there, was ever regarded by him with the same favour sa the first (that of Nicaea). Manzi considers twe canons were passed here to which the pope refers, as having been discussed at a Inte synod, in one of his many letters; but it is by ne means elear when that letter was written, or to whom (ib. comp. vi. 385-92). The authors of L'Art de verif. les Dates make the year of the aynod to which he refers A.D. 458.
38. A.d. 465 , under pope Hilary, to consider a dutiful address from the metropolitan and bishops of Tarragona, relative to two bishops of that province; one whom they wnited to ordnin, and the other to depose. No doubt the thing most intended to be gathered from their proceedings was the giorification of their metropolitan and of the pope. But neither the submisiive tone of their letters, nor the shouts of applnuse that interrupted them, as they were read out; nor yet the shouts of applanse with which the five canons proposed by the pope for regulnting their case were received; nor, again, the character of the five canons which he grounded on them in hia reply,-make for anything half so much, as ag in the genuineness of this synod, which was evidently concocted to aerve a purpose; nor can its standing first of the papal decrees, added to the collection of Dionysius Exiguus by a later hand, be considered much of a presumption in its farour. (Nigne, Patrol. lxvii. 315-20, where all the documents are given in succession, which they are not ia Mansi, vii. 959-68; and then 924-29.)
39. A.D. 478 , under pope Simplicius, when Timothy (the Weasel) of Alexandrin. Peter (the Fuller) of Antioch, and others were conilemned. Inferred by Pagi from the words of Felix III. his aucceasor. (Mansi, vii. 1017-22.)
40. A.D. 483, under Felix III., at which a letter of remonstrance was sent to the emperor

Zono for tak and ill-trenti Acncius, bish conduet to ap 41. A.D. 48 Vitalis and stantinople w synod, and in there, were Acacius himse giving an aco addressed, in orthodox pres stantinople ; b the pope hin stated at the e if se , wind:e $w$ seven, $y$-seven met on this oc bably, the lette lated nnd inter with l'agi to th 42. A.D. 485 Fuller having Calendio driven instigation of A demned $n$ gecon Fuller also, and foreed upon Ale 43. A.D. 487, the same, to cor whe had lapsed tions were pass oncyelic of Feli 1056-59) of that 44. A.D. $49+$ and attended by weil-known decre recipinadis, as it buting it to him 831, for the abb Spicel. ii. 31, ed. I being in others predecessor, or Hor But by Pearson (Hit.t. Lit, c. v. Gel epurions, and doub Ecol. prim. c. 9). agninst ita genuin developed as they upholders nre not a What pope it was Baron. A.D. 494, n. among the decree Exiguus, who only expresses great per his preface (ap. Mlig Neither is it inclod bis collection, whieh A.D. 731, and supple popes, anterior to $G$ in Dionysius. (4) MSS. anomg the deer oither last of all, or $i$ (3) Neither is it qu writer before Charle salnetion given in it t with the pope of hi: Gyoot. ii. 13; ap. Mi comp. art. Second Nic dirided on some points

## HOME, COUNCILS OF

Zono for taking heretles under his protection and ill-treating the orthodox; and a citation to conduct to appear of Constantiaujle, for similar
 Vitalis and Miscnus, whe had, at which bishops stantinople with the desint been sent to Consyod, and inveigled by inatiches of the previous there, were exgled by acacius on their arrival Acacius himsolf mmunicated and deposed, and giving an account of what. A symontical letter, addressed, in the of what had beell done, was orthodox presionters nad archimandrites, to the stantinople; but it must have been writte Conthe pope himself Forty-three bishops are stated at the end to have subscree bishops to are if so, wenee were the rest of the sixty-seven or seven $y$-seven bishops who are stated to have met on this oeension? ( $I b, \mathrm{pp} .1137-42$.) Frobably, the letter, as it stands now, is both mutilated and interpolnted, and should be assigned with Pagi to the next synod.
42. A.D. 485, under the same: Peter the Fuller having been restored at Antioch, and instigation of Aut by the emperor Zene at the demned a second time, and with thereupon conFuller also, and Peter Mongus, who Peter the forced upon Alexaadria. (Ib. pp. 1165-70.) been 43. a.D. 487, or, as Mansi thip. 1165-70.) the same, to consider the case of, 488 ; under who had lapsed under persecution. Sir resolus tions were passed, and are contained in the eneyelic of Felix III. ( $B$. Pp. 1171-74. and 1056-59) of that date.
44. A.D. 494 (al. 496), under pope Gelasius, and attended by seventy bishops, whence the well-known decree, de libris recipiendis et non recipicndis, as it is called in some MSS., attributing it to him (c.g. the catalogue made, A.D. Spicel. ii, 31 abbey of St. Requier, in Dach. spice. ii. 31, ed. Baluze), is said to have issued; being in others attributed to pope Damasus, a Bretecessor, or Hormisdis, a successor of Gelasius. But by Pearson (lind. Ityn. c. 4), and Care spurious, and doubtful byे have been pronounced Eocl. prim, c. 9). Yet the strongest argumeuts. agninst its genuineness have not berguments developed as they might upholiers are not agreed in what bear or (1) Its What pope it was held, as Pagi confesses (ad Bsron. A.D. 494, n. 19). (2) lt is not included smong the decrees of Gelasius by Dionysius Exiguus, who only just missed seeing him, and expresses great personal veneration for him in his preface (ap. Migne, Patrol. Ixvii. 231). (3) Neither is it included in the later uppendix to bis collection, which ends with Gregory II., or A.D. 731, and supplements the decrees of three popes, nnterior to Gelasius, that are not found in Dionysius. (4) Neither is it placed in any MISS. anong the decrees of Gelasius, but always either last of all, or in a distant corner by itself. (j) Neither is it quoted or mentioned by any sriter before Charlemagne, whe disputes the sauction given in it to the acta of pope Silvester with the pope of his own day, Adrian 1. (Lite Gqool, ii. 13; ap. Migne, Patiol. xeriii. 1078 ; comp. art. Second Nicene Creeid). (6) MisS. are dirided on some points of importance, as to what
it eontains, e.g. Whether its list of apocryphal pated.)

## ROME, COUNCILS OF

1815
works included the Apostolical Canons, or not. As far back as the 9th ceatury, there were men who his collecti, maysius having included them in before and since. popes cited them approviagly in some MSS. on that sertheless, they ure found above.) Another that list still. (Beveridge, as general councils, that of constether among its cluded or not to most constantioople was init is included in sumost MSS. it is left out, but Mansi considered at first he theed matict of MSS ence; but in his Surst he need make no referrenders to full vis supplement he almits his omissions and conw (Viii. 151-72). (7) The contents aloue should har of its neknowledged since. It classes writings under thred it long i. Biblical; ii. Pritings ander three heads Under the first head, as Citic. Apocryphal decreti se S. Hieronymum in ame sass: "Autoz fitetur. . . Jamynam in omnibus sequi proS. Scripturae librorom Hieronymo in definiendo pugnat." The seroad ranone e diametro reration (taken in substanend opens with a declaof Anacletus, ind the from the third decretal Council, in the Jse preface to the Nicene the prerogatives of the selsidorian collection) on and Antioch, and the sees of Rome, Alexandria, eneh, mach, and the precedence belonging to among sees, no mo mention of Constantinople council of cors, according to most MSS., of the on which it descauts of the fathers folls next. After them, a list received: and frollows, whose works are to be subsequent from this, to say nething of other one and all, are lions, the apostolical fathers, we read: "Item left out, though midway in it sedis praesulis; licet beati Silvestri, apostolicae igaoretur;" ; lieet ejus qui conseripsit nomen by other docunoen this is preceded and followed the third hend of apoere same stnmp. Finally, includes the Ecclesiasphal and rejected works the works of Tertullian, Lactantius, Africaous, St. Clement of Alexandria, Vietorinus, and others-names which speak for themselves. Tc give pope Gelasius his due, we may fairly say that if only the letters assigned to him in the Dionysian collection are genuine, this decree or teennot have been, by any possibility, dictated or penned by him. All the evidence of his connexion with it is comprised in the twofold circumstance, that most MSS. containing it hare his name prefixed to it ; and ail the last name figuring in it, that of Acacius of Constantinople. But Acacius died three years before Gelasius became pope, and was only condemned by him as having been condemned, and never absolved, by his predceessors. Perhaps those turgid expressions of pope Hormisdas on which Pagi relies, may have suggested its composition, to somebody who could find no work of that kind extant, but thought there shoull be. (Mansı. viii. 145-76, part of which has been antica
45. A.D. 495, under the same, when Misenus, one of the two bishops who had been sent to Constantinople by Felix JII., and been excomrmunicated for misconduct there, is said to have been sbsolved (Mansi, viii. 177-86). This, again, has no place given to it among the genuine decrees or letters of Gelssius, eren in Mansi; neither is it found in the Pseudo Isidorian collection. As far as form is con.
cerned, it is an exact counterpart of the reputed synod under pope Hilary, A.D. 465, deseribed above.

46-51, A.D. 499-505, under pope Symmachus. There are no less than six synouls attributed in Mansl to this pope; but their dates, number, and acts are both hopelessly confused and varlously assigned. Not one of them ls glven by Dienywius Exiguus, who mlght have witnessed them all; only the first three are given in the ajpeadix to his collection; for the remaibider our sole vaucher is the l'vento-lsillore. Theodore, the reader, a Greek and contemporary, mentions but oue, viz. the second; the author of the lives of the l'opes but two, vla, the seennl and the fourth. To understand them properly, we must recall the lacts. lamrence, one deacen, was consecrated pope on the same day by his party, that Symmachus, another deacon, was by his; and Theodoric the Arian as well as Guthle kiag, resident at Kaveuna, was invoked by each more than once to declde between them, so that of turbalent gatherings on both sides there was probably no lack; nnd Symmachus gaining the day, embellished accounts would be written of his subsequently, to enhance their importance and to swell their number. There is a strong family likeness between them all and the last under Gelasius, in peint of form. In Mansl they atand as follows :-
(I) A.D. 499, when five canons respecting papal elections are said to havo been deeroed, anild repented plaudits (viii, 229-38).
(2) A.D. :01, at which Theodore, says Theodoric, Anastasius says Symmachus, constituted his rival Laurence bishop of Nuceria (ib. 245-9).
(3) A.D. 502, at which a late elict of king Oloacer, approved by pope Simplicius, ordaining that ne episcopal elections should be held in future withent concurrence of the eivil magistrate, and that all alienations of chureh property by the bishop of the diocese should be void, was annulled (ib. 261-72).
(4) A.D. 503, ealled, from a door in the chureh of St. 'eter of that name, palmaris; and ocessioned by a reaction in fnveur of Laurence; whea 1 I5 bishops declared Symmachus innoeent of the erimes laid to his charge, and condemned Peter, bishop of Altino, whom Theodorie had appointed arbitrator in the ${ }^{*}$ repewed schism, together with Laurence himself. Ennodius, bishop of Ticino, drew up a lengthened apology for the acts of this synorl, which is still extant (ib. 271,-94; and ior the rest, 247-62).
(5) A.D. 504 , confirming the acts of the previous synod, and conmmending the ajology for it by Ennodius in high terms (ib. 295-303).
(6) A.D. 505, at which all who had possessed themselves of any goods belongiag to the chureh, were to be annthematised unless they restored them (ib. 309-16).
52. A.D. 518, under prope Hormisdas; for ending the schism between the churches of Rome and Constantiaeple, whieh began with Felix Ill, and Acaeius, and had lasted thirtyfive years (Nansi, ib. p. 579). The negotintions and terms at last ngreed upon may be read among the letters of pope Hormisdas (ib. pp. 434-52).

53-55. All said to have been held A.D. 531,
under pope Ibniface II., yet there is $n$ sumpicions eharacter about them all. (1) No deerews of this pope are given in the apgemilis to Dinnysius Exiguus; und but one by the l'seudis-lsidore, which jroves its uwn spuriousness (Mansí, ib. $1 \mathrm{i}^{\text {, }} \mathbf{7 : 3 1} \mathrm{I}-\mathrm{i} 35$ ). (2) The sole authority for the lifst and seconil of these sypods is Anastaslas, or whoever wrote the Life of this pope; and the reason given for them lo, that at the first he constituted a dearea named Vigilius his successor; at the second he annulled his own act, as contrary to the canons (comp. the alleged letter of jope Silvorius on the subject; Mithisi, 1x. 6. and another allogen synod under Boniface 111. below). (3) Fur the third, which was cnly brought to light in modern times, there is an authority whatever, aphrt from the MS, wintaining it, any more than there is for a symul of Coastantinople, which is there said to have led to it. The heading given It In Nnesi, which was made for it by the discoverer of the Mis, as he owas himself-lacas Holstenius, prefect of the Vatie:a-and explains fully the interest attnched by him to its discovery, runs as follows: -"Coneilium Romanum III, que leeti sunt libelll a Stejhano Larissae metropwlitano trangmissi, atque prolatae o serinio sedis ajostolicae complures epistolae, quibus eunstat, quanvis in toto mundo sedes apostolien eeclesiarum sibi jure vindicet principatum, specialem tamen in eceleslas Illyriel gubernationem sibi viadicasse" (ib, pp. 739-84). Nut one of the papal epistles given in it oceurs in Dionysins Exiguns; nad the first lo his collection to bear them ont is one addressed to Aoastasius, bishop of Thessilonlea, by Leo 1. (Dligne, Patrol. Ixvii. M91-6), whose letters come last here.
56. A.D. 534, under pope John Il., where the proposition-"Unus e Trinitate passus est in earne"-was approved, notwithstanding its previous rejection by pope llormisdos, and the opposition male to it by the monks called acometi by the Greeks. (Mansi, ib. 1. 815.)
57. A.D. 589, under pepe Pelagius 11., unless the genuineness of his letter, in which he speaks of it, is to be given up. But the only rision for questioning it is the interesting information it contains, about the prefaces then ased in his chureh. Particulars of them having been asked of him by the German and French bishops, ho says, after consultation with his syned, in relly: "Invenimus has nevem praefationes In sacro cataloge tantummodo recipiendas, quas longs retro veritas in Romanâ ecelesiâ hactenus servavit:" viz. one for the first Sunday after Easter-no doubt, that of Easter repeated; one for the Ascension; one for Pentecest ; one for Christmas; one for the Transfiguration ; one for festivals of the Apostles; one for huly Triaity; one for holy Cross; and one for lent. Ths grounds on which Pagi and Bona would discredit this statement are far from cenclusive. (Maesi, is. 1021.)

58-61. Four sydods appear to have met under pope Gregory 1.; at least Mansi gives four.
(1) A.D. 590 , at the request of the emperor Mauriee, to end the schism that had ensued on the condemation of the three cbapters at the fifth council. (Mansi, x. 453.)
(2) A.D. 595, to hear a eomplaint made by John, presbyter of Chalcedon, against John, hishop of Constantinople, who had condemaed

## 120

hlm for heress (lb, PI, 475 \&
(3) A.t. 601 diethg rpiseop It is signed by byters, and fint
(t) A.b. 601 was comelemned tery bulit und reigning jojw, will, ( $I 6, \mathrm{j}, 4$
62. A.t. tion, sereaty-two bis the dencons at Beniface HI., wh steps for the aly see of liome shon the previous pro There is only the that there was Bonitime II., whis
63. A.1. 610, which Mellitus, dentally present, with its decrees, Ethelbert and are from Berle. 13nt extaat, purporting tioned on solid gro Sjelman and Wilk iii. 62-9; ; comp. I) 64. A.D. 640, un Ecthesis of the demned, as appear Liber Duurnus of $t$ mentionel by name
65. A.5. 6+1, un. the Monothelite $h$ pp. 697-700.)
66. A.D. 648, ur Pyrrhus, patrinreh demned as a relaps 783-4.)
67. A.D. 6b7, unde bishop of Lalipa in by Paul, his metrop xi. 10 I ; comp. p. 16 68-70. A.D. 679 Three such are dis and Professor Stubbs iii. 131-41), the ti seventeen bishops a and discussed questio chureh, but without the second, which cor presbyters, the reste see was decreed, subj bishops of his own ch consisted of 125 bis preparation for the sixt the Monothelites, Wi of York, nad signed Scottish, and Irish ch these councils in Ma 179-88).
71. A.D. 685, unde Ansitasius nlone record tion of a bushop in Sa hâping tithen place with (Msesi, xi. 1092.)
Wilfrid was ace under $p$

## ROME, COINNCLIS OF

him for heresy; he was pronounced Innocent.
(3). 4 . 8. )
dleting ppiswoural whter a decree was passed interIt in signed by twitericrence with momanteries. byters, and fiur wentyone bishops, fimiteen pres.
 was condembed'; and l'roinse a a tireek monk, tery bult and dodlented to abbat of a munasreigning jown, received permission tow by the wili. (Ib. 1., 489.) permission to make a 62. s.1. biot, said sereaty-two hishonlis, thirty befoen attendel by the deacous and minur ofour preshyters, all Boulface III., when minur oriers, noder pelpe steps for the ajpolntment of n successor in mo see of liome should ever in of naturessor in the the previons perpe hal been burted three daya. There is ouly the same authority for this synod thant there was for two similar synools ander Bonitice II., which see (Mansi, x. 501).
63. A.D. 610 , under pope Boniface IV., at which Mellitus, bixhop of London, was accideutally present, and from which ho returned with its decrees, as well as lettern to king Ethelbert and archbishop Laureace, aa we learn from Bede. But the genuineness, of all now extant, purporting to be such, has been questioned on solid grounda by the learned editors of iii. (i,2-9; comp. Mansi (Councils and Documents, iii. (i2-9; ; comp. Mansi, x. 503-8).

Ecthesis of the emperor Severinus, when the demaned, as the emperors from neraelins was conLiber Duiurnus of the popes $n$ profession in the mentioned by name. (Nansi, where this pope is 65. A.r. 6jt1, under pope Jo. 679.) the Monothelite hereay was condemped which 19.697-700.) hereay was condemned. ( $n$. 6ib. A.D. 648 Pyrrhus, patriarch of conse Theodore, when demned as a relapsed Monotheliteple, was con-78:3-4.)
67. A.d. 667, under pope Vitalian, when bishup of Lapra in Crete, who had been deposed by Paul, his metropolitan, was restored. (Ib. xi. 101; comp. p. 16.)

68-70, A.D. 679-80, under pope Agatho. Three such are distinguished by Mr. Haddan
and Professor Stula and Professor Stubbs (Councils and Documents, ili. 131-41), the tirst of which conaisted of
seventeen bishops and thirty-five and diseussed queations relating to prisbyters, church, bnt without reference to the Einglish the second, which consistelence to Wiltrid; at presbyters, the restorstition of filt Wisfrid to and see whs decreed, subject to its division to his bishops of his own choice; at the third, which consisted of 125 bishops, and was held, in preparation for the aixth general council, against the Monothelites, Wilfrid took part as bishop Scottish, and lrish churches. The the British, these councils in Mansi needs revising (xi 179-88).
71. A.D. 685, under pope John V., but Abastasins alone records it; when the consecrat tion of a bushop in Sardinia was annalley, as haping taken phace without leave from the pope.
(Msnsi, xi. 1092.)
Wilfrid was accused and acquitted a second time 82).

## home, COUNCILS OF

1817
The pieces relating to it are bust seen in the new edition of Spelman and Wilking (Councils
and lth5-8).
73. A.D. 706, under pope John VII.-at least tion frona the emporor receift of a commonicaa decialon on the quindastinian II., refluesting which this pope was too according to his biographer, died to give, and, clining. Mansi makes an, died soon atter deo this aynod and the previous one; lin bet ween Year Justinian had not beus one; but in that VII. become pape. ( 16 .) been restorel, nor Joho 74. A.D. 710 , if at all,
the only document on record Mansi donbts it being a speech of Benedict record netributed to it complaining of na uncanonichl ashep ot Milan, metropolitan rights by popenical Invanion of hla xil. 219-2t.) 75-77. Three synods, according to Mansi, met
under pulpe Gregory ll. (1) A.D, 721, when illicit marring"s mai seventeen canons ngainst were passed under am consulting of wizards twenty-three bishopes, inemid, and subacribed by teen presbyters, and four deang the pope, four-261-8.)
(16. pp .

Freling. A. 724, when Corbinianus, bishop of Frelingen, who hal petitioned the prope to be
allowed to resign his see, was or to it. (I6. 1p. 267-8.) was ordered to return 3. A.D. 725 ,
ordered by the emperor Leo $I I I$, IsRurinn, was resisted and condemmed ( $\%$, sumed the 70). The two letters of Gregemnel (i). p1. 268best explain his own attitude this monarch

78, 79.
are given in syonods under pope Gregory HI . Anastasins nlone, hans, and this time not from by two marble tablets in tht being confirined luscribed with their acts, thongh in an crypts state. The first of acts, thongh in a defaced 731, on a presbyter named is judgment, A.D. been sent to Constantinople Gregory, who had latory letter froin the pople with ma expostuWhich he haid fid the pope to the emperor, of the synoll 1 e was pardoned At the rejuest with it. At the second pardoned, and seat back bishopa and a large seond attended by ninet $y$-three a constitution was publicourse, lay and clerical, hal bern the inmeniorined, setting torth what hitherto respectiongorial costom of the charch cating all who contravenged and excommunistrance was despatehed tit. A fresh remonwith no better suceess, to the emperor, but

80, 81. Two syouds. (Mnader pi, xil. 297-300.)
likewise given by Mansi. The first is dated are third year of the usurper The first is dated the thirty-second of Lnitprer Artabasdus, and the (A.D. 743), both inditprand the Lombard king style. It passed fitcating the uawn of a new discipline, but the ifteen creditable canons on trustworthy (ib. 38 subscriptions to it are not here through the paginntion). At misfe runs A.D. 745, two priests named At ing second, Clement, having been condemned Adnitivert and St. Boniface in France, were deposed and annthematised. The proceedings against and are spread over the proceedings against them scriptions to it include seven blahops, betide

## ROOD

the prive, anl surmiteon proni,yters. (Ib, Pp. 373-N1; it shoul. bu, 20:5-402.)
 is markeil turubtil liy Munal, and deals ondy with granta to monavteriex ( Masai, xil, 367-70). Another, which he gees lesa remson to doubt, rolating to a quarrel betwen solghis, archbishop of Rarenna, anh, necorling to Mansi, this poje, is placed by him four years later (ib. p. 655).
83. A.10, itil, under foje l'aul l., granting priviliges and exchuthons to certain muthaterios and churrhes built by him, as njpears by hia letter. ( $/ b, 1,660 ;$ comp. $1,0+6$.)

8t. A.b. 716, wall to have been hell at the Laterin, unifr pepe stephen IIl., when julement was givell againat the late oecupant of his see, Constantibe, nut the old traditions of the church respecting inanges upheht. Mansi makes much of what he consiliors the recovered nets of this coumeil. The nuthors of L'Art de verif. les Dater inteserve pithilly: "las itate en eat singulière," It rins as follows: "In nomlue Patris et Filli et Spiritûs Sancti; regnante unâ pt eadem suncta Trinitate . . . mense Aprili, die $12^{\mathrm{ma}}$, indictione $7^{\mathrm{man}} ;{ }^{\prime \prime}$ and the acts which follow are commensurate (ib. Pll. 703-22). Another, also said to have been held at the tateran untor jope Alrian l., A.t. $77+$ (whleh Mansi feels he has no uption but to pronounce spurlous, yet, "ne quil demit al plenan de re conciliari notillam," brhats at full length), has thle hending -pitomised from Sigubert-" in quâ Cmolo Magno jus dntum fertur a pontifice, ut pontificem jisum Romanum et eplscopros eligeret et investituram concederet." This and the "Sicilian monarchy" of a later pope may deserve comparison (ib. pp. 88: -8 ). Another, A.1n, 792, under the smo, is reproted by Mansi, when Felix, bishop "t Urgel, the Adoptionixt, atjured his heresy; hut it is nuwheresuli! thit he did this in a signod, as Frobenius poilits out (Diss. de Haer, Elip, et Frh. § $2 \underline{2}$; ap, Migne, Putrol. c. 1,312 ; comp. Mansi, xili. 857).
85. A.5. 794, under the sume, confirming the comdemnation of Elipunitus and Fellx at the council of Franklort. (Mansi, ib. p. 859 ; Froben. ib. § 39.)
86. A.D, 790, naler pope Leo III., when a tract of Fellx ngainst Alenin was rondemned. (Munsi, ib. 1p. 1029-il2 ; Froben. ib. § 43.)

A new era was openel in church and state, ns well for tho West as for Rome, , by the next synod, A.D. 800 , when Charlemagne whs solemnly crowned emperor on Christinas Day, in the chureh of St. l'eterr, hy the reigning pope; but our limits forbid any further details of this synod. (Mansi, ib. pp. 1041-8.) [E. S. Ff.]

ROMULUS (1), Feb. 17; commemorated at Concordia (Mart, Unarri.) ; at Aquileia (Mart. Hieron.).
(2) Mar. 24; commemorated In Manretanis (Mart. Usuard. $;$ Mieron., Notker.).
[C. H.]
RON WUS, June 1, 6th century; commemoraterlite Armorica (Boll, Acta SS. Jun. i. 83).
[C. H.]
ROOD. Thero seems nu satisfactory evidence that what is commonly underatood by a rood, that is, a crnss fixel aloft upon a beam or gallery in the middle of a church, is to be found within
the period embraced In this work. it is, iwleed, allirmed by l'ugin (Glosactry of Eicclewiosticad Uraunents) that these crossea between the mavo and choir of large churches, or the mave And chancel of smail ones, are of great qutiquity. The same in affirmed by the abbe Migne. bit it will be found uron comparison that he has simply tranalated l'ugin's remarks, and the refore cannot be accepited as independent authority,

The currout statements on the subject roay he conventently taken from Migne (Encyel. Theitoy.). It is atlirmed by him that Geurgins (indinns, whe of the Byzantine historiama of the listh century, leseribes an nacient cross over a sureph is the church of St. Sophia nt Constantinopie. He says that it was of gold, onriched with jurecions stenes, and furnished with chandeliera. Digne quites this writer in proof of the assertion that such croasea are "d'une haute nutijuite," and assigas him, probably by a tyjographical errur, to the Sth century, whereas he was really of the 15th century. I Lut what is more veriaus, he gives no reference, and the present writer has been unable to verify the quotation. Yet it may be saill with confidence that in his wark Mepl
 certninly describes no such cross. The uly cross which he there describes is the eross of the ciborium-a cross, it may be added, which corresponds with the one described above, buth in its being of gold and in its nolornment with jewela.

Ihut all theae quotations, whether in fuglish or French works, are ultimately tracenble to the grent work of Gonr (In Ord. Siteri Ilinisterit Nutue, p. 19), who says, "Illum [sc, ambenem] qui in magná fuit ecclesiâ describit MS. Regium Codini verbis vulgaribus, т $\delta \nu$ ó $\alpha \mu \beta \omega \nu a \mu \dot{e}$ [sue]

 pirapiov [sic, without accent] кal $\lambda v \chi \nu i \pi a p / \omega \nu$.

 ठoтa' d $\nu \tau i$ ठो $\sigma \tau \eta \theta^{\prime} \omega \nu$ ठ $\alpha \mu \beta \omega \nu$ el $\chi \in \nu$ ब $\nu \alpha \theta \in \nu$ $\delta \lambda \delta \chi p \cup \sigma a \pi$ ттdбиa." If this passage is correct, and if the information of Codinus, a comparstively late suthor, is to be relied upon, this citation obviously concludes the whole question.

But one or two observations must be advanced upon it. Goar quotes from a MS. copy of Codinus, without anying from which of his works the quotation is taken ; but the passnge is not to be found in the printed edition of Codiuus, $d e \delta$. Sophia, which is where it would naturally be expected (Corpus Scriptorum Histuriae Byzantinae, Bonnae, 1849). There is, indeed (p. 142), a deseription of the ambo, which in some degree resembles the citation of Gonr, but there is nn account of a cross upon it (the cross described in that pago is the cross of the ciborium), nor is there any notice of a variant in the reading amongst the critical notes of Meursius and Lambecius.

It may of course be some other work of Codinus, which Goar quotes; but the present writer has attempted in vain to find anything like it in any of the works of Codinus in the priated collection ahovo referred to.

It may be adiled that there is no mention of the cross in the metrical description of the ambo of St. Sophia, which is given by Paul the Silentiary, though Ducange, in his commentary upon it, says that Codinusadds a mention of the crous

The clasale la sotnewhat sisstijues, I'ari this writer 'f securlingly it the aubserjuen
The earliest midile of nch secount of the (A.1). 795) set Rome. The atavilla: " I 1 ne it simifiens jo Apostoli nutrit. fixunexaryent, giota et duas." p. 1222, ed. Jij in the aeconut to the conclosjo in the sense that or gailery.
These two exn of Coulinus and the only two fact the "great antig appears that neit from taint ; and t ceeded in finding prove imilisjutably our period hal e aloft ujon a beam
Migne states th and choid was and cross, hut without such screens exist churches ; that dow epoch churches wer them, either in Fr and that every chu sureen down to the these crosses were ment. In all this, and, in some ress spoiling, the previnu
Pugin (and after the cross over the from the upper are chains, which were tion. But neither in is there anything w perind traversed in ti There is abuninnt respoming to the roo esrly church. (See 1 Hippolytus;" Gregor the jube of the ehu pope Martin I., who Latersn council read charch.) Viollet-le-D certsin that the ambon chnreh up to the I4th like what we understal (Dictionnaire raisonné "Jube"). But whate precise form of the stru seems to be no satisfact early ceaturies they we Indeed, the earliest ext Due is able to arduce placed above a trahes is Wony, which datea from
: in, introct, Ecterenintrene in thn nave , mave ${ }^{\text {n. }}$ untit nuity. ligne. But liat he has uf therefore thurity, jett may he 1. Theidok.). sulinus, wne thentury, rean iu the le. lie saya th prectuus "rs. Higne vertion that iquiti'," and hical error, really ot the serjous, he writer haw Yet it mny s work Itepl das, Codinus The ouly cross of the , which cerove, buth in with jewela. or in Fuglish reable to the ri Ministerií : amisnems IS. Reginm $3 \omega v a \mu \mathrm{E}$ [scc] w et infra, $\mu е \tau \dot{\alpha} \mu a \rho \gamma \alpha=$ $\lambda u \chi \nu i \pi a p l \omega \nu$. xs $\rho^{\prime}$, fix $\quad$ ot xpitápıa dri* $l_{\chi<\nu} \alpha_{\nu a} \theta_{e \nu}$ e is correct, a compars. 1 upon, this de question. be advauced opy of Codiis workg the is not to be odinos, de $S$. uaturally be riae Byzanced ( $\mathrm{p}, 1+2$ ), some degree there is no 3 described in rium), nor is the reading ins and Lam-
er work of the present iud anything dinus in the
o mention of of the ambo ul the Silennentary upon 1 of the crose

The classlent work on the antbect of roond-loft
 thla writer yutces is the The only pasage wheh acerringly it seems that nill the gar, to which the allibee nient writera whe the statements of The enrliest nutive of a to be tracel. middle of a church if acmetimea set ap in the acemunt of the silver figure mes anid to be the (A.B. 793) set up in the midite tripe Lete ill. He of St. I'eter's at staxius:" Ifse nutem a beo thus given by Anaet almifichs pantifex fecit protectus venerabilis Apwostcli mutrituris sui, in medniflea beatil Petri fixun ex aryentop purissimo medio basilicae crucigiotu et duns." (iritue Pontifi Len. libras spitutup. [tez, ed. Migne.) Thertif, Leo III. §:84, in the accomut given by Anest however, nothing to the conclusion that this cruafif which lealy la the sense that it wa mise crucifix was a ruod or gullery.
These t
of Culinus and the remark alteged description the only two ficte themark of Anastasius-are the "grent antipluity" of the read to suppert appears that neither of them is altuguther thus from taint ; and the present writer hat her free ceeded in firsting any eviderter has not sucprove indisynutaly that ancience which would our perimithal either crosa or cructifix within aloft upen a beam or gallery. or crucifix raired Migne states that every s. and chuid was naciontly surmounted seen nuve cress, but without imaze of ourted by a rich such screens existed both in our Saviour ; that churches; that duwn to a compreek and Latin epoch charches were never compatratively modern them, either in France, Germseructed without and that every church in Ermany, or Flanders ; ocreen down to the reign ef glaud hal a roodthese crosses were destroyed by Act of p intion ment. In all this, hourever hy Act of Parlinasd, in eome respects, misunder standing anid spoiling, the previuns remarks of P uqian. Pugin (and after him Migue) observ. the cross over the gecreen wis ofteu euspended from the upper areade of the church bysended chains, wlich were often of the church by thre constructioa. But neither in this branch of the eubject is there anything which bring it within the perind traterseed in this werk.
There is abundant evidence that a gallery corearly church. (See Prodtlor or jube existed in the Hippolytus;" Gregory of Tiua, "Hyma of St. the jubee of the church Tours, whe describes pope Martin I., whe had the carlous of nud Lateran ceuncil', whead from the the canous of the chureh.) Viollet-le-Duc, however, loft of that cortaia that the ambons of both Greakee it for church up to the 14th century Greek and Latin lise what we uaderstand by a roede not at aill (Ditionmaire raisomné de by la reod-loft or jube "Jubé"). But whatever mar haye ture, s. v. precise form of the atructures in quasestion, there wems to he ne satisfactory evidence that in the arly centuries they were aurmounted by a roed.
Indeed, the earliest Inded, the earliest example which Viollet-Ite
Duc is able to placed above a trates ie one in the museum of or Cluag, which datee from the in the mugeum of
Con
[H. T. A.]

## rosaliy

1810 IROAARY (copellin, paternostor, proculue, The therium), a luvico for numbering proculice, The early Eavtern, and probabiy jume Chrintian, hurin enjolun wagzent $n$ graat antiquity. "The Muvlims are vayers hre times a day, and gooct certain preseribed parficular in gring through evoning. It caumut, inorruis, moan, and wonder that the use therafire, be matter of
 is commun anmong ind with tasvels ealleif $s h$ imma) probability they were conmummediass, In all nid buthists long herfure the ameng lininlus (I'rof. Monier Willans in the Chritian era" 9. 1878). A rusary is caited in Sthentrm, Feb.
 smarcua, "remeung chaptet,", apy sumetimes the rosary of the echurch of (ibiti). Nevertheless, mandern. Pius V., in a buill is comparatively St. Dominic the inventill (1596), aseribes to pwalter of the blessed invention of "the resary or understoaf of the st Hergin," and this has been he scems rather to be ting of bends so called; but of the methol of devotiveaking, under that natue, ( $1: 50$ Ave Marias otion inventel by St. Deninic beald are, howerer, dend 15 Paternusters). The 1499; but we should describer by Polydore Vercil they were not yot unil infer from his silence that orandi postremo invent a "rosiny." "Est modua precatoritos,' Transen sus per cilculos ('giobulos land, June, i. 911 ). Nurberti, xvii. $1+9$, in Bulvulgus modo preculas , dicam, lignees, quisa pelliat." These he descrite paternostros npthrented, ten smallar calculi ion ns pierced and being throughout for calculi tor the Ave Marins puteruoster, to the owed by one larger for the gether ( $D_{e}$ lhocut. number of fifty-five altothis instrument he ier. v. 9). The iuvention of who tourished he nssigns to Peter the lleminit, may be due to Peter. The number of beidr century we meet Godivn, whe, with her a similar contrivance. the monastery of Coreatry ind Leofric, foundeal "circulum gemmarereatry in 10t0, possessed singularum contactu singulas filo insuernt, nt numerum non practermitulas orationes iscipiens mesb, Script. post leedm, 165 " (Gulielm. Malcouncil of Cenlchythe 1 , 165, ed. 1596). The the death of a bishop ": A.D. sle, "irects that on noster pro co cantetur ", septem beltidum paterunderstood of a rosiry for counting This has been Car. Macri (Hierolexicon, in $v$ ) prayers ; but "boltides = (Merotexicon, in v.) suggests that and the Bollandists nccept h. rounds, or returns), Dominieo, Aug. i. 432, 433 ) explanation ( De $_{\text {S }}$ S. ascribes the invention of 433 ). Another error died in 735; but antion of rosaries to Bede, who jecture inuilt a pop apparently this is only a conour period, indeed, I meet with li. u. s.). Within of a contrivance at al eet with but one instance an Egyptian ascetic of the 4t. Paul of Pherma, proserited him by rule 300 prup century, "haring many pebbles, which he keyt pryers, collected as threw out one by bone at eepery his bosom. and Laus. Pallid. 23; Sozom. Ilist. Eccl. ver " (llist. sied. Hist. Tripart., viii. 1). The origin and history both senses of the word of the "rosary" in in Acta Eanctorw, Bord are discussed at length 19-21, Aug. 4, i. $422-437$. Se S. Domin. Conf. Praef. in V. Stec. Bened. in5 See also Mabiil. Schuiltingius, Bibliotheca Ecclesiastion and Conr.

## 1820

 ROSULAColon. Agripp. 1599. The latter (I. II. 205) gives a hist of earlier writers on the subject.
[W. E. S.]
ROSULAA, Sept. 14; commemorated in Africa (Mart. Usuard., Nutker.).
[C. H.]

## ROTA. [Comons, p. 461.]

ROUEN, COUNCIL OF (Rotomagense Conctlium), a.d. 682, al. 688-9, al. 692, at which St. Ausbert presided, fifteen bishops were present, and a gratht of privilege to the abbey of Fontanelle-that of choosing its abbat from its own body-was confirmed (Mansi, xi. 1043-6; comp. Cave, Hist. Lit. i. 610).
[E. S. Ff.]
ROUND TOWERS. The round towers of Ireland have a character and literature of their

own, and the many questions regarding them are still unsettled, though the ascription of the towers to Christian times and purpases now appears to he the more generally acceןted. There are upwards of a hundred known to antiquaries, and of these about twenty are perfect. Two in Scotland, of which one (Brechin) is perfect and the other (Abernethy) a ruin, together with that attached to the gable of the old church at Egilshay in Orkney, are the only examples outsile the ancient Scotia. All are built upon the same general plan, with little variety of detail: the complete tower at Devenish, in Lough Erue, may be accepted as the type. (See woodeut.)
(i.) The tower is a hollow circular column, from fifty to ooe hundred and fifty fect high, usually eapped by a short pointed roof of stone. From the base, which is frequently of cyclopenn masonry, and measures from forty to sixty feet in circumference, the tower is exiernally of
nshlar or spawled rubble work, and tnpers upwarls towards the summit. Occasionaily, as at Ardmore, it is belted with stringeourses, which are, however, entirely ornameutal, and not connected with the internal floors. The wall is pierced for a single door, which is never constructed on the level of the ground, but from eight to tifteen feet above, and for windows, which are unfixed in position and number; the jambs of buth the door and the windows always incline inwards towards the top. At a very short distance from the conical roof there are usually four, but sometimes more or fewer,

windows, and all the windows in tne towel have round, pointed, or square heads, but never a built areh.
Internally the tower is divided into stories, in number according to the height. The lowest is usually filled up with mould or masonry to or near the door-sill; the rest, usually on joisted floors and about twelve feet high, ocenply the whole interior to the top. The rooms or sturies could have been but dimly lighted, there being but oue small window to each.
(ii.) For what purpose could towers of this kind have been built, and that in such numbers? This has been answered by many suggestions; e.g. that they were the temples of a primeval religiou among the Cuthites (Keave, $O^{\prime}$ 'Briea), the pyreia of Phoenician, Persian, or other Eastera nations (Vallancey), bell-towers (Lyach), seyulchral monuments (Windele), Danish forts (Walsh, Molyneux, Ledwich), eremitic pillars (Harris), anchoret or penitential cells (Smyth), belltowers, secondarily monastic strongholds (Petrie), There can be no doubt but that in the lrish Annals (as in the present day) the conmmon name of the tower is Cloictheach, literally bell-house, and in some of them up to the present time the bells are hung. Yet the whole structure denotes a place of temporary refuge aud defence in cases of sudden attack. In this view there is a propriety in both the general outline and the several details: the tall, eompact, round pillar, with strong, often enlarged, base of solid building, or of great thickness in the wall, aud with the door small and several yards above the founds. tion; the smooth external facing of stone, and the storied accommodation within; the smsll windows for ventilation and, at the top, also for observation, and the strongly-defended doorway. lato such a house of defence, which is always found among or near eeclesiastical buildiags, or thelr known site, the mouks could eaxily retreat for snfety to themselves and the valuable goods of the church till the enemy had left, or other suceour had come to the inmates' relief. The whole building is such as bespenks a steru but passive resistance, and when the cloietheach was
burned it was or destroyed. Its us seconilary, though been specially bu may also have bee (iii.) As to the we may lay aside Cothite civilisation phallic symbolism, observitions : so wholly untitted for to the Chrintian per or less traceable fir $n a n, 215,216 \mathrm{n}$.) to from the 10 th to ti no reason for our $t$ design to the Danes having prossessed e Eurype, although $t$ sccosat for such $n$ ior defeoce and sate lost to the origin of that they are the teeture which was the eatrance of the Tocers, 367) totices most ancient milit Roman times found i (Stme Jonuments, types still met with Earope. As originall renewed, they unifo general features, and oldest round tower St. Apollimare ad Cle to the 6th century. counted tor as at first suitel the monastic turbulent tribes and $p$ persecerel in, after th as sacred aud time-ho tical architecture, p precedence. The exau doubt owiug to the the Christrauity of new strange to say, the tow couatry of the scots Piets. Compare 'lowe
(ir.) For the literatur Petrie, The Round Tut Dunraven, Nintes on Iris Stokes ; heane, Towers Irelund; O'Brien, Rou Archateologia, i. ii. ix. ; An hitecture; Lavigan, Hist. Irr; Killeu, Eccl. Coll de lieb. Ht'.; l.yue yeux, Sitt. llist. $\operatorname{lr} r$; Irdand; Ledwich, Antiq. vii.; Cumb. (uu. May. iv.

RUCBRIC. Literally, mritten in red letters. from the $i^{\text {hrasenlogy }}$ of in which the titles, rer leading decisions were wr

Majuram leges."-Juv.
"Dicant cur co
Bis seax in tabullis, et cor

## RUBRIC

burned it was only the inuer flooring that was destroyed. Its use as a bell-tower apprears to be secundary, though some in later times may have beed syecially built for a Campanile, as they may also hitre beed tor other purposes.
(iii.) As to the age to which they belong, we may lay aside the ante-Christian views of Cuthite civilisistion, of Eastern fire-worship and phamies symbolism, of Druidical rites, and celestial
observitions: so far ns we wholly unfitted for thess we cin see, they were to the Chrintian preriod the purposes. They belong or less traceable trom the bith ereection is mare nan, 215, 216 д.) to the 13 th (Reeves, st. Adunfrom the 10 th to the 12 th. There applpears to be no reasion for vur tracing either the work'or the design to the Danes, who have given no proof of baving peossessed either elsewhere in northern Eurupe, although their ruvages in Ireland may accuant tor such means being so lung retained
for defeoce and sat or defeoce and sntety. The clue seems all but that they are the remains of at surit may be tecture which was banished fron british arehithe eatraace of the Saxons, from Britain by Toneres, 367) wotices their rescinblance to "the most ancient military towers subsequent to Roman times fuund in the British isles." Waring (Stune Honuments, \&c.) would trace them to types still met with in Sardinia and Southern
Europe. As orig Europe. As orisinally built, or as subsequently
renew, renewed, they uniformly preserve the same general feitures, and are singularly unlike the oldest round tuwer on the Continent-that at St. Apollinare nd Classem, Ravenna, belonging oune bith century. They are suticiently ue--
conted for as at find connted for as at first an Irish development which surbulent monartic position in the midst of turblent tribes and piratical invaders, and were
verserered in ssated ia, after their special need was past, disalred nud time-honoured furms of ecelesinstial architectore, possibly also of monastic precedecte. The examples in Scotland are no dobt unwing to the cluse condexion between strange to sal, Deer and ancient Scotia, yet, country of the she towers there are not in the Piets, Compare Towerrs.
(iv.) For the literaturce of Petrie, The Round Turef the Round Towers see Dunraven, Lintes on Lrish of lrelund; Earl of Stokes; Keane, Towerrs and Temples of by M. Irelaul; ; 'Bricn, Round Yowers of Irecoent Archuedogia, i. ii. ix. ; Fergusson, Handbowh of Arditecture; Lanigna, Eecl. Hist. Ir. ; Moore,
Hist. $f$.

 uenx, Mat. Mist. Ir; ; Willsh, Prosp. State of
Ireand; Ledwich, Autiq.; Proc. Moy. Ir. Fii.; Ginh. (vn. Maj. iv.) Proc. Roy. Yr. Acad.
RUBRIC. Literally, a direction or renark mitten in ved letters. The word is borruwed foon the phraseellogy of old Ronan law-books,
in which the titles, hedich the titles, remarks, and sometimes
leaing decisions were written in red ink.

> Maderum leges,"- ". Perlego nibras
> " Drcaat cur condita sit lex
> Bis eax in tabulls, et cur rubrica mininetur."
> Prud. contra Sym. It. 460.

## RUFUS

1821
In the same way the regulations for the manner of perforuming the sacred olfices of the church were called rubrics, and were conmmonly distinguin red characters to make then easily Anciently the from the text of the oflice itself. nud ooly writteu ius were collected together, purpose, and known wous compiled for that Directory, Cerenonial uder various titles(q. v.). The oldest (q. v.), Ritual, Ordo scrvice-books are either. missals und early destitute of rabrics. The either entirely or almost (483) contains no rubrics Sacrumentary of Leo Gclasian Sncramentary (t94) firet beve of tha seven, some of thenry (494) contains sixtybook has oone; the thivery shurt; the second Gregurian Sicranent third book has dine. The which are coutesentilny, omitting those portions twent-six. Of the thy a much later date, has sceond volume of incient officest prioted in the
 rubrics; a Fraukish he gth centary hats seven hiss eight, the Callun bissal of the bith ceatury an uncial Gallician having no rubrics ant all; quity, has six; a G cal, of uneertain anti7th century has eles en. The Sacramentary of the (Irish, 9th cent.) has two the Stowe Mis ral nncular.
Burciard, Master of the Ceremonics under Intocent VIII. and Alexander V1., at the close of the 15 th contury, was the first person wro
pablice published together the order and the ceremonial directions of the Mass, in a Puatificil printed at Rome, 1485, and in a Sacerdotale published at few years later under Leo X. The obrious convenience of such a course outweighed the scruples
which Which were felt in certain quarters albout pulblishing before the liaity, directions which it was ouly uecessary for the clergy to know. Such beoks therefore multiplied rapidy; but it is various edition scope of this work to trace their various editions, together with the changes and
modif modifications which the Rubrics have from tima
to tine
[F. E. W.]
RUFINA (1), July 10 ; commemorated at Acta SS Vet. Rum. Mart, Mart. Hieron. ; Boll. Acta SS. Jul. iii. 28).
(2) July 19, martyr at Seville (Mart. Usuard. Vet. Rom., Notker.)
[C. H.]
Rsuard.).
(2) June 14, martyr; commemorated at Soissons (JIart. Usnard.; Hieron., Wandalb, ;
Boll. Acta SS. Boll. Acta SS. Jud. ii. 795).
(3) Jupe
(3) Jude 21 , martyr; commemorated at Ilieran., Wandalb., Notkre, Adon.; Vet. Ron., Jun. iv. 73).
(4) Sept. 4, youth and martyr; commemorated at Ancyra (let. Rom. Murt.; Murt. Hierron.; Mart. Notler.; Boll. Acta SS. Sep, ii. 204).
[. C H.]
RUFUS (1), April 19, martyr; conmemorated at Melitene in Armenia (Mart. Usuard.; Hieron., Syr., Vet. Rom., Wandalb., Notker.).
(2) Aug. 1, nartyr delphia in Arabia (llart martyr; conmenorated nt Philadelphia in Arabia (Hart. Usuard. ; Hieron.,
Notker.).
(3) Aug. 27, patrician and martyr; comme-

## 1822

RUGAE

## SABDATH

morated at Capua (Mart. Usuard.; Heron., Vet. Rom., Wundalb.; Bell. A.ta SS. Aug. vi. 16); commemorated in the Gelnsian Sacramentary on this day, named in the collect, secreta, and post-coamunion.
(4) Nov. 21, martyr ; mentioned by St. Paul, Ron. xvi. 13 (Mart. Usuard.).
(5) Nov. 28, martyr; commemorated at Rome (Murt. Usuard., Ict. Rom.).
(6) Dec. 18, martyr; commemeratel at Philipli (Mart. Usuard., Vet. Rom.); Dec. 17 (Mart. Wandalb.).
RUGAE, a word of frequent occurrence in the Urdo Romanns, as well as in the Lives of the Popes under the name of Anastasins, as to the meaning of which there has been some cossiderabte dilierence of opinien. Caesar Bullinger, looking at the supposed etymology of the word and not at the passages in which it is found, letined "rugae" to be streaks in marble or metil, or pipes or furrows (" canaliculns et suleos ") like wriakles, or wriakled and streaked plates of precions metals. Dueange, with an equal neglect of the actual use of the word, strangely conneets it with the French rue, and explains it as the sacred path betire the presbytery, "via in aede snera ante presbyterium," by which the pope enters when about to eelebrate Mass (Descr. Aed. Sophian. no. 73; Gloss. sub vee.). Mabillon, by a comparison of the places where the word occurs ( 1 /us. Ital. tom. ii. ; Comment. in Ord. Rom. pl', xxi. exxxv.), has clearly demonstrated that by "rugae" are meant the metal "enncelli" or screens of the more sacred parts of a chureh, with their deors and gratiogs, and sometimes the lattire-work doors alune. In the larger and more samptuous churehes they were often made of silver or even of gold. The preshytery at St. Peter's was fenced in with silver "rugac," and the "confessio" with "rugne" of gold (Anastas. Steph. IV. § 284 ; Leo III. § 363). Sergius II. set up six pairs of aurichalchum (ibull. 8 492). There were greater and lesser "rugae." Leo Ill. erected twelve "rugae majores" befere the "secretarium" at St. Peter's (ibid. § 382). The larger were of very considerable weight. Those of silver placed by Paschal I. Wefore the vestibule of the altar weighed 78 lbs. (ibiul. § 447); those ereeted by the same pope at St. Maris in Domnica 60 lbs ; and by Leo III. at St. Andrew's 80 lbs. (ibid. $\$ 368$ ). The smaller on"? were called "rugulae." The "rugulae," the "confessio" at St. Mary Majer's set up by litsehal 1 ., were of pure gold (ibid. § 447); those of Leo N. at the entrance of the presbytery and "celufessio" at St. Peter's, with the "cancelli," of silver: "rugulas de argento fusiles cum carcellis" (ibid. § 546). Accerding to Mabillon, "rugulae" also signified the grated or latticed window-openings of the "contessio,""fenestellae," or " cataractite,"-by which the sacred tomb might be seen, and handkerchiefs or napkins [BRANDEA] pushed through to touch it [Transenva].
The entrance of the "rugae" was kept by acoiytes ("acolythi qui rugam conservant," Ord. Roman.). At ordinutions the persen to be ordainel deacon stood "ante rugas altaxis " (ib'd: viii. 3), and when ordained priest was taken outside the "rugne," "foras ruga saltarls" (ibid. 4).
(Mabillon, u. s. p. cxxxvii. p. 85.) On Ash. Wednesday the pope's chambertain left the chaneel and passed through the "rugate" to distribute the ashes, nad on Candlemass bay the rope weat to them to distribute the thapers. On l'alm Suaday the branches and lenves were throwa to the people through the apertures, "per formanian rugarum" (Mabillon, k. s. P. exxxvii. ; Ciamplini, c. xiv. de Azymo). [E. V."

## RURAL DEAN. [Dbeanus 1I. p. 537.]

RUSTICUS (1), Aug. 9, martyr ; commemurated in the kast (Mart. Flor.; Wierol., Notker.).
(2) Aug. 17, subleacen and martyr; com. memorated in Africa (Mart. Usuard.; Vet. Rom. Notker.).
(3) Oct. 9, presbyter and martyr; commemorated at Paris (Mart. Usuard., Med.; Micrun.)
(4) Oct. 26, bishop and confessor ; comme. morated at Narbonae (Mart. Usuard.).
[C. H.]

SABALLUM,SABHALL,SAUL,SAVAL (Zabutcum), lrish name for a chureh of peculiar orientation, usually north and senth. It eriginated in the tradition (as presented in an andient Lifc of SI. Patrick quoted by Ussher, Brit. Ewh. Ant. c. 17, Works vi. 406, and in the Lives of the same prelate published by Colgan, Tr. Thunan pp. 23, 72, 124), that the barn of Dichu, his first disciple in Down, was the model of his first church, built in the field with which Dichu presented him, or perhaps was the church iteelf. It gave its name to the parish of Saul, co. Down, aml, standing north and south, was adopted as the epynonus of all churches which deviatel to a marked exteat from the usinal Eastrm orieatation. (Reeves, Ecel. Ant. 40, $220 \mathrm{sq} . ;$ Todd, St. Patrick, 344, 409 sq. ; Petrie, Ronnd Towers, 148 sq ; L Lanigna, Eccl. Hist. Ir. i. $212 \mathrm{sq}$. )
[J. G.]
SABAS (1), Apr. 15, Gothic martyr naler Athanaric in the reign of Valentiniam (basil. Menol.); Apr. 18 (Menol. Gruec. Sirlet.).
(2) Apr. 25, martyr, officer of Gothio race at Rome in the reign of Aurelian (Basil. Mend); Apr. 24 (Menol. Grace. Sirlet.; Mart. Rom; Boll. Acta SS. Apr. iii. 261).
(3) ing, 27 , presbyter, martyr with aler* ander (Syr. Mart.).
(4) Dec. 5 , Cappadocian monk, $\delta$ nivaratives, "our father," In the reign of Thoodos. II. founder Sirlet.).
[C. H.]
SABBATH. It will be the object of this article to give a brief sketch of the views takea in the enrlier nges of Christianity of the Saltath of the Jewish law, and of the degree and cha. racter of observance which has been attached to it in different ages and different bramehes of the Christian church-in tact, to take up the subject
very much wh batu in the $I)$ In relation t tical character sary to reter $h$ more fally she a formal substi the Lord's bay transfereace to form, of the sat the promulgatic has ao thasis wh or in Christian
The Silluath sentative of th away; the Lor Gospel, which symbolized by distinguished, It is true that great weekly fe something like t Jewish system, purposes of worsl measure of that characteristic of afterwards embor tian Sabbath," an Judaie rigour, wa nokoown in the e
For the proofs Day. In the pr throughout to th as distinguished the extent of its the Christian chur
(l.) It is of cou ment that-as fro might have expect the Ssbbath accor aeper in nay sen: Christians. St. 1 decisire (Col. ii. 16 , is meat or in dri dsy, or of the new which are a shadot Body is of Christ." Colossiaus, in refe Goostic (nad perhap: was the last form of $a$ clearer and more rebuke of the obser sad times and yeal Pharissic Judaism o How they were ut (in oppasition to suc thus, who is express the observation of $t$ celebrated antithesis,
 Sabbath, but living Day "), in lgnatius was no transference to the Lord's Daybeea not unnatural, teaching as to its nat mach less could the considerel as having observance of Christia on this matter may be general teaching of $t$ pressly distinguishes
35.) Ou Ash. rlain left the e "ragate" to Hemas bay the ite the tapers. mil leaves were the ajurtures, diltow, us. s. p. ymo). [L. V.

## s II. p. 537.]

artyr; comme. Flos:; Ilieron.,
martyr; comard.; Vet. Rum.
tartgr; comme., Med. ; Hieron.)
tiessor; comme1ard.).

SAUL,SAYAL hurch of peculiat south. It origiated in :un ancient ssher, Brit. Eal. in the Lives of Igan, Tr. Thuma. urn of Dichu, his model of his first which Dichu prechareh itselt. It Saul, co. Down, 1, was adopted as which deviated to 1 Eastrra orieata. $20 \mathrm{sq} \cdot$; Todel, St. c, Rownd Tovers, $[r$, i. 212 sq.$)$
[J. G.]
hic martyr under ralentini:un (Basil. ec. Sirlet.)
of Gothic race at en (Busil. Menhl); et.; Juart. Rom.;
nartyr with .les.
onk, $\delta$ invarááas, heodas. 11. founlet ol.; Menol. Griki
[C. H.]
the object of this of the views takee minty of the Sitbath ha degree and chso ans been attached to ent branches of the take up the subjet

## SABBATH

very much where it is loft by the article SAB-
BATII in the Dictionaty of the batu in the Dictiomary of the Lible.
In relation to modern ideas, ascribing a sabbatleal character to the Lorl's Iay, it is only necessary to refer here very briefly to what has been more fally shewn diewhere, that the uotion of a formal substitution by apostelic authority of the Lard's Iny for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized lorm, of the sabbatical ohligation established by the promulgation ot the Fourth Conmandment, has no basis whatever, either in Holy Scriptare
or in Christian antiguity. or in Christian anticuity.
The sablath is invariably regarded as represeatative of the rigid Law, which has pepreaway; the Lord's Lay of the freedom of the Gospel, which remains for ever. The ideas symbolized by the two days are constantly distinguished, not unfrequently contrasted. It is true that the Loril's Day, becoming the great weekly testival of Christinnity, assumed something like the place of the Sabbath in the Jewish system, and demanded for its higher purposes of worship, joy, and thanksgiving, some measure of that rest from work so emphatically charracteristic of the Sahbath. But the iles afterwards embalied in the title of the "Chrisstian Sabbath," and carried out in ordinances of anknown in the eally centuries of Christianity. Fer the proofs of this assertion see Lond's throughant to the trae Silbbath (oreference is as distiagnished from the Lord's Day; and to the extent of its survival in the observance of tbe Christian church.
(l.) It is of course clenr from the New Testament that-as from the nature of the case we might have expected-the olligation to observe the Sabbath aceording to the Jewish law was never in any sease binding on Christians as Christians. St. Paul's werds are absolutely in meat orl. ii. 16, 17), "Let no man judge you in meat or in drink; or in respect of an holy which are a shadow of things to come; but the bxdy is of Christ." These words, written to the Colosviaus, is reference to the strange halfGnestic (and perhaps Essenic) development which Was the last form of Judaism, are, iadeed, simply a clesser sad more definite eaforcement of the rehuke of the observation of "days and months and times and years," addressed to the earlier Pharissic Judilism of Galatia (Gal. iv. I0).
How they were understood in the enrly church
(ia opposition to such (ia oppesition to such Judaism as that of Cerinthus, who is expressly declared to have enforced
the observation of the $S$. the observation of the Sibbith) is shewn hy the
 karà кupıaкìv sèv
Sabbath, but ("ne longer keeping the Day"), in Ignatius in the spirit of the. Lord's Day"), in Ignatius (ad Maun. ix.). If there
was no transfereace of the sahbstical obligation was no transfereace of the sahbstical obligation
to the Lord's Day-which, perhaps, might have been not unatinral, previded that Our Lord's tenching as to its nature was taken as a guidemach less conld the Jewish Sabbath, as such, be ohsiderel as having any claim on the unirersal observance of Christinns. St. Augustine's remarks on this matter may be taken ns a fair type of the genersl teaching of the early church. He expressly distiaguishes the Fourth Commsndment

SABDATH
1823
from the rest, as being observed figuratively or Christ ian he recognises twa find dule. for the Chest : first, he recognises two kinds of sabhatimeal lite; next, an eturom the "old works" in this Bara $\sigma \mu$ ós whith, atecordiat in heaven-the $\sigma a \beta$ Baraguós which, accoring to the Epintle to the
Ilebrews (IJeb, iv. G), " remuinath tor the Hebrews (IJel, iv. G), "remaineth tor the peopla
of God." a See Augustine, de (icmesi ad Litter un book iv. (vol. iji. 208), and Lijust. red Later,un, (vol. ii So3) , 208 ), and bipist. red hunuarium decidel on the cont Soversy, whatever may be of a patriarchal Sabluath, hal become existence parcel of the Jewish law hal become part and and distioctions of ments, it had served its purpose as typical and preparatory. how it had
pissed away. 1ilssed away.
(II.) But while the Jewish Sablath could form no part of Christinuity as such, yet, like other parts of the Mosiais law, it would endure itz accordance with the the Jewish Christians; anay man called with the apostolic principle, "Is atay man called being circameised ? let him not apostolic uncirancised" ( 1 Cor. vii. 18), and the apostolic practice of St. Paul iu his own ease (Acts xix. 18, xxi. 24) and in the case of Timethy earliest duys. We can hardly doubt that in the as thest days of the church the Christians, just the Sabbath with in the Temple," so also kept at the sam with their Jewish brethren; while at the same time "they broke the bread at kept the Lord's this most solemn way as in others, tians. Sord's Day smong their fellow-Chrisa distinct long as Jewish Christianity lasted as deat with phase, co-existing rather than coinciwould indeed Christianity of the Gentiles, it the light of Onr Lord's Sabbath obligation under distinguished from the teaching, in the spinit as tations and mitigations which He assigued to it But still it would preserve substantially the old sabbatical observance; while, at the same time, the new and greater sucreduess of the peculiarly Christian orliaance of the Lord's Day would, in the first instance, coexist with it, and afterwards in all probability throw it into the shode. Now nfter no loag period of existence Jewish Chris iffter the fall ach, gnodually died out, especially Temple the of Jerusalen, destroying with the even the churem of Judaic observance; when even the church of the holy city itself became in great degree a Geatile church, nnd n growing and Christinnity established itself between Julaism and Christianity. Henceforward, so far as sabbatical obsarvance retained its strict Judaic torm, and imposed itself as of universal obligation, it would be looked upon with suspicion. The Ebionites are spoken of by Eusebius (Eccl. Hist. iji. 97) as heing half Jewish ia the Chservance of the Sabbath, while thay were half Christian in the ebsorvance of the Lord's Day. The conncil of Laodicea A.D. 363) anathematises as Judaizers "those whe abstain from labour on Lord's Day, liddding them "hovour rather the Lord's Day, and, if possible, abstain from labour

- It is hartly nceessary to refer to the extrsordinary interpretation, noticed in tha article Sammatir in ths Dictionary of the Bible, whtch, agalnst the whola context (as, indred, against the while tone of New Teso tament teschingh, uciualiy transforms this paseage into an authority for quasi-sabbatical observance, as a law of
the Christian chen, ris.


## 1824

SABBATH
SABBATH
on it as Christians" (où $\delta \in \hat{i}$ XpıơTıavous 'lou $\delta a-$

 as Xetariavol). The ennctment is iuportant, not only in its attachment of the obligation of rest to the Lord's Day, but as shewing a formal antagonism to strict observance of the Sabbath as a day of rest, on the ground of its essentially Judaistic siguifieance. Whatever the Sabbath was in the churen, it was to be something wholly unlike this. Much in the same spirit the l'seudoIgnatius (ad Mugn. 9) distinguishes between the Jewish and Christion idea of sabbatical observance. "Let us not keep the Sabbath day after the Jewish mapner, rejoicing in idleness, but spiritually, rejoicing in the meditation of the law, not in the rest of the body, admiring the workmanship of God;" and moreover infers that the keeping of the Sabbrth was a preparation for the greater sacredness of "the Lord's Diy, the day of the Resurrection, the royal festival, the highest of all days" ( $\mu \in \tau d$

 $\left.\tau \dot{\eta}_{\nu} \dot{\operatorname{s}} \pi \dot{\alpha} \tau \eta \nu \tau \hat{\omega} \nu \pi \alpha \sigma \hat{\omega} \nu \dot{\eta} \mu \in \rho \hat{\omega} \nu\right)$. But while the formal sabbatical obligation was thus repudiated, as purely Judaistic, we find that in the Eastern church a distinct observance of the Sabbath remained, and remained so far in accordance with the old Jewish ider that (with one natable exception) it was always a festal observance.

This is brought out most strikingly in the Apostolical Constitutions, in which the Sabbath and the Lord's Day are treated almost as coordinate. Thus (in ii. 59, 1) Christians are exhorted "on the Sabbath Day, and the day of the Lord's Resurrection, the Lord's Dry, to gather together with special earnestness, sending up praise to God, Who made all things by Jesus Christ, and Who sent Him to us, and delivered Him to suffer, and raised Him from the dead." The different consecrations of the two days are still more clearly marked in vii. 23, 2 : "Kép the Sabbath and the Lord's Day as feasts ; for the one is the memorial of the Creation, the

 1,2 , there is an elaborate and beautiful prayer, bringing out the sacreduess of the Sabbath: " O Almighty Lord, who dilst create the world through Christ, and didst ordain the Sabbath as a memarial of creation, because in it Thou didst rest from Thy work . . . . Thou, $\mathbf{O}$ Lord, didst bring our fathers ont of Egypt . . . . nnd didst give them the Law or Decalogue, spoken with Thy voice and written with Thy hand. . . Thou didst command them to keep the Sabbath, not giving in this an excuse for idleness, but an occasion for godliness" (où $\pi \rho \delta \dot{\phi}$ aбu daprias
 the Sabbath is the reat from creation, the completion of the world, the seeking out of Law, the praise of thanksgiving to God for all that He gave to men." The snme passage goes on to speak also of the peculinr and yet higher consecration of the Lord's Day. In viii. 33, 1, we have a command (in the names of St. Peter and St. Paul): "Let the servants work five days; on the Sabbath and the Lord'a Day let them be free from labour in the cinarch, with a view to the teaching of godlinesa." Whatever opinion we may form as to the genuineness and anthorlty
of these Constlutions (on which see Aposto bical Constitutions), it is at lenst clear that they represent to a very considerable extent the traditions of the Eastern chur, $h$ in the 3rd and 4th centurles. Thus the very Council of Laodicen, so sternly condemnatory of Julaizing sabbatarianlsm, yet in its forty-ninth and fiftyfirst canons marks out "the Sabbath and the Lord's Day" ns days to be observed fostally even during the fast of Lent. Everywhere the festal observance is rery strikingly markm, and we note that the consecration of the Sablath by the rest of the Creator is brought home to Christians by a constant reference to the creation as having been wrought "through Jesus Christ." From a canon (No. 16) of the Council of Landicea, and from a passage in Socrates' Enclesiistual History (vi. 8), it appears that on the Sabbath as well as the Lord's Day there were solemn assemblies for worship; and Gregory of Niyss, upbraiding those who neglected the Sabbath assembly, asks, "With what face wilt thou dare to behold the Lord's Day, if thou hast lespised the Sabbath ?" "for" (he adds) "they are sister days." Accordingly in the Apostolical Canons (Cannu 66) it is laid down, that "if any cleric be found fasting on the Lord's Day or the Sabbath, except the one (Easter Eve) alode, let him be deposed; if any laic, let him be excommuniented." The prohilition of this cann is illustrated by the extravagant declaration of the Pscudo-lgnatlus, that "if any one fants on the Lord's Day or the Sabbath, he is 3 murderer
 that this cranon is appenled to in the "lrullan" (or "Quinisextine") Council, held at Constan. tinople in A.D. 685, in opposition to a custom at Rome of fasting on the Sabbaths in Lent, and it is deereed that over the Roman church also it should " most firmly prevail" (amaparancícus кратєiv). From a well-knowu passage io Epiphanius (adv. Haer. Book I. Tom. Ill. vol. i. F. 304), we may conjecture that a suecial emphasis was given to the festal observance of the Sabbath by opposition to the heresy of Marcion, who is said to have bidden his followers tist on the Sabbath to signify their "repudiation of the God of the Jews" (ivà $\mu \hat{\eta} \tau \delta \kappa \alpha \theta \hat{\eta} \kappa о \nu \tau 0 \hat{\nu} \Theta_{\epsilon \in \hat{v}}$ $\tau \hat{\omega} \nu$ 'Ioữalw ${ }^{\epsilon} \rho \gamma a \delta \omega \mu \epsilon \theta a$ ). But, howevel' this may be, it is clear that a reverence was paid in the Eastern church to the Sabbath festival, onls second, though of course markedly second, to the higher sacredness of the Lord's Day.

Nor wat this festal observance confined to the Eastern church. The practice of fastiug on the Sabbath in the Roman church is noticed by Tertullian, and condemned on the ground that only on the Great Sabbath should men fist ( $D e$ Jejunits, c. xir.); but he seems to indicate that the practice was not invariable, and that it arose from a continuation of the Friday's fast ("car jejuniis. parasceven dicamus? quanquam ros etian Sibbatum, si quando continuatis-nar* quam nisi in pascha jejunandum, secundum rationem alibi redditam"). The Montanists (he says) excepted both the Sabbath and the Lord's Day frons their solemn fist weeks (c. xr.), in thas respect distinctiy following the anrient Eastern usige. In another place, speaking of our Lord's defeace of His disciples for placking and eating the ears of corn on the Sabbath, he declares that "He remembered the privilege
of exemption Sabthath from double gift of the Sabibuth f finally declares that "it would even the Creat His disciples t Scripture and Marc. Book iv throughout spe 8uch language without qualifi opinions as to character of the continued long from the well-k to Casulanus, w was observed in Rome, and a fe majority of Wes agreeing with th days of St. Ainl vailed; and whe1 of his mother M method of obser conscience to St. as a matter of that church, and fasted on the Sab if he wita at Rom ciple carried out, Augustine's time, Sabbath while ot Casulanus, vol. ii. 1836: and for a si of practice and of the question at i Jerome, sect. 14, vo
(III.) The origin probably to be trac continuation of the $f$ (A.D. 270-303) con on this point with n ing of the Saturday, "Hoc die solemus domiaico cum grati eamus. ... ne qui As this festal obser natural in the Ch Jewish influence ha snrvival of the old Je hand, where no such where the siturday purely Christian peint to Jewish practice, it as a fast might ve
Lord's Day Lord's Day was the the Siturday would with the Friday, as a to sach vigils fastin there was a far more fasting usage in the sp Whs called the "Great Ere. Even in the Eas Sabbath was observed garded as a strict fast solemn farst of the year. Constitutions we are Sabbaths were festal, so Creation, this is to be a

## SABPATH

see Aposto east clear that ble extent the n the 3rd nad uncil of Laoof Judaziag inth and fitty,bath and the erved festally verywhere the y anark od, and he Sablath by ght hotne to to the creation Jesus Christ." cil of Lamlicea, ;'Erclesirstural o the Sabbath 3 were solema gory of Nyss?, the Sabbath wilt thou dare 1 hast despised s) "they are he Apostolical , that "if any ed's Day or the Eve) nlone, let him be exconthis canon is declatation of y one fants on e is 3 murlerer We may notice the "Trullan" ld at Constanto a custom at in Lent, and it church also it àmарабалєíтш! assage in Epi1. III. wol. i. p. a special emservance of the esy of Marcion, ollowers fist on udiation of the भ̄̈коע $\tau o u ̂$ Өєồ t , however this oce was paid in th festival, ooly y secoud, to the .
confined to the lasting ou the noticed by Terronod that only men fast ( $\bar{D}$ to indicate that al that it arese lay's fist ("cur quanquam ros ntiauatis--anolum, secundum The Mnatanisto tbbath and the $t$ weeks (c. x. .), ing the sanient ce, speaking of es for plucking the Sabbath, be the privilego
of exemption from fasting-assigned to the Sablath trom the begianing; " niludes to the the sabibuth from the the friday to preserve finally deelares, with chassity of fasting; and that "it would have charncteristic vehemence, even the Creator Hinself, if He the Sabbsth, nad His disciples to fast, against the declarationded Scripture and the will of the Creator" (Adv. Marc. Book ir, c. 12). It is true that he is throughout speaking of Jewish observance; but without guage would hardly have been used without qualification, had he not held strong character of the Sabbath. The of this festal continued long in the Western conflict of usage from the well-known Enistle of church: for to Casulanus, we find thate of St. Augustine was observed in his time only in the church of Rome, and a few other Western churches, the majority of Western churches in this point still agreeing with the East. Even at Milan, in the days of St. Anbrose, the Eastern usage previiled; and when St. Augustine, at the request of his mother Monica, put the question of the method of observance of the day as a case of conscience to St. Ambrose, he treated it simply as a matter of the ordinance of this or that church, and added, that while he never fasted on the Sabbath day in Milan, he did fast if he wasa at Rome. So entircly was this principle carried ont, that, even in Africa in St. Sabbath while others churches fisted on the Casulanus, vol. ii. pp. 101-121, Ben. ed. Paris 1836 : and for a similar statement of the variety of prnetice and of the intrinsic indifference of the question at issue, compare Epist. to St. Jerome, sect. 14, vol. ii. p. 291.)
(III.) The origin of the fasting observance was probibly to be traced (as Turtullian hints) to a continuation of the fast of the Friday., Victorinus (A.D. $270-303$ ) confirms Tertullian's statement on this point with a sigaificant addition. Speakigg of the Saturday, he aays (De Fabricâ Mundi),
"Hoc die solemul "Hoc die solemus superponcre: idcirco ot die
dominico cum esmus. . . . ne quididum actione ad panem exservare videamur" (see Probst, sect, 5 tatum obAs this festal observance of the Sabbath patural in the Christian church, wherevas Jewish influence had at any time wherever sarrival of the old Jewish feast, so, on the other hand, where no such associations had power, and where the aturduy was regarded either from a parely Christian peint of view, or in antagouism to Jewish practice, the contrary observance of it as a fast might very naturally arise. 'The Lord's Day was the great Christian festival; the Siturday would be treated, in continuity with the Friday, as a rigil of preparation, and to such vigils fasting was appropriate. But there was a far more powerful reavon for this fasting usage in the special hallowing of what Fas called the "Great Sabbath"-i.e. the Easter Ere. Eveu in the Eastern church, where tne Sabbath was observed festally, this was regarded as a strict fast, in some sense the most onlemn fast of the year. Thus in the A/ostolica
Constitutions Constitutions we are told, that whereas other Creation, this is to be a fast, because on it "them

## SABBATH

1825
Crentor was still beaenth the eartl " $(v .35,1)$;
nand that as n fast it is to stricter obligatist it is to be regarded as of "The Fridsy and than Gived Frilay itseit. lute fast, so far as the Sabbath keep as an absoanyone is unable to sength allows; . . . lut if ntously, let him to keep the two days antiFor in a certai at any rate keep the Sabbath. Himself ${ }^{n}$ certain place the Lord, speaking of been tols says, When the bridegroom shall have those days," $(v .18,2)$, Them shall they ta.t in observition of this 2). The nature of the cally described : " romed fast day is emphatigather together in the cherening till cock-crow ing with all supplication to God wateh, praylong vigil, reading the law, the in your nightthe psalms, till the crowing the prophets, and then, having baptized your the gospel in fear and your catechumens, and read the people the thin and trenbling, and synken to from your mourning concerning salvation, cense may be convouraing and pray God that Israel ance and converted, and find a place for repentthe Eastern chureh, indeed ungodliness." In fined to Easter church, indeed, this usage was conand somester Eve; but in the church of lome, just as all Fridays churches of the East and West, their observance in the year took the colour of Sabbaths of the yrom Good Friday, so all the as fasts, in imitation of the reasonably be krpt Sabbath of Easter Eve.
To thia natural infere
the effect of antagonism to would be added also as such. We find that to Jewish observance West, the Jewish Salbath was, the East and the to be, kept ns a day of violent was thought which wha dorived day of violent excess; from luxus Sabbutarius, and common phrase of the use of the word "Sabbat" think) even the revelry of witchea and evil for the unhily (Book xx. c. ii. 4) quotes passprits. Bingham from St. Chrysostometes passages to this etleet St. Chrysostom (Hom St. Augustine, and others. that the Jews used th. i. he Lazaro) declares work not "for apiritur release from secular modesty, and the apiritual things, sob:iety and in serving their hearing the word of God," but had revelry ( $\gamma a \sigma \tau \rho 1$ and drunkenness, gorging,
 $x$ xi. sect. 2, vol iv, St. Augustine ( $P_{s}$. the Jews of "keeping p. 1403) similarly accuses bodily rest, lazy, dissolute, lusnrious" a mere rest" (he adds)" is for evil worts." "Our good works. It is better to plough than to dauce. . .. Many rest in body, and are turbuPsalm is the condition which is hymined in the Psalm ia the condition of the Christian in the
Sabbath of the the serenity of conot, in the rest, the tranquillity, (as Theodoret and cience." Such Sabbaths were commenting upon Amas alexandria insist in $\psi \in u \delta \hat{j}$ of the proph Amos vi. 3) the $\sigma \alpha \alpha^{\prime} \beta$ ara tinn man should protagainst which every Chrianatural than that protest. What would be more by the sobriet that such a protest ahould be made We gather from the Epistless of a fast?
to Casulanus, quoted above, that in his Augustine Romnn church, with bove, that in his days the ness and intolerance, characteristic imperiousin marked antagonism urged the Silbbath fast as a matter of abm to all Jewish observance, as a matter of absolute obligation; insisting
that they who neglect it "are still in the flesh,
sad cannot please God; . . . lovers of their helly, preferring Judaism to the ehureh, and becoining children of the bendwoman." "If" (says the champion of their cause) "the Jew by keejing the Sibluath desies the lord's Day, how shall a Christian keep the Sabbath? Fither let us be Christians and keep the Lord'a Day, or let us be Jews and keep the Salibnth." St. Augustine, indignantly rejecting this imperious intelerame, and laying down the priaciple of simple accordauce on this matter to the custom of each church, has a curious passage on "the Great Sabbath" and its effeet on the general ohservance of the sabbaths of the year. "On that day " (he says) "the fiesh of Christ rested in the grave, as Gud rested oo that day from all the works of His creation. Hence arose that variety . . . that some, as especially the peoples of the East, on account of Ilis rest prefer to relax the fast; others, like the Roman chureh and some other churches of the West, on account of the humiliation of the death of the Lord," and (as he adds below) "the grief of the disciples," "prefer to fast" (sect. 31). But looking at the question in the abstract, without recognising any survival of the old Jewish feast, it would certaialy seem that the Roman practice might be better supperted in argunient; nnil when to its reasonableness was added the effect of a strong anti-Judaic feeling, and the iufluence of the Roman church, which was soon to become far greaterand more imperiousthan in St. Augustiae's time, it is not surprising that it should have prevailed over the more ancient practice.
At a later peried we fiod Gregory the Great lnying it down with nuthority, thit to "cause the Sabbath to be kept from work" is a mark of Judaizing and a " sign of Antichrist;" and we note that in his whole treatment of a tendency to salhatize the Lord's Day (see Lord's Day, p. 10i1), he seems to ignore altogether noy special celebration of the Saturday as a Snbbath, whether ss fast or festival. This silence is probably significant of a change passing over Western usage altogether: for, so far as we can judge, the special observance of the Sabbath there gradually died out. The fasting observance having prevailed ngainst the festal, was itself naturally overshadowed by the Friday fast. At present, while all Fridays in the year (except Christmas Day) are fasts, there is no trace of the Saturday fast, except in the vigils of Easter Day and Whitsun Day, and the Saturdays of the Ember weeks.

In the Eastern church the featal observance remained far longer, ant, indecd, is distinctly traceable at the present day. The canonists Zonaras, Balsamen, and Aristenus, representing the tradition of the 12th century, sll speak of the Apostelic Canon as still observed and binding. We have a consuitation of Nicolaus of Constantinople. about the same time, as to the question of standing in prayer on the Sabbath, as well as the Lord's Day; and his answer is that " to bend the knee on the Sabbath is not forbidden by the cason; but that men generally (ot modतol), because they do not follow the practice of fasting on the Sabbath, refrain also from bending the knee." Of this significant Eastern usage we have again a slight trace in the West in the Montanist body. Tertullina (de Oratione, c. 18) syeaks of a variety of usage

Introduced by a very few whe on the Sabbath abstain from kneeliog (" per pauculos questan, qui Sabbato abatiuent genubus"). The practice, however, he disapproves; he woull have it given up, or se retained as to avoid offence; for the abatinence from kneeling (he thinks) pro perly belongs only to the Lord's Day. It never seenis to have taken uny hold in the West ; but in the East ft. is still jreserved in the present practice of the Greek, though not of the Russian chureh. It is also held that Siturday is se eatirely a day of joy that it is unfit for fasting (excejting always the Greut Salbath), and necordingly, if a vigil chance to fall upea it, it is transposed to the Friday. Even on Easter Eve, though it is a strict fast, yet the black of Leat is changed to the white of Easter in all church vestments and fursiture. It is curions ulse that in later times a new and specially festsl consecration was given to the Sabbath in the Enatera church, ly considering the Great Sabbath of Easter Eve as the day of our Lorl's triumph in Hades, giving rest to the spirits in prison, and accordingly looking on all Sablhaths in the jear as especially days of commemoration of those whe rest in the Lord. Still here also the greater festal sacredness of the Lord's Dsy has rightly overahadowed it; and in present thought and usage there is nothing like the quasi co-ordination of the dnys, which we have seen in the Apostolical Constitutions. ${ }^{\text {b }}$
Thus the Sabbath, placed between the two great days of distinctively Christian observance, may be considered as parting with its obserrance as fast nad festival to the one and the other.
In the later ages of the Western church, as we have seen (see Lord's Day), a distinctly sabbatical observance gathered round the Lord's Day itself,-partly by natural attraction to the great day of worship and rest, partly by enact. ments civil and ecclesiastical, ultimately by a formal transference to it of the obligation of the Fourth Commandment. But it is notable that when the Lord's Day wns thus considered to be "the Christian Sabbath," it began to be observed with a certain austerity and rigour, diferiog entirely from the festal character of the Sabbnth of the Jews. We are almost tempted to trace in this chnage a survival of the ancient Western usage, which observed the true Sabbath as a fast.
For the chief autherities on this subject see LORD's DAY.
[A. B.]
Special Ritual of the Sabuath. (1) Lessons.During the first ritual peried proper euchnristic lessons were procided for Sundays, and a few feasts and fasts ouly, as in the body of the old Gallican Lectionary. At the end of this, however, are two sets of prophecies, epistles, and gospels for choice on the week days; or there may have been three or four, for the MS. breaks off here (Liturg. Gall. Mabill. 172). The nett step, in the Roman books at least, was to appoiot proper leasens for the Wednesdays, Fridays, and Satordnys in Lent and the Ember weeks. Se the Capitula Lectionum Evingelii, net later thas the beginning of the 5 th century, in the
b For informstion on this subject I have to thank the Rev. Archlmanitrice Myriantheus, the chief priest of the Greek church in London.

Thesaurus Aneco (v. 66). There an cbb as well Hironymi in its gica, ii. 1-61) lessons only for 58), and that be provides for Wed out the yenr, and on lessens were a the Epiphany an Romanum, el. J E ist. ct Diss. 1 Saturday lessons cent I., apparentl the Sibbuth fast Vitue Pont. Labb Pseudo-Innocent, Epistle to Decenti serrance of the lessons were associ
(2) Ordinations. ordinations shoul Sabbati ejusque n lucescit," that all above), "qued ej mane ijsso domini jejunio, celebretur 1). Gelasius, 494, jejunio, septimi, et ragesimalis initii, ac Sabhati iejunie ci Luc. ct Brut. Episc 4 ad Thurigg.; Con It was owing to ceremony, so that place on Sunday mor that ne proper off panday after an Em p. 1517.]

For certain special
SABBATIUS (1),
(2) Sept. 19, mart phimus and Derymed (Basil. Menol. ; Menol,

SABBATUM. (1 Satarday in Easter neophytes laid nside mentarium Gregorianu 278; Mfiss. Ambros. ibi de Div. Off. 18 ; \&sc.).
(2) Subbatum Duode Lectiones, in XII. Le of the ember weeks twelre lessons read in $t$ days ("haud enim du Fronto, note in Kalend. Veron. 1733). That $t$ can hardly be doubted, bility for the sake of th so twelve were read "s the sake of the catec (Honorius Augusted. Gc ir. 117; Comes Ilierunyn Pranc. ii. 1324 (the cop 23, and the Sucram. Gel Fet. i. 43, gire only eley ii. 147, \&c.), but it wa Chaist. ANT.-Yol

## sabbatius

Thesaurus Anecdotorum of Martene and Durand
(v. $6 i$ ). There an ebb ns well ns flow, fer, it would seem, Hieronymi in its earlier form forme later Comes gica, ii. 1-61) gives (out of Lent) Saturday lessons only for the Ember weeks ( $13,34,49$, 4 , 58), and that betire Pentecost (:31), though it
provides for Wednesdays out the year, and for every dhy in lent throughon lessonis were nssigneil to thi Sin Lent. Later
 Romanum, ell. J. Fronto, Paris, 1652, nnd in $E$ ist. et Diss. 139-14, Viron. 1733). The Saturday lessons hate been aseribell to Inno-
cent I ., apparently on no better the Subbath fant at an no better ground than is
 Pseudo-Innocent, as we must call him, that Epistle to Decontius (§ m) insists on one the observanee of the latter rite, with which the
lessons were associated.

## (2) Ordinations.-Leo I. in 459 desired that all

 ordinations should take place "post diemssbbati ejusque noetis quan in prinna
Sabbati Sabbati ejuquee noetis quae in prinna Sabbati
luceseit,'
that all might be fasting (sen above), "، quod al mughem be fasting (see (1) mane ipso dominiico die, continuato erit, si jejanio, eelebretur"" (Epist. 81 ad Di,sc. Alex.
I). Gelasins, 494, 1). Gelasins, 494, fixed them "quarti mensis jejunio, sept tini, et decimi, sed et ettiam quad-
razesimalis initii, ae medinana qua ragesimalis initii, ae medinna quadragesimne die,
Sabbati jejunio circa resperam " ( $E / .9$ ald Lur. et Brut. Enis. 11 , comp. Gregor. II. Epp. 4 ad Thuring.; Cone. Rom. A.D. 743, can. 11). It was owing to the prolongation of the
ceremony place ons Sunday so the aet nal ordiuntion took place on Sunday morning, aceording to Leo's hint,
that no proper office was provided for the Suadar nfter an Ember week. [Ordincor the p. 1517.]

For certain apecial Sabbaths, see Sabaatum.
[W. E. S.]

## sabbatius (1), July 4. [Sebastaa.] <br> (2) Sept. 19, martyr at Antioch with Tro-

 phimns and Dorymedon in the reing of Probus(Basil. Menol.; Menol. Grace. Sirlet.). (Basil. Menol.; Menol. Gracc. sirlet.). [C. H.] SABBATUM. (1) Sabbatum in Allis, the Sstarday in Easter week, on which day the
neeophtes laid neophytes laid aside their white dress (Sxcra-
mentarium Grecoric meitatrum Gregorianum in Pnmel. LLiturysica, ii.
278; Misis, Ambros, ibid. i. 363 ; Pseudo-Alevin, 278, Hisis. Ambros. ibid. i. 363; Psendo-Alevin,
de Di. Off. 18 ; \&c.).
(2) Sabatum Duodccim Lectiomum, in XII Lectiones, in XII. Lectioniouss.-The Saturdays of the ember weeks were so called from the
twelre lessond twelve lessons read in the offiee or mass of those
days ("haud enim duo haee divilebont
 Veron. 11333). That twelve were aet innlly read, can hardly be doubted, and it was in all proun-
bility for the sake bility for the sake of the candidates for orders.
as twelve were read "secundum Romanos" the sake of the entechumens on Easter eve
thecter
 iv. $117 \%$ Comcs Hictunymi in Baluz. Cipit. Reg.
Franc, ii. 1324 , the Franc. ii. 1324 (the copy in Pamel. Liturge ii.
23, and the Scoram. Gelis. Murat. Lit Cati. 43, give only eleven); Sucer. Greg. Mur.
Tit


SAbina
(Sier. Gel. I. nn. 19, 6; Gro 1827
136), or to five (Cuncs Fifire s. . 3. $3,94,122$, 179, 222; cotap. the number . Baluz. ce. 111, Gelis, i. nn. $8,3,85$ ). The retention of the old name nfter this che retention of the old ritunlists, some of whone sind that ent the early six lassons, which they folnall in their buoks heyd
been read the been read twie, onee in frreek their buoks hald Amularius, $d e$ Eccl. Off. ii. $1 ;$ Pseulto-Ale, $d e$
Die. $0 f=26$ and Dib. Off. 26 ; Gemme, u. s. iii, 15t, (se.), othere that the psalms said with thens were counted as
lesson lessons (Raban. Maur. de Instit, Clecri, ii. 24 ).
An $_{n}$ (Irdo An (rdo Romanus for the use of Salzinury, he-
longing to lessongs to be said the century, orders Cwelve [Collect, i. p. 403], in which diys in a chureh to assemble pefore they which the people were appears to Martene (leye went to Mass. This §9) to account for the Ant. Necl. Rit. I. vill. 5, sible that so many the name; but it is imposmissel this explanation of rituanlists should have had existed in their day, and we mults for it regard the Salzburg ray, and we must rather
olderd
 Were only three ember seasous. At fitirst there Evany. in shartene, Mresurur. Anced. v. 78,79 ,
81,82 . 81, 82; Sucram. Gelas, i. 82; Conc. Clovesh, A7, 747, ean. 18), but when the Jcjuniunn Primi Mensis was added, the new ember Saturlay
receis received the name common to the rest saturlay
Gelus Gellus. i. 19; Greg. Murat. ii. 33), though pro-
bably tweive baly tweive lessons had ceased to be read on
nuy of them The nuy of them. There is no trace of such a riste in
the Galliean Sacramentaries, nbie Missal.
(3) Salbutum Sanctum.-The common name for Easter eve in the Latin church (Sucram.
Greg. in Nurat. Greg. in Murat. Littr'g. Rom. İet. ii. 65 ; in.
Cod. Easter Eve, p. 595 . (4) Sabhatur 595.

Gaticican name for Requiei Dominici Corporis.-A
Vetus, is Murater (Misale Gallicanum Gallican name for Easter ere (Missale Gallicanum
Vetus, in Murat. Liturg. Rom. Vet. ii. (5) Sabatum in Traditione Symboli-T before Palm Sunday. It wis so called at Milay
bee because the solemu delivery of the ereed to the eatechumens took plaee on it (Ambr. $M$ is the in Pnmelii Lituryicu, i. 326 ). Some ritunlists have supposed that this was not the original custom of Milan, beeause St. Ambrose (lipist. 20, ad Marcellinam, §4), speaks of a " traditio symboli" on Palm Sundny. His words, howerer, do not
afford snys, "Sequenti ground for the infierence. He snys, "Sequenti die, erat autem Dominicn, post
leetiones menis, sumbolum tractatum, dimissis eatechubaptisteriis trade nliquibus competentibns in not have said "to some basilicae." He, would referred to the great some competentes," if he the ereed nt thint mass of those who received some who from one eason. They were probably been present on the ense or another had not
SABEL, June 17 , with Manuel and Istrael, Persian martyrs at Constantiooplo under Juntian (Basil. Menoi.; Cal. Byzant.; Menol. Grace.
Sirlet.).
[C. H.]
SABINA (1), Jab. 24, virgin martyr, sister (Mart. Sabinianus, commemorated at Troyes (Mart. Bed., Flor.); Jan. 29 (Boll. Acta SS.

## 1828

SABINIANU8
Jan. il. 94t, from an anclent MS. of Travas) ; Aug. 29 (Mart. Usuard.; Mart. Roman.).
(2) Jan. 30, also called Savina, widow of Lodl In the 4th century, commemorated at Milan (Boll. Acta SS. Inn, il. 1029, from the office of the charch at Milan).
(3) Aug. 29, virgin martyr at Rome under Halrian (Mart. bed., Usaard., Adon., T/icron., Vet. Kom., Rom., Notkor., Wand.): mentioned In the Super Oblata and the Ad Complendum for this day in the Gregorian Sacramentary The Liher Antiphonarius of Gregory has an othice for tel natale. There was a church named from her on the Aventine in the time of Symmachus (Mansi, viii. 236 B) and Eugenius II. (Anaat. Lib. Pontif. num. ci.).
(4) Oct. 27, martyr at Avila in Spain under Dacianus, with Vincentius and Christeta (Mırt. Usunrd., Vet. Rom., Wand.).
[C. H.]
SABINIANUS (1), Jan. 29, martyr with hia sister Sabina at Troyes in the reign of Aurelinn (Mart. Usuard.; Boll. Acta SS. Jan. ii. 937 from ancient MSS.).
(2) Dec. 31, bishop, martyr with Potentianua, commemorated at Sens (Mart. Usuard.). [C. H.]
SABINUS (1), Mar. 16, martyr ln Eggpt with Papas in the Diocletian persecution (Cit). Byzant.).
(2) July 11, confessor, commamorated in Poitou (Mart. Usuard.).
(8) July 20 , martyr, commemorated with Maximua sad othera at Damascus (Mart. Usuard., Hieron., Notker.).
(4) Aug. 23, martyr with Silvanus and Pantherius, Thraciana, in the Diocletian persecution (Basil. Menol.).
(5) Sept. 29, martyr, commemorated at Perinthua (Syr. Mart.)
(6) Dec. 30, bishop, martyr under Maximian, commemorated at Spoleto (Mart. Usuard., Vet. Rom.).
[C. H.]
SACCUS ( $\sigma$ dкккоs). (1) The $S$ ıcus, which may be considered as the Eastern representative of the Weatern Dalmatic, is a tight-fitting vestment worn by metropolitans (except those of the Armenian church), and In the Russian church at the present day by all bishops, Instead of the phenolion. See Goar'a Euchologion, p. 113. (2) [SACKCLOTt1.]
[R. S.]
SACELLARIUS. The word sacellum designates a casket or shrine for receiving relics; hence the sacellarius is the person who has the custody of such a caskat or shrine. It more commonly however designatea the keeper of a money-chest, or treasurer (Ducange's Glossary, s.v.)
[C.]
SACERDOS. [Bishor, p. 210; Priest, p. 1699.]

SACERDOTALIS LIBER. A name sometimes given to a book containing the offices to be said by prieats, ar Pontificalis Liber is given to that contnining the offices to be recited by blshops (Macri, Hierolexicon, s. v.).
[C.]

## BACRAMENTARY

SACKCLOTH (scccus, cilicium). 1. W8 find the rough Ilaracloril [p. 756]-generally of camel's hair-which was used in the East for sacks and tents, worn as a sign of mourning, humiliation, and peniteace by Syrians ( 1 Kings xx. 32) and Ninevites (Jonah iii. 5), as well as by liraelites. Among the latter, snckeloth was an almost invariable accompaniment of nourning (2 Sum. ili. 31 ; 1 Kings $x \times i .27 ; 2$ Kings xix. 1 , \&c.). It was of a dark colour, as we see in A pocal. vi, 12: "The sun became black as sack. cloth of hair (is $\sigma$ dкккos tpixivos)." nnil was probnbly associated with mourniug from its sad appearance, as well as ita roughness anl inconvenlence, for it does not appear to have been by any means invariably, or even commonly, worn next the skin.
2. Tritullian (de Poenit. c. 9), trenting of penitence, does not speak of wearing sackcloth, but of lying on sackcloth (sneco) sad ashes; nad similarly Cyprian (de Lapsis, c. 35, p. 262, Hartel) speaks of the lnpsed proving their penitence by grovelling on sackeloth (ciliclum), dust, and ashes. "Sackcloth anil ashes" became the signs of a penitent. Ambrose (ad Virg. Larsam, c. 8) would have the peniteat's whole body emaciated with fasting, sprinkled with ashes, and covered with sackeloth; and Pachomius (Reg. art. 121) desires one who has been convicted of theft to appear in sackeluth and ashes at ever; assembly for prayer.
3. In the couras of time, probably from the 3rd century, it became usual with ascetics of remarkable rigour to wear a hair-shirt next the akiu for the purpose of producing discomfort. Such men as Anthoay the hermit, Hilarion, and other patriarcha of monasticistn are said to have worn the hair-shirt constantly (Athanasius, lïa S. Ant. c. 59 ; Hieron. Vita S. Hilarii, c. 38).
4. The eighty originn monks of St. Martin are said (Sulpicius Severus, Vita S. Mart. c. 7) to have worn, for the most part, clothes of camel's hair. It cloes not appesr, however, that the rough vestment of the moaks was wors next tha skin. Aacetics in the East very com* monly wore cloth of camel's hair-after the exnmple of some of the prophets, and perhaps of John the Baptist-as their ordinary clothing. Compare Mafors, Melotes.
5. When Martin of Tours was on his desth bed he would not permit his disciples to put unything between his body and the sackeloth on which he lay; on sackcloth and ashes he held that a Chriatian should die (Sulp. Sever. Eist. 3, de obitu S. Martini). So Anthony and Hilarioo died wrapped in their haircloth, and Psula, according to Jerome, died on the slip of sackcloth (cilicioln) on the hard ground, which iad served for har bed during life (Hieron. Episi, 108, ad Eustoch. p. 706, ed. Vallarai). In th. Middle Ages the practice became common. Peter the Venerable (de Miruc. i. 4) speaks of dyiug on sackcloth and ashes as a custom of Christisos, and eapecially of monks (O. Zöckler, Geschichth der Askese, p. 82 ff.).

SACRAMENTARY. The Westara boota ol offices were first called Libri Sacramentorum: but after the 8th century Sacramentarium is more frequent ; though at Milan, so late $y$ 1024, we tind the treasurer of the chspter pers
plexed when a mentary " (Emi Slus. Ititl. i. 96) because the bonl prayers only, bu aill prefaces une sacramental rite nation, the bles water, the dedic
We do not $k$ volumo was firat certain duration the public pray committed to me this practice is s mentaries, which coasecration by quam pat." or th 195, 198, 202, (ibid. 227, 230). made to enforce "Orationes quoqu canonem bene int saltem distincte e This occurs in on which were read ceatury downwar Reginonis Libr. $d$ Comp. Inquisitio inquired if the p the exorcisms and (In puis. 90, u. s. Paalms from men Athnnasian Creed Synod. 504 ; Nova, Capit. 4 ; Hincm Walter of Orleana It is evident the force, a complete needed for public required assistance taining the prayers stion, would be mot nsed. See Gregor Vitae Putrum, x ri. note is that, aven a collected into one $\mathbf{v}$ sist of prayers only It, or procured ita $\mathbf{c}$ required no directi Hence the older MS The so-called Leonia assigoed by Morinu directions whatever, to the missae, the sre (except in one Rom. Fet. i. 410), ut titles, Super Oblata, passign in the Gela growth of a aacran servee further illustr has a prayer to be st on Ascension Day ( hint of its purpose e prayer itself. In the "Inde vero modicur benedicis fruges nova masius, Libri IIT., Leoaiso (318) supp Eve, but givea no dir Gelasinn the officiant
of some length (Murs
n). 1. We -generally the biast for f mourning, ns (1 Kings ), as well as ackeloth was of mourning Kiags xix. 1 , s we see in lack as saek. )," aad was from its sad and incos. have been by moaly, worn
, treating of esring sack 1 (saeco) and Lapsis, c. 35 , psell proving wkeloth (cilith and ashes " Ambruse (ad the penient'b ing, sprinkled ackeloth; and ; aue who has r in sackeluth rayer.
ably from the ith avecties of -shirt next the ng discomfort. t, Hilarion, sod re said to have thanasius, lita ilarii, e. 38).
of St. Martin I S. Jf(avt. c. 7 ) art, clothes of , however, that onks was wort East very com-hair--after the and perhaps of linary clothing.
on his degthlisciples to put the sackcloth 00 $d$ ashes he held Ip. Sever. Efish ony and Hilarioo th, and Psula he slip of sack ound, which ind (Hieron. Episi llarsi). In t.s common. Peter reaks of dying on m of Christians jckler, Geschicht

Westera beoksol Sacrameatorun scramentariun the chspter per

## SACRAMENTARY

plexed when asked for an "Ambrosian sacramentary" (Epist. Martini al Puenl. ct Gcbert. in Mus. linl, 1, 96). Either name was uppropriate because the book contained, not the Eucharistic prayers only, but also the prayers. benedictions, and prefaces used at the performance of every sacramental rite, as baptism, coatirmation, ordi, blessing of nuns, widows, oil, sait, water, the dedication of churches, \&e.
We do not know when or by whom such a volume was first compiled. For a period of uncertain duration and varying in lillerent churches the public prayers and other formularies were conimitted to menory. [Omo, \& 1.] A trace of this practice is still found in the Gallican bacramentaries, which merely indicate the words of consecration by the firat words, as "Qui pridie quan pat." or the like (Litury. Gull. Mabill. 192, 193, 198, 202, \&c.), or omit them altogether (ibid. 227, 230). In the West attempts were made to enforce the rule, even below our period. "Orationes quoque missarum et jraefationes et canonem bene intelligant preshyteri ; et si non, saltem distincte et memoriter proferre raleant." This occurs in one of those episerpal addresses which were read at visitations from the $\theta$ th century downwards (Admon. Synod. in App. ad Reginonis Libr. de Disc, Eecl. 504, ed. Baluz. Comp. Inquisitio 82, ibid. p. 15). Bishops even inquired if the parish priest "had by heart" the exorcisms and benedietions of salt and water (In 7 uis. 90, u. s. 17), if he could repent the Psalms from memory (1b. 84, p. 16), and the Athadaslan Creed (10. 85 ; see also Admon. Synod. 504 ; Nova, 506 ; Voviss. 509 ; Ahyto Basil. Capit. 4 ; Hincmar, Cupit. an. 852, ce. 3, 4; Walter of Orleans, Capit. 21).
It is evident that when this rule was in full force, a complete ancramentary would not be needed for public use in chureh. If the memory required nssistance, a small book (libellus) containing the prayers for the aeason, or the occasion, would be more convenient, and such were nsed. Soe Gregor. Turon. Hist. Franc. ii. 22 ; litae Potrum, xvi. 2. Another thing worthy of note is that, even when ail the offices were thus collected into one volume, it would at first conaist of prayers only, because those who compiled it, or procured its compilation, for their own use, required no directiona for familiar practices. Hence the older MSS. contain the fewer rubrics. The so-called Leonian or Veronese Sacramentary, assigned by Morinus to about 488 , containa no directions whatever, only a few brief headings to the missae, the several members of which are (except in one single instance, Murat. Lit. Rom. 'et. l. 410), undistinguished by the proper titles, Super Oblata, Praefatio, \&c. Which occur passim in the Gelasian and Gregorian. The
growth of a sacramentary in this respect deserves further illustration. E. $g$. the "Leonian" has a prayer to be said at the blessing of fruita on Ascension Dsy (ind. 313); but there ia no hint of its purpose except in the words of the prayer itself. In the Gelasian we find the rubric, "Jude vero modicum ante expletum canonem benedicis fruges novas" (Marat. u. s. 508 ; Thom
masius, Libri /II. Sucram. 100). Agaio, the masius, Libri /II. Sucrarr. 100). Agaio, the Leodian (318) supposes baptisms on Whitsun Eve, but gives no directions about them; in the Gelasian the officiant is guided by sereral rubrics of some length (Murat. u. s. 592-596; Thomas.

## SACRAMENTARY

1829
102-108). ('ompsre with the same riew the enrlier coples of the Gregorian Sacramentary, as that of Pamelius (Lidur,ica, li, 296, 7), the Patican or Othoboninn (Durnt. ii.) with the Codex Eligianus from which Menard (Suran. Liher a Grey. Al. cominss. Paris, 1642), and the Benedietiues after him (Opp). S. Grey. iii.) have printed; or the anelent Gallican beoks (Murat u. s. ii. ; Mabill, Liturg. Gisll.: Themasius, w. s. inc.), with the kindred Nozarabie, which Wess in common use three or four centurles later. Two obvious sources of these aceretions nay be indicated. In the 8th century every jriest was required to draw up and present to the bishop for approbition his own code of vitual (Cepit. Knrlom. A.d. 7+2). Such notes when approved, would naturally be entered in his book of prayers, and become a rule to his suecessors also. About the same time was compiled the Ordo Romunus for the guidance of the bishops of home, and of the suburbicarian dioceses. This soon became, as we infer from the commentaries on it by the German Amalarias, an authority with other bishops and priests, and many of its ceremonial directions were copied into the sacramentaries with more or less literal exactness. To give an example. In a direction of the Coulex Elis). resprecting the baptisms of Easter Eve we have (Greg, (pp. iii. 73, ell. Ben.), "Sunt (Ord. Rom. I. 44, Mus. Ital. il. 27 ; Ordo Scrut'rí, ib. 83; Or. Riom. Bernoldi in Hittorp. de Uff. Cath. Ecel. 75, ed. 1568 ; sint) parati qui eos suscepturi suat cum linteis in manibus eorum et accipiunt (Ordd. u.s.: accipiant) ipsos a presbyteris ( $O$ rdo $R$. I.; a presbyteris, vel diaconibus; Ordo Scr.: a pontifice vel diaconibus; Bern.: a pontifice, presbyteris, vel diaconibus), qui eos baptizant." The Ordo frequently refers to the Sacramentary for the prayers to which its directions apply. E. g. "Dicit orationes solemnes aicut in Sacramentorum (Libro, supplied by Bernold, u.s. 49, 66) continetur " ( $0 . R$. in Mus. Ital. ii. 19, 32 bis; see also Pp. 21, 25, 31). When this order is copied in the Efigian codex, the mention of the sacramentary itself ia properly omitted (Greg. Opp. iii. 62) ; but iu one passage (69) at sinnilar reference is inadvortently retained - "ordine quo in Sacramentarie." We find again that the episcopal addresses and inquiries already mentioned contain many directions which at a later period appear in the sacramenturies, as $e . g$. with reference to the mixed cup (Inquis. 64, Regin. 13), the disposal of the remainder of the elements (65), the eucharistic restments (Leo IV. de Cura Past. Labbe, Conc. viii. 36 ; Adinon. Syn. u. s. 503), \&c.

The Roman Sacramentaries, -See Liturgy, p. 1032 ff . We may mention here that some critics, judging from internal evidence, thiak many of the prayers in the "Leonisn" or Veronese Sacmamentary not later than Sylvester and Julius I. (Murinus de Sacram. Poenit. ix. 30, R. 2 ; Gerbert. Vet. Lit. Alem. Praef. xv,-xviii.), or than Sixtus III. and Felix II. (Murat. Eiss, iv.; i. 41); while otherr, also judging from style and matter, see much in all the Roman books that belongs to Leo I. (Thomas, Praef. in Libr. iii. Sacram. p. 3; Quesnel, $-\wedge t$. in Leonis Serm. xcri.; Murat. Diss, i. 20). zcient author ascribea to Leo the compilat.. - A sacramentary, bnt there are traditions preserved by latep writers,
which shew that he was belleved to have enlarged at lenst the missal part of the Roman liber Sacramentoram. Thus Auaatusius libibl. Jitue Pontif, in some coples (Lablie, Cons', ilh. 1291; Bolland, Apr. 11, II, 21); (iemma Aninetr, i. 90 ; Ropert. de live Off. il. 21, \&c. Assemand inclines to the opinit an of Ursi, "qui purum putumyue Gelasianum Sacramentarium in Vernbusl coilice contineri censuit" (Corl. Aiturg, vh. P. 3, $1 . \mathrm{IX}_{\mathrm{x}}$ ) ; though he almita that "multae orutionea Leonis appluat stylutn et forte netatem," anl "In hoe sacramentario, velut in aernrium quodinm illatns, contineri preces liturgieas Romanne ecclesine quno prioribua sneculla fuere praescrlptae " (viii.).
Our earliest uthority for nssigning such a work to Gelasins is Gemandius of Narseilles. "Scripsit et tractatus diversarum Scrifturarum et ancramentorum" (l) I'ir. Illustr. 94). Wulafrid who ls later: "Thm a se quam ab aliis conspositas preces dicitur orillansse" (Itc Reb. Ecel. 22). The sacrmmentary ascribed to him ls, unlike any other, io three bookn; (1) Ordo Anni Circuli; (2) Natnlitia Sanctorum ; (3) Orntiones et Preces cum Canone. It was this receusion which Gregory I, undertook to simplify; "Ges lesianum Codicen de Mssarum solemnitatibus multa subtrahens, pauca convertens, nonuulla adjiciens, pro exponendis evangelicis lectionibas in unius libri volumine coarctavit" (Joan. Diac. Vita Greg. il. 17. Comp. Wal. Strab, u. 8.) All the sxtaut copies, however different in other respects, consist of a slugle book.

The Gelnsinn and Gregorian books were for some centuries in use nt the same time; and were even combiaed. In the library of Ceatale in 831, beside three Gregorian nad nlacteen Gelasian missals, thwre was "Missalis Gregorinuus et Gelasianus modernis temporibus ab Albino (Alcuino) ordinatus" (Chron. Centul. 8. in Dacher. Spicil. ii. 311, ed. 2). Another collection ascribed to Alcuin (to which Micrologus [c. 60 ] probably reters) is printed by Panelins (Rituale SS. Patrom II.) with a second by Grimoldus. On these, nad on a third by Rodradus, see Gerbert. Vet. Lit. Alem. Disq. II. i. 21. Yet more remarkalle than the twofold sacrumeutary ascribed to Alewin is a volume "olim S. Gallense, nunc Turiceuse, snec. circ. X. ad trıplicem ritum Gelssianum, Gregorinaum, et Ambrosinnum concinnatum," which has been printed by Gerbert (Montm. Lit. Alem. P. I.).

The Alilancse Suramentary.-The predominance of Rome did not sulfice to commend her offices even to the rest of ltaly itself. Panlinus of Noln, for example, "fecit et sacramentnrium et hrmonrium " (Geonad. Fir. MI. 48); but that of Milnu. from its real or supposed conaexion with St. Ambrose, acquired an authority which has given an enduring vitulity to the proper use of thet church. In $102+$ two cnnons of Ratiabon ask the treasurer of Milna for the "sacramentarium Ambrosil," "cum solis orationibus et praefationibus Ambrosianis" (Pun] et Geb, ad Mart. Epp. i. iii. Mus. Ital. i. 95, 97). Two centuries earller Walafrid Strabo snys, "Ambrosius . . . tam missae quam cneterorum dispositionem officiorum suae eccleaise et aliis Liguribus ordinavit " (De Reb. Eccl, 22). It is not improbsble that St. Ambrose dil re-srrange the materials left by his predecessors, nmong whom tradition placed St. Barnabas, not only as the founder of
his chureh, but as the author of a "Missan Orilo" alan (V'icecomes, de Rit. Niss, 1i. 12). At the instature of a Koman council, liy which the peple Indrian alao deelared himedf tonstrainet, Charlemagne attompted to dentray all the dinirosian rites which Gregory hud rappected, "Atnbrosianum myaterium vilens ense fictum divino magisterio" (Lanlulphus sen. Meclieken. Mist, il. 4, 10, in Murat. Siript. Kir. Itsh. (fr. 7e); but the popennovel by the remonst rances of a Freuch blthof', Fiugenius, reassembled the council, which was indueed by the Intter to reconsiler its dweree, and the Minnese Sucramentury was restored (ib, 12). The Ambrosian rite in the threefold use published by Geriert (see ahowe) gives the benciliction of aahes ( $\mathrm{j}, 48$ ), of ulifa branches on l'alm Sumlny (at Milan, "ihim, iu Ramia Olivarum" (64), of the oils (75), the oriler of bnptism (88), \&e.; finl the two lastnamed rites, with the benediction of the new fire, hive a place In the "Missas Ambrosianae," nlmost a new miasal, of Pameliua (litury. I, 340 , $344,348-351)$.

The Gallican Sacramentarics. - These were varions, and it would seem that aeveral nuthora contributed in one way or naother to their formation. "Liber hymnorum et nlius myste. riorum " ( $=$ aacramentorum) are nacriliod by Jerome (do Script. Eccl. 100) to Hilary of 'uitiers, A.D. 354. Sulvian of Marseilles, 440, compreed many "homilias aacramentorum," i.c. pref cets in the Gallican sense [i'refack] (Gennarl. $u, s, 67$ ), Musacus also of Marseilles, 460 , nt the requist of his bishop" composuit sneramentorum "gregium et non parvum volumen jer membra quilem pro opportunitate officiorum et temporum, pro lectionum textu, psalmorumque aerie et cautatione discretum, sed suyplicandi Deo et contestnali beneficiorum ejus soliditste sul consentrneum" (the Gallican preface or contestation, Genand. 79). Again, Sidonius, bishop of Auvergoe, 472, composed n book of masses (Greg. Tur. Hist. Franc. ii. 22). Chilperic I., A.D. 561, wrete masses, but was unable to impose them on the church (ibid. vi. in fine). The Gnllican sarmmenturies were suppressed by Pepin and Charlemagne [Liturgy, 51]. The Roman sncramentaty which the Intter obtniaed from Halrian (Epist. Adr. ad Car. M. in Opp. Greg. M. iii. 6I8, ed. Ben.), as a standard for his empire is identitied by Lambecius with a codex at Vienna entitled, "Lj. ber Sacramentorum de circulo noni expositus a Sto. Gregorio Papa Romano," \&c. (Biblith. Caesar. ii. 5, p. 14). The Gnllican " Missals" mentioned in hiturgy, $\S 54$, wera true sneramentaries; e.g. even in thelr present state ther con* tain the order for bsptism (Miss. Goth. in Marst. u.s. ii. 589 ; Mliss. Gall. Jet. 708-720, 736-742), ordination (Miss. Franc. 661-671), benedictiod of persons (Miss. Fr, 673, 5; Miss, Gall. V. 70i), of things (M. Goth. $582 ; M$. Fr. 675, 7, \&c.; M.G. 1.732). The Sacrumentarium Gallianam [Liturgy, § 54 (f)], besides the rites of haptism (Mur. 828-835, 847-852) and benediction 845, 953-961), gives the lessons for evert Mass.

The Mozarabic.-See Lituray, §§ 46-49. The Council of Toledo, 633, ordered that throughout Spuin and Gallia Narbonensis (also uader the Goths) the same mode of celebrating masses and other offices should be observed (can. 2), ds Isidore of Seville was then living, aud the his
pano-(luthic mi ("a anncto Ish bably that the by the conncil Among the mat somy suplitied whan he silys, nou parvo elab ficiir quoque, dulcisone compo later contributo author "missaru So Julian of 'lol Exch. in libluse Juliat himself de toto cisurulo a quibus nliquas ve pleats emenilavi toto composait " which was In us few truces of th sacrampaturum. of the thowers 0 (heslie, 148), of a brief notice 189).

The African R Tradition has pro composer of com tellanuin in Man ascribed "Saeram (Gennail. u. s. 78)

SACRAMEN' period no teudency the worl sacrane less to nay fixed usal of il religious some sherell meata "Sacramentum e: ree gestit ita fit, gatur quod sincte (riyines, vl. 19).
Being s purel oonld have no ecel and sub-Apostolic guage of the chut (Miiman, Latin Ch After that period it the current Latin ment, in which it w equivalent to the Thas, in the versio Vulgate, which we Bibl. Sacr. Lat. Ver rici. 25 , we have Quoting 1 Cor. il. 1076) reads "in 58 amples see 1 Cor. $x i$ as cited by St. Aug Ev. §21, vii. § 3; ix 4.9 in S. and the $\mathrm{V}_{1}$ Col. i. 26 in St. Hilar Coll. i. 27 in V.; 1 ' kev. i. 20 in S. V.; S.Y.

Hence, whatever c a mystery, was wit "sacramentum." Re pious upinions, are " (lsid. Hisp. de Serip. the Goulhead is

## SACRAMENTS

of " Missat 2s. 11. 12). At hy which the f tonstrained, $y$ all the denpected, "Am. tietum divino lioden, llist. ii. ( (x. 72); but ces of a F'reuh muncil, which recensiler its mentiay w in rite in the art (see nlose) 48), of ulive ilan, " Then, ia (75), the urder le two laston of the new Ambrosianne," (Litury. i. 340 , geveral nuthors er to their furt alimes niyste re necribed by lary of l'uitiers, 440, complesen i.c. jref ces is enand, $n, s, 67$ ). at the request of orum pryegium bra quideol pro porum, pro leerie et cautatione et contestandi enasentaneum" stution, (Gennad. 'Auvergae, 472, lreg. Tur. Hist. A.D. 561 , wrote use them on the Gallienn sacta. epia nnd Charlelan sacramentaty Hadrian (Epist, M. iii. 618, ed, re is inlentified b? tua entitled. "L. nuni expositas a \&e. (Biblioth llican " Missals" re true sneramen. state ther con 8. Goth. in Murat. 18-720, 736-742) 671), benediction liss. Gall. V. 701), Fr. 675, 7, \&c.; mritem Gallicanam the rites of bap) nad benediction essons for every

GY, §§ 46-49. The d that throuzhout s (alse under the rating masses sod ved (can. 2). iving, and the His
pano-fothic misal la by its tille aserlbel to him ("a minto Ishliro ordinatum "), we infer proo by the connell (Burm was committeal to him Among the materials before him were donbtless somes supilied by his own brother lamater, of whon he says," "In ecclesiastlois officils lilem non parvo elaboravit studio.

In macrifieiis ju"pue, laulibun at gue psalims multa duleinoue composult " (De Sirrijt. Liceler, 98). A ister contributor was Ilihlefouse of 'loledn, the author "minsarum, hymmornm aty fe sermonum." So Julian of Toledes, 680 ( $\left.A_{1}\right)^{3}$, ad Ihdef. the S'rijet. Eark. in liblioth. Vicel. J. A. Falricil, bis). Uf Jelian himself we also read, "Lolbrum missiurum de toto circulo anai in quatuor partes divisum, in quibus allifuns vetuntatis ineuria vitiat as ne semiplebas emendavit we eomplevit, aliguas vero, ex
toto composuit" (ibib.) The Nozarabie missul, which was in use till the The Mozarabie missal, Which was in use tlll the 12 th century, retains
few traces of the special charucter of a Liber Sacrmmentorum. But such are the "blessing of the flowers or branches" on P'alm Sunday (Leslie, $1+8$ ), ot the new tire, \&e, (174), and a briuf nutice of brptisn on Liaster Eve (189).

The Afriean hites.-See Litutioy, $\$ \S 38-42$. Traition has preserved the namo of ouly one composer or compiler, Voeonius, Dishop of Castellanum iu Maritanin, in A.J. 460 , to whom is ascribed "Siacramentorum egregium volumen"" (Gennal. u. s. 78). [W. E. S.]

SACRAMENTS. There was within our period nu tendency to restrict the upplication of the word sucramintum to Christlin rites, much less to nay tixell number ot rites, Only, when used of a religious observince at all, it meant that some snered meaning lay under a vaible sign : Sancramentum est in nliqua celebratione, eum res gesta ita fit, ut aliquid significaro iutelligatur quor sancte aceipiendinn est " (Isid. Hisp.
Uriping, vi, 19). Urijines, vi. 19).
Beipg a purely Latin word, sacramentum coulid have no ecelesinatical use in the Apostolic and sub-Apostolic ages, during which the language of the church was exclusively Greek (Milmata, Latin C/uristianity, I. 1, vol. i. 1. 27). After that period it eane into common use from the current Latin versiobs of the New Testament. in which it was frequently employed as an equivalent to the Greek $\mu \nu \sigma \tau$ inpiov, in instery. Thus, in the varsion most cemmon before the Vulgate, which we shall denote by S. (Sibatier,
Bibl. Sacr. Lat. Vors. Ant. Rem. 1743 ), in Rom Bibl. Sacr. Lat. Fors. Ant. Rem, 1743), in Rom,
xri. 25, we have " rever xri. 25, we have "revelatione siteramenti." Quoting 1 Cor. il. 7, St. Hilary (De Trin. x. 1076) reads "in sacramento." For other exsmples see 1 Cor. xiii. 2 ("omnin sucramenta"), as cited by St. Augustine (Truct. vi. in S. Joh., Er. §21, vii. § 3 ; ix. §8, \&e.); Eph. i. 9 , iii. 3 , .4. 9 in S. and the Vulgate; Eph. vi. 19 in S.; Col. i. 26 in St. Hilary (Comm. in Ps. 138, 518 ); Col. i. 27 in V.; 1 lim. iii. 9,16 in S. und V.;
hev. i. 20 in S. V. $\times 7.7, ~$ Kev. i. 20 in S. V.; x. 7, xvii. 5 in S.; xrii. 7 in
S.I.
Hence, whatever could in any sease be called " mystery, was with the Latio Christians a "sacrnmentum." Revealed trutins, and even pious apinions, are "mysteriorum sacramenta" (sid. Hisp. de Scrip. Eccl. 27), the nature of
the Godhend is "eacramentum Trinitatis"
bacraments
1831
(Item, C. Jutuens, 1. 4, 8i), We have alas "saeramentum Incurnationis" (Leen M. Serm. comiv. 4 ; Enseb, Menlial. / pist. Inari. Cunc, I. 1781 ; compl. Alissede Giailic. Iet. In Nab. Lit. Gillic. MSS.), "\%, Domiule /ut riarch. xt, 48, in some thonls" (Leo, serm. Ixi. pissionis et resurrec"s, salut is nostrae" ( 4 , ; comp. liil. 4, liv. 3), rum" (lsil. 1 ; the ( I , Ivil, 5), "a, Scuiptura21), "s, I'nachate" (liii. bent. [auct. Inc.] of the Nutivity is (liii. ठ); and so the terst (Cassian, (ollit. $x$ ) mermanomi ablemaltas" eatechumen with spittle the tonching of the
 Cheri, 1. 27). So was the silt Milurus, de lastit, mens : eg. the Council uf cent given bo catechu.
 76) ordered that at Eastertile uo "that. iv. 63, shomild be ministered to the entrchomens "nisi
 "Salen lu Sincramentu recipiunt." [S.MiT, §S.] Agnin, the creed tnaght to caterimunens is "encraCrall. (of Bestncari), llus, statmboti in Sacrum. Missade (aitll. Iepu), Alus. Itat. i. 312); comp. 347), "in quo quidem Eiturg. Gith. Mathill. 339, omnia continentur sacmanenta"" (Rabon. II. de Instit. Cleri, ii, 5ib). When one is bapticed, "s sub lriuitatis tingitur sacramento" (lsid. Ilisjal. de Offit: Eicct. 11. 25); while of the lloney and Mile given atter baptism, John the Deacon says, "baptizatis . . . hoc genus sacramenti ollertur" (Epist. ad Sentr. 12). Buptism itself is "sacramentum nquae" (Ilildefonsus de Copnit. Bupt. ii. 28 ; Ambros. Expos. Ev. Luc. ג. 48, \&e.), and "s. regenerationis" (Willibald, rument Bonif, vii. 19) ; confirmation was "sill. ramentum ole!" (iל, 26; comp. Aug. Serm, 227; "oleum est Spiritus Suncti sacramentum), or "ehrismatis" (lsid. Orij. vi. 19 ; Rabanus $d_{i} C_{n i-}$ ver:o,v. 16 ; Cone. Arel. vi. ean. 18), or"unetionis" (Origenis llom, v. in Levit. Vers. Lat. Vet. §9; Aug. in lip. S. Joan. e. 2, Tract. iii. 12). St. Augustine thus speaks of all the rites of the catechumenate: "Onaia nacramenta quae acta subt et aguntur in vobis per ministerium servorum Dei, exorcinmis, orntionibus, eanticis spiritualibus, insutllationibus, cilicio, inclinatione cervieum, lıumilitute pedum," \&c. (Le S'ymbolo, Serm. ii. $1, \S 1)$; while Hildefonse incluiles all these, the baptism itself, the ceafirmation and first communion unler tho same term: "Praemissis Magnucramentis expletis" (u. s. I. 139 ; comp. Magnus Senoneasis, de Myst. Bayt. in Martene, Se Antiq. Eucl. Rit. I. i. 18 ; Caesarius Arel. Serm. de Dedic. Escl. 4; Miss. Gall. Vet. in Mabill. Lit. Gall. 362). So Walter of Orleans speaks of the "saeraments" of eatechumens, of the sick, and of the dead (Capitul/ 20). The Eucharist was called "sacramentum altaris" (Aug. Serm. 59, § 6, De Civ, Dei, x. 6), or "steramentn altaris" (Id. serm. 226), "mensne Dominicae s." (Id. Serm. 127), "s. panis" Hildef. u. s. 27), "eucharistiae s." (Tertull. de Cor. Nit. 3), "s. Dominici corporis et sanguinis" (Gaudent. Serm. 2 ; c̈omp. Aug. Fp. 98. § 9), "s. carnis At sangunais" (Hilar. de Trin. viii. 17), \&e. St. Augustine has "sacramentum exorcismi" (Scrm. 227; comp, the Gylasiun exorcism of oil, "Fiat haec unctio . . . sacramentis purificata; "Murat. 4. s. i. 559), and terms the sign of the cross a 6acrament also (Enarr. in Ps. cxli. 4, §9; cemp.

## gACLBARICM

Lef M. Surus, liii. 31 Ambros. Eixploe, Ps. 118, 6).

SHany, ether "sacraments" mignt be enllmerated, if it we pecessary; but ancient uage wlit be suthicieut f) illumated, if we mention one other application of the word. By "ancramentum" was commonly ourierstoml an onth, especiaily a military outh (e.g. Corlex Theores, vi. 108). Ilence there was naturally sometimes an alluxjon noler thin wowd to the obligat!on which a Christian takes on himaclif an a soldier of Christ. Thus Len (Serm, xsh.5) " Si coelentia militine sacramenta servaveria, non dubites te in castris triumphalibus legia aeturni pro vieturia corouamilum." Compare Tertullian, Ad Mirtyres, 3 ; A/s, Ginfer, 2, jrope init.

SACRARIUM. (I) A Chriatian church, or consecratoil building generally $\mid$ e.g. "confugit ad ritua Christinni ancrurium " (Ammian. Marcellin. lib, xxyi.). Cf, Shloniua Aprollinariz, lib. viii. ep. 4 ; Salvian, lib. II.
(2) Mure properly the mont sacred part of the church, the place of the altar and "confesaio "; in the Grenk church ro diov, ro lepatuiov, from which the laity were exeluled. The thirty-firat canon of the Srat council of Braga ordains "ingredi sacrarium all communienndum non liceat lajcis nisi tantum clericia;" and the third canon of tho council of Vaison speaks of the minster, "eujus officium est sacrarium disponere et bacramenta suseljere." Here the utferings of the people were received. The ninety-thlol camon of the fourth council of Carthage forblds the reception of the oblations of brothera at variance elther in the sacrarium ut treasury, "oblationes dissidentium fratrum neque in sacrario neque in gazophylacio reeipiantur."
(3) The sacrinty, or vestry. "Sacrarium diciIur quin ibi sarra reponuntur et servantur" (Walafrid Strabo, do Reb. Eccl. c. 6). This use of the word was inherited from yagan terminology. Ulplan (Dig. lib. S. tit. 8, leg. 9) deliues "sberyrium" as "proprie locus lo quo sacrae res ponwatur et servantur quod otiam in aede prirata esse potest." Survius (ad Aen. xii. 199) similarly says, "sacrarium proprie locus est in templo in quo sacra reponuntur, We learn eat in quo ponuntur oblata." We learn from Festus (in Secespitima) that the holy things were work, as afterwaris through the "transennae" of the "confessio:" "ancraria in templis repagulo seu retleulo neneo olim xepichantur; in quo tubs relinquesbaniur per yuos sacra manibus tangere licebat." "Ya find it used repentedly in this seuse in . Orve Rominus, e.g. "processionem coram Gp $^{2}{ }^{2}$ :o ruturis a custoie ecelesiae in sacraric ores. . *s. ; raeberds suai;" and in Anastasine si. in stion the true crose is
 sacrario leasi $f_{1}+$ emisil," $\$ 162$.

SACRIFCDAT'. The name applien to those Christiaus orbo in times of pessecution took part in a heathen sacrifice. They were not strictly apostates, bitt to escape confiscution of goode, or torture or donth, they performed a distinct act of idolatry. I'he act was generally made to consist in sharing either in the actual sacrifice or in the sacrificial feast, that is, they opealy

## SACHIFICE

"eat things, offered to Wola," and so In the language of C'prran (Eip. xs. I) they defiled both their hanis and life with sacrilegious contact. C'yprian regarded surh connivance with bolat ry as a lim there grierous lapse than that of which the Linillattes wore guily ; at the name time he drew a broad distinction belween the degraes of guilt among the suritieats themselven. "We should not," he says ( $f_{i}^{\prime \prime}$, , Iv. 10), "prot on n par one who firthwati and willingly sjrung furward to the dreadful sacrifice, and one who, having atruggled and long resiated, came by compohivis to this fatal work; one who betrayed both hitrself and all his, and ous who of himself appronching to the danger, irotected wife and chidren and hix whole house by exposing himself to peril; one who compelfed inmates or frionds to the deen, and one who sheltered under his own rouf very many brethreu who withdrew to banish. ment. The testimony which he gires in ther epistles of the conduct of multitulea of Clirise far to justify thea in the Decian persecution goes those who sacrificed. Men did not wait (Cyp, do l.ipsis, c. 6) tu be summoned to the trul, iney went spontaneounly, they mutually encouraged oas another to submit, they took their children with them, they even entreated, when the magistrate pestponed the ordeal on the approach of night, that their downfall might not be delayed. "Why bring an offering, wretched man," he coutinues, "why present a victim for slaughter? You ure yourscif an oflering for the altar, you are yourseif conte as a victim; you have slaughtered there your own galvation, your hope; your faith wa burnt in those fuseral flames."

The penalties of sacrifieing varied with the circumstancee of the guilt. If the lapser was compelled to make an otfering, yet did it in a festive robe and with a glad countenance, then the council of Ancyra (c. 4) decrees that he was to do penance six years, if in a mouraing robe and with a sad heart, then the penauce was reduced ( $c, 5$ ) to four years; if he did not actually partake of the sacrificial victim, it was further reduced to three. Should the sacrifice be repeated a second or third time, the penalty (c. 8) was geven years' exclusion, and should a Christian compel or entice others to suceumb, he was to be excommunicated for ten years ( $c$, , $)$. Thec ciund! of Nice turther decreed (c. 11) that if a Curisti: a sacrificed when there wns $n$ darse from compulsion, he was to bo wules ersowe by twelve years; a seateace cited and male more severe by 1 Conc. Valentint. c 3, but meditied by 2 Conc. Arelat. c. 10. The Conc. Eliber. (c, I) decided that one who after baptism and of full age participated in the worship of an idol temple, was guilty of a crime for which recon-" ciliation was to be given "nee (aisi ?) in fine." With the close of the persecutions the crime to a great extent passed away.
[G. M.].
SACRIFICE. This term was applied by early Christinn writers to any act or ottering of devotion. St. Jerome calls private prayers at night "an evening sacrifice" (Ep. vii. ad Lutam). St. Hilary uses "sacrificium " of the performand of the corporal works of merey (in Ps, csl.). St. Augustine saye that the whole congregatiou of eaiuts form the Christian sacrifice ( $d_{c} \mathrm{Cr}$. Dei $x .6$ ) in words which are auggeative of the oblation
in the first $\mathbf{P}$ Liturgy. The Cerei ou Fiaste sacriticium " ( $\mathcal{S}$ bread and wine the Gelasian Sa A apotiess victim ficium immaculn Strabo to have (do heb, lectes. explain, but all their finvour is p cation, se., himn Eyithesis, 1. 119) But by far the "sacrificium," partiaily equival araquopu, hustin, kucharist. The has been baseil o inatitution of th. but it does nut article to enter versy which has recent ruther that esact significance
The reader is the 10 ht for the ascrifices, They al Christ on Calvary, says that "in lieu Jations Christ's bo the partakers " (de mysteries of the sacrifice which He brated in the chu because by all of th Bapt. cont. Don. iii. xx. 13, 21; Enar. Demonstr. Evany. Lee I. Serm. Ivii. Heb. xiii. 10 ; Cyri sad other writera ing of Melchizedek surifice (Aug. de sviii. 35 ; c. Adv. $L$ 63, § 4 ; Clement Euseb. Dcm. Liv. v ham, \&e.). Other sostom, dwell on th sscrivice with that in ? at Tim. Hom. Hel. 1x. 38 , in e 0 . 8c.).
We append a lis titles applied to th meats Eastern and $V$
The sacritice, sacr Sacram, Leon and $f$ Hsmmond, edit. pp. ii. 57). The holy sa pensatur victima sal lepd $\begin{aligned} & \text { outa, Chrys. } \\ & \text { ( }\end{aligned}$ p. 375). The new (Bede, in Hom. S. P 1563). The Lord's nium (Cyprian, Ep.
 Philipu, ; De S. Pente The pure sacrifice, es 17,$5 ;$ v. 25, 4). Th duànuror $\theta$ oofa (Chry

## AACPIFICE

## *ACRIFICD

in the firat Pusteom. Collect in the Anglican isturgy. The incease oftered at the Bunedictio nacriticlum" " bread and wine by Meletertek the onleriug of the Gelasian Sacramentary as "1 Dencribed in a photleas victim." These woria " sanitunn anarificium limmaculatann hostian " are auld by Wal. strabo to have been ulided to the camur by Leool.
(do (do Reb, hectes. es a2.). They are dillicult to oxplain, but all that iugemity can adrance in


But by far the
"sarrificium," togoent common use of the term partially equivalent terwi h such wholly or arapopad, iusustin, oblutio, is to denote the lioly Euchariat. The sacrificial character of that rite has been bnsed on the use by our Lord at ita institution of the wurds mudicu and dvd $\mu \nu \eta \sigma a s$; but it does nut fall within the seope of this article to enter into the merits of the controversy which has been raised in melinuval and reent rather than in prinitive times over the exact aignificance of thuse terms.
The realer is referred to Smith's Dict. of the lithe for the theory and history of Jewish sacrifices. They all forcsivalowed the sacrifice of Chrrot on Calvary, since which time St. Augustiue says that "in licu of all these ancritices and oblations Christ's boly is stlised and ministerell to the partukers" (do. Civ. 1nci, xriil. 20), that "the
mysteries of the Jews were succeeded by the sacrifice which He afterwards willed to be celebrated in the church in the atead of them all, ${ }_{B a p t}$ conte $D_{0}$ them He was prefigured." ( $D_{\theta}$ Bapt. Gunt. Don. 131.17 ; ado. Lej. i. 37 ; c. Frust. 2x. 13,$21 ;$ Enar. in $P^{\prime}$ satm. xxxix. $12 ;$ Euseb. Demonstr. Evank. ii. 10; Apost. Const. vi. 23; Le I. Strm. Vil. de Puss. A 7; Theodoret in
Heb. siii. 10; Cyril, aud. Nest, iv, 5.) The same sad other writers frequently dwell on the otfer$\log$ of Melchizedeld as pirefiguring the eucharistic sucrifice (Aug. de Civ. Dei, xvi. 22, xvii. 17,
 63, 84 ; Clement of Alex. Strom. iv. ${ }^{8} 25$; Euseb. Dic. Liv. v. 3; Jerome, Ep. ad Marcel-
han, \&c.). Other writers, eapecially St, (haryrostom, dwell on the identity of the eucharistic sacrice with that which Christ offered (Houn. 2, in 2 al Ti.a. Hom, 50 in Matt. vii.; Hom. 17 in Hel. 1x. 38, in eos qui Pacha jejunant iii. $\S 4$, 4 ,
\&c.).
We append a list of the various sacrificisl titles applied to the ELuecherist in early docu-
mentionstern and Western.
The aserifice, sacrificiunn (Ambros. in Pa. 38, Socram. Leon and freyuent.), voala (Lit. S. Jaa. Hammoad, edit. pp. 25,39 , \&ec.; Apost. Const. pi. 58). The holy's sacrifice, sacrificium unde dispensatur vietima sancta (Aug. Conf. ix. 21),
ifoo A p. ${ }^{\text {3755). The }}$. The new aacrifice, novum sacrificium (Bede, in Hom. S. Pentecost. bls. vii. p. 59, edit. ${ }^{\text {15b33 }}$ ). The Lord'd aacritice, ascrificium Doninium (Cyprian, $E_{p}$. Ixiiii 9). The awful aacri-
 Philipp; De D. Pentecost. Hom. i. p. 493, \&c.).
The pure eacrifice, anerificium purum (Iren. iv.


3). The dnally nactiliee, snerificisum quatillannm (Sacr. L.eun, Mens. Jul. atlv, Iv, Cone, Tolete, can.
 (Chrya, ili. Itom, in $E_{i}$ h. ili. 4). The dnily ancritice of the church (Aug. de cie, Dei, x, 2(1). The

 timn, ancrificium, snlutia (Wal. straboo, bie. $s$. Guthi, i. 19). The ascrifiee of (hriutiana, masri-
fleis ticium Christianurum (Aug. c. Faust, 2x, 18). The ancritice of Christ, ancrificium Chrixti (Cyprian, de Linit. Ecceles. c. 17). The sacritile of Christ'm Bodg, nacriticlum corporis Christi (Fulgentiuas, E:pist. siv. ; Liesp. ad Luaest. 5, Ferrand. Aug, $f$ 'p, ut Honornt $t$.) The Ancritice of bread and wine, aacriticium jrauls et vinl (Fulgentiua
de Fide de Fide ad l'etr. § 60 ). 'The sacrifice of praise, anerificium liudia (Sacr. Gisl. Miss. Gupth. edit. Mab. p. 191; Aug. c. didv. Log. it. 19, \&c.), өufla aivigews (L.tt. of S. Jns. Gk. In Orat. Vell). The oncrifice of thanksgiviag, sacrificium gratiarum actionis (Ethiop, Lift.). The uubluody wnerifiee, avaluaxtos Bugla (Euseb, de tit. Const. IV, 45; Athenag. Ley. pro Christo, \& 13, \&e. freyuent.). The most fure and unbluody nacrifice; кäapow.
 c. Jul. xxix.). The reasonabie and unbloody and mystical вacrifice, Bugla $\lambda \iota \gamma$ ıкो кal dvaluakтor kal $\mu \mathrm{varakh}$ ( Apooht. Constitt. vi. 23). Tha tre-
 davaцakтds өugia (Lit. S. Jas. in Orat. Veli). The spiritual snecifice, sacrificium spirituale
 Ougla (Apost. Coustitt. viii. 48; Cyril. Jer. Orat. xxiii. Mystag. v. 8). The intellectial sacrifice,
Aoriut Aorinht өugra (Euseb, Derm. Evamg, 1. 10). So Christ is sald to be intellectually ascrificed (vōrūr), Cyril, Alex, in Zeplh. bii. 8,10 . The true and full sacrifice, sacrificlum verum et plenum (Cyprian, E.p. Ixili.). The holy and nost
 (Cyril. Jer, v. Myst. Cat. 9). The honouring nnd saying sacritice, hunorificentise et macrificii salutaris obsequium (Fulgentius, ad Monim. ii. 2-5). The most true and single sacrifice of the new lnw, verissimum et singulare ancrificium novae legis (Allg. Lib. de Spirith, xi.). The oblation of the chureh, ecclesiae sacrificium (Fulgent. ad Monim. lib. ii. c. wi.); Ecelesiae ohlatio (Iren. iv. 18, 1). The ohlatiou of the liody and Blood
of ( of Christ, oblatio curporis et sanguinia Christi (Fulgent. Respons. ad Uurest. 5, terrand. Epist. xir.). The reasonable oflering, $\dot{\eta} \lambda$ orikж $\lambda$ arpetla (Anaph. of St. Bnsil), oblatio rationalis (Ethiop. Lit.). The tremeudous and life-giving oflering,
 Pasch. jejut, iii. § 4).
It would be inpleasible to present the reader With a complete cutena of the passages in early liturgies, councils, and writiugs in which the euchariatic sacrifice is mentioned. The following
list list of aseriticial phrases from the earliest Western sacrumientary will afford an idea of the extent to which the thought and haguage of the early church were anturated with the conc of sucrifice. The game phrases, with
valus. variations and allitions, abound ia all eariy service beoks, R R mana, Gallicnn, and Mozarabic. The writings of Eistern aninta and the Eastern liturgies abound equally in the use of $\theta$ outa and reogqopd, with many cognate and compound
phraseg.

## 1834

SACRIFICE

## SACRILEGE

In the sacramentary of Leo-" Divinum sacrificium (Alense Aprili, xii.) ; sacrificium placationais et landis (ib. xiii.); laudis ture domiue hostias immolanus (Ifens. April, xiv. Jul. xli.); hostia placatiouis et landis; spiritualis hostin quae miro ineffabilique mysterio et immolatur semper et endem semper oftertur (Muratori, do Reb. Lit. 198) ; sacrificium singulare quoll majestati tuae et semper relditur et debetur (. Wens. Jul.), Prec. Diurn. xxxy. xxxviii. ; hostias tibi domine deferimus immolandas (ib.); hostias tibi, domine, suppliciter immolamus (ib.) ; sterificiun nostrum (in Natal. Dom. iii. ; see the whole of this collect.); suscipe domine sacrificium eujus te voluisti, diguanter immelatione placari (al Jejun. xmi. Mensis); oblatiouis obsequium quod offerimus (Menss Apr. xvii.); sacrificium celebramms quod aoblis debet esse perpluam (ib. xxii.); hanc oblationem quam tibi offerimus placatus accipras (in /'entecost.); hostias altaribus tuis placationis imponimus (in Nutal. SS. Johan. et Pauli, v.) ; oblatio nostrac servitutis (in Natal. SS. Juh.et $P^{\prime}(t t h i$, vii., iv. Id. Aug. v.); sacrificium (in Natul. Pet. et P Puli, xvi. frequent.); hostias nostrne devotionis (Mense Jui. iii.) ; sacrificium gloriosum (Mease Jul. iii.) ; oblatio sacranda (Mense Jul. xv.); sacrificium tibi domine celcbrandum placntus intende (Mense Jul. xix.); tuae plebis oblatio (Mense Jull. xxiii.), or populi tuac, or familiae tuac (ib. xxxiii.); sacrificium quotidianum (Mens. Jul. xlir.); sacratne plebis oblatio (viii. Id. Aug. vii.); sacrificium laulis (iv. Id. Aug. v. canon Gelas. frequent.); sacrificium salutare (Id. Aug. iv.; Natal. Epis. xix.) ; sacriticium nostrae servitutis (xri. Kicl. Oct. iii.); hostias laudis ( ${ }^{\prime}$ rid. K.t. Oct. i.; Mcns. Sep. xii. \&c. frequent.); sacrificium nomini tuo dicatum (Nfensis Sep. i.); sacrificii praeseutis oblatio (Sujer Dejunctos, ii.); sacrificium cujus te roluisti dignauter immolatione placari (in Jejun. Mens, xmi. ii.)."

Thic following are among the various titles applied to the Eucharist in the ancient Celtic church of Great Britain and Ireland:

Hostia ; (Syn. Ifibernens. ii. 21) oblatio; (Reg. Columbani, c. jv.) olfflenn ; (Senchus Mor. i. 126, ii. 344) racopralc ; (Book of Deer) sacrificium; (Gildas, Praefat. de Poeniten. §§ 6, 7, 8 ; Hibernens. xli. 4; lieg. S. Colum. cxii.) sacrificale mysterium; (Cuminius, Vit. S. Culum. p. 29)." To celebrate the Holy Eucharist was expressed by-"Offerre (Gildas, I'racf. de Poenit. xxiv.; Hi'ernens. xviii. 6); sacra offerre (Gillas, ib. xxiii.) ; offerre sacrificium (Liber Davidis, can. xii. ; Patricii, Confessio, xir.) ; sacra oblationis mysteria ministrare (Adamnan, Vit. S. Colum. i. 40 ); sacram oblationem consecrare (ib. iii. 17); immolare hostiam (Secuadiai Humnus, Irish Hymnary, p. 17)."
The word "sacrificium" was usel equally for that which was offerel to Gold, aad for that which was given to and receiral by the communicant. St. Gall told his scholar Magnoaldus, "My master Columbanus is accustomed to offer uato the Lord the sacrifice of salvation in brazen vessels" (Wal. Strabo, L'it. S. Galli, i. 1U). The twelfth canon of the synol of St. Patriek runs thus; "He who descrveth not to receive the sacrifice in his life, how can it benefit him after hls death ?" (Haddan and Stubbs, Councils, ii. 2, 335). St. Patrick said to the newly-baptized
virgin daughters of Lnoghaire, "Ye canuot see the face of Christ except ye taste of death, and except ye receive the sacrifice." And they answerel, "Give us the sacrifice that we may beholl the Son onr Spouse," and they received the Eucharist of God, and they slept in death (Book of Armagh, fol. 12n). The two worls communion and sncrifice are trefuently used tugether in one phrase in the Lerblar Rreac. "Thereafter Patrick sent forth his spirit, aul he received communiou und sacrifice from binhy Tassach's haud" (fol. 29 b ; sce also fols. 65 s, 66 a).

The use of the worl "saerificium" for Eucharist is frequent in the service books aad ecelesiastical documents of the Auglo-saxin E.turch. This is natural in a church which accepted through its founder the loman liturg in the shape of the Gregorian Sacramentary, modified by the introduction of several Gallican and perhaps of a few Celtic $i$ enres. Illustrations might be drawn from almost any page of the Auglo-Saxon missals or other service boeks (Surtees, Soc. rol. lxi. p. ix.), and from the regulations conceraing the Eucharist lad Jown in the penitentinls of Theodore, cap. xii. (7th century) ; of Bede, cap. viii. (8th century); of Egbert, cap. xii. (8th centory), \&c. (ling at ${ }^{\text {J J }}$. Anglo-Saxon Church, edit. 1858, vol. i. 1. 265).
[F.E.W. W.]
SACRIFICIUM. The anthem commenly called the offertory (" quad in honore sacrijicion win canitur ;" see lailore, de Eccl. Off. i. 14) was so called anong the Goths of Spain, as by lisidere of Seville, A.D. 595 (Epist. ad Lecul. $f$ r. § 5).

Sucrificium is the invariable heading of the offertories in the Mozarabic Missal. Ex. (the offertory for Eastor): "Sucrificium. Eece Agaus (John i. 29). V. Dicunt qui (Ps. cvi. 1-3). P. Qui tollit. 1: Gloria et honor Patri. P. Qui tollit peccatum."
[W. E. S.]
SACRILEGE. Amongst the acts which are specifically classed as sacrilege, we may enume-rate-
(a) The act of one whe "acceptnm a sacerdote Eucharistiam non sumpserit" (Conc. Tulet. i. cap. 14).
( $\beta$ ) The seizure of sacred or ecclesinastical property (Conc. 「as. ii. c. 4, A.D. 529 , citing St. Jerome's letter to Nepotianus). In this category we find the seizure of the yoods of s bishop at his denth by the clergy (Cona. Chat. cmi. 22), especially the plunder of the palace and the licence that prevailed through the whole of Rome und its suburbs on the death of the supreme pontiffs (Ravenuat. sub Joan. iv. c. 11, ob. A.D. 685). Akin to this is the removal of anything from the episcopal residence during the racancy of the sce (Conc. Herd. can. 16, A.D. 524). [Vacancy.]

At a later period we find traces of the seizure of the goods of deceased preshyters or clerics.
( $\gamma$ ) A bishop,'s delivering over a monastery to spolintion (Conc. Hispal. ii. c. 10, A.D. 619).
( $\delta$ ) The sale of any of the vessels of the church on 'he part of a presbyter or deacon (Capitula Martini Bruc. c. 17, cent. 6).

St. Ambrose meited the sacrnmental plate at Milan to redeem some captives, and the atians branded that as sacrilegc. But St. Ambnse justified himself, arguing that it is better to
have preserv lifeless vesse St. Augustin St. Cyril at Carthage. 1 Justinian a s ing the churo A similar pro by the counci
(є) Offence the sovereign Princes, Alf
(S) Plunde Theod. ix. 17 osteemed "pro
( $\eta$ ) Impedin ef his oflice by (Cod. Theod. i
( $\theta$ ) Allied service and Theot. 16, 2). (i) Bingham sius in proof of from the cup i ". . . quidam sacri portione . . divisio u grandi sacrilegi
(к) The name neglect of ign preaching the w divina legis s: fundunt aut $n$ sactilegium con Biagham, xvi. 6
There are ma sacrilege by the called by that example:-
(1) Wrapping altaris). (Clem.
(2) A deacon $u$ his shoulders (ibid (3) The act of of adjangit corpora
(4) Not consun (Cassar. c. 3).
(5) Giving the
(b) Ottering any with mingled wine
(7) A layman u the worl of God (T (8) Destroying o tare, or delivering famers (unyuentar. c. 68).
(9) Profanation e. 76 ); or introduc imprepriety (Trull.
(10) Giving or (comurunionem) in ar (11) Drawing fig groand, thus causing to be troddea upon (' (12) Offering imp in the Eucharist (Co (13) Misuse of the or other purposes A.D. 813).
(14) The act of the the Scriptures aad authorities for destru

Ye canuot see of death, and And they that we may they receired slept in death he two words equently used Letbhur" Brewe. $s$ spirit, aud he from binhol also fols. 65 a , rificium" fur wice books and e Anglo-Saxin church which Roman liturgy Sacrumentary several Gadlican s. Mllustrations. ay page of the service books and from the arist laid down , cap. sii. (7th ;h century); of $\& c$. (linga. J J. vol. i. 1. 265 ).
[F. E. W.] zem cimmonly ore sacrificion um Off. i. 14) was in, as ly lsidore whefr. §5). heading of the issal. Ex. (the um. Eece Agnus (Ps. cvi. 1-3). or Patri. P. Qui
[W. E. S.]
e acts which are we may enume.
ptam a sacerdote (Conc. Tolet. i.
or ecclesiastical A.D, 529, citing inus). In this - the goods of a gy (Conc. Chatc. of the palace and gh the whole of ih of the supreme © c. 11, ob. A.D. aval of anything ring the vacancy 16, A.D. 524).
zes of the seizure iers or clerics. r a mothastery to (0, A.D. 619). sels of the chureh deacon (Capitula
amentall plate at $: 8$, nul the arians But St. Ambrnese $t$ it is better to

## SACRILEGE

have preserved the vessels of living men than lifeless vessels. A similar thing was done by St. Augustine, by Acaeius, bishop of Amida, by St. Cyril nt Jerisalem, and by Deogratias of Carthage. Bingham shews thnt in the Code of Justimian a specinl provision was made for selling the ehurch plate in these exceptional cases. A similnt provision in the canon law was made by the council of Rheims (Can. 22).
(e) Orfences aguinst the person and rights of the sovereign (Cod. Theod. lib. 6, tit. 5). See princes, Alhegiance to.
( () Plmalering the graves of the dend. (Ced. Theou. ix. 17 says that this act was always stcemed "proximnm sacrilegio.")
( $\eta$ ) Impeding a clergyman in the performance of his office by imposing upen him other daties
(Cod. Theod. 16,2).
( $\theta$ ) Allied to this is the disturbance of divine service nud affronting its ministers (Cod.
Theal, 16,2 ).
(1) Bingham quotes the words of pope Gelasius in proof of the pesition that the abstaining from the eup in Holy Conumnion is sactilege: sseri portioue sumpta tnntummodo corporis divisio minaliee sacri cruoris abstinent randi sacrilegio non potest pue mysterii sine grandi sacrilegio non potest provenire."
( $\kappa$ ) The name of sacrilege is $g i v e n$ even to a neglect of ignorant or careless teachers in praching the word of God to the people: "qui fundunt nut negligendo violnnt hesciende consaccilegium num negligendo violnnt et otlendunt sacilegium committuat " (Cod. Theod. ap.
Biagham, xvi. 6,27 ). There nre many
There are many aets which are classed as sacrilege by the canonists whithout being actunlly called by that name in conciliar decrees; for
example:-example:-
(1) Wrapping n corpse in the altar-pall (palla altaris). (Clem, $E_{1}$, ii.)
(2) A deacon using the snme as a covering for
is shoulders (ibid.). bis shoulders (ibid,).
(3) The act of one whe "ad sepulcra martyrum
(3) The ate of one whe "ad sepulcra martyrun
(4) Not consuming the Euchnrist in chureh
(Csesar. c. 3).
(5) Giving the Eacharist to the dead.
(6) Ottering anything but bread and the eup with mingled wine and water.
(7) A layman undertaking publicly to teneh the word of God (Trull, e. 64).
(8) Destroying
(8) Destroying or mutilating books of Seripture, or delivering them to booksellers or per-
fumers (unjucntarii) fumers (unjucntarii) to be destroyed (Trull.
c. 68).
(9) Profanation of churches by traffie (Trull. 0. 76); or introdncing eattle (Trall. c. 88); or impropriety (Trull, c. 97).
(10) Giring or receiving the Communien (communionem) in any vessel (Trull. e. 101).
(11) Drawing figures of the
(II) Dranding figures of the cross upoo the groand, thus causing the emblem of our salvation
to be tradden upos (Trull. $\mathrm{c}, 73$ ) (12) Offering imprall. e. 73).
in the Euchnrist (Couc. impr bread for consecration
(13) Misure of the sacred chrism A.D. 693).
or other purposes (Conc, Arelut. iv. cap. 18, a.D. 813). (14) The act of the traditores in delivering up
the Scriptures nad sacred vessels to heathen the Scriptures nad sacred vessels to heathen
sutharities for destrnction.

## SAGUM

1835
(15) A eleric of any rank consulting augurs, soethsnyers, fortune-tellers, or magiciaus (Conc.
Tul. iv. e. 28 ). With c. 28).
against regnrd to the punishment eaacted against sacrilege, it appears from the 16 th ennon of the council of Lerida (Herd.) alrealy quoted that conviction was foilowed by "proofixlus anatherma." The guilty were disqualified for accusation ("Aullateuus ad accusationem The mode of Eutyehinn Ejit. 2).
The mode of inflicting the punishment is second conncil ongth in the 24th canon of the sion was the seizure of chureh 567 ). The oceaoffender was to le ade of chureh property. The of the church be ndmonished by the presbyter not make restitnation hal suffered. If he would a son in letters by all the brethrea. But if ha was finally recaleitrant after a third. But if he abbits aoll presbyters assembled admonition, the solemn anathters assembled to pronouace in choir, Christ being their helpergy were shat Psalm (Vuls being their helper. The 109th the poonr, that "upon his said to the murderer of that came upon Judas," The effeet of the denuaciation is declared to the effect of the die eot only exe declared to be that he should and should ie smilteu with nuathematized, hearen. [Malediction] with the sword of The fourth coction.]
sacrilege of grave-robbio Toledo speaks of the able by death uuder thag as having been puaishaccordiagly, that the public laws, and enacts, crime be deposed a cleric who is guilty of the years' pe deposed from his ordcrs, and do three years' peaance (c. 45). In the excerpts of archsons are ranked (quoting Jerome) snerilegious perof nure ranked with murderers, The intliction of punishment (presumably enpital punishment) is there pronounced to be not "eflusion san"huinis." Elsewhere they are catalagued with thieves, resorters susped, excommuniented, felons, (Entych resorters to fortune-tellers and wizards" Pontifch. Eipist. 2, ap. Antonii Angustini Juris
Legead, as nsual, 34, tit. ix. pars ii. cap. 8). the horrors of sual, is not back ward in depieting Gregory of Tours $d c$ Gloria See, for instance, de Siraculis S. Murtini, lib. I.
[H. T. A.]

## SACRIS'TA,SACRISTANUS. The minister

 to whom the care of the sacred vessels, vestrum rum custos; filem qni Thesaurarius" (Durand. Rational. lib. ii. e. 1, n. 14). [Sceuornylax.]sadiristy. [Diaconicum; Scecophyla-
[E. V.]
SADOC, Feb. 20, bishep, martyr in Persia under Sapor (Basil. Menol. ; Menol. Graec. Sir-
let.).
[C. H.]
SADOTH, Oct. 19, martyr in Persin under Sapor (Basil. Menol.; Menol. Gracc. Sirlet.),

## [C, h.] <br> SAGAR, Oct. 6, bishop of Laodicen, reputed

 Notker.). St. Paul (Hfant. Usuard., let. Rom.,[C. H.]
EAGUM. This werd is preperly applied to a elonk wern by the inferlor prankerly applied to
soldiery. We gather from Isidere that it was of

## 1836 SAINTES, COUNCIL OF

## SAINTS

Gallican origin and rectangular in form (Etymol. xix. 24.13). With its military use we have no concern here, but it is necessary to remark that In the 8th century we find several prohibitions against the use of the sagum by clerics. Thus a council held in A.D. 742 under the presidency of Boniface, either at Ratisbon or Augsburg, orders that "priests and deacons shall not wear suga like laymen, but casulae" (can. 7 ; Lable, vi. 1535). The rules of this council were confirmed by a capitulary put forth by Carloman at Liptinae in the following year (Baluzius, Cajit. Reg. Franc. i. 149). Again, in a letter of Bonitace to Cuthhert (A.D. 745), we find a refereace to his prohibition to the "servants of God" of the ose of saya or weapons. In the Theodosian Code, sagum is the name applied to the cloak or outer covering used by those who looked after the horses used for public conveyance. These are not to be taken away or torn by those employing the horses (lib. viii. tit. 5, Il. 37, 48, 50 ; and see Gothofredus's note). For further references see Ducange's Glossarium, s. v.
[R. S.]
SAINTES, COUNCIL OF (Santonense Conciliun), A.d. 562, when Heraclius, a presbyter, was nominated to that see in lieu of Emerius, appointed to it uncanonically by king, Clotaire I. But the bishops were fined for this act by Cherebert, the son of Clotaire, and Emerius was maintained in his office. (Banai, ix. 783-786.)
[E. S. Ff.]
SAINTS (Sancti, \&yiou). (1) The people of God, as holy by election and profession, have been so called under both dispensations (beut. xxx. 3; Ps. 1. 5; cxlix. 1, 5, 9; \&c., and N. T. Rom. i. 7; 1 Cor. i. 2; Eph. i. 1, iv. 12 ; Col. i. 2 ; Jude 3 ; \&c.). This scriptural use of the word Christ. With Constantine the risible church is $\delta$ ajiw $\sigma u{ }^{\prime} \lambda \lambda o \gamma o s$, the assembly of the snints (Tit. Orat. ad SS. Coetum). In several passnges in which St. Chrysostom speaks of the intercesaion of "the stiots," the context shews that he means our living brethren (Hom. 44 in Gen. 82 ; H.m. 5 in Matth. Ev. § 4 ; Hom .5 in Ep. 2, ad Eph. § 1). "Grex snnctorum" is the church in the language of Victor Vitensis (de Persec. Afric. 5). Caesarius of Arles, referring to the precept (St. James v. 16), "Confess your faults one to another," snys that "Scripture advises us to confess our sins, not only to God, but also to the saints and those who fear God" (Scrm. Ivi. § 7).
But several conventional restrictions of the meaning of this term were at the same time growing up. Thus it was sometimes limited to those who lived up to their holy profession, the true saints in the visibla kingdom of saints; as when some persons, condemned by the council of Milevi, A.d. 416 (cans. 7, 8), attempted to explain away the use of the petition, "Forgive us our trespasses," by "the saints." Again it sometimes meant those who were especially devoted to holy offices or to a holy life, as the clergy and monks and nuns. Thus Cyril of Jerasalem calls a certain rite in baptism "the insuffintions of the saints" (Catech. Myst. ii. 3). Salvian, complaining of the oppressions of his day ; "Viduarum et pupillorum viscera devorantur, et cum his ferme sanctorum omnium " (do

Gubern. Dei, 5). In the East again the writers of holy Scripture were especially so called. See examples in the Festal Epistles of St. Athanasius, Pp. 14, 20, 25, 39 (Enyl. Tr. Oxf.). St. Basil ot Caesarea asks, "Which of the anints has left in writing the words of invocation at the consecration of the bread of Eucharist and the wine of blessing? For we are not content with those things which the apostle or the gospel has mentioned, but we say other things" (de sipir. Sanct. 27, § 66).
(2) Saints in the Calendar.-The use of ths title "saint" to denote a "martyr designatus" (Tertull. Ad Mart. 1) or "vindicntus" (Optatus, de Schism. Donat. i. 16), or a confessor raised to the same rank, is not carlier than the 5th contury. [Compare Calendar; Martyhology.] We find it, however, in a Roman table of gospels, "Capitula Lectionum Evangelii nnn. circ. ad missam," which Martene thinks not later than the begioning of that period, almost every name being preceded by the title "aanctus" (Nartene and Durand, Thesuur. v. 66). Another calendar of the 5th century is headed, "Hic continentur dies nataliciorum martyrum et depositiones episcoporum, quos ecclesia Carthagenis anniversaria celeRrant" (sic) (Aualecta Vet. Mab. 163, ed. 2, livinart, u. s. 693). Here the title of saint is geem to nearly all; but the custom does not piler; for the first quite familiar to the comthough four of them are described as The rest, above 80 in number, with three aplarently accidental exceptions, are all called saints. The Calendar of Polemeus Silvius, or rather P. Annaeus Silvius, was written for the year 448. Beaide beathen festivals, hirthdays of emperora, \&c., prognostications of weather, and some of the greater Christian festivals, it notes "Natalis S. Vincentii Martyris, Depositio eancti Petri et Pauli, Natalis S. Laurentii Martiria, Natalis S. Hippoliti Mart., Natalis S. Stephani Mart." (Boll. u. s. 176 ; Mai, Script. "et. Nov. Cull. v. i. 54). Certain Fasti Consulares, which end at the year 493, contain memuranda of nine martyrdoms, and of the translation of SS. Andrew and Luke to C. P.; but in only two inatances (St. Laurence, St. Euphemia) is the title of aaint employed (Boll. u.s. 186). A frag. ment of a Gothic cnleadar found in the library at Milan namea aix martyra, but atyles none of them saints. It was compiled before 553 , but when does not appear. It is thercfore uncertaia whether the omiasion is a mark of great antiquity or a peculiarity of the Gothic church (Mai, 1, s. 66). In the Calendiriuin Romantan of the 8th century, printed by J. Fronto (Epist. et Dissert. 133, Veron. 1733), the title is scrupulously prefixed to every name; ns it is also to those found on a marble calendar of the ninth given by Mai (u.s.58).
(3) Commemoration in the Lituray.-The one privilege accorded at the earliest period to the recognised ainats of any church, was annual ing of in its liturgy. Thus St. Cyprian, speaking of two martyrs, aaya, "As ye remember, re celebrate the passion and days of wartyrs by a yearly commemoration" (Epist. 34, ad Cler, ed Ben.). [Natale.] He ordered the deaths of persons under persecution to be notified to him,
that they mi
37). It was to control the well as other when martyr the bishop w or exclusion : tis, nisi episc (Capit. Car. Francof. 794 257 ; vi. 283 but sufferers ness (see th Pastor, i. vis ia Cyprian $E$ bonour ander viz. Sylveste Roman calend tury, printed 66). At leng annual or by ohject of amb or hequests. iv the 6th ce i) izide a do (Lebb. Bibliot Mans (Mab, u. on condition scribed in the recited on eve
The names chief saints we the rest, in 8th century Magdeb. 1731 ) desirable even West the more occupied a per Hence within the blessed Vir in most of, $P$ gies, except th on the eallier dore and Nesto primitive litnr tinople. At fir the priest at tion (Notitia Ev while, obvious! tion, they wer part of the ser earlier arrange liturgy: "The of God, the hol the first confess all saints, be co Choir. Remen mercy upon th East. Church, the original tex tion God is ain! orthodex "from but the later and peace with our most holy dex Liturg. iv. P not only comme engels, the bap martyre in gen James by name but also prays repose" of all tl
in the writers o called. See f St. Athana? Oxf.). St. the saints has cation at the larist and the $t$ content with the gospel has igs" (de stir.

The use of the r designatus" tus" (Optatus, fessor raised to in the 5 th con[ARTYROROGY.] omao table of Evangelii ana. ne thinks not t period, almost by the title rand, Thesaur. - the 5th ceaar dies natalicioерівсороrum, aiversaria cele ah. 163, ed. 2, title of saint is ustom does not iar to the com$t$ are without it; bed as martyrs. with three appaall called saints. lvius, or rather for the year birthdays of em . of weather, and ian festivals, it artyris, Depositio 3. Laurentii MarHart., Natalis S . ; Mai, Script. l'et. Fasti Con-ulares, ntain memorands the translation of ; but in oaly two Euphemia) is the 4. s. 186). A frag. nd in the library but styles none of $d$ before 553 , but herefore uncertain tark of great antihe Guthic church miun Romanum of I. Fronto (Epist. et he title is scrupue; as it is also to cudar of the ninth
the Litur:7.1.-The earliest period to church, was annual St. Cyprian, sjeakts ye remember, me hem, whenever ya of martyrs by 8 pist. 34, ad Cler. Ad. ered the deaths of 0 be notified to bim,
that they might be thus commemorated (Epist. 37). It was in fact a part of the bishop's duty to control the services of the church in this as well ns other respects. Even at the later period, when martyrs became objects of worship, it was the bishop who exercised the right of admiasion or exclusion: "De . . . . sanctis noviter inventis, nisi episcopo probante, minime venerentur" (Capit. Car. Mlag. a.d. 805, c. 17 ; comp. Conc. Francof. 794, can. 42 ; Capit. Reg. Franc. v. 257 ; vi. 283). Before long persons not martyrs, but sufferers for the truth and eminent for holiness (see the earlier limitations in Hermas Pastor, i. vis. 3 , $\S 1$; iii. Simil. § 28 ; relased in Cyprian Epist. 37 al Cler.), received the same hononr under the title of confessors. One such, viz. Sylvester, but only one, appears in the Roman calendar of the beginning of the 5 th century, printed by Martene (Thesaurus Anecd. v. 66). At length such commemoration, whether annual or by request more frequent, became an object of ambition, and was purchased by gifts or bequests. E.g., a matron named Theodilana iv the 6th censury (Mabill. Anal. Vet. 160, ed. D) irt tde a donation, and Remigius of Rheims (Labb. Biblioth. MSS. i. 806), and Bertram of Mans (Mab. u.s. 257) made bequesta to churches on condition that their names should be "inscribed in the book of life (the diptychs) and recited on every festival."
The names of the Virgin, apostles, and other chief saints were recited from the diptychs with the rest, in some churches even down to the 8 th century (Salig, de Dipt. Vet. iii. 34, Halae Magdeb. 1731) ; but a distinction was felt to be desirable even before that period, and in the West the nore eminent names had for some time occupied a permanent place in the liturgy itself. Hence within our period there were prayers for the blessed Virgin and others by name, certainly in most of, presumptively in all the liturgies, except the Clementine, which was modelled on the easlier rite, and the Nestorinn of Theodore and Nestorius which were derived from the primitive liturgies of Mopsuestia nnd Constnntinople. At first these intercessions were said by the priest at the altar. and after the consecration (Notitia Eucharistica, 421, ed. 2); but after a while, obviously tor the sake of greater diatiuction, they were generally removed to an earlier part of the service. A surviving witness to the earlier arrangement is found in the Armenian liturgy: "The Priest: We pray that the mother of God, the holy Virgin Mary, John the Baptist, the first confessor and archdeacon St. Stephen, aud all saints, be commemorated in this holy liturgy. Choir. Jemember them, $O$ Lord, and have mercy upon them" (Neale's Introd. to Mist. of
East. Church, 594 ). Other names follow. In East. Church, 594). Other names follow. In the original text of St. James after the consecra-
tion God is sinuply besought to remember all the tion God is simply besought to remember all the
orthodos "from righteous Abel unto this day," orthodox "from righteous Abel unto this day,"
but the later adds, "that we may find mercy and peace with all the snints, . . .. esprecially our most holy..+ lady "' \&c. (Assemani Co- $^{\text {Con }}$ dex Liturg. iv. P. 2, 45). The Sicilian St. James, not only commernorates tho Blessed Virgin, archsugels, the baplists, the upostles, prophets and martyrs in general terms, and St. Stephen and James by name (ihid. 68) before the consecration,
but also prays for " the memory, pardon, and but also prays for "the memory, pardon, and repose" of all the archbiahops of Jeruealem after

James, naming sonre of them (76). After the cousecration (p.86) it commenorates a great number of the saints of Scripture, nad many martyrs and others by name, "not that we are worthy to commemorate their blessedness, but that they, standing before Thy dread and awful throne, O Lord, may remember our piteous state."

In the West the Roman use commemorates by name (in the Comwunicant's) the Blessed Virgin, eleven of the twelve apostles, St. Panl (associated with St. Peter), Jinus, Cletus, Clement, Xystus, Cornelins, Cyprian, Lawrence, Chrysogonus, John and Peul, Cosmas and Damian; to which the local churches added names at will (Martene, de Ant. Rit. Eccl. I. iv. 8, n. 16). This was before the consecration. After, it praya for part and lut with "tbe holy A postles and martyrs John, Stephen, Matthias (omitted before), Barnabas, Ignatius," and ten others. In both formularies it avoids prnyer for them. The Mozarabic now merely comnemorates (before the consecration) the B. V. the apostles, \&c.; but still "offers on behalf of the spirits of those at rest, of Hilary, Athausius, Martin, Ambrose, Augustine, Fulgentins," \&c.-In all sixty-five names are mentioned (Leslie, Missale Mozar. 4, 225).

When the asstem of Misaac was formed in the Weat the several collects composed for a saint's day mentioned him by name. The reference to him was rarious; but in one of them at least a prayer was offered for his repose. Such prayers, however, were 80 contrary to the feeling of the early mediaeval church that only two examples have come down to us in the sacramentariog of Rome; viz. the secretae in the Missae for St. Leo and St. Gregory. Until altered, not long before the time of Innocent III., A.D. 1198 (Decr. Cunst. iii. 130, in Opl. ii. 764, Colon. 1575), they began thus, "Grant unto us, 0 Lord, that thia oblation may profit the soul of Thy servant" (Suram. Gregor, in Murat. Lit. Rom. Iet. ii. 25,
102 ). 102).

It was an early rule that no saint's day should be kept in Lent (Conc. Laodic. can. 51 ; Conc. Tolet. A.d. 656, cap. 1), and none are set down for that season in the earlicst Roman table of gospels (Martene, Thesaur. v. 66), nor could there have been any in the old Gallican lectionary found at Luxeuil (Lit. Gall. 124).

Litanies of the Saints.-Originally the ectenes of the Greeis and Oriental churches seem to have contained no reference to the departed (Notitia Eucharisticu, 422). Now they have a commemoration of the Virgin and other sainta introdnced somewhat awkwardly (Goar, Euchol. Gracc. 66, 74; Renaudot, Lit. Oricnt. i. 9, 139, 149, 506, 514 ; Raulin, Liturg. Malab. 298).

Nor were they commemorated, except very generally, in any of the corresponding W'cstern forms, the Missal litanies, as said in the Missa Catechumenorum (in the Ambrosian rite immediately after the ingressa [lnTROIT]) from a very early period. In the Missal litany preserved at Fulde (Bona, Ker. Liturg. i. 4, n. 3), the only allusion to the saints is in the clanse "Sanctoruin A postolorum et Martyrum memores sumus, ut orantibus eis pro nobis veniam mereamur." There is no reference to them whaterer in the two litnnies retained in the Amhroaian Dissal (1'ameliua, Liturgica, i. 32\%,
931), or in the Mozarr.bic and Gallican Precess, the last form of the eucharistic litany in Spain and France. But when litanies disappeared from the liturgy, they were still used in Prccissioss, and in the visitation of the sick. As so usel, however, we tind them enlarged by direct invocations to saints; as "Sancta Maria, ora pro nobis," \&c.-Above 150 are thus addressel by name in an old litany of English use ascribed to the 8th century, printed by Mabillon (Anal. Vet. 168). Awother of the same character, and also kinglish of the 9tin century, is given by Mr. l'roctor (Hist. of B. C. P. 230) from a MS. (II. i. 2:3) in the Combridge University Library. An Anglo-Saxun litany printed by Mai (Soript. Vet. Nooed Coll. v. i. 66) from a MS. of Bury St. Edmund's, now in the Vatienn, contaius thirty names, all purely national ; except that of St. Helena. One of Gallican use, and of the age of Charlemagne (Mabill. Anal. 171), gives about 200 names, among which we find those of Oriel, Raguel, 'Tobiel, which Zachary, in a council held at Rome in 745 (act. 3), declared to be "the names not of angels, but of devils" (Labb. Conc. vi. 1561). Later litunies of this kind may be seen in Bona u. s. App. (Codc: Chisitn.), and Martene, de Ant. Eccl. Rit. I. vij. 4, (ordo 6 (above 280 names), ordd. 11, 13, 15, 17, 25).See litanies as used at the dedication of a chureh [Proctission, ii. B. 15] in the Ordo Romanus, Bernoldi (in Hittorp. Ecol. Off. 108, el. 1); and Murtene (de Aat. Eccl. Rit. ii. 13, ord. 4). They coutain eath about fifty names. For similar litanies sung at the coronation of an emperor, see Mart. ut. s. ii. 9, ord. 5 (at Milan), and ii. 23, ord. 9 (at Rome) in ed. 2 ; at that of a king of France, ii. 10, ord. 7 ( 58 names).
[W. E. S.]
saints' DAYs. [Festivals; Martyr, p. 1127; Natalis.]

SALAMA (Frumbntius), July 10, Sept. 20, Dee. 14, apostle of Ethiopia (Cal. Ethiop.).
[C. H.]
SALARIA or SALARIUM. A anlteellar, generally of some precieus metal, for holding the aalt nsell in consecrating holy water, or in the sacrament of baptism, was a uxual piece of church furmture towards the end of our period. Flodoardus (Hist. S. Remig. lib. ii. c. 5) mentions "cochlearia duodeeim et salarium argenteum." Bernard. Mou. (in Ord. Clunide. part i. c. 27) speaks of the "salaria" of the refectory, into which what remained over of the salt, when the holy water was consecrated, was put. At a later period, among the ehurch furniture of York Minster (Mon. Anyl. iii. 171), was a ailver salteellar, gilt inside, "pro sale in dominieis diebus benedicendo."
[E. V.]
SALCHU (Solochôon), Sep. 17, an Egyptian martyr, commemorated at Chalcedon (Syr. Mart.).
[C. H.]
SALOME, Oct. 22, disciple of Christ (Mart. Usuard., Adon., Fet. Rom.); Oct. 21 (Notker.).
[C. H.]
SALOMON, Fel. 8, mart 1 , commemorated at Curdura (hart. Usuarid.).
[C. II.]
SALOMONIS, Aug. 1, Naceabaean martyr with her seven aons under Seleucus at Jerusalem (Basil. Mcnol.).
[C. H.]

SALON, Sept. 28, bishop and confessur, commemorated at Genoa (Murt. Usuard.). [C. H.]

## SALT, THE RITUAL USE OF I. Pu

 into Holy Wator.-See Holy Wathe, \&iv. Prayers for the exorcism and benediction of the salt before it was mixed with the water may be seen in the Sacramentary of Gelasins (Murat. Litury. Rom. Jet. i. 739-i41) in that of Grearny (Murat. u. s. ii. 225; Of ${ }^{2}$. S. Gref. iii. 233, wi. Ben.), ia the Romanizing rite of liesturon found by Mabillon at Bobio (Mus. Itcl. i. 38tb), Ac. IIoly water was often mate expressly to be sprinkled in the house of the sick, and then, ats at other times, was " aspersa sale." See Ordines vi. 16, in Martene, de Ant. Ecel. Rit. i. vii. 4. The origin of the custom is nut known, but it is possibly conmected with a henthen practice, described by Balsnmon as having been observed annually at Constantinople even in Chrintian times, of aprinkliug every house with water from the sea (Comment. in Conc. Trull. can. 65).II. At the Dedicition of a Church.-(On such occasions blessed water mixed with anhes was used, and salt was alded here also. It was supposed to represent divine truth; while the witer was a symbol oi the people; the ashes, of' the sacrifice of the Lamb of God. With this misture the bishop signed the comers of the altar, and sprinklel various parts of the church. What remained was poured out at the foot of the altar (Remigius Autiss. ilc Dedic. Ecel. 4-6). There are no examples earlier than the 8 th century. See Martene, u.s. ii. 13; viz. the Gellone ،/issuld Ord. 1; Egbert's P'ontifical, Ord. 2; or Surtees Society, vol. xxvii. p. 34 ; the Anglienn Pontifical found at Jumiéges, 3 ; Ordo Romanes Baruol li in Hittorp. de Off. Cath. Eocles. 11:, Col. 1:188; \& © The same rite appears in the Gregorian Sacramentary (Nurat. u. s. ii. 474; Opp. S. Greg. iii. 147, ed. Ben.), but not in the earlier Gelisia (Murat. u. s. i. 609).
III. Salt yiven to Cutechumens.-This was a purely Latin rite, though some have suppred Origen to refer to it when commentiug on kizebiel xvi. 4 (IIom. in Ez. vi.). As no other Greek or Oriental writer even appears to allude to it, and the ritual books of their charches do not preseribe it, we must suppose that Origen is speaking figuratively, like the prophet whom he paraphrases. See a similar passage in Ambrose, Lryp $s$. in Luc. Ev. x. 48; comp. Mark ix. S0, Luke xir. 3t, Col. iv. 6 It was, however, general. it' not aniversal, among the Latins after the 3rd century. Thus we find the council of Carthage in 397, decreeing that "throughont the most solema days of Easter no sacrament should be given to the eatechumens, except the accustomed salt" (can. 5). St. Augustine also, in homan Atrica, says of himself: "Adhue puer . . . . signabur jam signo crucis, et condiebnr cjus sale " (Confess. i. 11, § 17). The Gelasian Sacramentary has a "- Benedictio Salis dandi catechumenis," in which, after exorcising the salt, the bishop proceeds: "Proinde rogamus Te . . . ut halee ereatura salis in nomine Trinitatis efliciatur salutare sacramentum." This is followed by a "Beaedietio post Salem datum" (Marat, is, s, i, 534; Cotices Sacranent. Tinmas. 49; Romne, lis9). All this is preserved in the Gregorian hooks. See Murat. u. s. li. 60, and ether examples ia Martene, de Ant. Eucl. Rit. I. i. 6, Ord. 3. The

## rite is not

 (Thomasius, Gall. Vet. in is recognised empire, whon subject of ha tismo. 1), Ma 17), Theodult \&s. In Spmin only heard of in nonaullis ] UsqCognit. Bapt.
ledged by Isid "Exorcisantar 9th century it not apostolic: sacramento exo slii sulis, rel Strabo, de Relu
The salt w (Ordo Scrut. 1, was regarded a with which th imbued during 1 Smaragdus (Epi Offic. ii. 20), Maurus (De Jns This signifieatio furmula used at sapientiac, propit Scrutinii, 1; com Greg. ibid. ii. 60) IV. Given to we find in Fran Carthage respect salt to be given t etiam a nublicis est " (Additio, 4, Cap. R. Fr. vii. 2
V. In the Eu firm an early per preseace of salt in they said, as the oblate, and an a (Pseudo-Damisac. Damase. i. 649 ; Humbert, Adv. Gr Gracc. 426). T Intect. Sec. adv. Armen. in notis C the Nestorians ( $M$ Dissert. xi, 9), a Biblioth. Orient. ii the custom). [EL

SALUSTIA, S baad Cerealis, un Usuard., Adon., No
SALUSTIANU memorated in Sur Notker.); May 27

SALU'TARIS, commenorated in ker.).
sALVIUS (1), rated in Atrica ( $M$ u
(2) July I, confess Yalenciaaas" (Mur liction of the ater may be sius (Murat. It of Gregory 1. iii. 9:33. wi. sumena foum i. $386^{\circ}$ ), 太e. ressly to be ad then, as st See Ordines lit. i. vii. 4. nown, but it en juactiee, reen observed iu Cluriotian h water from .1.6.5). ch.-On such th ashes was It was sup. ile the water ashes, of the I this mixture the alt:ar, nad urch. What tof the altar 4-6). There 8th eentury. iellone $\mathrm{M}_{\text {issild }}$ 2 ; or Surtees can Pontifical is Brachlif in Nol. 1,088 ; sc. goriaa Sacra, S. Greg. iii. rlier Gclusian -This was a ave suppoed ing on lizekicl ther Greek or ute to it, and sto nint premis speaking lom he jars bluse, $E x p$ s. 50, Luke xiv. eneral, it' nut e3rd ceatury. hage in 397, most soleme 1 be given to stomed salt" tomm Atrica, . . . signabir ale" (Conifess. entary has s is," is whieh, anp proceeds: haec creatora itur salutare by a "Bene. u, s. i, 534 ; (omate, 1tis9). gorian books. - examples io Ord. 3. The

## SALUSTIA

rlte 18 not found in the old Gallican books (Thomasius, u.s.; Liturg. Gatl. Mabill.; Sacram. Gall. Jet. in Mus. It tel. i. ; Murat. ". s. ii.), but crucognised by the Romanizing hishopls of the empire, whom Charlemagne convulted on the subject of haptism, as heidrad. Ligd. (De Buptismo. 1), Maghus Senon. (in Martene, i. s. art, 17), Theotulf of Orleans (Lipist. ad. Jomn. 5), \&c. In Spain Hildefrase of Toledo (A.D. 6.77) had only heard of the rite as local: "Catechumanis

Usquequaquam notur, sules occipiuat. Cognit. Bapt. i. 26). It is, however, neknowledged by lsidore of Seville (De (uffic; ii. 20): "Exorcisantur, deiale salem necipiunt." In the 9 th century it was still kuown that this rite was not apostolic: "Alii aldiderunt in bap,tismatis sacramento exorcismos, alii conse ratiouem fontis, slii salis, vel salivae infusionem" (Walafr. Strabo, de Rehus Eecl. 26).
The salt was given at every Scrutiniom (Ordo Scrut. 1, 8, in Mus. Ital. ii. 77, 81), and was regarded as a symbol of that divine wisdom with which the eatechumen was gradually imbued during his preparation for baptism. So Smaragdus (Luist. UC Sabb. Pontec.), Isidore (Ite Offic. ii. 20), Magnus Senon. (u. s.), Rabanus Maurus (De Instit. Cleri, i. 27), and many others. This signifieation was also recognised in the formula used at the ministration, "Aceipe, ill., sal sapientiac, propitiatus ia vitam acternam " (Ordo Scrutinï, 1 ; eomp. Sacram. Gelas. Murat. i. 534 ; Greg. ibid. ii. 60).
IV. Ginen to Penitents. - In the 8th century we find in France canons, founded on that of Csrthage respecting catechumens, which order salt to be given 'to penitents also: "Quae forma etism a publicis poenitentibus omnino sequenda est" (Additio, 4, ad Cayit. Reg. Fr. c. 63; comp. Cap. R. Fr. vii. 263).
V. In the Eucharistic Bread.-The Greeks from an early period attached importance to the preseace of salt in the bread. It was the mind, they snid, as the leaven was the soul of the oblite, and an azyme without them was dead (Pseudo-Damasc. De Azymis, § 1, Opp. Joann. Dsmasc. i. 649 ; comp. Mich. Cerularius ap. Humbert, Adv. Grace. Calumn. 2, and Nomocanon Gracc, 426). The Armenians (Isatae Cathol. Inrect. Sec. adv. Armen. xii. 8 ; Renuntiutio Armen. in notis Cotel. ad Constit. Apost. v. 12), the Nestorians (Martene, u. s. I. iii. 8; Le Brun,
Dissert. xi, 9), and Syro-Jacobites (Assemani, Dissert. xi, 9), and Syro-Jacobites (Assemani,
Biblioth. Orient, ii. 183), are equally zealions for the custom). [Eleaments, p. 602.] [W. E. S.]
SALUSTIA, Sept. 14, martyr with her husbsad Cerealis, under Decius, at Rome (M.rrt. Ususrd., Adon., Notker.). [C. H.]
SALUSTIANUS, June 8, martyr, commemorated in Sardinia (Mart. Usuard., Hicron., Notker.); May 27 (Notker.).
[C. H.]
SALUTARIS, July 13, archdeacon, martyr, commemorated in Africa (Mart. Usuard., Not-
ker.).
[C. H.]
[C. H.]
SALVIUS (1), Jan. 11, martyr, commemorated in Atrica (Mart. Bed., Notker.).
(2) July 1 , confessor, commemorated "in ;oriu Valencianas" (Mart. Usuard., Wand.). [C.' H.]

## samaritan woman

 Martigny mentions four examples from the catacombs; $t$ wo bas-reliefs and two frescoes. In all of them our Lord is represented stanling, and not sitting, as might have bren expeeted from Iohn iv. 5 , In the first of two sculptures, from Maffei's lcrona illustr. part iii. p. 54 (sea pit, with the well is represented as a narrow pit, with a stone curb or margin like the mouth and juller: which supplied with a wheel, rope, ally used ; which appears to have been oceasion$D_{i c t}$ at all times in the East ( 11 ena., Smith's OUte of the Bible), though the woman's words, would seem to imply that there was no such of Rabula, wut it is representel in the MS. of Rabula, where the woman is somewhat ecclesiastically vested. The figures of our Lord and the woman stand on each side of the oplening, as if the words "Gire me to drink" hal just been Tertullian She wears a tunic and pallium, which Tor ment attributed to Jerome ( $1 ; \mathrm{p}$, vi. ad Demetrium) displayed, to women of low rank. Her hair is of these examply hound with a riband, in ona eharacter (Tertuly, which may indicate indifferent eharacter (Tertull. de Virgimibus velandis, vii.); a broader kinil of fillet.


Wumsa of Earmarla (from Martiguy).
One of the frescoes of this subject is in the Callistine cemetery (Bottari, tav. Isvi.). Here the woman is alone, and the well open and without windlass. She wears a short wide-sleeved tunie; but in M. Perret's Cutacombes, vol. i. pl. 71, the iden and treatment of her figure are different. She is represented as tall and noblelooking, in a long Howing tunic; not as questioning our Lord, but presenting Him with a cup of water, as He raises His hand to her, apparently speaking to her of God's gift of living
water. water.
No less than eight examples of this subject are ${ }^{-}$ figured by Rehault de Fieury up to the 9th century, and he gives others of the 11 th (see L'Eranyile, vol. i. pl. xlviil. xlix.). Ilis fig. 5, pll x/viii. (6th century), from the tomh of St.
Jude at Verona, is identical with the first
described and figured by Martigny. His first and second figures are early work from St. Praetextatus and St. Callixtus; ${ }^{\circ}$ he also gives a 5 thcentury ivory from the Musee de Cluny, and another carving from that of Arles. His next plate contains an outline from St. Apollinare nella Citta in Ravenna (3th century), the woman wearing a long robe with two stripes, and a disciple standing behind our Lorl; and another from a 9 th-century MS. of St. Gregory Nazian zen. Uur Lord wears a violet robe, the woman a red gown fronted with yellow; the bucket and rope are in gold. The latter winds around a regular drum; and all the four last examples contain the pulley fised in uprights.
[R. J. St. T.]
SANIONAS, Nov. 15, martyr with Gurias at Edessa (l3sil. Menol.; Cal. Byzant.; Menol. Graec. Sirlet.); Nov. it (Cal. Armen.). [C. H.]
S.AMPSON (1), June 27, "our father," xenodochus at Constantinople in the reign of Justinian (Bnsil. Menol.; Cal. Byzant.; Menol. Graec. Sirlet.).
(2) July 28 , bishcp, confessor, commemorated at Dol (Mİart. Usunrd.).
[C. H.]
SAMUEL (1), Aug. 20, Hebrew prophet (Mart. Usuard., Adon., Vet. Rom. ; Basil. Menol.; Menol. Graec. Sirlet.); Ang. 21 (Cal. Byzant.); June 3 (Cal. Ethiop.).
(2) Feb. 16, martyr with Elias, Jeremias, Isaias, Daniel (Basil. Menol.).
[c. H.]
SANCTA. The Fermentux, or reserved Lucharist, is so called, which, having been consecrated by the bishop of Rome, was sent to the churches in the city. The word is used as a neuter plural in the most ancient recensions of the Ordo Remanus ( $0.1 \mathrm{R} . \mathrm{i} .8,17,18$; ii. 12); but in the gloss (mentioned p. 668) on the eristle of Pseudo-Ionocent to Decentius we have, "de ipsa sancta" (Mabill. Iter German. 65, Hambr. 1717).
[W. E. S.]
SANCTA SANCTIS. Cyril of Jerusalem in his description of the liturgy, after commenting on the Lord's Prayer which follows Consecration, proceeds (catech. Mystag. V. 19): Then the priest says, "Holy things to holy men' ( $\tau$ à dyia qois árius). Holy are the gifts on the altar, after receiving the influx of the Holy Spirit; holy also are we, to whom the Holy, Spirit has been vouchsafed; the two 'holies' correspond one to the other. Then we respond, "One is holy, One is the Lord, Jesns Christ.'" The Sancta Sanctis, which Cyril here describes, is in nearly all Eastern liturgies the prelnde to Communion. See (c.!.) the Greek St. James (Hammond's Liturgies, p. 49).
[C.]
SANCTIMONIALIS. The word sanctimonialis, designating a woman of distinguished piety, is applied espectally to such ns were members of a religious society, or Nuss. It is not, however, linited to that use (Ducange, s. v.). Compare Virgins; Widows.
[C.]
SANCTUARY (Sanctuarium, Sacraricm, Secretahiom). As the part of the church con-

[^136]taining the altar, the word sanctnarium first occurs in c. 13 of the first council of Bracara (563); the corresponding word, sacrarium, in the same sense is found a little earlier in c. 3 of the council of Vaison (442). Nany of the Rhenish churches had two sanctuaries, one at the enst and the other at the west, and the plan of the sbbey of St. Gall, attributed to the abbnt Eginhard, who lived in the time of Charlemague, presents the snme arrangement. [Cucrcs, p. 383.] (Viollet-le-Dnc, Dict. ras. de l'Architecture, w.t. Sanctivalre). See Prebbytery; Sacraricic.
[11. T, A.]
SANCTUARY, RIGHT OF (Jus asylorum). The right to take refuge in a chnrch. Similar rights existed buth in Mosaic and in pagan times, and they in some cases extended not only to altars and churches but to persons and things such as statues and standards. (Suetonius, Jita Tiberii, c. 37; Tacitus, Annal. iij. 60). The privilege of affording refuge was coaceded to the chnrch from the first ages of ths emperors becoming Christian. The codes both of Theodosius and of Justinian contain imperial constitutions for the control of this privilege, In lnter times the right has been abolished as having led to great abuses. The chureh was the seat of the bishop, and though the idea of sanctuary was not new, yet Christianity very early felt that the bishop was the natural refuge of those who were in trouble. [lntercession, p. 864.] It was in fact part of the bishop's duty to intercede for those in trouble; and for this reason those who (whether justly or unjustly) hsd occasion to fear the civil law took refuge in the church. A decree that follows the fifty-sixth canon of the fourth synod of Carthage in 399 eaacts that the bishops Epigonius and Vincent should be sent to the emperor to beg for the churches the right of asylum. This seens to shew that the right of sanctuary did not inherently reside in a church, but that it was a specific concession on the part of the civil power. Legal refage was in point of fact nothing but the intercession of the clergy for men in distress, and, pending the issue of their efforts, the right to protect them from violence. It was in no way intended to obstruct justice, although in course of time it became so abused. A law of Justinian's distinctly affirms this position: "Templornm cantela non nocentibus, sed laesis datur a lege." Sanctuary was intended to be a shelter for the innocent, the weak, nad the misunderstood, sad not a refuge for systematic or determined criminals.

The right of aanctuary at first attached only to the altar and nave of the church; but in 431 it was decreed by Theodosins II. that the right should be extended also to the court, the gardeas, and in fact to the entire precinct of the church.

There is a lengthy edict " concerning those who take refuge in the church" issued by the emperors Theodosius and Valentinian, from which the following passage may be quoted as shewing the boundaries to which the right of sanctuary extended in early times. "Let the temples [vaol] of the great God be open for thosc who are in fear, and let the common altar [ $\beta \omega \mu \rho_{s}$ ] receive the suppliants who fly to it; and let no menace presume to remove the divine aid, which is offered to all alike from its abodes. .

In our timos, sufety of fug tuaries [日var people [єікти́ nare] which is gular walls; to be beyond of the church, enter-we det to the fugiti next to the pul of the holy chu in gardens, or porches, shelte as the inmos (Labbe, Con $\cdot i l$.
The privile suthority; but obvious alvanta wards confirme In Archiceologia who became por Pontificum) that should not be one expression, appears that no 2 fugitive from (Archaeologia, vo was afterwards Churlemayno, ton " $41 l$ charches $b$ were asyla and he, by a capitula of Carloman and that churches sh who bad commi punished with de far as to make from his asylum thing, he prohib any nourishment.
As to the priv the following par t. s. p. 16 ff.). trees were held 614). Suspicion have been repeate Christian king Lu privilege of sanct chester, and that S of Essex (A.D. 604 of Westminster. A.D. 690 , enacts the mitted a capital oil ahsll preserve his right requires. If ahsll fly to a chur forgiven him."
The obligation o make composition was decreed by the "Keum confugiente here sudeat quod inique fecit.;
The early centur many interesting inc right of sanctuary. shews that the altar which the right of He uses the expres It was one of the co Eutyohian party th I of Bracara acrariun, in ier in c. 3 of lany of the arics, one nt est, and the buted to the ha time of arrangement. c, Dict. rass. Sce Preb[II. T. A.]
(Jus asyloin a church. lossic and in ases extended ut to persons dards. (Suets, Annal. iij. fuge was cent nges of the he codes both itain imperial this privilege. $n$ abolished as e church was h the idea of istianity very natural refinge Intercession, bishop's duty ; and for this runjustly) had \& refuge is the the fifty-sixth rthage in 399 19 and Vinceat to beg for the o seems to shem not inherently a a specific corr. Legal refage the intercession s, and, pendiag ght to protect o way intended course of time Justinian's diso " Templorum © datur a lege." shelter for the understood, sod determined cri-

## attached oul

 rch; but in 431 that the right urt, the gardens, of the church. oncerning those " issued by the lian, from which toted as shewing ht of sanctuary .et the templee in for those who n altar [ $\beta \omega \mu \mu_{6}$ ] - it ; and let no livine aid, which rodes. . . . . .
## BANCTUARY, RIGHT OF

In our times, then, we decree to grant for the snfety of fugitives not only the divine sanctunciea [日uataotipla] and the oratory of the people [eìkrípıov taù daov̂, al. vauv̂, i.e. the nave] which is fenced with a girdle of quadrangular walls; but whatever spot there happens to be beyond thesc, us far no the extreme doors of the church, where those who intend to pray first enter-We determine that it be na altar of mercy to the fugitive . . . and that the precincts next to the public property nbout the first doors of the holy church, whether they be in houses or In gardens, or in courts or in baths, or even in porches, shelter fugitives whe enter them, just as the inmost part of the church would." (Lnbbe, Con ili. iii. 1235, ed. Paris, 1671.)
The privilege nt first rested on imperinl authority; but it contributed so much to the obrieus ndvantnge of the church that it was afterwarda confirmed by the pope (Pegge on Asylum in Archueologia, vol. viii. p. 13). Beniface V., who becnme pope in 609, enncted (Platina, Vitae Pontificun) that "criminnls who fled to churches should not be taken thence by force." From one expression, "quovis crimine patrato," it appenrs that ne crime wns bad enough to exclude a fugitive from the protection of the church (Archacologia, vol. viii. p. 10). This, however, was afterwards modified. Gnillard (Hist. de Churlcmayne, tom. iii. p. 80, np. Pegge), writes: " $11 l$ churches before the time of Churlemagne were asyla nnd for nll sorta of criminals; but he, by n capitular, A.D. 779, conformable to one of Carloman and Pepin passed about 744, decreed that churches sheuld not be asyla for criminala who had committed such crimes ns the law punished with death; and if he did not go so far as to make it lawful to force a criminal from bia asylum, yet, what came to the snme thing, he prohibited people from giving them
any nourishment." any nourishment."
As to the privilege of annctuary in Britain, the following particulars are collected by Pegge, a. s. p. 16 ff.). In Druidism certain sacred trees were held to be asyln (Evelgn, Sylua, p. 614). Suspicion nttaches to the steries which have been repeated by some historians that the Christian king Lucius (A.D. 180) conferved the privilege of sanctuary upon the church of Winchester, and that Sebert, the first Christian king of Essex (A.D. 604) did the aame for the church of Westminster. Ina, king of Wessex, about A.D. 690, enacts that, "if a person who has committed a capital oifence ohall fy to a church, he shall preserve his life and make satisfaction as right requires. If nny one deserving of atripes shall fly to a charch, the punishment shall be forgiven him."
The obligation on the part of the fugitive to make compesition for his crime [REDEMPTION] Was decreed by the council of Mentz in 813: "Keum confugientem ad ecclesiam neme abstrahere audeat i. . .; tamen legitime compenat quod inique fecit."
The early centuries of Christianity furnioh many interestiag incidents in connexion with the right of sanctuary. A phrase of St. Ambrose's shews that the altar was the particular spot to which the right of asylum eapecially belonged, He uses the expression " nec altaria tenebo." It was one of the complaints against the riolent Butyohisn party that they had violated thia

## SAPIENTIA

1841
right of snnetuary, and dragged their orthedox oplionents from their refuge to massacre them. St. Chrysostom, in the troubles which he incurred by his chnmpionship of orthodexy, avniled himself of refuge at the altar.
In the time of Justinian a period of thirty days was allowed for sanctunry. In Inter times it becnme much less. The Cole of Theodesius denies the right of snnctuary to public debtors, that is, those who defrauded the state. P'rivate debtors were allowed the privilege. Converted Jews who pretended to be Christiana in order to escape their debta or due puaishment were excepted. Apostates and heretics were denied the privilege, and the same prohibition was imposed on runaway slaves and men who had been guilty of heinons crimes. King Childebert Il., when inviting two men to quit their refuge in the church of Soissens, professes that " it is wicked to punish men that hnve been dragged from the church, eren though they be grity ') S. Greg. Turon. Hist. Franc. lih. ix. cap. 38). Miracle is nlleged in vindication of an outrage upon the right of sanctuary. A runaway slave takes refuge in the church of St. Lupus. His mnster, with much profaue lnnguage, would drag him out; when his tengue is rendered powerless, and he can only produce a sound like the lowing of cattle (S. Grez. Turon. Lib. de theria Confessorum, cap. 67). The shelter of the church male a king feel quite secure against the poninrd of the assassin. Guntramn, who became one of the four kings of the Franks in 561, with his throne at Arles, theught his usual gunrd unnecessary in the church; and though the annctuary of the church did not save him from nttack, yet it sared his would-be assassin, for it was thought to be a vielation of the right of nsylum to put to death one who Turen dragged from the church (S. Greg. Turon. Hist. Francorum, lib. ix. cap. 3).
The text-book on the aubject is a omall book by Rittershusius, 'A $\sigma v \lambda_{1} 1 a_{\text {, }}$ hoc est, De jure Anylorum, Argentorati, 1624. The treatise will be found in Critici Sacri, vol. viii. See the excellent tract by Rev. Sam. Pegge in Archaeolo, ia, tol. viii., giving a biatory of aaylum down to its abolition under James I. [H. T. A.]
SANCTUS, July 26, martyr, nntive of Ravenna in the reign of Marcus Anteainus (Bnsil.
Menol.) Menol.).
[C. H.]

## SANCTUS. [Preface.]

## SANDAPILARII. [OBSEQUIES, ix. p. 1431.]

SANGARA, or ANGARA, NOVATIAN COUNCIL OF, in Bithynia (Sangarense Concilum ), a.d. 391, at which the then Novatinn bishop, Marcian, called upon one of his presbyters, a converted Jew, named Sabbatiua, to defend his views about keeping Easter. After hearing him, it was voted an open question, so that each might keep Easter as he would. Thia decision suggested to Socrates, the historian who reports it, his well-known chapter on things indifferent. . (E. H. v. 21, 22 ; comp. Mnnsi, iii. 699 ; Cave, Hist. Lit. i. 367.) [E. S. Ff.]
SANTONENSE CONCILIUM. [SAINTEs].
her children Files, Sples, Caritas (Mart. Usuard. ; (chl. Armen.) ; Sept. 17 (Cal. Byzunt.) ; Sepit. 10 (Bnail. Alenol.); commemorated June es3 at Nicomelia (Notker.); July 1 at Rome (Flor.).
[C. II.]
SARABAITAE were such monks as lived under no settled manastic rule, but collectell in little groups of two or three, generally in sume populous place, where they found purchasers for their wares, which they seld at more than the market value in consequence of their supposed sanctity. They seem, according to Jerome (L.pist. 22 ad Eustoch. e. 15), to have practised all the arts wherely a reputation for sanctity with the vulgar may be won, in dress, appearance, and gesture, while they disparaged those who led more regalar lives. The Egyptinns called them (says Jerome, u. s.) Remboth or Remobnth. Cassian alse (Collat. 18, c. 7) draws an unfavourable picture of them. (Binghan, Antiq. VII. ii. 4.)
[C.]
SARABALLA, SARABARA. This word, which represents some article of Persian dress, is merely the trabsliteration of the Chaldee סטרבּלִין, occurring Dan. iii. 21, 27 [ 94 Vulg.]. The esaet meaning is doubtful, bat it is most probably to be explaised of some kind of hose or other covering of the leg. Thus the Vulgate, in the former of the two passages, readers the word by briseste, and Symmachus by àvá̧úpıíss. A full discession of the meaning of the Biblical word dees not fall within oar province-reference may be made to Gesenius, Thesaurus, s. v. The occuireaces of the word in the fithers do not help, us much, for eather they are references to the above passinges of Daniel, with the word merely repreduced, or we are distiactly told that the meaning of the word is uacertain. We find the word in Tirtullina, with the spelling sarabara (de Orat. 15, de Res. Carnis 58 [of the Three Children]; de Pallio 4 [of Alexander the Great after his castern cenquests]); Jerome adopts the spelling saraballa, or sartbala, and speaks of that with an $r$ as corrupt (Comm. in Dan., in loc.; Patrol. $\times \times \mathrm{x}$. 508 : see also Epist. d . ad Innoc., ib. xxii. 329). Jerome explains the word as meaniag ceverings for the legs, but we find a curious difference in the explaation of Isidore (Etym. xix. 23. 2), that they are "fluxa ne sinuosa vestimenta," and that in the opiaion of some they are coverings of the head, "qualia videmus in enpite magorum picta." (Cf. also Aug. de Mayistro, e. 10; Patrol. xxxii. 1214. Reference may also be made to Ducange's Glossary, s. v.)
[R. S.]
SARAGOSSA, EIGHTEEN MARTYRS OF, Apr. 16 (Mart. Usinard. ; Boll. Acta SS. Apr. ii. 40 (i) ; Apr. 15 (Mart. Adon., the names being somewhat different: Mart. Hieron., the names much different ; Mart. Rom.).
[C. H.]
saragossa, COUNCILS OF (CaEbaraugustana Concilia). Three are reported.
(1) A.D. 380 , or a year earlier or later, accordIng to some: for which Sulpitius Neverus (Hist. ii. 47) vouches as having been held ngainst the Priscillianists, and resulted in the condemnation of two bishops, Instantius and Salvianus, and two laymen, Elpidins and Priscillian bimself.

## sARDICA, COUNCIL OF

"Additam etiam, at si quis damatos in com. munlonem recejlisset, seiret in se eandem gententiam promendam." This is the only part of his statement which commeets it whth the eight canons that have been assignel it , as they arw, virtually, the words of the fifth caaon. Tho rest are by ae meaus as "plaiuly directed agaiast the Priscillinnists" as Hefele requires his readers to believe. The preface to them nakes only twelve bishopa present at their passing. Sulpitius makes his synod attended also by the bishops of Aquitaiae ( Mansi, iii. 63:3-40; Ilefule, ii. 292, Eug. tr.).
(2) A.D. 592, when three eanons were passed, all suggested by the conversions from Arianism that were taking place, and passed in general by those whe had subseribed by themselves or their representatives to the third conacil of 'Toledo, three years before. Artemius, metropolitan of Tarragoon, who had been represented there by his presbyter Stephen, presided now ; asil most of the eleven bishops who subscribel now subseribed then. Two more who subscribed then sent their representatives (Mansi, x. 4il4).
(3) A.D. 691, by order of king Egiea, as we learn from the preface. Fire caaens or chapters were passed, the fifth of which, referring to the fifth caoon of the thirteenth council of Tolelo, and confirming it, decrees farther that the widews of kings shall take the veil and eoter the cloister without delay. But who presiled or who subscribed on this occasion, is uot stated. It may be observed also that neither of these two last conocils appear in the pseudo-Isidorian collection (Mansi, xii. 41-46).
[E. S. Ff.]
SARAH, the wife of Abraham, Ang. 19 (Cal. Ethiop.).
[C. H.]

## SARAPION. [SERAPION.]

SARBELUS, Jan. 29, martyr under Trajga (Basil. Menol.).
[C. H.]
SARCILIS. A kind of woollen garment, mentioned together with cappuc and camisiles in the Rule of Chrodegang, bishop of Metz, according to the text as given by Labbe (c. 29, vol. vii. 1458). Here it is ruled that elerics of higher standing have either sarciles or wool sulficient to make them a couple for the year's use, and clerics of lower standing are to have one each. It must be stated that the text given by D'Achéry (Spicilegium, i. 235 [here the chapter on Vestments is 41]; reprinted, Patrol. 1xxxix. 1075) omits the mention of the sarciles. In a capitulary of Charlemague of A.D. 813 (c. 19, vol. i. 510 , ed. Baluzius), it is orlered that female servants of the Imperial household are to receive wool and flas to make "sarciles (al. sarcillos) et camisiles."
[1. S. $]$

## SARCOPHAGUS. [Sculpture.]

SARDICA, COUNCIL OF. (1) Socrstes (H. E. ii. 20) and Sozomen (II. E. iii. 11.) statie expressly that the council of Sardiea (the modern Sophia, in Bulgarian, Triaditza) was held in the eleventh year after the death of Constantine, i.. A.D. 347. But the fragments discerered by

Sciplo Maffei p asius to Alexa know from At was two year Mansl therefur the year 344. Letters of Atl 347, was cert the whele, it se 344 or the end council. [See p. 190.]
(2) That the by the empero clear fromits ow c. Arian. c. 44) the desire of P both by Socrate bishop of Rome, Hesias of Cordov outset, however, on giving Atha Easteros separat Philippopolis, wl sition of Athana accordance with [p. 93]. It is ev the ceuncil had $n$ ical. The Trul caaons of Sardic and others whic eecumenical), as well as the Wet never been forma Nay, the Roman c Alexander Natalis 460, ed. Venet. 17 stated the counc question has beed canons 3, 4, 7 [Gre the privilege of Rome. It scems d council intended to a personal privileg trouble and divisi p. 1658]. The ca MSS. are commonl (Manssen, Geschichi Rechts, i. 50 ff.)
SARDINIA, C Coxcilium), a.d. bisheps then in $e$ letter, in reply $t$ Scythian mooks, on freewill, is said to Fulgentius (Mansi,
SATAN. (See D PEnT.) The evil spiri character, as tempte Book of Kells, in (Westwood, Angho-S is there a black s. almost according $t$ Psalter of Utrecht "standing at the $r$ man, apparently in t him. Satan is seizi behind, and kicking vielence and demonit the back. (See Mr.

Itos In com. wein senten-- part in his the eight as they arw, caoom. Th ected against equires his them nukes leir jrssing, (also) by the - +U; llefvle,
were phased, on Arianism t general by lves or their il of 'Toledo, cropolitan of led there by $v$; and most scribed now , subscribed mosi, x. 471-

Egica, as we $s$ or ehapters erring to the il of Toledo, er that the i] and enter who presided is not stated. her of these udo-lsidorian [E.S. Ff.]
m, Ang. 19
[C. H.]
ander Trajaa
[C. H.]
len garment, and camisiles of Metz, aeLabbe (c. 29 , hat elerics of ziles or wool or the year's are to have he text giren 5 [here the inted, Patrol. the sarciles. A.D. 813 (c. ordered that asehold are to reiles (ad. ssr-
[R. S.]
(1) Socrates iii. 11.) state a (the modern as held in the nstratine, i.c. liscozered by

Sclplo Maffel place the second return of Athanasius to Alexaniria in the year 346 , and we know from Athanasins hinnself that this return was two years after the council of Sarlica. IInnsi therefure (iii. 87 ft ) places the council in the yenr 344. The vineteenth of the Festal Letters of Athanasins, that for the Einster of 347 , was certainly written in Alexandria. On the whole, it seems necessary to accept the year 344 or the end of 343, as the true date of the ceuncil. [See Athanasius in Dict. Cibr. Biog. . 90.
(2) That the council of Sardica was snmmoned by the emperors Constans and Constantius is clear from its own encyclical (in Athanasius, Apol. c. Arian. c. 44); and that it was summoned at the desire of Paulus and Athanasius is stated both by Socrates and Sozomen (u, s.). Jnlius, bishop of Rome, wrs represented by two legates, Hosins of Cordova was president. At the very outset, however, as the Western bishops inslsted on giving Athanasins a seat and a voice, tho Easterns sepsrated and held a rival council at Plilippopolis, where they confirmed the deposition of Athanasius, und drew up a creed in sccordance with tha fourth aymbol of Antioch [p. 93]. It is evident that aftel this acparation the council had no elaim to be called oecumenical. The Trullan council (c. 2) adopted the canons of Sardica (as it did these of Carthage and others which have no pretensions to be cecumenical), as of authority in the Eastern as well as the Western church: but they have never been formally recognised as oecumenical. Nay, the Romsu cenaors obelised the passige of Alexander Natalis (H. E. saec. iv., tom. jv. p. 460, ed. Venet. 1778) in which he had expressly atated the conncil to be oecumenical. This question has been the more hotly debated, as canons 3,4, 7 [Greek 5] gave to deposed hishops the privilege of appealing to Julius, bishop of Rome. It scems doubtful, however, whether the council intended to do more then confer on Julins a personal privilege, as an expedient for a time of tronble and division [Appeal, p. 197 ; Pope, p. 1658]. The canons of Sardica in Western (Manssen, Geschichte der Quellen des con Nieaea Rechts, i. 50 ff.)
[C.]
SARDINIA, COUNCIL OF (Sardiniense Concilium), 4.D. 521, composed of African bishops then in exile there. Their synodical letter, in reply to John Maxentius and his Scythian monks, on the grace of God and humnn freewill, is ssid to have been written by St. Fulgentius (Mansi, viii, 591-600). [E. S. Ff.]

## Satan. (See Devil, Demon, Dragon, Ser-

 PENT.) The evil spirit is represented in his apecial character, as tempter and enemy of man, in the Book of Kells, in a temptation of our Lord. (Westwood, Angly-Saxon and Irish MSS.) He is there a black skeleton-goblin with a tail, almost according to modern fancy. In the "Psalter of Utrecht (Ps. cix. 6) he is drawn, "standing at the right hand" of the wicked man, spparently in the sense of prevailing over him. Satan is seizing him by the hair from behind, and kicking him with supernatural the back the bsck. (See Mr. Birch'a account of theCHRIBT. ANT.—VOL. II.

## HAUOHES

1848
Utrecht Palter, p. 264.) Compare Demon, p. 543, abd Devil, p. 547.
[K. St. J. T.]

## SATURDAY. [Sabbata; Sahbatum;

SATURNINUS (1), Jnn. 31, martyr with Thyrsus and Victor; commemorated at Alexaudria (Murt. Usuard., Hieron., Notker., Wasd.).
(2) Feb, 2, martyr with Perpetua, Felicitas, and others; commemurated at Tuburbums ln Africa (Banil. Mewel.) ; Mar. 14 (Basil. Menol, hore Satubniles); Mas. 7 (Hart. Usuard.,
Hicron.).
(3) Feb. 12, presbyter, martyr with Dativus and Felix, in Africa (Murt. Usuard.).'
(4) Ap. 27, onte of seven bandit chiefs, snid to have been voluverted by Jason aud Sosipater, disciples of St. Prul (Basil. Menol.).
(5) May 2, martyr with Neopolis; comNomorated at Alexandiln (Mart. Usuard, /hieron.,
(6) July 7, martyr in tha reign of Trajna (Basil. Menol., SATURNilus; Dfenol. Graec.
Sirlet.).
(7) Aug. 22, martyr; commemorated with Martialls, Epletetus, and others, st Portns Romanus (Mart. Usuard., Vet. Rom., Hieron.).
(8) C t. 6, martyr ; commemorated at Capun with Marcellus, Castus, and Enilius (Murt. Usuard., Hieron., Notker.).
(8) Nov. 29, martyr, under Maximian; commemorated at Rome on the Via Salaria with Sisionins deacon (Mart. Bed., Usnard., Adon., Vet. Rom., Wand.). The Mart. Hieron. adds ns his companions Chrysanthus, Daria, Manrus, Who are nimed with Saturninus in the Gelssian Sacramentary in all the special prayers for his commemoration. In the Gregorisn Sacramentary the name of Snturninus occurs without the others io the Secreta and Super Oblata.
(10) Nov. 29, martyr at Toulouse in the reign of Deciuc (Murt. Usuard., Adon., Flor.,
Hieron.).
(11) Dec. 23, martyr in Crete with Theodulus and othera in tha reign of Decius (Basil.
Menol.). senol.).
[C.H.]
SATYRIANUS (Satiriance), Oct. 16, martyr with Martisaus in the Vandal persecution in Africa (Mart. Usuard., Vet. Rom., Not-
ker.).
[C. H.]
SATYRUS (1), Jan. 12, (Saturus) Arabian martyr; commemorated in Achuia (Mart. Bed., Usuard., Adon., Vet. Rom., Hieron.); in Arabia
(Notker.).
(2) Feb. 2, martyr with Saturninns, Perpetna, and others [Saturinincts (2)].
(3) Mar. 29, martyr in Africa under Genseric (Mart. Usuard., Adon., Vet. Rom., Notker.). [C. H.]
SAUCHES. A name applied (says Jercme's : Epist. 22 ad Eustoch. c. 15), by the Egyptians to those monka who lived a common life to those monka who live
[Coenobicm; Monastery].

SAULA, Oet. 20, virgin, martyr; commemerated al C ' ogue with Marthe and others (Mart. Usuırd.).
[C. II.]
SAURCI, COUNCIL OF (Sauriciacum Concubum), A.b. 589, allowing Droctégisile, bishop of Soissons, to retarn to his dlocese, from which he had been drisen by the bishops of his province for drunkenness four years before (Mnnsi, ix. 1009).
[E. S. Ff.]

## SAVINA, ST. [Sabina (2).]

SCAPULARE. A garment to cover the sheulders (scapulae), specially in use among monks. The kule of St. Benedict provided that his monks were to have a scapulare propter opera (c. 5 , Phtrol. 1xvi 771). This regulation is cited in the letter written to Charlemagne by Paul the deacon, acting on behalf of Theode ar, nbbot of Monte Cassino (Patrol. xcv. 1588). The writer adds tiat the dress in question is worn by almust all ruatics in that country. It appoars therefore during the hours of work to have replacel the hood or cowl, as being shorter and more convenient.

We may compare, as more or less equivalent to it in Greek, $\dot{2} \nu d \lambda a \beta o s, ~ 2 \pi \omega \mu i o \nu, ~ d \pi \omega \mu d \delta i \theta \nu$, кaravntiov. See especially Ménard's notes to the Concordia Reyularum (c. 62, Patrol. clii. 1231).
[R. S.]

## SCEPTRE. [CORONATION.]

SCEUOPIIYLACIUM. Aoother name for the Diaconicum, or asacristy, ne beling the repository of the utensils for divine service, $\tau$ à $Y_{f} \rho a$ $\sigma \kappa \in \dot{O} \eta$, and the vestments of the priests, from which they were brought by the deacons before the commencement of the rites, and to which they were carried back again by the same minister after their conclusion, or during the singing of the post-communion hymn (Chron. Alexaudr. p. 892 ; Cotel. in Const. Apost. Jib. viii. c. 12 ; Goar, Eucholog. p. 16 ; Pallad. Vit. S. Chrysost. 92). The ancient liturgies contain special prayers to be said by the ministors in this pince. That of St. James glves, eix $\begin{aligned} \lambda \in \gamma o \mu d & \eta\end{aligned}$
 sceuephylacia of the chief churches were deposited copies of the imperial edicts nod laws (Novell. Justin. 8, Edict. 1, in Praefat.). (See Ducange, Cunstantinop. Christian. lib. iii. § 87.) [Diaconicum.]
[E. V.]
SCEUOPHYLAX. An ecclesiasticnl officer in the Eastern church correspending to the sacrista in the Western, to whom was committed the charge of the vessels, utensils, and vestments belonging to divine service. Such an officer is spoken of as $\kappa \in \mu \eta \lambda \lambda d \rho \chi \eta s, \phi b \lambda \alpha \xi \xi T \bar{\omega} \nu \kappa \in \mu \eta \lambda\{\omega \nu$
 (Eustath. Vit. S. Eutych. § 8), or крaт $\hat{\nu}$ và
 Ducange (sub voc.) shew that though the care of the sacred furaiture was more commonly entrusted to a deacen, it was not unusual for a presbyter to hold the office. The church of St. Sophia at Constantioople had a large number of sceuophylaces attached to it, some of whom were presbyters, some deaoons, others readers, of whom the chief was cslled $\delta \mu\langle\gamma \alpha s$ пкevoфঠ́八ak. These were reduced by Heraclins (610-641) to ten, four
presbyters, und six dencons (Codin. de Offic, p. 112, ed. Bonn). The "great scellyhylax" was always a leading ecclextastic. Codinus places him (bitl. c. 1) in the first rank of the oflicers of the church, having a seat in the holysynod with the patriarch himself. Macedouius was suenophylax when he was elected to the ane of Cunstaatinople (Theod. Lect. II. E. Hi.). When the putrlarch celebrated, the great scenophylax stomed before the sceuophylacium, and supplied him with all that , as needful for the servicevessels, beoks, cuncies, \&c. It was also his duty to take care of the eccleviastical utensils of charches deprived of their bishop by death. and to see that all the churches of the city had what was needful for divine aervice (Gretser, Anuotat. ad Cudin. p. 112 ; Suicer, sub voc.).
[E. V. V.$]$
SCIIOLA CANTORUM. At Rome, in early days, there was established a school for the education of youths in ecclesiastical chant and sncred learning, whe should be able to sing the solemn oflices at the several churches of the city on grent occasions. It was governed by a officer of great dignity and consideration in the city, whe was varieusly called primicerius, prior scholae cantorum, or simply cantor. The erigin of this achoel has been sometimes thought to be due to Hilarus (ob, A,D, 467), the successur of Leo the Grent in the see of Rome. Sometimes it is traced to pope Sylvester (Bena, Ror. Lit. 1, $\mathbf{x x v . 2 0 ) . ~ I n ~ t h e ~ L i f e ~ o f ~ S t . ~ G r e g o r y ~ t h e ~ G r e s t , ~}$ however, written by John the Deacon, the crestien of the school is express!y attributed to this great reformer of the chrch's song hinself. In any case, St. Gregory endowed the schoolwhich, if it existed before, depended on a common fund-and constructed a residence for it. His aim appears to have been to abrogate the practice which hitherto had, in some degree at least, prevailed, of the ministers and deacoss themselves executing, (often inefficiently, as it appears) the singers' part. (See Conc. Rom. A.D. 595 ; Decret. Greg. cap. i.) From Rome the institution spread to other churches, so that by the time of Charlemagne we find mention of a schola cantorum at Lyons (Ledrad. Arehiepisc. Lutjd. in Ep. ad Car. Mag.). In this school of Lyons several became so learned, says their archbishop, that they could even instruct others. It was Pipin, the father aad predecessor of Charlemagne, who first took measures for the introduction of Roman chanters inte France to lastruct the Gallicans, who appear to have beed far less skilled in the execution of their charch music. In a letter of Paul I. to Pipin, the writer bas handed to posterity even the name of the master of one singing-school thus established, as Simeon, who is described as scholae can!orum Priori, Amongst the several schools which thus came into being, that of Metz seems speedily to have acquired distiactien. For in the time of Charlemagne, we find thls boast of a Frank modk, that, "in proportion as the Roman chant surpassed that of Metz, so that of Metz surpassed that of the other schools of the French." Charlemagne himelf ordered the establishment of such schools in suitable places throughout his empire, with ths object of setting bishops and presbyters free from the necessity of attending to the music, and so enabling them to execute their offices
with the greater Roman morlel (" A school of a sum to have exlsted ln Gregory the Gre twelve of the ch tortured to mak faith, and were $m$ the sirenueus resi Rer. Lit. I. xxv ,
The course of is phrase, "puerl in ascris Instituebant by "in communi Schod. ad litu. Lee Charlemagne adds, (capit. i. 72),
Persons who at were members of coming to Reme Schela Cantorum capax in otficie ca The same writer Serglus II., Greg Paul I.
In the time of the house of the $s$ merly to be calie term may perhaps served as a receptac whe fell to the care of pope Sergius Ii. the house of the S iato a state of dila age ("prie nimla posita atque contrac it to a better condit ap. Labbe, vil. 1796
The intention was should abserb all g schola reperti fuer tolluntur iode et mit (rubric in Silaburg riii. xi. ordo 9). Mi of Gregory the Grea suhbleacoas and other Ecol. Rit. IV. v. 15 not explicitly say so
An imperial consti is indirectly a witness by the Schola Caator for the reverent exe divias service; and $i$ seoior brethren of une appointed "to be in $t$ torum at the prescr $R$ form. Eecl. de Reg ap. Melchier Goldastu iii. p. 217).

The Schola Cantorun have firnished the cho for example, not at regionarii did it) nor at only when the pepe offi qui dicuntur Schola taotummedo quande st ennsaerit " (Martene, 8). At ordination in t repeated the litany an barg pontifical, np. M

The praecentors of 3113 places officers of ynod with vass welloe of ConWhen the $y$ lax stomal plied him servictto his duty atensils of death, and ; had what r, Anuotat. $\left[\begin{array}{cc}E_{n} & V_{0}\end{array}\right]$
ne, in early ol for the chant and 0 sing the of the cit aed by in ion is the erius, prior The origin ught to be uccessor of Sometimes Rer, Lit. I. the Great, 1, the creaited to this g himself. e schoolod a comence for it. brogate the : degree at ad deacoas nely, as it Conc. Rom. irom Rome es, so that mention of Arehiepisc. s school of says their instruct predecessor ares for the France to a have been veir church Pipin, the the asme thus estabns scholae ral achoold t. of Metz distiaction. e find this proportion of Metz, so the other goe himself scheols ia re, with the byters free the music, their offices

## sCHOLA CANTORUM

with the greater acemliness and dignity after the Roman motel (" sicut paallit Romnna ecclesin "). A school of asomewhat almilar character ajpenre to have exlsted In Africa $t$ wo hundred years before Gregory the Great. In the Arian jersecutions, twelve of the children of such $n$ sehool were tortured to make them renounce the ortherlox faith, and were much thought of at Carthage fir, Rer. Lit. J. xxv. 210 ). The course of
phrase, "puerl in cruction is deseribed in the asacris instituebnutur" ty "in cominuni viv, nand the life of the house Sehol. ad litt. Eeonis $/ V$.). To the lastructlon Charlemagne adds, "compu'am, grammaticam" (capit. i. 72),
Persons who afterwards rose to distlnction were members of the school. Sergius I., on coming to Rome as a youth, was put into the Schola Cantorum - "quia studiosus erat et eapax In officio cantilenae" (Anastasius, Vit.). The same writer records a similar history of Sergius II., Gregory 1L., Stephen III., and Paul I.
In the time of Stephen VI. we find that the house of the Schola Cantorum "used formerly to be called Orphanotrophlum." This term may perhaps indicate that the house also served as a receptacle for the destitute children who fell to the care of the chureh. By the time of pope Sergins II. (A.D. 844) it nppenrs that the house of the Schola Cantorum had fallen into a sate of dilapl/ation from its excessive age ("prate nimla vetustate prene in ruinam posita atque contracta"). Pope Sergius restored it to a better condition than ever. (Sergii Vita, ap, Labbe, vii. 1796 d, ed. Par. 1671 .)
The intention was that the Schola Cnntorum should absorb all gifted boys-"In quacumque schola reperti fuerint bene psallentes puerl, tolluntur lade et mittuntur in Scholn Canterum" (rubric in Salzburg pontifical. ap. Narteae I. viii. xi. ordo 9). Nartene infers from a decree of Gregory the Great that the school included sublencoas and other inferior ministers (De Ant. Ecel. Rit. IV. v. I5). Gregory, however, does not explicitly say so (lib. ir. ep. 44).
An imperinl constitutior. of Lonis the Plous is iadirectly a witness to the influence exercised by the Schola Cantorum. It is giving directions for the revereat excention of the Psnlms in diviae service; and in order to secure this ead, seaior brethren of unexceptionable life nre to be appointed "to be in turos with the Schola Cantorum nt the prescribed time" (Ludovici Pii R form. Eccl. de Regula Clericorum, cap, xxiv. ap. Melphior Goldastus, ed. Frankf. I673, tom. iii. p. 217).

The Schola Cantorum at Rome appears not to have furnished the choir on nll great ocensions; for example, not at the Stations (when the regionarii did it) nor at the Laternn Church, but only when the pope officinted-"alii (suludinconi) qui dicuatur Schola Cantornm, qui cabtant tantummodo quando suminus Pontifex celehrare 80nsaevit" (Martene, de Antiq. Eccl. Rit. I. iii. 8). At ordination in the city of Rome, the schod. repeated the litnny and sang the Introit (Ssizbarg pentifical, np. Martene, J. viii. xi. ordo
The pracentors of the respenseries were in

## sCHOOLMASTER

1845
the Romarf church taken from the Scholn Cantorum. Thomasius quotes from n MS, untibhonary of the Vatican Library a atatement that the usige wis for the mister of the before, 0 point out to each individuad, the day aight oflice," responsory he was to sing in thie
[H. T. A.]
SCHIOLASTICA, Feb. 10 , virgin, sister of $S t$, Benedict ; commumornted at Construm Cassinum (Murt. Visuaril., Notker., V:ind.).
[C. H.]
RCHCLASTICUS.
(n) The title of a class of Romin lawers or alvoentes in the th and 5th ceaturies, nganst whose exactions nad estorthons from their clients provisloos nre enacted in the ."rlex Theodes. (Lib, viil. tit. 10; tom. II. p.
598, edit. 1665).
(b) There is a passnge in the writings of Gregory the Great in which the composition of the Roman ennon of the mass is attributed to ${ }_{5}^{n}$ certnin seholasticus (Epist. ad Johun. Episc. Syracusanum, lib. ix. ep. xil. Iadict. 2). It is disputed whether the word as here used is the proper name of an otherwise unknown indivilunl, or whether it refers to a member of the body of professional men called "Scholasticl" (Bona, de Rebus Liturg. lib. il. cap. xi.).
(c) The Instructor of the younger members "f a monastery wns called "Scholasticus," or "Caput scholae." The position and duties of this otfice are described by Thomassimus ( Vetus ct Nova Eccles. Disciplina, edit. 1706, vol. i. p. 865).
[F. E. W.]

## SCHOOLMASTER (Magister Scholac, Schol-

 asticus, Caput Scholae, Capischolus (In France sometimes Capiscolus). Very few Christinns during the first four centuries, appenred to have belonged to the profession of the "grammatici" or the "rhetores," as tenchers of the traditional pagan learning. of this, the comparative rarity of Christinn monumental inscidptions which distinguish the name recorded as that of a "graminnticus" is significant evidence. Psssionel [Inscrizioni antiche (Lucen, 1763), p. 115] gives ons of these rare excepthons; and Martianns, a preshyter of the sect of the Novatians, is mentioned by Socrates (II. E. daughters of the emperor Valens. But, in general, the necessity under which those who adopted this profession found themselves of expounding the pngin mythology and observing the pagan festivals, seems to have deterred the Christinn tencher from entering upon such a career [see Sсноогs, II.].
The appointed tencher of a school, from the 5th century onwards, whether monastic or episcopal, was genernlly known as the "schelasticus," or, in France, as the "capischolus," or "capiscolus." In the cathedral schools he way nlwnys selected from the body of the canons, (among whom he was known as "Cnput Scholae"; or "Magister Scholne"), and was generally one of the senior members, and one whose chaticter sod life were especially approved (Keuffel, Hist. Scholurum, pp. 248-249). The "Magister Scholae" is mentioned among seven officials at the chnrch of St. Martin of Tours, known as the "hebdomadarii," who, in turn, once a week,

6 C 2

## SCHOOLS

were culled unen to celehtite "majorem miasan" (Bartene, de dnt, biec. Nitdut, 1. 1:0)).
[J. D. M.]
RCHOOLA, F,incation among Christian comimunities during the first elght centuries anccesaively нммumea funr very distinct plaseat. First, an limited tuinstructinn in the apudal teneta of the Chriatian fiath, and allugether dlasominted from vecular eduration ; weobdly, as combinud with pagan culture, and siming at a partial reconciliation of the trailtions of that cuiture with its own ; thirdly, as altugether abnudoning any such attempt, and restricting itself to religinns doctrhe, mul to the aepuirementa directly subenvient to the jurposan of the elerical or the nobastie life; forrtaly, as resuming in some mensure the carlier and more bheral conception, and mmildsting an activity productive of important alter-results.

I Oi the Christlau bluhop of the primitive Church it was recpuinul, nut only that he should himself be "apit to teneh," but also that he should proxile for thu ajiritual instruction of his flock. Fior this purpoose he was wont to oulect, alter the cuntuin of jagan philosophere, those among lus distiples whe by sujerior ace quircmunts and the punsension of the faculty of teaching neemed specinlly quallifed for the work. The method of instruction was entechetical, sud a goud spuchmen of its character and range will be found lin the Karnxharis \$wrisopévov, or lectures to catechumuns, delivered in A.D. $3+8$ by Cyril, afturwards blshop of Jerusslem, when still obily a prosblster (Migne, l'atr. Series irneca, xxxiii. 3iis). The subjects of his discourses, such as the Satond Cuming of Christ, the Holy Sphit, the linwrnution, Divine Providence, \&e., shew that they were dasigned for those who hal passed beyond the elementary stage of dactrinal knowludge. Augustiue, in like manmer, at a ennawhat later perion, was accustomed to draw around him in his episcopal house tho most promining of the younger clorgy, nul inatruct thum in the Scriptures, thone who had been thus privileged being sjecially sought after to till the different ollices of the Church la Africa (Posuidius, Vita Aus. c. $\mathbf{x i}$.).

From this method of aystematic instruction by the bishop, the school as a distinct institution was a nitural development. Of their organisation and method of lustruction an acconnt will be found umber Catichumbis; and a full description of the most celebrated of their number in Alsexanoria, ('atrechemical School of. Urigen, when driven from Alexandria, foumled sush a school at Cnesarea in l'alestine ; it fell into decay, hut was restored by his friend Pamphilus, who bestowed on it a valuable litrary (Eiseabius, II. EA, vii. 27 and 30). Other examples are jerhais to be recognised in a school establiahed at Jerualem by Clemens Alexnndrinus, about the year 209, over which Cyril, above mentioned, subsequently presided; in that which Hhomion (the last teacher of the achool at Alexandrin ${ }^{\text {a }}$ ) founded in the reign of

- That the catechetical whool of Alexandria had ceased to extat whth the close of the fifih century appears, as Gueriks pointa out, to be a necessary infereace from Cansodorus, Praef. ad de Ithal. Din, Lill, Migne, Patr. 1xx. 687.

Theodoniua the Great at Sida la lamphylia (Guerike, Schol. Alex. 1. 118); in that which it has hean auphoaed Irenaeus founded at lagilunum (Langemark, //ist. Cutech. 1. 108) | ami in that which Tertullian (de litptiamo, c. 15) appeara to imply existed at Carthago in the ild century.

Of wueh iustitution the one at Alexandra may bat accepteri as the type, anil from that lime tinguishe ceutre Christinn education mainly derived ita insjiration during the first threm centuries. In Alexandria itnelf, however, the Instruction som ailvanced beyond the purely dogmatie charneter; the daugern with which the faith was menaced by Jewish and jasaa opponents, and by the heresica of the Gunstise almont necessarily impoaing on the Cibristian teacher the obligation of assuming a wider range both of culture and teaching.

With respect to the foregoing kind of justruc. tion, it is important to observe genurally that it forms a characteristio feature of early chris. tianity, the education of youth being confided to the ministers of religion. Among pagan consmunitien, whether Greek or Roman, the functions of the priestly otlice were limited to the aupurintendence of religious ceremonial or the interpretation of aigns aud oracles; of any instruction of the people in the traditious of their faith we find no trace.

1i. The views expressed by the earlier teachers of the Church with reapect to the abstract valte of pagan learning are somewhat vague and uitea coullicting in character. It is obvious, however, that the general conditions under which Chris* tianity existed at this period were such as to reuder any attempt at founding separate scheols of genernl iustruction unadrisable if nut impoasible. Those parents, therefore, among the Christiau community, who could alford the expeuse, eent their suns to the gymnavium, under the care of a predagogus, to share with jagan youth the erdinary instruction of the time. This fact is one which must not be lost sight of in any eudeavour to estimate the intiueuces under which the teaching of the earlier Fathers was conceived.

In the first century, inturconrse with Greece had already somewhat extended the narrow limits of tioman education both in ltaly and ia Gaul (Horace, Sit . I. vi. 71 ; Epp. 11. ii. 41), and the elementary acquirements of reading, writing, and arithmetic, were followed by a certain ninount of iustruction in the Greek fanguage and literature. Quintilian (1. i. 12), indeed, advises that such instruction should procele the stuly of the Latin tongue, juasmuch as a command of the latter could be acguired without any formal taching whatever; and we learn from Thitus (de Claris Orat. c. 29) that, probably with the same view, it was eustomary for the children of the wealthy to have a Greek nurse.

In the days of the empire sehools were of two kinds-an elementary and a higher grade. At the elementary school (that of the "gramana* tista," "magister," or " litterntor," styled by Tertullian (de Pallio, c. 5) "litterarun: primus informator") the scholars were tangit to read intelligently, and with correct acceutination the poete and orators (Quint. I. i. 24 ; 1. viii. I), and also nequired a certain knowledge of
grammar (ib, hatruction wa "grammaticum plained difficult and prensi, $n$ ("quacationes ata elarret," transiated pinss then back syain of the rhetur th tions (chletly li of standari ant) whools being al reference to the (Tactum, dec Clor Rhet. e. 1 ; Pliny and 24). The Homer and Ver Horace, Menand of Publius Syr Cicero, amd Ca Thucydides, Cate scheme of study probable that th his own discretio
Such was the prevailed throug the empire dur Liberally aided a cessive enactment Yespanian, Valet dosins, it was far essential a conil public life to adm tians of those da tianity by the s produced any suld The actiools of the not enly continue traditions of edue where the two s other for philosop lins represented gathered many of the time. Diodor zen, ${ }^{\text {e St. Basil, }}$ an the same school, s same bench (Baro The suthor of the that he and Basil while avoiling th Seriea Graeca, xxu their studies inet music, geometry, II
The system of in seems to have form instruction throug thongh less fnmous the emperor Hadria naeam. Here, in Marcus Aurelius, with great success
b it is important to period the term "gra much more than a te seuse, being really eq ketres See Gräfenhan im Alterthum. Iv. 52, 6 the lireat, p. 72.
c See his proem de $\bar{T}$ college career at Athene

Pamphylia nat which it d at Lugdu• 108); and in is:no, c. $3 x)$ go in the 3rd t Alexamiria rom that lis. ation mainly e first thry however, the 1 the purely with whim $h$ and pagan of the Gurntica de Cluristian a wider rauge nd of instrucserally that it early Chris. y confided to magan conthe fuactions to the super1 or the intere my hinstruction their faith we
arlier teachera abstract value ague and eftea ions, however, which Chris. re such ss to eparate schoels e if not impus. , among the Id allord the naasium, under re with pagau the time. This ost sight ef ia aluences uader Fathers was
se with Greece d the narrow in Jtaly and in 1pp. 11. ii. 41), its of rendiag, followed by a the Greek lallinn (I. i. 12) ruction should ugue, inasmuch ald be actuired atever ; and we cut. c. 29) that, was customary io have a Grek
ols were of tro ther grade. At the "gramina tor," styled by terarum: primus taught to redd eceutuation the 24 ; 1. viii. I) knowledge of
grammar (ib, 1. IV. 22). A higher ingree of inatruction was henpmitems at the achuminn of the "gramuantienn" "o mid "rhetur." The firmer ene plained dilficultica, expunniled the plutn of playn anil poema, and gave outhes of histuries (" $q$ uneationea explicet, histuriua expmanat, premnata einarret," is. I. ii. 14), whille the suhtara translated passogrea froun Greek into lattin nond then back again into Greenk. Unuler the guliance of the hetur they composeel thenwe nol declamations (ehiefly lifeleas and inechnuical imitentlona of tandird authore), the whole training of these shaula being nimnat excfusively concecived with ref rence to the refulirements of the forensic wrat or (Tacitua, de Charis Irrut, c. 35 ; Snetminan, te Chrris


 of Publius Nyruas the oratura, Dernothenees, Cleero, and Calua Gracehus; the historiana, Thurylides, Cato, nnd Sallust. Heyond this no
weheme of study has come lown to un, nuid it is ucheme of study has come lown to us, nuid it is
probatabe that the teacher selected his authors at hris own discretion.
Such was the character of the education that prevailed throughunt the more civilised parts of thas enllire during the first threes conturies. Liberally nided and endowed by the state in succesisve enactments of ITadrinn, Marcuas Aurelius,
Vespauian, Valentinian I., Giratian, anil Theodosils, it was far too geenerally difinsed and theo- too esesential a conditton of success in sucinal and public life toalmit of its rejection by the Cliristians of those daya. The recognition of Chriatianity by the state does not appear to have produred any surdiden change in these condtions. The sefools of the empire, as they were termed,
not enly continuel to exist, but mantanined their not only continued to exist, but mnintained their tralititinas of education unmoditied. At Athens,
where the two achools (one fir rhetoric, the other for philosophy) fuunded by Marcus Aurelius represented a kind of university, were gathered many of the most aspiring intellects of the times. Diodorus of Tarsus, Gregrory Nazinuzen, St. Basil, and the empererrer Julian at endled
the sume school, and perhaps sat together on the the sume achoon, and perhaps sat together on the
tame bench (Baronius, iii. 687 . Jasil, Ep. 146). same bench (Baronius, iii. 687 ; 1hasil, Ep. 146 ).
The author of the Greek Life of Grecory tells The author of the Greek Life of Gregory tells us
that hs and Basil culled the flower of rhetoric that hs and Basill culled the flower of rhetoric
while avididing the falsity of the art (Migue, Series Graeca, $\times \times x$ r. $250^{\circ}$ ). He also states that their studies ineluded grammar, philosophy, music, geometry, and astronomy.
The system of instruction pursued at Athens seems to have formed the model for the higher iastruction throughout the empire. A sinilar thangh less famous school at Rome, founded by
the emperor Hadrian, was knowa ns the athe the emperor Hadrian, was known ns the Athe-
naeum. Here, in the time of the emperor Marcuis Aurelius, Hadrian the sophist taught with great succeas, and after him, Agpasius.

[^137]SCHOOL.s
1847
(PHIllont. Tith we Sophist, 589,027 ) Milan, on
aceount of a like cilture, aceount of a like cilture, claimed the appellation of "Norrae Athynae," nul in the tlme of Theo doric the Great (A.1), 4.it-fi2, ) would appear to
 ganno enjoyed a like thong Iremuna and BerThe whonoyed a like though hefierior reputation. The whole of anuthern Gial was equally famena,
 celebrated. Those of arbome bing eapocclally of must atudents who aapired to diatincion either as grammarians or rheturiedinas. On the denth of the embent grammarian Eianathiua of Constmuthophe, in 362, one Clireatus whe sent for from Arrica to fill the vacant chair (Eusebina, Chron, al ann.).

The ollive of inat ructor in pagan achowls would oppear to have been proscribed by the fathers of the church on account of its intimate connexiun with the religiona belief an! practice of paganism: "(quacrendum autem ent," oays Tercullian, "etian de lull magistris et do caeteris professoribus littorarm, imo non dubitanlum alfines illus eane multimedne idnlolatrias " (de Itol. c. 10; Migue, Patool. b. 673-675). The pagan schowlmaster, he goes on tos say, was constantly umler the necessity of referring to the gols of the pagin mythology, if explaining their genealngies and prorugatives, and observing their festivals. At the frass of Filora, it was customary to alorn the sichoolroom with garlands ; the first payment of n new scholar was devoted to Minerva; the new year, the feasts of the Seven Hills and the summer selstice were all made occasions for the presentation of gifts from the acholar to the "ludi magister."
Whan, however, it came to a question of the lawfulness of attendace at these schoola on the part of the learner, even Tertullinn shrank from interdicting the advantages of ordinary education to Christian youth: "Quomodo repudiamuasnecularia studia, sine quibus divina esse aon possunt ? " (ib.). Ile necorilingly decides that the Christian scholar may frequent these schools unler the plea of necessity, and he enjoins him to take the gool and to reject the bad, "even ns one who knowingly receives poison from another who knowa it not, but refrains from drinking it." "Hence it was," observes Dr. Newman, "that in the early ages the church allowed her chilltren to attend the heathen schools for the aequisition of secular accomplishments, where, as no oue can doubt, evils existed, at least as great evils as can attend on mixed education now. The gravest fathars recommended for Christian youth the use of pagan masters; the most saiotly bishops and most authoritntive doctors hal been sent in their adolescence by Christian parents to pagan lecture halls " (Idea of a University, p. 9). ${ }^{\text {d }}$
Christian the first three centuries, therefore, the Christian pareot justified himself in sending his sons to pagan schools on the grouad of simple
necessity ; and while Christion necessity ; and while Christisn doctrine was
${ }^{d}$ Of the different channels through which the Chriatian teacher of his day acquired Instruction, Chrysostom is a good illustratien, having been educated in religlous philusophy by Andraguthis, in rhetoric by Libsinius, in Chriasophy by Andragathias, and finally inalructed in Christian doctrine by Mlietios, Modorus, and Kartering
(see Kihn, Aell. chriall. Schulen, p. 60).

## 1348

SCHOOLS
taught by Christian teachers, secular knowledge was aought in the ordiuary channels (Assemann, Biblioth. Orient. III, ii. 923). But in the meantime, the far more dithicult question of the desirability of studying, at any period of life, the productions of pagan geains and learuing, was debated with considerable ardour, and at the time that Christanity received the recognition of the state, remained still undecided. While a Cypriau insisted on the wide distinction bet ween Christian doctrine and pagan philosophy (ad Anton. Migne, iii. 782), a Celsus reproached his Christian antagonists with their hostility alike to learuing, wisdom, and thought (Origen, ado. Cels. bk. vi.). At Alexandria, on the other hand, the study of pagan authors was warmly defended. Clemems cites in its defence the words of Christ (Johu xv. 1-10), which imply that the vine must be trained and proned, aud the soil cultivated, aud argues, that as the physician who studies other arts is thereby better qualified for the profession of his own, so the Christian who familiarises himself with other modes of thought will be all the better able to distinguish the alloy of error from the fiue gold of truth (Strom. i. 9 ; Migne, Series Graeca, viii. 739). Theae views, says Dr. Newman, were ailvocated iu the enrly clurch, "not with the notiou that the cultivation which literature gives was any substantial improvement of our moral nature, lat as thereby openiny the mind and renderiny it susceptible of an appeal; not as if the heathen literature itself had any direct convexion with the matter of Christianity, but because it eoutained in it the scattered frngments of those original traditions which might be made the means of introducing a student to the Christian system, being the ore in which the true metal was found " (Ariuns, p. 88).

It appears to be beyond doubt that, notwithatanding isolated protests, the edveation of the clergy throughout the fourth century, and eveu after that time, continued to be of this more likeral character. Besides the conspicuous instances already noted, we find Jerome, iu a remarkable letter to the monk Rusticus, speaking of the education of the latter as having been commeuced in Gaul and completed at Rome, "so that the diguity of the Roman discourse might attemper the copiousness aud elegance of the Gallic" (Migne, xxii. 935). Of Jerome himelf it is to be noied that he received instruction at Rome from Douatus the grammarian (ib. xxiii. 472). Lactantius ( $\dagger$ aft. 317), Arnobius ( $\dagger$ circ. 300), Ambrose ( $\dagger$ 397), Augustiue ( $\dagger$ 430), Hilary of Poitiers ( $\dagger 367$ ), educated at his native city, Hilary of Arles ( $\dagger$ 449), Sidouius Apollinuris ( $\dagger 489$ ), Salvian ( $\dagger 495$ ), are all examples of nucient writers and ecclesiastica who, while atrenuous defeadera of Christian doctrine, had received their intellectual traiuing in sehocls which followed the tratitions of pagan culture.
In the meantime the growing importance attached by the enurch to the whole question of education, is attested by the language of its most eminent teachers. "Parents," aays Chryaostom, "will lnquire carefully when they hire a herdsman, as to his fitness for the work, but will take little trouble when engaging a tutor for their childres, although there is no function of yreater importance than this" (Hom. in Malt. ed. BB. vii. 605). Elsewhere (ib. xi. 159), he
says that a good education is the best legacy that a parent can bequeath to a son.

This increased interest in the subject wns the natural result of the fact that the task of educating the young now began to be more and more coufided to the elergy. We find that Julian, when at Macellum, was iustructed in
 $\Gamma^{\rho} \alpha \phi \hat{\omega} \nu$ (Sozomen, v. 2); aud acerrding to Soerates (II.E. iv. 9) the two daughters of the emperor Valeus were iustructed by Martianus, a presbyter of the seet of the Novatians, in

The policy of Julian (A.D. 361-36') undoubtedly tended to precipitate the derisive struggle as well as to embitter all suhsequent diseussion of the question. He appears to have noted with displeasure the growing influence of the Chris. tian teacher, nad to have sought to convert the scruples of the church with respect to [rgan literature into a pretext for excluding her ministera from all share in secular education. The Christian, be asserted, if really couvinced that the deities whom the great writers of antiquity worshipped were unworthy of such adoration, could hardly be a fit expounder of the pagan literature. To expound Homer aud at the same time denounce what Homer held to be most sacred aud venerable, was malevolent and hase. He accordingly advised the Christian teachers to restrict themselves to the work of the catechists, or, as he expressed it, "to expounding Matthew and Luke in the churches of the Gatileans" (Ep. 42; ed. Heyler, p. 81). According to Socrates (II. E. iii. 12 ; Migne, Series Graeca, Ixvii. 412), he also euacted a lav excludiug Christians from the work of pullic instruction, and the motive he himself assigued for this enactment is especially deserving of note, namely, that by being thus preventel from acquiring diadectical skill they might be rendered incompetent to contend in argument with their pagan antagouists.
The short reiga of Julian was succeeded by that of Valentinian I. (A.D. 364-367), who proclaimed general religious toleration, tud that of Gratiau (A.D. 367-383), whe was the avowed defender of Christianity. The furmer, in ths year 364, rescinded the prohibitory law of Julian (Cod. Theod. ed. Haenel, p. 1322); while the latter, aided hy Ausonius, whe was of Christian faith, and had taught both as a grammarias and a rhetorician at Bordeaux, reurganisell the schools of the empire, and, as far as it lay in his power, suatained and invigorated the traditions of pagan education (ib, vi. tit. 13; llaenel, p. 545 ; see also pp. 1321, 1322).

A certain dislike and suspicion of the dialectic art is discernible from a very early periol in the church. Irenaeus, alluding probnhly to the Basilidians, complaius of those who oppese the faith with an Aristotelian word-chepling (minutiloruium), nnd excess of refinenent ia argument (adv. Haer. ii. , xviii. 5). Tertulliaa styles Aristotle "miser" on account of his invention of the traditional logic (de Praserip. c. 7). Athauasius, in his treatise on the Nicene

- "Inter quae prst tliud triclemens quod docere vetuit magiatros, rhetoricos, et grammaticos Christianes, at transis-ent ad numinum cultum' (Ammlan. Marcellinus XXIV. Iv. 20).
decrees, spe certain opit nature, not way of exe ekeráras, an wrote with (Migne, Ser Ensebius spe Christ and a figure of the their heresy the "campun dialectorum,' with the plai (ado. Helvid. seats Aetius, on the cnteg Migne, Series v. 10, and So Gregories," sa
"Basil, Amb voice against and the sum expressel by (Epiphanius, 'the bishop o the seventh ce tuensis deelari Aatioch estim knowledge of refinements of Migue, S. G. x
In the East Greek and the disquisition, th have held its the Latin race practised as a reeommends th means of defeati their own weal Seriptures them iii. 16). Euseb year 441, had, rhetoric in the self of his know of Entyches.
Among the e marking the tra Christian theory Basil, who, in (c. 2), distinetly all uni actions ${ }^{8 s}$ preparatory t iaculeates a cert best writers of an preeepts of excell citing as a precerl was learned in all (ce. 3 and 4 ; Act
The language o on the other hand iastruction of against the rendi eajoin the Christ

[^138]
## SCHOOLS

 30n.subject was the t the tnsk of to be more and We find that 3 instructed ia ais $\tau \dot{\omega} \nu \dot{a} \gamma i \omega \nu$ 1 necording to lughters of the oy Martinnes, a Novatiaus, iu
i') undoubtedly ve struggle as at discussion of we noted witb e of the Chris. to convert the spect to phgan excluding her alar education. ally convinced eat writers of prthy of such t expounder of nd Homer aud Homer held to vas malevoleut d the Christian to the wort of ressed it, "to n the churches Heyler, p. 81). ii. 12 ; Migne, enacted a law rk of public inimself assigned $y$ deserving of preventel from ;ht be rendered lent with their
s succeeded by -367), who protion, and that was the avowed former, in ths ibitory law of p. 1322); while o was of Chriss a grammarian reorganised the as it lay in his I the traditions Hacuel, p. $\overline{5}+\bar{j}$;
of the dialectic early period is probably to the the oppose the word-chepping refinement in 5). Tertulliau secount of his c (de Praescrip. on the Nicens

## nod docere vetuit

 4 Christianw, of mian. Marcellinusdecrees, spenks of Theognostus as advancing nature, not as his deliberate conviction, bat by way of exerciae in argument-ws iv qupvacla dfecdaras, and implies that Origen sometimes wrote with a like design, $\dot{\Delta} \boldsymbol{s} \boldsymbol{\delta} \eta \tau \bar{\omega} \nu \kappa a l \gamma \nu \mu \nu \alpha ́ \zeta \omega \nu$ (Nigae, Scries Graoca, xxv. 181 and 183). Eusebius speaks of those who "are ignornnt of Christ and adulterate the faith, seeking for that figure of the syllogism which will best support the "campum rhetorici eloquii " the " contrasts dialectorum"" "thetorici eloquis, the "tendiculae with the plain and simple language of Scriptare (adv. Ifelvid. Migne, xxiii. 185). Socrates represents Actius, the Arinn, as relying iv argument on the categories of Ariatotle (II, E. ii. 25 ; Migne, Series Graeca, Ix vii. 297 ; see also $H$. $E$.' v. 10, and Sozomen, H. E. vii. 12). "The two
Gregories," saya Dr. Newman (Arians, "Bregories," says Dr. Newman (Arians, p. 30), voice against the dialectics of their oppodents : and the sum of their declarations is briefly expressed by a writer of the 4 th century (Epiphanius, Haer. Ixix. 69), who calls A ristotle 'the bishop of the Arians.'" Even so late as the serenth century we fild Theodorus Rhaituensis declaring that his opponent Severus of Antioch estimated a theologian necording to his knowledge of the catcgories, nod "of the other refinements of pagan philosophy" (de Incurn. Migne, S. G. xci. 1504).

Ia the East, owing to the tendency of the Greek aud the Oriental mind towards subtle disquisition, this dialectical culture nppears to have held its ground much longer than anmong the Latio races. Socratea the historian, who practised as an advocate in Constantinople, recommends the cultivation of the art as a their own weapons, especially, he adds, as the Scrjptures themselves do not teach logic (II. E. iii. 16). Eusebias, bishop of Doryleum in the year 441 , had, according to Evagrius. taught rhetorie in the public schools, and availed himself of his knowledge of the art in the refutation-
of Eatyches. of Eatyches.
Among the earlicat nuthoritative atterances marking the tranaition from the pagan to the Christian theory of education is that of St. Basil, who, in his trentise $\pi \rho \delta \delta_{s}$ roìs Néous (c. 2), distinctly adopts the monnstic axiom that all on: netions in this life are to be conceived as preparatory to the next. He nevertheleas inculentes a certain degree of attention to the best writers of antiquity as sources from whence precepts of excelleat morality may be gathered ; eiting as a precerlent the example of Moses, who Wss learned in all the learning of the Egyptians (cc. 3 and 4 ; Acts vii. 22).

The langunge of the Apostolical Constitutions, os the other hand, which were designed for the instrnction of catechumens, is anthoritative against the reading of pagan authors? They eajoin the Christian disciple to "refrain from

[^139]
## SUHOOLS

1849
all the rritings of the heathen" (Apost. Const. i. 6 ; Coteleriug, Pat. Apost. i. 2U6). [l'Ro-
inuted Books.] MuTED Воокs.]

The influence of Ambrose (bishop of Milan, A.D. $374-397$ ) on the literary spirit of his age was comparatively slight, but his writinga Lufficiently attest his familiarity with the beat Latin writers of antiquity.
With Jeroms the case is altogether different, nnd the eflect of his views on the subsequent history of Chriatian culture probably exceeds that of any other father, Augustive not excepted. At Rome the pupil of Donntus the grammarian and of Victorinus the African rhetorician, a scholar at the imperial school at Treves, an attendant on the lectures of Apollinaris (the eminent bishop of Lnodicea) at Antioch-his early training and associatious must have strongly inclined him to regard with favour the literature of payan autiquity. His original sentiments are, indeed, clearly attested by his own writings; and during his ascetic retirement in Syria he was often wont to relieve the tediam of his vigils by the perugal of Plautus and Cicero But the divine waruing, communicated as he believed, in a dream, recalled him to a sense of his error, and determined him to abaudon such studies and to restrict himself to the ancred authors (Ep. ad Eustoch. Nigne, xxii, 416). So far, however, as we are able to gather his more mature sentiments on this queation, Jerome would appear to have held that of education pagan literature wns a necessury part purauit by those who its continued and ardent or clerical those who had embraced the mennstic or clerical life was inconsistent with their severity. He coudemns, for example, with neglecting those ecclesiastics of his day, who, while neglecting the Prophets and the Guspels, indulged in comedies and amatory poetry, "et il quod in pueris necessitatis est, crimen in se facere voluptatis" (ad Damasum, ib. xxii. 76). It is obvious from this passage that Jerome held that in youth the reading of authors like Terence und Vergil was a necessity, a concession which may fairly be interpreted as implying that it was atill the practice of Christians to send their sons to schools of the kind alrendy deseribed. Even after his adoption of the monastic life at Bethlehem (A.D. 386), we find him inatituting, in connexion with the monastery, a school for boys, whom he himself inatructed in grammar, in the classical authors (eapecially Vergil), and even in the Latin poets (Ebert, Gesch. d. christlichlat. Lit. p. 182). As regardy his own early education, he himself tells us (ad Domnionem, Migne, xxii. 237) that he had stalied the Commentaries of Alexander of Aphrodisias on Aristotle and the Introduction of Porphyry; while in his Apologia adversus Rufinum (i. 16; ib. $x \times 1 i i .472$ ) he assumes that his former friend had read, when a boy, the Commentaries of Asper on Vergil and Sallust, those of Valcatius on the dialions of Cicero, those of Victorinus on the dialogues of the same writer and on Teranes, those of Donitus on Vergil, and those of other Pommentators on Plautus, Lucretius, Horace, Persius, and Lucan. As this obviousily implies

[^140]the study of the authors themselves, it is evident that at the close of the 4 th ceutury a great proportiou of the classical writers were still read with considerable care.

In his letter (eirc. A.D. 397) to Magnas (a Roman rhetorician who, at the instigation of Ruflinus, had ventured to ask Jerome why he so often iutroluced allusions to profime literature in his writings), we are presented with what may be termed the stock arguments whereby such culture on the part of the Christian clergy has been defended ever since his time. He alleges that even Moses and the prophets borrow somewhat from the "books of the Gentiles." He quotes the opening verses of the first chapter of Proverbs, Titus, i. 12, and the other Pauline quotatious from Aratus and Menander as further examples. Then he brings forward the jastification atlorded by Cyprian, Origen, Eusebius, Apolliuaris-" lege eos, et invenies nos comparatione eorum imperitissimes;" he refers to Josephus and Philo, and, finally, cites the precedents set by Quadratus, Justin Martyr, Dionysius, Tatian, Irenaeus, Clemens, Origen, ${ }^{\text {, }}$ Basil, Gregory Naziazzen, Amphilochius, \&e. "qui ommes in tantum philosophorum doctrinis atque sententiis suos resarciunt libros, ut nescias quid in illis primum admirari debeas, eruditionem saeculi, an scientiam Seripturarum." la the Latin Church he brings forward the examples of Tertullian Minucius Felix, Arnobius, Hilary, and Juvencus, and finally forestalls the possible objection that such learning was only reserted to in eontroversies with pagan antagonists, by observing that it is apparent in aearly all the writinys of those whom he has vamed (ad Mrequain, Migne, xxii. 426-430).

It is questiouable, however, whether, with advancing age, Jerome's views dill not assume a third and yet more austere phase. We find him, for example, recording with manifest exultatios the neglect into which the philosophy of paganism, Plato and Aristotle, was alrealy falling (Migne, xxyi. 487), while in his Commentary ou the Epistle to the Ephesinns (vi. 4) he unsparingly rebukes those bishops and presbyters who, instead of instructing their sons in the faith, make them study pagan anthors, read comedies, and sing coarse songs, and this, too, at the cost of the Christian Church, the offerings of the devout poor thus finding their way into the hanls of the grammarian or rhetoriciau to be lavished on profane and even immoral indulgences (Migne, xxvi. 666).

The views of Augustine much resembled those of Jerome, but his literary sympathies were less ardent. He altogether condemned the lighter literaturo of antiquity, and in his Confessions (i. 17) he refers with penitential contrition to the pleasure which, in his youthful days, he had taken in the study of the Latin poets. The slight evilence of a certain care for letters, such as his anxiety for the formation of a library (Ep. 231, Migne, xxxiii. 1026), aud the solieitude which he is said by Possilius (lita, c. 31) to have shewn for its preservation after his death
a If the date assigned to this letter by the Benedictine editors be correct, this mention of Origen, after the dispute with Ruffinus with rearect to the orthodany of the Alexandrine teacher, is somewhat remarkable. (See

do not certainly prove anything with respect te classical authors. On the other hand, it is undeuiable that the sanction of Augustine wss given in very explicit terms to the sturly of rhetoric and to that of the graver writers of antiquity; and two passages in his "roctrina Christiamb became " leci classici" in later ages whenever it was sought to defend the study of [ragan literature in the Cburch. ${ }^{4}$ Of these, the first enforces the precept that the writings of the philosop,iers of paganism, wherever they are found enforcing what is in agreement with the faith, may safely and advantageously be adap,ted to the Christian use, just as the lsraclites, when they went forth from Egypt, thuagh they left behind them the idols and superstitions of their masters, took with them the gold ant the raiment (ii. 40; Migne, xxxiv. 63). The second passage (iv. 2) points out the value of a knowledge of rhetoric to the Christian preacher.
III. The course of events after the denth of Augustine, when Gaul, Italy and Africa alike became the prey of the barbarian, involved the overthrow of the imperial schools. From this time, at least in the two first-named countries, the profession of the grammarian and the rhetorician, as that of a distinct class, appears to have gradually died out, while the culture which they represented survived only in a fow rare and isolated instauces among Christian writers and scholars, who, like Claudius Marius Vietor, Sedulius, Pomerius of Lyons, Prosper, Claudins Mamertus, and Avitus of Vienne, sought to give to their discourses a certain rhetorical embellishment, or still cultivated the art of origisal composition. Whatever of education contimued to exist among the laity rarely comprised anything more than reading, writing, and ordiary computation. The work of imparting this elemeutary instruction was carried on chicfly in the episcopal or cathedral schools which bishopls, by virtue of their office, were required to iastitute in the chief city of their respective dioceses, in order that youths might be educated for the priestly otlice and the laity receive a reitain grounding in the knowledge of the frith. The considerable political power which, at the commencement of the 6th ceutury, the episerpal order still retained in Southern Gaul enabled them effectually to protect these institutions. In the year 529 , at the coumil of Vuson, we have evideace that it was sought to raise the standard of education among the clergy by requiring that priests in charge of parishes, according to the eustom of ltaly, should receive "readers" into their houses nud elucite them there (Sirmond, i. 226). It uppears to be s legitimate inference from the furegoing cano that, prior to the Lombaril invasion, the elucation of the clergy in ltaly was carried on in a regular and systematic manner, and that an endeavour was made to introduce a corresponding system into Gaul.

The conquest of Africa by the Vandals (a.D. 429) does not appear to have been atteuded by

[^141]results equall Catholie jarty their Arian all to learning, a reputation as o pire. Salvian for philosophy liberal arts ( $d$ 161). It is u Martianus Cap de Nuptiis Phil Artibus Liberal before or after t the author's til tensive popalar This fact is alon manence of a tion; for the $t$ character, was Chureh as a d (J. B.) Hist. of 23-26). Felici teacher of gra quented both by those of Roman e Hylan.). Draco mena ability in 48t-496); and th is said by his $b$ cansed her son te of Homer, toget Monander. Attel Fulgentius was i sud pursued th advnatages of hol at one of the gra "imn:o edoctus, a ditur auditorio"

With the alva study of pagan li pagan education he seribed in Latin Cl lament of Gregory litterarum ") may vativa as regards $h$ traditions of educat at the same time, sustained with som youth (probably of Arles had iustitute Were in existeuce (A.D. 613-628), and which excited the e learn, for instance, that Sigebert, kiag being anxious on initate the good ins in Frauce," "set u instructed in literat by bishop Felix, wh proviled him with the nanaer of that 18; Heary of Huut Sovile, Script. 332). to be uoted, is also to of s ligher culture is
After the time of there is to be discer \& growing dispesitio distrust on all secul encourage speculatio in heterodoxy, but
h respect to I, it is unqustine was he study of $r$ writers of ~.octrina 1 later ages he study of of these, the writings of ver they ars ent with the y be adapted relites, when gh they leit uns of their Id and the The second of a knuweacher. the doath of Africa alike nvolved the From this ad countries, (1) and the ss, appears to ulture which few rare and writers and rius Victor, ser, Claudius ught to give al embellishof original on continued mprised anyand ordinary parting this on chiefly in hices bishol's, red to institive diuceses, cated for the we a certaia e faith. The , at the comthe episecpal Taul enabled institutions. of Vaison, we to raise the clergy by reishes, aceordcould receive educate them vears to be s egoing camon m, the educacarried on is , and that 8 a correspouding

Yandals (A.D. attended. by
innorina, de Inet 1), and Rulanus era, ell. Colvener ae. wibhout any in the middle

## SGHOOLS

results equally unfavourable to letters. The Catholic party sullered cruel persocutions, but their Arian antagonists were avowedly friondly to learning, aud Carthage still preserved her reputation as one of the ehiof sebools of the empire. Salvian speaks of the eity as famed both for philosophy and the cultivation of all the liberal arts (de Gub, Dei, bk. vii., Migne, liii. 161). It is uneertain whether the treatise of Martiaaus Capella, a rhetorician of Carthage, de Nuptiis Philologite et DIfrourii, et de Soptem Artious Liberalibus, Libri Novem, was composed before or after the Vaudal iavasion, but loag sfter the author's time it coutinued to enjoy an exteosive popularity as a manual of instruction. This faet is alone siguificant evidence of the permauence of a certain pagan element in educatha for the treatise, owing to its speculative character, was always regarded by the Latin
Church as a daogerous book (sce Mullinger (J. B.) Hist. of the Unieersity of Cam'iniduger 23-26). Felicianus appears as an eminent teacher of grammar, whose school was frequented both by the sons of the Vandals and those of Roman extraction (Dracontius, Pruef. ad Hyhan.). Dracoutius himself was a poet of no mean ability in the reign of Gundamumil (A.D. 484-496); and the Christian mother of Fulgentiua is said by his biographer, Ferreolus, to hare caused her son to commit to memory the whole of Homer, together with large portions of Menander. After this early training in Greek, Fulgeutius was initiated iuto Latin literature, sad pursuad the study with the combined advantages of home instruction and attendance at one of the grammar schools of Carthage"domo edoctus, artis etiam grammaticae traditur auditorio" (Migue, lxv. 119).

With the advance of the 6th century, the study of pagan literatura and the traditious of pagau education had beeome yet further circumlament of Gregory of Tours (" periit studium litterarum ") may be accepted with little reservation as regards his own cequatry. The monastic triditions of education alone survived, although, st the same time, it is evident that they were sustained with some vigour, and that schools for youth (probably of the kiud that Caesarius of Arles had instituted and promoted in Aquitaine) were iu cxistence in the time of Clotaire II. (4.D. 613-628), and of Dagubert (A.D. 628-638), which excited tho emulation of other lands. We learn, for iustance, on the authority of Bede, that Sigebert, kiug of the East Angles (4.D. 635 ), initate theious on his return from exile "to is Fravee," "get up a sehool which he had eeen instracted in liter up a school for youth to he by bishop Felix, who came from Kent, and who provited him with masters and teachers after the mimaer of that country " (Baeda, E. HI. iii. 18; Ilenry of Huntingdon, Hist. Anjl. bk. iii. ; Savile, Script. 332). Evidence again, hereafter to be ootel, is also to be met with of the survival of s higher culture in Italy, Africa, and Spain. After the time of the Origenistic controversy, there is to be discerned in the Western Chureh distrust growing disposition not only to look with distrust on all secular learning as tendiag to incourage speceulations which too often ended in heterodoxy, but also to adopt a theory of

SCHOOLS
1851
Scriptural interpretation which involved a disparaging estimate of the collateral sid which tiun learuing might supply. In the Institnthe cones and Collationes of the celebrated Cassian, the combiation of these vicus is clearly to be theory, and Cassisn adoyted the Alexandrine tical meaning taught that beyond the grammaa succession of the Scripturos there lay hidden gical, allegorical, der meanings, the tropolom vealed themselves only to the sanctified repurified intellect (Inst. v. 24 ; Cull ind and The importance of his adoption of these views lay in the fact that he was also the anthor of a new rule of moastic life and education in the West, and that consequently those communities which sccepted this rule (and they mponas to have included the majority of the monasteries in Ganl in the 5th and 6th centuries) nannot but be looked upon as dominated by a narrow and illiberal conception of learning. For a time, indeed, under the influence of a gentine enthusiasm, they rose superior to their traditions. The monastery of St. Victor at Marseilles, founded by Cassian himself, enjoved a high reputation as a school of elucation. That of St. Honorat, on one of the Lerius group of islands, was yet more celebrated, and the "Studium Insulanum," under Vincentius, was famous as a centre of semi-l'elagian doctrine in the 5th century. Eucherius, Salop of Lyons about A.D. 449, when writing to Salonius, speaks of the latter ns having received Salvietion in this school from Hilary of Arlea, gions know Vincentius, in all branches of reli1. 773).

But the severe manual labour imposed by the rule of Cassian (de Cocmob. Inst. ii. 3) alone almost precluded any sustajued attention to letters; and tha study of the saered text, the acquirement of the arts of writing and singing, together with such a knowledge of the Computus (see Calendar) as would enable the leariner to calculate the return of the festivals and fasts, were probably the limits, but rarely exceeded, of monastie education under this rule. At the same time, however, it is to be noted that the importance attached by Cassian to the conatant study of the Scriptures, rendered a certain amount of education obligatory, where it had before been discretionary (Coll. xiv. 10; Migne, xlix. 972), and it may probably be safely assumed that wherever after Cassian's time mention oceurs of any considerable monastery in the West, there existed in connexion with such monastery a school which imparted at least such an amount of elementary lustruction as above described.
The provisions thus liad down were yet more distinctly enforced in the rule of Cacssrius of Arles, who, in addition to his efforts above noted, for the spread of education among the clergy, required that both in the monasteries and in the convents of his diocese, certain hours of study should be strietly observed. In the monasteries this time was from the hour of rising until nine o'clock (Regula ad Monethos, reg. 14; Migae, Patr. Ixvii. 1100). In the conveuts for women it was for two hours, from six to eight o'clock in the morning (Regula ad Virgines, reg. 14 ; ib. Ixvii. 1110).
But while such were the tendencies of education in the West, we find a far more liberal con-

## 1852

## SCHOOLS

ception maintaining its ground in many of the churches in the East. In marked contrast to the sehool of Alexandria, that of Antiuch acquired, in the 4th century, scarcely less distinction as a centre of widely litferent teaching. The teachers of the sehool of Antioch were distinguished by the hinh ralue which they set upon pelpen literature, and had their views with respect to Christian education gainel the ascendaney, it is no exaggeration to say that the history of the Church, and consequently of Europe at large, thronghuut the milldle ages would have been materially modified. That the profession of instructar in pagan learning did not necessarily involve a departure from orthodox belief is attested by the example of Malehion, a preshyter of the Chureh, and according to Eusebius (II. E. vii. 29), "head of the profession of the soptists in the schools of pagan learning at Autioch," but whe was also distinguished as a refuter of the heresies of Yaul of Samosata.

It is, however, with Lucian, presbyter and martyr ( $\dagger 311$ ), that the historical exegesis of Autioch, in conjuuction with a recognised school of instruction, is first to be traced with certainty. (Neander, Kirr/uenfesch. 1. iii. 8:25). Lueian, like Origen, was famed as a teacher, and alung with Dorotheus, educated a large circle of illustrious disciples (Niuephorus, viii. 31 ; Theoloret, II. $E$. i. 5 ). He was alse connected with the schouls at Caesprea and Edessa. When Meletius was driven int - evite by the Ariaus, his see was ably guided by "lavian ( $\dagger 40.3$ ), and buth of these bishops, according to Theodoret (E.II. iv. 29), were the lnot;uctors or advisers of Dioderus, from whom the high celebrity of the schwol of Antiod, which lasted from about A.D. 370-428, may be held to date. Diodorus, although described by Jerome as ignorant of secular learning (de liris llust. c. 119), was really a man of wide anl varied culture, and the instructor of botlo Chrysustom and Theortore of Mopsuestia. While distinguished as an opjonent of the Apollinarian heresy, he was also an able defender of the historical school of Scriptural interpretation, a feature which sufficiently accounts for the hostility of Jerome. With the deposition and condemnation of Nestorius (431) the reputation of the school at Antioch appears to have come to an end.

The doctrines taught at Antioch re-appeared, however, iu Mesopotamia, and especially at those celebrated centres of theolugical teaching, Edessa and Nisibis. The history of these twe schools is singularly intertwined and somewhat obscure. It has been supposed that Edessa was the original seat whence Antioch first derived its characteristic tradition, and it is beyond donbt that it was here that Lucian received instruction from Macarius (Socrates, H. E. ii. 9). Eusebius of Emesa was also iostructed here, not only in religious knowledge but also in pagan learning (ib.). It is uot unti! the 4 th century that Nisibis appears to have acquired distiuction by the teaching of Jacoh, its bishop, who was the instructor of Ephraem the Syrian. Ephraem was subsequently driven from Nisibis and touk refuge in Edessa, where the school which he founded "r re-established became distinguished for its judicions and scholarly principles of interpretation (Assemann, i. 38 ; Sucrates, 1I. E. iii. 6). After the year 431, Edessa became a centre of Nestorian doctrine, and the survival of these teneta
is attiibuted by Theodorus Lector to the activity of this school. Its suppression in the year 489 by the emperor Zeno, on this very account (Theoht. Lector, E. II. ii. 49 ; Assemaifn, i. +06i) failed to bring about the extinetion of the sect, for its teachers, removing to Nisibis, maintained the ame traditions; and a schont, in which the Commentaries of Theodore of Mopsucstia were prescribed as sources of doctrine and all livergence from his teaching was forbilion onder the pain of anathema (ib. iii. 84), continuel to exist until the middle ages. Junilius Africanas, writing about the year 540 , speaks of it as a centre of systematic religious instruction, "ubi divina lex per magistros publicos, sicut "poud nos in mundanis studis granmatica ct rhetorica, ordine et regulariter traditur" (Protf, ad de Purt. Div, le!f.; Migne, lxviii. 15). The furegoing passage trom Junilius, who was an Africaa bishop, is of twofold interest, inasmuch as it attests the continued existence and activity vot only of the schond at Nisibis but also of schools of grammar and rhetoric in Africa in the tirst half of the 6 th century.

Among others whose attention was attracked to the tenching of these remote schotls in the East, was Cassiodorus, the eniuent minister of Theodoric the Great. It was his endeavour to give to monastic elucation a more liberal cast than it had received from Cassinn, or than it was then receiving from his contemporary, Caesarius a: Arles -the latter of whom, notwithstanding his efforts to promote the education of the clergy, was altogether adverse to the study of pagan literature. Cassiodorus apyears to have succeeded in carrying his designs into effect in connexion with the monastery which he founded at Viviers in Bruttium ; and we learu from the preface to his treatise, du matitutione Divinumm Littrarum, that he had sought, in conjunction with pupe Agapetus, to funit certain chairs of Christian instruction at Rome, after the fashion, he says, "that long existed at Alexandria, and that now prevails in full foree at Nisilis, so that the sonls of the fathful might gain eternal salvation and thoir speech be adorned with chaste eloquence" (Migne, lax. 537). The schoma, "lectionis ordo," given by Cassiodorus himself, is also in evident agrement with the method and range of instruction which provailed at Nisilis; and it is worthy of uotice that among those to whom he refers as emineat promoters of Seriptural instruction ("intro* ductores Scripturae divinae") is Junilius Africanus. Cassiodorus, however, goes on to state that the outbreak of war had compulled him to abandon the above design, and that he hss accorlingly put forth his treatise, which he describes as "a compend of Scriptural knew. ledge and profane learning." The Catholir spirit in which his precepts are conceived is evident in many points; in his advice to the monks to study geography, and in the fact that he had caused Latin translations to be male of Jusephus' Thistory of the Jeurs and or' the writings of Theodoret (c. 8). These were plared in the library which ho rollected, and of which his treatise gives an account. We lean that it included, besides the canunical Scriptures and the Fathers, the eucyclic of the comeil of Chalcedon in the version of Epiphanins, Eusetias Ecelesiastical History, that of Sozomen together
with the wor linus, \& © (M also takes nee of pagan lites imprertanat aid selves, and th of the fathers 50ّ4). He quo lect. Christion laden with gol that most sw weut forth fro like manner, and llilarius his own langus mus, legere hsiere dubium praecedit exem

In the perio invasion of the ltaly ebbed to it time the founda Cassine (A.d. 52 tine order had rule of St. Bene that of Cassian neither exjoined literature, but Csesarius of Arl hours for readin were still mainl but the grey da aleridian heat of and in the scason this purpose was tion of Cassiau, but only the bool ments, together u "the most illust faitls aud the Ca (Reg. S. Benedicti,
The interpreta Great (A.1. 544 grspher of St. Be was probably suffi attention to seco teaching under an of the approaching mation which he 1 the troubles of th studies which did parposes of the re less. We fiud, it Pau] and John, sper flourishing state of But agaiast these of a later age, we $m$ (1) that according Gregory expressly pagan literatura; Didier, the emineat iag some of his cler employment of tim bevoning even in a (3) that by his ow ignorant of Greek, a years at Constantit according to Paulns "secoad to none in I a striking illastrat barrow conception Majna Jioralia, or E. the year 489 vory acrount maim, i, 40fi) of of the sect, is, maintained in which the psuestia were ! nul all dirbidden under continuel to lius Afrieamus, aks of it as a ruction, "ubi os, sicut "pud a ct rheterica, (Pruct. ud dt 5). The firewas an Africaa basmuch as it ad nctivity aot also of schools ca in the first

## was attracted

 schools in the ent minister of $s$ enleavour ta re liberal cast inn, or than it contemporary, of whom, notrote the educaadverse to the iodorus appears is designs into astery which he ; and we leara de Institutione had sought, in , to founl cer. ction at Rome, at long existed prevails in full s of the fathful ud their spreech " (Migne, lax. ordo," given by ident agreemeat astruction which worthy of notice :efers as emineat Iuction ("intro* is Junilius Atrirues on to state compelled him to ch that he has atise, which he criptural knowne Catholir spinit ired is evilentia o the monks to act that he has nate of II 'sephas' the writings of p placed in the Id of which his re leam that it criptures unl the council of Chalhanius, Euselius' ozomen togetherwith the works of Orosius, Ammianus Marcelalso takes (Migne, J'utr. 1xx. 1J10-1147). He of pagno literature, urmly to defend the study inpurtant aid to that of the Scripitures themselves, and that it had never been the design of the fathers wholly to prohilit it (ib. Ixas. 554). He quotes the laugunge of Augustine (de
Dut't. Christiona, ii. 40) "So Duct. Christiona, ii. 40), "See we not how richly
laden with gold, aud silver, and rainent laten with gold, aud silver, and rainment, Cyprian that most aweet teacher and blessed martyr,
weut forth from Egypt? How also, ladeu in like manner, Lactantius, Victorinus, Optatus, and Ililarius weut forth ? "-and concludes, in his own language, "utrasque ductrinas, si possunus, legere festinemus, Quis enim audeat habere duhium, ubi virorum talium multiplex praecedit exemplum?"
In tha period directly following upon the invasion of the Lombards (A.D. 568), lenrning in Italy ebbed to ita lowest poiut ; but in the meantime the foundation of the monastery on Monte Csssino (a.d. 529) and the rise of the Benedictiae order had inaugurated a new epoch. The rule of St. Benedict was a kiud of mean between that of Cassian and that of Cassiodorus. It
neither enjoiued nor forbade the study of secular neither enjoiued nor forbade the study of secular
literature, but it prescribed, like the rule of Caesarius of Arles, the setting apart of regular hours for reading. The euergics of the monk were atill mainly to be given to active labour, but the grey dawn of the winter day aud the meridiau heat of summer were allutted to study; aad in the season of Lent the time assigned for this purpose was extended. With the one exception of Cassian, Benedict specified no authors,
but ouly the books of the Old aud New 'Jestabut ouly the books of the Old aud New 'lesta-
ments, together with such expositions thereon as "the most illuatrious doctors of the orthodox faith and the Catholic fathers had compiled" (heg. S. Benedicti, c. 8 ; ed. Waitzmann, p. 32). The interpretation given by Gregory the grapher of St. Benedict, to the monastic theory was probably sufficient to exclude, for a time, all attention to secular learaing. Writing and teaching under an exceptionally vivid conviction of the approaching ead of the world-a conaummatien which he held to be plainly foretold by the troubles of the times-he looked upon all. stucies which did not directly conduce to the purposes of the religious life as worse than use$P_{\text {aul }}$ and John, apeaking in glowing biographers, flourishing atate of learuing it lome in his day. But agaiast these doubtful and rague assertions of a later age, we nust place the following facts : (l) that according to Joha (Vita, iii. 33), Gregory expressly forbade bishopla to study
pagaa literature; (2) that he strongly censured pagau literature; (2) that he strongly censured ing some of his clergy in classical literature, an employment of time which he declarea to be un(3) that by hie a pious layman (Ep. xi. 54); (3) that by hie own admission he was himself years at Constantinople (Ep. vii. 30), and, accurdiag to Paulus Diaconus (Vita, c. 2) was "secoad to none iu Rome in polite learuing." As a striking illustration of the results of this Marrow Nouception of intellectual culture, his Mayna Miorulia, or Exposition of the Book of Job,
claims a pnssiag notice, as a work conceived in the most laring spirit of allegorical interpretation, to the entire exclusion of the aids that oriental or elnssical learning might have aupplied and which could harlly have failed to restraill the unbounded extravagance which characterises these pages. "lt mny safely be said," chserves Dilman, "that accoriling to Gregory's might of interpretation, there is nothiny which might not be found in any book ever written" (Latin Christiunity, bk, iii. 九. 7).

The uarivalled influence exerted by Gregory over his age is thus to be traced in a two-fild form in relation to learning: (1) as distinctly unfavourable to accular stulies; (2) as favouring the allegorical method of interpreting Scripture, and thereby aetting an example which operated powerfully on the whole course of medlaeval theology ; for while the monastic schools which nrose in Eagland were modelled maioly on his instructions, it was from England, in turn, that the schools restored or founded by Charles the Great in the latter part of the 8th century derived their method and their traditions.
It is mainly to the efforts of Theolore and Hadrian, in the 7th century, that we mast attribute that somewhat more liberal conception of Christian studies which oltained io Eingland at this period. Both theae ecelesiasties, of whom the oue was from Taraus, the other from Africa, were Greek as well as Latin schelars (Bright, Early Church History, p. 219). Of the system of education introduced by Theodore it has been said, " that it was in primeiple substantially the same as that which now prevails" (Hook, Lires of the Archbishops, i. 196). Theodore also auginented the library at Canterbury (Edwarda, IIist. of Libraries, i. 101). Of the higher learning which characterised this movement, Aldhelm $(\dagger$ 709) and Bede ( $\dagger$ 735) are the two most conspicuous examples. The former was educated by Hadrian at the monastery schiol of St. Augustine's, Canterbury, and subsequently, in order to obtain a lirelihood, instituted a achool at Malmesbury (William of Malmesbury, Gest. Pont. lib. v.). Aldhelm was also the founder of numerous other monastic sehools in Wessex, ond we still possess an account of his system of instruction (Wright, Iatrod. to Bioy. Brit. Zitt. i. 74). According to his biegrapher, Faricing, he was a competent Greek acholar (c. 1). He, however, so far reflected the influence of Gregory's teaching, that he discouraged the study both of the poets and philosophers of ant: $\cdots \because$; in the inflated Latiulty whleh passed for senolarship of this period, he intimatea that the rade simuplicity of the gospel appears to hlm frs preferable to the slippery byways of pastoral poetry or the thorny winding pathe of philosophy. (Malinesbury, Gest. Pont. ed. Hamilton, p. 342). At nearly the same time that Aldhelm was founding schools in Weasex, Felix, the first bishop of the East Angles (a.D. 680), was carrying ont a similar work in hls diocese, where, says the histerian, "barbariem gentis sensim er mitate Latiua informabat " (ib, I47).
The tradition from Aldhelm was handed dowh by Albinus ( $\dagger 752$ ), abbat of St. Augustine's, Canterbury, and the literary allviser of Hede, Albinus was instructed in Greek by Theodore, and, according to Bede, "knew the Greek tongue to no small perfection, and the Latin as
thoroughly as the English, which waa his native tongue " (E. H. v. 20).

The extensive learning of Bede, which was of a yet higher order, was acquired partly mader the tuition of Benedict Biscop, at the monasterics at Wearmouth and Jarrow, and partly at St. Anguatine's at Canterbnry. Bede himselt was subsequently an active founder of the famous school at York, the most distinguished centre of learning in England in the 8th aul 9th ceuturies. It was successively presided over by Egecrt, Ethelbert, and Eanbald, each of whom succeeded to the archbishopric of York ; but ita most distinguished teacher waa Alenin. The achool appeara to have been open to the secular clergy as well as to those designed to the monnstic life, a fact which may to some extent account for the liberal character of the studies pursued by the scholars (Migne, Patr. c. 146 ; ci. 845 ; Stubbs, Pref. to de Intentione, p. vi.). Alcuin, who was not a monk, was for aome time librarian of the cathedral library, and in his Poëma de Pontificibus Eoclesiae Ehoracensis (Migne, ci. 845) has According to his account it was a complete repository not only of patristic, but also of Greek and Latin, literature.

Such was the institution from whence the light of learning was transmitted to Frankland, and there hauded down to the middle ages; but before proceeding to follow this main path, as it may be termed, of our aubject, it will be neceasary to devote a brief attention to the condition of letters and cducation in other parts of Europe during the 7 th and 8 th centuries.

The tradition of important Christian schools in Spain at a very early period in Church hiatory, muat atand or fall with that of the early evangelisation of the country [Paganisal, Survival of, sec. iii.]. It appears to have suggested to the anthor of the sputious Chronicon of Dexter (ann. 185 and 370),-a Jeanit forgery of the 17 th century, -the statement that such achools existed in the 2 nd and were restored in the 4th century; nor is it easy to believe that, under ecclesiastics like Hosius, the work of education could have failed to be carried on with vigour. Lannyy (de Scholis, \&c. c. ivi.) observes, however, that the school of Bracara (now Braga in Portugal) is the only one of which we have This school, where were pursued "optimarnm artium atudia," attained to yet greater celcbrity under its abbat Fructuosus, the contemporary of Isidorus. In the time of lsidorus (A.D. 570-636) a general revival of learuing thronghout Spain appeara to have taken place. The great school of Seville, which had been founded by his brother and predeceasor in that see, Leander, excrcised considerable influence over edncation throughout Andalusia. Iaidorus himself was undonbtedly the most learned ecclesiastic of the 7th century and an active promoter of learning. He was also the fonader of another school in connexion with a large monaatery which he built withont the walls of Seville. The diacipline of this school was remarkable for its severity. The scholars were not pormitted to go beyond the walls of the monastery until four years had elapsed from
their firat admission ; and those who evlnced a their firat admission ; and those who evlaced a
disposition to anunter abont and neglect their disposition to anunter about and neglect their
studies, were compelled to wear iron fetters on
their feet (Rod. Cerrat. Vita Isidori, c. xiv.; Migne, $1 \times x \times i .78$ ), liscipline of this kind, however, was confined to the monastic sehools, which appear to linve sometimes served the purpose of the modern reformatory. We find, for exnmiph, that a decree of the fourth council of thledo (A.D. 633), over which lsidorus presided, while enjohuing the institution of schools for the clersy, directs also that refractory scholars shall he sent to the monasteries (Mnnsi, x. 626). The first canon of the second council of Tololo, A.d. 615 , maisen, likewise, express provision fur schools for the clergy under the direction of the bishop.
laidorus aays (Sent. iii. 8) that both prayer and realing are dutits of the religions life, though preference is to be given to the former. He discourages the perusal of pagan literature (ib. iii. 13), and affirns that the meretricious art of the grammarian must not be preferred to more simple knowledge (ib.). It is, however, a legitimats inference from hia Etymologite (or Origincs, as the treatise is aometimes termel), that lsidorus did not consider these injunctums to be equally binding on the clergy. This latter treatise, along with those of Boethius, the de Artibus ac Disciplinis of Cassiodorus, und the de Septcm Artinus of Martianns, may be looked upon as completing the list of the ordinary textbooks of instruction up to the 13 th century.

On the whole, it may be said that Christian education as conceived by Isidorus rested on a far more liberal basis than that laid down by Gregory,-a fact in aome measure attributable to the immnuity from war and invasion which Spain, when compared with ltely, at this time enjoyed. Aa regards the interpretation of Scripture, however, laidorus followed in the steps of Gregory, a fact of which hia Allegoriac athords decisive evidence, and he this lent the weight of his high authority to the perpctuntion of the Alexandrine tradition in the Western Church.

The extant writings of Braulio clearly prove that he had profited largely by the iustruction of Isidorns, and the quotations from Tereuce, Horace, Vergil, and Juvenal, which they contain, shew a fair knowledge of Latin literature. Among Iajdorna' other pujils were Sisebut, king of the Visigoths, and the archdeacon Redemptus, anthor of the Life of St. Didier. Braulin, io his turn, becane the founder of an important sehoel in northern Syain, at the city of Saragassa, and among his scholars were Eugenins, third bishop of that name of Toledo (a writer whose metrical compositiona are among the most favourable specimens of the literature of the period), and Tainon, Braulio's successor in the sce of Sara. gosss (Bourret, L'École chrét. de Sérille, 119-133).

The conquest of the conntry by the Saracens under Musa, in the year 711, probably iuvelved the extiuction of these achools, though traces of learning and culture are discernible even after this time; but throughont the 7th century, Spain may fairly be regarded as an exception to the intellectual darkness that prevniled in Western Europs and slmoat juatifies the observation of the abbe Bourret,-"On dirait qua toutes les minass se sont enfuies vers les bords

[^142]hospitaliers du arrivent les echi signes de la vis (ib, p, 203).

In the East, ar the study of gran countenance of $t \mid$ achools of the We year 425, in the was jromulgated, the function of pu been formally npl at Constantinople. to assemble their tiouibus cellulisqu banishument from teach in private d domesticos." This by Pinlay as a tyr he omits to refer mensure makes pr public instructors, "oratores" and te five "sophistae" a teacher of philosop of these inatructor "locus," probably sssembla his class Hacnel, p. 1389). of philosophy at At bably a blow nime learning, and the $\varepsilon$ still tanght, as in some justances with names of Stobaeu Agathias, and Evag the continuance of letters. The achool as the oecumenical, though the circur college of the Octage are lest in obscurit century, along wit library, is sufficiently writers ( $\left\langle\gamma \kappa\right.$ úk $\lambda_{t 01}$ ) tsught with a atrang and later rhatoricians placed on the same Plutarch and Dion Herodotus and Thuey Hermogenea and Apl for the rhetorje of Aristotle being aeen ths clouded glasses and Joannes Philopo iii. 373-374).

The accession of $t$ ? 72b) aod the contr worship were eminent and the emperor Leo is the college of the 0 Towards the close of considerable revival to that no amall amount railed. At the comme tury the celeorated The round him at the inon of disciples, some of descrites as devoted to to Seriptural studies, a (Migne, Series Graeca, asy Finlay, "that leari
c．$x i v . ;{ }^{*}$ ind，how－ elly，which ourpose of －example， of＇Tusedo led，while die clers． shall he i26）．The of Thledo， ovision for tion of the th prayer ife，though irmer．He literature tricions art referred to however，a wologiac（ar les termet）， injunctuns This latter nius，the de us，and the y be louked dinary teat－ ：entury． at Christian rested ou a tid down by attributable rasion which at this time pretation of $d$ in the steps goriae affords the weight of ation of the m Church． clearly prove e instruction rom Tereuce， they contaio， in literature． Sisebut，king n Redemptus， 3raulio，io his rtant school in aragossa，and 3，third bishop vhose metrical as favourable e pariod），and sce of Sara de Sérille the Saraceas bably invelred ough traces of ble eved after 7th century， an exception to vailed in West－ s the absetT－ On diralt que vers les bords duction．
hospitaliers du Betis，car de la seulement arrivent les echus de ia parioe antipue et les signes de la vie intellectuelle de l＇humanité＂
$(b)$ ． $20: 3$ ）．

In the East，and especially at Constantinople the study of grammar and shetoric received the countenance of the state long after the imperina year 425 ，ine west had ceased to exist．lis the was promulgated，designed apparently to restrict the function of public teaching to thnse who had been formally appointed to teach in the Capitol at Constantinople．Other tenchers are foroidten to assemble their pupils＂in publicis magistra－ tiouibus cellulisque＂under pain of infiny and banishment from the city，but are allowed to teach in private dwelling houses，＂intra parjetes domesticos．＂This edict has been characterised by Pinlay as a tyranical exercise of power，but he omits te refer to the fact that the same mensure makes provision for a fixed number of public instructora，as follows：in Latin，three five＂orres＂and ten＂grammatici＂；in Greek， five＂sophistae＂and one＂grammaticus＂；one tencher of philosophy ；two of civil law．Each of these inatruetors was to have his appointed ＂locus，＂probably a fixed place，in which to assemble his class（Cod．Theod．xiv．tit． 9 ；ed． Haesel，p．1389）．The sappression of the schools of philosophy at Athens，by Justinian，was pro－ bably a blow nimed rather at heresy than at learning，and the gracomarian and rhetorician still tanght，as ia Africa，anmolested，and in some iustances with distingaished suceess．The names of Stobsens，Theodorus Anagnostes， Agathias，and Evagrius，are sufficient proof of the continuance of a certain cultivation of letters．The scheols at Constantineple，known as the oecumenical，were also celebrated，and though the circumstances under which the college of the Octagon in that eity was founded are lost in obsearity，its existence in the 8th century，along with that of an extensive library，is sufficiently established．＂The classical writers（ ใ $\gamma к ⿺ 𠃊 ⿻ 丷 木 大 к^{\prime} \lambda_{101}$ ）＂says Donaldson，＂were taught with a strange mixtore of Church fathers and later rhatoricians，－Libanins and Basil being placed on the same footing as Demosthenes， Plutarch and Dion Cassius being preferred to Herodutus and Thucydides，the commentators of Hermogenes and Aphthonius being anbstituted for the rhetoric of Aristotle，and Plato and Aristotle being seen darkly，if at all，through the cleuded glasses of Proelas，Olympiodorus， sod Jaannes Philoponus＂（Hist．of Gireek Lit．
iii． $373-374$ ） iii．373－374）．
The accession of the Isaurian dynasty（A．D． ${ }^{726}$ ）and the controversy reapecting image worship were eminently unfavourable to letters， and the emperor Leo is acensed of burning hoth the college of the Octagon and its library． Towards the close of the century，however，a cossiderable revival took place，unt it is evident thit no small amount of literary culture pre－ railed．At the commencement of the 9 th cen－ tary the celeoेrated Theodorus Studites assembled round hin at the indnastery of Studion a badad of disciples，some of whom his biographer deacrites as devoted to geueral learoing，others to Scriptural studies，and some to manual arts （Migne，Seriea Graeen，xeix．168）．＂A proff，＂ mys Finlay，＂that learning was atill cultivated

SCHOOLS
that bechoolunt parts of the Byzantine empire，and is to bchonls of some eminence existed in Greece， is to be found in the fict that leo the inathe－ matician．when a layman，retired to a cellege in the island of Animos to pursue his studles，aind there litid the foundation of the scientific know－ ledge by which he established his reputation． After he was conpelfed to resign his archbithop－ hic of Thessulunica，the general respect felt for his learning obtained fur him from Barias Cae－ at Constantidency ot the uew university founled （A．D． 842 andingle in the reign of Michatel III． and astronomy had which chails of geometry the usual Instruction in Greek literature．＂（Ilist of the Byzantine E＇mp．ed．Tozer，ii．25；fur Leo＇s attainments see Migne，Series Graeca，cix．199．） In northern and central Italy，where the role of the Lombard supplanted that of the eastern emperor，the course of events could not frill to be anfavourable to learuing；but it is evident that traditions of Greek calture lingered in the south long after the time of Gregory the Great． In the Lite of John of Damascus there is a re－ markable representation given by the monk Cos－ had been attainments and course of study．He Calabria to the by pirates when sailing from sale in the market－place of atood expesed for formed the father place of Damasens，he in－ subsequently ransomed）（by whom he was been aulorued by thomed）that his speech had been alorned by the study of rhetoric，his reason trained in dinlectical methods and proofs；that he had studied ethics as taught by Aristotle and Plato；had acquired a knowledge of physical philosophy，arithmetic，geometry，music，and astronomy（ $\tau \hat{\omega} \nu \dot{\alpha} \sigma \tau \epsilon \dot{\rho} \omega \nu \quad \pi \epsilon \rho 1 \phi o \rho d \nu$ ）；and，tinally， had been initiated into the mysteries of theo－
 ireeks and as the teachers of the Latin church had most elearly set them forth＂（Migne，Series Graeca，xciv．430）．

In Frankland a continuous state of warfare sufliced to preclude much atteution to the edu－ cation of the people during the rule of Charles Martel and that of Pepin le Bref（A．D．75＂－768）． Gaizot，however，contends that in the preceding century and a half（A．D．600－750）there is good reason for inferring the continned existence of episcopal schools at Poitiers，Paris，Le Mans， Bourges，Clermont，Vienue，Châlons－sur－Saône， Aries，and Gap；while，besides the monistic schools of St．Medard at Soissuns，and that at Lerins，he considers that others are to be traced in connexion with the foutadations at Poitiers， Liguge，Ansion，Luxeuil，Fontentlle，and Sithin （Ilist．de la Civiliat．ii．3－4）．It was reserved， however，for Charlea the Great to initiate a series of eftorta for the revival of learning，which were destined to be attended by marked success and long－enduring results．
Charles＇s regard for letters may have been derived，in the tirst instance，from Peter of Pisa，who appears to have taaght graminar of the court I levin（Alcuin，Ep．75）；while Paulas Dinconus，the historian Leidrados，a Bavarian，and Theodulfus，a Spanish Goth，were scholars with whom he became acquainted during his campaign in ltaly（A．D．774）．But in none of these were，there combined tha attainments and the energy requisite for carry－ ing out the great work of restoration which

## SCHOOLS

instituendis, Baluze, i. 201-20t; Pertz, Lergg. i. 523 ). luoth the clerical profession and the monasteries at this period were lurgely recruited from the servile class; and it marks the rising eatimation in which education now began t" be held, thit nnother of Charleg's Capitularies, of the year 789 , enjoins the clergy to soek fir scholars nut onl! amon, the sons of slutes but almost anong the sons of freemen; it also directs that in connexion with every episcopal see and monastery there shall be a school where boys shall be taught the psalma, notation (" notas"), ainging, the nss of the Computus, ind the Latin toague, and that they shall be supplied with uecurately transeribed text-bewks, "libroa bene emeadatos" (Capitula duta missis dominicis, Balnze, i. 360).
In the year 796, Alcuin's work of reform in Fraakland entered upon ita third phase, couaequent npon his appointment to the nbbacy of St. Martin of Tomrs. Here he forthwith proceeded to put in practice his more nustere conceptions of monastic diacipline and education, while his reputation attracted scholars not only from all parts of the empire, but also from England and Ireland. The influence he thus exerted over hia disciples during the eight years preceding his death conatitutes probably the most enduring impress that he left upon his age; but his mistrust of pagan literature and too deferential adherence to the Gregowian tratitions largely tended to cramp and tetter the intellectnal energies of subsequent generations.

The movement thus initiated continued te develop itself long after Alcuin's denth. In the year in which he died (A.D. 804) fresh injunctions were issued with a view to the mare systematic education of the clergy (Baluze, $i$. 417).! In 813 a decree of the council of Chàlons enjoined the creation of additionnl scheols for the cultivation of learning and the stuly of the Scripturea (Labbé, Concilia, vii. 1272). The angmentation in the numbers of the scholars is probably indicated by a canon of the council of Anchen, in 817, requiring that only those who had already embraced the monastic life (the "oblati") shonld in future be admitted to the schools within the monastery walls (Pertz, Le:g. i. 202). From this time the monastic schools appear to have been of two kinds: the "schulse claustrales" for the "oblati," and the " schulae canonicae" for the becular clergy. In the year 822 Lewis the Pions issued new instructions, affirming that education since his accession had not received due attention, and enjoining that every candidate for holy orders, whether young or old, should have a settled residence and a competent inatructor; the parenta or masters of scholars were to provide for their maintenance, and if the extent of a bishopric rendered it difficult to assemble the scholars at one centre, additional schools were to be opened (Pertz, Leges, i. 231). Among the episcopal achools in Frankland those of Or!eans and Rheims were especially distinguished. The first, under the

1 The charter repreaenting Charles as endowing schools at Osnabrick for the pnrpose of maintaining knowledge of both Greek and Latin among the canont of the cathedral (see Bainze, 1. 419) is not accepted by Pertz, and is probably spurlens. See Diploma Caroli «agni Imperatoris (1717), a treatise attributed to Eccarb
direction of The perhaps the chie op to the universi cially active In hi pestore manuscrip noted for their be slas the author o tha guilance of $t$ circulated throug Théolulfe, c. 2; The school at Re tha celebrated Hi and under the auc archbishop, Fulk, R enjoyed the proud served throughont of learning which with the ualveraity
The monastic ach sltogether surpasse in learuing andl in category stands the under the rule of $R$ of Alcuin at Toura. by his attaiumeuts sud hia trentise on $t$ de Kistitutiome Clcric dications of his desir liheral standard of which he had receiv numbered many of racters of the 9 th Strale, Otfried of W pertus, Hartmuat, Me vener, 6 vola. 1626; Rhabanus Maurus, 18 gise, an offishoot fro guished as a learned tha abbat (Chron. $P$ 338). That at Selig historian, was noted ${ }^{\circ}$ able productions of it rières, in the Gatiasis Lupus Servatus, the I guished classical sche Etude sur les Lettres of his disciplea, Eric, a main at Anxerre; was the sen of Charles th sbbey of St. Alban nu Rupertus, known for Probus, a devoted stuc (Chron. Hirsauyiae, an Epp. 20 and 34 ; Mignt of St. Germain dea Prt alresdy enjoyed, in tl derable celebrity as ac Amiens, under Adelhar sius Radbertus, was ga for ita learning and fondation. It fell bef but its nameaake, Now taiaed the asme traditic tinction (Walae Vita, P grest sbbey of St. Riq Aggilbert, another of Al for its devotion to lett posseassinng, made in the tion of Lewia the Plous, less thisn two hundred (LLon Maître, Les Écoles of St. Martin at Metz, 0
direction of Theorlulfus, the archbishop, was perhnps the clief centre of clorical education up to the university era. Theodulfus wns espueislly active in his endenvoura t? preserve and restore manuseripts, and those of Orleans wers noted for their beauty aud nccuracy. He was also the nuthor of a compendium of rules for the guldance of the clergy. which was widely circulated throughout the realo (Buanari, Théolulfe, e. 2; Migne, Patr. ev. 191-207), The school at Reims, under the patronage of the celebrated Hincmar, was not less famed, and under the successive teaching of Sigloard, anjoyed the proud distinction of havlng prond served throughout the 9 th century that tradition of learning which links the episeopal schools with the university of l'aris.
The mounstic schools of this period, however, altogether surpassed the episcopal schools both In lenroing and in celebrity. Foremost in this category stamds the school of the abbey at Fulda, under the rule of Rabanus Maurus, the disciple of Alcuin at Tours. He was equally distinguished by his attainmeuta nud his ability as a tencher, and his treatise on the education of the clergy, de Institutume Clericorum, contnins not a few iudicutious of his desire to set up a somewhat more liberal stsndard of such education than that which he had received. Among his scholars he numbered many of the most prominent characters of the 9 th century, such as Walafrid Strabo, Otfried of Weissenberg, Rudolfus, Luitpertus, Hartmuat, Megiahard, \&c. (Opera, ed. Colvener, 6 vols. 1626 ; Spengler, Lelon des heiligen Rhabanus SAaurus, 1856). The abbey of Hirsaugise, an offichoot from Fulda, was also distin-
guished as a learned community unde guished as a learned community under William,
the sbbat (Chron. Petershusanum, Migne, cxliii. 338). Thst at Seligenstadt, uader Einhard the historian, was noted for the scholarly and admirable productions of its scriptorium; that at Ferrières, in the Gatinais, could boast of its abbat, Lupus Servatus, the presence of the most distinguished elsssical scholar of the time (Nicolas, Etude sur les Lettres de Scrvat-Loup, 1861). One of his disciples, Eric, afterwarda abbat of St. Germain at Auxerre, was the instructor of Lothair, the son of Charlea the Bald. At Mayeace, the abbey of St. Alban numbered among its seholars Rupertus, known for his Greek learning, and Probus, a devoted student of Cicero and Vergil (Chron. Hirsauyjae, ann. 892; Lupus Servatus, Epp. 20 and 34 ; Migne, cxix.). The monasteries ef St. Germain des Prés and St. Denis at Paris already enjoyed, in the 9th century, a considerable celebrity as schools. At Corbey, near Amieus, under Adelhard and Wala, and Paschasius Radbertus, was gathered a aociety eminent for its laaraing and illustrious as a parent fondation. It fell before the Norman invasion; but its namesake, New Corbey, in Saxony, suatisned the same traditions with scarcely less distisction (Walae Vita, Pertz, ii. 578-581). The great abbey of St. Riquier, under the rule of
Angilbert, another of Alcuin's acholars, was noted for its devotion to letters; an inventory of its possessinons, made in the year 831 by the direction of Lewis the Plous, ineluded a library of no less than two hundred and thirty-one volumes (Lhon Maître, Les Écoles, \&c. p. 67). The abbey of St. Martin at Metz, under tha, rule of Aldri-
cus, was scnrcely has celebrated (Baluze, Mfiscell. Char); a bible presented by the commuity to Charles the linh, and the missal of bishop Drugo, are stil] preserved, and rank among the most valued apecimens of bth-century art. The soclety of St. Mihiel-sur-Meuse enjoyed the instruction of Smaragdus, whase compend of Donatus frequeutly nypenrs in the catalugues of the libraries of the period. St. Bertin, in the dloceso of Cambrai, claimed the distinguished honour of leaving educated Grimbnla, whom king Alfred invited to nid him In his ellorts towards a restorntion of learniug in England (Bollandus, Juillet, ii. 651).
A remarkable eftiort on the part of the episcopal order still further to extend the influencea of education was male in the year 829 , when at an aasembly at Paris it was resolved to petition tha emperor to found three large schools at three dillerent centres, to be open to the clergy and the monnstic orders alike (Mansi, xiv. 599). The acheme nppears to hava been frustrated by the
outbreak of war. The prin
the sons of the of the gratuitous instruction of distinctly on its poin appears to have heen very tion over the portals of the monastery at Sinfburg contained the verse- monastery at Sulz-
"Discere sil cuplas, gratis quod quaeris habebis;"
on the other hand, the monastery at Tours, under the rule of Fredegis, Alcuin'a anccessor, was unenviably distinguished by ita exaction of fees from the scholars. This practice was atrongly denounced by Amalaric, who had formerly acted as librarian at the monastery, and had been promoted to the archbishopric of the diocese. In the year 843, he founded a fund for ths purpose of providing gratuitous instruction in Tours, and the measure was subsequently sanctioned in a formal enactment by Charles the Bald (Martene, Thes. Anecd. i. ann. 843). At vearly the same time, Theodulfus issued instructiona to the clergy of his diocese that they should in no case demand fees for the instruction of children, but only accept them when voluntarily offered by the parents (Mansi, xiii. 388). The Capitulary in which he embodied thia proviso was subaequently widely adopted by other diocesea (Baunard, Theudulfe, p. 61).
It atill remains briefly to ndvert to another parhool of thought, that of the Celtic church, and particularly the Irish monasteries, in order to complete the foregoing outline. With the name of St. Comgall there is associated the great achool of Banchor ${ }^{\text {ta }}$ or Beachor in the Ards of Ulster, founded in the year 558 (Life of Columba, ed. Reevea, p. 306), and famous as a seat of learning. The yet more celebrated achool at Hy or Iona is as80cinted with the name of St. Columba; that of Lindisfarne, or Holy Island, with the labours of St. Aidau; those of Luxeuil, on the confinea of Burgundy and Austrasia, and Bolbio in the north of ltaly, with the missionary career of Columbad. St. Gall in Switzerland,
wi This must be carefuliy distinguished from the monastery at Bangor (the modern Bangor-lscoed in Fintahire) mentioned by Bede as numbering upwards of $2 . e 00$ monks (E. H. It. 2); a fonndation which posas a mosed not all corresponding to its importance as a menastery (Biogham, $\Delta n t$. II, 347)
which in the 9 th century poseessed a library of four hundred volumes (Weidmann, Hist. do la Biblioth. de S. Gull, p. 16), still preserves the nsme of lts founder. St. Kilinn in Thuringia, and Virgilius in Carinthin, were representativen of the same great movement.

The question of the common origin of thls teaching, characterised by a distinctive scholarship nud a distinctive theology, in Irish fonndations, would lnvolve a more lengthened loquiry than is here adnisaible, but it may be ohserved that such evidence as we possess remarkibly confirms the traditions which associate the early Irish civilisation with the East, either directly or indirectly through Massilis.

As early as the time of Jerome, there is evidence of an Irish Christian civjlisation anterior to St. latrick, and la the 6th century the "Scotti" as they were termed (Ireland being the original Scotland) were already eminent for their love of learning. An lish scholar, Maildulf, instructed Aldhelm st Malmesbury in the 7th century; und Theodor, the archbishop, on his arrival, found himself, according to Aldhelm, surrounded by a throng of eager Irish disciples, "Hibernensium globo discipulorum stipatur" (Ussher, Sylloy. Ep. p. 38).

The distinguishing features of this Celtic Christinoity, so far as related to education and learniug, were as follows: (1) the adoption of a text book of secular education which was condemned by the majority of the Lstin clergy ; (2) a superior knowledge of Greek and also of the latiu classics and of astronomy ; (3) a disposition to employ dialectics in theological controversy.
(1) 'l'he treatise of Martibous Capella, to which refereuce has above been made (p. 185l), was a favourite text-book with those who leaned towards the cultivation of pagan learning. We find, for example, one Securus Melior Felix, a rhetorician at Clermont, editing the treatise in the year 534, and distributing copies throughout Frankland (Hist. litt. de la France, iii. 21, 173); so that in the time of Gregory of Tours, it would appear to have become the ordinary mannal of all those who among his countrymen atill made any profession of learding (Hist. Franc. x. 31). St. Pstrick, it has been conjectured, first brought the book to lreland, where its speculative chsracter recommended $i t$ to the native genius. Varions festures, however, combined to render the volume peculiarly obnoxious to the orthodox party ; it contained, for exsmple, a remarkable anticipation of the Copernican theory in a atatement that Mercury and Venus revolved round the sun; it asserted the existence of an antipodes, and fioslly it referred to the Trinne God of Chriatianity in the anme category with the gods of pagnism (Mart. Cap. ed. Kopp, p. 856). It wis from these pages that Virgilius, the Irish bishop of Salzburg, derived his theory of an antipodes, by the maintenance of which he drew down upon himelf the enmity of St. Bonifsce and the annthema of pope Zscharias (Jafié, Mon. Dforunt. p. 1Y1; see also Gorini, Defense de C'Églisc, ii. 375-383). Prudentius of Troyes, in bis controversy with John Scotus Erigena, broadly accused the latter of having "imbibed the deally poison" of heresy from the same work (Migne, Putr. exv. 1294).
(2) The superior scholarship and clasaical
attainments of the lrish gchelars are nttested by frequent evidence. Columban begniled his leisure with the composition of Lath rerse. The allectation of Greek modes of expression is, however a serions defect ln their Latisity, sus adds much to the obsenrity of their diction. "lt is palpal e," aays Mr. Huddan, "in British writers, as well as in Irish and Suxud, from Gildas duwn to Ricemarch" (liemuins, p. 280). They were often well read in the Greek fathers, and Clement the Scot, when at the court of Carloman in 712, shewed hinself familiar with the writings of Origen, and declused to be bound by the dicta of Jerome, Augustiue, and Gregory (ib. Pl. 274 , 286 ; Jafle, Mon. Mojunt. p. 140). The translation of the treatises of the pseuilo-Dionysius by John Scotus Erigena in the 9th century (a task to which none of tho Frankish clergy hal been found equal) proves his superior acquaintsuce with the Greek Inugnage, while we may infer from the questions which, at the suggestinn of Clement of Irelnad, Charles the Great propumed to Alcuin at Tours, in more than ordinary acquaintance with aatronomy (Nigne, Putrol, a 266 ; Jalle, Alcuiniana, p. 420).
(3) The proneness of the Jrish theologime to the use of the syllogiam aroused the autipathy which, as we have already seen, was tralitional in the Latin church to such modes of discussing theological questions; Benedict of Aniane noter this feature to their discredit: "Apud mmbernus scholasticos, maxime upnd Scotos, iste syllogismus delusionis" (Baluze, Disc. v. 54). The practice, probsbly carried to its abuse, is diaceruible from Pelagius down to John Scotus, the latter of whom Prudentius found it necesssry to remiod that the fathers of the church had eujoined that the faith should be defended, not by suphistic trickeries, but by the plain statements of the Scriptures: "Ne ${ }_{i}$ uaquam sophisticis illusionibus, sed Scripturarum sanctarnm evidentissimis allegationibus" (Migoe, cxv. 1013).

But although, in the 8th sod 9th centuries, the treatise of Martisnus Capelln sod the employment of dislectics were discournged by the church, there is sulticient evidence that neither the one nor the other fell iuto disuse; so that when, at the cominencement of the 12th century, William of Champeaux opened his school of logic ot Paris, and found both a pupil and a rival in Abelard, the ancient art wss revived with ael vigour, and the history of Christian edacstion itself entered upon a new phase.

Authorit:cs, $\dot{\text { c.-Thomassin. Cave, Historia }}$ Listeraria. Keuffel (G. G.), Historia Oriyinis et Progressus Scholarum inter Christianos, 1743. Ampere, Histoire litteraire de la France, 3 r. 1867. Gorini, Defense de l'Eylise, 4 r. 1884., Kihn (H.), Die ältesten christlichen Schulen, 1865. Léon Maitre, Les Écoles épiscopales dt monastiques de l'Occident, 1866. Kanfmann (Georg), Rhetorenschulen und Klosterschulem article in von Rammer's Historischcs Taschensuli for 1869. Prantl, Geschichte der Logik im Abimb. lando, vols. i : and ii. 1855-60. Mullinger(J. B.), Schools of Charles the Great and Restoration of Education in the Ninth Century, 1877.
[J. B. M.]
SCILLITANI, TWELVE MARTYRS, July 17; commemcrated at Carthage ( Morh Bed., Usuard., Adon., Vet. Rom., Hieron., , Н. ker., Wand.).

## ELTEFN.

SCRIBIINEO Irlish seribe, was monastery, and pr more anciout Sean times. He wha and In the end merged in the Fer the school (Colg thus assochated became abbat and Four Masters we fi during the 8th, 9 t is often (A.D. 803 "bishop, scribe, an "scribe, bishop, an Ecct. Ant. 149 sq . an Rer. llib. Scrip, is mulct for the blot that for the bloold o Irish canon of the D'Achery and Mart and Reeves, Recl. A scripts which atill libraries and In th skill, taste, and nssid the priaciples of the tions of the colours used. Chisef of the Book of Kiells, the $B_{0}$ of Lecan, with the knots and animals wi extremities ( $0^{\circ} \mathrm{Curr}$ Anc. Ir. Hist. pass. e
SCRIPTURE, proposed in this arti upon the habitual ue aripture during the as the subject of the guide and director of $t$
I. As to the numer tlmes littls needs $t$ which hove already tionary of the Bible. portance was attacb of versions into th those who received Cl (De Doctr. Christ. c translations of the into Greek can be co lators are out of all days of the fsith eve lay hands upon a Gr thought he had any $k$ litile, of the two lan werk of translation."• ame Work St. Augus early diffusion of the tongues. Eusebius al Evangel. xii. 1) that tl lated Jato all langua barbarians, throughou satom (Hom. i. in Joa, the Egyptians, the In

[^143]re attested eguiled his verse. The bon is, hew: y, run! adds on. "It is ish writers, Gildax duwa They wers and Clement man in 7t?, writings of the diuta of ib. 11. 274, The translaDionysius by cury (a task gy had been cquaintance ve may infer aggestion of t prounumed ordinary sePutrol. a
neologinus to he antipathy 1s tralitional of discussing Aniane notea pud minderoos es syllogismus The practice, ceraible frem the latter of ory to remind eujowned that : by sophistic ments of the is illusiunibus atissimis alle-

9th centuries and the emuraged by the that neither isuse ; so thst 12th ceatury school of logi and a rival it ived with nem tian education

Cave, Historia ria Originis istianos, 1743. 1 France, 3 r. ise, 4 г. 1864. ichen Schulen, s épiscopales d Kaufmana Fhosterschuwen hes Taschenbuch Logit im Abnd. ullinger (J. B) Restoration of 1877.
[J. B. M.]
MARTYRG, arthage (Harh Hieron. Not-
[C. . . .]

BUREEN. [Cancellit I Iconostasis.] GCRIBHNEOIR, SCIIBILNIGH, Irlsh serike, was an lmpertaut offere, the monastery, and prohably took the place of the more anclent Seanchailhe or historlita of pagan times. He was copyist, illuminator, annallist, and in the end of the loth century becane nerged in the Ferleighinn or public lecturer in the school (Colgun, Tr. Thumm. 631-2). As thas associated with leorning, he trequently became abbat and blshop. In the Annals of the Fur Masters we find frequent obits of the seribe during the 8 th, 9 th, and 10 th centaries, and he is often (A.D. 803, 820, 828, 871, \&c.) ealled "hishop, seribe, and uhbat," or even (A.b, 819) "serihe, bishop, nuchurite, and abbat " (Reeves, Ect. Ant. 149 sq. and St. ddumnan, 365 ; O'Conor, Rer. Hib. Serip, iv. 129 aq.). By canom the mulct for the blool of a seribe was equal to that for the blood of a bishop or abbat (see the Irish canon of the 8th centary, quoted from D'Achery and Martene by O'Conor, Ib. iv. 130, and Recves, Eccl. Ant. 150 n.), and the mannscripts which stil! remaln, hoth in our owa libraries and in the continental, attest their skill, taste, and assiduity, and their knowledge of the principles of thelr art, and of the combinations of the colours aud colouring ma: er they ased. Chief of these may bo euumerdied the Book of Kells, the Book of Armagh, and the Book of Lecan, with their ornamentution of Runic knets and animals with elungated and interlacing extremities ( $0^{\prime}$ Curry, Leet. MS. Materials of Anc. Ir. Hist. pasa. ed. 1873). [J. G.]
SCRIPTURE, STUDY OF. The object proposed in this article is to throw sone light upoo the habitual use which was made of Holy arripture during the early ages of the church, as the subject of the constant study, and as the guide and director of the daily lite of its members.
I. As to the aumerous versions made in ancient tlanes littly needs to be added to the articles which hive already appeared in the Dictionary of the Bible, [VERsions.] Great importance was attached to the multiplication of versions into the vermacular twagues of thess who received Christianity. St. Alngustine (De Doctr. Christ. as xi.) writes: "For the trasslations of the Scriptures from Hebrew iate Greek can be counted, but the Latin trinslators are out of all number. For in the early dsys of the faith every man who happened to lay hands upon a Greek manuscript, and who thought he had any knowledge, were it ever so intile, of the two languages, ventured upon the work of translation." " In the fifth chapter of the same work St. Augustine bears witness to the earl $\overline{\text { diffusion of the Holy Scriptures in various }}$ tengues. Eusebius also snys (De Pracparut. Eranjel, xii. 1) that the Scriptures were transIsted into all languages, both of Greeks and sostom (Home throughout the world ; and Chrysostom (Hom, i. in Joan.) says that the Syrians,
the Egyptians, the Indians, the Persians, the

[^144]SCRIPTURE, STUDY OF
1859 Ethloplans, and a multitude of other nations tranalated thom into "their own tougues."
Mal. Augustine, in hls letter to the people of Malaura (Letter cexxxii, vol. ii. p. 446, Clark's ell.), says that the Divine Scriptures hal "come into the hady of all."
11. Our next evidence of the actual use made of Holy Scripture ia the early Church is derived from the citations both from the Old and New Testament, with which the works of carly writera abound. It does not fall within our present province to discuss the import of the references mads to apweryphal writingy under designations the same as, or slmilar to, these given to the Canonical Buoks of Scripture. (See Canunical books, p. 278, and Dict. of the Bible, s. v. Canon.)
The following extract from the Bampton Lectures of Mr. Cony beare bears directly ajnn the knowledge of Ifoly Suripture possesved by the members of the Corinthian Church in sulj-apustolle days: "It is quitz evident (Mr. Conybware writes) that it (i.e. the first E.pistle of Clement) must have been written to a Church, of which n considerable and influential portion of the membera had been Jews, or proselytes to that faith, since it throaghout supposes the moat Old Testenanan andance with the Scriptures of the of thestament ; for these, and not the Scriptures of the New, are universally quoted as the written authority for the doctrines it contains. The author indeed very properly refers to the discourses of our blessed Lord as to an authority of equal, and indeed more especial, waight; but he never expressly quotes these from uny particular written gospel ; and although he ulways exactly agrees with thesa evangelical narrative in substance and in sense, yet the verhal diacrepancies will shew that he does not transcrite from them; but, as bishop Pearson has well observed, seems to bave relied on a memory previously familiar with our Lord's worda from the oral communications of the apostles or their disciples " (pp. 55, 56).
The same remarks apply to a considerable extent to other writings of the sub-npostolic age, and of the first three centuries of the Cbristian era, throughout which we observe that a uniform appeal is made to the Scripturea as the unerring rule of faith, and as the foundatlon of the various creeds which were composed within that period.
1II. The next eridence which will be adduced of the actual use of Holy Scripture in the early Church, is derived from the numerous and earnest exhortations which are found in the homilies and other works of tha most celebrated writers to the diligent study of Scripture, from the invitations addressed to the beretics and the heathen to examine the sacred writings for themselvea, and from the incidental notices which their writings afford of the extent to which the Scriptures were read and studied in private, and of the effiects thus produced.

Clement in his epistle, c. 45, exhorts the Corinchians to "look into the Holy Seriptures, which are the true words of tha Holy Ghost." Agnin in the fifty-third chapter he says, "Ye know fuil well the Holy Scriptures, and have thoroughly searched into the oracles of God." Polycarp, in his eplstle to the Philippians, c. 12,

## 1800 SCRIPTULEE, STUDY OF

writen thua: "I trust ye are well exerciand In the Holy Neriptures, ainl thint nothing is hil from youn." Tatian in his Adlress to $t^{\prime 2}$ (brectis (e, 20) bears witnem to the practiend effect produced nion his own heart and life ly the writings with which he liapienei to meet, "too ohl to be cumpured with the opithions of the Greeks, and too divine to he compared with their errurs." Theophilus (uif Autuly rem, 1. 14) hears similar tenthony to that of 'Jathan to the eflect pronlued in his own mind hy the stuly of the Scriptures, and he urges him friend "to study parefully the proplietical writingo," aswaring him that they will leai him "more eertainly to a way of exchie fromeverinsting punixhments, and to the attainment of the everbsting heosings of Gul." Justin Martyr (Cohort, ud Graceos, c. 35 ) earnently exhorts those to whom he writes "as the one thlug which remained for then to do," that "renouncing the error of their fithers they would read the prophecies of the sacred writers . . . and learn from them that which will give them everlnsting life." Athennguras in his Pletifor the Christians writes thum: "I think that you also cunnot be ignorant of the writing elther of Moses, or of Isiniah nal Jeremiah, nul the other prophets," and mides, " Hut I leave it to you, when you ineet with the bouks themelves, to examine carefully the prophecies contnined in them, that you may, on fitting grounds, defond us from the abuse cast upon us" (c, ix.). In like manner Tertullian (Apol. c. 31) Invites the Roman presidents or mingistrates at Carthage to " look into the words of Coal," and adis that the Chriatians did not conceal their seripitures, and that many accidents brought them kefore those who wers not of their religion. Clement of Alexandria in his Exhortution to the Ileuthen (c. ix.) not only quetes many of those "ten thousand seriptures," which, he snys, he could miluce, hut he midresses them in the following words: "No one will be so impreased by the exhortations of any of the saints as he is by the words of the Loril Ilimself, the lover of man. $\qquad$ Falth will lead you in; experience will tench you; Seripture will train you, for It may, "Come hither, O children; listen to me, and I will teach you the fear of the Lard." And, again, In the Stromateis (i. 7), (lyement writes as follows: "Wherefore alse the Script ures were trannlated Into the language of the Greeks in order that they might never be able to allege the excuse of ignorance, inasmuch as they are able to hear also what we lase in our hands if they only wish." Soalso Tertullian (ad Uxorem, il. 6 ), when setting forth the dangers arising from marriagen between Christinns nadi ilolaters, asks, " Whi fomenta filei de Scripturarum interlectione?" where he seams to assume na a matter of course that such realing would he cominon with those of the sume fnith. Other passages might be addueal from the anme writer in proof of the jurevalent use of 1 loly Scripture amongst Christinns, and of the appenls made to it in their apologetienl and controversinl works in terms which imply its acceswibility to all. In like
 us real the Seripetures of the Ohl Testament. ... Let us also real the scriptures of the New Testament, the words the apostles; and having rend them, let it be ous are that they be written in the table of our liearts." And ngain
(in lib. Jerem. Hom, xx.) he anys that "though at the very time of reming them (the Soripuren) there be no seasitle alvantage, yet in the end they wil) be found pratitabio for strongtheolng virtuous diaponithons and wenkening the hatit. of rice." Aus, once more, he exhorts his hearers to " come inily to the wells of the Striptures, the waters of the Hnly spirit, nal there draw, and carry hume a full vessel " (in Gen. llom, x.). In the letter adidrensed by Thmonas, bishup of Alexandrin, about the close of the Srd century, to Luchanns, the chief ehamberbain of the omperar (probiatily DionJetian), we tial tome interesting lifections given concerning the duties of the person who may he entrustell by the emperor with the custaily uf his lifraty, Amongst thene we find a direction to "hand the livine scriptures which I'foleniy Ihiladelphus enused to be tramslated into our langrage: and wonetimes, too, the gonjel and the apostle will be landed for their lisine oracles" (c, 7). The fullowing advice is mao gives to Lucinnus himalf: "l.et mo day pass by without rading some portion of the narred Scriptures" (c. 9 ; in Dacheril Spirile gium, iii, 12. 297-299). Cyprian (de S'p ctaculis, e. 10) says: " let the faithiul Christian devote himself to the sacred Seripturos, and there he shail find worthy exhibitious for his faith." Origen urges his hearers not only to henr the surijinues read in the church, but also to exercise themselves in the realing of the same in their houses, and to meditate thereon day and night (ct. Hom. in Levit. ix. tom. vi. pp. 164, 165, ed. Wirce. burgi, 1783 ; cf. Hom, la Gen. x. tom. v. h, 229 ; Hom, in Ex. xii. tom. v. P1. 465, 466). St. Augustine, writing to l'robn ( $E_{j}$, c, xxxil. it. p. 300. Ant. 1700 ), exhorts her specially to read the writings of the apostles, assuring her that by then she will be facited to acquaint herself with the jrophets, whose testimonies the ninstles used.

The earnest exhertations of St. Chrysostom, addressed to uld chasses of his hearers, to devote themselves to the diligent study of holy Scripture, are familiar to all who are acquainted with his writings. Such exhortations are found, e.f. in his twenty-first homily on Genesis, and in his thirty-second and forty-first hemilies on St. John, and also in the homilies of St. Basil, as e.g. id those on Pss, xxviii. and lix. A more pa marknble jassage occurs in the third of Chryч(1st)m's sermoas on Lazarus, a phesnge which $^{2}$ leserves special conslderation in condexion with the preseat subject, not only by reasoo of the enrnest exhortations of the preacher to the private study of holy Scripture, but slso ${ }^{\text {os }}$ benring directly on the interesting and impoostant inquiry respecting the extent to which copies of the Bible were multiplied and oircatated in the th century. In the beginning of that aermon, Chrysostom assigns as one reason why he did net complete his examination of the parable of Lazarus in one day, his desire that the subject of his discourse might take deejer ront in the minds of his hearers by centinuous meditation on what he had said. He then goes on to assign as the reason why he frequentis anomoter the subject of his discourse several days before its delivery, his desire that during the inter vening days his hearers should take the book into their hands, and by a careful exaruination
of the whol might beeol afterwaris 18.19).
hearers, and censo to exh of the $1 H_{0}$ Invaliality of that the stue only upon the worlif, an were engrows Ho procereds Seriptures for then the silve sion, amongst sight of the $b$ into sin. It exhortations 0 Old Tentamen earriently exho the stripture understand m recuurse, when inatructed th asmures them gence to whic played, if man the troths w would Itimself first three sect attention.
Another pass of copies of the in Chrysostem' elitions the el dealy with the of the Bible gre procuring copie: that this excus dees not attach poes, lut obsesv they enonot jur themselves, they et the continual acquainted wit Once more, in 1 John, Chrysoston for the fineness 0 of the Suriptures of the characters, And, as illustrati may be made to e Genesis, in whic ssered books ( $\tau$ à to the entire coll by Chrysostom) siter menls, we derive profit, and seul.
More eapeciall early church urge atudy of Holy Scri Gregory Nazianz before they well tures, had the vai qualified for the (Orut, i, dic Fupu). tise de Sacerdotio, stuly of $\mathrm{H}_{0} \mathrm{l} y \mathrm{Se}$ observes that, as gh men, the word of
of the whole of the perieron; or nection, they might beeonie lietter irepred fir what was afterwarity to bee sild (I. Ih. eion, ell. I'arls,
$1 \times 19$ 14:19). Chrysustum priceeiv to exhurt his, henrers, and to ansure them that he will never cenase to exhort them, to the renstant reaning of the lloly seripturev, anif to exprowe the tuvalidity of the excures of thoue whin alloged
 only aphn persums who hat retlred from the work, and dill not appertuin to those whe were engrossell by lts dally cares naml nuxietiex. Ile proceeds to exhort his hearers to proueure the
 them the alvantages accruing tron, their proses.
sion, ammongest which he alle sight of the books, makes nallugers lese prot even the the into sin. It is important to theserve that the exhortations of Clitysunstimm lanve referenence to the Old Testament ns well ns to the Xew ; that he eerruestly exhorty his hearrers to continue to rend the scriptures, even thaugh they might not mersmank much which they remilf to have recourse, when needfinl, to thewe who were better
lnatructed than Inatructed than themselves; nui, finally, he annures them that when the zual unil the dilligillee to which he encournges them are displayed, if man should be unabide to teach them the truths which they desired to learu, God would llimself revent then. The whole of the first three sections of this sermun deserve special
sttention. Anut her passage bening upun the multiphicity of eqpies of the Bihle in the the century is frumid in Chry sostom's tenth honily (recerling to some elitions the eleventh) on st. John, where he deall with the excuse for neglecting the study of the Bible grounded on the allegeld difficulty of procuring coples. As regaris the rich, he says that this excuse is altogether rilliculons, Io does not attach much weight to it ay regards the fonr, but observes that if any are so poor that they cannot purchase copies of the Scriptures for thenselves, they might neverthelesss, by renson
of the continual public reading of theny, beome ol the continual public reading of then, beome Once more, in his thlity whesecond homity on St. John, Clirysostem reproves these whe cared only for the fineness of the parchument on which copies of the Seriptures were written, or tir the beanty of the chnracters, and who neglected the contents. And, as illuxtrating his own practice, reference may be made to a passage in his tenth homily on Generis, in which he says that by taking the to the entire collection of the berks of Scripture by Chrysostom) into our hanild, both before and atter mealls, we shall be able, when nt heme, to derive profit, and to afford epiritual food to the
soul.
More especially the great writers of the ently chureh urged the necessity of the diligeot ${ }^{n}$ nudy of Holy Scripture on the part of the clergy. Gregny Nazianzen complains of thnse who, before they well knew how to rend the Scripqualified for the governntent of the church
 tise de Stacerdotio, earnestly entoreces the diligent atuly of Holy Scripture upon the clergy. He observes that, as epiritual physic for the souls of men, the word of God was instead of ererything
that wae usel in the cure of hollly distempers (iib. it. c, 3), and therefore that it wiss necessary that the ministern of (iond should be very diligryut In mulying the Scripturen, that the woril of Christ might dwall in them rilchly (i), $e_{0}+t$ ). sit. Jerome in like manner mays that a aermon shmald. be seisanell well with Seripture: " "Sermen presily. teri Serijpurarum lectione conditus sit " $E$ ph, il.
 sarplus lege ; Imme nunquan de manilimes tuis sncra lectio depmanatur" (ul Aipot. de lita Cleri"ounc, 1. 1. 16). si, at a later promion, the
 its twenty-fith eamon, that the clergy shmull be
 Gegury the Grant, writing to Augnstine nfter he hat been mall "archbibhop of the E.nglish "wall" as Berele sily, assumes that he is Paul's episth in hely writ, and particularly St. vours to epistis to Timothy, wherein he enileavolurs to instruct him how he shouly behave
himeelf in p. 4t, edt, Gileen). house of Giod" (Belte, Levt. Ihist.

At the designation of Eraclius by St. Augnstine, as his cullengue of that disecharge of sonne of his responsibibilities, aud his successor in the epliseopate, he reminded the clergy and laity of Hiplo that it hall been ngreel between them
than that no one should int rude ulou hime during five days of the week, in order that he might discharge that duty in the study if Ioly Seripture which hat been assignel to him in two councils of Numidia und C'arthage; and he exjresses his resolution for the remuinder of his days, so far as Eraclins wonld "kindly give him leave," to ierote himsonl) the stuly of the sacred Scrip. turos if tur oxiii. vol. 11. pp. 408, 409,
Clan i.).
The fiollowing references throw some light upnn the males and observances of thase who adopted the monastic life. In St. Augustine's rules for the ohservance of the nuns helonging to a monastery in which his sister hal been prineress, he says that from the time of their coming to tille until that of their rising from it, they should listen to whatever was read to them in comre, and that, whilst their mouths were exercised in recelving food, their ears should be occupied in receiving the word of God (Letter ecxi. vol. ii. 1,396 , Clark's ed.). Cassian suys, respecting the munks of Egypt, that their manual labour in their respective cells wha eo conducted that thair neditation on the Psalms and other portions of Seriptare was never intermitted (de Instit. Coenob. lib. ilii. c. 2). St. Jerome nlso says of the Egyptian monks: "Post horam t:onam in cemmune concurritur; Psalmi resonant, Scripturae resonant ex more "; (Ep. xxii. ad Eustoch.). The same writer says also that they daily learned some portion of holy Scripture (ib). Belle says, concerning his own manner of life in the monastery of Weremouth, "I wholly, applied myself to the study of
Scripture."
IV. The next evidence which shall be adduced of the actual use which was made of Holy Scripture in the early Church ls derived from the oxtent to which it was either conmitted to memory as a distinct exercise, or, as a result of continunus reading and meditation, became faniliar to the mind both of public teachers and also of private indiriduals.
Eusebius says that Origen's father trained him
from his ehildhood in the Scriptures, appointing him to repeat some passages every day (Hist. Eucles, vi. 2). Sonerates also says that Eusebius of Emesa had studied the Holy Scrij,lures from his infaney and was then taught humau learning (Hist. Eecles. ii. 8) ${ }^{\text {b }}$, and Sozomen, who bears the same testimony, says that this was done "accurding to the custom of his country" (Hist. Eccles. iii. 6). The same writer shys that Mareus the heretic was expert in the Scriptures (ri. 29), and Palladius says that he could repeat all the Old and New Testament without book (Histor. Latusiac. c. xxi. quoted by Biogham, Antiq. iv. p. 176). Gregory Nyssen remarks, in his life of his sister Macrina, that in her infancy she was taught the easy portions of Scrijuture that were most suitable to her age. Sozemen says of Julian the Apostate (Hist. Eccles. v. 2) that " he had been brought up in the knowledge of the Holy Seriptures under the guidance of priests and bishops." The same writer says of Mark, one of the monks of Scetis, that " he committed the sacred Scriptures to memory" (ib. vi. 29). St. Jerome says that the young virgins whom Paula had collected out of diflerent provinces were obliged to learn the Psalms and some portion of Scripture every day. ${ }^{\circ}$ Augustine ( $d e$ Doct. Christ. ii ix.) suys that the first rule in the study of Holy Seripture is "to read them so as to commit them to inemory," though be qualifies this direction by the words which follow, "or at least so as not to remain wholly ignorant of them." He adds: "In this matter memory counts for a great deal; but if the memory be defective, no rules can supply the want."
He refers moreover to the case of those with whom the Holy Suriptures had been so exclusively their text-book that when they met with other and more commonly used forms of speech than those to which they had been accustomed in their Latin Bibles, they were "surprised at them, and thought them less pure Latin than those which they had learnt from Scripture" (De Doct. Christ. ii. 15).

Thus, e.g. in his preface to his work on Christinn Doctrine, St. Augustine refers to the case of the Egyptian monk Antony, who, though unable to read himself, "is snid to bave committed the Scriptures to menory through hearing them read by others, and by dint of wise meditation to have arrived at a thorough understanding of them" (Works, vol. ix. p. 2. Edinburgh, 1873). Gregory the Giest, when chiding the abbat Theodore for neglecting to read some of the words of his Saviour daily, mentious the case of Servulus, a palsied man at Rome, whe purchased a copy of the Scriptures, and, though nable to read, learned the Holy Seripture through hearing it constantly read to him by the religlous men whom he entertained (Hom. xv. in Evangel. Quoted by Bingham, iv. p. 179). Eusebius of Caesnrea mentions the ense of a blind man who could repeat any part of the Bible, and some-
b Valealus, in his notes on the second book of Socrates Ecclesiastical Ifistory, says that "it is well known that the boys of Edeasa got by beart the books of Sucred Scripture, according to the uage of their ancestors."
c" Nec ilcebat culquam sororum tgnorere psaimos, et uon de Scripturis quotidie allquid diecers." (Epitaph. Panlue Opp. tom. 1. p. 84. 1513.)
times supplied the place of a reader in the chureh ( De Martyr. Paluestin. c. xiil. ib.). Socrates makes incidental mention of one Pambos, an illiterate man, who went to some one who conld read for the purpose of being taught a l'sahn (Ilist. Eccl. iv. 23). The same writer says of Didymus, who lost his sight at a rery early age, that his acquaintance with the divine oracles, as contained both in the Old and New Testameat, was so perfect that be composed several treatises in exposition of them (ib. iv. 25), and of the Emperor Theedosius Junior, A.v. 422, that by his early training "he learnt the Holy Script"res by heart," and that he was "a more indefntigable collector of the sacred books thau even l'tolemy Philadelphus had formerly been" (ib. vii. 22).

Jerome (Ad Gaudentitm de Pacatulae Infantulae Educatione, i. pp. 45, 1515) advises that when seven years old Pacatula should learn by heart the Psalms, aud should then proceed to mnke the books of Solomon, the gospels, the Apostles, and the Prophets the treasure of her heart. Again, when writing to Laeta coneerning the education of her daughter (i. p. 26), he alvises that at a tender age she should be imbued with the sweet Psalms. He prescribes in the following words the order in which he recommends that the Scriptures should be studied and committed to memory: "Diseat primo Psalte rium: hic se canticis avocet : et in Proverbiis Solomonis erudiatur ad vitam. In Eeclesinste consuescat quae mundi sunt calcare. In Job virtutis et patientiae exsmpla sectetur. Ad Evangelia transeat, nunquam ea positura de manibus. Apostolorum Acta et Epistolas, tota cordis imbibat voluntate. Cumque peetoris sui cellarium his opibus locupletaverit, mandet memoriae Prophetns, Pentateuehum, et Regum et Paraliponsuon libros, Esdrae quoque et Hester volumina. Ad ultimum, sine pericule discat Canticum Canticorum, ne si in exurdie legerit, sub carnalibus verbis spiritualium nnptiarum epithalamium non intelligens, rulneretur. Cavent omuia Apocrypha (ib. p. 27). So ngain (Ad Demetriadem de Virginitate serrandê, i. p. 31) Jerome advises Demetriades thus: "Statue quot horis sanctam Scripturam ediscere debeas; quanto tempore legere, uon ad laborem, sed ad delectationem et instructionem animae."
Again (Vita Hilar. c. 7) St. Jerome says of Hilarion, a monk of Palestine, "Scripturas sanetas memoriter tenens, post orationem et psalnos, quasi Deo praesente, recitabat."
V. The importance which was attached to the public reading of Holy Scripture in the religious assemblies of the early Christians is abundantly estnblished. [Epistle ; Gospel ; Laction ; Pbo. PIIECY.]

But besides the public reading of the Seriptures in their assemblies and the earnest exhertations with which the writings of the early Christians sbound to the diligent study of the same in private, it appenrs to have been a custom adopted in some parts at least, to have copies of the Seriptures in the vernncular tongue placed in convenient parts of the churches so that there who frequented them might have opportunity of resdiog them for themselves either before or after the public services. The folluwing linel written by Paulinus upon the wall of the chureh
of Nola be cnstom:
"Si quem a Hic poter
VI. The of the use Church is de the heathen the Scriptur attnched to which wns surrentered Amougst citel in proo ture in the e to the letter gostom when Theodoret to In the forme Chiysustom tried, but can and guncled The Holy B expound to examples of have beell in they did not r passed with trials" (Soz. I of Theodoret 444, he speaks examples cont who are calum when cast in when perseeut the Saviour enemies of dece vi. pp. 25, 26 ;

As a furthe mside of Holy ference may be the 'Lives of Jarrow' nppen effect that on t Jad. 12, A.D. 6 together in the withont slecp ethers remained his depart ure ; Scripiture from every evening, the whole night Works, iv. 385 ;

SCHOLL.

## SCRUTINIU

SCULPTURI
rence of' car'ved r worship inherite Jewish chureh w entirely to forbid sculpture to the se tiau statues, eithe the very rarest of half a dozen exam to shew that the

[^145]the church ). Socratea Pambos, an e who conld ;ht a Prsim iter says of ry early age, e oracles, as $\checkmark$ Testament, eral trentsises and of the +22, that by Hely Scripa more indeks thau even ly been" (ib.

## atulae Infan-

 advises that uld learn by n proceed to gespels, the easure of her ta concerning p. 26), he adld be imlued scribes in the ich he recomse studied and primo Psaltein Proverbiis In Eeclesiaste are. In Jeb, lectetur. Ad pesitura da Epistolas, tota le pectoris sui $t$, mandet men , et Regum te quoque et sine periculo si in esurdio spiritualium telligens, rulbha (ib. p. 27). Virginitate ser: Demetriades ma Scripturam legere, non ad : instructionem seripturas sancnem et psalmos,attached to the in the religious $s$ is aboudantly Lection ; Pro-
og of the Scrip. earnest exhorss of the early nt study of the re been a custom, to have copies of ar tengue placed des so that these re opportunity of either before or following linea all of the church
of Nola bear witness to the existence of this custom :

## Si quem sancta tenet meditanid in lege voluntas; <br> Hic potertt residens sacris intend(re libris." d

VI. The last evidence which will be alduced ef the use of Holy Scriptare made in the early Church is derived from the eagerness with which the heathen persecutora searched tor copies of the Scriptures, the importauce which the owners attached to their possession, uud the infamy which was incurred by those who voluntarily surreudered them. [Traditor.]

Amongst the many passages which might be cited in proof of the practical use of Holy scripture in the early Church reference may be made to the letter of Innocent bishop of Rome to Chrysostom when expelled from his bishopric, and of Theodoret to Lioscorus bishop of Alexnudria. In the formacr of these letters Innocent reminds Chrysostom that "a good man may be sorely tried, but eanoot be overcome, for he is preserved and ganided by the truths of Holy scripture.
The Holy Bible," he continues, "which we The Holy Bible," he continues, "which we expound to fhe people, allirds abundant
examples of the affictions to which the saints have beeu invariably subjected, and shews that they did net receive their crowns till they had passed with patience through the severest trials" (Soz. IIst. Eccles. viil. 26). In the letter of Theodoret to Dioscerus, written about A.D 444, he speaks of the great comfort which the examples contained in Scripture afford to those whe are calumiated, and cites the case of Joseph whea cast into prison by Potiphar, of David when persecuted by Saul, and lastly of our Lord the Saviour llimself when accused by His eaemies of deceiving the people (Baronii Annales, vi. pp. 25,$26 ; 1685$ ).

As a further illustratien of the practical uge made of Holy Scriptare in times of sorrew, reference may be made to an incilent recorded in the 'Lives of the Abbats of Weremouth and Jarrow' appended to the works of Bede, to the effect that on the night on which Benedict ded, Jan. 12, A.D. 689, some of the brethren met together in the church and passed the night without slecp in praying and singing, whilst ethers remained in the side ehambera awaiting his departure; and it is alded, "a portion of Scripture from the Gospels, appointed to be read every evening, was recited by a priest daring the whole night to relieve their sorrew" (Bede, Works, iv. 385 ; ed. Giles).
[C. J. E.]

## SCROLL. [VoLume.]

## SCRUTINIUM. [Missa, p. 1203.]

SCULPTURE, OHRISTIAN. The abherrence of carved representations of the objects of Worship inherited by the Christian from the Jewish church was at first so grent as almost
entirely to forbid the application entirely to forbid the application of the art of tian statues, either in of religion. Early Christhe very rarest eccurren marble or bronze, are of the very rarest occurrence. Hardly more than to shew that the dozen can be reckoned-enough to shew that the use of the plastic art was not

[^146]whelly interdicted, but, at the same time, that Its use was regarded with grave suspicion and dislike. If we could accept the authenticity of the stery relnted by Eusebios that a statue of our Lord was erected at Paneas by the woman diseased with the issue of blood [Jescs Curist, Reprisentations, p. 877], we should have the earliest possible example of sculpture devoted to Christinnity. The tale, howerer, is totally unworthy of credence. The statuesof Christ and other scriptaral personages with which Alexander Severus furnishe i his "lazarium" have no claim to belogg to the demaia of Christian art. The very few early Christim statues that are known to exist exhibit in their form and technical trentinent the genius of late Roman art, and prosisess no individual characteristics. As Lible remarks (Ilist. of Scul, $t$. i. 335), " the novelty of the subject was nut yet powerful enough to evake new forms or new expressions."
The only early Christian statues we can enumerate are those of the Good shepherd, of St. Peter, nad that of St. Hippolytus. D'Agincourt's researches in Italy during fifty years discovered no other well-authenticated example. For seven or eight conturies the art of sculpture was extinct, except in works in relief on sarcophagi
and ivories.

## I. Statues.

(1) Among the enrliest and best of these is $n$ small marble statnette of the Good Shepherd, formerly in the Vatienn Library, now in the Lateran Museum. "It is a pleasing illyllic figure, with artistic qualities that remind one of the works of a better peried "(Appell, Mon. of is fastened rion Art, p. 4). The tunic drawn up is fastened round the waist, and the shepherd's the recovered sheep he fondly holds the legs of by both hands. The antique grace it breathes, and the absence of any distinctive marks, have caased its Christian origin to be somewhat needlessly questioned. The lega have been partly restored (Appell; $u$.s.; West wood, Eiriy Christian Sulpture, p. 50, apud Parker, Archuce'eys of Lieme, "Tombs"' Perkins, Tuscan Sculi, ture, i. p. xiiii.). '[SHEPILERD, THE Good,
p. 1893.$]$ Sul

The Lateran Museum coitains another marble statuette of the Geod Shepherl, much inferior in execution, which is stiff and rude. The shepwerd is young and beardless; he holds the lanib with his right hand on his shoulder, and the "pedum" with his left (Westwood, u. s.; Perret, Catacombes, iv. 4). There is also one of inferior workmanship in the Kircherian Muscum (Perkins, u. s. I. xxxix.); and one is mentioned nt the end of the th century in the collection of the Duke of Medina Coeli at Seville.
(2) St. Pcter.-By far the mest important early Christian statue as a work of art is the famous bronze figure of St. Peter in the Vatican basiliea. It may probably be placed, as it is by Dr. Appell, Perkins, and Liibke, in the 5th century. Mr. J. H. Parker, however, who always regants early dates with suspicion, regards it as "a fine werk of the 13th century." It is a close imitation of the ancient Roman portrait statues, and, according to Lubke (u. s. i. 337), "disphays a care and accuraey of technical akill nstouishing in the 5th century," but a cemplete nbsence of

## 1864 SCULPTURE, CHRISTIAN

originality "we have in every line of the laberious imitation of antique senatorial figures." The figure is in Roman costume, with the right foot extended to receive the kisses of the faithful; the right hand is extenled in blessing, and he holds the keys in the left. The marble chair in which it is seated is of the 15 th century. Aecording to one tralition, leo I. melted down the ancient statue of Jupiter Capitolinus and recast it in this form ; others hold, with less probability, that it is the old statue with a new heal and hands. The celebrated statue of St. Peter which Leo the Ismurian threatened to destroy in the time of Gregory II. (726-730), was probably that preserved in the crypt of St. Peter's, the body of wheh is antique, the head being an addition of the 13 th century.
The royal cabinet at Berlin once contained a small standing bronze statuette of St Peter, said to have been found in the eatacombs. It seems to have been taken by Napoleon I. to Paris, and to have never returned. It is described as being of good style, with drapery of artistic merit. The apostle was clad in the tunic and toga, holding the labarum in the left hand, and giving the benedietion with the right. The bead displayed the broal fentures, the short, thick beard and curling hair characteristic of St. Peter (Bartoli. Antiche Lucerne, part iii. pl. 27 ; Munter, Sinnbilder, ii. '21).
(3) St. Hippolyins.-This is a marble sitting statue, much restored, especially in the upper portions of the figure. It was formerly in the Vatican I.ibrary, but is now in the Lateran Nuseum. I he tigure is seated in a dignified attitude in a marbie eathedra, on which is inscribed the canon Paschulis; and on the other sile a list of Hippolytus's writings. It is vested in the philosophie pallium. The right elbow rests on a book held in the left hand, and the right hand is raised to the breast. The date is uncertain, but it is probably not later than the 6th century. Mr . Perkins regards it as devoid of character, while it is prunounced by Winckelmann and other nuthorities to be "the best known, example of early Christian sculpture" (Westwood, u. s. p. 37 ; Perret, v. pl. i. ; Bunsen, Hippolytus, i. frontispiece; Münter, Sinnbilder, ii. 13; D'Agincourt, Sculpt. pl. iii. No. 1).

## II. Sarcophagi.

The chief field for the exercise of the art of sculpture in the early Christian church was furnished by the arrophagi, in which the remains of its nore wealthy members were deposited. The number of these is very large, especially in Rome, where very many have been discovered in the catacombs and other places of early Christian burial. Examples are also to be found at Ravenna, Milan, and other cities of Italy, as well as in the south of Frince, where a native sehool of Christian sculpture, derived from Italy, evidently flourished. There are also a few in Spain. The chief examples in Rome are now collceted in the Lateran Misseum, where a very interesting series of examples of Christian aculpture are brought under the eye at onct, and may be studied and compared at leisure. The most important of these, as well as the other principal sareophagl now existing in Rome, have been photegraphed at the cust of Mr. J. H. Parker, and their designs have
been thus made accessible to the student at home.

The word "sarcophagus," as well as the mode of burial, was burrowed by the early Christians from henthenism, anl passed into the , nomenclature of the church. Augustine writes: "Arca in qua mortuus ponitur, quol omnes jam баркофd́yov vocant" (De Civit. Dei, xviii. 5). The word is al*o found in an early epitaph given by De Rossi, "in hoc sarcefago conditur" (Inser. Christ. Rom. ii. 530).

Nowhere is the rapid decline of art more recognisable than in the sarcophagi. The bssreliefs, which so larishly adorn their sides, manifest a lamentable deterioration of style. The compesitions are erowded and ill-balanced; the figures are usually ill-drawn, with, short, thick bodies and large heads, and stiff draperies, and a general absence of dignity or grace. The compositions are rather architectural and pictorial than sculptural or statuesque. The figures oceupy one plane, unralieved by any depth of backgrounds. The majority of them are seen in front view, instead of the profile, which eharaeterises the Grecian friezes. But with this decided deterioration $\mathrm{ci}^{i}$ style, it is evident that the mole of decoration and its general spirit are directly derived from pagan art, and are in ${ }^{*}$ sense the natural development of the Christian mind. The pose of the figures, their attitudes, the drapery, the types of the heals are inherited fron ancient plastic works. The inferiority is due to the want of skill in the sculptors empioyed, not to the introduction of new forms. As a rule the earliest works are tha best, and conform most elosely to the jagan type. The later we descend, anl the mars unmistakable the Christian character of the seulpture, the greater is its inferiority as a work of art. Sarcophagi bearing a distidetlv Christian eharacter seareely appear before the 4 th century. Le Blant (Surcoph. Chrétiens d'Arles, pp. iii. iv.) speaks of the exceeding rarity of earlier examples. He refers to one bearing the date A.D. 273, and regarls as belonging to the same primitive type, that of Livia Primitiva, transported from Rome to the Louvre, and one at La Gayole (pl. xxxiv.), but is able to mertion no others; and though an earlier clate has been confidently aftirined for some others, the most trustworthy authorities agree that there are no well-authenticaied examples of Christian sarcophagi which can be assigued to the 2 nil century and hardly any to the 3 rd .
'fhere is abundant evidence that pagan sarcophagi were used with little seruple fur the burial of Christians-" Profanis tunulis Christinni non rare quasi propriis usi sunt " (Mabilloa, Iter Ital. § $10, \mathrm{p} .81)$. The use of the sarcophagus was a mark of wealth, and the desire not to shew any inferiority to their neighboars, which is nowhere more poweriul than in funeral rites, wonld lead Christians of means and position to adopt the mode of the disposal of their dead which was appropriate to their rank, without much regard to the character of the sculptures which decorated their last restiag. place. If there hal been Christian sarcophagus* makers they would doubtless have employed them by preference; but in the absence of artists of their own faith, they would have recourse to sculptors of the old religion, owly has written a 1824) to establis sarcophagus, bu it was originally at Aix la Chapel magne was tirs Proserpine is car the employment burial. The bea work overrode al sarcophagus bea subject is one $f_{1}$ and Marcellinus, the $0 x$ and ass st consular date A.I nificeut sareophas of ti, e Emperor C Vatican, probably with the exception Constaatia, is ent bols. It is forme porphyry, highly corered with group back striking down csptives before the the air, without On the front and b: busts of Constantir repose lions, wreat pronounces it to be mation in a geod Dr. Braan justly execution of indivi waut of meaning as there being a want ception " (Aringhi, Ciampiai, iii. 28; P
The sister sarco 324), sculptured lili a solid bloek of pe in any defiaite Chri earliest example of $t$ Christian sarcophag rated. It is a taste groups of clamsy-wi or treading them out moch iaferior in styl vault of the sepulel was found), with ar The tigures y depth of are seen in ieh charaewith this is evident its general ,an art, and nent of the gures, their $f$ the heals vorks. The kill in the roduction of orks are the the pngaa the more cter of the ty as a work tlv Christian 4th century. , pp. iii. iv.) of earlier ng the date to the snme ditiva, trasad one nt la mextion no te has been rs, the most there are no Thristian sate 2 nd century

## it pagan sst-

 cuple for the munulis Christ" (Mabillon, 8 of the sarand the desire ir neighbours, han in tuneral means and 1e disposal of to their rank, aracter of the - last restiag1 sareophngus* ave employed he absence of $y$ wonld have religion, oulytaking eare to avoid those seenes which had an immoral tendency, and by preference selectiag pastoral or vintage scenes, or other subjects into which a symbilical meaning could be sasily read. A sarcophagus, diseovered in the cemetery of St. Agries, once eontaiaing the body of a Christian virgin, and bearing the inscription "Aurelia Agapetilla, sneilla Dei," is ornamented with figures of Bacehus and aaked Amorini, side by side with "orantes" (Boldetti, Osservaz. 466). Another in the Vatican, figured by Cancellieri, exhibits Bacehamalian scenes, and a Christian inseription. One in the grounds of the Villa Medici on the Pincian is mentioned by Martigny, on which both Cupid and Psyche and Jonah appear. There is a very vemarkable example of the 4 th century at Tortona figured by Mabillon (It. Ital. Mus.. It. i. 223), bearing the thoroughly pagan subjeets of Leda and the Swan, Phaeton, Castor and Pollux, and boys looking on at a cockfight, together with the neutral subjects of the Vintage, and the Good Shepherd. Bottazzi, a canon of Tortona, hss written a lengthy disquisition (Tortoma, 1824) to establish the Christian character of this sareophagus, but it hardly admits a donbt that it was originally a pagan work. The surophagus at Aix la Chapelle, in which the bory of Charlemagne was tirst laid, on whi : hi: Rape of Proserpine is earved, is a well. A xample of the employment of a pagan tra. if Christinn burial. The beauty and suniptuousness of the work overrode all scruples. The earliest dated sareophagus bearing an undoubted Christian subject is one from the cemetery of SS. Peter and Mareellinns, presentiag the Nativity, with the $o x$ and ass stnadiag by the cratch, with the consular date A.D. 343 (Nativiry). The magnificent sarcophagus of St. Helena, the mother of the Emperor Coastantine (d. 328), now in the Vatican, probably the largest ever fashioned with the exception of that of her graaldanghter Constantia, is entirely devoid of Christian symbols. It is formed of one enormous block of red porphyry, highly polished, the face of which is corered with groups of armed warriors on horseback strikiag down their enemies, or driving their csptives before them, all, as it were, tloating in the air, without any indication of the ground. 0 a the front and back int the upper angles are the busts of Constantine and Helena, and on the lid
repose lions, wrenths, and winged gemi. repose hions, wrenths, and winged gemi. Lïbke prououaees it to be "full of expression and ani-
mation in a good antique style" (i. 338); but Dr. Brnun justly remarks that "the tolerable execution of individual parts only renders its want of meaning as a whole still more striking, thers being a want of unity of design and eoneqption" (Aringhi, ii. 41 ; Bottari, iii. pl. 196 ; Ciampini, iii. 28 ; Parker, $T o m / s$, pl. xii.).
The sister sarcophagus of St. Constantia (d. 324), senlptured like the last-mentioned out of a solid bloek of porphyry, is equally wanting in any definite Christian symbolism. It is the earliest example of the vintage scenes with which Christ:an sarcophagi were so frequently decorated. It is a tasteless work, exhibiting heavy groups of clumsy-winged genii gathering grapes or treading them out (of the same character, but much inferior in style to the seenes on the mosaic vault of the sepulchral chapel where the tomb
was found), with arabesque festoons, peacocks,
and rams at the angles, all laboriously chiselled ont of the unaccommodating matorial (Aringhi, ii. 157; Bottari, iii. 132 ; Ciampini, iii. 31). A sarcophagus of much less sumptuous character but of fin more graceful design, in the portico of St. Lorenzo, shews similar scenes depieted with considerable life. Small winged genii gather the grapes from the vines in baskets; a goat laden with panniers earries them ; one of the genii rides an ass; a coek pecks at a lizard, \&e (Bottari, iii. 19 ; Agincourt, Seulpt. vi. 1). A very fine example from St. Sebastiano, eonsidered to be of the 4th century, stands in th hall of the Lateran Museum. Here, also, , enii are gatheriag and pressing grapes; one rides a goat; another carries a kid. In the centre and either end of the fice stands the Good Shephe: 1 (Garrueci, Monura. del Mus. Lat. tav. xlix. fig. 1-4). Corresponling scenes from the olive harvest are with local propriety carved on a sarcophagus in the museum nt Arles. Genii unwinged, naked or lightly elad, some on ladders, piek or carry the fruit to the oil-press (Millin, Vuyage, \&e, pl. 61, ao. 3 ; Appell, p. 37).
Pastoral scenes are equally abundant, and the with Shepherd oeeurs constantly, sometimes With, sometimes without subjeets from Iloly tograph 2924) por the Lateran Museum (phoof of our Lord and Ilis apostles with unusnal distinctness. The Good Shepherd with His "pedum," His right hand on the heal of a sheep, st inds in the centre, and is repeated with a group of two or three sheep at either end of the face. Between stand the apostles, six on either side, each with a sheep at his feet. Professor Westwood, in the above-quoted essay, supplies a large number of references to pastoral scenes represented on Christian sareophagi (p. 43).
Many sarcophagi bear in the ceutre of their face, and sometimes also at the end.. what are known as imagines. Clipeatar, i. e. the busts of the departed, or in some eases standiag figures (e, g. that of Probins and Faltonia, Bottari, 17), contained in a disk or shell, or surrounded with a wreath, sometimes borne by winged genii. In some cases these busts are unfinished, proving that the sareophagi were ordinarily sold in an incomplete state, le.vag the busts to be carred into the likenesses of the defuact (Le Blant, p. 1t, pi. riii.; Fabretti, Inscr. p. 124; De Rossi, Bulltht. 1865, p. 69; Parker's Photographs, No. 2902). Sometimes

the disk bears only the sacred monogram (Bottari, 37). Not a few of the less costly are digtiuguished only by an "imago clipeata," the

## 1866 SCULPTURE, CHRISTIAN

remaining surface being incised with curve. channels, known as strigils, from their resemblance to the bath instrument of that name. Hardly nay of the sarcophagi have inseriptions. The magnificent tomb of Juaius Bassus is an exception, as is that alr c'y mentioned of Aurelia Agajetilla. 'l'he cust', a of uecoratiag sarcophagi with colours, proved to exist in Syria by Reaan (Descr. de I'/cénici', pp. 415,416), has been shewn by Le Blant to have been sometimes adopted, not only in Jewish catacombs (Garrucei, Cimet. d'Antichi Ebreri, p. 21), but also in those of the Christians (Le Blant, p. 37).

One class of sareophagi have as their only on principal subject figures of our Lord and 11 is apostles. Reference has already been made to that in the Lateran Museum, in whieh the whole series appear in the character of shepherds. One of the most remarkable of tias elasi, perhaps the very finest of the loman sarcophagi, is that of

## SCULPTURE, CHRISTLAN

sentation is found in sarcophagi out of Rome. The sureophagus of Titus Gorgonius in the erypt of the cathedral of Ancona represents Christ standiag on a mount, with a male and female figure embracing His feet. Near Him stand St. Paul and a diseiple with a jewelled cross. Four disciples stand under arches on either side. At linveana, where the sarcophagi are of later dste, we tiad our Lord no longer seated but enthroned, and sometimes nimbed ; on one at St. Aןoliinare in Classe, thought by Professor Wentwood to be perhaps not earlier than the 7th century, our Lord, represented as a nimbed youth, is seated between St. I'aul, who with veiled hand receives a roll, and St. Peter, who hears a key and s cross. Both the ajostles approach our Lurd with hasty striles, their garments earried by the wind. On either side two figures offer crowns (Appell, 1, 28). At "St. Maria in porto fuori" our Lord appears also as a b ardless figure enthrened


Sarcophagus of Petronins Probns.


Sarcophagns. Church of St. Apollinare in Clwse (Aypell).

Petronius Probus, praetorian praefect, d. 395, in the subterranean church of St. Peter's. The face is divided into compartments by spirally fluted columns supperting arches, in the spandrils of which are birds pecking at baskets of grapes. In the centre compartment our Lord, holding a jewelled cross, stands on a mound from whieh issue the four rivers of Paradise; en either side of Him stand St. Peter and St. Paul in attitudes of reverential attention. Beyond, to the right and left, are two arcies, tach enshrining two apostles. Each end has three arches, with two figures. On the back stand Probus himself and his wife Faltonin hand in hand, with a diseiple at either ed (Bosie, 49, 51, 53; Ariaghi, pp. 281, 283, 285; Dottari, tav. 16-18; 1) Agiocourt, pl. vi. figs. $12-15$; Appell, p. 12). A sarrophagus in the Lateran Museum (photegraph 2909) bears on its face Christ and the apostles, each hearing a roll, under arches alternately round and angular. The same system of repre-
between four apostles, one of whom approaches Him bearing a crown. The diflerence in ehs. racter between these sareophagi and those of earlier date is very marked. Fine examples of this mode of treatment are offered ty the sareophigi of Arles. On one we see Christ sested, His feet on a footsteol, with the apostles sod evangeists seated on either side. Chri.t holls a boek inseribed Dominus Leqgen dat, the other figures held rolls, some opea, some elnsed, those of the evangelists inscribed with their names (Le Blant, p. 7, pl. iv.). On another of remark. able beauty of execution, the central jace bs occupied by a eress surneunted by a chaplet with soldiers below, symboliziag the resurret tion. Sir apostles stand on either side, raising their right hands in token of adoratina. Stars rye seen in the background (ibid. p. 27, pli, xir.) One, divided into six areherl panels, contains tro npostles on either side of Christ, oue preseating a basket of bread, auother fish, beth with velleo
nands. The ot able, If not unir psrtments are iadiented respe serpent or drag

The large ma are seulptured sometimes uceu face and ends, sll four sides ar times in two more usually t sometines form one running int sometimes, and rated into eom are tare instan sbove the reli dimiantive prop

We camuet fai frescoe., the lim was confined well as the sma granted him in Each as a rule oae hieratie typ almost equally ments, and are defiaite system seeure symmetry tion. Le Blant number of examp rock with the driak, at one ent Lazarus with the well as thrse from the elonds cubject, in one cas ia the other to gir
The subjoined psrative frequene rarious scriptural the Lateran Mus Bosio ehiefly from based the ene draw examination of th frum liome, Tetter cote, by whom th added. ${ }^{\circ}$

Jonah ..
Moses smitting the
The Appreheusiod or,
The Assautt on Mo The Miracle of the The Ie, llag of the The Miracle at Car The Raising of Laz Peter's Dealal Prei Danel and the Lhen The Paralytic ear Bed ..
The Creation of Eve

- The correspondeace on the sarcophagt aud those in the Ordo Con Roman Breviary, to whi (sircophages di Arlus), Looked. The list tactud Hoers, and Pharaoh, Job dren, Davilt and Goltah of Peter from prison.


## SCULPTURE, CHPISTIAN

mands. The otiner two hold rolls. By a remarkable, if not unicuc, arrangement the extreme compartments are ocelpied by Abraham and Dandel, iadicated respectively by the sword nad by the serpent or dragon (isid. pp. 19-21, pl. x.).
The Iarge majority of the Christian sareophagi sre senlptured with scriptural subjects. These sometimes occupy the fate alone, sometimes the all four sides, and there are instances in which sll four sides are carved. The reliefs are sometimes in two tiers, onc above the other, but more usually there is oaly one. The subjects sometimes form a continuous frieze-like series, one ruming into the other without any division; sometimes, and more commonly, they are separated iuto compartments by an arcade. There are rare instanees in which a secondary frieze sbore the reliets bears senlptures in more diminutive propurtions,

We camot fail to remark, as in the cataeomb frescoes, the limited cyele to which the sculptor was confined by ecclesiastical tradition, as well as the small amonnt of liberty that was granted him in depicting the selected subjants. Each as a rule conforms more or less elosely to one hieratic type. The subjects are derived almost equally from the Ohd and New Testaments, and are inixed together without any defiaite system of arrangement, so as best to jecure symmetry and balance in the composition. Le Blant has called attention to the large number of examples in which Moses striking the rock with the Israelites eagerly stooping to driak, at one enl, is balanced by the raising of Lazarus with the adoring sisters at the ot frem the clonds on either side of the issues zubject, in one case to arrest Ahraham's saerifice, ia the otber to give the Law to Moses.
The subjoined tabular list shews the comparative frequency of the oecurrence of the ratious scriptur:l subjects on the sarcophagi of the Lateran Musenm and of those given by Bosis chicfly from the Vatican. The list is based un one drawn up, by Dean Burgon from an exsmination of the Lateran examples (Le'ters from Rome, Letter XX.), corrected by Dr. Northcote, by whom the list from Bosio has been added. ${ }^{*}$
hom approaches therence in chs. gi and those of ine examples of ered by the sar. e Christ beated, the apostles and le. Cbri.t holds $n$ dat, the ather me closed, these ith their names other of remarkcentral place is ad by a chaplet ig the resurfec her sille, raising doration. Stars - p. 27, pl. xir.) els, contains two ,one presenting both with reileo

SCULPTURE, CHRISTLAN
1867


One of the most remarkable of this class is fect of elaborate tomb of Junlus Bassus, praeand execution A.D. 359, whieh "for its style best works of may le regarded as one of the "it sumbiciently espiecially in the treatinent of decline of art, (Appell, p. 10). Its face is decorated with two tiets of seriptural subjents, in divided by columns, the lonts, in compartmeate centre of the upper tier ourer arched. In the betwen two apestior our Lord sits enthroned represented as a borne up by Uranus, canopy of heaven eardend old man with the subjects senlptured extended above him. The of the upper tier-(1) The sacrifieo the left (2) the apprehension of The saerifice of Isaac; Pilate ; (4) Pilate washigg ; (3) Christ before lower tier-(1) washiag his hands. In the friends [OLD T (1) Job visited by his wife and of man ; (3) Christ's triumphal ; (2) the Fall salem; (4) Danjel in thiumphal entry into Jeruand Christ led to prions' den ; (5) l'eter carved genii representing the the tivo ends $\varepsilon$ gaged in operstionsting the Four Seasons, enspandrils of the suitable to each. The on a dimitutive scile tier of pancls contain series of series of carvings in the whole range of'Christian art, and probably maique, indieating in the most anmistakable way the dense entertained by the early church of the unity of the two Testaments and the symbolical meaning of the aets of Moses as a type of our Lord, represented under the figure of the Lamb, In these very intersting and instructive reliefs a lemb holding the rod strikes water from the rock, multipliem the loaves, raises Lazarus, receives the law o. Mount Sinai, and baptizes another lomb. As alrauly stated, the sarcophagus is also remarkable from having on it the epitaph of the person found in it, with the interesting fact that he was praefect of the city at the ting of his death, and that he had only recently been admitted to the clatureh by haptism. "Jun. Bassus, V. C. qui rixit annis xlii men. if in ipsa praefectura nert.., neofitas iit ad [leum VIII. kal. Sept. Eusebio et Ypatio. coss" (Bosio, 45 ; Aringhi, i. 277; Bottari, i. 1 s ; D'Agincourt, v:. 5, 11; Lübke, Hist. of $S u l_{p t}$. i. 310 ; Parker, Tombs, pl. xiii.).
A very fine sarcophagus, supposed to be that of Petronins Probus, consul A.D. 341, formerly the altar of the chapel of St. Lucy at St. Mary Major, vow in the Lateran Musenm, offers one of the rery best examples of this mole $c$ t treat-
ment. The upper row exhibits the raising of

## 1868 SCULPTURE, CHRISTIAN

Lazarus, Danicl in the lions' den, the law received from the hand of God, the sacrifice of Isaac, and l'ilate washing his hands. A scallopshell in the centre contains two excellent portrait busts. The Divine Hand issuing from the clouds on either sile of the riell shews the usual attention to badance of conupsition (Le Blant, Surcoph. f. xv. ef. pl. vi.). In the lower tier we have the combinel subject of Dloses striking the rack and the apprehension of l'eter (see OLD Testament in Art, p. 14is8), Daniel and the lions, Moses realing the bonk of the covenant, the healing of the blind man, and the miracle of the loaves and fisbes. This last subject is repreaented in a somewhat unusual manaer. Uur Lord stands, and puts His right hand on a loaf and His leit on a basket of fish (Arioghi, i. 423; Bettari, ii. 49 ; Lübke, fir 200 , p. 843 ). The

## SCULPTURE, CHRISTIAN

sarcophagus are very differently treated. Each ia carved in low reliet, with a background fill of buildings, including a basilica and a detarhed baptistery, clumsily executed, but of high interest as contemporary representations of architecture. The one represents our Lord predicting 'e'ter's denial; the cock standing on the top of an lonic columu; the other the woman with the issue of blood, and Moses striking the rock. These re!jets are separated by come centuries from the sclmirable sculptures on the front. They are placed by Mr. l'arker in the 8 th century ('osio, 85,87 ; Aringhi, i. 317, 319 ; Appell. p. 20). Another sarcophagus, ot somewhat similar desion, deserves especial notice not only for the eanty of its execution, but as exhibiting seenes arom the Passion which occur very rarely. The front is divided into tive compartments by columns with


From Aringhl, 1. 423
largest sarcephagus in the Lateran Museum, discovered at St. Yaul's outside the walls, also with tro tiers of subjects, displays in the centre of the upper tier unlinished buats of a husband and wife in a " clypeus" supported by genii. The sulpjects belong to the usual cycle, with the addition of the creation of woman (Old Testament in Art), and the adoration of the Magi (Appell, 16, 17; Northcote, p. 200 , pl. xix. ; Westwood, p. 50).

A sonewhat diflerent mole of treatment is shewn in a sarcophagus of the 4 th century, discovered at St. Peter's, now in the Lateran Muscum, one of the most simple and excellent of the early Christian tombs. The front is divided by eight columns exquisitely carved with foliage and flowers. In the centre the youthful Christ, supported by Uranus bearing the vault of heaven, stands between two apostles. Others stand on either side, one of whom receives n scroll from the hand of Christ. To the left is the sacrifice of lsaac; to the right Christ before Pilate, who washes his handa. The whole are most beautifully designed and sculptured in high relief. The two ends of this very remarkable
spiral flutes. In the centre stands the labarum with the crown of immortality. Doves perch on the arms of the cross, and a waking and slejping soldier sit below. To the right Christ, represented as a youthful figure with Ilis fingers raised in benediction, stands before lilate, who is preparing to wash his hands; a crowa of glory hangs above. To the left we see Christ Leing crowned with thorns, which is transfornted into a victar's chaplet; and Christ bearing Ilis cross, a mere trunk, under a.guard of soldiers, a crown hanging above. Few early Christian works of art exhibit a greater union of calm dignity and grace (Appell, 20, 21; Northei te, 307).

One of the most frequently recurring suljects is the history of Jonah, n type of ieath and resurrection. As an example we may 1 rounce one of singular grotesqueness from the lateran Museum, the face of which is literally trowided with fignres of different sizes, of which the Jonah series is the most conspicuous. The spa monstet with long sinuous tail and vast yawning mouth, well furnished with teeth, appears twice in the ecutre, tirst swallowing the prophet as he is cast

## SCULP'

out of the ship, allegurical repre.e sad then vomiting tranquilly sleeping the gourd. At ei plying their craft, crawl on the shore comaon liblical so raising of Lazarus, apprehension of $p$ two sheep in a lit and the doro flont 335 ; Bottari, i. 42
When we tuit? is eridenced by the aad the appearance phagus in the crypt exhibits the raising meat and release Johtin. di Fermo, Yerona we find in in Falle the very ra the Samabitan Wo: bucket, which is al (Maftei, Mus. Veron iii. pl. 2, nus. 1, 2). the very remarkable that of Stilicho and tioa. The chief sul Christ teacluigg the of the magi on one s. refusiag to worshjp other. The ends exhil Elijah's ascension, an subjects. In a predin relief of the Nativity The sareophagiat able poverty of in executiou, together sbseace of decoration sists chiefly of the coaventionsl symbol The limited powers is strikiagly exhibit tombs-five in numl Galla I'lacilia, d. 45 of purest Greek marb of oruament, but on metals. That of E front divided by flute compartment the Hc swiwsrdly turned ba on whose arms doves simple cicoses. That has carred on its fac trees; the central lan whence the four rive marble snrcophagi of b 8th century, at St. characterised by the ioreation and feeblen slready described, exhi but aearly all are cont grim repeated over at encircled with wreaths lambs uader palm tr frigid coaventionalisms. learnt from Cassiodor 10) that a certain scu summoned to Raveana for his skill "in excava moribus," and received
out of the ship, above the snils of which are allegurical repreaentations of the sun and wind, and then vomiting him forth: Above, Junah lies tranguilly bleejuing, maked, under the shalow of the gourd. At either extremity fishermen are plying their craft, and snails, crnbs, and lizarls crawl on the shore. Above and nround are the common Diblical seents on $n$ smuller seale; the rusing of Lazarus, Moses smiting the rock, the mprelumsion of l'eter, the Good Shepherd and two sheep in a little box-like shrine, and Noah sud the dove flonting in the wnter (Aringhi, 1 . 335; Bottari, i. 4: ; Appell. p. 19).
When we ghit Rome a different schod of art Is evidenced by the ehange in the workmanship nal the appearance of new subjects. A sareophagns in the crypt of the enthedral of Fermo axhibits the raising of Dorens and the iuprisonment and relense of St. Jeter (De Ninicis, Jonum, wi Fermo, p. 83; Appell, p, 24). At Veronn we find in the erypt of st. Giovanni in Valle the very rare subject of Judas' kiss null the Samandran Woman with the well-pulley nnd
bucket, which is nlso seen nt Clermont Fermad bucket, which is nlso seen nt Clermont Fermand
Matfei, Mus. Ieron. p. 484 ; Ier. Illustr. purt (ii. pl. Q, nos. 1, 2). At St. Ambrogio, nt Milan, the very remarkahle sareophagus called by some thst of Sitilicho and Serean, deserves mnch atten. tion. The chief subject is a youthful bearded Christ teachiug the aprostles, with the adoration of the magi on one side, and the three children refusing to worship the golden image on the other. The ends exhibit the Fall, Isanc's sacritice, Elijah's ascension, and other usuni Old 'festament subjects. In a jediment to the left is a cmmous relief of the Nativity (Nativity) (Appell, j, 33).
The sareophagi at Ravenna displiy a remnrkshle pererty of inveution and feebleness of execution, together with an nlmost emmplete sbsence of decoration. The ornamentation consists chiefly of the menuingless rejetition of conventional aymbols, erosses and nonograms. The limited powers of the Ravenas scalptors is strikingly exhibited in the colossnl marble tombs-five in number-ia the mansolenm of Gslla l'laeidia, d. 450. Her own sarcophagus, of purest Greek narble, is now perfeetly devoid of ornament, but once bore plates of precions metals. That of Honorius, d. 423, has its
froat divided by fluted columas; in the central fromt divided by fluted eolumas; in the central
compsrtment the Holy Lamb, with its head compsrtment the Holy Lamb, with its head
awkwardly turued back, stands before a eross, on whuse arms doves rest. On either side are simple eacoses. That of Constantine IIf., d. 421, has carred on its face three lambs with palm trees; the central lamb standing on a mount, whence the four rivers issue. The ten large marble sareophagi of bishops from the 6th to the 8th century, at St. Apollinare in Classe, are characterised by the aame extreme poverty of inrention and feebleness of treatment. One, slready described, exhibits our Lord enthroned; bat nearly all are content with the same monogrim repeated over and over again, sometimes
eacircled with wreaths, crosses, doves, and voses, eucircled with wreaths, crosses, doves, and vases,
lambs under palin trees, peacoeks, and othep frigid conventionalisms. It is an interesting faret frigid conventionalisms. It is sn interesting fact
learnt from Cassiodorus (Varior. lib. iii. ep. 19) thst a certnin seulptor named Daniel was summoned to Ravenna from Rome by Theedoric for his skill "in excavandis atque orbandis marmoribus," and received from him the privilege of
supplying the inhnoitants of Rsvenna with snreoplagi, which are desigusted in 'Theodurie's reseript as "orteat quarum beneticio eadavern in superais humata sunt ; lugentilum nou parva consolatio." The tomb from St, Aphllinare in Classe, already deseribed, displaying our Lord enthroned with a erueiform uimbus, is considered by Martigny to be undoubtedly the work of Daniel the Seulptor. These sarcophagi have urually semieylimlrical Idis with imbricated scales. The tomb of the exarch lsane at St. Vitalis, d. 64t, rapresents the adoration of the mang. The child is nimbed, and the star stands above the Virgin's hend. It is a poor scattered work, weak in design and rude in execation (Appell, 1,1. 27).
The south of France, as has been already remarked, is peculiarly rich in early Christian sareuplangi of the 4th and sth century, particularised by Millia and Le Blant, who give engravings of many of the most remarkable. Gregory of Tours mentions such sarcophagi as existing in France in his day. One he speaiks of furmed of white marble, seulptured with the minneles of Clarist and the apostles at St. Verona, hear St. Allire (de Glor. Chmfess. e. 35, ef. e. 42), and in the next chapter records "sepulchrum senlptum meritis gloriosum sanctile memorine Gallie." The sarcomagi at Arles conform both in styla nad subjects with those of liome, in other places they are marked by local peeuliarities. That of SS. Chrysanthus and Daria at Darseilles has its face divided into seven compartments by trees, on which are to be seen birds witi their aests and young. Up the stems of the two end trees serpents are wriggling towards the young birds. A snail crawls up another. In the centre two harts are drinking trom two brooks issuing from a rock; on either side the apostles stand in rarions attitudes (Appell, 39 ; Millin, tom. iv. p. 136, pl. xxxviii. no. 4). The same drision by trees with birds on their brnnches and a snake elimbing tbe trunk of one of them tewards a bird's nest is found on one of the Arles anreophagi (Le Blant, p. 9, pl. v.), hul on one at Carpentras. The evcle of Biblical subjects is somewhat enlarged. One of the most favourite subjects on thece Gaulish sarcophagi is the Destraction of Pharaoh and his host in the Red Sea. Le Blant mentions three or four examples at Arles itself, and others at Metz and Avignon (pp. 50, 54-57). It is not, however, limited to Gaul. It is found at Rome (Buttari, tav. 40, 94, 199) and Pisn (Lasioio, tav. 128), and appears depicted with much stir and netion on a snreophagus at Spalato. In this last exnmple, as at Arles and often elsewhere, the Red Sea is symbolized by s. couchant humnn figure, as the Jordan frequently is in the subject of the bsptisin of Christ and the ascension of Elijah (Le Blant, pp. 51, 54). A sarcophagus formerly nt Arles, now in the museum at Aix, in addition to the passage of the Red Sen, which ocenpies the whole face, has on one end Moses before Pharaoh, and on the other the gift of quails and the striking the rock. The pillar of fire is depicted in the most naturalistie manner as an actual column of stone with $n$ blaziag light on its summit (Le Blunt, pp. 50-5:2, pl. xxxi., xxxii.; Millin, tom. ii. p. 353 , pl. 2, no. 1, 2, 3). The grapes of Esheol is found on one in the Marseilles Museum, Among the scenes from our Lord's history less frequently found elsewhere we may

## 1870 SCULPTURE, CHRISTLAN

mention the raislog of the widow's son (Le Blant, pp. 1, 9, pl. 1, 1. v. p. 57), the raising of Jairus's daughter (ibid. p. 29, jl, xvii. ; Millin, t. iii. 1, 537, pl. Ixvi. 1), Christ and the woman of Samaria (ibid. p. 30, pl. xviii. 2 ; p. 63), and the wa-hing of l'eter's fuet (ibid. p: 18, pl. lx). The raising of Dorcas is scen on the tomb assigned to Sidoulus Apollinaris in the crypt of St. Maximin (Rostan. Monum. Iconof. pl. xit.), and on one in the Arles Museum (Le Blant, p. 4, pl. ii. 1), as well as at Fermo. On another at Aix there is the massacre of the innecents (Failloos, Monuments ine(lits de S. M. Maj.), and the giving of the keys to St. Peter at Avignon and


Barcophagas Bordeany. Appell, p. 43.
at Arles (Le Blant, p. 4, pl. ii. 1). One of the most exquisite of extant sarcophagi is in the museum at Bordeanx. It has no figures, but the face is covered by graceful vine branches berwing grapes, issuing from two vases surrouading the crowned monogram, which also appears on the sloptag lid (De Caumont, Cours d'Antiquité, vi. 220 ; Appell, p. 43).

Spain also cnn shew some early Christian sarcephagi at Toledo, Astorga, Zaragoza, and

## SCULPTURE, CHRISTIAN

Marcollus. There has been some difference of oplnion as to its date, but it may probably be assigned to the 4 th century.

The mode of fabricating Christion sareephage is shewn in a very loteresting inmmer on the tonb of a sarcophagus maker named Eutropus, given by Fabrettl (Inscr. Ant. c. viii. p. i $\times 7$, cii.), erected by his son, beuriag the inserijtion ATIOC OEOCEBEC EVTFBITOC EN IPHNH VIOC EMOIHCEN. It repre. sents the sculptor seated or a stool with strpes of different heights working out a strigillated sirmphagus ornamented with nask, with a roung apprentice turning by a cord and pulley the pointed iron drill he is usigg. The mallet ani other tools lie below. A tinished sarcophangus bearing dulphins and the name EVTPOПOC stand to th: right. Behind the sculptor atards a tall male figure with outstretched arms, holding a small vase (Kom. Sotter, iii. p. 44:3),
III. Tymiana of Dooricays, etc.-The intriduction of the Lombard style of architecture offered a new field for the Christian senlptur's art in the decoration of the portals, especially the tympana, of the newly-erected churches. The larger part of the existing specimens of this mode of architectural decoration ure sutsequent to A.D. 800 . Some, however, come withid our period, and demand a passing reference. One of the most remarkable is the basrelief which occupies the tympanum of the chief doerway at the cathedral of Mouza, to which a date between 591 nad 615 may be assigned. This is curious, not obly as an es. ample of the rude awkward seulpture of the age, but also as representing in stone the conseernted gifts with which queen Theodolinds enriched the church, some of which may still be


Tomb of Eutropoes Fabretti, Inertp. Antig, c. III. p. 687, cll.

Barcelonn, but they are described as presenting ne remarkable peculiarities, In England a tomb aupposed to be Romano-Christian has been discovered at Earming in Kent (Ronch Smith, Collect. Ant. i. 184), and a stone cist with a slightly gabled lid, bearing a long cross with a foriated foot, was found at Westminster Abbey (where it is still preserved) in Nov. 1869. The iuscription states that it was erected to Valerius Amandinus by his sons Valerius Praeventor and
seen in its treasury. The church being dedicated to St. John the Baptist, the principal scene represented is the Baptism of Christ. Our Lod stands in the water, which, in defiance of the laws of gravity, rises in a cone about lim. The Holy Spirit, depicted as a dove, descends onlli head, holding a vase in its mouth, from which the sacred effuence descends upon Him. on either hand stand the Virgin Mary, St. John, St. Peter, and St. Paul. Above, Theodolind
herself appears wit and her son and crown to St. John the pensile crowns, curious chioccia, or by her. Another in nation, of the san transept (Perkins, Sculpture, pl. xxvi. examples of early eight in all, are col plate just referred rudeness of the art
Other examples tistery of Cividale i patriarch of Aquile find the evangelistic cundelabra, \&c., anr sculptured in a barb by lovering the surf which rather sugge the details being 1 atone.

Mr. Perkins cites bard aculpture the Friuli, at St. Mark cantury; the sculp Milan, St. Tommaso Well in the Lateran
SEAL. (1) The used in Greek liture of the eross, and the is said $\sigma \phi \rho a \gamma / \zeta_{\epsilon} \in \nu$.
(2) The stamp ma Holy Eucharist is ale the bread is divided portion bears a star oфpayijes. [LАмів, ]
SEALS. (1) Ma whole of the Christiz work the most comm rings, whether set $w$ pression being made is

- Wax impressions, made from gems or rir formed by a simple $n$ resls in medineval a few such, beiog Chs kind, appear to have c the age of Charlema the brass matrix of patrisrch of Antioch on which St. Peter is a cock near him ; it Syris by a rustic. (Ch p. vii., with a figure.) litteris ligatis, is round in commen minuscul xatpıáp $\chi \eta s, \tau \hat{\eta} s \mu \in \gamma d \lambda$ kal $\pi \alpha \sigma \eta s$ געaтoえท̄s (] Mscarius was condem nieal council (4.1). 681) tioch was termed in $t\}$ built very largely the polis), as being the see the church of God; this

[^147]
## TLAN

 ay probably betian sarcephage namuer on the med Eutropus, iil. jo. $5 \wedge 7$, cii, ) be inswiption - HOC N. It repreo ol with stepsol rigiliated sirme with a young and pralley the The mallet and ed sarecphagus EVTPORIOC sculptor stards hed arms, hold-- p. ${ }^{+23}$ ). te. -The intrio of architecture stian seul|tur's rtals, csjucially ected churches. g specimens of ration are sub. however, come a passing refernble is the bas apanum of the 1 of Monza, to id 615 may be only as an exculptrure of the n stone the con. een Theodolinda nich may still be
herself appenrs with her second husband Agllulf and her son nad daughtera, oflering a jewelled crown to St. John the Baptist. Behiud are seen the pensile crowns, crossee, vases, as well as the curlous chiocoin, or hen and chickens, preseated by her. Anuther interesting bass-relief of a coronatlon, of the same date, exists in the south transept (Perkins, u. s. i. xlv.; D'Agincourt, Sulpture, pl. xxvi. fig. 8). A large number of examples of carly Lombard scalpture, thirts-
eight in all, ere collected by D D Apincourt eight in all, ere collected by D'Agincourt in the plate just referred to, which shew the extreme rudeness of the art at the period.
Other exnmples are to be found at the baptistery of Civitile in Friuli, erected by Callixtus, patriarch of Aynileia, A.D. 712-744, Dere we find the evangelistic symbols, crosses with palms, candelabra, kc., snirrounded with circles radely kulptured in a bnitbarous kind of relief, formed by lo vering the surface round the clunsy figures which rather suggest than imitate rall objects, the details being marked by furrows on the stobe.
Jr. Perkins eltes as other apecimens of Lombard sculpture the tomb of Pemmone, duke of Friuli, at St. Mrark's in Cividale, of the 8th century; the sculptures at St. Ambrogio at Blilan, St. Tommaso in limine near Bergamo, the Well in the Lateran cloisters, \&\&.
[E. v.]
SEAL. (1) The word oøpayis is frequently used in Greek liturgical language for the sign of the cross, and the person who makes the sign is said $\sigma$ Tparilsen. [Sign of the Cross.]
(2) The stamp made on the bread used in the Holy Eucharist is alse called $\sigma \phi \rho a y$ is, and when the bread is divided in such a way that each portion bears a stamp, the portions are called o申parises. [Lasis, THE HoNY, p. 916.] [C.]
SEALS. (1) Material Seals. During the zhole of the Christian period comprised in this work the most common mode of sealing was by ning, whether set with stones or not, the impression being mide in wax. - [Gems; Rinos.]
Tsx impressions, hewever, were not slways msde from gems or ringa. They wers occasioually formed by a simple metallic matrix, like official mals in mediaeval and modern times. Very fars such, being Christisn, or indeed of any
find, appear to have com down to us until after kind, appear to have come down to us until after the gge of Charlemagne. We have, however,
the brass matrix of the seal of Macarius, ihe brass matrix of the seal of Macarius,
pstriarch of Antioch in the seventh century, psliarch of Antioch in the seventh century,
on which St. Peter is represented seated having 8 cock near him ; it was found near Aintab in Syris by a rustic. (Chandler, Marm. Oxon, praef. p-rii, with a figure.). The following inscription, fitteris ligatis, is round the margin: it runs thus


 ysarius was condemned in the sixth oecume-
aical council (A.II. 681) as a Monothelite. Anaical council (A.1). 681) as a Monothelite. Antioch was termed in the age of Justinian, who
bailt very largely there, Theupolis (i.e. Theoplis), as being the see where St. Peter governed the church of God ; this explains the device on the

[^148]SEALS
1871
seal. M. D'Arc (vee below states that the matrls of Dagobert I. (A.D. 628-638) was discovered in the department of Doubs, but he does not mentien the metal. It gives his face, seen in front, with long lair, accompraled by two crosses and the legend Dagobertyz (sic) rex Franconcm.
Licetus mentions, on the authority of letraSancta (De Sym. lib. lii. c. 9), that Charlemagaa "non in anuli gemma, sed in gladi capulo sigillum habuisse, nt edicta et leges obsignaret: putabat enim, ejusdem gladii debere esse leges tueri ac eas promulgare" ( $D_{0}$ Auulis, p. 144).

## A. Wax Impressions of Seals.

Of the wax impressions themselves a grenter number has been preserved than might jerhaps hnve been expected: they are tnostly in very indifferent condition, and they rary much in quality. The oldest extant are white or pale yellow and pale red or reddish-brown; both culours are found in Merevingino and also in Carlovingian times. There are only two essential forms of these impressions, reund and oval : the former is Merovingian, the latter Carlovingian (Heineccius, de Siyillis, Pp. 51-56; Sceaux das Rois de France, P. 2, sse below; 5'Arcq, see
helow).

The most ancient mode of fixing the senl to the deed was to make a cruciform incision in the deed itself, nsually on the right haud, through which the wax was introduced, and flattered on both sides. The seal was impressed on the written side. Before the 11 th century all wax senls were thus "plaqués;" the date of ferhaps the earliest pendent wax seal being no older than A.D. 1067 (D. D'Areq, Elén. de Sigillographie, pp. xvii. to xxiii., pretixed to Collection do Scaux des Archives de l'Empire, Paris, 1863 1868). M. Dout D'Areq enumerates the seals of the Merovingian and Carlovingian sovereigas existing in the archives of Frnace; they comprise (besides the seal of Dagohert I., mentioned above, or rather apparently an impression mada from it), ${ }^{\circ}$ the folloving, all of wax and plaques: Thierry HII, Clovis III., Childebert III., Chilperic il., Pepin le Bref, Carloman and Charlemagne. Their names and portraits (more or less obliterated) occur upon nearly all of these, and a cross is still sometimes and whs perhaps originally always prefixed. One of the seals of Pepin lo Bref has on one side Christ crowned with thorns, seen in front, a person to the right of him is in profile; no legend; it is attached to a deed dated June 20, $750^{\circ}$ (Nos. 1-16). W Niy ${ }^{\circ}$ (Elem.

[^149]- There fs alsoan impression made from a scal secribed to Sigebert II., reading S. R., preserved in the Bill. Imp. Cab. des Ant. it fs nut mentioned by Chabonillet.
d Another of his seals has a head of Baccebus or Silenns one of Charlemagne figured by Walily, pl. A, No. 9 bears a head of Serapla. These were probsbly imprese sions from ancient pugsn gems. It is diffizult to say how extant wax impressions generally were formed. The seal of Dagobert (figured by Wailiy, pl. A, fig. 1) is of considerable size, aboat $3 f$ inches in diameter; ft was nrohably made from a matrix; hut its genulnevess is very doubtful. See the remsiks in the Sceaux des hoie de France, p.2. All the other ancient tmpressions which he figures may have been executed etther from gems or from rings.
e This plate ts reproduced in the "Trésor de Numism.


## SEALS

de Pulégraphie, tom. II. p. 338, pl. A, No. 8, Paris, 18:38), figures a wax seal (plaqué) of Charlemagne, which reads xpe prorfae cabol bea francr. It is attached to the charter of a gift to the abbey of St. Denys, dated September 14, A.D. 774, it is about $1 \frac{1}{2}$ inches by 1 ; oval, not neuminatel. There is an lmpression of this acal in the British Museum. ${ }^{\text {r }}$
The only English king within our period of whom any wax seal remitins appears to be Offa, king of Mercia; it is describel by D'Arei in vol. hii. of the above-named work, n. 999.5 ; head to $r$. aurronuded by a dialem "à epi," the wax he describes as "rougeatre, très-consistante, plaqué" on a charter of that king, dated 790, in havour of the abbey of St. Denya.

## B. Bullae of Eartis and Metal.

In very early times nome kind of earth was empluyed for the purpose of receliving the impression of the seal; this method, which seems to lave originated in Egypt, wss ocensionally employed in the Greek empire, at least as late as the 8th century. The lump of earih so sealed was attached by a string or strip of cloth or leather to the diploma or other document. Such earth must have been employed in sealing by the Byzautine emperors, for we are told that at the second council of Nice (A.d. 787) Leontius, bishop of Cyprus, defended the worship of innges by saying that no one believed that those who received written orders from the emperor and venernted the seal worshipped on that necount the sealing-earth, the paper, or the leal. (Sce Beckmann, u. s., pp. 137, 138. For the original Greek see below.) "Actual examples of such seals belonging to Egyptian and Assyrian times are still in existence, as well as remains of the cloth or atrap by which they were appended" (Birch's Ancient Pottery, p. 83, 2nd ed.). No Christian seals of this character belonging to the period with which we are concerned appear to have been preserved. We have, however, a considerahle number of such seals in lead, the earlier ones being principaily pspal bulls beginning by about the 7th century.g

The earliest lesden bull of certain date known to be now extant, ${ }^{\text {b }}$ whose authenticity is generally acknowledged, is that of pope Deus-dedit (A.D. 614-617); it is figured by Ficoroni (Piombi Antichi, tsb, xxiii. fig. 3). It beara on one
et de Glypt." in the volume Sceaux des Rois et Reines de Fronce, pl. 1.

More than a dozen seals of Chatlemagne are knowd in wax or mietal according to the authors of the Nouveau Traite de Diplomatique. Pleresc took imprebsions of ancient seals (vetera sigilla) which he found in various anclent abbeys; they bore the true likenesses (verae effigies) of Charlemagne and other kings of the second race (Cuiflet, Anastasis, p. 112).
E Rainalius maintalns that papal halls go still farther back, and affirms that leaden buils of Sylvester, Leo I., and Gregory $\mathrm{I}_{\mathrm{L}}$, are kept in "archivo Aretino" and in the Castle of St. Angelo; but Heineccius does not belleve in their genuineness (lie Sigill. p. 48).
b Hefnecclus thinks that the Byzantine emperors made the earliest bulls (u.s. p. 42); that the patriarchs of Constantinople followed them, and that the popes of Rome were deternined not to be behind these (p. 40). This may possibly be so, but the existing examples and wotices suggeat a different chronological order.
shide the Gook Shepherd hetween two sheep, and on the other side in three lines devs | Wentr | parala leaden bulla of the following loles alvo ure still preserved: fionorlus (A.d. b:38). Theodure I. (A.D. 649), Agat ho (A.b. 678 ). Johan V. (A.D.
 Zacharias (A.D. 741), l'mil 1. (A.D. 7.in), Stephen ill. (A.D. 764), as well at of many later poutitis. On all these, however, the types are very simple, auch as a cross, a chrisma, of a star. On one side the name of the polpe wocurs in the genitive (wometimea in more than one line), on the other the word papas: (chmomoly in two lines). Thus: one of John, supposesal to be Juhn V., has on obe, a star of eight rayas, in the centre, rending rolannis around; the rev, has p+a paeia two lines (British Mlseun), Another of Sergius I. reads on obv. + sfinith on a circle, having for type chrisma and another munogran united with it ; ree, papas above a chrisma of the ordinary form (Brit. Nus, Figured in Eiuglish Cyclop. Div. iv., Arts and Sciences, suppl, 1873, s. v, nella). Anuther of Zacharins has on obv. a cross, below which zac| char ane in three lines; on rev. a cross, below which t'A PAE in two lines (Brit. Mus. Figured also in Martigny, Dict. s. v. Numism. ed. 2). A fourth of Paul I. has on oln. a cross, bolew which Pav, ut in two lines and beneath another cross. Rev. a cross; pa | pae in two lines, bal snother cross below, (Brit. Mus.) Other esamples are figured by Ficoroni, u.s. t. xxi.-xsr., and by Martigny, u, s., and sre mentiones by Mabillon (de Re Dipl. lib. ii. c. 14). Several may also be seen in the British Museum ; their dimensions vary from 1 to $1 \frac{1}{2}$ inches across; the form is subeircular.

The leaden bullae of popes, so common in later times, bearing the heals of SS. Peter and Piul are not earlier than the time of Paschal II. A.D. 1009 (Martigny, u.s.). Mabillon (u. s. lib, li. r. 14) mentions bulls bearing the numes of ihose apost - as issued in the time of Urban $1 l$., his immediate predecessor.
The patriarchs of Constantinople were little, if at all, behind the popes in employing leaden bullae. Germanus I. who sat there A.D, 715 to 730, indited an epistle decorated with a bull of lead ( $\mu 0 \lambda_{1} \beta \delta i \nu \eta$ Bod $\lambda \lambda \eta$ ) which is described in the Jus Graeco-Ron. (tom. i. lib. iii. p. ${ }^{236}$ ) as having on one side the Virgin and (hild, add on the other (in Greek) "Germanus, by the mercy of God, Archbishop of Constantioople, New Rome, anil ecumenical patriareh."
Somewhat later we find other bishops making use of leaden bulls both in the east and in the west. The aecond council of Cabillon, i.e. Chatlon-sur-Saône (A.D. 813), c. 41, directs that a presbyter moring to another place should carry letters fortified by the names of the hishop and the city in lead (in quibus sint nomina episcopil et civitatis plumbo munita). See Mabillon, ths. lib. ii. c. xv. Other lster suthorities makie

The Lex Alamannorum bas a chapter: De servis a clesiasticis, si ad Epiacopum aut Judicem suam enir despexerint, in which occurs this clause: " 89 agititum episcopi neglexerit ant sd venienilum aut ad ambolan. dum ubl jusuert, duokecim solldis sit culfabilis" (ap. Goldast. Rer. Aleman. tom. i. c. 22, p. 13). Theen may be su-pected to be of lead, 1 lv s those mentioned to council of Châlons.
mention of ai p. 49). The been far from esrilier than Heineccius ( possesses a bul in Epirus, in is given in L 138. It reals + I ITAA which EMIC cally, ОП (re
 Lovati collect bulls exist abo apenk, as that naple, of whom the 9 th to the n. 1, Bijekh, n. menium (Ficor of Sergins, bish Antonius, metr svi. n. 4, Böck bishop of Thes: Buckh, n. 90:37 Leaden bulls than bishops ha however, one it face, supposed t (died A.D. 709). FATII $\|$; on Inscr. Brit. Chri

Lenden bylls secular persons. ln the 8th centu Leontius, bishop secoud Nifene cou to the leaden bul the veneration of $i$ Baginécos $\delta \in \xi \not \subset \mu \in \nu C$ yīaa oí $\tau \delta \nu \pi \eta \lambda \delta \nu$
${ }^{1}$ There are aiso lea various saints. A cui Latin, ts given in Fico represented a man 0 NIKOAAOC b on the other is a cross, | BCI | xicolat (Büch madn consider that the dedicated to St . Nicolat examples bearing the Blessed Virgin, St. $C$ Theodore, which proba The dates of all such b have ailuded to them ti
mention of similar episropal bulls (Heinece, u.s. p. 49). The practice appears, however, to havs been far from nniversal, and no actual examplea earlier than the 12th century were known to Ileinecelils ( $\%$. s. f. 151). The writer, however, possesses a mulla of liyputius, bishop of Nieqpolis, in Epirus, In A.f. 626, of whom eome account le given In Le Qulen, Oriens Christ. vol. ii. p. 138. It reads in barbarous Greek on the obverse: $\pm$ IППA which ETICK $\|$ NIKOY below whlch wertically, Oח (retragrade) and another cross (for
 Lovnti collection nt Rimeme.) Other episcopnal bulls cxist about whose age it is less ensy to spenk, as that of Nicolnus, patriarch of Constinstinople, of whon there were several so named from the 9 th to the 12 th century (Ficeoronil, tab, xvii. n. 1, Buekh, n. 9036), of Leo, bishop of Tauromenium (Ficoroni, tab. xx. n. 7, B Bekh, n. 9029 ), of Sergius, blahop of Therme (Id. n. 9045 ), of Antomius, metrojelitan of Catman (Ficoroni, tab. vi. n. 4, B3ickh, n. 9001 ), and of Taul, arehbishop of Thessalonica (Ficoroni, tnb. ix. n. 1, Beckh, n. $90: 37$ ).
Leaden bulls of eeclesinatics of lower rank than bishops have rur-ly been found. We have, however, one in England of archdeacoa Boniface, supposed to be contemporary with Wilfrid (died A.D. 709). It reands on obv. $+\|$ novi $\|$


 Learten bulls of Charlemagne are mentlonell by authors (see Helnecelus, s. s. p. 4), nni sonie are utill in existence ; one is rulely figured in the Noureath Trute do Dijlomatique ( t . iv. 11, 112) published in the last ceatury; nuother impresslon from the same inmali is here figured trom a lrawing kindly sent hy M. Sambon, who poasenses the original.4 Neit her sprecimen iv complete, but from n compurlson of the two with each at her and with a bulla of Charles the Bald, the ty pes and legenily oa both sides can be satisfinctorily made out. On the obverse we have bust of U'harlemagne to $r$., with broad dladem, wearlug the puludamentum, with legead: $+J_{t}$ sun (1117) nuto Di, Curlam defende potenter; on the reverse a cross with open diamond la the centre, ench arm terminuting ta a letter, the four letera beiag $\mathrm{KHLs}_{\text {( }}$ (Karlus); the legend is + Gloric sit Christo ( x P ) , regi victoria Curlo. It is not improbable that bullae of lead were employed by other emperors belore Charlemagne; but it seema deubt ful whether we hare any genuine examplea new existiog in that or any other metal before his tinue. The silver bulla of Dagobert, detaehed from Its diploman, which is mentloned as being in "gazophylacle ducali Gothnno" by Mabillon enid others is regardel br Heineccius with suspicion ("is. p. 41). Polydore Vergil De Inv. Rerum, lih. viii. p. 605) says, that Chsrlemage introduced seals (bulls) of gold,


Lenden bylls were likewise employed by seculnr persons. Those of the Greek emperors in the 8th century are the earliest recorded. Leoatius, bishop of Cyprus, argued before the second Nieene council from the reneratlon paid to the leaden bullae of the Greek emperors to



I There are also leaden bullae whteh bear the names of varlous ralots. A curtous example, both in Greek and Latin, is given in Ficoront, tab. xiv. n. 7. On one stde is represented s man in the attitude of benedtetton, O NIKOAAOC being wrtttell кcoundov in two lines; on the other is a cross, below whtch in three lines siante | sel | Nicolat (Bückh, n. 9035). Ficorond and Kirchmann consider that the buil is a seal of some monastery dedicated to St, Ntcolas. The R-thlih Musellu hus other examples bearing the figures, names, and titles of the Blessed Vtrgin, St. Chrysostom, St. George, and St. Theodore, whteh probahly belong to the same category. The dates if sll such belog onceriatn, it must snffice to have slluded to them thus briefly.
but neither Hsineccius (u.s. p. 33) nor any later writer appareatly have ever seen such. In later times both emperors and popes certninly employed them (Heineccius, u. s.)
In a suit between bishop Wolfleoz and abbat Cotzpert held before Lonis le Débonnaire, a document was produced benring the seal of Charlemagne. "Quam (chartam) quum piissimus reperator suscepisset, sigillumque sui patris recognoscendo rotuitus esset, venerando deosenlatus est, circumque astantibus similiter honoris causn deosculadum contradidit" (Ratpert. da Cusib. Monust. S. Galli, c. 6, p. 5 ; quoted by Heineccins, u. s. p. 11). If in not clear whether the diploma had a wrx ora leaden seal nttnched; more probably perhaps the latter. (Cf. Leontius,
quoted nbove.)

The number of leaden bullae belonging to eecular persoas of inferior rank is rery considerable. All or almost all of them were struck in

[^150]
## BEALS

varloun purts of the Hyenntine empire, more eupectally in Stcify, Many of them lear upwn the wheren th cruciform mongram, requematiag
 fer which cov̂ aov̂ bsunou ls sumetimes nolistltuted (t) lond, helj thy servant) ; the reverae benrs in "rmek the mane (atten in monogram) of then uis...s and ble willice (often in an abifrevinted form) in the dintive, more rarely in the genlifu rase: " crass often precedes, and somethmes fillown. ${ }^{1}$ But fow of them comparatively can he datmi. Of these we inontion the follow. ing: A bulln, preserved in the museum of the


Iemien Sani of Boritiga, alons Imo-thimis of the dae of the orialnal. theokh.)
menustery of St. Nicolal at Catania, bears on the obverse the monogram and legend abuve-mentioner, and on the other aide the name of Serglus. patriclan anis strategus-Obv. K. (i.e. Kípus)

 supposed to be the praetor of Sicily mentioned by Amastumbs muder the year 733 (Bibekh, n, 8988). Another hemrs the wnine obverse, and on the reverne "Gregorius, patrician, strategun in Sicily." Ife is Nujposed by Castelli and by Kirchmann to the the (iregory who governed Sicily in the beginaing of the 9 th century (B8ckh, n. 8991 ). Another example (in Mua. Patern. lBörkh, n . 8989) has the same obverne, but berrs on the reverse the name of dolin, "patrician and royal epnatharius," probably the same as John the protoajatharins, who waa aent to Sidily in the reign of Constant ino l'arplayrogenit us (A.D. 780-797). A fourth, preservad in the Recupero Museum at Catania, is desmibed by Prot. Sulinas from a drawing by Recnpero himself. The obverse is as before; the raverse bears the name and titlee of Buphemius," royal sjatharocandidat us and strategus of Sicily." The titie of royal candldatins occurs on ether bullne, mentioned by Sulluas, who considers that this Eiuphemius lived in the reiga of Constantine P'orphyrogenitus, to whom he also now attribntes tho gold ring which be figures, mentioned above under Rinas, \& 6 jz . (Tre anclli; \&sc, v. s. 1. . 4-8.) A fifth bulla in fine, found at I'hilipperille in Algerim, bears on each side $n$ cross und two pellets ; below is written on the obverse the name of I'hotinus (in the genitive), and on the uther his title "stratelates." He

[^151]
 as governor of the provinwe uf sidily in the reign of Michnel II, (116ekh, $\mathrm{n}_{1} 8990$ ).

In much the greater number of eases, bowever, there is no indication of date $l^{\circ}$ ab for example in one preserved at Syracuse, which has the obverse se often mentinued, abil on the reytree "Andreas, hypatus" (combib), "mili strategun. Amen" (14uckh, n. 8998). Anuther eximille, in the possersion of the writer, forn the lovati collection, has tha obverse rus before, while the reverse has "l,eo notisius" (in genitive), Another from the same collectiun has the sume obverse in the dative, and oo the reverse "Antonlus notarius "also in the dative. Many other mames of otficers of the 1 Hyanntine comrt ecaur on the bulf which nre figured and deseriled in
 tains " large number of such.m Hut it is unaecessary to multijly examplem hero, not only because their date is doubtful, but alto because their Interest is sather scolar than ecclesiastical.
(2) A sicured Sijn, especially the Sijn of the Cross. - The word senl is used for the sign of the cross with which the breal in the embarist is signed. In the Siturgy of St. Chrysostom the priest takes the ohiation ( $\pi$ poogфopar ) with his left hand und the holy lance (LANCE) with his right, noul with it sealing ( $\sigma$ ppar( $(\omega \nu)$ ) over the seal (oфpayls) of the oblation, he says thrice : "is memory of our Lord anid God and of our Sisviuur Jesas Christ." Heinecefus (u. s. p. 18) notes from Gonr that this seal le the sign of the cross impressed on the liost or obhation, as is seen in Arcudius, and in the figures annexed. Ho likewise observes that the sign of the cruss is frequeatly termed $\sigma \phi \rho a \gamma l s$ in early and medinevai Greek writers, whether used in bijptism, or ordination or in the eucharist, or elsewhere. The tonsure of eceleaiartice is also so called. (Ste Goar, Euchot. Graec. Ip. 117,321; Suicer, Thes. 8. v. $\sigma$ фpayis ; Ducange, Gless. Med. et Inf. Graec. 8. v. $\sigma$ ррад(s.)
(3) Solom n's Seal used as a Charm.-On na amulet of red copper, pierced for auspeasion, found at Ketf in Tuais, described at length undes Medais, part of the legead of the obverse rans thus:- Inbidia (invidia) indichosa (invidiosa) nicil (aifil) tibi ad. (adimat ?),' anima pura et mumd Quirusce; sata malina (maligan) non tibi pracerlea[n]t. Lijabit te Dci brachiun, Dei et Christi, et Siynum et Sijillum Solomo[niv] PAXCASA. (=Abraxas?) Perhaps we shuuld read lei et Christi signum (i.e. the cross). Considered by M. Reuvede to be "assez recent." It may possibly be as late as the conquest of Africa in the 8th century by the Arsbe, in whose view Solomon was a great magician, and from whom the Christians there may have derived it ; this however is not certnia, as there are gems (haematite) very similar to some coins of the 4 th century; they bear a herseman spearing a fallen enemy, with legead COAOMmN (Solomon), and on the other side cゅpariz OEOT (the Seal of God), with mystic characters. (Writer's collection ; others acaris similar in
in The writer's thanks are due to Mr. W. de G. Birch for giving bim every facility to Inspect these, and for other valuable help.

Brit. Mus. ; one in King'u Ginos Solomou is sala of tive rays to (Kirch. Ueitip. p. 477). Hene the Convalharin plant the Eagion the merial and Sodomin, and th constitute the ci make the owner aubject in King 8. v. Solomos; Epiat. to Colosa.

SEASONS, T the adopited sub seasons had long Roman decoration ter, and connect imagery, so that with associations they forniaher! ma ohange, growth an the hope of the pictures of sowe would have their knew the Lord's are so frequently associated with thi thes it is impossi import, at an early single emblems, lis which have ne of connect them eith with Christian imi from Jloly Scriptur The customary have died away, pe to that of the Goor Seasone in the cat Nereus and St. Achil frescoes of which Fresco); also Park $618,619$, and text, $]$ ings are evidently kind. Anether fine catacomb (Bosio, p. 2 the figures are in pa Shepherd. "Winter fire ; "Autuma," a "Sammer," a wellyoung man, only clac roses. The cemetery another set, perhaps of St. Domitilla, and 2nd century work at in beautiful decorative and on the walls belo tery. Laurels, vines roses, represent the sea foar cerresponding ag walle, of realistic tres grranged with great donbtedly types in use Whee all Chriatian sy ongrammatic fish, ap or less employed thus and in variously secula Martigny gives wood here reproduced, from CHRIET, $\triangle$ NT, - VOL

## SEASONS, THE FOUR

Brit. Mus ; one mide of a bad apecimen figureil in King's Grostics, pl, vi, a. 7). The amal of Solumus in wald to be the prentalpha, or atar of five rays turmel by intersecting trianglea (Kireh. Ucdip, Aegy.pt. ci. 1J. e, vil. t. ii. para 2, p. 477). Hence the acars on the rhisoma of plant the Eugiash matifiora have given to the the meidai and an the of Solomon's seal. On Shomem, and the words sem, however, the name constitute the cherds Senl of God, appear to make the owner vietorions sigil's power being to subject la King, u. s. pe more on this . v. Nolomon; Lightioot's ed. of St. Paul's Epist. to Colosa. Introd. pp. 91, 92, aote.
SEASONS, THE FOUR. This [C. B.] the adopted anhjects of Christian art. The seasona had long been a farourite subject of Roman decoration, of the most pleasing charnc. ter, and connected with rumn and pastoral with masociations of her own. invested them they furviahed matter for contemplation on life ohange, growth and decay ; in Christian thonght the hope of the reaurrection was ailded ; and pictures of sowers, reapers, and vinedressers weuld have their definite meaning for all who knew the Lord'a parables. And these pictures are so frequently (almont invariably in fact) associated with the form of the Good Shepherd, that it is impossible to doubt their Christian import, at an early date. It is not here as with aingle emblems, like the peacock, lion or eagle, which have no apecial thread of meaning to coanect them either with the Seripturea, or with Christian imag
The customary use of this aubject seema to have died away, perhaps with a parallel decline to that of the Good Shepherd (see s. v.). The Seasons in the catacomb of Domitilla, or St. Sereus and St. Achilles, were perhaps the earliest freacoes of which any remains are left (aee Frisco); also Parker's Photographs, No. 1820, 618, 619, and text, p. 123). The present paintings are evidently restorations of the rougheat kiad. Another fine example is in the Callixtine catacomb (Bosio, p. 223; Bottari, tav. Iv.), where the figures are in pairs on each side of the Good Shepherd. "Winter" is a woodman by his fire; "Autumn," a vintager, almost nude; "Summer," a well-clad reaper; "Spring," a young man, only clad in a scarf, and gathering roses. The cemetery of St. Praetextatua containa another set, perhaps equal in antiquity to those of St. Domitilla, and of the character of early 2nd century work at lateat. They are arranged ia benutiful decorative forma round the vaulting, and on the walle below the arches of the cemeterg. Laurels, vines and grapea, corn-eare and roses, represent the aesoons above; and there are four corresponding agricultural acenes on the walh, of realistic treatment, but ornamentally arranged with great skill. These were undonbtedly types in uas among the heathen; but thea all Chriatian symbols alike, except the anagrammatic fish, appear to have been more or less employed thua at earlier or later dates, and in variously secular senses,
Martigny gives woodents of the Four Seasons, bere reproduced, from the cemetery of St.

## SEASONS, THE FOUR

Puntianua, They form fiur compartminte of a cupola-vault, grouned round the Good Shepherit in the centre, "spiring" In a hoy, bearing a lily a vind hare; "Smminer," a reaper; "Autumn," a vintager applying a Insder to a tree (nhewing tralning to tak culture rather than the Greek tralning to atakes and frames); "Whe Greek


4atama. From the Cemotury of Pantiannus (Martigaj)


[^152]
## SECRETA

young man by a fire, holding a torch in his left hand, and in his right (perhaps) a billet of wood. Martigny refers to a sculpture from the cemetery of St. Agnes (Boldetti, Cimit. 1, 466; Maffei, Gemm. Aut. part. jv. No. 58, 59), where "Winter" bears a leafy bough and a bird. This subject exists in sculpture, on the ends of the sarcophagus of Junius Bassus. Bottari, tom. i. capo della prefaz., aud Buonarotti (Vetri, p. i.) has published a sepulchral urd which bears it also.
[R. St. J. T.]
SEBASTE, FORTY MARTYRS OF, in the reign of Liciuius: Mar. 9 (Mart. Bed., Wand.; Liom. of Greg. XIII, 158i; ; Cal. Byzant.; Basil, Menol. ; Menol. Graec.) ; Mar. 10 (Boll. Aeta SS. Mart. iii. 12 ; Mart. Rom. of Bened. XIV. 1749, and as repriated in 1873; cf. Neale's note at Mar. 9 in (al. Byzant.); Mar. 11 (Usuard., Adon.; Vet. Rem., Notker.) ; Mar. 16 (Cal. Armen.).
[C. H.]
SEBAS'IIA, July 4, martyr with Jnaocentius and thirty others, cummemorated at Sirmium (Mart. Usuard.); also called Sabbatius (Yet. Rum. Murt.) and Sabatia (Marı, Hieron.).
[C. H.]
SEBASTIANUS (1), Jaa. 20, commander of the first cohort, martyr under Diocletian, buried "in vestigiis apostolorum" (Metr. Mart., Bed. ; Mart. Usuard., Tet. Rem., Hieron., Wand.); commemorated on this day in the Sacramentary of Gelasius, his name being mentioned in the collect, the secreta, and the post-communion; also in the Sacrsmentary of Gregory, his name occurring in the collect and ad complendum; Dec. 18 (Menol. Gir. Sirlet.)
(2) Feb. 8 , martyr in Armenia Minor, commemorated with Dionysius and Aemilianus (Mart. Usuard. ; Vet. Rom., Notker.). [C. H.]

SEBOAS, Nov. 13, dencon, martyr in Yersia in the 4th centary (Basil. Menol. i. 185). [C. H.]

SECLUSION. One of the penalties imposed upon penitents in the seventh and twe following centuries was incarceration. It was a penal seateace, and distinct from the voluntary protession of monasticism uadertaken to expinte a great crinse. The practice arose on the decay of public peaance. One of the earliest instances of the imposition of the penalty is in Spain. The Cone. Narbonens. A.D. 589 (c. 6) decreed that any clergyman or citizen of position convicted of crime was to be sent to a monastery for correction. In the 11th Council of 'Teledo, A.D. 675, c. 7, " retrusio" is coupled with exile as among the recognised puuishmeats inflicted by the church. Nor was this node of penance confined to the Peainsula; it became common throughout the West. Thas pope Gregory II. 71b-731, in a letter (Ep. ii.) to the emperor Lee the Isaurian, contrasts the spiritual with the clvil penalties: the state, he says, executes or fortures a criminal, but the church shuts him up in the "secretarium," the vestry or the chapter-houre, that he may purge his soul by fasts and vigils. The senteace of incarceration occure also among the decrees of a aynoed held under Boniface, A.D. 742, the decisions of which were confirmed in the following year by Conc. Liptin.: any Christian guilry of fornlcation was to do penance in prison on bread
and water; an ordained priest guilty of the same sin was to be flagged and remain two years in prison ; a modk or cleric was to be beaten thunce and shut up; and a nun who had falleg was to be confined and have her hend shaved. The same discipline is apparent in the rituals of that peried. The Gelasian Sacramentary, under the title "Ordo agentibus publicam penitentiam," directs a penitent to be taken in the morniag of the first Wednesday in Lent, and to be shut up till Hely Thursday, when he was to be brought into the church; and among the rubrical directions 反or the Mass on "Feria 5, in Coen. Dom.," the penitents sre instructed to come out from the retreat where they have performed their penance. Similar rubrics are contained in the Ordo Romanus, and in pseudo-Alcuin do Divinis Officis, cap. de Coen. Dem., and in aa sacient Toulouse Pentifical of the 9 th century (Morin. de Puenitent., appendix, p. 599), where the penitent is ortered to be shut up" in loco secreto" throughout Lent. In the Penitential of Theodore (I. vii. 1) lifelong confinement in a monastery is ruled to be the appropriate penalty for an accumulation of mortal sins. Compare Poenitentiale Cummeani, xiv. 1, and the early British penitential frugment "Sinodus Aquilonalis Britt." cc. 1, 2 (Wasserschleben, Die Bussord. p. 103). The discipline ot' imprisonment was enforced also agninst the Canonici. Thus the rule of Chrodegang of Metz (c. 28) orders the seclusion of the collegiate clergy when under penance in terms identical with the directions of the Rituals. In the cave of the secular clergy, after monastic houses had become general, it was a common punishment to confine an offendiog clerk in a mouastery, either for a term of years or for the remainder of his life. This mode of seclusion was appointed both by civil and ecclesiastical law. Justiniaa's Nurell. cxxili. 20 direct that a preshyter or deacon giving false evideuce, shall, in place of being scourged, be deposed and shut up for three years in a monastery. The Council of Agde, A.D. 506 (c. 50 ), ordere the seclusion to be litelong when either tergery or perjury has been committed by a clergyman: a similas penalty was attached by 3 Cone. Anrelian. c. 7 , to adultery; and by 4 Conc. Tulct. c. 29, to magic and soothsaying. See Conc. Epain. c $22 ; 7$ Cone. Wolet. c. 3; 8 Conc. Tulet. c. 5. By the secend Council of Scrille, A.D. 618 (c. 3), ac clergyman deserting his beacfice was to he confined temporarily in a moanstery. Mouks who subjected themselves to peanance were still further seciuded by confinement in the cells or "ergsstula " of their monastery. Syricius ( $\mathrm{E}_{\mathrm{p}}^{\mathrm{s}, ~ i . ~ 6) ~ i n e ~}$ poses this peasl confinement upen menks or anvs who, in spite of their monastic profession, hare contracted what were held to be incestuous natriages. See Conc. Tarracon. c. 1; Conc. Autissid. c. 23; Conc. in Trull. c.41. The sererity of the austerities to which delinquent monks were exposed when under confinement may ${ }^{2}$ e gathered from the account given in the Scalue of Johsunes Climacus, grad. 5.
[G. M.]
SECRETA, SECRETAE (suthooratio, omb

 oblati, $\mu v \sigma \tau i k \omega \bar{s})$. In the course of the Ifisa Fidelinum, the celebrating priest was wout tu ast the pragers of the byatanders, "Pray for me,
brethren," an "that it migh was already w turned to the a so as ouly hims oblations. To given the nam Clementine lit pray sileatly, as he commenced $t$ ( $\epsilon \dot{i} \xi \dot{d} \mu \in \nu 0 s$ oỉv Const. viii. 12) besrsing the o "After the cat prayers of the parts, the first aud the second $\pi \rho \circ \sigma \phi \omega \nu \eta=\sigma \omega \bar{\prime})$ given," \&c. Ma prayer, and the liturgy of St. Ch Some (e.g. Be the word secret (secerno), i.e. afte of the offerings eucharistic eacri the catechumens gromad, for the ss the Greek, agr which is further where we find the hut) arcanae. T, sijective, as in "collectio secreta times called secret Amalarius and ot question by the $\mathbf{r}$ supply. Thus Rup "The priest there sileutly (tacile) ss lstions, prepares tl Lord slso, when H saring mystery of 1 of the priest desi Christ. The pries hecsise, about the ciples did not confes s) Amalarius (de prayer is called sec this the priest prays time. It belongs sarrifice to God alo we speak out of ol voice is necessary, aluae, that the pries ought to think." by Hildebert, archbis de Rit. Ece, ii. 29).
At the end of this raising his voice (k $k \phi$ said the collect, "su ceeded sloud.
"The Leonian Sce down to us, provides over the gifts at the They have no rubric Gelasian are called super oblatia, Thic privately by the $p$ reference in them to soints, shew that thicy
Yet the position of a

## SECRETA

"brethren," snd a mutual intercession followed, was already with sursum corda with them, ss it turaed to so as only himself, and prayed with a low voice, oblations. To this could hear the words, over the given the anme of prayer, or these prayers, was Clementine litur of secreta or secretac. In the pray silently argy, the bishop was eajoined to he commenced the moresole priests preseat, before
 Cunst. viii. 12) Thavà o a apxteptús, Apost. hesrsing the order of Conneil of Ladicea, re"After the entechur service (can. 19), says. prayers of the faith fal have retired, then the parts, the first with are to be made in three sud the second and silence ( $\epsilon \dot{\partial} \chi \eta$ 文ià $\sigma_{t} \omega \pi \hat{\tau}_{s}$ ), $\pi \rho o \sigma \phi \omega \nu \dot{\eta} \sigma \epsilon \omega s)$; then the kith acclamation ( $\delta$ id given," \&e. Many of the fnthers peate is to be prayer, and the titles of it as mention this liturgy of St. Chrysostom are given abd in the Some (e.g. Bossuet) have given nbove. the word secreta it have conjectured that (secerno), i.e. after the separation from thecretio of the offerings of what was resem the rest eucharistic sacrifice, or after reserved for the the catechumens from the faithful; but withont grenad, for the ancient sacramentaries, as well ss the Greek, agree in the other interpretation, which is furtlier proved by the Book of Tours, where we find these prayers called (not secretae, but) arcanae. The word is alse used as an "collectio secreta." Jacrumentary of Bobio, times called secret $\hat{\text { i }}$, The prayers were someAmalarins and other writerssa (roce). Indeed question by the rationale of put it beyond all supply. Thus Rupertus (de Divin. Offic. c. 4) says "The priest therefore standing in sileare, and silently (tacite) saying the praver over the oblations, prepares the holy sacrifice, becsuso our Lord slso, when He hid Himself, meditated the saring mystery of His own Passion. The sileace of the priest designates the liding-place of Christ. The priest says some things secretly, beesnse, about the Passion of Chrick, His disciples did not confess Christ but secretly." And ${ }^{83}$ Anmalarins (de Ecc. Uffic. iii. 32): "The prayer is called secret, as being said secretly. Ir this the priest prays to be purged at the present time. It belongs to the priest alone, to offer sarrifice te God alone. Aad, therefore, becanse we spenk out of our thoughts, no resounding roice is necessary, but words for this purpose alone, thas the priest may he reminded what he ought to thiak." The same was put into verse by Hildebert, archbishop of Tours (see Durantns, de Rit. Ecc. ii. 29). See Amen, 2. p. 75 .
At the end of this "secret" prayer the priest,
 said the collect, "super oblata," and then pre-
ceeded sloud.
"The Leoaian Scerameatary, as it has come down to us, provides proper prayers to be said orer the gifts at the dillerent days and seasons, They have no rubric or title, but in the later Gelasinn ara called secretac, in the Gregorinn sures oldata, The fact of their being said privstely by the priest, and the frequent reference in them to the intercession of the Yet the phew that they were not truly primitive. Yet the position of some may be justified by

SECRETARIUM
regarding them as a secret prajer of entrance God the whole sacriticial action of the litargy. the holy use tonght to accept the elements for (Scudamore Nowh mas is devoting them." treats of this part of the ritual (vol Martene cap. 2, § 29).
[H. B.]
SECRETARIUM. Another nome for the sueristy or diaconicum in the Latin charch, "The Conacil of Agie (can. 66) forbids lay officials called by thinintri" to enter the secretarium, sacred vessels. Thacomicum, and touch the word in the pesge Saxou tranglation of the records the passage of Bedn (H. L. ii. 1) which records the burial of pope Gregory" is "husel the enchacharistiac porticus, i.e. the place where Pandect. vol it vessels were kept (Bevereg. Exiguus, in his Latin 76, annotat.). Dionysius of Laodicen, writes, "quod subition of the canons i.e. secretario sint quod subdiacoai a diaconico, secretria were fremoti." in the West the sufficient were frequently large apartments number of people. reception of $a$ consilerable monly held in paple. Conncils were not anconsfifth, and sixth held "in secretnrionacils of Carthage were that of Aachen setnrio basilicae restitutae," nad S. Marise quod in 836 "in secretario basilicae xiv. $6 \%$; cf. Greg. Turon. Lamis dicitur" (Cossart, Council of Arle Mron. lib, v. c. 19). The second that "in secretnrio D. 452 (can. 15), orlaised sedere non liceat" diacono inter presbyteros The word is som (Labbe, Concil. iv. 1013). itself, e.g. "venturoes used for the council secretario." "Venturo secretario," "praeterito Pesbyters also sat in them to and settla disputes of the laity, or to hear "secretariam" while "t. Martia sat in one "secretarinm" while "in alio secretario presaudiendis negotiis salntationibns vacantes, vel lib. iii. Dia!. ni. netis occupati" (Sulp. Sever. sometimes served c. 1). The "secretarium"also slept there served as a lodging room. St. Martin the church and on his departure the virgins of he had sat, rushed in and lieked the place where among them, and parted the straw of his bed of Nola describes thed trensure (ibid.). Panlinus taria" of his basilice purpese of the two "secrethe other as a following lines. To the right of the apse,
"Iric locus est venersuda penus qua conditur, et qua and to the left,

## -Si quem sancta tenet meditandi in lege voluntas <br> Hic poterit residens sacris intendere libris." Epist. XII. ad Séverum.

Mnrateri snys (Mrus. Ital. tom. ii. p. xxii.) that in the older Roman bnsilieas the "secretarium" was usually placed towards the lower end of the nave to the south, i.e. on the man's side. An oratory was sometimes attached to it, as that at the Vntie:n dedicated to St. Gregory, nad at the Lateran to St. Thomss. Here the popes rohed themselves before the high festivals, and went thence to the altar. This agrees with the Ordo Romanus, which states that when the pope is about to celebrate to cate not ge at once to she
altai，but proceeds firat to the＂secretarium，＂ supported by his deacons．
Notices of＂secretaris＂are frequent in Ann－ stasius．The first place of interment ol I ato I． was＂in abdito inferioris secretarii＂at St． Peter＇s（Anast．§ 16：3）．Gregory 1V．rehuilt at St．George＇s＂secretarium diaconiae＂（ibid．§ 464）；Benedict III．rebuilt the baptistery＂ cmm secretario＂at St．Mary＇s Trastevere（8 572）； and Nicholas I．that at St．Mary Cosmedin，and constructed in it a＂triclinium chm caminatis＂ （ $\$ 600$ ）．

SECULAR．The question about the word is whether in early Christianity it designated those who were not in holy orders，or those who were not living under monastic rule．

No very early passage is forthcoming in which the secular is contrasted with the monastic life． Eren after the rise of the Benedictine system we find the term secular contrssted not with regular ns applied to those living under monastic rule， but rather to ecclesisstic；for in the sixteenth Council of Toledo（A．D．693）secular is applied to such as are not priests or bishops（sacerdotes， can．6）．So，again，in the fourth Council of Toledo（A．D．633）the term secular seems alnesist equivalent to layman：＂Quicunque ex secu－ laribus accipientes poenitentiam totonderunt se， et rursus praevaricantes laici effecti sunt ．．．．＂ （can．55）．Yet at this period the word seema to he hovering about its later sense as describing those who are unprofessed，for in the same counci we have the following language：＂Duo sunt genera viduarum，saeculares et sanctimoniales． Sueculares viduae sunt，quae adhuc disponentes， laicalem habitum non deposuerunt＂（Conc．Tol． iv．can．56）．In the 8 th century we find the term secular in the modern sense，as distinguished from ranular：＂Ut si quis secularium sanctae professionis famulatum subire desiderat，non antea tonsurae hahitum suscipiat，quam illius conversatio ac morum yualitas secundum monas－ ticae regulae definitionem mnuifestius probetur＂ （Concil．Cluveshov．ii．c．24）．

The word secular as applied to those who do not live in the monastery is found in those sermons，ad Frutres in Eremo，which pass under the nams of Augustine．It is now，however， generally understood that these sermons are the production of an author long subsequent to the grest Latin father， 80 that we cannot affirm that secular was used in its techpical sense 80 enrly as St．Augustine＇s day．
［H．T．A．］

## SECULARIZATION．［ALIENATION．］

SECUNDA（1），July 10 ，virgin，martyr at Rome with Rufina，under Valerian（Mart． Usuard．；Vet．Rom．，Hieron．）．
（2）July 17，one of the Scillimant．
（3）July 30，virgin，martyr at Tuberbo－ lucernaria in Africa，with Maxima and others， under Gallienus（Mart．Usuard．；Vet．Rom．， Hieron．，Notker．）．
［C．H．］
SFCUNDIANUS（1），Feb．17，martyr with Donatus，Romulus，and eighty $=$ six others ；com－ memorated at Concordia in Africa（Nart． Csuard．；Hieron．，Notker．）．
（2）Aug．9，martyr with Marcellianue and Verianus，under Decius；commemorated at

Colonia in Etruria（Mart．Uauard．；Hieren．， Notker．）．

SECUNDINA，July I7，one of the Scillie TANI．

SECUNDINUS，Feb．21，martyr ；cominemc－ rated at Adrumentum with Verolus and others （Mart．Usuard．；Hieron．，Notker．）．
［C．H．］
SECUNDOLUS，Mar．7，called also Secun－ dulus and Secundus［Felicitas（1）］．

SECUNDULUS，Mar．24，commemorated in Mauretania with his brother Romulus（Mort． Usuarl．，Notker．，Wand．）．
［C．11．］
SECUNDUS（1），Mar．7，martyr．［Sects－ Dolus．］
（2）Mny［5，martyr in Spain，bishop of Avila， reputed to have been ordsined by the apostles at Rome（Mart．Usuard．；Vet．Rom．，Adou．）
（3）June 20，martyr；commemorated at Sir－ mium（Syr．Murt．）．
（4）June 30，martyr；commemorated at Syn－ nada in Yhrygia with Democritus and Dionysius．
（5）Ang．26，martyr，leador of the Thelseso Legion ；commemorated at Victimilium ia italy （Mart．Usuard．；let．Rom．，Adon．）．
（6）Nov，15，martyr ；commemorated at An－ tioch with Orentius（Syr：Mart．）．
［C．H．］
SECURUS，Lec．2，martyr in Africa with his brother Verus（Mart．Usuard．；Mieron．， Wand．）
［C．H．］
SEE（Lat．sedes；Fr．siege）．The history of the word sedes，in ecclesiastical usage，is exactly parallel to that of the word Catheirra（ $q . v$. ．）． Designating first simply a seat，sapecially a seat of dignity，it came to be especially applied to the sent of a bishop，and thence to the city ia which he hid his throne．Thus St．Augustine speaks of the cities，the churches of which had apostles for founders，as＂sedes apostolicse，＂ and in later times＂sedes＂came to desigate what we call a＂cathedral church．＂［Diocesk．］
［C．］
SELEUCIA，COUNCILS OF（Seledcies－ sia Concilia）；four in all．（1）A．D． 359 ，st which the Actcians or pure Arisns were cea－ demned by the aemi－Arians．The formuls com－ posed by the latter is given in Latin by Mansi （iii．315－326．）
（2）A．D． 410 ；but this was at the Persisa Seleucia，where forty bishops and metropelitans are said to have met on Christmas Day，and passed twenty－two disciplinnry cnnons，or，according to the Latin version of them puhlished hy Muratori， twenty－seven．But unless this Latin version mis－ represents them seriously，its bare perusal more than confirms the doulits of their gemuineness which he throws ont（Mansi，ib．1165－1174）．
（8）In Persin likewise，but of the Nestorian body，when Acacius，their patriarch，whom Barsumas，the metropolitan of Nisibis，had accused of incontinence，proved his innecence． （Manai，viii．1173－1176．）The authers of $L$＇dit de verif．les Dutes（i．148）make two synods of this，and assign different work to both．
（4）A．D． 57 torians once politans，it is Ezekiel＂ut tramque occide firmare dignar ejus catholici like the grou formed the fir： the effect of canons attribut the headings of ix．873．）

SELEUCU phius and othes persecution（ Ba
（2）Mar．24， Hieron．）．
（3）Sept． 15 Gialatia（Syr．M

## SEMANTR

$\mu a \nu т \rho \nu \nu, \sigma \eta \mu a \nu \tau$ substitutes for b of wood，somet （Euchol．560）spe oblongae．＂The ritual of the Gre of the＂semantra monssteries，unde call the monks originally adopte trun＂as＂a lons usually heart of i in length，by $1 \frac{1}{2} f t$ In the centre of $t$ scoeped out to sll the left hinnd，wl right，with which and at various ant gether ammusical suspended by chai （Senle，Hist．of The word for stri tpor was the ki alone or with そú入o was used as the so the joy felt at Con of the relics of $S$ iepa そín $\alpha \quad \sigma \eta \mu \alpha ́ \nu a \nu$ Labbe et Cossart， Theodosius the are （Prat．Spirit．），we of the party of Sev at his devotions，＂ln heur，and of Theod iag，with a star ove To §úhov（ibid．§§ 73 devotions before the крои́гuatos \＆pas（C $43,59)$ ．The officer the semantron was AdnTクs．
Though usnally
were sometimes of is

[^153]
## SELEUCUS

(4) A.D. 576, in Persia, and comprosed of Nestorians once more, whose bishops and metropulitinus, it is suid, requested their catholicos Ezekiel "ut fidem legesque Apostolorum patrumque occidentataitom ipsis rursuls pronere et confimmre dignaretur, quemadmodum predeceskores ejus catholici fivere consueviasent." This is too like the ground alleged by the bishops whe formed the first of these Persian synoods to be the efficet of chance; but of the thirty-nine canons attributed to this synod, we have barely the headings of one-third to judge froune (Mrunsi,
ix. 873. .
[E. S. Ff.]
SELEUCUS (1), Feb. 16, martyr with Pumphins and others at Caesarea, in the Diecletian persecution (Basil. Menol.).
(2) Mar. 24, martyr in Syria (Mart. Usuard.,
Hieron.).
(3) Sent. 15 martyr ; commemorated in
Galatial (Syr.; Mart.).
[C. H.] [C. H.] SEMANTRON ${ }^{*}$, or SEMANTERION ( $\sigma$ 斤-
 of wood, sometimes of iron or brass usually
 oblongre." There is so little change in the ritual of the Greek church that the present form of the "semnntra" which are in daily use in the monasteries, under the nume of "simandro," b to call the monka to service, is probably that
ariginally adopted. Nenle describes a "semmntrin" " "on tron" as "" long, well-planed piece of timber,
unally heart of rianple, from 12 ft and upwards in length, by $1 \frac{\mathrm{f}}{\mathrm{f} .}$. lioad, and 9 in. in thickuess." In the centre of the length, each edge is slightly scooped out to allow the pricst to grasp it by the left hand, while he holds a mallet in tha right, with which "he atrikes it in various parts and at varions angles, eliciting sounds nut altogether unmusical." The semnatra are usually suspended by chains from a peg in the pronulion
(Neale, $H$ ist. of Holy tiast (Neale, Hist, of Holy Nast. Ch. Introd, p. 2177 .
The word for striking or sounding the $\sigma \eta \mu \mathrm{av}-$ Tpov was the kindred verb onnaduciv, either
 was used as the sound itself. Thus we find that the joy felt at Constantinople on the trauslation of the relics of St. Ana tasius was shewn $\tau \mathbf{d}$
 Labbe et Cossart, xiii, 22). in the Life of St. Theodosius the archimandrite, given by Moschus (Prat. Spurit.), we read of some Lut ychian monks of the party of Severus, who, to disturb the saint at his devotions, "beat the wood" at an unwonted hour, and of Theodosiua beholding Nonnus praying, with a star over hia head, $\pi \rho \delta$ rồ к $\rho$ oū̃as ro $\ddagger \dot{1} \dot{10 \nu}$ (ibid. §\$ 73, 74). St. Sabas rose tor his derotions before the hour of striking, $r \rho \delta \tau \hat{\eta} s \tau a \hat{v}$ кроíruaros ápas (Cyril. Scythop. Vit. S. Sab. §§ 43,59). The officer whose duty it was to oound the semantron was the candle-lighter, kouvo $\eta-$
גdmys.
Though uanally of wood, the "semant- ${ }^{4}$ " wers sometines of iron, áyucoitinpa, or of brasa.

[^154]
## SENCHUS MOR

These were formed of alightly curved inetal plates, und gave out a sound not unlike that of a gong.
Semantra were of different sizes, lnrger nnd amaller ; $\sigma . \mu \dot{\epsilon} \gamma \alpha, \sigma . \mu$ ukpóv. Thus we rend in



 кal $\sigma \eta \mu a i v e 1$ tò $\mu$ ' $\gamma$ a (ijid. c. 1). The smaller were sounded first, thrn the larger (Goar, Euchol. p. 473), which were followed by those of iron. Theudore Balsamon, in a trentise devoted to the subject, compares the sounding of the little, great, and iron" "semantrn" to the preaching of the law a. of the gospel, nod the last trump. He says alsul that the cengregations were summonell by three "semantra" in nocuasteries, and only by one large onc in parish churches.
The slow deep notes, at long intervals, produced from the "semantra" nt funcrals, were called ai $\beta$ apeiat, and the striker wass sinid kpaú ly Tàs Aupéas (Gonr, Euchol. p. 560).
"Semantra," from their sizc aul shape, furnished formidnble weapons, and were sonnetimea so used with fatal effeet in a church brawl
(Nich (Mick. alyc. Annul. p. s02; Scylitzes, $p$. 637 ).
[E. V.]
SENA TOR, Sept. 26, martyr ; commemorated at Albanum (MArt. Usuard., Heron.). [C. H.]
SENATORIUM. A term used in the nacient Roman urdines to desiguate the part of the church which was rescrved for nobles. It was on the south side of the church opposite tho part assigned to women. When the oblations were made by nobles, the pore or priest descended into the senatorium to receive them. The enperors, however, took thcir oblations to the nltur itself. From the use of the ternm by Martene (de Eccl. Rit. I. iv. x. 4, vol. i. p. 155, fol.), it appenrs that at Rome the scnatoriun was that part of the church which was occupied by (what we should call) the nristocrney. When the pope was going to distribute the nacrument, ntter communicating these who were in orders, "descendit in senstorium, ubi magnates Eucharistia reficiebnt." [H. T.'A.]
SENCHUS MOR, a collection of ancient Irish laws, moditied from the pagan code to meet the Christian requirements. It is the embodinent of ante-Christian Brehon law, and, with its additions, interpretations, and glosses, has formed the authoritative Brehon code fiom a very early date down even to the 16th ceutury. But the time and circunstances of its cempilin-
tion tion are matters of dispute. Ancient tradition and its present Introduction attribute it primarily to St. Patrick, who had acquired suticient influence to procure a purgation of the pagan lawz, and the infusion into them of a milder tone and purer Christian principles. Thls was between the sixth and the ninth years after St. Patrick'a arrivnl, and in the reign of Laeghalre, minnarch of Jreland (A.D. 428-463). The Irish Athals of Ulster and Annals of Thyernach give the exact year, A.D. 438 ( 0 'Conor, Rer. Ilib. Script. ii. 101,' iv. . 1), a date which may. point to the theory of the compilation as presented below. Nine are sidd to have been engaged
together in the work, viz. three kings, Laeghalre, with Core kiug of Munster, and Daire, a chief io Ulster; three bishops, St. Patrick, Benignus his suecessor at. Armagh, and Cairnech of Tuilen; and three puets or judges, Rossa, son of Trichem, Dubhthach mac Us Lugair, and Ferghus (Senchus Mor, i. p . 5). This would assign the origimal draft of the Suchus Mor to about the middle of the oth century, nud the memory of St. Patrick's condexion with it was perpetuated by the deep everence ever pid to its constitutions, nn' the name given to it of "Cain Patraie" or Patrick's law. It was alio called Nuifir or Nopir, the knowledge of the Nine (Scrichus Mor, i. 17).

But this Patrician origin has been keenly disputed ' (Lanigan, Ecel. Mist. Ir: i. c. 7, § 15), and had objections raised to it on the score of history and chronology (l'etrie, Mist. and Antiq. Tara Hill, pass. ; Truns. Roy. Ir. Acad. xviii. 52 sq. ; Todi, St. I'atrich, 88 . sq., following Petrie). Its critics and opponents would graut it Christian authority, but of a date later than St. Patrics's time. But in the edition of the Sinchus Mor (published under direction of the Commissioners for publishing the Ancient Laws nod Institutes of heland, 3 vols. Lond. 1865 sqq.) the editar, Mr., W. Neilson Hancock, has met these objec tions and upholls the cotrician origin, while he shews that much has since been added, and allusious are made in it to interpretations and Brthon judgments of a mueh later date. The era of St. Patrick was peculiarly appropriate for the codification of the Brehon laws in Irelaud, es ${ }_{r} e$ cially at the instance of a lamnu citizen who hai newly arrived from the Continent, where a similar proecss upon the Roman eivil fnw was being carried out with all the weight of the imperial authority. The Theodosian Code received th: imperial sanctien in A.D. 4:38. (O'Curry, $i$ t. Mlun. and Cust. Anc. I $I$. ii. 24 sqq ., nud Lect. MS. Materiuls of Anc. Irish Hist. 16. 91, ed. 1873; Futr Mast. by O'Donovan, i. 132-34 n. ; Keatiug, Gen. Mist. If. B. ii.)

The Senchus Mor (derived from the Celtic root sen, old, and mor, in recognition of its nuthority) is in so sense an historical treatise, but is a body is laws, criminal, commercial, social, military and agramian, contuiuing the origiant text with a large collection of glosses, interpretations, and Brehon retinements. It is interesting as a record of ancient law, and doubly valuable as shewiug the mellowing intluences of Christianity upon heatheuism.
[J. G.]
SENIOR, n presbyter or priest, one belonging to the second order of the Christian ministry. The usige arose from the more common rendering of $\pi \rho \in \sigma \beta u{ }^{2} \tau \rho 0$ in Seripture. Thus in Aets xv. 6 the enrly version gives "Apostoli et seniorcs" (Sabatier, Bibl. Ster. Vers. Ant. iii. 549), and this is preserved by St. Jerome; similarly ib. 22 (Sah. 552 ; Hierou.) or 23 (ib.), xvi. 4 (Sab., Hier.). In Acts xiv. 2, xy. 23, St. Jerome gives presbytaros. The word is used in this sense by Tertullian ( $A /$,ol. 39), Firmilian ( $E p$ ad Cypr. n. 75 inter Lup. cypr. ed. Ben, "seniorea et praepositi" $=$ priests and bishops), and Paulinus ( 1 p, 4 ad Amand.. "nomine officioque seniores)." It vecurs also in the Missale Fhimourum, "Probet ne csse seniorem" (Litury. Gall. Mabill. 307), and the Missale Galliamun Vetus of Thomasius
and ochers, "Aedificet ancerdotes (the bishops) "xaltet seniores, illustret Levitas" (the dercous) bid. 337). The prayers in which these uccur are probahly enrlier than the codices in which we find them. We may mention, howeyer, that so Jate as the beginuing of the 7th century Gregory I., writing to a bishop in whose diocene Greek was spoken, uses the direct equivalent to the Greek term, "consensus seaiorum et eleri" (Epist, ad Joun. Panorm. xi. 51). Compara Pathon, p. 1577.

SENNES (1), July 30, martyr at Rome, with Abdon, Persian subreguli, under Decius (Mart. Bed., Metr. Bed., Flor., Usunrd.; Ict. Rom., Adon.; Hieron., Notker., Wand.). The Liber Antiphonarius of Gregory has an ollice for their natale.
(2) Nov. 29, deacon, martyr ; commemornted at Rome with the deacons Snturninus and sisinlius [SATrraninus (9)].
[C. H.]
SENS, COUNCIL OF (Stinonense Conclliun), A.d. '0l. but t'e only thing, not purely conjectural, repn .. ' 0 it seems to be that St. Bethar, bishop wi Chartres, was favourably received there. (Mnnsi, x. 485.)
[E. S. Yf.]
SEPTEM DORMIENTES (Sevien Sleepers or Ephesus), martyrs, Jiad. 8, Mar. 4, Aug. 13 (Cul. Ethiop.); Jan. 19 (Cal. Armun.) ; Aug. 4, Oct. 22 (Cul. Byzant.) ; commemornted st Ephesus, Ang. 10 (Hart. Hieron.), June 27 (Notker.).
[C. H.]
SEPTEM FRATRES, July 10 (Vet. Fom. Mart.). Their intereessions are prayed for in the Gregoriau Sacrimentary on July 10. They must be the seven sous of Felicitas (cf. J/int. Bedp July 10).
[C. H.]
SLi TFY VIRGINES, April 9 ; commemorated at : rmium (Mart. Bed., Usuard., Alton, Vet. Rom., Hieron. giving four ouly, Wand. giving five).
[C. H.]
SEPCIMIUS, April 18, martyr ; commemorated at Salonie with Hermogenes (Syr. Morf.).
[C. H.]
SEPTIMUNTIA, COUNCIL OF (SEMTLmuncense Concilium), a.d. 418 (?), one of the many councils of this period in Afriea whose caneas-in this case six-are known to us only through Ferrandus. (Mansi, iv. 439.)
[E. S. Fif]
SEPTIMUS (1), Aug. 17, monk, narter, with Liberatus an abbat, and others; commemo. rated in Africa (Mart. Usuard., Adon.).
(2) Oct. 24, martyr, with Fortuatus, readers, under Diocletian; commemornted at Venusia (Mart. Usuard., Adon. ; Vet. Lion.).

SEPTUAGINTA DISC; :
[c.

## commemorated on Jan. 4 (is commenorated on Jan. 4 (

$\therefore$ DOMNL
$m^{2}$ ).
SEPULCHRE, EAST:
nongst the many elahorate rites with wath the abcion! church solemnised the week before Easter was the ceremony of the Sepulchre. It is thus described in the anclent ordinariun of Bareus: "On Good Friday a 'sepulchre' is prepariol

## SEPU

towards the lef and costly linen the cross, the ro mental phinte ; a asid; the sepuls all depart (nceo of Poictiers), le the sepulchre, w
Martene (de only gives exn England (Sarum from which the can be interret renson to suppo: rise of transubst: practice ot" "ress that existed cen formulated.

SEPULCHR more than thisty the site of the commencerl,-the the traditional si German hooksell newed the attack second wall must church - a thive Rev. George Will taining that not ons chain of hist but that the see have run east of t 1847, advanced t forgery of the 10 that now occupie ayd Mr. Finlay i new and ingeniou site, to which we then, many book: sile or the other. of Professor Willis, sud Lewin. Colon erdennce surrey o of the eity have b mivel by him, co M. Clermont Gand Professor E.. H. Paln of sn Aruhic histo of the Rock to have
The question dir the prevent site the of Constantine? anc or even probably, tl was buried?
A. The evidence torical and architec as briefly as the su torical eridence w Sepulchre from the I. [A.D. 326.] Th the year 326 . An detail by an eye-wit Fistorian Eusebius. ever heen thrown He says (Life of sxvi. et seq.) :
"It hat been in $t$ impious men to col oblivion that divine $\therefore$ This sacred ca thought to remore , these occur s in which weyer, that th century hose diucene nivalent to im et cieri" Соmpare [ ${ }^{\circ}$. E. S. S ] - at Rome, ader Iecins mard.; lict. rand.). The an otlice for nmemorated 13 and sisiu-
[C. II.]
nense Con, not purely be that St. favourably [E. S. Ff.]
[E. S. Ff.] nook, martyr, rs; commemo deu.).

Fortunitus, amemorated at Vet. Ron.).
[C. H.]

## I DOMLNI,

 (n').-nongst the oh the arcion! tore Easter wis re. It is thuls ininn of Bareus: $e^{\prime}$ is prepariol
towards the left horn of the altar, with eushien nud costly linen. Inside this the hishop buries the eross, the reserved sacrnment and the sacra. mental plate; an appropriate form of service is said; the sepulehre is censed, and closed; when all depart (according to a most ancient Rituals of Poictiers), leaving ouly two persons to guavd the sepulehre, which remiuns till Easter."
Martene (de Ant. Ecel. Rit. IV. xxill. 27) only gives exnmples of this in France and England (Sarum), and he furnishes no partic ulars from which the date of this singular performance can be inierred. There seems, however, no reason to suppose that it was coeral with the rise of transulstantiation, as it is phain that the practice of "reserving" the sacrament was one that existed centuries before that dogma wis
fermulated.
[H. T. A.]

## SEPULCHRE, THE HOLY. It Is now

 mure than thirty years since the e atroversy on the site of the Holy Sepulchre was first finirly cominenced,-though doults were throwa upinn the traditienal site a huadred years ago by the German bookseller Korte. Dr. Robinson renewed the nttack in 1842 by arguing that the second wall must have run outside the present chureh - a thing fatal to its traditions. The Rev. George Williams defended the site, maintaining that not only was there a continuens chain of historical evidence in its favour, but that the second wall could be proved to have run east of the church. Mr. Fergusson, in 1847, advanced the theory that the site wns a forgery of the 10th century, the real site being that now occupied by the Dome of the Rock; sad Mr. Finlay in the same year attempted a new und ingenious defence of the traditional site, to which we shall presently allude. Since then, many books have been written on one side or the other. Among them are the worksof Professor Willis, De Vogié, De Sauley, Tobler, sud Lewin. Colonel Wilson has proviced the ordance survey of Jerusnlem; the roek levels of the eity have been almost completely determined by him, Colenel Wareen, Lieut. Conder, M. Clermont Ganneau, and Herr Schick ; and Professor E. H. Palmer has published a translation of an Arabic historian, which makes the Dome The question divides itself in to two :-Melek. The question divides itself into two: (A) Is
the present site that fixed upon by the efficers of Constantine? and (B) Was that site certainly, or even probably, the true spot where our Lord was buried?
A. The evidence for the first question is historical and arehitectural. We propose to cite, us briefly ns the subject permits, the chief historical evidence which bears upen the Holy Sepulchre from the Constantinian period.
I. [A.D. 324.]' The sepulchre was recovered in the year 326. An account is given in some detail by an eye-witness of the whole event, the Historian Eusebius. No doubt whatever has
erer heen thrown erer heen thrown upon his trustworthiness. He says (Lifo of Constantine, Book iii. chap.
zuvi, et seq.): zxvi, et seq.):
"It had been in time past the endeaveur of Impious men to consign to the darkness of oblivion thet divine mouument of immortnlity. . This sacred cave certnin godless persons
thought to remove entirely thought to remove entirely from the $\begin{gathered}\text { "es of } \\ \text { of }\end{gathered}$
men, supposing in their felly thnt thus they should be able effectunlly to conceal the truth. Accordingly, they brought a quantity of earth from a dintusee with much latour and covered the entire spot; theu, having raised this to a molerate height, they paved it with stone, concealing the hely enve beacath this massive mound. Then, as though their purpose had been effectually accomplished, they prepare on this foundation $n$ truly dreadful sepulchre of sonts, by building n gioomy shris? of hifeless ithols to the impure spirit whom they call Venus." These devices of impious and wickedi men against the truth had prevailed for a long time; nor had any one of the governors, or military cemmanders, or even of the emperors themselves, as yet appenred with ability to abolish these
daring impieties sare daring impieties, save only our prince. . . . He gnve orders that the plate should be thoroughly purified. ... As soen as his commands wers ssued, these engines of deceit ware enst down,
overthrowa, and ntterly destroyed. Fired with holy ardour, the emperor directed thac the ground itself should le dug up wa considerable depth, nad the soil . . . transported to a distant place. . .. But ns soon as the original surface of the ground under the covering of earth nppeared, immediately, nad contrary to all expectation, the venerable and hallowed moDument of our Saviour's z esurrection
was diseovered. . . .
"Inmediately afterwards, the emperor sent forth injunctions granting ample supplies of money, and commanding that a house of praye: worthy of the worship of God should be erected near the Saviour's tomb, on a seale of rich and royal greatness
Here follows the letter of Constantine, in which occurs a remarkable passage, the follow-ing:-"'That the monument of His most holy Passion, so leng buried beneath the ground, should hnve remained unknown for so long a aries of years until its renppearance, ..; is a fiet which truly surpasses nll admiration."
"usebius resumes the anrrative:-
"Accordingly, on the very spot which witnessed the Saviour's sufferings, n new Jerusalem was constructed over against the one so celebrated of eld, which, siace the toul stsin of guilt brought en it by the murder of the Lord, had expericoced the last extremity of desolation. It was opposite this city that the emperor began to rear a monument to the Saviour's victory over death.
"First, he adorned the sacred cave itself . . This monument, as the ehief' part of the w. "e, the emperor's zealous magnificence beautined with rare columns, nud profusely euriched with the most splendid decorations of every kind. The next object of his attention was a spnce of ground of great extent open to the pure air of heaven. This he adorned with a pavement of finely-polished stone, and enclosed it on three sides with porticees of great length; for at the side opposite to the sepulchre, which was the enstern side, the church itself was erected-a noble work risin; t. a rast height, and of great extent both in length and breadth."
${ }^{4}$ A coin of Jerusalem, of the reign of Antoninus Plus, bears upon the obverse a temple of Venus. Thts coln is engraved in Wiltams's Holy City.

## 1882 SEPULC SE, THE HOLY

## The description of this church follows:-

"In the aext place he enclosed the atrium which occupied the space lealing to the entrance In froit of the church. This comprehended first the court, then the porticoces on ench slde, and lavtly the gates of the court. This, then, in the midst of the open market-plate, the entrance-gates of the whole work, which were of $\operatorname{sxquisite}$ workmanship, afforded to passers-by on the outaide a view of the interim, which could not farl to inspire astonishment."
II. The date of the "recovery" or "discovery" of the tomb, A.D. 326, was seven years before the anonymous Bordeaux Pilgrim visited Jerunaltin. The bulldings were then in progress, two years before the Dedication. The following is his evideuce. Becnuse, in his case, as well as in several others quoted, his words have been translated so as to mean quite different things, the Latin anly is given.

He describes the Terajes in ita ruiued condition, where there was shition an "eurgulas turris excelsissimae," the pinnacl of tompt tion-"ad caput anguli et sub pinua turbis ipains, suut cubicola pharima ubi Salomon palatima habebat;" no doubt the substruciret stitl koown as Solomon's stables. Colona 'sarrea has revived the tradition of the pigrim by placing Solonion's palace on the ajot. A remarkable pasbige follows: "In aede ipsi ubi Templum thit quod Salomon aedificavit, iu marmore ante aram sang nivem Zachariae." What was the acties ipsa? And did the pilgrinn confuse Hadrian's with Solemon's temple? If the memory of Herod as a builder had so completely perished, why not that of Hadrian? A line or two lower down he says, however, "sunt ibi et statuae duae Hadriani."
From the Temple he takes us to the Holy Sepulchre in the following words:-
" 1 tem , exeunti in Hierus:lem, ut ascendas Sieo, in parte sinistra, et deorsum in valle juxta murum, est piscina, quae dicitur Siloa, habet quadriporticum. . . lade eâdem viầ ascenditur Siou et paret ubi fuit domus Cainphae sacerdotis, et columaa adhue ibi est, ia quê Christum flagellis ceciderunt. Jutus autem, intra murum Sion, paret locus ubi palatium habuit David. . . Inde ut eas furis murum de siou (eunti ad portam Neapolitanam) ad partem dexteram, deorsum in valle suat parretes ubi domus tuit sive prnetorium Pontii Pilati: ubi Dominus auditus est antiquum patrretur. A siaistrâ auten parte est meuticulus Golgotha, ubi Dominua crucifixus est. Inde quasi nd lapidem missum est crypta ubi corpus ejus positum fuit et tertiâ die resurrexit. Ibidem modo jussu Constantini imperntoris Lasilica facts est, id est Dowinicum mirae pulchritudinis, habens ad latus exceptoria node aqua levatur et balneum à tergo ubi infantes lavantur:"
III. [A.D. 337.] The Onomasticen places Golgotha on the north of Mount Zion.

1V. [A,D. 350.] While the templ's of Vcaus with its foundations was being cleare! away, thers might have been, and most ir hay y was present, a Christian lad, native of cuf, lsalem, eleven years of age, watching the discovery, which did as much as the grent luminous crose which appeared in the sky four years later to confirm the duabtful and streagtheu the faithful, that of the reck contaning the sacred

## SEPULCHRE, TIIE HOLY

tomb. It was Cyril, afterwurds bishop of Jeru* snlem. One must not forget. that he is the third eje-witness who speaks of these things; that, theugh he was a boy at the time of the discovery, he lived in Jerusalem, nnd mut hava watehed, step by step, the progress of the great basilica; that be wan ordained before the cons pletion and dedication of the buildings, nat that many, if not all, of his lectures were delinead in the ehurch of the Anastasis itelf. "The lingg of this day," he says, "have in their r.ty built this holy tharch of the Resorrectien . . In which we are nssenilled."

Tho statements of tsut which have been gis thered from Cyril wust therefore be ndmitted, unless there can be shewn any temptation to exnggerate, as exactly true. Four are inprortant. They are as fullowa :-
(a) "The cleft which was at the tor of the aalutary sepulehre . . . was hewit aut of the roek itself, as is customary here in the front of sepulchres. For now it appenes not, the vuter cave having been hewn away for the sake of the present adormsent; for, before the sepulchre was decorated ly roynal zeal, there was a cave in the face of the reek."
(b) "Though the place"-outside the sepulchre -"is now alorned, and that most excellently, with royal gifts, yet it was before a garden, and the tokens nad traces thereof remain."
(f) "The sepulchre consisted origitally of a double eave, of which the exterior wis cut away for the sake of the present adornment."
(d) "The entrance . . . was hewn out of the reck itself, as is customary here in the front of aepulchres. Now it appears not : the outur cave or vestibule having been hewn away for the salke of the present adormment; but before the i wulchre was decorated by royal zeal there was
ave in the face of the rock" (Lect. xiv.).
V. Sanctae Paulae Peregrinatio (cirea A.D. 380). After praying at the Holy Sepulchre, she ascends Sion :-
"Inde egrediens abcendit Sion quae in areem vel apeculam vertitur. Hane urliem quondara expugnavit et reaedificavit David."
V1. P. Eucherii epitume de aliquibus locis Sanctis (A.D. 427):-
"Situs ipse urbis pene in orbem circumactus, non parvo murorum ambitu, que etian muntea Sion, quondam vicinum, jam intra se reeipit, que, a meridie positus, pro aree urli supereminet. Major civitatis pars infra moutem jacet in planitie humilioris collis posita.
" Mons Sion latere uno, qued squilonem respicit, clericorum religiosorumque halitationibus frequeatatur: eujus in vertice planitiem monachorum cellulae obtinent ecclesiam circumdantes, quae illie, ut fertur, ab apostolis fundata pra loci resurrectionis dominicae reverentin.
"Primum de lecis sanctis. Prn conditione platearum divertendum est ad be martyrium appellatur a Constal. cultu extructa. Dehinc cohaerer:
iguo insunt Golgotha atque $8 \%$ :asis: $\quad$ anastasis in loco est resurrectionis, $G$. 1
c, medjus inter anastasim ac martyrit; ;eche cut lomivicae passionis; in quo etiam apparet quap quondam ipsam, affixe Dom: wi con jore, crucen pertulit. Atqua haec tum est in montem Sion pesita cernuntur; quo se ad kiqul'men' "ficieos. laci tumor parigit. Templan varo aterivi
parte urbis magnificequ fuit.
"Al ca
rupe crient thyue e rad V!1. This (sixth (enter "In med eceldentis in est sepalcru est ibi mon gradus callis ibi est altar Sepmlere Do pascis nume wis 1 uc in Golg De Gulgotha aunnero CL, arua.
quae est mod minus passus prsetorium $\mathbf{P}$ lbl est ecclesin
Let us paus Zion. It seen clusion that al the western h thas the Bord at all. Paula Sepulchre to a mesaing at all the Chureh of it. Eucherius Kion, which car that on the w basiliea in the which would ne of the Rock. Conder hns ren spond to the Go resched by step:
VIII. Antoni jouraey at a da however, some Persian conquest placed on the 3 this triveller. statement thist t rock:-
"Ingressi aun guâ adoravimus Ipsum mouumen positum fuit, in Lucernae hydria posita fuerat ibide Lapis vero unde ipsum est aote ill
IS. On the con II. in 614, the entirely destroyed The nuthorities temporary with Pascha'e, Modestu Antiochus the m untharities - dese rehuilding of the writes : "Modest nostri quae quidem ia sublime erigit tione, puta aedes Resurrectionis: d
parte urbis in vicinin muri ab oriente locatum magnificeque constructum quondam miraculum
" AL ell fronte montis Sion, quae praerupt rupe crientalem phagam spectat, infra muros atqua " ratheibus collis fons Siloa prorumpit."
ixth. Thaderi Liber de situ Terrae Sanctae (oixth century):-
"In medio civitatls est basilica. A parte oceldentis intras in sanctann resurrectionenn ubi est sepalerom Dominl nostri lesu Christi. Et est ibi mons Calvarine ad quem montem per gradus call:s est. Ibi Dominus crucifixus est et ibi est altare grande; sub unu tecto est. De Sepulern Dortine msque in Calvariae locam sunt pase:ts numero XV. . . . Ds Calvarian loco usilw in Golgotham passus sunt numero XV.... Do Golg itha usque in Sanctum Sion passus numero CC, quae est mater omaiun ecelesiarum, . . . De Sancta Sion ad domum Caiaphae quae est modo ecclesia Sancta Petri sunt plus minus passus numero L. De dome Cainphiee ad praetorium Pilati plus minus passus numero $\mathbf{C}$. Ibi est ecelesia sanctae Sophiae,"
Let us pause here to consider the position of Zion. It seems impossible to avoid the conclusion that all are agreed in describing as Zion the western hill. It is only on that supposition that the Bordeaux Pilgrim can be understood st all. Paula goes from the Chureh of the Sepulehre to ascend Zion, a phrase which has no meaning at all if Zion were the eastern hill and the Church of the Sepulchre built on the top of it. Eucherius speaks of the city lying below Zion, which cun only be said of the higher hill, thst on the west; and Theodorus places the basilica in the middle of the city, a statement which would never have been made of the Dome of the Rock. Aguin, there is nothing, as Lieut. conder has remarked, in the Haram to correspond to the Golgoths of Theodorus, which was reached by steps.
VIII. Antoniaus Placentinus undertook his journcy at a date which is uncertain. It was, however, some time between Justininn and the Persian conquest. Very little reliance is to be placed on the statements or measurements of this traveller. Hs corroborates, however, the statement that the sepulchre was cut out of the rock:-
"Ingressj sumus in sanctrm civitatem, in quâ adoravimus Domini monumentum ... Ipsum mouumentum in quo corpus Domini positum fuit, in uaturalem excisum est petram. Lucernae hylria quae illo tempore ad caput ejus posita fuerat ibidem ardet diu noctuque: . . . Lapis vere unde clausum fuit monumentum psum est sate illud monumentum."
IX. On the conquest of Jerusalem by Chosroes Il. in 614, the whole of the buildings were entirely destroyed, but rebuilt in 6:30.
The authorities for this statement are contemporary with the event. The Curonicon Aastiochus the monk-all ( ${ }^{\text {Prsica }}$ Captivitate), and Antherities - describe the three contemperary -ebuilding of the church. Thestruction and the writes: "Modestus church. The lant-named nostri quae quidem barbarice templa Salyatoris ia sublime crigit omni prorsus conflagrarunt tione, puta aedes sanctse Calvarigna veneraResurrectionis: domum insuper dignam omni

## SEPULCLIRE, THE HOLY 1883

bonore venerandae Crucls, quae mater ecelesiarum est."

There seems to be littlo reason for doubting that this account is true. A statement supported by three contemporary independent authorities, and followed by all subsequent historians, has a strong groundwork of probability. Add to this the undoubtedly sarage character of the Persian conquest, and the general consent that his camp followers wero guilty of horrible strocities. Add, too, the difference between the buildings described by Eusebius und the Bordeaux Pilgrim, and the churches described by Arculf, and there The building no room whatever for any doubt. and artitigs of Constantine form a symmetrical the sepolchre $y$-constructed whole. There was less. There warrounded with pillars, and roufand the market-place open sprace, the atrium, next period, as des. in the buldings of the Eatychius, and cscribed by Arculf, Willibald, churches (not other writers, there are three St. Mary), sep counting the small church of nexion. separate, without architectural con-

## X. [cirea A.D. 680.] We proceed to the ac-

 count of Arculf. It was taken down from hls own lips ly Adamnanus, abbot of Columba in Iona. The date of the journey of Arculf cannot be determined; no one knows where he lived, or of what sce he was bistop. He is made by Adamnanus to speak of "Majuvias, Saracenorum rex, qui nostrâ aetate fuit." Now Moawiyah, the first khalif of the Ommiades, reigned from $661-$ 679. Mr. Wright thinks that the visit of Arculf to Jerusalem took place not long after that sovereign's death. If the conjecture be correct, he visited the town ten years before the reputed building by Abd-el-Melek of the Dome of the Roek. "On the spot where the Temple onee stood, near the eastgrn wall, the Saracens have erected a square house of prayer, in a rough manner, by raising beams and plauks upon some remains of old ruins; this is their place of worship, and it will hold about 3000 men. . . . The church of the Holy Sepulchre is very large and round, encompassed with three walls, with a broad space between each, and coniaining three walt of wouderfinl workminship, in the middle wall at three separate points: on the south, the north, and the west. It is supported by twelve stone columas of extraordinary workmanship; and it has eight doors or entrances through the opposite walls, four fronting the north-east, four the south-east. In the miodle space of the inner circle of the house is a ronad chamber, cut out of a single piece of rock, within which nine men can pray standing, and the roof of which is about a loot and a half higher than a man of ordinary stature. . . . Within, on the north side, is the tomb of our Lord, hewn out of the sar rock, 7 fect in length, and rising three palnis abore the floor." These measurements were tnken by Arculf with his own hand. "The tomb is broad enough to hold one man lying on his back, and has a waised division in the stone to separite tha legs. The entrance" (i.e. of the loculus) "is In the south side, and there are twelve lamps burning day and night, according to the niluber of the twelve apostles. . . . . Internally, the stone of the rock remains in its original state, and still exhibits the marks of the workmen's tools: its colour is not uniform, but
## 1884 SEPULCHRE, THE HOLY

appears to be a mixture of white and red." JIo goes on to deseribe the other churehes which then formed the groul- the square church of the Virgiu Mary, and to the east the large church buit on the site of Golgotha. "Uniler the place of the cross n cave is hewn in the rock, in whleh sacrifice is olfered on on altar." If that is true, what has become of the eave, aud how couli a care be cut in the rock enst of the plathorm in the Jlaram esh-shereef, where the ground has a slope of one in six? Aljoining the church of Golgotha to the east again was the basilica of Constantine-the Martyrion. Between the Anastasis nad the Nartyrion Areulf speaks of an open space, doubthess that descrided by Eusebius.
'Ihis description, with the rude plan which accompaules it, is evidently onc extructed, so to apeak, by numberless enger questions. Adamnanus wished above all things to form a clear ilea in his own mind of the most holy of holy plnces.
XI. [A.D. 690.] The Dome of the Ronk, which Is according to Mr. Fergusson's theory Constantine's er. ction, over the Iloly Sepulenre was built, according to Arabic historinns, on this yenr by Abd-cl-Melek. Three Arnbic writers--Jelal-edDîa, Kemel-ed-Dîn, and Mejr-ed-J)în-agree in descitining the erection by the Khalif. Prof. E. H. Pilmer hats givea a full necount from these sources in his History of lerusalem (p. 79 et seq.). Eutychius, himself of Arnis extractiun, also ascribes the Dome to Abd-el-Melek.
XII. [A.D. 800.] The church of the IVoly Sepulchre was given by Haroun-al-Raschid to Charlemagne.
XIII. [A.D. 765.] After the denth of St. Willibald, who visited Jerusalem tour times, the last about the year 765, a description of the sacred places was written by his biographer, apparently from his own narrative. It is found in the Acta Sancto von, and is quoted by Mr. Fergusson, Canos Williams, and Professor Willis. As in the case of the Bordeaux Pilgrim, the words have been used by controversialists to support opposite views: "Et inde venit ad Hacrustlem ia illam locum ubi inventa fucrat sancta crux Dumini. Ibi aunc est eqcelesia in illo loco qui dicitur Calvariae locus : et haec fuit prios extra Hierusalem; sed Helcar quande invenit crucem, collocavit ilinm locum intus intra Hierusalem.
"Et ibi stant nuac tres cruces lignene foris in orientali plaga ecclesiae, secus parietem, al memoriam saactae crucis dominicae et aliorum qui cum eo crucifixi eraut. Has non sunt aunc in ecclesia sed foris stast sub tecto extra ecclesiam: et ibi secus est ille hortus in quo tuit sepulcrum Salvatoris. Illul sepulerum fuerat in petra excisum, et illa petra stnt super terram et est quadrans in uno et in summo subtilis.
"Et stat nunc in summitate illius sepulchri crux et ibi supra nunc aedificata est mirabilis domus et in oriestali plaga in illa petra sepulchri est ostium factum per quod intrunt homines in sejulchrum orare. Et ibi est iatus lectus, ubi corpus Domini jacebat $\qquad$ . Hle lectus in quo corpus Domini jacebat stat in Iatere aquilonis iutus in petra sepulchri et hominl est in dextria maun quando intat in sepulchrum orare. Et ibi ante jnnuans sepulchri jacet ille lapis magnus quadrans iu similitudino prioris lapidis quem angelus revolvit ab ostiu monumenti."

## sepulchre, the holy

XIV. About the year 870 the monk Beruhard visited Jerusalem. The followlng is his account of the second group of bulldings:-
"Recepti sumus in hospitale gloriosisslml imperntoris Caroll, in quo suncipiunt or omues qui causà devotionis illum adeunt locum lingua Joquentes Romana; cui moljncet ecelesia in honore sanctae Marlae, aobilissimam hubens bibliothecam studio praedicti imperatoris, cum xii. masionibus, agris vineis, et horto ln valle Josaphat. Intra hane civitatem, exeeptis aliis ecelesiis, quatnor eminent ecrlesine mutuis sibjmet parietibus cohnerestes, una videlicet ad orientem, quae habet montem Caivariae et locum ia quo reperta fuit crux Domiai et rocntur basllien Coastontinl; nlin ad meridiem: tertia ad occidentem, iu eujus medio est sepulcrum Dominl, habens ix. columnas in circuitu sui inter quas cousistunt prletes ex optimis lapidibus; es quibus ix. colunnis iv. sunt ante faciem ipsius monumenti quae cum suis parictibus clandust lapidem coram sepulchro pasitun, quem angelus revolvit et super quem sedit post peractam Domini resurrectionem. De hoe sepulchro no est necesse fulara scribere cum dicat Beda in historia anglorum sua sullicientia . . Inter praedictas igitur iv. ecclesias est paradisus sise tecto, cujus pnrictes aure radinat; pavimentum vero lapide struitur pretiosissimo halens in medio sul continium iv. eatenarum quac veaiuat a praedictis quatuor ecclesiis in quo dicitur medius esse mundus."
XV. In the year 1010 the group of churches were all destroyed by order of the lihalif Hakeem. Of this fact there seems to he no doubt possible. It is attested by the following writers:-Rnoul the Baid, Lib. III. chnp. rii,; Ademar; Guide; William of Tyre; Abulfats. gius; Makrixi; and it is neknowledged by Renaudot, Hist. Putriarchawum Alexanelrinoruh, and by De Sacy in his Life of the Caliph Ihatem Biamr Allah. Tine churches, it is stated, were destroyed ns completely as by Chosroes. it is related that the sepulchre itself was nut spa ed -perhaps they broke the upper portion of the reck.

Scarcely had the buildings been destroyed than the capricious despot gave orders for them to be reconstructed. "Tunc," says haual, "de universo torrarum orbe increditilis hominum multitudo exultauter Hierosolymam pergentes, domui Dei restnurandar plurima detulerunt munera." By the help of the emperor Romanns Argyros and his suecessor nnd the offerings of pilgrims, the churches were rebuilt is 1048.
XVI. [A.D. 1102.] It is hardly necessary to quote the long necount given by Satewulf of the bulldings as they were before the magaificent alterations made by the Crusaiers. It is, however, most valuable in shewing what the buildings of the third period were-a circalar church, with a group of churches and chapels round it. The description maty be reat in Prof. Willis's paper on the church (Williams's Ildy City, vol. ii. p. 270).

No one has doubted, or ever will doubt, that the group of buildings described by shewulf occupicd the same site ns that now coveled ly the modern church of the Holy Sepulchre. What follows, thercfore, has no topographisal importance, but affects the question whether the
present sepulc np.
XVII. [A.D. writes that th between thirty tion by the C three circular the stone migh

XV1]]. [A,D. pulchre was div was a polished $s$ laid the Giver of before Jerusilen says that withir the sepulchre. 1336 contirm t three small hole: the faith ful cou the year 1480 F monument enreft ef rock remaine the little door be a nalad rock shewing the mar. petracam pariet sitam, sed integ ferreorum signa cluiles from this Holy Sepulchre altogether; that paired and cove pilgrims from kne
XIX. [A.D. 155 the council of St. tended extensive which he remove with whicin the H axposed the very $t$ be discovered near cut tombs, one exi Holy Sepujchre.
XX. Among the the church and $t$ been carefully col Williams for his $H_{0}$ tions of impertance. men were driven "globes of fire," refuge tis to iepe Wss it the aedes desux Pilgrim ubi aedificavit $\%$ Pasch from information $g$ that the monument that it was all one a man could hardly Eutychius (Saïd ibr damage dene to the by the Moslems: " sistrales incendunt anno trecentesimo vi Cranii locum cum (te verunt." This is th annals, sud one can been entirely witho the Russisn abbot D seen, states that the but had three circul through which it mi Willinun of Baldensel to express a doubt w been built up. "Ill, his aceount
glorlosissimi intor omues ocum liagua ecelesia in aam hubens ratoris, cum rto in valle exeeptis aliis mutuis sibividelieet ad tiae et lucum voentur basi1: tertiar ad pulerum $\mathrm{D}_{0}-$ itu sui inter lapidibus; ex faciem ijsius ous clauduat juem ungelus ist peractam epulchiro non icat Bedu in Inter aradisus sine parimeatum habens in quae veu'uat quo dicitur

## of churches

 - the Khalit ms to he no the fullowiag 1. chap. vii, re; Abulars. edged by Readrinorna, asd caliph Inlem 3 stated, were rosrues. It is vas not $\mathrm{s} 1^{\text {a }}$ portion of theeea destroyed e orlems fo ;" says Ranul, increlibilis Hierosolymam plurima detu. if the emperor essor and the :s were rebuilt
y necessary to aewulf of the e magnificeth tilers. It is, iug what the re-a circular is and chapels eread in Prof. Villiams's Ild
ill doubt, that 4 by Siewulf ow covered oly Sepulchre. topographical on whether the

## SEPULCIIRE, THE HOLY

present sepulchre is cut in the rock or built ap.

## XVII. [A, d. 1125.] The Rusblan abbet Danlel

 writes that the rock was, when be visited It, between thirty nad forty years after the occupation by the Crusaders, cased in marble, with three circular openings in the froat by which the stome might be couched and kissed.XV111. [A.D. 1185.] Phocas says that the sepulehre was divided into two parts, in one of which was n polished stone raised a cubit, on which wns laid the Giver of Life; and a writer of 1187, just befose Jerusilem was recovered by the Saracens, says that within the monument was the rock of the sepulchre. Travellers in 1211, 1322, and 1336 coutirm the casiug with marble and the three small holes in the southern side, by which the finthful could kiss and touch the rock. In the year 1480 Fabri resolved on examining the mouument earcfully to see whether any portion of rock remained: he found the wall in which be a nalad door to the sepulchre is formed, $t_{\text {th }}$ showing the martis onc piece, withont joints, still petraeam parietem vidi, bon quadris compositam, sed integram, in quà instrumentorum ferreorum sigun manifeste apparent." He cenelules from this and other indications that the Holy Sepulchre had been destroyed, but net nltogether; that it had been subsequently repaired and covered with marble, to prevent pilgrims from kuecking off little bits us relics.
AIX. [A.D. 1555.] Bonifacius, then prefect of the council of St. Francis in Jerusalem, superinwhich extensive repairs in the chureh, during which he removed one of the alabnster slabs with whicn the Holy Sepulehre was covered and arosed the very tomb itself; and shortly nfter he discovered near Jerusalem, ameng the reckcut tombs, one exactly resembling that of the
Holy Sepulelire. XX. Among.
XX. Among the many acatieved notices of the church and the temple aren which have been carefully collected by the Rev. George Williams for his Holy City, we find a few indications of importance. Thus, when Julian's workmen were driven from their work by the "globes of fire," Sozomen says they toek
 Whs it the aedes ipsat mentioned by the Bor-
desux Pilgrim ubi lemplum fuit quod Sulomor desux Pilgrim ubi Timplum fuit quod Sulomon
acdicavit $\%$ Paschnsius Rolbertus, speaking from information given him by pilgrims, sarys that the monument (A.D. 848) was cut in rock; that it was all one stene, not minny ; and that a man could hardly reach to teuch the roof. Eutychius (Saild ibn Batrik) spenks of great damage done to the churches in the yenr 936 by the Moslems: "ectlesine Constantini portas australes incendunt nec non dimidium porticua Cmino trecentesimo vicesimo quinto (A. H.) . . . verunt." This is (templu) Resurrectionis vest.rsunals, and one can hardly suppose it to in been entirely without foundation. In 130 the Russian abbot Daniel, wi we have already scen, states that the rock was cased in marble, bat hud three circular openings in the front, through which it might be touched and kissed. to express Baldensel (A.D. 1336) was the first been built a up. "Whud ver the tomb hnid not been built up. "Illud vero advertendure sist

SEPULCHRE THE HOLY 1885
quod menumentum . . . non est illud in quo corpus Christi sacratisshnum examine primitus est immissum: quia sacro attestante eloquio monumentum Christi erat excisum in petra viva. Illud vero, ex petria pluribus est cempositum de nevo conglutimato cremente minus artificinliter et, mhus quam deceat, ordinate."
XXI. In the above catenn of evidence we have included everything that seems of reil importnace. There are many other and later nccounts of the Holy Sepulchre-that in the Normnn French, "La Citez de Jherusnlem," which may be found in Williams's Moly City; those of the Innominati and others in 'lobler's volume, Palaestinae Descriptioncs. But they appear to add no new facts to help in the solu-
tion of the question.
Let us sum up the evideace.
It would appear, therefore, that Constantine (see his letter) thought the site had been Eusebius unknewn, but that, necording to Eusebius, the memory had been preserved, in spite of the "attempts of impious men;" pill the emperor adorned the tomb with pillara, and built a basilica at seme little distance from it, leaving the space between open and decorated with columns; that, necording to the Onomasticon, Golgotha is north of Zion; that according to the Bordeaux Pilgrim, he who would go to Zion from the Temple must ascend in order to get there,-in which statement he is supperted by Paula-alav that if he Would ge outside the lown from Zion to the Neapolitan gate, i.e, the gate which leads to Nenpolis (Nablus), the Practorium of Pilate ia on the right, deorsum in valle; that all writers alike, from Cyril, an eye-witness in 326, to Father Fabri, an eye-witness in 1480, declare that the tomb is cut in the rock; that there is reom in the sepulchre for nine men atanding-not kneeling-the area of the present sepulchre availnble for standing is from 20 to 26 square feet, just enough for that number; that the height is such 13 n man can hardly rench with his fingers-it is from 7 to 8 feet; that the ehurchea were destroyed in 614 and rehuilt, probably much after the same plan in 630 ; that accerding to $n$ doubtful ruthority (Cedrenus, who has not been quoted above) the churches were burned at the time when the emperor Nicephorus 11. took Damascus and recovered Northern Syria; that in 1010 not only were the churches overthrown but also the sepulchre was partially destroyed, by order of the Khalif Hakeem; that considerable alterations from male by the Latin conquerors; nad that from the cenquest of Saladin, despite the destruction of the aculptured columna before the sepulchre by the Chnrezminns in 1244, no great change was made in the church till the fire of 1808 necessitated a yebuilding from the old foundations. Professor Willis has pointed out that these accounts of repented demolitions, burninga, nad reconstructions, should be received with certnin deductions. When an inmense building or group of buildings is destroyed, it is done generally by the hands of hurriell conquerors. The foundntions remain, with some of the walls, ns may be witnessed to this day on the enstern side of the Tyropneon valley, where stand the stones of Herod's 'Temple, known as the Jews' Wailing Place. It woule' be 'interesting

## 1886 SEPULCHRE, THE HOLY

## SEPULCHME, THE HOLY

indeed to know what jortions, If any, of the prasent church belong to the first, second, group; to trace, as far as possible, the wow of the buildings described by Saewu't ; wo awor tain what are left of the recoustructions (1) Modestus ; to establish how much is luft of the Crusalers' church ; and, If possible, to find what belongs to the churches destroyud by Hakeem. This has been attempted by the count de Voguí In the Eylisee de la Terre Sainte.

XX1I. So far then, from Constantize downwards, the histery of the Holy Sepulchre bas appeared to most students a clear und continuous record of events which, exaggerated perhaps hy the imaginary terrors of eye - witnesses and the zeal of historians, were really enacted around the site where sow stands the trsditional Holy Sepulchre. But in 1847 ubjections of an eatlrely novel klad were raised Ly Mr. James Fergusson, whose ruputation as a studeat of architecture at once commauded a respect ful hearing. He deelared, on an examiation (1) of the drawings, sectinos, and plans prepared by Messry. Benomi and Catherweod, and (2) after a persoani visit to Jerusalem, that the Dome of the Jock, which he called the Masjid or Mosque of Omar, could not have been built by Abd-el-Melek in the 7 th century; that not only the Arabs could not have crected such a building, but that no Christian architects of the period could have designed it; that, finally, it belongs, and csn oniy belong, to the time of Constantive,

If of that time, then why have we to account of it? And what else can this spleadid and richly ornamented erection be, but the structure placed up by the emperer's command around and over our Lord's place of sepulture?

This revolutionary theory necessitated many others: that the cave under the dome is our Lord's sepulchre; that Zion was also the Temple mount ; that the Temple was in the S.W. angle of the Haram; that the eastern wall was built by Agripps after the Crucifixion; that the secend wall might run wlthout the present church; that the yorthern part of the Harsm area was a place of tombs, with otber consequences

Many solutions have been proposed to meet the difficulties of this theory, first started by Mr. Fergusson, but they have never yet been answered with such fulness as to convince hia or his followers. Mr. Lewin (Siego of Jurusalem, 2. 145) suggested that, when they wanted to suild the Dome, the Arabs brought over as many pillars and other ornaments as they required from the church of Constantine over the Holy Sepulchre, on the opposite hill.

The count de Voguié pronounced the building to be Byzantine in character, the work of Christian artists (Temple de Jérusalem, p. 82): "La disposition de l'édifice, prise dans sen ensemble, est toute byzantine: un siecle avant l'hégire, les architecues byzantins bâtissaient des églises polygouales ou rondes, telles que celles de Bostra et d'Ezra, édifices datés du sixième siècle, qui se rattachent eux-mêmes par les églises Constantiniennes d'Anticehe, de Saint-Constance de Rome, aux temples circulaires de l'antiquites. Sous Abd-el-Melek, les Arabes n'avaicat pas d'art qui leur fut propre: ou du moins, s'ils avaient des tendances spéciales, un gout particulier pour telle forme ou tel motif de décoration, ils n'avaient ni scoles ni artistes de profession, et surtout ils

## - 'nvaipgt pas d'ourriers en ét. . de moner à bonoe

 i. 4 srande construction: II yeralt Injuale de uft fos a's avalent aucune notion de l'art de thasl, pulsque les villes du centre die l'Arainiu sunt coastruites en miçonnerie de plerre et de bois, et fertainement ces constructions, sur les. quelles nous manquons absolument de renselgnements predis, devaient par queique côté avoir leur origianlité: mals à Jérusalem, en Syrle, en Egypte, dans les pays récemment soumls a leur domination, ils navaient que des suldats at des fonctionnaires: ju1"* 1: ' les nouveaux nonumenta de twr euta, ide durent s'odresser aus vaiocus, a la population indigène yu'ils avanent convertie en force, mais noa changúe nl déphacée. Souvent même ils firent venir du dehors les artistes que le pays ne peuvait pas leur fournir: la grande mosqueve de Damas fut décorée par les mosalstes que le Ǩhnlife Al-Wnlid demanda dlrectament a l'empereur d'Orient. . . . . Les renseignements historiques manquent sur la nationalité dee architectes du Qoubbet es Sakhrah, mais le style du monument est un guide au moins nussl sur que les chroniques arabes et na lnisse nucun doute sur le caractère byz'ntin de l'édifice. Mals quolque byzantin par le style, il n's rien de chrétien: le trait principal qui le distingue des églises que lui ont servi de modèle est l'absence d'abside. . . . . L'abside est le signe distinctit' des églises primitives, et son absence ici prouve que les architectes du Qoubbet es Sakhrah, dont en bâtissant suivant les habitudes byzantins, surent donner au monument le caractère musulman."XXIII. But if the architectural argument of Mr. Fergusson, to shew that the Done of the Rock is the work of Constantine, has never been disproved to the satisfaction of his followers, it must be also acknowledged that the objections to the corollary to the theory, that it is the monnment raised by the emperor over the Huly Sepulchre, have also never been saisfocturily answered.

Tbey are, as may be gathered from the foregoing histor ${ }^{\text {a }}$ al evidedce, briefly as follows:-

1. Constanune built no dome or ehurch at sll over the sepulchre, He simply ornamented it with columas.
2. It appears certain from the Bordeaux Pilgrim and others that the Zion of the, 4 th century was on that yart of the city where it is nor placed.
3. From the Onomasticon it is nlso cartain that Golgotha was on the north of Zion.
4. Cyril sajs : hat the tomb had a vestibule, " as is č stomary here ln the front of sepulchres." What 1 of a veatibule can be found to the care of the $a$ ?
5. se we oom for only nine mes to pray, standi Thas asctly fits the present tomb.
6. L'aula, after leaving the church, had to ascend in order to get to Zion. How , one nseend from the Dome of the Rock, which is on the top of the hill?
7. How far is the thoory that the church is that built by Censtantine-even making all silowances for damages at varieus times, repairs, and additions-comp, tible with the two complete destructions by Chosroes and Hakem?
8. The time assigned to the proposed transo ference of the old to the present site, that of the wars between Nicephorus 11. and the Khalif Mlueh,

SEPUI
is that when the strongest, a contlnuolis. eonsplracy-inel pilgrims, and t week-should at one cousp the legendnry, from that the conspi comers while th erection; and tha engaged in this bome and told $t$ write it? Nor would be pressed There were the m tember to the gr traders, who came city, from Byzan Marseilles, to bu stuffs. These wou an.' might perhaps and brother Chr thirty years of the asituted for Mecca Moslem pilgrims po Was it likely that admitting iheir ce the tale? that not salem was full of $J$ in dyeing stuffs-sh a scoff'at the Christ. medna writer shoul the Cross had combi Such a conspiracy carried through, but Such complicity and fanstics seems impos
9. If the Dome o Church of the Sept We must suppose the entering the same sa as friends, for pray has ever been found i in any book, to warrs separation between th dome.
10. The history of $t$ Abd-el-Melek is as cl the building of St. Pau historisns relate it wi tend to shew their gen urged that these wrote after the events. That however, sn older re itself \& long Cufie lat round the colonnade.
"the the servant of $G$ "the commander of the in the year 72 " (A.D. 6
11. Futychius (Annu Christians had huilt no of the Temple," on acco of the Lord, and had left of the Temple " in the the present IIaram area. 12. Our Lord's tomb 53). and after the co in Jerusilem. What res found between the cave 1 Jewish tomb?
13. Lastly, though mor

ner | boune |
| :--- | 1 In liwe de do de l'art de de j'A rabice pletre et de ons, sur leso e renselgnecòté avoir en Syrie, ea unis aleur ddate at des eaus zonuIressu!: aus dils avaitent ni déphacie. dehirs les our fournir: orée par des id demanda l.es it sur la na. es Sskhruh, a guide 4 arahes et na byzutin de $r$ le st $y \mathrm{le}$, il cipal qui le vi de modèle esat le signe son absence Qoubbet es es habitudes ent le carac.

argument of Dome of the $s$ never been followers, is e objectivar at it is the er the Holy aitefestorily
om the fure-follows:thurch at all nameated it
ordeaux Pil. ,4th century ce it is nov
also rort in Sion.
a vestibule, sepulchres." d to the care
men to pras, sent tomb. ureh, had to How (4.) one , which is on
he church is king ull simes, repsirs, two complete 1? posed trans , that of the Khalif Muen

## SEPULCHIEE, THE HOLY

Is that when the passion for pilgrimagen was controngest, and the tide of pilgrims the most continuous, Can we believe, then, that a vast emnspiracy-locluding bishops, priesta, monks, week - shoul those who came aiml weut each week-shouli! have succeeded in transforring legendary, from whole of the sites, real and that the conspira part of the city to another : comere while the chur joined in by all now erection; and that of all thes were lit process of engaged in this forgary hunireds necessarily home and told the tale, not a single one went wite it? Nor was it only the pas fuand to would be pressed into complicity pilgrims who There were the merchanpicity with the plot. tember to the great fair of Jeruaded every Sepptraders, who came year after senulem-regular city, from Byzantium, Ger year and know the Marseilles, to buy splces, sugar, enile, London, atutfs. These would havs sugar, silks, and rich and might perhaps have to join in the plot, and brother Christians, done so, being friends thirty years of the century, Jut for the last situted for Mecca, and an immensen was subMoslem pilgrims poured yearls into number of Was it likely that not one of the thelyCity. admitting iheir complicity, these merchants, the tale? that not a sicity, should carry home salem was full of Jews, in dyeing stuffs-should seirying on a rich trade a scoffist the Christ:an? and the opportunity of medan writer should tell how the worshippers of the Cross had combin Sach a conspiracy $m_{n}$, save been succesafilly carried through, but it seems most impresobable. Such complicity and agreemest betweon hostile fanstics seems impossible.
9. If the Dome of the Jock again was the Church of the Sepulchre, then, for years, we must suppose the Chriatians and $f$, yeslems entering the same sacred enclosure sile $y$ side, as friends, for prayer and worship. Nothing has ever been found in the Haram area itself, or ia say book, to warrant the belief of a wall of separation between the Moaque el Alka sand the
dome.
10. The history of the building of the clome by Abd-el-Melek is as clear and precise an that of the building of St. Paul's by Wren. Three Arab teud to shew theire with such small difference as urged thet theeir general fidelity. It may be after the events. wrote some hundreds of yeara however, an older record itself s long Cufic record. In the bailding found the colonnade, "In the mamaic runs $\therefore$. the servant of God " (read name of God "the commander of God " (read Abd-el-Melek), "the commander of the faithful, built this dome
in the year 7.2 " (A.D. 691 ). in the year 72 " (A.D. 691).
Christians had huilt (Anmales, ii. 289) says that the of the Temple," on no church "within the ares of the Iord, and had locount of the denunciations of the Temple" had left it in ruins. The "area the present IIsram aren. 12. Our Lord's area.
33), surd Lorder themb was rock cut (Lake xxiii. in), sud after the craerai fishion of tombs found between that resemblance has ther. been 1 Jewish tomb?
13. Lastly, though more objections might be

SEPULOHRE, The holy
1887
advanced, consider the express statement of the eye-witneas Cyril, that the tomb was rock-cut after the fashion of tombs in Jerusalem, and that it had a restibule. Couple with this the fact that thero roon for only mine men stonding, and that there was in it, along the worth sile, a anough for the south, three jalnis high, large unler for the body of a mani. Now the cave under the dome contains more than 500 square tainly has no posemity be rock-cut, but It certhere is no vestibule ance to a Jewish tumb; ever having been any; theplearance of there and no place appsarent to the is no loculus, ever could hare been one the eyu where ther These objectious and minor importance may many others of equal and of, but at present they remainfactorily disposed there are a large bonly of those interested in thd question, who are ingt tose interested in the proposed solutjos of the archicejt Do Vugüe's who can refer all the a architectural dilliculty; out difficulty to the accounta of pilgrims withthe modern site is present site; who hold that Cyrif, and the is that spoken of by Euseblus, the three contempown pilgrim from Burdeaux,
B. The next queustion witnesses.
genuine? Wrequention is, whether the site is place now shewn to wisitorally entombed in tha I. Historically the evidenand pilgrims?

The place was "nigh to the very scanty.
20) ; there was a garden the city" (John xix. was crucified (John xix. 41) ; place where Ile in the garilen (John xix. 41) ; the sepulchre was tomb (Juke xxiii 53, 4. 4); it whs a rock-cut (60) ; lt was "xili. 53 ; Mark xyl. 46 ; Matt. xavii. that is, without the second wall. (Heb, xiii. 12), There is no wther second wall
of the tomb, tnough tect evidence on the site by the light of which indirations may be found, Thus, it will beh theories may be examined, frequented spe conceded that the place was a it was easily nccessibl least so near the city that out to see the Cruide by crowids who went near as to be visible from that it was perhaps so xix. 20, 21); that it was the Temple wall (John leading from one of was probably near a road and, though this is less probable, (Mark xp, 21); near the Gennath is less probahle, that it was
II. For 300 years there is aile of Gardens. sepulchre. Early in the 3 rdence as regards the Alexander goes to the 3rd century, in 212, places" generally erusalem to see "the holy at Bethlehem Surcly, it is argued if of our Lord's birth. sepulchre, he would her he had known of the proof still of the Reave seen in that stronger hand, it is assumed thatrection. On the other reason of the mound of he knew of it, but, by to hide it, he could not see lt erected purposely JII. In the absence of evid. theory. There are two evidence we fall back on 1. Those who do not bes of argument : city of the aite contrad that the in the authentitook no care to preserve the early Chriatinns sacred place; that after their memory of any they fund jerusaiem a their return frem Pelia tenth legion encamped either ruins, with the the modern site (if that either upon or close th which by itself would have preverne one), a fact visiting it ; that, after the preverted them from the Christiane were confounded by the Romans
v-lth the drws, chased from the prot, nnd only tulerated whan they ahewed their fistinction by electiog a cientile hiohup) that the tradition of the past vaninhed with the Judalzinin or Jewish Chrintiana; that the njort chosen for the church was erlected from mome vague tradition of quita recent growth, from anne fincied resemblinge of ground, from aome remalun of gardeng, or even by conncioun and dealgned ingrosture.
2. On the other hand, the supporterm of the trailition polat ont the inprobability that auch a pluce ins the ncene of the llesurrection, the stupendous importnuce of which has ever been present to all Chriatian teachers, should be forgutten by thane on the spoot. They argue that the Christiass must have returned to Jerusalem very shortly after the siege, because they were able to clect for their bishop, in the place of the martyred Jamea, Simeon, son of Clopas, brother of our loril; that slthough houses and walls may be destruyed, street and the site of gates remain to mark the placen where olil assocla tlons cling ; that the trailtionis unbroken ; that the wurds of Eusebinu clearly convey the fact that the alte was known to all Chrlatiana In Jerualem; and that when the historian speaks of old records from which he complled his list of the oarly bluhoph, he suggentes the very recorda which preserve the umemory of the site.
IV. We may here briatly natice the theory, alrealy referred to, of Mr. Finlay. It is this: The whole of the vast lloman empire, he says, had been exnctly mapped and planned by the Imperial ayrimensores, under Augustus. On thesse maps everything - a group of trees, a garilen, a vincyard, or a field-was accurately fald down. Of course, therefore, Mr. Finlay argues, the name of Golgetha or that of the tomb of Joseph would be found, and all Conatautine had to do was to order a search in the survey map and send to Jerusalem word where to look for the aepulchre.

This is Ingenious, but it hardly satisfies opponents of trudltion, who soy that it would be absurd to expect in any map the name of one tomb among insny, or even the name of a certain obscure place outside the city ; that it is not clear that Paluatine was regularly re-examined; and that it la perfectly clear from the historian that Constantine pursued no such line at all, being, under the impression that the tomb, if not the site, was unknown. On the other hand, the uphollers of the site do not want the aid of an argument which requires the concession of 80 many improbable things.
V. We have, Jastly, to notice the topographical argument.

The eepulchre was without the wall: i.e. the second wall, which, starting from Gate Gennath (Gate of Gardens), near the town of Hippius, ran to the fortress of Antonia, in eome sort of curve - кuк course of thin second wall has yet to he traced. If It is proved to run outside the sepulehre, then the site must be at once abandoned. In 1862 a portlon of a massive wall was found, about 12 feet deap, just south of the church. (Lewin, Sicige of Jcrusalem, p. 215.) Its stones were about 7 feet long by 5 feet wide, and shewed the well-known marglnal draft. In 1874 M . Clermont Ganneax (Quarterly Statement, Palestine Exploration Fund, 1874, p. 14.5) found and
partly traced a senrp whleh he Ingenlounly con neets with the seconil wall. At present, howe ever, we may aimit that the course of the secoud wall has never yet been made out to the satisface tion of all. Until It has heen followed from enl to end, or at loant mutil its fumodations and general course hare been eatablinhed heyomil $n$ doubt, we cannot say with certainty wheiher or no the prenent site is within or "without the gate."

We may add that the latent writer on the anbject, Limat. Conder, R.E. (Tont W'onk in Palestine), argues from the rock leveln, that the wall must have passed outside the church. Ile han diseovered a place north of the city called the Place of Stoning, which, from the conforma. tion of the ground as well as the name, he suggeste as the real site of Ginlgotha.

There is one fact which makes in favour of the present site. It is that the church standa over at leant one tombof undoubted antiguity, and perhnps stands over many. It han long been suspeeted that the an-called tomb of Jaseph of Arimatheea which is uhewn within the chorch was a genuine rock-cut Jewish tomb. - l'ruferser Willis states the fact as already proved. Ir. Rubinson, however, denied its antiquity. Colon+1 Wileon (Q. S. notes, p. 53) apeaks of the place as an undoubted tumb with rock-cut loculi, M. Clermont Ganneau hes proved bejond a ifoutit (Quarterly Statement, Pinl. Explor, Fund, 1877, p.81) that it was a tomh of the well-known type with three loculi on each side, in which he has been corroborated by Colonel Wilson (Quarterly Statement, 1877, p. 128), and has tried to shew that it is connected with another sepulchre cut In the rock beside it at a lower level. One may fisirly argue, therefore, that by whatever menis this site was chosen for that of our Lord's sepulchre, whether by transference, or by tradition, or by improsture, it was chosen with the knowledge that here had been a place of tombe. Now the only known tombs within the second wall were those of the kings and the prophetess luildah.

It will be seen that, while no amount of argu* ment will ever reconcile those who hold opposite views as to the continuity of tradition from the earliest times, the continnity of history from the time of Eusebius appears fairly demonstrable. On the other hend, if it cannot be dis* proved by architects that the Dome of the look is of the age of Constantine, what way out of the difficulty remains but one, that pointed out by Mr. Fergusson, itself bristling with other difficulties? A careful and exhanstive examination of this building on the spot by s thoroughly competent architecturel scholar is greatly to be desired. That, indeed, seens the chief thing necessary. The next step, if it shoold not be the first, is the recovery beyend any doubt of the second wall. These two desiderata accomplished, and the rock-levels of the citralready far advanced-completed, the questios of the site of the Holy Sepulchre will be natrowed to one or two issues.
[W. B.]

## SEQUENCE. [PROA $A_{0}$ ]

## SEQUESTRATION: [ALIENATION.]

SERAPHIA, Sept. 3, virgin, martyr andef Hadrian; commemorated at Rome (Mart. Uguard.; Vet. Rom., Adon., Notker.). [C. H.]

SEIMAPION to Corluth, wit] relgn of Derin named Sarapion) Feb. 25 in Egy (Cal. Byz+nt.).
(2) Mar. 10, п
(3) Mar, 21, rated at Alexau Ailon. $;$ Ilieron.,
(4) Mar, 26 , at l'eutapolis in Ireoanon a deace Ubuard., Adou. ;
(5) May 14, bis with Aphrodiaius
(6) May 21, Alexandria (Syr.
(7) May 24, under the empe Sarapion ; Heno
(8) July 13, Mart.).
(9) Aug. 18, m and Polyaenus ( Ba
(10) Aug. 27, m nea, aud others; e Usuard. ; Hieron.,
(11) Sept. 14, pr (12) Nov. 14, r Decius (I/art. Usue

SERENA, Aug. of Diocletian (Mari
Notker.). Noticer.).
SERENUS, Ju rited at-Alexandria (Mart. Usuard., Notker.).
SERGIUS (1), J
(2) Feb. 2, discipl
(8) Feb. 24, Csesarea in Cappad Rom., Alou. ; Hiero
(4) Oct, 7, martyr Euphratesia, uader Adon. ; Vet. Rom., N Menol; ; Menol. G'raed
SERMON (Serme sidered as part of $t$ l immediately after th ceded the diemissal Eastern church (Con $4 ;$ Onto Rom. vi. 7). its liturgical position times. Justin Mart Firship in the 2nd reader (of the lection (rpoeqotés) admonishe mouth (z, id $\lambda$ iórou) $t$ noble deeds" (Apol. i first council of Orang to the place of the rum sollemaia habitus

## serapion

SERAPION (1), Jan, 31, martyr, belonging to Corinth, with Victorinus and others, in tho relgn of Dectus (Busil. Memod, where he is bamed Sarapion); Jan, 30 (Mened. Orued. Sirlet.) ; Feb. 25 in E.gypt (Vet. Nom, Mart.); Aprer. 5
(Cal. By itent.).
(2) Mar. 10, martyr with Bassus (Syr, Moart.).
(3) Mar. 21, anchorite, martyr; commemoratell at Alexaudria (Mhart. Usuard.; Vet. Rom.,
Alun. ; Jliemn., Notker)
(4) Mar. 2b, reader, matyr; commemorated at Centapolis in Libyn, with Thendorus a bishap, Irennelss a dencon, Ammonlus a reader (Mirt. Uauard., Adon.; llieron., l'et. Rom., Notker.).
(6) Mny 14, bishop of Antioch; comnemorated with Aphrodisius (Syr. Mart.),
(6) May 21 , martyr with twolve others at Alexandrla (Syr. Mart.).
(7) May 24, Egyptian bishop and martyr ander the emperor Antoniaus (Bacil. Wenel. Sabapion ; Menol. Graec. Sirlet.).
(8) July 13, martyr under Severua (Syr. Mart.).
(9) Aug. 18, martyr at Rome with Hermas and Polyacaus (Basil. Menol.).
(10) Aug. 27, martyr with Marcellinus, Mannea, sud others; connmemorated at Tumi (Mart.
Usuard, ; Hieron., Adon.). usinard ; Ilieron., Adon.).
(11) Sept. 14, presbyter, martyr (Syr, Mort.).
(12) Nov, 14, martyr at Alexandris onder Decius (Mart. Ubuard.; Vet. Rom., Adon.).
[C. II.]
SERENA, Aug. 26, martyr, once the wife of Diocletian (Mart. Usuard., Adon.; Vet. Wime.,
Notker.).
[C. H.],
[C. H.]
SERENUS, June 28, martyr; commemorated at Alexandria with Plutarchus and others
(Jort. Usuard., Adon. Netker.).
[C. H.].
[Clieron.,
SERGIUS (1), Jsa. 2, martgr (Cal. Byzant.).
(2) Feb. 2, disciple of St. Paul (Cal. Armen.)
(8) Feb. 24, martyr ; commemorated at Chesarea in Cappadocin (Mart. Usuard. I Vet.
Rem., Alom. ; Hieron., Notker.). Rom., Alon. ; Hieron., Notker.).
(4) Oct. 7, martyr with Julia and Bacchua in Euphratesia, under Maximinn (Mart. Usuard., Adou.; Vet. Rom., Notker.; Cal. Byzant. ; Basil., Menol.; Menol. Graec. Siriet.).
[C. H.]
SERMON (Sermc, \&c.). The sermon, considered as part of the liturgy, slways followed immediately after the Goapel, sand thus preceded the dismissal of the catechumens in the Eastern church (Constitt. Apost. lib. 1i. 57, viii. 4; Ordo Rom. vi. 7). This appears to have been times. Justin Martyr, dean the very earliest times. Justin Martyr, describing Christian reader (of the lecti century, ssys, "When the feader (of the lections) has finished, the priest
(xpoecrós) admonishes and exhorts by word of month (z.ad $\lambda \hat{c}^{\prime}$ yous) to the imitation by word of aoble deeds " (Apol. i. 65-67). Later on the first council of Orange is quoted as all uding to the piace of the sermon as "intra missarum anllemnia habitum." Caesarius of Arles

SERPENT
1880
ased sometimes to oriler the doors to be shut after the Gospel, to prevent people guing out befure the serman (Cyprian felunens. I it, $s$, Cuematr. lit, l. \& 19). St. (iull (7th century) io recorded to have preached the consecration oermon after the Gospred had been read, on the occasion of the elevation of Jonnnes Diaconus to the episcopate (Wal. Strabo, Vit. S. Oulli, i. 25 ; eee Au loenus, lit. S. Eiligii, ii. 22). In st. Chrysostom's time tho sermon was prefaced, in commum with other distinct portions of the lituryy, with the veraicle and response, "The Lord be with you," $N$. "And with thy spirit," and was cloeed with a doxclogy to the Hioly Trinity ( $E_{p}$, ad Cul. Hom. Ill. p. 348). Further information on this and aimilar points is given under Preacuing, p. 1684, and llomily, p. 781. [F. E. W.]

## SERPENT, (See Drabon and Deviln)

 There is this distinction between representations of the serpent and the dragon in Christian ovil power in that the former representa the ovil power in lts tempting oflice, as inviting to ein (Buttarl, ii. 60, \&c.), aud the latter generatructive foints to evil or the evil one in his destructivo function, ns the permitted ngent of punishment. A gem given by Gori (Thes, Dipt /ch. vol. iii. p. 160) represents the serpent twined about the cross and apparently tempting two dores [Cuoss, p. 495]. Whether the serpent of the cross may not in this instance have reference to the hrazen serpent (Numb. xxi. 9 ; John iii. 14) seems doubeful.The early church siniply followed Holy Primarily it its use of the serpentine symbol. Primarily it meant the power of evil; second. arily, it referred to the brazen serpent, as a the first the sacrifice of our Lord for man. In will date or direct form of symbolism, its use will date from the time of Constantine. He in Vit. Constantin be represented (see Lusebins, or lit. Constantin. iil, 3) as pirreing the dragon or serpent with the Labarum; and the anane idea
is repeated on one of his medals (woodeut is repeated on one of his medals (woodeut No. 1),


No. 1. Berpent ant Laburum (trum Martigny, p. 日l才).
and afterwards on Constantius's (Aringhi, ii. p. 705 ; see Baronius, ad ann. 325 ; Gretzer, de Onter, t. iii. 1. i. c. 5). The ancient dragon form on the vexilium was continued by Constantine, with the monogram placed above it [Dracona-
RIUS, p. 579]. RIUS, p. 579].
Continual use is made of the serpentine or lacertine form in Jrish and Anglo-Sason orna-

## 1890

SERPENT
ment from the earliest date (see Westwood's Palucographia Sacra, on the book of Kells and other ancieat MSS.). This is of coarse in great part a result of the northern taste for plaited and interlaced ornament ; and the forms to which suake heads are attached are geuerally mere ribands. Still Professor Westwood appears inclined to connect their continual recurreace with a symbolism of temptation, of the fall of man, and his spiritual enemies; perhaps, behind this, to fainter traditions of ancient Ophidian worship of the principle of evil or destruction.
The earliest representation of this kind in Christian Art is the grent book-cover of the Vatican, representin $z$ the youthful Christ treading on the lion and adder (tigured by Gori, Thes. Dipt. vol. iii. p. 32, tab. iv.; Westwood, Fictile Ivories, pp. 51, 55).

The appended woodcut of St. Michael trampling on the serpent or dragon, ia his character alike of tempter of man and cremy of God, is certainly well within our period, and of some beauty and importance, as fllustrating a transition (perhaps by the hands of som skilled northern work man)

from elnsaic Roman to high Gothle art. Some of the perpendicularity of the harsher Byzantine is there, but, on the whole, the older classic

## SERPENT

style has not yielded to it. The drapery is too complicated, and, with the uval cetri, may remind us of Saxon work; nevertheless the figure is worthy of the best Gethic of later times, which it strongly resembles.

The various Ophits or Ensilidean-Christian heratics made much ose of the serpent on smulets, \&c. (see Gems, p. 721, Nos. 3, 4), and it appears from Augustine (ale Macres. cap. xvii. and xlvi.) that the Manichenns userl it as a direct type of our Lord. See King (Antique Gems and lings, vol. il. p. 20, note), where the dove, with an olive leaf and perched on a whentshenf, represents the church, and is supported by a lion and a serpent, evidently with reference to Matt. x. 16.

Our Lord's reference to the serpent of the wilderness as a type of Himsalf would give the early church the same natural reason for using it as a graphic symbol, as for the use of the Good Shepherd. Nevertheless, it seldont occurs, although it is the first "image" which occurs to Tertullian as permissible in his protest against nll such things in De Idololatriâ, iii. St. Am brose dwalls on it thus (De Spiritu Sancto, lib. iii. c. 9): " Imago enim crucis nerens serpens est: qui proprios (De Salomon. cap. xii. et Serm. Ir. De Cruce Christi) erat typus corporis Christi: ut quicanque in eum aspiceret, non periret."


No. 3. Serpeni (from Martigny, p, a12).
Martigay also gives a woodcut, which we here repeat (No. 3), from a gilt glass, without reference, which, as he says, may represent Moses with his red, and the brazen serpent, with a person who represents the Jewish people contemplating the latter. But from the large size of the serpent, and the calm attitude of the spectator, the subject may possibly be the 10 d . serpent as he appeared before l'haraoh, stet swallowing all the others.

There still exists in the nave of St. Ambrogio at Milan a brazen serpent on a granite columin, to which a number of stories are attached. It appears from Aringhl (Kuma Subterranea, vol. ii. p. 453, bk. iv. 4) that it was given to Amuli, bishop of Milan, at Constantinople in 1101; he having gone there as ambassador from Otholll. (see Ferrari, Monum. di S. Ambrogio, p. 20). It is not likely $t_{0}$ be any remnant of a heathen. temple of Acscalapius on the spot, and is probsbly an Alexandrian talisman of the 3rd or 4 th cen* tary. (Murray's Handbook of Northern Ituly, p. 158.) This reminds us of the singular wreathed or triple serpent=pillar still in the hipmedrome of Constantinople, said to be the same as that

- Its identity with the Delphte offering ci Perdm spofls after Pistaea ts now established (Rawillsonis Derodotus, vol. Iv. p. 391).
partly shat II. in 1453 The story and the pill Miscellunies, At Milan it ceived by $A_{1}$ of the wande lous, till Car bered or red dastroyed by being paid it
servan manus in S Adon.).
SERVATI confessor ( $M$ Notker.).
SERVICE.
SERVILIA
memorated $w$
Usuard., Adon.
SERVILIU
Zoellus or Joe Adon., Hieron.)


## SERVIUS,

 rated in Africa Notker.).SERVULUS
with Verolus an Ususrd., Hieron.,
(2) Dec. 23, in the church o Vet. Rom.).
severrant his wife $A_{q}$ uilu; in Msuritania ( $M$ Heron., Not'scr.).
(2) Jan. 25 , Gavala (Mart. Usi
(3) Sept. 9, me under Licinius Senol. Graec. Sirl
(4) Oct. 9 ; con (Cuh. Armen.).
(5) Nov. 8. [CO

## 8EVERINUS

fessor, bruther of $V$ Naples (Mart. Usu ker.).
(2) Feb. 11, abl Usuard.).
(8) Nov. 1, mon (Hart. Bed., Adon.,
SEVERUS (1), menorated with Pe dis (Mart. Usuard., Sotker.),
(2) Aug. 8, presb Memorated at Vieni Notker.).
GilRigr, ANT,-VOL

The drapery is too uval cetri, may ; nevertheless the st Gothic of later mbles. Easilidean-Christian $f$ the serpent on '21, Nos. 3, 4), and (de Hacres. cap. vicheans used it as See King (Antique 0 , note), where the rerched on a wheatand is supported by y with reterenee in
the serpent of the welf would give the al reason for using for the use of the is, it seldonn occurs, e" which occurs to his protest agxiast 'atriâ, iii. St. Am Spiritu Sancto, lib. aereus sorpens est: ap. xii. et Serm. Iv. corporis Christi : ut ion periret."

tgny, p. 612 .
oodcut, which we gilt glass, without ys, may represent razen serpent, with Jewish peeple con. from the large size $m$ attitude of the ossibly be the 1 dal . ore Phnraoh, atter
ve of St. Ambrogio a granite coluria, 8 are attached. It Subterranea, vel. ii. s given to Arnulf, inople in 1101; he ador from Othe ill. mbrogio, p. 2(). It iant of a heathenpot, and is probably the 3 nd or 4 th cen-- Northern It thy. Pi a singular wrenthed in the hippodrene t the same as that
to offering of Perchan ablished (Rawlinsoa!

## SELVANDUS

partly shattered but not destroyed by Mohammed The story at the Turkinh storm of the eity. The story may be an inveation of Thevenot's, Miscelhinies, chicty mere wreck (soe De Quincey, At Milan it wnsty nurraties, p. 345, ed. 1854). ce:ved by Aruult of the wanderings, and accordingly hald serpont lous, till Carlo Borromeo secing to have narnenbered or rediscovered that that to have rememdestroyed by Hezekial. He fortade any honours being prid it accordingly.
[R. St. J. T.]
SERVANDUS, Ont. 23, martyr with Germanus in Spain (Mart. Usuard., Vet. Rom.,
Aden.).
[C. H.]
SERVATIUS, May 13, bishop of Tongres, Netker.). (Mart., Usuard., Vet. Rom., Adon.,

## SERVICE. [Office, The Divine.]

SERVILIANUS, Apr. 20, martyr; commemersted with Sulpicius st Rartyr; com-
Usuard., Adon., Vet. SERVILIUS Vet. Rom., Notker.). [C. H.] Zoellus or Joellus in 24 ; commemorated with Adea., Hieron.).
[C. H.]
SERVIUS, Aug. 17, subdeacon; commemoNotker.).
[C. H.]
SERVULUS (I), Feb. 21; commemorated Usuard,, Hieron., Notker.). Ad Adrumetum (Mart.
(2) Dee. 23, commemornted at Rome. H.] in the chureh of St. Clement (Myrut. Usuried Yet. Rom.).
[C. H.]
SEVERIANUS (i), Jna. 23, martyr with his wife Aquiin ; commemorated martyr weoenesarean
io Manuritania (Mart. Usnard., Adou., Vet. Rom. Hiken., Not'scr.). (2) Jnn. 25, blshop; commemorated at
Gsala (Mart. Usunrd., Notker.). Gsrala (Mart. Usunrd., Notker.).
(3) Sept. 9, martyr at Sebasto in Armenia
udder Liciaius (Basil. Menot, usder Licinius (Basil. Menol.; Cal. Byzant.;
Henol. Graec. Sirlet). (4) Oct. 9 ; cornmemorsted with Sparechius
(Cal. Armen.). (Cul. Armen.).
(J) Nev. 8. [Coronati QDatuor.] [C. H.] SEVERINUS (1) [C. H.] SEVEERINUS (1), Jan. 8, bishop and con-
fesor, brother of Victurinur; commemerated Saples (Mart. Usuard., Adon., Vet. Rom., Not-
ker.).
(2) Feb. 11, abbat of St. Maurice (Mart.
(2).
((8) Nov. 1, monk; commemorated at Tibur (Kart. Bed., Adon., Vet. Rom.).
[C. H.]
SEVVERUS (1), Jan. I1, confessar ; com. menarsted with Peter snd Lucius at Alexan-
dris (Mart. Usuard., Adon Xotker.). Usuard., Adon., Hieronis Vet. Rem., me) Aug. 8, presbyter and confessor ; com-
Remorted at Vienne (Afurt. Usuard. memorated at Vienne (Mfurt. Usuard., Adon.,
Sotker.).
GilRIIT. ANT.-VOL. In. Matt.).

SEXES, SEPARATION OF
1891

## (3) Nov. 8. [Coronati Quatuor.] [C. H.]

SEVILLE, COUN(IILS OF (HIgpalensia Concilia). There were two councils held at
Seville : oue under Leand
bit brother Si. Isidore.
(1) A.b. 590 , which pablished three caneas, the two first relating to the emancipation of the 3rit conncil of Tolcdonews the 5th canon of nought. But several more having heen set at nougat. But several more are given to it by
Burehard and others (Mansi, x. 449 si)
(2) A.D. 619 , which (Mansi, x. 449 syf.).
of which the twelith relates to thirteen eanons: bishop, a Syaiza by birth wholes a Monophysite them iod at length abiured wis come among is refuted and condemped in heresy: which The rest are disciplinary (Mansi, $x$. 555 s sq.).
[E. s. Ff.]
SEXES, SEPARATION OF. In the early ehureh the women were always. In the early
the men in public worship from of the in public worship. What the origin
of of the usage was, it is by no meaus easy to
say. T
Christian charch with probably have come into the Christian church without any fornal enactment worien were (nand Jewish worship, in which the from the men. Or, to this day) separnted a feature or Oriental life it may be simply which femalee were always kept in grenter seclusion than they are with kis under greater isaticn of the West. In the Apostolicil cive civitutions it becomes the subject of a $a$ special direction that the women be seated special ( $\kappa \in \chi \omega \rho \circ \sigma \mu(\nu \omega s)$ (Apost. Constit. ii. 57 , ed npart sen; Analectas Antenicaena, vol. ii. 57. 12I. Bun(ibid. p. 122) if any man was found sitt ; and of his place, he was to be waittea by the deacon,
end transferred to end transferrad to the place appropriate for him. At one time, noreover, it it nppeariate for
the sexes entered the chnich (Apost. Constit ed the charch by diflerent doors. to stand at the entrances). The ostiariia were deaconesses at these of the of the men and the Discourse of Churches, the women (see Meds's. Chrysestom seems to speak of eful, ed.). St. tion between the men and the an actual partiought to have been withia you women. "There. which parted you frem the women. but] a wall would not, the fathers the women; but sinee ye. wall you off ever, from my elderes thith these boards: for I hiear these walls" (St. Chrys. Hhom. 73 were not

In some places it woold seem that the part of the church allotted to the women was, in some sense, upstairs. They were placed probably in some kind of a gallery (úrepqov) [Gablertes, p. 706]. It is said by Mayri (Jieirolexicon, s. v. were placed in in uon-monastic churehes women were plaeed in the narthex, which was fenced
off by grilles and rails. The anchorit rails.
this usage of sepriating atriet mantenance of centuries of separating the sexes in the early Cyril of Jerusalem compures nunerous. St. Noah's Ark, "in which mpares the ehurch to and his wife and their were Nonh and his sons Ark was one, and the door was and though the Ark was one, and the door was shut, yet had all
thinge been arranged suitably.. And though the
church be ahut, and all of you within it, yet let there be $n$ distinction of men with men and women with women." (Catech. Prefat. Oxf. transl. p. 7.) There are several canons which expressly forbid women to enter the sanctuary of the church. We may cite as a specimen the 44th canon of the conneil of Laodicea-" that no woman enter into the apartment where the altar stauds." The rubric of a pontifical of the church of Poictiers (execnted in MS. not later than the 10 th century) directs that the males be arranged in dexteram partem, and the females in sinstrum (Martene, de Eccl. Niti'us, lib. i. cap. i, art. 12).
[H. T. A.]
SHAVING. [Beards; Hair; Orders, noLy, p. 1491 ; ToNsure.]

## SheEP. [Lamb; Shepherd, the Good.]

SHELLS. Both marme and fresh water shells, either whole or broken, are often found on the tombs of martyrs and other Christians (Boldetti, Osscrazioni, p. 512, tig. 65). They are sometimes found fixed to the ontaide of the locnli ; sometimes merely drawn or engraved upon them (ib. Pp. 351, 435); often in the form of a bnccinum or whelk. Various forms of this symbol inay be observed on a curious sarcophagus in the Vatican, representing different kinds of fishing (Bottari, Sculture e Pitture, tav. xlii.). Gems are found engraved with this device, and sepulchral lamps, either in the form of shells, or having shells carved upon them (Bartoli, Antiq. Luccrn. part iii. fig. 23). Ancient Gallic tombs exhibit precisely snalogous featnres. Snail-shells were fonnd in the sarcophagus of St. Entropius discovered in 1843, and M. Letroane (Recutil de Pieces, \&c. p. 81) shewa that the use - of them in Gaul cannot have been a matter of chance. Instances of the same symbolism have been met with in a Merovingian tomb in the cemetery of Vicq, and the abbe Cochet, in the conrse of his excarstions, met with a good many, especially in a tomb of the time of Charlemagne, bear Dieppe (Normandie souterraine, passim).

The most prohable explanation of this custom is that the ahell was used as a type of the Resurrection. The shell represents the tomb, which the occupant must leave empty on the last day. One sarcophagus, at Marscilles, shews the shell with the snail still in it. (Dillia, Midi de la France, pl. lviii. 4).

The significance attached to this symbol in the Mildle Ages is shewn by a miniatare of the 13 th centnry, given by Count Ang, de Bastard (Bullet. des Coinit. Hist. Archéol. \&c. 1850, p. 173), represeuting a suail coming ont of its shell by the side of a drawing of the resurrection of Lazarus; and the same combination may be seen in a MS. of the 15 th century in a collection of ancient liturgical MSS. male by order of Leuis XIV. The aptness of the symbolism is increased by the fact that the snail is said at the approsch of winter to block up the mouth of his ahell with a cslcareons substance, which he bursts through on the return of spring (Martigny, Dict. des Antiq, chret. s. v. 'Coquillages'). [E. C. 1I.]
SHEPHERD, THE GOOD. The imaga conveyed by this, perhaps the earliest and most important of all Christian symbols, occurs fre-

## SHEPHERD, THE GOOD

quently in the Old Testament, and is common to all countries in which the pastoral life has ever prevailed. "The Homeric epithet, "Shelherd of People," conveys much the same idea as Ps. xxii. Ixxx. though with far less force and tenderness. (See Ezek. xxxiv. ; Jer. xxxiii. 12, \&c.) Our Lord's own use of the similitude concerning Himself, and His personal relation to all mankind (Luke xv.; John x.), gave it precedence of all others, excepting periaps that of the vine, which stands on exactly the same ground. That of Jonah, which relates rather to the Lord's resurrection than to his relation to His human family, occurs more frequently in bas-relief, and almost as often in painting. But as is observed under Fresco, the Good Shepherd is most frequently the central painting of a roof or wall; and perhaps the earliest type of the complete decoration of a Christian vaulting is the vine, with more or less conventionalised branches and clusters surrounding the Form, bearing on His shoulders the shecp which was lost. (See Vine; Bottari, ii. tav. 93.) Before going farther, we may notice that thare are three types of the Good Shepherd: one connected with the analogical image of Orpheus, and frequently used in half-raults and semicircular spaces; another certuinly adopted from the Hermes Criop horus of Calamis, at Tanagra, and representing the Shepherd with His charge fond and rescued. This is universal; occurring in fresco and on sarcophagi, on the gilt-glass cups; on lamps, in ivory, and more rarely in mosaic. The third, with staff and dog, is less frequent.

For reasons which can hardly be assigned with certainty, the Good Shepherd died awny in the 5th, perhaps the 4th century. Constantine, it is true, placed "symbols of the Good Shepherd" in public places in Constantinople; but as Lord Lindssy says (vol. i. ch. on Roman Art), the Eastern church gave the snbject up. And thengh it was unquestionably an image of Hellenic origin, technically speaking, it was never adopted by the Eastern or Byzantine side of the Christian


Fiermes Cslophorns. wind Hervert.

The paintings in the tomb of St. Domitilla are almost certainly the earliest Christian frescoes, ${ }^{\circ}$ and the Good Shepherd was as certainly chief among them. There is one in the catacomb of St. Praetextatns [Fresco], and the Callistine contains, or did contain, many very nncient ones. The derivation of the form bcaring the sheep will be fonnd in Raul! Rochette, Discours sur l'O Oigine des Types initatios qui constituent l'Art du Christianisme; slso in Seemann's Gitter u. Heroen, p. 80, where the atatue by Calanis is figured in a woodcut, which we here repeat. See also Pausarion,

- For proper ase of the words "fresco" and "diatemper" see Fizesco.
lib. ix. cap be comparo of the Vat of which re Mr. Parke For the rel

Satre of the Good S
also No. 2928, the stuccoes of for the thre century, on a Parker, No. 29 The chief ex of Galla Placid


Enstlake's translati Crowe and Cavale it is well descrihed masitin. thig mese
the toph the Oppheus of Arit For other example in fresco, see Aring is prohably a painti is defacel by a tome

## GOOD

and is common pnstoral life has epithet," Shepa the same idea ur less force and $\nabla \cdot$; Jer. xxxiii. f the similitude sonal relation to an $x$.), gave it repting perhaps 8 on exaetly the , which relates jon than to His occurs more frelost as often in nder Fresco, the antly the central ind perhaps the decoration of a with more or and elusters surn His shoulders Vine; Bottari, ii, ?, we may notice the Good Shep analogical image ad in half-vaults wother certainly norus of Calamis,


Hernes Crioplionis. Frum Reeman's Gsila nud Hervent
of St. Domitilla arliest Christiaa herd was as cerere is one in the is [Fresco], and id contain, many ation of the form found in Ramal des Types imitatifs tianisme; also in p, 80 , where the i in a woodent, also Pauzanifo,

[^155]
## SHEPHERD, THE GOOD

lib. ix. cap. 22, p. 752, ed. Kuhnii. This may be compared with the two 4th century statues of which see Mructigny term Museums. for one Mr. Parker's Artigny, p. 515. Both are among For the repetition of this, Nos. 2901, 2903.


Statue of the Good Shaplierd (Irum the Lateran Musetum, Martigny).
also No. 2928, and Ariaghi, i. p. 531, 2. For the stuceoes of the Latin Way, Aringhi, ii. 28. For the three-fold Shepherd and vine, 3rd century, on a sareophagus of the Lateran, see
Parker, No. 2917, also 2438 , The ehief example in 238. of Galla Placidia's Chapel. This is tigured in

## SIIIP

probably during the fervour for burial with the martyrs, which prevniled about the time of Damasis. There is a shepherd with syrinx (Aringhi, i. 577), with a dog at his feet, and bearing the sheep, on a slab, it p. 594. See also Parker, No. 2052, in Lateran Museum, taken of a thin Callixtus. These two last give traces of a third or Riman ideal of the Shepherd doubt of their sueaning there can be but little l'etri, iv. 1).
This subject oecurs in the S. of France (Millin, Mili de la Gaule, pl. 65); in Africa (Annales archeulogiqucs, am. Fi. p. 196), nlso in a Cyre-
naean hypogee (Pach. naean hypogee (Pacho, loyayo de ka Cyrenaliku,
pl. li. p. 376 ).
D'Agineourt refers three examples of ranltings painted with the shepherd in their centres to text ii. p. 20. Une is then lemturt, $v$. pl. vi. p. $690^{\circ}$; in the others orpheus under Fresco, sheep. These designs the shep herd bears the date. See Gems, p. 713 ; Grass, p. 732 ; any late p. 920 . Gems, p. 713; Grass, p. 732; Lasm's,

Rohault de Fleury, as usual, gives several intewhere; astingles, sume of them not figured elsewhere; as the Criophorns-Shepherd w.th the sheep looking up to Him; , hot that with the two The picture from the same both from St. Agues. $t$ ween trees, and a man miace, of an orante beside, another bearing milking an ewe on one muletra or milkpails, as also the ether, with (fig. 5 , ib.), seempails, as also the pastoral seene He also gives a cut of the Pisangled character. the Campo Santo (pl. Ixii.).
[R. St. J. T.]


The Good Shephend. Fresco from Chapel of Galla Plachila.
Eastlake's translntion of Kugler, vol. i. ; also by Crowe and Cnvalcaselle, rol. i. ch. i., where it is well described. See woodeut. As, where pasitina, thig masate $=\frac{7}{\text { mimath }}$ be compareil with the urpheus of Aringhi. [Frraco, p. 696.] For nther examples if the Orphens-Shepherd in fresen, aee Aringhi, vol. i. That on p. 563 is prohably a printing of great antiquity, ns it is defaced by a tomb being eut right through it,

## sIIEPHERDS, ADORATION OF THE [Nativity.?

NHIP. The emmprison between hunian life and its troubles and a voyage with its dancers Whs fnmiliar enough to the classicnl mind (Hor. Carm. I. xiv. xxxiv.), and easily alopited by the Christian, especially from its near associations with the fisher-life of St. Peter aml other
apostles. The ship in full snil (Boldetti, p. 360), or with sails furled (ib. 366) are alike used in the cemeteries, as prosecuting the voynge of Christian life, or the having happily coneluded it. (See Boldetti, pp. 360, 372-3; Perret, vol. v. pl. xaxii. xxxri. 397 of bivivs restrives.) The Lifintiouse or pharos is sometimes alded, as a sign of the accomplishment of the voyage of the soul (see Mamachi, Oriyin. iii. tav. xvii.; Perret, v. pl. xli. 10 ; and Boldetti, 372-3). And in some instnuces the name of the dead appears to be inscribed on the ship, as in the ense of the Ensebia, whose titulus is found in Passionei's Inscrizione antiche, p. 125 (fol. Luces, 1763). The latter example is s marlle in the Kircherian Musenm, where two large urns or vases are represented in the ship; which may seem rnther to point to a quasi Egyptian symholisin of the voyage after death than to the Christian voynge of life. Sometimes (Perret, v. pl. liii. 6) the menogram takes the place of the pharos on the sepulchral slab. ${ }^{\circ}$
For the ship as representing the church of Christ, see Cuurch, p. 389. For the Cardinal Borgin's jasper with our Lord as pilot and six rowers on a side (of course implying six others on the other side) see woodcut.


Ship of the Lord and Aposties (from Borgis, De Crwes Viliterna).
The dove, with olive-branch, in token of peace, sometimes sits on the prow of the ship, often with the words in Pace. (See the inscription afnialis $\|$ in pace, with ship and dove, Perret, v. pl. $x \times x i i$.) Sometimes (as Boldetti, p. 373) there is apparent play of words on the name of the buried person, ss a ship is added to the epitaph of navira. For a large lamp in the form of a ship (sea Mamachi, Urij. iii. pl. x ..)
[R. St. J. T.]
EHOES. (1) The Lord's ús $\delta \delta \eta \mu c$, the strap of which St. John Baptist declares himself

- The monogram ts not $\omega$ be found on thte siab, but oocurs on one in Purret's next paze.
unworthy to unleose (Jehn i. 27), was probsbly a saminl; i.e. a leather sole fastened to the font by straps; and He Himself bade His disciples "be shod with sandals" (Mark vi. 9), an injunction with which they ne doubt complied (Acts xii. 8). It seems from the centext thst the intent of the Loril's command was, that the disciples shuald conhne themselves to the simplest-even coarsent-necessnries in their journeys. And according to Martigny (Ihictionnaire, p. 786, 2nd ed.) all senjptures on sarcophagi, sll mosaics and seme gilt glasses do exhibit the Lord and His apostles shod with sandals; but most of the frescoes in the catacombs (e.g. Bottari, Sculture e Pitture, liv 1vii. 1xxii. cxx.) and gilt glasses (Buenarroti, Vetri, viii. $\mathrm{xv} .1, \mathrm{xx} .2$, ete.) represent them with bare feet. A few frescees give them complete shoes (Bottari, xix. xlvi. Ixxii.). Female figures in art are generally shod with complete shoes. See, for instance, in frescoes, the Virgin in the Adoration of the Magi (Bettari, xxxsiii.), the sisters of Laznrus (xlix.), the woman of Samaria (xxiii), and some of the Oranti (xxxyi. 1x.). Many of the Oranti, whese attire is also in ether respects different from that of every-day life [Paradise], have bare feet (exv. cxxiii. ete.); shoes were probably not theught necessary for those who tread the paths of bliss,
Clement of Alexsndria (Pacday. II. xi. § 117) has a curions passage on the shoes of Christians. He deplores the prevalent fashion of wearing sindals embroidered with golden flowers er studed with ornamental nails and even with erotic devices. All such decorations as these he would have the Christian reject, considering that th. proper use of shoes is simply to protect the feet. Women may be pernitted to use white shoes, except when they are on a journey, when they should use s blacked shoe ( $\tau \hat{\varphi} \hat{\ell} \lambda \in i \pi \tau \hat{\varphi}$ ). On a journey they may slso use nailed soles. They sheuld at sll cvents use shoes of some kind, out of consideration for modesty. For men however, uuless it be on the march, it is better to be unshod; or, if they eannet bear naked feet, to wear light slippers, such ns gymnasts use

By the beginning of the sixth century it was found necessary in Gaul to prohibit the clergy from wearing shoes unbecuming their conditios. Thus the council of Agde (C. Agathense, c. 20) A.D. 506, forbils clerks to wear, or to hare clethes or shoes not suitable to their oflice; and s cenneil at Mâcon (C. Matisc. i. c. 5) A.D. 591, slse forbids the elergy to wear clothes or shoes after the fashion of the world (enlceaments saecularia). Probably these canons were intended to prevent clerks from wearing shoes of as extravagant fashion, sucth as the peaked shoes of the middle ages.
(2) Monast.c Shoes.-In the esriest days of monasticiem monks went barefoot, in strict sco cordsnce with the austerity of their profession; like the Steic philosophers and Hebrew prophets in whose steps they trod (Cassian, Collat. siiv. ar; Gregor. Nnzinn. Oratio vili, de I'ace, i. Carm. ascutie seffese necur continully of this kind of and hermits" (I)iscalceatio $;$ nudis pedibs
- Rusweyd, Fitace Patrum, passim.
incedere ; nudip related of Silvani early in the fifth dence at Constan crowded thoroug Ronsn empire (Socrates, H. E. v

Some heretics a tians the obligation condemned; but for thase who we ticularly menks Hueres. 68; Hieron Relig. 4 ; Greger. Augustine praises ling barefoot thre Confess. ix. 6). It cited almost endle "Barefooted" was to the medineval ceased to merit it
The great monas with his accustome the question as to feet to be settled discretion in each ing to the requiren As a rule Bened caligas " as suffice. wisely prohibiting materinl, colour, whatever in each sad least eccentric articles of necessit these "pedules et 55).

As to the exact n is much uncertain mentary on the r almost endless var easily to be recon Ménard sjeaks of Smaragdus, accord "pedules" as shi Hildemarus takes $t$ and sandals; Bern whether of wool o gaiters respectively Boterius Nicelaus boots; Haeften as other commentator boots, or as socks Conncret. in e. 55 pinions on a peint ence of modera time to deeide.
Nor do other monas Cassian allows "cal 3ad mid winter as a heat or cold (Cass. riSerille allows " pe a journey; at oth (Isid, Reg. c. 14). (Fructues. Reg. e. 4) "Magister" orders t with iron and studd daratae" (Rey. Mag tion occurs in the Grent (Gregor. M. in his Asceticon def lent to sandal, "e (Altes, Asect. V. c. 1

## SHOES

incedere; nodipedalia exercere, ete.). It is related of Sil vanus, bishop of l'hilippopolis, very enrly in the fifth century, that during his residence at Constantinople he walked about the crowded thoroughfares of the eapital of the Roman empire in sandals of twisted hay (Socrates, H. E. vii. 37).

Some heretics strove to enforce on all Christisns the obligation of going barefoot ; these were condemned; but the practice was commended for those who were exceptionally devout, particularly menks and penitents (Augustin, de Heercs. 68 ; Hieron. Ep. xxii. 28 ; Theodoret, Mist. Relig. 4; Gregor. Turon. de Vit. Patr. 15). Thus Augustine praises his friend Alypius for travelling barefoot through ltaly in winter (August. Confcss. ix. 6). Instnnces of this kind miglit be cited almost endlessly during the middle ages. "Barefooted" was an epithet commonly applied to the mediaeval friars, evea when they had cessed to merit it literally.
The great monastic legislator of Monte Casino, with his nceustomed sagacity and tolerance, left the question as to the proper covering of the feet to be settled for his monks by the abbat's discretion in each particular monastery, necordisg to the requirements or climate and locality As a rule Benedict prescribed "pedules et caligas " as sufficient in ordinary circumstnuces, wisely prohibiting all controversies about size, msterinl, colour, shape; only recommending Whatever in each instance might be cheapest and least eccentric in those prits. In the list of articles of necessity for a monk are mentioned these "pedules et caligae" (Bened. Rey. c. 53).

As to the exact maning of these terms there is much uncertninty. Martene, in his commentary on the linle of Benedict, enumerates almost cndless varieties of interpretation, not easily to he reconciled with one another, aud leinard speaks of the words ns obscure. smaragdus, according to the former, takes "pedules" as shoes, "cnligae" as socks; lildemsrus takes the words severnlly ns slippers and sandals; Bernardus Casibensis ns shoes, whether of wool or leather, and buskins or gaiters respectively made of leather and wool ; Boberius Nicolaus de Fracturâ as shoes nod boots; Haeften as woollen socks and slippers; other commentstors as slipuers and halfboots, or as socks and stockings (Bencd. Rey. Comment. in c. 55). In such a conflict of pinions on a point so remote from the experience of modern times it is hopeless to attempt to decide.
Nor do other monastic rules solve the difficulty. Cassian allows "caligne" at midsummer only asd nidwinter as a protection against excessive hest or cold (Cass, Institut. I. cc. 8, 10). Isidore of Serille allows "pedules" in winter, or durinis" a journey; st other times "caligae" only (lsid, Reg. c. 14). So Fructuosus of Braga (Fructues, Rieg. c. 4). The snonynious Rule of "Magister " orders the "caligae" to be tipped mith iron and studded with nails, "ferratae ac clarstae" (Heg: Mag. c. 81). A similar expression occurs in the writings of Gregory the Great (Gregor, M. Dialog. 1. c, 4. Alteserra in his Lsceticon detines "caliga" as equivaleyt to sundal, "calceus" to shoe or boot (Altes. Ascet. V.c. 18). Hrobably the meaning
places places.
As usual, the rule and practice of the female devotecs correspond with those of the monks. Egyptian nuns, for instance, are spoken of by Isidore of Jelusium, as "sandalled recluses" (Isidor. E'pp. 1. 87).
(Alteserrn (A.D.), Asceticon, v. 18; Halne, 1782. Helyot, Histoire des Ordres monerstiyucs, I'nils, 1714. Toekler (O.) Kritische Geschichte der Ashese, 11. 2, Frunk furt a. M. 1863.) [1. G. S.]

## SHROUD. [Onsequies, § v. p. 1428.]

SLAGRIUS (Syagries), Aug. 27, bishop and confessor ; commemorated at Autun (Mrrt. Usuard., Adon.). [C. H.]

## SICK, VISITATION OF THE. [Unction ; Viaticum.]

SIDA, COUNCIL OF (Sidense Congllium), A.D. 483, al. 391, against the Mnssalians or Euchites, uttended by twenty-five bishops, with Amphilochius of conium at their head. A letter was addressed by them to Flavinn, bishop of Antioch, informing him what they had done. (Mansi, iii. 651.)
[E. S. Ff.]
SIDON, COUNCIL OF (Sibonense ConCILIUM), A.D. 511, nttended by eighty Monophysite bishops, who met to condemn the council of Chalcedon, and Flavian, the second of that name, bishop of Antioch, and Elias, bishop of Jerusalenn, for upholding it. (Mansi, viii. 371 -374.)
[E. S. Ff.]
GIDRONIUS, July 11, martyr ; commernorated in the territory of Sens (Mart. Usuard.).
[C. H.]
SIGISMUND, Nay 1, king, martyr; commemorated at Sedunim (Sitten, Sion) (Mart. Usuard., Adon., Notker., Wand.). He has a mass in the Aucient Gallican Sacramentary.
[C. II.]
SIGN OF THE CROSS. The use of the sign of the cross is of great autiquity, and was very frequent in the carlier centurges of the Christian Church. It was eennected with such passages of Scripture as Ezek. ix. 4, Rev. vii. 3, ix. 4, xiv. I, or more fancifully with such passages as P's. cxliv. 1. It was by Moses' hands being held up in the form of a cross that Joshua was believed to have conquered Amalek (Ex. vii. 9-14), and the cross was identified with the sign of the Son of Mau foretold to appear hereafter in the heavens (St. Matt. xxiv. 30). (Chrysost. and Jerome, in loco; Cyril, Gat. Leci. siii. 41, xv. 22 ; Cypriau, ad Quirin, sects. 21, 22 ; Ephrem Syrus, de Panoplia.)
II. The originai mode of making the sign of the cross was with the thumb of the right hand, geserally on the forehend only, or on other objects. once or thrice (Chrysest. Hora, ad pop. Antioch. xl.; "Thrice he made the sign of the cross on the chalice with his finger " (Sophron. in Prat. Spirit.). So Ewzomen of Donatus (iib. vii. cap. 27); and Epiphatius of Josephus (llaer. xxx.). Justin M. Var. Quacst. 118. "The sign of the cross is ou our brow aud on our heart. It is on nur brow that we may always confess Christ, on our heart that we may always love.

## SIGN OF THE CROSS

him, on our arm that we may always work for him" (Ambruse, Lib. de Isaac et Aninu, viii.). "Be nut ashamed of the cross of Christ. For this reason hast thou receired it on thy furehead, as it were ou the seat of sname" (Aug. in fray. Scrm. 27 ; see Scrm. 2 in Parusceve; Com. in 1'ss. 30, 141 ; Cypr. de Unit. Eceles. cap. 16). The act of crossing wae generally periormed in the uame of the Trinity, expressed or implied. "The faith is sealed iu the asme of the Father, Son, and Holy Ghost " ('Tertull. de Bap. esp. 6), or iu the name of Christ. "Being a Christian she cressed herself in the name of Clirist" (Epiphan. Haer. 30, cap. 7), or with some formvla of renunciation of evil. "I renounce thee, 0 Satan, and thy poinp aud thy service, and 1 eurul myself as thine, 0 Christ. As thou sayest this, make the sign of the cross upon thy foreliead " (Chrysust. Or. 21, ad Pop. Antiong). It is impossible to fix the exact date at which this $\mu$ rimitive method of making the sign of the cross became obsolete. In the 6th ceutury a second and more elaborate methed had airealy supplanted it. The hand who raised to the foreheal, theu drawn down to the heart, then to the left shoulder aud then to the right, but in the Eastern Church first to the right and theu to the left shoulder. Sometimes the thumb was laid cross-wise over the index finger and kissel (Gretser, de Cruce, bk. iv. c. 2). A third method, usual in benedictluns and consecrations, was to mabe the sign of the cross in the air over persons or objects. A fourth methou was to raise the hand to the forehead in the name of God, as the head of all, then to lower it to the mouth in the name of the Son, who is the Word of the Father, then to the heart in the vame of the spirit, who is the bond of love. In all these cases some or all of the fingers might be employed with varyiug symbolical aignifications. Five fingers would represent the five wounds of Christ; three tingers the Blessel Trisity; one finger the unity of the Godihesd. Thus pope Leo IV. ordered, "Sigu the chalice and the oblation with the right cross; that is to say, not in a circle aul with various fingers, as many do, but with two tingers extended, and the thumb bent up underneath, by which the Trinity is siguified. Study to make that sigu of the cross rightly, for otherwise ye are unable to bless nnything" (Supplem. Mansi Concil, tem. i. p. 911). The phrases, "Portare erucem in fronte,"
 erroncously to auppose that the cross was indelibly impressed ou that part of the body; and a custom does scem actually to have existed at one time in the East of branding Christian children on the forehead in order that they might be recognised again if earried into captivity by Mahomedans (Renaudut, Perpét. de la Fui, tons. v. 1, 2, e. 4, p. 106).

1II. The following passages will prove how widespread the use of the sigu of the cross became from A.D. 150 onwards. They form merely a handful, selected from out of the multitude of allusious to it which occur in the pages of the chief Christian wrisers of the first five centuries.
"In all our travels and mevements, in all ur coming in and goiug out, iu putting on our ahoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment eccupieth us, we mark our foreheads
with the sign of the cross " (Tertulliau, de Cor. Mii. е. iii.). "We see the sign of the cross naturally in a ship burne along with bellying sails; we see it when the ship glides furwaril with outstretched oars, and when the yard is hoisted; we see it when a pure-liearted man worshps Goud with extended liands" (Minuciua Felix, edit. 1672, p. 287, compare Justin. M. Apol. 2; Ambrose. Strm. 56 ; Jerome, $E_{D}, 29$, \&e.). "And when ye do this, we shall hiy our hauth upon your heads, and make the sign of the cross upoa your loreheals" (Julius Africanus, Hist. lib. vi.). "We ought, therefore, on rising to give thanks to Christ, and to perfinm all our daily work with the sign of the crias (Ambrose. Serm. 43). "Whatever thou diest, wherever thou goest, let thy haml make the sign of the cross " (lerome, ud E'istoch. Ep. 2!). "Let the word of God and the sigu of Christ be in thy leart, in thy mouth, on thy foreleml, when thou sittest at meals, when thel goesc!n the baths, when thou retirest to thy bed, it going out aud in coming in, iu time of joy and in time of surrow " (Gaudentius Brixianus, tract. i. do Leet. Erang.; see Migne, Patr. Cursus, tom. xx. p. 890). Compare Prulentius, Cisth. IIymn. vi. 129, seq. ; adv. s'ymm. ii. 712. " "or this rensou the Lord himself has fixed his cruss on the foreheals of thase whe believe or hith, which is as it were the seat of shame, where proud and impious madmen mocked him in orler that the faititul may not blush at his name, and nay rather seek the glory of God than of meu" (Augustinus, Ifon. liii. int Exang. S. Joun, sect. 13 ; Hom. viii. sect. 2 ; Hom. xi. sect. 3 , et perssin). "A third commentator, oue of those who believe in Christ, suid that the rudimentary eleneats presented in the letter Tau a resemblance to the figure of the eross, and that therein was eutained a propheey of the sign which is made by Christians unto their foreheads; for all the faithful make the sign iu commencing any undertakiog, and especially at the commencement of prayer or of readiug Holy Scripture" (Origen, Select. in Ezech. cap. 9). "Let us not theu be aslianatl to confess the Crucilied. Be the cross ous seal made with bolduess by our fingers on our brow, and on everything; over the breal we eat, and the cups we drink; in our comings in aud guings out ; before our sleep, when we lie down, and when we awake, wheu we are ia the way, and when we are stil! (St. Cyril oi Jer. Cutech. Lect. xiii. 36).
"That aign of the cross which furmerly all persons ahuddered at, is now so emulously sought by every one, that it is to be found everywhere, among rulers and subjects, among men and wemen, amoug married and unmarried, ameng bend aud free. All are continually making it upon the nobleat portion of the human frame, and daily bear it about engraved on their foreheads as cs a pillar. Behold it at the holy table; at the ordiuation of priests; refulgent aloug with the body of Christ at the mystic meal. Everywhere one may see it celebrated, in houses, in marketplaces, iu deserts, in high-roals, on metutais, in groves, on hills, on the sea, in ships, in islauda, in eouches, in dresses, in arms. in porches, in convivial assemblies, on gold aud nilver vessels, in pearls, iu mural paintings, on the bodies of the aullering bruse creatis, wo the budies of persons possessed by de, ils, in war, in
pesce, by day, b companies of as each other in se unspeakable grac et fontiles quad 571 ; Hora. lv. in Antioch; Ifom. complains of its habitual mechau 26, and in 1 Cor.
IV. The above of the eross acco saered or profane in the morning It may, however, objects for which ful, and some p believed to be con were secured by i
(a) It was emp Church to denote to distiuguish the heathen. "We re if they are the berring the aign 53, de Verlun Det this, and urged th times as a groun altogether (Hooker
(b) To put th believed to be ver the assaults and spirits. "Theu so who knew the Y.or priest, made the in their foreheads; demuns were put $t$ thrown into conf Mort. Persec. edit these words make. forehead; for thus but also rot even t in any way to hur everywhere protect ad Illum. Catech. Mctth. ; Adv. Judau em, Cat. Lect. iv Lib. de Symh. rap. wishes to obtain a before come, and a or in the case of the of the marvels of m the ceoss which is r namiug the naine $n$ the demous are put crackes rease, and a brught to rought Dei, cap. 43 ).
(c) For ruminding sad ntiners unler their faith. "The cross, that the mind de Res. Carnis, c. 8 mertyrs thus: "Le the mark of God (Epp. 56 et 58 , c. whe had not lapsed i Fution with the sig the crown of Satan, erown of the Iord 21).
(d) As a re:uedy a
peace, by day, by night, in revellers' dances, in companies of ascetics. Thus do all vie with each other in seeking this marvellous gift, this unspeakable grace." (Chrysost. contra Judueas et ficntiles quad Christus sit Dous, edit. 1718, p. 571 ; Hom. lv. in S. Matth. ; Ilom. xxi. ad Pop. Antioch; Hom. x. in Acta iv. 1-2', where he complains of its haviog dropped into a merely habitual mechauical action ; Hom. in 2 Tim. ii. 26, and in 1 Cor. iv. 6, \&c.)
IV. The above quotations prove that the sign of the cross accompanied almost every action, sacred or profane, in a Christinn life, from rising iu the morning antil retiring to rest at vight. It may, however, be convenient to specify some objects for which it was deemed especially useful, and some particular virtues which were believed to be contained in it, or reaults which were secured by its use.
(a) It was employed hy members of the early Church to denote that they were Christians; and to diatinguish themselves from the surrounding heathen. "We recognise the members of Christ, if they are the members of Christ, by their buring the sign of Christ" (Augustine, Scrm. 53, de Virlo Dei). The Puritans understood this, and urged the altered circumstances of the times as a gronnd for abandoning the ccistom altogether (llwoker, Eccles. Pol. Ixv. 6).
(b) I'o put the devil to flight. It was believed to be very efficacions towards repelling the assanlts and nentralising the power of evil spirits. "Then some of the assistant ministers, who knew the Jord, standing by the sacriticing priest, made the immurtal sign of the cross upon their foreheads; and when it was made, the demuns were put to Hight, and the sacred rites thrown into confusion" (Lactantius, Lit. de Mort. Persec. edit. 1692, p. 8\%). "Along with these words makethe sign of the cross upion thy forchead; for thus not only no human adversary, but also cot even the devil himself, will be able in any way to hurt thee, seeing thee appearing everywhere protected by these arms" (Chrysost.
ad Illum. Catech. ii. ad finem; Kom. Iv. in $S$. ad Illum. Catech. ii, ad finem; Kom. Ir in $S$, Mctth. ; Adv. Judaeos, viii. 8; Cyril of Jerusa-
lem, Cat. Lect. iv. 13, xiii. 3, 36 ; Augustin. Lib. de Symh. cap. i. et passim). "Let him who wishes to obtain a proof of what has been said before come, and at the appearance of demons, or in the case of the deceitfulacss of oracles and of the marvels of magic, let him use the sign of the cuoss wilich is ridicule: sinong them, mercly nsining the nawe of Christ, and he will see how the demous are put to flight by it, and how the cracks cense, snil all magic and witcheraft are brught to 7ought" (Athan. de Incarn. Verbi Dei, cap. 45).
(c) Fo' raminding and encuaraging themselves and ntaers under difficulties and trials to their faith. "The flesh is signed with the cross, that the mind mas be fortified " (Tertull. de Res. Carnis, c. 8.) St. Cyprian encouraged martyrs thus: " Let thy brow be fortified, that the mark of God may be preserved intact" (Ebp. 56 et 58, c. 6 ). and congratulated those whe had not lapsed in these words ; "The brow Fintied with the sign of God could not endure the crown of Satan, but reserved itgelf for the crown of the J.ord" (De Leips. ch. 2, tom, i.
121).
(d) As a retaedy againat temptation to special
sins ; as anger (Chrysost. in S. Matt. xxvii. 44 ; in Act. vii. 36-53), or lust (Ambrose, Lixhort. ad Virg.).
(e) As a charm against disease or mishnp, St. Chrysoatom enumerates this smong its chicf virtues. "This sign, both in the days of our forefathers and now, hath opened doors that Were shut up, hath nentralised peiaonons drugs, hath takea away the power of hemluck, hath healed bites of venomous beasts." (Hom. liv. in S. Matt. xvi. 2.3; Hom. vili. in Col. iii., Aug. in Ps. xciii. ; Sophron. in Prat. Spirit. c. 56.) Many of the fahalous stories contained in the pages of later historians and martyrologists ara connected with this supposed efficsey of the sign of the cross. (Sulp. Severus, de Vita Martini, cap. iii. ix, xxiv. et ul.).
( $f$ ) For purifying places, churches, vessels, cups, foot, drink, and other objects which were considered unclean, or had been abused to idolatrous purposes. "Is not then swine's flesh unclean? By no menns, when it is received with thanksgiving, when it is marked with the sign of the cross; no more is any other thing unrlean." (Chrysust. Hom. xii. in 1 Thn. iv.; for fobulous storics of later writers vide Bede, tom. iii. in Vita S. l'edasti; Fortunatus, in Vitu,
S. Germani, c. 34.)
V. It remains to give some account of the ceremonial use of the sign of the cross in the liturgy and sacramental othices of the primitive Church. As most of the ritual writers and most missals and manuals, st all events in their present form, are of a later date than the 9 th ceutury, this account must be necessarily of a somewhat fragmentary character, A ninute and systematic sccount or a comparative table of its use in the Eastern sad Western otlicebooks could only be drawn from materials of mediaeval and modern times.

The Sacramentary of Leo contains no rubrical directions at all. The few rubrics enjoining the aign of the cross in the Gelasian and Gregorian Sacramentaries in the earliest ordines Romani, and in the fragments of certain Easteru and Western pontificals and rituals not later than the 9 th century will be uoted under different headingg. Of early rituslists, Amalarius explains the meaning of crossing with oil and balsam in baptism (lib. i. c. 27), and its frequent ritual use in Holy Communion, at the gospel, at the consecration of the chalice by touching it crosswise with a particle of the consecrated host, and who suggesta greater simplicity in its use: "It scems to me that if the sign ot the cross was made once over the breni and wine it would be enongh, becanse the Lord was crucified once " (lib, iii. 18, 24, 31).

There are many passages scattered up and down the pages of the Christian apolegists and the early fathera which bear out what the above facts seem to imply, that the use of tho हiga of the cross became, at a very early date, a marked featura of Cluistisn worship, buth in their general dovotions, and more especially in the administration of the sserameots. The joined or crossed hands in any prayer reprenanatat the cross-"Crucis signum ent cum home purrectis manibus Deum pura mente veneratur " (Minucius
 к.т. ג. (Chrysost. Demonst. quod Christns sit
Deus, cap. 8). In speaking of the sacraments,
language was aometimea employed which would seom to assort their lavalidity, or at least their irregularity, if the aigu of the cross was not a enstituent portion of their ceremonial. "Whoever may be the ministers of the sacraments, of what sort soever may be the hands which either immerse the candidates (audientes) for baptism, or auoint tham; by whatever lips the sacred words are uttered, it is the authoritative uss of the sign of the eross which works the eflect in all the sacraments" (Cyprian, de Pass, Christi). St. Augustiue said that "Unless the aign of the cross is made either on the foreheads of the faithful, or on the water itself wherewith they are regenerated, or on the oil with which they are anoiuted with chrism, or on the sacrifice with which they are nourished, nene of these things is duly performed " (Ilum. exviii. in $S$. Joan. xix. 24). St. Chryonstom used these words: "As a crown so let us bear about the cross of Christ. For by it all things are wrought that are dene among us. If one is to be regencrated, the cross is there, or to be nourished with that mystical food, or to be ordained, or to do auything elsc, everywhere that symbel of victery is present with us" (Hom. liv. [al. lv.] in S. Matt. vii. ; Op. tom. vii. p. 551).

In these and other passages we find that the sign of the cross was part of the ceremonial attending certain religious services, nad was especially employed on the following occasions:-
(a) It the reception of a Catechumen.-St. Augustine, in an address to catechumens, told them, "Ye are not yet regenerate by huly baptism, hat ye bave been conceived in the woinb of holy mother Charch by the sign of the cross." (Lt), de Symb. ad Catech.; Hom. I. in S. Juan. sect. 12 ; Hon. in 1 S. Joan. c. 2 ; de Peccator. Her. c. 26 , et passin). In the old Ambrosian rite the sign was ordered to be made once on the catechumen's forehead; in an old Gallican rite, $t$ wice on the forehead and breast; in an old Gothic missal four times, on the eyes, ears, nose, and heart; in a Gallican sacramentary (7th ceutury), once on the face.
The above and the fellowing details are culled from the Gelsian and Gregorian Sacramentaries, and the fragments of early Weatern missals or rituals preserved in Mabillen's Musacum Ithlieun, and Martene, de Antiq. Eccles. Rit. Their statements, or conjectures, as to the dates of documeuts have been accepted.
(b) At luytism.-In the preliminary consecration of the water:-"Baptism, that is to say the water of salvation, is not the water of salvation, unless having been consecrated by the name of Christ, who shed His blood for us, it is marked with the sign of the cross" (Aug. Ilom. xxvii.; liל. 6, c. Julian. cap. 8; Cypr. Ep. Iviii. sect. 10 ); in the exoreism and impositiou of hands (Aug. Conf. i. cap. 11); st the unctiou (Constit. Apost. lib. iii. cap. 17; Tertul. de Resur. cap. 8 ; Ambros. de iis qui initiontur, c. 4, et passim).
(c) At Cunfirmation. - This rite, in early times, immediately following baptism, consisted of the imposition of hands aud the mating the sign of the cross on the candidate's forehend with chrism and is the name of the Triuity. "Baptized persous receivg the gifts of grace by the sign of the same eross, aud by imposition

## SILVANUS

of hands." (Aug. Serm. 19, do Sinctis ; Gelas. Sacram.; York l'outitieal of Egbert; Cahors, Beauvais, Poictiers rituals of 9 th century.)
(d) In extreme unction.-Ths short oflice for this rite in the Gregorian Sacramentary contains no rubric enjoining the aign of the cross, It dues not appear in connexion with unction of the sick till early in the 9 th century, when a Troyes pentifical directs the sick man's breast to be anointed thrice with cinders, while a Toara poutitical of about the same date presents this elaborate rubric (Martene, lib. i. Ordo, iii. cap. vii. art. iv). [Unction.]
(e) In lloly Communion.-This rite is generally mentioned in passages proviously quated as one in the ceremonial of which the sigu of the cross formed a part. The oross was symholised by the elevated hands of the consecrating priest, whi, "representing the mystery of the cross by the elevation of his hands, praye confidently on behalf of his own and the people's ignorance." (Cyprian, de Coeut Dom.; Aug. Serm. claxxi. de temp. ; Ordo Rom. i. 8, 11, \&c., ii. 2, 5; Greguriau Sacramentary; Mozarabic and Spauish liturgies of 9 th ceat. Martene, i. 382 ; Mabillen, Lit. Gall. p. 449.)
(f) In Ordination, whether of hishops, priests, deacous, sublescons, readers, or other miuor church olficers (vide supra); but the carliest extant Western ordinals explicitly ordering the sign of the cross seem hardly to fall within the limits of this dictionary. There nre directions for its frequent and elaborate use in the old Syro-Jacobite and Coptic ordinals printed is siartene, vol. ii. [Ombination.]
(g) In the Consecration of Churches and Altars. -" With the mark of the same cross charches are dedicated, altars are consecrated" (Aag. Hom. 1xxv. de Divers.); of fonts, of pateus (Gelas. bad Gregor. Sacram.); in blessing and lighting the Easter candle on Easter eve ( $i, b$ ); nnd, thercfore, probably in other minor arts of dedication or consecration which have escapel specific mention. (For further details, in aldition to authorities previously queted, cunsalt Lipsius, de Cruce, and Binterim's Denkwürdijkeiter, vol. iv. pt. 1.) [Consecration.]
[F. E. W.]

## SIGNA. [BELLs.]

SILANUS, July 10 (Bsd. Mart.). [Silvanus (5).]

SILAS, apostle; commemorated July 13 (Mart. Usuard., Adon., in Macedonia) ; July 30 , with Silvanas, Crescens, Epaenetus, Andrenicas (Cal. byzant., Basil. Denol.; Menol. Gruec. Sirlet.).
[C. H.]
SILVANUS (Sylvanus) (1), Jan. 29, martyr under Diocletian (Cal. Byzant.).
(2) Feb. 6, bishop of Emesa, martyr under Numerian, with Lucas deacon, and Mocias realer (Basil. Merol.; Menol. Grace. Sirlet.).
(3) May 4, bishop of Gaza, martyr under Diocletian (Mart, Usuard., Adon., Vet. Fivm., Notker., Wand. ; Basil. Mlenul.).
(4) May 24, martyr ; commemorated in Ilistris with Servilius and ethers (Mart. Usuard., Adon liet. Riom., INieron., Notker.).
(5) July 10 Silanus), one o [Septem Fratri
(6) July 30 , ap
(7) Aug. 23.
(8) Sept. 4, bo Rufinus and Vital (Mart. Usuard., Notker.) ; Aug. 3
(9) Scpt. 9 (S a martyr under ti ciuthus and other
(10) Sept. 22,

Bourges (Dlart. U,
(11) Oct. 26 ; c Marcianus (Syr. A
(12) Nov. 5, m

Domninus and oth
SILVESTER (Cal. Byzant.; B Sirlet.) ; Dec. 31 Bed. ; Marl. Usuar for by name in the ber; his natale o Gregorian Sacrame in the collect ; his Lib. Antiph. of Gre
(2) Nov. 20, bish
at Châlons-sur-Saôr
SILVINUS, Feb in the territory of '

SILVIUS, Apr. at Alexamiria with (Mart. Usuard., Not

SIMEON (Syme cemmenorated at A1 Adon., Vct. Rom., (Basil. Menol.; Ca Sirlet.).
(2) Senex, Jan. 5, Who took the infant Flor., Ilicron., Notike Sirlet.); Feb. 2 (Ca Menwl. ; Cal. By zant. Adon., Rom.).
(3) Feb. 18, bish (Mart. Usuarl., Ad Apr. 27 (Cal. Byzant (Basil. Mcnol. ; Meno
(4) Apr. 14, bishop martyr in l'ersia un Apr. 17 (Cal. Byzant. (Alart. Usuard., Ad Notker.).
(5) Stylites the $\mathbf{Y}_{0}$ rite, May 24 (Cal. 1 Senol.).
(6) July 18, patri Ethiop.).
(7) July 21, monk
"enr fathers," in the ef Emesa (Basil. Menos
(8) July 27, monk

## SILVESTER

(5) July 10 (Mart. Usuard., Notker.; Bed. Sllanus), one of the seven auns of Felicitas. [Seitem Fratres.]
(6) July 30 , apoatle. [Silas.]
(7) Ang. 23. [Sabinus (4).]
(8) Sept. 4, boy martyr with two other boya, Rafinns and Vitalicns ; commembrated at Ancyra (Mart. Usuard., Adon., Vet. Rom., Hieron., Notker.) ; Aug. 31 (Ilieron.).
(9) Sept. 9 (Syr. Mart.) ; Mart. IFicron. has a martyr under this day in Sabinum, with. Ilyaciuthus and others.
(10) Sept. 22, confessor, in the territory of Bourges (Mart. Usuard.).
(11) Oct. 26 ; commemorated at Antioch with Marcisaus (Syr, Murt.).
(12) Nov, 5, martyr under Diocletisn with Domoinua and others. (Busil. Menol.) [C. H.]
SILVESTER (Sylvegter) (1), Jan. 2, pпje (Cal. Byzant.; basil. Menol.; Menol. Graec. Sirlet.); Dec. 31 (Mart. Bed.; Mart. Metr. Bed. ; Mart. Usuard., Jet. Rom., Wand.); prayed for by name in the Leonian Sacramentary, Oetober; his nutale obscrved on Dec. 31 in the Gregorian Sucramentary, which gives his name in the collect ; his natala also observed in the Lit. Antiph. of Gregory.
(2) Nov. 20, bishop, confessor ; commemorated at Châlons-sur-Sâone (Mart. Usuard., Adon.).
[C. H.]
SILVINUS, Feb. 17, blahop; commemorated in the territory of Terouanne (Mart. Usuard.).
[C. H.]
SILVIUS, Apr. 21, martyr; commemorated at Alexandris with Arator, Fortunns aud others (Murt. Usuard., Notker.).
[C. H.]
SIMEON (Sympon) (1), Stylites, Jan. 5 ; commemorated at Antioch (Mart. Usnard., Flor., Adon., Vet. Rom., Notiker., Wand.); Sept. I (Basil. Menol. ; Cal. Byzant.; Menol. Gept. Graec.
Sirlet.).
(2) Senex, Jan, 5, aged prophet of Jerasalem who took the infant Jesus iò his arms (Mart. Flor., Hieron., Notker.); Feb. 1 (Menol. Graec. Sirlet.); Feb. 2 (Cal. Ethiop.); Feb. 3 (Basil. Menol. ; Cul. By Bant.) ; Oot. 8 (Mart. Usnard.,
Adon., Rom.).
(3) Feb. 18, bishop of Jerasalem, martyr (Mart. Usuard., Adon., Vot. Rom., Notker.); Apr. 27 (Cal. Byzant.; Menol. Graec.); Sept, 18 (Basil, Mcnol. ; Menol, Graec.).
(4) Apr. 14, bishop of Selencia and Ctesiphon, martyr in Persia uader Sapor (Basil, Menol.); Apr. 17 (Cal. Byzant.; Menol.: Graec.); Apr. 21 (Mart. Usnard., Adon., let. Rome, Wand.,
Notker.). Notker.).
(5) Stylites the Younger, or the Thaumastorite, May 24 (Cal. Byzant.); May 23 (Basil.
Menol.).
Ethiop.).
(6) July 18, patriarch of Alexandria (Cal.
"(7) July 21 , monk with John at Jerusalem "oor fathers," in the time of Justinian, natives of Limesa (Basil. Menor. ; Cal. Byzant.).
(8) July 27, monk (also called Simen) ; com-
memorated In Sicily (Mart. Usuard., Adon., Vot. Rom., Ilieron., Nutker.). [C.H.]

## SIMEO: SONG OF. [CANTICle.]

SIMILLA A US, June 16, biahop, confessor; commemarated at Nantea (Mart. Usinard., Adon.,
[Cieron.).
[C. II.]

## SIMON ZEL,OTES, Apostlef, Festival of,

1. Legend. - Although this apostle is designated by two apprarently distinct surnames in the New Testament, Zelotes and Cabanaeus," these are, as Is well knowa, identical in inerning. The latter merely representa the Hebrew, of which the former is the Greek equivalent, the refereace doubtless being to the sect of the so-called Zealuts. Beyond the fact of his apostleship, the New Testament tella us nothiag of St. Simon; and, as in the case of so many other apostles,
there is next te aothing of triat there is next te aothing of trinst worthy tradition.
It is not onr province to disenss either of the improbable theories which identify him either with Simon the Lord's brother, or Symeon who succeeded James as bishop of Jerusalem. The Greck Appendix of Sophronius to the Liber de J'iris Illustribus, does indeed jdentify him with the latter (Jerome, vol. ii. 958), and speaks of the crucitixion which he underwent at the age of 120 years in the reign of Trajan. This, however, is too utterly nalikely to need further nutice. A notc in one of the Vienaa MSS. of the Apostolic Constitutions states (viii. 27) that Simun was martyred in Judaea in the reign of Domitian.
The prevailing tenor, perhaps, of the traditions as to Simon's labour's, associates him with the region east of Palestine. Thus, the prologue to the Mart. Mieronymi makes Simon suffer with Jude "in Snsia, civitate magna apud Persidem" (Patrol. xxx. 437). In the Armenian chronicler Moses of Chorene (5th century) are given letters of Abgarns, king of Edessa, to Artasis, king of the Persians, and Nerses his mon, which mention Simon, one of the chief apostles of Jesns, as labonring in Persia (ii. 29, 18 ; p. 140, ed. Whiston). Moses subsequently adds, "as regards Simon, the spher'e of whose werk was Persia, I can give no certain information, either as to what he did, or where he was martyred. Soma declare that an apostle named Simon died near the lberian Bosporns" (ii. 31, 6, p. 143). On this last point, however, Moses decliues to give any opinion, and evidently views the whole thing as quite donltful. It will be noticed hera that there is in the above passage nothing to shew which of the two Simons among the apostles is referred to, and the Whistons (not. in loc.) remark that most commentators suppose the reference is to Simon Peter. In the Apostolic Ilistory of the Psendo-Abdias (lib. 6, in Fahricius, Codex Pseudepig. Nowi Test. i. 609), the scene of Simon's martyrdom is given as Suanir in Persia, and the name of the Persian king as Xerxes. The Christian poet Venantins Fortunatus (ob. A.D. 609), following the lead of Abdias, declares (Carm. viii. 6; Patrol. Ixxxviii. 270)-
"Hinc StmoLem et Jodam iomen Persida gemelium
Lata relaxato mittit ad astra slnu."
[^156]
## 1900 <br> SLMON 2 ELOTES

## SIMONY

Another story snys that he labourel In North Afriva, Egyit, Cyrene, and Maurstania, but the evilance on which this rexth is of no weight (Niceph. Call. INist. Eccles, if. 40 ; Pseudo-1)orotheus, in Ajy. in (hronicon Pischirle, II. 138, ed, bindurf). The latter states that after labouring in Africa, he carried the news of the gespel to the British Isles. Such also is the story told in the Mensea.
ii. Festival.-As in the case of nearly all the npostles, there seems no trace of nuy enrly commemorative festival of St. Simon. In the West, he has been generally associated with st. Jude, and commemorated on October 28 ; in the East they are commemorated on diffirent days.

As regards the festlval In the Wentern ehureh, it is not necessary to repeat what we have already said In the article on St. Jule, and we shall accordingly merely refer the reader there. It may, however, be well ngain to remark that, though in some Western recorls St. Simon is cominemorated on other days than October 28 , yet in all these cases, so far as we are aware, he is associated with St. Jude.

In the Greek church, St. Simon is commemorated en May 10. The Menueon jilentities him
 $\mu \in \nu o s$ ), althongh there can be little doubt that Nathmal is the personal name of larthelomew. The entry for Nay 10 in the Greek metrienl Ephemerudes, prefixed by l'apebroch to the Acta Sunctorum for May is (p. xxvii.) $\tau \hat{p}$ סekdrp


In the caleadars of the Ethiopic r", Alexandrian churebes published by Lut 偾 there is no meation of St. Simon, but, frow l's tatry on July 10 "Nathanael the Caramporse" "nI Hist.
 churehes, like the preceding, thenelsy winom and Nathanael.

In the Armenian church St. Simon is perhaps commenorated on September 28 , en which day we find in the first of the two Armeaian calendars given by Assemanal (bibl. Gr. iii. 1. $6+5$ sqq.) "Simeon, Apostle;" though in the accond the entry runs, "Simeon, the kinsman of Christ."

The name of Simon has net apparently been made much use of by the authors of apocryphal writings. We are not nware of the existence of any except the Acta Simonis et Judae given by the Pseudo-Abdias (supra). The Apostolic Constitutions, however (viii. 27, 28), assign to this apestle the regulations as to the consecration of bishops, beaedictioas, \&c.

For an elaborate account of the legends in conaexion with St. Simon and his cultus, reference may be made to Van Hecke in Acta Sunctorum (Oct. vol. xii. pp. 421 sqq.).

SIMONY. Bingham (Antiq. XVI, vi. 28) distinguishes between three degrees of simony; (i) buying and selling spiritual gifts; (ii) buying and selling spiritunl preferments; (iii) usurpation of ecelesiastical functions without electioa or ordination. Against tratficking in spiritual gifts the laws of the early church were very severe. 'Thus the apostolical canons (c. 28) appointed that if bishop, priest, or deacen obtained his sacred character by means of money, both the ordained and the ordainer were to be subject to total excision from the chureh,
 sentence whleh it was in the pewer of the clurch to lottict. The second canen of Chalcedon 1!in. whe excommunl-ated those whe obtained iy a price the priceless grace of holy orders. Shmilarly the second council of Braga, A.5, 572, c. 3 , recapitulating the decision of the fothers against bribe pronounces "Anathema danti et acelplentl." Aad in lict denunclutiens against simony ure freduent througheut the whole of our period after the 4 th century ; see 9 Conc. Aurel, ce. $3,4,+$ Cone. Tolet. e. 19,8 Conc, "Tolet. o. 3,11 Conc. Tolet. ce, 8, 9, Cone, In Trult. c. 22, 2 Cone. Nicaen. c. 5, Cone. Mogunt. e, 30, Conc. liemens. c. 21, Bassl. Ep. I xavi, ul Lipisc, Gelas, Ep. . ad Spisc. Lu:an., Symmach. Decret. c. 1, nail very frequently in the writings of Gregory, $E p p$, v, 53, 55, 57 ; vi. 8 ; ix, 49, 106 ; xi. 46 ; xii. 28 ; siii. 41 ; Ilom. in E'rumgel. I. iv. 4. Against simonfacal transactlons the chvil law upheld the diseipline of the church. Thus Justin. Novell. exxiil. 1, exxxvil. 2, requirel in the censecration of bishops that both the electurs and the blshoj, elect should take an eath un the Gespels that nething had been given either by wey of donation or promise, or through friendship, to obtain the election and the consecration. Clesely allied to the chief sin of corrupt ordinations was that of withholding the sacraments unless payment was mnde. The varinus canons directed againat this abuse lndiente that on pretence of asking an ollering the clergy were in the habit of setting a price en the spiritual gifts which they administered. At bipitioms, fur instance, it suems to have been custmary to make a voluntary oblation. This easily leil to the notion that the eblation was cempulsory, sad was calculated te deter the poor trom the sacrament. The council of Elvira accordingly (c. 48) prohibited the practice of easting money into a bowl at bnptism, for the clergy were nut to make gain on the sacred gift which they had received without cost. On the same greund Gelasins (Ep i. ad Epise. Luce,n.) furbade the ltalian clergy from exacting ${ }^{\text {a }}$ fee for bnptism or confirmation. And in the Greek chureh Gregory Niazianzea (Orat. 40 de Bupt.) remenstrates with those who kept away from baptism, alleging that they could net nfford the usual offering or the entertainment for the officlating elergyman; he tells them that the only offering demanded is that of themselves to Christ, and that their own holy life was the only entertainment expected. In the Spaaish church apparently in suite of the decree of Elvira, the cevetousness of the elergy still debarred the poor from baptism. In the second council of Braga, A.D. 572 , there is a caann (c. 7) denounciag the compulsery denand of a pledge frem these whe had not wherewithal to ofler voluntarily. The same conncil (c. 5) prohibited the exaction of a fee for the consectation service of a church. The eleventh conacil of Tolede A.D. 675 (c. 8) pronounced it contrary to ecclesiastical law to take money not only for promotion, to holy orders, but alse for bipitism, contimmation, or unction; the demand of a fee for the administration of the eucharist fell under the same coudemnation from ('one. in 'rinll. c. 2H, A voluntary offering, which was of the nature of a thank-offering, frem one who partnok of s spiritual ordinsnce, was law'ul and praiseworthy but a compulsory fee was tainted with simong,
inasmueh as of the spiri
'I'ratlickit sinuony of the same ot means to ob chireh. In emoluments of holding occasion to tions, for w the ehurch bishoprice be and importa arise unseru bishop who aby dependm bailitt" (Coa position wall man promot Compare the the electors $t$ from favour (Justia. Nove known to hol min of geod sion inte sces rather than bishops to get whenever it corrupt mean "That pernie root 1 out th move from on tor which he heard of any from a Inrger appenrs that plead that he since many are to sead the let trauslation of was a commo suspicion of col

## BIMPLICI

 memorated at(2) July 29 Via l'ortuensis martyrs under Adon., Vet. $a$ There is an of Antiph. of Greg
(3) Nov. 8, w pronianus, and martyrs under Rome on the Aden., Vet. Rom
SINERUS, eceurring in Ad martyr under Di minm (Mart. Aden.).

SINGER. Cantorizu.]
SINGLLION1 the emperor $\mathbf{G a}$ Trebellius Pellio be recounts a nun

## SMPLICLUS

SIRMIUM

Inammet as it wan setting a price on the work of the Syimit.
'1rallicking in the gift:s of the Holy Ghest was sinuny of the darkest dye; nather iegree of the asme oflence was the employment of corrupt means to obtain promotion or preferment In the church. In the firat three centuries, when the emsluments of office were small and the danger of holding theia great, there was not much ocension to pass laws against slmoniacal prome. tions, fir whell a $f^{\circ}$ rrsecution arose, the rulers of the church were struck at tirst. But when a bishopric became not only a position of dignity sul imporiance, but also a secure one, there would
arise unscrupulous cand arise unscrupulous camplidetes for the uffice. A any dependant, "a houseonteward, ndrounte, bailift" (Cone. Chalcel. c. 2), to an eeelesiastical position was guilty of simony, no less than the man promoted, and was subject to deposition. Compare the onth already quoted to be taken by the electors that the bishop elect was not chosen (Justin. Novell. exxuruii. the influence of monay (Justin. Norell. cxxxyii, 2), hut because he was known to holl! to the Catholic faith, and to be a man of good lifo and sound lenrning. The intrusion into sees already occupied was schisinatical rather than simoniacal. ifut the ambition of bishops to get themselves removed to hirger sees, wbencerer it was done for the sake of guln or by corrupt means, was of the nature of simony. "That pernicious custom ought to be utterly root 1 out that it be lawful for any hishop to move from one city to another; for the reason for which he does this is plain, siare we never heard of any bishop who laboured to he removed from a larger city to a smaller. Whenever it appears that avarice is his motive, it is ldle to flead that he has received letters of invitation, since many are corrupted by bribes and rewards to scud the letter" (Conc. Sardic. ce. 1, 2). The trauslation of bishops whose motives were pure Whs a common practice, and was under no
[G. M.]
[G.ion of corruption.
SIMPLICIUS (1), 'June 24, bishop; commemorated at Autun (Mart. Usuard., Notker.). (2) July 29; commemorated at Rome on the Yia Portuensis with Faustinus sad Beatrix, martyrs under Diocletinn (Mart. Bed., Usuard., Adon., Vet. Rom, Hieron., Notker., Wand.). There is an office on their natale in the Liber
Antiph. of Gregory.
(3) Nov. 8, with Claudius, Nicostratus, Sympronianus, aud Castorius, eminent artificers and martyrs under Diocletian, commemorated at Rome on the Vin Lavicana (Mart. Usuard., Adon., Vet. Rom., Hieron., Wand.). [C. H.]
SINERUS, Feb. 23 (other forms of the name occurring in Ado and Mart. Hieronym.), monk, martyr under Diocletian; commemorated at Sirminn (Mart. Usuard., Vet. Rom., Hieron.
Adon.).

## SINGER. [Cantor; Pbalmista; Schola dantorum.

SINGILIONES ( $\sigma_{i \gamma}(\lambda \lambda l \omega)$. In a letter of the emperor Gallienus (ob. A.D. 268), cited by
 he recounts a number of presents he was seuding
$\omega$, the severest -of the churet halcedon lia . ohtained holy ordera. raga, A.D. 572, of the Fachers sema danti et intions agaiast ie whole of our 2 Cone. Aure. 8 Cone. Tolet. conc. in Trull. Mayunt. c. 30, xxi. od bipisc, nmach. Deceret. he writings of 8 ; ix. 49, 1116 ; anges. l. is. 4. church. Thus 2, required in oth the electors ke an oath un en given either se, or through and the consef sin of corrupt ding the sacra-- The varimas se indicate that chergy were At baptioms, fur a customary to is easily led to compulsory, and from the sacraordingly (c. 48) ag money into a vere not to make rey had received od Gelasin: (Ep. e Italian clergy or confirmation, gory Nazianzen with those who ging that they ug or the entergyman; he tells auded is that of their own holy it expected. In in spite of the ss of the clergy mptism. In the 372 , there is a apulsory de:asad not wherewithal e council (c. 5) for the ronsecraeleventh council nced it contrary ney not ouly for also for bapitism, demand of a fee charist fell under nc. in "Trull. e. ${ }^{23}$ ", of the nature of ho partook of a ind praiseworthy, ted with simong,
to Clauillus, who afterwards succeele! him an emperur, he mentions, among several other articles of dresw, Simuiliones Dulmatomes derem. The meanlag of the word la very doutititl, from lis extreme rarity. It seems only to necur agaia In the will of tiregory of Nazlanzuen, where he bequeaths to tho "notarius" Elaphlna, with
 Gr. xxxvii. 303). We may at once, with the Greek apelling before us, roject Cwaubon's propesal to read Cinjiliones (not, in toc,). It sepma bext to suppose that the Greek word is but a repreduction of the lation, and to cumpare it la idea with such Greek words as $\dot{\alpha} \pi \lambda o t s$, oindots (cf. the English singtit, dinthef). Thus we havo

 $\theta$ Øival. Another view ansociates the w. Sigillum, and thus we should have a referem. is marks worked into a dress (such an e, I. ciammudin [see the article] and the like), but this vlew seems much less probable than the furegoing. The epithet Dalmutenses may pot improbably imply aome connaxion with the Dalmutic [Dalisatic] See on the whole question Salmnsius's note, Trebell. Poll. f. c.). [R. S.]

## SIRENS. [Paganism in Art, p. 1535.]

SIRIACUS, June 18 ; commemorated at Mnlaca in Spaiu with Paula (Mart. Usuard.).
[C. II.]
Concilas) COUNCILS OF (Sitsitensis councils have been hotly disputed. Cave (IIst. Lit. i. 37:-379) mnkes five ; Valesius in one place (ad.Soz. iv. 15), four, but in another (ad Soc, ij. 30) a fifth ; Mansi (iii. 179-289), three, but is favourable to a fourth. The Jesuits Detavins (Diss, de Phot.) and Sirmondus (Diat. Sirm.) took opposite sides on the subject; and de Marca (Opusc. v.) intervened between them without settling it. There were three creeds likewise published at Sirmium, but it is not agreed by which councils. Taking Cave for our guide, whose statement is the least confused, we may arrange them as follows:-
(1) A.D. 349, when Photinus, bishop of that see, was condemned. "veram, reclamante plebe, sede suâ jam deturhari non potuit," as C'nve Petays. This synod was first brought to light by Petavius, nnd has been accepted by most.
(2) A.D. 351, when Constantius was there, treating with Vetranio ( $S o c$. ii. 28) and Photinus, having disputed with Basilius of Ancyra nad been worsted by him, was deposed; nnd Marcus composed the first of the three creeds in Greek, to which twenty-five anathemas are appended. Such at least is the conclusion of Petnvius and Mansi. Valesius and Cave differ only from them in asserting that Marcus was not the suthor of this creed.
(3) A.D. 357, when Osius and Potamins both signed and lapsed. The creed signed by than was the second creed, published in Latin, but, according to Mansi, translated into Greek by the samc. Marcus who composed the first. It was much more heterodox than the first, however, so much so, that it is pronounced "blasphenry" by St. Hilary. Germinius, the successor of Photinus, was preserit at this council.

## IMAGE EVALUATION TEST TARGET (MT-3)





Photographic Sciences


Corporation
(4) A.D. 358 , when a composite creed was put forth, to which pope Liberius subscribed, and on gubscribing was restored to his sce. (Comp. S. Hil. Fragm. vi. 6, and the notea in Migne, Patrol. x. 689.)
(5) A.d. 359, when, according to Valesius and Cave, "conscripta est fides illa, quam Marcus Arethusius composuit," with the names of the consula prefixed to it. This was afterwards rehearsed at Rimini; but as it was probsbly this also to which Liberius aubscribed, it must have been promulgated the year before, for he was restored that year, and if he subscribed to a different one, there must have been four, not three, creeds published here, which nobody maintains. Let us suppose, therefore, that the names of the consuls were prefixed to it at Riminj, and this council may be merged in the preceding one.
[E.S. Ff.]
SISINNIUS (1), May 29, deacon, martyr ; commemorated with Martyrius reader, and Alexander doorkeeper at Anaunia or Anagnia (Mart. Usuard., Adou., Notker., Hieron.).
(2) Nov. 29, deacon; commenorated at Rome on the Via Salaris with Saturninus martyr, and Sennes deacon (Mart. Usuard., Vet. Rom., Adon.).
(8) Nov. 24, bishop of Cyzicus, martyr under Diocletian (Baail. Menol.).
[C. H.]
SISOES THE GREAT, July 6. monk of the 4th century, "our father" (Basil. Menol.; Cal. Byzant.; Dtenol. Graec. Sirlet).
[C. H.]
SIXTUS (1) (Xystus), Apr. 6, pope; commemorated at Rome (Mart. Usuard., Vet. Rom., Adon., Notker., Wand.); Apr. 3 (Flor.); Aug. 6 (Bed. Mctr.), in the cemetery of Calixtus on the Via Appia (Mart. Hieron.). In the Gelasian and Gregorian Sscramentaries his natale is on Aug. 6 ; in the former his name occurs in the collect, secreta, and post-communion; in the latter he is mentioned in the collect. The Liber Antiph. of Gregory has an office for his natale.
(2) Sept. 1, bishop of Reims (Mart. Usuard., Wand.).
[C. H.]
SLAVERY. The aubject of the relation of the Church to alavery may convaniently be considered under the following divisions:-
(i) During the first three centuries, when Christianity was itself subject to oppression and whatever amelioration is to be discerned in the condtion of the slave is to be traced rather (a) to the teaching of the Stoics, $(\beta)$ to the stute legislation, $(\gamma)$ to the secret societies, the.
(il) From the commencement of Christian legisiation under Constantine (A.D. 313), to the acceasion of Justinian (A.D. 625).
(iii) From the accession of Justinian to the death of Gregory the Great.
(Iv) From the death of Gregory the Great to the commencemeut of the ninth century: (a) in the Eastern empire, ( $\beta$ ) in Latin Christondom, ( $\gamma$ ) am ong Teutonic nations, prior to the intruduction of Latin institutions.
(i) During the first three Centuries.-The more genersl conditions of pagan lifc, wheh fostered the continuance and aystematization of such an iastitution in the midst of highly civilized commanities, are described uader Bogiety; it will be sufficient here to note a few of the principal
ficts which illustrate the indifference of suciety, as it existed at the commencement of the Christian era, to the moral wrong and physical suffering involved. Looking upon the slave ns nothing more than an animal of superior intelligence, the statesman and the legislator had, up to this period, altogether discouraged the notion that he possessed any rights, or was entitled to any consideration, beyond what the interest of the master might dictate. Even Aristotle had asserted slavery to be an institution of divine origin, whereby inferior races were designedly subjected to the superior * (Politics, iii. 4), a view adopted by Cicero (de Repub. bk. iii., quoted by Nonius). Pliny compares the relation of slaves to the state to that of drones in the hive (Nat. Hist. Xl. xi. 1). Cato advised that, like beasts of burden, they should be worked to death rather than be allowed to become old and unprofitable; and in order to divert them from forming conspiracies, he advised masters to incite them to quarrel with each other (Plutarch, Cuto, c. 21). It was a proverbial saying that every slave was an enemy-"Quot aervi, tot hostes" (Festus, ed. Mueller, p. 261), Columella (de Re Rust. i. 8) observes that the more intelligent they are the more frequeatly it becomes necessary to put them in chains. In the year A.D. 63, four hundred of the slaves of Pedanius Secundus, notwithstanding a strong display of popular feeling in their favour, were put to death in order to avenge his assassination by one of their number (Tac. Ann. xiv. 45); and in the time of Ulpian, who wrote in the 3rd century, this cruel practice was still authorised by law (Digest. XXiX. v. $1, \$ \S 32$ and 39). The chief repregentative of the artisan class, the slave, inherited the contempt with which mechanical labour was regarded by antiquity. Plato (Repub. bk. iv.) affirms that it ia of small matter whether the mechanic lives a virtuous or an immoral life; and slaves uader the empire were uanble to obtain redress for the violation of their own wives (Cod. Just. IX. ix. 23 ; Kriegel, Corp. Juris Civ. ii. 587). As he was held to be a noa-religious intelligence, or of a faith differing from that of his master, he was supposed to be incapable of being bound by oath, and controllable oaly by fear-" quibus diversl ritus, externs sacra aut nulls sunt, colluviem istam nonnisi metu coërcueris" (Tac. Ann. xiv. 44). Even when on the eve of receiving his freedom, it whs customary to biad him by a promise, subject to certain penalties, that on becomiag a freedmad he would ratify his promise by an oath (Dijest. XI. xii. 44).

The severity with which the whole class was generally trested appears to have been owing rather to an instinct of self-preservation than to wanton oruelty. From the time of the Servile Wars of the 2ad ceutury, the Roman, though master of the world, lived in constant dread of conspiraoy and iasurrection among those whom he had thus deprived of their antural rights, and

- See on this polnt Krug, de Aristotele Servitutis defer sore, 1015. Overbeck, however, quotes Pol. 1. Ii. 3

 proof that Aristotle recognised the radicnl injualice of the institution. Mitman (Lat. Christianity, ti. 13, ed 1867) appears to have overlooked thls passsge.
the slaves of st ever ready all kiadle the tham The proportina the communit variously estin 179) as high as This estimate 1 but the extent was intertwine hardly be exagg farm, in trade, doued almost es consequently wi Calabria and S quently endeavo a life of briga mides were worl trireme manaed ducts male an department of a (the military F burden was mair higher departm artistic accompli element, and in his raried labour of the honsehold. cuted its decorati paintings; he pr it with music ; he surgeoa. The atte on the magistra slaves or freedm 13). The whole $w$ estimated by the the question, " Qu that might oftea (Nat. Hist. xxxiii. lius Isidorns, in th owaer at his death although a large been lost in the ci the 4th century, nate luxury of his unusual thing for from a thousaad t रiNi $\omega \nu$, \# $\delta 1 \mathrm{ls}$ тобо ligne, Series Grae
A consideration suggests the risk atteaded any attem tion teacher in $t$ deuonace and over Such sd attempt we resson, have been in advocating a revolu charge of being re regarded pagan in Christianity already It accordingly sou to obliterate the cl society, and, in this claim the sanction spiritenl hastruction ciples, if a mastes Fritiags only injun reet towards his alav Christian intercours threaten" him (Eph him what was "just If a slave, he was enj he slave as rier intellitor had, up the notion entitled to interest of istotle had $n$ of divine desiguedly 9, iii. 4), a iii., quoted relation of in the hive 1 that, like ced to death old and unthem from ters te incite atarch, Cato, - that every tet hostes" melln (de Re e intelligent nes necessary A.D. 63 , four is Secuodus, of pepular to death in one of their a the time of ry, this cruel Inw (Digest. chief vepreuve, inherited al labeur was cpub. bk. iv.) whether the mmeral life; are unable to of their ewn el, Corp. Juris be a uon-relidiffering from sed to be ind controllable ritus, exteras istam nonnisi v. 44). Even reedem, it was ise, subject to ig a freedman oath (Digest.
hole clnss was ve been owing rvation than to of the Servile Roman, theugh istant dread of ug those whom ural rights, and
$e$ Servitutis defentes Pol. I. ii. 3 - inevelepav, 申vizes v. Bialav yap ), as salical injuetice of tianity, 11, 13, ed passage.
the alaves of southern Italy were looked upon as kindle the flames for those who might seek to The proportiun of civil wir (Tac. Ann. xii, 65). the commanity under slave class to the rest of varieusly estimateder the empire has been 179) as high as and (ed. Smith, ii. This estimate is genernlly regarded populatien. but the extent to which was intertwined with the wholem of slavery hardly be exaggerated. Labour, whether on the farm, in trade, or in domestic service, was abandoued almost entirely to the slare, and was itself consequently without henour. The shepherds of Calabria and Sicily were all slaves, and frequently endeaveured to assert their freedom by a life of brigandage. By the same class the mines were worked, the merchant ship and the trireme manned, the aqueducta, roads, and viaducts made and repaired. In fact, in every department of ardueus teil or productive labour (the military profession alone excepted), the burden was mainly berne by the slave. In the higher departments of mechanical skill and elemeot, and in the mansions slave was the chief his raried Inbour, oftensions of the wealthy, by of the heuseheld cuted its decorations, designed the palace, exepaintings; he prons, and aderned its Walls with t with music ; hepared the feast and enlivened surgeon. The attendants on public functionaries, on the magistrate or the priest, were either, slaves or freedmen (Varro, ap. A. Gellius, xiii. 13). The whole wealth of a citizen was shrewdly estimated by the answer that could be given to the question, "Quet pascit servos?"-an answer that misht often be stated in theusands. Pling (Nat. Hist. xxxiii. 47) tells us that one C. Cnecilius Isidorus, in the reign of Augustus, was the owner at his death of upwards of 4000 slaves, although a large portion of his patrimony had been lost in the civil wars; and Chrysostom, In the 4th century, when condemning the inordinate luxury of his time, implies that it was no unusual thing for the wealthy owner to possess from a theusand to two thousand-a $2 \nu \rho a \pi \delta \delta \delta^{2}$ $\chi 1 \lambda i \omega \nu, \# \delta 1 s$ ragoútwv (in Matt. Hom. Ixiii. 4 ; Dligne, Series Gracca, Iviii. 608).
A consideration of these broad facts at once suggests the risk nad danger that would have tian teacher in attempt on the part of the Chrisdenounce and overthrew slavery centuries to Such an attempt would at once, nnd not without reasen, have been interpreted as tantamount to advocating a revolution in the state; and' the charge of being revolutienary in character, as regarded pagan institutions, was one which It accordingly songhand found itticult to repel. It accordingly songht to ignore rather than societ $y$, and in this distinctions of ordinary society, and, in this policy, it could undonbtedly
claim the sauct spiritual ingtruction. The convert to its priuciples, If a master, found in the apostelic Writiags only injunctlons to consider his conChristion towards his slave as subject to the rules of Christi.n interconrse. He was ferbidden "to threaten" him (Ephes. vi. 9); he was to give if what was "just and equal" (Coless, iv. 1).


## BLAVERY

1903
ditlon "to bs a care" to him (1 Cor. vli. 21), iujusage which Chryaostom interprets as an iujunction to remain contented with a slava't
 (Migne, Serics Graeca, lxii. 704); he was to be ohedient to his master, and to serve him "with singleness of heart and good will" (Ephes. vi. 5-9), "fearing God " (Coloss. iii. 22) ; whatever his master's moral character; he was te serve him "with all fear" (1 Pet. ii. 18) ; b of the unlaw fulness of such relations the New Testament contains ne intimation, and St. Paul himself, when at Kome, was the owner of a slave (Philemen, 10-17).
The language of the early Fathers was mainly of the same tener. They inculcated humanity much prat of the master by arguments which much resemble these with which the modern philanthrepist urges the exercise of the same virtue towards the brute creation. On the slave himself they enjoined humility and resignation; but while the pagan philosepher recommended suicide to the most miserable of this unfortnnate race (Seneca, Consol. ad Mirc. c. 20), the Christian teacher pointed to the perfect freedom and happiness of a future state. Ignatius warns the slave not to be arrogant on account of his him with equality with his master, but to serve him with greater zeal; he advises the whole of the com seek enfranchisement at the expense become community, lest they should themselves become the slaves of desire ( $\delta 0 \hat{1} \lambda_{0}$ Eni $\left.\theta \nu \mu l a s\right)$; whe enjoina Polycarp not to deapise slaves, whether male or female (Epist. ad Polycarp. c. 4 ; Cureton, Corp. Ignat. p. 7). Thtian appears the regard the tribute paid by the subject, and une service rendered by the aliave, as coming under much the same categery (adv. Graecos, c. $4 ;$ Migne, Series Graeca, vi. 246). Tertulthe part ef the exercise of patience, both on as the most sntisfactory relations (do Pationtictablishing Clement of Alexandria, in whom then, c. 15). slavery are frequent, urges that "slaves are men like ourselves" (Faed. iii. 12; Mligne $S$ are men 672), and that Christians are bound to aot towards them as they weuld themselves be acted He but nowhere condemns the institution itself. He urges, indeed, that the unduly large numbers about a household, the $\delta \chi \chi$ дos oinerov $\nu$ maintained by the wealthy, should be reduced, as censtitnting an unjustifiable luxury (ibid. iii. 7 ; Migne, viii. 610); and he holds that the moral condition and education of his slaves are a matter to which no master can rightly be indifferent. $H_{\theta}$ even appears to place respect to parents and regard for ene's slaves on an equal feoting as secial obligations, Origen (Cont. Cels. ili, 44, 54) tells us that it was made a repreach to Christians by their enemies that they addressed their appeals to women, children, the uneducated, and to slaves. He implies that Christian slaves often proved inatrumental in bringing about the conversion of households to which they belonged (Migne, S. G. xi. 476, 483). Callistus, slave, and Rome (A.D. 218-223), had been a slave, and it is deserving of note that Hippelytas

[^157]
## SLAVERY

in the Philusophumena, whlle bitterly assailing his character and motives, does not refer to the fact as involving any stigma. ${ }^{\text {c }}$ Of the uniform disregard in the church itself of any distinction between the slave and the free man, the catacombs afford silent but significant evidence; for "while it is lmpossible," says De Rossi, "to examine the pagan sepulchral inscriptions of the same period without finding mention of a blave or a freedman, I have not met with one well-ascertained instance among the inscriptions of the Christian tombs" (Boll. di Arch. Crist. 1866, p. 24 ; see also Le Blaot, Inscrip. chret. de la Gaule, i. 119).

In the meantime other influences were in operatica, which, although there is sufficient reason for concluding that they could never have brought about the abolition of slavery, undoubtedly led to the amelioration of the condition of the slave, and to a more humane view of his position in relatlon to the body politic. These were (a) the doctrines of the Stoic philosophy ; $(\beta)$ the imperial legislation; $(\gamma)$ the private elubs or societies.

That the humaner tendencies in the imperial legialation were owing to the spresd of Christian doctrine, has beeo maintained both by the jurist and the historian, but is not supperted by the most authoritative and recent research. M. Wallon (Hist. de l'Esslavage, iii. 91) distinctly admits that they are mainly to be referred to the teaching of the philosophy of the age. "When we add to these laws," says another writer, "the broad maxims of equity, asserting the essential equality of the human race, which the jurists had borrowed from the Stuics, and which supplied the priaciples to guide the judges in their decisions, it must be admitted that the slave-code of imperial Rome compares not unfavourably with those of some Christian nations" (Lecky, Hist. of Morals, ii. 327). "As regards certain improvements said to have been introduced by Christianity into the imperial law of slavery," says Sir Henry Maine, "they were probably quickened by its influence, but they began in principles which were of stoical ruther than of Cbristian influence " (Early Hist. of Institutions, p. 63). The language of the Christiao apologists above cited, in unison with that of the most enlightened stoiclsm, but - scarcely transcending it, must be regarded as corroborative of these views. The stories told in Bollandus (i. Mai, p. 371 ; Januarii, p. 275), on the other hand, of eminent Romans in the reigns of Trajin and Diocletian, immediately after their baptism liberating large numbers of their slaves, are at variacee with nearly all the evidence for this period.
(ii) From the commencement of Christian legislation under Constantine (A.D. 313) to the accession of Justinian (A.D. 525).-The period upun which we are now entering presents us with evidence of a desire on the part of the legislator not only to ameliorate the con-

[^158]dition but to fncilitate the liberation of the slave, while, in either case, the laws relating to the subject clearly bear the impress of a mure humane spirit. For example, within two years from the tine that Christiadity received staterecognition, a law passed in A.D. 315 enjoins that fugitive slaves shall be branded only on their hands or their ears, and not on the ficte"quo facies, quae ad similitudiuem pulchritudinis est coelestis figurata, minime maculctur" (Cod. Just. IX. xvii. 17 ; Kriegel, Curpus Jur. Cir. ii. 27 1)-a seutiment manifestly of Christian origin.

The laws relating to manumission nfford nore decisive evidence. The customary form of nanumission during the master's lifetime hatl hitherto been by a well-known ceremony performed in the presence of the praefect and his lictor; but, by a decree of the year $3 I 6$, it was declared that a slave might be set at liberty by a simple declaration made in a Christian church in the presence of the priest and the congregation, while, instead of the ancient ceremony, a written document sigaed by the master was to suffice as evidence (ibid. I. xiii. 1; Kriegel, ii. 89-90).

In the year 321, a further concessinn was made in a decree of Constantine addressed to Hosius, the eminent bishop of Cordowa, and not improbably reflecting his personal influence over that monarch (see Milman, Mist. of Christiunity, bk. iii. c. 4). Here, after recapitalating the above law, the enactment goes on to declare that the clergy are permitted to bestow complite civil rights on their slaves, not only by 'simple declaration of their purpose before "the church and godly folk," but also by instructions in their wills or any formal document, the freedom thus conferred to acquire validity from the day on which their inteot has been made known (Cud. Just. I. xiii. 2).

Biot (de I Abolition do TEsclav. p. 147) interprets this latter law as proof of a design on the part of Constaotive to attract converts to Christianity, inasmuch as those whose enfrar. ment whs proclaimed in a Christian would necessarily be Christians, and th. here admitted to "plenum fructum libertais," i.e. to rauk not simply as "Latini" but as "cives." It was not until the year 401, nearly a century later, that this mode of entranchisement was extended to Africa (Biot, p. 148) ; but, wherever valid, it appears to have been recognised as a triumph of Cliristianity. Augustine, in one of his sermons (Scrm. ccelvi. sec. 3), announces that several of his clergy are desiguing to emancipate the few slaves they possess,the result appnrently of the introduction of the new law into his diocese. Gregory oi' Nyssa, in contrasting the features whlch distinguished the Christian celebration of Easter from pagan festivals, mentions, among others, "the slave enfranchised by the good and humane proclama. tiou of the church, and not smitten in unseemly fashion on the cheek" (de Resur. Dom. Orut. 3; Migne, S. G. xlvi. 657).

A law bearing on the same subject, but of yet enrlier date than either of the foregoing, is lost; but we learn from Sozomen (H, E, i. 9) that a hundred years Inter these three laws were placed at the head of all formal documents of eofrachise-
 è $\lambda \in \cup \theta \in \rho \cdot \omega \hat{\nu}$ (Migne, S. $G$. |xvii. 21); and it is easy
to recognise in $t$ of 316 the " tal "chartularii" (see infra, Pt. in If we add to $t$ year 334, forbjd the father of a dreo upon the (Digest. XXXIII sad another, pas forbidding any empire to have a v.), we have bef presents itself, p of a desire on the the yoke of slave
On the other that the actual much the same. law of the year fugitive slaves w (Cod. Just. VI, i. declares that on a to the lash, or put sequent result, his to trial, the latter homicide only whe diate result of his I, ed. Haenel, p. 8 332 enacts that fr to slavery if they or have injured Haenel, p. 306). directs that slave their masters are whatever documer have put in, the the accusation whic that of treason sgai (ibìl. IX. vil. 2; Hae It is undeniable language of the Fat Chrysostom (ad $E_{p}$ Naxianzen (Poem. T) Inst. v. 15) alike inq institution, and cor principles, to avarice is openly atigmatise law (Arnobius, add. expressly states that difference between ric (Div. Inst. v. 16). C with the appareut Psul's nou-condemna

[^159]
## SLAVERY

ien of the relatiog to - of a more 1 two years sived state315 enjoins ed oaly on 1 the facepulchritu naeuletur' s Jur. Civ. ii. tian origin. afford more in of manuad hitherte ertormed in licter ; but eelareif that y a simple urch in the ingregation, eremuny, a ster was to Kriegel, ii.

## cessinn was

 ddressed te va, ad not fluence ever Christianity ulating the declare that w complete by 'simple the church ens in theit cedom thus the day on known (Cud.147) interesign on the its te Chris enfrar :ian ad th. liberthis: ni" but as 401, nearly enfranchise . 148); but, been recog. Augustine, vi. sec. B) , are desigay possess, ctien ef the of Nyssa, in aguished the from pagan "the shave re proclamain unseemly om. Orat. 3 ;

SLAVERY
1905
to recognise in the class enfranehlsed by the lew of 316 the "tabularii," and in that of 321 the (chartularii" of barburic codes of a later period (see infra, Pt. iv.).
If we add to the foregoing laws anether of the year 334, forbidding the arbitrary separation of the father of a family from his wife and chil(Digest. XXXIIL, vii. 12 their common owner and another, passed under 7 , Kriegel, i. 553); ; ferbidding any citizen in any province of the empire to have a private prison (Cod. Just. IX. v.), we have before us the main evidence that presents itself, prior to the time of Justionan, of a desire on the part of the legislator to render On the ors intolerable.
that the aetual condition of thot to be diaguised much the same. We find, for example, fromed law of the ycar 317, that the examination of fugitive slaves was still carried on by torture (Cod. Just. VI. i. 4). A law of the year 319 derlares that on a slave whe has been subjected te the lash, or put in chains, dying, as the subto trial, the latter master is net to be brought homicide only whening liable to the charge of diate result of his violence has been the imnec1, ed. Haenel, p. 859). Another law of the year 332 enacts that freedmen may again be reduced to slavery if they have exhibited "superbiam," or have injured their patren (ib. IV. x. 1; Haenel, p. 386). Another, of the year 376, directs that slaves turning informers against their masters are to be burnt, along with Whatever documentary evidence they may have put in, the sole exception being where the aecusation which they have alleged has been that of treason against the state-" majestatis" (ibid. IX. vi. 2; Hsenel, pp. 836-837).
It is undeniable that in the 4 th century the ladguage of the Fathers assumes a bolder tone. Chrysestom (ad Ephes. Hem. xxii. 2), Gregery Inst. r. 15) (Poem. Theol. ii. 26), Lactantiua (liv. Inst. v. 15) alike inquire into the origin of the principles, to avariee, tyranny, and injuatice; it is epenly stigmatised as a reversal of natural lsw (Arnohius, adv. Gentes, bk, ii.). Lactantius erpressly states that Christianity recognises no difference between rich und poer, bond and free (Div. Inst. v. 16). Chrysostom boldly grapples with the appareut difficulty presented by St. Psul's non-condemnation of the aystem, d and

[^160]gives it as his explanation that the erhibition of a state of slavery, in conjunction with that of apiritual liberty, was it greater moral triumph for Christianity than its abolition, even, he says, as the speetacle of the three Hebrew youths walking in the furnace was a greater marvel than the extinction of the flames would have been (in $G_{\text {encsim, serm, v. 1). The manner, again, }}$ in which the church nsserted the slave's religious equality with the free man eannet but have phved the way for the recognition of his civil and social equility. While pagnaism had looked upon him as a non-religious member of the state, the church admitted him to the rite of baptism; and Gregory Naziauzen insists, with emphasis, on the absolute equality of all ndmitted to thls sacrament: "Think not, ye rich, that it is beueath your dignity to be baptized with the poor, or, ye masters, with yeur slaves. For even in so doing ye humble not yourselves as did Clirist, in whom ye are this day baptized, and who, for your sakes, teok upon Him the form of a slave. For, from the duy that ye are changed is impressed all ancient marks disappear; Christ Sanct impessed as a common form on all" (Orat. in manner, Bapt., Migne, S. G. xxxvi. 712). In like iii. 4) Chrysostom (in Sanct. Pascha, Hom. iii. 4) maintains the theory of a perfect equality Lord's sur partnkers of the saerament of the Apost's Supper. According ta the 73rd of the Apestolical Canens, no slave was to be admitted this ordiontion without his master's saaction; for of a the canon says, would be the subversion of a household; his master's consent and his ourn frecdom are declared to be essential. It would appear, however, that in Jerome's time slaves were sonsetimes ordained witheut having obtained enfranchisement. John, bishop of Jerution in having complained of auch an ordinato Theophilus, birch at Rome, Jerome, writing John himself has some Alexandria, retorts that same condition, and umeng his clergy of the Paul converted, and urges that Onesimus, whom deacen while still a in prison, was ordained a xxil. 516). In the slave (Epist. 82; Migne, Nazianzon, we find correspondence of Gregory where a slave had him referring to $n$ case amall com slave had been made bishop over a amall community in the desert. The Christian her right of ownenged endeavoured to assert severely rebuked by death she again claimed the slave, St. Basil's Gregery addressed to phe slave, whereupon remenstrance at her un-Chria letter of grave his brother bishop ( $\sigma$ - Christian desire to recall duty (Epist 70 ( $\sigma \nu \mu \pi o / \mu \eta \nu$ ) from his sphere ot Jt is, ( "though he had be noted that Gregory himself, his lifetime, had liberated some of his slaves in death" (Babington, Influence of free till his \&c., p. 29).
In the fth century, and subsequently to that period, both the priestly office and the monastio prefession were largely recruited from the servilo class; but while the church compassionately connived at this means of escape from slavery, the exigencies of the state (as will shertly be shewn) arpear to have been held incompatible with such lieence. Leo the Great, indeed, in his lofty conception of the sacerdotal office, deoounced a practice uhereby he affirms" "the
sacred ministry is dishonoured, and the rights of masters are aet at naught" ( $E_{l}$ ist. 4 ; Migne, liv. 612). A decree of the first council of Orleans (A.D. 511) requires that whenever a bishop slall have admitted a slave to the olfice of deacon or presbyter unknown to his owner, the ransom paid shall be double the slave's value (Sirmond, i, 180). A council held in the same city, in 538 , decrees that the bishop who has thus infriaged upon the master's rights shall himself be suspended for a year from the function of celebrutiog mass (ib. 1. 255); it further requires that neither "colon!" (see infra, sec. iii.) nor slaves "shall be admitted to ecelesiastical honours untll either by testament or charter they have been made free,"-" Ut nullus servilibus colonariisque conditionibus obligatus, juxta statuts sedis Apostolicae, ad honores ecelesiasticos admittatar; nisi prius aut testnmento ant per tabulas legitime constiterit sbsolutum" (ib.). The prevailing tone with respect to slavery is atill such as indicates that, like poverty and other ills, it was regarded rather as a misfortune to be eadured than an injustice to be done away with, -a form of sufferiug, consequent upon the Fall, of which the chief compensation was to be looked for in a future life (Eusebius, Theophan. v. 21 ; Gregory of Nyssa, Orat. 9 ; Chrysostom, Hom. 29, in Gen.; Cyril of Alexandria, de Adorand. in Spiritu et in Verit. bk. viii.). The fear that Christianity might appear to. be aiming at revolutionising the state still operated with considerable force. Chryaostom says that "it is fitting that the Gentiles should perceive that a slave may please God ; otherwise they will assuredly blaspheme and say that, if masters are to be deprived of their slaves, Christianity has been brought in to upset the existing order of things, and is a work of violence." In the same treatise he says that if a alave is distinguished by his excellent qualities, thia is all the more reason that he should continue in servitude, so that by his presence he may exert a beneticial influeace over the whole household (Arg. in Epist. ad Philem., Migne, S. G. Ixij. 704). He holds, however, on another occasion, somewhat different langunge, adrising masters to give those slaves whom they do not really require, instruction in some useful art, and then, when they are able to earn their own livelihood, to set them free. But he admits that this advice is unpalatable to his hearers,-фортıós ei $\mu$ тоís aкoúovoıv (ad Epist. J. ad Car., Hom. 40 ; Migne, S. G. Ixi. 354). Isidore, the learned abbat of Pelusiam, puts forward the singular theory that the servile condition may even be preferable to that of the freeman, because in the day of judgment the slave might plead in his defence that he had been compelled to obey the mandates of his earthly master (Epist. bk. iv. 12 and 169). Here, however, suys Prof. Babington, "he is not giving his own counsel, but paraphrasing St. Paul" (Influence of Christicinity, p. 29). It is a somewhat ton sweeping assertion made by the last-named writer, that the writings of St. Basil, Ephralm the Syrian, Pseudo-Ambrose, Chrysostom, Jecome, Salvian, and Leo the Great do not contain a hint that slavery is unlawful or improper; bat it is certain that none of them adrocate its abolition. Theodorus Gyrensis, in his seventh oration, do Providentio, puts forward the view that slavery is a punishment intlicted on the human
race which, while it conviets man of sin, bears witness wo the justice of the Creator (Migne, $S_{0}$ G. 1xxxiii. 676). So completely, indeed, did the church at this perlod dissociate the theory of the elave's spiritual equality with the freeman from that of his civil rights, that at the Cowneil of Gangra (circ. 379) an annthema wns pronounced against unyone who should make the tormer theory a ground for instigating a slave to repudiate hls master's authority (Hardonin, Conc. i . 530). Hefele, who cannot bs supposed to understate the argument in defence of the church, admits that fither'a and councils alike systematically discorraged the self-assertion of freedom (Beitribye, i. 216). Eniranchisement was generally regarded as the reward of exceptional merit, and was often associnted with some religious festivals; according to Gregory of Nyssa, especially with the celribration of Easter (Migno, S. $U$. xlvi. 657): How far the chureh was from proclaiming a general deaunciation of slavery is to be liferred from the fact that in the year 503 the houseliold of pope Symmachus was largely composed of slaves, and that, in the course of this pontifl's atruggle with lanrentius, the royal commisaioner gent ly Theodoric guhjected them to torture in order to extract evidence bearing upon the matter in dispute (Milman, Lat. Christianity, bk. iii. c. 3). Christianity, to quote the language of Milman (Lat. Christianity, bk, iil, c. 5), had taken slaves " out of the class of brute beasts or inanimate thinga, to be transferred like cattle or other goods from one master to another, which the owner might damage or destroy with us much impunity as auy other property; and placed them in that of human beings, equslly under the care of Divine Providence and gifted with the same immortality. $\qquad$ But the abrogation of slavery was not contemplated even ss a remote possibility. A general enfranchisement scems never to have dawned on the wisest and best of the Christian writers."
(iii) From the accession of Justinian to the death of Gregory the Great.-Although the efforts both of the legislator and of the ehurch up to the commencement of this period must be lonked upon as tending rather to the amelioration of the condition of the slave than to the abolition of slavery, eventa, in the mean time, were conspiring to bring ahout a more important change,-that whercby slavery, as a polltical institution, was gralually supplanted by serfdom. From the earlicst days of the empire, the cultivation of the soil (the vital question with the civil administrator) appears as carried on mainly by two distinet classes,-the slave and the "colonus"; the first cultivating the land solely for his master's profit, the second receiving payment for his labour or renting the land of the proprietor. Owing to a conjunction of conses, luto which it is here impossible to enter, the owners of the large estates faund, with the advance of the 3rd century, the supply of

- A passage in St. Ambrose's celebrated repiy to Sym. machus, implying that the freetng of captives ts, along with feeding the poor anit aupporting thise in exile, one of the works of charity to which the revenues of the church of his day were isrgely devited (Migne, xvi. a37). wituot be classed with the numerous passages referred to abore (note ${ }^{\mathrm{d}}$ ), ind cannot be looked opon as baving any red bearing upon the question of alavery.
labour altoget the reign of F had grown to the most ferti 528,042 juger owing to the fit the eultivator ( p. 1120).

Against thes clearly to be s long been conte condition of th steady and cont 88 a freeman $h$ his property he his family red vailer what has "imperious nece iag instruments [Jaine (Sir H.), 150]. To quote the "colonus" without being 1 the condition wi freeman. From anomalous condi referred to in leg the reign of Jus enactments took snces under whiel defined his status Jegislation, accord 3 kind of amalgam " aervi," whereby essociated with the a recognised theo Berlin, 1822-1823 have been the desi rste, as far as pos the two clases. we find the questio what real differen between slaves an says, " both are in Is equally able to with his private ho orerlordship the ', tract which he cult 22; Kriegel, ii. 702 cultivated the sam now declared to be a forbidder to transfer (Cod. Just. XI. xly escape, he might be his employer. He w and military functio Yriegel, ii. 700-701) action against his em raising of his rent sustained by himself xlix. 1-2; Kriegel, other hand, was gra disabilities which had from the "colonus." away from the land w own person, in his children, and in the bequesthing property,

[^161]
## SLAVERy

labour niltogether inadequate to the demand. In the reign of Honorius (A.D. 395-423) this evil had grown to such an extent that in Campania, the most fertiile region of Italy, no lesa than 528,042 jugera were exempted from taxation owing to the fact that they had been deserted by the cultivator (Cod. Theod. XI. xxviii. 2 ; Haenel, p. 1120).

Agninst these difficulties legislation (ns is clearly to be seen in the Theodosian Code) had long been contending, but in the meantime the condition of the "colonus" had been one of steady and coutinuous degeneration.t His rights ns a freenan had been repentediy disregarded; his property had been contiscated, and he and his family reduced to the position of serff,
under what has been decaribal ns the "imperilous necessity of procuring and preserves ing instruments for the cultivation of land ", [3aine (Sir H.), Early Hist. of Institutuins, p. 150]. To quote the description of M. Wallon, the "colonus" shared the condition of a slave without being legnlly auch, and partnok of freeman. From the reign of Che rights of a reeman. From the reign of Constantius, this
aboma
condition of things $i s$
$i s$ referred to in legislation; but it wna not untly the reign of Justinian that a series of fresh enactments took formal cognisance of the gries. ances under which the "colonus" laboured nad defined his status and rights. The reailt of this a kind of umalgamation of the i"colo was to produce "servi," whereby the heredity of labour, when $z$ zociated with the cultivntion of the soil, becime ${ }^{\text {a }}$ recognised theory in law (Merm. Acad. de Berlin, 1822-1823), and it would even appear to have been the design of the legislator to obliterate, as far as possible, all distipetions bet ween we find the quesstion distinctly propounded andeed, we hand real question distinctly propounded as to
difierence caa be supposed to exist between Elnves and "ascriptitii," "wheu," it sayg, " both are in the power of their lord,' who is equally able to enfranchiae the slave (along with his private hoard), and to exclude from his orerlordship the 'ascriptititus' along with the tract which he cultivates" (Cod. Just. Xl. xlvii.
$22 ;$ Kriegel, ii. 702). Ever cultivated the same land for freeman who had now declnred to be a "colonus," thirty years, was forliddes to transfer his labour to other territory (Cod. Just. XI, xlvii. 23); if he attempted to escape, he might be recaptured and chastised by hisemployer. H9 was disqualified both tor civil and dilitary functions (ib. XI. xlvii. 11 and 18;
Yriegel, $i \mathrm{ii}$ 700-701) action against his emplote could bring no legal mising of his rent or some personal arbitraing sustained by himself or one of his family injury (iby XI xlix. I-2 ; Kriegel, ii. 704). The slave, on the other hand, was gradually relieved from those disabilitiee which had hitherto distioguished him
from the "colonus" Hen from the "colonus." He could no longer be sold away from the land which he cultivated. In his
own person, in hla rights over his wife and children, and in the right of acquiring and bequeathing property, he ranked as a freenand

[^162]slavery
As was the case with the "nscriptitius," election to the episcopal digulty rendered him, ipso facto. free,-" "Post creationem autem a servili et adneriptitii conditione epliscopos liberos esse jube-
mus" mus" (Norell, cxxiii. 4; Kriegel, iii. 544).
It will be seen, from the toregolng evidence, that ns regards that large portion of the scrvile class whose labour was bestowed on the land, sidernbly from in the 6ith century differed conin the early dayn of the agricultural labourer inferior to that of of the empire. It was much was a great tit of the aucient "colonus," but it -a circamimprovement upon that of the slave, mind when we obserch requires to be borne in century we observe that it was in the same Gregary especinlly duriog the pontifieate of of the churoh eat, that the territorial possessions element in its first beguo to form an important tions of the history and policy. Of the relaletters of Gryurch to the labour question the letters of Gregory afford valuable illustration. of Luna' (the thers is one to Vemantius, bishop Liguria), from great seaport on the confines of mavity of Jom which it appears that a comwere also proprietors of Chrints in the dioeese, gory, having bretors of Christina slaves, Gredistinctly lays been consulted by Venantius, be allowed to down as a rula that no Jew can but he goes on told Christian men in bondage, althougit those over whom the present instance, claim may be free men in point of law, yet theif withstanding inumech as they of law, yot notened period continued to as they have for a lengththey are bound by the circumstances of the lands, and must accordingly concumstances of the case, landa nad to paygly continue to cultivate these ands and to pay their rents to the proprietors, binding uppong "coloni" the obligations legally that no further burd" or "originarii," " but them ( $C_{p i s t}$. ir. 21 ; Migne, loxvii ioposed upon This important letter, which M. 700 ),
de l'Escluvage, iii. 312) regards Wallon (Hist. the imperial legislation regards as embodying ceived under the con nf the period, as con-would appear to afford unquestione described, the position of the "conquestionable proof that one which secured to hims nt this time was of freedom. The antipathy of the chare degree enslaving of Christian men by Jews or pagans begins now to be very strongly marked b ans decree of the Couveil of Màcon, A.D. 581, directs. that Jewish or pagan proprietors shall be bound to surrender christinn slaves for a ransom of 12 solidi; and that noy Christinn shall be om-. powered to raasom a slave nt such a price, whether it be his design to retain him in his possession or to set him at liberty (Sirmond, i.
373). The criticism of Orerbeck (Studien, \&ic.

[^163]
## SLAVERY

p 211) that this nererion took its rise in mere religlous bigotry, and was contrary to the theory of the primitive chureh, breathiog rather of the ancient pagan prejudlce ngainst the barbsrlan (I'ato, liepub. v. 15), appears harsh and overstrained. It is also to be remembered that the exaggerated importance now discervible as attached by the church to a formal observance of feligious duties, e.g. fasting, keeping of salats' days, \&c., must have operated very strongly in the same direction. The Christion in slavery to a pagas master could hardly have avoided llving in the habitual commission of mortal sin; and to no object were Gregory's efforts more ardently devoted than to the suppression of the slave-trade ns carried on by the Jews in his day (Epist. iv, 9; Migne, Ixxvii. 689 ; see niso pp. 498, 652, 868, 95: 1954,1016 ). Writing to Theoderic und Theodebert, kings of Franklnad, he expresses hia surprise that they should permit any Jews in their dominions to possess slaves (Epist.ix. 110 ; Migne, Ixxvii. 1018). It seems accordingly that the condition of these "coloni" at Luna was auch as he would never have sanoctionel, had it not lett them tree to observe Christian worship and perform the chiet duties of the Christinn life unmolested.

On the other hand, he appears to have held the theory already referred to, which looked upon one Christian in bondage to another as simply the result of the divine decree finding expression in human institutions (Epist. iii. 18; x. 66; xii. 4 ; Migne, lxxvii. 637, 1089, 1210); nor can it be denied that this theory appears gometimes to have been construed by him in a sense repuganant to more eulightened views, Thus, when directing Januarius, bishop of Cagliari, to take vigorous measures against pagans, aruspices, nad sorcerers, he says that if slaves they are to be beaten and subjected to torture, hut if free men, are to be subjected sitmply to inprisunmeat (Epist. ix. 65; Migae, Ixxvii. 982). But, notwithstanding, it is in the letters of this pontiff that M. Biot considers we have the earliest example of the Christian sentiment of liberty as the nutural right of man, finding expression in a definite act of manumission ; this is on the occasion of bestowing their freedom on two slaves, Montinus and Thomas, when Gregory compares their entranchisement from the yoke which the law has placed upon them to the liberty which Christ came to win for all mankind-"quos ab initio uatura liberos protulit, et jus gentium jugo substituit servitutis" (Epist. vi. 12; Migne, Ixxvii. 804).

The decisiona of Gregory having formed, in almost every important question, the rule of the Latin church during centuries after his time, the theory to which he here gives expression, may be rugarded as that which continued to prevail to the conclusion of our period, whereby slavery was looked upon as an admitted antagonism between "natura" and the " jus gentiun." (iv) From the deuth of Gregory the Great to the commencement of the 9 th century: (a) in the Eastorn Empire; ( $\beta$ ) in Latin Christendonn; ( $\gamma$ ) annong Teutonic nations, prior to the introduction of Lutin institutions.
(a) The iufluences of legislation and religion, in the easturn provinces of the empire, combined steadily to diminish the number of slaves (Gibbon, ch. xliv. ; Wallon, Hist. de l'Esclavage, iii. 452),
and, accordlag to Finlay (Hist. of Greece, ed. Tozer, ii. 220), were aided by conditions more favourable to iree lnbour, operating more immediately "in extinguishing predial slavery, and repressing the most important branch of the alave-trade, by supplying the cities with free emigrants." The evidence afforded by legislation is to be atudied, after the 6th century, chielly in the enactments of Basil the Macedonian femp. 867-888) and of his son Leo the Philosopher, and ls deseribed in its main fentures by M. Wallon (iii. 452, 453). It is to be noted that the later emperor revoked the law of Justinian which conferred freedom on slaves who had taken refuge in churches of monasteries, in the event of their giving satisfactory evidence of having been subjected to 11 -usage.

The moansteries of the East appear to have been distinguished by thelr repudiation of the employment of slave labour, a priacipie empha. tienlly laid down by St. Platon and Theodore Studites. The latter, writing to his disciple Nicholas (receatly created an abbat), instructs him that he is not to have a single slave, whether for his own service, or that of the monastery, or for the culture of the land; "for this," he says, "is permissible, like marriage, onty to those who lead a secular life" (Sirmond, Opera, Paria, 1696, v. 84).
( $\beta$ ) In those countries where Latin influences continued to predominate, the close connexion of the question of slavery with that of the cultivation of the land appears to have hindered the progress of emnacipatlon. Among the Western Franks, the condition of the slave differed, according to Guizot, from the ancient scrvitude of paganism, in that it was not "uniforme, constante et séparée de celle des hommes libres par un protond nbîme" (Essais, p. 214); and owiog to the fact, that it was thus vaguely defioed, it afforded conditions which uitimately resulted in the establishment of freedom. He coacurs, however, in the opinlon expressed by Gibbon (ch. xxxviii.), that from the 5 th to the 10 th century "the laws and manners of Gaul uniformly tended to promote the increase, and to confirm the durstion, of personal servitude;" but, at the same time, considers (Essais, p. 208) that in the many cases of enfranchisement that come under our notice during this period, religious ideas sargested the preponderating motive. The Formulae of Marculfus (a monk of the 7th century) systematically represent the beatowing of freedom on the slave as a meritorlous action that will be rewarded in a future state (Migne, lxaxvii. 747). It would appear that it was customary for the king, on the birth of $n$ son, to bestow freedom on three slaves on each of his farms (villae), and the formula used on these occasions is preserved in the game writer (bk. ii. 52). The Ripuarian Code (which exhibits an admixture of Latin and barharic elements) defines three distinct modes of enfranebisement, accordiog to which the slare was known as a "denariug," a "tabularius," or a "chartularius." On the first of these, freedom was conferred necording to Salic law,the slave holding a coin (denarius) in his hand, and the king thereupon striking his hand, so ss to cause the coin to fly into his face, and pronouncing him a free man (Marculfus, Form. i. 22). The second mode (" secundum legem Romanam") corresponded exactly to that prescribed by the
law of Const (whereby the tularius") rej the law of 3 sec. ii.). It p. 213) that $n$ plete freedom $t$ in each case, vecessity of nt who, in the $f$ second, the chi elected to whic
A decree of $t$ prohibits the se of king Clovis I of the year 743 sold to Jews (M ragdus, in the horted that mor war to slavery, (Biot, u. s. p. 3 Council of Aache be regarded as $t$ of slavery at the to be looked up sod that, althous comparative int duals, yet He ha others to freedon of the slave to de power of the mas
The chronicle the duchy of Spe slaves and depen towards the close these slaves resid were permitted to a condition closely with, that of the ' II. ii. 428). In th in a charter confirs of the same monast "anciltae" as well larii") and "chart chis, duke of Bener year 774, defines their masters ns o "ita tamen ut ejus, et imperio, sicut ser? In $S_{j a i a}$, where represeuted a kind o code with that of relating to the con points of material di the Roman law, -th slsves weve permitt service (Biot, p. 402
( $\gamma$ ) Under the infl nic conquest, the gl again received a chec personal slarery," 3i4), "which hid be peacefur sovereignty and multiplied by $t$ the independent barba tained by one write slavery, strictly so.cn the German races, and

[^164]- Grece, ed. litiens mere nore immeslavery, and anch of the with free y legislation ry, chiefly in lenian femp. Phllesopher, y M. Wullon at the latter on which centaken refuge vent of their ng been sub-
pear to have iution of the ciple emphaand Theodore his disciple at), instructs lave, whether manastery, or his," he says, te these who 1, Paris, 1696,
tin influences 1 coanexies ef f the cultivahindered the the Western differed, ac$t$ servitude of iniforme, connes libres par ); and owing tely defined, it dy resulted in ceneurs, howy Gibben (ch. - 10th eeatury iformly tended thirn the dura, it the same at in the many me under our ideas suggested Fermulae of tury) systemaof freedem on that will he , $1 \times x \times x i i, 7+7$. tomary fer the cstew freedom ns (villae), and as is preserved The Ripuarisn e of Latin sad distinet modes which the slare tabularius," or of these, free-- Salic law,us) in his hand, his hand, so a 3 face, and pro us, Form. i. 22). em Rerasanm") escribed by the


## SLAVERY

Jaw of Constantine of the year 316; the third (whereby the freedman was knewn ns a "chartularius") reproduces the method preseribed in sec. ii.). It is (for leth ef these aee supra, p. 213) that none oppion of Guizot (Essais, plete freedom to the modes secured cema each cise, he enfrachised slave, but that, necessity of attaching hisequently under the who, in the first case himself to a "patrenus," sceand, the churche, was the king; in the elected to which of whie the "chartularius"

A decree of the Ceuncil of he would be bound. prohiblts the selliog of sl of Chalens (A.D. 650) of king Clovis II, (Sirmond, of the year 743 prehibits 4 , i. 491 ); and nother seld to Jews (Mansi, xii. 384) being, in any case, ragdus, in the reign of Charles the Great, exhorted that menarich net to reduce captives of war to slavery, and also to set free his own slaves (Biot, u. s. p. 311). The 10 th canon of the Ceuacil of Aachen (A.D. 816) exhibits what may be regarded as the prevailing ecclesiastical riew of elavery at the clese ef our perion, -t hat it is to be looked apen as a consequence of the Fall, and that, altheugh the Creator regards net the comparative intelligence (ratieneni) of individuats, yet He has destined some to slavery and others to freedom, in order that the "tendeney of the slave to de ill may be restrained by the power of the master" (Mansl, xiv. 211).
The chronicle of the monastery of Farfi in the duchy of Spolete, in an enumaration ef the tewards and dependants of the monastery mide thewards the clese of the 7th century, shews that were permittesided in separate cottnges, and a cendition ced to bold property of their own, with, that of thely resembliag, if not identical II. ii. 428). In the yeur " (Muratori, Scriptt. in a charter cenfirming the rights the Plous, of the same monasitery, refers te its "servi" and "ancillae" "as well as its " libellarii" ( $=$ "tabularii ") and "chartulati" (ib. II. ij. 365). Arichis, duke of Beneventum, in a capitulary of the year 774, defines the relntions of servants te their masters ns one of complete subjection,ita tamen ut ejus, qui eos acceperit, liseiplinis "t imperio, sicut scrvi subjaceant". (ib. II. ii. 336). represented a Whiare of the laws of the Visigoths represented a kiad of nmalgamatien of their own relating to the canditiodosias, the enactments points ef material ditlion of the slave offer tew the Roman low, - the chec when compared with slaves were perne the chief distinction being that servize (Biot, p. 402). to engage in militnry ( $\gamma$ ) Under the influe nie ceaquest, the grewth of persenal of Teutoggaid received a clieck. "The fruitul freedom persenal slarery," says "Gibbon (ed. Smith, iv. 3i4), "which had been almost suppressed by the peacefnl severeignty of Rome, was agnin revived and multiplied by the perpetual hostilities of the independent barbarians." The theory mainslavery, strictly writer on our subject,-that the German races, and that, never existed nmeng the German races, and that contact with the Latin

[^165]SLAVERY
race and with Kammn institutions tended rather to aggravate the condition of serflom as existing aneng them,-ls at vardance with the best extablished conelusions. Tacitus (Gcrm. e. 25) clearly implies that the slave's life could be be denil" master with impunity. "It caunot be denled," says Prafensor Stubbs, "that slavery in the strictest sense was an early, if not a primitive, institution of the race" (Const. Hist. i, 78). In direct contravention of the law of Valerian nad Gallienas [supra, sec. i. ( $\beta$ )], the laws of the Merovingind dynasty in Franklund permitted a freeman to sell himself lute slavery, and even prencribed the fermula (Marcultiss, Lorm. ii. 28). The researches of Jastrow clearly prore that the earliest codes of the Frivians, Sarons, Thuringians, Franks and Alemanai, all involve that fondamental violation of natural law which represented the slave na a Thing rather than n Person. He hal indeed a recognised legal value, which was determined like that of other "things," codes this assent. In the Saxen and Thuriagian eodes this value is fixed by law, but solely as a question ef his worth to his owner. In the older. salic Code and in that of the Alemanni, it is estimated with reference to the "wergild" of the freeman and of the "lite." The Kentish Laws of Ethelbert are the first which denl with the question of his "Manwerth,"-equivalent, says Jastrow, to his "wergild," only under nnother name. "In some respects," says Professor Stubbs, "the practice of the law is better than a day, and : the slave is entitled to his twe leaves a day, and his hely days nre secured te him. He can purchnse hls freedom with snvings which in seme nnexplained way the law has allowed him penance on the spiritual lnw can enforce a his atatus the master fer illtreating him. But terity, unless the chnin is children; all his pestion, are born slives" (Const. also Kemble, Saxons in Eintland, $i$. 79 ; see In the lnws of Ine, king of wha, i. 185-225). this "Mannwert "", king of Wessex (circ. 690), gild" (see Jastro " becemes technically a "werder Sclaren bei D, Zur strafrechtlichen Stelluny 41). One of bei Deltschen unt Anyelsachsen, p. made at a 690, requires thgemot held at Berghamstede in gives them ment the head of a family who devoting his "hals-faug" (ast, shall do penance by for punishment in the " price of commutation "bond or free" (Hed pillory) te redeeming iii. 235-6). Te Theoddas and Stnbbs, Conncils, the merit of obtheodare of Tarsus is attributed of the axion obtaining in the West the adoption monastery ceuld have moonsticism, -that "the $\operatorname{trä̈} \jmath e, ~ i . ~ 217) . ~ T h e ~ s a m e ~ s i a r e s " ~(H e f e l e, ~ B e i-~$ allews men to sell thme ecclesiastic, hewever, meat," i.e. in sell themselves into slavery "for and Stubbs, is, iii. 202) aroid starvation (Haddan Mr. Green, "became (Manumissien," says clergy taught that surequent in wills, as the soul of the dead. such $n$ gift was a boon to the bishops bennd the At the synod ef Calnith the nll serfs on themselves to tree at their decease to serfdom by wir estntes who had heen reduced was set free before or crime. Usually the slave porch, and the Gre the altar or in the charehmargins the record The slave-trade from English ports was. hibited by law, but the English ports was prehibited by law, but the prohibition long remained

## social life

ineffective. A hundred years later than Dunstan the weilth of Euglish uubles was snid sumetimes to spring from breeling slaves for the market. It was not till the reign of the first Norman kiag that the preaching of Wulstan and the infueuce of Lanfranc suppressed thu traile in its last stronghold, the port of Bristel " (Short Histury, pp. 54,55 ).
The conciusions to which the foregoing outline of facts nplears to point, as to the extent to which the Christianity of the tirst eight centuries thodified the conditioas of the slawe, admit of being very concisely summarized. During the first three centuries Christlanity could scarcely hope materiaily to infuence that legislation by which it was itself perseeuted, but, in coojunction with the phiossuphic tenching of the Stoles, it brought about a chnage of seatiment which led to the consideration of the whole question of slavery from a different standpont. It spoke of him as a man in this life, and as destined to immortaity hereafter. Of the general aboiltion of a syatem which unleriay the entire fabric of the state and of society, it had little or no conception; but wlth the fall of the Western empire the whole question of labour, as associated with the cuitivation of the iani, assumed a phase which ultimately lovelved the suppression of the harshest features of the anciest slavery. Concurrently with this change, Christlanity was gradually raising the coadition of the slave by admittiag him to the sacranents of the church and to the ranks of the clergy, as well as by the mauner in which it encouraged his complete enfraschisement as a Christian act, and associnted it with Christian observances. Even the intolerant spirit which, at this period, began to be displayed towards the Jew and the pagan, is to some extent redeemed by the fact that it led to the essential injustice of sinvery being more fully recogaised. With these considerntions before us, it seems difficult not to assent to the view of M. Wallon, that when, at a later time, with the commencement of feudndism, the question of the cuitivation of the soil entered upon another phase, there was no security in existing institutions that the serf might not relapse inte the coadition of the slave, Christianity interposel, and not merely averte $l$ any such retrograde movement, but paved the way for the cemplite emancipation of the serf; while, by the admission of Gibbon, "the custem of enslaving priseners of war was tetally extinguished in the 13 th century by the influence of Christianity" (Decline and Fall, c. xxxviii. note 96 ).

Authorities and works referred to: Muratort, Dissert. xiv. and xv. in Antiq. Ital. Med. Aevi, vol. i. 1738; Venedey (J.), Romerthum, Christenthum und Germanenthum, und deren wechselseitiger Einfluss bei der Unyjestultung der Sclaverei des Alterthums in die Leikeigenschaft des Mittclalters, Frankfurt, 1840; Biot (Edouard), De l'Abolition de l'Eschovege ancien en Orient, Paris, $18+0$; Wallon (Heari), Histuire de l'Esclavaye, 3 v., Paris, 1847; Babington (Churchill), Influence of Christianity in promoting the Abolition of Slavery in Europe, 18 16 ; Rivière (A.), L'Église et $l^{\prime}$ Eschwage, Pasis, 1864; Heflele (C.' J.), Shlarevei und Christenthum (in Beiträge zur Kirchengeschiohte, i. 212-226); Overbeck (Franz), Ueber das Jerhältniss der alten Kirche zur Sclaverie im römisclien Reiche (pt. iii. of Studien zur Geschichte
der alten Kirche, Basel, 1875); Allard (Paul), Le's Fischaes Chretiens depuis les premiers temp/s de l'Église jusqu'á la fin de la Dumination Romuine en Oovident, Pars, 1876, nad review of the wame by Ad. Harnack in Theolyyische Literuturzeitum, 1877, No. 6; Jastrow (J.), Zur strufrechtichen stellung der S.laven bei Deutschen uind Anychochsen, Breslau, 1878.
[J. B. M.]
SMAliagdus (1), March 12, commemorated at Nicomedia with Mardonlus presbyter, and others (Syr. Hurt., Hieron. Mart.).
(2) March Ib, martyr at Rome uader Maximin with Largue and others ; passio (Mart. U'suaril., Vet. Rom., Adon.); Aug. 8, depositio (1furt. Usuard., Vet. Iom., Adun., on the Via Ostiens; Mart. lieron. on the Via Salarin).
SOCIAL LIFE. The design of this article In to point out and illustrate what nppear to have been the distinguishing characteristice of Christian society during the first eight centuries. As, hewever, these characteristica are found to ditter considerably according to the varying contditions of the age, any attempt to bring tie phenomena of diflerent periods within a siagle outline could harily but prove faliacious; it is accordingiy propesed to consider them as they present themselves to our notice at thrce different eras: (l.) During the first three centuries. (II.) In the empire, subsequent to the recognition of Christianity by the state. (III.) Anseng Teutodic communities, subsequent to their nominal conversion to Christianity.
(I.) The Christian life, as concelved in the primitive church, may be asid to have been dominated by two distinct, and, at first sight, semewhat antagonistic conceptioas. The a 100 stelic injunction to be "not conformed to this world," but "transformed in the renewing of the mind," and the teaching which led the early Christians to regard themselves as "an elect people, a royal priesthood, a holy race," were cembined with a theery of the relations of the Christian citizen to mankind et large, which completely broke down the barriers of the old Roman exclusiveness and led him to look upor mankind as, to use the expression of Tertullina (Apol. c. 38), one great republic. It is certain, however, that, partly from a sincere desire to inculcate principies which involved the recegaition of a universal brotherhood, partly from anxiety to discourage notiona which cansel them to be regarded with suspicion nad dislike, the earlier Christians emphntically disclaimed the ndoption of distinctive institutions or peculiar inabits. Thus the author of the Epistle to Diognetus (c. 5) says that Christinns "are in a0 way distingulshed by their country, speech, or custons from other men;" that "they neither dwell in separate cities, nor use any pecular dialect, nor do they lead an unusuel ( $\pi$ apáa $\eta \mu \nu$ ) mode of life" (Bunsen, Anal. Ante-Nic. i. 111).
It is in perfect harmony with historical erperience at iarge that, though the centres in which Christiaeity first assumed a distiactra social character were noted for their luxury, dissipation, and imnorality, the life of the Chrim tians themselves in this uncongenial atmosphrte appenrs (bo far as we are able to arrive at the evidence) to have been feithful to an unusual extent to the Christian ideal. The corruptions
that surround Antioch, Alexa thage were, In minds not total which material from yielding $t$ example set by (ront. Ce/s. iii. the Christians hesitate to affirn annong then gre pagan communit
 Graec. x1. 466). isolation we add the state, by wh the earlier Chr ujen with mistr period aimest n exclusiveness an course with the
Wh:le, agnin, eivil lite the Chr elaim eccentricit vailing practice, derived from th neither the one observed. At he which always affo right and virtuous citizen) offered a s of the pagan in th was reguliar nuds fered from it in so looked upon as a in the other as a sanenical hours of 6 th, and the 9th marked out as time circle, at the third $h$ the common praye lujah Psaim sung. of the day, preceded speciai prayer fur servance which, to u of Alexandria, con sacrament (Paed. c. 20). When the mother and her cha pence and then sepa their daily tasks ( Bunsen, Anal. Anto the hours above spe prayer was strictly Doin. c. 4) at sunris before retiring to re Scriptures were daily comprehension, it was only when this exerc prayer (Origen, de O wife were eajoined bo atudy the Scriptores volving a view of the atrikingly contrasts w to Socrates (Xenophon spoke with no one le Even in the exercise of

[^166]
## SOCIAL LIFE

llard (Paul), eniers temp/s Nion Komuline view of the he literutur), Zur stnef. Jentschen und [J. B. M.]

2, commeme us presbyter, crt.).
ader Maximin turt. ©isunrd., ositio (Murt. Via Ostiensi ;
of this article at appear to racteristics of ght centuries. are found to varying conto bring the ithin a single llacious; it is them as they three differeat 'ee centaries, the recogni(IIl.) Among to their nomi-
ceived to the to have been it first sight, s. The ajpformed to this renewing of a led the earty as "an elect ty race," were lations of the large, which ers ef the old I to leok apera a of Tertullian It is certnin, cere desire to ed the recegni, partly from which causel on and dislike, disclasimed the ns or peculisr he Epistle to ans "are in no try, speech, or "they neither 3 aay peculiar
 $e$-Nie. i. 111). historical ertha centres in 1 a distinctive their luxary, fe of the Chri. ial atmosphere 0 arrive st the to an uuusual he corruptions
that surrounded the convert $\ln$ eitles such as thage , Alexanilrin, Corinth, Rome, and Carminge were, In fact, calculated to produce in which materially depraved a reaction of feeling from ylelding to contributed to preserve them example set by thelpebaying influences of the (ront. Ce/s. iij . 30), when ruw eitizens.* Orlgen tha Christlans in these great cities the life of hesitate to affirm thase great cities, does not anoug them greatly an erpen the least exemplary

 Gruec, xi. 466). If to this condition of 'utrol, isolation we ald the sense of entration of moral the state, by which, if not netually persecuted the earller Christians were gencraily luoked, mpen with mistrust, the Christiam life at this perioul almost necessarily invulved a at this exelusivenes.s and habitual cantion in latercourse with the world without.
While, again, in all the ordinary relations of civil bife the Christian could conscientionsly dis-
clam eccentricity or vailing pranctice, his religion and his condn prederived from that religion, were such that and neither the one nor the other could pass unobserved. At home, hls domestle life (the life which nlways affords the best guirantees for tie right and virtuous discharge of the duties of the citizen) offered a superficial resemblanee to that of the pagan in that the observance of worship was regular and systematic, but essentially diflooked upon as a mere cer what in the one was in the other as a spirituell excrocise. The thred canonical hours of the enrly church, the 3rd, the 6 th, and the 9 th (Hours of l'rayer), were marked out as times of devotion. In the family the common prayer the Scriptures were rend, lojah Psalm sung. Then foflowed, and the Halleof the day, preceded, like every other menl, by a specisl prayer for the diviue blessing, an observance which, to use the expression of Clemens ot Alexandria, converted every meal into a
sacrament (Paed. is sacrament (Paed. ii. 1; Tertullian, de Oraf.
c. 20). When the first c. 20 ). When the first moal was over, the peace and then separated exchanged the kiss of their duily tasks (Const, where necessary, for Bunsen, Anal. Antc-Aic. ii. 472-3) 47 ) 10 , 62; the hours above sprecified, the duty Besides prager was strictly enjoined (Cypy of private Doin. c. 4) at sunrise and at sunset (ibc Orat. before retiring to rest, and at midnight. The Scriptures were daily to be read, but their right comprehension, it was held, could be looked for only when this exercise had been preceded by prayer (Origen, de Orat. c. 31). Husband and wife were enjoined buth to pray together and to study the Scriptures together, a precept in-
volving velving a view of the conjugal relations which
strikingly cont to Socrstes contrasts with the reply of Critobuios to Socrates (Xenophon, Oecon, iii. 12) that "he spoke with no one less than with his wife." even in the exercise of hospitality prayer found

[^167]
## SOCLAL LIFE

1911
a place, and the houscholler was enjolned not to let his guest depart without a joint observance of this rite (Tert. de Orat, c. 21).
Dominated by this concepition, ench home becnme a sunctuary, eneh day a holyodny, and
the life of the perfected Christian expression of Clemens, one Christian, to quote the tion, änar $8 \dot{\delta}$ o $\beta^{\prime}$ mens, one long service of adoraLik. vii.; Migne, Patrol, Gruac ;ix trypis $\mu$ la (Strom. nbservances, however, one f. ix. 309). In all these which offers the gratest cure is to be noted pagan domestic rite gratest enimerast to the loniked upen as a mystely, that they were not the serutiny of other mind to be guarded from readily shared with froniles or races, but were they represented will ours and the doetrines propagandisn the wilhngly explained, a spirit of ness characteristic of the panisme of the exclusiveAnother Impertaut fenturn.
home life was the altered position the Christlan of the family, a change position of the mother bring about a completely so considerable ns to the relations of wemanhood to seciety obedience to or wemanhood to seciety. While upon the wife, that hand was enjelued as a duty collision with one of a yet higher order came in A pol. ii. 2). She was louked aporder (Just n, of attaining to was looked apou ns capablo (Clemeas, Strom. iv. 19; Mignee of perfectien his equal in all relations (Clemens viii. 223), as Migne, it. viii. 37), and endowed with $P_{\text {aed. }}$ i. 4 ; the same nature (Clemens, stred with precisely ib. viii. 213). She was to aspire to wisdom in a

 to be a stayer at hone (i. iv. 8 ; ib. viii. 2tt), the sphere of her activity in the domestic circle household one extended and ennobled. To thic aousehold industry of the Rumun matron she children (Polycarp, ad philion of inatructing her this relation (Polyrp, ad Philippenses, c. 5), and in this relation her influence was often of ineal. Basil, Gregory doret, were mainly inatrumental ine, and Theosion of their sous, instrumental in the converthe Cluristians sous. Clement of home com:nends their children moderation because they tnught кal $\sigma e \mu \nu \dot{a}$ vociv (Epist. $\vdots$. 1: Cotelerity, $\mu e ́ r p ı a$ Apost. i. 147). "Let out Cotelerius, P'utres namesake of Alexandris "anildren," says his tion which is of Chria," share in the instrucviii. 222). An Christ" (Strom. iv. 17; Migne, be found admitting that on the other hund, is to different to Christignty his father, who was into see hine accomplished was far more anxious virtuons and modest (Cunf ii eloquent than Epistle of Barnabas (c. 19) the writer Io the every Christiau to instruct his the writar enjoins in the fear of the Lord his sons and daughters wards. Leonids the from their youth uphis son commit daily to fother of Origen, made portion of Scripture diatrust with which (Euseb. M. E. vi. 2). The pearance of their ch parents regarded the ap(Clemens, Dtrom. iii. 11) was a reflex of their own sense of danger when mingling in pagan society, and their watchful and pious care in this respect atands in remarkable centrast to the declaration of Quintilian (1. ii. 8) that the rising generation of his day were corrupted before they could well understrund the distinction between
good an 1 ovll, and, so far from helng demorallwed ly their schoul-fullows, often brunght the contaglen with them from their own humes.

The disclpline of the Clirlation houseliohl was distinguished, again, by a gyrit of greater gentleness, the sternuens ut the pagan fither towarda hia son belog exchanged for a tome of lowing admonition (Cyprian, Test, udv. Judueos, iii. 71 ).

While such were the Indurnces that prevallod In his domestic life, the C'irlatian citizen left his home to jursue his daily avecationn in the world hapired by a teachlug which led him to recogulse in every other ninn a brother, and armed with a moral code which wan equal to evory questlon of conslinuce that might arise, a conlo which was, in the langunge of Rousseau, "nlways cortain, alwags true, always single, and always in harmony with itaelf." In sine gular contrast to that feeling of hatred for fureigners on which I'lato (Mencxeuus, p. 245) congrat ulates his fellaw-citizens, Justin ( $\mathrm{I}_{\mathrm{pol}}^{\mathrm{ol}} \mathrm{l}$ i. 14, ii. 13) expressly notes that, whereas nympathy and intercourse had before exlsted only between those who belonged to the snme nationality, Christianity sdmitted no such limitntions. "We," he says, "who hated aml destroyed one another, and on aceount of their different munners would not use n commen heurth und fire ${ }^{\text {b }}$ with men of a ditferent tribe, now, wiwee the coming of Christ, live famillarly with them, and pray for our enpmies." Even towards those who ware not of the same fain the church recognised the obligatlon of shewing friend.hip and of exchangiug friendly ollires, "necessitas nmicitiarum othciorumque gentillum " (Ter't. de Cultu Fem. Ii. 11; Migne, 1. 1:329); while all alike, young aud old, bonil nud free, Greek and harharim, were cqually nimissiblo ns members of the Christian polity (Clemens, Strom. iv. 8 ; Migar, Patrol. Gruce. vili. 213). The exigencies of the state at this period forbade, indeed, any to eatertain the notion of $n$ general abolition of slavery [Slavery], but the Christian could look upon the slave as one born by misfortune in a condition which. howev r pitiable, involved no religious lnequality, nad which he was bound to ameliorate by acts of kiadness.

Underlying this new nnd greatly enhanced estimate of man as an individual, there was the Christian theory of the sanctity of human life, which rested, in turn, on the bellef in the immortality of the soul. The procuring of abortion, regarded among pagan communities as scarcely deserving of censure, wha from the first systematically denonnced by the chureh. The mother guilty of this crime was excluded by a decree of the council of Ancyra (A.D. 314) from the sacrament until the hour of death [CulldREN]. Infanticide, and the exposure of newly-born infants, a common practice under the empire, and, according to St Ambrose (IIexacm. v. 18), especially prevalent among the poor, as abortion was more the practice of the wealthy, was shunned by the Christian community with horror. "Christians," says the writer of the Epistle to Diognetus (c. 5), "marry and begat children, like the rest of mankind, but they
b The slluston in this oxpression to a communtty of religious rites is espectally deserviag of nutice. See Fustel de Coulanges, La Cite Antique, c. t.
do not enat away their oflspring." (Vee tan Lat tantius, lice. Inst. vl. 201 cind. Theoul, Xl.
 Chret, ete. 1 ,3iv.)

But while the concequition of social obligations and sympathow became thus greatly eatended, In one jartichlar relation, that of the liblivilual citizen to the eivil puwer, it involved a dilliment standaril from that of pagnnism, and one which was also sumew hat lower. The Christlan plated dumanity abuse the city, and repulinted a theory which jurolved the ebliterntion of individunl rights whenever they came In conflict witl, the suppuned neceavities of the state. The dutirs uf pirivate life, thase of the man to himarlf, to hils family, nad to God, were nuw regariled as pasamount, and patriotisin was no longer the supremo luty of the eltizen. The putrhotism of the pagan, indeed, it has heen trnly said, was hut a species of retinel egoism hy which he demaniked back with interest all that be gave to the cominonwenl. On the Chriatian the lave of hia neighbour was enjoined as a principle, n prito ciple which rendered the interpretation of all social duties ensy und intelligible (Clem, Rom. ad Curinth. i. 49). The emperor Julian (Lipist, 49) could not but contrnst the kinlness if Christians to strangera with the ordinary fagan Inditlerence, and indleatee this fenture, togather with the care shewn by them for the tumbs of the dead and their external decorum of demennour, as threa points well deserving the imitation of jugans.

On the uther hand, the early Chrintiana were ready cheerfully to recognise all the customary obligations of the eitizen to the commonwealth. Justin, in nddressing the emperor Antonim:s liun, mys,"We everywhere before nll things endenvour to pay tribute and taxes to those whom you appoint" (Apol. i. 17; see also Tatian, cont. (iruecos, c. 4 ; Apest. Corst. iv. 13). The grandchildren of Jude, Eusebius tells us ( $E . J I$. iii. 20), when summoned before Domitian, pleaded in proof of their lognity to the civil power the taxes which they paid from their manual labour, exhibiting their hands enllors with toil. Tertullian (Apol, c. 33) declares that the Christlans are actuatel by a more reasonable sentiment of loynity townrds the emperor than that of the pagan community. Origen ailims that by their praycrs they render effective support to the imperial cause, "composing a sacred army by their intercessions with the Deity" (cont. Cels. bk. viil.; Digne, Patrol. Graec. xi. 797). His language to Celsus appears to imply that they oftea declined civic oflices, but he justifies such conduct on the grouad that in so doing ther are able to glve theinselves " to the more holy and pressing service of the church in saving the souls of men" (ib.).

In the choice of a profegsion or a craft, the Christian was necessarily under a certain disadvantage when compared with his pagan fellow-citizen, from the disfavour with which his creed was regarded by the state on the one hand, and from the limitations im* posed by the church on the other. By the church he was forbidden to engage in any art or occupation which either directly e: indirectly subserved the rites of idolatr! (Trades). The profession of the astrologer if the conjurer (the latter at this period a frequent
and frultful fol (Nemuler, might assuma been impused voluntary ad fur Christian The cailing of altogether tirl saloption of this of pagan lenr account of the he would be on, partly from feasion with th and ceremonles necessury restr scribell oaly $b$ creed: "It lo Ill. 11; Migne, part ln publie a in the lusiness be done honest that one has but
Itleness was in centrast to labour was uphe Constitutions (iv to find employn especially for o to whom his epil their hands tha giveness for auaptiùv бov (C It was, howerer church, at lenst the clurgy were manual liabour ( $M$
The acquiremer have been pronou but the teachers that when acquire purposes; money ditees sulvetur, c. 338), being an in. If lawfully obtai enterprise, or inh wrongful in its me devoted to charita spirit of avarice. the new spirit of $p$. tisnity, that altho still continued to dimisished extent times nppealed mai grstematic benevole are to be found be The church at Ron ported no less than 43). Nor wns this had embiraced the tsneity of this bene to the observation o so deeply as to brin recent writer has that the care shew fertunate and the offiers the strongest 。

[^168]$\because$ (Sien $1, n a$ 1. Theout. XI. Les liselure al obligations diy extemind, he individial eid a ditilerent nil ené which ristian jhacel inted a theury of holividuad tife with the The dutios of imself, to his rided as pura$r$ the auproms utism of the ii, was hut a he demanted gave tu the re love of his ciple, a pinsetation of nll (Ciellu, Rum. Julian (E.jnist. kindrops of adinary jongan ture, tugrtinar - the tombe of corman of deleserving the
hristiana were he customary mmon wealth, or Autonimis bre all things axe日 to thuse 17; see $n$ |sa Const. iv. 13), ebius tellis us fore Domitian, ; to the civil id from their hands callurs )declares that ore rea-omable emperor than en athirms that tive suppert to acred army by y" (cont. Cels. xi. ${ }^{797}$ ), His pily that the? justifies sach doing they are more holy and in saving the or a craft, the er a certain ith his pagan or with which the state on imitations im. ther. By the ngnge in an? directle es of idelatry e estrologet it ried a frequeat

## SOCLAL LIFE

and fruitful source of gain) was equally unlaw. ful (Neander, Ienkwiurdigheiten, \&e. i. 120). He might assume the profesaion of arma when it had breen imposed upon him by the state, bat ita voluntary adojition whe held to disurualify him The Cliristian cummuniun (Const. Aey!up, il, 4t). The calling of an actor or pubilic dancer was altogether firididen him (Acton, Theathe). Hia alopition of that of a "grammaticus" or teneher of pagan learning was disemuraged, partiy on account of the character of the literature which he would be required to explain and comment on, partly froun the close comexion of the prow fession with the observance of pagan liativala and eeremonies (Schoolansten). leyond these necesnary reserictions, his choice was circumacribed only ly pragan prejudieen agninst his creed: "It in lawful," saya Clemens (Puert. iii. 11; Migue, Putrol.' Gracc. vili. 10), "to take
 in the busilless of the worli, proviled that this be time himestly, and to buy and aell, providel that "ne has but one price."
ldleness was aystematically diacouraged, and, in contrast to pagan netions, the dignity of labour was upheld and enforeed. The dpentolic Constitutions (iv. 2) direct bishops to endeavour to find employment for artisans out of wort, und especinlly for orphans, Barnabas enjoins those to whom his epistle is addressed to labour with their hauds that they may thereby guin for-
 It was, hou (Cotelerius, Putres Apost. i. 52). It was, howerer, the prevalent theory of the the clercy were from the 4th century, that the clergy were entitled to be exempted from manual habour (Mancal Labour).
The aequirement of wealth does not appear to have been pronounced unlawful by the church, but the teachers of this period insist strongly that when acquired it should be deroted to right purposes; money, according to Clemens (ulis 338 ), being an instruncen, Putrol. Grace. Ix. If law fully obtalued, whether by frugnlity, enterjrise, or inheritnuce, there was nothing wrongtial in its mere posecssion, but it was to be deroted to charitathe purposes, not hoarded in a spirit of avarice. It indieates very significantly the new spirit of philanthropy fosterad by ('hristisnity, that although slavery as nu institution stilf coutinued to absorb to but a slightly diminished extent the classes which at later times appeated mninly to poblic charity, acts of sratematic lenevolence on the part of the chureh ars to be found becoming much more common. The church at Rome, in the 3rd century, bupported no less than 1500 poor (Euseb. II. E. vi. 43). Nor was this charity limited to those who had embraced the Christian faith. The spontaseity of this benevoleace, as it presented itself to the observation of Pachomius, impressed him so deeply as to bring about his conversion. A recent writer has said, probably with justice, that the care ehewn by Christians for the unfortunate and the poor is the fenture which effers the strongest o poizt of contrast to pagan

C It has been the eadeavonr of some writers to prove that the difference in this relation observable between pagaz and Christlau societies is to be referred to other than religious upinions. The main facts and arguments

SOCLAL IIIFE
anelety in these times (Schunidt, J.a Socirter Cielle, P. , Mit). "Almagiving," says Chryanstom (in Mitt. Ifom. xlix. 3), "hi the first of trades for the rich $;$ " and Fleury (Ocuerea, el. Martio, f. 22:3) trares the principhe of charity as one of the nust prominelit and wellosustnined traditions of the church from apostolic times until the rise of munastieism.
This active principle of charity found a corresjominag expression in the Christian's intercenres with those who were his equals or superiors in Praef. As, arcording to Origen (contr. Celo, which. c. 2), he preferred to vindicate the tenet which he bad embracel rather by rectitudo of life than akill in argument, so ho hell that his sentiments towaris hia fellow-men were hest shewn by his unwillingnesa not merely to do them ill, hut even to wish it, or even to speak or tilink evil concerning thein (Tert. Apol, c, 36). Pruline injura expectanly avoile if, and the jingun injunction to avoid all recourse to the jngun tribumals (! Conr. vi. 6-8) became a permanent tradition in the chureh (Cyprian, West. cont. Juluros, iii. 44). "Accustomed," sny's Halliun (Jidille Alyes, c. whi, jt. 1), "to feel a strong aversion to the imperial tribunais, nand even to consider a recurrence to them am hardly consistent with their profession, the early Christimns retained somowhat of a simplar prejudice The after the establishment of their religion. The arbitration of their bishops atill scemed a And objectionable mode of aettling tlitlerences. And this arbitrative juristiction was powerfully supported by a law of Constantine, which directed the civif magistrate to enforce the execution of episcupnl $n$ wards." The church itself ineulented 246 ), andice (Apost. Const. ii. 45 ; Cotelerius, i. to stran no ciremmstance tended more ellectuaily this hubthen the Influenco of the clergy than among the Christencs of all matters in dispute ment of their pastors.
In his personal
taught to practise modita, the Christian was being systematicaliy aroided. Dis ostentation simple, and temperance both in eating and drinklog were strictly enjoined upon him. Boys and girls, says Clemens, should net tonch wiuc, but
 2; Migne, Patrul. Graec. viii. 65). Minuclus Felix (Uctav. c. 31 ; Migne, iii. 46) contrants the moderation and modesty of the Christians at their banquets with the licence and excess customary among the henthen. The author of the Epistle to Diognetus speaks of the Christians as "living in the flesh and not after the flesh" (c. 5), and even the feasts held in hooour of the emperur appear to have been shunned by them (Tert. Apol. c. 35). The usual accompaniment of the ianchuet-the revel (or $\kappa \hat{\omega} \mu \mathrm{os}$ ) with its lascivious dances and waneon songs-was, of course, equally to be avoided (Clemens, lued, ii. 4 ; Migne, is, viii. 70). In the matter of dress it. Is evident that the earlier Christians affected no peculiarity, the Innguage of the writers of the period (see Dness) appearing rather to imply that they followed too closely the fashion of the
bearing on the question are to be found in lecky, Ifist. of Morals, it. 28-84; Wailon, Hist. de $\mathrm{l}^{\prime}$ Exclatage, Iv. 17 ; I. $24-28$.
ii. 38 ; Huvet, Les Crigites da Christianisme,
times. Eren Clemens (Paed, iiit. 11), whils condemning a:due luxury and efleminacy, says that "the wearing of gold ornaments and soft raiment is not altogether to be condemned, but only an undus fondness for such attire," and he quotes St. Panl ( 1 Cor. vii. 31). Tertullisn, however (de Cult. Fem. ii. 11), seems to imply that anong females the convert to the faitl was distinguished by greater sobriety of apparel.

In the furniture of his house the Christian was to aim at simplicity. "The use of gold and silver vessels," says Clemens (Paed. ii. 8), "is rain and idle, a mere illusion of the eye. The supertuous posseasion of snch wealth evokes envy, it is hard to acquire, hard to keep, and ill-adapted for use." Silver plates and goblets, tripods of cedar, ebony, or ivory, beristeads with gold and silver feet, purple curtnins, \&c., are enumerated by him aa tokena of undue luxury, which the Christian should not possess.

Works of art adorned with representations of the deities of the pagan mythology would of course be banished from the Christian household, but there can be little doubt that during the first two centuries the tendency to asceticism among Christian communities led to an undue depreciation of art, eapecially in sculpture and ornament. Buonarotti (de Vitris Coemeterinlibus ; Mamachi, i. 249) attributes to this fact the comparative rudeness of the devices on the Christian tombs (Hefele, Beitraige, i. 26).

In the question of lawfut recreation and amusements, the broad principle laid down by Cyprian, that the scriptural code forbade the Christian to witness what it was unlawful for him to $d_{0}$-"Prohibuit enim spectari quod prohibuit geri" (de Spectac. c. 4 ; Mignu, iv. 340)attiorded safe and intelligible guidnnce. The sanguinary gladiatorial contlicts which so delighted every class in those times were a spectacle altogether unlawfnl. "If," says Tertullian, " we can maintain that cruelty, impiety, and barbarity are lawful, let us to the amphitheatre" (de Spectre. c. 19). "What vileness," says Clemens, "is there which is not exhibited in the theatre? . . . They who, from the uncleanness of their own hearts, take pleasure therein, transfer the representations they have witnessed to their own homes " (Paed. iii. 11; Migne, Serics Gracc. viii. 109).

Of the isolation in which, according to aome writers, the primitive Christians passed their lives (Renan, St. Paul, p. 562), few signs are observable in the 3rd century. "The Apostolical Constitutions," says Blunt (First Threc Christian Centurics, p. 311), "abound in provisions for a mixed population of Christimn and heathen thrown into the most intimate civic and social relations." Christians are not unfrequently to be found holding high public office and even important positions at court. The Christian father of St. Basil was one of the most influential citizens in Pontus. Ensebius (E. H. vi. 28) states that in the hansehold of Alexander Seve $u$ us, whoso mother, Julia Mammea, befricuiced Christianity, they were numerously represented. Theonas, bishop of Alexandria (A.D. 282-300), writing to Lucian, who held high office in the court of Consintine Chlorus, gives him detailed advice respecting his conduct in this difficult poxition: he was to practise impartial justice to rich and poor, never to grant access to
the emperor for a brile, to be courtenus, benevolent, and modest on all occasions, and especially to obey and serve the emperor himself' with the utmosat fidelity, so long as in so doing he was not involved in a breach of religious duty (Bilioth. PP. Gallandh, iv. 69, 70). "If a Christian was appointed librarian, he was to take good care not to shew any contempt for secular knowledge and the ancient writers. $\mathrm{H}_{8}$ was advised to make himsalf familiar with the poets, philosophers, orators, and historians of classical literature, and while discussing their writings $t_{0}$ take incidental opportunities of recommending the Scriptures, etc." (Newman, Arians, p. 68). Not withatanding, howerer, many aud eminent exceptions, it is evident that the larger proportion of the converts to Christianity during the first three centuries was drawn from the humbler classes of society. To Celsus, who made it a matter of reproach, that the new faith appealed to and was embraced by the most illiterate and simple of mankind, Origen contents himself with the geveral reply that Christianity was essentially catholic in character, sud, while receiving accessions from all parts, did not exclude the young, the uneducated, and the slare (Origen, c. Cels. iii. 44 ; Migne, Patrol. Grace. xi. 476).

Although the foregoing ontline is liable to the objection that the picture it presents is derived rather from the precepts which we find laid dowa by the anthorities of tha church than from facts in the actual lives of the early Christians themselves, there is good reason for believing that precept and practice in these ages were in closer agreement than perhaps at any aubsequeut period of church history. The observation of Milman (Lat. Christianit,!, bk. i. c. 2), that "early Christianity cannot be justly estimated from its writers," is applicnble rather to the polemical character of many of their treatisesa feature which in no way detracts from the value of the didactic literature of the age, or the presumption therein afforded of large and inereasing communities, like that at Rums, growing into power and importance amid quiet obscurity and the practice of a genuine though retiriag Christianity. The impression which the very imperfect data that remain to us are calculated to produce-the heroisin of those who fron time to time were compelled to attest the sincerity of their convictinns by encountering martyrdom-the reluctant admiration which the lives and tenets of the Christians evidently excited in the minds of the less prejudicial observers among the pagan party-all combine to prove that the natural recoil from the excessive demoralisation of society under the empire uniting with the lofty teaching of the new faith brought about a very high standard of practics morality.
Already, hnwever, there were evidences of a considerable decline from the primitive simplicity and enrnestness. Cyprian contrasts the lukewarmness of the church in Africa with the zeal of the apostolic age, when believers sold their possessions and gave them to the poor: "Now," he aays, "we give not even tanths from our patrimons, and when the Lord bids us sell, we buy and store" (de Unit. cs 24; Migne, iv. 203). In abother passage he siys that long immunity from persecution had brought abont a great
decline in religis disciplinam pax apon the trial divinely designe alinost unconscio Migne, iv. 182). the increasing $t$ avarice, but als Christians with p (II.) That Chris ness and earneata by the state and emperors, is a ge Die Christl. Kirche trois premiers siè Schmilt, La Societ existence, it has $h$ by the vast num accessions to its Mforal, ed. $185 \mathrm{~L}, \mathrm{i}$. century themselves the degeneracy of with apostolic time large numbers of p whase sole religic coming to church anał той eviauroû \#) (do Bapt. Christi, c. 364). Augustine 1 defections in his floc the church to a corp fession of religion, he
unworthy motives: seeks to gain the go they may interest another takes refug powerful foe ; anothe accomplish a marriag sibility, " ut aliqnan evadst" (in Joh. Eta xxxy. $1600 ;$ Serm. xly On the other hand, $t$ a really Christian lif persecution and ridic Serm. i. 4; Migne, xx Turia compares the ab works in his day with age. So far from coll the apostles' feet, the says, are to be seen dra extortion from the feet wealth consists in goo he fears that a wealth found " in coetu nostro 321).

That, as soon as Chr ander the protection emperor, large number its tenets from no bett self-interest and poliey is but it is necessarry alss other cruses which at considerable potency, and able to morality and sim these the most importan
(1) The removal of $t$ nople. By this importan ourt was brought direetl infucaces of Oriental hab the result there prevai classes of society an ar effeminacy unprecerdented

## sOCLAL LIFE

cous, bene1 especially $f$ with the ng he was ious duty ." If a he was to tempt for riters. He or with the storings of ssing their ities of re (Newmad, ever, many $t$ that the hristinnity Irawn from Jelsus, who e new faith the most en contents hristianity and, while s, did not Id the slave l. Graec. xi.
inble to the is derived d laid down from facts tians themeving that re in closer subsequent ervstion of c. 2), that - estimated her to the treatises; from the the sge, of - large and nt Roms, anid quiet ine though a which the to us are f those who , attest the icountering a which the s evidently prejudicial combine to excessivs he empire \& new faith f practical
lences of a e simplicity the lukethi the zeal sold their r: "Nuw," f from our us sell, we te, iv. 20\%). ; immunity nt a great
decline in religious observance (" traditam nobis discipliaani pax longa corruperat '), and he looks apon the trial of the church under Decius as alinost uncoigned to reatore ber "fallen and Migne, iv 1 so) the increasing tendency to monence nut merely avarice, but also the frequentyerting and Christians with pagans (ibequent marriages of (II.) That Cbrisgans (ib. c. 6).
nesa and eurnestness by the atate nind its profession ita recognition emperors, is a generally admitted fact (Bnur, Die Christl. Kirche, ii. 287; Preasensé, Hist, ales trois yremiers Sièc'es de l'Éylise ohrét. vol. v.; Schmidt, La Sociéte Civile, \&c. p. 484). Its very existence, it has heen observed, was threatened by the vast numerical, bnt merely nominal Moral, ed. 1851, ranks (Hirscher, Die Christl. century themselves freque fathera of the 4 th the degeneracy of thair age when and deplore with apostolic times. Chryse when contrasted large numbers of professed Christians in his the whose sole religions observance consisted in coming to church once or twice in the year-
 (de Bajt. Christi, c. 1 ; Migne, Patrol. Graec, xlix. 3b4). Angustine laments over the numerous defections in his flock, and compares the body of the clturch to a corpse. Those who make a profession of religion, he says, are often inflnenced by aeeks to gain the good will of a lawsuit, and they may interest themselves in his behalf; aoother takes refuge in the church behalf; powerful foe; anotlier aeeks to gain a friend, to accomplish a marriage, or to evade some reaponsibility, "nt aliquam pressuram hujus aacenli evadst " (in Joh. Evany. Tract. xxvi. 10 ; Migne, axxy. 1600 ; Serm. xlvii. 17 ; Migne, $x \times x$ iiii. 306 ). On the other hand, the few who sought to load a resily Christian life were often subjected to persecution and ridicule by the reat (in $/ 1 / \mathrm{s}, 90$, Serm. i. 4 ; Migne, xaxvii. 1152). Maximus of Turin comparea the absence of charity and good works in his day with the zeal of the apostolic sge. So far from collecting money to lay it at the spostles' feet, the Christians of his dny, he says, are to be seen dragging the victims of their extortion from the feet of the priests. If true realth consists in good works ( 1 Tim. vi. 18), he fears that a wealthy man is scarcely to be found "in coetu nostro" (Hom. 94; Migne, lvii. 32I).
That, as soon as Christianity had been taken under the protection and patronnge of the emperor, Inrge numbers should have professed selt-iaterest and no better motives than those of selt-iaterest aud policy is aufficiently intelligible;
but it is necessary also to other causes which atso to take into accunnt considerable potency and this period acted with able to morality and and in a direotion untinvourthese the most important apity of lite. Among
(1) The removal of the capital to Comstentio nople. By this important capital to Constantiourt was brought directly under the enervating infucnces of Oriental habits and castoms, and as the result there prevailed amony the upper effeminacy unprecedented in then of lnxury and effeminacy unprecedented in the history of the

## SOCIAL LIFE

1915
Milmire. "The manners of the Eat,", observes "were (IIst. of Christianity, bk. iv. c. 1), first Cere too strong for the religion. With the ceremonial whieror commenced that Orientnl rebuked by which it might almost seem that, imperial despe old liberties of Rome, the founded another would not assume till he had describea the court al. Ammianus Marcellinus "vitiorum omninm the accession of Julian as With the lntter timinarium " (bk. xxii. c. 4). to be seen spreading of the century this evil is also in Rome anding not only in the East, but of Chrysostom and throughont italy. The sermona and the letter, Maximus of Turin, and Theodoret, shew that luxury and and Angustine plninly usual concomitants of suapation, with their love of money-gettiag, were at this inordinate most flagrant vices of socinty this period the which the teachers of the ciety-vices against in a continnal struggle, thourch were engaged perfect success.
(2) The rise of nu
ing attention given to cornus sects and the ubsorbnffected more directly controversial theology, which the age. Ammianus the doctrinal teaching of the reign of Constantina as $t$.", highways in urging their way to the differe ${ }^{2}$, ed by bishops on "redncing the whole differe.. synods intent opinions" (bk. xxi. c. 6 ) the distinguished opponent. Hilary of Poitiers, that there are " opponent of the Arians, laments among men, as many many creeds as opinions and as nanny sources of blaspes as inclinstions, (ad Constant ii 4 ces of blasphemy as faulta" that the ten provingne, $x .545$ ), and he nffirms Arian (de Synodis ce 63) of Asia are nearly all the simple enumerntion). Pacian declares that Christianity at thition of the different sects of huge volume (Nigne, xiii would suffice to fill a essayed to establish thin. 1053). When Julian equality in the relatish the principle of religions contending sects, relations of the state to these appenred to him to surceness, says Ammisnus, arpass that of the wild extent to which (bk, xxii. c. 5). Of the stirred all clasaes of these disputes affected and is afforded in the thirtociety, a good illustration of Nazianzum. He says econd oration of Gregory putes generated by says elsewhere that the dismarket places rin eunominns made the penetrated even to the womed evely banquet, and 27 ; Migne, Patrol. Graec. xxxvi. 488) (Orat. tine deplores the fact xxxyi. 488). Angusworship many gods withont while the pagans tinns who worship but one God are nng, Chrisremain in unity (Serm. one God are anable to Bigoc, xl. 712). (Serm. de Utilit. jejun. c. 7,
(3) Importance attached to formal religious observances. As the result of this excessiva attention to obscure queations in theology, dogmatic belief began to be looked upon us of grenter importance than virtuous condnct ; while conduct itself was conceived in too mechanical a hours being the ving, fasting, and praying at stated (Baur, Die the rirtues most strongly insisted on expressly says that these are it 285). Augustine actions in this lite (in are the most meritorions "Three things," sery (in Ps. 42; Arm. ix. 11). "there are which most of all (Serm. xii. 4), godly action-praylng, fasting, and almergivin to

Penance was imposed by the church for comparatively small otlences, and the canons of namerous councils shew a tendency to enforce a disciphae which, although perhaps productive of greater outward decorum, cannot bat have exercised an edervating iatluence on the higher cunceptions of morality.
(4) E'nhanevd distinctions betveen tho monastic and ecclesiastical orders and the laity. Notwithstauding the many examples offered by monasticism in its earlier stages of self-denying virtue and snintly life, its influence on seciety at large was certainly of a somewhat mixed character, attracting admiration among the majority of a life which they were unable to imitate, and thus, as Gieseler observes, familiarising seciety with the notion of a "higher and a lower order of virtue" (Kirchengesch. vi. 104). It is again at least doubtful whether the greatly advanced conception of the priestly office that now hegan to prevail teaded to raise the moral tone of society at large. The elergy were regarded as a class exclusively devoted to religious dutics, whose works of supererogation might avail on behalf of others. Eusebius describes the clerical and lay elements as constituting the two great divisions of society, of which the former, seeking neither for marriage, nor chililren, nor wealth, is devoted to appeasing the Deity both on their own behalf and that of their fellow-Christians (Dcm. E'vang. i. 8 ; Migne, xxii. 29, 30). No humiliation or punishment was regarded by them with so much dread as that whereby they were degraded inte the position of laymen (Milman, IIist. of Christianity, bk. iv. e. 1).
(5) Defeneracy of the clergy. Notwithstanding the increased attention paid to organization and to riturl, the morality of the clergy was exposed to no ordinary temptations by their growing power and wealth, and expecially by the right which the church acquired under Constantine of holding laaded property aud iaheriting it by bequest. The practice that now began to prevail of making the clergy the ordinary dispensers of charity, was also productive of trequent abuse. A law of Valentiniau J. (Cod. Theod. XVI. ii. 27, 28) declares all bequests and douations to eeclesiasties null and void. "Charioteers, aetors, and harlots," says Jerome, "yea even jagan priests, may receive what a Christian priest may not; 1 complain not on behalf of the church, but I blush for those who have made this law necessary " (Epist. 52; Migne, xxii. 26I). Chrysostom advises his hearers to distribute their alms themselves, and not through the agency of a priest or deacen (Thierry, S. Jérome, p. 17).

Other causes might be enumerated, but the foregoing may aafely be aosigned as those which appear to have operated with the greatest potency when tested by the social phenemena of the 4 th and 5 th centuries. The period A.D. 350400 has indeed been indicated as that when the greatest luxury known in ageient times prew vailed, and whatever may be the feature of society selected, it is impossible not to recognise, even smong those communities which enjoyed the most enlightened spiritual listruction of the time and attorded the mest eminent examples of the Christian virtues, the demoralising effects of this influence. In the 4th century, the ostentation and luxury that prevailed among the Christians
excited the surprise even of the pagan party, and Chrysestom remiods his hearers how much more effective is practice than precept: "when they" (the pagans), he says, "ste us building splendid palaces and baths, laying out garikns, and purchasing estates, they cammot believe that we are looking forward to dwelling in another city" (Hom. xii. in Matt.; Migne, Patrol. Grace. lvii. 2(18). The view that the frivolity and dissijation engendered by thls excessive luxury are to be looked upon as mainly characteristic of those who, while giving s formal assent to Christiauity, really retained the habits and tastes of paganism, is not altogether borne out by the facts. Zosimus (iv. 33) does not hesitate to accuse even Theodosius of culpable efleminacr; and the sons of Theodosius were conspicuous for the oriental splendeur by which they were surrounded, and the gorgeous attire which attracted the admiration of the vulgar to their person (Müller, de Genio, etc. Aevi Theodos. p. 10). The language of Synesius at the ceurt of Arcalius attests the existence of $n$ moral degeneracy at the imperial court which the philosopiher and the Christian alike condemned (Migne, $P^{\prime}$ tr. Grae: Ixvi. 1075-90). The gevernors of the provinces, Entropius, Rufinus, and Andreniens, were as corrupt, as rapacious, and as cruel as Verres. Milman characterises the life of the aristocracy as "exhibiting the pomp and pro. digality of a high atate of civilization with none of its ennobling or humanizing etlects" (llist. of Christianity, bk. iv. e. 1). Ambrose describes the holders of high public offices as seeking to gain the popular favour by instituting games in the circus, performanees in the theatre, and exhibiting gladiatorial combats (de Offcciis Minist. ii. 21 ; Migne, xvi. 131). In another passage he says that the regard for wealth has taken such a hold of men that none but the rich are had ia honour (ib. ii. 26 ; iii. 6). Asterius, bishop of Amasea in Peatus, remonstrates with his hearers on their abandonment of "all care for virtue and the welfare of their souls;" he describps them as deveting themselves entirely to the pursuit of gain and to lounging about the market places; he depicts the luxury of their bangnets, -the attendants, wine-bearers, butlers, musicians, dancing girls, flute-players, butfoons ( $\gamma \in \lambda \omega \tau 0 \pi 0$ ous ), parasites,-and then asks, "How many poor are wronged in order to provide this luxury? How many orphans are maltreated (кovסu入(Govial)? How many widews made to weep ?" (Migne, Patrol. Graec. xl. 170). Perhaps however the most sinister fenture is that he declares that many seek to be well spoken of by slave-dealers. In his sermon on Dires and Lazarus, he describes the prevailing extravagate in dress-a feature almost invariably indicative of a low atandard of publie morality. Some wove into the material of their costume representations of wild rimals and hunting scenes, which excited the wonder even of the childrea in the street, who would follow pointing at the wearers. The more pious selected subjects in sacred history, the miracles, se. (ib. xl. 166-170).
The elergy shared in this form of degeneracy. Jerome deseribes the young deacons at Romeas appearing in publie with their hair curled like that of actors, perfumed, and wearing rings on their fingers, geng from palace to palace, snd there singing love-songa or dechaiming comedis,
and leaving w 22 ; Migne, $x x$ The amusem same tendencie observes, "man these " (Civilis Anmianus $\mathrm{N}_{6}$ orders that th "their temple, assembly, and (bk. xxviii, 4). previlent, and habits of thrift At the council deemed necessar ing marringe fe leap- $\beta a \lambda \lambda$ (SEt 574); the clerg before the plays direction which formances were e the laity.
As a consequen duties and the sad the Grent (cle Io even the rite of 1 uatil they foumd t Other observance teasts at the tombs
into occasions of $s$ l
The widespread whether we look u (Paganism, Surv new Oriental infle was the Christian on presenting to $h$ "mathematicus"w and had come for books, implies that tians,--" "Quain mu
nummos abstuliss nummos abstulisse xaxri. 748).

The lasity that $p e$ inferred from the fac by Constantine on a 1) were almost abr III. xvi. 2) ; and $A$ changed their wives prepared fresh marri booths at a fair (Mig) Zosimus (iv: 28, strictures of the Fath ruptions of the court grade of society, and were disregarded in tl and indolence-a con the view of Gibbon (ii the overflowing prosj
from "that indolent from "that indolent present hour, and deel rity." If indeed we n quated, from Ammian close of the 4th centur -represent both paga and also depict society important provinces bo
Western empire, the "d Western empire, the " $d$ recommends ln estimat
times from the writiags prevent us from conclud oonveyed is, on the wh bo a matter for aurpris

## SOCIAL LIFE

pranar party, 's how muci cept: "wheo tus building out gardens, beliere that ag in another Patrol. Gratec. lity and dise luxury are racteristic of al assent to its and tastes ae out by the hesitute to etleminney; ispicuous for ey were surich attracted their jerson - p. 10). The of Arcadius legeneracy at losopher and Nigue, Putr. rnors of the Audronicus, I as cruel as e life of the mp and proon with none ets" (hist. of ose describes as seeking to ing games ir thentre, and Officiis Minist. er passage he as taken such ch are had in us, bishop of th his hearers re for virtue he describes ly to the pur$t$ the market eir banquets, utlers, masiers, bulfions n nsks, "How , provide this -c maltreated ows made to (170). Pereature is that well spokea on Dives and extraragance bly iadiestive ality. Some ostume repreunting scenes, o the childrea inting at the d ssubjects ia xl. 106-170). \& degenerscy. is at Rome as ir curled like ring rings on to pralace, and ling comedias,
and lenving with their hands full of gold (Epiat. 22 ; Nigne, xxii. 112)
The amusements most in rogue exhibited the same tendencies. "l'aganism," ns Ozanam truly observes, "made its last stand as associated with Ammianus Marcellin the Fifth Century, i. 89). orders that the Circus asserts of the lower "their temple, their dwaximus was ot oace assembly, and the centreling, their place of (bk. xxviii. 4). Gambling of nll their desires" prevalent, and teuded naterially to espeeinlly habits of thriftiness (Thieterially to check all At the council of Laodicen, St. Jerome, i. 4). deemed necessary to enact that (A.D. 320) it was ing marriage feasts ought neither to dancend-
 574 ); the clergy are also directed to retire before the plays ( $\theta \in \omega \rho i \alpha_{l}$ ) have commenced, a direction which evidently implies that such perthe lnity. As a co
duties and the sace of this degeneracy, religious the Grent (de sacraments were neglected. L.co even the rite of baptism was ii, 33) says that until they found themin was deferred by many Other observances, such as the " great peril. feasts at the tombs of the martyrs, were degraded iato occasions of shametul excess.
The widespread belief in magic (Magic), Whether we look upon it as a relic of paganism
(Paganisu, (Paganism, Survival of), or as fostered by was the Christianity of the ths how imperfect on presenting to his the time. Augustiue, "mathematicus" who congregntion in chureh a and had come forward embraeed Christianity books, implies thst he prepared to burn his tisns,--"Quann multis had duped many Chrisnummos abstulisse?" (in Psal. Ixi. Christianis xxxyi. 748).
The lsxity that perraded married life is to bs inferred from the fact that the reetrictions placed by Constantias on divorce (Cod. Theod. III. xvi. 1) were almost abrogated under Honorius (ib. III. xvi. 2); and Asterius declares that men prepared fresh wives as often as their clothes, and prepared fresh marriage chambers as readily as Zosimus at a fair (Migne, Patr. Graec. xl. 227). Zosimus (iv. 28, 33) supports the severest strictures of the Fathers, declaring that the corgrade of society, and penetrated through every were disregarded in the gratificater and decency and indolence-a condition gratification of appetite the view of Gibbon (iii, 404) of society which, in the overflowing prosperity resulted, not from from "that indolent despair which enjoys the present hour, and declines the which elijoys the rity." If indeed we note that the writers above queted, -from Ammianus, who died towards the close of the 4 th century, to Leo who died in 461 , and also depict both pagan and Christian opiuion, and also depict society as it existed in the most Western empire the both of the Eastern and the Western empire, the "discretion" which Milman recommends in estimating the morality of the times from the writings of the Fathers, will not prevent us from coneluding that the impression oonveyed is, on the whole, correet; nor can it be a mstter for surprise that many Cbristians

## SOCIAL LIFE

1917
sinc.. hare songht to escape from the influenco almost complate corruption by retiring into lives of St. Basil aud from society. The at Annesi, of - mansion in the sella, and of Marcella at her Jerome (Epist. 24, 38 ; Rome, described by that of Jerome him, 38 ; Migne, xxii. 129, 175), may all be looked upon as it of Paulinus at dola, ing seatiment which found indications of a growsion in monasticism. Yet notwithstan.
where presented of a the evidenca everystandnrd of Christin a great decline from the there yet appears suan practice in earlicr times, us in ascribing to Christianity to warrant which mainly averted the of society, and ultimate entire demoralisation reorganisation. Fentures brought about its which contrast favourably with the to be discerned of pagan communities in with the best norality and the exposure of offspring age. Infauticide persistently denounce offspring continued to be extent suceessfully (Chrysostom, in illud repressed by the church Hom, 4). The dignity fins ex se nihil facit, in some degree recognige labour began to be associnted with frecdom (W) and industry to be vige, iii. 92 ; Guizot, (Wallon, Hist. de l'L'sclaChrysostom declares that Inborious poverty preferable to indolent wiborious poverty is xxxiv. 5). The rights and social Cor. /Iom. women continued to be respeeted, and position of fully protected by the legpected, and were careThe prineiple of universal (Women).
more systematically recognised, and Amee was (de Offic. Minist. iii. 7) denouuces the Amblose eustom of expelling aliens from the city whan famine appeared to be impending. Asterius, While censuring the selfish luxury of the age, affirms that the man who can look upon others suffering from hunger or disease without being Patrol, Gracc, the lie to his human nature (Nigne, relating to Celestin). The letters of Theodoret thage, who had been a wealthy citizen of Carcity on its capture by compelled to flee from that the loss of all his bos the Vandals in 439, with pleasing relief to possessions, attord a picture in been eminent both for his virtues Cestiaeus had hospitnlity, and Theodoret (at that and for his of Cyrrhus) describes the C (hat time hishop which he bears his he Christinn fortitude with series of letters of introdury misfortune, and in a to the sympathy of Doduction recommends him and other of the chiomnus, bishop of Aatioeh, Patrol. Graec. Ixxxiii. 1090-1096) city (Migne, It is, in fact,
the eminent men who virtues aad abilities of episcopate, melt who at this period adoraed the which society we recognise the element to which it was, to a preservation, and round reorganized. "The bishop," says subsequently 36), "was the perpetual cep," says Gibbon (ir. his people." "Tpetual censor of the morals of mualties," says Mileligious heads of the com. the supreme and malveran (bk. iv. c. 1), "were In all the transs universally recognised arbiters cipline nequired greater definite As church disenactments of numeater definiteness, from the influenca made itself mouncils, the eplscopal bishop often confronted the civil

## 1918

SOCIAL LIFE
courage and authority to which the latter found it expedient to yield. Ambrose at Mllan, Gregory at Nazianzum, Synesius at Ptolemails, Deogratias at Carthage, Leo and Gregory the Grent at Rome, are instances which may be considerably multiplied at this period.

In proportion to the social and political authority of the bishop was the influence which he exerted as a teacher of morality, and the teaching of these centuries was diten siagularly enlightened and humane. No more judicions nad etfective rebukes of superatition can well be cited, than nre to be found in the sermons of Miaximus of Turin (Paganism, survival of). The argoments by which Asterins of Amasea enforces the advantages of temperance and occasional abstinence might command the assent of the most enlightened modern accial reformer (Migne, Patrol. Graec. x], 37 I-4), Synesius, "in whose hands," says Milman (Hist. of Christianity, bk, iv, c. 1), "the power of the Christian bishop appears under its noblest and most beneficinl form," repudiated the theory of the celibacy of the clergy. The most eminent of tha Eastern clergy (in contrast to the narrow view that prevailed in the latin church) encouraged the study of pagan literature (Schools). Even Gregory of Tours, though aingularly prone to superstition and credulity, defended the principle of religious toleration. Of society, as presented to us under the influence of these more humane and liberal conceptions yet free from the deeper corruptiona of the empire, we gain a glimpse in the pages of Sidonius Apollinaria, where he describes the ordinary life of the nobility of southern Gaul, with whom the bishops of the province associated on equal terms. The day commenced with attending aervice in the church; then early visits were paid to nelghbours, from which it was customary to return before ten o'clock in the morning : the remainder of the morning was spent in playing tennis or in reading Latin authora in the library. Here the ladies were supposed to occupy themselvea only with religious works, the profane writers being reserved for the men. Then followed the uae of the hath, after which dinner was aerved (Eptst. ii. 9 ).

It is probable that a full and satisfnctory investigation of our subject at this period would render it necessary to distinguigh the phenomena of Eaatern and Western civilisation. In the opinion of some writers, tha earlier and more complete acceptance of Chriatianity in the East served as an element of cohesion among the different ranks of society, which, notwithatanding the fierceness of theological controversy, enabled the Byzantine empire to oppose succesaful resistance to succeasive shocks of barbaric invasion auch as those to which the Western empire succumbed. Tha traditional theory, that "the example of the Byznatine empire has proved on a vast scale and in the most indisputable manner that Christianity could act only mediately and indirectly on social life, that it might receive the assent of an entire nation and yet not anve it from decrepitude and death" (Flint, Philosophy of Mistory, i. 54) is accordingly not unchallenged. "The popular element in the social organisation of the Greak people," asys Mr. Finlıy, "by its alliance with Criristianity, insfused into society the energy which sated the

Eastern empire; the disunion of the Pagnna and Christians, and the disorder in the administration flowing from this disunion, ruined the Westeru" (Hist. of Greece, ed. Tozer, i. 138).
(III.) "As Christinnity," snys Milman, "received the rude anl ignorant barbariand within its pale, the general effect could not but be that the age would drag down the religion to its level, rather than the religion elevate the age to its own lofty standard " (Hist. of Christuinith, bk. iv. c. 5). The features of society in the Teutonic communities, after their conversion, attest the truth of this observation. It is agreed by the majority of the most competent writers that the stnadnrd of morality in these communities, when compured with that of the Jatin races, exhibits yet a further decline, and that if we are presented with fewer evidences of vice there was a larger nmount of brutality and violence. The barbarian conquerora and the subjugated Latin communities reciprocally influenced each other, but this influence was, in the first instance, for the most part unfavourable. The latter were atill further demoralized by their anbject condition (Jerome, Epist. 89; Sulvian, de Gub. Dei, vii. 5-10), the former by the licence in which they could indulge without check. De Broglie ('Église et PEmpire, Ill. ii. 497) characterises the conquest as "la mise à aac d'une socićté tout entière par des hordes qu'aucun lien social ne contient." The farnful atate of aociety in Fanklnad under the Merovingian dynasty, as described by Gregory of Tours, is familiar to most students of history. Ozanam (Civilis, chez les Francs, p. 311) quotes from the Libellus de Ecclesiae Disciplinis compiled by Regino, abbat of Prïm in the 9 th century, the questions which the priest is there directed to put to an ordinary warrior in the confessional-a category which inplies that crimea of violence and the groasest auperstition were atill fearfully prevalent. The aversion of the conquerors to city life enhanced the ditficulty of bringing them within the influence of Christian teaching. The clergy, whoge duty it was to convert, instruct, and humanise the conqueror, themselves ahured in the general corruption. "From the moment that the barbarians became masters in the Weat, an immense deterioration becomes manifest in the clergy, in their tenching, in their atandard of conduct . . . . Even from men like Prosper of Aquitaine, Avitus of Vienne, Caesarius of Arles, the descent is great to the next generation in the 6 th century, with their coarse and superficial religion, their readiness to allow ain to buy itaelf off by prodigal gifts, the connivance by the best men at imposture, its direct encouragement by the average" (Church, Beginning of the Middle Agcs, p. 49). The episcopal order, indeed, lost for a time, much of its aacred character. The bishop was often a warrior, and differed but little in his habits of life from an ordinary baron; while the work of evangelisntion and the preservation of the scanty learning of the time devolved almost entirely on the monastic ordera. Slavery reappeared in its harshest form, and, in spite of the efforts of the clergy, continued long after the 9 th century to diagrace the Christianity of the age (Sla averr)

In fine, it would seem that society, if we interpret the term in its atrict sense, can scarcely be said to have existed in Italy, Gaul, or Bitaio
during the per the cunquests the Suxon, in state of disorg and restraints in form of civilisat This condition of with the inter relnpse, succeede organisation of ticnl influences stitutiona, nntion reflect a combin Christian doctrin Authorities an the standard his Gieseler, Milmnn, des preniers Che Christianity; Gen ticnue au 4me siéc de l'É'glise grecque, civile dans to Mrund mation par le C (A. F.), La Civilisat 18+9, and $L a C i o$ 1850; Lecky, His Augustus to Charte St. Jérôme, 2 v . Kirchenyeschichte, $A$ bingen, 1864; P'res premiers Siecles de 1869 ; Church (D) Jiildle Ages, 1877.
SOCRATES (1) with Stephanus in B Adon., Notker.).
(2) Sept: 21, soldie Theodorus, under $A_{n}$
(3) Oct. 23, preaby at Ancyra (Basil. Men
Sirlet.).

## goISSONS, COU Concilium), A.D. 744

 blshops, when ten passed, A bel nnd Arthe Rheima and Sens, and heresy. (Manai, xii, 3
## sOLDIERS. [Mil

SOLEAS. A term tecture, as.to the m which there has been $g$ The orthography of th sble. We find $\sigma \omega \lambda$ 'as ookía. The difficulty ence of the word was $r$ sttributea it to the arra passed out of use, nnd Grsecias ubique nomen ha citur" (Goar, Eucholog. kont, pours forth a mase ject, and comes to stran sions in the end. At or Meursius and Beveridge ( p. 74) ': regarding the with "solium," a thron Recent. ep. ii.); but is Solea he identifies it witl inistration Westeru" man, " reuns within it be thnt on to its the sge to iris ' unity, ty in the onversion, $t$ is ngreed nt writers communithe Latin nd that if es of vice tality and s snd the ocally ince was, in unfarouremoralized Epist. 89 ; former by fe without tire, 1II. ii. la mise à les hordes he finful the Meroregory of of history. 11) quotes linis com9th cen$t$ is there iner in the plies that aperstition wersion of e difficulty of Chrisaty it was conqueror, :orruption. us became terioration $r$ teaching, Even from of Vieane, reat to the with their eadiness to gifts, the osture, ita " (Church, The epiweh of its ten a warbits of life work of the scanty entirely on tred in its orts of the century to Sidavert). f we intercarcely be or Bitain

## SOCRATES

during the perind that immedintely succeeded the conquests by the Lombard, the Frank, and stnte of disorganisation we can discern only a and wherein the obligations form of civilisution nearly the most rudimentary This condition of thearly nitoget her disappreared. with the interveings was gradually, and often relnj)se, succeeded by one which almost completa organisation of society mninly under eccle retreal influences, and the eatablishor eeclesiasstitutions, national, social, and domestic, whichreflect a combined tradition of Romas, which Christian doctrine.
Authorities and works of reference: besides the standard historians, Gibbon, Neander, Banar, Gieseler, Mihnan, Finlay, \&c., Fleury, Mucurs dirs proniers Cheetiens, 1720; Cave, Primitive Christiunity; Genin (J. L.), De la Societe chredep'É, au ame siecle d'après les Lettres des Péres de "Eglise greeque, 1850 ; Schmidt (C.), La Societe mation par le Christionin et sur sa Transjor(A. F.), Lar Civilisation Chrisme, 1853; Ozanam 1849, and La Civilisation aune chez les Francs, 1850; Leeky, Hist. of European Siecle, 2 v., Auyustus to Charlemagne, 2 vols. ; Thierry from St. Jérôme, 2 v. 1867; Hefele, Beiträge (A.), Kirchengeschichte, Archäologie und Liturgik, Tuibingen, 1864 ; Pressensé (E. de), Hist. des ik, Tiipremiers Siècles de 1869 Église chretienne, vol. v. 1869; Church (Dean), The Beginning of the
Mitdle Ages, 1877.
[J. B. M.]

## SOCRATES (1), Sept. 17, commemorated

 with Stephamus in Britain (Mart. Bed., Usuard.,Adon., Notker.).
(2) Sept: 21, soldier, martyr at Amasea with Theodorus, under Antoninus (Bssil. Menol.).
(3) Oct. 23, presbyter (3) Oct. 23, presbyter, Martyr with Theodota
st Ancyra (Basil. Menol.); Cct. 21 (Menol. Graec.
Sirlet.). sirlet.).
[C. H.]

## SOISSONS, COUNCIL OF (Stubssionense

 Conclusm), A.d. 744, nttended by twenty-three passed, Abel nnd Arthert ordained diseipline were Rheima and Sens, nad Adelbert condemhops of hejesy. (Mansi, xii. 369-372.) condemned for[E. S. Ff.]

## SOLDIERS. [Military Service.]

SOLEAS. A term in Eastern ehurch archjtecture, as to the meaning and derivation of Which there has been great diversity of opinion. able. We Wringhy of the word is also very vari$\sigma_{0 \lambda \prime}$. The difficulty in $\sigma \omega \lambda \in a, \sigma \omega \lambda / a, \sigma \omega \lambda \in i a$, eace of the word was recogrised by the referattributes it to the arrangement by Goar, who passed ont of use, nad remanks, "in ecelesiis Graeeis ubique nomen habet, in rarissimis censpiis citur" (Goar, Eucholog. 18). Allatios, as is his kent, pours forth a mass of learning on the aubject, and comes to strangely erroneous conclu-
sions in the end Meursins and Beverid one time he agrees with p. 74) ': regarding the word as aynonynot. with "solinm," a throng woru as aynonymous Recent. ep. ii.); but in his Templ. Graec. Soleo he identifies it with this "Dissertation de "iconostasis." An examination of the pasaages

## SOLITARIES

3910
In which the word occurs proven the erroneousness of both. It in true that the word is not signifientlon than nt others; butimea bas a wlder donbt that the "solens" ; but there can be no church, not a piece of "was a division of the there can be as little question furniture; an l right in deeiding it to be the that Neale is intervening between the be the raised phatform the "bema" or sanctury, trapeza" cr nave, and " nave by one or more tary, astendied from the "eancelli" or "fconosteps.," It was outsile tha was appronched from the simpt of the "bema," and "holy doora." The "beautiful through tha are placed by Nenle further dows the ne," which to the (ritnal) west of the " "amho" stood near it. It correass," and the chancel-rail step in it corresponded to the place where the commur churches, being the the Eucharist. At ordinations holt to receira Goar (u.s.), the ordinand, whether ordinating to priest, took his place on the "shether dencon or dencons came ont the "solen," and two dncted hime on eith from the "bema" and conAt a later period the "aolea" seemoly doors. gained extension to the west, and became hava place for the anbdeacons and readers, became the called $\beta \hat{\eta} \mu \approx \tau \hat{\omega} \nu$ dvayvacond readers, It is and was defined by Gretser (Annotat. ad Corlin. correctly 361, ed. Bonn) as " gradus vel locus pp. $360-$ ad sacrus $\beta \not$ hanatos fores positus, ex quo Cheelsior
pro Christinas pro Christinaa communione distribuitur" true position and charneter appear from." Its passages in Codinus, who describes the emperor descending from the "ambo," nnd passing emperor scross the "solens," "ambor," nid passing alone "wards the beantifyl doors," but he came to"soleas" and "bema," and fiadiog the patriarch standing to receive him at the "holy doors" (Codin. Curopal. c. 17, pp. 91, 94; nlso p. 361). In the more stately churches the "soleal" was plates of silver, marblea, ornamented with When the dome of St decorated with images. pieces rois $\sigma$ metias $\& \xi$, Sophia fell, it broke to on the restorntion by ovuximou סuras $\lambda$ loou; and ambo were made of ailver II., both it and the 361 ; Allat. de Solea, c. xi.). Codin. Annotat. p.
SOLITARIES. For some [E. V.] impulses which led men to seet acconnt of the wilderness, sea Hermit, Moek solituda in the be added that solitaries Monasterr. It may cluster round great and populo long began to pare Saranaitare.] Papulous cities. [Cominfluenced by actnal Partly perhaps they were horrora of loneliness, partly by of the spiritual in tha theological fray by a wish to mingla heretics, partly perhny between orthodox and their hardships norticed by a looging to have Sometimes tha cell of thd honoured by men. attached to a monastery the solitary was semic. 3). Sometimes the (Theodoret, Hist. Relig. temporary shelter, ine solitary cell was only a breath, as it were, for a moment which to take agnin in the battle of life. It was everer the adpice of the wisest leaders of was ever the movement that there should be of the monastio of probntion in a monastery before certain period the life of a solitary, and that none shertaking allowed to expose themselres to none should be without the express sanction of their risks of it

## SOLOCHON

auperiors (Cass, Collat. Praef. xviii.). As the menastic system becnme more firmly consoljdated, and at the same time more complex in its organisation, the solitary life, especially in Western Christendom, came to be more and more exceptional in its occurrence (Conc. Toletan. vii. A.d. 646, c. 5; Conc. Francof. A.D. 794, c. 12).

Literature.-Petrarca (Francesco), Dialogus de Vitâ Solitariâ; Parisjis, 1513. Rnsweydua (H.), Vitae Patrum sive Historice Eremiticao; Ant verpiae, 1528. Zimmermann (Joh. Georg von), C'eber-die Einsamkeit; Leipzig, 1784. Hauber $(\operatorname{lgn} .)_{n}$ Das Leben und Wirken Gottgeureihter Persinen in der Einsamkeit; Lindau, 1844. Zoeckler (D. Otto), Kiritische Geschichte der Ashese; Frsokfurt a. M. 1863.
[I. G. S.]
SOLOCHON, May 17, Egyptisn soldier, martyr under Maximiau (Basil. Menol. ; Menol. Gracc. Sirlet.).
[C. H.]

## SOLOMON, king, June 17 (Cal. Ethiop.).

[C. H.]
SOLUTOR (1), Nov. 13, martyr, commemorated at Ravenna, with Valentinus and Victor (Mart. Usuard., Vet. Rom., Hieron., Adon.).
(2) Nov. 20, commemorated at Turin, with Octavius snd Adventor (Murt. Usuard., Hieron.).
[C. H.]

## SOMNIARIUS, Somniatorum Conjector,

 of Constnntius nod Julian, A.D. 358, denounces those who " narrandis somniis occultant artem aliquats divinandi" (Theodos. Codex, x. 16, De Malef. 6). The offence was equally forbidden in the empire founded by Chariemagne (Capit. inc. sn. c. 40 ; Baluz. Cap. Reg. Franc. i. 518 ; comp. the complete code, vi. 215 ; Herardi, Cupit. 3). The council of Paris, A.D. 829, regarded the practices of the "somniatorum conjectores" as a relic of paganism (iii. 2 ; comp. Add. ii. to the Cap. Reg. Franc. c. 21).
[W. E. S.]
SONUS, or rather, corruptly, sonum. The Offertorium of the Franks was so called, e. g. "Scuum quod canetur (sic) . . . quando procedit oblatio" (German. Paris. Expos. Breo. Mfiss.). The name is said (Germ. u, s. ; comp. Isid. Hisp. de Eecl. Off. i. 14 ; Amal. de Eccl. Off. iii. 19) to have been given to the anthem, bechuse sung in imitation of the sounding of trumpets over sacrifices ander the law (Num. x. 10).

Among the Goths of Spniu the proper anthem at lauds and vespers on festivals was also called sonum. E. $g$. the council of Meridn, 666, orders that on such days "post lumen oblatum ( $=$ lucernarium) prius dicatur vespertinum qusm sonum" (can. 2). This sonum was sometimes called laudes; for wherens the Mozarsbic brevinury diiects that it shall follow vespers immedintely, Isidore says that the lucernarium was followed by "two psalms, one responsory and laudes" (Regul. Monach. 6). The following is the sonum, or in the yet lower Latin of the Hispano-Gothic breviary, the "sono," for Easter day: "ego dormivi et quievi, et resurrexi, quonism Dominus suscitavit me. $P$. Gloria men. Alleluin. V. Non timebo millia populi mei circumdantis me: exurge, Domine; sslva me, Deus meus. $P$. Gloria mea. Alfeluin" (Bree. Goth. Lorenzana, 370).
[W. E. S.]

## SORTILEGY

## SOOTHSAYER. [Mathematiccs.]

## SOPHIA, S'T. [SAPIEntia.]

SOPHRONIUS (1), patrinrch of Jerusslem, commemorated Mar. 11 (Basil. Menol.; Cal. Byzant.; Menol. Graec. Sirlet.).
(2) Dec. 9, bishop of Constuntia in Cyprus (Basil. Menol. ; Menol. Graec. Sirlet.). [C. H.]

SORTILEGY. It was held thnt "demons rule lots" (Cypr. de Idol. Vanit. ; comp. Minut. Fel. Octav. 8; Greg. M. Epist. vii. 66). Heoce divination by lots whs thought a part of magic and a branch of idolatry. It was therefore forbidden to Christinns both in the East and West ; as by Conc. Ancyr. 358 (can. 23), C. Venet. in Gallia, 465 (c. 16), C. Agath. 506 (c. 42), Aurel. I. 511 (c. 30), Autiss. 518 (c. 4), \&c. It was ${ }^{\text {r }}$ subject of inquiry nt episcopal visitation (Regino, de Discipl. Ecel. 1:1, el. Baluz.), and at confession (see the old Gallican penitential, c. 26, in Mus. Ital. i. 393, nad others in Morinus, de Sucram. Poenit. 587, \&e.). It was condemned by Christian princes; as hy Childeric, 742 (c. 5), Carloman, 742 (c. 14). Car. M. 769 ; id. 789 (c. 23), Capit. Reg. Frime. vi. 215, vii. 128. Under the Frankish lnws sortilegi were not. received ns witnesses (Capit. Reg. Franc. vi. 397, vii. 369).

The methods were various, "sortes quas sanctorum vocant (comp. Concc. Agath. Venet. Aurel, u. s.; Bede, de Remed. Peccat. c. 11), vel quas de ligno, aut de prne faciunt" (Conc. Autiss, u. s.). Divinntion "per sortes sanctoruin" was a Christian counterpnit of the sortes Virgilianae, \&c. An augury was drnwn from, or a conclusion founded on, the first passage at which some sacred book (ns the psalter or gospel, Car. M. an. 789, c. 3; the lectionary, Greg. Tur. Hist. Franc. iv. 16; the sacramentary, Jonas Aurel. in Vita S. Huberti, c. 15, in Baluz. Not. ad Cup. Reg. Fr. Ii. 1038; \&c.) first opened nt hazard. This is condemned by St. Angustine ns an abuse of the divine oracles, though he had rather men had such recourse to the gosjels than to demens (Ep. 55 ad Janvir. xx. 37). The Gallican Penitentinl, u.s. punished even this when "coutra rationem." See instances of the practice in Greg. Tur. or Jonas, u. s. ; Vita S. Consortiue 9. in Acta Bened. i. 249 ; Vita S. Hucberti, 18; Acta Ben. iv. i. 302. An unsought omen from ${ }^{\text {a }}$ Psalm ended the opposition to the choice of St. Martin as bishop of Tours (Sulpicius Sever. de lita B. Mart. 9).
There is extant, under the title of Sortes Apostolorum, a collection of pious sentences, but nat from the apostolical writiugs, so framed as to give suitable, though vague, replies to every probable inquiry. They were printed by l'etr. Pithoeus in his Codex Ćanonum let. Eccl. Rom. Par. 1687, p. 370. A fast of three dars on bread and wnter is prescribed before using them. On the third dny the office of the Holy Trinity is to be recited aud Mass heard. Specinl prayers are also provided. At the end we read, "Hiec sunt Sortes Sanctorum quae nunquam falluntur, neque mentiuntur; id est, Deum roga et obtinebis quod cupis. Age Ei gratias."
Many tribes retnined a custom observed by their hesthen ancestors (see of the Suessonee, Fita Anskari, 18, 26, 30, Pertz, ii. 701; of the

Snxons, Transl. slones, Wilframi i. 359, 361; Vit torum "), ib. 60 Pertz, il. 381) of innocence, life or tloned by Christ accused of theft, bert, 593, c. 5). method (comp. I tallies, one marke in white wool, nn marked was draw Some kinds of or were included und sartem ambulare" 630: "" Ad ignem s dest" (Lex Ripua Baluz. i. 34). Leo settling every cau cuncta vos in vestri ii. 4).

## SOSIPATER, A

 of St. Psul (Basi Byzant.; Afonol. $G$ Pyrrhi Beroes (Afa Vet. Rom.; Menol. Olympss, Rhodion, "spostles," Rom. Byzant. ; Menol. GraSOSISTRATUS, Antioch with Hesp
Mart.). Mart.).

## SOSIUS (Socius),

 with Januarius bishop rated or mentioned w Menol. ; Menol. Graec. Vet. Rom., Notker.), (3fart. Bed., Usuard., Wand.). He occurs on Sept. 29 in Mart.
## SOSTHENES (1),

 Psul, comniemorated Vet. Rom.); Nov. 2 Rom.); Dec. 9 with A snd others (Basil, MenoSirlet.) Sirlet.).
(2) Sept. 10, martyr, cedon with Victor (Ma Rom., Notker.).

## SOTER (SoTher),

 in the East (Jfart. Us Notker., Wand.); her day in the Gelasian Sacr her in the collect, secret Shs or snother of the under liocletian, is men May 12.
## SOUL, SYMBOLS 0 ing symbols were used by

 centuries to denote the from the fetters of the fie hesven: (1) a horse runn goal, derived no doubt fr perhsps from 2 Tim. iv. sail towardu a lighthouse,Saxons, Transl. S. Alex. 2, ib. 675 ; of the
i. 359 , 3ts. rami Vita, 6, 8, in Acta Bened. iii. torum "), ib, V09. Willibrordi, 11 ("sora damnsPertz, ii, 381) of deciding. Willcbrordi Vita, 3, ianocence, lite or death, by lot. Thens guilt or tioned by Christian princes; This was sancsccused of theft, "ad printem ; e.g. of a slave bert, 593, c. 5). The Lex Frisionum de" (Childenethod (comp. Tacitus, Germania, 10). Two in white marked with a cross, were wrapped in white wool, and laid on the altar. If that Some kinds of ordeal, is goven was acquitted. were included under the term sorns. by chance, sortem ambulare" (Childeb. sors. Hence, "ad 630: "Ad ignem sen ad sortem. 8). Dagobert, deat" (Lex Ripuar. xxxi. 5; Reg. Arcusare stuBulnz. i. 34). Leo IV. charges Reg. Branc. Cap. settling every cause by lot: "Sortes gith cuncta vos in vestris discriminatis jurticiis quibus li. 4).
[W. E. S.]

SOSIPATER, Apr. 27, with Jason, disciples of St. Paul (Basil. Menol.); Apr. 29 (Cal. Byzant. ; Drenol. Gracc. Sirlet.); June 25 at Pyrrhi Beroea (Mart. Usuard., Adon., Notker.,
Vet. Rom.; Dfenol. Gracc., "lympss, Mhodion, Tertius, ; Erastua, Quartus, 10 with "apostles," Rom. svi. 11, 15, 22, 23 (Cartus, Byzant. ; Menol. Graec.).
[C. H.].
SOSISTRATUS, Juna 8, commemorated at Antioch with Hesperiua and Glycerius (Syr.
Mart.).
[C. H.]
SOSIUS (SooIUs), deacon of Misenum, martyr with Januarius hishop of Bebevent um, commemorsted or neentioned with him on Sept. 19 (Basil. Met. Rom. Menol. Graec. Sirlet. ; Mart. Bed., Adon., (Mart. Bed., Usuard., and separately on Sept. 23 Wand.). He occurs with Januarius and other', on Sept. 29 in Mart. Hieron.
[C. H.]
SOSTHENES (1), June 11, diaciple of St. Paul, commemorated at Corinth (Mart. Adon., Vet. Rom.); Nov. 28 (Usuard., Adon., Vet.,
Rom.); Dec. 9 with Apollos ( -Rom.); Dec. 9 with Apollos, Cephas, Tychicus, Sirlet.).
(2) Sept. 10 , martyr, commemorated at Chalcedon with Victor (Mart. Usuard., Adon., Vet.
Rom., Notker.).
[C. H.]
SOTER (SOTHER), Feb. 10, virgin, martyr in the E.ast (Jfart. Ususrd., Adon., Vet. Rom., dotker., Wand.); her natale is given on this
day in the Gelasion day in the Gelasian Sacramentary, which names Shs or another of the seand post-communion. noder Diocletian, is mentioned by name, a martyr May 12 .
[C. H.]
SOUL, SYMBOLS OF THE. The followlog aymbols were used by Christiaus in the firat centuries to denote the deliverance of the soul from the fetters of the fesh and its of the soul
hesven: (1) a horse running a to goal, derived no doubt from a race and near the perhsps from 2 Tim. iv. 7 ; (2) a ship in, and sail towards a lighthonse, or already arrived at Wand.).

1921
port; (3) a sheep or a lamb, sometimes by itself sometimes borne bnck to the fold in the arms of the Good Shepherd ; (4) a dove, sometimes on the wing, sometimes seated near, somelimes on the symbol of the body dear an empty vise-a again settling in a deserted by the spirit-or repose of the soul iner-garden, to signify the figure quitting a lifeless Paradise; (5) a femule ture figure resembling, snd ; (6) by a miniasentation of the dead. and close by, the repreuse of the female figure occurs instance of the medallion figured by Lupi (Dicurs on a leaden senting the mortyr Lupi (Dissert. i. 197), reprepl. viii.]. An execationer is. Lawrence [Honer, the saint upon the grer is turning the body of female figure is rising from it and a half-length towards heaven, from which with hands clasped placing upon her hend which a haad is extended, It is possible that the crown of gold.
or contemplation betwe female figures in prayer many tombs, may ween two trees, found on so tions of the sonl nlso be symbolic representaChret. s. v. 'Ame')
[E. C. H.]

## SOULS, FESTIVAL OF. [ALL Souls.]

SOZON, Sept. 7, martyr at Pompeiopolis under Maximian (Basil. Atenol.; Cal. Byzant.; Menol. Graec. Sirlet.). $\begin{array}{ll}\text { SPAIN } & \text { Byzant. } \\ \text { [C. H.] }\end{array}$

## lium). [Toledo, Councils of (Hispanum ConciSPANOCL

 patens, chandeliers, \&c., closed-in ap to thalices, word occurs frequently in Ann at the top. The we read that Leo III. nureum praecipung gave to St. Peter's "calicem tum lapidibus," tog spanocliatum diversia ornaspanoclistam" together with "patenam auream alao gave "gabathae spanoclist The same pope the purpose of giving spanoclistae" to hang for cus" or cloiater ( $\$ 418$ ) clistum" of gold (18); and a "regnum spanoto hang over the altar a cross depending from it presented to the altar (§ 398). Paschal I. also and jewelled "regurch of St. Praxedes a gold the altar (§ 435). [CRownoclistum" to light Gabatha.]
[E. V.]
SPERATUS, July 17. [Sciliftani.]
SPES. [SAPIENTIA.]
SPEUSIPPUS, Jan. 17, with Elaslppas and Melasippus, Cnppadocian martyrs.(Basil. Menol.), Hieron., Notker., Wandes (Mart. Usuard., Adon., Hieron., Notker., Wand.). - [C. H.]
SPEUSIPPUS and his brothers Elasippua and Melasippus ; natale Jan. 17. (Bed. Mart.)
SPIRIDION, $\dot{D}_{\text {ec. } 12, ~ T h a n m a t a r g u s . ~}^{\text {[C. }}$ ]
father," biahop of Trimithos, coufgus, "our Maxinnian Menol.; Cal. Bymemorated in Cyprus (Basil. Dec. 14 (Mart. Unt.; Menol. Graec. Sirlet.);
[C. H.].
Expirits, EVIL. [Demon; Demoniac;
SPIRITUAL EXERCISES. Under the hend of "Spiritual Exercises" (Exercitia Spiri-
tualia）it is cenvenient to enumerate the prin－ cipal practices which are believed to centribute to the exaitation of the spiritual life．

1．First among these we may reckon Reading， and especially the reading of the bible［Scrip－ ture，Study or］，both in public and in private． To this soon came to be added works compiled With a special view to edification，such as the Acts of Martyrs，the Collationes of John Cassinu， and the lives and miracles of fanous men col－ lected by Rufinus，Theodoret，Joannes Muschus， Gregory of＇lours，and others．Forgeries in this field of literature soon came to be frequent，and maoy Christians had an inclioation for the pagan literature which the more ascetic leaders con－ demned；circumstances which led to certain books being marked off by authority as unfit for the reading of Christian people［PROHinited Books；Schools］．
2．The P＇salms in particular have always had a special prominence among the books used for spirilual exercise［Psalmody］．The fathers constantly recommend the learning and the saying of pisaluns as an exarcise of the highest etficacy．（See，fur instance，Jerome，Epist．107， ad Lactan，c．4；Epist． 125 ad Rustic．c．11； Epist． 108 ad Eustoch．c．19．）And the psalms －however long a portion might be said－were commonly recited stauding，unless in case of sume gricvous infirmity（Theodoret，Hist．Relig． c．． 2 and 5 ；Moschus，Pratum Spirituale，c． 140 ； Basil．Epist． 63 ad Ncocacsarcenses，\＆c．）．With psalmody is iutimately connected the observ－ ance of Vigils，especially in monasteries［Hours OF Prayer，p．795］．A whole class of monks， the＂Sleepless＂［Acoemetae］，devoted them－ aelves to keeping up the Divine office［OFFICE， tie Divine］without intermission．

3．Prayer and Processions，Litanies，Ro－ gations，Stations，and Pilarimages，which are reckoned among spiritual exercises，are treated uncter their proper headings．

4．The Confession of ain，both to the Lord （Pe．xxxii．6； 1 John 1．8，9），and to the brethren （Janies v．16），is reckoned among the exereisea which tend to edificution．Nothing，says an old father of the desert（Rufinus，Vitae Jatrum，ii． 9），so weakeus the power of Satan as to disclose our unclean thoughts to holy men and spiritual fathers．And nothing，onys another（ib．117）， more rejoices the eaemy of souls than the con－ cealment of such thoughts in the breast．Hence in monastic orders，both of earlier and later times，a reciprocal confession of sing is enjoined on the brethren．Sce，for instunce，Regula Co－ lumbani，c． 10 ，and the Regula Cujusdam，c． 6 （in Holstenius，i．397）；the latter is supposed by Holstenius to be Columba＇s．This kind of con－ fession is distinct from the auricular confeasion which is followed by sarramental absolution．

5．That the Holy Communion holds a high place amoug the means of grace needs scarcely to le said．On the frequency of communion， see Communion，Holy，p． 421 ．It may further be observed that in the early African Church the brethren were so anxious to sanctify every meal by first partaking of the Eucharist，that the consecrated elements were taken home for that purpose（Tertullian ad Uxorem，il． $5 ; 1 / e$ Orat． 19 ；Cyprian，de Lapsis，ii．26．See also Arca，Risebvation）．Hippolytus wrute a treatise，which was known to Jerome（Epist．

71 ad Lucin．c．6），on the questlon whether we ought to communleate daily or at set timies． We may see from the laments of Chrysostom and others that ordinary lay persons communicated less frequently than was desired，but with speci－ ally devout men it was otherwise．The old monk Apoilo，for instance，communicated daily，and taught his disciples not to eat until théy had received the Encharlst（Palladius，Hist，Laus，c． $52, \mathrm{Jp} .750,751$ ）．
6．Self－Examination（sometimes cnlled Recol－ lectio）is a recoguised duty of Christlans（＂）Cor xiii．5），expecially before Holy Commuaion（1 Cor． xi．28）；but selt－examination as a systematic practice，regulated by definite rules and recurring at certain times，is the development of a later age．Clement of Alexnndrin，in the directions for Christian life which form the Paedagofus， though he quotes the Pythagorean precept，thint a man should exnmine himself every day，does not hold it up as necessary for the Christian （Paedag，i．111），and Macnrius in his special treatise on＂the Guarding of the Heart，＂while he in－ sists strongly on the necessity of withlrawing into oneselt and of censtant self－watchfulness， nowhera recommends any methodical practice of this exercise（ $\pi \in \rho 1$ фu入aкฑิs карঠías，c．l．；but compare Athanasius，Vita S．Antonii，c．28）． Cassian（Collat．v．14）advises every man to direct his principal eflerts against the sin which most easily beseta him，but gives no directions for self－examination such as prevailed in lnter times． Nor do Chrysostom＇s atreng recommendations of watchfulness over oneself（Hom． 73 ad $P_{o p}$ ． Antioch．；Hom． 82 in Jounn．）imply any detinite rules for examioation of conscience．Such rules， in fact，scarcely belong to an age earlier than that of St．Bernard and the medineval mystics．

7．Meditation or Contemplation，the effort to withdraw the soul from the world of sease，and fix it on God and thinga divine，plays a very imporiant part in the lives of mediaeval and modern mystics．But in this case also the de－ velopment of the system does not belong to the ancient Church，though we frequently find in ancient worthies－especially in the ancient her－ mits or＂Fathers of the Desert＂－an immense power of withdrawal from the outer world， generally coupled with the freulty of seeiug＊ visions of things uvenrthly．One particular form of contemplation－the contemplation of denth－ is found from a period of considerable antiquitr． Several of the Eastern ascetics，after the example of Anthony，dug their graves near the csyes which they inhabited，or lived in tombs，so as to be always reminded of their latter end（Palladius， Lausiaca，cc．5，45，109， 113 ；Theodoret，Hist． Relig．cc．6，9，12）．John the Almsgiver，patri－ arch of Alexandria（ $\dagger 616$ ），had his grave sad coffin partly prepared，and bade the workman inquire aloud，on every high featival，whether he should not finish the work，is he knew not when his Lord would come（Leontius Neapol． Vita S．Joann．Elcemos．c．18）．The abbess Caesaria of Arles，sister of the fumeus bishop Caesarius（ $\dagger 542$ ），had a hundred stone coffins made for her hundred nuns，which were placed around the church，that they might daily be re－ minded of death．And other instances might be mentioned of similar practices．

8．Silence of course accompanies meditation． Pambes，the monk，we read（Socrates，II．E．iv．

23，p．238）was the 39th Psalm－ my ways，that I that he would h． many years be $h$ Monks came to $b$ dwellings 力ovxaa ［Hesychastae］． Lent（Lausiaca，e． from the tumult oople to learn to （Rufinus，ii．190）． ＂o profound a silen solitule（Lausiaca， to havo kept silen except when they Sabbath and the $\mathrm{J}_{4}$ fhomas kept silen Rufinus，ii．6），an
85 ）for 85）for twenty－fir forty－日even（Cyrill， Surius，v．399）．P to indicate their wa talking（Pachomii $N_{2}$ The Benedictine Rul rules following it，e monastery after Cor except so far as rega tag book（Reg．Benco twosi，cc．8，15； c．8）．（Alteserrae $A$ ． Geschichte der Askese．）

## BPOLIA．［VACA：

SPONGE．The s liturgical ritual ia $k$ Moî́a，spongia sacra， present form，which with little change from by Allatius（de Rec．G piecs of sponge compr affixed to a long hand office of prothesis to co the bread on the paten， （Office of Prothesis，Ne 349），and in the Euchari employed by the deacon chalice（Goar，Eucholog． 1 and after the reception a ware swept by it into th and the paten cleansed． boly veil was also employ
 тоте $\lambda a \beta \Delta \nu$ т $\delta \nu$ \＆$\gamma 10 \nu$ ठ rov̂ árlov потทplov anoone тdyv кal ${ }^{\omega}$（Liturg．S．C
p．83）．The sacred p．83）．The sacred virtue regarded as being imparte according to Goar（u．s．） potriarch among the pe recorded in the memoir of sius（ $\$ 182$ ）that Eudo of to encounter the Saracens of a sponge＂ad usum men aved all who received th death．A liturgical speng silo kept for the ritual
Table by the patriarch （Typ．Sy．Sabae，patriarch or 41 ；Euc） disc．Graec．Tcmp．Epist． 1
SPONSALIA，［MARZI
whether we set timies, ysestom and monnicnted with syectne ohl monk daily, and il they had ist. Laus. с. alled Recol. nns (! Cer. nion (1 Cor. systematic d recurring of a luter directions Paedagoyus, recept, thint y day, does e Christina cial trentise hile he inithlruwing atchfulness, nl practice , c. I. ; but nii, c. 28). an to direct vhich mest rections for later times. undationa of 3 ad Pap. my defirite Such rules, arlier than I mysties. e eflort te ' sense, and ys a very liaeval and lao the deong to the tly find in neient hera immense iter world, of seeiug' icular form of denthnntiquity. he example the caves bs, se as to Palladins, oret, Hist. iver, patrigrave and workmsn 1 , whether knew not us Neapol. The abbess ous bishop one coffins ere placed laily be re1 might be

## SPOLIA

23, p. 238) was so struck by the first vefse of
my ways, that I offeud not in take heed to that he woull bet not in tongue" many yenrs he had not mare, auif said that in Monks esme to be nomed tearnel to practise it.
 [Hescciastax]. Mincurius kept silence st silence Lent (Laussiaca, e. 20, p. 723) pt silencea a whole from the tumalt of the court-1ifsenius rushed nople to learn to practive silence of Constnati(Rufinus, ii. 190). The monks of Ti the desert so profound a silenee that they seomed to keyt selitude (Lausiana, 48); the they seemed to be in to havo kept silenee, eneh in his sepuss appear escept when they met at the ehoreh on the Sabbuth and the Lord's Day (ib, 69). The atbot Thomans kept silence for thirty years (i). 50;
Rufinus
ii. 6 ), an
 forty-aeren (Cyrillus, Jolin the sila Jo. Siltiary for for Surius, v. 399 ). Patchomius tought his mouks to indicate their wants by signs, so hs to mouks talking (Paehomii Reg. c. 3, in in Holtensius, i. 27 ).
The Benedictine The Benelietine Rule, and most other mons, i. 27,
rules following it, monastery after Compline, sudut silence in a except so far as regards the rending of na tadifle, ing book (Rcg. Benedicti, ce. $38,42,52$; ${ }^{\text {Prify }}$,



## brolia. [Vacancr.]

[C.] EPONGE. The aponge used in the Greek liturgical ritual is known as as yios $^{2} \sigma \pi \delta$ thros, or

 br Allatius (de Rece. Gracc. Templ
 ufixixed to a long haudle. It was used in cube, office of prothesis to collect the amall crumbs of tha bread on the paten, that none might fall off (Office of Prothesis, Neale, II, East. Ch. Futrodf. emplioyed by the deacon to to cleanoe was repeatedly. chalice (Goar, Eucholog. Lit. Chrysesst phaten and ond after the reception any remaioing fragment Ware swept by it into the chalice, and both that and the paten cleansed. For thia purpose the
holy peil was and


 Rdw wa $\hat{\omega}_{s}$ (Liturg. S. Chrysost. ; Goar, Euchol.
p. 83 ) p. 83). The sacred virtue of the Eneharist was
regarded as regarded as being imparted to the aponge, which partiarch among the people. It is is aimy the the recorted in the memoir of Gregory 11 . by A Anasta-
fiud ( 1 . rius (\$ 182) that Eudor of Aqgory 1 I. by Anasta-
to encounter the Saracens, distrine, when sbout of enceunter the Saracens, distributed portions ured all who received mensae pontifcis,", which death. A whiturgical spongem from wounds and atoo kept for the ritual washing lar size was
 (Typ. by Shabee, eatriarch on Slaundy The Thursday



## SPONSORS

1923

 fidejussores ; fidee doctorase ceptores; ; compantress spiritites fidedoctores; susofferentrs. The oeeurinites, eren pmrintes; sereral of these titles will aypeand meaniug of Historv.-Though aunlogear below).
for the institution of spousurs and justification the bible, yet there is ponsors say be found in thing. And though is no mention of the word or lun $\}$, p. 326) siys "that the Jewirthics of Eingat the circumecising of their chids had a custom, undertakers shoull make a chill ren, that certnin for their pious edncation, a solvmn stipulation godfithers in baptisism,", it is confrimable to our these were nuything more than wit full whother ceremony. Wive mav adtopt the wituesses of the Tertulinin (de Cor. Mili, 3) " $1 f$ the argnureut of determined this, sssurei, "If no scrip,ture hath firmed it, which doubtless ins heem hath contradition. Other oubservantes, derived from
Seriut Scripture doeunent, we defend without nuy tralition alone, aud by the auppe ground of
gea gequent eustom. Iu fact, to begiup with of conwhen we are about to foct, to begiu with laptism, same phace, butu at to come to the water, in the as cateehumens), we do in the earlier time (i.a. under the haud of a chief the church testify, renounce the devil, his a chief minister, that we Then are we thrice dipped, pled aul his aogels. something more than thed, pledging ourselves to in the Gospel; than the Lord hath preseribed charge of uspe (suscopti, i.e. by undertaking the lit. those who take the eandidates suscoptorese, font, or god-parents), we first taste a out of the honey and milk." The origin of taste a mixture of in obseurity, for though some giponsurship is lost Rit. Ecc. i. 19) mako Ily ginus, bish Durautus, do A.D. 138-141, to be the firss, bishop of Rome, the necessity for ite intro first authority for it, referred to the general circumstances or to be times. The frequent persecumstances of those early ages brought with perseutions during those the probability of the riol them a twofeld perii, parents, and the possibility death of Christian paganism of the possibility of the lapse into $t$ wofld necessity on the part Hence arose a obtaining a seeurity, ind one part of the ehurch of that the baptized infants sho of the parents, up in the faith of the chants should be brought parenta' death or aposthureh in case of their character of adults seopy, and that the real be answered for by other than thatism should guard against the like spiritual calamityes, to know that the risk of popritual enlamity. We led many of the of poat-baptismal ain and fall thought to advise and perer school of Christian baptism, e.g. Tertullian wractise poat poneinent of argument, which incidentally bears wit following
spo sponsorial office as an established witness to the the church. "The delaring es shed institution in profitable, aecording to thying of baptism is more tion, and mereoperer th the condition, or disposiespecially in the case the age of each person, but necessary, if the thing be net so so nor why is it the spousora (spomsores) net so necessary, that danger? for both thes the be brought into therr mortal nature, fail of their promises from they may be disature, fail of their promises, and
 mere charitable and truaptism. v. . The mere charitable and trustful course

## sionsors

indleated in the Respons, ad Orthod., attributed


 author uniler the nume of Diomys, Areop, (de Ecc. Hicrurch. enp, vil. ad tin.), "It appeared good to recelve infnats in this way, tint the natural parent of the child offered should hand the boy over to one of the finthful, a good tencher of divine things, uniler whom, as under a divine father (golinther), and a pupil In ancred snving truth, the boy should be. Un this man then promising that he will educnte the child in holy living, the priest enjoins that he promise the reuuncintions and confess the faith. Mark, he does not say, I do this lnstond of the child, but so the child does, i.c. I promise that I will traiu up the child by my eedulous exhortations, so that when he grows to years of diseretion he will renounce."

The rationale of the office for adults is thus given by the same writer (de Ecc. Hierarch. cap). il. par, 2): "Ile that is Inthamed with lesire of obtaining the heavenly gift (in baptism) goes to some one of the number of the faithful, and prnys him to tnke him to the priest, promising that he will thoroughly follow all that is delivered to him ; ani he prays that he will both bring him, nud that ha will undertake the cnre of regulating the rest of his life for him. The other (with deep sense of his responsibility, \&c.) most kindly promises to do whit he asks, and, taking the man, lirings him to the priest, who with joy proceeds, \&c. [At a later stage of the proceedings] he orders the man sand his susceptor to be described and the names written down. One of the ministers calls aloud to each, and then leads him into tbe water," \&c.

That these sponsors were provided in a great measure te nfford guarantees for the charseter of the catechumen is plain from the Apostolical Constitutions (lib, viii. c. 32), "Let those who first come to the holy mystery be led by the deacon to the bishop or to the presbyters, snd let them examine into the rensons wherefore they are come to the word of the Lord. And let those who bring them besr witness unto them, knowing accuratcly what concerns them. And let their manner and life be examined into." The rest of the chapter deals with this examination in detail, For the same ends it was customary for descons and deaconesses to undertake the office. In the Apostolical Constitutions ( llb . iii. 16) it is prescribed, "Let a dencun receive (i.e. as sponsor, for baptism) a man, a desceness $n$ woman, that the grant of the irrefragable seal mny be made with seemly security." Instances are given by Cotelerius in his note, from the Life of St. Epiphanius: "Lucian was the father (i.e. the godfather) of Epiphanius in boly bsptism; and Bernice, a holy virgin, had been the (god) mother of the sister of Epiphanius." Victor of Utica (de Persec. Vandal.) asys, "A descon stoed for (suscepit) each one." (See also Bingham, bk, xi. cnp, viii. § 7.)

Hence also the great care which the early church used in the selection of persons (other than deacons) to undertake the office of sponsors. The ancients excluded all catechumens, energumens, heretics, and penitents, that is, sll persons who were never yet in full communion with the church, as being themselves unbsptized; or else,
such as hal forfelted the pribleges of their bnptlam by their errors, or crimes, or ineajaclty. By some canons persona whe were never confirmed were also extluidel. At a councll held at Auxerre, A.D. 578 , monks nal nuns wero forblhlen to act in this capnolty (see Bhighmo, bk, xi, cap. 8 , \& 10 ). It dioes not appuar that wlves stond rith their husbunds in nny case. kilias, metromolitan of Crete (A.D. 7.30), naswering the monk I Honysius (lib. iii. juris Oricntal.), spenks strongly on the grave daties of sponsors,

The fourth Comncil of Cartlage (A.D. 348; cnnon 12, prescribed one of the duties of Whdows and deaconesses to be the instruction of the lgnorant noll rustic women how to make their responses to the interrogatorites which the ministers would put to them in baptism; and how to orler their conversition afterwarids,

In the writings of St. Auguntine, nuld in those attributed to him, we have frequent allusion to the instlation of sponsors, with practical alvice; e.g. Serin. 163, de Tempore, ani to similar purport, De Rectitutine C'isthol Conversut. \& 82,4 "1 nulmonish you nlove all, both men und Women whe have stood for chililren in baptism, that you recognise that you sre suraties (fidejussor, $\mathrm{s}^{3}$ ) to God for those whom you have been seen to receive from the font." Where also he adds further injunctions to persevere in this duty: "You ought to admonish them to preserve chastity, love, justice, charity, and above all things teach thum the Creed, the Lord's Prarer, and Ten Commandments, nud the first ruliments of the Christian religion." These instructions are queted in the connens of Cenlchythe, A.D. 785,

In his Epistle to Macellonlus, no. 15:3, he sjesks of a surety deceired by him for whom he steod.

The threefold interrogstorics put to sponsors, and the promises made in return by them, ate often sllucied to by St. Augustine, suld sll is reckoned to the benefit of the child : c.a.." "it is piously believed that the faith of those by whom he is offered for cunsecration is protitnble to ths infant" (De Lib. Arbitr, iii. 23; and similsrly De Baptismo c. Donatist. iv. 31; nud De Peoc. Mer. et Rem. lib. i, in various passages, especislly in cap. 38).

The quastions put to Augustine by a scrupulous bishop, Bonifnce, occasioned him to trest of the subject of sponsors, and to expound the rationale of them more fully than elsewhere (Ep, ad Bonif. 98, al. 23). He expressly states the Scripture truth that regeneration is by water and the Hely Ghost, not by the will of the parents (1), or by the faith of the syonsors (2), or by the faith of the ministers; where we ohould observe the distinction betwcen (1) sad (2) drawn by the writer. Agaio, even misdirected faith and lsck of right intention, on the pars of sponsors, do not vitiste the sacrament. "For it is not so much by those by whose hasds they are carried that children are oflered for receiving spiritusl grace (although by them too, if they be themselves good sud faithful), as by the universal society of the ssints and faithful; by all, in short, whose love sad faith is in operation." Thirdly: "lt is not necesssry for the remeval of original sin, thst the childrea be presented by the parents: for in fact many afe often offered by persons, as it may happen, ao way related to them, e.g. slaves offered by theit masterf; or children whose parents were dead
are offeresl hy t to take oh the slso those wh expased to be are gathered presented to ba auy chilitren prospiect."

In the view great variety of we may beliove much when he "Pirrents were children." The the fommation e etnited by St. A chape. 5 of his seruple proposed Aogastine, woul ceerc' sponsors in but as loping me: senting the chur of iniant bnptism pend, not on a na the commumion Augustine is mad A chilif who thros he believes, does nacrnment of fait does itself rander addet thist, as th mately the spiritu ani not on the sp msintaining the bs
The writings of he trents of regener analogous to those embody the ancien designating the part regenerntion of the pledges, or engaging both (see Blunt, Of 537). And so is t? plained by Huge, de Rit. Ecc. lib. i. 19) : while they offer chid new life, they in a $8 C$ to their new regenert generation may be me there being spiritun called parentes, and $t$ (S. Aug. Serm, 116) the leve which a godfa his godchild as that of consanguinity but From language of hsps nstural to the the term "spiritual Dearees, p. 1728.] 4.D. 693 , ne. 14 , the $s$ gedson's weregild if to be msde in money of the murdered part of Constsntinople, A.D from church for having children he had stood "compster," i.e. " simi of Mayence, A.D. 813 "compatres spiritaies," a their children in the cat It is cajoined, "Nullu
fliam de fonte baption

## SPONSORS

gus of thelr or ineapacity. e never colcoutucll held ins were foree Bliggham, uppear that in ally case. 'aj), noswertis (rientisl), of sponsurs. (1.12, 348), a duties of nstruction of ow to make es which the nutism; sud rwards.
nmi in those allusion to tical advice; to similar ersuat. §s 2, 4 tis men and in baptism, ureties (fideu have been 'here also he vere in this a to preserve ad abuve all ord's Prayer, st rulimeuts instructlons the, A.D. $78{ }^{5}$ 5i3, he sureaks in he stoed. to spmusors, by them, are e, and all is : e.f., " It is ose by whom fitnble to the nd similsrly and De Pecc. ex, especislly
oy a serupa. in tu trest of exjound the in elsewhere ressly ststes 1 is by watet will of the ypensors (2) ; where we veen (I) and , even mis. ntion, on the e shersment. whose hands otlered for by them too, hful), as by ind faithful; faith is in ecessary for childrea be ct many are happen, no red by their a were dead

Broon, EUCHARISTIC 1025
tot tukeral by thuse who have hal it in their power also thewe wem this merciful otlice. Sometimes arposeci to be nurture parents have cruelly are gathered in by holly virgiwi chane people, presentod to haptitism. They certaiuly by them any chill ren of their own, nertiuly never had praspect."
In the view of this paragraph, exhibiting the great vuriety of eponsore in that disturbed time, we mny herlieve that blinghann has nssumnell too "P'arents were conman (bk. xi. capl. viii. \& 2), ehildrenn." The dogmatie truth which luy own tho boundation of the institutiou which lay at etated by St. Augustine in the latter lurt of chajp, 5 of his letter aforessid. The very pext scruple propused by Boniface, and dissiputed by Angustine, would seem to shew that if parents
 eenting the ehurch; that the church and rejoreof intunt baptism was to nake primitive inet trine pend, not on a matural tie, hake grousiorship de. the communion of sninte. And the answer of Augnstino is made general for all cnase, viz that ne teild who through hie spmnsor nunwers that he believes, does believe, ns having received the oscrament of faith, for the sacrameont of faith dened itelfif $r$ roder him a faithful one. It may be
addel that, as the mately the spiritect merch was really and ultiand not on the sponither, so on the church, maintuining the baptized, orphan or the duty of The writinge of Clemerphan or destitute. he trents of regeneration in baptism, with details analugous to those of the birth in the fesh embudy the ancient gense of "godphtrents," ns deaignating the partice who promote the spiritual regeneration of the infant by taking tor him the peiges, or engaging to remind him of them, or 537). And so is the later term "Fathers, $p$. phined by Hugo, do Sacer term "patrini" exRit. Ecc. Jib. i. 19): "They are eo called becan, de while they offier children to be regenerated to new life, they in a sort of way becone auxiliary to their new regeneration." "That the apiritual generition may be more expressively represeuted, there being spiritnnl parents present, thay are called parentes, and the susccpti are called filii" (he love which. 116). Other writers speaik of the love which a godfather ought to bear towards of conssaguinity but of father, not in the way From language of this sort the spoximity. heps natural to the doctrine nasocep was perthe term "spiritual affinity", associated with Degeres, p. 1728.] In the lawe of tifiteded A.D. 693, no. 14, the eponsor hawe of king Ina, gcdson's weregild if slain, i.e. the satisfaction to be made in money for morder to thatisfaction of the murdered party. Nieephorus, patriarch of Conatsntinople, A.D. 806, excluded a man from church for having married a woman whose childree he had stood for, thins being already a
"compater," i.e " "ampul "compater," i.e. "simul pater." The Council ${ }^{4}$ mamayence, A.D. 813 , nsee the same term compratres spiritales," "and orders them to instruct
their children their children in the catholic faith. In canon 55
it $i$ is enjoined "Null Glliam de fonte baptiematis proprium filium vel Glliam de fonte baptiematis suacipiat; nec filii
olam, nec commatrem ducat usorem; nee illam cujus tiliun, ant filiam nd confirmationam duxerat." Where the reassun on which the cninon is toned is to be eqjerially observed. It wan the same reasan which ied to the limitntion of the
number of number of mpunsors agnin, which originaily had
It was and in after yearys had grown to more. mude hy the sjomenors were that the promisises own name hut insors were made, not in their that they becane sub name of the baptized, and
Binghan ( ik . xi. cant viil ) responsiits,
usual, much valuabie intionii), has collected, an of mponsura. Martene has anl apposito the aubject from st. Chrysostom ' in Ps. pt, bus quetation ence is incorrect.
[1. B.]
SPOON, EUCharistic. In the 7 th ced-
tury in the East comunuaicuntry often used small
vensels the sacred sometimes of goid, in whicis to recelive month. Tlements and canvey them to their Ciuncill of Chis practice was firbidden by the that thers couid be nople in 691, on the ground ollice than the hand of the nore meet for that From the linguage of Jo thristian (cani, 101). "With hanls puat of Jogther cronaswive De, 730, receive the body of the crer crosswive let nis Orthod. iv. 13) and fre Crucitied" (De tüle mention of thene vessels, the absence of all later tice wne eflectually vessels, we inter that the prichowever, that the thapressed. It is probable, that of the spoon tradition of their use suggested general in the Greek eh somewhat ister isecame churches. This was first employed, posed (Maldonntus, de Cuermployed, as is supto take out of the chatice, after Diap. 2, xxii., 3), so mach of the steeped ablato the comarixture, served for the sick purpose and for the comnuunion of theth for that The Greeks call the empoon of the laity.
allusion to Isaiah vi. 6 it it $\lambda a A$ is, the tonge, in thing with them to s, it being a very cummon the figure of a "live coal;"" Eucharist under common among the Se coal;" a usage yet more iilnd Vidi $D_{0}$ ong the Syrians (St. Chrya. Hom. in Ephrem, Com, in Joan. Damasc. u. s.; St. Hence even $n$ conventional s. in. 31, Rom. 1740). sncrament, viz, gmurto, a eonl (J. $S$. A Aesempe the Biblioth. Oriment. i. 70. Reneud. S. Assemana in ii. 63). At first the fingers were Liturg. Orient. the tenga, as in the liturgers were afoken of as Lord shall heess we liturgy of Jerusalem: "The the fiery coal with the make ns maet to take up and to lay it on the pure tonga of the fingers, (Assem. Codex. Lit, the month of the faithful " was transferred to the spoon we cannot sama a Coptic prayer at the convecrationnot say. In the bishop, after a the consecration of the latter, whese hands were the tongs wio the angel "in the live coal frum the altery which he took "Now also, oo from the altar," proceeds thus: hand over this spoon, in which stch forth Thy up the members of the holy body, i. 54).
la all the churches of the East the laity receive the elements together, ie. the body steeped
In the bloud and Brun, Dissert. $x$. 21 ) the except the Armenian ( $\mathrm{Le}_{\mathrm{e}}$ the Syrian rite the the spoon is employad, In priest or dencon, may minister assisting, whether rately or from the apooa (Renaud: ii. 119)
$6 \mathrm{H}_{2}$

## 1920

syoon rivil ristio
other Oriental whurches ant is the Greak ho



Intinctiom, as the prastise of ateeping the body io the bised wis callet in the Wext, in thoughit by mome (ligeridiwg in Goar, 1521 Arcuillins, Cumowne (NGE. AB Or, III. 53) to have been tirst alopted ( quence of a hikentic at ('onstantimple, whom St. Caryanetom wud cumplati ating, having earried otf the Eiucharist whan bis hal phaced in her hand (see Sozim. Hist. Ead. pili. 5). It is more probable, however, that a custum so general was suggested by the convenienee found in milintering thus to the slick. In a story toll by Euseblus the person aent to a dying man with the kucharist, the priest himself being sick, was disected to moisten it and drop it into the mouth (1ist. Eiccl. vl. 44). The Connell of Cart lage, a.d. 398, orders "the Eucharist to be poured into the moth" of those who have become lasensible (can. 76). In the sanoe clty, not much later, a woman who had an obstruetion in the thront received a "steepend partiele of the Lord's beidy" (Di' Prom. et P'rowd. Dei, Dim. Temp. 6, inter Opp, Prosp.).
When intiuction for ordinary onmmuaions hegan to prevall in Lurope, It exems, like so many other minor rites, to have been Introduced from the East through Spaln and lortugal ; for we find the first mention of it in a prohibition by the Council of Braga, A.t. 675, The ground leged was that our Lord gare the bread and the to the afostles neparately (cna. 2). The practice thas received a great check moong the latins, but la the 11 th century we tind it general. In the 12th it was suppressed, very much beerauss it auggested the sop of Judas, but still under the authority of the cavon of Bragn, which was then known as a decree of pope Jnlins (Notitia Eucharistica, 705 , ed. 2). There is no evidence that a spoon was ever employed in the West during the prevaleace of intinctlon.
So far as I have discovered, the only proof that the practice of intinction existed in Europe between the 7th and the 11th centuries is to be found in the words of delivery used in many churches at the communion of the sick, and in directions that have reference to them. The form given by Theodulf of Orleans, A.D. 794, runs thus: "The smady and the blood of the Lord be unto thee remilation of all sias," \&c. (Capit. ii. is Boluze, Miscell. ii. 104, ed. 2). A Scottish order of the beginaiag of the 9th century: "The body with the blood," \&c. (Book of Deer, 90). Similarly two Irish orders in the Books of Dimna and Moling (Liber de Arbuthnott, xix. xxi.). Srudentius of Troyes, A.D. 846: "The body and blood of our Lord," \&c. (in Martene, de Ant. Eccl. Rit. l. vii. 6, n. 3). Regino, A.D. 906, gives a canon of Tours of uncertain dnte, in which it is express! $y$ ordered that the "sacred oblation be steeped in the blood of Christ, that the presbyter may ie "is to say with truth, The body and blood," in \%. Jiscipl. Eocl. i. 70. See again Not. k'ech.
$\because \therefore$ : the 11 th century some formulas of ter: rev ierbality re-
 Jesus Christ, steeped in atis ti : ; thseive thy
 Miss. Ambros. clted by Sul is Bew-, Rer. Lit. ii. 18, § 2)
[W. E. S.]

## S'TALIS

 dist ribulag procent of mowey or fioul to chlints (Juremal, if. 2til). Hence it anme to be applied to preschte or donations geacratly, ind Cyprian cally the clevgy of hia time "sprortulates fratren," Av depeading upou the contributions of thelr Howk (E/ist. 1, p. 406, Hartel).

ETACIIYF, Oct. 31 ; commemorated with Ampllas and thanas, Rom. xvi, 8, 9 (Baxil. Ascroh; Menol. Girwoo. Sirlet.).
[C. 11.]
S'TACTEUS (1), June 27, one of the aeven sons of Symphorobn. [SYMphorosa.]
(2) Sept. 28 ; commemorated at llome ( J urt. Uuanrd., Hierom.).
STAFF (Baculus, onmbuoa). During the saying of long office, consisting prinkiputly of pasmody, at which it was usual to stuni, it wha premitted for the worshlppers to lean on a long staff or crutch by way of relief (Martene, the his Eocl. Ant. Iv. xv. 13). Clirodegang of Metz in his liale (c, 26) does not perinit this indulgence to his canons, unless in case of lutirmity. The monks ol' Fulda in their supplication to Charles the Great (Migne, l'atrol. cv. 419) complain that their abbat did not permit aven the intirm to use a staff or to lean on the atanding-desk (inclimutoriun or reclinatoriun). The stat was laid ande at the reading of the Gospel (see p. 744). For thy stafi' of the tishop, see Pastohal Stafe.
[C.]
stag (in Art). From a very early dnte in Christian symbolism and iconugrajihy, the stag has been used to represent the Gentile convert thirsting for and approaching the waters of baptism [Cross, f1. 490]. He accompanies the lambs or sheep, the catechumens of Christian or Jewish birth, in most baptismal works of art, as the Lateron cross, the frescoes of St. Portinnus, and the more ancient mosaice of the Ravenna baptisterles.

The stag is represented in the mossics of Ciampini (De sacr. Acdif. cap. Ix.) ; on tombs (Ciampini, Vet. Mon. ii. c. 3 ; see also for later paintings Bottari, tav. xliv.) ; on lamps (Aringhi, ii. p. 603 ; see Lamps, p. 921).

It would seem, from a Ravenna sarcophagus given by Ciampini ( Vet. Mon. ii. p. 7, tab, iii. D), where two stngs are sepresented with the chalico (as birds frequently at Ravenna), that the animal symbolises the desire of the faithful for the other sacrament also. These examples of Christian tombs can hardly have a secular mesting only; though oucasionally, as in Buonarottl (Frammenti di Octro, xxiv.), the stag only $\mathrm{g}^{\prime} \cdots$ pears 88 a beast of chase. It is seen in this sense very frequently on the Lombard carviugs from the 8th to the 11th century ; very notably in the celebrated hunt of Theodoric on the façade of S. Zenone at Verona. [R. St. J. T.]

## STAGE. [Actors; Taeatre.]

STALLS, SEATS ( $\theta \rho \delta{ }^{2} 0$; ; conscssus presbyterorum; sedes; formula [Magri, Hikolexicon]; vastellum). Compare STasidia.

The most ancient notices describe the seats for th: .chenyters as heing arranged in the arc of the apse, behiad the altar, on either side of the seat ( $\theta$ pobos) of the bishop, which was in tha
miltlle of the Blinghum (Ant thio arraugeme buly of preaty an Majnes, (3) The term "thr to the neat of a of the preshyte of by Coustantio perwony from the Nrzianatum apen as furced ly viol d.e. 'into priexts', Viollet-lo-1)no ( Chocur), was ma oxample in that of the 18th cen 8. v. Stalle) aflirn anstructed in In Italy and Sonlt nometimes imade which the compa whidered unanitab stalls remaining in of Charlemagne ; sey left can only, consequance of a
The priaciple u assigned in the earl this, that sents w ralk. Hence great who were in dene with those of super the Connctl o that deacony were ex eelves into the ron canon of that conac part to intrude in the synagogue " is $f$ let it not be pern sit in the midst of which is taking pluc coutrary to orler." deacons wery alwnya the priests in the sun of the Council of Ar The dencons were bour It is not ensy to arrangement of tho cler originated in the East pha of a choir with w But the ancient arrn appears to have prevail in the 6th century.
the cross in her lirin
rhce the abbess, an in nssembled nriasts, w tribuaal of the church dotibus qui aderant su (Greg. Turon, Mist. Frun
No mention of those a Which are known ns Mist bas been found within $t$ \} this work.

STAMINEA (nlso sta A woollen under-garment Rule of fructnosus ailinte exch (c. + , Patrol. $1_{x \times x v i i}$ the Cincordia Regularum c. 17, Patr $l$. ciii. 1248 ,
note). The Regula Magis

A meed in to allunta me to be rally, ind artulantes butions of
aossies of on tumbs for later (Aringhi,

rcephagus

b. iii. D), he chslice that the ithful fer mples on lar mes:uonarottl only a'a $n$ in thin csrvitgs y netably en the it. J. T.]
milille of them (Apost. Conatit. I. a, c. 57), this arraugetmat may cap, xix. $g^{8}$ i) thinks that borly of presbyters was called reasen why the and Jla enes, lij) the "crown of the lreaby ( $E_{j}$ ", The term "throus" was not anclently greaty:" to the sent of a blshop, but was applled to that of by curenhyter also, I'reshyters wero spoken persuns from the socond throme", S. S) us "certain sazanaim speaks of himself (ile likit suat as forced by vlolonce "into tha second throne"
 Chocur), wav maniatainet in d'Arehitectior', s, v. example in that of Ly cins, down ent hadrala, fur of the 18 th ventury. The same writer (isitic 3. I. Stalle) allirms that in Frume witer (ibit. onnstructed in woon at in very remoto perione. somethes and sicily, on the contrary, they were which the comparative rig marble, a practice rundered unsuitablo in rigour of the cllante stalls remaining in Firance rance, There are no of Charlemagne; but the earllext spechor the time are left can only, says Viollet-le-Duc, be the The principle upon tradition.
assigned in the early church secmy to seats were this, that seats were church seems to have been rauk. Hence great eare was taken spiritual Whe were in dencons" orders taken that men with those of superior spilritual should not sit as the Cctinch of Nienen thera is a trace that deacons were cnleavonring te thrust theine selves into the row of pricsts. By tho Ibth part of that conacll the disposition on their part to intrade into the "higheat seats of the synagoguo" Is formally condeminel. "But let it not be permitted to the deacons to which in the midst of the presbyters, for that coatrary to order." it shaulary to canon and deacons were alwags forbliden be observed that the priests in the sanctuary (ree the 15 th canon of the Council of Arlex, ap. Ifartene, iil. 1, 7). The deacons were bound to stant. It is not easy to say urecis arrangetnent of the clergy behind the a when the erigianted in the East, was sur the altar, which plan of a cholr with which we are now faniline But the ancieat arrangement of the clergy appears to have prevailed in the French church Th the 6th cedtury. Queen Chrodieldis, with the ross in her lirnu, enters the char, with : unce the abbess, and presents herself before tribusal assembled priests, who take their seats in the tribuan of the chureh-"Tunc residentibus sacer(Greg. Turo aderant super tribunal ecclesiae" (Greg, Turon, Mist. Francomin, lib, x. 15).
No meation of those appendages to choir stalls Which are knewn as Misericordes (Misericordiale) this work,
[H. T. A.]
STAMINEA (nlso stamineum, staminia, \&c.). A woollen under-garment used by monks. The
Rule of Fructuos.). Rule of Fructuosus allots "staminime duae "the Rath (c. 4 , Putrol. Ixxavil. 1101: reproduced in
the Cuncordia Regularum of Benedict of Ani a. 17, Patr.l. ciii. $12+8$, where see of Aniane, note). The Regula Mugistri, making a distine

## STASIUIA

1027
thon accoriling to the seasons, owfert phit in grossam guntilunk on onlat hare "jaraturan also male below to shminemm." lienirence is (c. 80, /atrol. Ixaviii, "pallium stamineum" Cilussury, a. v.
STANDINE
[13. S.]
sommon posture was, na is well known, a In l'mayers [p, lamong the nacient Christians [1, 24t] or aermons, on hearing the Gospris 1747], which tirmet' m liritueping l'sal.siody [ $\mu$. oflleces, Compare Srary, p, portion of the daly

STAILO. A word of dentriful meatise standing for sorne article of feroale meaning, but
 Txrxilis. 50:i) Venantius Fundix ( 6.13 ; Patrot. the rich objects depositeel Fortunatus describes tivent altars, incluoliog the the queed at difsuggests that sorpuio (with the nbove. Mabllon sort of crown) should (with the meaning of sonse orlinis Benedicti, sach be real (A th Smatoruin If stapio be retainell, it must ite argues thut ornament for the feet. it must be some kind of STARS (in Amr)
often neen on either). One or mere stars are on early glassea, $\& 0$., which tigure of Christ Beunarotti as symbols which are rugarued by p. 38). A Christian of lis divinity ('etri, (Antiche Lacerne, Dart iiai, no given by Bellori Shephoril with Uis hart iii. 29) presents the Good Sonetimes the monogd encircled by seven atars. atteeded (i)id. viii. I) Hsed in early Chaistian antarry fiold is livequently heaven. At st. Vitaliart as emblematieal of Lamb is seen in a field thurema the Holy (Ciampini, tab. 18), and thus sown with stars placed in the chapel of Guthe eross is similarly 65). On a sarcoppagus at Arles atadia (ibid. tab. single cund double, are placed bet atars, alternately the apostles (Millin. pl. Ixy between the heads of p. 27). The figure of Habakkuk brint, pl. siv. to Danjel on a sarcophagux at 1 stars above his head (Le Blant Brescia has seven star, together with emblems if p. 12). A single and a bove surrounded with of the Resurrection, gem given by Perret (Coth stars, are seen on a A young man with four stars on his iv. $\boldsymbol{p}^{1 .} \times \mathrm{xil} .8$ ). parled with eucharistic ars on his tunic, accomglass (Maranzoni, Cose emblems, is found on a representations of the Nativity and theschi). In the the atar is an almost unfuity and the Epiphany of the seene. Instast unfailing accompaniment woodeuts of the articles Nill be fortad in the rafion of.
[E. V.]
STASIDLA. The stalls ln the monastic and other churehes of the East. They are distinguishel from the atalla of the Western church by their being originally, as their name implieh places for standing in, not for sitting. They has, no seath, and their occupants supported themselves when weary on the elbows of the stails, which corresponded to the crutches the stails, and are atill much used by the worshippers in the Eastern churches. Suicer defines them with much accuracy as "sedilia in quibus sacerdetes laborem lesi quiescunt, vel atantes accumbendo laborem lerius ferunt; eo ordisa at digniores dignius occupent sedile" (sub coo.). Goar states

## gTASIS

that the stall of the "hegumenos" was the furthest to the esst, on the south side opposite the "icon" of the patron saint (Euchol. p. 4, n. 35). He says also that in monastic churches they were usually returned, but not in parish churebes (ibid. 19). Each monk had his own atall. The Typicon S. Sabac speaks repeatedly of a monk going ais to araatbiov aivo $0 \hat{v}$. They are sometimes called tóro1.

STASIS ( $\sigma \tau d \sigma 1 s$ ), one of the subdivisions of he Greek Psalter. In the Greek church the Psalms are divided into twenty groups, eslled $\kappa \alpha \theta$ iopara or sessions. Ench $\kappa d 0_{1} \sigma \mu a$ is diviled into three $\sigma \tau d \sigma \in i s$ by the recitsl of the formnla, $\Delta \delta \xi a$ кal $\nu \hat{v} \nu$. 'A入入 $\eta \lambda$ oúta. So imperativa whs this rule that even l'salm exix., which by itself constitutes the 17th session, was divided into three $\sigma$ róceis. And further, when the number of Psalins in a session is even, still the odd number of $\sigma \tau d \sigma \in 1 s$ in it was preserved by gronping two or more Psalms together. With this may be compared the Western practice of necuring the same result by saying two Psalms under one Gloria Patri. For further information on this curious subject the present writer may be permitted to reter to an essay upon it in his volume on The Gradual Psalms.

For the sctual division of the Psalter see Psalmody.
Suicer thinks the term ordors arises either (1) from their standing to recite the Psalms, or (2) from their standing up at the close of each session (Thesaurus, s. v.). lerhsps, however, it may have meant a halt or stop, a sense which the word acquired in post-elassical Greek.
[H. T. A.]

## STATE AND CHURCH. [LAW.]

STATIO. 1. By early Latin writers was applied to a fast day. Yet a distinction can be drawn between jejunium and statio.

There has been much difference of opinion whether a statio liffered at all from a fast (jejunium); snd if so, in what respect it differed. Parnelius, for example, argues that there is no difference. Bons, however, concludes that the statio is sometimes identical with the jejunium, and sometimes not. The statio closed at none, the jejunium (proper, e.g. in Lent) at vesper ; then they were different. But sometimes the shorter fast (which Tertullian calls semi-jejunium) was called jejunium. In this case the faithtul might take for the statio. The relation fist was the same as the statio. The ren Bon between statio Horis Div. Psalmodiae cep. iii.) tullian, he says, solvere stationem is the same as jejunium solvere. But Gregory the Great assigned certain churches of the city (Rome) to atatlons, and on the more solemn days commanded that stations should be done (stationes pieri) until sext, and to those churchiss on stated days (statis diabns-this perlaps suggests the origin of the term statio) the fsithful usually resort. Thestations, Bona complains, have disappeared, owing to the chill that has come upon love, and the sbstinence of the fast alone remains.

The classical passage on the subject in very early writers is a clause of Tertullisn's: "Similiter et stationum diebus non putant plerique sacrificioram orationibus intervenlendum quod

## STATIO

statio solvenda sit accepto corpore Domini" (d) Orat. c. xiv.). To this there may be added one or $t$ wo other sayings of the same writer (de Jejun. c. 14 ; ib. c. 10 ; ib. c. 13), from which we gather that the statio was held on Wedaesday and Friday is every week throughout the year (because, necording to Gratian, on those days, respectively the betrayal wss planned and the Crucifixion accomplished), and that it lasted till the ninth hour. The fast on these two days of the week is enjoined by the sixty-ninth of the A postolical Canons, though the Greek equivalent of the aame statio does not appear there. It may be added that bishop Beverege's long note upon this canon will be found to give the most complete and the clearest resume of the facts, amidst all that has been written npon the subject (Pandectac Annot. !. 35).
lt has been alrady suggested that the fast was called statio, because the solemnity was kept on fixed days (statis diebus); but St. Ambrose gives nnother sccount of the origin of the term. "Our fasts are our enenmp"onts which protect us from the devil's attaca; in short, they are eslled stationes, because stunding (stantes) and staying in them we repel our plotting foes" (S. Ambr. Serm. 25). Tertullian likewise undoubtedly takes advantage of this military sense of the word (stationem fucere) in his treatise de Corona Militis (cap. xi.). For an account of how the fast of the Wednesilay stutio became in process of time exchanged for the Saturday fnst in some psrts of the West, see SabBath.
2. An assembly of the faithful in church, especially that which took place on the Lord's day. It has been mentioaed above that Gregory the Grent regulsted these stations in Rome, but it is clear thst he did not originate them: for though the word appears to be used in the sense of the Fast in sll the passages of Tertullian (see the several notes on them in the Oxford translation), yet it ( $\sigma \tau d \sigma 1 s$ ) is used by St. Gregory of Nszianzum in a passage where it conld hardly mean anything but an nssembly (Greg. Naz. Orat. hab. in Concilio Const.). The term has nn obvious appropriateness in a Greek church, where there were no seats snd all had to stand.
3. In a scnse closely connected with the foregoing, a station in a church, oratory, or other place where ecclesiastical processions mades halt, and certain othces of divine worship were performed, sometimes the service of the Holy Eucharist itself. From this it came to pass thet the proceasions themselves were called stutiones. They were first instituted by Cyril of Alexandria (Ducange, s. v.). The tombs of the martyrs wers often the scenes of stations. In later times the term was used of a procession made by all the clergy of a city to some lending church of the city. (Anse!m. Leod. c. 69, in Wolb.) Ducarge says that wnen the clergy from the various chutt question assembled at a station, any diftio This fact, he thinks, acconnts was settled statement that the station was an Tertullian longed to the vesper hour. It appesis from Cyprian (Ep. 41) that the Novatian shimatia demanded that their charges should be investigated "in statione." Solne have shought that it was the stations of this class that Gregory

## STATIO

the Great took or narit "), and that delivered many This would point office in the prevsiled in the where we are to at the statioas (Nicolans I. Ep. Vitaliano) speak Petrum " on the $L$ celebrated there. in the early Chris connected with th sponding woul (7 the ritual of Israc ohlation (see Buxt sad statio may b idens which Christ Hofmana (Lex. U as ritus audiendi would seem to res word too much.

At these stations carried in processi this prsctice exis Hilsrus (A.d. 461 Grest is the papa 795) mada twent silver, to be carri ("qui praecederen acolytorum ").
Is modern time often applied to th front of pictures the lesding inciden this use, however, withis the period restricted.
STATIONS 0 tence, p. 1591.]
STAUROPEGI solems set of fixing diocese, at the founc tery. The service a an occasion, with given in Goar's Euc, castom is an ancien to by St. Chrysost community is there cross? What chur fied with the eross? distinctly meationed in caa. vii. Septimne
In later times $t$ opecial right claimed a church in any dio sending a small wo fred behind the alta ths patriarch's pe asry diocessn jurisd controversies caused Ducsnge, Glossary, ú for further authorit Nesle, Eastern Chure

## STAUROPHYL

 diecovery of the tru enstody of the holy r time being to one of om the various tation, any dilib ng was settich, for Tertullian' sometimes pron uppeais from St itian schismatio could be investive shought that uss that Gregorythe Great took order to regulate (" sollicite ordinarit"), and that while taking pert in them he delivered many of his homilies on the gospels. This would point to the use of the encharistic office in the station. The same use, too, prevailed in the church of Constantinople, where we are told that the epistle and gospel at the stations used to be recited in Latin (Nicolnus I. Ep. 8). Anastasius again (in $S$. Vitaliuno) speaks of a station "ad Sanctuas Petrum " on the Lord's dny, and of the mass being celebrated there. It is not unlikely, indeed, that in the early Christinn mind statio was eminently connected with the Eucharist, becnuse the corresponding word (ֵֻypu) was already in use in the ritual of Israel in counexion with the sacred oblation (see Buxtorf, Lex. Talmud. s. v. עָּרַ); add statio may be an example of those many ideas which Christianity adopted from Judaism. Hofmsmn (Lex. Univ. s. v.) boldly defines statio as ritus audiendi Evangelium. This, however, would seem to restrict the liturgical use of the word too much.
At these stations the sacramental vessels were carried in procession. Anastasius tells us that this practice existed as early as the time of Hilarus (A.D. 461), the successor of Leo the Great in the papal sce. Leo the Third (A.D. 795) made twenty such vessels of the prrest vilver, to be carried by acolytes in procession ("qui prsecederent per stationes per manus acolytornm").
In modern times the term stationes is most often applied to tha use of certain devotions in front of pictures or scalptures representing the leading incidents of our Lord's Passion. Of this use, however, no example has been found within the period to which the present work is restricted.
[H. T. A.]
STATIONS OF PENITENTS. [P. 1591.]
STAUROPEGIUM ( $\sigma$ тayporthiov). The solema act of fixing a cross by the bishop of the diocese, at the foundation of a church or monastery. The service and ceremonial in use on such aa occasion, with full rubrical directions, are given in Goar's Eucholoyion, pp. 608-613. This custom is aa ancient one. It is probably alluded to by St. Chrysnstom, when he asks, "What community is there which has aot the staff and cross? What church which has not been fortified with the cross?" (Hom. in Baia.); nad it is distiactly mentioned by later writers (Balsamon in can. vii. Septimae Synodi).
In later times the term came to denote a special right claimed by a patriarch to consecrate a church in any diocese within his province, by seading a small wooden inscribed cross to be fixed behiad the altar. Such a church became the patriarch's peculiar, exempt from ordiasry diocessa jurisdlction. An account of the controversies cansed by this custom is given in Ducaage, Glossary, G̛raec. Mcd. Aevi, s. v. See for further authorities on the subject J. M. Neole, Eastern Church, Gen. Introd. p. 1041.
[F. E. W.]
STAUROPHYLAX. After the supposed discovery of the true cross by St. Helena, tha cnstody of the holy relic was committed for tha time being to one of the presbyters of the church
of Jerusalem, who was thence called $\delta \sigma \tau a v \rho o$ фú入ak. It was regarded as a position of very high dignity, und the holder of it was frequently advanced to the episcopate. Porphyrius bishop of Gaze (A.D. 421) held the office, as did John 111. bishop of Jerusalem (513-524). "Elias episcopus Hierosolymae exilio traditur et pro eo Joannea crucis custos episcopus ordinatur" (npul Ducange sub voc.). The names of several presbyters who were "guardians of the Cross" occur in the biographies of St. Euthymius and St. Subas by Cyril of Scythopolis.
[E. V.]
STAUROTHEOTOKION ( $\sigma$ Tavpo $\theta_{\text {eot }}$ кiov), a Troparium or Sticheroa, including a mention of both the cross and the B. V. M. ( $\theta_{\text {eотокós) }}$. For a rubric directing its use see Goar, Eucholog. p. 188; Triodium iu Dominica Tyrophagi Menaea, Jnly 12, iu J. M. Neale, Lastern Church, Gen. Introd. p. 832.
STEPHANIS, Nov. 11 , martyr with Victor, under Antoninus (Basil, Menol. ; Menol. Graec.
Sirlet.).
[C. H.]
STEPHANUS (1), Jan. 14, monk, "our holy father," in the time of Leo lsaurus, founder of the monastery of Chenolacus (Basil. Menol.; Cal. Byzant.).
(2) Mar. 27, hegumen of Triglia, confessor for image-worship uader Leo Armenus (Basil.
Mcnol.).
(3) Apr. 1 ; commemorated in Egypt with Victor (Mart. Usuard., Hieron.); May 8 (Usuard.,
Hieron., Notker.).
(4) May 24, nartyr with Meletius under Antoninus (Basil. Menol. ; Menol. Gruec. Sirlet.).
(5) Ang. 2, pope (Mart. Bed., Usuard., Adon.; Micron., Jet. Rom., Notker., Wand.; Basil. Menol. ; Menol. Grucc.) ; Sept. 7 (Menul. Graec.); Nov. 4 (Cul. Armen.). In the Gregoriaa Sacramentary, he is commemorated on his natale, Aug. 2, and named in every prayer; there is also an office for his natale in the Liber Antiphonarius
of Gregory.
(6) Aug. 6, subdeacon, martyr with pope
Sistus (Mart. Bed., Usuard.).
(7) Sept. 17. [Socrates (1).]
(8) July 13, Oct. 28, "our father, Stephen the Sabaite" (Cal. Byzant. ; Menol. Graeo.).
(9) Nov. 22, martyr under Diccletian, with Marcus, natives of Antioch in Pisidia (Basil. Monol.; Menol. Graec.).
(10) Nov. 28, The Younaer, martyr for image-worship (Basil. Menol.; Menol. Graec.; Mart. Usuard.).
(11) Protomertyr. See Stephen. [C. H.]

STEPHEN, ST., PROTOMARTYR, LE oend and festival of. 1. Legend.-In one of the appendices to the works of Angustine is a letter from Avitus, a Spaaish priest then living in Palestine, to I'alchonius, bishop of Bracara (Braga) in Spain, which was to be conveyed to him by Orosius the historian, then about to return to Spain, which was his native land. Besides the letter, Avitus furthur entrusted Orosius with some relics of St. Stephen, and with a Latia translation of the Greek narrative
of Lucian, to whom, it was believed, had been
vouchsafel the discovery of the martyr's remains (Augustine, vol, vii. 1125 , el. Gaume).

We shall proceed to give, in the lirst place, a brief alstract of thls latter doenment. Lucian 'was priest of the church of Caphar-Gamala, a village twenty miles from Jerusalem, and on a certaio Friday (" parnsceue, hoc est sexta feria"), three days lefore the Nones of December, Honorlus being for the second time, and Theotosius for the sisth time, consuls (Jee. 8, A.D. 415), he was lying half asleep in the baptistery, where his bed was placed that he might guard the siacred vessels. Here, int the third hour of the night, he satw a rision of an old man clad in white, with a goldeo wand in his hand, who comonauled him to go to John, bishop of Jerusalem, and bid lim open his sepulchre. He further anaunuced that he was Gamaliel, the teacher of Piml, and that he had caused the remaius of Stephen to be secretly conveyed by night from the scene of his martyrdom outside the north gate of Jerusalem to Caphar-Gamala. Here Gamaliel laid the body in his own tomis, on the east side; and subsequently Nicodemus, who hal been excommunirated by the Jews and had been maintained by Gnmaliel, was laid in the same tombl. There also Abibas, a son of Gamaliel, who had with his father been baptizel into Christ, and had died betore his father, was laid. Last of all, Gamaliel himself was buried there; but his wife Ethna, and his eldest son Selemias, not having embraced the faith of Christ, were buried elsewhere.

Lucian, od awaking, doubted the reality of the vision, and prayed that if it were sent by God it might be repeated a second and a third time. On tha fillowing Friday the vision appeared again, and Ganaliel asked why Lucian had not oheyed. On being told the reason, he shewed as embleme of the relics three golden baskets filled with roses (one with red for Stephen, two with white for Niculemus and Gamaliel); and a silver basket filled with fragrant crocuses for Abibas. The vision then vanished. Yet a third time it appeared. On the following Frilay, at the same hour, Gamaliel appeared and upbraided him for neglecting to obey.

Lucian, being now convinced, set off for Jerusalem, and related the story to the bishop, who bade hin dig for the relies, it being beliered that they would be fuund under a heap of stones in the fiell indicated by Gamaliel. However, Gamaliel in a vision to a monk named Migetius esplained that the bodies were not there, but had merely been laid down there at the funeral, the heap naving been set in sign of mourning. The bolies really lay in the north part of the field, in a spot called Debatalia. A vain examination of the heap proved the truth of the last rision, aud the relies in four coffins were found at the spot indiented. On that of St. Stephen was engraved, aceording to one text, "Kenyea Celiel, quod iuterpretatur servus Dei" (e. 8, Op . Cit. 11:3); according to another, "Celeliel quod Stephanas dicitur" (ib.1134). The Intter interpretation is of course the correct one, oclil (לִי) being a common Aramaean word for a crown, as Stephen in Greek. Bishop John, then at the Council of Lidda or Lhospolis, being at once informed, came to the spot, bringing with him Elcutherius bishop of Sebaste, and Elentherius
(al. Eustonlus) of Jericho. When the cotin of St. Stephen was opened, the earth shook, and a tragrant odour was diflused, by which seventythree persnns were restored to health. The coflin was then reelosed, and was carried to Jernsalem, as the church of whieh St. Stephen hal been deacon; a small portion of the relies leing left at Caphar-Gumala. This transkation was made, aceording to one text, on Dee. 26 ( 7 Kinl. Jan.), or, aceording to the other, on Aug. 3 (3 Non. Aug.).
We cannot of course attempt to define accurately the historical element in this legend, still it is clear that some discovery of the relics, real or supprisel, touk place ; and that this was followed by universal credence in the story. Thus, fir example, as we shall presently see, Augustine, in the twenty-seeond book of the De Civitutc Dei, writteu a few years after the above events are said to have happened, refers to miracles supposed to have been wrought by relics of St . Stephen brought from Palestiae to the provinee of Africa; and the events are taken for granted by most of the immediately succeeding writers. The series of visions supprosel to have been seen by Lueian we may readily alluw; it demands nothing more from us than to credit Lucian with a lively imagination and an intease faith. Explorations in pursuance of these visions might easily be rewarded by the finding of a body, even if not so simply as the story makes out. We are not called upon either to lay to the charge of bishop. John a craftily conceivel and carefully worked-out imposture, or to aceept the elnborate story in all its details. Much of these, the names upon the collins and the like, we may readily discard as mere embetlishments-a story of this kind never loses by the telling.

The news, when promulgated, would be, we ean well believe, eagerly caught up. Relics were, as we have seen, widely dispersed; and the simple but intense faith of the time might often, by its very intensity, do marvels. Thus, for instance, the case of l'nulus and Palladis, afterwards to be mentioned, is just one where strong faith, working on the line of strong bervous excitenuent, might well produce the results said to hare happened.

We retarn now to Orosius. We find from the letter of Avitus that, in Dec. A.D. 415, he was eagerly looking fortwirl to his return journey from Palestine. He returned to Augustiae in the following year (Ang. Epist. 175, § 1 ; vol. ii. 923), bringing with him portions of the relics of St. Stephen, which Avitus had obtained from Lueinn (Avitus, l. c.; Gennadius, de Yiris llluw tri'uss, c. 39 ; Patrol. İviii. 1081). The history by which Orosius is most generally known was then written ; and after this he set sail for Spain with the relics. On his way, he landed on the island of Minorea; and here, learning that the Goths were ravaging Spnin, and that it would hardly be possible for him to return thither, he settled rather to retura to Afriea, having intrusted his relies to the chureh in Minorea (Severus, Epist. ad omnem Ecclesiam, § 3; apud August., vol. vil. 1146, in Append.).

We have said that the belief in the diseorery of St. Stephen's relics soon spreal widely. Besioes Augustine, of whom we have alrealy speken, and to whom we shall recur presently, e may mention Chryaippus, a priest of the ehureh of

Jerusalem, livi coutiny. l'ho Gr. ciii. 500 ) Chrysiplus, a where, in a lig his vision, and about the same panegyric of di.covery of th lxaxy. 461). T the manifentati at Jerusalem in li. 877); aud spenks of the Lucian's narrat de Jiris Illust 1080 sqq .).
We now retı book (the tweut writen mpare 426, he tells us been wrought near Hipipo (c. 8 a memaria or orat Bbout A.D. 425 it would applear, relics of the ma seems to have b cecasion (Serm. aeding one whe the church eree Augustine's to b tro ladies to hi are the bearers of your Holiness kn ought to honour done " (Epist. 21
Besides the me cifies Aquae Tibil and Cirta, Sinita Calama, where I these places, an as at Hippo, we Augustine remark has mentioned man over many, which "plarimi conficien not only in the Czalis aliso, a tow were doue. The intimate friend of : written, De Mfiracu in two books, whic the serenth volume One more examp it was made the oc, Augustine, the cast Ciritato Dci, xxii. 8 1881). These were lady at Caesarea in mother's curse ha shaking of their lin came at lunt in $t$ sbout fifteen days daily visited the $m$ whilo praying on Ea suddenty healed. 0 is his sermon, embo Psulus (S. rm. 322, s situter was restored Obviously, however, bave slready said, of
the eotinin of h shook, and a which seventyhealth. The earried to Jerruit. Stephen hal the relics beipg triunslation was Dee. 26 ( 7 Kal. er, on Aug. 3
to define aceuthis legend, still f the relics, real that this was in the story. 1 presently see, II book of the years after the happlened, refers een wrought by com lalestine to events are taken ediately succeedons supposeil to y readily allow; is than to eredit on and an intense of these visions the finding of a story makes out. - to lay to the $I_{5}$ cenceived aed or to aceept the Much of these, he like, we may liments-a story elling.
1, would be; we ght up. Relim dispersed; ; snd the time might marvels. Thus, us and Palladia, ; just one where line of stroag ell produce the

We find from the A.D. 415 , he was return journey to Augustiue ia 175, § 1; vol. ii ons of the reilis ad oltained from is, de litiris Mlus.The history by known was tbea iil for $S$ pain with led on the island that the Geths it weuld harrdy ulther, he settled having intrusted linorca (Severus, ; apud August.,
n the d!scovery of widely. Besinees alreaids spoken, resently, $\because$ e mas of the church of

## STEPIIEN, ST.

Jerusalem, living atbout the mildle of the 5 th cuutury. Photius (Billiotheca, cod. 171; Patiod Gir. ciii. 500 ) say.s that he had read a work of Chrysiplus, a panegyric of Theodore the martyr, where, iu a digression, he speaks of lucian and his ision, and the consequent discevery. At panegyric of St. Stephen of Seleucin wrote a di.envery of the relics (Orat. $41 ;$ Patrol. Gr. Isxxv. 461). The Clironicle of Idatins mentions the manife, tation (martyr Stcphanus reveletulu') at Jerusalem iu the episcopate of John (Patiol. i. 877); nud the Chronicle of Mareellinus gleaks, of the diseovery of the relics and of Lucian's narrative (ib. 923: see also Gennadius, $d e$ liris Illustribus, $39,46,47$; Patrol. Iviii.
1080 sqq.). 1080 smq .).
We now return to Augustine. In the last book (the twenty-second) of the Do Co Civitute Doi, writen apparently towards the close of A.D. 426, he tells us of numerous miracles that had been wrought hy the help of the relics in and near Hiplo (e. $8, \$ 810-22$, vol. vii. 106\%), where a memeria or oratory of St. Stephen had heeu built gbout A.D. 425 (ibid. $\$ 20$ ), in commemoration, it woull appear, of the arrizal in Africi of freesh relics of the martyr A sermon of Augustiae's seems to have been le:ivered specially for this oceasion (Serm. 317, vil. v. 1870), and the sucaeding oue whia the relies were deposited in the chareh erected for them. In a letter of Aurustine's to hishop Quintilian, commending are the bearers of relics of St. Stephen, "which gour Holiness knows in what befitting way you ought to honeurr, eveu as we ourselves have dune" (Epist. 212, vol. ii. 1194).
Desides the memoria at Hippo, Augustine spedifes Aquae Thililitauae, a place lietween Hipro and Cirta, Sinita, a town near Hippo, and Calams, where Possidius was bishop. At all these places, and at others near, as well as at Hippe, were memoriae of St. Stephen. Augustine remarks (ibid. § 20 ) that though he has meutioned many miracles, he has also passeel orer many, which, were they all to be given, "plurimi conficiendi sunt libri." He adds that not enly in the country round Hippo, but at Czalis alse, a town near Utica, mnuy wonders rere done. The bishop of Uzalis, Erodius, an intimate friend of Angustine, enused a work to be writen, De Afiracullis $S$. Stephani Protomartyris, in two books, which is given in the Appendix to the serenth velume of Augustine (eol. 1161 sq .)
One more example may be aided, secing that it wss made the oceasion of se veral sermons by Cuypustine, the case of Paulus and Pulladia (de Ciritate ${ }^{1}$ Doi, xxii. 8.22 ; Serm. $320-324$, vol. v.
1881 ${ }^{1881)}$ ). These were two gut of ten children of a lady at Cuesarea in Cappantocia, all of whom their mother's curse had afflicted with a terrible
shakiag of their limbs shakiag of their limbs. The two above-named
came at came at last in their wanderings to Hippo,
goout tifteun about tifteen days before Enster. Here they
daily visited the memoria of St. Stephen daily visited the memoria of st. Stephen, and
while praying on Easter morning, the youth was while prraying on Easter morning, the youth was
widdeniy healled. On Enster Tuestlay Augustine in his sernuon, embedied the whole deppoultimn ot Paulus ( $\mathbb{S} r \mathrm{~m}$. 322, supra), and on that day the fitter was restored as the brother hal been. Oblyously, however, the above admits, ns we
bare alrealy seid bave already said, of a rery simple explanation,

STEPIIEN, ST.
withnut recourae being had to the theory of mirarlex properly se called.
Ansther place where the cuitus of St. Stephen early 1 irerailed was Ancona. Augustine relates (Serm 323, vol. v. 1884) that at the inartyilom that hal rohounded certan man picked up a stone elbow, A This manded after striking the martyr's at Ancena, it was reveas a sad to li, and, onee being deporit the stone tovealed to him that he shoulid deponit the stone there, which he did, and thenceplace. This is ment. Stephen existed in that (Dial. lih. i. 5is mentiened by Gregory the Great Into inte; Iatrol. $1 \times x$ vii. 177),
enter at length, but we shand not worth while to ing notice length, but we shall give them a passing notice. A translation oi'st. Step hen's bedy by Jerualem to Constantinople is mentioned by Nicephorus Callistus (Ilist. Eicles. xiv. 9; Patrol. ©ir. exlvi. 1084) as taking place in the reigu of Constantine. This, of course, is nt pariance with the story of Lucian. Theolorus Lector (Ilist. Eeves. ii. 64; Patru.t. Gr. $1 \times x \times x$ i. ${ }^{215}$ ) also speaks of a translation to Constantinople, luut puts it in the reign of Theodosius il on a certaiu September 21. The story of the translation, with much the same details as that
tull told by Nieejhorus, is given in a writing parperting to be a trauslation into Latin by Anastasius Bibliothecarius, and sent by him with au accompanying letter to Landuleus, bishop of Capua (Augustine, vol. vii. 1137 sqq.).
From this we gither that Capua, too, elaimed to possess relies of St. Stephen. In this narrar tive the translation to Constantinople is referred to the episcopate of bishop John. In the Murtyrolo jium Romunum is recorded, under May 7, a translatiou of the body of St.'Stephen from Constantinople to Rome in the pontificate of Pelngius, when it was leid in the sepulchre of St. Laurence. Even Baronius, however (not. in b.c.), gives up this legend.

To draw illustrations from other distriets than those we have alrendy cited, we find Gregery of Tours speaking of the relics of St. Stephen taken into Gaul(Hist. Franc. i. 30; De Gloria Martyrum i. 34; Putroh. Ixxi. 177, 734). For the story of the Atrican bishop Gauliosus fleeing from the persecution of the Vandal king Geaseric to Naples, and of the relics of St. Stephen taken with him, see Baronius (not. ad Slart. Siom. Aug. 3, Nev. 28). We may note in conclusion before leaving this part of our sulject, that the empress Eulocin, wife of Theodosius II., built a church just outside Jerusalem, on the scene of St. Stephen's martyrdom, and was herself interred there on her death in A.D. 461 (see e.f. Nicepherus Callistus, Hist. Eccles. xiv. 50 ;
P'atro. Patrol. Gir. exlvi. 1240).
2. Festitals.-The discovery of the relics in Palestine, whatever explanation we may give of the matter, soon caused the commemeration of St. Stephen to be widely observed as a festival of high importance. Still, prior to the date of that event, we have definite traces of the existence of a festival of St. Stephen. Thus we have
two two sermens for the festival by Gregory of Nrssa ( ${ }^{\text {b. c. cirra A.D. } 346 \text { ), in which, as well as in that }}$ next to be meutioned, we are told that it fell on
the the day after Christmas (Patrol. Gr. xlvi. 701,

[^169]721). We nlso have a sermon for the day by Asterius, bishop of Amasen in Pontus, which we may safely refer to a date prios to A.D. 415 (Ilom. 12; Patrol. Gr. xl. 338). Indeed the absence from the above three sermons of aay allusions to the discovery in Palestiue would of itself he evidence. The homilies, however, for the festival of St. Stephen, once attributed to Chrysistom, are clearly spurious (vol. viii. 501 , 699 ; xii. $929,931,933$, ed. Migne).
To the above may, we think, be added the instance mentioned by Augustine (supra) of the ancient memoriz of St. Stephen at Ancona. If Augustine honestly believed tbat this had been built at a period not long subsequent to the martyrdom, we may fairly nequiesse in at any rate sufficient antiquity to carry it back to is time before A.D. 415. The reference to the festival of St. Stephen in the Apostolical Constitutions (viii. 33) wonld be of great importance, it only we had mere detinite knowledge of the date of the work. In the passage cited, it is ordered by Peter nnd Paal that slaves are to rest on certain great festivals, besides which are the days of the apostles and of Stephen and other martyrs unspecified.

It may at once be allowed. however, that these isolated notices do not suffice to establish the existence of a festival observed by the church at large, and thus we record its absence from the Roman calendar of Bucherius, a docuaneat of about the middle of the 4th century. When, however, we pass to the period after A.D. 415, we soon find all ancient calendars, martyrologies, and liturgies agreeing in containing a commemorution or commemorations of St. Stephen. The days specinlly associated with him nre Dec. 26 and Aug. 3. The first is certainly the commemorration of the martyrdom, both because we have it mentioned in writings prior to the date of the finding of the relics, and because of the constancy with which it is so noted in ancient authorities. On the other hand, one test of Lucian's narrative gives Dec. 26 as the date of the translation, the other referring it to Aug. 3. Probably the latter date really commemorates the consecration of some church in honour of St. Stephen, or the like event, but, as we shall presently see, it is generally associated with the translation.
The festival of Dec. 26 is recorded in the Roman calendnr of Polemeus Silvius of A.D. 448 (Patrol. xiii. 688), and in the Calendarium Carthaginense, which is probably only alightly subsequent to A.D. 484 (ib. 1228). It is not necessary to give an extended list of ancient authorities recognising the featival; it may suthice to wention the Mart. Hieronymi as edited by D'Achéry from the Corbey MS. (Patrol. xxx. 43i), the Mart. Gellonense (D'Acherry, Spicilegnum, xiii. 390), the Gelasian (Putrol. Ixxiv. 1309), the Gregorian (ib. $1 \times x$ viii. 33), nad Ambrosian (Pumelius, Lituryg. Latt. i. 306) Sacramentaries, the Mozarabie Missal, the Lectionarium Luxoviense, the GothicoGallic Missnl, and others. To the Leonine Sacramentary we shall refer at length below. Among the fathers who have written homilies tor the day are Maximus of Turin ${ }^{\circ}$ (Hoin. 64,

- This sermon is definitely ascribed to Asterius by Photius (Bibliotheca, cod. 271 ; Potrcl. Gr. civ. 204). Photius (Ribinotheca, cw. other sermous attributed to

Serm. 85 ; Patrol. 1vii. 379, 701) and Fulgentlus of Ruspe (Serm. 3; Patrol. lxv. 729). Again, Aug. 3 is given as the date of commemoration of the discovery of the relics, e.g. in the Murt. Corbeiense (supra), the Martyrologies of Lede (Patrol. xciv. 996), Rabnnus Maurus (i), cx. 1160), Wnadalbert (ib. cxxi. 606), Notker (ib, cxxsi. 1131), \&c., and in one text of Lucian's anrrative. Besides the above-mentioned two days, the Mart. Corbwiense nlso cites a commemor. ration at Jerusalem on Jau. 2, and at Antioch the " natalis reliquiarum Stephnini protomartyris et diaconi," on Aug. 2. It is not improbable that in this last case Antioch is an error for Ancona, for several martyrologies (e.g. Bede, supra), while naming Aatioch, udid the story of the stone which struck St. Stephen's min, mentioned by us above. Also Ang. 2 is perhaps an error for Aug. 3, on which day the refereuce occurs in Bede, Rabanus Maurus, \&c.

It is now necessary to enter into detnils in connexion with one or two liturgical monuments. The Leonine Sacramentary makes no mention of St. Steplien among its December festivnls, though it recognises there the festivals of 'St John and the Innocents. In August, hewever, we have the heading "iv, nonas Augusti. Natale Sancti Stephani in coemeterio Callisti via Appis," after which follow no less than nine masses for a festival of St. Stephen (Patrol. 1v. 91). Muratori, connecting the hending with the masses, considered that the io. nonas was an error for iii. nonas, but there is no doubt that the Stephen mentioned in the healing is Stephen hishop of Rome (ob. 4.d. 257), for in the Depositio Episcon porum (i.e. of Rome), which stands at the liead of the calendar of Bucherins, we have " ir . nodas Augusti Stephani in Callisti" (Bucherius. de Doctrina Temporum, p. 267). Also the Mart. Coibeicnsc gives under the snme date, "Romss in coemeterio Calisti Sancti Stephani martyris," and the Mart. Gellonense, "Romin Stephani episcopi et martyris." In like mannex, too, the Gregorian Sacramentary gives a mnss for the day (Patrol. Ixxviii. 128). While, however, there can be no doubt as to the reference in the heading in the Laonine Sacramentary, the inasses have direct reference to the protomartyr, except the eighth, which has no iudividual reference 8 all. It is important to note that the Preface in the seventh mass detinitely places the festival of St. Strphen on the day after Christmas, shewing clearly that this mass, and therefore probably some at any rate of the others, nre in their wroag place here, and should be transferred to December. It may be alded that several of the prayers in these masses occur in the Gelasion and Gregorian Sacramentaries under Dec. 26. The ninth of the Leonine intsses refers to the dedication of a church in honour of St. Stepher and the Ballerini (not. in loc.) suggests that the reference may be to the church on the Mons Cielius, dedicated by pope Simplicius (ob, A.D. 483). Possibly this mass properly belongs to Aug. 3.

In Mabillon's Lectionarium Luxoviense, a lection is provided for the festival of St. Steplien, ad

Maxtmus, bot relogated to the appendix as epurions one for the festival of St. Stephen and the other fot the Octave (Sermin, 29, 31, in Appcad.; Patrol, IrL 905, 913).
matutinum, Jerem estract from a ser the lections are Ac xiii. 11 (Petrol. Gnllic Missal is a called praefatio prayer) of nansua of the worshipper the solemnity whi we may see obvion of the festival (ib.

In the Mozarabi is not a specinl festival of st. Cle for the epistle and vi. 1-viii. 4 (on x $x i i i .1-39$ (l'utrol
In the Greek el Stephen is now con festival of the 11 the Blessed Virgin in the Menaca sl " holy protomartyr Lival of the transla notices for these day pretized by l'apebi for May, vol. i., ar ZTéфavol $\mu$ ópos
 xxxix.). The epist the Greek church a and Matt, xxi. 33-4
In the calendars lished by Assemani Dec, 26 is the comm and Aug. 2 that of Jan. 7 is also $n$ com sppareutly of the m lt will be observed which the Armeniar tians, celebrate th [Caristmas.]
In the caleadars churches, published day for the comm though the Coptic ca ing of the bones of Comm. p. 403). T already said, is obvi both calendara hne specislly defined in "martyrdem of Ste] 14 is yet another, bu only (ib, 395).
3. Ajocryphal Lit st Rome in A.D. 49 Gelasins, condemned "Revelatio quac apr lis. 178).
In addition to $w$ reference should be festival of St. Steph pour servir à l'Histoir 1, 503. The Acta Sa

[^170]
## STEPHEN, ST.

Fulgentlus 9). Agnin, memoration the Murt. ies of Bede rus (i), cx. Notker (is. of Lacian's ationel two a commemo. nt Autioch cotomartyris improisable an error fos ; (e.y. Bede, the story of s arm, menperhap he referencs
to details in monaments. 0 mention of er festivals, tivals of St ust, however, gusti. Xitale ti via Appia," masses for . 91). \lurathe masses, as error for $t$ the Stephen ten bishop of rositio Episcoat the head ve "ir. nonas Bucherius, de se the Mart. late, "Romas ni martyris," Stephani epimex, toe, the mass for the ile, hewever, ference in the ry, the masses nartyr, except al reference st the Preface in the festival of tmas, shewing efore prebabiy , are in their trausferred to several of the I the Gelasiex nder Dec. 26 . refers to the of St. Stephen, gests that the on the Mons licius (b. a, D. riy belongs to
viense, a lection 3t. Stephen, od
idix as spurioas and the other to Id.; Patrol. 1+L
matutinum, Jereminh xvil. 7-18, followed by an extract from a sermon of Augustine. At mass, the lections nre Acts vi. $1-$ vii. 2 ; Matt. $x$ vii. 23 xviii. 11 (Pctrol. Ixxii. 174). In the GothicoGallic Missal is a contestatio or preface (the socalled praefutio being here the priest's first prayer) of unusual length, by whieh the minds of the worshipjers were to be better fitted for the solemnity which was to follow. In thls fact we may see obvious evidence of the inloortance of the festival (ib. 230).
In the Mezarabic Missal, the prephetic lection is not a special one, but serves also for the festival of St. Clement, Wisdom ir. 7-15; and for the episistle and gospel are reen. ${ }^{7}$ tirely Acts vi. 1 -viii. 4 (omitting vii. $2-51$ ) and Matt. xriii. 1-39 ( ${ }^{\prime}$ at ${ }^{2}$ ot. lxxxv. 190).
Io the Gireek church, the martyrdom of St. Stephen is now commemorated on Dec. 27, the festival of the previous day commemorating the Blessed Virgin and St. Joseph. The heading in the SHeraea speaks of St. Stephen as the "hely protomartyr and arehdeacon." The fesciral of the translation is held on Aug. 2. The notices for these diys in the metrienl Ephemerides pretired by Papebroch to the Acta Sanctorum for May, vol. i., are respectively cikd do daiveos

 sxxix.). The epistle nind gospel for Dec. 27 in the Greek chureh are respectively Heb. ii. 11-18 and Matt, xxi. 33-43.
In the calendars of the Armenian church, published by Assemani (Bibl. Or. iii. 1. 645 sqq .), Dec. 26 is the cemmemoration of the martyrdom, and Aug. 2 that of the discovery of the relics. Jan. 7 is also $n$ cemmemoration of St . Stephen, appareutly of the martyrdon, which thus comes, It will be observed, on the day after that on which the Armenians at:ll, alone among Christians, celebrate the Nativity of our Lord. [Cimistmas.]
In the calendnrs of the Coptic and Ethiopic churches, published by Ludolf, Dec. 27 is the day for the commemeration of St. Stephen, though the Coptic colendar adds the note "Find$\operatorname{lng}$ of the bones of Stephen" (ad, Hist. Acth. Coma. p. 403). This, bowever, as we have ${ }^{8}$ lready said, is ebviously wrong. On Sept. 12, beth calendars hare another commemoration, specially defined in the Coptie calondar as the "martyrdom of Stephen" (ib. 391). On Oct. 14 is yet another, but in the Ethiopie celcndar only (iio. 395).
3. Apocryphal Literature.-The council held at Rome in A.D. 494, under the episcopate of Gelasins, condemned emong other boeks a "Revelatio quae appellatur Stephani" (Patrol. lix. 178).

In addition to worke cited in this article, reference should be made for the legend and festiral of St. Stephen to Tillemont, Mémoircs potr servir à l'Histuire Ecclesiastique, vol. ii. pp. 1, 503. The Acta Sanctorum of the Bollandists
${ }^{4}$ It is s!l the more probable that this vartation from oriunary use is simpty an error, because in the C'alendar of the coptic Church, pubishhed by Mr. Malan, the entry Cor Septeniber 12 is "Remuval of bones of Stephen, First of Martyrs and First of Deacuns; " and that for December 27, "Martyrdom of the holy Apostle
stephea, . . . ""

STICHARION
1933
do not avail us here, not harlng get reached beyond the end of October.
[R. S.]

## STERCATIUS, July 24, martyr at Merila with his brother Antinogenus (Miart. Usuard., Hicron.). <br> [c. H.]

STICEARION or STOICHAEION ( $\sigma \tau_{i} \chi^{d-}$ prov, $\sigma \tau 0<x$ ápıov). This vestment is simply the equivalent in the Eastern church of the alb [ALB] of the Western church. Before citing aoy references as to its use, we must tirst speak breetly as to the word itself. The etymology most be considered doubtful. Gomer (Luelulo yion. p. 110) derives it from $\sigma \tau i x 0 s_{\text {, "ab une }}$ tuasi linene ortine," from the long uutroken sweep of the dress ("recta et longum protensa"). Ducange (Glossurium Graecum, s. v.) forms it from a werd $\sigma \tau x l^{\prime}{ }^{2}$, a tunic. There is no reason to donbt the bona-fide existence of this latter werd, for we find in Hesychius, $\alpha_{B} B_{0} \lambda_{o \nu}$, ovoma orixeloo, and there are perhaps traces of a Latin word stica (see Ducauge, s. v.) in the same sense; still it briugs us no nenrer the derivation. G. J. Voss (de lituis Sermonis, lib, iii. c. 50) suggests that stion is for sticta, giving us the notion of a $\chi$ ит $\dot{\omega} \nu$ катd $\sigma \tau i к \tau o \mathrm{r}$. He callis attention in suppert of this, to the fact that the sticharia of bishops are waved in bands. Altheugh the fact is certainly so, the roundabout theory of derivation must be pronounced absurd. Indeed it does not seem unlikely that stica may have arisen as a shortened ferm of sticharion. It is possible, however, tiat the sticharion may have received its uame from the bands or line upen it.
As in the case of mast other ceclesiastical vestmenta, the word evidently represents in the first instauce a dress cf ordinary life. One of the charges brought agninst Athanasius was that he hed required the Egyptians to furnish contributiens of linen sticharia (Apol. contra Arienos, e. 60 ; Patrol. Gr. xxv. 358). As, in describing this incidcnt, Sozomen speaks of $\chi_{\iota} \tau \omega \nu\left(\omega \nu \lambda_{\nu} \omega \omega\right.$ ¢ópov (Hist. Ecoles. ii. 22), nad Secrates (Hist. Ecolce. i. 27) of $\lambda_{i \nu} \nu \bar{\eta} \nu \sigma \theta \hat{\eta} \tau a$, we may feel pretty certain that we are net dening here with ecelesiastical vestments properly so called. The same may be said of the references to sticharia in the will of Gregory of Nazianzum, who bequenths
 $\pi \alpha \lambda \lambda \iota a \beta^{\prime}$, and to the "notarius," Elaphius a similar gift (Patrol, Gr. xxxvii. 293). See alao Palladius (Hish. Lausiaca, e. 136; Patrol. Gr. xxxir. 1235), where Athanasius, on an attempt to apprehend him, catches up a sticharion and a Buppiov and flees in the dead of night.

We must refes now to the worl in ita ecclesiastical sense. Here we find it for thac tunic ot bishops, riests, and deacons, as well as for subdeacons nnd for monks. The eurliest refereuce with which we are acquaniated, other than these in a Liturgy the date of the several parta of which must be considered doubtful, is to be found in Germnnus, patriarch of Conatantinople, enrly in the eighth century. His account 12 , "And first the sticharion, being white, setteth forth the aplenlour of the Godhead and the glorious citizenship of the priest (roo $i_{\text {eféas }}$ ). The atripea ( $\lambda$ opi(a) of the sticharion which are on the sleceve ( $\tau \dot{d} \hat{E} \nu \tau \hat{\eta} \chi \chi \in \rho)$ ), do set forth the bonds of Christ

## 1934

STICHERA
across，the blocd which flewed from the aide of Chriat on the eross＂（Hist．Eecles．et Mystica Theuria ；Patrol．Gr．xeviii，394）．＂

We gather from all this that the vestment was origimally of white linen；though it is aow often made of cestly materials，and in Lent （except on the Anandiation，Palm Sundag，and Easter Eve）puple sticharia are worn（Corlinus Curopalata，do Officiis，c． 9 ，in fin．）．This is of course meant in sign of neourning．

The bunds spoken of by Germanus may be fllustrated by those found in enrly instances of vestments in the West［see e．g．Dalmatic］．It will have been neticed that Germanns referred te the sticharion withont special reference to any particular order．The wayy bands nre now， however，peruliar to the sti harit of bisheps． For another kind of ornamentation see Gam－ madia．
the Liturgy of St．Chrysestom，at its begin－ ning，gives the formulae to be used by priest and deacon en assuming the sticharion（Gonr，p．5is）． The same bame，too，is given to the garment put on the subleacon at his ordination（ib，2＋4）． Accerling to Goar，however（p．246，n．6），this is a tighter and sherter garment than that ordinarily se called．Fer an instance of the use of the term for the dress of monks，see ib．p． 484 ． Among the Syriac churches the vestment is known as koutino，a mere cerruption of रirúviay （Renaudet，Lit．Or．Coll．vol．ii．54，ed．1847）． Among Coptic Christians it is known as jabut，or tumint，the latter obviously formed from the shove Greek word（ib．vel．i．161）．See for further notices Ducange＇s Glossarium，a．v．：and Saicer＇s Thesaurus，s．v．
［R．S．］
STICHERA（ $\sigma \tau i x \eta \rho \alpha)$ ．（1）Verses com－ posed by ecclesiastical authority，and fermiag part of the Greek liturgical offices．（Goar， Eucholog．pp．32，206．）$\sigma \tau i \chi \eta \rho a ̀ ~ \pi \rho о \sigma \dot{\jmath} \mu о \imath \alpha$ were versicles composed of an equal number of syllables，so that they could be sung cenveniently to the same tone．
（2）Stichera Biblia was a name given to certain books of the Old Testament，iu consequence of their metrical or poetical character，viz．Job， Psalms，Proverbs，Ecclesiastes，Canticles．（Greg． Naz．quoted by Ducange，s．v．）
［F．E．W．］
STOLE（orarium，stola；inpdpiov， $\mathrm{emirpa-}^{2}$

 does not occur，in its technical sense，ns the title of a certain oraamental Christinn vestment，till＇ after our period of the first eight centuries，but it will be convenient to include hore under this hend our notices of the various ornaments which，under whatever name known，may be grouped together as being but varieties of the stme general type．
Before doing this，however，we shall briefly rennark on the uses of the word stole（ $\sigma$ тo八h， gtolk）itself，in its earlter non－technienl meanings， In classical Greek，$\sigma$ oo $\lambda \bar{j}$ is moast eften found in the sense of garb or equipment（see e．g．Hero－
 also，though less frequently，with the mean＇$g$ of as article of clotbing，a siagle garment．This
－Ducange（Gloss．Graec．s．v．）speaks erroneonsly of Germanus referring merely to the sticharion of deacons．

## STOTE

twofold use obtains also in the LXX．Here $\sigma \tau 0 \lambda \dot{\eta}$ staads fur a variety of Hebrew words，but mest frequently it is used tor the priestly nod high－priestly garments，beth in the singulur for the whote set of vestments（and that though the
 e．7．Evol．xxvlii．2， 3 ；xxix．21，29，\＆c．），and is the plaral，where reference is made to the com－ poneat parts（e．！）Exod，$x \times$ viii，4）．The collec－ tive sense of $\sigma$ rody is not contined to the prieatly garb，though this is the commonest use of it（see e．f．Deut．xsii．5，бто入ो $\quad$ 子uvakeía；Jer．lii．27，
 We may adil that $\sigma$ rod $\hat{y}$ is the word used for the robe jint on Joseph by Pharaoh（（ien．xli．+2 ）， for the＂change of raiment＂given by loseph to his brethren，and that it twied occurs as the translation of cphod，Divit being the wearel（a） Sam．vi．I4；I Chroa．xv．27）．The word will doubtless carry with it ns a rule the notion of a long，stately dress，as may be interred from the choice of it to represent the ftowing priestly gat－ meats，though of course it is not meant to injuly that the word per se will mean the priestly garb．Such is markelly its New Testameat use （see e．g．Mark xii．38；Luke xx． 46 ［of seribes leving to walk about $\boldsymbol{\epsilon} \boldsymbol{\nu}$ arodais］；Luke xy． 22 ［where it is the＂best robe＂brought forth for the prolignl］，alse Mark xvi．5；Rev．vi．I1，\＆es）， and atso that leand in classical Latin，to which we shall presently refer．

In ecclestastical Greek，the word，as applied to the garb of Christian priest hood，arcurs exceed－ ingly rarely．${ }^{\text {a }}$ Theodoret（Fist．Eccles．ii．27） tells of Constantine＇s gift of a iepà $\sigma$ тo入h to Macarius，bishop of Jerusalem，where one would suppese the werd to be used much in its old classienl meaning．Germanus，patriarch of Con－ stantinople early in the 8th century，speaks of
 ＇Aapóv（IIst．Eccles．et Mystica Contemplatio； Patr．Gr．xeviii．394）．This，it cannet be douhted， is to be taken of the phelunion，the vestmeut par excellence；indeed it may be noter that the orarium is afterwards mentioned and described， as we shall shew belew．Again，in the still ex－ tant letter of the patriareh Theodosius of Jeru－ salem to Ignatius of Constantinople，at the time of the Fourth General Council of Constantinaple （ $\mathrm{A}, \mathrm{D} .869$ ），when a present of the supposed $\pi 0 \delta \eta \rho \eta s, k \pi \omega \mu / s$ and $\mu i \tau \rho a$ of St．James is sent to the latter，they are greaped under the collew
 cilia，v．1029）．

In classical Latin，the stola was the chara－ teristic dress of a Roman matron，as the toga of a citizen．${ }^{\text {b }}$ It came dewn to the feet，ad talos stola demissa（Herat．Sat．i．2．99），and wis generally edged with a kind of flouace（institi）． The use of stolu in the Vulgate version of the Old Testament is not of ceurse specific，tika this， but it generally carries with it a notion of stateliness．In the collective sense of the Greek word tor the set of priestly vestmeats，it does not seem to occur．In the Vulgate version of
－Hefele（Beiträge，1t．185）speaks of only two instanos as to be feund in the writers of the first eight centuries．
－Very rarely we find the word used in connexim with men，e．g．of the priests of Isis（A puleius，Metam． zh 24）．
the New Testamen tion of $\sigma \tau 0 \lambda$ h．
The technical a． occur befere the $9 t$ current name of $t$ centuries．Early seen，the new na Thus Rabanus Mad speaks of the＂oraz stelam vocent＂（de 307）．Only n few of the oramment as orarium altogether cv．1096）．In Wata restuseats，howeve century，the name Rebus Eccl．2t；$P_{0}$ this，moreever，the with the new．Th bishep of Soissons proper stock of vest one item is＂oraria （stat．7，Patrol．exx once wrongly ascrib written in the 10th with the expression， Div．Off． 39 ；Patro former were rather familiar name．Wri the 12th centiry，II the old word，＂stel tur＂（Gemma Ansim 695）．
It may now be aske with its long－establis ing robe，sheull have so totally different a like ornament which this question De ver been given．It has border was the only su sola，asd thus inherit view of Durancius（ $R$ after stating that th dress ceming down to quam albs coepit porta With this，Boek（Lit alters，i．437）agrees． sere，that this theory bable．Equally little d Christ．p．215）commen from the use of atola especially associated w robe，and that perha the 8th century＂the

[^171]LXX. I lere w words, but priestly nad singular for t though the -7ִ? sc.), and in to the coin-
The colleco the priently use of it (see ; Jer. hii. 27 Barach v .1 ), 1 used for the (ien. xli. 4?), by Joseph to xecurs as the the wearer (2 he word will ne notinn of a red from the ! pricstly garenat to inply the priestly restanient ase H [of scribes Luke xv. 22 ght forth for v. vi. 11, \&c.), tin, to which , as applied to w:curs exceedEccles. ii. 27, epd $\sigma \tau 0 \lambda \lambda$ to ere one would tch in its old riarch of Conury, speaks of à $\tau \partial \nu \quad \pi o \delta i t p m$ Contemplatio; ot be doubted, vestmeat par ted that the and described, $n$ the still esosius of Jernle, at the time Constantinople the supposed James is seat der the collewIardouin, Conn
is the characas the toga of feet, ad tulos 99), and mas unce (instit 1 ). version of the eific, like this, t a notion of e of the Greek ments, it does fate version of
the New Tentament, stola is always the transla
tion of $\sigma$ to $\lambda$.
The technical use of stola for a stole does not oceur before the 9 th century, ${ }^{\circ}$ orariun being the current amme of that ornament in the preceding centuries. Early in the 9th century, it would seem, the new name began to come iato use. Thus Rabanus Maurus, writing about A.D. 820 , epeaks of the "orarium . . . . licet hoe quidam stelam vocent " (de Inst. Cler. i. 19; I'atrol. cvii. 307). Only a few years later, Amalurius speaks of the oroament as stok, and ignores the word orarium altogether (de Eccl. Off. ii. 20; I'atrol. ov. 1096). In Walafrid Strabo's list of Christian vestments, however, in the middle of the $9 t h$ centurg, the name orarium nlone is used (de Rebus Eccl. 24; Patrol. exiv. 952). Loag after this, moreover, the old name survived side by side with the new. Thas, in a statute of Kiculfus, bishop of Soissous (ob. A.D. 902), enjoining a proper stock of vestments for priest and altar, one item is "oraria, id est stolae duae nitidae" (stat. 7, Patrol. exxxi. 17). Agnin, in a work once wrongly aseribed to Alcuin, hut evilently written in the 10 th or 1 ith century, we mect with the expression, "orarium, id est stola" ( $d_{e}$ Din. Off. 39; Patrol. ci. 1242), as though the former were rather a teehnical, the latter a Camilinr name. Writing as late as the middlle of
the I2th centiry, Ilonorius of Autun till the Loth century, Honorius of Autun still uses the old woid, "stola, quae et orarium dici-
tur" (Gemma Anince, 695).

It may now be asked why such a word as stola, with its long-established meaning of a full flowing robe, should have been chosen to represent so totully different a thing as the narrow ribandlike ornament which we know as a "stole." To this question no very satisfactory answer has been given. It has been suggested that the border was the only surviving element of the old tola, and thas inherited its name. T'bis is the vies of Duranius (Rut. Div. Off. iii. 5, 6), who, sfter stating that the stola was once a white dress coming down to the feet, adds, "sed postquam alba enepit portari, mutata est in torquem." With this, Bock (Liturg. Gewänder des Miltelditers, i. 437) agrees. It must be confèssed, howerer, that this theory does not seem at all protable. Equally little does Marriott's view (Vest. Cirist. p. 215) commend itself to our mind, that from the use of stola in the Vulgate it became expecially associated with the idea of a priestly robe, and that perhaps the orarium, being in
the 8th centary "the special vestinent of Chris-

[^172] "pro humiliatione." Agaln, the word etola accure in the thenufcal sense in the Gregortan Sacramentory, hat wuch modified from this has reached us is certainily too being given to this the original to allow of any weight ring given to this instance in the sbisence of any
tlan priesthood," gradunlly acquired tho name of the "stola," as though the vestment par earcellence. It does not, however, seem to us that stulu, as used in the Vulgate, has any sjecind priestly connexion; and further, it is rather a large assumption that the orurium, and not the planeta, should be considered the typical Christian restment.

Esen after slola had assumed the specia! meaning of orarium, the old meaning was still retained side by side therewith. Thus, e. g. Honorius ot Autun (op. cit. 216) spenks of the "best robe" of the prodigal's father as prima stola. Very rarely we find stola and oruriun spoken of together, the former presumably in its enrly sense-"stelam cunt orario" (rita is Livini, c. 14; in D'Achéry and Matillon's Acta Sanctorum Urdinis Benedikti, saec. 2, p455 ).
We must now discuss the history of the earlier word orarium ; and here, as with stola, the technical meaning is preceded by a nou-technical one Of this we have given one or twe instances under the separate article, to shew that the nun-techneal sense still, as it were, overlapped the however, carry Christian writers. We must now, further. Much back our exnmination a stage orarium is from the most probable derivation of some indeed very far-fe face, but several others, some from the Latin anded, have been proposed, Salmatius (infru) derives some from the Greek. sense of horder "crives it from ora, in the asseritur," much, lorum quod ad oram vestis the stola, Anothe same in fact as the instita of orare, seeing Another Latin derivation is from during prayer the stole is nlways to be worn canons of the Fabanus Maurus, and one of the derivs of the Fourth Council of Toledo (infri), derive, it from orure in the sense of praedicare, with reference to one of the special offices of the deacon. The advocates of a Greek etymology propose, some to derive it from \%oa, because by means of it "is indicated the time of the ditterent parts of the service," or because it is useful "ad ministrationem in horas; " others from woat $¢ \in(\nu$ because the deacon is leantified with it (!); aud others even from $\delta \rho d \omega$, because the sight of it shews whether it is the priest or the deacon who is ministering. A significant piece of evidence bearing on the question of the language is furnished ly the Etymologicum Mfagnum, s.v. фف́б $\sigma \omega \nu$, ф$\omega \sigma \sigma \omega \boldsymbol{\nu}$ ov (an Egyptian word, meaning a linen eloth), which is explained as $\sigma(\nu \delta \omega \nu$

 able than any of these latter views is that first given, and we thus obtain the meaning of handkerchief, in the point of view of a primary use of wiping the face. Then, by a very natural extension, the word would become used for things lite the handkerchief, strictly so called, but without any reference to the function implied by the derivation. Thus in this latter stage it would cover pretty much the same ground as the English word herchief.

Our earliest examples are found in the Historiae Auqustae Scripiores. Trebellius Pollio quotes a letter of the emperor Gallienus (A.D. 260-268) to Claudius, who afterwards sueceeded him, in which he mentions the presents he had sent him. Among them we find "penulam [see

## STOLF

Sarabtena ${ }^{\text {d }}$ quatuor" (Vita Claudii, c. 17). The next emperor, Aurelinn, was, as we are told by his biographer, Flavius Vopiscus, the first who gave oraria to the Roman people, "quibus uteretur populas ad favorem" (Vita Aurel. c. 48, whers see the notes of Casauboc and Salmasius). This appears to mean that the people conld by these indieate their applanse in the circus or theatre, harlng prevjously been in the habit of waving their togas. Thus they would naturally be worn over the other dress. Marriott justly cites in evidence here one of the sculptures on the Arch of Constantine, where a number of the attendants of the empror wear over their left shoulder a broal baud or scarf (Fest. Christ. plate iv.). When we find that the earliest pictures of the ecclesiastical orarium (ib. plates $x \times v i i i$. $x \times x$, $x \times x i$. ) are, on the whole, similar to the above, the inforence does not seem at all forced, that the Christian orarium, like the chasuble, the dalmatie, and other vestments, is but the old seeular ornament, modified and adapted to its new use. The technical Christian meaniag of the word then being thus formed, it speedily passed into Greek and Syriac; and indeed the enrliest instance we are able to cite of this technical use is from the canons of a Greek council. Doubtless relevant to this matter is the question of the pullia lino tima, which Sylvester, and afterwards Zosimus, is said to have commanded dencons to wear [Maniples], and the papal pallium [PALLLUM] is obviousiy but another special instance of the general ornament. So too in the East we have updptov,
 doubt, are but modifications of one primary idea.
We must now trace the history of the orarium as a ministerial garment. In the West our atarting point for such a history will be the canons of enrly Spanish councils of the 6 th and 7 th centuries, one of which furuished us with an important record in tracing the history of the chasuble [Planeta]. In the Eastern ehurch, however, the use of the orariunc ann be traced much further back. It is to be remarked, before ontering on this discussion, that the orarium, having been originally merely a handkerchief, even though at times of a choice and ornamental character (from which species of it, indeed, the oraritom, in the sense of stole, has sprung), still retnined its ordinary, as opposed to its ecclesiastical, meaning, even amongst Christians, long after ita ecelesiastical meaning had been formed. Of this we have already given acme examples [Orarium], but shall again here cite one or two instances, Ambrose uses the word orarium for the "napkin" with which the face of Lazarus was bound ( $d e$ excesst fratris Sutyri, ii. 78 ; Patrol. xvi. 1396). We find it in Augustine for the bandage which binds up a wounded eye (de Civ. Dei, xxii. 7 ; Patrol, xli. 765). Jerome couples it with sudarium (Epist. 52, ad Nepotianum, c. 9 ; vol. i. 264). The Christian poet Prudentius says of the martyrs Hemeterius and Celedonius, that they sent up to heaven, as it were horalds, the one his ring, the other his orarium-" hie sui det pignus oris e ut

[^173]ferunt orarlum" (Peristeph. 1. 88; Patrol. $\mathbf{1 x}_{\mathbf{x}}$ 289 ; cited also by Greg. Turon, de Gloris Martyrum, i. 93; Patrol. $1 \times \times x$ i. 7 E 7). Indeed, nearly two hundred years after this ws may stiil cite an instince. The four orarit which Gregory the Great seads as a present to Constintinople, together with two camisise, are obriously merely handkerchiefs (E'pist, vii. 30; Patrol. 1xxvii. 887). We must new proceed to speak of the orarium as a ministerial veatment.
'I'he geaeral result yielded by the whole seriea of early allusions is that the orarian might be, and was to be, worn by orders down to that of deacon inclusive, but below the order of deacuad its use was prohibited. It thus becomes sperially associated with the order of deacons, as the plenets with that of priests. Our earliest reference is to be found in the eanons of the Council of Ladicea (e. A.D. 363), which forbade the use of the orarium to sub-deacens, readers, and siogers. The latter are not to wear a stole when they read or sing (cann. 22, 23 ; Labbe, i. 1500), Again, in a sermon onee attributed to Chrysostom, and which, though probably spurious, is not much later than his time, the writer speaks of the $\lambda$ eiroupyol tîs $\theta \in l a s$ deirauprias imitating the wings of tha angels with their $\lambda \in \pi+a l$ ied val, which are worn upon the left shoulder, the earliest trace of that which we afterwards find the universal custom (Purab. de Fil. Prodiga, vol. vii. 655). Much about the same time, Isidore of Pelusium speaks of the d $\theta$ óv $\eta$ with which the deacons minister in holy things (Epist. i. 136 ; Patrol. Gr. Ixxviii. 272). It is true that per se the word $\dot{0} \theta \delta \nu \eta$ might just as well bs a muniple, as a stole; but, in the first place, tha mani ${ }_{i}$ le, as the word is understood in the West, is unknown to the Eastern ehurch, and moreever in the preceding passage the $\dot{\sigma} \theta \delta v a i$ of the deacons are wern upon the shoulder. A very similar allusion to that of the Pseudo-Chrysostom is found in the account of Christian vestments by Germnnus, patriarch of Constantinople (l.c.), Here the word dodyn has been replaced by むopdpıov. We must notice, however, that whereas in Latin orarium means a stole, by whatsoever order worn, in Greek $\dot{\omega} \rho d \rho t o y$ menns the stole of a deacon, and emirpax $\boldsymbol{\eta}^{1} 10 \nu$ is applied to that of s priest or bishop.

We shall next call attention to a series of eonciliar decrees on the subject of the orarium, which, taken together, give us a pretty cemplete view of the state of the cass. In the first instauce, that of the Council of Orleans (A.D. 511), it is probable that the ordinary interpretation, which explains orarium in its nen-ecelesiastical sense, is correct, from the compang is .which orarium here finds itself. The use of orarium and tsangae [TSANGAE], a kind of boots, is forbidden to monks (can. 20; Labbe, iv. 1407). Ouy earliest definite instances are drawn, as in the case of the planeta, from Spain. The Second Council of Braga ordnined in A.D. 563 thst, inasmuch as the hablt had arisen among deacons of the province of wearing the orarium below the tunic, and consequently hiding it, so thsi they could not be distinguished from subdeacons, therefors for the future, "superposito scapulae (sicut decet) utadtur orarid" (cap, $9_{1}$ Labbe, v. 841). It is from the records of the Fourth Council of Toledo (A.D. 633) that wit obtain the greatest amount of information. On
regulation passe clerics unjustly fresh synod reve net to be conside functions till the the exteranl ba hadeds of the bi priests, and deace A subsequent car blshopis ani prie wear two orarit. the lett shoulder (purmin), not orn (cann. 28, 40; Fenrth Council o at the celebratio should wear his should pass rou sheulilers, and tor Labbe, vii. 581). lonecent III. (de c. 54 ; Patrol. eex for disebedience is
All this points thiugs, when even vestment is prese nofair in nssumin settled usage. T' ornamented with g same conclusion. lsst point, we mi bishop of Helena (o legateses to his ch ${ }^{4}$ atolas quattuor cum tintinnabulis may probably assu sod oraria, by pres Nicetns Paphlingo ( cr. 572 ), the patri restoration (A.D. 8 ; mented.

A number of Inte have alrendy cited, priest to wear his Council of Mayence wear the stole, propter differentin (Concil, Mogunt. cau. the view of course of was a priest. This as laid down at the tary by Regino, abbe that a priest on a jou "stola vel orarium" exxxii, 190).
Later notices of th and special rules e within our province. that even in the $9 t$ coloured and orname the prehibition to w seems to have been erample, in the illustr Landulfus, a MS. of th of the priests wear ty white, with black cro coloured (plates xxxiv. from D'Agincourt, Ei Monuments).
The resson for choosit the thst, the right betng the more readily to hasten
; Patrol. 1x. Gloris Maro niced, nearly may still cite Gregory the tinople, togeously merely : 1xxvii, 887). he orurium as whole series on might be, on to that of er of deacous mes specrally reons, as that parliest referf the Council bade the usp realers, and $:$ a stole when abbe, i. 1500 ). o Cbrysostom, wious, is not iter speaks of yias imitatiag their $\lambda$ ental left shoulder, we afterwards le Fil. Prodigo, e same time, 2ө $\dot{3} \theta$ óv with things (EPist. It is true that as well be a irst place, the d in the West, , and moreever of the descons very similur Chrysostom is vestments by tinople (l.c.). a replaced by r, that whereas by whatsoere tns the stole of ied to that of s
a series of conof the orarium retty complete In the first Orleans (A.D inary interpre its non-ecclesi. he company in

The use of $a$ kind of boots abbe, iv. 1407). -e drawn, as in in. The Second A.D. 563 that, among deacons orarium below ing it, se that red from sube, "superposito orario"" (cap. 9, records of the 633) that m ormatien. Ow
regulation passed here was to meat the case of clerics unjustly depused from their orders. If a fresh synod reverses the sentence, they are stlll not to be convidered to have regained thelr lost functions till they have received before the altar the external badges of their order from the hands of the blishop. In the case of bishops, priests, and deacons, one of these is the orarium. A subsequent canon of the same councll forblds bishops and 1 rriests, and a fortiori deacons, to wear two orarit. The dencon is to wear it on the left shoulder only, and it is to be plain (purun), not ornamiented with colours or gold (eana. 28, 40 ; Lnbbe, v. 1714, 1716). The Fourth Council of Braga (A.D. 675) orders that at the celebration of the Eucharist the priest should wear hly stole (and only one) se that it ohould pass round the neck and over both ahoulders, and torm a cross on his breast (can. 4 ; Labbe, vil. 581). This regulation is qre ted by Innocent III. (de Sucro Alturis Myysterio, lib. i. c. 54 ; Pat/ol. cexvii. 794). The penalty onacted for disobedience is excommunication.
All this points to a well-established state of things, when even the manner of wearing the vestment is prescribed; and there is nothing nnfair in assuming that it represents a longsettled usage. The reference also to stoles
ornamented with gold and colours points to the same conclusion. As an illustration to the lsst point, we may cite the will of Riculfus, bishop of Helena (ob, A.D. 915), who, among his legates to his church and successors, leaves "stolas quattuor cum auro, una (sic) ex illis cum tintinnabulis" (Patrol. cxxxii. 468). We may probably assume, teo, that the omophoria and oraria, by presents of which, necording to Nicetas Paphlngo (Vit, Ignat. Coust., Patro. Gr. cr. 572), the patriarch Photius signalised his restoration (A.D. 878), weuld be richly ornameated.
A number of later rules go beyond those we have alrendy cited, and require at any rate a priest to wear his stole constautly. Thus the Council of Mayence (A.D. 813) directs priests to wear the stole, -"Sine intermissione. .
prepter differentiam sacerdetii dignitatis " (Concil. Jojunt. can. 28 ; Labbe, vii. 1249), with the view of course of shewing at all times that he was a priest. This rule assumes a special form as laid down at the beginning of the 10th cen-
tary by Regino, abbat of Prumis, to the effect tory by Regino, abbat of Prumia, to the effect that a priest on n journey shall always wear his
"stela vel orarium" (Eccl. Discipl. i. 62 ; Patrol. axxii. 190).

Lster notices of the stole, its ornamentation, and special rules concerning it, do not tall within our province. It may suffice to remark that even in the 9th century not only were coloured and ornamental stoles worn, but also the prehibition to wear more than one stole seems to have been disregarded. We find, for ersmple, in the illustrations to the Pontifical of Landulfus, a MS. of the 9th century, that some of the priests wear two stoles, one of which is White, with black crosses, and the other goldcoloured (plates xxxiv.- xyxvi. in Marriott, taken from D'Aginceurt, Histoirs do VArt par les
Monuments). Momuments).
I The reason for choosing the left shoulder is given, This that, the right belng free, the descon may be able the more readily to hasten to and tro on his duties.

STOLE
1937
In the Greck church the stole is known by a different name, and nssumes a ditherent: form, according to the different orilers by which it is wora. Thus, as we have alrealy seen, the form
 [OMOPLorion], the stole worn by bishopis generally and by priests belng know nas ? $\pi$ riroax $\boldsymbol{h}_{\text {Nion }}$ and $\pi \in \rho!\tau p a x \dot{\eta} \lambda ı a \nu$, the name wóprov being exclusively associated with the stole as worn by deacons. Inte the case of the omophorion we need not agnin enter; the epitrachelion differs from the Western stole in that it is not thrown round the neek, but has a hole for the head to pass through and hangs down in front, though, trom the seam down the midille, it preservea the iden of the ornament of which it is but a malification.
It may be convenlent now, if we, at the risk of a slight repetition, indicate the various methods of wearing the stole characterising different orders in different branches of the church. In the Western church, the custom has been that pricsts, wearing the stole over both shoulders, should cross it on the hreast, and confine it at the walst with a girdle; the bishop, who has his pectoral cress, allowing it to hang free, while the deacon has the stole hangright hip. Astr, shoulder and fastened at the prese hip. As regards deacons, however, the present plan is an innoration ou an older one dating, it would seem, from the 12th century (Hefele, p. 191), before which tione they appear to have allowed their stoles to hang down freely like those of the Gruek c :acons. Perhaps from the 12th century also dates the habit of deacons of the Western church of wearing the stole under the dalmatic. To do more, however, than just hint at this would be to go beyond our legitimate limits.
In the Greek church, the epitrachelion (worn by priests and bishops) practically forms, as we have said, one band, haaging down in front; and the deacon wears his orarium over the left shoulder, hanging down before and behind, thus justifying the simile of the wings. Among Syrian Christians we find a difference: here the stele is worn by readers (but among the Maronites only), hanging from the right shoulder; by sub-deacons (nmong the Syrian Christians generally, round the neck; by deacons, hanging from the left shoulder (as in the Greek church generally); and by priests, hanging round the neck and in tront of the breast (Assemani, Bibl. Or. iii. 2. 797). It may be added that ameng the Nestorians a reader wears the orarium over his arms, but only at the time of his own ordinstien. Among the Malabar Christians, the vestment, as worn by deacons, is known under the name of orro, the shape beling apparently like that of the epitrachelion, with $n$ hole for the hend (Howard, Christians of St. Thumas, p. 133). The vestment is known in the Coptic church under the name bitarchil, which is clearly a corruption of epitrachelion (Renaudot, Liturg. Or. Coll. i. 162, ed. Frankf. 1847). Among the Armeniane it is known as poor-Ourar, apparently a corruption of orarium; the shape, however, is that of the epitrachelion (Fortescue, Tho Armenian Church, p. 133).
For the matter of the foregoing article, we must express our obligations to Hefele's essay
die Liturgischen Oevoinder In hio Beiträjs *s

## SUBDEACON

Kïr, henyeschichte, Arehäolozic und Jiturgik, li. 184 mg . ; Bock' Eitu*). Gexänder des Mitto ̈̈llers, i. $4: 36 \mathrm{miq}$; Bonat, de Rehus lituryiets, 1. 24. 6; Murlutt's Jentiurium Christianum; Ducange's Gilossaries, s. vv. Orurimm, stohn, גрф́pos ; l'ny口а Smith's Thesaurus Syriacus, s. v. Jifyl.

STRATO, Ang. 17, martyr ; commemorated at Nicomedia with Philiphis nud Eutychianus (Basil. Ahenol.); Aug. 15 (Jlart. Nieron.).
[C. H.]
STRATOCLINLANUS, June 30, presbyter; commenorated with another presbyter (Alpinianus) and bishop Martialls, nt Limoges.
[C. H.]
STRATONICUS (1), Jan. 13, soldier., martyr with the dencen Hermylus, under Licinius in Moesin (Basil. Menot. ; Cal. Byzant.; Menol. Grace. Sirlet.).
(2) Mar. 4, Aug. 17, lietor, martyr with Paulus and Juliana at l'tolemais, in the reiga of Aurelian (Basil. Menol.); Aug. 17 (Mend. Gracc.).
[c. 11.]

## Strenae. [New Year's Gifts.]

## STIIIGIL. [Sculpture, p. 1863.]

## STUDITAE. [ACOEmetae, p. 13.]

STUPACIUM. A kind of cloth made from - arse flax. In the work De Vita Eremetica, - peaded to the writings of Angustine, we find long the rules for clothing a drection that nere be in use for both summer and winter duae de stupacio camisine vel ataminae" (c. 20, -ol. i. 1390, in Append. ed. Gaume). [1K. S.]

STYLITES. [Compare Mortification, p. 312] Solitaries, who made their abode on the $<p$ of a pillar ( $\sigma \tau \bar{u} \lambda o s$ ), received the name of crunita. The first of these pillar-snints was symeon, who in the early fart of the 5th cen--ury took his stand on a pillar in the neigh'ourhood of Antioch, and died, after many gears' exposure to the elements, A.D. 459 (Evagrius, II. E. i. 13 f .). His most famous followers were his pupil Daviel ( $\dagger 489$ ), whose pillar was near Constantinople, and Symeon the younger ( $\dagger$ 596), whe displayed himself, like his namesake, near Antioch (Evagr. vi. 23). [See their lives in the Dict. of Christ. Biogr.] A certain Alypins is said to have spent seventy years on a pillar in the neighbourhood of Adrianople (Surius, Nov. 26). The first Symern's pillar was, according to Evagrius (i. 13), two cubits (about thres feet) in circumference; and the saint abode seven years on lower pillars, and for thirty years apon one of forty cubits (about sixty feet). Another nuthority (Theodoret, Mist. Rel. c. 26) says that he took his stand at first on a pillar six cubits high, then on one of twelve, then on one of twenty-two, and that in the year 440 he was seen on one of thirty-six cubita. Tha supposed base of Symeon's pillar is still shewn at KhelatSema'n in central Syria, between the church and the monastery of St. Symeon (De Vegüé, Syrie Gentrale, pl. 139, quoted by Martigny). So slender a pillar as Evngrius describes must of course have had some kiad of platform at the top, probably railed, or it would bave been im-
possible to avolin falliug during slepp; hut it is clear that the suint nillowed himseff uo protection froms ann or storm. la an anciat drawing tigurel by Martigny (p. 745. 2nd ell.) tho vaint is represented sitting in a kiad of cup-shabled enpitul, while a figure below attaches a bisket, probably of food, to a cord which he lets down.
The pillar-snints unturally found fow imitators In the more rigorms climate of the West. A Lombard named Wulfilae dil, however, plasa some time on a pillar in the d'itrict of Treives and quitted it it the desire of ifs blshop. 11s himseff told Gregory of Tours (1/ist, Frano. vill. 15) that he suttured horribly in winter from the cold, which had caused the nalls to drop from his feet; and that the rain, freezing on his beard, formed icleles which hung down like n bunch of enadles. (U. G. Sieber, do Simitis Columaribus Jissert. Li, psiae, 1714; Schrö̀kh, Kirchengeschichte, vili. 237 tr; Uhleman, Symeion der erste Siudenheilige, lo Illgen's Zoitsehrith 1845; Herzog's Real-EMcyclop. 8, v.; Martigup, Dict. des Antiq. Chret. s. v.)
[c. $]$
STYRACIUS, Nor. 2, martyr with Tobila and Nicopolitinuas at Sebnste in Armenia, in tha relgo of Licinius (Basil. Menol.).
[C. II.]

## SUBCINGULUM. [GirdLE, p. 728.]

 diaconus). At what precise time the orders lower than that of deacon were instituted in the church is a matter of complete uncertainty. The attempt to trace it to the apostles or their Immedinte suceessors is acknowledged by Cardinal Bona (Rer. Litury. lib. i. c. $25, \S 17$ ) th he a failure. The most probable view of the cast is that the growing needs and organization of the Caristian commanity gave occasion to their Institution aud gradual and orderly development. "Crescente ecelesia, erevit officium ecelesiasticum: ut multitudini ecclesiae subveairi posset, adjiciuntur inferiores in adjutorio praepositorum" (Amalar. de Ecc. Off. Jib. ii. c. 6). And, after their introduction, an apposite precedent wns discovered by later writers (e.g. Isidor. Hispal. de Ecc. Off. lib. ii. c. 10; Amalarius, lib. ii. c. 11; Rabanus Maurus, de Instit. Clería lib. i. c. 8) in the Nethinim of the Jowish church, though, with their ignorance of Hebrew, they strangely interpreted the word as equivalent to "humilis;" and, by a similar mistake in etrmology, they considered Nathnnael, the "Israelits in whom was no guile," to have been a tyly of the order.
St. Ignatius certainly mnkes mention of enly three orders-bishops, priests, and deacoss. Is hia Epistle to Polycarp, ri., ín evidently a deacon. And so it is in Hermas, Yis iii. 5. Beverege ( $C u d$ Can. lib. ii. 4), aftet quoting No. 43 of the Apostolical Canons, argue that the office existed as far back as the 2 nd century, though (he acknowledges) we can find nu mention anywhere of its first institution. All that can be said is, with Martene (tom. ii. lib. i. c. 8), that it may have been of more ancient introduction thas the other " minores ordines," and that it, as well as they, was instituted by the church in the 2nd or 3rd century.

Subdeacons are not mentioned by name in any Chriatian writings of the West till the 3rd century ; e.g. St. Cyprian, Epp. 24, 28, 78, 79, 80 (ed. Benedict), and the Epistle of Cornelius
biahop of Rome, and lin the Greek e.g. St. E.pipham. St. Basil, Epist.
 some uncertninty introduction into other inlour ayider deacon, after the E.g. Optatus (lib, i. by Cotelerins in his "pipscopes, preshy laicos sen turbam tis genera capitum in byterorima, diacon St. Jerome, on lsni in the chureh, not the Apest. Const. I bu used as an equiv places, e.g. inl. 11. v oquira'mat to $\dot{\text { ona }}$ menolug pints to tl polation in theser. variation of meanin other writers.
The age for orlin was twenty years, nec ef Tile lo, cin. 1 (a in Trullo, can, 15 ( 1 ordination, see OnDIN
In regard to his du first, no doubt, little imperted, one under deacen. Special dat assigned to him. Sucl the priest in which appointed time in the o a function elsewhere Cyril. Hieros. Catech. lical Constitutions (vii deacens should stand entered, and subdeacon entered, so that no o should go in or out dun eolemn part of the of doty presently devolve Dion. Arcop. Ecc. Hierc of the Nicene council,
 imypeings. It was the remain at the narthex o to keep order as peopl not te depart from the over. By the council of subdeacon is to pay th deacen as the deacon to have any place in the touch the sacred vessels. Orarius, nor leave th fotbidden him by can. canens explains that the at the doors for the $p$ the catechumens nfter t . mas finished; and so out, the penitents, calli leare the church, and to They were not to leav purpose of joining in th that effice belonged to tl service they had to bria paten, te hare charge of $t$ tions, and of the chalice; CHRIST. ANT.-VOL II.

## SUBDEACON

ip ; but lt ls 0 jrotectlon int drawing 1.) the sains cup-вhapend s it bisket, lets dowa. ow imitators e West. A vever, jusa of T'reves bishop. Ile frano, vill. er from the drop from fing on his down like do Sinctis ; Schröckh, ann, Symeon Zeitschrijh ; Martigny,
[C.] vith Tulilas enia, in the
[C. 11.] 728.]
pétทs; sub the orders tuted in the ancertainty, les or their by C'ardinal 17) to bia a the ease is ation ot the a to their evelopment. eeclesiastiniri posset, praeposito2. 6). And, a precedent (e.g. Isidor, Amalarius, instit. Cleric rish ehurch, abrew, they quivalent to se in etymoo e"Israelite in a type of tion of only teacons. In fíns meant fermas, Vis i. 4), sfter nons, arguet the 2 ad cercan tind no tution. All m. ii. lib. ore ancient stituted bs the 3 rd cen78, 79,80 Cornelius
bishop of Rome, to Fablus, ap. Euseb, vl, 43 and In the Greek church not till the 4th century; e.g. St. Epphan. in Eixposit. F̈̈ki Cuthol, nand St. Basil, Ejpist. Cien. li. who ealls the othee in dxeiporoviris ún mpeoia. Even then, mad later, ome uncertninty linngs over the time of thelr introduction into dithrent churches, beenus: other minur orilira were hachuded under the term dencon, after they were certainly in operation. Ey. Optatus (lits. 1. p. 39, lib. ii. p. sis, as ynotei by Cotelerius in his note on Apont. Const, ii. 25), "eprecopos, preshyteros, diacunos, minist ros, et laicos selu turban tidelium ": "enm sint quatuor byterorim, dincumurom, et fiduliam," And so St. Jerome, on Isniah xix. njeaks of five orders th the chureh, not sperifying sublencous. In the Apist. Cunst. lib. ii. 28, the word unnpertys places, e.g. iii. 11, vi. 17 , viii, 28 , it is in other equivieat to úmodidecolos. This variution of meanang points to the jrobability of some interpolation in thesep assages; nithough the same raviation of meaning can he exemplified from
other writers.
The age for ordination to the subdineonate Was twenty years, necording to the second council in Trullo, can. 15 (A.D, 60\%). For the form of ordination, see Ondination, ]. 1510.
In regnral to his duties, the subdencon was at first, no doubt, lit tle more than what his name Imported, one umaler the dencon, io assist the deacon. Specing duties, however, were soon assigned to him. Such were, to supply wnter to
the priest in which to wash his hands at the appointed time in the otlice (Apost. Const, viii, II), Ifunction elsewhere assigned to the dencon (see Cyril. Ilieros. Catech. xxiii. 2). By the Apostolical Constitutions (viii. 11) it is enjoined that deacons should stand at the door by which men entered, and subdeacons by that at which women entered, so that no one even of the faithful
shonld go in or out during the recitntion of the solemn part of the office. The whole of this daty presently devolved on the subdeacons (so Dion. Arcop. Ecc. Hierarch. c. 5). In the acts of the Nicene council, part 2, were recounted the
 inmpérys. It was the province of the last to remaia at the narthex of the church, nnd there to keep order as people went out and in ; and not to depart from the door, till the service was orer. By the council of Laodicea, cans. $20-22$, a aubdeacon is to pay the same resjuect to the deacon as the deacon to the priest. He must not have any place in the dencon's apartment, nor touch the saered vessels. He must not wenr an orarium, nor leave the doors. This is again forbidden him by can. 43 . Zonaras on these cauens explains that the subdeacons were placed at the doors for the purpose of elearing out the catechumens after their jart of the service was finished; and so to bring in, nad shew eut, the penitents, calling aloud to them to. Theave the chureh, and to the laithful to remain They were not to leave the doors for the purpose of joining in the sacred mysteriws, for that effice belonged to the priests. Before the service they had to bring to the dencon the paten, to have charge of the bread for the oblations, and of the chalice; and after the concluCHRIST. $\triangle$ NT, -VOL. II.

## SUDINTRODUUTAE

19.99
slon, to convey them bnck again. In earlier tlmes, the ppistle hal been commonly rend hy printector, i. $c_{\text {a }}$ after the deacons had been np. printed to take the gisplel. The juractice of the subutencon reading the edistle calnot be traced earlier than the 7th century. Martene anys it did not bogin till the sth century. Amalarius, at the lieglaning of the 'th (ii, 11), exproses the wonder how the suldencons hal come to remd the "pistle, n new practice whllh was then gainlng ground. Other functions in detail fuld lled by subtentons are to be found in Apest. Const. viil. 11, 1: ; Martene, sub roce eutdinconus (lad.); and lingham, lik. Hi, c. 2.
In the church of kome, ns we learn from Liuseb, vl. 43, the number of subileicons was, and continued to be, seven only, in closin nulherence to Acts vi. In the ehurch of Constantinople
there were seventy. The sube seventy.
The subtuconi reyioniria in liome, of whom wi. p. 906 , S.l. (lib. viil. Indict. i, Ejp. It, the priest, Bend.), were nipolated to attend on as he colchand on high days the prope himself, his vestments, \&c. Origintion days, to change in humber, then Originally these were seven again, so ns to make were nided, and seven were placed ander twentyoone in all; and they Milmnn, Latir: Christrimity, bk, ibi, chge, s. roc.;
At their first institution suiden, 7, p. 411). zeckoned amongst the minor orders, as is evident from the comeril of Laodicea. From the writings of Gregory the Great, it appenrs they had order to be consilered a sort of intermediato order. [Ordens, Holy.]
It is ditlieult to sily when celibncy was first the first conneacons. By the fourth canon of deacons marrying of Toledo (A.D. 400), "sinbto the rank of polter time are to be reluced permitted to read the or reader, and not to be the thirteen cad the gospel or epistle." From we learn that cans of the council in Trillo, suhdencons. Sundry epistlen hal been ordained Gregory the Great to subdencons, from which we gather that the rule of celibacy was strict in Rome, but Icss so in Sicily, where Gregory made arrangements for a stricter rule in future. And as by degrees celibacy wns enforced, so was "the subdiaconate by degrees reckoned amongat the holy orders ": subdeacons could now euter the sacrariuns, and touch the boly vessels; thus innorating on the canons of the councils of Carthage, and of Agde (can. 66). (Cf. Greg. M. Efp. lib. i. Ind. ix. E.p. 44, \&e.) [H. B.]

## 

 бактөi, extraneae adoptivac (Cone. Brace. ii. iii.) called also d̀ঠe入фai, sorores, and d $\gamma a \pi \eta \tau a l)$, femnles, not related by blood, who, under the plea of spiritual relationship, resided with the clergy, occupying not only the same house but the same room, and even sometimes, with perilous rashness, often productive of the grossest scandals, the same bed (Ilieron. Ep. ad Eustoch. 22, de lirg. Custod.). These femnles were sommonly some of the consecrated rirgits of the church, "whom," in the words of Bingham, only that entertnined them pretended to lore only with a chaste Jove." The suspicions, however, which this injudicious custom gave rise to were so grave, and the evils resulting so terrible,
## 1940 SUBINTRODUCTAE

that the practice recelved the steruest condemnations of the church. How deeply it was rooted in human nature is evident from ite springing up again and agnin in spite of ecelesiantienal censures, and requiring to be repressed by ropeated canons of councils. One of the earllest notices of this close intercourse between the sexes, clonked with a religious sanction, occurs in the Shepherd of LIermis (lib. iii, simil. ix. \&11). The virgins of the vivion invite him to stay with thom. To his question, "ubl manebo?" they repiy " nobiscum dormies ut pater, nun ut maritus," which put him to the blush. He necelits, however, their invitation, and passes the aight with them outside the tower, lying in the midile of the virgins on their "tunicae liutene," tho whole night being spent by them in prayer. This pasange, though, as Hefele remarks, inconsistent with the early date once assigned to the "Shepherid," proves the existence of this practice in the 2nd century. As early as the council of Elvira, A.D. 305, can. 27, a bishop or uny elerio wns forbidelen to have any female reaiding with him exeept a sister or daughter, "extranenm neque quam habere placent" (Labbe, i. 973). The council of Ancyrn nlse by lis 19th canon, A.D. 314, forbaide virgins to hold intercourse with males, ouvepxouivas ds dide入фds (Labbe, i. 1463). The third canon of the council of Nicaca was directed against this practice, forbidding any cleric, either bishop, presbyter, or deneon, to have any such female to reside with them, but only their mother, sister, or annt, whose natural relationship would disarm auspicion, $\mu$ ो $1 \xi$ eivas $\sigma v v a l \sigma-$
 \# Belar (Labbe, ii. 29). These "subint loductae" were also condemned by the third and fourth canons of the first council of Carthage, A.D. $3: 8$, (b. 715), the seventeenth canon of the third council and the forty-sixth of the fourth, as well as by the secoml council of Arles, A.D. 452, can. 3 (ib. Iv. 1011); and of Lerida, A.D. 524, can. 15 (ib. iv. 1613); the first conncil of Seville, A.D. 590 , can. 3 (ib, v. 1589), and the second and third of Bragn, can. 15, and lex. 19 (i). v. 838, 909), and the second (ean. 3) and tourth (can. 42) of Toledo (ib. iv. 1733, v. 1716). The council of Antioch also, by which Paul of Snmosata was deposed, A.D. 369 , urged among the reasons for his degradation that his clergy had received into their houses " ouvel бaкт оi $\gamma$ vacîkes, as the Autiochenes called them" (Euseb. H. E. vii. 30). In spite of ecclesiasticnl ceneures, howover, the custom continued to Hourish to the great scandal of the church anil the demoralisation of those who adopted it. The frequency of the recurrence of its prohibition by the Spanish councils proves its prevalence in Spain, where it was practise d by the Priscillianists (Braecar. ii. can. 15, labbe, v. 838). How intolerable the practice had becone is evident from several passages of the writings of Cyprian, who praises Pomponins for excommunicating a deacon who had persovered in it in spite of episcopal warning (Cyprina, Epist. 62 [4] ad Pomponium; Epist. 6 [14]; Epist. 7 [1:3]). The grossly indecent lengths to which it was carried by some called forth Jerome's mnat poworful vitaperation ( Ep , ad Eiustoch.). "Unde in ecclosins Agapetarum pestis introiit? Unde sine nuptiis aliud nomen uxnrum? Immo unde novum concuhinarum genus? Plus inferam, unde meretrices unvirae?
subintroduotae
Quase ealem domo, uno cubleulo, saepo the tenentur et lectula; et suspicionns nom Vosunt si aliyuhil existimamus . . . eun In endem pro. posito easo simulant quaprunt aliouorum spiritale sulatium ut dond hainent enrnaie commercluta." Ani in his letter to Oneanus, de Vita Clericorum, he orlalos that if any one after his warningo, "agajetas ampllus quam c'lirintum quaesierit nunore," hu do to be convened according to the rule of the ayoll, ant the Neeme eanoms rend to hitn. Among the letters of linsil is one to s prosbyter, by nume l'a.cgorias, an old man of soventy, threatening that, unless ho dismissed his "subiatiodncti," he woulif depose him from his ollice, alad If ho ventured to uxerelve its functions he would excomnaniento all who recogniset him (Basil, Eip. 55. [198]). Bail', brother Gregory Nysen also conlemns thuse who opeuly cohabit with wotnen, and gire the name of sisterhood to such eohabitation (De Viry, c. 23),

We learn from Gregory Nuzinnzen that not only were clerics in the habit of having females to resile with them, but that lalies, who proo fessed celibsey, also had their ouvelaaktot of the opposite ses. In his alvice to virgins he says:

## 

and he expresses his susplcion of this questlonnble relationship in the following Jines:





We see from the words of Jerome, "coolibem virgo spernit germanum, fratrem quacrit extraneum " ( $A d$ Lustoch.) that this indecorous custom was also in vogue among the religious ladies of the Western church.

On his appolutment to the see of Constantinople, Chrysostom found " anbintroductne "prevailing to the most scandalous extent among his clergy, and the unpopularity which enlminatel in his deposition and exile had as une of its first moving causes the stern deternination with which he endeavoured to put them down, and the withering sarcasms he poured out upon them. It appears from the two homilies delivered by him, "de ius qui subintroxluctus virgincs huhent," that the clergy who adopted this practice degradel themselves into "cavalieri serventi" to their Imperious mistresses, carrying their cushions, smouthing their sotas and ensy chairs, providing delicacies for their table, and humonring theis whims, to the complete disregard of their sacred charneter and the ueglect of their clerical duties, The voice of the church having proved insulticient to repress the spreading evil, the ciril power was called in to legislate against it. a Jaw of Honorius and Theodosius II. (Car, Tiend lib. xvi. tit. ii. do Episc. leg. 44 ; Cod. Just. lib. i. tit. iii. leg. 19) expresses its strong dif approbation of this "consurtium sororiae sppella. tionis," and forhids the clergy of any degree whatsoever to have any females residing with them, except mothers, daughters, and sisters with a special roservation for wives martied before their husbands entered holy orders, "quas ante sacerdotium maritorum legitimum meruere conjugium." The words of the law are "quicum. que igitur cujuscunque gradus sacerdutio fulci-
untur, vel cleric anarum sihn ms cognoscant ; hato ut mutros fillas at suarum sepite con ever, ohstinately dennimeed by tho rain. The second Rome under papu 8 th century repent Sivene comacil, and with as little effi oubintroductas mi sulesant habitare ni proximitntem gener FI. Ii. 13; Bever pp. 45-47, ib. p. 178 p. 218 sq. ; de syni in can. 3. Nicuen.
Theod.; Novell. 123,

## SUBSCRIPTIO

## SUBSELLIUBI.

 mame senso are scabe clusively applied to $t$ our Savinur on tho footstool or any rest earliest time persons rquresentel, when sea upoo a subsellium. Th ing to Cloment of Ales liveated by the J'ersi itool to Helen and to 8. 315). In Christian $n$ lo assigned to God whe of Cain and Abel (Bott crxxrii.) ; to our Lori his disciples (Perret, $C$ 24): and to the Virg presenting their offerin Pitture, xi).
Episcopal chairs alw and Christians generally 8 matter of humility, for bishops. In this Eantochium (Ep. ad E'us Dist. des Antiq. chret. s.

## SUBSTRATI. [Pen

## SUBURBICARII (E <br> URBICARIAE (ECClF

 of this term, io connexios eccurs in the sixth can Sicaea as given by Rufi Eccles, i. 6 ), decreeing that shali continue to be obser and at Rome, whereby the politan) of the one city ex sight over the churches $t$ the metropolitan (or pat orer "the suburbicarian c Alexnadriam et in urbe Ro servetur, ut vel ille Aeg eiritm ecciesuirum sollicitu Patrol, xxi. 225 ; Mansi, ii. pooding decree of the cou tame expression occurs: " urbis Romse episcopus halanepe nne hoa vocunt endicm pros "1111 日ldritale notercium." C'lericorma, lis warninge, o quassterit riling to the tuons rend to is sine to $n$ olil mail of he dinmiased use him frem exercive ita ute ull who 8]). Masil's ins thase who e the name of J'iry. e. 23), cen that aut iving termales les, who pro. cartol of ths las he says:

## d MáAıgta

h/s questienиен:

- ̈̈ravteq

үа́цокя $y^{\mathrm{d} \rho} \rho \mathrm{e} \gamma \omega \boldsymbol{\gamma}$ ivigouais
1e," coelibem quacrit esis indecerous the religious
of Constrativiuctne " preant amoge hin h culminatel ne of its first rination with down, and the pon thear. 1 t vered by him, hatent," that tice degruled ti" to their reir cushiuns, irs, , hroviding nouring theis of their sacred llcrieal duties. roved ingutifvil, the ciril gainst it. A (Cod. Tiend ; Col. Just $s$ streng dire oriae sppelino of any degre residing with , and sisters ives married orders, "quse mum meruere sre "quicum. cerdutio fulci-

## SUBSCRTITTON

untur, vel elericatus honere
ararum sihe mulierum io ernsentur, extracognoserant; hate els tan haterifeta consortin ot matres tillias atque germunas intra domerna suarim septe contiseant," The practice, howver, ubationiely aurvived, and way ropwatelly denounced by the eccleniastical authorities in rain. Tha necond canun of the council held at Rome uniler popro Zacharian in the mhdle of the 8 th century repents the old frohibition of the Nirene comencil, and, as subserpuent hiatory shows, with as little eliect, "presthyterl vel dimeno andeant habitare mulleres nutlo moto secum proximitatem generis sul habentes." (binumat II. 1. 13; Bevereg, Jandect. tom. II. annol. pp. 45-47, ib. p. 178, Murnturi, Anecdet. Graec. p. 218 sif. i do Synisactis et Lyy in clis ; Justellus Theol.; Novell. 123, c. 29 ; Norell. Nut. in Coxt.

## SUBSCRIPTION [SUPER [E. V.]

## SUBSEL

amma вense are scubel Other words used in the umme sease are scubelitum, suppositorium, suppe-
dancum ( $0 \pi \sigma \pi \delta \delta \delta a \nu$ ), the last clusively applied to the support which is exour Saviour on the cross. They all mean a footstool or any reat for the feet ; and from the esrliest time persons of rank or authority are represented, when seated, as resting their feet qpon a subsellitm. This mark of honour, sccordInveated by the Persians. Homer gives a fost itool te Helen ead to Ulysses (Otl/ss. iv. 136; 2.315). In Christian monuments this distinction bs sasigued to God when receiring the offerings of Cain and Abel (Bottrirl, Sculture e Pitture, \&c.
crivxil.) ; to our Lord criswil.); to our Lord when sented and teaching 24): sud to the Virgin when the Rome, ii. pl. presenting their offerings (Bottari, Sculture are Pittwere, xl).
Eplscapal chairs always had the subsellium, and Christians generally avoided the use of it as a matter of humility, and reserved the honour for bishops. In this spirit Jerome cautions Kustochium (Ep.ad Eustoch. $1 \times$ iiii.) (Martigng,
Dit. (les Antiq. chret. s, v. Dit. (les Antiq. chrét. s. v.). [E. C. H.]'

## SUBSTRATI. [Pentence, p. 1593.]

SUBURBICARII (Episcopates) or SUBURBICARIAE (EcclesiaE). The earliest us. of this term, in connexion with church history,
occurs in the sixth conon Sicaea as glven by Rufinus of Aquileiacil of Ecoles. i. 6), decreeing that "the Aquileia (Hi.t., shail centiuue to be observed both at Alpandria ond at Rome, whereby the patriarch (or metropolitay) of the one city exercises a general oversight ever the churches throughout Egypt, and the metropelitan (or patriarch) of the other, orer "the suburblearian churches," "et ut apuid
derandriam et in dearandriam et in orbe Roma retusta consuetudo
servetur, ut arvetur, ut vel ille Aegypth, vel hic suburbiPatrol, xxi, 225 ; Mansi, il 702 ) gerat " (Migac, ppanding decree of the council of Chalcedon the mme expressien occurs: "Antiqui moris est, ut urbis Romae epiacopus habeat primipipatum, ut

## sUBURBICABII

 is mater if gubarnet " (Mansi, vih. 1127). It is intiniord by the ahove expreseion "(I) "o what carian churches," "suhurticariuns, "subarbi(ii) whether the superintenicariun dlsfruts;" Way that of a putriarchlence to be exerelined (Meanotolitas). Patriach or a metroqulitan (i) A decree of
further Illustration of the nise of tulian afforils nays that the resoure the 1188 of the term. It whether patrimonial of the lanided extatea, earefully preserved "not onfy throughot be Italy, but also la the not only throughout nil nnil in Sicily": "Non enlm per Itan territories, sed etiam fur suburbicarita reagiones en tantum, patrimonialium et emuthytion regiones et Siciliana servandus esse perspexinutis " ( Cund fundorum vires Ifere it seems difficult to "(Cord, Theod. II. i. 9). Gothofredus (adluc.) nad Co necept tho wiew of bicariae reglones." are those that the "suburdistrict governed by the "pre inciuded in the "custos Urbis," a region "praefectus Urbl" or of Augustus embraced a which from the time radius from thome (Dis, a circuit of 100 miles ${ }^{\prime}$
 Opera, Jurid. Min. p. 1320). The Gothofredus, rather to contempiate the divisious law appears pire established by Co divisious of the emwhich "Italia" would onstantine, sccorling to which comprised vourt mean the Italian vicuriate, Second Whaetia, \&ec. in in distincty, the First and "suburbicariae regiones" would drom this the provinces of the Roman wicariste denote the ten 1. Campania; 2. Tuscin and Umbria; which weresuburbicariun (so cailud to Umbria; 3. Picenum Picenum Annonarium in to distinguish it from 4. Valeria; 5 . Samulum ; 6 , A Italind vicardate); 7. Lucania sad bruttif; 8. Apulia snd Calabria; 10. Corsica. To this interpretation 9. Sardinia; presslon in the decree interpretation of the exSicilia presente a slight, beparate mention of superable, difficulty. Bingham, in discu
pretations, says, "elther the above two interhaving at least their ar may be admitted, as to defend them" (s. v.) distiaguishes between " sub. i. 9). Ducange "urbicariae," holding that "suburbicarise" and nates the ten proving that the former term deof the "praefectus Urbi." Baronins, territory other hand (Ann. 325, cxxxp., cxxxyins, on the that these terms were of the anmei.), considers and both denote the yet of the same significance, bound hy the " leges frumer range of provinces the capital with corn at a tixed rae" to supply
(ii) Bearing in mind the fixed rate.
existed between the political close analogy that organisation of the political and ecclenjastical suppose that the term "suburbicarifficult $t_{1}$ have been used in the chur surbicarjae" could from that in which it chureh in a different sense we are thus led to the conpluyed by Julian; and of Nicaea recognised the right of the the council Rome to exergise over right of the bishop of Roman diocesese or or the ten provinces of the city corresponding to that a patriay chal authoarch of Alexandria over exercised by the patriHory Orders.] That egypt. [Metropolitan, mediate jurisdition hat aiready exercised improvinces, and that this metropulitan over these as "vetusta consnetudo" st have been described
council of Nicaen, is contrary to all probability (Pore, iv. 2).

SUCCESTOR (Latin, succentor ; Freck ino-
 say when this word or the corresponding office first came into use. But it was known to Joannes de Janua, who finished his Catholicon in 1286, for he describes it thus: "Qui in ecclesiâ post praecentorem sive principalem eantorem subsequenter canendo respondet, vel qui facit oflicium prineipuliter in choro sinistrd." But although the word does not become at all common till later times, still it seems quite clear that it was known in early days; for it is named by St. Augustine: "lraceentor scilicet qui rocem praemittit in cantu, succentor autem qui subsequenter eanendo respondet " (Enarr. in Ps, 87, 1). This is the earliest known passage in which the word oceurs.
Some idea of what was meant by the term "snceent" (succinere) may be gathered from the following passage, in which St. Basil describes the antiphonal mode of singing the Psalms in very early days:-"They sing them alternately, dirided into two choirs. Then having eutrusted to one to begin the tune, the others succent." ( $£ \pi \eta \times 0$ ốt, suceinunt, Lat. Tr. Ep. 63 (al. 207) ad Cler. Necoaes.)

The Greek word which is given by Ducange as the equivalent of succentor, is feund in in passage of the interpolated epistle of Ignatius to the Philadelphians: $\boldsymbol{\tau i s} \gamma \dot{d}, \rho \in i \mu, ~ \in \gamma \dot{\omega}, \ldots$ $\dot{\alpha} \lambda \lambda \lambda^{\prime} \dot{\omega} s \quad \sigma v a \tau \rho a \tau i \omega ́ \tau \eta s \quad \dot{\nu} \mu \bar{\omega} \nu, \dot{v} \pi о \phi \omega \nu \eta \tau o \hat{v} \tau \alpha \mathfrak{\xi} \iota \nu$


The passages already quoted point to this officer's duty of "suecenting" in the service of the ehureh. In subsequent times, when the otfice became a dignity in the greater churches, another character was superadded to him in that be was made the representative of the precentor in his absence. It is observed by Magri (Hicrolex, 8.v. Cantor) that in many churches of France a festival of the first class is called fcstum cantoris, because it then belongs to the praecentor (enntor) to arrange the service (officium orlinare); while a festival of the second elass is called fcstum succontoris, beenuse then the same duty falls upon the succentor.
[H. T. A.]
SUCCESSUS, Apr. 15, martyr of Saragossa (Mart. Notker.); Apr. 16 (Usuard.).

## SUCCINCTORIUM. [GirdLe, p. 728.]

## SUDARIUM. [Maniple.]

## SUESSIONENSE CONCILIUM. [SoIssons.]

SUFFETA, COUNCIL OF (SUffetanum Conciliess), a.d. 524, where St. Fulgentius yielded the presideney to bishop Quodvaltileus who had disputed it with him at a puevious council. (L'Art de térif. les Dates, $\mathfrak{j}$. 150.)
[E. S. Ff.]
sUFFETULA, COUNCIL OF (Suffetuwexse Concllium), a.d. 418 (?). The only record of this is a canon attributed to it by Ferrandus, (Mansi, Iv. 439.)
[E. S. Ff.]
SUGGESTUS. [Амво.]

SULPICIUS (1), Jan. 17, bishop; commemarated at Bourges (Murt. Usuard.); Jan. ${ }^{26}$ (Notker.).
(2) Apr. 20. [Serviliants.]

SUN (see Moon). Martigny states, on Pottari's authority (tavr. xaxii. Ixavi.), that the two colossal masks or grotesque faces, buthe times observed at the angles of ancicnt sareophagi, are intended to represent the sum and noen. In this sense they hare the same impritt of the sensons, as denoting the meting-out of human life. Such faces or masks oceur, at all events, on the altar of the Basilica of S . Lorenizo fuori-le-Murant Rome, which resembles mana init sarcophngus in all its details of ornament (C'ian. pini, Iet. Mon. c. 1, tab. xlv, fig. 4).
The sun appears on the well-kuown Vaticas sareophagns, with the history of Jonah and the double sea monster (Bottari, tav, alii.) with rays and a nimbus (see Parker, Phot. 2005). On a lamp referred to by Martigny in the enllection of Sante Bartoli (Lucern. antich. part iii. No. 39), the sunand moon accompany the Good Shepherl, perhnis representing time and eternity, as is suggested by the Abbé Cavedoni (Rayguaylio delle Art. Christ. p. 32). Or they may probally lie placed with the Good Shejiherd, for the same varied reasons which aceount for their presence in se many of the enrly crucifixions. Either, which is pessible, they denote the two natures of our lord, or they give the idea of a presence and attendance, as it were, of the powers of nature at the central event of the world, and reminil of the eelipse and darkness of that day. Both sun and moon occur, at all events, in the crucifixina of the Laurentian or Rabula MS. of Florence [Crucifix, p. 515]. So in the 9th century NIS. Bibliotheque nationale, No. 510). On the gates of St. Paul (R. de Fleury, ii. [J. 88) as angels. So in the majority of Saxon and lrish MSS.; on the diptych of Rambona, ns halikength figures [Crucifix, p. 515]; on the cruss of Velletri (Borgin, de Cruce Veliterna), as faces; so also in the wall painting of the cemetery of pope St. Jnlius I. (Bottari, t. Ixaxii.). The torches borne by the figures of the diptych of Rambena are a singular instance of barbaric return to classical treatment, quite in keeping with the almost unique addition of the wolf and twins.

In the classical revival of Charles the Great and Alcuin, for sueh in MSS. it really was, the sun and moon become figures in chariots, the sun drawn by horses, the meon by oxen. The Bible of Ct . Vivian in Count Bastard's second volume, contains a beautiful example of limake or Anglo-Greek fancy [Moos]. In the MS. of Jeshua, 7 th or 8 th century (Vatican; l'Agincourt, Peinture, vol. v. pl. axviii.) the sun stands still as an 8-rayed star, and thn moon on the othr? side. This had been long before represeuted is the 5th-century mosnies of St. Maria Maggione at Rome. The Utrecht Psalter has a sua und moon on its frontispiece; at the heading of the Song of the 'Three Children, at Pss. cxxstiiia, and exliii. as two heads, one wearing a cmwa d spines or rays, the other a crescent; and it Ps. cxxi. they are represented ns shooting "shap arrows and hot, burning coals" on the fila tongue. They are not present at the Crucinitio in Ps. cxii.
[R. St. J. T. $]$ writers, who sal reproluction of $t$ representation of this name. Aeco often thus called Off. 39, Patrol. ci statu Eecrl, Ratre
The werd is al pallium [Pale.ie: (Rey. Pust, e. 14 lib. i. 25 ; ib. 471 preceling work]; Collcetane of of Ana: motionis in $S$. Mu In this last case $t$ is $\omega \mu$ офб́раи [Oмо rences see Ducange

## SUPERPOSIT

 of one fast to anc sometimes even fo in total abstinence church by the nan in the Greek by periols of fasting ${ }^{\circ} \mu \mathrm{f} \rho a \mathrm{a}$, and the col Beroat, superponere. day of abstinence at any time as an a but it was most c Week, as a prepari nities, espeeially on which were very fast. This pract "jejunia conjunger "sabbatum continuu (de Jејun. с. 14). I Jerusalem (Catech. the intiptears $\tau \hat{\eta} s$ as a reason for sho should exhaust the slso, when speaking week, states that all poparia, i.c. taking b that only in the eve passed the greater week in perfect absti кal трı $\pi \lambda a ̂ s$ каl $\tau \epsilon \tau \rho a$ c. 22; ef. Huer. 29 , lib, v. c. 18) Diouy in his canonieal epis Pundect, tom. ii, p. ن́reptitévau and ữt those who practise sp week, some addling
throe, some four, sol

10p; commeme rid) ; Jan. ${ }^{20} 6$
[C. II.]
states, on Peitxvi.), that the ne faces, stmes ancient marcoit the sum and he same impurt met,ing-out of ks occur, at all ca of $s$. Lnrenzo. mbles an ancient ruament (C'ian4). -known Vatiean of Jonah nul the . xlii.) with rays ot. 2005). On a in the collection part iii. No. 39), Good Shepherd, d eternity, as is (Reyduaybio delle nay probally be crif, for the same is their presence ifixions. Fither, he two natures of of a presence and wers of nature nt and remind of the y, Both sim and the crucifisint of IS, of Fhareace the 9 th century o. 510). On the ry, ii. pl. 88), as - Saxon and lribh ambona, as halii15]; on the cruss eliterna), as faces; the cemetery of t. Ixxxii.). The of the diptych of sance of barbatic quite in kerping on of the wolf nin

Charles the Great it really was, the es in chariots, the on by exen. The t Pastard's second xnmple of lirnako ]. In the MS. of tican; d'Agiteost, he sun stauds still moon on the othi? fore represented is St. Maria Naggion ter has a sun and the heading of the at Pss. cxxxriii, and enring a crownd crescent ; and is as shooting " sharp onls" on the falim it at the Crueitixia
[R. St. J. T.]

## SUNDAY. [Lord's Day; Week.] SUNDAY-LETTER. [EASTER, p. 593.] SUNDAYS, NAMES OF. [Year.]

SIPERIIUMERALEE. This word is primarily used in patristic Latin for the ephod of the Jewish highopriest, exactly trunslating the liaumls of the 1.XX (see c.y. Exodus xxviii, 4, 6, \&e.: Jerome, Epist, 64 ad Fidjolam, § 15 , vol. i. 863: Bede, de Tibernaculo, iii. 4; Putrol, xai,
466: Rabnnus Manrus, de Mist. Cler. i, 15; Patrol, crii, 306).
The meaning of the word having thus been fixel, it seemed only natmal to later liturgieal writers, who saw in Christian restments the reproduction of the Jewish, to find a Christian repreventation of the ephod, and to eall it by this name. Accordingly the amice [Antct:] was often this called (see e,y. Psendo-Alcuin, de Div.
Off. 39, Pettrol. ci. 1242 ; Gilbert of Limerich Off. 39, Petrol. ci. 1242; Gilbert of Limerick, de Steth Ecel., Putrol. clix. 999).
The word is also used for the archiepiseopal pallium [Palaida], as by Gregory the Great (Rej. Pust. c. 14 ; Patrol. Lxxvii. 29 ; Lipist. lii. i. $25 ;$ ib. 471 [a long quotation from the preceding work]; lib. vi. 64, it. 848), nul in the Collectane 1 of Anastasius Bibliothecarius ( liclutio motionis in S. Muximun; Petrol. exxix. 610). In this last case the corresponding Greek word is $\omega \mu$ оф $\delta \rho$ oa [Omophorion]. For lurther references see Ducange's Giossary, s. v. [K. S. $]$

## SUPERPOSITIO JEJUNII. An adlition of one fast to nnother, causing two, three, or

 sometines even four or six days to be passed ia total abstinence, was known in the Latin church by the name of superpositio jejunit, and in the Greek by $\dot{u} \pi \epsilon \rho \theta \in \sigma$ is, Such lengthened $h_{\text {hef }}$ oul, and the corresponding verh was intepriBftoal, superponcre. This superposition of one day of abstinence on another might take place at any time as an act of extraordinary devotion, but it was most commonly practised in Holy Week, ns a preparation for the Enster solemnities, espeeiully on Good-Friday and Easter Eve, Which were very usually kept ns a continuous frast. This practice is called by Tertullian "jejunia conjungere" (de Pationtia, c. 13), and "sabbatum eontinunm cum jejuniis parascenes"
(de Jejun. c. 14). It is referred to by Cyrid of (de Jejun. c. 14). It is referred to by Cyril of Jerusalen (Catech. xviii. c. 17) when he gives
 as a reason for shorteuing his address, lest he should exhanst the entechumens. Epiphnnius alse, when spenking of the observance of this week, states that all Christians observed it iv $\xi \eta$ poparia, i.c. taking bread and water and salt, numl that only in the evening, but the more earnest passed the greater part or the whole of the Heek in perfect abstinence: oi $\sigma \pi \sigma o \delta a \hat{a}$ i $\delta, \pi \lambda \hat{a} s$
 $\tau \dagger y \in \beta \delta \delta \mu a \delta a$ тivés (Epiphan. Eipitum. Fid. tom. ii. c. 22; cf. Hacr. 29, Nuzoraeor.; Constit. Apost.
lib. v. e. t8) Dionysins bishop of Alexanluin lib.v. e. 18) Dionysins bishop of Alexandrin in his canonienl epistle (can. i. apud Bevereg. Pondeet, tom, ii, $\mathrm{p}, 3$ ) uses the same terms, irfertit'fal and $\dot{\sim} \pi \epsilon \in \theta \in \sigma$ th when speaking of those who practise special abstinence during this week, some adding two days together, some three, scme four, some the whule six, while

SUPERSCRIPTION
1943 some reep the fast of superposition only on the
Friday Friday and Saturday, and think they have done a great ihing if they hold out till break of day on Easter moruhg. This continuation of the fast from day to day during Holy Week is termed by
 was peeuliur said, neither the term ior the thing was peeuliar to lloly Week, but was applieable to any period of special abstinenee. So Evagrius, speaking of the strict ascetieism of the monis of l'alestine, observes, oi mó入лакıs тàs калоuдévas
 rinus ases "superpusitio" of abstinence for two days in succession: "rationstenditur quare nsque ad horam nonam jejunamus, us $q u e$ ad vesperam nut superpositio usque in alterum diem fiat" (De Fubried 1/undi, apud Cave, Hist. Lic. i. 103), and in the Aeta M"rtyrum Numilurum, e. 8, we find "continuatis in carcere geminis jejuniis." duplictun wns also called jojuninm duplex, or dupliuttun (Hieron. Epitaph. Pullae, c. 1). The prolongation of the Friday's fast through Saturday, which we learn from Angustine (Epist. 86), had become custmary in his time in the charch of liome and in some "f the A frican and Spanish churches, was also known by the title of "superpositio." This double fast was, with the excephealth of the months of July and August for health's sake (Labbe, i. 973), euacted by the council of Elvira, can. 26, "Errorem placuit corrigi, nt omni Sabbati die jejunium celebremus," and can. 23, "jejuniorum superpositionem per singulas menses placuit celebrati." [E. V.]
SUPERPOSITIO SILENTII. This expression oceurs in the de Poenitentive Mensura of Columbanns, e. 5,6 , for the penance of total
silence.
[E. V.]
SUPERSCRIPTION. The superseription and subscription of letters of ceremony early became in the Christian chareh, as elsewhere, matters of form and preseription. John the Deacon informs us (Vita Grey. iv.) that Gregory the Great in his letters used to address all bisheps as "brothers and fellow-ministers;" eleries of other orders as "dearly beloved sons;" laymen as "dominos;" nand laywomen "ns dominas," He seems in fact to have used "dominus", and "domina" nearly as equivaleut to the "sir" and "madam" of modern corre" spondence. According to the common forms of the Roman court, preserved in the Laller Diunate, letters to the Byzantine emperor are to be aldressed "Domino piissino et serenissimo, victori et triumphatori filio, amatori Dei et Domini mostri lesu Christi;" to an empress (Augustae), "Dominue piissimae filine;" to a patrician, a "Comes Inperislis obsequii," an exnrch or a king," "Domino excellentissimo "atque prae-exccllentissimo filio;" to a consul "Domino eminentissimo filio."' This is so far in accorlance with liregory's practice that "dominns" forms part of all the superseriptions, to luymen given in the Liber Diurnus, but none are given to a person of tower rank than a consnl. Prohably the prope did not communicate directly with inferior pel'suns. [Lomb, p. 1041.]

[^174]The subseriptions given in the Liber Diurnus (fib. i.) are: to an emperor, "plissimum Domini imperium gratia superaa custodiat eique omnium geatiliam colla substeraat; " to un empress, "vestrae pietatis imperimo gratin superaa custodiat, domina filin;" to a patriciad or count, "incolumem excellentiam vestram gratia superaa custodiat, domine fili;" to a consul, "Dens te incolumem custodiat, domine fili." Of eeclesiastical persons, a patriarch is addressed by the papal chaneery as "dilectissimus frater;" a bishop as "dilectissimus nobis;" a presbyter, or oue of lower rank, as "dilectissimus filius;" while to au archbshop of Raveana the superscription is "reverentissmo et sanctissime fratri cocpiscopo, servus servorum Fei." The sulseription is in each case "Deus te incolumem custoliat," with the addition " dilectissime frater, fili," \&c. as the case may be. To the pope himself the superseription used-at least by the elergy of a suburbienrian church - is "Domino beatissimo papae," or "Domino sancto" (Lib. Diurn. ii. titt. 1 and 3).
[C.]
SURIEL, archangel, July 15 (Cal. Ethiop.).
[C. H.]
SURPLICE. The surplice (superpelliceum) is a late modifieation of the alb with loose sleeves. There appears to be no trace of it before the end of the 12th ceatury, so that the history of it does net fall within our periol.
[R. S.]
1693.$]$
SURSUM CORDA. [Preface, p. 1693.]

## SUSCEPTORES. [Sponsors.]

SUSPENSION. [Orders, Holy, p. 1496.]
SUSANNA, Aug. 11, martyr under Dioeletian; commemorated at Rome with Tiburtins (Mart. Bed., Usuard., Adon., Jct. Rom., Hieron., Notker.).
[C. H.]

## swearing. [Oath; Perjury.]

SWINE, MIRACLE OE THE (in Art). The only instance of a representation of this mitraele (Luke viii. 27) given by Martigny is from a mosaic of St. Apollinarts at Ravenmi, in which the possessed kneels, at the mouth of a eave or tomb (Mark v. 3) and stretches out his hands towards the Lord, who stands before him, nimbed, while in the backgronad the swine are rushing towards the sea (Martigny, Dictionnairc, p. 241, ed. 2).
[C.]
SYMBOLISM. $\Sigma i^{\prime} \mu \beta_{0} \lambda_{0 \nu}$ means a sign by which one infers or knows a thing. It will apply in fact to any object by whose means we get a new idea of compratison, which is substituted in our own thoughts, or by general consent, for anything else; the substitution of a more obvious or familiar idea, drawn, written, or spoken, forla more recondite or importmit one, is necessary to human instruction or communication, in spite of all its various dangers of misapprehension or misapplication.

1. Symbulism of Decoration-The idolatrous misuse of picture-symholism within the body of the faithful itself, seems not to have aflected the Christian church very severely for the first three centuries.

## SYMBOLISM

( $)^{\text {a }}$ The strong expressions of Tertullian (de Ilolulutria, iii.) are directed ngainst pnganism, and in his anxiety to prevent any tampering with it, he objects to all images and representations indiseriminately, and considers the painter's art unlawful. But it is evident that he virthaily excepted the scriptural emblems, such nis Clement's list (Pacdayog. iii. 11, § 59 ; see Geas, p. 712 ), and the figure of the Gowd Shepherd. He is obviously not thinking of thein at all, and indeed has to make an exception in favour of the brazen serpent soon aiter one of his most sweeping statements. In the primitive church it was so practically understood as not to need statement, that images in painting or carring, made for the sake of evnveying instruction, are an entirely different thing from images intended for use in praver. The sulject of hagas is already treated [p. xi:]. The rejugnance of the dews to the use of mages extendel, after the time of the Maceabers, erea to the making of the form of any living thing; and this would nccount of course for the stroug feeling among Hebrew Christians against both symbolic and direct representation, if it involved the use of images resembling living beings in any place of worship. This prohibition has been adopted in its fulness by lslam. Agnia, recently converted heathen would often hare nearly as strong a detestation of the idolatrous system which they had escaped from. Symbuls in the second or a subsequent generation are apt to become, first, couventional realisms, then personifications, then idols. In the middle ages, the cross, from being in the 6th century the symbil of Christ's person, hecame an object of wirship in itself, no longer an emblem of the life and death of God for man. This degeneracy of symbolism has exercised the church from the th century at least, and ran a parallel course in the Christian church and in the Hebrew. For as the Hebrews were always tempted to worship the images of the nations among whom they livel, so the Christims were tempted towards saint worship, as a traditiouna reproduction of the aucient Greek hero worship, or of Roman adoration of the manes. All mankind have a tendency either to turn symbols into images or actual tetiches, or to substitute beantiful personifications, or portraits of divine or sacred persons, for nucient conventional symbols of the entirely unsean presence of the Lord. Nevertheless, however dangerous tendencies may always exist in imagesymbolism, earved or painted, very few systems of worship, Christian or gentile, have tutally resigned its use. That the Hebrew dread of images in the apostolic days by no means prevented pions Hebrews from using pintureornmanent is proved once for all by the Jewish caticombs (larker, Phot. no. 1160, 1161). The seven-branched canullestick was painted in red of scratched in the mortar of every loculus. One of them was adorned with human figures, flowers, and lirds, including the peacock, afterwarls adopted as a Christian imuge. The earliest part of this cemetery dates from the Augustan age, but part is as late as Constantine. The Christina picturial or graphic syatem was a convenience of teaching. Those whe could not real, and per: haps could not well understand the languge used by oral teachers, had the pictures of our Lord, His miracles and history, to help them

The pictures we if they conveye The ancient famil and ancestral, anc in death belonge expectation of an illustrating both its tombs. The the dead led them sepulchres; and ia sacient Etrur Rome, bears imp nence of national tion by the ehure if only it was not
There will be (Architecture, plo x important bearing interior of the $t 0$ discovered and des bas chieff ${ }_{5}$ archite from its sarcuphas of Christian buri barisl vaults of T contain symbolism: ing immortality a there, led away dark yet beantiful guardian angels int of Day and Night, subjects known in be no donltt that with its notes of already naturalised Rome, made it easie) picture-symbolism
The relations of of enrlier religious as fullows:-Certain riss imagery, passer were there found to idulstry of the race and therefore, after were rejected by $t$ partly resumed in id the Christian church forms. Those of the hase s Christian posi posed permission of more was inherited the cherubic images being taken as preced vears of its existene Christ might be cons with cosmopolitan re Greeks were used to weuld freely adopt mall-psinting of their large halls of palaces for worship, there wo tures st sn early datethe Good Shepherd, co of the Lord's words. coms to consider that Was less mythological ite aucient E.trurian r adorning the tomb-ch will le seen what speci there were for the sep catscomils. The Etruri
bnowa lifs beyond known life beyond the et forth a known one.

## SYMBOLISM

artullinn (de aganism. and 1]ering with presentations painter's art he virtually ts, such as § 59 ; ses of the Good thinking of ke an excepnt soon after ents. In the ically umler. at images in sake of con:ely different se in pruyer. ated $[\mathrm{p}, 8 \mathrm{~B} ; 3]$. use of manges tceabees, even living thing; or the strong ngainst both if it involred ing beings in ohibition has lam. Again, 1 often have the idolatrons min. Symbels ention are ajt ins, then periddle ages, the ry the symm! ct of worship f the life and eracy of symfrom the th course in the w. For as the o worship the they lived, so rds saint worof the ancient a adoration of endency either ctual fetiches, nifications, of uns, for ancient atirely unseen elers, howerer exist in imagey few systems have tutally brew dread of no menns preb 1sling picture by the Jewish 0 , II 61 ). The tinted in red of oculus. One of igures, flowers, ck, afterwarls he earliest part Augustan age, The Christind convenience of reat, and jer. the language pictures of out to help them

The picturea were understood by the brethren if they conveyed no meaning to the heathen, The ancient fanily religion of Rome was domestic and ancestral, and the human symbolism of hope in death belonged to it. It held the spiritual expectation of another lifo, and of a retribution, illustrating both largely by emblem and sign in its tombs. The Roman-Etruscan reverence for the dend led them to pay grent nttention to their sepulchres; and the decorstion of burial vaults in ancient Etruria, and also in pre-Christion Rome, bears important witness to the permsnence of national custom, and the willing adoption by the church of non-Christian symbolism, fonly it was not pagsn or anti-Christian.
There will be found in d'Agincourt, vol. ii. (Architecture, pl. x.-xiii.) three illustrations with important bearing on this point. One is the interior of the tomb of the Scipios, long since discovered and despoiled under Pius IV. This has chiefly architectural or constructive interest, from its ssrcophagi and loculi-the prototypes of Christian burial in after days. But the barisl vaults of Tarquinii, which accompany it, contain symbolisms of the gravest kind, assertthere, led awny and retribution. The soul is dark yet beauny lamenting to punishment by guardian angels in cinil or Eumenides, its white of Day and Nighterceding. There are chariots subjects knownt, Seasons, and various other be no doubt thin the catacombs. There can with its notes of this enrier sepulchral art, slready noturalis future life and retribution, Rome, made it easier for the early centuries in picture-symbolism in tombs.
The relations of Christian of earlier religious system symbolism to that as follows:-Certain relics of Egyptian or Asen risn imagery, passer? into the Hebrew system, were there found to lad back at length to the idolatry of the races who had first used them, and therefore, after the Maccabenn dynasty, were rejected by the Jewish nution, though partly resumed in idea, nad as pure symbols, by the Christian church. Such were the cherubic forms. Those of the lion, the ox, and the eagle have a Christian position of their own. A supposed permission of symbolic images and no more was inherited from the Hebrew church: the cherubic images and the brazen serpent being taken as precedents. But for nearly 300 yesrs of its existence in Rome the church of Christ might be considered as a Greek colony, Gith cosmopolitan relations as well as Hebraic. Greeks were used to pictures everywhere, and would freely adopt and adapt the decorative wsil-painting of their day. In the basilicas, or lsrge halls of palaces where the brethren met for worship, there would then be symbolic pictures at an early date-principally the vine and the Good Shepherd, considered as painted texts of the Lord's words. But further, when we coms to consider that the old religion of Rome Was less mythological than sepulchral, and that its sucient Etrurinn rites dwelt so much on adorning the tomb-chambers of the dead, it will te seen what sjecial family-Roman reasens there wete for the sepulchral patntings in the catscombs. The Etrurinas had imnged an unkowa life beyond the grave; the Christiana

SYMBOLISM
1945
The following is a list of the symbols most frequently represented in painting or sculpture by the church of the first seven centuries. Most of these are treated in separate articles, or under Old Testament in Cilistian Art, or under Paganisa in Christian Art.


Symbolic personifications occur not unfrequently in enrly art, especially in the MSS. and may be distinguished from pure symbola because they are in some degree connected with mythology; perhaps with idolatry, either as derived from it or leading to it. For instance, the frequent repetition of the figure of the river-god, Jordsn, as in the celebrated Greek drawings of the Book of Joshua in the Vatican, in the grent Venctian Evangeliary, on the vault of the baptistery at Ravenna, and in the Benedictional of St. Ethelwold (Westwood, Palacographia Sacra) are harmless relics of Greek personiication. In the Greek 7th-century MS. of the Book of Joshua in the Vatican (D'Agincourt, Peint, pl. 29), the hill of the foreskins (Josh. v. 3) is represented as a young minn, and the city of Gibeon as a woman with a face full of anxiety; not to spenk of the frequent personifications of the church as an Orante, as Susanua, or even as the womnn with the issue of blood. A pic. ture of Night occurs in a Bible of the 9 thic or 10th century in the Bibliotheque da Hol at Parls, as a female figure in a dark-blue robe powdered with stars, and bearing an inverted torch. It is a benutiful reproduction of classical Imagery, combined with Gothic colour and depth of feeling. Day and night, or the sun and moon, drawn respectiyely by horses and oxen,
are found in the Bible of Charles the Bold (Puhatar. Stera). [Personification.]

The range of authorities on this subject is, of conrse, very wide. The best manuals, perhaps, are those of Alt (Heiligenbilder, Lerlin, 18t5), Dr. Piper's Mythologie d. christl. Kimst, and Merz's article, "Simbilder," in Ilerzog's Encyclopädic, 13p. Munter's Simblider (1825) is strongly commended. The Abbi Auber's Symbolisme religieux is ample, and perhapes rerbose. The author miny refer to a book called Art Teaching of the Primitive Chureh (S. P. C. K. 1873). The proper authorities for the art of the Christinn cometeries will be found under Catacostes. Prof. Westwood's works contain many facts relative to MSS. Aringhi's index, in Roma Sotterranca, contaiss an excellent account of early Christian symbo!, with quoted authorities, for the most part. Lond Lindsay's work, with references to ['Agincourt's plates, is an equally briliiant and accurate mamual of Christian art and symbrlism.
11. Nymblism of Construrtion. Fitherto we have licen considering symbolic ideas as conveyed by sculpture or printing. But we ean hardly pass over the indirect or less demonstrable symbolisms of architecture, or the religions or spiritual meanings attached to styles and feaatures. What spiritual ileas did, or do, certain styles of buildirs, in fact, convey to a computent nimber of competent witnesses? and how far, by the buiders and contrivers, were the styles or features intembed to convey spiritual or any other anecial iteas?
In the first place. the churelh or temple itself is in all cases a rmbolic object, as indicaing an unseen objest if more importance than itselt. Ali its splendour, ail its grandeur, is in the nature of things coblematic of a house not made with hands. Symbolisms of the altar, nud all in which the idea ot sacrifice is involved, are mutier for the theological rather than the artistic departmeat of this work. We are coucerned only with the coustructive form of sacred buildings, whether designed by the ingenuity or piety of the ouilders, or inherent in the structure itself. Decorative symbolism is an addition to structure, unmistakably plamed and intended by those who paint or carve; while to a great extent constructive symbolism seems to depend on resemblances observed after the fact, and aualogies which the original builders may not have thought of. The teatures of a buililing typify or indicate the needs for which it was raised, or in houest architecture they ought to do so.

The simple constructive arrangements of the earlier Greek temple, passing through all the vicissitudes of time, climate, barbarism, war, and peace, developed into the Christian, even into the Gothic church, by a steady natural law of progress, which some call decadence and others development. The essential parts are always the place of the god, and the place for his ministers, with space - "temple," or "enclosure" - around, roofed, unroofed, or cloistered, for his people to stand before him. In the Hebrew temple there was strict classification; all the chosen people were sacred, and had their exclusive court; and the department of the priests was divided between their inner cloister and the sanctuary where the
ministering course were employel ; but the IIoly of 'tolles still remainel, where the brightuess of God's jresence hat appenced. The later syungogue bas its choir, stanctury, and symbiolic ark or chest as n memorial of the ark of the covenant, uceurying the Jerusalem end of the building, as the Christian altur is plaed at the enst. [Omentation.] The ennstruction of a Christian church then is in itself symolic, like that of all other temples. The meanings rattached to various parts of it, or to the hurizoutal or rertical style of its arehitecture, appear to have sprung up grodually from devout inaginations of various timus. The form of the church is tracentle in all cases either to the Basiliea, or the circular buikings, baths or temples, of which the luntheon is the grandest type remaining. The church, in the tirst instance, oceupied the basiliess, or her builders mopted heathen construction, as they dil heathen painting and seuppture. But they lost no time in cunnecting meauings of their own with the building and its parts. The ship-symbolisin is fully carried out, when resemblances are coutrived in the form and arrungements of tho actusl structure; and this is certainly indicated in the well-known passage from the Apostolical Cobstitutions. (Apost. Const. ii. e. 57, erl. Cotelerii, tom. i. p. 263.$)$

There was an important symbolism connected with the crypt of the busilica, which eonaects the larger churches with the primitive worship and celebrations in the cataeombs, and may proo bably be coeval with the Book of Revelation. The altar of a cubiculum was origiually the tabletomb above the remains or a martyr [CATAcosurs]. It is searcely possible not to conaect this with the passage in Rev. vi. 9, reterring to the souls of the fiathful to death, who ery from below the altar; nor with the parallel use to which the crypt (or prison cell) of a Foman basilica was converted. In Christian hands the crypt become the tomb of the martrr or saint to whom the chureli was dedicatel, and its altar was placed directly above his sapcophagus or grare. Lord Limdsay anys the theory of an ancient charch presumed it to be built over a catacomb, but it seems probable that the catacombs were often opened from churches or their area (see s. v.). An altar in later days could not be consecrated without relics.

The arch of triumph, between the central aare and the sanctuary, in the Christian basilica. church, was figurative of the transition through denth, and the decoration of the apse and tribule are often elearly intended to give the ides of heaven or the apocalyptic Jerusalem, with the lresence of Gor [Mosaics]. See Art-T'aching of the Primitive Church, p. 163, by the author of this article.

This is matter of decoration; and the constructive symbolisnt of the simple or Roman basilica goes no further. But in Byzantinm, during the early splendour of Constantine's great works, the Eastern or absolutely Christian furm

- The introductory essay to a transiation of Book t of thrandus of Mendo's Rationale Divinorum ofliciorum by Neate and Webb should be read by all who with fur futl enumeration of symbolisms in eburch conastre. tion.
of chureh was ol male, as it were, tions by treing $r$ : The cross is now form of the chur tion and sacrilice tral cupola invol tion and soaring clamed, ahoost a the nurtherin spil sad luttiest ideas strictly horizontal dome and cujula. which gives the sweeping and climb is perspective. which or by whicl purards. The soar such as Westminste perpendicular lines, of piers and arehes tion has been worke as welt as ly the horizontal architect ling, but adapted in of a hot climate, an by morifiertions of needs of any climate. dome, rightly decorat gud does seemi, his Los expand into intinity li beautilial corollary, bearen, us the erossis the type of suffer and is built up or edi the best and truest and he alds, in a not of temples, both Chri quently painted azure to coovey the same id
The elaborate symb ture are far beyond ot

SYMBOLUM. [C SYMEON. [SIME SYMMETRIUS, M commenorated at Kon Sotker.).

Symphorianus reign of Aurelius; (JI, it. Bed., Bed. Metr. rianas in the Gothic mass for his natale (t) is mentioned in the Andochius nod Benignu mrius of Gregory has at that of 'Timotheus joint)
SYMPHOROSA, J pania with her seven Adon.); commemorated Tibartina July 18 ( $H$ Wand.) ; July 21 (Bed. Mart. Vct. Aom.).
SYMPHRONIANUS artifieer and martyr ; with Claudius, Nicostritt Csuard., Adon., Vet. Rom

## SYMBOLCM

Int the IVoly brighthess of a later syuamil symbintie e ark of the a end of the phacell at the istruction if elf symbulic, he meaninga to the huri"ture, anpear levout hangiof the chureh e Basilica, or temples, of lest typie re. irst instance, ders alyited theo painting time in conthe building ism is finly are contrived f the actual icated in the stolical Cen. el. Cotelerii,

## sm connected

 aich conaects itive worship and may proof Revelation. lly the tableortyr ['ATA. ot to cuanect , reterring to th, who cry the parallel on cell) of a In Christian of the matyr ns dellicaten, bonve his saray says the umed it to be ems probable opened from An altar in ated without e central asre tina basilica. sition through se and tribune e the ides of lem, with the rt-Tiaching of the author of nod the con, le or Raman a Byzantium, tantine's great Christian furm
## Ition of Boan I wrum oficiorvin y all who w:s

 church coastro.of church was adepterl, and the whole builling made, ns it were, enthlematief from its folumbit
tinns by leing raised in the form of the crows, The cruss is now combined with the dome; the form of the church commomorates the hamiliation and sarrifice of Goll tir man, while its central cmpola involves all those ideas of aspiration and soaring victury which have since been clamed, almust as its exchusive property, by the northern spire, and eampanile. The first strictly horizontal architecture by the given in dome and cupula. It is not pare rertical height which gives the idea of aspiratiom, it is the sweequing and climbing curves of arehes or circles in perspective. Aspiring lines mesm lines in which or by which the sight is leol to travel apwards. The soaring eflect of a Guthic interiur, such as Westminster Albley, is not conveyed by perpendicnlar lines, but by the perspective curves of piers and arches. The symbolism of aspiraas well an worked ont in the dome and cupola, as well as by the pointel aryh and spire; and horizontal architecture is not necessarily grovelof a hot climate, ind the tirst instance to the nses by modifications of the weh and wault to the needs of any elimate. Without doubt the Eastern dome, rightly decorated, and seen from within, did and daes seenr, as Lord Linissay says (i. p. 63), to expand into iutinity like the valt of heaven. His beautifill corollary, that it is the emblem of heaven, as the cross-structure on which it rests is the type of suffering obedience, which in the ead is built up or edified to reach haven, is in the best and truest spirit of ancient inagery; snd he alds, in a note, the remark that the roofs of temples, both Christian and Pagan, were frequently painted azure and powlered with stars to cenvey the same iden.
The elaberate symbolisms of pointed architecture are far beyond our period, [R.St. J. T.]

## SYMBOLUM. [Creed; Traditio.]

## SYMEON. [SIMEON.]

SYMNETRIUS, May 26, presbyter, martyr ; commemarated nt Rome (Murt. Usuard., Alyon.,
Sotker.).
[C. H.]
SYMPHORIANUS, Aug. 22, martyr in the reiga of Aurelius; commemorated at Autne (II, 1 t. Bell, Bel. Metr., Usuard.); called Sintinthaus in the Gothic Missal, where there is a mass for his natale (the day unammed), and he
is mentioned in the is mentioned in the prayers as a follower of Andochins nod Benignus. The Tiber Anti, ho-
nrius of Gregory has na office for his natale nad nrius of Gregory has an office for his natale and
thast of Timotheus jointly. thst of 'Timotheus jointly.
[C. H.]
SYMPHOROSA, Juiy 2, martyr in Campaia with her seven sons (Mart. Usuard.
Adoa.);
commemorated at Tibur Adoa.); commemorated at Tibur or on the Via
Tiburtina July 18 (Hieron,
 Jart. Vct. Lom.).
[C. II.:
SYMPHRONIANUS, July 7 and Nov. 8, artificer and martyr ; commemorated at Rome
pith Claudius, Nicostritus and others (Mart. gith Chaudius, Nicostriatus and others (Mart.
Csuard., Adon., Vet. Rom.).
[C. H.]

## SYNCELIUS

1947 SYMPILRONICS, July 26 ; commemerated with olympilus and others on the Via Litina (Mturt. U. wisrd.); Dee. 4 (Mart. Vet. Kiom.)
[C. II.]
 the Greck term equivialent to the Latin Collecta, were called uevadal anger prayers in the liturgy Collects in
 rally rad by a deacon or their being genepax robiscum which precedel thema, from the properly aplied to precedel them. symapte is which often oced to the series of short petitions a Western example may be seen in the the which Missal (Domin. 2 may be seen in the Ambrosian expressiun avoartò aitnjocws ratery, ta the the quent repuetition of the phrave reters to the fre (Morinus, de Siteris Ordinat. p . 2.27 ; G\%aci Eacholog. pp. 46, 47).
[F. E. W.]

## SYNANARIA. [Mevolomust.]

 the saints as drawn up and arranged in the Mnnata ur other ecclesiastical broks, sometimes estracted and puhbished for courenience' sake in a sepmate form by themselves.
[F. E. W.]
SYNAXIS (róvaçis). (a) A genernl name for a eourse of ecelesinstical othices, constituting the diy-hour; and night-hours of the church. Cap. vii. of the Reg. S. Colnmbani is entitled "De Synaxi, id est, de cursu l'salmurum et orawas also modo camuncio." Euch sepparate oflize was also eatitled a synnxis. Mention is malle of a vespertina symasis (liule of st. Benedict, e. 17 ; Mab, do Lit. Gell. p. 109); a matutimalis or matutinorum synaxis (Martene, Ampliss. Colt. p. 399); nonae synasis (i) shee, vace. iv. pt. i. p. 399); nonae synasis (ib, sace. v. li, 15).
(b) A cangregation or gathering it mout
(b) A congregation or gathering of monks or clergy for nay religious purpose (Cassian, lib. ij.
de Instit. Alon. eap. 10). de Lastit. Alon. cap, 10).
(c) Au equivaleut
(c) An eguivaleut term for euchari-tia (Dionys
Areop, do Eccles, Hicrerr. lib. cap, iii. Areop. de Eceles, Hicrut. lib, cap. iii. ; de sacra-
mento synaxeos sine communinis, it
(1) In a non-technical sense in passim).
with time; pontechuical sense in commexion
lapse of anios ami synaxin, aiter the

[F. E. W.]
SYNCELLUS. Originally a monk occipying the samo cell with another monk; subsequently a subordinate brother who shared the celt of the abbat, or of the bishop when the latter resided in a monastery, to be the constant by his of his manner of life and devotions, who by his presence might strengthen him ngainst piety (see the nuthorition him to the practice of piety (see the nuthoritics given by Duennge, sub
voc.). In later time voce.). In later times the term fost almont all designation of original meaning, and became the "syncelli:" of a high ceclesiastical ilignity, the ministers, or prive the chaplains and contidential ministers, or private secretaries, of met ropolitans and patriarehs, who very frequently became their patrinch of The number of "syncelli" of the phariarch of Countantinople attached to the but it was reduced wy at one time very large, early in tho 7th century to two. In public assem")lies nal synods the "syncelli" took precedence of the metropolitans, which, aceording
to a passage cited by Suicer, once gave rise to an unsecmily squabble at the lenterostal velebration (Codin, Curopal. p. 112, ed. Bonn). The chicf of the "syneelli" at Constantinople was
 corrupted into пратобírүє入os (Litury. Chrys.) ; he rauke! next to the patriareh, whose spiritual director he was, a ad whose confessions he heard. He had roons in the archiepiscopal pulace, or when the patriarch resiled in a mounstery, a cell adjacent to that ocenpied by him. Cedrenus states that the "pretosyncellus" before his time had usually succeeded to the patriarchal throne on its vacancy. (Goar, Euchol.p. 112 ; Suicer, sub toc. ; Ducange, sul voc.; Codin. Annotat. pp. 112, 377.)
[E. V.]

## SYNDICUS. [ADVOcate.]

SYNETUS, Dee. 12, martyr at Rome in the reign of Aurelian (Basil. Menol.; Menol. Gracc. Sirlet.).
[C. H.]

## SYNOD. [C'ouncll.]

SYNODICAE EPISTOLAE. [COUNCIL, p. 475 .]

SYNODITAE. Monks are called Synoditae In the Theodusian Code, from their living in cemnunitics (auvdous) [Cosnobsum; Monastery].
[C.]
SYNOPSIS ( $\sigma \dot{v} v o \psi u s$ ). Any abbreviated compilation from the larger Othice Books of the Eastern churel and from other sources for private use.

SYNTHRONUS ( $\sigma \dot{v} v \theta \rho o \nu o s$ ). The name given to the chancel seats round and behind the altar in the Greek ehnreh, in use by the officiating clergy during the Liturgy, \&c. The Thronos, or chief seat, the bishop's thronc, occupied the central nad easternmost position behind the altor. It is marked G on the ground plan of the church exhibited in Goar's Ehcholoy. p. 13.
[F. E. W.]
SYNTYCHE, July 22, Phil. iv. 4 ; commemorated at Philippi (Mart. Usuard., Adon., Vet. Bom., Notker.).
[C. H.]
SYRINX. As in pumberless instances in ancient Pugan art the pipe is the regular accompaniment of the shepherd, so the Good Shepherd is, in Cbristian art, often represented with a pipe of seven reeds or straws. So netimes he is holding it in his hand (Bottari, Sculture e Pitture, lxxviii. ev. cix.), sometimes he holds it to his mouth (Perret, Cut. de None, v. pl. Ixriii.), somptimes it hangs on his arm (Bott. clsix.), or at hus side, suspended by a strap over the ahoulder (ib. elxxiv.) ; again, it is to be seen lying at his side, as on a fragment of ancient glass in the collection of Buonarroti (Osservazioni, \&c. tav. v. 2).

This primitive musical instrument, with which ohepherds were supposed to call back their flocks to the fold, like other pastoral emblems, soon began to be used in an allegerica? sense by the early fathers. Thus Gregory Nazianzen (Or.

28,43 ), after descriling the saxiety of a shepherd, who, mounted on au eminence, fills the alr with ths melnncholy strains of lisis pipe, recommends the spiritual pastor to follow his
example and try to win souls to Goll by persuasion rather than biy furce, to use the pipe rather than the stat' (Blartigny, Dict, wes Antio. chret. s. v.).
[E. C. II.]
SYROPHOENICIAN, TIIE (in Anr), The Syrophoenlcian supplicating the lord to hetal her daughter (Matt. av. 21 tl, ; Mark vii. 24 ti ) is thought to be represeuted in a bas-relief of a sareophagus from the Vatican cemetery (lowio, Roma Sott. p. 65 ; Martigny, p. 162, 2nd el.), The woman, represented of small size, kisses the hand of the Lord, while an apestle behiu: her lays his hand on her shoulder. The it ntitication of this figure with the woman of C'snaan is however by no means eertain (Martigny, biet. des Antiq, chret. s. v. Chanuménne).
[C.]
SYRUS, Sept. 12, confessor ; commemolated with Eventins at Ticiaum (Mart. Usuard, Alon., Vet. Rom., Notker.).
[C. H1.]
SYSTATICAE EPISTOLAE. [Соммея. datory Letters. 1

## T

TABITHA (in Art). The subject of ths resurrection of Tabitha is not to be found, as far as is known, on any Roman menument, bat two instances ocenr in France. One of these is on a sarcephagus, supposed to be of Sideaius, bishop of Aix, secmingly as early as the 4th century, aud still exjeting in the crypt of St. Madeleine at the abbey of St. Maximin (Monum. relat, a $S^{\text {ee Mudelcine, t. i. col. 767). In agreement }}$ with the Scriptural necount, St. I'eter is represented stauding and holding out his havd to Tabitha. The bed on which she is represented sitting up is furnished with curtaius suspended by rings from a rod, and uear it two children of unerpal height kneel and extend their hands to the apostle in token of gratitude. On the other side of the bed ia a front view of two female figures in a dress very like that ef modern nans, which is supposed to have beea the dress of widows in the earliest Christian times. These two figures are of course intended for the widows spoken of in Acts ix. 39. The other instance referred te repeats all the features of the one already deseribed, and is to be seen on a tomb in the museum of Arles, No. 71). The same subject is also found on a sareophagus in the cathedral of Fermo, with this ditlerence of treatment, that all the persons represented sro taken from the Acts of the Apostles, and are in some way connected with the life of St. Peter. (Martigny, Düt. des Antiq. chiet. s. v.)
[E. C. II.]
NABULARIUM. A name sometimes giren to the muniment-room of a church in which the arehives were kept. It was ordered in the legislation of Justinian, and sfterwards ia that of Chrrlemagne, that documents of special import. ance should bo deposited in the thbularia of clurehes. (T. Eekhart, Schediasma de Tubulariss Auti,uis, 1717 ; J. C. Beheim, de Architis sint Tabulariis Vet. Christian. Altorf. 1724.) [C.]

TALIONIS Ll MENT, p. 469.$]$
TANIST ABB jaws of Tanistry, (Reeves, St. Adcum exercised a certain teauit, Ann. Tig. Hib. Seript. iv. 224) (Skene, Fordun, ii. $265 \mathrm{sq} ., 274 \mathrm{sq} . ;$ Anc. /r. iii. 600.)

## TAPERS. [Lig

TARACUS (TH. with Probus and An persecution (Murt. 1 Notker., Wand.); Oe Byzant.); Sept. '\&7, May 1 is in Palestine Notker.).
TARASIUS, Feb. tiaople (Basil. Meno Grace. Sirlet.).
TAILBUA, Apr. 2 Sapor, sister of bisho Nitker.).
TARRAGONA, C conensla Concllas). limits.

1. A.D. 464, to cet Calahorra, for ordain sud to appoint to th racant. The alleged la pape Hilary have been Reman synod of the $y$ 957).
2. A.D. 516, when eipline were passed. to John, Lishop of Tarrugo 539-46.)
TARSUS, COUN( Covellial), A.D. 431 an sereral bishops returni met and deposed St. Cyi Who had been sent thit Ephesus against the Ea the secoud when liel Trisus, and several of $h$ alhesion to the peace Antioch and St. Cyri Nesterius. (Il. p. 1179 .
TATLANA, Jan. 12, tre nuder Alexander S Cal. Byzant.; Mcnol. Gr
Tatianus (1), m menoratei at Aquiieia (Hart. Usuard.); Mlar. 17
(2) July 19, martyr; Hacedonius and others at Sejt, 12, with Maceloniu: Julian, the place not nan let.).

## TAURINENSE CON

TAURINUS, Aug. 1

## TALIONIS LEX

God by per. 1se the pipe t. Iles Anti]. [E. C. II.]

N Abr). The If to heal her vii. 24 (f.) is 8-relieft of 8 etery (Busio, 32, 2nd el.). e, kisses the e behinst her The id ntifiIn of Cauain rtigny, lict.
[C.]
mmemosated uard., Alun.,
[C. H.]
[COMMEY.
bject of the found, as tar ent, but two these is on ooius, bishop 4th ceatury, it. Madelene uum. relat. à agreement t. P'eter is put his hand he is repreith cartaits near it tro and extend of gratitude. front view of like that of :o have bees st Christian azse intended ix. 39. The I the features is to be seen No. 71). Tho reophagus in dithereace of oresented are es, and sre in of St. Peter, v.)
[E. C. H.] etimes girea in which the 1 in the legis. Is in that of ecial itupert - iubularia of de Tibulariis Architis sir6 28.)

Talionis lex. [Corromal Punish-
TANIS'T ABBAT, necorling to the Celtic laws of Tanistry, was the abjut designate (Reover, St. Addmanan, 364, 379), nad may have exercised a certain nuthority (principntum the tenuit, Ann. Til. A.d. 707, пp. O'Connr, Rer. Hib. Scrijit. iv. 224), but the matter is obscure. (Skene, Fordun, ii. $4+1$ sq. ; Vallency, Coll. i .
 Anc. 17. iii. 600.)
[J. G.]

## tapers. [Lights; Paschal Tafer.]

Taracus (Tharacus), Oct. 11; martyt with l'roobus and Andronicus in the pioeletian persecution (Murt. Usinard., Alon., lot. Rom,

 Say iser. in Pulestiue (Ilieron.); Apr. 5 (Ilieron.,
(C. II.]
Notker.).
tarasius, Feb. 25, patriareh of Constmtinople (Bisil. Menol; ; Cal. Byzant, ; Mentan-
Grace. Sirlet.).
[C. H.].
TARBUA, Apr. 22, martyr in Perria under Sapor, sister, of Lishop Simeon (Mart. Usuard.,
Notker.).
[C. H.]
tarragona, councils of (Tarracovessia coschasa). Only two fill within our
limits. limits.

1. A.D. 464 , to censure Silyunus, bishop of Calahorra, for ordaining out of his diocese ; and to appoint to the see of Barceloun, then rwant. The alleged Jettors from this council to pmpe filary have been noticed under na nalleged lioman synoll of the year following (Mansi, vii.
9957 ). 2.
2. A.D. 516, when thirteen camons on discipline were passed, to which ten bishopss under Jeha, bishop of Tarrugona, subseribed. (n. viii.
539-46.)
[E. S. Ff.]
tarsus, COUNCILS OF (Tarsensia Coxcluat), A.D, 431 und 435. The tirst when sercal bishops returning from Constiantinople met nud deposed St. Cyril nad the seven bishopls Mho hal beea sent thither from the council of Ephesus against the Easterns (Mansi, r. 1147); the seeund when Hellalius, metropolitan of Tarsus, and several of his sutfri, gans, gave their
adhesion to the pence male adhesion to the pence male between John of
Antiech and St. Curil, and Antiech and St. Cyril, and nuathematised Nestorius. (Ib. p. 1179.) nad nuathenatised
[E. S. FF.]
TATLANA, Jun. 12, Roman denconess, martyr under Alexauder Severus (Banil. LConol.;
Cal Byzant.; Monol. Grace. Sirlet.). [C. A.] (a. byzant.; Monod. Grace. Sirlet.). [C. H.]

TATIANUS (1), Mar. 16 , deacon, com-
memorated ut Aquibeia with bishop Hilarius memorated ut Aquiieia with bishop Hilarius
(Hut. Jsuard.) : Mur. 17 ( Notker ). (Mart. Usuard.); Mirr. 17 (Notker.).
(2) July 19, martyr; commemornted with
 Sppt. 12, with Bracedonius and Theodulus, under
Julian, the phace not paned let).
[c. 11.]
taurinense concilium. [Turin.]
TAUKINUS, Aug. 11, hishop of Evreux,
anfesor (Mart. Usuard., Mieron.).

TE DECM
1049

## tecla. [Thecla.]

TE DREMS. The hi,tory of this wondrow, hymu is olseure. Although no version of it in Greek hav as yet been met with, thure can be little doubt that large portions of it were drawn from Greek or Oriental sources. Tuking our
modern ver modern version as our text, we shall tind that it consists of twenty-nine clunves. Of these the first ten are eclosely connected with the Eucharistic hymn of the liturgy of Jerusalem. We find tho germ of the next three in the Norning
ilyman of the Last nine clanses thandrine manuscript. Of the to be found inses those numbered 22,23 , are tuagiut). The Psalm xxvii. 9 ('ulg. or SepMorning Hymn nibove three are found in the tical with Pinna anove referred to; 27 is itentical with $P$ salm exxii. 3; 29 is clearly derived
frum Psalm $x$ xi. 6 .
The conclusion of the hymn varies from our received text in three series of important manu-
recrint scripts.
sury survived the sack of a French monastery, and, anter being purchased by Queen Christiman of Sweden, was given ly her to the library of the Vatican (hey. xi. or Vat. Alex. xi.), we have the following elauses: "Beneflictus es Lomine Dens jatrum nootrorum et laudahile et gloriosum nomea tuun in neternnm. Dignare die ita
sine sine peecato nos enstodire." In nuother MS, at
the the vitican, No. 82, we have neurly the same
clause " clause: "Benedictus es Domine," "ce. We may ${ }_{25}$ compure this, together with the clauses 24, ${ }^{25}$, 26 still remaining in our verrion with the following portion of the Alexnardine hyma, and the complarison will shew Alexandrine hyma,
is the origin of these elauses :-
kai eis róv aīva toû aī̀vos.

It will have been seen that there are four different conclusions to this hymn. Speaking generally, all the copies are the same ull to and ${ }_{82}$ ineluding our elnuse 21; but the Vatican Ms. 82 (a Romaa 1 psilter), after 21 , has only 24,25 , 22,23 , coneluting with the Benelictus es, ns 29 abuve. That is, it omits altogether $26,27,28$, 29, and so far severs itself from the Greek hymm. The Vat. Alex. xl. a magnificent psalter, containi ig the versio Hebraica of Jerome, omits in the Te Deunn clauses $24,25,28,29$, and reads thus: 22, 23, Benedietus es, 26, 27. A third revsion was curreat in Ireland. In the hymnbook edited by Dr. Toodd for the Irish Archieological and Celtic Society, p. 194, and in the hymn contained in the Antiphonary of Bangor (now one of the treasures of the lijimury at Milan) the order is $22,23,24,25,28$. They leive out 26, 27, 29. These versions are intro-
dure duced by the words "Lnudate pueri Dominum; laulate nomen Domini" (see the Bangor Antiphonnry, tu Migne, 72, p. 58?). Thlese last verses precede the hymn also in the copy con-
tained tnined in the lsidtore MS. now in the Franciscan convent nt Dublin. At the end of the copy in Dr. Todd's Book of Hymus, p. 19, is the folfowing:

## TE DEUM

"Te Patrem aloramas eternun : te sempiternum filium inhucamus: teque spiritum anctum in uma diuhitatis substantia maneatem confitemur. Tibi uni beo in Trinitate debitas lan les et gratias referemus ut te incesisibili unce taudare mereamur per eterna seenla." These words also oceur in the Francisean MS., but they are not arranged in versicles in the Irish hyma-book. The order in the Bangor Antiphoanry is the same as in the Irish hyma-book. According to Muratori, the "Te latrem aloramus" is not fonal in this Antiphonary; but towards the end of the MS. there are some curious fragments sewn together (not noticed by Muratori), amongst which the above address to the IIoly Trinity is incerted, nal also another, which is Hentical with it as flar as the werd coufitemur, and then proceeds:-
"Tibi Trinitas laudes et gratias referemus; tibi uni Deo incessabilem dicimus laudem; to patrem iogenitum, te filium unigenitum, te spisitum sanctum a patre [et filio is aldel in the margin] procedeatem corde credimus; tibi in:testimabili incomprehensibili omapotenti deo qui regans in aeternum."
The result of this invastigation seems to be that the Te Deum, even in its carliest torm, was regarded, like the Morning Hyma of the Alexandrine NS., as a hymn sung to the IIoly Trinity, even though the work of eur Lord predomiantes in its latter clauses.
The earliest notice of it that has been discovered is in the Rule of Caesarius (abont A.D. :27). According to it on every Sunday there were to be first six misuce or prayers ; these finished, the Matins were to follow. Exaltabo te (Psalm exlv.) ; then Confitemini (exxxvi. (?); then Cautemus Domine (the cauticle in Exodus xv.); Lauda, anima mea (Psalm cxlvi.) ; Benedictio (the Benelicite omnia opera Domini Dominum); then Laudate Domiaum de caelis (Psalm exlviii.) Te Deum laudamus, Gloria in excelsis, and the Capitellum. The Rule of Aurelian was somewhat similar. Columbanus, who was coanected with the Irish Bangor, anil fonuded the monastery of Bobio, where the Baagor Antiphonary came from, does not mention the canticles or Te Deum in his rule; but it is werthy of notice that this Antiphonary gives the hymns Canticum, Cantemus Domino, Bencdictio trium puerorum, Benedicite," Ilymnum in die Dominico, Laudate pueri Dominum; laulate nomen Domini; Te Deum laudamus" in the erder of the rule of Caesisius. Only the litroduction to the Te Deum is furnished by the two verses of Psalm exii. instend of P'salm exlviii. : the same twe varses which precede the Te Deum in the two Irish hymn-boeks.
Towards the end of the Banger Antiphenary, as given by Muratori, are series of five or six sets of short prayers to be used after the Cantemus, after the Benedicite, after the Laudate Dominum do ceelis, and after the gospel. Internal evideace shews that the Laukhte Dominum de caelis included here the To Doum; and the prayers furnish a beautiful illustration of the Rule of Ciesarius.

Columbanus died sbout 615, Caesarios about 542, but there is ene expressien in the Te Doum which seems to csrry us back to an earlier date, We refer to the phrase "suscepisti hominem," for such was the nniversal reading until $A$ bbe
of Fleary altered it to " вusrepturus." There are two realings of the verse. The two Irish manuseripts remi, "Tu ad liberamidum mundum suscepisti hominem." All the other oll copies which have been examined emit the word "mundum." In either case the rerse means, "Thou didst take upon thee man" or "n man" either " to deliver him" or to "deliver the world." The phrase "suseepit hominem" was current in the time of St . Augustine, but went out of tavour ntter the Nestorisa controversy ; it gave way to the phrase "adsumpsit lumanitatem " or "humanam naturam.". (We find the words "ad liberanlos homines" as deseriling one object of our Lorl's Incarmation in Augustine's lettors No. 137, § 11). We conceive that so fur there is sufficient eridence that the worls of the hymn may date from the time of st. Augustine.

The titles which we find prefixed to the hymn in various 1 salters are interesting in themselves, and may perhaps throw some light upon the localities where theso pasalters were written. 'fhe hymn is not found in the oldest paniters, as in those at Bamberg and Vcrona uml the original Vesjasian A 1 (which no doubt belonged to St. Augusthe's monastery, Canterbury, and which was phacel in a kind of recess or sholf over the high altar on the supposition that Augustine brouglat it from Rome, a present from Gregory the Great), or the original Galba A, xviii. It is found in several psalters written in the 9th century. The title "Hymus in Die Dominica ad matutin." or "ad matntin. in die dominien" is pretixed to it in Marinus' podter at C. C. C. C'ambrilye (No. $27^{2}$ ) ; in the beautiful psalter of Charles the Ball nt Paris; one at St. Gall, 15 ; another at C. C. C. 411 ; and the secoud part of Galba . 1 , xriii. In the benutiful volume at Oxford, Dence, 59, it is entitled "Hymnus in Die Dominica." In the latter part of Vespasiun A 1, in Chaulins C. vii. (the Utrecht psalter), Harleian 2904, and the quadripartite psalter at Bamberg it is called simply "Hymnus" or "Ymnem in matutinis," or otherwise to the same effiect. In the hastnamed psalter there is an uttempt at a Greek version as far as clause 12, when it ceases. la St. Gall 20 we find the worls "hymuus domin. pro nect. hoc est ante lectionem evangelii," and in Arundel 155, "hymnus doms. necturna laud. can." In the fermer as well as in St. Gall 23 (Folkard's magnificent psalter), the words "Te decet laus, te decet ymnus, tibi gloria, dowine, patri et filio et spiritui sancte in saecula saectlorum. Amen," are at the ead of the hymn. la what is called Bacen's psalter in the Cambrigge University Library it is entitled "Hymus optimus." In Reg. 2 B. v. at the British Museum "oratio pura cum laudatione." In st. John's College, Cambrilge, c. 15, "laus angelica," Then we come to a series in which the title is prefised, "hymnus quem S. Ambrosius et S . Augustinus invicem condidernnt." This is found in Vienna, 1861 (the famous psalter siil to have been sent by Charlemagne to Halrian: Daniel "confesses that he had always suspected that additions were made on the end of this psalter hy a later hand "), Vitellins E. xviii.; St Gall 23 (Folkard's) and 27. This or sonte equio valent title prevaileal in later years. In a psalter at Salzburg, A. v. 31, "hymnus Augustini." In several notable psalters sich as that in the grat

Venice bible no Lsmbeth 197, s title prefixel. "haee est hats sa tinus sanctus et blshop Ussher see scripts in which $t$ one Nicetis: one Such a volume car Norfolk Library, "Arundel 60," th "YMit' sci viefti sud there are two Col. iii. and viii. are fount. Elgew it is described as " "S. Abundii;" spellings of the sau
These memorand effort to trace these sources or to the lo Many of the titles in the rules of Caes In this last the $T$ from the Gogpel, th vigils of the Sumlay to nocturns is intere was the same, thoug sloo interesting to ac as new, the To Deu the Gospel.
The words " Te gl hare recalled to ma sage at the ond of talitute, "illic apea illic prephetaram e martyrum innumeral
The Te Doum laud Alcuin in his beok de pp. 468, 469). It is p. 592. But the text "suscepisti."

TEKLA HAIMA spostle of monachism

TELEPTE, COU Telense, or Zelleen We have ten canons by Ferrandus, and nin with them, in a lette bsse been recited at pressions in both caleu their authenticity; Zosimus, who was thet alleged letter of his fo lection ; nar are the $n$ letter in Ferrandus of sll through quotes $t$ council, sad never of differ; see Rome, Coun iv. 379-82; comp. Cav

TELESPHORUS
martyr, Jan. 5 (Mar Rom., Wand.); Jan. 2 (

## TEMPESTARIUS,

 tatum immissor, N $\in \phi$ Word Balsamen (Comme 61) understands a divin tlouds ; but the earlier
## TEKLA HAMMANOT

Veniee bible and Paris 13,1: J, c. c. c. 391 , Lsmbeth 197, Silzhurg A. v. 30 , there is no "title prefisel. The frish hook of hymus has "haree est lans sanctae Triultatis quain, Augustinus sanctus et Amlrooius comprosult." Archhishop lissher seems to have seen twe manuseripts in whieh the composition was ascribed to one Nicetus: one was in the Cotton Lilrary. Such a volume cannot now the funnal, but in the Norfolk library, now in the British Museum, "Arundel 60, " the hym is introduced thus, "YMit' sci vieeta epr men; pomin. al matur." and there are two MSS, at Florence, Plut. xvii. Col. iii. and wiii. where nearly the same words gre foum. Elsewhere (see Oudin, t. i. 1 . G68)
it is deseribed " it is deseribed as," Sisebuti," "Siselyuti imonaehi," "S.i. Ahumili;" these probably are pheieietic spellings of the same name.
These memornnda may possibly assist in the effort to trace these manuseripts to their original sources or to the loenlities where they were usel. in the rules of Ches In this last the $T_{e} D_{\text {elun }}$ preeceded the lesson from the Gospel, the $T_{i}$ decet followed it on the vigilis of the Sundiays. The ehange from mattine
to nocturns is interesting. Of course the service to nactirns is interesting. Of course the service
was the same, though the was the sime though the name was altered. It is
also interesting to notice that in the 7 th century, as now, the $T_{c}$ Deum preceded the lesson from
the Gospel. the Gospel.
The words " Te gloriosus apostolorum chorus" have reaalled to many minds, the beantiful passage nt the end of Cyprian's treatise de MIMor-
tubitute, "illic npestolorum gloriosus cherus, illic prophetarum exultantiun numerus, illic martyrum innumerabilis populus."
The $T_{e}$ Dcun lauthumst is mentioned twice by
 pp. 468, 469). It is entitled Mymnun dominicale,
p. 599. But the text has been mederoized "suseepisti." But text has been medernized in the
[C. A. S.]
tekla haimanot, Aug. 17, Dee. 20, spostle ef monachism in Ethiepia. (Cal. Ethiop.).
TELEPTE, COUNCIL OF (Tele. H.] Telense, or Zellenge Conilluum); A.D. 418. We have ten canons attributed to this conncil by Ferrandus, and nine, by no means identieal
with them, in a letter of with them, in a letter of pope Sirieins, said to have been recited at it. There are several expressions in both calculated to suggest doubts of
their authenticity; ner was it Sirieing their authenticity; nor was it sirieins, but Zosimus, who was then pope; nor, agnain, is this
alleged letter of his found in the Dionysian col. alleged letter of his found in the Dionysian col-
lection ; nor are the marginal references to letter in Ferrandus of any value, as Ferrandus sil threugh quetes the exact words of the council, and never of the pepe, where the two differ; see RoMe, Counclis of, A.D. . 386. (Mansi,
Ir. $379-83$; comp. Cave, Hist. Lit. i. 15. 379-82; comp. Cave, Hist. Lit. i. 473.)
[E. S. Ff.]
TELESPhorus (Thelrsphonus), pope, martyr, Jan. ${ }^{5}$ (Mart. Usuard., Aden.,
Rem, Wand.); Jan. 2 (Flor., Notker.). [C. H.]. Rem, Wand.); Jan. 2 (Flor., Notker.). [C. H.]

 Ford Balsamen (Comment. in Conc. Trullan. can.
6 f) understands


## TEMPLUM

at Respansa ad Ortholbans, loper sribed to "Hstin, makes it ithentienl with tempersturius. "How is it," bis gurrist demnuls, "that they who are ralleel $\nu$ ¢申osiüktac contrive by meatus of certain inventions to send , hail and excessive
rains wherever the riains wherever they please" (Qu. 31). The
reply denies that reply denies that any lave such prower; fut this reminaan of heathen superstition prevailes widely
among all clasess nmong all classes of Chritians froun the th eentury downwaris. A law of Constantius, 357 , dechlares that thero were "many who dared to disturb the ellenents ly magyir whts, (Cothe Theodus, ix. I0, v.). The ofience, which seems to have been nure common in France than any-
where alse is Where else, is frequently inentioned in the carlo-
vingin Vingian laws (Curn. M. 789, Cuyit. i. 63 (Capit.
 "impuiser A law of the Visiguths tells us that imnissores tempestatum " were "reprortel by
means of certnin incanta viuevards naid crols": (Ins to send hail on the
 declares that ahanst every one in his sulpect, France, of whatevert every one in his part of power, of whatever condition, believed iu their power, and that a storm ascribed to it was
commonly called "aura levation" (Cown mommony called "aurs levatitia" (Contra insulsam Tullyi Opiniunen de Graudine ct Tonitruis, 1.12, 14). They also belieyed in a country called Magonia, from which ships came to the earth in the storm elouls, whose sailors bought of the tempestarii the fruits nand corn that appeared to perish here (2). This imaginary erime is punished by the Greek eouncil in $T$ rello (6. s.) with six years' penanee, Latin penitentials assign seven to it (Halitgar, Poen. Iom. c. 5 ;
Cum Cumeanus Hyens.," A.D. 630, de Mensur. Poenit. 7; Theodor. Cant., Poenit. 356, p. 73, Par, 1677); the old Gallican alds that three of the seven are to be on bread and water (Hus. Ital. i. 3993).
[W. E. S.] ChempLUM for a Christian church. In the Christian writings of the first three centuries is searrum " maintains its pagan meanaing, and is searely ever used to denete a Christian church.
Wherever pads or "templum Christer vais or "templum" oecur with a Christinn reference it is-almost nniversally in a
metaphorical metaphorical sense. In the passage from Ignatius (ad Majnes, c. 7) Tdures oủv ©̈s eis eiva
 local reference which cannet be ignored is subordinate to the spiritual. The early fathers are unanimers in spiritualising the idea of a temple, Th applying it to the heart of the Christian. Thus Barrablas in answer to the inquiry whether the temple of God still exists, replies that it does, but it is the heart of Christian $\pi \nu$ vunartuǹs

 i $\mu \hat{\nu} \nu \tau \hat{\eta} \mathrm{y}$ кapsias (ibid. e. 6); nad Augustine, to quote one out of an infinite number of similar passages, writes, "Simulaerum Deo nefas est Christiano in templo enloeare ;" how much mere to adnit evil passions into the true temple of his heart 1 de Fid. et Symbol, c. 7). Passagges are, however, to be found in which "templung " and vab́s are unmistaknbly used tor a sacred Christian bniling. Ambrnse, writing to Marcelina ( $E \mu .33$ ), says that, on the uew basilien being demanded of him for Arian worship, "respondi, templum Dei a sacerdote tradi non posse." Lac-

* Cumeanus Hyens., A.D. 630.


## TENEBRAF

tantius also (de Inst. lih. v. c. 2) states that at the time he was summoned to Bithyula to teach orntory "the temple of God was overthrown." The word vaós is also of frequent occurrence In the Inter books of Eusebius's Eercsiastical Jistory for the churches rebullt after the per-
 eqeıpouévouy ( $H .$, I: lib. x. c. 2), and says of that erected by l'aulinns at Tyre, vè́s $\phi і \lambda o \pi \delta \nu \omega y$ ใбке́́arto (ibid. c. 4). Nany other examples are referred to by Bingham iVIII, 1. 6).

TENEBRAE, The office of Matins and Lauls in the last three days of Woly Weck, at which a triangular candlestack with fifteen candiles is used, one of which is extinguisheil after each $\mathrm{p}^{\mathrm{sa}}$ lan. The last one ls, however, held behind the altar durirg the Benedictus, and is thea brought back to typify Christ's resurrection from the dead. Allusions of Alcuin and Amalarius prove such an office, with local variations, to have existed in the 8th cent. (Nartene, de Ant. Ec. Rit. iv. xxil. § 2).
[F. E. W.]

## TERCE. [Hours of Prayer.]

TERENTIUS, April 10, African martyr under Decius (Basil. Menol.; Cal. Byzant.); Apr. 10, Oet. 28 (Menol. Graec. Sirlet.)
[C. H.]
TERMON, receiving etymolngies more or less fancilul as terra immuais, terre-molne or terra monachorum, and the Saascrit tarman, is probibly the Irish form of the Latin termianiz, and was originally the name given to a place of sanctuary, marked off by its stones set up as bouadaries. Hence it was applied to all lands belonging to a sanctuary, and more generally to all church lnads. As such the termons were entirely free from secular control or interfereace; they might be mensals to the bishop or monastery, or let to tenants for maintenance, service, or money rent, and he whe had charge of the termon lands was called the erenach, whose importance is shewn by his name being often found in the Irish ananls. The immunity of the termons from all lay exactions was affirmed by the council of Cashel (c. 4), A.D. 1172, as an old right that had been encronched upan by the liny lords. In the year 831 (Four Mest.), and agnia In 844 , the Irish annals record the buraing and pillaging of the termon or terra immunis of St. Ciaran at Clonmacnoise. The presence of a termon is frequeatly found in the nomeaclature of Irish tojography. (Ord. Surv., Londonderry, 50,208 sq.; Ussher, wks. xi. 421 sq.; Val. lancey, Coll. 'de Reb. Hib. 1. 132-3, 158 sq., 179 sq., 2nd ed.; Lanigna, Eccl. Hist. Ir. iv. c. 26, n. as, c. 29, § 3 ; Robertson, Scot. under her Early Kings, i. 329 sq., ii. 469 ; Killen, Eccl. Ihist. Ir. i. 109 ; Girald. Camb. Hib. Exp. i. c. 35, whs. .281 sq.; Ware, Ir. Ant. c. 17 ; Four Mfast. by O'Donovad, i. 447, 471, et al.; Joyce, Ir. Names of Places, 2ad ser. 208-11, very full and appesite.)
[J. G.]

## TERSANCTUS. [Preface, p. 1696.]

TERTIUS, Dec. 6, martyr; commemorated in Atrica with Dionysia, Dativa, and others (Mart. Usuard., Aden., Vet. Rom.).
[C. H.]
TERTULLA, Apr. 29, rirgin; commemerated with Aatonia (Mart. Usuard., Adon.).
[C. H.]

## THEATRF

TESLFON (CTEstpuion), May 15, blahop of Verginm in Spain (Mart. Usuard., Adon., Vet. Iom.).
[C. H.]
THESSFILII. A word necurring in the life of C'nesarius of Arles by Messianus and Stephen, published by Mabillon (Act S Simetorum ordinis Rewedicti, vol. 1. 672), who explains (not. in loc.) tha worl as mennling "qualrati ptonnicull fovento stomncho appositi." See also Ducange's Glossary, s, v.
[R. S.]
TESSERAE. In the tlme of persecution, Christians recognised each other by secret signs or symbols, whether spoken as watchwords or pictorial. [Gesis; Rinas; Seals.] Simail tablets engraved with such symbols were called tesserac. Tesserne were given in particular to the newly hajutized (tesscrac baptismules), and the small fish of bronze or crystal which are frequently found, are believed to have served this purpose [Fisit, p. 674]. It seems also probable that Christians, llks their pagan forefathers, gave tesserae to each other as pledges of friendship (Martigny, Dict. des Antiq. chret. s. v. Tessères).
[C.]
TETRAPODIUN, a term in general use for nay table with four feet; in special use for the table on which the bread ard wine for oblation, the oil for consecration, \&c., were placed in the Enstern Church. It usually stood near the iconostasis on the north side of the holy dours.
[F. E. W.]
THADDAEUS, apostle, June 19 (Basil. Mfenol.) ; Junc 19, Aug. 21 (Mcnol. Gr(we.); July 20, Nor. 30 (Cal. Armen.) ; Aug. 20 (Cal. Byzant.) ; Oct. 28 (Bed.).
[C. II.]

## THADDEUS. [JUDE, p. 891.]


 recess benenth the altar of a Greek church, used for the same purposes as the Western piscina. A detailed description of its shapes, ornamentation, and use is given in Goar's Eucholog. p. 15.
[F. E. W.]
THALELAEUS, May 20, physician at Anazarbus, martyr under Numerian (Basil. Menol.; Cal. Byzant.; Menol. Graec. Sirlet.). [C.H.]

THANKSGIVING. [Evcharist, p. 624.]
THARSICIUS, Aug. 15, acolyte, martyr at Rome; commemorated on the Via Appia (Mart. Usuaril., Adon., Vit. Rom.).
[C. H.]
THEATRE. The objections of the tenchers of the early church to the theatrical profession, and the reasons on which those objections were chiefly founded, have been partly stated under AcTors; it will here consequently be necessary to consider aimply what the church taught, and on what grounds, as regarded the lawfulaess of witnessing such performances.
Here the maxim enunciated by the author of the treatise, do Spectaculis, that it was uolawful to witness what it was unlawful to do, "proo hibuit enim spectari quod prohibuit geri" (de Spect. c. 4 ; Migne, Patrol. iv. 340), wouid supply a rendy solution of the question; ner is it necescary to inquire what was taught as te the desirability of being present at grossly immond
and indecent per by the early fathet 34:7-1; Tutian, u de spectisenl's, we slove treatize de to Cyprian, obser lawfil to teach wh $8+1$ ), ral declare aights to witness aromnd, the rishag of the twinkling Civit. Dci, ii. 8), between the corrse sud conedies or t plays heing, he sn language, while th In a scheme of lihe bis Cunfessions (iii ances he had him stque tragicn," mul as "vel antiguno clearly implies tha Its ground.
That the stagemig moral lessons was at te the primitive eh summarily dismisse c. 27), who ndyises look upon whatever discern in stage pro than "drops of hon of tonds " (Nigne, i. the recognition of $C$ majority of the pop Christian, it was fou suppress such exhibit the ganes and combu stituted very nearly t the lower ovders (At c. 4). Hence the ut appears to have buan of the actor among $C$ as far as possible the po performances. The $t y$ canons, recited at the year +19 , forbids that shail be given on Su sacred in the Christia is the case, and especi goes on to siny, " the p the church," "populi scelesian conveniunt. these performances majority is, however, fact that the same cano shall not be compellod oportcre etiam quemq ad haec spectacula" (M the council of Arles, A forbidilen to take part plays, but nothing is present as spectaters Conciliengesch. ii. 28 3). in his day the thentre than even the celebration martyrs (Scrm. 8.4; Mig In the East the untiri Chryonstom attacks these Migne), ii. 337, 682; is 71,426 ; viii. 120, 188, in which he indulges, e umong the Christian com

## THEATHE

and Inderent perfirmanneg like those referred to
by the early tiuthery hy the early tithers (Minurins Felix, octurits, Ip.
 de Spectionls, w. 10 and 17). The anthor of the
 to Cyprinu, observes that "at the thentre it wns 841), and dectures that the law forlmate" (Migne, alghts to withess, "the thristian has i,etter around, the rising and setting sun, the evolutlons of the twiukling stars," \&e. Anguxtine (lle Civit. Dei, li. 8), however, draws a distinction betwent the coarse representntlons of the mines, sind comedies or tragedies, -the latter class of plays being, he saye, nt least free from tilthy io a scheme of their study is approved by elde is io n scheme of liberal educention for youth; in ances he had himself witnenseal the perfurmstque tragica," nud of witnesseet he "Inctuns $n$ as "vel auti"une vel falsne,", langunge which clearly implies that the ancient dranm still held Its ground.
That the stage might be mnde a menns of toaching moral lessons wns n theory eridently not unk inown to the primitive church, althuyg the plea is summarily dismissed by Tertullian (de Spect.
$c, 27$, who c. 27), who advises those whom he naddresses to liscern in stange proluctions of good they may
mother than "drols of honley intermingleot wing better of tunds "(Migne, i. 659). Whell, however, with the recognition of Christinnity by the state, the majurity of the population becrame proflessedly Christian, it wns found nltogether impossible to suppress such exhibitions. In conjunction with the gnines and combnts of the circuss they conthe lower orlers (Anuminn of the diversions of e. 4). Hence the utimnst the church could do do appears to have ban to prohibit the profession of the actor among Christians, nnd to discournge as iar ns possible the popular pussion for thentrieal performances. The twenty-eighth of the African canons, recited nt the counral of Carthnge in the yenr 49 , forbids that "s spectacula thentrorum" " thall be given on Sundafs or other days held sacred in the Christimn callendnr, for when such is the case, and especinlly at Enster, the canon the church," " "populif people prefer the circus to teclesiam conveniunt." The popularity which these performances still possessed for the mjority is, however, clenrly nttested by the fact that the snme canon enjoins that Christinus dhall hot be compolled to witness them,-"nee at hnee spectaculaenqunm christianorum cogi the council of Arles, A.D. 452, Christians were forbididen to take part in the performnnce of piars, but nothing is snid about cheir being present as spectnotors (Mansl, vii. 881; Hefele, in his day the thentre. Leo the Great snys thnt in his day the thentre a ttracted greater throngs
than even the celebrations at the than even the celebrations at the festivals of the
martyrs (Serm. $8 .+$; Mige, liv mstyrs (Serm. 8.8 ; Migne, liv. 335).
In the East the Chrymantum attacks thesc exhibition with which Migne), ii. 337,$682 ;$ iv. $696-7$; vi. 267 ; vii. 21, 426; viii. 120, 188, \&c..], and the reproaches in which he indulges, clearly prove thint even amoog the Christinn cornonunity the fascinations

## TILEATRE

1953
princt thentre were too strong fire their religious prinadples At Antiowh he complains that his anllience brought with them to church the habits neculidred in witnessing these perthrmances, and instend of laying the exhortations of the preaciber silently to heart, witeherl fur oppor-
tuuities tumities of indulging in thentrical apphanse (18). In his ; Seamuler, din heci. Chryssost. is that many christ humily on St. John he sars worlds of Serintwons niter lixterning to the therelu, go nway to withe holy spirit speaking ing obscene thlurs winess lewid women "snyoiscene actions,", and reprenentiug still mors in butlionery one with anotleer inen indulying Gruce, lix, 28-4).
Thentrical pertormnnces nnd the the circus appear to hatc bell exhe exhinitions of comblued, and Ishidoros, in almenst inswiparably indicates the churncteri in the ith "entury, perfirmance when he teac vice of eath kinil of have no right to share la infes that Cobristions of the circtus, the shre in "the mand excitement crualty of the amuphprity of the theatre, the nrella, and the lusuryentre, the barbarity of the 59; Migne, Sxxury of the ploy" (Ett/m, xix. when deseribing the 409). So nguin Salvinn, tion of Chrthnge recklessness of the populnVouddals, says that "the the inversion of the indiu red in the maul "the ehureh of Cnithnge the siiter delights of excitement of the efrens and victims of the whe thentre, and while the city, the viatims of the butchered without the within" (lle Gub, Dei, vi, 12), were debauched from other passuges beside 12). It is probable, the exhibition of thefexhibition of gladintorinal conflicts was not (hifrequent, even niter the time of Honorins the Grent ansh, We find, for esmmple, Theoldoric tetter in and dressing to Mnximus, the consul, a modes of contlict in mes reference to the dititerent mus has recently been certain games which Maxiconfficts of men with wituting, esplecinily the that the result is ith wild beasts, and implies He regrets that necessity of holding these ghen be under the necesse ext talin populis exhibere") bunt quibus him to grenter liberality in revere", but urges batants (Cassiod. Farike, v, 42 . Ning the com-675-7).

Among the collection of canons from former councils made nt the second council of Hrarm A.D. 610 , we find one furbidd council of Bragh, present at certain "s surbiading the clergy to be customary to give on the ala, such ns it wns fensts or other convivinl ocernsion of marringe nuy such exhibitiwn wintertninments; when the clergy were to withe nbout to commence Ixxxiv. 624). Were to withdraw (Migne, Patrol.
Where plays were not actuully immornl in their tendency, the inthers of the church nppears to
have still hell them to have stil held them to be open to objection. The anthor of the trentise nttributed to Cyprian says
tint in n ridident of fanilies were usunlly represented 341). Augustinght (de Spect. c. 6; Migne, iv. with paganism, and asseciates such performanees them when the sasp that the gods enjoined hnve fortbillen thentifex Muximus would fain
We find no traces (ric Civit. Dei, i. 32).
properly so tew of thentricul representations, for a long time after their couversienic race
fact, until the institution of the relighoun plays of the middle ages.
[1. 13. 11.]
THETBAEA LECIO, Sept. 22 (Mart, Bel., Usuari., Alon., liet. Liom., Micren., Susker., Wnul.).
[c. 11.]
THECLA (Tecla, Temla) (1), Sepit. 23, virgin, "Protomartyr" of lemilum, diseiple of St. Phal, buried at selenela ia Isaurla (Mart. Bed, Usward., Adun., Micron., I'ct. Liom., Rom., Notker., Wanl.; Bull. Acte SS. Sipt. vi. 546 ); Sept. at (Baril, Menol.; Mraol. (iruce. Sirlet.) ; Jhert. Hicron., folluwed by Notker, mentions her again maler Fetb, 22 , in cominexion with Nirometla, and liele's metrical martyrolugy assigns her, If the same, to Nor. 22. It must be this st. The la the martyr in whose memory Juntibian built a churoh at Conatantinople near the Julian gate (l'rocop. The Aedif. lib. i. eap, 4, ed. Dindorf, p. [40), and whoso chured or maptipiov Is montloned in the prefice to the 159th Novel of Just inipa (Dueange, Cjolis. Christ. Lib. Iv. Ip. 104, 1:33, ed. 1729).
(2) Jane 1; commemerated with Zosimus at Antioh (llieron., Notker); Dec. 20 at Gildoba in Thrace (llieron.).
(3) lune 9, martyr in Persla in the 4th century with Mariamne, Martin, and Marla (Boll, Actis SS. Jun. ii. 173).
(4) Aug. 19, mnrtyr with Agaplus at Gaza (Basil. Nenol.; Menol. Grace.).
(b) Oct. 8, virgin martyr with Barbara and Pelagia (Cal. Armer.); she may be the companion of Andropelagia at Alexnndria on Sepit. 6 (Menol., Gracc. Sirlet.).
[C. II.]
TIIENES, COUNCIL OF (Thenitanum Coschava), a.d. 418 (?). Tinree canons preserved by Ferrandas alone voach for it. (Mansi, iv. 440.)
[E. S, tf.]
THEOCTISTUS, Sejt. 3, monk, "our father," companion of Eathymias; martyr unler Maximian (Cal. Byzant.; Monol. Gruec. Sirlet.).
[C. H.]

## THEODOLUS. [ThEODULUS.]

THEODORA (1), Mar. 13 ; cemmemorated at Nicsea with Theuseta and others (Mart. Usmard., Adon., Vct. Rom., Notker.).
(2) (Tueodata), Apr. 1, martyr, sister of Hermes (Usmard., Allon., Vet. Rom., Notker.; Boll. Acta SS, Apr. i. 5).
(3) Apr. 28, virgin martyr with Didymus at Alexnndria (Mart. Usuard., Aden., l'et. Rom., Notker.; 13oll. Acta SS. Apr, iii. 572); May 27 (Basil. Menol. ; Ap. 5, May 26 (Menol. Grace. Sirlet.); Jan. 12 (Cal. Byzant.).
(4) Sept. 11, confessor at Alexandria in the time of the emperor Zeno (Basil. Mcnol.; Menol. Gracc. ; Boll. Acta SS. Sept. iii. 788). [C. H.]

## THEODORETUS, THEODORITUS.

 [Theodores (11).]
## THEODORICUS. July 1, confessor at Reims (Mart. Usuard.).

THEODORUS (1), DUX, of Euchaita, general of Licinsus, martyr ; comm morated on

## THEODORUS

Jan, 12 (Cul. Byzunt.) F Fel. 8 (Cul. Byzmat. 1 Basil. Jlenol.) F Feb. 7 (lthll. Act: ss. Febh, il.
 (imace. Siriet.). It was prubinibly this saint or the following to whom the chureh of st. Thesto durua, urected byy st. Ifeleaa at Constantimple, was dedicated (Coutinam, De Aclif. p. 38 ; Clamb
 yrected ly Jastinhin (I'rowop. De Aedif. lil. I. cal, 4 ; Iucange, Cpolis. Christ. lib, iv, pe 13s). There was likewise at Constantinople In 5sif a monastery of St. Theodorns (Mansi, vili. fot n), On the distinction hetween this salint and the following Bell. Acta SS. Feb. il. ats may be cosaultel.
(2) Tino, of Amasla, solilier, megalomarty: at Heraclen, mater Maximian; commemornted on Fei), 17 (Cut. Bysent.; Basil. Melw, ; Menel. (iruecs); Nov. 9 (M.rrt. Bel., Flor., Csamrh., dlun., Limm.): unler the same day Jet. Rom. Jhart. and Want, probably menn this satut. He is commenorated in tho Giregorian Sacrantentary on Kov. $\{$, his mame a!perring la the Collect, Super Oblata, and Al Complenilum.
(3) l'utriareh of Alexandria, commemorated on Firb. 1, Mar. 9 (Cul. Ethimp); Dec. 8 (Basil. Menol.) ; Sejt. 12 (Basil. Memol. ; Menol. Circec.; Boll. Acta SS. Sept. ir. 10); under Sep.l. 2 the Murt. /heron. prombly means the same.
(4) Mar. 26, Lishop of Pentapulis in I.ibya, martyr ; commennorated with the deacon Hliereneus or Ireaneus and the realers Sernyion and Ammonius (Murt. Usuard., Adon., Wit. Rom., Notker. ; Lioll. Acta SS. Mart. Hii, 617).
(5) Tricuinas, Apr. 20 , solitary nenr Cono stantinople (basil. Menol, ; Cul. Byzant. ; Menwl Grace. Boll. Acta SS. Apr. ii. 756).
(6) Sicvores, Apr. 22, bishop, "our holy father " (Basil. Menol. ; Cut. Byzant.; Menol. Graec. ; Bull. Acta SS. Apr. iii. 32).
(7) Sanctificates, May 15, disctple of Pachemius (Bnail. Menol.; Mcnol. Graec.).
(8) July 4 , bishop of Cyrene in the reign of Diocletian, martyr (Basil. Menol. ; Menol. Cir.; Mart. Rom.; Boll. Acta SS. Jul. i. 19).
(9) Sept. 19, archbishop of Canterhury. It is inferrod by the Bollandist Cleus ( Heti SS, 19 Sept. vi. 55) that Bede, who recortis the day of his death, Sept. 19, must have taken it from the ealemlars of the chureh, thus nfiording proof of Theodore's early beatitication. The iafereace is not confirmed by Bede's own marty rology, which omits him. Theoshore does not occur in any of the early martyrologies, nor in the Martyr. ofoyiun Romanus of 1498, Venice ; but it appears in those of 1576,1586 , and all later dates.
(10) Martyr at Perga in the reign of An toninus; commemorated Sept. 21 (Basil. Jlenol.); Apr. 19 (Menol. Graec.); Sept. 20 (lart, Rom.).
(11) (Theodoretce, Theodoritus, TheodBICES, Tueonules), presbyter of Antioch, marty under Julian; cornmemorated Oct. 23 (Murt Usuard., Adon., Vet. Rom., Rom.); Mar. ${ }^{23}$ (Flor., Biticron., Nother., Want. \& Pell. Acha se Mart. iii. 449); Oct. 22 (Notker. ; Nor. 24 (M.nol. Gracc.); Mar. 2 (Basi). Menor.); Mar. 29, Apr. 10 (Hieron.). On the variety of nama
and attempts to divt SS. 2:1 Oct. x. 34.
(12) Nov. 3, blaho (13) Stupita, ef (Basil. Alenot. ; Min (14) Dee, 14, еом Drusua and Zosimus Rom.).
(15) Graptur, "h on Deo. 27 with The oppronents of the feon
(18) l'atriarch of rated Dec. 28 (Basil.

## THEODOSLA, $A_{P}$

Dioceletina, it C'nesa Vsuaril., Adon., Iet. Cul. Byzant.).
THEODOSIUS (1
"holy father," eir. 48
(2) Emperor, comm March 2 (Cal. Ethiop.)
(9) Patriarch of A Ethiop.).
(4) (Theonotius), 0 with Lacias, Mareus, on the Via Salaria (Jfa
THEODOTA (1), $\mathrm{J}_{1}$ dotus under Trajan (Ba:
Sirlet $)$ Sirlet.).
(2) Mnrtyr at Nlenea under Dioeletian; com (dart. Usuard., Adon., July 29 (Cal. Byzant.); It is probably this Theod was delicated in the Hel stantiaople (Procop. de p. 190, ed. Dindorf. ; Du lib. iv. p. 105).
(8) Of Pontus, mar Severas, commenorated Scorstes on Oct. 23 ( Ba (Menol, Grace.).
THEODOTION (1),
Cleepatris, martyr with under Diocletian (Basil. M (2) Jane 20 , martyr in Probably the same as Tureo

## THEODOTIUS, $0_{\text {ct. }} 2$

THEODOTUS (1), J dquilinas and others in A djon, Hieron., Notker, Ron
(2) Of Cyrinia in Cyp Liciaitus; commemorated Byrant.); Jin. 19, Mar. Jan. 19, May 6 (Afenol. Gr Rom. ; Boli. Aeta SS. Mai hare been this Theodotus o lonoar there was a monastes is 336 ( (\$ Iassi, viii. 906 E). (6) Martyr under Maxim 1 ind Asclepionoto or Asclepi Mred on Fe', 19 and Sept. spt. 16 (Menol, Graec. Sirle ChRIST. ANT.-VOL. MI.

## THEODOSIA

and attempts to diatingulsh them, see Boll. Acla SS. 2:1 O.t. x. 33.
(12) Nov, S, bishop of Aneyra (Menol, Grace).
(13) Stuojta, commemoratel on Nov. 11 (Basil, Menol. ; Jfenol. Graec.; Cal. Dyzant.).
(14) Dee, 14, commenorated at Antloch with Drusus and Zosimus (Nurt. Uabard., Adon., Vet.
Rom.).
(II)
(I6) Graptits, "holy father," commemorated on Dec, 27 with Theophanes yoet atil confesmor, opponents of the leonoclasts (Jenol. Gr.).
(I6) I'ntriarch of Constantinople, commemorated Dec. 28 (Basil. Menol.). [C.H.]
THEOODOSIA, Apr. 2, virgln martyr uniler Diocletian, at C'aesaren in Cappaloela (Thert.
Unamil., Adon., Vet. Hom. Calari., Adon., Vet. Rom., Notker May 29 ,
Cah. Byzont.).

THEODOSIUS (1), Jan. 11, Coenobinchn,
"holy father," cir, 485 (Cal. Byzant.).
(8) Emperor, commemorated on Jan. 18 and Msrch 2 (Cul. Ethiop.).
(3) Patriarch of Alexandria, June 22 (Cul.
(4) (Ttienomitus), Oct. 25, martyr at Rome with Lucius, Mareus, Jetrus; commemorated on the Vin Salaria (Mfart. Bed., Usanrd., Adou.).

THEODOTA (1), July 3, martgr with Theodotue under Trajan (Basil. Dfenol. ; Menol. Graec.
Sirlet.).
(2) Martyr at Nicaes with her three childiren under Diecletian; commemorated on Aug. 2 (Mart. Usuard., Adon., Vet. Rom., Notker.); it is prebably this Theodots to (Basil. Menol.). was dedicated in the Hebl to whom a charch stantineple (Procop. de Aedif. lib. i. cap. 4, p. 190, ed. Dindorf.; Du Cange, Cpolis. Chp. 4,
lib. iv. p. 105 ). lib. iv. p. 105).
(8) Of Pontus, martyr under Alexander Severus, commemorated with tho presbyter
Socrates on Oct. 23 (Basil. Socrates on Oct. 23 (Basil. Menol.); Oet. 21
(Menol, Graec.).
[C. H.]
THEODOTION (1), Jan. 24, of the city of Cliepatris, martyr with Paulus and Pausirins ooder Diocletian (Basil. Menol; Cal. Bu: anant.). (2) June 20, martyr in Galatin (Cai. Armen.), probabily the same as Treononus ( 12 ). The Cal.
Amen, places a Theodotion Amen. places a Theodotion under Oct. 22 also. Theodotius, Oct. 25. [Theodosius H.] THEODOTUS (1) Theodosius (3).] Aquilinas and others in Africa 4 , martyr with docn, Hlieron,, Notker, Rom.). (Mart. Usuard., (2) Of Cyrinitir, Rom.).

Licibius ; cymmemorated Cyprus, confessor under
 Jin. 19, May 6 (Menol. Graec.). (Basil. Mrenol.); Ram; B Bull. Acta SS. Mai. ii. 105). It may bare been this Theodotus or the next in whay tusourr there was a monnstery at Constantinople ${ }^{1} \mathrm{D} 336$ ( $\mathrm{Manasi}^{2}$ viii. 906 E ).
(e) Marify under Miaximian with Maximns nd Asclepiodotote or Asclepiodotnin, commemoatad on Fel. 19 and Sept. 15 (Basil. Senol.);
Spat 16 (Menol. Gracec. Sirlet.). spt. 16 (Nenol. Graec. Sirlet.).
CMRIST, ANT,-VoL. IL.

## THEONAS

1955
(4) June 7. [TuFonoris (12).]
(6) Jun. 19, martyr at Antioch (Mint. Syr.)
(8) July (Baja, martyr with Theodatn Bniler
 (7) Ni, 1.0 .4 ).
(7) Not. 2, blshop of Laoticea, physician (Murt. Usuard., Adon., Vet. Ronn., Nom.).
(8) Nav. 3, companion of Theodorus of Ane eyra (M, wold Grace.).
(9) Nov, 14, martyr with Demetrius, presbyters, at l'erinthus (Afirt. Si/r.).
(10) Nov. 14, martyr with Clementinua and Philuminus at Heraclea (Ilart, Usuard., Adon.,
Wand., Rom.).
[C. H.]
THEODUTA, Jan. 18, of Anazarhins, martyr Feb, 5 (Boll. Actu SS, Feb. i. 657). Cul. Ryzant.); THEODUTU日, [U. II.]
son of Nilus son of Nilus (Busil. Mend.; Cul, Byzant.;
Menol. Graec. Sirlet. ; Boll. Acta 967).
(2) Mar. 23, presbyter of Antloch [Theo-
(2) (11)].
(3) Apr

Agathoprs, reader, martyr wlth the dencon Mfart.; Hatail. Sesolonica, under Maximian (Syr. Notker., Murt. Rom.); Afart. Slieron., Mart.
(4) May 2, martyr with (Cul. Byzant.). their mother Zomartyr with his hrothers and Hadrian (Basll. Menot in ltaly, in the reign of Rom.).
(5) May 3, presbyter at Rome, martyr under Trajan with bishop Alexander and th preshyter Eventius (Dfart. Bed., Usuard, Adun., bet. Kum., Wicron., Notker, Wand., ?
(6) Jun. 18, martyr iu Phoenicia, companion of Leontius in the re ga of Vespasian (Basil. Menol. ; Menol. Gruec.; SNurt. Rum.).
(7) July 26, martyr at liome, commemorated with Symphronius and Ol mpius (Mart. Usuard., Adon., Vet. Rom.); July 26, Oct. 31 (Mart. Rom.) ; translatio, Dec. 4 on Via Latim ( Fect.
Rum., Aden.).
(8) $\mathrm{Scpt}$. 12, martyr under Julian commemoGrated with Macedonius and Tatianus (Menol.
.om.)
(8) Dec, 23, martyr with Saturniaus and (Bnsil. Menol. ; Mart. Rom the reign of Decius

## THEOGENES (1) Jan

Hellespont under Licinius Jan. 3, martyr in the Cyricus and Primus (hath, commemorated with Ificron., Rom.; Boll (Mart. Flor., Usuard., Jau. 4 (Notker.). Boll. Acta SS. Jan. i. 133);
(2) Jan. 26, martyr with thirty-six others (Mart. Uisard., Adon., Vet. Rom., Hieron., Rom., Netker. ; Boll. Acta SS. Jan. ii. 718). [C AH.],
THEOGNES, Aug. 21, martyr with his mother Bassa and brothers Agapius and Pistus in the reign of Maximina (Basil. Menol, ; Henol?
Graec. Sirlet. ; Matit. Romp)

THEONAS (1), Rom.):
[C. H.]
andria (Mart. Usuard., Adon., Vatriareh of AlexBoll. Acta SS. Aug. 4, 579); Vct. Rom., Rom.; Ethiop.).
(2) Jan. 4, martyr with Theopemptus in Cilicia under Diocletian (Basil. Menol.) ; Jnn. 3 or 4 (Menol. Grace. Sirlet.); Jan. 3 (Mart. Rom.; Boll. Acta SS. Jan. 1. 127); Jan. 5 (Daniel, Cod. Liturg. iv. 250); Jan. 5, called Thomas (Cal. Byzant.).
[C. H.]
THEONILLA, Oct. 29, martyr in Cllicia under Diocletian (Basil. Menol.).
[C. H.]

## THEOPEMPTUS. [Theonas (2).]

THEOPHANES, hegumenus, confessor for imnges under Leo Armenus, commemorated on Mar. 12 (Basil. Menol.; Cal. Byzant.; Mart. Rom. ; Boll. Acta SS. Mar. ii. 213); Oct. 11 (Cal. Dyzant.). See also under Theodorus (15).

## THEOPHANIA. [FPIPHANY.]

THEOPHILUS (i), Junior, Jan. 30, martyr under tho Mnhometans in the time of Constantine Copronymus (Basil. Menol.; Cal. Byzant.).
(2) Sciiolasticus, Feb. 6, martyr at Caesarea in Cappadocia with Dorothen (Mart. Usuard., Adon., Vet. Rom., Hieron., Rom.).
(3) June 26, bishop, martyr with Philip and others at Ladicea (Syr. Mart.); July 28 (Hieron., Notker:).
(4) July 23, martyr with Trophimus under Diocletian (Baail. Menol. ; Menol. Graec. Sirlet. ; Mart. Rom.).
(5) Sept. 8, martyr at Alexandria with Ammon, Neotherius and others (Mart. Uauard.; Mart. Rom.).
(6) Oct. 2, monk, confeasor under Leo Ianurua, (Basil. Menol.; Mart. Rom.; Boll. Acta SS. Oct. i. 492) ; Oct. 2 and 10 (Menol. Gr.).
(7) Oct. 13, bishop of Antioch (Mart. Usuard., Adon., Vet. Rom., Notker, Rom.; Boll. Acta SS., Oct. vi. 108).
(8) Oct. 14, patriarch of Alesandria (Cal. Ethiop.).
(9) Nov. 3, martyr at Caesarea in Cappadocia with Germanus and others (Mart. Syr.; Mart. Usuard., Adon., Vet. Rom., Hieron., Wand., Rom.) ; Nov. 12 (Hieron.).
(10) Dec. 20, martyr at Alexandria (Mart. Usuard., Adon., Vet. Rom., Rom.).
(11) Dec. 28, deacon, martyr under Maximinn. (Basil. Mfenol.).
[C. H.]
THEOPISTE (TheOspis), martyr with her husband Eustathius and her aons Agapius and Theopistus er Theoapea, in the reign of Trajan; commemorated Sept. 20 (Basil. Menol. ; Menol. Graec. Sirlet.; Mf(art. Rom.); Nov. 2 under Hadrian (Mart. Usuard.).
[C. H.]
THEOPREPIUS, Aug. 22, martyr, companion of Agathonicus (Basil. Menol.; Menol. Graec. Sirlet.).
[C. H.]
THEOTECNUS, commemorated on Oct. 4 (Syr. Mart.).
[C. H.]
THEOTICUS, Mar. 8, martyr with Arrianua at Antinous (Mart. Usuard.; Mart. Rom.).
[©. II.]
THEOTIMUS, Nov. 5, martyr, companion of Domninus under Maximin (Ball. Mienol.; Mart. Rom.).
[C. H.]

THEVIS, COUNCIL OF
THEOTOKION ( $\theta$ eot $\delta \kappa i o \nu$ ). A troparium or sticheron in honour of the Virgin Mary, of frequent occurrence in the sacred offices of the Greek Church, into which it is stated to have been introduced after the condemnation of the Nestorian heresy. Its occurrence is sometimes indicated by the marginal mark $\theta$. [F. E. W.]

THERAPEUTAL. The ascetics mentioned under the name of Oeparєural by Philo (de Tith Contempl. c. 4) were (it can acarcely be doubted) a development of the same tendency of Jewish thought which in Paleatine produced the Essenes [Dict, of the Bible, i. 583]. There would be no need to notice them in a work on Chriatian Antiquities, were it not that Eusebius (II. E. ii. 17) takes them to have been a Christian sect which retained some Jewiah customs. The supposition, however, that a Chriatian sect could have been formed in Egypt before the time when l'hilo wrote his treatise is destitute of all probability, and hia langunge in no way favour's the supposition.
[C.]
THERISTRUM ( $\theta$ épı $\sigma$ т $\rho o \nu$ ). A dress or veil for female use, apecially adapted, as the name ahews, for aummer wear. The Greek word occurs geveral times in the LXX (Gen. xxiv. 65, xxxviii. 14, 19 ; Cant. v. 8 ; lsa. iii. 23), in ail cases for one of the two Hebrew words 耳yy, 7'ㄱ․ In Gen. xxxviii. 14, Isa. iii. 23, the Vulgate reproduces the Greek word. See Jerome (Comm. in Isa. l. c.), whose remarks are also cited by Isidore (Etym. xix. 25. 6; Patrol. |xxxiii. 692).
[R. S.]
THESSALONICA, COUNCILS OP (Thessalonicensia Concilia), a.d. 649-50. Two seem to have been heid in consecutive years by Paul, its Monotbelite bishop-one for confirming his heretical doctrines which he then embodied in a letter to be aent to pope Martio, the other for dealing with the reply made to him by that pope. (Mansi, x. 785; L'Art de verijf. les Dates, i. 155.)
[E. S. Ff]
THEUSETA, Mar. 13, martyr at Nicaes, commemorated with Horria and others (Hari. Usuard., Adon., Notker., Hieron., Rom.).
[C. H.]
THEVESTINE, COUNCIL OF (Theres tinum Concilium), A.D. 362, held by the Donatists, whom the emperor Julian had given leave to return, at which Primosus, bishop of that place, protested in rain against their eycesses. (Mansi, iii. 374.)
[E.S. Ff.]
THEVIS, COUNCIL OF (Thevinerse CONCILIUM), A.D. 536, when ten bishops onder Nierses, calholicos of the Armenians, rejected the council of Chalcedon, and declared for the Monophysite doctrine, thereby separatiog them. selves from the church (Mansi, viii. 871). Massi (ix. 771) reports a second council, which, how. ever, he miscalls, at this place, where the addition to the Trisagion-Qui crucifixus es promid -was confirmed, A.D. 562. The suthors of L'Art de verif. les Dates report a couveil at another place in Armenla, called Tiben, ten reant before, confirmlag all that had been dope by Nleraes and the ten bishops of the first council ( (1. 152.)
[E. S. Fit.]

THOMAS, ST
Festivals of. 1. Thomas is nerely twin, with a Greci that the apostle mu name. This is give (llist. Eicules. i, 13 Doctrine of the Ap Syriac Documents), correct, it would be other Apostles of shoull thus be take distinction.

Who the other impossible to guess. Thomas is always co the lists of the $A$ post it has been argued other brother. Agai Cotelier (Apost. Cons St. Thomas and his Antioch was the uativ has been argued by 't that the author of th fied Thomas with Jnd Here we might cite lsidore, that Thomas guam Christi gemin (de Ortu ct Obitu Pat I52).
Save the mention of Apostles, the only allu Testament are to be xiv. 5 ; xx. 25 sqq.

The genernl teuonr him with Edeasa and Hist. ECcles. 1. 13 ; iii. Socrates, Hist. Eiccles, i. in Heb. 26, § 2 ; vol. xi of the graves of Peter, as being those whose loc he does $r \cdot{ }^{\prime} c$ specify the the current tradition, $S$ at Edessn may be infers Eccles. iv. 18, cf. Sozoin who speaks of the sple there ( $\mu$ aptú $\rho$ oov). Som India as the scene of (Greg. Naz. Orat. xxxiii. 27). Sophronius, in an $A$ Illustribus ot Jerome (vol Thomas preached the Go lledes, Persians, Carman trians, and Magians," Calamina in India. The Work in India also forme Thomas, already referred lt is by no means clear prat the name India. I oftea used in a somewhat are grounds for belioving fthomas to be Arachosin regions, lying westward of of Christian Biogriph the other hand, we find the pame of St. Thomas w of India. When the P onder Vasco de Gama as succeeded in reaching Indi (first apparently in A.D belonging to a fully devel very ascient church.

A troparium Virgin Mary, 1 olfices of the tated to have nation of tha is sometimes [F. E. W.]
jes mentioned Philo (de Itith y be doubted) ney of Jewish produced the 583]. There in a work on that Eusebius been a Chriswish customs. Christian sect pt before the se is destitute tge in no way

## A dress or veil

 as the name Greek word Gen. xxiv. 65 , ii. 23), in ail words ${ }^{2}$ 桨s, i. iii. 23 , the d. See Jerome 8 are also cited Patrol. Ixxuiii.[R. S.] bich he then - pope Martin, ceply made to 85 ; L'Art de
[E. S. F.]
yr at Nicses, others (1fart. Rom.).
[C. H.] OF (There held by the inn had girea sus, bishop of uinst their er.
[E. S. Yf.]
(Thevinemse bishops ander viaus, rejected clared for the arating then. i. 871). Mass I, which, howbere the addio us cs pro njis e authors of a coancil at ben, ten yens been done by - hirst council
[E. S. Fi]

## THOMAS, ST.

THOMAS, ST., Apostle, Legend and Themas is of. I. Legend, dc.-As the name twin, with a Grely the Aramaean word for a that the upostle mued terinination, it is obvious name. This is given as Judas e lad a personal (Hist. Eiciles. i. 13), as Judas, e. g. by Eusebius Doctrine of the Apustles (in Cureton's anas, the Syriac Documents), \&c. Supposing this to be correct, it would be very natural that with two other Apostles of the name Judas, advantage should thus be taken of a convenient means of
distinction. Who the
Who the other twin was it is of conrse impossible to gaess. From the fict clat St. Thomas is always coupled with St. Matthew in it has been argued that St. Matthew Gospels, other brother. Again, two Paris MSs was the Cotelier (Apost. Const. lib. ii. 63, note) cited by St. Themas and his sister Lysia, and ndd that Aatioch was the native place of the Apostle. it that the author of Thile (Acta S. Thomae, p. 95) fied Thomas with Julas the brother of the Lord. Here we might eite the curious remark of
lidere lsidere, that Thomas was "juxta Latinam lin-
gamm Christi (de Ortu et Obitu Patrum, c. 74; Patrolvatori" 152).

Save the mention of Thomas in the lists of the Apostles, the only nilusions to him in the New Testament are to be found in John xi. 16; xiv. 5 ; $\times x .25 \mathrm{sqq}$.

The general tenour of early tradition connects him with Edessa and with Parthia (Eusebius,
Hist. Eccles. i. 13 - iii Socrates, Hist. Eccles, i. 19). Chrysostom (IIgen]; in Heb, 26, § 2; vol. xii. 338, ed. Gaume) (Hoon. of the graves of Peter, Paul, John, and Thomas, as being those whose locality was known, though he does $r . c$ specify them. That, according to the current tradition, St. Thomas was interred at Edessa may be inferred from Socrates (Ilist.
Eccles, iv. 18, cf. Sozennen Eccles. iv. 18, (f. Sozonnen, IIist. Eccles, vi. 18),
who speaks of the spleadid who speaks of the spleadid momorial church
there ( $\mu$ aptúprov). Some authoritien thatre ( $\mu a \rho \tau v \rho i o \nu$ ). Sume authorities atso give
India as the seene of the A (Greg. Naz. Orat, xxxiii. 11; Apostle's labours
Putrol. Gr, xuxvi 27). Sophronius, in an A ppendix to the Gr, xxxvi. Illustribus of Jerome (vol. ii. 9i8), says that St Thomus preached the Gospel to the "Parthians, Medes, Persians, Carmanians, Hyrcanians, Bactriaus, and Magians," and chat he died at Calamina in India. The story of the Apostle's Work in India also fermas the basis of the Acts of Thomas, already referred to.
It is by no means clear how we are to interpret the name India. The word is doubtless
often used in a somewhat vague way sre grounds for belleving vague way, and there are rrounds for belleving the India of tho Acts fergomas to be Arachosia and the neighbouring op Christian Begrard of the Indus (see Dicr. the other hand, we tind the name of St. Themas traditions associating of ladin. When the Portuguesc expeditions onder Yaseo de Gama and Pedro de Cabial succeeded in reaching India, they found there (fist apparently in A.D. 1500 ) Christians, belonging to a fully developed and obviously
verg ancient church.

## THOMAS, ST.

1957
These Christians claimed the apostle St. Thomas as their founder, and, still surviving "Ch a distinct church, are ordinarily known as "Christians of St. Thomas." The district occupied by these people was part of Malabar, on the western side of the southern extremity of of north latitude pinth and twelfth parallels we have nothiug. With their history generally may be bestowed on the legend a briel' notice with the noostle. 0 e legend connecting them sec Assemsni, Bibl. On the subject generally, sq4.; La Croze, Histoire dui. part 2, pp. 43.5 Indes; Howard, Thic Christic Christianisine d.s and their Lituryies.] Christians of st. Thoonts, to claim the legen. It would of course be rash perhaps, none the less as authentic history ; it is, groundlessness, but this latter farm its certain it would appear, has seeped morm of rashness, than the former. We secmed more justitiable from the vaguegess of pass over as incenclusive of Pantaenus's Eccles. v. 10) ; jomney thither (Eusebius, Hist. "Metropolitan; of the alleged presence of a among the signatories of and the great India," We come to something unoucil of Nicilea. ${ }^{a}$ in the narrative of coming undoubted, however, visited India in of Cosmas Indicopleustes, whe "In the island of ce 6th century, and tells us, (Ecout $\rho a)$ India, there is a church of the Iudiau Ocean is, clergymen and believers Christians, with both in like manner, where the pepper grows (Ma入'), and in the place called Calliana, there is also a bishop, ordained and sent from Persia" (Topographia Christiana, lib. iii.; Patrol. G\%. 1xxxviii. 169 ; cf. lib. xi. ib. 446). In the 9th century Sighelm and Aethelstan were sent by king Alfred with alms to Rome, and thence to India, Saxon Chomas and St. Bartholotnew " (AnyloSaxon Chronicle, sub anno A.D. 883, p. 152, ed. Thorpe; William of Maluesbury, lib. ii. 122). Sigelin later chronicler speaks of the envoy as Sigelin, bishop of Sherborne. Again, in the Southern have been india, where St. Thomas was said to Col. Yule's notes, yed (iit. iii. ce. 17, 18); and see The existenc, vol. i. $3+2$, ed. 2).
St. Thomas," car be traced back destians of the 6th century, and traced back definitely to still earlier date, whe have references of a sarily apply. Those however, do not necesof the apostle's labe who reject, the tradition the foundation of labours in ludia nscribe Thomas Cana, who, in Many cir ehurch to one portant part in the history of the an inbranch of the church history of this distant ality, however, church. His date and uationone account makes much disputed, for while places him at any hate an Armenian, and tury (La Croze p the before the sixth cenop. cit. p. 444) think others (e. g. Assiemnom, Aramaeau, and fix the Armenian an error for 8 th century, when he date at the end of the Nesterian patriarch. If this sent out by the

[^175]be considered as proved, then whatever share this later Thomas may have had in the development of the Malabar chareh, he elearly could not have been the founder, ${ }^{\text {b }}$ since the testimony of Cosmas shews that Christianity was existing in Malabar more than two centuries before his time. In this uncertainty we must leave the matter, merely observing that if it be proved that the word India in the apocryphal Acts is used in a different sease from that in which we now use the word, atill this only touches the main queation to the same extent ins if the Acta bad called the region, e.g. Parthia, in which case we should have had two distinct claimants, not necessarily altogether antsgonistic.

We conclude this part of our subject by remsrking that the common form of the story as to the apostle's remains describes them oa translated from India to Edessa, where they were buried (Mart. Rom., Ususrd, Bede). The first named Martyrology speaks slso of a later trunslation thence to Orthona in Apulia.

It may further be noted that wherens writers whe refer to the manner of St. Thomas's death at all, invarlably speak of it as a violent one, Clement of Alexandria cites Heracleon the Gnostic to the effect that Thomas was one of those whe died a natural death (Strom. iv. 9).
2. Festirals.-It seems probalile that the observance of a fcstival of St. Thomas first arose in the East and thence passed to the West. Perhaps the eurliest testimony to which we can refer is a Homily, cited as Chrysostom's by two enrly councils, but which editora have long deeided not to be his, from the marked inferiority of style (v,l. vili. 624, in Spuriis). Still Tillemont's arguments, to which Montfaucon assents as at any rate prohable, tend to shew that it would hatve been delivered at Edessa in A.D. 402 . The Homily is evidently delivered betore the tomb of the Apostle ( $\gamma$ foorves nal ע́ó tpo evidence of the existence of a festival (cf. also Socratea, l.c.; Sozomen, l.c.). The two historisns spenk of the splendid church of St . Themas at Elessa and of the emperor Valeas's visit to it. The author of the life of St. Ephrem (ob. circ. A.D. 373) tells a story of the healing of a paralytic belore the doors of this chureh (Aasemani, Bibl. Or, i. 49). About twenty years after St. Ephren's death (year of Greeks $705=$ A.D. 394), there took place, according to the Edessene Chronicle, the trenslation of the coffin of St. Thomas to the chureh dedicated to him in Elessin. The day is spuecified as August 22 (op. cit. p. 399 ; cf. also p. 403, where the prefect Anatolius is said to have made a silver coffin for the apostle's remairs). The celebration of the festival in Elessa is dwelt on by Gregory of Tours (de Glorita Martyrum, 1. 31 ; Patrol. 1xxi. 733). By him it is said to happen "mense quinto." If this is taken sccording to Western reckoning, the 5th month would be July, and, as we shall see, on July 3 is a commenioration of the translstion
b No welght at all need be given to the claim on brhalf of the Thomss, mentioned by Theodorel (Haeret. Fab. Comp I. 26 ; Putrol. Gr. (xxxil. 381), as one of the three misalunary dieciples eent out by Manes, India belng assigne $i$ as his province. It is a suffletent answer to say that an truce of Mantehuetsin was seen, when the Malabar Christians becume known to the outer world.
in the Western church. Ruinart, however (not. in loc.), appears to refer the 5 th to the Syriac reekoning, so that counting from November, the 5 th month would be March. We shall presently mention a commemorution of the Apostle in this month in the East.

The earliest detinite reference to a festival nther than the loeal Edessene one, carries us back to the middle of the 5 th century. Theodoret ((iraec. Aff. Cur., Serm. 8 ; Pat,ol. Gr. Lxxxiii. 1033) speaks of the change of the old festivals of the heathen gods, into those of Peter and Paul and Thomas (the only three ajostles mentioned), and other saints.

As regards the West, the earliest reference to the cultus. of St. Thomas in any way is, so tar ss we are aware, to he fonnd in a sermon of Gaulentius (bishop of Brescia at the beginuia, of the 5th century), on the occasion of the dedication of a ehureh (basili:a concilii Sowtoruin). The good bishop elaims to have aequired for this chureh relics of St. Thomas and three other saints (Sirm. 17 ; Pat.ol. xx. 959).

It may fairly be assumed that the fentival of St. Thomas was but gradually, and not till a comparatively late date, rocogoized in the churches of the West. This may oe inferred from the absence of any mention of it in $e, g$. the ancient Kalendarium Carthaginense, the Roman Calendar of Fronto, the Leonine Sacrimentary, and some forms of the Gregoriane Saeramentary (e. g. Cld. Reg. Suec., Calensis), Mabillon's Lectionarium Iuxoviense, the GothicoGallic Missal, the Orationale Gothicum, Ne., representing North Africa, Rome, Gaul, and Spaio. It is found, on the other hand, in the Gelasian and in some forms of the Gregorian Sacramedtaries, the Mozarabic Missal and Breviary, the Martyrologium Hioronymi, \&e. In these St. Thomas is commemorated on December 21 , the commemoration being undoubtedly of the martyrdom, though, as we shall see, in some cases it has been referred to the supposed translation of the Apostle's remaios from lodis to Edessa.

In the last named of the above cited nuthorities, beaides the main Western festiral on December 21, several other commemorations are given. As regards this chief festival, it mar be noted that while the referenee to it in the list of festivals of A postles, which forms a prologue to the Martyrology, speaks of it as "notatis Thomae Apostoli qui passus eat in India "(Potnd. xxx. 451), the notice in the ordinary course of the Calendar gives "in Mesopotemia, natalis et tranylatio sancti Thomae Apnasteli qui tranalatus est sb Indis, cujus passio ibidem celebretur" (ib. 501). We turther have on December 28, "in Edessa, translatio corporis S . Thomene Apostoli; " on February 9, "depositio Thomae," if this be the Apostle (ib. 457); on M3y 9, a commemoration of SS. John, Andrew, and Thomas, at Milno, in the "basiliea al protam Romanam" (ib. 471) ; on June 3, a festival of the "natalis" (ib. 476); and on July 3, "in Edessa . . . nntnlis et translatio corporis S . Thomae Apostoli . . ." (ib. 479).

In the other documeuts cited, December 21 is the Natalis in the Gelasian nod Gregorian Sactr-

[^176]mentaries, the m iastance, we hav Bede (Patrol. xci
"Bis senis cael
The metrical mart (Patrol. cxxi. 62: lation,
"Tranalat Tho
and the martyrol (Cod. Lucensis) th (Cod. Corbeiensis combined. The last martyrology day really aasoet the Western chur Bede, Usuard, Mfu two commemoratio
In the Greek c Thomas is comme e. $g$. in the metri Papebroch to the notice for the day
 p. xh.ii.). It may Suoday after Easte kaown as the Sunc subject of the ges strietly to be called Pentecostarion the full, as кupiaк̀̀ tov
 Synaxarion as кvpa gospel is used both 6, St. John xx. 19-3 In the calendars given by Assemani 645 gqq .), March 31 memoration of the August 22 comm Apostle," with a refe of one of them; and commemoration, but In the calendars Ethiopic churches, gi menoration of St. Th on September 9 ( $a d 1$ by the latter chureh note " apoatle of Iod both churehes on May 3. Apocryphal Lite gospel, bearing the current in carly times. revensions of it in $G$ Latin form, the Latio n hrring first been pu The gospel is apparentl (ade. Huer. i. 20); Philosophumena mentio Patrol. Gr. xvi. 3134), bius (IIist. Eccles. iii. ' in speaking of it, ass missioasry-disciple of 1 alrendy rénrred (Catco nxili. 593 ; cf. Catech. above-mentioned refere absurd. For further Apocryphal, in Dict. We have also Acts of ? Thilo, and since by Tisc Consummation of Thom

## TIIOMAS, ST.

however (not. to the Syriac November, the shall presently Apostle in this a festival nther ries us back to Theodoret ol. Gr. laxxiii. he old festivals of Peter and e apostles men-
ast reference to tway is, so far n a sermon of the beginuing cension of the concilii Sono have acquired mas and three x. 959).
tha festival of and nut till a gnized in the lay oe inferred n of it in e.g. thaginense, the Leonine Sacrithe Gregorime Suec., Calensis), se, the Gothicothicum, \&c., reJaul, and Spain. in the Gelasian rian Sacramend Breviary, the In these St. Decemher 21 , ubtedly of the II see, in some supposed trassfrom Indis to
ve cited autho. arn festirsl on nemorntinns are tiral, it mar be to it in the list orms a prologue it as "nstalis India " (Patrol. linary course of :amia, natalis et Ii qui translatus" em celebretur" a December 28 , ris S. Thome ositio Thomse," ) ; on May 9,3 Andrew, and ijlics ad pmrtam 3, a testival oi on July 3, "in tio corporis 8 . ).
December 21 is Gregorisn Sactr
;bot Pamellis poul
mentaries, the martyrology of Bede, \&c. Se, for
instance, we have in instance, we have in the metrical martyrology of
Bede (Putrol. xciv, 606), "Bis senis cuelum coepit conscendere Thomas." The metrical marty relogy of Wsidalbert, however
(Putrol. cxxi. 62\%), reters the day to the trang (Patrol. exxi. 622), reters the day to the trans-
lation,

## "Translaty Thomae celebret duodenus honorem,"

 and the martyrology of Usuard has in obe MS. (Cod. Lucensis) the translation, and in auother (Cod. Corbeiensis), the two commemorations combined. The true text, however, of this last martyrology certainly gives Nutalis. The day renlly associnterl with the translation in Dede, Usuard, Murt. Hicr.), and octasionally the twa commamorations have flowed together. Thomas is commemornted is October 6 . Thus e. $g$. in the metrical Ephemerides prefixed by Papebroch to the Acta Sunctorum fur May, the Maкpoitiv \&V Eкrn (Acta Sunctorum; May, vol. i.
p. xlvii.). It may be noted further Sunday after Easter is, in the Greek church, known as the Sundny of St. Thomas, from the subject of ihe gospel. This, however, is not strictly to be called a commemoration. In the Pentecostarion the title of the day is given in


 gospel is used both on this day and on October
6, St. John xx. 19-31.
In the calender
In the calendars of the Armenian church
given by Assemani (Bibl. Or, vol, iii part given by Assemani (Bibl. Or. vol. iii, part 1, pp.
$6+5$ sqq.), March 31 is given in both 6+5 sqq.), March 31 is given in both as a com-
memoration of the "unbelief memoration of the "unbelief of Thomss;"
August 22 conmemorates "Thomas Apostle," with a reference to India in the the of one of them; and on October 6 is yet snother commemeration, but in one calendar only. In the calendars of the Alesandy. Ethiopic churches, given by Ludolf, is a commenoration of St. Thomas by the former church on September 9 (ad Hist. Aeth. Comm. p. 391),
by the latter by the latter church on October 6, with the
note "spostle of India" (ib. note "spostle of India " (ib. p. 394), and by
buth churches on May 21 (ib. p. 417), and buth churches on May 21 (ib. p. 417 ).
3. Apocryphal Literature. gospel, bearing the nsme of $S t$ An apocryphal current in early times. There St. Thomas, was recensions of it in Greek, and ane two distinct Latin form, tha Latin Greek, and an independent haxing first been publishad by Thischendorfs The gospel is apparently referred to by Irenaeus (adi. Muer. i. 20); and the author of the Philosophumena mentions it by name (lib. v. Patrol. Gr. xvi. 3134), and probably also Easebius (Hist. Eccles. iii. 25). Cyril of Jerusalem, in speaking of it, assigns it to Thomas, the miasionary-disciple of Manes, to whom we have alieady renarred (Catech. iv. 36 ; Patrol. Gr.
mxiii. 593 ; cf. Catech. vi. 31 ). shove-mentioned catech. vi. 31). In view of the absurd. For further details see course is Afocryphal, in Dict. of Christian Bee Gospels,
Wie have also Actaphy. We have also Acts of Thomas, first edited by Thilo, and since by Tlschendorf. This and the Consummation of Thomas, tirst edited by Ti-

THRONE
1959
schendorf, form the beginniug and end of a Au abrilged form is the middle part is lost. Histury of the Porm is given in the Apostolic cius, Cudex Pseruloulo-Abdias (lib. ix.; in Fabriand wa have also the S. vol. i. pp. 687 sqq.), Acts edited by Dr. Whe Syriac form of the Thomns are mentiooed Wright. The Acts of 47 ; Putrol. (ir xli. $8: 3$ ) by Epiphanius (Haer. is named in the $8 . i 2$ ), and a $\pi \in p l u \delta o s ~ \Theta \omega \mu a ̄$ (Patrol. Gr. c. 1060), which is possibly Nicephorus not certaioly, the same which is possibly, though Gospel and Acts of Thomas wereceding. Both the council that sat at Rome under Gemned by A.D. 494 (Putrol. lix. 169) under Gelasius in Thomas, no longer extant, was Revelation of the same time. In the Apostolic condemned at (lib. viii. 2I) the constitution with Constitutions sub-deacons is referrent to cotion with respect to

For further notices to St. Thomas.
Thomas reference may be made thject of St . Denkwürdiykeiten der Christ-Katholischen Kerim, vol. v. part i. p. 523 sqq.; Augusti Kirche, uürdifkeiten aus der Christlichen Archäologic, vol. iii. pp. 219 sqq. The Acta Sancturum of the Bollandists do not avail us here, not having advanced as yet farther than the end of October.
) $)^{\text {MAS }}$ (1), Jan. 5 , martyr. [THEONAS
(3) Mar. 20, patriarch of Constantineple (Basil. Menol.).
(3) July 7, solitary in Mons Malsens (Bssil Menol. ; Cal. Byzant.; Menol. Graec. Sirlet.; Dsniel, Cod. Liturg. iv. 262 ). . Graec. Sirlet.;
(4) Apostle, commemorated

Bed., Usuard., Adonemorated on Dec. 21 (Mart. Rom.) ; on this day, Vet. Rom., Hierm., Wadd., the Gelasian Sacry his natale is celebrated in in the Collect acramentary, his nmme appesring to him was built secreta. An oratory dedicated chus in the Vatican anderned by pope Symmaart. 'Symmnchus': Ciampini Anastas. Lib. Pontif. 95). In the Cal. Ethiop. he ini, de Aedif. pp. 69, nud "Thomas, apostle of India" under May 21, His festival in thestle of India" under Oct. 4. (Basil Menol. ; Me Greek church was on Oct. 6 Cod. Liturg. ; Menol. Gr. ; Cal. Byzant. ; Diniel, monsstery dedicated to St. Thee charches and a have existed at Codstantinople in the 6nown to tury (Du Cange, Cpolis. Christ. pp. 116, 117) cen-
THRASEAS (Traseas), blshop of [C. H.] martyr at Smyrna; commemorated Eumenin, (Murt. Usuard., Adon., Vct. Rorn., Netker., Rom.)
THRASO, martyr $\ln$ the reign of $[\mathrm{C} . \mathrm{H}$. commemornted at Rome on Dec. 11 Maximin, Jsuard., Vet. Rom., Micron., Rom.). ${ }^{\text {T }}$ (C. H.].

## (27) p. 442.] CHAPTERS. [Congtantinople

## ThREE CHILDREN, SONG OF THE

## THREE KINGS. [EpJphany; Magi.]

THRONE (Lat. thronus; Gr. opdoos), a sent to be occupied by persons of pre-eminent dignity on solemn occasions. By early writers ( $v$ Catuedra) the werds "throne" and eathedra seem to have been not unfrequently employed

## 1960

## THRONE

mdiscriminately for the seat of the bishop, and "throne" was even employed for the benches on which the presbyters sut. At the present day we use the former word when we speak of the bishop's seat in his cathedral church.

A distinction, however, has existed both in the use of the words and in the $o^{\text {o }}$, themselves; "cathedra" being the mor: proper ex. pression for the chair of a bishop, throse for that of an archbishop, a patriarch, a pope, or a sovereign priace. A good though late example of this distinction is afforded by the words used in the consecration of the pope of Roine when alrendy a bishop, before he is placed in the pajal sent by the senior cardinal bishop: "Deus
respice quaesumus propicius hunc famulum tuum N. quem de humili cathedrs vlolenter sublimntum in thronum ejusdem apostolorum principis (1.e. St. l'eter) sublimamus" (Marcellus, Rituuin Eccles. \&c. libri tres, p. x:. Ven. 1516).

That there was a distinction between the material throne and the cathedra we may learn loy comparing the representations of the former to lie found in mosaics in Rome and Ravenna, and in sculpture in marble and ivory, with existing exninples of cathedrae; of these last several are to be found in the basilicas at Rome, often ancient "sellae balnenres," of marble, of moderate size, with arms, rounded behind, and with a sow, upright, back finishing, with a curved outline. Such are the cathedrae in the chureh's of S. Stefano Rotondo and SS. Nereo ed Achilleo at Rome. The chairs in the eatacombs hewn in the living rock, and that in which the figure believed to represent Hippolytus, bishop of Porto, is placed (now in the museum of the Lateran), are all varieties of this form. The ivory enthedra at Ravenna, believed to date from the time of Justinian, is of nearly the same type, but has a much higher back, The cathedra in St. Cecilia at Rome is formed of murble slabs, but is of the same type.

If, however, we examine the mosaics abovemexitioned, we find that objects symbolical of our Lord, as crosses, or figures representing Him or the Virgin Mary, are placed on seats of a different type-that of a wide seat without urms, and usually with a low, straight back. I'his type, it would seem, was derived from the Joma: bisellium, a seat of honourable distinction, which was a sort of wide stool without arms or back.

The emperor Theodosiua and his aons Arcadius and Honorius are represented as sated on such seats on the silver disk at Madrid. In the mosaic, probably dating from the 4th century, in the ajse of Sta. Pudenziana at Rome, the throne on which our Lord sits eppears to have a low, straight back; and in the mosaic on the triumphal arch of Sta. Maria Maggiore, in the same city, the infant Saviour is placed on a wide seat with low sides and back. This mosaic probably dates from the 5 th century. In the church of SS. Cosmo and Damian-a mosaic which covers the surface of the wall in front of the apse-has on the summit of the arch a figure of the holy lamb placed on a throne, represented as a wide stool richly ornamented and furnished with a cushion, hut without sides or back. I'his mosaio dates from the 6th century.

## THRONE:

The distinction between the two ferms was, it would appenr, not rigidly kept up, thrones being sometimes furnished like 'athedrae, with arms and baeks; but it will generally be found that down to the medineval perind bishops are usually represented in works of art as seated in chnirs with arms and backs, while sovereign princes often appear as oreupying seats without sides, though furnished with backs. Good examples will be found in plates 1xvi. Ixvii. of Agincourt's Mistory of Art by its Montments, section "lainting," particularly figs. $2-7$ on the former, and 4 on the latter page. In the first the countess Watilila and her ancestors are shewn; in the last, the emperor Constantine. All these ore taken from Mss. of the 12 th century.

It seems probable that thrones were constructed without arms, in order that as they were intended for the use of persons of ti:? highest dignity, on oceasions of great volemity; when dresses of the utmost richness would be worn, the stiff or voluminous embroidered robes of the dignitaries who occupied them might be conveniently disposed and fully seen, possitl! also the tradition of the form of the Roman bisellium may have had its influence.

No example of a true throne, constructed within the period embraced by this work, has been described, but ona probably vory little laterin date has been preserved-the so-called cathelra Petrl-which is kept in a repository in the wall of the apse of the Vatican Basilica at lome. This chair, after haring remained shat up for many years, was exhibited in 1866 on the oreasion of the centenary celebration of the martyrdom of St. Peter, and was carefully examinel, among others, by that distinguished antiguary and student of Christian art, Padre lafnelle Garrucei. The legend that it had been the carule chnir of the senator Pudens, and bestowed by hinn upon St. l'eter, is evidently erroneous, for the chair bears no resemblance whatever to a curule chair, which was fashoned in such a manuer as to fold up like many garden chairs ( $v$. n paper on the "Fauteuil de Dagobert," by M. Lenormant, in the first volume of the Detanges $d$ Archete $\left.\log \dot{u}^{\prime}\right)$. It is a chair without arms, but with a back finishing in a pediment. On the front, below the sest, are fixed some carvings in ivory, but these are additions, not part of the original decorations. What, doubtless, are original, are the bands of carved ivory which are placed perpen. dicularly and horizontally on the frout aal back, and on each side of the pediment. On these are scnlptured various gronps of warriors fighting with men and with beasts, monstrons animal figures, and the like; but the mast remarkable subject is a half-length figure of an emperor which l'adre Garrucci believes to represent Charles the Bald. No figure or symbal of a religious character is to be found in these carvings; and from these facts it has been inferred that it was probably a throne made firs or presented to Charles the Bald at the time of his coronation at Rome, A.D. 875 . It may be, at any rate, safely asserted that neither its construction nor its ornamentation indientes that it was constructed for a cathedra (v. Two Mifmors on St. Peter's Chair, published by the Society of Antiquaries, 1870).

Thrones are to be tound on works of art so
represented as elenents of th the throne ; a in the "Faute Louvre ( $v$. woo

seen, that, in ado the form of an $X$ in lions' heads. throne on which $t$ as to shew that msaner. M. Leno in question is pr sovereign whose $r$ The curule chair, ferm, was eviden atofium or faldsto by a bishop or abl that the use of $s$ bishops in recogni office.
In a painting in at Rome (v. Marri pl, xv.), St. Peter as occupying such seated on an elevate with a high back. nimbi surrounding drswing is good, thi an early period.

THURIBLE, incense, called also inceusorium, fumiga usually maile of prea ao more than on o a pierced cover wa erentually ohains for ever, are not found es An example of this chsias, is given by $M$ the Nitivity at Betl de la Terre Sainte, tab, xxxiii. There the Apostolical Consti or cilver, of large s precieus stones, necu. atasius among the gi the Vatican and otl take one example. have preacuted to the
two forms dly kept up, elike cathe. will genarally diacral prrind works of int 1 bucks, while as occapying ruished with und in plates of Art luy its particularly he latter pirge. dat and her , the emperior o from Miss.
es were collthat ns they ersons of ti:? ent oolempuity, ness would ife roilered robes lem might be secn, possibly f the Ruman ce. constructel his work, has y little Jaterin illed eathedra $y$ in the wall lica at Rome. 1 shit up for 3 on the occaof the marally examined, eeil mintipuary adre hafaelle sen the curnle bestowed by oneous, for the er to a curule in manver as (v. a paper on 1. Lenormant, ges d'Arciés s, but with a e frout, below in ivory, but e original degimal, are the laced perpen. he frout and ediment. Oa s of warriors ts, monstrons ut the nust figure of an cves to repreor symbol of and in there has been inone made for at the time of It may be, at ther its cestlieates that it Tro Memorrs the Society of

## THURIBLE

represented as to shew that they combine the eleanents of the curule or folding chair and of the throne; nud one remarkahble example exists in the "Fanteuil de Dugobert," preserved in the
Lourre ( $v$. woodcut).

seen, that, in addition to the folding-pieces in the form of an $X$, there are uprights finishing in lions' heads. On many consular diptychs the throne on which the consul sits is ao represented manaer. M. Lenormant considers thnt the chair in question ia probably of the period of the sovereign whose name it bears (A.D. 622-638). The curule chair, in its simple and primitive form, was evidently the noodel of the faldistofium or faldstool, the portable seat occupied by a bishop or abbat. M. Lenormant supposea thar the use of such a chair was allowed to
bishopa in recognition of the dignity of their office,
In a painting in the cemetery of St. Callixtus st Rome (v. Marriott's Vestiarium Christianum, pl. xv.), St. Peter nad St. Paul are represented as occupying such aeata, while our Lord is
sented on an elevated throne without sides, but with a high back. As none of the figures, but nimbi surrounding their heads, and the style of drawing is good, thia painting should belong to ao early period.
[A. N.]
THURIBLE, $z$ censer, a veasel tor burning incense, called also thymiaterium, thuricremium, incensorium, fumifatorium. The thnrible was ustially made of precious metals, and was at first no more than an open dish or vase, to winich a pierced cover waa subsequently added, and ereatually chains for swinging; these last, however, are not found earlier than the 12 th century. An example of this date, auspended by three chaias, is given by Martigny from the cburch of the Nativity at Bethlehent, De Vogue, Eglises de la Terre Sainte, pl. iii. Ciampini, tom. iii. tab. xxxiii. There is no mention of them in the Apostolical Constitutions. Thuribles of gold or cilver, of large sizer and ornamented with
precious atones, occur very fraquently in Anaprecious atones, occur very fraquently in Ana-
stasius among the gitts made by the pops to tha Vatican and other Roman basilicas. To take one example. Constantine is recorded to have preseated to the Lateran two thuriblea of Rom.).

## TIBURTIUS

1961
gold set with jewela, one welghing 30 lbs,, the other 15 lbs . (Anastaa. in Sylrestro). Evagrius (II. L. vi. 21) also mentions. golden (hurch of Cunstanting gifta of Chosroes to the Church of Coastantinople. The weight of theso vesscls ahews that they wera stationary, not to
be awung.
The following deacription of a thurible ia
given by Alcuin (poem. 3):-
"Hic quoque Thuribulum capitellis undique cinctum,
Pendet de sumno, funosu foram'na
 De quibus aubrusta sptrabunt tara Sabuca,
Quando sacentotes nulssas offerre Jobetitur."
According to Amalarius (lib, iii. c. 18), "Thut ribulum ante Evangelium portatur, quia Christus odor suavitatis in igna passionis pro nobis sacri-
ficatus praedicat ur") We find dither ficatus praedicatur." We find a ditlerent sym-
bolism in the Gemma Animue (lih bofism in the Gemma Animue (lih. i. c. 42), "Thu-
ribulum sigaificat corpus Dominicum; incensum ejua Divinitatem ; ignis Spiritum Sum ; incensum

THURIFICATI. Those who [E. V.]
pervecution betrayed the faith by offering incense to idols. Frankineense was an afcoring incense of the heathen snerifices, so that the ollering of
it was made a common test in the Th was made a common test in the persecutions. two or three arning incease wns so alight, taking two or three grains in the fingers and sprinkling
them on the fire, purposes of a test, and the Chy lent itself to the purposes of a test, and the Christians were urged
to snve themselves by to snve thernselves by complying with it. "It
seems absurd to be tortured and sing than throw into the fire iuced and shin rather little fir ers" " The fire incense taken with two Oxford ed.). For the penaltiea incurrel by note, piliance sce SAClificati.
[G. M.]
THYRSUS (TYRSUS) (1), Jan. 28, martyr ín the reign of Decius, cominemorated at Apollonia with Leucius and Calliuicus (Mart. Uszard., Adon., Vet. Rom., Notker., Rom.); Dec. 14. (Bnsil. Menol.; Menol. Graec. Sirlet). It was this Thyraua (Du Cange, Cpolis. Christ. lib. iv. p. 97) in whose honour Justinian erected a church at Constantinople (Procop. de Acdif.
lib. i. cap. 4, p. 190, Bonn.).
(2) Jan. 31, martyr, commemorated at Alexnndria with Saturninus and Victor (Mart.
Uaurd., Ailon, Notlor Tircus in Wandalbert.
(3) Sept. 2
at Autun with deacon, martyr, comriemornted Bed., Usuard, with Andochins and Felix (Mart.
[c. H.]

## tiara. [Mitre.]

TIBERIUS, Nov. 10, martyr in the district of Agle in the reiga of Dioclatian (Mart. Usuard., Adon., Wand., Rom.).
[C. H.].

TIBURTIUS (1), Apr. 14, martyr, commemorated at liome at the cemetery of Prnetextatus on the Via Appia with Cnecilia, Valerianus and Maxinua (Mart. Bed., Usuard., Allon., Vet. Rom., Hicron., Notker., Rom.); commemorated the same day in the Leonian Sacramentary; and nlso iu the Gregorian, where his name appears in the collect; Nov. 22 (Menol. Gracc. Sirlet.); Nov. 24 (Basil. Mcnol.). There is an antiphon tor his natalia in tho Gregorian Antiphonary.

## TIRIDATES

(2) Aug. 11, martyr, $i o n$ of the prefect Chromatins, commemorated at Rome "iater Duas Lauros" (Mart. Bed., Usnard., Adon., Vet. Rom., Hierun., Rom.); his natale is kept this day in the Gelaxian Saeramentary, his name occurring in the Collect, Secreta, a all Post-commanion. Also in the Gregorinn Ss ramentary, his name occurring in the Collect and Ad Complendum.
(3) Sept. 9, martyr, commemorated in Sabinum with Hyacinthus and Alexander (Mart. Usuard., Adon., Vet. Rom., Hieron., Notker., Rom.).
[C. H.]
T1GRIDES, Feb. 3, bishop, commemorated with bishop Remedius at Gap (Mart. Usnard.; Mart. Hicron., naining him Eporteredus ; Murt. Roin., 'Jigides).
[C. H.].

## TILSAN. [Planeta.]

TIMOLAUS, Mar. 15, martyr with Agapius under Diocletian (Basil. Menol.; Menol. Graec. Sirlet.); Mnr. ? 4 (Mart. Rom.).
[C. H.]
TIMON (Turmon), Apr. 19, one of the seven deacons, said to have been a martyr nt Corinth (Mart. Usuard., Vet. Rom., Adon., Rom.); July 28, commemorated with Prochorus, Nicanor, Parmenas (Cal. Byzant.); Dec. 30, as bishop of Bnstra and martyr (Basil. Menol.; Menol. Graec. Sirlet.)
[C. H.]
TIMOTHEUS (1), disciple of St. Paul, commemorated by the Greeks on Jnn. 22 (Basil. Mcoul. ; Cal. By. ut.; Menol Graec. Sirlet.; Mart. Ussuard.; Daniel, Cod. Liturg. iv. 251); by the Latios on Jan. 24 (Mart. Bed., Adon., V'et. Rom., Notker., Rom.; Boll. Acta SS. Jan. ii. 566); at Ephesus, Sept. 27 (Hieron.); his trinslatio commemorated at Constantinople, May 9 (Mart. Rom.).
(2) Patrinreh of Alexardria, commemorated on Feb. 7 (Cal. Ethiop.; Daniel, Cod. Liturg. iv. 253).
(3) Ap. 6, martyr with Diogenes in Macedonia. (Mart. Usund., Hieron., Notker., Rom.; Boll. Acta SS. Ap. i.' 537.)
(4) Martyr commemorated with Maximus at Antioch on Ap. 8 (Mart. Syr.).
(5) May 3, martyr in the Thebaid with his wite Maura in the 3rd century (Basil. Menol.; Menot. Gir.; Cal. Byzant.; Dnniel, Cod. Liturg. iv. 258; Mart. Rum.; Boll. Acta S.S. Mai. i. 376).
(6) May 20 , martyr, coupled in the Syrian "Martyrulo,y with Polyeuctas, and may be suspected as identical with the following.
(7) May 21, martyr with Polius and Eutychius in Matritania Caesariensis (MArt. Usuard., Adon., Vet. Rom., Hieron., Notker, Wand., Rom.; Boll. Acta SS. Mai, v. 4).
(8) June 10, bishop of Prusa, martyr under Julian (Basil. Menul.; Menol. Graec.; Mart. Rom. ; Daniel, Cod.' Liturg. iv. 260; Boll. Acta SS. Jun. ii. 273), This was probably the martyr Timotheus to whom two churehes at Constantinople were dedicated, mentioned is the Menaen, but their period or origin not stated (Du Cange, Cpolis. Christ. p. 115).
(9) June 20, martyr at Rome with his brother

Novatus, disciples of the apostles (Jart. Usaard., Adon., Vet. Rom., Notker.).
(10) Ang. 22, martyr at Rome in the time of pope Silvester, commemorated on the Via Ostiensis (Mart. Metr. Bed.; Mart. Bed, Usuari., Adon, Vet. Rom., Wand., Rom.; Bnoll. Acta SS. Auy. iv. 534). Murt. Alieron. makes the saint of this day and cemetery the disciple of St. Paul. The Gregorian Sacramentary com. memorates his untale on this day, naming him in the Collect and Ad Compleadum. 'The Gregerian Antiphonary has an antiphon for the joint onfalis of Timothens anci Symphorianus.
(11) Aug. 23. martyr with Apellinaris at Reims (Mart. Usuard., Adon., Wand., Livm.; Bell. Acta SS. Aug. iv. 573).
(12) Sept. 8, martyr, commemorated with Faustus at Antioch (ifurt. Usuard., Hieron., Rom.).
(13) Nov. 5, companion of Domninus and Theotimus, martyrs under Maximin (Biasil. Menol.).
[C. H.]
TINTINNUM, a bell (v. Bell). The verses by Tatwine, archbishop of Canterbury (A.D. 731-734), alluded to in the article BELL, run as folluws :-

## De Tintinno.

## Olim dictabar proprio cognomine Capsar

Optabantque meum proceres jam cernere vultum
None allter versor superts suspensus in auris
Et caesus cogor late persolvere planctum
Cursibus haut tardis cum adher tom turba recurrit Mordeo inordentem labris mox dentibus absque.
From these verses it would seem that ia the earlier part of the 8th century it had vecome customary in England, as on the Continent at a still earlier date, to hang bells of consilierable size on the exterior of churches in order that the congregation might be summoned by thrir sound. Alcuin (ob. 804), deseribing the works executed at York, says (Opera, ed. Fröben, ef. 171), "Videtar condignum ut domuscula cloccarum stagno tegatur propter ornamentom et loci celebritatem." The "domuscula" in this instance would seem not to have been a tower, but rather a small separate edifice. Bells, according to Walafrid Strabo, who wrote in the early part of the 9th centary ( $d e$ Exord. et Increment. rer. Eccl. c. 5), were of two kinds, "fusilia," and "productilia," the former cast, the latter of sheets of metal, joined by rivets and hammered into form, in the manaier of the early lrish hand-bells. The "tintinnum" of which archbishop Tatwine wrote was of the former class, and it should seem formed out of a bronze statue of some Roman emperor. Fer, if any, bells of this early period (if we except the small 1rish hand-bellis) are probably yow ia existence, but Filippini is quoted as statiag ia his history of Corsica that a hell, bearing the date a.d. 700, had been found is the old camps. nile of the church of' S. Maria dell' Assunzione near St. Florent in that island; it does not appear what was the aize of this bell. [A. N.]
TIRIANUS (Thazanes), mattyr, commame rated on June 7 (Syr. Mart.).
[C. H.]
TIRIDATES, king, commemorated Juae 20 (Cal. Armen.).
[C. H.]

TITHES (Séko auy evidence of th fore the end of the cation of Selden's the generally prev were due de jure d the beginning, th church was tree fr not ouly lacks the but is opposed to maining of the prac the snme passsages sides of the contr upon the actual exp evidence must be $q$ In the 1st centur there is no evidenc When the collectic brethren in Jerusale "according to his nl churches of Galatia dered to give "as (1 Cor. xvi. 1, 2.) where St. Paul toucl church, there is $\mathbf{n o n}$ other fixed proportio due.
In the 2ad century upon a definite propo spirit of Christian lor says that our Lord c the law, and in place substitute principles ; 'thou shalt not comm mea not to lust (Ma 'thon shalt not kill,' insted of paying tithe the poor." "Thus did of slavery." So again the servitude of the la dow, of the sonship of reason, whilst they ( sider the tithes of their they, on the contrary freedon, decrec to the $u$
which they hare-joyn what is loss, inasmuct hope." Yet in iv. 20, rites liswl on tithes, he Dominus Leviticam sub In the 3rd centary, Simeros), advocating th mentious tithes also, not but as a limitation whic ceed. Ile quotes Matt. you, scribes and Phari pay tithe of mint, and a hare omitted the weight judgreent, mercy, and fa bare done, and not to 1 But if you say that He reference to the Pharise hear IIim $a^{\text {a }}$ ain saying $t$ your righte usness shall aess of the scribes and I case enter into the kingd
then He wishea then $H e$ wishea to be d he wishes to be fulfilled greater abundance by $t$ He does not wish to be dor does not command the $P$ How then is our righteour

## TITHES

## stlee (Mart.

 .). in the time on the V is Mart. Bed., , Rom. ; Roil. tieron. makes $y$ the disciple mentary com, naming him m. 'The Girea for the joint ianus.tjollinaris nt Vaad., Rom.;
norated with ard., Hieron.,
omninus and :imin (Busil.
[C. H.]
The verses erbury (A.D. BeLu, rua as
sar
rere vultum in auris tum turbs recurrit us absque.
) that in the thad leceme continent at s ? considerable n order that oned by thir ag the works 1. Fröbela, ep. nuscula clocammentum at aln" in this been a tower, ifice. Bells, wrote in the le Exord. et of two kinds, former cast, led hy xivets nataner of the ntinnom" of was of the irmel out of ror. Few, if e except the ably now in as stating io bearing the e old campat 1' Assunzione it does not ,ell. [A. X.]
$\mathbf{r}$, commemin
[C. H.]
Ited June 29
[C. H.]

IITHES (Sératal, decimae). There is hardly aure the end of the geaeral payment of tithes becation of Selden' the century. Until the publithe generally prevailistory of Tithes, A.D. 1618, were due de jure divino, and that if not puid from the beginuing, they were paid as soon as the chureh was tree from persecution. This opialon not ouly laeks the direct support of aatiquity, maining opposed to the few notices we have rethe sanue passsactiee of the early church. As sides of the controvare been quoted on beth upon the aetual expresy, and as much depeads evideace must be quoted in full more important

> In the 1st eeatury it is in full. there is noevidence of the payment of oll that When the collection was made for the poor brethren in Jerusalem at Antioch, each man gave "according to his ability" (Aeta xi. 29); in the dered to give "as God has prospered is or-" (1 Cor. xvi. 1, 2.) In the epistles to Timothy, where St. Paui touches upon the fionnees of the chureh, there is no mention of tithes or of any other fixed proportion as being paid or considered due.
In the 2ad century also it was felt that to fix upen a defiuite proportion was to limit the free spinit of Christian love. Ireuaeus (llaer. iv. 27)
says that our Lord came to expand the law, and in place of to expand and extend substitute priaciples ; "and thite commaods to 'thou shalt not commit adnltery,' he constend ot men not to lust (Matt. v. 28), and instead of 'thou shalt not kill,' not even to be angry ; and insteud of paying tithe to divide all one's goods to the slay."." Thus did Christ remove "the fettors. the servitude of the law (iv. 34) Iremeus contrasts the servitude of the law of Moses with the free-
don of the somsh dors of the sonship of Christians. "and for this sider the tithes of their (the Jews) used to consider the tithes of their property as censeerated,
they, on the contrary, who linve apprehended freedem, decrec to the uses of the Lord all things which they have-joyfully and freely giving not What is less, inasmuch as they have-n greater hope." Yet in iv. 20, after stating that the Le-
vite. lis. vites lis yil on tithes, ho adds "Discipulis inquit Dominos Leriticam substantiam habentibus." In the 3rd century, Origen (Hum. xi. in dimeros), advocating the payment of first-fruits mut ss a lithitation not as due from Christians, but ss a limitation which the Christian will exceed. He quotes Matt. xxiii. 23, "' Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and judgment, merey, and faith : thers of the law, judgment, merep, and faith : these ought ye to But if you say that He was saying thandone.' reference to the Pharisees, not to the disciples, hesr Ilim a ain saying to the disciples, 'Except your righte .sness shall exceed the righteousness of the scribes and Pharisees, ye shall in no cass enter inte the kingdom of heaven.' What
then He then He wishes to be doue by the Pharisees, he wishes to be fulfilled much more and with He does not wish to by the disciples. What die does not wish to be done by the diseiples $\mathrm{H}_{\mathrm{e}}$
does not command the Pharise How then is our rightecumness abounding to do. How then is our righteousness abounding more

TITHES
than that of the scribes and Pharisees, if they dare not taste the fruits of their laad before they separirst-fruits to the priests, and tithes be separated for the Levites; whilst I, duiag none that the things, so misuse the fruits of the earth Levite is priest knows nothing of them, the not perceive them of them, the divine altar does That Origen did not inten. xvi. in Gencoim.) gire his judgraeat upon tithes is this passage to the incideatal way in which the evideat from to, and from his formal which they are referred makes no meation of themusion in which he efferentes mandatum of them, "Hace diximus pecorum debere etium de primitiis frugum vel
Cyprian (Epist. i. 9 , ed. Erasmuan stare." writes to dissunde : 1.9 , ed. Erasmus, 66 Pamel.) position of guncdian presbyter from accepting the elergy are separated from the ground that the The tribe of Levi hes no all secular business. supported by tithes no inheritance but was themselves entirely to that they might devote plan and form is tow divine service; "the same elergy," that they preserved in regard te the their sacred dutjes may not be diverted from tithes ("sed in honores, but receiving, as it were quim decimus accipientes") the altar. Here thes ") may not depart from is deeisive agninst the phrase tanjuam decinas legal due, for decimae payment of tithe as a fixed not be tanquam decime paid as legal dues conld identity in the method of There is analogy, not Cyprinn also laments thapport.
giving, which was consequent thinution of alms(de Linitate, 23). "Thequent upon dissension houses and estates, "Then they were selling we give not even tithes ; and our patrimony bids us sell, even tithes; and when the Lord creasing." sell, we ars rather buring and in-
This passage is against the fact of payment, rerereace is not to recommead tithes; for the relereace is not to annual income, but to pro-
perty: "we give estates," not, "we do not the tenth part of our estntes,"

Thus the fathers of the first three centuries nowhere speak of tithes as even a minimum due saying so, had such they had occasion for chureh, or had sueh been the opinion of the legally due; they frequenerally been paid as hort to almsgiving frequently and earnestly exhearers to give tithes.
These are all the ge
be brought forward genuine passages which ean shew that tithes were paid fail completely to ment was considered paid as a fact, or that payearly times a tenth neeessary do jure ditino. In adequate proportion was not an authorised or an Cyprian, all make. Justia Martyr, Tertullian, fiannce, but in none some reference to church as a source of income.
During the 4th cen
tutions refer to century the Apostolic Constiread, "The gifts of tithes lib. .h. cap. xxv. we are given in aco thes and first-fruits which God, let the biscopp, is a with the command of The Levites were so support of God, expend." clergy are the Levites nows of old, and the clear distinction in drawn now. Yet after this, a then wnder the law, and the oblithes payable $n, w$, under the Gospel. Siee oblso lions ollered

## TITHES

xxx., and lik. viii. cap. xxx., whlch regulate the disposal of tithes.
St. Ainhrose (Sermo $x \times x$ ls. in feria 3 post prin. dom. qu ${ }^{\prime} d r$.) says, "Goil has reserved the tenth part to Himself, and therefore it is not Jiwful for a man to retnin what Gord has resorved for Himself. To thee He has given nine parts, for Himself He has reserved the tenth part, and if thou shalt not give to God the tenth part, God will take from thee the nine parts."

So in a sermon on Asceusion Day, "a good Christian pays tithes yearly to be given to the poor." (Cit. in Lucam xi. 7.)
Epiphanius (Hacr, 50) argues against those who kept Easter accorling to the Jewish law for fear of the curse of the law, though in other respects they agreed with the church. The carse, he snys, refers not to the case of the passover only, but also to cireumcision and tithes. Thus ha implies that the law of tithe was not binding on the church any more than the law of circumcision, and also that it was not observed by those whom he was addressing any more than by the church at large.

In the 5th century, Jerome on Mnlach: iii. says, "What we have said of tithes and firstfruits, which of old used to be given by the people to the priests and Levites, understand also in the case of the peoples of the church, to whom it has been commanded to sell all they have and give to the poor and follow the Lord the Saviour. $\qquad$ If we are unwilling to do this, at least let us imitate the radimentary teaching of the Jews so as to give a part of the whole to the poor, and pay the priests and Levites due honour. If anyone shall not do this he is convicted of defrauding and cheating God."
In an epistle to Nepotianus, Jerome writes, "If I nm the portion of the Lord, and the line of his inheritance, and do not receive a portion among the other iribes, but as if (quasi) a Levite and priest live upen tithes, and serving the altar am supported by the oblation of the altar." His laagnage is elearly metnphoricnl, and oot a precise statement of a fact.

Angustine ( 1 's. 146) gives conclusive evidence that tithes were not yet regarded as a legal due "Cut off, therefore, something first, and assign some fixed partion . . . . take off some considerable part of your income? Tithes will you? Take off tithes, although it be too little ("decimas vis? decimas exime"). . . . He beyond whom your righteoussess is to abound, gives tithes; you, however, give not even a thousandth part.

In Homily 48, Augustine says that the present excessive taxation is laid upon them because they do not give to God the things that are God's. "Our nincestors used to abound in wealth of every kind for this very renson that they used to give tithes, and pay the tax to Caesnr. Now, on the contrary, becnuse devotion to God has ceased, the drain of the treasury has increased. We have been unwilling to share the tithes with God, now the whole is taken nway. Alms ought to be paid according to the measure and quantity as it is written (Tobit iv.) 'As thou shalt have, give alms; if thou shalt hare little, from that little impart to the hungry.'"

In his germon to the brethren in the wilderness (Serm. 64), he warns those who till the earth not to defraud the chureh in the matter of tithes, nor
any other, however they may live, lest they lose all.

A spurious sermon, attributed to Augnstine (do Tempore, 219) is wholly on the duty of puying tithes. God who has given the whole condescends to demand back the tithes. This is enforced by Mnlnehi iii. and Exodus xxx. God is wont to reduce to a tithe those who withhold tithes. For tithes are sought as a delit, nol he who has refused to give them has invaded the property of other men. He, therefore, who wishes to gain reward or to merit indulgence for ain, let him pay tithe, and out of the nine parts as well, be zealous to give alms to the poor.

Other spurions documents are-n cnaon of Damasus, a letter of Jerome to Dnmasus, and later, a decretnl of Gelasius, and some enoons of Orlenns and Seville (Selder, ch. v.).

Chrysostom (Hom. iv. in Eph. ii.) says that the Jews paid two tithes, whereas, now, a man observes to him with astonishment, "So-and-so gives tithes 1 Is not this shameful? If nader the law it were dangerons to neglect tithes, consider how great a danger there is now,"
Some writers quote also Hom. xxxv. in Genesim, and Hom, x viii. on the Acts; but in both these places decimas is found only in the Latin translstion for àrapxd́s.

A homily on Luke xviii. 12, attributed to Eusebius of Emessa (c. A.d. 430) says that the payment of tithes is a very good ond Inudable practice.
Cassian (Collat. Abbat. Theonce xxi.) tells us that in Egypt many persons offerel tithes and first-fruits to the famous old man, allbat Joha (c. 1). This is the enrliest instance of the gift of tithes to a monastery. Yet they were not regardad as legally due, for (c. 3) the rightenus shew that they are not under the lnw hy exceeding the legal tenth (cf. c. 5); and Christ bids us not to pay tithe, but to sell all (c. 7). Yet, ia c. 25 , he says, that by the Jnw of Moses a general precept was promulgated ("universo populo"), and we who are bidden (qui pracipimur) to pay tithes of our substance should also pay tithes of our time, and observe the lenten fast (cf. c. 33).

Isidore of Pelusium (c. A.D. 44'), lih. it. Epist. 317, writes to count Hermin that he duns great honour to the Lord by paying first-fruits and tithes, and will, as a rewnrd, enjoy much prosperity here and eternal happiness hereafter.

The evidence belonging to this period would seem to shew that payment of tithe was first regarded as a dnty soon after A.D. 350 . By that time the idea generally prevailed that the priest of the Christian chureh had succeeded to the office of the Levitical priests, and consequently to their rights and privileges. Ambrose was he first exponent of this dnty. Augustine and Serome waver, partly influenced hy the new ideas, partly mindful of the perfect freedon of Christian charity. In the East this doctrine Reems to have made very little progress; Chresostom shows that it was rarely practised. Epiphanius completely rejects it, Eusebins can say no more than that it is a good practice Isidore is grateful ; even the monk who sccepts and enjoins tithes is mindful of a higher las than the Mosaic.

Caesarius of Arles (c. A.D. 490) de Eleemos.

Hon. 2, suys n but belonging have is from give to the poor he quotes chlefl (Vita S. Several that in P'annoni "quod mandntur sit," was tnught which happened ment oi neglect were threatenin their savage hafi tithes (Greg. Tur (A.D. 544), in hi what proportion uffer to God. Th half [referring quanti erit is qui
In a synodical council of Tours exhorted to follow pay tithes.
Thus for two $h$ the obligation of $t i$ but still remained forced by any decr
At length, in $A$. eager to take away church, recites how
the payment of tit the payment of tit Christianorum cong todivit intemerantas praevnricatores leg ostenduntur, dum e alimplere negligunt sll are to pay titl spend also in redee poor. All who refu cation.
Selden snys this collections. Agobar writes as if he had $n$ Grest (Hom. xvi. in bidden by the law $t$ strive to offer Him al mout A.D. 660, Ma forms relating to lane charging land with ti hortations of the cler permanent results.
Towards the end of the custom of making upen land. The cour 813) orders "ut eccles nec decimis nec ulle This does not require would fully satisfy " a
ln. A.D. 680, "decim that is, a tithe of smal Rodolph's Court-was of Arras.
The Ethiopian Missal this time, has a form o tis qui obtulerunt mu est super omnes ecelo primitiarom decimaru signum et monumentum A.D. 720, Eadbert, bis noted for his charities, Eich iv. 29), he used, a e duty of payhe whole conthes. This is $8 \times x \times$. God is who withhold a debt, and he as invaded the herefore, who rit indulgence ut of the nine alms to the -n canon of Damasis, and some caboas of
II.) says thst s, now, a man It, "So-and-so ul? If under neglect tithes, is now."
$x \mathbf{x}$. in Genesim, in both these Latin transla-
attributed to says that the and laudable
$x$ xi.) tells in red tithes and m, albat John ce of the gift they were aot the righteous law by exceedChrist bids us e. 7). Yet, ia w of Moses a ed ("uniresso a (qui praecibstanee should $d$ observe the
), lih. i. Epist. he duw great irst-fruits sud oy much prohereafter. s period would ithe was first 350. by that that the priest cceeded to the 1 consequeutl ${ }_{5}$ Ambrose was Augustine and 1 by the new et freedon of this dectrine ogress ; Chry. ely practised. Eusebius caa grod practice, ik whe accepts a bigher lsw
0) de Eleemas

## TITHES

Hom, 2, says not ouly are tithes not our own, but belonging to the church, but also nll we have is from Giml, and therefore we ought to he quotes chiefly from Aur. and xxxyii., where (Vita S. Secerani, c. 17 Augustine). Eugippius that in Paunonin, cithes were zealouslo, shys "quod mandatum lieet cunct tise zealously paidsit," was taught there by the suint. A famine which happened was thought to be the panishment uineglect of tithes. When the Lombards were threntening Ituly, one instance given of their savage habits was that they did not pay tithes (Greg. Turon. vi. 6). Anastasius Sinnita (A.D. 544), in his Dux Vitae, question 13, asks what proportion of his goods a man ought to ofier to God. The answer is, "If he who gives half [referring to Zacchneus] does nothing,
In a synodical letter written after the second council of Tours, A.D. 567, the faithful are exhorted to follow, the exnaple of Abraham and
pay pay tithes,
Thus for two hundred yenrs, the doctrine of the obligation of tithe had been makiug its way,
but still remy but still remained only a pious opinion, unenAt length, in A.D. 585 , the
At length, in A.D. 585 , the council of Macon, church, recites how the diviue the decay of the the payment of tithe thive laws nad ordered left free to their sacred duties elergy might be Christianorum congeries longis temporibus custedivit intemeratns. Kunc nutem punlatim praevaricatores legum pene Chrinn palinatim
ostenduntur, dum en ostenduntur, dum en
sume divindere neglinitus sancita sunt sdimplere negligunt.". Wherefore for the funure
sll sre to pay tithes, which the prissts all sre to pay tithes, which the pricsts may
spend also in redeeming poor. All who refuse are liable to excomg the cation. Who refuse are liable to excomnuni-
Selden snys this canon is not in the oldest collections. Agobard, bishop of Lyons, certainly
writes Writes as if he had never seen it. Gregory the Great (IIom. xri. in Evang.) says: "As ye are
biden by the law to pay strive to offer Him tiso pay tithes of dnys." property, so mout A.D. 660, Marculphus colles. forms relating to land; but there is no all legal charging land with tithe. But the constant erhertations of the clergy began at last to produce permanent results.
Towards the end of the 7 th century grew up the custom of making tithe a permanent chnrge upan land. The council of Arles (iv. c. 9, A.D. 8i3) orders "ut ecclesiae antiquitus constitutae nee decimis nec ulla posseasione priventur., rould fully satisf 4 an eariier date ; 130 years In. A.D. 680 , "deciman ${ }^{2}$ that is, a tithe of small value, in a pllace carteRodedph's Court-was consecrated to the called of Arras.
The Ethiopian Missal, which dates from about thia time, has a form of prayer: "Rogemus pro
iis qui obtulerunt est saper omnes ecclesiae snerificium ance quae primitarum decinaram, gratiarum actionis signum et monumentum.;' gratiarum actionis A.n. 720, Eadbert, bisho noted for his charities, so that, sasys Bede (Hist Ecch ir. 29), he used, according to the law of

TITHES
1965
Moses, every year to give tithe, not ouly of
beasts, but of corn nud fruits, beasts, but of corn nad fruits, and of clothes for the poor. Rede also says (super Exud. puaest. c. 36) that ten ls the number of perfection, and
as in tithes we truits we make a begiming, ao in In his Scintillared to perfect our work.
quotes from paying tithe; also from ther texts in favour of De Tempore, 219 also from the spurions sermon
Also in a sermon on supra Augustine).
Trin.), he urges his on Luke xvi. (Dom. ix. post goods, as Zacehaens, hearers to give half their to surpass the Jews. In A.D. 742, Pip.
Fulda all grants of confirms to the nbbey of A.D. 750 he gives to the pust or future; and in tithe of land.
There is.
Charles Martel foundation for the story that in A.D. 740 , and granted the tithes to his knights synod of Ratisbon, A.D. 742 .
A.D. 745, Boniface of 742.
bert, archbishop of of Mentz, writing to Cuthclergy as receiving tithes.
A.D. 750, the Exceptioncs of Egbert, archbishop of York, make mention of tithes. No. 4 , the priest is to teach bis people to pay tithes of all their property. No. 5 , the priests are to receive tithes and write down the names of those who pary them; they nre to be divided into threa parts-for church oruament, for the poor, for tithe. No. 100.99 refers to the Mosnic law of exhorting a tithe to from Augustine a passage income.
Though tithes were now generally were still quite voluntarily, for the paid, they Màcon seems to have become, hre canon of own province But it was obslete even in its coerce the reluctant.

Of the capitulari
refer to tithe, but mes Charlemagne many A.D. 778, Charles the are later than A.D. 800. be paid throughout the Great ordered tithes to payment is to be enforced or by the civil magistrated by excommuniention of Tours, at the magistrate (v. 46). Herardus use other than the nilime forbids his clergy to and warning.
Capit. vii. anni xi. A.D. 779-"Concerning tithes, let each man give a tenth, and let it be dispensed at the commnad of the bishop."
A.D. 787, the council of Caleuith (c. xvii.)
quotes the law and Malachi, and ore be paid of everything.
tithes of all, to expiate of the Mercinns, gave of Ethelbert.

The council
says that there is n ( tithes than Malachi iii
The council of Frank
orders all who hold bert, A.D. 7.94 (canon xxp.), pay tithes and ninths, and every man is to to the lawful tithe to the church man is to pay
Yet towards the close of this
bishop of Lyons, in of this period Agobard, tion of church revenue (reatise on the dispensathat before his time any synod or eressly denies had determined any any synod or church fathers nocessity. necessity. From his position he must have bad

## 1966

TITULUS
every opportyity of knowing the canon of Macon. About the same time Aleuin ( $E /$ ist. vii.) pressee upon Charles the Great the inexpediency of exacting tithe from auch weak Chriatians as the newly conguered Huns. This he could scarcely do if tithes were generally regarded as of divine obligation.

Though the payment of tithes was always based upon the law of Moses, the duty was extended beyond the Mosaic precept (cf. Luke xviii. 12).

There was ne limitation as to the kind of property of which tithes were paid.

Origen speaks only of anaual produce; Ambrose, of grain, wine, fruits, cattle, business, hunting ; Angustine, of income, of annual fruits, or daily gains. The spurious sermon commands tithes of anything whereby the man lives-warfare, business, or trade. So an epistle of the bishops of the proviace of Tours, A.D. 567, exhorts payment of tithes of all property, and even of slaves. Eadbert, bishop of Lindisfarne, gave tithes of fruits, quadrupeds, and clothes.

Similarly, whereas the Mosaic law granted tithes to the Levites, in the church they were claimed not for the clergy alone, bnt for the peor alvo.

The persons for whose benefit tithes were given were the clergy, says Ireaseus ; Jerome, the poor, the priests and Levites. The Apostolic Constifutions claim them for the orphan and the widow, for the poor and the proselyte; "for the other clerics" (the bishops, priests and deacons were to be supported by the first-fruits) and for the virgius. The council of Mâcon decrees them for the clergy, the poor, and for the redemption of captives. In Cassinn, we see tithe paid to monks, and in a capitulary of the fourth year of Charlemagne to monasteries.

Thus in two points the advocates of tithea went beyond the law upon which they based their claim.

At what time parochial tithes were separated from the mother church and alfixed to the parish church does not appear. Selden (chap. xii. on Tithes) says that in the Saxon times we find "ecclesiae" simply, and not antil the Norman dynasty "ecclesise cum decimis."

See Selden on Tithes; Tillesley's Reply to Selden; Spelman on Tithes and Concilia Anglicand; Thomassin, part iii, lib. i .
[J. S.]
TITULUS. (1) In pagan usage an inscripqion on a stone; later, the stone which marked the boundary of property:
(2) In the time of Trajan it meant the limits of the jurisuliction of preabyters at Rome. This is the germ of that meaning which title bears in ecclesiastical practice.
(3) Sphere of work for orders. [ORDERS, HoLy, p. 1486 ; PARISh, p. 1556.$]$

Closely allied to this sense of Titulus is the application of the term to some churches in Rome. Some of the churches there were called tituli, and some were not. Of pepe Marcellus (A.D. 308), it is said he appointed in the city of Rome twenty-five "titufi, quasi dioceses." This last expression might suggest a correapondence, with the idea of " mother churchen." And this would support, Bingham's view, which he takes from Mede (Discourse of Churches), that the name titulus was given to certain churches,
because they gave a title of cure or denoming tion to presbyters to whum they were comnitted (Bingham, Antí, viil. 1. 10). Succeeding popes, -Silvester, Damasma, Innocent-appointed each a titulus in lowne; so that in the time of Alesander the l'hird, they are spoken of as lecing twenty-eight in number (Anast. Vit. Pontit.). Another reason for the name titulus, an nupied to the church, is suggeste! by Baronius (an. 11:). The sign' of the cruss, which was inscribed uiva them, was the titulus by which they were known to belong to Christ, just as inperial property was declared to be such by the imperial mark (titulus fisculis) affixed to it.

From meaning the whole church the term titulus was sometines spplied to a part of the church, (a) a chapel in which the bobes of a saint rejosed, and (b) the sanctuary (presbyterium, $\beta \hat{j} \mu a$ ) or part which contained the altar. The churches called tituli were distinguished from the others, which were called dicuonto, oratoria; and, as being the principal churches of the city, were called tituli cardinales or simply cardinules, the priests whe were attached to them being called presbyteri cardinales. See Cardinal.
[H. T. A.]
TITUS (1), diaciple of St. Paul, commemerated by the Latins on Jan. 4 (Mart. Usuard. Adod., Vet. Rom., Notker., Rom.); by the Greeks on Aug. 25 (Basil. Menol. ; Menol. Grace. Sirlet. ; Cal. Ethiop.; Daniel, Cod. Liturg. iv. 266).
(2) Martyr at Nicomedia, commemorated on Jan. 25 (Syr. Mart.).
(3) Apr. 2, Thaumaturgus, confessor for Images (Cal. Byzant.; Menol. Graec. Sirlet; Daniel, Cod. Liturg. iv. 256)
[C. 11.]
TOB1AS, martyr at Sebaste in Armenia under Licinius, commemorated on Nov. 2 (Basij. Menol.; Mart. Rom.).
[C. H.]
TOLEDO, COUNCILS OF (TOLETANA Concilia). No less than 21 councils are said to have been held at I' 'ado, between A.D. 400 and 701, when they were stopped as abruptiy by the invasion of Spain by the Moors, as they had commenced on its conquest by the Visigoths. But the genuineness of the two first, as now given, is more than doubtful, for the reasons which follow. The authorities to he cousulted more particulerly, besides Mansi and Hefele, are the Collect. Max. Conc. Hisp. by Cardiual Aguirre (Catalau's ed.); Collect. Can. Eocl. Hisp. by Gonzalez, Madrid, 1808: and mere recently, with notes by M. Tejads y Ramiro.
(I) A.D. 400 , or, as another reading has it, 397 , when 19 bishops are said to have met and passed 20 canons. But appended to these canons is, first, a rule of faith followed by 18 anathemas, which, as we shall aee, was made by a later and southeto council. Some professions come next, which are called the professions of bishops Symphosius aod Dictinnius, of happy memory; whe certainly would have been dead by then. But, again, the definitive sentence, which comes last of sll, must have been passed during their lifetime. Now, the two first documents, necessarily, can have no connexion with a couneil of this date; nor the third, for another reason, viz. that neither Symphosius nor Dictinnius appear amoag the subscribers to those 20 canons on discipline that come first. Nor, lastly, can pope lnnocent
have correspon suppused to hay fur he was not On the wther $h$ who was contem Chronicon (My the pontiticate bishop's met at $T$ acts, symphusi bishops of the subscribed to th whom they hall snces of ectelesin and Ortigins, bis exiled by the I'rise part." This stat nance to the third whatever to the 2 it is of course qui which Symphosiu to have passed c these. True, the Orticius, who subs is aaid by the presi thing special in $h$ these canous bears 3 rd of the first co but it might have years loter as 21 y the quotidianum sa affords a fair pr framed in Spain (I there is a curious names of the last Exuperantius and E with whom Inaocen p. 1038), which will mind further on. Dlansi, iii. 997-1015, de Verificr les Dut attemptiug to expl recent editor of $S_{1}$ Ramiro, diacusaes at Aguirre, but alike f
(2) A.D. 405, ac 1161), and Cave ( $F$ sccording to others, is, of bearing out already noticed. But in either the Isidoria collections ; and 2, no lnoocent by Dionysiu as, 3 , this Jetter in Isidorian collections Toulouse, and is muc explicit on disorders i rersion of it publish collection of the syao doubt which deserves the aynod. The simile of the last subseriber to conncil, and the bisho lanocent cerresponded out, and is worth consid lidorian and paeudo-J second council of To 527, when 8 bishops $n$ but between this and A.D. 405 , another of $\Delta$ Wentical with a genera posed to have been he inserted (Mansi, vi. 491
or denominare cmumitted reeling pryea, puintel ench time of Ales. of ns being Vit, Poutio.). us, as applied
 acribed upon a they wera imperial prothe imperial ch the term a part of the he bones of a ary (presbyined the altor. distinguished led dictonite, al churches of les or simply attached to dinales. See
[H. T. A.]
a, commenotart. Usuard., by the Greeks Graec. Sirlet.; v. 266).
nemerated on
confessor for raec. Sirlet;
[c. 11.]
irmedia under Basil. Menol.;
[C. H.]
(Toletasa :ils are snid to 1 A.D. 400 ROd abruptly by s, as they hsd he Visigoths. first, as now $r$ the reasons be cousulted ad Hefule, are dinal Aguirre ocl. Hisp. by 1ore receatly,
ng has it, 397, aet and jossed eanons is, first, hemas, which, $r$ and seutheto ext, which sre mphosius sod who certuidy 3ut, again, the lost of sll, heir liftime. ecessarily, csa of this dast ; on, viz. thst appear among oul disciplioe pepe lonocent

## TOLEDO, COUNCILS OF

hare corresponded with this council, as he is
 On the wher hape tate years alterwaris. who was contemporary with, hishop of chaves, Chronticon (Migne, the puntiticate of Anastasius ", that, during bishops net at Tuledo, iu which, "s stated in its acts, Symphuslus and Dintinuius and in it her Blshops of the province of Gullicia anith whem, subseribed to the couldemaation of Prixcililian, whom they had once fullowed; cartain observiances of ecclesiastical discipline were decreed ; and Ortiglus, hishop of Celene, who had been exiled by the l'riscillianists, was present and tock part., This statemeat leuds puaitive counteance to the third of these docunents ; but noue whatever to the 20 canous that ceme first; for it is of course quite poasilhle for the council at to have passed easons ictinuius were present these. True, there is a bishop, Ottizius, or Orticius, who subscribes to these; but nothing is aidid by tha presideat to shew there was anything syecial io his cass. Again, the 14 th of these canoos bears a close resemblanes to the 3rd ef the first council of Saragossa, A.D. 381,
but it might have been just as well passel 40 years linter as 21 yeara earlier that peissed 40 the quotidianum sacrifocium, in the fifth of them affords a fair presumption that they were framed in Spain (Bingham, Ant. xv. 9, 4), yot there is a curious resemblance between the names of the last bislop subscribing to them, Lxuperantius and Exuperius, bishop of Toulouse, with whom Inaceent I. corresponded (Mansi, ib. mind further oo. All the pieces are calliug to Hansi, iii, 997-1015, which the authers given by de Jerificer les Dates only countuse further, in attempting to explain; and which the most receut editor of Spauish capons, M. Tejnda y Ramire, diseusses at grest length, after cardinal Aguirre, but alike fails to clear up.
 accorling to othera, for the mere purpose, that is, ef bearing out the letter of purpose, that sirealy noticed. But as, 1 , no auch syuod oceurs io either the Isidorian or the psendo-Isidorian callectiens; and 2 , no such letter is ascribed to Inaceeut by Dionysius Exiguus; and further, as, 3 , this letter in the Isidorian aud pseudoIdiderias collections is addressel to a synod of Taulense, and is much shorter and vastly less explicit on disoriers in Spain, than the longer
resion of it published by Sirmondus in his revieo of it publighed by Sirmondus in his
collectioa of the synods of Gaul, we mmy wis doubt which deservea most credit, the letter, or the syod. The similarity between the names ai the last subseriber to the canons of the former cancil, aud the bishop of Toulouse with whom out, and is worth cousidering. According to the lisiderian and pseudo-lsidorian collections, the eecond council of Toledo was not till A.D. 527 , whea 8 bishops net and passed 5 canons,
bot between this Aot between this and the suppased council of
 wentical with a general council of Spain, supmerted (Masi, vi. 491-494), the only ground for

## TOLEDO, COUNCILS OF 1967

elther being another pupal letter, which even Cavo will nut dlspute (hiat. Lit. i. 440). But Asturiener (Lip. xy. of St. Leo, ud Thrribiusin Asturiensem cpiser pum, according to Mansl, v.
$1286)$ is 1286) is open to grave doubts, affecting not merely the nlleged symod of its own date, but ulso that of A.D. 5.27. For the three loeal account of it are far from consistent. 1. Whatlus, a oonwemporary, says in his Chronicon, that the writings of St. Leo againat ths I'riscillianists were brought to the Spanish bishopls by Perviners, deacon of bishop Turriblus; anong which was a full discourse nddressed to Turribius himaolf, the blasplervance of the Cutholic faith, nad on the blasphemies of the heresies ; to which soma Gallivians, however, gave but a trencherous assent (Migne, ib. 882). 2. Lucrothes, president
of the first of the first council of Braga, then metropulis of forwarded his 563 (Mansi, ix. 774), says that Len to a syned his writiugs against the Priscillians Tu a synod of Gallicia by a notary of his own see, Tarrogom, Cart that by his order the bishops of having assembthagena, Portugal, and Andalusla, a rule of faith with thelves in councll, drew up the Priscillith, with chapters sppended, against then bishop of Rs, which was sent to Balconius, tius thus makes Ta, nnd read out now. Lucrebut a courier, of urribius, not a correspondent, notsry. He saya further, not a bishop, but a St. Leo were adiresserther, that the writinga of council then aduressed not to a bishop, but to a afterwaris alog in the nerth; nud that, was held at his aouthern, dot a general, council was drawa up iastance, where the rule of faith read at Braga. But to Braga, which was now St. Leo have been reatd not the writings of been then extant? 3 out there too, hal they of Toledo, and presided in the alleg was bishop A.D. 57 I , speaks, in the first of the syaod of ascribed to him, not the first of the epistles of books addresg, not of any letter of St. Leo, but of bouks addressed to St. Loo by a most blessed ments his the second of is never onee named); yet, that bimself is of the epistles ascribed to Montanua bius, is proved ined also to a pious bishop Turricus, is proved incontestably by the words vester cuepiscopus fecit (Mansi, viii. 791), which cardinal Aguirre must have beed napping not to have noticed. This clumsy forgery, which must have been concocted before the middle of the 7th ceutury to have imposed on St. Ihlefonsus (de Vir. llust. c. 3), only makes the inconsisteney between the two former accounts doubly pe:plexing; and it is further enhanced by the fact that while the Isidorian collection includes both Montapus of St. Leo and the two letters of all thates, the pseudo-sidorian collection ignorea have Let the author of the false Decretals The letter for superior discernment for once. without mof Montanus destroy each other Turribius has ado; similarly, that of Leo to allegibius has only to be compared with the alleged letter of Turribius to Ceponius and Idatius (Mansi, г. 1302), and it will be seen that while both affect the papal in tone, one is not really more papal than the other. Baluzius had more reason for his suspicion than he liked to arow (ib. vi. 491), and cardinal Aguirre cas find nothing to oppose to it , bot the antiquity of a MS. (ib. 492). The main upshot of it all, however, is, that in neither of these collections, nor

In any of these documents, is there the amalleat aviluce for a second symad of Toledo beform a.d. 527 ; and as for the acts of the allegid syand of that date, besiles belng prejuiliced by the two letters ascribed to itn president, they betray far tow) much suerial plendiog for the metropolitan righte of that wee to inspire confilance. (Comp. Carl. Aguirre, Diss. tom, iil, 48 et nesp; nrt. Galhicla, Counchi. p. 708; and the alleged syond of T. A.D. 610, below.)
(3) A.D. 589 . Of this outuncil there ean be no doubt whatever, except ns to its being the thiril, anel as to its priacipal ruling having been tumbded on a misapprefunaion. An 68 bishops or their representatives subscribed $t 0$ it, every see, whether of Spain, Portugnt, or Narbomne, then lu existence, must have been representel there; and as each bishop in subscribing nppeads the name of his see, the subscriptlons are worth n careful study. It is the metropolitan of Merlda who subscribes second-perkaps at being the oldest - and the metropolitan of 'Tolede subseribes third ; but he whe subscribes first is the kling. Recenred, king of the Goths, summoned it to celebrate his own conversion, and that of his queen and people, from Arianisin ; and he and his queen commence proceedings in it by making profession of their orthodoxy, and reciting the creeda of Nicaca and Constantinople, as the, faith professed by the Cathelic church throughout the whole worh, and then subscribing to them, nus to the debinition of the council of Chalcedon, in thelr ewn onmes. In reciting the creed of Constantinople, translated into Latin, they inaert, according to the reading of some MSS. the words, "aud from the Son," in describing the l'rocession of the IIoly Ghost. Eight bishops, a number of presbyters, deacons, nud of the high nobility, converts from Arianism, likewise, follow with their profession; In which besidea reciting the two creeds, and the definition of Chalcedon, like their sovereign, they anathematise twenty-three ditferent errors, the third of which ia that of theae who deny the Procesaion of the Holy Ghoat te be from the Father and the Son. Regulntions for discipliue come next by order of the king, embolied iu 23 lengthy canons. Among the subscribers to them, nud to the acta of the couucil in general, are those bishopa whose ahjuration had just been made, with the king at their head, who aubscribea first ; and as no kjng, probably, before or aince: "I, king Flavina Receared, in confirmation of these matters, which with the holy synod we have defised, bave subseribed." Each bishop after him meekly anys, "I have subacribed aasenting to these constitutions." So that this addition to the creed, and doctrine invelved in it, was originally defined, in pojnt of fact, by a convert prince at the head of the same council that received his abjuration. On the other hand, in the 2nd of these rery cnnona we read: "The holy synod ordnins that throughont all the churches of Spain and Gallicia, according to the form of the orieatal churches, the creed of the conucil of Conatantinople, that is, of the 150 fathers be recited, so that, before the reading of the Lord's prayer, it may be intoned in a loud voice by the people before communieating." Thus it would seem, that in anathematising the opponents of the twofold Procession of the Holr Ghoat, the council never really contemplated

Interpelating the creed | lut meant in all honeaty to miliere to the formo of it then used in this East. If, therefire, the interpolation of the ereed dates from this council, it was as lguornit an interpolation an its dutence has been. At the same time the dnctrine meaut to be exprensed lige it hat been previously laid dnwa in the rula if faitlo transmitted to bolconius, aud endorsed in the su-ealled letter of lee to Turribius; unlusg these documents have likewlse receivel alilithus. But how, on the other haml, is the ominatio if all reference to tho filth coumedil by lecearel an! his bishops to be explained? Having been helt A.D. 553 , It was then thirty osix yenrs ohi. And the pen of St. Gregory the Great with whith he congratulated hls friend Leanter on the conversion of lecenred (Ep, i, 43, Indict. ix.), 111nst have been dipped in the same link with which he wrote to the Eastern patrinrehs shortiy betive: "Quintum conclium puriter veneror" (ih. Ep, 25). Lennder was in all probability grandsom of Theoderic, king of the Ostrugnthm, and edtucated In his domiuions. He may thus have sided with the bishops of Aquilein amd Istrin on that subjert, rather than with llome. At all events, wither at this, ner any subsequent council of Toledo, was the fifth council so much as samed. l'rio ceedings were wound up by a glowing review of them in the shape of a homily from I.eander, metropolitan of Seville, who lisd acted ns lutor to the king, and corresponded with pope Gregory whom he had known at Constautinople (Mausi, ix. 997-1010).
a.d. 597, where Massona, metropulitan of Meriln, subscribes tirst agnin; the metrop rulitan of Narbenae, second; the metropelitan of '"oletl, third. It ia colled a council of 16 bishupra, but only 13 subseribe. And it passed only 2 caunis, the lst of which, relating to the celibacy of the clergy, cardinal Aguirre says, "dithicilimns intellectu est," but he omits to ndd that this council is unknewn both to the Issderian sut paeudo-Isidorinn collections, and has not loen known anywhere aa the fourth council. It is transcribed from Lonisa by Mausi without com. ment ( $x, 477$ ).
A.D. 610. But this, again, with the alleged edict of Gundemar confirming it, is unknown to both Isidorian collections, like the last, besides which, the plea set forth in it for the metropelitan rights of thia see shews too palpably the use which it was designed to serve, and this ita reference to the alleged council under Montanus only further confirms, ao that even Mansi says its genuineness is a question which he leavea to the most learned to decide ( $x, 51$ ). Nothing else purports to have been diseussed at it ; the petitions appended to it are, therefore, beyond explanation.
(4) A.D. 633, which is called everywhere the fourth council. Here the metropolitas of Toledo subacribes only fifth, and the metropolitan of Merida third, after the metropolitan of Narbonne; while the metropolitan of Seville, St. Iaidere, whe had succeeded his brother Leauder in that see, presides. It passed no leas than 75 canons, and no less than 69 bishops or their representatives subscribed to them. The first, headed "Ds evidenti Catholicae fidel veritate," dogmatises on the Triuity and Incarnation in lagguage that every now and then exhibits phrases common to the

TOLE:
Athanasian crees ast Catholicae ec conservamua nt firmissime custox bebit. . . ." 'I'l for divine service ordo erandi atque Hlspaniain atyue modua in missas vespertinis mntut ultra in molis ec uni fide contines antigul canones le rlincia et psallend auetuilinem tenent whataver to the church of auy either cunon. If, the 3rd, councila juxta antiqua pat least be held once, case may require concelved in the book of the lBible librum multorum synudica sanctorun creta Junnuis eva at inter divioos li ruut. . . ." The sacerilotum," leave antonched, and is sos igitur et imm sacerdotes, nec ull pollui. $\qquad$ ordinances about Julaeis hoc praece deinceps ad creden saim tales laviti sal lategra sit forma seveaty-second says been emanclpated, " tegantur ; sive in stat calio quod habere nus of St. Isidure afford hensive character of 611-50). Compare, What is said of Siseb
(6) A.D. 636, "D panise" is what and it is a fact thi proviaces of Tarra bonae figure ameng sil the rest of the seated bishops were a metropulitan, Eugeni time, subscribing first viaciis," whether reg did homnge to the o politan was present. self: "Dei miserat proriaciae Carthagini contrsating with his n Years afterwards, w eclipsed. All of th hare reference to existi (Maasi, x. 6538-8).
(6) A.D. 638, when bonne presided, and Eu after the metropolita the then metropolitar No less than 53 bish tatives, subscribe to th
in all honesty nsed in this ation of the Is as Igmorant wen. At the expreswed ine a the rulu if entorseal in ibliss ; unless ved additions. e omissinn of Recenred anl ug heen hulh irs oll. Sol th which he a the canver $t$, ix.), must ith which he ortiy betine: or " (i). lin y grandsinl of nnid educnted ve shlded with that subjeret, rents, neither il of Tuleton, ramed. Pro ing revipy of om l.ander, cted as futor pupe Gregry nople (Mnusi,
ropolitan of metrenulita an of Twisedic, bishups, but nily 2 cmunns, fibacy of the c difticillimus dd that this az lorina sand as not leeen macil. It is ithout com.
the alleged is muknown e the last, in it for the ws toe palred to serve, ouncil under o that even ion which he inle ( $\mathrm{x}, \mathrm{s}$, 1 ). discussed at :e, the refore,

## everywhere

 netropolitan , and the the metroropolitan of ceeeded his resides. it no less thas s subscribed De eridenti ises on the that every mon to the
## TOLEDO, COUNCILS OF

Athanasian creed, and ents almilarly, "Haec est Chtholicae ecelesine fidea : hanc confealiunem conservamus stque tenemus, quam quilyula firnisiane eusturierit, perpetuan salutem hafor divine "ervice is po leas made by the next for divine service is un leas noteworthy-"Unua
 modua in tnissarum anliam conservetur, unas vespertinis matutiuisque offlcisis ; nec diveras in uitra in nobis ectiesinstica comanetudo, gul in una file continemur et regno, hew enim et antiquit canones decreverunt : ut unaquaque provincia et issiliendi et miulatrandi parem consuetuluinem teneat. . . ." Therr is to referenee church of any country ber the tenets of the either canon. If, owing to circumstances, sany the 3 rd , counclis canonot meet twitane a yearjurka antigus patrum decreta-they should nt least he held once, generai or provincial, as the case may repuire. All the other canone are book of the bibibe sams spinit. Of the last librum multorum the 17th says: "A pocalypis arnudica sancturum coneliiorum sucturitas, et creta Jonnuis evangelistae esse praescribunt et inter divinos libruas recipiendum constituerunt. ...", The 21 st, entitied, " $\mathrm{De}_{6}$ castitite antouched, and is thes question of marringe ova igitur et immacunatos decet Dei existere uacerdites, nec uilo eos fornicationis cuntagio pellii. . . ." The 57 th commences a series of erdinances about Jewa in these words: " $\mathrm{De}_{\mathrm{e}}$ Judaeis hoc praecepit sancta aynodus: nemini
deinceps ad enim taies inviti salvandi sunt, sed voleutes ; nt integra sit forma justitiae. . ." And the serenty-second says of those slares who have been emmancipated, "A cujusilibet inaolentia protegantur; sive in statu libertatis eorum, sen in peculio quod habere noscuntur. $\quad$ " The writinga hensire character of these enact to the compre-611-50). Compare, for instance, can. 57 witb whtt is said of Sisebute (Cliran. aera dec. ).
(6) A.D. ${ }^{636 \text {, "Diversis ex provinclis Hla- }}$ paniae" is what they say of themselvea ; ond it is a fact that 2 or 3 bishops of the provinces of Tarragona, Portugal, and Narall the rest of theng the subscribers to it ; but sented bishops were the the subscribing or represeated bishops were guffragana of Toledo, whiose metropolitan, Eugenius, ia found, for the first
time subseribug fill time, subseribing first. The "diversis ex prodid homage to the oular or not, feiv or many, did honnage to the oceasion. No rival metropolitaa was preseut. Lugenius subscribed himproxincise Carthariuis metropetanae ecclesine provinciae Carthagiuis metropolitianus," a astyle
contrasting with his meek subscritution but Feara afterwarda, when hiscription but two eclipsed. All of the 9 canons was again hare reference to existing diaordera in the passed (Massi, x. 6538-8).
(6) A.D. 638, when, the metropolitan of Narbonne presided, and E: Egenius subscribed third,
siter the siter the metropolitan of Braga, but before
the then metropolitan of Serille
mit the then metropolitan of Sevilie, Honoratus. Less than 53 biehops, or their represen.
tatires, subscribe to the 18 canons now passed,

TOLEDO, COUNCILS OF
1963
the first of whlch is ontitles, "De pienitudine fidei Catheilicae," and embodiee a disyuisition on the Trinity and Incaruathun ahout three times as lung as the lat canon of the teath conucil under St. Isidore, yet burrowing in the Irovession trom his aceount of the third council
under as their 3 rid calurun. atra dexxiv.) as clearly as their rit cauuu-" De custulid fidel Judne-
orum" depmrts from his purit about half concern his piritit. Of the reat church, and the thanks of tate rather than the church, and the thanks of the council are voted
to king Chintila fur having (Manal, x. $659-674$ ). (7) A.b, 646
dethroned the son of the ching Chindasinda, who vivus councii. Here the aunmoner of thu prepresides, nuid Eugeuiua of Tuled. (utto of Mely lefs out in Mansi) sulseribes thind (ut 3 位ely left thia time aftur the muctri/, suce s, wee, hut (Antonius), who hat succectiad lan of :yrille the previous coumcil, and iser nive wimut are been hia junior. Thus the hyrot --vis of car areal Agnirre making precedence def tifl on soitsority
 but Eugenius I. who was presci. , as we learn frum St. Idefonse (Vïr. Illust. o. 13). But 6 canons wera passed on this uceasion, and the is headed ai De refug of expoundiug the faith, laicis," whose refugis atque perfidia clerieis sive lanicis," Whose case is disceussed at very great
length. The rest are nut of interest. Forty rest are not of more lasting interest. Forty-one bishopa or their represen-
tatives subscilo tatives subscrilie to them. (Mansi, x. 763-74.)
Another Another councii is appended by intm to this in the next page, on no better evidence than because certain duties ascribed to archdeacons and other functiouarics in the first book of Decretais (tit. 23-4), are there headed, "Ex concilio Toletano." But on this, see Bingham, ii. 21, 8 .
(8) A.D. 653, where the metropolitan of Merida presides agnin, and a second Eugeviua of Toledo sulscribes third, after Antonius of Seville. Abbats here subseribed for the first time, signing betweeu bishops and their representatives, and laymen of rank ginilarly for the first time, signing last. Twelve lengthy canoons, in the $1_{s t}$ of which the creed of Constanticeple is professed in its interpolated form, were passed, "d'un style si diflus et ai figuré, qu'il n'est poiut aise de les eutendre," as the autbors of $L^{\prime}$ 'Art de Vérifier les Dates traly say; 62 bishops or their representatives subseribed to them. King Recessinda heads them with a lengthy profession of his own to which he subscribes him-
eelf, self, and the bishops supplement them with s decree respecting his goels anl chattels, which he finaliy confirms (Mansi, x. 1205-1228).
(9) A.D. 655 , where the second Eugeoius subscribes first, ndopting a new style, "Regiae
urlia urlis metropolitnnus episcopus "; and from this time, whether it was a general or provincial gathering, the metropolitan of Toledo presides always at councils held in his own metropolis, and signs first. On this oceasion, indeed, no
other other metropolitan was present. Seventeen cavons, anl on discipline, were passed, and signed 816 bislicry and the representative of a 17 th ; 8 abbats and 4 counta complete the list. The beading of the last canon, "Ut baptizati Jodael cum episcopis celebrent dies festos," shews what course legisiation had trken on that subject since the days of St. Isidure ( (Nansi, xi. 23-32).

## 1970 TOLEDO, COUNCILS OF

## TOLEDO, COUNCILS OF

(10) A.D. 6:36, when 3 metropolitans were present, and the second Eugenius agaiu presiles and signa first. This was the first general council at which this had occurred. Only 7 canons were pasaed, and 20 bishops and 25 apiscopul representatives alone subscribe to them. Yet this council deposed Potamiua, metropolitan of Braga, whose name appears among tho subscribers to the eighth council, on his own confession of a critne committed by him, and appointed Fructuosus, one of his suffragans, in his atead. It also transferred the festival of the Anounciation to Dec. 18, by an express canon, on the ground that it clashed so frequeotly with Lent or Easter that its due observance was compromised (Manai, xi. 32-46).
(11) A.D. 675, at au interval of nineteen years from the preceding one, during nine years of which the aee of Toledo was filled by St. Ildefonso, nephew to the last prelate, and pupil of St. Isidore. Why no council ahould have met in his day is a question to which more than one answer might be returned. This, however, is what the 16 bishops who met under hia auccessor, Quiricius, on this occasion, say on the subject:' 'Eramus huc uaque pro labentis seculi colluvione instabiles, quia annosa aeries temporum, subtractâ luce conciliorum, non tam vitia suxerat, quam matrem onniam errorum ignorantiam otiosis mentibus ingerebat." This is in the preface to their own proceedinga, which eads with a lengthy paraphrase of the faith of the first four councils, and is followed by 16 canous, the 6 th of which begins as followa: "His a quibus Doninin sacramenta tractanda sunt, judicium sanguinis agitare non licet." Yet the very next canon contemplates bishops pronouncing sentences of exile and prigon against offendera, if notbing worac (Mansi, xi. 129-152).
(12) A.D. 681, at which king Ervigius was present to open proceedings and make known his wishea, Julian metropolitan of Toledo aubscribing first, the metropolitans of Seville, Braga, and Merida, being present, and subscribing after him to 13 canons then passed: in the 1st of which, after a profession of the faith of the first four councils, and a recital of the interpolated creed, the resignation of king Wambs and the accession of king Ervigius is declared to have becn duly received and authenticated. Whereupon both acts are contirmed by thn council, aod all who had taken oaths of allegiance to the one are released from them in favour of the other; "Le premier exemple d'une parille entreprise des évêques," as the suthors of L'Art de Vérificr les Dates say of it. The pendant to it is coutained in t.ie 6th canon, whose title 1 uns thus: " $\mathrm{De}_{e}$ concessa Toletano pontifici generalis synodi potestate, ut epiacopi alterius provinciae cum conniventiâ principum in urbs regià ortinentur." The 9th canou enumerates and ordains a scrics of aevere saactments against the Jews tu be made more stringent than ever. By the 10th protection is assured to all who have taken sanctuary; the 11th shews that worsh:ppers of ilola were by no means extinct iu spain at that date. Thirty-five bishops, 3 represcotatives of absent bishops and abbats, and 15 nobles, subscribe to them. Afterwards, in the ellitions of councila, followa an edict of king Ervigius confirming then all. But in the

Isidorian collection the firat part of this edict is omitted, and appended to the second is the long edict of king Gundemar, asid to have heen issued in confirmation of the alleged council of A.D. 610, neither of which, as stated alrendy, were before given in this collection, each setting forth the privilegea of thia see. In the paeudo-lsidorian collection only the aecond part of the edict of king Ervigiua follows these canons, and that of Gundemar appears nowhere (Mansi, xi. 10:31044).
(13) A.D. 683, when king Ervigius was again present, and retired after stating lis wishes and handing in his address. Thirteen canons or chapters, as they are called from the tenth council onwards-and their length alone warranta the distinction-were then passed, after the faith of the first four councils hal been professed and the interpolated creed recited, determining civil questiona with as much freedom as eccleaiastical, and beginning with them in fact. Canon 5, which concludes this branch, forbids anybody to marry the widow of the king. Canon 9 confirms the twelfth council anew, while reciting the confirmation given to it at the time by Ervigius. The subscription to them of Julian, who subacribes firat, is peculiar: "Ego Julisnus indigaus annctae eccleaiae Toletanae metropolitanus episcopus instituta a nobis definita subscripai." All the reat, 3 metropolitana and 44 bishopa, merely subscribe their names ani sees. Eight abbata, 27 representatives of absent bishops, 2 of whom were metropolitans, and 26 nobles complete the list. King Flavina Ervigius follows with his ratification (Manai, xi. 1059-1082).
(14) A.D. 684, when 16 bishops of the province of Carthagena mat under Julian of Toledo, their metropolitan; 6 abbats, and 2 repreanntatives from each of the metropolitans of Tarragona, Narbonne, and Merida; 1 from vach of the metropolitans of Braga and Seville, and 2 from abaout auffragans of Toledo, being also present and aubscribing. They had been ordered by king Errigina, as they say in their 1st canod, to assemble thus, ob confutandum Apollinaris doyma pertiferum, concerning which a communicstivn had reached them, a Romano praesule; so that whatever they might decide thereon the metropolitans of other provinces, apprised of it by their representatives, might be able to enforcs by meana of their own proviocial aynods throughout Spain and Gallicia. They therefore proceed to diacuss this question in all its bearings, quibus Romance sedis jueramus literis invitati. Ths 2nd canon adds that the courier of ths Roman prelote had also brought with him the acts of a council held at Conatantinople under the then Emperor Constantine; and that by the courteous letter of the pontiff of ancient Rome they were invited, ut praedicta synodalia instituta quie miserat, nostri etiam vigoris manerent auctoritate suffulta; omnibusque per nos sub regno Hispaniae consistentibus patescerent ditul. ganda. This task is accordingly taken in hand by them forthwith; and finding thess acts, on examination, to be quite conaistent with the faith of the four first councila, they resolve as follows in their 7th canon: "l'ost Chsl cerlonense concillum haec deblto bonore, loco, et ordiva, collocanda sunt: ut cujus glorioso themate fulgent, ei et locl et ordinis coaptentar honore." Even so, they cannot let the oppor.

## TOLE

tanity alip of du themselves, whic the exclusion of difficult to say w by Roman Catholi or the papal epist this council we le the sixth council from the then p necessitates their Latin under his an templates and hiso (Manai, xi. 1047, considered itself fr them on their bei this council, by it distinctly testified of the fifth coum epistle to the bisho particularly the a named five univer abore, council unde the papal epistles bishops and their demnation of Houc council formally nc successor. G. Loa genuineness of the the MS. contaiuing to him, of the nex useful for throwing why were they not but one and passes o foranother (ib. 1085printa them timidly Others centent the them spurious or int (Mansi, ib. $1050-10$ Councils of, p. 446 coancil by the king B. 1085-1092).
(15) A.D. 688, wh opened proceedings, a withdrawing ; after their adherence to councila, and recite th then proceed to thei carions in the extrem had aent a work ent stantuis, to Rome, wh dict II., had criticised against. He had expression in their which had accompani beeitatiogly vindicate:
the fatherg, and in the fathers, and in re xith canstic vein: six ora sunt defcndere, hin que rera sunt ignora another is settled in th equsl freedom, relatir formally released from tione to which the late marrying his daughte politans, 55 biahops, metropolitan and 4 mo toperior clergy, and 1 reliags on each head. confirms them by a sp
$i-26$.
(16) 4.D. 693, when proent, opened proceed oublat. ANT.-VOL I
this edict is ad is the long e been issucd necil of A.D. sirendy, were setting forth, udo-Isidorian the edict of , and that of si, xi. $1023-$
us was again is wishes nad n canona or a the tenth 1 alone warpassed, after ia 1 been proecited, deter$h$ frcedom as hem in fact. , forbids anyig. Canon 9 hile reciting the time by em of Juliag, Ego Julianus e metropoli. definita subtans and 44 les and sees. sent bishops, ad 26 noblea igius follows 9-1082). tops of the Julian of bats, and 2 retropolitane ; 1 from uach Seville, and , being also been ordered ir 1st canon, linaris dojma nmunication ale; so that 1 the metroed of it by le to enforca ods throughfore proceed rings, quibus ritati. Ths ier of the ith him the nople under that by the dcient Rome alia instituta s manerent yer nos sub erent dirul. ken in hand these acts, isteut with they resolre 'Post Chal. wre, loco, et us glorioso coaptentar the oppor-
tnnity slip of dugmatising on the same points themselves, which occupies five more canons, to the exclusion of every other subject. It is difficult to say which is found the greater crux by Roman Catholics of modern times, this council or the papal epistles that gave rise to it. From this council we lenrn-1. That acsta synodalia of the sixth council were duly receired in Spain from the then pope, Leo II., which of course Lecessitates their having been translated into Latin under his auspices, as his own letter contemplates and his own biographer expressly states (Mansi, xi. 1047, 1052). 2. That this council considered itself frec to examine and only receive them on their being found orthodox. 3. That distinctly testified its continued non-acceptan, of the fifth council, though the pope, in bis epistle to the biahops of Sjain, had called them particularly the acts of the sixth council, and named five universal councils in addition (see abore, council under Reccared, A.d. 589). From the papal epistles we learn that the Spauiah bishops and their king Ervigias had the condemnation of Honorius of Rome by the sixth council formally notified to them by his then successor. G. Lonisa dares not impogn the genuineness of these letters ; on the contrary, the MS. contaiuing them has others, according
to him, of the next pope, Benedict 11 ., no less to him, of the next pope, Benediet 11 ., no less useful for throwing light on this council. If so, why were they not all published ? Mansi prints hut one and passes off one of the letters of Lee foranother (ib. i085-1086). Cardinal Aguirre reprints them timidly without a word from himself. Others content themselves with pronouncing them spurious or iuterpolated in general terms (Mansi, ib. 1050-1058, and Constantinople, Cooncils of, p. 446). No confirmation of this council by the king is appended to it (Mansi,
ib. 1085-1092).
(15) A.D. 688, when king Eglca was present, opened proceedings, and handed in an address on withdraiving ; after which the bishops reiterate their adherence to the faith of the first four
councils, and recite the interpolated creed. They councils, and recite the interpolated creed. They then proceed to their real busiuess, which is carious in the extreme. Julian, their president, had sent a work entitled Liber de triluss Substantüs, to Rome, which the then pope, Benedict II., had criticised in detail and pronounced against. He had likewise condemned one expression in their own dogmatic profession which had accompanied it. The council unthe fathers, and in res both by passagea from the fathers, and in re-affirming them observes with caustic vein: sicut nos non pudebit quas ara sunt defendere, hinc forsan quosdam pudebit que vera sunt ignorare. This matter ended, snother is settled in the same breath, and with equal freedom, relating to the king. He is formally released from intricacles in the conditions to which the late king had bound him on marrying his daughter. And then 5 metro politana, 55 bishops, the representatives of 1 metropolitan and 4 more bishops, 8 abbats, 3 raperior clergy, and 17 nobles subseribe to its rulings on each head. Naturally king Egica confirms them by a special edict (Mansl, xil.
$\mathrm{P}-26$ ). (16) A.D. 693, when king Egica was again present, opened proceedings, and handed in an
address on withdrawing, after which the bishops, without any prerious reference to the faith or state cred of councils, put forth a long dognatic statement of their own, in which the points criticised by pope Beaedict are once more re-affirmed. At its close, those who depart from the communion of the church or have never joined it, or who reject the faith and decrees of the first councils, are anathematised; and I3 chapters ou matters relating to church and state fuluw. Of these the 1st is headed De Juducorum pcrfidio, and refers in high terins of praise to a late ordiunace of the kiog haring for aut in perfidiâ perdur convertantur ad fidem, mulotentur stimus acriorions scdule last on ecclesinstical The 6th, which is the the light it throws on the bread is curious for then used for the Eucharist, and fommonly ruling thereon prolis regire; the 9th, De Sigcberto munimine that is to say, the la Syererto episcopowho had been, the late metropolitan of Toledo, ngainst the king. The council theving conspired him, translating. Fhe council therefore deposed succeed him from the see of Seville to to socceed Felix, Portugal Felix, another Felix from the see of Portugal to succeed Faustinus, as the 12 tb canon relates; and the last canon orders that the metropolitan of Narbnnne, who was prerented from being present, should lose no time in convening his suffragans to subscribe to these chapters, which king Egica thereupon confirms. All the newly-appointed metropolitans, with Felix at their head, and the metropolitan of Merida, who alone went as he came, 54 hishops, 5 abbats, 3 representatives of absent bishops, pep, 16 nobles subscribe to them (Mansi, xii. 59,88 ).
(17) A.D. 694, when king Egica was once more present, opened proceedings, and handed in an address as before. After this, the bishops commence their part, by reciting the interpolated creed, and proclaiming their adhesion to it. In first 1st canon they further decree that the first three days of every council shall be spent relating and occupied wholly with matters relating to the faith and other spiritual or perana Inders, to the exclusion of secular only the 7th ind of the 8 canons now passed, conjugis atqu, which is neaded De munitione thing else, By the regiae, deals with anybe kept locked in the 2nd baptisteries are to for some grare cause. By the opened except of the grare cause. By the 3rd the washing heen intermitt Maundy Thursday, which had be revived and in some chnrehes, is ordered to By the 5th and everywhere duly performed intended for thernicious custom of using a mass the living in repose of the dead on behalf of be living, in order to imperil their lires, is to be punished with lifelong excommanication and imprisonment. By the 6 th the general nse of litanies in every month of the year decreed of old, is made special for Spain in these terms: "Ut deinceps per totum annum in cunctis duolecim menaibus, per universae Hispnniae et Galliarum proviactas, pro statu ecclesiae Dei, pro incolumitate principis nostri atque salvatione populi, et indulgentiâ totius peccati, et cunctorum fidelium cordibus expulsione diaboli, exomologesis votis gliscentibns celebretur. with which St. Isidore, de Etym. vi, c. $75-8 \mathrm{l}$,

## 1972

may be prefitably compared. The heading of the 8 th is Do Judaeorum damnatione. The usual confirmation of these canons by the king follows; but there are no subscriptions to them (Mansi, xii. 93-108).
(18) A.D. 701. - But there is no earlier suthority for it than that of Roderie, nrchbishop of Toledo in the 13 th century ; who merely mentions it to add, tamen in corpore canonum non habetur, without giving any partienlars of it himself (Mansi, xii, 163-164). Aiter this there is tut ons more renl or conjecturn! council of Toledo till A.D. 1086, at the earliest, and this is vaguely called by most a "council of Spain;" bnt ns it had Elipandus of Toledo for its president, Mansi thiuks it may have been held in his metropolis. The data assigned to it by him is A.D. 793, und ic is said to have declared in favour of the views of its president on Aloptionism, and to have defended them by testimonies from the fathers in a synodical upistle addrensed to the bishops of France, subsequently refuted at Frank fort (Mnnsi, siii. 857-858). [E.S. Ff.]

TOLERATION, EDICT OF [Martyr, p. 1125].

TOMAS, Tombstones. Frnm the earliest times the bodies of Christians were interred in places open to the sky (Cemetery) and in sub- terrnoenn burinl-places ${ }^{\circ}$ (Catacombs). The forms and arrangements of the tombs in the catacombs of Rome und ulso of Naples are suffieiently deseribed in the latter article. Those in the catacombs of Syrncuse, Taormina, Malta, Canopus, and Alexnndrin, ${ }^{\text {b }}$ are likewise alluded to and hardly require further mention here. ${ }^{\circ}$ In the following article an endearour will be made briefly to notice-
(A) Varrious kinds of tombs, excluding those mentioned above, found in different countries. ${ }^{d}$
(B) Objects found therein.
(C) Seleet sepulchral iuseriptions of all kinds, wherever found.

- M. de Rossi (Rom. S.ett. Crist. t. I. p. 87, Rom. 1864) announces his preparation for a general work on Chriatian tombe of both these classes. This most important work has not yet uppesre!, ao far as the writer is aware.
- Cbristian caticombs oceur aiso in Milo (M.los), in which verrullion in-criptions, probably of the 4 th ontury, as well as a small stefle, have been found. (Böckh, C. I. G., nng. 9288-9290.)
- It should perbsps Juat be mentioned that in countriea where catacombe were unknown, some few sopulchral chambers have been discovered underground. De Rusal mentions une found at Rheims in 17:3, adorned with pictures, which have perisied; ani another at the same plice whiteh was found snd deatroyed th $1 \times 17$ (Rom. Sotl. t. I. p. 100): see also Le Biant (Manuel, e. Ix.) for n nubterranean chamber at Montmartre, under a martyrium. In thaleatine, agaln, we have an example of the some sort; a subterranean chamber thity feet long, twelve wide, and ejght high was discovered in 1854 near Sulds (Sidon). On the futerior of fts whited walla vartous Gguras were drawn $h_{1}$ red, and an inseription was written all ronnd below their upper edge, which recorded that the chamber was mado "for the menory and the repose of Anarbaa and his lirother John;" with two pas. sages quoted from Pb. xxili, and 1 Cor, $\mathbf{x v}$. The date also given in the Inseriptiou to rather mutilated, but probably worreaponda to A.D. 642 (Buckh, C. I. G., no. 9153).
- Inecriptiona in connaxion with the particular tombs menthind are inciuded under thls section.

It may be adrisnble, however, to make a few preliminary remarks.

The nneient Roman laws of the twelve tables and those of imperial times, from: Hulrinn to Dincletinn, strictly forbnde burials to take platee in Rome nnil in cities generally (see the laws quoted by Bingham, Antiy. XXIII. i. § 2). The Christians do ant uppear ever to have been charged with transgressing these laws, but rnther objected the trinsgression of them to the heathen. It must consequently follow that we ennnot expect to fincl tombs in eity churches or in nny grounds contiguous to them during the first three centuries. [CuURCiryabos.] There is, in fact, as yet no literary or archapological evidence to shew that any Christinn burial took place in a church, or that any sepulehral monument was placed in or even near to a church before the death of Constantine (Bingham, u. s.; Muratori, Anect. t. i., Dissert. xvii. pp. $185^{-1}$ 189).

Neither does there appear to be a single wellnuthentiented instnnee of nuy burinl, nor of any tomb properly so called, in any city whatever during the same period. For although it is stated by Eusebius, following Hegesippus (Hist. Eccl. lib. ii. c. 23), that James the Just, the brotber of our Lord, had a tombstone ( $\sigma \tau \nmid \lambda \eta)^{\prime}$ erected to him close by the Temple at Jerusalem, on the spot where he was martyred, yet it is thr more probable that he was buried on the Mount of Olives, st no grent distance indeed, but outside the city walls. This was the opinion of others mentioned by St. Jerome (lib. de Vir. Ill. c, 9); and it appears from the Gospels that it was the custom of the Jews to bury nutside the precinets of cities. (Luke vii. 12 ; Jobn xix. 42; coll. Heb. xiii. 12.)

For these three centuries we hnve very few sepulchral monuments remuining, with the exception of those in the Romnn eatacombs, though

- De Rossl's work on the Roman inscriptions of the first s'x centrifies shewa no sepulebral slab placed, of preaumed to have been ever placed, in a church or basilica turing the first three centuries. There arp, however, many epltaphs of the 4th eentury now of lately to be seen in Roman ehurches or basllicas, bat very few can be connted upon us being in their original sites. One in rblo alab was found adhering to lis sepulchre on the pavement of the basilica of St. Alexander on the Via Nomentann (A.D. 396), and another (A.D. 4:2) on that of the subterraminan bisillea of St. Hermep (De Rossl, Nos. 438, 507). Sume appear to bave been talien from the catscombe (ace Nos. 80, 153, 182, 186, 221); but The Rossi consiters that this is not the cose with others (Nos, 149, 184). The presteat number have oceurred in the pavement of the baslifica of St. Paul on the Vhosthensis; it was bnilt, according to Ittbech, a $\mathbf{D}$. 3*8, but soms of the alaba bear cariler distea, the earifist being A.d. 345 (see Nos. 88, 88, 204, 209, 240, 316, 371), conaequently the blabs have been movet from their original sitcis. This may also have been the case in many othet tnstances.

An eariy example of a hurial in an Africav basilima will be found in the nosaic of Reparatua, A.D. 475 (see below ),
Slabs beantifully decorated with follagi, flower, etc. occur in the church of Briord, A.D. 487 (Le Blant, no, 379, pl. 43), and in the nave of tho cathedral u? Vaison, A.l. 615 (Ie Illant, no. 492, pl. 66),
${ }^{\prime}$ For the form of the orijn $\eta$ see Dict. Gr. and Rom. Ant. a. v. "Funus;" hut the word appears to be uod somewhat vaguely.
there is abunda places of varion: parts of the C'hri ments were dout of persecution the few which re tions made in thi De Rossi thinks scription (see V That of Caesaren is unqueationably $\oint$ iii. I Cemeteri At Rome, ane several centuries some were Christi by the siles of 11 the city. Thus naris (Epist. i. 5, St. Peter was ol church being st: standing over it. apostle was buried the Tiber, and thi Via Ostiensis, thre the city (ct. s. c. 1 of the church of speaks of these to spostles " (Eliseb. 1 removed about th combs, lest some is them at that time ap. Pearson, Annal. fact of their remove have been of very $c$ probably have bee Some other monun burial-places in th which hare come notlced below under
"Qrum antiquit nlas (Rit. Sep. Mf "tantum extra urbe corpora sepelirentus orbes ad templorinm plis sepeliri mos inv, examples of burials wa proceed to cite : buried in the porch at Constantinople, earliest known exa emperor Honorius St. Peter's church a wife Maria inside th king of the Lombard: of St. John the Bip lharius in the basil Paris; Brunichildis, ths chureh of st. 1 Martel and his son St. Denis at Paris ; C of St. Mary at Aach stone bearing his nur is still to be seen. many popes after him, ai Rome ; St. Benedic basilics of St. John chnracter of their bsbly in most cases o

[^177]
## TOMBS

to make a fow
twelve tables m. Hrurian to s to take pliliee (ste the lawis II. i. § 2). The to have been ese laws, but of them to the collow that we ity churches or em during the andss.] There archarelogical an burial took ulehral monu. ir to a ehureh 3ingham, u. $s$. xvii. pp. 185
a single weil. ial, nor of any eity whaterer although it is gesippus (Ilist. ast, the brether $\lambda \eta)^{\prime}$ erected to usalem, on the it is far more the Mount of ed, but eutside nion of others Vir. Ill. с. 乌); hat it was the side the preJohu xix. 42;
have very few with the excepcombs, though

## scriptions of the

 d alab placed, or In $s$ church or res. There arp century $u 0 w$ a or baellicas, bat In their eriginal rtigg to its sepul. St. Alexnnier on her (A.D. 412) on 3t. Hermep (De bave been takten 2, 186, 221); but rase with otbers lave occurred in on the Va Ots. h, A D. 396, but le carlinst befng , 316, 371), conon their orig'nal e in many otherAfricaa basilica ns, A. . 475 (see

1g ${ }^{2}$, flowerv, etc. 487 (Le Blath be catbedral of 6). Gr. and Rom. ears to be used
there is abundant evilence that open-nlr burialplaces of various kinds were then in use in many ments were doulutless world. Many of these monuof persecution (Euseb. II : viii 6). Even of the fow whit remain some appear to be restorntiens made in the time of the peace of the church. De Rossi thinks that the colebrated Aurun inserijetion (see Vol. I. p. 806) is one of these. That of Caesarea in Mauretsnia (Vol. I. p. 8+8) is unquestionably so. (De Rossi, Rom. Sott. t. i. § iii. / Cemeteri sopra terra.)
At Rome, and indeed everywhere else for aeveral centuries, many tombs, among which bome were Christian, were erected in the suburbs by the sides of the prineipal ronds leading into the city. Thus according to Sidonius A pollinaris (Epist. i. 5, ed. Sirm.) the burial-place of St. Peter wrs outside the walls of Rome, a church being still, in his time (A.D. 470), standing over it. St. Jerome says that that
apostle was buried in the Via l'riumphalis beyond the Tiber, and that St. laul was buried in the Via Ostiensis, three miles without the gates of the eity ( (!.s. c. 1 and c. 5). Caius, a presbyter of the church of Rome, about the year 210 , speaks of these tombs as "the trophiess of the
apostles" (Euseb. Hist. Eccl. ii. 25). They wero apostes (ELiseb. Hist. Eccl. ii. 25). They wero removed nbout the yenr 258 into the cata-
combs, lest some indignity might be offered to them at that time of persecution (Dep. Metrt. op. Pearson, Annal. Cyprian. p. 62). The very fact of their removal shews that they eould not have been of very considerable size. They maty probibly have been ciphi benring inseriptions, Some other monuments belonging to open-air burial-places in the neighbourhood of Rome, which have come down to our times, will be, noticed below under ltaly.
"Quum antiquitus," says Onuphriue Panvinins (Rit. Sep. Mort. e. vii. ed. Col. 1568), "tantum extra urbem in coemiteriis hominum corpora sepelirentur, pace ecciesiae datn intra arbes ad templorum limina, posten in ipsis templis sepeliri mos invaluit." He then gives many eximples of burials in or close to churches, which wa preceed to cite: the emperor Constantine was buried in the porch of the temple of the apostles at Constantinople, and this is probably the earliest known example of the kind; the smperor Honorius wha laid in the porch of
St, Peter's ehurch at Rome, and his espoused wife Maria inside the same chureh; Rotharis, king of the Lombards, was buried in the church of St, John the Baptist at Paria; king Clotharius in the basilica of St. Vincentius at Paris; Brunichildis, queen of the Frnnks, in the church of St. Martin at Autun; Chrrles Martel and his son Pepin in the ehureh of St. Denis at Paris; Charlemngne in the church of St. Wre beary at Anchen, where a large tombstone bearing his name only, Carolo Magno,
is still to be scen. Pope Leo the Great, and many popes nfter him, were buried in $S t$ beat, and at Rome; St. Benedict, abbot of Casino, in the basilica of St. John the Baptist. But of the character of their tombs, which were probably in most cases of great ragnificence, we

[^178]
## TGMBS

1973
are unabls, whth scareely un exception, to say anything. It may be suapected that some of them were marble sarcophagi, placed elt her nbove the ground or possibly below it, of which we ing from the Chrisian examples yet remainless from the 4th century downwards, more of less elaborately seulptured. [ScutPTtIte.] Notwithstanding the eximples above named, and some others which might be mentioned [Cubrculum ; Oisequies of the Dead. § xiv.], there wore several laws of emperors of the 4 th and from fowing centuries, and several canons of councils Com the Gth century onwards, down to the which distinctly in the time of Charlemngne, this last council powered burials in churchey, ceptions (Gretser, howerer, making $c$ hin exXXIII. i. $\S \S+6,7,8$ ). Christ. ii. 8 ; lingham, about this time many nersons ${ }^{2} \mathrm{n}^{2}$ doubt tha tageous to the many persons considered it w? vanand Greots to their souls to be buried in churehes, tions this opinion. "When the 6th century sancmen down it is. When heavy sins do not press buried in chur profitable for the dead if they be ns they come thither their friends, is often sepulchres the thither, remember those whose loord for they" of this opiaion in is. lib, iv. e. 50). In spite tinued to be made not only, as has beun condown to the time of Charlemagre's death, but also as lite as A.D. 1076, when a council of Winchester under Lanfrane laid down in its ninth crinon that "In ecelesiis corpora defunctorum nan sepeliantur." Nor was it lutil the time of Boniface VIII., about the elose of the I3th century, thit it was spoken of as a cusiomnry thing for men to he buried in a church where their nneettors lay. From his decretals, as Bingham thinks, "may be dated the ruin of the old laws " (u. s, §9). ${ }^{\text {h }}$
In what follows little will he snid of any lambs which do not now exist, or have not
(A) General Character of Christian Tombs, exciusive of Catacombs, in various Countries.
Italy,-Christian tombs of a very early period have been found above ground in Tusculum and Rossi Rossi (Bull. di Arch. Crist. for 1872) has a memoir entitled $I l$ Tusculo, le Ville Tusculane o

[^179]
## TOMBS

lu loro antiche memorie Cristime, In which he says that lie was desirous to find a cippus which hal been transeribed by Fabretti, and had been seen many years later, not bearing the patera and simpulum so frequent on pagan cippi, but two anchoms, symbolical of Christian hope, $n$ device found on the tombs of the Catacombs. It ruas thus: Cl. Irenico | flio do'cis | simo cl. Ecty | ches avs et cl. Po|themenes pa|ter et Decia Ro | fina mater feceront (p. 98). It had been found it Ciampino, in the vicinity of Tuseuhim. The account of his suecessful exploration is very interesting (pp. 99, 100).

De Rossi s acquainted with only one other cippus bearing the Christian symbol of the anchor. It scems now to be known merely by the description contained in a MS. of the Va.:can (6039, f. 252 verso): Cippus in hortulis S. Scbastiani extra muros l. V. ('etrus Victorius) scripsit. It reads: Marcellae $\mid$ sanctissi $\mid$ mae femin | ae Alvnni |anvs frate |r. Below which are two anchors, that on the left being reversed. "The cippus form of the monument," remarks De Rossi (u.s. p. 99), "if, accor ang to nll ordinary rules, it excludes a subterranean origin, does not necessarily exclude its Christianity, becnuse we know that Christinn sepulchres still exist above gronnd which are in the form of cippi " (Bull. di Arch. Crist. 1864, pp. 25-32).

But besides isolated tombs in fields or vineyards or by the sides of the public ways, we hare in the suburbs of Rome severnt cemeteries around basilicas which were apparently executed about the 4th century. De Rossi has observed traces of such in various states of preservation in the field above the cemetery of St. Callistus, and in the Agro Verano abore that of St. Cyriaca, and in other places. He deseribes at length and gives a figure of the necropolis above ground under which is the catacomb of St. Callistus (Rom. Sott. lib. iii. pp. 393 sqq. tav. xxxix.). It consists of an nssemblage of deep oblong chambers of different dime sions formed by walls made of mised tuft and ick, intersecting ench other at right angles, the tops of which are on the level of the ground. The covers and the bottoms of these chambers were sometimes composed of marble or granite slabs, the lateral walls being left rough; within them bodies were placed one aloove another in differeut manners, which De Rossi describec. Sometimes they were only separnted by a atone slab, sometimes the bedies were placed in distinct sarcophagi ; eight or nine corpses were ordinarily placed one nbove another. It would appear that only a very few inscriptions, unimportant and undnted, have hitherto been fonnd; but the cemetery may be referred to the fourth or fifth century from the style of the work of its walls. 1 He also found above the crypts of St. Lucina a few chambers or fosses, not subdivided like these into horizontal planes and receiving the corpaes in their empty spaces,
${ }^{1}$ With this necropolis De Rossi comparea a very perfect example of an above-ground cemetery whtch has Jately been fonnd at Portogruaro, the ancient Jolia Concordta, in Venetia, the excavations of which had not in 1877 beed completed. Sarcophagi lie on the anrface of the ground, and the tuserigtions at present discovered ajpear to be of the fourth century. For some account of it sce De R.ssil (Bull. 1873, pp, 80-82; and for 1874,7 . 133 sqg. tav, Ix. and Rom. Sott. (1877), tom, Sil. p. 396).
but left open like a well and having locnli excavated in their sides, precixely as in the Cntacombs ( $4 . s . ;, 404$ ). Ile gives in inne an account, in the first volume of his Ins:rint. Chrioh Urb. Rom 2. 108), of a cemetery attachel to the Vatican basilica, which was aecidentally discoverel in the following manner. On september 6, 1689, a horse trod upon nud broke the stune which covered the opening ta the graves below. Beneath was found a white marble sareophagus, between seven and eight feet long, three feet broad nad three feet deep, crimposed of seversl piece joined by mortar; the body, placed thereia on its back, was swsthed and embalmed. Below this, divided from it is a partition about ning inches thick, was discoverel nuother collin of the snme size and with similar contents. On the insile of the lid of the Intter was fuund an inscription, whose date corresponds with A.D. 369 . Other coffins again wero discovered below this, but the excavations were not thoroughly carried out. The stone, as frequently happeos, was broken in pieces and part of it built into a wall. De lossi descrites the whole inseription from C:ampini, and indicates by his plate the small protion still surviving (see his no. 211, p. 102). He also gives (Rom. Sott. t. i. p. . . rram illustrating this mode of sepultue. Colfins thus placed one above another in strata have not, so for as De liossi is aware, been observed in Africa, or in Uppar Italy or in France, or in any other country where subterranean cemeteries were unknown. The arrangement indeed is substantially the same as that which is ndopted in the eatocombs of Rome [Catacombs, in Vol. I. p. 31:3].

Some yery singular tombs have been found in the north of Italy, st Brescin, Verona, zed especially at Milan, below the floor of the basilica of Fausta. Contrary to the rule which obtains in the Romnn catacombs, the tombs are decornted with paintings in the interior ; they are constracted of masonry, and their narror walls are adorne' ' : ' 'he inside with images and symbols traced in olor rs. They hare been assigned to the agea or, secution, but although this opinion can hardly be manintained, their style is in all likelihood a survival from the times when it was dangerous to nllow signs of Christianity to be seen outuardly (De Rossi, Rom. Sott. t. i. pp. 100-101, and references).
A few words should be said in conclusion of the $t$ wo principal forms of the sarcophagus which are found in ltaly, and also in other countries: (1) the oblong chest or coffin type, with flat lid; the ends are oenerally scuare (De Rossi, Rom. Sott. tom. i. thv. xxx., two examples-one sarcophagus is quite plain; the other slightlyornamented) or more rarely rounded (D'Agincourt, Mist. de l'Art, Sculpture, pl. iv. nos. 2 and 3, both sculptured): (2) the cottage type (a apanna of the Italian antiquaries), with lid like a roof, (Le Blnnt, Inscr. Chret. Gaule, pl. 78, quite plain) ; the roof ridge is sometimes truncated to ndmit of an inscription being placed thereon (Le Blant, u. s. pl. 22, no. 139, uearly plain; D'Agin

J He mentions, however, as an exception, the dispa tton of the sarcophasi in the church of Vlenne. $s$. Gervals furntshes another exception. (For both them see below.) Suft he thinks tt not improbable that tals mode of burial may have been introduced into otbor parts of the Roman Cliristian world.
court, \% s. pl. writtell on the the sile (böckh base of the tri times crnament (Böekh, u. s.) of a single ston were also used sort. See vario in Scolitcres.
France,-Aft most abounds w sad slabs. But of parntively few te stances under wh quently unknown observations and snd figures, come were three forms Gaul aecomprnie tombs; (2) ceme eitner below the ing on the soil; sanctuarics of (Samucl. pp. I44, two examples shni burne in mind th scription of Graul thao the 4th cent
(1) Isolated Ton lation was to be se phias, nt Sninte-Cr 405. It bears the

Depositio Adelf mensitm | et tridec Avgnati| Sex a $及$ el Frsa m| 9 (mate
It is now in the m Ins. Chr. G. t. ii. p
" bille (l'inseripti "encore en place il des côteaux de Viol pres do la voie pub sur la grande face motilons à chaux e eneore un squelette
lt would appear $p$ number of the sma marhle of square or late the tombs or dear them, both in F countries (De Rossi, 86).

Another and a ve isolated tomb occurs risited in the 17 th it, ss the burial-pl? arciption is in elegi person buried, Alethit siagular that it con tinctly Christian teelf is prose, probnbly in constlate of Paulinus, hrvaled Burgundy, to made in line seven. T containing the laserip a commen form, is fig 196, pl. 64, no. 391 ), of the sareophagus is
ring locnli ex. as in the $s$ in tive an ne inswipt. Churist ry attached to cidentally djpOn september roke the stone graves beiow. e sarcophagus, ng, three feet sed of several placed therein dmed. Below on about nine er collin of the On the inside an inscrijtien, . 369. Othet $\checkmark$ this, but the cartied eut. was broken in all. De liossi om C:sumpiai, amall pertion 102). He also rram illusCollins thus a have not, se ved in Afriea, in any other eries were nasubstantially al in the cata. l. I. p. 313]. e been tousd Verona, and $r$ of the basie rule which he tombs are nterier; they tl:eir narrow th images nod y have beed but although atained, their ;al from the dlew signs of y (De Rassi, ferences). conclusion of phagus which er countries : pe, with fint re (De Rossi, xamples-one alightly orna(D'Agineourt, 2 and 3, both e (a axpanna id like a root, pl. 78, quite truncated to d thereon (Le ain ; D'Agin
on, the dispa of Vlenne. :For both these bable that this aeed into othes
court, ヶ.s. pl. ir., sculpture 1), insteal of being Written on the enl (t.e Mhant, u.s. pl. 59) or on the sile (Buekh, C. I. G. no. 916.3, pl. sv.). The base of the triangular end of the lid is sonsetimes ornamanterf with rerotcriu, like a temple. (Böckh, u. s.) The chest and lid may each be of a single stone, or of many; bricks and tiles were also used in the constriction of the meanter sort. See varione examples of sarcophagi given in Sculiture.
Frasce.-After Itnly this is the comantry which most nbounds with Christinn sepulchral stones and slabs. But of those which are preserved comparatively few tell their full story. The circumstances under which they were found are frequeatly unknowa. M. Le Blant, partly by his own observations and partly by examinations of books and figures, comes to the concluslon that there were three forms of Christian burial in ancient Gaul accompanied by ioscriptions. (1) Isolated tombs; (2) cemeteries, where the tombs were eitaer below the surfice of the ground, or restlag on the soil; or (3) tombs clustered about sauctuaries of saints, or placed in churches (Slanucl, pp. 144, 145). Of each of these one or two examples shall now be adduced. It most be borne in mind that no Christian sepulchral inseription of Gemul whose date is known is earlier than the 4th centur:
(1) Isolated Tomis.-An example of this isolation was to be seen in the monument of Adelphims, at Sainte-Croix-du-Mont. The date is A.D. 405. It bears the following inscription :
 mensivn | et tridro P. C. Dom. ntri| ITonori
Avgnti| Sex a $\mathbb{R} \omega$ posvit | pater \$aurvsivs et Frsa $m \mid 9$ (mater?).

It is now in the musemun at Bnrdenux (Le Blant, Jns. Chr. G. t. ii. p. 384, no. 591).
"Elle (linascription) était," Rays M. Jouannet, "encare en place il y a quelques aunées an pied des côteaux de Viole dans les rignes du Peyrat, près de la voie publique. Elle était eacenstrié mowllons à chaux et à tombeau construit en moellons a chaur et à sable, et qui reofermait encare un squelette "(quoted by Le Blant, $\nu_{,} s$ ). aumber of the smaller extant a considerable number of the smaller extant inscriptions on inte the tombs or sarcophagi, or into been let near them, both in France and in various other countries (De Rossi, Rom. Sott. t. i. .pp. 95, 83).

Another and a very curious instance of an lsolated tomb occurs near Charmes, whinh was risited in the 17th ceatury, when Spon salw it, as the burial-place of a saint. The inorription is in elegiacs, and the naine of the person buried, Alethins, is read in acrostic. It is singular that it contains no evidence of distinctly Christian feeling. The last line, which is prose, probably Indicated the date of the consulate of Paulinus, A.d. 534, when the Franks Invaded Burgundy, to which allusiou seems to be made in line seven. The lid of the sarcophagus, containing the inscription enclosed in a label of 8 common form, is figured by Le Blant (u, s. p. 196, pl. 64, no. 391), and he salys that the form of the sarcephagus is exictly like one given by

## TOMBS

1975
M. de Bolssleu (Inscr. Ant. de Lyon, no. cvii.
p. $\mathbf{i 2 \cdot l}$ ). The epitaph runs thus:

Aevi ingens genvs egregivm atq ordine pinceps L'gdeni procer rm notile comsilivn Exacto nitae tramacendit oul aethera corsu [Hic patric] religea gener ac pun siperis rgnara ve] non sient ac pilt filia comdunt
 Vsur [ae] lec's nates melioriture an[nis] [Civis] qui fverit simul non breve ter spatiom [Ver]sibus in primis ordine . $n$. . . terrier . . . $\boldsymbol{x}$. .. pauvlvi..

## If the last distich is rightly restored tha initial

 Rentera C V will probably stand, as M. Leon Renier thiaks, for Clarissimus Vir; his proper(2) Cemetcries.
(a) Where the earth received the sepultures. many St. Gervals a cemetery was discovered not Viay years ago, in making a cutting for the tions frilload. A great part of the inscripto beloung therein are supyosed by M. Le Blant to belong to the 5th century. Among the sarcophagi some were made out of one block, but the majority were composed of tiles and old fragments; in several lastances the tombs had been placed one above another, and some corpses had been depasited between their lateral walls. With the exception of one which faced the south, they were regularly turned towards the east, after the usual Christian manner. Although the cemetery had never been violated, none of the epitaphs were placel symmetrically; they were found as it were thrown hap-hazard in the inside par hasard) upon the tombs, or in the inside or near them. A hasty sketch, by M. Girard, shews the irregular disposition of the tombs (Le Blant, u. s. tom. ii. pp. $52-53$, with a
figure).
Recent excavations in an ancient censetery of the church of St. Jean-des-Vignes, near Chalons-sur-Saône, have revealed sarcophagi of freestone (grès) placed one above another two or three deep. They are aupposed to be of the Meroringian age (Le Blant, u.s. t. ii. pp. 543-4).
At Lyons, in 1731, in making a trench for laying down pipes, a cemetery was discovered which sarved at once for Chriatian and pagan burials. The excavations were not pursued firrther than was necessary for making the conduit. Of the inscribed stones which turnel up by chance the greater number were dated, and among them was found the earllest dated inscription yet discovered in France, being of A.d. 334 (Le Blant, u. s. t. i. p. 139, no. 62; and Manuel, pp. 211, 212).
The irscription was sometimes written in the inside of the sarcophayus, on a slab formiag its botton. Two such were found at Briord, whe being made of stones and bricks, the ottor having its sides and lid composed of tiles and undressed fragments (non-tailles). They are at lenst as early na the beginning of the sixth century (Le Blant, u. s. t. 1i. p. i, no. 37i; atso p. 20, по. 381).
(b) Whre the Sarcophagi tere resting on the Sol.-Such occur at Aliscamps, near Arlos, in great numhera. L.e Blant (Minuel, p. 145) observes that the mass of tembs here struck the

## TOMBS

eyes of Dante and Ariosto with $r^{2}$ adarment. (Inf. ix. 112, 115 ; Or. Fur, xxxlx. st. 72.)
l.e Blunt mentions an inscription engraved "sur le versaut du couvercle d'un sarcophage de pierre." This cover, in form of a root, is also marked with a crors pattee rudely traced with the point (u. s. t. il. p. 271, no. 535). It is undated. Another inscription from the sams place belongs to A.D. 541 (Le Blant, u. s. p. 272, uo. 537). De Rossi alao mentions having seeo at Aliscamps collins of calcareous stone with covers of the same shape incised with the clurisina and various torms of crosses, as well as lead coffina to contain the body (Licm. Sott. t. i. p. 95). When Mr. Fiirholt visited Aliscamps in 1856, he remarked that, in spite of the numbers of sarcophagi that have been carricd thence, hundreds still remain; and that for nearly a mile, as the visiter walks from Arles to the old chureh, he passes between rous of Koman tombs lying three and four deep on euch side of him. The best tombs have beer carried to the ransums; a few of those that remain have acnly, ine inscriptions; some bear the insignia of t.i- 1 , wefession of the dead which they contained, es wheye the carpenter's adze and t'e mason's plumb and line appear; but the larger number have tim Christian monogram only, A sketch of the general appearance of a part of the cemetery : given (C. R. Smith's Collect. Ant. voi. v. pp, 3 , 44).

At Sivaux coffins or sarcophngi, engraved with a cross or cbrisma and bearing a simple name, hare been found on an old burying-ground (cheinp de sepulture). They seem to be of the 6 th century, or thereabouts, and among them are some which appear to be pagan (Le Blant, u. s. t. i. ;p. 357-359; nos. 676 A-576 b). Some of the monuments of Aliscamps and of Sivaux have been drawn by Beauméné, but not very correctly (Le Blant, u. s. t. i. p. 25 ).
(3) Burials in Churches and Sanctuaries.From the apse to the middle of the nave of the aucient church of St. Peter of Vienne have been found benesth the aurface an important series of Christian tombs, and mure recently others reaching down to the threshold between the church and the porch. Towards the altar, where the relics of the martyrs were preserved, they were more numerous, and in the choir were two or three deep; but not so near the entrance. The cotlins had been old pagan sarcophagi, or made out of the debris of ancient buildings. The inscriptiuns, mostly cut in marble, have often been let into the stone which re-coverel the tombs (L.e Blant, t. s. ii. p. 581 ; see also De Rossi, Rom. Sott. t. i. p. 95 , and the reference). They belong, certainly in part, and probably all, to the bth century. Among these broken relics was found a piece of the epitaph of Sylvia, wife of the patriciau Celsus (A.D. 579), of which a complete copy exista in a MS. of the 9 th century (Le Blant, u. s. p. 582, and Manuel, p. 219). A great number of Gaulish iuscriptious shew that tombs were placed under the protection of the graves of martyrs (Le Blant, u, s. $t$. i. p. 397 ; see also his Munuel, pp. 146-148).

The tomb of Hilary, bishop of Arles, who died in 449, was formerly in a subterrasean chapel of the church of St. Houoratus at that place. It is a sarcophagus of white marble, and the inscription is written on the triuagular end of
the lid. It is now preserved in the muscum. It reads: Sutcro $\mid$ sarache $l e \mid$ gis antestis $\mid$ (fi) $1-$ lowed by a leaf) Miluries (between two doves) hic quicscit (preceded by chrisma, followed by vase) | (Le Blant, u. s. i. ii. p. 252, no. 515. pil. 69, no. +1 (i). De Rossi remarks on the beauty of the marble earcophagi with Christian sculp,tures, representing sceaes of the Old and New Textameats, whicin are to be seen at Morscilles, Arles, Nismes, Aviguon, and other cities in the south of France (u. s. 1. 95).
Zacharias, third bishop of Jyons, in the 1 n . ginuing of the 3rll century, hail the first found. tion of a cella known as the charch of the Maccabees, and in after-times as the erburch of st. Justus. It was originally undwrground, being a kind of crypt which was caretully conceried from the knowledge of the pagaos; threin were deposited the remains of the illustrious matyry of Lyous, with St. hreuaeus at their heal In the mins of this church were found in the ytar $17: 3$ several Christinu sepulchral sliabs of marble belonging in part or entirely to the 5th century (Le Blant, u. s. t. i. pp. 39 aqq.). The two twivwing are ninong the most important:-
(1) Fhwivs Flori [nvs] | cx tribunis qui vixit | retcyinte et $\mid$ septim milituvi (sic) ann. | trigina ot novem positv (sse) | est ad sanctos et pro | butes annorun. decin $\mid$ et octo hic commemo $\mid$ ra $[$ tio jit $]$ santa in eclesia Lvgdvnensia |id Calemdas Aus. (Le Blant, no. 41).

Date probably of the 5th century, the aid (ante diem primum) for pridie being a formula of that age. (See Le Blant, u. s. p. 338.)
To Florinus, a tribune, buried beside the tombs of the saints or martyre of Lyons; entered as a military probationer, when eighteen years of age; mentiond during divine aervice in the diptychs, or i- of benefactors to the church.
This inscrip.on is interesting as mentioning the military profession of a Chriatian, Others have been diligently collected by Le Blant ( $u$ s. ).
(2) In hve loov (for hunc locuin) reqvicvit Levcudia | deo sacrata prella qui (sic) vitam| svam provt proposverat \| gessit qui vixit annos xvi tantom | beatior in dno condedit meniem i pst consv 7hevdosi xiii. The chrisma between two doves facing each other (Le Blaut, nu, 4t).

Post consulatum Theodosii xiü. gives A.d. 430 for the date.
The qui twice occurring as feminine msrks the transition to the French qui.
Le Blant's remarks on the three forms of Christian burial in France apply to sepulehres in France of an earlier date than the 8th century.
There is however another class of tombitoses which he does not notice, belonging, in part at least, to a somewhat later time, but not altogether too late to be noticed in the present work. Le Men (in Revue Arch. vol. sxix. p. 89, for 1875) observes that at an ancient periol, about the. $\mathrm{h}, 9 \mathrm{th}$, or 10th century, it was cust. in $2 \cdots$ er Brittany to mark the graves of " p persons by a loug stone set in ground having the form of a pyramid or cated cone, often channelled from top to botten, sometimes surmounted by a cross of stove, an 1 frequently having a cross pattée incised on on:
face, ${ }^{k}$ They some few rec are very man bihan and Stubbs (Cus cconint of so hors, one oy eorly as the they all "me to nseertain $t$
Sraln,--A cbral inscrip removed from ataices under been recorded. modes of inter the country w All the thre occur here alsc Oppitaras was Yillarauca ue constructed of mathle slab, lines, dated by (Hübner, Inscr. Christian ceme rosa, about half (Ilureo). Full brought thene centurg, are to Ws have an sauctuary at A is an ornament. bishop Gregory chrisma, combin a circle. On one above anoth meaces with the shews that the mediate connexi standing in the century by kin which was probia a more ancient Fine sarcophagi subjects, probabl have been found at Saragossa (Ilii Germany.-Fc follow, we are inc Augsburg there i quem dudum Afre soleum aibi aui writer of the 15 t following some $n$ lies buried in a sa similar to those of of the present ce contain a plate of Roman uncial chat cation of Christian suffered in the Dio $\therefore$ Ruinart on Ang a sarcophagi of s. ription whatev St. Gereon and in At Trier likewise of SS. Paulinus am

[^180]
## TOMBS

face. ${ }^{\text {. }}$ They rarely bore any inseription, but some few record the names of the deceased. They are nery numpous in the departments of Morbiarn and Finisterra. Messrs. Haddan and Wtubbs (Cu wei's, vol. ii. Pp. 97, 98) give an hare, one or two of chere tombstones aud inscrip. corly as the 6 th of whi, 1 appear to be even as they all "med siftime and eat they observe that to "ssertain their real dates."
Srain.--A very latay 1 roportion of the sepulchral inscriptions now remaining have been removed from their originsl sites, and the cireumstatices under which they were found have zot been recorded. It is probable, however, that the modes of interment which premiled throughout all the were much the same as in France. accur the three kinds mentioned by Le Blant oceur here also. Thus, an issulated tomb of one Yillatranca found in 1821 in ano olive-yard in Cillatrama ee Cordoba. It wrs a sarcophagus constructed of stones, covered with a large mawile slab, bearing an inscription in twelve lioes, dated by the Spanish era 680, i.e. A.D. 642 (Hübner, Lascr. Christ. Hisp. p. 36, no. 123). A Christian cemetery was discovered near Asquerosa, about half a league from Pinos de la Puente (Ilureo). Full particulars of an inseribed slab brought thence, probably of the 5 th or 6th century, are to be fonnd in Huibner (u.s. no. 116). We have an example of $n$ tomb placed in $n$ ssuctuary at Alcala del Rio (Ilipa), where there is an ornamental cippus erected in honour of bishop Gregory, A.D. 544. At the top is the chrisms, combined with the a pad $\omega$, enclosed in $s$ circle. On either side are two quatrefoils, one above another. The inscription, which commences with the words " in hoc trmplo iacet," shews that the cippus was once placed in immediate connexion with the grave. It is now standing in the chapel, dedicated in the 15th century by king Ferdinand to this Gregory, which was probably erected on the same site as a more ancient chapel (Hübner, u.s. no. 60). Fine sareophagi, sculptured with seriptural subjects, probably of the 5th or 6th century, have been found in the crypt of a ruined chureh at Saragossa (Hibbner, u. s. no. 152).
Germany.-For the few notices of tombs which follow, we are indebted mostly to De Rossi. At Augsburg there is a sepulchral areat or "hortus, quem dudum Afra comparaverat et in quo mausoleum sibi suisque esse decreverat," as a writer of the 15 th century expresses it, perhaps following some more ancient authority. She lies buried in a sarcophagus of calcareous stone similar to those of Aliseamps. At the beginning of the present century her ceffin was found to contain a plate of lead inseribed AFra in good Roman nucial characters, but without any indication of Christianity. She and her companions suffered in the Diocletian persecution, aecording $\therefore$ Ruinart on August 7, A.D. 304. There are sarcophagi of the same kind without any St. Gerion whatever at Cologne, in the erypt of St. Gereon and in the basilica of St. Ursula. At Trier likewise were found in the basilicas of SS. Paulidus and Matthias a large number of

[^181]TOMBS
1977
sarcophagl similar to those of Vienne, mentioned above (De Rossi, Rom. Sutt. t. i. pp. 87, 95, 98, and the references). At the same place, as Le Blant observes, occurred a cemetery in which Christinn and pagan tombs were mixed: on oue of the former an inseribed tablet of white ninrble was let into a thick stone slab, which was placed against the side of the lid; this tomb was made in the form of a roof turned upside down ( 4.8 . t. i. p. 380 ).

The ancient Franks, nud perhaps the Germanic tribes generally, buried the dead in a wooden coffin (the noffus of their ancient laws, see Ducange, s. v.) or in a stoue chest ( $p e t r a$ ), placing thereover small wooden structures corered with drapery (the aristato or staplum of the same laws, see Ducange, s. v.). The Christinns adopted this usage; we read of corpses " pallis ac naufis exnrnata" (Greg. Turon. de Glor. Conf. c. 20); and from it our modern pall seems to have descended. Sometimes the structures of woed were larger (porticulus, atriolum, or basilica), and were of an oblong form, having four celumas and being open on all sides; these also were used by the Christians. Wendelin in his Sillic Glossary observes that up to the year 1000 almost all basilicas in Burgundy were made of wood (see Chiflet, Anast. Child. Regis, pp. $78-\mathrm{f}$
80 ).
Great Britain,-In the Celtie parts-that is to say, in Cornwall, Devonshire, Wales, and Seottish and English Combria-pillar-stones, generally very rudely formed, were erected over the graves of the deceased. They vary in height from about two feet and a half to twelve feet, the most usual height being about four or five feet or a little more; they are four-sided, fur the most part of pearly the game breadth throughout their whole length, usually rounded at the top, but ocensionally sloping from the base to a point or cut square (Hübner, Inser. Brit. Christ. nos. 1, 2, 3, 4, 5, 7, 10, 15, 18, 19, 30, 71, \&e. $;$ Berlin, 1876). ${ }^{1}$ A great many of these besr no signs of Christindity, though ther are presumed to be Christian by Hübner and others ; but ujoon some few of then such signs are manifest in the chrismn, the only symbol save the cross which occurs), or in words, as Christianus, in pice, \&c. It is exceedingly difficult to assign most of them to any particular period; some however are regarded as probably belouging to the 5th, while others are referred to various succeeding centuries. The inscriptions are mostly very sholt, otten giving the name only, or "Here lies (hio jacet, mare commonly ic jucit) such an one." In some cases the corpse was certainly buried under a heap of stones aud the pillar placed at the top (Hübner, u.s. no. 136); such monuments wers probably solitary. More usually the burials were in churehyards, or in cemeteries attached to religious houses, many pillar-stones having been found in such places or built into the walls of churches and priories (Hübner, u.s. passim). These rude cippi are often found not in situ, some having been converted into gateposts (Hibner, u. s. nos. 14, 21, 102, 148), or

[^182]ased for stiles, or bridges, or door-sills (Ilübner, u. s. nos. 17, 29, 101).

The number of Cornish pillarestones bearing inscriptions falling withia our period, whose Christianity can be counted upon, is extrewely small. (See lliibaer, u. s. nos. 1-22; Hadlan and Stubbs, Councils, vol. i. pp. 162 and 16:3.) In Devonshire there are no stones indubitably Christian bearing inscriptlons; hut stone crosses net inseribed, which are considered te be Christian, occur in several places here aud in Cornwall.
In Wales, pillar-stenes with Christlaa iuscriptions are much more numerous. On oue of them Panlinus ls commemorated in two barbarous hexameters; he is presumed to be the bishep of that name who lived about the middle of the 6th centurg. and who taught st. Darvid and st. Tile at his college of Whitland. Another mentlons Idnert, whe is supposed to be the same as


Eirbmadrine Pinaratone. (Straart.)
the last bishop of Llanbadaru in the firat part of the 8th century (Haddan and Stubbs, Councils, Fol. i. pp. 164-169, 625).
In Scettish and English Cumbria there are very few inscribed tombstones whose Christinnity is certain, but uniuscribed crosses, some ormameuted, have been found in churchyards in Cumberland, in Wigtonshire, and about Glasgow.

## TOMBS

At Kirkmadrine in Wigtonshire, however, there was in the old church. gard a stone bearing the chrismat on the upper part of both back and frent. On the front the A ETT $\boldsymbol{\omega}$ is placed above the chrisma, which is enclesed in a circle, and below it, " Here lie the holy and priacipal priests, he. Viventius and Majorius." It is probable that it Is of the 5th century, nad commemorates priests connectel with St. Niaiau. This stune, and another bearing the chrisma aall the name of Fioreatius, were lately ased as gate-posts in the wall of the burying-ground (llubner, u. s. nes. 205, 206; Haduan and stubbs, u. s. vol. ii., pp. 51, 52).


The Bewcastle Croes, (Stepheus)
There are very few pillar-shaped monuments inscribed in the Anglo-Sason language; oue, apparently sepulchral, has been found near Camelford in Cornwall, but the menuing of the inscription has not been ascertained (Hübner, u.s. ne. 16). 'the Saxoa tombstones are priacipally of two kinds-stnne crosses with loag stem and short arms near the top, sometimes highily
ornamented with scribed with Run crosses very simil below), and with Sylendid Ruate ero that one of our ear to Oswin king of reads ouly "After Collingham, Yorks Cumberland, was e a.D. 670 . The tep have beed broken teen feet and a halt been originally mo Upon it are figure lamb, of the Savio 8 bird (hawk?). sre viec-branches an also Runic iassripti Where the figures loagest inacriptinn o beacon (pillar) was named "after" (to). on of Osery." The cross is pretixel, is sin." A third, the la is to Ealulf (A.D. 70 meat only remains. is King Eadulf's' Sfyre lah , made me, $I$ Stepheas' liunic Mon A more humble, but any ef the foregoing, s churchyard by som grave. Its date is st and 700 , and it rea Cynibalth; God bless ancther cress, abeut found at Falstone Nor inscription written $t$ in Romin characters cross found at Dews os Sixoo iuscriptiou, w ters; it probably bel ceatw y. (Sce fig. p. request prayers for $t$ phens, u. s. pp. 375, 45
Sarcephagi were not Sasons; ${ }^{m}$ ene of the Greek cross on the sid st Dewsbury (Fosbroke p. 132 , with fig. from $G$ The lid of another, rol beariug a peculiarly for inscribed in Runes, $K$ i discovered nt Dover (Ste At Hartlepoel, in Durl 1833, the cemetery whic charch of St. Hilda. S 7), seme with Runes a criptions, were dug inp thirty yards distant fr bore crosses, with or either the name of the sditien of a request for Some are sai." to have and a half wouw the su tike a pllluw uader the

[^183]
## TOMPS

ornamented with interlacing patterns, \&c., inseribed with Runes; or slatse beariag incised below), and vith Latin of to the Irish (see Splendid Rume crosses have been echaracters, han one of our early have been erected to more to Oswin king of Dings : ene, now matilated, reads only "After ( $\mathbf{t}$ ) Onsleciui, Kin, ", it now Collinghan, Yorkshire. Another, at lieweastle Cumberland, was ereeted to king Alefrith about A.D. 670. The top and both arms of the cross have been broken off; its present height is fourteen feet and a half, and it is conjectured to have been originally mere than tweaty teet high. Ljen it are tigures of Joha the Baptist with lamb, of the Saviour, and of another holling aird (hawk?). On three of the four sinles are vine-branches and grapes; $t$ wo of these have where the figures are seen in the fourth, Where the figures are seen in relief. The beacon (pillar) was erectel by there piethis named "after" (to) Alefrith, some three prersons on of Ostey." The last senteace, to which and cross is prefixed, is "l'ray for his soul's areat sin," A third, the latest belonging to our perioul, is to Eadulf (A.D. 705), of which a smalll fragment only remains. It ajpears to read: "7his is King Lalulf's grave; pray for his soul. Syyre lah mute me, Mludioyg inserihe me" (see Stephens' liunic Monuments, pp. 390, 398, 461 ). a more humble, but hetter pre-ervel cross than any of the foregoing, was found at Lancuster in a churchyard by some men who were digeing a grave, its date is supposed to lio between 600 Chnibalth, and it reads in Runes: "Prety for Cynibalth; Gool bloss him." A fragment of founl at Falstone wout A.d. 700, to Hroetberht, foum at Falstone Northumberlanal, has a Saxon inscription written twiee, in Runic and also in coman characters; and a small piece ot' a cress found at Dewsbury in Yorkshire bears a Saxon inseription, written in Roman characters; it probibly belongs to the 7th or 8th cont"ly. (See fig. p. 1987.) Both inseriptions request prayers for the sonl of the dead (Stephens, u. s. pp. 375, 456, 464).
Sarcophagi were not unkoown to the AngloSaxons; ${ }^{m}$ one of the capanna type, bearing a Greek eross on the sido of one end, way tound at Dewsbury (Fosbroke, Encycl. of Ant. vol. i. p. 132, with fig. from Gent. Bfay. 1836, ii. p. 38). The lid of another, rounded at both ends, and beariug a peculiarly formed cross, on which is inscribed in Runes, Kitil Urna lieth hore, was discerered at Dover (Stephens, u. s. p. 465).
At Hartlepoel, in Durham, was fouud in July, 1833, the eemetery which belongel to the ancient church of St. Hilda. Several small slabs (cent. 77), some with Runes und some with Latin inscriptions, were dug up about one hundred and thirty yards distant from the church. They bore crosses, with or without $A$ and $\omega$, and either the name of the dend ouly, or with the Soune of a request for prayer on his behalf. Soine are sni. to have been found three feet like a hallow under the head of soil, each like a plllow under the head of a skeleton

[^184]Tombs
1979
placed north nnd senth. The largest of these Wats oaly a foot square, the smallest seven and a half by five nnil a halt' inches. Bele (Lib. times buried mentions that the Sixons someperhaps nillided the dead in stone cotlins, and may of the burial to a pillow-stone in his account (Stephens, tb. 3. 1p. 39.197 of the Eant Saxuns true, that ston. Fp . 392-i97). It is strmage, if should be orivinally placed "ray for such a one,"
Saxon tomhstones plated nadergrouml.0
occorred in varioun with Latin lineriptions have in Yorkshire. On parts of kighand, mostly of a eross, we have the nums, perhaps pieces abbess of Hackuess ; on hoth of Aelillurga, invoked for her ress on both pieces prayers are ning of the 8th repose. They are of the begin18:3) For th centary (Hïbner, u. s. nos. I82, sulficient to the remaining tomberones it must be

pillars havelieen small number of tour-sided which are of the same gencral chariacterneteries, ot Wales and other same general character as those these have been her parts of Gireat Britain. Most of bear incised been found in the county of kerry; they panied by the lettera which are sometimes aceomDomini, the lettera dNs, DNi, DNO, for Dominus, they were ""nno. Dr. Petrie considered that latest, of the 6th centionably of the 5th, or, at the Insor, vol. ii. p. 6). Other square pillars, bearst. ing crosses of various forms, have pillars, bearKillpeacan (now Puckawn), in the county of Tipperary, stunding close together near the ruins of an old ehurch,p These last bear every apparance of being sepulchral. Some of those of lierry, in Miss Stokes's opinion, viz. those bearing letter's as above, do not appear to have been sepulchral, but were rather signs set up as terminal crosses to mark the bouadaries of the sadetuary (u, s. vol, ii, p. 133). There is a fine quadrangular pillar-stone at Killnnsaggart in the county of Armagh, which certainly seems, thom the inscription, to have been erceted for the latter purpose (ef. the Whithorn Inseription,
IIibner, u. s. noo 207). Ilübner, u. s. no. 207).
By much the greater number of sepulehral monuments consist of that slabs, which hare ween semetimes found in situ. The earliest which can be approximately dated are of the of the 9th. and there are others of the 8th and of the 9 th. There is little doabt that they were

## - May not these little slabs have origtnally been set in earcophagl a bove gronad, or In the wallis or floor of the monastery? Slmilar small slubs have been fouad Burgou)

$$
\text { - The } 1
$$

- The letters das are tnecribed on one at of an mented cross In the churchyard nt Nevern In Pembrokeohire; it is supposed to be of the sth century letters on the other alde, $\Delta$ sher (?) have pory. The plaioed (Hubner, u. 8. no. 103).
${ }^{\mathrm{P}}$ At Kllieen curmac, in the county of Kidare, there wite ways Dr. S. E. mimuit of a mound. "Pllar stones," dibris of the wafle, which formenty crosaes, and the terraces, give an appearance of formerly supported the to the place which it is ance of alagularity and autiquity to the place which to is difficult to deseribe." A sizetch It does not clearly appear whether the s. vol. If. p. 2, but crossces er not; one of themether the pillur-stooes bear wth ne celtil? mark of Christlantty.


## 1980

 TOMBSalways laid flat upod the surface of the soil, or in the floor of a church or other sacred buildiog orer the body of the deceased. The brief request which most of them contain to pray for the deceased seems to shew that they could not have been buried along with the corpse, but mus: have been visible to the eye. The greater part of them have been broken, so that it is impus. sible to asecrtain the dimensions accurately. A few are aearly perfect, and their dimensions are approximately as fullows:-27 iaches ly 20 (rol. i. jl. xviii. tig. 47); 32 inches by 18 ( $p$ ! xix. tig. 49); 40 iaches by 29) (pl. xliii. fig. 108) ; 58 inches by 20 (vol, ii, jl. xv, tig. 319); 33 luches by 12 (pl. xvi. fig. 34). The great ancient cemetery of lreland was at Clonmacnois, or Cluan, in King's County, and princes and nobles desired to be buried there for the sake of the iatercession of the patron salnt Ciaran, who built the mouastery at that place about the ycar 544. An aucieat Irich poem bjeaks of mea "sleeping under the tlags of Cluain." Many of these flags of liae work hive been met with in digging graves and daring recent excavations (Stokes, ut, s, vol, i. pp. 4, 5). Another singularly beautiful stone, probably of about the 9 th ceatury, the time "when hrish art was at the bighest polnt, still lies half-buried ln grass in the churchyard of Durrow "in the same county (Stokes, u. s. vol. ii. p. 57). At Termonfechid, near Drogheda, in the county of Louth, a native stone was foond in the clay floor of the ch.urch when it was exeavated about ten years ago. It benrs n Greek cross, and a rery early Celtic inscription, entreating prayers for two persons named, "who made the stone fort" (Stokes, u. s. vol, ii. p. 70). Some sepulchral atones.were discovered ln a chareh of the 12 th century at Mona-incha in the county of Tipperary, which appear to be greatly older than the building itself, and may have been laid on the tloor of an enrlier structure on the site (Stokes, $u$. . vol. ii. pp. 35-37). DFias Stokes remarks that "while the standing crosses" (none earlier than the 10 th centary, as it would appear) "throaghout Ireland are much alike, there is a marked dissimilarity in the sepulchral slabs fouad in the different ancient burial-gronnds throughout the country" (Stokes, u.s. vol. i. p. 8). These were, in perhaps every instance, marked with a cross of some kind. Sometimes a simple Greek cross

precedes a proper name, as that of Colman at Clommacnois, who died A.D. 661. The Ogham following the pame answers to the Irish word bucht, i.e. poer (Stokes, tu. s. rol. i. p. 16). Sometinses an orbamented Greek cross has a circle about the centre, and each arm is terminated by a aemicircle, as that of Colouban, who

## TOMBS

died A.D. 628 (Stokes, u. 8. vol. .. Pp. 15, 16, 11. 1. fig. 3 ; see also Vol. I. p. 847). Birt the peculinel ! in, f.mm is the Latin cruss having a cin in t tre 1 're, of whicls the carliest
 at Clomin nors; he died A.D. 724 (Stokes, u. \& vol. 1. $p$ t ty). Crosses, both Greek and Latin, are sometimes enclosed in parallelograms. For the various details of ormamentation, see Stokes, u. s. vol. D. pp. 138-146,

Resjecting the tombs of other couatries, a very fow words must suffice. In most of them they nppear to be of much the sume general character as those which ariv, hen ibrealy mentionenl. There are cuppi in Egypl (Boeckh, no. 9131), la Asia Minor (id. no, 9165), as well as in Greece and the adjucent Inlands ( $\mathfrak{i}$ h, no. 9311 sqq. nos. 9292,9299 ). Sarcophagl appear to have beea general throughout Asia Minor (id nos. $9206,9264,9283$ ), and have been found in considerable numbers in the cemeteries of Corycns In Cilicia (iul, no. 9163, with fig., 8qq.). They oceur also in Africa, ode seulptured with the Good Shepherd between sheep (Renier, Inscr. Rom, de l"Alyérie, nos. 2293, 4031).

It is curieus to observe that the columas of the peristyle of the Partheaon have beea converted, so to say, into Christiad tombstones. Upon them are iascribed in situ a great number of Christian epitaphs, the carliest of which appear to be of the 7th and 8th centuries, while they go down as low as the 14th (ul. nos. 9330 9421). Their genwineness, however, has been denied (Ritter, de. Comp. Fit. Christ. p. 2).

Cemeteries were attached to churches or monasteries in Nubia (id. no. 9112, and in Asia Minor (il. nos. 9249, 9:68).q Buriuls in chorches perhaps occurred at Constantioople and in Thesbaly (iul, 9447, 9424), ${ }^{r}$ but appear to hare been rare throughout the East generally, at all events in early times.

Tombs excavated in rocks occur at Jerusalem and elsewhere. Oa the side of the motutaia called the Hill of Ofience facing Mount Zion, a serjes of subtermaean chambers have been cut ont, each containing one or more repositories for the dead, craved in the rock of the siles of tisose chambers. M. Clermont Ginneau has lately disco:ered here several small sarcophagi, or rather ossuary chests, some bearhy Hebres and sotne rireek inscriptions, in which the name of the deceased is accompanied by a eross; these, he thinks, are almost coeval with Christianity in Pulcstine (De Rossi, Eull. 1874, P1. 155-158; Quart. Statem. Pal. Expl. Fuınd, 1874). Orer the entrunce of some of the e... mehres are Greek inscriptions, to which crjsses are unually prefixed. One of the $s$ orer the door of the chamber appropris ${ }^{\text {a }} \mathrm{J}$ Jomminh, a monk of the monastery of The (ii. no. 9139). These tombs are hout sament, aud are suppesed to be eadwr than rume other sepulchres at no great distance from them at Acel-

9 Hamilton (Researches in Avia Minor, p. 390) says that the columns and capitals in this borial-grooad at Nefer Kleul tu Gatatia are Byzantine. Theat tembs mot bire been of a considerable size.

* The cpituph at Constantinople is upposed to te of about the 6th ceotury. That at Lamia in Thessly of' about the 4th. Query: Are they In their original gites?
dama. In som probably be of are unclent pain of the chambers others with nim Travels, vol. hi. 441-44:3). Sepn Syrla (Boeckh, $u$. Asla Minor (id. n (110. 9450)."

We have sald a monuments of in s meniory of Chris of the empress lle ! fum at liome of emperor Constanti domes; of the cro Ilacidia at Kaven lemm of Theodoric for these see C'Ita knowa works of 1 where figures will few others still msusoleum of St . of gigantic size, st not far from $r$.et Callistus ( $\mathrm{De}_{\mathrm{e}}$ lioso tom, iii. P, 465). considers to belong other companions alove the cenieter hexagonal form and u.s.p i/1). He described by St. Gre aal form surmount 472). It can har more Christinn sel architectural chara are several imper 5th centuries (ior c. 4) directed nyains general; one of Con tion of columins an Constantius the tran sepalchral buidings laws were issued $t$ without religions dis spared no expense in see the jassage from

## B. Objects

The Christians, in aeighbours, were in tl ff ojjects in the tomb A Christian motive is selection, althongh fi been intinunced by Many of them have meationed [Ousequie a variety of jermonal the toilet are among moaly found. The w
thus placing gold becane indeed everyw imperial edict, though

[^185]
## TOMBS

dama. In some of these last, which may are ancient paintings npon the sidea and ry, of the chamibers, representing the apostles and others with nimbi nbout their heads (Clarke's Truecls, vol. ii. pp. 549-571 ; Boeckh, t. s. pp. $4+1-443$ ). Sepulchral enves oeeur also in North Syrja (Boeckh, u. s. no. $910^{2}$ ), in varlous parts of Asin Minor (id. nos. 9211, 9259), and in Malta
(no. 9450)."

We have sald nothing of certaln architectural monuments of a sepulchral character erected ia memory of Christian prluces, such as the tomb of the empress helena outside Rome, the masusum at home of Constantia, a daughter of the emperor Coustantlae, both eireular buillings with domes; of the cruciform faneral chapel of Galla Placidin at Ravenna, or of the splendid mausoleum of Theodoric the Great at the same place: for these see Chapla, Churcir, also the wellknown works of Hübsch, Quast nal Fergusson, where figures will be found. The ruins of a very few others still anrvive. One known as the masoleum of St. Soteris, of circular form and of gigantic size, stands beside the Apptan Way, not far from t .e above-ground cemetery of St. Callisius (De Jossi, Rom. Sett. tom, i. tavv, 1 ; tom. iii. p. 465). Anuther, which De Russi considers to belong to the martyr Tibertius and other comprantons of St. Cecilia, is to be seen sheve the ecmietery of Praetextatus; it is of hexagonal form and having six ajises (De liossi, u. s. p क1). He points out tha a martyrium described by St. Gregory Nyssen waty of octagonal form surmounted by a dome (... pp. $459-$ 472). It can hardly be donbted (i. it many more Christinn sepulchral monuments of nn architectural chatacter have perished. There
sre several inperial haws of the fil and 5 th centuries (for which see binghayu, xatio. c. 4) directed a painst the violation of tombs in general ; one of Constuns coudemins the abstructien of columas and marbles, nad another of Coastantius the transferriag of the materials of sepulchral buildings to private houses. These laws were issued to prutect such sepulchres without religious distinction, nad rich Christhans spared no expense in the erection of these edifices; see the 1 nassage from St. Basil quoted above.

## B. Objcuts found in Tombs.

The Christians, in common with their heathen neighbours, were in the habit of placing n varicty af cojects in the tombs of their departed frieads. A Christinu mot're is sometimes evident in their selecticu, although for the most part it has not been intluenced lyy nuy such consideration. Maay of them have been already incidentally meationed [Obsequiss of the Dead, p. 1433]; 8 variety of per wond ornaments and articles of
the toilet are amongst the objects most comthe toilet are amongst the objecte most commoaly found. The waste to which the custom beeame indeed everywhere so excensingents led beeame indeed everywhere so excessive that an
imperial edlict, though not al imperial eclict, though not always enforced, was

> I He Forsi mentiuns that ptctures lik those in. catacombs of Rome are to be seen tn a Claristian cavern Io the Cyrenaica, aud that a almillarly patured vault (Rum. Sott. vol. i. p. 100). (Rom. Sott. vol. I. p. 100). Prubably these were nepal-
chrail
tomas
1981
issued to check the enstom. [Buriat, or the Dead, Vol. 1. 1. 253.] The mest remarlinhle example is the large marble cotfin of the child Marla, who had been atlianced to the enupuror Honorlus, which was placed in the Basillea of St. Peter of Rome; it was foumi, when it was opened la 1544, to contain an inmense quantity of jewellery nmong many other things, as will be seen by the following epitome of Its colltents: a vest, clonk, \&c., made of silk and cloth of gold, from which forty pounds of gold were extracted by melting ; a Iarge silver great and small, ony vases and nrtieles in erystal, great and small, one in the shape of a nautllua
titted titted up with gold nettling for a lamp; other litele vessels lite animals in agate and in gold, little vessels of gold, a gold heart, gold bucklea ndorned with gems, rings and hoops of gold of various patterus, gold pendants, and perhips the remains of a rattle (crepundia), crosses made of red and green gems, erosses of "old set with gems, earrings of precious ston , necklices of gold and genas, gold bracelets, a gold pin beariog the names of Maria and Hodorius, a silver pin and many fragments of precious stones, beshles 5 other articles. (Chiffet, Anast. Child. Hicyis, pp. 55, 56, queting Surlas; King, Gnostics, 1p. 123125, quoting Fanno; De lossi, liull. 1863, pp. found in 1653 in the may be compared the objeets Childerie 1653 in the tomb of the pagan king (u. s. 1p. 37-39, 188, 189) For by Chitet contents of the Cur 188, 189). For the spleadid contents of the Christian tombs of Helena, mother died 56tantine, of Narses, dake of Italy (who Chitlet, u, of Clovis, and of Charlemagne, see lojia, vol, sii. pp. 59, 60, 91, and compare Archaeocataeomis nre concerned, these objects Roman merated under Cataconns, Vol. 1. p. 31t. See alva Martigny, Dict. Ant. Chret. under "Objets 4. vís dana les Tombeaux Chrétiens," and De Ro n. Sott. t. iii. p. 305, for impressions to 1 ers remaining in the exterior mortar of the loculi. Thuy have also been founi, though not
in equal numbers in other in Gaul (Cochet, La countries, , particularly passim ad (Cochet, La Normandie Soutervine, passim and plates). Some of these oechsionally Rives: Mings; Geas). Fibulae have also occurred in tumbs of the Merovinglan nge, on which Dadiel is seen between two lions: in one instance his uhme is ndded (Le Blaut, u.s., pl. 42, 8i). The nhbé Greppo possessed a silver hair-pin of slx faces above, on the first of which was written romvla (the name of the owner), on the third rivas in dilo, on the fifth semper; it was probably found in the catacombs of Rome (Perret, Cutac. vol. iv. pl. 20, no. 5, nad vol. vi. p. 120; Martiguy, u. s.). A pendant, composed of two onyx-stones joined together by a circle of gold ornamented on the edge with four emeralds and ten rubies, was discovered in the tomb of Maria. On one face was inseribed honorl | Maria \| stilicho \| serena | vivatis, on the other stilicho $\mid$ serena |therdantita | egoneri| Vivatis |, with bile chrisma (F) in the centre of each side (lerret, u. s. pl. 16, no. 78). The comb of St. Lupus (died 623), preserved in the treasury of the cathedral of Sens, was frobably placed in his tomb with a religious feeling, as priests were accustomed to comb their

## 1982

TOMBS
hair bufore celebrating the Eincharlat (Martlgny, u. st; |rucingw, s, r. Diecten).

Vestments ane aiso firpuently found in tombst Gor Maria see aboso; for Cunatantiae, who was placel in a gehl cotlin, cluthed io the Imperial purple and haviog a diadem on has head, see Eus, Fit. Cunst. lib. iv. e, 613 ; and for Chariemagne, who was dressed in his imperial rohes, aee Aro chncolingu, u. s. Military men were buried in nilitary gameats: St. Gereon was cluthed in a soldier's purple elonk and bluck lenther belt (chitlet, \%. 8. pp. 95, 107). See mure on thls subjoct generally under Onswacies on Tus LEAL! S $\because$ P. 14:3.

The inalguia of utlece of thase interred therein have uften been found in tombs. Sebert, king of the Eant Iogles, was burled with his royni robes und thumbering net with a ruby; while Cbarlemague hail his sword girt at his side, and offosite to him were suspuaded his golden aceptre ani golden shield, which hui been consecrited by pop Leo III. (Arehacologtit, u, so). Eicelesiastics were aiso sometimes burieal with the aymbuls of their atlice. In the last century the tomb at Clonmacoois of St. Climno (lied A.D. 544) was openel, and amongst other things his chalise ami crozier were found therein (Stukes, Irish Christ. Iuser, vel. 1. 11). 1, 3). A pectural eruss of lead and a small chatice were found among other ohjects In the grave of Birhus, bishop of Dorchester, who died A.D. 650 (Sarius, do l'it. Sunct. Hec. 3, vol, vi. Y. 220, Ven. 1681). And when the tomb of Sit. Cuthbert, who died 687, Was openell in the I2th century, no onyx chalice whis discovered beside his bedy [Citalice]. To desrend to puople of lower rank, implementa of handicraft, some of which have been mistaken for instruments ot torture, have been found in the loculi of the catacembs [Catacomis, Vol. I. p. 31 +].

Lamjes, pottery, and giass of various kiads have occurred both in the inside and outside of tombs in many parts of the Chbistian world [Catacombs, u. s.; Lamps, Pottery, Glass]. Bay leaves hava also been found nater the head of the corpse or elsewhere in the collin; they were placed there in token of triumph over death (Martigny, u. s.).

The iostruments by which their sufferings were inflicted were sometimes jlaced within the tembs of martyrs [ sec Oissequies, p. 1434]. Martigny has collected references to other instances. Leaden rollo containing the acts of their passion hare also been found buried with martgrs (Boldetti, Cimit. pp. 322-324, nod tav. ii. no. 3).

Perhaps the only other objects discovered in tombs which need be mentioned here are coins and medals. The first Christians, says Bosio, when they buried martyrs, were aceustomed to bury with them the coins of the emperer under whom they suffered (Rum. Subt. lib. iv. c. 31). This may explain the finding of coins of Diecletian in the tomb of Cains, bishop of Rome (A.d. 283296. Beldetti, $C$ mit. pp. 102-3). But in a single temb of the cemetery of St. Agnes, Buonarotti counted more than ten coins of different emperers of different times (Buon. Vetri orn. di Fig. Pref. f. xi.). Roman money of rarious periods has also been found in the Christian tombs of Gaul and Germany (Le Blant, Iusc. Chrét. de la Gaule, t. i. pp. 210, 345 ; Boldetti, Cinit. p. 644).

## TOMBS

Coins and medals have likewlse bean seen fixed on the cutivide of tombin in the catacombs, perliaps for the anke of reagnition only (Buon Usservis. agira alo. Meditsl, referreal to by Marignay, u.s. minong other authuritien). Their lmpressiong have sometimes remained on the mortar, cleariy shewing the typer, after the colna hare vanished (De J wsi, Hom. Sutt. t. Iil. JP, 305, 309).

## C. Select Sepulchral Inscriptions.

(See nlso Clatacomis, Vol. I. P]. 303-4-7-8-11.)
The small colfection here given has imme ilate reference to the article on Isisubiptions (Viol. I. 1] $1.811-862$ ). These which are thore figurel ( $1 \mathrm{j}, 845,847$ ) will nll be found written out and in anne eases trauslatel below. They ware selectel mostly with a view to illustrite the diflerent styles of jalacograjhy and the dilliment symbols exhibited in dillerent ejitiaphs. They likewhe serve to lliustrate the generni subject of the present articic, which contains a few mditional figures; one having symbuls not men. thoned or represented abrive (1p. $8+7,8+8$ ). The following relection and the examples alrealy cited in this naticle have beeu chosen to illustrate, so far as could be doae by a limited number, the varleus points of interest which epitaphs present, such as their dilferent ages, styles, grammatiend peculiarities, contractions of words and mades of dating, as well as for their intrinsic historical, ecelesiastical, or doctrinal importance. Thos the three carliest kuown dinted inscriptions, all in Reme, are here given, ns well as the earliest of those in our own coututry, which belong to the latter jart of the perivi comprised in this work. Exampies of the raried torns of composition will here be found, iacluling the most ancient, which have much iu common with pagan epitnjihs, and those of several detinite Chrlatian types which differ in dilferent conotries. A few instances of the selecisms, incorrect speit. ings, and peculiar uses of words an well as of the contractions of words (see lnscuiptions, $\S_{j}$ v. rii.), oecur in the epitaphs now given at length. The different mules of dinting by consulates, post-consulates, indictions, whs of provinces, reigus of kings, or cyclic perionls of time, will also here be exemplitied (see u. s. § vi.).

## 1. Italy.

1. (De Rossi, Inser. Urb. Rom. no. 3, p. 7.) Found by Boidetti in the cemetery of Lucind on the Vin Ostiensis.
gervilia , annorvar . Xill .
pIS . ET . bOL . COSs .
Servilia, 13 years old, (buried) in the consulate of Piso and Bolanus.-Piso and Bolanus were consuls A.D. 111. The earliest complete Christian inseription yet found.' The plice of finding, the omission of D. M . and the simplicity of the diction, uaite in proving that the epitaph is Christian. After this no dated Christian in-

- Onty two eartler are given by De Rosst, both very fneomplete: one, A.s. \%i, a fragment recwilug twit burials to one tomb, from the Catacombs, a ag oaly [kal ? a] vo . vespasiano mi cos. \| . . . . [kal? $]$ lan. (p. 1). The other, A.D. 107, from tho cemetery of Luctan, reading tn one (the last) line w. (i.e. ann[oraml) xxx bvra. Ét , senec . Coss . (p. 3).
seriptino of Rume ever) hay beed fuy 2. (he luessl, $u$ St. Jermes.
TI. CL MaRCIANy CuInELLA . HILAR connelitabi. Pavt FECt, (fecerunt")
(dien)
VIII. DEC. (decess VRD, COS.
A fixh nad an an Urbanus were co Clnudius Marciana nominas they have say Christian ejit the 3ril ceotury. bearing Christion sy

3. ( 0 Ressi, $u$. s Inschirtions, Yui. cemetery of Saturn printed in vermilion separatlons of words
Latin Inscription
K $\Omega$ COYAE KAYム N $\Omega$ NEIC
NOBENBPEIBOY AOYNA XXIII AEYKEC ФEAEI CEME HOCOY EA EICTEIPEIT CANKTת TOYS P $\Omega$ M LV
E $\triangle$ MHC $\Omega P \Omega N$
Or, in Roman chara
rosvile (consule) KLV ed (et) paterno non nodenhreaboys (N bexerrs (Vencris) levhes pileleje (fili resseme (carlsbimat ed (et) eispeireito sankto (sancto) to tua) answoron (an ED (et) Mlssoron (me ram) $x$.
In the consulship of the noncs of November, Fridiay, Nov. 5), the t Lewces (Lucens?) erca duwhter, Severa, and to aged fity-five years, elet Date A.D. 269.
"The inflexions of th appear nlso in no epitnp its Greek origin, almos
racters in which it is racters in which it is July 1864, p. 233). Th the has its parailiel in Mec'sul, Christiar Cepita This inseription has bo Lupi's special trentise th For the mode of datit and Prologom, cap. De $C_{l}$
[^186]
## TOMBS

en reen floce mbs, perlapis III Usserveis. art|gny, b, s. imiprestiony utar, clearly uve vanished 309).
!ions.
$-4-7-8-11$. is imme liat lows (hiol here figurem tten ont and They wire Instrate the the diliteren uphs. They teral subjeet tullus a few muls act men, 848). The Nees aliealy to illustrate, number, the thhy preenent, grammatienl ind moles of ic historical, inee. Thus criptiens, all the carliest hich belong omprised in ed torms of relurling the iи cumnnon verull detinite ut countries, zarrect spell. a well hs of murioss, \&s ow given nt tiug by con. etas of protoclis of time, s. § vi.).
a. 3, p. 7.) y of Lucias
the consulate Bolanis were iplete Chis ce of finding, alieity of the e epitizh is Christiaa in
eription of Rume (or lodeed of any place what-
ever) has beea fount until A.D. 2014.
2. (lie Russl, u. s. no. 0.) lione, cemetery of

St. Herines.
Th. CL Manclanys. ET.
cuthelda , Hllartitas.
collneldafi. parlata. Par. (parenten)
FECR. (fecerunt ${ }^{\text {b }}$ ) QCAE. VIX, ANA. X. DIEFI,
(dien)
VIIt. DRC. (decessit) x, KAln Avo. MAX. ET,
A fish and an anchor below, Maximus and Urbanus were consuls A.v. Rit. 'Jiberius Claudlus Murcinaus la all example of the triu nomina ; they have not been hitherto found on any Christian epitiyph known to be later than the 3rd century. This is the earliest Inserijition beariug Christian symbols.
3. (Je Jonsi, $u_{0}, s_{0}$ do. $11, p_{0}$ 18. Engraved in Inscmrtions, Vol. [. p, 840,) fiome, from the cemetery of Saturninus; letters aot inelsed, but painted in vermilion: the polite do not indicate
separations of words.

Latin Inscription in Greek characters :-
K $\Omega C O Y A E ~ K \wedge Y \triangle E I \Omega ~ E \triangle ~ T A T E P N ~ \Omega ~$ N $\Omega$ NEIC
 RYNA XXIIII

## CEME MOCOYETE CBHPE KAPEC-

 EA EICHEIPEITSCANKT $\Omega$ TOY MOPTOYA ANNOY .都
E $\triangle$ MHC $\Omega$ P $\Omega N$ XI $\triangle E Y P \Omega N$ ' .
Or, in Roman characters :-
roavle (consule) klvonero (Claudio)
ed (et) Paterno nones (bohis)
nonenirelbovs (Novembribus) deje
IE (die)
2andis ( eueris) Lovna (luna) xsim
levkrs pheleje (filiae) seabine (Sererac) ea-
Ressese (carisximae) posvere (posuit)
ED (et) Eisperimito (ispirito, for spiritui)
 tna) AnsYoron (unaorual) Lv.
ed (et) Mlesoron (mensium) xi devron (die-
rum) rum) $x$.

In the consulship of Claudius and Paternus, on the nones of Noocmber, on the day of Venus (i.e. Friluy, Nor. 5), the twenty-fourth of the moon, Lences (Lucens?) ercocted this to his dearest duyhter, Severa, and to thy holy soul. Sho died, agyd fitty-five ycars, eleven months and ten days. Date A.D. 269.
"The inflexions of this epitaph, some of which appear also in an epitaph of the year 291 , betray its Greek origin, almost as phainly as the chnracters in which it is written " (Edinb. Reo.
July 1864, July 1864, p. 233). The transition trom ejus to
 This inscription has been render
Lupi's special treatise thereoon. For the mode of dating, see end Prolegon, cap. Ds Cyclicis Tempossi's notes The mention of the persons who made the tomb is
general In pagan Inscripttons, but fell before long futo
dagse among Christians.

Vol, (De Resvi, u, 8, до. 23, p. 27, Engraved la Vol. 1. p, 846.) Found In the eemetory of St, Laurentlas, Rome, in liga; the tablet was affixel to the locilnis, to which a bloody (?) reasel [GLass] was at tached.



Simplicir, who seces also tecll named (l.e. as being of a slmple dliprosition), died on the thir. tesuth clisy befire the Ci. 'ends of Vorember (oct. 20), in the consulship of Fiustus and (iulhus (i.e. A.b. 298).

A very carly example of a Greek Christian inscription with a date. For the play on the name see INschirtions, Vol. 1. p. 85\%.
5. (Ie liossl, u. s, no. 1103.) Fragment of a Ioman catacomb-stode, "tabula coemeterialis,"
now at Velitrue.

## D M

leopardys qui vixit [anvos . . .]
ET, MENBES N (numero) XI Dio is (relddit)
8 (npiritume sa[AcTVA]

$$
\begin{aligned}
& \text { ELATVS EST VIn IDV's avo. [oons . . . } \\
& \text { a }
\end{aligned}
$$

The great interest attaching to the fragment is the oecurrence of D . A (fir Dis M/aniths) on "Chrintian inseription. A few other examples of the same kind are found; nearly all, like the present, suppused to be enrlier than the 4th ceatury. (See Vol. I. p. $8: 51$; Mectaul, u. s. p. 60 ; Martigny, Dict. so x. 1). M.) It bas beea rarlously explained; either as being engraved by stonceutters on the blank stones in advance before they were sold for actual nso, or as. repeated by Christians by the force of pagan example and haisit without definito meaning attached, or as implying a certaia fusion of heathenism with Christianity. Such a fusion Cluritine ref this very nanter apjears in a Clrintian epitaph (queted by McCaul, u, s. p. 63), sanctique tui manes petentibus adsint. In one example the chrisma is on cither side of D. M. (De Rossi, Bull. 1873, tar. xi.) Deo reddidit christian sanctum is an expression found oaly on Christiaa monuments. Elutus est is very rarely met with exeept in pagan epitaghs. The date, aow lost, is from the consulate of some emperor.
6. (De Rossi, u. s. no. 48. Engraved in Vol. I. p. 847.) From the cemetery of Callistus and Prae. textatus, Rome. A marble tablet, which had oace been the side of a sarcophagus; the original iascription having been obliterated:-
Eq(uitius) Heracius, qui fuit in scemulum (saeculo) an(nos) $x i x, m$ (enses) tiii, $d(i e s) x x$, lector $\boldsymbol{r}$ (cgionis) sec(undae). Fecerun(i) (sc, parentes) sibi et filio suo benemercnti in $p(a c c)$. Decesit (sic) vii Irus (ldus) Februarias, Urso et Polenio conss (consulizus) (i.e. Feb. 7, A.D. 338).

Rome was divided into seven ecclesiastical districts or regions, and Heraclins was attached as a reader to the second of these.
This inscription ehews examples of the rarious leaves, points, and marks which are frequent in Christiaa inscriptions, besides the symbols of the chrisma (of unusual form), the dove, and palmbrazehes.
7. (ve Rossi, u. s. no. 55. Engraved in Vol. I.
p. 846.) From the cemetery of Theodora.

Constantio Auy. II. et Constanti Aug. [Conss] Nonis Lecemb. Claudianus dormit in [pace] (i,e. Dec. 5, A.D. 339).

Priacipally remarkable as a piece of rude and hasty palaeography on mortar.
8. (De R.ussi, Dull. cii Arch. Crist. 1863, p. 17. Engraved in Vol. 1. p. 847.) Discovered in front of the square crypt in the cemetery of Praetextatus, Rows.

Bcatissimo Martyri Januario Damasus Episcopus fec $t$.

Date of inscription determined by the pontificate of Damasus (A.D. 366-384). (Januarius was martyred in 305.)

From a few fragments De Rossi happily restores this inscription, which is ". itten in the beautiful Damasine charater.

## TOMBS

later period by Pope Symmachus or Vigilius, or John 111. (4.v. 4u8-573), jound in the cemetery of st. Cullustus.
The restored inscription itself, beautifully written in vermilion, required the restoring haud of De Rossi, who has pieced all the fragments together, and has thus obtained the whole epitaph, with scarcely the loss of a single letter. In addition to this, nine morsels of the originsl inscription written in the splendid calligraphy of Damasus, or rather of his artist Philocalus, were oltained, and their places were of course st once determined from the restored inscription (De Rossi, u. s. t. iii.). This was one of those epitaphs which was knowa in MSs. from the transt ripts of Alcnin's scholars.

The restored inscription is bounded on all


Fragroents of original Damnsina Inscription to Enseblas. (De Rnasi.)


The same Inacript in re:t rel. (De Rowl.)
9. (De Ressi, Roma Sott. rol. ii. p. i91 sqq, tav. iii. ir.; Brownlow and Norchcote, Rom. Sott. p. 170, pl. ii. iil.).
Epitaph of St. Eusebius, bishop of Ronne (a.d. 310), composed by Damasus, but restored at some

Tes by two others, in the second of whith the 1 "ers are placed columnwise below each et her. Abeve and below we have:-

+ Damasrs episcopvs fecit $\mid$ Eisebio episcopo a martyri

On the right and Frrirs 1ionysivs Fit masis pappae celt For Damasis mm suipapae, a phrase c ( $\mathbf{u}$. s. p. 200).

The text of the cerrupt, runs thus are given below: omitted on the ston "Heracliss vetvit 1 Ersebirs miseros Scinditvr [in] ${ }^{\circ}$ pal Seditio, caedes, ${ }^{\text {a }}$ be Exemplo pariter p Integra cum recto Pertvit exilivm [ Litore T[r]iancrio
(a) labsos. (b) sum. in the Damaviae frag visible, possibly ori hare been obliterated
The whole may b follows:
"Damasus, Bishop, Bishop and Martyr."
"Furius Dionysius lover of Pope Damusus
"Heraclius forbad $t$. sins. Euscbius taught for their crines. The $p$ and trith increasing fur fiyt ting, discord, and [the rope and the her cruelty of the tyrant preserting the bonds of his exile with joy, lo judye, and on the shore and his life."
The inscription (tran Brownlow aad Northeo the severity of Heraclin: would fain close the d apostates, in contrast w of Eusebius, and to the populace about the mat
10. (De Rossi, Inscr. graved is Vol. I. p. 84 of Commodilla, Rome.
Pctroniae dignae coju annis (aunos) xxi. et fec 2. dies $v$. [Deposita est] pos (post) conss (const Equiti. Ursus maritus fecit. Cesquet (quiescit)
The year after the con the ycar after Gratisn': under 375 A.D., when (De Rossl, u.s. Prole,, p. bymbolise conjugal affect then is an orante.
11. (Do Rossi, Inser. From the ruins of the the Va Oxtiensis.
gatdentivg presb, bibi et contvgi sval severa saxc[TAE]

## TOMBS

or Vigitius, or a the cemetery ; beautifully the restoring all the fragled the whole single letter. the original d ealligraphy st Philocalus, e of course at ed inscription one of those Ss. from the
anded on all

On the right and left t
Frries Dionysivs Filocales scribsit (ecripsit) | Damasis pappae celtor atque amatot (amator). For Damasis mppae De Rossi suggests Damasi suipapae, a phrase confirmed by other authorities (u.s. p. 200).

The text of the restored inseription, a little corrupt, runs thus when corrected; the errors are given below: the letters in brackets are omitted on the stone.
"Heraclivs vetvit lapsos ${ }^{2}$ peceata dolere, Evsebirs miseros doevit sva ${ }^{\mathrm{b}}$ crimina flere; Scinditur [in] ${ }^{\circ}$ partes poprlvs gliscente frrore, Selitio, eaedes, ${ }^{i}$ bellvm, discordia, lites. Exemplo pariter polsi feritate tyrani, Integra erm rector servaret foedera pacis. Pertvlit exilivm [d]omino ${ }^{*}$ sub ivdice laet vs ;
Litore T[r]inacrio ${ }^{\circ}$ mvadvm vitamq. reliquit," () $r$ ]macrio mvadvm vitamq. reliquit."
(a) labsos. (b) sum. (c) in, omitted here, oceurs in the Damasine fragments. (d) eaedo only now risible, possibly originally cacdē. (e) $\bar{d}$ may bave licen obliterated. ( $f$ ) Tinaerio.
The whole may be expressed in English as
follows:
"Damasus, Bishop, set up this to Euscbius,
Bishop and Murtyr."
"Furius Dionysius Filocalus, a worshipper and
boter of Pope Damusus, wrote this" lorer of Pope Damusus, wrote this."
"Heraclius forbad the lapsed to grievc for their sins. Euscbius taught those unhappy ones to wecep for their crimes. The people were rent into partics, and rith increasing fury beyan sedition, slaughter, the rope and discord, and strife. Straifhtway both the rope and the herctic] were banishod by the
cruelty of the tyrant although the pope was preserving the bonds of pence inviolate. pope was preserring the bonds of pence thviolate. He bore
his exile with joy, looking to the Lord as his his exile with joy, looking to the Lord as his
judye, and on the shore of Sicily gave up the world and his life."
The inscription (translated as above by Messrs. Brownlow and Northcote, w. s. n. 170) refers to rould fin of Herachius, who folluwing Novatian Would fain close the door of recoseilination to apostates, in contrast with the mercifnl conduct of Lusebins, and to the excited feelings of the populace about the matter in dispute.
10. (De Rossi, Inser. Urb. Rom. no. 251. En-
graved in Vol. graved in Vol. I. p. 847.) From the cemetery
of Commodilla, Rome.
Petroniae dignae cojugi (sic) que (quee) rixit annis (aunos) xxi. et fccit cumt conpare m(enses) $\boldsymbol{x}_{1}$ dies $\mathbf{v}$. [Deposita est] Kal. Nob. (Novembribus) pos (post) conss (consulatus) Gratiani t $t$ ct Equiti. Ursus marittss sibi et innocenti compari
fecit. Cesquet (quiescit) in pace fecit. Cesquet (quiescit) in pace.
The year after the consulate of Equitins, and the yesr nfter Gratian's third consulate, falls vader 375 A.D., When there were no consuls
(De Rossi, (De Rossi, u.s. Prole,. p. xxx.). The two dores
srmbolise coajugal affection; the figure betwe bymbolise coajugal affection ; the figure between
then is an orantc.
H1, (De lossi, Inscr. Ur.b. Rom. no. 376.) From the ruins of the basilica of St. Paul in
tha Yia Oxtiensis.
oapdentive presb, sibi
rt conivgi sVal abverae cabtae hac (i.e. ac)
sanc[tae] rome. dered-

FEMivae quae vixit ann. xlif. m. ili. d. x . DEP (depositus) III, NON. APRIL, TIMASIO ET PRO-
MOTO [conss]. moro [conss].
Gaudentius, a presbyter, made this tomb for himself and his wife Sevcra, a chaste and hory voman, who lited 42 years, 3 months, and 10 diys. Brricd April 2, in the consulship of Timasius and
Promotus (i.e. A.D. 389).
Allusion to the marriages of ecelesiastics are not unfrequent-is epitaphs. Thus in an epitaph in Rome, in which Petronia the wife of a dencon is the spenker, occur the benutiful lines-

Levitae conjunx Petronia, forma pudoris,
His mea deponens sedihus ossa loco,
Parcite vos lucrimis, dulces cum conjuge natae,
Viventemque Deo credite flere nefas.
T, Petronia, a deacon's (lit, L'vite's) viffe, a model of modesty, lay down and pluce my bones in this resting-place. Refrain from tears, my
sweet sweet daufhters and husband, and believe that it is sinful to weep for one who livcs in God.
The remaining lines in prose tell us that her burial took place Oct. 5, A.D. 472, and that her daughter Paula and her son Gordian were buried in the same tomb in A.D. 484 and $4 . D$. 485, as well as Aemiliana, 'sacra virge,' probably also a daughter, in A.D. 489 (De Rossi, $u$. s. no. 843 ; McCanl, rhrist. Epist. no. 65). A lengthy inscription, probably found at Narbonne, recording the reparation of the church in A.D. epicopi Ref a married bishop, Rusticus episcopus, episcopi Bonosi fitius (Le Blant, u. s. no. 617).
From the cemetery of SS, Quartus. no. 489.) Rome.
calevivs nendidit avin[ 10 ] trisomv[m] et positi erant vini (bini) et calvilive ET LVCIVS IN PA[CE] COS (consule) sTIL[ICHONE].
Calevins sold to Avinius a place for three bodies, where both Calvilius and Lucius had alrcady been A.D. 400).


Remarkable for the necompanying symbols: the chrisma, the balance (cf. Dan. v. 27), tha fish, the Jewish candlestick (a Jewlsh funeral ornament), the bouse (the last divelling-place of the departel), and the mumray (Lazaras?) approached by steps, awaiting its resarrection See McCaul ( $\%$, s. 1,49 ).
13. (De Rossi, u. s. n. 847. Figared in Vol, I. p. 84\%.) Engraved in a small takella coemeteriatis, fond in situ attached to the loculus in the cemetery of St. Zoticus on the Labicsn Way,
This barbarous inseription may be thus ren-
Lepusculus Leo, qui vixit annum et menses undecim, et dies decem et novem, perit septimo calen. dus Augustas, Honorio sexies Aluyusto.

## TOMBS

Scaics, sc. consule, i.e. A.D. 404. Perit is prohably a preterite: but $\tau \in \lambda \in \nu \tau \hat{a}$ occurs in a Syracusan inscription, A.D, 408. It is one of sereral pagan words which survived in Christian times.

De Rossi does not give the size of this little slab, whose breadth does not very much exceed, its height. Mr. Burgen remarks on the great difference in size of the early Christian gravealabs in the catacombs of Rome," some three or four feet long, yet ranging in height from a few trehes to two or three feet, and some only a few inches across, either way " (Letters from Rome, p. 175).

Remarkable no less for its rustic palaeography than for ita rustic spelling.

## 2. France.

1. (Le Blant, Inscr. Chret. de la Gaule, no. 58.) Lyons, in the underground chapel of St. Ire-naeus:-

PROCVLA , CL FEMINA FAYVLA , DEI .
A. TERRA. AD MARTYRES

Considered to be of the 4 th century ; punctuation capricious.

Famulı lici. This expression, though occurriug elsewhere (see Vol. 1. p. 848, b), is found ; in the epitaphs of Gaul and Spnin only, and aeems to be therein applied exclusively to the doud (Le Blant, Manuel, pp. 10, 11). The last liue indicates that she has joined in glory the martyrs beside whom she lies buried.
2. (Le Blant, u. s. no. 145.) From St. Eloi in Upper Normandy, where eight other Runic inscriptions have been found:-

LrGombr : SEN : HAGEN[8]
IN : FRIEDE :
KONOUNG: OLOUDOOUIG
CONSOUL:
(In Runic characters.)
Ingomar, son of Hayen, in peace. Kiing Clovis being Consul.
The date is A.D. 510. A confirmation of the statement of Gregory of Tours: " Igitur Chlodovechus ab Anastasio imperatore codicillos de consulatu accepit" (Hist. Franc. lib. ii. c. 38). The nbsence of the name of Cloris from the Consular Fasti had caused Gregory's accuracy to be doubted (Le Blant, u, a.). Perhaps the enrliest Christian Runic inseription whose date is known.


## 3. Spatn.

(Hübner, u. s. no. 117. Figured in Vol. I. p. 847.) A long marble tablet formed in an ancient

## TOMBS

wall near Arjona in Spain : remarkahle for th6 manifold ligatures of the characters composed.
(1) + maria fidelis chr(ist)i in vita sua (2) H(U)NC DILIGENS LOCOM, IBIQ(U)E SUMMUV M(AN)ENS? ET R(E)BCS?
(3) QUATLOR DENI UNO SUPERVIXIT ANNOS; CUM PEN(1)TEN-
(4) (TI)A HEC(E)SSIT IN PACE D(IE) VII ID(V8) MARTIA(S), SECCNDO R-
(5) ECCISVINTI REGNAN(TIS) C(UM) PatR(E) PR(IN)CIPIS ANNo. (Hübner's text.)

+ Maria, a faithful servant of Christ, who loved this place (a church?) in her life, and thers at last remains and reposcs (read requiescons rather than robus), overlived fourteen years by one *** (month or day). She departed with penitence in peace on the ninth of March, in the seconl year of Reccisvintus the prince rcigning with his father (Chintasvindus), i.e. A.D. 650.

This appears to be the sense of this puzzling inscription. The second liae may possibly be corrupt ; in the third is some omission.
4. Germany.

1. (Le Blant, u.s. no. 226.) Found at Trier, now in the Museum of Porta Nigra:-

HIC AMAN
thae in pace
hospita $C$
ARO IACET .
Two doves facing, the chrisma enclosed in a wreath between them.
IFere the pilgrim body of Amantia lies in peace.
The letters are neatly formed, and also the birds: perhaps of the 4 th or 5 th century.

For Amantin see Vol. I. p. 853. The beautiful expression hospita caro implies that hearen is the Christian's true home : and the same thing is more directly said in the $A d$ coelum pracmisit opes in an epitaph suspected to be written by Venantins Fortuatus, who uses varions equivilent expressions (Le Blant, u.s. no. 218).

## 5. Great Britain and Ireland.

1. ITaddan and Stubbs, Counc. and Eccl. Don i. 164 ; Hibacr, Inscr. Brit. Christ. no. 82.) Os a stone found at Pont y Polion, Cardiganshize, in five lines:-

> BERVATVR FIDAEI
> PATRIEQVE SEMPER AMATOR IIC PAVLIN VS IACIT CVLTOR PIENTI SIMVB AEQVI.

Meant for two hexametera. Paulinus, the instructor of St. David, was present at a synod la Wales held before A.D. 569 . An inseription in 01 d Welsh relating to St. Cadfan and king Cyogen is in a similar style and about the same diste (Haddan and Stubbs, te. s.).

The other early Welsh Christian inscriptions, presumed to lie between A.D. 500 and 700 , are very short and mostly barbarous. No prayers for the dead in any shape occur in nny of them; little more than a ic jacet (often barbarized) and the name of the person buritc, the name of the father being sometimes added. The stone sometimes has a cross within a circle
Threc will suffice for this place:-(1) Porius
hic in tumulo ja On a stone bear eompanied by $n$ centre of the sto inscription in filius | Cunoceni peculinr form.
con|geries la|pid (Pascent) only.
164, 169; Hübne
2. (Bentham's p. 846.$)$
"Found some
Ely; the stone base of a cross $i$ and 14 in . thick part is a square with lead another and then broke 0 in a cross. The it of the stone is this
$+\mathrm{Lve}$
DA. DE
... Only one 1 the rest being pure Now in Ely Cathed achus mayni meriti) dreda, whom he ac on her first marr H. E. iv. 3). H reason, thinks this 169).
3. (Archacologia, . T. Fowler in Yor with more correct fif


Saxon Epltaph at
Found some yenrs Dewsbury, Yorkshire, Dr. Hemingwny. Fra of a cross (apparently) off; frul inches acros in Saxou (roodified Rom
 M. or N. set up this beacon (monument), aft aim. Inrey for the sure The proper name is the 7th century or son ( $\mathrm{m} .8, p, 464$ ) observes CHRIET, ANT, -VOL I

## TOMBS

hic in tumulo jacit |homo Christimus fuit. (2) On a stone bearing a cross within a circle (accompanied by a long atem ruaning down the inscript the stone, and with an eqaivalent (?) fiscription in Ogham characters): Cunocenni filius | Cunoceni (sic) hic jacet. (3) Chrisma of peculiar forn. Carausins hic jacit | in hoc (sic) con Igeries la pidum. We have nlso the name 164, 169. Hübmer Haddan and Stubbz, u. s. Pp. 2. (Bentham's Ely, p. 51 . 14-55.)

## p. 846.)

Found
Ely; the stome years since at Hadenham, near base of a cross is ich seems to have been the and 14 in. thick; in the, $2 \frac{1}{3}$ feet in dinmeter, part is a square mortise, into which is upper with lead another stone erect, into which is tixed and then broke off, which probably terminated 4 feet high, in a cross. The inscription which fills one side of the stone is this :-

$$
\begin{aligned}
& \text { + LVCEM.TVAM. OVINO. } \\
& \text { DA. DEVS. ET. KEQVIE. } \\
& \text { - AMEN. }
\end{aligned}
$$

... Only one letter $\in$ is of the Saxon cast, the rest being purely Roman" (Bentham; u.s.). Now in Ely Cathedral. Ovidus or Winn (monachus magni meriti) was the ateward of Ethel-
dreda, whom he on her first marriage about A.D. 652 Anglia H. E. iv. 3). Häbmer, appareatly without reason, thinks this inscription muach later ( $n$.
169).
3. (Arehaeologia, vol. xxxiv. p. 437, pl. xxxv. ;
T. Fowler in Yorts. .. T. Fowler in Yorks. Arch. avd Topogr. Journ.
with more correct figure.)


Saron Epltaph al Dawsbary, (Eowler.)
Foand some years ago near the church of Dewsbury, Yorkshire, now in the possession of Dr. Hemingway. Fragment of the upper arm of a cross (apparently) with the top edge broken of; Cour inches across in widest part. Rends in Saxon (rnodified Roraan) letters in soven lines:

M. or N. set up this in mamory of . . .] rht, a tacoon (monument), after (on account of the
bairn, Pray for the sout?
The proper name is $1 m$
the 7 th century or is imperfect. Probably of (w. a. p. 464) observes that inter. Stephens CRBIET, ANT, - YOL, II.

## TOMBS

1987
inscriptions in these letters are still rarer than hose written in Runes.
4. (Christian Inscriptions in the Irish Language. Chiefly colleeted by G. Petrie. Editet by M. Stokes, vol. i. p. 15, pi. 1. Engraved, Vol. I. p. 847.)

At Clonmacnols, in King's County, now placed as a head-stone to a recent grave.

## $\mathrm{O}_{\mathrm{R}}^{-}$do Cholumbon. <br> i.e, Pray for Colomban.

$\overline{O r}$ for oroit, equivalent to the Latin orate, which also occurs at length (p. 74). The form of the cross and churacter of the letters belong to the earliest period of Christian art in Ireling There is little doubt that this is the Columbanus whose death in A.D. 624 is thas recorded in the Annals of Ulster: "Pausa Columbnai, filii Barddaeni, Abbatis Clono," i.e. of Clonmacnois, Where a monastery was founded ahout A.D. 544 . The formula here used is frequent in the Irish inscriptions: thus we have $\overrightarrow{\mathrm{r}}$ ar Chuindless (u.s. p. 18), $\overline{\mathrm{Or}}$ do Comgán (u.s. p. 19), both at Clonanacnois; the former supposed to be the epitaph of an abbat who died A.D. 724, the letter have it to a person not clenrly identificd. We have it also in the epitapha found at Fuerty, ${ }^{\text {x }}$ Inismurray, \&c. In one of the Aran islands occurs, or ar. it. canoin, h.e. pray for teo crnons ( u. s. vol. ii. p. 21). Nuch more rarely the
good wish takus good wish takus this form, Bendachd for anmainn Joseph, i.e. a blessing on the soul of Joseph, who seema to have died is A.D. 811 at ( $u$. s. . 0 , where the inscription is to be seen (u. s. vol. ii. p. 11; see also p. 31, bis).

## 6. Greece.

1. (Böckh, C. I. G. n. 9303).

Island of Salamis in Greece.

## $+$

OOIKOC AIWNIOC
AГAOWNOC ANA
「N KAI EYФHMIAC EN $\triangle$ VCl OHKAIC I $\triangle I A$ EKACTW HMWN El $\Delta \in$ TIC TWN IDIWN EI ETEPOC TIC TO (A) MHCH CWMA KATA OECOAI EN TAVOA
MAPE ETWIN $\triangle V O$
HMWN NOTON $\triangle \omega$
H TW 〇ew KAI A
NAOEMA HTW
MAPANAOAN $+$
The eternal house of Agatio, a reader, and of Euphemia in two graves, one for each of tus, But if any of our oun or any one elsc dare to place a body here excent ts tuco, may he give an account to God; and let him be unathema maranatha.
Perhaps of the 4th or 5th censury : see domus aeterne in a Christian Roman inseriptien, A.D. 363 (De Rossi, I. U. R. n. 159). For similar pagan sentiments in Greek inscriptions see Ritter,
 for aimilnr execrations, $\mathrm{p}_{1} \quad \mathrm{I}_{2}-39$.

[^187]
## 1988

TOMBS
2．（Böckh，u．8．n．9489．）
Thessnlonica－

Калдкєроs Макє $8 \delta$－<br>$\nu_{1}$ кє іка！）इwarvevia，то̂s<br><br><br>d̀vaordócess．A fish below．

Calocarrus made this for Macedon and Sosi－ genia，his sweetest parents，as their resting－place （lit．cemetery）till the resurrection．

The form of the letters（often lignted and acarcely capable of being represented by types） and the style of this beautiful inseription are considered to point to the 2 nd or 3 rd century．

## 7．Asia．

Bückh，C．I．G．n． 9148.
Ezra（Zorave）in Syria ：above the cntrance to a mansoleum．

## 「EPONTIOY \｜$\Psi Y X H\|C \omega Z E C O \omega$. <br> May the soul of Gerontius be saved！

A very uncommon formula．
2．（Böckh，u．s．n． 9180 ．）
Corycus in Cilicia in a cemetery，on the lid of n sarcophagus，upon which are four crossea．
 rected text）．$\delta$ oa申épouga is often joined to $\theta$ भ́к $\eta$ and $\sigma \omega \mu a \tau 0 \theta \eta \dot{\eta} \kappa \eta$ in various Asintic tituli； it appenrs to mann particular or peculiar，i．e．in which no other body must be laid．киртоках $\eta$ 入оs is a fishing－tackle seller．The trade of the person buried is frequently nnmed in the sepulchral ioscriptions of Cilicia and other provinces of Asia；thus we have a brazier，an oil－seller，a potter，a seaman，and several otherg． The inscriptions of Corycus appear to be of the 5th and 6th centuries．

The most curious example is from Ancyra in Galatin，where Theodorus is described as beiug at once a presbyter nnd a silversmith（Bockh，C．I．G． n．9258）．Dr，McCaul givea Latin examples from the catacombs of Rome of the mention of the secular position of various persons buried there， as count of the household troops（comes domesti－ corum），lawrer，prefect of the city，physician， laker，gardener，ex－quaestor，prefect of the market，keeper of n public granary（Chrust． Epitaphs，pp．28－36）．M．Le Blant，therefore， must be understood with consideratle limitn－ tions，＂Des indications courautes sur les épi－ taphes des priens，In filiation，la patrie，la con－ dition sociale，In profession ：．．ne figurent point，pour aiusi dire，sur les inscriptions chré－ tiennes de langue latine＂（Manuel，p，20）．The inscriptions，however，where a profession is named，seem to be nearly，if not always，later than Constantine．

Representations of tools belonging to particu－ lar trades lave been mentioned above as occurring at Arles，and there nre other examples in the Catacombs at Rome（Martigny，Dict，a．v．Instru－ meats）．

Slaves and freedmen are occasonnlly men－ tioned in Christian inscriptions，sime of which appear to be tery nacient，one is cstuinly before Constantine（Le Blant，I，C．G．to n，I．pp．119－ 121．De Robsi，I．C．U．R．и．5，dited A．D． 217. Edinburgh Review，u．a，y．2 24 ）．

## TOMBS

## 8．Africa．

1．（Renier，Inscr．Rom．Alger．n．3701，p．448．）
Orlénnsville，Algerin；designed ln mosaio in the pavement of $a$ basllica．

## hic requies <br> cit sanctae memo

hiae pater noster
reparatys e．p．s．qui fe
CIT IN SACERDOTIVM AN nCs vilit men xi et pre cessit nos in pace
die vndecimy ．kal
avg provnc ．ccccexx et bexta
Ific requiescit sanotae memoriae pater noster， Reparatus episcomus，qui fecit in sacerdutium （sacerdotio）anıos $I X$ ，menses $X I$ el praecessit nos in pace，die undecimu（undecimo）Kalendas Aupustas，$P$ rovinciac［anno］quadrinjentesimo tricesimo et sexta（sexto）．
＂Here rests our father of holy memory，Rc． paratus the bishop，who passed in his priesthoad nine yeara，eleven months；and went before us， in pence，on the elerenth day before the Calents of August，in the 436th year of the Province， i．e．July 22nd，A．D．475．＂（McCaul＇s Transl＇ u．s．p．37．）
The years of the secular life are entirely omitted，those devoted to God alone being men－ tioned．（Le Blant，Hanuel，p．10，who refers to many other examples in Gaul and Italy．）

2．（Renier，u．s．n． 4026.$)$
A marble slab，found to the west of Cherchel， near Caessrea，in Mnuretania．
in memoria．Eorvm
quorvm corpora in ac
cvbitorio hoc sepvita
svar alcimi caritatis ivlianae et rogatae matri［s］victoris prebbyte ili oevi ilinc locym cunctis fratrib，fect． （fecit？вee fccerun sbove，Itsly，n．5）．
Kemarkable for the word accubitorium（i，e． publie cemetery or area），and nlso for the word sepulta，which has been thought to be unknowa ${ }^{\text {to }}$ Christian epigraphy．［Ixscriptions，p．831．］ Perhaps of the $3 \mathbf{r d}$ century，to which several inscriptions in this region belong．

3．（Böckh，C．I．G．n．9114．）
From Kulabscheh in Nubia．

## ［E］NOAKATAK［EI］

TGHMAKAPIA

OHMAOYPAIN
$\Delta I K$（lit．lig．）H ГOCANATIAV
CONTHNYYXHN
AYTHCENKOAMI
MIC（wion поss）ABPAAMKAI（litt．lig．）
ICAAKKAI（ns before）IA KWBTENITO

## AMHN $\dagger$

Here lies the blessed Thisaurit．She tras mule perfect on the fourth day of the month Athyr，is the eighth indiction．$O$ God，rest her soul in the bosoms of Alraham，Tsago，and Jacob．So let it bel Amen．

Probably of the 5th or 6th century．Another very sinilar inscription from Nubia（ $\mathrm{n}, 9120$ ），

## glves the date

 the martyrs， 489．The Egyp these prayerful the nncient lit considers that $t$ quite peceliar $\mathbf{t}$ Judaco－Christian
## TONSURE．

the head wholly modes to be here the earliest times holy orders，or t and an outward persons who sub ecclesiastical law pretations of the ritualists（Amalar Isidor．de Eccles． Institht．Cleric．i． was believed to be thorns．Bede spe the yoke of Christ sembling the thorn head of Christ＂ fauciful reasons wh duced St．Peter to by Rabsn．Maur．（ fir $\quad$ m）．
The net of tonsu the bishop in the ea the case of a mon menkish corona beir of a secular priest． the performance of priest of the church took place（in the ch and even by the ca self（Greg．Tur．Hist and Syrin it was the to shave the heads o the munastic profes Sobhivian）；but such ralent in the West， law of Theodosius th Episc．Leg．27）．［O
It has been stated ference to the cleric： very early period，and Christian church． regulations do not d later and technical a merely injunctions to larg hinir，and hare be service by eager advo the curonal tonsure． aitributed to Anicetns Migne，Dib．Pat．L－t． pope Damasus（I：p．viii Cesthag．can．44；Op p． 58 ；Hieron，xiii． tius＇s description of St． by the clergy at Cartha

## ＂Defua cecsartes comp

Socrates＇s degeription of Apostate＇s hair，when monk，tv $\chi \rho \bar{\varphi}$ кeipd $\mu$ Enagrius＇s description Marcinnus（flist．EE．
. 3701, p. 448.$)$ in mosaic in

5 memery, Rehis priesthood rent before us, re the Calends the Provinee, Caul's Trassl.
are entirely one being menwho refers to Italy.)
st of Cherchel,

E
presbyte
batrib. fect.
, n. 5).
ubitorium (i.e.
for the word to be unknown rioss, p. 851.] which several

## TONSURE

given the date (mutilated) taken from the era of
the martyrs the martyrs, probably corresponding to A.D.
489.
The Eryptian epith these prayerfull hopes for the dead tulk contain the ancient liturgies. Ritter dead taken from considers that these inscriptions are ale aimost or quite peculiar to Egypt and Nubia, and nre of Judaeo-Christinn origin.
[C. B.]
TONSURE. The cutting off of the hair of the head wholly or partially, in some one of the the earliest times a mentioned, has been from holy orlers, or to embracing the monastic life, nnd an out ward mark of the placing of those persons who submitted to the operation under ecclesinstical law. Numerous mystical inder-
pretations of the tons pretations of the tonsure are mentioned by carly
ritunlists (Amalarius, de Ece Isidor. de Eccles. Off. i. 4 ; Rnbon. Si. . . 39 ; Institut. Cleric. i. 3). The usual circular shnpe was believed to be an imitntion of the crown of thorns. Bede spenks of St. Cuthbert "receiving the yoke of Christ and the Petrine tonsure resembling the thoruy crown which encircled the head of Christ" (Vit. S. Cuthberti). Other fanciful reasons which are supposed to have in-
dived St. Peter to institute dived St. Pater to institute the tonsure are given
by Raban. Maur. (Lib. de Institut. Cler. i. 3, ad fin m m .
The net of tonsure was solemaly performed by the bishop in the case of clergy, by the abbat in the case of a monk entering a monastery, the menkish corona being somewhnt larger than that
of a secular priest the performace of the tensure by the officinting priest of the church within which the offeremning took place (in the church of St. Martin of Tours), Bnd even by the candidate for holy orders himself (Greg. Tur. Hist. Prunc. iii. 18 ). In Esypt
and Syrin it was the custom ${ }^{\text {and S S Srin it was the custom in St. Jerome's time }}$ to shave the heads of virgins on their entering the munastic profession (Hieron. Ep. 48, cont. Sadisiain); but such a custom never became prelalent in the West, and was condemned by a law of Theodosius the Great (Liib, xvi. tit. 2, de
Eppis. Leg. 27). [ORDERS, HoLr, Epise. Leg. 27). [ODDERs, Holv. p. it91.] ference to the clerical cut regulations with rovery early period, and are almost coeval with the Christinnt church. But the eandier of the regulations do not describe the tonsure in the later and technical sense of the term, but are merely injunctions to the elergy not to wear loog hhir, and have been erroneously pressed into serrice by eager advocates of the nntiquity of
the curonnl tonsure. Such the ecorond tonsure. Such nre the directions
aitributed to Anicetus A.D. 167 (Anast. in Vitaca
Ind Mligne, Bib. Pat. Lut.t. cxxvii. p. 12v3), nnd of ppe Damasus ( (i. P. viii.) A.D. $366-843$. iv. Concil.
Corthar. Carthag. cran. 44; Optatus, c. Purmen. lili, ii. p. 58 ; Hieron. xiit. in Ezek. cap. 4t; Pruden-
tius's deseriptien of St. Cyprian on his reception turss deseription of St. Cyprian on his reception
by the clergy at Carthage:

## "Deitua chesaries compescitur ad breves capillos," Peristeph, xiii.

Scerater's deacription of the entting of Julian the dpostate's hnir, when he preiended to be a
 Marcianus (Mist. Ecc. iii. 2s); the account of

## tonsure

the admission to holy orders of St. Germum of Auxerre in the 5th century (Vit, S. Gcrmus ap. Surium, 31 Jul.); and (Vit. S. Gcrmun. of Arles in the 6th century of St. Caesarius The phraseology of some of (hidi. 27. Aug.) consistent with but some of these passages is the employment of the coronal tocessurily prove indisput:able evidence for which is a fthecenturs mosaic representation of St . Apollhinaris of 4 Ravenna (Ciampini, Jet. Mon. ii. 27) and can. 41 of the fourth council of Tole lo (A.D. 633), which ordered that "omnes clerici, detonso supe-
rius capite tuto rius capite toto, aferius solam cireuli coronam
relinquant," relinquant." A similar direction is givonam in
Concil. Quinisext. A.D. 69, cun axiif The custom of the to
ritualists to have been derived is smal by most from the Naznrites, in derived by the Apostles dicated themselves, in order that those who dedistinguished like to God's service might be The resemblance is by the tonsure of the hair. Nazarites cut off is not very complete, as the of at the commenceir hair at the cluse instead Div. Off. i, 4; Alcuin, de of n vow (Isidore, de p. 61 ; Raban. Naur. Lib, dc Institut Cdit. Hittorp. Gregory of Tours Atr, de Institut. Cleric. i. 3). to St. Peter, as a sign of humility its introduction i. 28), a theory which is criticised by Glor. Mfort. as possible but wot proved critised by Amalarius as possible but not proved, and he concludes by
wisely leaving the origin of the question like the origin of the tonsure an open (de Eccles. Off. ii. 5, iv. 39). It the book of Joh improbable that either the. It is of course most cessors during the period of heostles or their sucshould have the period of henthen persecutions, might at any received an outward mark which identification moment lend to their detection and the meunbers of which leaders of a religious body, ment of torture or of death. We the punishexpress testimony of Hegesippus to the contrary in the case of St. Jnmes, "upan whose head no rnzor was ever passed "' (Enseb. Hist. Ec. ii. 23). tical tonsure

## (a) Thene.

(a) The Roman tonsure, nssociated with the of the head being which was formed by the top of the head being shaved close, and a circle or breadth this coronal tonsure grow round it. In the golden crownal tonsure was sail! "to be like the golden crown which is placed on the head of (b) The Eastern or. Gff. ii. 4).

Paul's, which wis or Greek tonsure, styled St. selected to be nrchbishop When Theodore was 668) he was ehliged to of Conterbury (A.D. his hair grow in ed "nit four months to let him to receive the a mamer as would enoble manner, "for the coronal tonsure in the Romun manner, "for he had previously, as suoteacon, manner the tensure of St. Paul, necording to the (c) The Con Easterus" (Bede, Hist. EC. iv. 1). (c) The Celtic tonsure, known as St. Jolin's, Ireland. it consisted in shaving Britain and froat of a line drave in shaving all the hinir in from ear to drawa over the top of the head attributed this form of Anglo-Snxon church their opponente to Stimen tonsure in use nmong discussed the subject at leayth in hat Ceolirid Nectan, king of the Picts, A. $\mathrm{n}, 7: 0$ (Beqe, $l$ tist Ec. v. 21). Although not A.D. 710 (Befle, llist. St. Augustine cither not hrought forward by Bangor' this question of the shave of she or at
But

## 1990 TORMENT, PLACE OF

sure firmed the aubject of the most frequant and violent controversy in England during the 7 th and 8 th centuries. There are traces of the anme controveray in France, where a Saxon colony at Bayeux had copied the Celtic tonsure from the Bretond before A.D. 590 (Greg. Tur. Hist. Franc. x. 9), and in Spain, where a tonaure like the Celtic was condemned by Conc. Tolet. iv. A.d. 633, can. rli. [Further detaila are given by Bede, H. E. iv. 1 ; Gildas, Epist. ii. ; Aldhelm, Epist. ad Geruntium in Haddan and Stubbs, Councils, \&c. iii. 268 ; Mabillon, Ann. Benedict. i. 528 ; Act. SS. oril. Bened. ssec. ii. pp. 110-20; Chamillard, de Corona tousura et habith cleric.; Martene, de Antiq. Eccles. Rit. tom. ii. p. 14, edit. 1788.]
[F. E. W.]
TURMENT, PLACE OF (in ART). The only representatious of rny place of bodily punishment, beyonl the grave and in the spiritual state, which the writer knows of as possibly within our period, are the hell of the Torcello mosnics, and the numerons pits or rapidly sketched infernas, generally with ministering demons, found in the Utresht Psalter: [See Resurrection.] The writ, r counted eighteen in the first hnlf of that extraordinary work (see woodcut). But the dates of both these documents are very doubtful It is particularly curious in the Utrecht Psalter, that there (for the first time in Christian imagery as far as he knows) the mouth of hell is sometimes an actual mouth, belonging most


Fron the Uirecht Palter, Hell.
frequently to a monstrous head, sometinies quasihuman, sometimes nearer the tish or serpentmonster of the Giottesque infermos. The iden may be derived from the vision of Er, in Plato's licpublic, bk. x. The souls in that allegory who have pussed round the circle of the sivers of punishnient are allowed to try to leave Tartarus by its mouth; which lets them pass, if their purgation is complete. If not, it roars horvibly, and the sinner has to go back and repeat his circuit of Phlegethon and Cocytus. But this subject is not renlly a part of Christian iconography, even of the first millennium. It came into prominctuce with races like the Lombard, accustomed to every form of slaughter and terror, and also full of inventive genius. [R. S. T. T.]
TORPES, May 17, martyr in Etruria under Nero (Mart. Usuard., Adon., Vet. Rom., Noiker., Rom.).
[C. H.]
TORQUATUS, Mny 15, bishop of Guadix: one of the seven apostolic bishops sent to Spain (Murt. Usuard., Adon., Vet. Rom., Notker., Rom.).
TORTURT, INSTRUMENTS OF. [CATA сомвs, p. 314.]
TOUL, DOUNCIL OF (Tullease Concilumi, A.D. 550 , held by order of king Theode-

## TOWER

bald to support Nicetlas, metropolitan of Treves, in whose province Toul lay, tn his struggle with persons excommunicated for incestuous acts (Mansi, 1x. 147-50.)
[E. S. Ff.]
TOURS, COUNCILS OF (TURONENSIA Concilia), A.d. 461 and A.d. 567. Both remarkable for the length of their discipliaary canons; the first, at which thirteen were passed, to which Perpetuus, bishop of Toure, and seven blshops, a blind bishop through his presbyter, and Thalas. sius, bishop of Angers, on their being commumicated to him, subscribed (Mnnsi, vii. 943-8) the second, at which no less than twenty-serea were passed, and aubscribed to by Eophroaius, bishop of Tours, and eight others (Msnsi, ix. 789 814). Both were celebrated in honour of St Martin, but the latter was held in his church, as though it had been finished in the interval between them.
[E. S. Ff.]
TOWER. We have now so long been sccustomed to see a tower either attriched to or immediately adjoining a chureh, that many persons would be disposed to make the preseace of a tower the distinctive mark of a church, and its absence that of a chapel. Such, however, would be a very great mistake aa regards the churches of the earlier centuries of Christianitr. Uatil bells came to be in general use a turer would have served no other purpose in connexion with a church than that of a place of security for the servants and treasures of the church ia the event of an attack from brigands or enemies, Towers, therefore, did not in the earlier sges in variably form part of the design of a church.

In the centre of cruciform churches towers may, however, have been erected rather fur asthetic reasons than for any special use, as the raising the central part of such a church obriously greatly adds to its beatuty and dignity. The germ of the centrsl tower may perhaps be found in such buildings as the scpuichral chapel of SS. Nazzaro and Celso at Ravenda [Cuapelp p. $3: 6]$, built before A.D. 450 , where the iutersection of none, transepts, and chazel is coserad by a dome enclosed in a low square tower.

It has been shewn in the article Bell that bells, and probably bells of considerable size, were well known in Grul and England in the 6th 981 7th centuries, and in ltaly doubtless they were kuown ns enrly, if not even carlier. Towers wers of course familiar objects, and it mas easily have occurred to some ecclesiastic or architect that a tower adjacent or aonesed to a church would afford a convenient nieans of so hnnging bells that their sound would travel freely.
The earliest examples, of towers connected with, or adjacent to, churches would seem to bo the towers of some of the churches at Revenga Huibsch (Altchrisil. Kirchen) asserts thnt the lowt? part of the tower at the cathed 31 shews that it is of the same date as the adjacent baptistry (attribuieu to A.D. 425), by the fact that the quality and form of the brieks, and the manate in which they are liniu, are identcal in the trio strwetures. On like crounde ne cunsiders the the square tower of S. Francesco (see wodert) and the circular one at S. Giovnoni Evaggelifs date from the latter part of the 5 th centory and that at S. Apollinare in Classe (o. Chued,
p. $377^{\circ}$ ) from the church (A.D. 568) On similar evi that $\beta^{\text {rart }}$ of the $t$ Lorenzo at Rome Certainly no one the character of b dntes of buildings the opinion expres earliest documenta

a tower in connexio rould appear to be Pontificalis of the tov III. (A.D. 768-772) at bells were placed "t aud people to the serv is given by Ducang all cditions of the Li certninly geems to of a practice which shout it.
In the life of pore the Liber Pentif., is church of St. Andre: panile et posuit c:erpp if there were some ${ }^{\text {hin }}$ markable in the fict to strike the bel!. Tr there are nearly thir which are of earlier the existing bell-tower erceptions, of later dat tion of the construction in the Libor Ponlif., w detail upon the works nopes to the varioua c make it almost certai befire, it was not until that a tower was deeme adjunct to a church; $\mathbf{s i}^{\prime}$ oder churches in that c day unfurnished with chueches (built 827-82

## TOWER

## TOWER

p. 375) from the priod of the bullding of the
thurch (A.D, 568).

On similar evidence the same writer thinks that part of the towers of $S$. Pudenziana nad $S$. Lorenzo at Rome are as early as the 7th century. Certainly ne one who knows how safe a guide the character of brickwork at Rame is as to the dates of buildings will be disposed to disregard the opinion expressed by Herr Hubsch, but the earliest documentary evideuce of the building of


Tower of 8, Francesco, Havenna (Erum IItbsh's Aldsiri. A. Kirches.)
atower in connexion with a enurch nt Rome riould appear to be the mention in the Liber Pontificaliv of the tower built by pope Stephen Ill. (A.D. 768-772) at St. Peter's, in whleh three bells were placed "to call together the clergy aud people to the service of God." This passage is given by Ducnnga, but does not appenr in all editions of the Liher Pontif. If genuine, it certainly eeams to point to the introduction of a practice which had something of novelty shout it.
In the life of pore Leo IV. (A.D. 847-855) : $n$ the Liber Pentif., it: is stated that he at the church of St. Andrew $\therefore \therefore$ A nostle "fecit campanile et posuit e., npenam cum mailan aereo," as if there were some: hithg rither unusuai and remarkable in the fuct or a hammer being esed to strike the bel!. Th.e fact that while at Rome there are nearly thirty churches, purtions of Thich are of earlier date than A.D. 800 , while the existing bell-towers are, with very doubuful elepptions, of later date, and that no carly mention of the construction of towers is to be found in the Liser Pomif., which enters into such full detail upon the works done by the successive sopes to the various churches, would seem to make it almost certain that, as line been said befre, it was not until a comparatively lata data that a tower was deemed to be at all an essentia! dujunct to a church; and, iadeed, many of the oder cburches in that city remain to the present day unturnished with such an appendage. Two churches (built 827-824), Sta. Cecilia and Sta.

Prassede, shew clearly that a tower did not form part of the originn plans; in the first case, it in awkwardly wedged in in a corner ; in the latter has been rised on the end of a transept.
The early examples above mentioned are all detached from the neighbouring churches, but towers forming internal parts of churches of very early date are to be found in central Syria. The annexed woodcut of a part of the front of the church at Taftkha, from Comte de la Vogüé's work, shews the three-storied tower which forms part of the fnceade. This church, Comte de $\ln$ Voguió says, is probnbly of the 4th, but cannot be later in date than the 5 th, century. At Tourmnnin, in the same country, are remnins of a church which the same authority attributes to the 9th century; here are two western towers, which, however, do not rise above the
roof.
Towers were, it would seem, built as portions of churches in England at an early date, for a equare tower an:lexed to the nave is to be found at Brixworth in Northamptonshire, which there is some historical ground for believing to have been ivilt before A.D. 700 ( v . the Basilica, \&c., by the Rev. C. F. Watkins, and Britton, Chron Mist. of Christian Architecture, p. 192). That the existing building is renlly of an early date is the more probable as the head of an origionl window in the wall between the tower and the nave has been altered by the insertion of a window of three lights, divided by two balusters; this alteration is supposed to have been a part of the repnirs effected after A.D. 870, when the monastery was devastated by the Danes.
Another early example of a tower is afforded by the church in Dover Castle; in this case the tower is in the centre, resting on four semicircular arches. No historical or documentary date from which the period of the erection of this church can be inferred have been brought forward, but the character of the architecture is mush the same as that of Brixworth, the nrehes in both cases being square-edged, and constructed chiefly with large flat tiles; in Brixworth of luman make, and at Dover, it would seem, iniltative of that manufncture, being much inferior in quality to those of which the adjacent pharos is built.
Another feature these churches have in common, viz. windows of large size, measuring, nt $D_{0 v e r,} 7 \mathrm{ft} .2$ in. $\cdot$ by $3 \mathrm{ft} 8 in.$. , and at Brixworth 5 ft .10 in . by 3 ft .0 in. ; these dimeosions much exceed these of windows of churches of the same proportions of the 11th or 12th centuries, and this is what is just to be found in the churches at Rome earlier than A.d. 1000 . Windows may be seen in some of these, e.g. the clerestory of S. Lorenzo fuor le Mura (772-795?), and the windows in the transept of St. Prassede (817824); which approach very closely in size proportion, and construction, to those of Brix wortb and Dover. In Rome the great window spaces were filled with pierced marble slabs ( 0 Churches in Rume before A.D. 1000, Archaeologia, vol. xl.). In England wood may probably have served in place of marble, and the apertures in the wooten slabs filled with horn, or other semitransparent substances, or even with glass, the use of which for such purposes was, as we are told by Bede, introduced by Benedict, bishop about A.D. 675. It is possible that in both these

## 1992

## TRACT

eases the towers may have been built with the view not only of hanging bells, but also as afford. ling places of securlty for the treasures of the church and its ministers; some of the latter may even have dwelt in them, as whs so frequently the case in lrelaul during the midlle ages.

The history of the detached slender circular towers with conical caps, which are peculiar to Ireland, was very carefully investigated hy the late Earl of Dumraven, and his notes and conclusions have been well edited and commented on hy Miss Stokes, who expresses an opinion hased mainly on the character of the masonry of the towera, and ita correspondence with that of buildings, the date of which ean be approximatively fixed, that none of these towers now existing in Ireland can be believed to date from an earlier period than the latter part of the 9 th century. But see Round Towers,

The fonndations of two circular towera, one on each side of the altar end of the old cathedral at Brescia, still exist ; the date of thia church has not been ascertained, but it may be as early as the 8th century. Hübsch (Alt-Christliche liuchen) plutes it between 600 and 750.

According to the restoration suggested by the same author the original plan of S . Lorenzo at Nilan comprised four towers at the angles of the buildings ; this church is not later than the bth century.

In the church of Romain Motier in Switzerland, which was dedicated in 753, is a low but perfectly-developed central tower, and it seems nat uulikely that if we had more examples of this century in existence we should find that then or afterwarde, on this side of the Alps at may rate, a tower, either central or at the west end, irepuently, if not even generally, formed a portion of every important church. We find, however, in the plan prepared for the monastery of St. Gall [CuURCu, p. 383] about 820, only two circular towers, one on each side of one of the apses, and connected with the church only by narrow passages.
In the dome at Aix-la-Chapelle we have at the west end a tower-like building flanked by tyo circular towers containing staircases.

Sureval churches in France of' about the same date as St. Martin at Angers, founded in 819, and Germigny-sur-Loire, dedicated in 806, have central towers.

In the countries where the Eastern church was predmminant towers do not appear to hare been built in connexion with churchea until a late period. An exceptional instance ia that of the crection of a bell-tower at St. Sophia, in Coustantinople, between 867 and 880 , by the emperor Basil, to receive bells sent to him by Orso, Doge of Venice ; at no time do they appear to have been commonly built. The central cupola is, however, in the mediaeval churches of the Byzuatine type no mueh elevated as to present aomething of the appearance of an octogonal tower.
[A. N.]
TRACT. [Gradual, § v. p. 747.]
TRACTORIAE. [Councll, p. 475.]
TRACTUS. [PsALMODY, p. 1745.]
TRADES (including Profersions). The only pursuits absolutely interdicted by the chureh were

## trades

those assoclated with hlolatry, such as statuary and painting (so far as they involved tha fashloning of ldols or the representation of false divinities), or those of a drectly immoral tendency, such as the theatrical professlon, as practised In these times. [Actons, Theatre.] Tertullian (de Idololat. c. 6), in condemaing the trade in idols, replies to the supposed excuse: "Facio, sed non colo," by asking how it is possible "to disavow in speech what we confess with the hand, to destroy with words what we construct by our actions, to proclaim but one Gord and to make many?" The artificer, he aflims, is even more culpable than the priest: "plus es illis quan sacerdos, cum par te habeant sacerilotem" (Migne, i. 66x). On like grounds, he condemas with equal severity the trade in incense, a peopliarly lucrative one ia his day; and he coneludes that every art, profession, and trade which ministers to idol worship is itself' a species of idolatry.

As regarded other ordinary modes of moner. making, they were in no way looked upon by the early chureh as incompatible with the duties of the Christian lite, Tertullian, when repuliating the notion that Christianity involvel a withdrawal from ordinary society, says (slpol. c. 42), "we carry on trades among you" (i,e, among the pagan world of the 3rl ceatury), Euselins (/em. Evany. i. 8; Migur, Series Gruca, xxii. 30) says that the pursuits of agrieultore, of the market-place, aud of civie iadustry generally, are perfectly compatible with a God-fearing lite. The only requirements of the chureh, indeed, in these relatons, appear to have been honesty sad moderation. Tertullian (de Patientiâ, c. 7) contrasts the impatience of the pagen trader uade: losses, and the eager desire of gain which scemed to hold it preferable to life itself, with the Christian view which teaches us to prefer our spiritual weltare to the acquirement of wealth (Migne, i. 1262; Cyprian, de Orat. Dom. c. 20). Cyprian (de Lapsis, c. 6) states that masy bishops in his time had abindoned their sacred profession to seek the nequirement of wealth in distant provinces, attending markets, and evea leading ont money on usury: "negotiationis quaestuosae nundinas aucupari ....usuris multiplicantibns foenua augere" (Migue, iv. 183).

It is, however, to be remembered that, accending to the traditions of the enmire, all trades were looked upon as unworthy of a free citizan and, to some extent, disreputable. It is probable, therefore, that in the earlier centuries they were largely carried on by Christians. Justin Martyr (ad Zenum et Seronam, c. 17) repudiates the nowion that Christians should be ashamed to labour for fear of sinking in public estimatiou. The Apostolic Constitutions (iv, 11) enjoin that children shall be taught some useful art. The legislation of the state, after the recognition of Christianity, does not appear to indieate a juster sense of the dignity of labour ; a ad the removal of the capital to Constantinople was followed by a marked deeline in the commercial prosperity of the empire. "The humble and honest occupmtion of the shopzayjor," says Finlay, "was treated as a dishonourable protension, and his condition was rendered doubly contemptilie. He was made the serf of the conporation in waich he was inacribed, and his indanty was fereved
hy restrictions in peverty" (His Cord. Theod. IX. Hextemeron) say is aware that audience a good Bavaúaw $\tau \in \chi \nu \bar{\omega}$ to their work, an him to shorten hi 22). It is eviden fulness in which often made comn Christian. Augus verse of Psalm 1 and alloptiag the "for I am not men "-renders th "negatiatores," a tores, et mutent point out that tra incompatible. He urge in his defence his hire ; and that from a distance to entitled to a profit is not the point in $q$ de perjurio ; " and not inherent in the the vendor. He a what he has give what ho demands enim dicere, Tant placet, eme." He acted thus would g He also rebukes wi phase of mercanti example, when a sho for a pair of shoes time; but, on recei first order aside an (Nigne, $x \times x$ vii. 886
In the West, by a not be very clearly 5 th century a rema in the respect paid $t$ fermerly carried on are to be found, e cities of Gaul, in the themselves in corpor their interests (Gui 52 ).
The following exar from various collect catacombs and elsew occupations pursned centuries:-
Of a "rationalis (Aringhi, j. 406) ; of shields (ib. I17); of xvi. 14), of silversmit lspidaries, potters, tan colliers, and fisherm Aprist. p. 18t). Mar (rist. p. 26) gives an ef barley, and (p. 28) linen-weaver. De Re with that of a bake that of a " p :nitellat found after the 5th cellus patron of the c larii, ${ }^{-}$is given by Mu alse epitaphs of on

TRADES
by restrictions which compelled him to remain In poverty" (llist. of Greece, ed. Tozer, 1. 117; Hea. Thex. IX, xxiii, 1). St. Basil (Hom. 3 in Iexaemeron) says in one of his sermens that he is aware that there are present among his audieace a good many artisans ( $\tau \in \chi \nu$ ใтal tồ Bavaúaw $\tau \in \chi \nu \omega ิ \nu$ ) who are wantling to get away to their work, and are consequently anxious for hlm to shorten hls diacourse (Migne, S. G. xaix, 22). It is evident, however, that the untruthfulness in which traders habitually indulged often made commerclal pursuita difficult for a Christian. Augustiue, in commenting on the 15 th verse of Psalm lxsi. (Septuag. Vers. No. Ixx.), and adopting the rending of the Septuagint"fer I am net acquainted with the ways of " megotiatores" the Greek word mparرatelas by tores, et muteat vitam"" He then proceeds to peint out that trading and truth-telling are net incompatible. He supposes the "negetlater" to urge in his defence that the labourer is worthy of hia hire; and that bringing, as he dees, his wares from a distance to aupply a public want, ho is entitled to a profit. But this, replies Augustine, is not the point in question, " agitur de mendacio, de perjurie;" nnd he malntains that the vice is net inherent in the transaction, but is the fault of the vendor. He advises him to confess candilly what he has given for his warea, and to atate what $h$ g demands as his fair prefit: "Possem enim dicere, Tante emi, sed tanto venilam; sl placet, eme." He thinks that tradesmen who acted thus would greatly jncrease their custom. He also rebukes with severity another common phase of mercantile disingenuousness; as, for example, when a shoemaker, on receiving an order for a pair of shoes, promisea them by a certain time; but, on receiving further erders, puts the first order aside and disappoints his cuatomer (Migne, xxxvii. 886).
In the West, by a series of changee which cannot he very clearly discerned, we find that in the 5 th century a remarkable change had taken place in the respect paid to labour. Trades and crafts fermerly carried on almost exclusively by slaves are to be tound, especially in the municipal cities of Gaul, in the hands of free men who united themselves in corporations for the protection of their iaterests (Guizot, Hist. de la Civilisat. i. 52).

The following examples are given by Martigny from various collections of inscriptions in the catacembs and elsewhere, which illustrate the occupations pursued by Christians in the earlier
centuries:-

Of a "ratienalis," or cellector of taxes (Aringhi, i, 406) ; of a " scutarius," or maker of shielda (ib. 117); of dealers in purple (cf. Acta avi. 14), of silversmiths, blacksmithe, carpeaters, lapidaries, potters, tanners, teut-makers, weavers, Aliers, ad fishermen (sce Lami, de Erudit. Ajrist. p. 184). Marchi (Monumenti delle Arte (rist. p. 26) gives an epitaph of a female vendor of barley, and (p. 28) that of a " lintearius," or linen-weaver. De Rossi (i. 212) furnishes us that of o "Manteltarius," or mak PISTOR; and found after the 5th century; that of one Marcellus patron of the corporation of the "pistellarii, is given by Murateri ( $3: 27, v$ ). We find also epitaphs of one Lucilius Victorinus, a

TRADES
1993
manufacturer of dice- shtys tessalabie luvsome (Boldettl, p. 4lí; of a "cenfectorarius," or pork butcher (Murator', cmliv. 5), and find from Gruter (ceclal. 5) that the "confectorurlf" formed a corporation along with the "suarii," or dealers in swine; of a "capsarlus" (Narchl, p. 27), or keeper of the clethes at a public bath; of a sculptor, wlth design of his chisel and puncheon (Ressl, i. 188); of a painter, with similar deslgne of compass, puncheon, and brushes (Marangeni, Acta S. Vít. p. 125); of a publio "meatsurer of corn, accompanled by designs of a (Luplius full of whent, and a measuring rod (Lupl, Sev. Epituph. p. 51) ; of a "faber," with the acoign of a shovel; of a Christian lady, SEVERA SELEUCLANE, on whose tomb there is the deaign of a weaving loom (Lupi, Opp, Laud. pp. 28, 29) ; desigas of combs (bb. pp. 22, 29, 30) designate " lanarius pectinarius." Fabretti (Inse. Ant. Explic. p. 574) shews us a peor "colonus" uamed Leen. Perret (V. lii.) gives us the representation of a sower. Marini (1scriz. Alban. p. 188) supplies us with the only koown example of a "pincerna," or cupbearer, theugh Lami (de Erud. Apost. p. 230) says that this was an office often filled by Christians. The "fossores," who prepared the tombs in the catacombs, are tirequently represented by a spade, or some other implemeut of their profession (Boldetti, pp. 53, 59,65 ; Perret, i. 30). Beldetti (p. 181) gives a design which he supposed to represent an instraletino, 1864, p. 36) has explained as designed for a dentist's instrument for extracting teeth with an extracted tooth liy the sile.

The evidence with respect to professions has an almost entirely different aignificance. The military , prefession and these of the "grammaticus," the "rhetor," and the jurist, were generally held in high honour, and instances of Christians in these, during the earlier centuries, are comparatively rare. In the legnl profession there occur the names of Minucius Felix, the senators Hippelytus and Apollonius (Baldin. Fracf. in Minuc. Fel.), and Tertullian, according to Eusebius (H. E, v. 21), was distinguished by his knowledge of Roman law. De Rossi (i. 64) givea an iascription on the tomb of a Christian jurisconsult, which records that he was honoured by the friendghip of Constantine during the emperer's sojourn in Rome. The protission of the healing art, often adopted by slaves, appeara to have been tar more common among Christians. The name of St. Luks at once suggests jtself. Boldetti (p. 416 et pass.) givea a large number. of inscriptions of this class. Reiaesius gives the epitaph of one Alexander, a physician, who is suid to have been XPIETIANOC KAI INETMATIKOC (Syntag. 898, v.), the latter probably denoting that he belonged to a claas of empirics who in their diagoosis profess to refer every symptom to the $\pi \nu e \overline{\mathrm{D}} \mu \mathrm{a}$. Aringhi (i. 415) gives the epitnjlh of one Timethy, an "arch iatrus" or "princeps medicerum," an officer who was also physician in ordinary to the emperor. Christian freedmen appear as discharging, in the service of the emperor or of semators, the oflices of secretary "commentariensis " (Lami, de Erud"t "Apost. p. 250), of " librarius" or copyist; of (Passionel, 124 or courier who carried despatches (Passionel, 124, n. 84), of "arcarius" or treasurer, and "cubicularius" or groom of the bed-
chamber. Lucian, head of the "cublcularll" of Dlocletian's palace, was instrumental in the conversion of many to the Christlan faith (litlemont, Hist. Eiccl, v. 7, 8, 180). Au Justance of a Cluristian holding the office of " werluarius" or keeper of the archives, an important function, and one involving considerable attaluments, occurs in Aringhi (1. 415). The futher of St. Basll was a teachar of rhetorie equally famed for his eloquence and his Christian virtues, The profession of a "grammaticus" was not common among the earliel Christians, probably on account of its association with pagan observnaces (sce Schoots). De Rossi (i. 1242) gives us the epitaph of a "magister lind"" nad also (i. 116i) that of a "magister ludi litteraril." The military profession, though often disavowed by certain aects and by individuals, does not appear, at any time, to have been netually forbidlen by the chureh (see WAR, and, for other poinis convected with the whole subject, Commence).
[J. B. M.]
TRADITIO SYMBOII, the solemn delivery of the erced to the catechumens as their baptism drew nigh. We only read of it in connexion with the more numerous baptisms of Easter Eve, but it is certain that a similar discipline; pravailed with refereace to those of Whitsun Eive. At Rome it took place on a day appointed by notice in the fourth week of Lent (Ordo Srutinii, 6, in Mus. Ital. ii. 79). Wednesdav was the usual day (Assemani, Cudex Litury, I. 93 , "feria quarta, seu illa ferin;" see Amalasmon de Eccl. Off. i. 8 ; Ordo Rom. in Hitterp. Ecel. Cuth. Off. 31, ed. 1). At Milan tir was given on Saturday in Pastern of exe (See Samatum, \&c., p. 1827). 1й Lizek, before the Roman scrutinium nad other sites were forced on the national churches (Capit. Rey, Pranc. v. 372). Palm Sunday was the day universally observed. This appears from the internal evidence of the "Missae in Symboli Traditione" in the Gallican sacramentaries, which refer to the eotry into Jerusalem (Miss. Goth. in Lit. Gall. 235 ; Miss, Gall. 1et. ib. 346 ; Sucram. Gall. in Jlus. Ital. i. 314), ned from the thirteenth canon of Agde, A.D. 506. The lessons or Palm Sunday in the Gallican lectionary (Lit. Gctl. 127) are obviously chosen with an eye to this rite (Jer. xxx. 1-34; Heb. x. 3-34; Joho xii. 1-24). In Gothic Spain it took place on the same day (lsid. Hispal. de Ececl. Off. i. 27), but not everywhere in Spain; for the council of Braga (now in Portugal) in 572 (can. 1) says that the creed is to be tanght the catechumens "in the twenty days" before their baptism. The traditio, then, was some three weeks before Enster, in which the church of western Spain seems to have agreed, or nearly agreed, with the ehurches of Greece and Asia. There has been a controversy about the time of the traditio in proconsular Africa. The Benedictine editora of St. Augustine infer from his language in Serm. 212 "in Traditione Symboli," that it took place "die ante Pascha serius ocius quinto decimo" ( $\operatorname{bote} u . s$.), while Martene argues from the same premises that it was "sabbnto ante dominicam quartam quadragesimne" (De Ant. Eccl. Rit. 1. i. $11, \mathrm{n} .11$ ). The radditio or repetition of it to the bishop was eight days later when the catechumens received the Lord's Prayer, and again
on Easter kive before thelr baptism (Aug. Scrm. $58,6 \S 1,13)$.

We have alao less praclse Information on the practice of the Greek and Oriental churches than on thase of Gaul, Spain and Italy, St. Jerome, A.D. 397, writing in Palestine, saya, "Consuet ado antem apmul nos latinsmoll est, ut his qui baptizandi sunt jer xl. dies publice tradamus sanctam et adorandam Trinitatem." From this we should infer that the creed was delivered at tha beginaing of Lent, unless, which seems limprobable, it was ouly imparted piecemeal during the whole course of it. We find Cyril of Jeruvalem, A.D. 347, explalning the first article of it in his fourth catechetical lecture delivered not far from the beginning of that season, and in the fourteen that follow dealing with doctrines exclusively Christian.
Tha only carly notice of the in the church of Constantinople with which 1 am able to meet oceurs in the statennent of Theodorns Lector, that before the time of 'Timothens, A.D. 511, the Nicene creed was "recited onl 5 once in the year, viz. on the holy day of preparation (parasceve) of the divine Passion at the time of the catechisings held by the bishop" (IIst. Eocl.ii. 32). We caa only suggest that the Apostles' creed was used in carlier catechisings by the priests.
The delivery of the creed was in the Latin church preceded by a short address, "praetatio symboli" (Stcram. Gelis.; Assemanl, Codex Liturg. i. 11 ; Ord. Sorut. 6, u. s.; Miss. Gall. Vet. in Lit. Gall. 339 ; Stcram. Gull. in Mus. Ital. i. 310. Comp. Catech. (iracc. Ass. 111).
It was afterwards explained in detaib (lug. erm. 214; the Sacramentaries, u. s.). St. Augustina has three sermons (214, 213, 214) "in Traditione Symboli;" but the olfice looks give forms to be used on the occaxion.
According to the earlier Roman ritual the creed was said in Greek over the male candidates, and in Latin over the female (Martene, u. s., I. i. 12, ord. 2 (MS. Gellon) ; Pontij. Pictar. $i^{\prime \prime}$ ord. 3 ; ord. 4, ad Scrut. Ms. Wertin. is, \&c.). In the Gallican it was said in Latin only, but over each sex (HIiss. Gall. Vet, u. a. 340 ; Jesse Ambianensis, de Baptismo, § 1). In the Gelasian Sacramentary, as we have it, it is given buth in Latin and Greek, but both are said over all the candidates.
The duy on which the delivery took place was called by the Latins "Dies in Apertione Aarium" (Sucram. Gelas. i. 34 ; Murat. i. 537 ; Miss. Gall. Vet. in Lit. Gall. 342 ; Jesse Amh. u. s., 8e.) It had a proper mass, "Missa in Symboli Traditione" (Miss. Guth. u. 8. 235; Gill. lict. 34b; Sacrım. Gall. u. s. 314 ; Afiss. Ambros, u. s. 336).

The creed used was at first everywhere a form identical with or closely akin to the Apostles' creed (Mise. Gall. Vet. n. s. 348 ; Swer. Gall. u. a. 312; Isid. Hispai. de Ecol. Off. ii. 22; Raban. Maur. de Instit. Cler. i. 27 ; Ord. Rom Bernoldi in Hittorp. de Ecol. Off. 32, ed. 1 , Ordd. 9, 10 in Martene, u. s., "Credo in Deam," \&c.); but when the Nicene creed was generally adopted into the liturgies it was also chosen in many churches for the instruction and profession of catechumens (see for the latin, Sacram. Gehs. Assem. .u. s. 11 ; Greg. ib. 22; Ord. Serut. 97; Ord. 5 in Martene, u. s.; for the Greek, Assem. u. a. 114, 138; Armenian, ib. 17:; Syrian, 212, $238,252,271$ ). There ia early evidence of the

Crapk use of Theodore alre utantinople, a. symbol in whi tixe" (Lipist. Some monks the same plac In tho same Caesar Basillise "The symbol o we and all wh been baptizized The Copts use the Three Perse In one latin $O_{1}$ Deum" or "Cr 4. s. ord. 4).

TRADITOR the Dincletian bibles, and sacre Cypriani mortem cum facta est, ditores " (Aug. The charge of be in turn against tists (Aug. Jipp. xviii. 19 ; Cuntr conncil of Arles, ately after the clergyman cunvi manifest acts, of sacred Scriptures names of the bret

## TRANQUILL

 Rome under Dio Adon., Vet. Rum., Sirlet.).TRANSENNA seman" stands tor either a net or ana Barchis, iv. 6, 22 ; 7, 10), or a wieker imitating that fo applied to a carve ture of a window hiadering those out by the Greeka סikt srrangement is to Sylvester, below th in Reme. "Per tr common Latin pro Orature, lib. i. c. 35
Paulinus of Nola seana" as adapted "laetissimo vero co aperitur tribus ar transenna ' (Eipist. 1 In Christian Anti plied to the carved to fill up the opening churches and oratorie the secular basilieas example has been fou "basilica Joris" on protent the shrinea of handliag, while the mysterious view of "llowed handkerchie
m (Aug. Sirm.
rimation on the Il churches than y. St. Jeroma, ", "Consnetuda sst, ut his yul ablice tradamus in." From this vav delivered at hich seems imjecemeal during d Cyril of Jeruirst article of it re delivered not t sensen, and in with doctrincs
n the church of able to meet eodorus Lector, 1s, A.D. 511 , the nee in the year, on (parasceve) of the catechisings ii. 32). We can creed was used ests.
$s$ in the latin ress, "pruefatio ssemani, Codex s.; Miss, Gall. Gall. in Mus, ec. Ass, 111). in detait (Aug. s, u. s.). St. 212, 213, 214) he office books tsion.
man ritunl the he male candimale (Martene, Pontij, Pistar. Vertin. i', \&c.), Latin only, but a. s. 340 ; Jesse In the Gelasian $s$ given both in aid over all the
took place was tione Auriam" 137 ; Miss. Gall. mh. u.s., se.) Symboli TradiCall. Vct. $346 ;$ bros. u, s, 336). rywhere a form - the Apostles' 8 ; Sxer. Gall. I. off. ii. 22; 27 ; Ord. Rom fff. 32, ed. 1; redo in Deum," was generally also chosen in and profession Sacram. Gechs. Ord. Scrut. 97; Greek, Assem. ? ; Syrian, 212, ovidence of tho

## TRADITOREs

Creek nie of this creel, as in the statement of Theodore nlrenly quoted. The council of Conaymbol inl which we were bef it as "the holy
 Some monks nemorialising Lather Cunc, v. 16i6). the sanne place (A.D. 336 ) 3 later council at in the kume mauner (i) 172), Siluilarly, Caesur Basiliseus writing to Timuchy Aelurvis, "The symbol of the 318 fathers . . . into which we and all who have believed before into which The Coptst use a shart fors, Hist. Eicel. iiii. 4). the Three Pervons of the Trinity (Assemn. 159 ) In one J.atin Ordo an option is given, "Credo in Deum" or "Credo in Unum Deunn" "(Martene,
4. s. ord. 4).
[W. E. S.]
TRADITORES. Thase who in the time of the Diseletian persecution delir :red up their Cypriani mortem 40 annis pernest ruction: "rost Cyprianh mortem 40 annis perractis traditio codiditores " (Aug. de lapt. conurt apppellari traThe charge of betraying sactred bookst was wii. 2). ia turn agniost the tang satred borks was urged tists (Aug. Epp. l., elxii, clxirs and the Dounxviii. 19; Cuntra Crescon. iii, 27). The first council of Arles, A.l. 314 (e. 13), held immeuitntely after the persecution, decreed that nay elergyman cooriitsod, not by henrsay but liy manifest acts, of having betrayed either the bicred Suriptures or the church vessels or the
names names of the brethrea, was to be deposel.
TRANQULLLINUS,
Rome under Ding
6, martyr at
[G. M. Rome under Diocletian (Murt. Usuarli., Fior.,
Adoa,
Ict. Alvo., Vet. Rom., Riom.); Dec. 18 (Menol.' Grace.
[C. H.]
TRANSENNA. In classical usage "tran-
tenuil " stands for any piece of reticulated deither a net or sumany piece of reticulated work, Barchis, niv. 6,22 ; Persa, iv ching birds (Plant. 7, 10), or a wicker hurdle, or lattice, Ruteny, iv. imitating that form. In this sense in it ing applied to a carred grating filling up the aperture of a window, ndinitting the light, hut bindering those outside from looking in, called by the Greeks $\delta_{1 \times \tau} v \omega \tau \delta \nu$. An example of this srraggement is to be seen in the church of Syll rester, below that of St. Martino nij Monti,
ia lione, "Po in lionee. "Per transennam aspicere" was a
comimon Latin proverb found in conimnon Latin proverb found in Cicero (de
Orutore, lib, i. e. 35 ). Oratere, 1ib. i. c. 35).
Pauinus of
senna" as ndapted to des, ribes the "tran"laetissino vero conspectu totn hnec opening, aperitur tribus anculuas paribus peoluilica, transenna: "(sipist. 12, ad Sever.). In Christian Antiquities "trans. plied to the carred marthe "transenana" is appo fill tup the openings of the " charches and the openings of the "enacelli" in the the secular basilicas, of which as in those of cexmpile has been found in the recently excellent "basilica Jovis" on the the recently excaroted proteat the shrines of the Paletinie Hill), and to kandling, while they afforded a distant ande mysterions view of the sacred treasures, and
allawed ailawed handkerchiefs and napkius called "brandsa" to be put through the latitice work,
transenna
1905
and bring back healing virtue from contact with the consecrated coffer. A "transemna" in this last sense was completed of pare silver by SIxtus III, about tha tomb of St. Lawrence, "ornavit transemnam at altare et coufessionem sancti martyris Laurentii " (Anastas, in Sixto I/I. 8085). The design of a "tranvenna" discovered In the cemietery of St. Callistus is given by beddetil (Ossercaz. p. 35). One published by De IRoss! (Inser. Christian. tom, i. proleg. cav. tion of the end of pl. ix.) bears a curiuus inseripan earlier one of the 3rd century, together with furmer we larm partially obiterated. From the by a heathen ludy that it was originally prepared epitaph. It was subseque reception of her own of, as the later inscriptlon ry taken fossession named Severus, inseriptlon records, by a dencon hustead of verticnlls cumsily set it horizoatally "cubiculum duplex to guard the aperture of a constructed duplex cum arcosolio et luninare" constructed for hinself and his fumily by the seam," which ls one of elellinus. This "tran6 feet by 3 fich ls one of elegant design, mensures obing slab in the Thescriptions ine on a plain "transennae" the ceatre. The design of the of what la knowa "cancells" abd of the aitar cemetery of St. Callistus papal erypt in the restored by De Rossi frus, has been faithfully covered, and the supposed arrane frigments dis(tar. 1, A. of the second volugement is given Sutterranea, see second volume of his Romus "transenna" to fence in the "The use of the still seen at St . Clernent's. Phe "confessio" is ful examples from St. Prisellla and St. Heleua


The life of Stephen IV. (Anastas, § 274) afforde an instance of the use of the word in its first me:ning as a feace. A presbyter named Waldepertus, whe had fled for refuge to the church of St. Mary ad Martyres, was dragged church of thrown "justa trinsennam anged out and where his eyes were dag out.



> IMAGE EVALUATION TEST TARGET (MT-3)


Photographic ${ }_{\text {Sciences }}^{\text {Scienation }}$


## 1996

## TIRANSFIGURATION

Martigny (sub voce) presents $n$ beantlful and elaborate exampla of a "transenna" from a churen at Cherchel, in North Africa, with the latters $A$ and $\boldsymbol{W}$ forming elementa of the lattica work.
[E. V.]
TRANSFIGURATION (IN ART). This event In our Lord'a history had no place in the ordinary cycles of art representations in the early church. It occurs, however, two or three times in mosaics, and has been found in some minor works of art. The most remarkable is that of the 6th century at St. Apollinnre in Classe, already described in the article Mosaics (p. 1333). Here the representation is almoat entirely symbolical. A jewelled cross within a circle of glory occupies the central place, on either side demi-figurea of Moses and Elias float in clouds, while three sheep nmong the trees on the hill below represent the apostles. The Transfiguration is also depicted in a mosaic of the 6 th century in the chapel of the convent of St. Catherine on Mount Sinai (La Borde, Voyage dans ('Arabie), and in an ill-designed clunssy work of the 8 th century in the church of SS. Nereus and Achilleus at Rome (Mosaics, p. 1333). Martigny states that Millin mentions the subject being found on a sarcophagus at Ostia, but he gives no reference to the place. Rnonl Rochette speaks of it as being seen on a lamp discovered in a catacomb at Corneto (see also D'Aginconr't, Scuipt. 1xii. no. 24, 28).
[E. V.]
TRANSFIGURATION OF CHRIST, commemorated July 14 (Cal. Armen.); Aug. 6 (Cal. Byzant.; Cal. Ethiop.; Basil. Menol.; Menol. Grace. Sirlat.; Daniel, Cod. Liturg. iv. 265 ; Mart. Rom.).
[C. H.]
TRANSITORIUM, the anthem sung after the communion (see Communio, p. 412) in the Ambrosian liturgy (Radulphus Tungr. de Cononum Observ. Yrop. 23, in Mir. Bihlioth. Vet. Patr. xxvi. 319). It ia ao called becanse, while it is being sung, the priest leaves his place and "transfert missala ad alinm partem altaris" (Rubr. in Missali Ambr. A.D. 1669 ; Martene, de Ant. Eccl. Rit. I. iv. 12, n. 3). See an example in Pamelius, Liturgica, i. 305.
[W. E. S.]
TRANSLATION [Bishop, p. 225 ; R६цLCs, p. 1772.]

## TREASURER. [Oeconomus.] <br> TRECENSE CONCILIUM. [TROYES.]

TREES IN AR'T. The trees so frequently seen in the early Christian mosaics and frescoes, and on gilded glassea, sarcophagi, and other objects of art, are commonly, as Bosio ncknowledges (lib. iv. c. 44), simply oroamedtal accessorics devoid of any symbolical meaning, though in some cases it is probable that we may not be wrong in regarding them as typienl of the Tree of Life, an emblem of immortality, and of Christians as trees of the Lord'a planting. This is certainly the case with the palm-tree. [Palm Tree.] The trecs between which the Good Shepherd is often placed, sometimes with the aljuncts of birds and a milk-pail (Perret, Catacombes, V. pl. xlviii., Ixxvi. ; Agincoart, iv. vii. 10), may be anfely regarded as decerative, though a symbolical meaning may be easily read iuto them. The
same may ba said of the trees which accompany the raising of Lazarus, rometimes growiag out of the tomb (Buonarruotl, tav. vii. 2) or in part of it (Bottnri, tav. vli. 2), nad of those between which the "orantes" often atand; sometimes with a lamb on either side (Perret, V. v.). St. Agnes is 80 depicted (Buonarruoti, tav. xviii.xxi. ; Bottari, tav. xcvii. 4). The symbolical reterence is more unmistakable when a tree or a branch is depicted between $A$ and $\omega$ (Da Rossi, Rom. Sott. tom. ii. p. 323), and where a green tree, rich in flowers and fruit, is opposed to ons that is dry (Le Blant, Inscr. Christ. pp. 390, 394 , 409). Compare Paradise.

TRENTALS. [ObSEQUIES, $x \times x i$. p. 1437.]
TREVES, COUNCIL OF (Trevireitse Concilium), a.d. 385, at which St. Martin was beguiled into being present, when Ithacius, the accuser of Priscillian, was acquitted, and Felis ordained bishop of Treves. (Mansi, iii. 67984.)
[E. S. Ff.]
TRIANGLE. For this emblem, which is rarely used in the early church, and has been little noticed in consequence, Martigny refers almost entirely to a learned article by M. de Rossi, in the Spi-ilegium Solesmense, vol. iv. p. 497, on some inscriptions from Carthage.


Triangle. (Martgny, p. 641.)
These examples are almost the only ones knowin. [See Monogram.] The first will be found in Aringhi (Rom. Subt. i. p. 605), the second and trind are Lupi's (Sev. Epitaph. pp. 64, 102), the fourth in Boldetti's Cimit. p. 402. The fifth and six, h, with the monogram and enclosing the $A$ and a were found by De Rossi in a MS. of the Barberini library, and published by M. E. Le Blant (fnscr. chret. ds la Gaule, t. i. p. 107), the last is on the fifth of the former'a African marbles (in the Spicilegium).

Three fiahes arranged in the form of $a$ triangle are represented in Munter's Sinnbilder, p. 49, tab. i. 26. And, as Martigny observes, all the triangles are closely connected with the Monogram, the special symbol or name of the Second Person of the Holy Trinity.
[R. St. J. T.]
TRIBIMAEUS, Mar. 1, martyr at Perga with Nestor under Decius (Basil. MIenol.).
[C. H.]

## TRIBUNAL. [Immunities; JURisdio-

 TION; LAW.]TRIFORIUM. It is defined by Ducange a a kind of gallery or arcade, which is carried all round a church, In order to furnish means of cir: culation about the charch above the princinal areade. The same writer derives the mame from the fact that in the earlier forms of the triferium the wall had $n$ triple perforation between each pair of the grent columns below. Structurallp
the triforium is It is pronounced de l'Architectur gallery (ambula Roman basilica. duced lato tha English archaeol passage to which triforinm, Violl used for the con drals on the occa

## TRINITY, I

 early Christians the Father in hu pictorial represen Trianole was us this early examplBut thie appea Abraham (Gen. $x$ by the ancients .as Trinity, and it is represented in a a work of the Munim. I, tab. li.

In representation by St. John, the p quently indicated cloud, while the 1 [DOVE, p. 576]. scribes in the chur abhe Martigny sees Trinity in a mosai church of SS. Cost Vet. Mon. ii. tab. x teaching; a hand f over His head, wh rounded with raya, sarcophagus recentl Lateran Museum. probably representio in the creation of the latter half of $t$ Dict. des Antiq. Chre
TRIODION (T $\rho$, tical books of the En offices from Septunge It derives ita name hymns in honour of 0 other saints had use during this period o three, Hence lxx. s simply "Triodium." exrmination of the cor written by the Roma Lib. Eccles. Graec. Han Holy Lastern Church,

TRIPHO. [TRYPI
TRIPHONIA, wif memerated on Oct 1 Ador.. Vet. Rom., Wan

## TRIPODES, June

 and Madales under A Usuard., Adon., Vet. RTRIPODIUM. Th Icription of a Gospel quoted by Marteae (de
2) frem an aucient Tour
ich sccompany growing out i. 2) er in part those between ad ; sometimes ret, V. v.). St. ti, tnv. xviii.The symbolics when a tree or d $\boldsymbol{\omega}$ (De Rossi, whers a green opposed to ons t. pp. 390, 39t,
[E. V.]
xxi. p. 1437.]
(Trevirense St. Martin was n lthacius, the tted, snd Felix ansi, iii. 679-
[E. S. Ff.]
lem, which is d has been little y refers almest M. de Rossi, in iv. p. 497 , en
1.)
nly ones know. ill be found in second and tr ind 102), the fourth fifth and six.h, ng the $A$ nnil a of the Barberini Le Blant (Inscr. he last is on the narbles (in the
$r m$ of a triangle bilder, p. 49, tab. all the triangles Monegram, the econd Person of [R. St. J. T.] artyr at Perga Dienol.).
[C. H.]
es; Jurisdio
l by Ducange a ch is carried all ish means of ciro ve the principal s the name frem of the triforiam on between each w. Structurally
the thiforium is the roof-sprace of a lean-to aisle It is pronounced by Viollet-le-Duc (Dictionntire de (Architecture, s. v.) to be a tradition of the gallery (ambulatorium) of the first story of the Roman basilica. The name he aays was introduced into the vocabulary of architecture by English archaeologista. Besides its purpose of a passage to which Ducange appears to limit the triforinm, Viollet-le-Duc speaks of its being used for the congregation in the larger cathedrals on the occasion of a great solemnity.
[II. T. A.]
TRINITY, THE HOLY (in Art). The early Christimns shrank from representing God the Father in huminn form, much more from $n$ pictorial representation of the Holy Trinity. The Triangle was used to symbolize it, but even of this early examples are not commou,

But.the appearance of the three angels to Abraham (Gen. xviii.) was commonly regarded by the ancients as a manifestation of the Holy Trinity, and it is no doubt as snch that it is represented in a mosaic of S. Maria Maggiore, a work of the 5 th century (Ciampini, Vet.
Monim. I. tab. li. 1). In reuresen. li. 1).
In representations of the baptism of the Lord quently indicated by a hand the Father is trecloud, while the Holy Spirit appearing from a [Dove, p. 576]. Such a picture Paulinus describes in the church of St. Felix at Noln. The abhe Martigny sees also a representation of the Trinity in a mosaic of the 6th century in the church of SS. Cosmas and Damian (Ciampini, Vet. Mon. ii. tab. xvi.), where the Lord stands teaching; a hand from above suspends a crown over His head, while a dove, the head sursarcophagus recently discovered, ons him. On a sarcophagus recently discovered, and now in the
Lateran Museum, three benrded persons probably represeuting the Trinity-sre engaged in the creation of Eive. This is said to be of the latter half of the 4th century (Martigny,
Dict. des Antig. Chret. s. bict. des Antiq. Chret. s. v. Trinité).
[C.]
TRIODION (Tpiчforiov). One of the ecicleainstical books of the Enstern church contnining the offices from Septuagesina Sunday to Easter-Eve. It derives its name from the fact that while hymns in honour of our Lord, the B. V. M., and other saints had usunlly ninc strophes (ढठai), three. Hence lix. Sunday is they have only three. Hence lx. . Sunday is sometimes called
eimply "Triodium." A detailed and eimply "Triodium." A detailed and hostile written by the the contents of this book has been Written by the Roman Catholic Leo Allatius de
Lib. Eccles. Graec. Hamburgi, 1712 ; Neale (J M) Holy Eastern Church, Introd. p. 857. [F. E. W.]

## TRIPHO. [TRYPHO.]

TRIPHONIA, wife of Decius Cnesar, commemorated on Oet 18 (Mart. Bed., Usuard., Alor., Vet. Rom., Wand., Notker.). [C.H.]
TRIPODES, June 10, martyr with Basilides and Madales under Aurelian at Rome (Sfart. Usuard., Adon., Vet. Rom.).
[C. II.] I'RIPODIUM. This word oceura In a deIcription of a Gospel procession in a passage
quoted by Martene 2) Irom an aucient Tours ritual. It was probably

TlROPHIMUS
1997
a triangular stand, on which the Evangelistarium reated while the Gospel was being read.

TRISAGION (Tplod $\gamma / \sigma \nu$ ). A hyini E. W.] the Eastern liturgies duriov). A hyinusung in It derives its wording, "Ayos $\dot{v} \theta_{\epsilon} \delta s,{ }^{*} A>$ the nature of its


 been first indoyias enßónбis. It is aaid to have been first introduced into the Liturgy in tha it is probably mneh Theodosins (408-450), but being superust mich older. The legend of its atricken populaty communicated to the terrorcarthquake in thon of Constantineple during an 434 ) is pre in the episcopnte of St. Proclus (A.D. 434 ) is preserved by many writers (Jomn. Damnsc. de Fid. Orthodox. ili. 10). Jeter the Fuller at $\delta_{i}^{\prime}$ Antioch (ob. 477) added the words $\delta$ oravpoocls $\delta_{i}^{\prime} \dot{\eta} \mu \mathrm{a}_{\mathbf{s}}$. His successor neutralised this Patri-
 neither phrase obtained a permanent footing, although the emperor Anastasius (A.D. 491-518) tried to impose the acceptance of Peter's heretical formula which was adopted by the Syrian Monophysites (Bingham, Autiq. xiv. ii, 3 ; Robertson, (J. C.) Hist. of the Christiun Shurch, i. 527, ed. 1864 ; Martene, de Antiq. Eccl. Rit. lib. iv. c. 23). Good Friday wherms part of the Improperia on earlicat extont it is placed in some of the (ib.). The Eviरù roí tooks of Troyes, Poictiers aaid by the priest (uuaruariou was the prayer trisagion was being snng. For the Latin Sanctus or Tersanctus, with which the Trisagion is sometimes confused, see Preface, p. 1696.
[F. E. W.]
TRIUMPHAL ARCH. The name given to the large arch at the altar end of the ave in the early basilicas, separnting it from the transept or from the sacrarium. Of this arrangement we have examples in the basilicas of St. Panl's outside the walls, St. Praxedes, ant in the original church of St. Peter's. The application of the apse is also extended to the great arch of the apse. These arches are often supported with spondrils nnd of precious marbles, and have the spandrils nnd soffites richly decorated with
mosnic pictures.
[E. V.]
TROJANUR, bishop of Saintes, commemorated on Nov. 30 (Mart. Usuard., Adon.); Feb.
10 (Notker.).
[C. H.]
 for all the short hymons which nbound in the offices of the Eastern church (Neale, J. M., Eastern Churoh, Introd. pp. 832, 918).
[F. E. W.]
TROPHIMUS (1), Apr. 14, commemorated with Aristarchus and Pudens, " apostles" (Cal. Byzant. ; Menol. Graec. Sirlet.) ; Apr. 1.5 (Basil. Menol. ; Daniel, Cod. Liturg. iv. 257) ; Dec. 29 as Wlshop of Arles (Mart. Usuard., Vet. Rom., Wand., Roti.).
(2) Martyr with Thalaeus or Thalus under Diocletian, commemornted on Mar. 11 (Menol. Graes. ; Mart. Rom.) ; Mar. 16 (Basil. Menol.).
(3) July 23, martyr with Theophilus under Diocletinn (Basll. Monol.; Menol. Gruec. Sirlet. Mart. Rom. ; Daniel, Cud. Litury. Iץ. 264).

## TURRIS

(4) Sept. 19, mastyr with Serapion, or Sanortius, and Dorymedon, under Probus (Cal. By zant.; Basil. Mcnol.; Menol. Graec.; Mart. Rom.; Daniel, Cod. Liturg. iv. 269).
[C. H.]
TROYES, COUNCIL OF (Trecense ConCILJUM), A.D. 429, from which Lupus, bishop of Troyes, and Germanus, bishop of Auxerre, were sent, at a request of the British church, on a mission into Great Britain to assist in confutiog Pelagianism. (Msnsi, iv. 543; Haddan and Stubbs, Counctis, etc. 1. 16-18.)
TRUDO (St. Truyen), presbyter and confessor at Hasbadium (Haspengaw), commemorated on Nov. 23 (Mart. Usuasd., Hieron., Wand., Rom.).
[C. H.]
TRULLUS, a Latinised form of the low Greek $\tau \rho \circ \overline{i ̃ \lambda \lambda a}$ or $\tau \rho \circ \hat{\nu} \lambda \lambda 10 s=\theta \delta \lambda o s$, a hemispherical roof or dome. The covering of the cupola of the church of SS. Cosmas and Damian at Rome by pope Sergius I, is thus recorded in Anastasius (§ 163), "trullum ejusdem ecclesiae fusis chartis plambeis coopernit et munivit." The anonymous writer (de 10 .is Hierosol. § 1) describes the charch of the Holy Sepulchre as being otporqu-
 Quinisest council has gained the name of "Trullan" or "in trullo" from having been held in a large domed hall in the imperial palace at Constantinople (cf. Ducange, Constuntinop. Christiona, lib. ii. c. $4, \S 20$; lib. iii. c. 33). [Constantinople, Council of (34), p. 444.] Codinus gives the name "trulla" to the silk cap or turban worn by the chief imperial secretary (De Offic. c. jv. p. 22, ed. Bonn). [E. V.]
TRUMPET. The Egyptian monks appear to have used a trumpet as the call to prayer, probably in imitation of the trumpets by which the lstielites were summoned to their solemn assemblies. Thus Pachomins (Regula, c. 3) bids every monk to luave his cell as soon as he heard the sound of the trunupet summoning him to divine service. And the same usage is mentioned by Joannes Climacus (Scala Paralisi, Grad. 19) as prevailing it the convent on Mount Sinal in the 6th century. Perhaps the custom was then general in Egypt and Palestine (Bingham, Antiq. VIll. viii. 15 ; Martene, de hit. Antiq. IV. ii. 9).

TRYPIIO (Tripho) (1), Jan. 4, martyr in Africa with Aquilinus and others (Mart. Usuard., Hieron., Adon., Notker., Rom.).
(2) Feb. 1, martyr in Phrygia under Decius (Basil. Afcnol.; Menol. Graec.). At Constantinople were two churches dedicated to him by Justinisn and Justin II. respectively (Codinus, de Aedif. p. 5, p. 100, Bonn; Precop. de Aedif. lib. i. cap. 9, p. 201, Bonn; Du Cange, Cpolis. Christ. lib. iv. 140), nnd in 536 a monastery is mentioned (Mansi, vili, 907 c ).
(3) July 3, martyr with ted others at Alexandria (Mart. Usuard., Hieron., Rom.). [C. H.]

## TULLENSE CONCILIUM. [TOUL.]

TUNICA. Any description of the tunica ln its ordinary classical sense is foseign to our purpose; and its diminutive tunicolla (whence the English tunicle, and less correctly tunacle) does
rot ocenr within our assigned period, i's Iater special use leing for the vestment of the subdeacon at the Eucharist (see e.g. Durandus, llat. Div. Off. iii. 11. 3).

One or two instances, however, of the word tunica in early Christian writings must be noticed. The tunica was one of the nsticles of dress provided by the Rule of St. Benedict for his monks (c. 55, Patrol. lxvi. 771). It seems to have been much the same as the Colotion (see the article), a tight-fitting garment, shortsleeved or aleeveless. Later on, we find the tunica as an article of sacerdotal dress. Here it is a kind of uppes shirt, worn over the camisic, and of course under the casula. Two tunicae might be worn, an upper and an under one (Amalarius, de Div. Off. ii. 22; Patrol. cv. 1097). The word often occurs in the Vulgnte as a translation of $\chi_{1} \tau \dot{\omega} \nu$, and thus our Losd's " cont without seam" becomes tunica inconsutilis. For the legend in connexion with this, see e.g. Greg. Turon. de Gloria Martyrum, i. 8 ; Fredegarius, Chronicon, c. 11 (Patrol. lxxi. 712, 614).

TUNSIO PECTORIS, (1) St. Augustine more than once nlludes to the beating of the breast by priests and people at the recital of the petition of the Lord"s Prayer, "Forgive us our trespasses " [Lord's Prayer, p. 1058].
(2) It was also usual in some churches to beat the brenst when the Agnus $D$. was said (Martene, de Rit. Antiq. i. 158, ed. Venct. 1783).
[c.]
TURBO, Jan. 17, martyr with Speusippus and his brothers (Basil. Mewol.).
[c. H.]
TURIANUS, bishop and confessor in Brittany, commemorated on July 13 (Mart. Usuard, Rom.).
[C. H.]
TURIN, COUNCIL OF (Taurinf CLLUMM) A.D. 400 or 401 , assemble request of the bishops of France, for $c$. a difference between the metropolitans or Arles and Vienve respecting the primacy which ench claimed. Eight canons nre embodied in their synodical letter. (Mansl, iii. 859-66.)
[E. S. Ff.]
TURRIS, a plx of preclous metal for the reservation of the consecrated bread in the Eucharist, formed io the shape of a tower, as other similar vessels were fashioned in the shape of a dove (DOve, Euciapristic). In the Greek church aupyos was used for the ciborium (Ducange, Const. Christ. iii. 62). Panlus Silentiarius writes of St. Sophia (ii. 303),
ä

Smaller towers were emploged as reliquaries. Not unfrequently the dove and the tower were conjoined. Conical vessels surmounted by a dove appear in the 6th century mosnics at St. Apollinare in Classe at Ravenna (Ciampini, Vet. Mon. H. c. 12). There is nlso a doubtui example on a sarcophagus (Bott3rl, tsv. xis.). The two are constantly united in the catalognat of presents to the Roman churches in Anastasius; e.g. Hilary gave to the Lateran "turrim srgeno team et columbam auream." Martene stats that towers were hanging in his time in somb
of the Rominn i.). Gregory of "nccepta turre nici corporis hab gressusque temp The will of St. ii.) enumerates chalices and ve church furniture Gallican liturgy P. col. 95) snys th in towers, " $q$ similitudinem tu sufficiently far-fe Mabillon (Afus. I "benedictio calici celebraturi sumu supplies a referen desiring "turric fabricari " (Flodo

TUSDRUM, COUNCIL OF marginal reference Coscluium), A.d. ginal references to and from words in Telepte, A.D. 418 ;

TYANA, COU, CILIUM), A.D. 36 Sebaste, deposed at to be restored to hi was only followed 393-8.)
TYCHICUS, d commemorated at Usunrd., Adon., Vet Sosthenes, Apollos, Lenol.).
TYPICON ( $\tau u \pi$
(a) One of the eccle churcla containing t the perfurmance of Liturgy, the Hours, variations to be ob days throughout th eessed its own typi wilely nccepted was for the monks at Je vised by Sophronius, and John of Damias given by L. Allatius Dissert. p. 1, Hamb Eastern Church, Intro
(b) Typica is also selecteld from the $\mathrm{P}_{\mathrm{si}}$ festivals obsurved in $t$ of our Lord nad the Pull directions are $g$ pp. 124, 186.
TYRANNIO, Feb. Peleus, and others Usuaril., Notker., Rom
TYRF, COUNCI: exsia Concilia), a.d. 318). Of these the fi for having deposed St that turned out utterly

## TUSDRUM, THYSDRUS

of the Roman basilicas (de Ant. Eccl. Rit. lib i.). Gregory of Tours has (de Glor. Martyr. i. 86) nici copts turre disconus, in qua mysterium Dominici corporis habebatur, ferre coepit ad ostium, inThe will of St. A rodlue am altari superponeret." The will of St. Aredlus (Mabillon, Anclect. tom. ii.) enumerates " turres," together with sllver chalices and velvet coverings, among essenthal church furuiture. The exposition of the ancient Gallican liturgy given by Martene (Anecdot, tom. v. col. 95) says that the body of the Lord is carried in towers, "quia monumentum Domini in similitudinem turris fait scissum in petra," a Snbillontly far-fetched snd uninteiligible reason. Mnbillon (Mfus. Ital. tom. i. p. 389) furnishes the "henedictio calicis et patenae, et turris in qua celebraturi sumus sacrosnncta mysteria," and supplies a reference to the will of St . Remigius desiring "turriculam et imaginatum calicem fabricari " (Flodoard. Hist. Rem. i. 18, ii. 6).
[E. V.]
TUSDRUM, THYSDRUS, or TISDRUS COUNCIL OF (TcsDRENSE, or, ss in the marginai references to Ferrandus, Tucsditanum ginnl references to 417, inferred from the marsnd from words in the prefice to the council of Telepte, A.D. 418; but see that council.

TYana, Council of (Tyanense Con. Ciliem), A.D. 366, at which Eastathius of Sebaste, deposed at the synod of Melitena, sought to be restored to his see, which was done; but it was only followed by his relapse. (Mansi, iii.
$393-8$.) TYCHICUS, deacon, disciple of St. Paul, commemorated at Psphos on Apr. 29 (Mart. Susurd., Adon., Vet. Rom., Rom.); Dec. 9 with Sosthenes, Apollos, Cephns, and others (Basil.
Mfenol.).
[C. H.]
TYPICON ( $\tau \cup \pi ⿺ \kappa \delta \nu$ ) [ $=$ Lst, Ordinarium] . (a) One of the ecclesiastical books of the Eastern church containing the regulations and rubrics tor the performadce of divine service, including the Liturgy, the Hours, and other offices, with the rariations to be observed on festal and ferial days throughout the year. Every church posbessed its own typicum, but the edition most widely necepted was that drawn up by St. Saba for the monks at Jerussiem, and afterwards revised by Suphronius, patriarch of Constinationple sod John of Damascus. A full description is given by L. Allatius (de Lib. Eccles. Graecortin Dissert. p. 1, Hamburg, 1722; Neale, J. M., Eastern Chweh, Introd. p. $8+8$ ).
(b) Typica is also the name applied to verses selected from the Psalms to be sung on certsin festivals observed in the Greek church in honour of our Lord nad the B. V. M. called Derpotica. Fuil directions are given in Goar's Eucholugion, pp. 124, 180. [F. E. W.]
TYRANNIO, Peb. 20, martyr with Silvanus, Peleus, and others under Diecletian (Mart. Ususrd., Notker., Rom.). [C. H.]
TYRE, COUNCILS OF (TyRIA or TYRI${ }_{518,51 A}$ Concilia), A.D. 335, A.D. 449, nad A.D. 518). Of these the first hals become notorious for having deposed St. Athanasius on charges that turned out utterly false; but that it could

## TZANGAE

1999
have been summoned for no other purpose than to condernn him must have been clear at the time from the fact that it was chlefly composed of his enemies. All the documents relating to it are given in Mansi (il. 1123-54), and its proo ceedings told clearest in Cave (Hist. Lit. i. 353). At the second Ibas, bishop of Edessa, charged by four of his presbyters with Nestorinnism, was, after s full hearing, acquitted. The documents relating to it were rehearsed at the winth and tenth sessions of the councll of Chalcedon (Mnnsi, vi. 497, and vil. 197 et seq.). At the third the orthodox acts of a council of Constantinople three months esrlier were coufirmed. The syd the letter of Epiphnnius, bishop of Tyre and the other bishops with bim, was rehearsed st the fifth session of $n$ later council of Constan577 and l073-8eanas, A.D. 556. (Mansi, viii

## TYRSUS. [TiyRsus.] <br> [E. S. Ff.]

TZANGAE (also tsancac, zanchre, zancae, zanyae ; $\tau$ §dryai, $\tau$ §ary(a), a kind of high boot, first spparently mentioned (with the spelling zanchae) in the letter of the emperor Gallienus (ob. A.D. 268) quoted by Trebellius Pollio, in which he enumerates a list of presents he had sent to Claudius, who afterwards succeeded him. Among these we find "Znuchns de nostris Par. thicis (at. Parthicas) paria tris" (Vita Claudii, c. 17; where see Salmasins' note). Thus their foreign origin may be inferred; and probably it is on this ground that the Theodosian Code prohibits their use in Rome. A law of Honorins, promulgated in A.D. 397, threatens those who wear tzanyoe ss i braccae, intra urbem, with confiscation of property and perpetual exile (lib. xir. tit. 10, 1. 2, where see Gothofredus's note). Two years later the same lnw was re-issued (i) 1. 3).
This prohibition refers to persons gcnerally, inclusive that is of laics, but at a later generally, find the prohibition specially laid down for monks. The first council of Orlenns (A.D. 511) forbids the lise of oraria [SToLe] and tzanjue to monks (can. 20 ; Labbe, iv. 1408). Akin to this is the order of the first council of Mâcon (A.D. 581) that the clergy shall not use "calceamenta ssecularia" (can. 5 ; Labbe, v. 968).^
The Greek words often occur in Byzantine writers for boots worn by persons of high rank, especially the emperor. Codinus Curopalats, (de Officizs, c. 5) describes those worn by the emperor when walking or on state occasions (тpokúweis), b adding that the workman who made them for the emperor was called $\tau$ §dryas, not $\tau$ Sarydpios, as in the case of other people. See also Chronicon Paschitle, p. 614, ed. Dindorf; Theophnnes, vol. i. pp. 260, 484, 705, ed. Bekker. The etymolagy of the word is quite unknown. Salmasius suggests that it. is to be vicwed as equivalent to a supposed form $\delta_{i d} \gamma \times \eta$, derived from $\alpha_{\gamma \chi \omega}$, which seems most improbable.

[^188]
## UNCTION

Sophocles (Greek Lex. of Roman and Bizzantine periods, s. v.) derives it from the Tentonic word, which nipeare in English in the form shank. For further notices, sse Ducange's alossaries, a. $\mathbf{v v}$.
[R. S.]

## U

## UNCTION. I. Of Persons.

(1) Of Catechumens. - (a) The practice of anointing catechumena in Africs on their tirst reception appears to be implied by St. Augustine when he says, in reference to the anointing with elay in John ix. 6, "When He anointed him, He perchance made him a catechomen. . . . (Trict. 44. in S. Joan. Ev. § 2). A Roman council assigned to the age of Innocent (402416) decides, in reply to a question of some Gslliesn bishops, that it is sutficient to use the "exoreised oil" once before the day of baptism, viz. "at the third scrutinium" (can. 8). In Spain, Isidore of Seville, 610, who distinguishes between the catechumens and competentes, says of the former, "These are first exoreised, then they receive the salt, and are anointed " (De Ecct. Off. ii. 20). So Ildefonsus of Toledo, 657 (De Comnit. B ppt. i. 29; see Hincmar, Epist. de Baptismo, 7 ; Hard. Conc. v. 417). There is no trace of this rite in any extsnt Ordo Scrutinii. See the collection in Assemanus, Codex Liturg. i. 53-104. Only one Ordo ad faciendum Catechumenum out of ten printed by Martene (De Ant. Eccl. Rit. I. 1. 7) preserves this noction (Ord. 6); but there not the ears but the breast and shoulders are to ached, as in the later pre-baptismal unction.
(b) In the East we early hear of an unction with exorcised oil immediately befure baptism. Thus in the Apostolical Constitutions (vii. 22): "Thou shalt first anoint him with holy oil and nfterwards baptize him with water" (compare iii. 16). St. Cyril of Jernsalem, A.D. 350 : "Being stripped, ye were amointed with exorcised oil from the hair on your head to the soles of your feet. After that ye were led by the hand to the holy font of baptism" (Catech. Myst. ii. 3, 4). So Chrysostom (Hom. vi. in Ep. ad Coloss. § 4); Pseudo-Dionysius (de Eccl. Hier. ii. 7). the Recognitums of Pseudo-Clement (iii. 67). This "anointing with holy oil" before the bnptism is meationed in an Egyptian story told by John Moschus, 630 (Pratun Spirit. 3).
In the Greek church there is atill but one unction with exoreised oil, which takes place innuediately before the baptism (Goar, Euchol. 354; Assem. ii. 141). With this agrees the Arabic otfice of the Greek Melchites (Assem. it. 149). The Armenians have no such unction now. They had it, however, in the 8th century, as appesrs from a canon of John the Catholic printed by Msi, in which "the oil of catechumens" is expressly mentioned (Nova Collectio Script. Vet. x. ii. 304). In the Coptic church, when its constitutions were compiled, there was clearly but one unction with oxoreised oil during the previons part of the baptismal office (Apost. Constit. Copt. ii. 46; Tattam'd ed. 57; Boetticher's Gr. Tr. In Bunsen's Anal. Antenic. ii. 467); but in the Coptic order

## UNCTION

of baptlam, as we hitye $i t$, there are two (Assemani, Codex Liturg. i. 148, 163). The Abyssinians use the same order. There are two also in thase of the Nestorians (ibid. i. 204; ii. 211), of the Syrians (i. 239, 254, 272, and ii. 224, 234,240 ; ii. $253,259,285,296,312,304$ ), and of the Maronites (ii, 332, 349). In the former of these uactions the Syrian priest uses his thumb (1. 239; ii. 285).

We infer from the nsrrative of John Moschns that both sexes were snointed over the whole body (Prat. Spir. u. s.) ; and the rituals make no distinction when they prescribe the unetion of the whole. See Goar, Eurhol. Gr. 354 ; Ordo Nestor. Assem. ii. 211; Syr. 224 (Antioch.), 234 (Hieros.); 240, 259, 296, 304, 349 (Maroa.). The Office of Philoxenua (240) expressly orders it in the case of femules.
The unction of which we nre now speaking appears to have beea of much Inter introdnction in the West. It is not noticed by the Spanish writers (Isidore, 610, De Bapt. in Ecel. Off. ii. 24 ; Ildefoase, 657, De Coyn. Bajit. i. 111, in Baluz. Misc. Sacra, tom. ii.). The earliest witness in Gaul is Caesarius, who died in 54?: "All who are presented to the church for ssving baptism receive both the chrism and the oil of benediction" (Sorm. 22, § 2). Germanus of Paris, 555, mentions an unction that took place when the creed was given at baptism, but he is singular in spenking of it as an unction with proper chrism: "Catechumenis (sic) chrismate unguetur." This he expressly says was made with balsam (Epist. ii. Migne, lxxii. 96). The mistake in using chrism implies that the rite was quite recently adopted. We next real of this unction ia the Besan; on sacramentary fuund at Bobio, which is assigned to the 7th ceutury (Mus. Ital. i. 324). Another probsble Gailican witness is the author De Sucrumentis: "Thou didst enter . . . I'hou wast anointed as an at hlete of Christ" (i. 2). This dstes from about iti, if Ambrose of Cahors be the writer. It appears, however, in the Gelasian aacramentary (Litury. Rom. Ict. Murat. i. 563), our copy of which is of the time of Charlemagne, and in some copies of the Gregorian of the צth century (Minat. us. s. ii. 61; Pamel. Liturgicon, ii. 264; Gerbert, Munum. Vet. Liturg. Alem. i. 83; not in Ménari, Opp. Greg. Ben. iii. 70, or Rocca, Opp. Greg. 1615, v. 111). We find frequent mention of it by Gallican bishops using the Roman rites at the close of the 8th century; as Theodulf of Orleans, 794 (De Ord. Bapt. 10); Leidrad of Lyons, 798 (De Sucram. Bupt. 2); Jesse of Amiens (Epist. de Bapt. c. De Unct. Pect. \&e.); Niagaus of Sans (de Myat. Bapt. ad Car. Mayn. priuted in Msrtene, de Ant. Eccl. Rit. i. i. 17).
This unction, as we have alrendy mentioned, is prescribed in some of the Romsa Orders of Bsptism. It sppears also in the Ordo ad Scrutimuiun printed by Assem. Cod. Lit. i. 102, and the earliest Ordo Romumus by Mabillon, Mus. Itth. ii. 24. It is found in the modern office of Nilan, but as it comes before the exorcism of the child and the giving of the salt, it is rather in the place of the ancient unction of the catechumen than of that of the compatent. Sec Assem. es. a ii. 44. As we might expect from the silence of Isidore and Ildephonsus, it is not prescribed in the situal of the Gotha of Spain (Miss. Mozar. Leslie, 18?), nor do we find it in the Gothioce

Gallican missal Old Galliciun (i) in which it apl tary of Besancor too, that where directa presbyte their bishop (C Pepin, who des 744 orders them and oil " (0. 4, il
For the form must refer geve tene and Assen selves with that "I anoint thee Christ our Lord u. s. 1. 102).
(2) The Uncti - According to dencon and the ne the preshyter with the oil of thee with an an name of Jesus $\mathbf{C}$ ii. 46, Boetticher Antenic. ii. 467, Copt. 59). This mistake not, for t unction by the baptism is menti before we hear fro diately preceded is was used (as evide above cited no dis material exorcised the chrism being esrly writers who compound ( $\mu \dot{\prime} \rho o \nu$ ) which soon approl "chrisma."
The first Latin tallian, 192: " $\mathrm{H}_{\mathrm{a}}$ sre thoroughly ano after the ancient ri to be anointed unto a horn" (De Bapt. (comp. Adv. Mare. Cyprian: "It is als person be anointed chrism, i.e. the uneti God, and hare the thst is a thank-offer titles of the praye Constit. Apost. vii. 2 those who are baptiz hallowed on the alt De Mlysteriis, the w (r. 29); Jerome ( $D i$ tine (de Brpt. Don. Trin. xv. 22, § 46) (Epist. i. 3); Isidor ii. 25) ; Ildefonsus i. 123); Caesarius Fortunatua (living ; 1786); Pseudo-A mbr Theodulph ( $d_{e}$ Ord. Sacram. Bapt. 7);

[^189]
## UNCTION

Gallicun missnl ( Liturg. Gall. 248), nor In the Old Gallicann (ibidi, 364). The only Gallican book in which it appears is the Romanizing saccamentary of Beasan ;on (Mus. Atal. 1. 324). We remark, too, that whereas a law of Carloman in 742 noly directs presbyters to obtain "new chrism" from their biehop (Cap. 3, Capit. Reg. Fr. 1. 147), Pepin, who deasired conformity with Rome, in 744 orders them to apply to him for both "chriam and oil" ( (. 4, ibid. 158).
For the formulae used at thls anction we must refer generally to the collections of Martene and Assemani as above, contenting oursilves with that anciently employed at Rome: Christ our Lord unto life ererlastion in Jesus u. s. i. 102).
(2) The Unction of the Baptired with Chrism. -According to the older Coptitcr cite, when the the presbyter anointed came out of the water, with the oil of thanksgiving, saying, I snoint thee with an anointing, with holy, oil, anoint name of Jesus Christ "' (Constit. Eocl. 'Aegypt.
li. 46 , Boetticher's
Gr li. 46 , Boetticher's Gr. Tr. in Bunsen, Analecta Antenic. ii. 467, or Thathm's Apost. Constit.
Copt. 59. This is the copt. 59 ). This is the only authority, if we
mistake oot, for this practice in the East. An mistake not, for this practice in the East. An
nnction by the officiant immediately ungitism is is mentioned by Latiant immediately after
by before we hear from them of that which immediately preceded it. It is probnble that pure oil Was used (as evidently in Egypt, for in the canons
above cited above cited no distinetion is made between the material cxorcised and thnt blessed for chrism, the chrism being termed oil merely by several
esrly writers who will be
 which soon appropriated to itself the name of "chrisma."
The first Latin witness to this unction is Tertullian, 192: "Havingess come out of the font, we sre thoroughly anointed with a blessed unction,
niter the ancient rite, in which they were wont nitter the amcient rite, in which they were wont
to be anointed unto the priestlood with oil from s hern" (De Bapt. 7h; preesthood with oil from (comp. Adv. Marc. i. 14; De Resurr. 8). St. Cyprinn: "It is also needful thit the baptized parson re anointed, that having received the
chrism, i.e. the unction, he may be an anointed of God, and have the grace of Christ. thst is a thank-offering (encharistia: comp. the tites of the priners over oil and $\mu$ U$\rho \rho_{0} \nu$ in Constit. Apost. wii. 27, 42, 44, \&c.), from which those who are baptized are anointed, viz. the oil
hallowed on the altar" ( De Mysteriis, the werk ascribed to St. Ambrose (r. 29); Jerome (Dial. ado. Iucif. $\S$ ) ; A A unguse tine (de $B$, pt. Don. v. $20, \S 23 ;$ Serm. 324 ; de
Trin.
 (Epist i. 3); Isidure of Seville (de Ecool. Off.
ii. 25 ); Ildefonus of Toledo (do Cogn. Bapt. ii. 25); ; Ildefonsus of Toledo (do Cogn. Bapt.
i. 123); Caesarius (d. 542 ) (Strm. 22, § 2 ); Portuatue e living in 600 ) (i. v .5 ; F Opp. ed. 1786); Pseudo-Ambrose (de Sacram. iii. 2 , \& 8);
Theodulph (de Ord. Theodulph (de Ord. Bept. 15); Ieidrad (do
Sacram. Bapt. 7); Sacram. Bapt. 7); Jesse (Epist.•ad Sacerd.

[^190]
## UNCTION

2001
c. De Unctione Capitis); Magnus (Mnrtene M. 8. i. 1. 17; siln. Anon. Tract. de Sucr. Bupt. ibid.) ; Alcuin (Ep. 90 ad. Lutgd. and De Bapt. Cucrem. ad Oduin. Oppsc. 4); Smarngdus (Coll. in Epist. in Stabb. Pontec. u. s. 321). From Aquilela we have the testimony of MnxenBapt (Collect. Dicta npp. Epist. de Signif. Rit. Bapt. §8); from Metz, of Amalarins the chorepiscopus ( $d e$ Eocl. Off. i. 27); from Treves of
Amaiarius the Amaiarius the archblshop (de Sucr. Bapt. u. s. 897) ; from Mentz, of Rabanus Maurus (de Instit. Cler. i. 28); from Rome, of John the deacod (Epist. ad. Senar. 6, u. s.).
dulph, wastion, ns we have learnt from TheoSuaph, was on the head. So other nuthorities; Sacram. Gelas, in Murat. i. 570 , "on the brain;" Greg. ii. 65; Codex Elig. Greg. in Opp. Gr. iii. 73, ed. Bea., and Cod. Vatic. Rocca Opp. Gr. v. 111, ed. 1615, "on the crown;" a Gregorian Order for the Sick, Mur. ii. 264, Assem. ii. 10 ; the Milanese Office, "the crown" (Ass. ii. 47), The Besancoon Sacramentary (ibid, 42) is peculiar in having "in frontes ejus." This unctlon was with the thumbs. See the Ordo Ambros. Assem. u. s. 47; Sucram. Gellon. ibid. 54; Remig. 59; Codex Elig. Greg. u. s. ; Cud. Vat, u. s. ; \&s.
(3) Oil of Chrism ( $\mu \dot{\prime} \rho o v$ ) used at Confirmation. from unction, generally on the forehead, distinct from the naction of the hend which imme. in the chuwed baptism, came to be practised carlier church. This is not mentioned by the carlier lantin writers who speak of the impo-
sition of hands. viii. ; Cyprian, See Tertullian, de Baptismo, council of Carthage, A. 72 ad Steph. and the that of Elvira, Carthage, A.D. 256; cc. 5, 24 ; inferred of Elso from, about 300, can. 38 (to be Bapt. in App. ad Operg Cppr 23 De Haeret. The date of P seudo-lnnocent Cypr . 23, ed. 1690. as we certaiseudo-Innocent is not known, but the 5th cently hear of the rite in Italy in here. His statement may give his testimeny not to sign the forchead of presbyters ought the oil of chrism, "for the baptized with bishops only, whe "for that is the privilege of (Epist. Ina. i. § 3). Cnssiodere Holy Ghost" forehend has been Cnssiodorus, 514; "Our of the sacred been anointed with the unction v. 2, E.V.). Fortunatus (Comm. in Ps. cxxxviii. Gailican writer who ituatus, 560 , is the first to the rite in France; but we marary witness a passage in the rance; but we may infer from received in the remnins of St. Patrick, who received Gallican consecration and was closely practid with the church in Gaul, that it was practised there in the middle of the 5th century. Some of his Irish neophytes were murdered by robes, iavaders, "while still in their white robes, the day after they had been anointed with chrism, and while it was yet visible on their forehends" (Epistle to Curoticus, Olden's tr. 93). The froatal chrismntion at confirmation is mentioned by Fortunatus in a hymn (Opera, i. ii. 9). Gregory of Tours, 573, says that Chlodovaeus was baptized (in 496), and "aneinted with the sacred chrism, with the sign of the cross of Christ" (Hist. Franc. li. 31). In the 6th century the rite was probably universal in the West. The gift of the Holy Ghost is also connected with the imposition of hands and unction of chrism by Ildefonso of Toledo, 657 (De Cogn. Bapt. i. 128-131). Later witnesses towards the close of our period

## UNCTION

nad beyond it are Theodulf (de Ord. Bapt. 17) : J.eidrad (de Bapt. 7); Jesse (de Bapt. c. De Conf. Epise.) ; Amalarius of Metz (do Eccl. Off. i. 27); Rabanus Maurus (do Instit. Cler. 1. 30).
Id France the general adoption of this practice met with a check from the council of Orange in 441 : " Jnter nos placuit вemel chirismari." ${ }^{\text {c }}$ If the chrisin had been from any necessary cause omitted at baptiam, the bishop was to be laformed that be might supply the omiseion "Nam iatcr quoslibet (al. nos) chrismatis lpsius noa nisi una benedictio est; ned ut praejudicans quicquam (al. dico), sed ut non necossaria habeatur repetita chrismatio" (can. 2). This decree was adopted hy the council of Arles in 452 (can. 127). The testimonics of Fortunatus of Poitiers and Gregory of 'Tours shew that the rule of Orange did not prevail over France. That it obtnined largely and survived to the time of Charlemagne may be inferred from the silence of certain authorg, who speak only of the imposition of hands in their description of confirmation. Thus A1cuin, after an account of the rites of baptism : "Novissime per impositionem manus a summo sacerdote septiformis gratiae Spiritum accipit" (Epist. 90 ; sim. De Bupt. Cuterem. ad Oduin.). So Magnus of Sens, uaing here the same words as Alcuin, but ndding much of his own (Martene, de Ant. Eecl. Rit. i. 17), and an anonymous copier of Alcuin (ibid.).

We see from several of the foregoing authorities that the forehead was anointed at confirmation. This was done both in the East and West, but in the East other parts are anointed also; as the eyes, nostrils. ears, breast, hands, and feet among the Greeks (Goar, Euchol. 355, 6). or, as in some MSS., the eyes, nostrils, and ears oniy (359, 360); one omits the feet only (362); another omits the hands and feet, but prescribes an unction of the back (368). Cyril of Jerusalem mentions the forehead, ears, nostrils, and breast (Catech. Myst. iii. 3). The Copts and Abyssinians anoint the forehead, eyes, mouth, ears, hand, breast, knees, feet (the soles), back, arms, and shoulders (Assem. iii. 83 ;-compare a purely Abyssiuian order, 111); the Armenians the forehead, ears, eyes, nostrils, mouth, hands (tugether), brenst, shoulder, feet, shoulderblades, saying a proper sentence over each (ibid. 119 ; see Vartanes, Rcsp. 2 in Mai, Script. Vet. Nov. Cull. x. ii. 271 ). Most of the SyroJacobite orders prescribe an unction of the whole body in hoth sexes, but they all begin with the forehead ( $154,160,163,169,175$, 184); one (148) mentions the forebead and

## c A couplet from an inacription to the memory of a biahop naned Mareas found in a church in Rome (Gruter, Corpus Inscrip. 1176) hat been quoted in the same sense:- <br> "Tuque sacerdotes dncuistil chrismate sancto Tangere bis nullum judice posse Deo."

It is, however, difficult to believe that an onsuccessful attempt to introdice the Galican restriction inio the siburbicarian dioceses would have been rpcorded with approlation: In Rome ifself; and an the contrxt spask of confict with miabelievers, we rather understand that Mareas malntsined the Roman rulo not to give unction to herciles who Joined the chusch. See Murinus, de Sucram. Poenit. Ix, 10.
whdpipe only. The Maronite bishop anoints the forehead, the priest the head onij (187). The Melchites, the forehesd, ears, hanils, feet, breast, sheulders, nostrils, palms, knees, legs, back (227). The apostoiic imposition of hauds is lost in every Syrlan order. On the other hand the Nestorian books do net prescribe the unction at all (ibid. 138; Badger, Nestorians, ii. 209) ; from which we iofer that this unction was not universal when they left the church in 451. When this rite found its way into the West the frontal unction only was adopted, probably because none other was then practised, nt least over the greater part of the East. See Sacram. Gelas. Murat. Liturg. Rom. Vet. 1. 571 ; Sacram. Gregor. Codd. Elig. In Opp. Greg. iii. 74, ed. Ben., Cod. Vat. u. s. 112; Pontif. Egbert; Surtees Soc. no. 27, p. 7 ; \&c.
The Ronians used the thumb in this naction (Sacram. Greg. Codd. Elig. Vat, u.s.), as they and the United Maronites (Assem. iii. 187) do now. In theory the minister of this rite wiss the bishop. In the West it is expressly confined to him by the author of the Epistle to Decentivs ( Epp. Jnnoc. 1. i. 3), Gregory I. (Ep. iii. 9), the Council of Seville 819 (cad. 7), Ildefunse of Toledo 657 (De Cognit. Dapt. i. 131); Theodere of Canterbury (Pvenitentiale, iii. 8, in Stubbs and Haddan's Councils, iii. 193), Theodulf of Or'euna (do Ord. Bapt. 17), \&c., ; and recognised as his proper office by all, as e.g. Cornelius, A.D. 251 (Euseb. Hist. Ecel. vi. 43), St. Jerome (c. Luuif.4), Isidore of Seville (De Eccl. Off. ii. 26), Jesse of Amiens (u. s.), \&c. See also the Sacramentarics.
Nevertheless some liberty was allowed even st Rome. In Sardinia it had been the custont for priests to anoint the head after baptism. Gregory 1. iorbade this, but afterwards, in 593, modified his prohibition which hnd given offence: "We acted indeed according to the old custom of the church, but if any are really distressed about this matter, where bishops are wanting, we permit presbyters also duly to touch the baptized on their forehends with the chrism" (Epist. iii. 26). In Spain the council of Teledo, so early as 400, had allowed the preshyter te do this in the bishop's absence; and even beforehim, if he commanded it (can. 20). The latter liberty is alao given by a canon in the collection of Martin of Braga, A.d. 569 (c. 52). In Fraace, as we have seen nbove, the unction by the bishop was from the 5th century to the 9 th cossidered a needless repetition of that by the priest immedintely nfter baptism. Pseudo-Bseds (in Psalmo 26 v .1 , Comment.) asserts that the onctien "quae per manuum impositionem ab episcopis" is the same with that last meationed, adding "propter arrogantiam tamen noa coscessa est singulis sacerdotibus sicut et muita alia" (Baed. Opp. viii. 558, ed. 1563). That one of the chrismations was origionlity regarded as a substitute for the other, or otherwise connected with it, may also be inferred from the tradition that Sylvester, A.D. 314, permitted priests to use the chrism after baptism, lest the persen ahould die without any chrismstion (Anastas. Biblioth. Vit. Punt. 34).
In the East, also, the bishop was considered the proper minister of this unctinn (ses Dioays. Hier. Eccl. iv. 10; Maximus, Scholia in H.E. ii. 78) ; but there the liberty which Gregory I. permitted in a special case was extended to all
priests. Hilar Eyist. ad Eph, Egyptians presb net jresent" (e et Nov. Test. 10 In the Apostolic than the bishe] $\mu u \rho^{\prime}{ }^{\prime}$ " after b century Photius give the unction baptize (Epist. Philadelphia, wh the privilege of 1 Church consider: only, but to prenl of baptism " (in The bishop is, $h$ minister of the the priest applies [Chaism]. To ti Domasus, Epist. 6 8 ; Gelasius, 494 , Hispal. 619, cap. Cuac. Wormat. 86 Information ress which we have tri in them, may be sad many others. Rit. ii. 42, Mediol Ritit. i., Med. 1618 ; eect. de is penes $q$ gendi, in his Advers Luc. Holsten. Disse Sacram. Comfirm. priated in Morini Jo. Dallacus, do $D$ firm., \&c., Gener. Sacram. Confirm. 1750, a reply to $D$ rE,lise, ii. Rem. : J. A. Orsi, de Bapt Mediol. 1773, the la
(4) Unction of bsptism was consio gronnds, were bapti admission Into the onanimonaly by the 256 , in the case of afterwards allowed tism, Iteration of,
There were some was admitted, but The Novatians "did chrism on those who ucoant," says Theo wteemed fathers gav Who are joined to the (Hacr. Fabul. iil. 5). Those whose bapti monsidered valid were
Who had received tho Who had received tho
fore they lapsed into had received them fro i. The fermer wer (Hzrezs, 4, i. p. 76 dmitted with the alm the absolution of othe 95s, ce. 4 and 22). Owint. ; Ep. 74, ad Po tho bad been rebaptiz rodmitted as peniteni Niout. e. 6 , ed. Baller cerriet. ANT.-vol

## UNCTION

prieats. Hilary the Deacon, 351 (Comm. in Epist. ad E'ph. iv. 11), tells us that "among the Egyptians presbyters give tho senl if a bishop be et present (comp, MS, Colbert, ef. Quaest. Vet. In the Apostolical, probably by the same writer). than the bishop is commanded to "seal less $\mu$ vopo" after baptizing (vii. 22). In the 9th centary Photius affirms the right of pulests to give the unction of confirmation as freely as to baptize (Epist. Encyel. 1. 13, §7). Gabriel of the privilege of bish sware that this was at first Church consideratelys, sags that "the Eastern ooly, but to pressbyters also after the sacred rite of baptism" (in Assem. Cod. Liturg. iii. Ixxxi.). The bishop is, however, in every case the real minister of the rite, because the chrism which the priest applies has been consecrated by him [ChRism]. To the authorities there given add ${ }_{8 ;}$ Damasus, Epist. 5 ; Conc. Vasense, a.d. 442, can. ${ }^{8}$; Gelasius, 494, Ep. ad Episc. Lucan. 4 ; Coac. Cispal. 619, cap. 7; Synod. Regiat. 850, can. 7 ; Cuac. Wormat. 868, can. 2.
Information respecting the several uactions of Which we have treated above, and the oils used In them, may be found in the foilowing books and many others. Jos. Vicccomes, de Ant. Bapt. Rit. i., 42, Mediol. 1615; idem, de Ant. Confirm. seet. de iis penes quos recens tinctos, $j$ Brevis Disgendi, in his Adecrsaria, iii. 7, I.ugd. Bat. 1688; Lnc. Holsten. Dissert. Ditplex de Forma et Materia Sacram. Comfirm. apud Ǵraecos, Kom. 1666, repriated in Moriai Opera Posthuma, Par. 1703 ; Jo. Dsllaeus, de Drob. Latinorum Sucram. Confirm., \&c., Genev. 1659 ; J. A. Assemanus, de Sacram. Confirm. in Codex Liturg. iii., Rom. 1750, s reply to Daille; Cl. De Vert, Cérén. de PÉllise, ii. Rem. sur Ch. ii. 32-34, Par. 1708 ; J. A. Orsi, de Buptismo et de Chrism. Confirm. Mediol. 1773, the latter an answer to De Vert.
(4) Uution of Heretics. - Heretics whose baptism was considered invalid, on whatever gronads, were bsptized and confirmed on their admission into the church. This was ruled onsaimonaly by the council of Carthage, A.D. 256, in the case of hereties whose baptism was afterwards allowed by the chureh. See Baptism, Iteration of, p. 172.
There were some, however, whose baptism Fas sdmitted, but who were not confirmed. Ths Novntians "did not confer the most holy
chriem on those whom they baptized chriam on those whom they baptized ; on which accoant, says Theodoret, "the most bighly oteemed fathers gave command to anoint those
whe are joined to the chirch Who are joined to the chirch from this heresy"
(Haer. Fabul. iii. 5). (Haer. Fabul. iii. 5).
Those whose baptism and confirmation were who had received were of two classes; $i$. those Who had received those rites in the church, bebed received them from heresy and ii. those who and received them from heretics.

1. The former were regarded as penitents (Mrresy, 4, i. p. 768 ; Prinitence), and readmitted with the slmple laying of hands, as in the abolution of other penitents (Conc. Carth. 258, ce, 4 and 22). So Cyprisn (Lipist. 71, ad Ouint. ; Ep. 74, ad Pomp. in fine). Even those tha had been rebaptized by heretics were thus Mdmitted as penitents (Leo. I. Epist. 159, ad Troth. c. 6, ed. Ballerin. Comp. Iunocent I. CHBIST. ANT.-VOL II.
A.D. $402, ~ E p . ~$
Ep. il. \& 3).
at Alex. 83 ; Vlgillua, $538, ~$ il
to those conent language was held with regnard heretics only. The had beea baptized by gustine, supposing these from the time of St. Auright form had been emat the proper matter and first with imposition of the hand simply at Stephen in Cypriaa Epist, 74 ; De Bept. Haeret. in App. ad Opp. Cypr.; Euseb. Hist. Eccl. vii. 2; Leo M. Epp. 166 ad Ncon. 2, Ep. 167 ad Rust. Resp. 18), nfterwards with' imposition
and unction. The enrliest change is the courcil of Liest witness to the place so enrly couccil of Laodicea, which some This council directs others so late as 372 nians, and Ousirects that Novatians, Photi"having Quartodecimans joining the ehurch, faithing learat thoroughly the symbols of the shall thus comanuniced with the holy chrism, (ean. 7). So St. Basil directs the misitery" Encratites, Aquarii, and Auotactites to be nnointed by the faithful and oo approseh the mysteries" (Ep. ad Amphil. can. 1). Y'seudoJustin: "Let the fall of the heretic who comes to the orthodox filith be remedied, as to his heterodoxy by a change of miad, so to his baptism by the unction of the holy $\mu$ úpov, as to his ordination by the imposition of hands " (Queest. et Resp. ad Orthod. J. 14). The council of Constaatinople, 381, decreed that Eunomians, Montanists, and Sabellians should after a long catechumenate be rebaptized, because It regarded their baptisms as defective in form ; but it only required that Arians, Macedonians, SabbaApollinarians other Novatians, Quartodecimans and with the hols should be "first sealed or anointed and nostrils pupov, on the forehead and eyes, The council add mouth sad earg" (can. 7). say, The seal of the and while sealing them we thus making it an act of confirmation. Cono verts from these fire sects are meationed as reguiring the unction only by Timotheus C. P. (Epist. de Recept. Haeret. in Coteler. Eccles. Graec. Monum. iii. 392-396), and Theodorus Studita (Epist. ad Naucrat. i, 40). The council in Trullo, A.D. 691, reaffirmed the decree of 381 , only adding the Pauliani to the nutaber of those Who were to be rebaptized (can. 95). See also the Arsbic Nicene canon in the article on Herfary, 4, ii. (p. 768), and the Eastern form of sdmission (ibid. jv. p. 769).
It is probable that this onction was never introduced at Rome; for we find Gregory L saying in 600, "the West restores Arians by the laying on of the hand, but the East by the anction of the holy chrism, on their entranee into the holy Catholic church." Some, he tells us, as the Monophysites, were received on a pro fession of faith only (Epist. ix. 61). In Gaul, however, this rite had slieady been observed for more than a century and a half. For the council of Orange in 441 says, "It is decreed that beretics in danger of death and desiring to become Catholics be senjed by the presbyters with if trim and benediction (i,e, imposition of hands), if the bishop be not present" (ead. 1). The council of Arles, 452, ordered Photinisna or Panlianists to be baptized "secundum patram (Conc. Nic. 19, \&c.) statuta"; but Boaposiani (a subdivision of the same sect), because they

## 2004

UNCTION

## UNCTION

baptized in the name of the Trinity, were to be received lnto the church "with chrism and imposition of the haad" (cann. 16, 17). Faustus of Rhegium, 475 (Dc Grat. Dei et Lib. Arb 1. 15), taught that one thus baptized was to be " juiged to be so washed by the operation of grace, that he need only to be clothed wlth the benedictlon of the chrism." The author De EC" clesiasticis Dojmaticis ( 22 al. 52), supposed to be Gennallus of Marselless 495, says that all who have beea bajitized in due form and matter by heretics should, if able to answer for themselves, "being alrendy purged by the soandneas of their falth, be confirmed by imposition of the hand;" but that those who canuot enswer for themselvee should be prebented by aponsors no at baptiam, "and so being fortified by imposition of the hand and the chrism, he minaltted to the mysteries of the Euchnrist." The Callican council of Epaone, A.D. 517: "We require the presbytere for the safety of souls, which we desire In all, to assist wlth the chrism heretics who are given over and confined to bed, if they seek a sudulen conversion. Which let nll desiring to tura know that they muat, if in health, seek from the bishop " (can. 16). Examples of such chrlsmntion in France are found in Gregory of Tours (Hist. Franc. 31.31 ; 34 ; iv. 27, 28). The anme discipline prevailed in Spaln. "Herctics," anys lsillore, " if they are proved to have recelved baptism in the name of the Father and of the Son and of the Holy Qhost, nee aot to be baptized a second time, but are to. be purged by chriam only and imposition of the hand" (De Eccl. -Off. ii. 24). The council of Seville in 619 says rthat it is not lawful for presbyters to sign the forchead of the baptized with chrism (can. 7). For instances of the practice see Greg. Tur. Hist. Franc. v. 39 ; ix. 15 ; and Reccared at the council of Toledo, 589 (Conc. Hsard. iii. 471 ). In the 9 th century we hear of the same rule from Whilafrid Strabo (de Reb. Eccl, 26).
(5) Unction of the Sick.-The Apostles anointed many for whose recorery they prayed (St. Mark vi. 13), and St. James (v. 14, 15) recommends the same practice to "the elders of the church." It was followed by very many, both laymen and women, in every part of the church. E.g. a female aaint, Eugenia, is suld to have healed a sick woman by anointing her with oil (Vita, 11, in Rosweyd, 343). We need not stop to prove thie at length; as it will be conceder that they who could do the grenter, viz. bless the oil (of Which eee many instances in OIL, Uses or (3), p. 1455 , could certainly do the less, viz. apply it when blessed. The oil bleased ly St. Monegund on her denth-bed was necessarily used by othere. It is more important to shew that this liberty remained, when the oil was no longer blessed by laymen and women. Thus Pseudo-jnnocent ( $p$ p. ad "ccent. § 8): "Being mado by the bishop it is lawful, not for priests ouly, but for all Christians to use it in nnointing in their own need, or that of their' friends." Caesarius of Arlee, 502 : "Let him who is sick receive the body and blood of Christ, and then let him anoint his body" (Serm. 66, § 3). In an epidemic he recommends a person to "azoint both himself and family with blessed oil " (Sirm. 89, §5). St. Eligius, 640: " Let him fnithfull'y seek the blessed oil from the church, wherewith , oanoint his body in the name of Christ" (De.

Rect. Cathol. Convers. 5). This llberty in raceg nised in an old jontifical of Ronon, in whlech the blahop is anid to "bless the oll for the vick and for the people" (Note 282 In Iib. Sacrion. Gregor, Menard). Notices of the rite In the 8th and 9 th centuries sometimes leave it uncertain whethor the priest anoints the slek hlinself, though the unctlon and communion are hoth mentloned. E./. Theodulf of Orleans, 794: "When the sick man" shall have been anolnted, with prayers, \&c., then let the priest give him the peace and communlcate him ${ }^{\text {. (Copitulare il. }}$ in Baluz.; Miscell. Ii. 104, ed. Mansi). With this comprare Conc. Aquisgr. 836 (De Vita Infer. Ord. c. 5) ; Conc. Nogunt. 847, can. 26 ; llerard. Turon. 8.58, cay, 21 ; Jaiac Lingon. 859, Cinonen, 1. 23; Capit. Req. Franc, vi. 75 ; the nrticles of visitation ( n .18 ) preserved by Reglno ( $D e$ Discipl. Ecel. p. 23, ed. Baluz.) ; " jede" cited Whid. i. 119 ; \&c. Not tlll the midulle of the 9 th century, if f mistake not, do we meet with any express injunction to the priest to pertorm the unction himself. Then Hincmar, 852 , ssys to his elergy, "Let him himself both anoint them with the sacred oil and communicate them" (Capit. 5, Labb. Conc. viil. 578). Riculfus of Soissons, 889 : "It is the duty of presbyters to anoint their sick with holy oil " (c. 10 , ind. Is. 419). So Leo iv. 847 (Le Cura Pastorali, ib. vili. 84), snd Ratherius of Verona atter him, 928 (Synodica, ib. ix. 1271 ): "Oleo suncto inangite et propria manu communicate"), and the three Admonitiones Synodales printed by Baluze in App. to Regino (De Discipl. Ecclcs. 603, 608, 612).

The restraint of the unction to the priest had momentous consequences. The original inteation of it in relation to the healing of the body was practically forgotten, and the rite came to be regarded as part of a Christian's immediate preparation for death. Hence, in the 12th century, it acquired the name of the last unction, " unctio extrema," (Peter Lomb. Sentent. iv. 23) i.e, as the Catechisin of Trent asserts (P. 2, De Ext. Uuct. 3), the last of those which s man received from the church. In the 13th it was placed by schoolmen among the seven rites to which they then limited the application of the term "sncrament" (Thomas Aquin. Summa, snppl, ad P. iii. qu. 29). See Martene, de Ant. Eccl. Rit. I. vii. 1, §2; Notitia Eucharistica, 1011, 2nd ed.

The order in which the sick were anointed and commmicated was changed more than once. The earliest extant notices (Conc. Turon. in Regina, i. 116; Chesarius. u.s. ; Eligius, u. s.; \&c.) put the communion before the unction. This is what we might expect ; for when recovery from sickness was the object of the unction, the sufferer would naturnlls prepare for it by communicating. On the other hand, when they had recourse to it only at the supposed approach of death, it wai put at first before the communion, becsuse that had always been regarded as the proper viaticom, the last preparation for departure. This was the common order in the 9 th and 10 th centuries, as we learn from "Bede" in Regiao, Leo, Hincmar, \&c. already quoted, and from nearly every O'do Ungendi in Martege, de Ant. Rit. Eccl. I. vii. 4. See algo the first Admonitio Synodalis cited above. At length, however, extrema unctio was supposed to mean unctio in extremis,
and men re new motjue last rite of this ; but Allustration, and commur nitio Synok inverted wi rearling is," sacro inunga orido given Is an Amicns 4 ord. 27 ). of England. life of St. Hi pore Dominic oleo" ( I itia,
It has been for more than rite; but the or Orientals 9 th century. utriusque Ece Concord. Eech. however, exan E.g. St. Cloti lum inuacta § 19, Boll. Jun unction of St. Boll. Ang. 25) In ${ }^{\circ} 850$ the sy presbyter of $t$ neighbouring can. 8) ; and $t$ some of the an "unus ex sac "acerdotes").
The Greeke three crosses wi out of the an and drese and (Theodulf, u.s.). us this elso int Was to anoint $t$ the back of the neck, shoulder -b (ib.). The same English pontifical Mart. u.s. Oril. Troyes, 850 (Ord throat, the latter with the oil oa e
We need hard tent could not be had been "recon body and blood o. 8).

On Maundy Th were provided be ings of oil for $t$ people, who probal of it, took much o had been blessed. about 730, says," lua offert" (S 30, sian Sacramentary lum" (Liturg. Rom Gregrrian: "Ampe (ibid, ii, 55).
On some points we are at a dioadv Tatholic enthors,
aliberty In recog. noo, in which the I for the wick and in lib. Saerim. he rite in the 8th onve it uncertain the sick himself, munion are buth f Orlenna, 794: ve been anointeil, 1 prient give hima ${ }^{5}$. (Ctopitulure ii. , Mnnsi). With 16 (De Vita Infer. can. 26 ; Heranl. gon. 859, Cutumen, 75 ; the articles 1 by Regino (De ); "Jiede" cited middle of the 9 th re meet with ray riest to jerform nemar, 80.2 , s8ys self both anoint nmuniente them" 78). Riculfus of of presbyters to " (c. 10, ibiul. ix. ura Pastorali, ib. erena after him, Olee snacto inus. dicate "), and the rinted by Baluze Eccles. 603, 608,
to the priest had e original intenling of the boly the rite came to stian'a immediate In the 12th centhe last uaction, 1. Sentent. iv. 23) asserts (P. 2, De se which a mas the 13th it "As he seven rites to pplication of the Aquin. Summa, Martene, do Ant. titia Eucharistia,

## Is were anointed

 I more than once. Turon in Regino, u, s. ; \&c.) put theThis is what sovery from sicktion, the sufferer y communicating, and recourse to it of death, it whs ion, becsuse that he proper vaitrdeparture. This th and 10 th cen" in Regino, Leo, and from nearly ne, de Ant. Rit. Admonitio Syno nowever, extrens netio in extrenuis,

## UNCTION

## and men returnell to the original arder from a

 late rite of the dy unction is atill notorionsly the this ; but we wiug, we needi give no proof of illustration, that mention, as in interesting and communion the chases ordering unction nitio Synoxdtis (uthe irst furm of the AdmoInvertei with realing la, "Propria manu this change. Their aacro inangat " (Regino, 600, 112 ) orito given by Martene whieh fil The earliest Io an Amiens Pontificni not 600 yenrs old (l. vii. 4 oril. 27). It whs never adepted in the church of Eugland. An enrly exanple occurs in the life of st. Hilldegund of the 12th eentury, "Coroleo" (litut, v. 30 : Buthe sancto eam inungi fecit It has been conman beth. Apr. 20). for more than one priest to the fenst and $W_{\text {est }}$ rite; but there is no evidience tresent at this or Orientals observed and the Greeke Oth century. See Leo All custom before the utriuspue Ecclesiue, Lii. $16, \$ 15$, Il Consensu Concord. Eecl. Oce, et Or. iv, 3). Areudins, de howerer, examples oce or five 3). In the West, E.g. St. Clotilitin, 554, wae "secundrly period. lum inuactn sncerdotibas " (Actandum Apposto- unction of St. Hunegund, A.D. 690 ( Boll. Aug. 25). Theodulf $\begin{aligned} & \text { requirea } \\ & \text { three } \\ & \text { ( }\end{aligned}$ In 850 the synod of Ticine ordered that "the presbyter of the place . . should invite the neighbouring preshytere alio " (Syn. Regintic.
cmn. 8) cno. 8) ; and traces of the custom are found in some of the ancient offices (Mart. u.s. Ord. 1:3, ancerdotea"). The Greeks three crosses with the 8 th century made only out of the ampulla crosswise they "poured and dress and whole body of tha the head (Theedulf, tas.). The French bishe sick man " us this also intorms us that the Lap who tells was to anoint the eyebrow, eare, nostrins, lipa, the back of the hands, the feet, throat, breast, neck, shoulder-blades, navel, or the geat of pain, (ib.). The anne details are given in an old Engliah pontificat of abont 4.D 800 (MIS. Gemmet. Mart. u.s. Ori. 1), and in that of Prudentius of Troyes, 850 (Ord. 3); ooly the furner omits the thront, the latter the brenst. A crosa waa made with the oil on erery pirt.
We Deed hardly mention that a public peni-
lent could not be anointed in tent could not be anoidted in aickneabs untio he he
had been " reconciled by the communion of boly and blood of Christ" (Communion of the 8).

On Muundy Thursday, while the other oils were provided beforehand by the clergy, offerpenple, who probably, as we were brought from their use of it, took much of it home with them after it had been bleased. The enrliest Ordo Romanua, ${ }^{\text {about } 730, \text { says, " "Benedicitur oleum quod pepus, }}$ lus offert " (S 30, Mus. Itd. ii. 20). The Gela-
sina Ser simn Sacramentary has "Benedictio olecind Gela-
lunn" (Liturg. Rom. Vet. Mornt. i. sis).
 (ibuitii, ii, 55). Ampull:c quas uferunt populi"
On some points connected with this subject We are at a diasdrantage in connuulting Romanan
Atholic anthora, as they draw no clear line

## UNCTION

2005
between the primitive use of oll with prayer and the medieral prieatly rite ; but we may e. 7 In severnl editione, De Aint. Ecel. Rit. Ilb. I. Unctionis sernl editions; Jo. Laumoiua, de ©scram. bellius, Tract innors, l'ar. ${ }^{1673}$; J. C. Trom1770; and on the Stcram. Extr. Unct. Boan. Extromus, st vocant, Unclione, Gencr, Dailacue, de (6) For the Uuction of King Genev. 1659
p. 466 ; for the Unetion in Ordinationonation, nation, p. 1512 ff .
$11 . \mathrm{p} .1512 \mathrm{f}$.
perhaps aboat 520 , Tuivos.- Pseudo-Dionysius, consecrated by the affusion us that altars were iv. iii. 12). An aftusion of $\mu$ ópon (Ilier. Ewr. century says of Armenian Catholicus of the 8th century says of the chrism, "The prieat ought anoint altars, temples and charps, and with it can. 9; Mai, Nura Coll. Seript, x. ii, 30t). (Joannis Coptic priest signs the sewi, x. ii, 304). The sroos, and the binck corw paten, chalico, and altar itself with chrism when he well as the them. Sce the Benediction when he consecrates Or ent. i. $5+, 55$. In the Sysin Renaud. Litu"y. consecrated by a bishop syrian rite an altar is slab by anointing it with only, who "slgns the dips his thumb, draw with chrism in which he which te had befrawing it over the aame lines cross, and that ho described in the form of a while versiclea from the pace, reciting meanresponsorles." After paima, hymins, nad alt:rr set before After which he says, "This and sealed in the Name" been signed, anointed, practice has descended," \&c. (ibid. ii. 57). The whese office directanied to the modern Greel:a, of $n$ church. to pour $\mu 6$ poop on the dedication cross it thrice with the at the crosses to anoint the, and then beginning The pillara and sides of the whole upper surface. crossed with chrism the altar are then thrice with it on every column and pilaster in the church (Gonr. Euch. 837-8). The pilaster in the also used at the consecration of Antinersis before as well as after being mixed with relics and ceromastio (ibid. 648). We hear of the same uae of oil in the West from the iatter pnit of the 5th century hawuward, if indeed the ascribed on the 4th Sunday after Pentecost ascribed to Eusebius Eialssenns be reaily written by Faustus of Rhegium, who is said to have "Bsumed that naine, A.D. 472; for there we read, "By oil a church is haliowed" (Hom. Euseb. E. 15l; Par. 1554). The council of Agde, 508 , nays, "It is decreed that altars be hallowed not
only by the unction of chrism gacerdotal (i.e. episcopal) chrism, but nlso by a The council of episcopnI) beaediction " (can. 14). pidea chrismatis ungulae 17 : "Altaria nisj la26). Yet the inguine non sucrentur" (can. only orders a eprinkling missnl, of ahout 560 , mixed (Liz. Rom. Vet. Murat wine nnd water, casen of Epaone was adopted by Egbert of York, A.d. 732-766 (can. 51 ; Hard. Cono. iii. 1966), The rite is not, however, mentioved by the conncil of Cenlchythe, 816, when it prescribes the mode of dedicating a church. In Spain, scopum of Serille, about 630, snys, "Ad episcopum pertinet basilicarmm consecratio, unctio It was thought to be dons in (Ad Leudef. § 10). nltar in ingitation of done in the case of the xxxv. 14). The council of Aix lan chxiii. 18, xxxy. 14). The council of Aix la Chapelle, in

## USURY

E'3U, after citing hia action, any, "The Chrlstian religion. takiug example from the ancient twalition of the fatherw, . . . erects nltars, and prors of on them, and awointe then with the most huly chriam, and from the acte and vows of the aforemadid Jacob sing a meloly to Chrint" (lib. Bit. eap. 23). Compare Rabayna Maurua de' Instit. Cleric. ${ }^{2} .45$, and Wilaft. Stralo, de ficb. licch. 9. This notion is preserved in the oll linglish pontiticala. See lienigiua of Auxerre (de Dedic. Bicrles. 8) on the queation, "Quid signtetur In varla Unitione Altarls?" Aiter the unction of the altar, the brahupgoing round the church nigns the walls with chrixm, using his thumb ( $P^{\prime}$ ontif., Figberti Ebor. In Martene, do Aut. Eecl. Rit. i1. 13, Ord. 2). (omp. the Euglish pontilical proserved at Jumiéges (ibid. Ord. 3), that of Dunstan (Ord. 4), mul the (Ballican I'ontificals of Rheims, Noyon (Oridd, 5, t), \&o. Egisert gives a furm for consecratiog a paten and chalice with unction (Mart. u. w., but at length in the Surtees Society's edition, p. 47. Comp. Mart. Ordd. 1, 3, 4, \&c.). The bleasing of the chaliea fillows, and here Dunstan only of those whom wa have cited ordera it to be anolatel. Dells wers also ansinted with chrisw when bleased (Surt. Soc. 118 ; Mart. U.s. Ord. 3).
[W. E.S.]

## UNIVERSITIES. [Scחools.]

## UNLFAVLENED BREAD. [ELements.]

URBANUS (1), Jan. 24, one of three chlldren martyred with Babylas at Antioch under Decius (M.rit. Usuard. ; Mart. Rum.).
(2) Apr. 16. [SAragossa, Martyre of.]
(3) May 25 , pope, martyr, commemorated at Kome on the Via Numentina, in the cemetery of Practextatus (Mart. Ihed., Usuard, Adon., Hieron., Fet. Rom., Ron., Wand.; Boll. Acta SS. Mai. vi. 11), conmemorated on this day la the Gregorian Sacramentary, which mentions him in the collect.
(4) July 2, martyr, one of the companions of Aristo in Campania (Mart. Usuard., Adon., Vet. Rom., Rum.).
(5) Sept. S, martyr with Theodorus, Medimnus, and eighty priesta and deacons under Valcos (Menol. Graec. Sirlet.; Mart. Ron.).
(6) Oct. 31, commemorated with Stachys and Auplias, disciples of the npostles (Basil. Ifenol; Dlenol. Gr. ; IIFart. Rom.).
[C. H.]
URCEOLA -US. A pitcher for containing water for ritual uas in the Eucharistie service, whether for washing the ministrants' hands, or for cleanaing the vessela. In the ordination of acolythes the delivery of as "urceolus" formed psst of the ceremonisl: "sccipient urceulum in quo datur eis potestas infundendi aquarm in calicemn dominicum" (Steph. Eduens. lib. do Sucr. Altaris). In Lanfrabce Epistles we find "vaa superiua unde lavandis manibus aqua intunditur" (Cantuar. Ep. 13).
[E. V.]
URGEL, COUNCIL OF (UraEllense Conciliom, 4.D. 799, where Felix, bishep of that see, was condemned by the French bishoya aent oy Charlemagne to alt in judgureut on him Manel, xili. 1033).
[E. S. Ff.]
URSACIUS, Aug. 15, confessor at Nicaea
under Licluiua (Jurt., Usuard, Alon., Vod. Rom.).
[C. H.]
URSICINUS(Unsinos) (1), June If, martyr at Rivenna (Jurt. Unuurd., Aden., Jett. Nom., R'um.).
(2) Nov. 9, blahop of Bourges, coufeswor ( Bhitht. Usuaril., Flur., Adou., Rom.).
[C. II.]
URSICLIS. Ang. 15, tribune of Illyricum, martyr under Maximan (Basil. Menol.); Aug. 14 (Alenob. Gruev. Sirict. ; Mhirt. Rom.).
[C. H.]
URSMARUS, bivhop, eonfensor! cummumorated in the monastery of Lobber, Apr. if (Mart, Usunrd. ; Mart. Rom.) ; Ajr. 18 (lbull. Acta Ss Apr. ii. $\mathbf{5} \mathrm{B} 7$ ).
[C. 11.]
UIISUliA, Oct. 21, martyr with eleven thounand virgins at Culugne (didurt. Rom.); the virgins without Urxula in some MisS. of Bede and In Waudallert.
[C. II.]
URSUS, Sept. 30, commemorated at Solothurn or Soleure with Vietor, martyre of tha Thebau legion (Murt. Usuard., Adon., Rom.).
[C. II.]
USTAZADER, Apr. 21, martyr in l'ersia (Mart. Unuard., Adon., Vot. Rom., Jlom.).
[C. II.]
USURY. In the early church, the nustere moraity Inculeated by ita teachers and the cumparative seclasion of its members from inter. course with the world and jarticlpation in the more equivocal methots of acguiring wealth, combined to cause the calling of the usurer, and eveo the cocasional lending of money for purpases of gain (whether to fellow Christians or to stranger*), alike to ba regarded as unhwful. Such procedure, whether systematic or exceptional, was accordingly allogether condenaed; 1/assages anch us Exod. xxil. 24; Levit. xxv. 36, 37 ; Heut. xxili. 20,21 ; Neh. $\mathrm{v} .7,10,11$; 1s. xir. 4, 5; liv. 12 ; St. Lake, vi. 34, 35 ; \&s., Leing regarded ns decisjve of the scriptural teaching on the aubject. This view continued, for the most part, to prevall long after the 8 th century. The schoolmen ununimeusly raised their voice against usury in any form (lionaventurn, ad Sent, iv. xv. 2, art. 2, quaest. 1, 4; Aquinas, Summa, II. II. 78, art. 1). The passage in the New Testament (luke xix. 23) which appear to counteunnce the practice was expinined away by Aquinas by supposing that money as referred to in this parable is to be understood only in a metaphorical aud spiritual sense. The Reformers (I.uther, Melanchthon, \&e.) also held that the teaching of the Mossic law left do doubt ae to the obligations of Christians in this matter.
The practice of usury under the Empire offered tuwever peculiar temptations to the clergy, from the fact that it required no previons acquaintance with any craft and but little koowledge of commercial aftiairs. On the other hand, it was lisble to abuse which Involved great moral wrong: the legal rate of interent was fixed st twelve per cent.-" "usura centesima," "-but in the time of

[^191]Chryezeturn an much ins रivn vónav,
 even liy the waly, the tull who his a w by thrishing $H_{1}^{\prime}$. Hon. 588).

A prilonins the lenting other undius teatisery of th drinus (Strom Moanio Iaw) interest to "brother"
 (Higne, ith, ril (xviii. 8), an 014 'lestamen (nile. Mitroisun. 48) vites the and Jent. $x x$ ado, ivent. Deo of the nsures even though l emount that enable him to mimm" (Higne vi. (8) rlassen that no man sh to anowher wh says, the kindly Is as one who j -"qual yui slterius nec'essit
But while it that in the jrac culicated by the correnumbing of rity, the evidin frequeutly disreg the mecount give Callistus and his pursued the eal Amal. Anto-Sica tise du Lapsis (c. among the "I ofllee, "divina turned thelr atte andering about markets for the s capital by lending uncgotiationis pari . . . 11 sugers" (Migne, It is supposed b *o may infer fro Cybrinin's time ne church on the In appear's, however, that the above bis ecclesiastical contr ion of which we auliject is that of $t$ which directs tha are to he deharred formam divinitus da (Mansi, Conc. ii. 47
[C. 1 .] - $]$ commumopr. 19 ( Mart. bull. Actu S\%
[C. II.]
with eleven liom.) ; the iss, of liele
[C. H.]

## tel at Soloo

 irtyrs of the 1., Rom.).[ C : II.] yr in l'ersia Rom.).
[C. 11.] the nustere and the qumfrom interpution in the ring wealth, o usurer, und - for purposes stians or to as unliwful. tic or excepicondenned; evit. xxv. 36, 10, 11 ; P. 34,35 ; \& $\mathrm{c}_{4}$ e seriptural or continued, after the 8 th ously raised m (Bensvesbacst. 1, 4; The passage - 23) which vas explained at money as e understood sense. The c.) alse held left no doubt 1 this matter. mpire offered clergy, from aequaintance edge of comit was liable wrong : the twolve per the time of

## 18w was re

 ire the councll qunk observes enutd hass had 4. 23; Funk
## USURY

Chrymeturn there were many who demandel as muth no fity, Ile drymmes this as kavid

 aye the lho laws of the pazan," nui yet, hu which hat a wife mill evact it froma a por man by thrashing wim or tredin and guts hals livius
 588).

Apollomine (Enseh. E. II. r. 18) enumeraten the lending of money at interest as ono amo.ng other unlawful proutione indulged la by the tearliers of the cutryinrygians, "immpas dexandrimes (s'rom, in, 18) say", "the haw" (i.e. the Mosile thw) "fortilis thee to leni moncy at linterest to thy brother;" and he finterprete "brother" ne lucluding os àv opside orer $p$,
 (sviii. 8), anl saye that the jrubilitition of the Oid Teetament is ratified hy that of the sew (ato, Musim. Iv, 17). Cyprim ( $7_{\text {cstin, ini. }}$ ii. 48) cites the sune pasagy, ani also l's. xiv.
 ato, thent. Deses, o, 8.5) dedfures that the nhus. even theuth he bentew in echarity twis sight, amount that the legiol rate of intiteret would enable him to give, - "'dullicern centesima num-
 vi. is) clasyen it as on of the " man latn insi" that no man shall recfive interist for' money lent to another whe is in necessity, "therwie, he say*, the kiodly net loses its ralue, and the Jeuler is as one who prolits by his neighbent's trouble,
 But white it is not unrer "(3) vi. 699). that in the practice of the ansuanabe to appprose culcated by the early churr:in thise morewity incorresponding olservance ameng a certain minority, the evidence plainly shews that they were frequently ilisregariced. it; for example, we aece eit the necouat givea by Hippmolytus of Callistus, beth Callistus anil his christiun master (urpuphurus Anrsuef the calling of maney-lenders (Bugsen, Anal Ante-Ficace, i. :371). Cyprian, in his treaamong the "Lapos,"," neglecting their dishope eflice, "divina procuratione comtunijta," had turael thein attention to wirlily gitin, and were manlering about in other provinces, attending markets tor the sake of lucre und inereasing their capital by lending it out at compound ioterest,pari . . . . usirris multiplicantilus ancuangere " (Migne, lv. 18:3) multiplicantibus feenas It is supphased by we may infer froin this (heitrafe, I. 38) that Cyyriag's time from this that there existed in church on the lormal deciaration from the appens, however, mere reasiumhle to conclule that the ubeve bishopws had repmidiatelif all further ectusiasticas control. The tirst catumical decisian of which we have evileare reliting to the
natijet ulyject is that uf the conuril of Arles (A.D. 314 ). are to ie deharred full priests practising usury are to ie deharred frum enmnuunion, - "eos juxt, (Mansi, Conc. ii. 472). At the connabstineri" " Minana, Conc. ii. 472). At the council of Lan-
dicea (f ann. 320 ) it was decreal, "Non oportere

## usury

2007
hominem sacratum fremerari, ot usura, ot quae Niemintur menqualterasb acepipere" (i, ii. 34t). Thig entun was revernurtel with yet greater stringency at the council of Niraen, when it was decreed that whoever "f the clergy shuulit be frumt indiuging in the prastice in his dealings: with anothes or demanding "sesgniulternue," ahmild be depoed frum his ofice and excoumunicated: "sil quis inventus prost otatutum usirras
 rem aliter persenul, vel sessumititerna exigere,
vel vel aliquil alinif oxcogitare turpha quagertus (ryatha, e ilerd depmanat ur et sit alienima a c:unono" (Mansi, ii. $475 ;$; ib: iv, $+1: 1$ ). The firty fofurth of
the the Apustolical Cunans similarly requires that any "bishop, priest, or deasen" who demanits iuterest from a deltor shall be deprived of his oflire (Cotelerius, i. 418).
Athough the conliticuss of the mercantile community in the East nond the West diflereld materinliy in some respects, the fithers of the two churches are efunlly explicit anil systemntio in thuir combemuatim of the practice of usiry: Among those brlenging to the Greak chureh we find Athanatins (l.xpese in $P$ s, xir.) ; Hasil the Hreat (Ifom, in $l_{\text {s. }}$ xiv.), (iregory of Nazinnzum (O) wat. $x \times 1$, in Patrem twentem), Gregory of Nysma (Outt, cont. Usururims), Cyril of Jerusilam (Citecth. iv. c. is), Epiphanius (ude. Hueres, Epition. c. 24), Chry aeston (IIom. xli. in Genes.), and Thealoret (faterim, in $P$ 's, xiv. $\overline{5}$, anil liv. 11 ), Anowg those belonging to the Latin chur h, Itilary of Piotierst (in $P_{d,}$ x|v.), Amirose (to Thbir tiber unts), Jerome (in 1 Esech. vi. 1y), Alugustiun (te Beptisma vontr. Don tisthus, iv. 19), ${ }^{\text {i.eno the Great ( }} \mathrm{P}_{\mathrm{s}}$ pist. iii. 4), and Cossioulurus (in Ps. xiv. 10). Among these writers some evfince less disjmsition to nlywnl exclinsively to the Mussie law; Bnail, for exnmple, cites Luke vi. 34, 3.3; Chrysootom, Mnth. v. 42; Gregury of Nysan, the fate of the unmerciful servant in the pirable (Matth, xviii. 23-15), and the fifth petithon in the Loril's I'rayer: Anbrose, whose treatice do Tosia is ectirely devoted to tho cendemantion "f usury, quotes the sentiment of Cato, -"tenerara est homiuem orcidere," aud iuveighs strongly agninst the cruelty involval in the practice. "The borrower," he says to the usuress, "asks of you medicine, and you give lim puison; breal, and you jrotler him a aworl; liberty, and youl condemn hina to slavery I" Re. frering to the tecinienl term "centesimn," he asks, whet her it might not better serve to reeall to our resoliection Him whe came to senk the hundredth logt shcep? (Migne, xiv. 591-52\%). Christ, he enys, came to fultil the law, not to destroy it, consequently the Mosaic prohibition Is still in ferce. Leo tho Grent, in lis letter to the bishops of Campania and Picenum, implies that the elergy aometimes evaled the prohibitition by lenling their money in the name of anothrr, and deelares this to be equally forbidden. ife Indents that even laymen, who wish to be egnsidered Christians, ehould jractise the usurer's ralling,-"quoil et in laiiess eadere, quil Christin. nus so diri cupiuat, cundolemus " (Epist. 3 ; Migne, fly, 615 ). Chry sontem refers to the legisiation which forbale senaturs ( (oois.


[^192]USURY
$\left.\kappa \alpha \lambda_{0} \hat{v} \sigma_{1}\right)$ to take interest for loans, and contrasts the usurer's craft with that of the husbandman, the grazier, or the artisan, affirming that his gnin is a harvest reaped without the nid of noil, plough or rain (in Mutt. Hom. Ivii.; Migne, Patrol. Graec. Jviii. 557).

The conditions of modern society and commercial life have involved such a revolution in the conceptions respecting the employment of capitsl, that the arguments whereby it was sought to justify the Mosaic condemnation of usury now ajpear searcely intelligible. It was objected that usury was an infringement of equal dealing, because more was given by the borrower than he received,-that it was ruinous to many, while serviceable to but few,--that it was oppression of the poor man under the guise of rendering him a service (August. in Ps. xxxvi. Serm. 3; Ambrose, de Ofjic. ini. 3 ; Chrysost. in Matth. Hom, 56). When it was aaked, as an extreme case, whether the man wino lent a bushel of cora to his neighbour, from which the latter reaped tenfold, might not jistly claim to share equally in the gain, Jerome replied by citing Gal. vi. 7, and by a quibble worthy only of a professed dialectician (al Ezech. vi. 18 ; Opera, ed. Migne, vi. 176). This excess of stringency produced its natural results and evasion was frequently resurted to. Ambrose (de Tubia, c. 14) states that it was a common practice for those who lent money (especially the wealthy) to receive the interest in the form of goods.

The canons of later councils differ materially in relation to this subject, and indicate a distinct tundency to mitigate the rigour of the Nicaeau interdict. That of the council of Carthage of the year 348 enforces the original prohibition, but without the penalty, and grounds the reto on both Old nod New Testsment authority, "nemo contra prophetas, nemo contra evangelin facit sine periculo" (Mansi, iii. 158). The language, however, when compared with that of the council of Carthage of the year 419 , serves to suggest that, in the interval, the lower clergy had occasionally been found having recourse to the forbidden practice, for the general terms of the earlies canon, "ut noo liceat clericis fenerari," are enforced with greater particularity in the latter, "Nec omaino cuiquam elericorum licent de qualibet re foents accipere" (Mansi, iv. 423). This supposition is supported by the language of the council of Orleans (A.D. 5.38), which appears to imply that deacons were not prohibited from leuding money at juterest, "Et clericus a diaconatu, et supra, pecuniam non commodet ad usuras" (ib. ix. 18). Similarly, at the second council of Trullanum (A.D. 692) a like liberty would appear to have been recognised among the lower clergy (Hardouin, iii. 1663). While, again, the Nicsean cauon requires the immediate deposition of the ecclesiastic found guilty of the practice, the Apostolical canon enjoins that such deposition is to take phace only after he has been admonished and has "isregarded the admonition.

On the other hand, at the second council of Arles (A.d. 452), we find that such on offence on the part of an ceclesiastic was required to be punished not only by deposition but also by excommunication, "depositus a communione alienus fint " (Mınsi, vii, 880).
Generally apaking, the evidence points to the
conclusion that the church imposed no penalty on the layman, St. Basil (Epst. clxxxviii. can. 12), says that a nsurer may even be mimitted to orders, provided he gives his nequired wealth to the poor and abstains for the finture from the pursuit of gain (Nigne, Putrol. Graec, xxxii 275). Gregory of Nysss says that usury, unlike. thett, the desecration of tombs, and sacrilege (ifpooviia), is allowed to pass unjunished, although among the thing forbilden by seripture, nor is a candi-late nt ordination ever asked whether or no he has been guilty of the practice ${ }^{0}$ (Migne, ib. xlv. 233). A letter of Silonius A pollinaris (Epist. vi. 24) relnting nn experience of his friend Naximus, appears to imply that no blame attuched to lending noney at the legal rate of interest, and that even a bishop might be a creditor on those terms. We find nlso Desideratus, bishop of Verdun, when applying for a loan to king Theodebert, for the relief of his impoverished diocese, promising repayment, "enm usuris legitimis," an expresaion which would seem to imply that in the Gallican chureh usiry was recognised as lawful under certain conditions (Greg. Tur. Hist. Frunc. iii, 34). So again is letter (Epist. ix. 38) of Gregory the Great seems to shew that he did not regard the payment of interest for money advanced by uno layman to mother as unlawful. But, on the other hand, we find in what is known ns archbishop Theodore's Penitentinl (cire. A.D. 690) what appears to be n genernal law on the subject, enjoining "Si quis usuras undecunque exegerit ... tres annos in prne et nqua" (c. xxv. 3); a penance again enjoined in the Penitential of Egbert of York (e. ii. 30). In like manner, the legates, George and Theophylact, in reporting their procecdings in Ensland to pope Adrian I. (A.D. 787), state that they have prohibited "nsurers," and cite the authority of the Psnlmist and St. Augustine (Haddan and Stutbs, Conc. iii. 457). The councils of Nayence, Rheims, and Châlens, in the year 813, and that of Aachen in the year 816 , scem to have laid down the same probibition as binding both on the clergy nnd the laity (Hardouin, Conc. iv. 1011, 1020, 1033, 1100).

Muratori, in his dissertation on the subject (Antichitu, vol. i.), observes that "we do not know exactly how commerce was transacted in the five preceding centuries," and consequently are ignorant us to the terms on which loans of money were effected. A later period shews us, to use the language of Mr. Pearson, "the moral guides of society, on the one hand, codeavolring to anforce a law which was, without alustement, the law preacribed originally for the Hebrews in Palestine; while, on the other, forcign wars, foreign commerce, and the perfectly unequal division of land, were introducing entirely new conditions of life, which could not be sntisfied by the provisions designed for a nation living under totally different circumstances" (Theories on Usury, p. 16). See also Funk, Gesch. des Kirchlichen Zinsverbotes, Tübingen, 1876.
[J. B. M.]
e A can in of the councti of Agde (A.D. 506): "Sottflonarios nunquam ordoandos, sicut nec ushrarios," etc., pruhably puints to a distineiton drswn liy the church between the professilual usurer and thoss who only occustonuliy practised usury (Maust, \Ith. 536).

VACANCY bishop's death and outruge, w made successiv nosuccessful efft

There are the tinct in any di vacant benetice, the property of revenue of the and (3) the incor half a year-of
The twenty-e Chalcedon, A.D. not lawful for cl bishop to scize w forbidden by the Apost. 40 ; Cam. Antiochene canon the private prope estate of the see to protect.
A canon such sometimes took "This also is dete sommoned from t clerics keep rapac or whatever is in to the bishop, in utenails, vessels, $p$ property, altogethe robbers." (Conc. $\Gamma$ 524).

By the following the kindred of a firbidden to touch of the metropolita They were require of his successor. T should touch some o might have got mix to his heirs. Oth effiect are laid dow the ninth councils lsw (l. 5, t. i. c. 2) should at the comn verify the inventory The second coun enacted that the funeral should dema cessariam nihil pre same council also pr the presbyters togeth residence (domum ecc iaventoried (descript fersods. So striet wards issued by Gr even the cost of the out of the episcopal
From a canon of $t$ it appears that on the gools and those of $h$ cuatody of the clergy, the custody of the me them to the successor
Besides the visiting archdeacen is often
no penalty xxsviii. can. admitted to al wealth to re from the irace. xxxii sury, unlike nd sacrilege anpunished, en by Scripn ever asked the practice ${ }^{0}$ of Sillonius n experience ply that no at the legal ishop might 6 find also en rpplying he relief of repayment, ssion which licnn chureh uder certain iii. 34). So Fregory tbe ; regard the nced by one But, on the wh as arch. - A.D. 690) the subject, bue exegerit xxv. 3) ; a uitentinl of manuer, the n reporting e Adrian 1 . prolibited the Psnlmist bs, Cuc. iij. theims, and $f$ Aachen in un the sme clergy and 1020, 1033, we do not ansacted in onsequently ch loans cf 1 shews us, " the morni denvouring abatement, Hebrews in cign wars, ly unequal atirely new satistied by ving under Theories on - des Kirchusuraries," awn by the I thase who (i. 536).

## V

VACANCY. The voidance of a see by a bishop's death was often the occasion of abuse and outrage, which the church in various parts made successive and (it may be ndded) not nosuccessful efforts to restrain.
There are three factors which must be kept distinct in any discussion nbout the property of a vacant benefice, bishopric or other. There is (1) the property of the deceased (spolin) ; (2) the revenue of the bencfice in the interval (deportus) half a year-of the new incumbing-a year or
The twenty-eighth conof of the (nnnata). Chalcedon, A.D. 451, stands thus: "Thancil of not lawful for clergymen after the death of their blshop to scize what belongs to him, as has been forbidden by the canons of old time" (sc. Can. Apost. 40 ; Cun. Antioch. 24). A reference to the Antiochene canon here quotel shews that it is the private property of the bishop, and not the estate of the see which the canon was designed o protect.
A canon such as the following shews what sometimes took place on the voidance of a see. "This also is determined, that on a bishop's being sommoned from this world at the Lord's bidding, or whaterer is in than hands from all furniture or whatever is in the church house or belongs utensils, vessels, produce, flocks, animals or all property, altogether, nad plunder nothing like robbers." (Conc. Valentinum Hispan. cap. 2, A.D. $524)$.
By the following chnpter of the same council, the kindred of a bishop dying intestate were firbidden to touch anything without the sanction of the metropolitan or four provincial bishops. They were required to wait for the ordination of his auccessor. The reason assigned is lest they should touch some of the official property, which might have got mixed with what would descend to his heirs. Other precautions to the anme
effect are laid down both in the seventh and the ninth councils of Toledo. The Visigothi Inw (1. 5, t. i. c. 2) even directs that every bishop should at the commencement of his episcopate verify the inventory made by his predecessor.
The second council of Orlenns (A.D. 5.33) enscted that the bishop who cane for the funeral should demand "praeter expensam necessarinm nihil pretii pro fatigntione." The ssme conncil also provided that he should call
the presbyters together and, going to the bishop's the presbyters together and, going to the bishop's
residence (domun ecclesiae), should leave it when inventoried (descriptam) to the custody of fit persons. So strict were the directions afterrrards issued by Gregory the Great that not even the cost of the inventory might be taken
out of the episcopal property. out of the episcopal property.
From a cnoon of the Trullan Conncil (c. 35) it appears that on the death of $n$ bishop his own goods and those of his church were under the cutedy of the clergy, or in default of that under the custody of the metropolitan, who shall give them to the successor in the see.
Besides the visiting bishop or the clergy the archdeacon is often named as the proper

## VACANCY

2009
gaurdian of the vacnnt see. "Phtrimonio ecclesine in gubernatione urchidinconi ejusdern ecclesiae constituto," says (Ep. 7) pope Aga-
petus ( $\dagger: 56$ ). The same arrand joined in France by the council of Paris in 615 (can. 7). For the form of appointing a bishop to take temporary charge of a vacant diocese, see Liber Diturnus, c. iii. tit. 11 .
From the seventh and eighth canons of the same council of Paris Thomassin (Discipline do
l'Eglise, pt. ii. Liv. iv. c. 25, 4) draws the fowl'Eglise, pt. ii. Liv. iv. c. 25, 4) draws the followunder this head as to the state of the church century. 1. Other churcheg besides cathedrals were despoiled at the death of their incumbent. 2. Bishops and archdeacons seized the "spoil" of nbbeys and other benefices, 3. This was done churches suecious pretences, as that all other churches were but offishoots from the cathedral. clergy (sc. the cathet to the commonnlty of the bishop or the enthedral body), and not to the council condernng the aburticular. 5. The revenues of the vacant chure. 6. Both the property of the deceased in and the private spoiled. 7. The spoliation $t=$ hent were deauthority of sovercigns, magiscrates, and msgnates. 8. Archdeacons are recognised as tha proper guardians of all the property of the vacant bishopric and of other vacant churches. 9. The clergy are associnted with them in thim charge. 10. That these ancient outragea, peing any pretended rights of colour of justification to times have been based spoliation, which in later most important of all upon them. 11. But deduction from the langus Thomassin) is this that temporal princes were not yet put in pos. scssion of the guardianship of the racsnt sees or abbeys. Yet it must be observed that Clothnira the Second, when confirming by an edict the decrees of this council of l'aris, seems to reserve to himself the right of making certain donations (praeceptiones nostrae) from the goods of a vacant see.
The lengths to which the outrnge of "spoliation" sometimes went may be gathered from a story told by Gregory of Tours (lib. 6, c. 13). The clergy of Narscilles combined with the governor agninst their bishop. The bishop was arrested, and the clergy themselves pillaged the residences of the bishop, and made a raid upon his property, just (adds the narrative) as if the bishop were alrendy dead. This licence, however, must not le supposed universa!, as there is a marked nobence of any allusion to it In the letters of Gregory the Great about the property of vacant sees. The first recorded instance in Rome is that recorded by Anastasius (A.D. 638) of the pillinge of the church of St. John Laterun on the accession of Severinus.
The great point to be estnblished nou the subject is that in early days the sovereign did not pretend to have any rights either upon the property of decensed bishops or upon the proceeds of vacant sees. This appenrs conclusively Tours ( 1.10 examples, also given hy Giregory of Tours (l. 10, c. 19). Giles, the bishop of Rheims, of moner wed and exiled. In his chests large sums portion moner were found. The king confiscated that portion of it which had been gotten by illicit means; the rest was left. Again, Baudin the

## 2010

VACANTIVI
sixteenth Dishep of Tours, was enabled to dlatribute amongst the poor a very larae sum of money ("nmplius quim riginti millin solidorum "), which his predecessor hind left, and which clearly hail not eschented to the erown.

The letter of Gregory the Groat to the elorgy and peeple of Itortona (lib. $\mathrm{iii}, E p,: 39$ ) is a geord apecimen of his action duriag a varamey. "We solemnly delegate the visitution of the destitute church to our brother mul co-bishop, Barbnrus. To whom we have given in ebarge 'ui mibil de redditu, ormatu, mitisteriisque a quoquan usurpari putiatur'. . . . We have givou him licence to ordnin priests nad dencons, if nead be," \&i. In anothar conse (lib, iv. Ep, 12) he directs that the bisherp-visitor of the church of Agrigentum should reveive the same ineome for his services as the regular hishop wonlil receive. At times the arrival of the visitor-bishop was the oceasion of a stuabble. How prope tiregary doalt with sueh a dilliculty may be seen in his lotter to Loontins, who was male bishep-visitor of Kimini (Lib. iv. Ep. 42). [Visttaton.]
In reply to the claim that has at times been made of the right of the pope to the "spuil" of a verant sec, Thomassin quotes words of Gregory the Grent addressed to Constantius, lishop of Palermo, who was mide visitor of the chureh of Terravina (lib, vii. Ep. 75): "Mobile vero praedictue eeclesine factn subtiliter volumus lesoribi notitin, nobisque transmitti, ut ox hoe quill fieri debent, nu"tere Domino, dixponamms," Tho French writer argues that Gregory woulll not have considered at his leisure how it should be disposed of, if it had belongerl of right to his own church; and he concludnes that all the "spoi] "of a decensed bishup, anil all the revenue of the vncancy belongs to the clergy in common, and the succeeding bishop, whilst ecelesinatienl superiors and worldly magnates can pretend to no ather glory than that of giving protection to the canons nud liberties of the church. Bishops lost neither spolia nor deporlus nor cmatar ; anl bishops in their turn preserved the deportus of vacunt parochinal cures, handiag them inithfully to the new incumbents (Discipline do l'Eylise, pt. ii. Jiv. iv. e, 2if).

That portion of the episcopal resonue whleh fell to the crown during a vacant.y wns known by the name of regalia (1) nrange, s. v.). When the bishop was dend, it was sainl to be apertes ("regalia est ajerta"), nat it so continued until his snecessrir was appointerl, when it became chansa. The act of homage or allegiance on the part of the successor preceded the delivery of the regalia to him.
[II. T. A.]
VACANTIVI, or, in the Groek form, $\beta \alpha$ adyrikol, were clergy who were found in other dioceses than that in whieh they were first ordained, with letters from their binhop. Against such frequent iperces were made. The comnail of Agde ( $c .52$ forbids communton to be given to sach wandering elerks, nam this is repeatei by the council of Ejaon (c. 6); the council of Valentin ( $C$. Valentin. e, $\overline{5}$ ) urifers snch wanderers, if contumacious, to be leprivel both of commusion and of ostors (Eingham, Amin, Vl. iv. j).
[C.]
VAISON, COUNCILS OF (Vasengia ConCILIA), A.D. 442 and A.D. 529. Formerly there were thought to have been three. 1. Which some
make the secomi, "ypul duspicinm eplsompum veclesine ratholica," salys the It lor, which was the fivenrite style of the bishops af kome, whes teu canens on discipline wre pissed, hat mo subseript tuas to then have beon presurtal (Mansi, vi. 45t-60), 2. Whieh some make the thind: where four intorestiny eamons on ritual-one relating to the rending of homilies of the fat here by dencons when no preslister conlil be got to pronch; another to the saying of the Fiyrie ahison, the simetus, sin'tus, simetes, the sime crot ot the lloxaligy, nid recital of the name of the pope fir thas time hoing in ilivine norvire follow the tirat on dissipline, with tho mames of St. Ciesarias of Arles same cleven wher bishope alixad to them. (/2, viii. 725-4.) [Ki, s. Ff.]
VAKASS. The evakass is a vestment or ormanent permilar to the Armenimu churw. 1t. bears $n$ rertain resombinust to the amive but has a breasplate attached to it, as in the anse of the Jowish high-pitiest; the mames or ligures of the twolve aprostles replating those of the twelve tribes (Nombe, Sinstern Chumb Intros. p. 3004 ; Mabin, liturey of the Armonasm Chareh). It is dombithil whother we are to view this as a direet imitation of tho dowish pphod, or as renily a moditionalon of the Western anice The Armenians themedres malatnin the Jewlsh origin of the vestamit, but the Armoninus have boriowed so murh from the loman ehurch that the latior is hy many thought the more probnhle viow, in in recent work by a Nelchiturist of st, batzare, aud therefore of the Roman commanion, the vaknss is "lescribed ns "a large collar of prerious stull, to whieh is nttached the ani"w" (lsase verlens, The irmertion Chasoh, f. $41: 3$ ). [16. S.]

VALENCR, COUNCTLS CHF (VAbintiva
 1. When thirty bishops, necoriling to sumum slis.,
 passed four canoms on tisciplino, abl ndlyessed two synorlical letters, one to the lishops of lirnnes, the othir to the clergy und peapho of Frejus, invitiug attention to thelr fourth canun respecting candilates far the epismopate, priesto hoed, or diaconate (Manai, lii. 4 (91-sint). 2. Where the doctrinas of frepwill nul grave wers -lisenssed with refermen to S't. (hatosting of Arles, who was prevented from attending it by 1ll-health, but deputed abla representatises to express and defund his opinions (ib, viio. 7at-fi). 3. When the dumations of king liunt ram and of his wife and daughters to different churchen were confirmed by eveventeen bishorg \{ $/$ b. ix. (34\%-8).
[Fiss. Ff.]
VAI.ENS, Feb, 16, deacon, marlyr with I'amphilus, Selenciter and J'oulus, at fispasea nder biocletian (lasii, Menol.; Mart. Ilierom),
[C. II.]
VALIENTIA, COUNCTL, OF (Vabifintinem Coscilitu), a.b. 516, where six chaptera on discipline were drawn up hy six bivhope, and an archileacon represeating a soventh. (Mansi, viil. 619-24; but he suggests a later date for it on the nont jiger.)
[Fi, M, Vf]
VALENTINA, martyr with Thea and Panas at Chesarea, noder Maximin; commemnrated oo Jnly 15 (Basil. Menol. ; Sfench. Graec. Sirlet.); July 25 (Mart, Rom.).
[C. H.]

VATAN'I martyr nt kin Ustaril., Alon Acenilling क 13 it is thia Vi, ha thia diay ith the unnes him in t is also emietiva Gregory, 1. 7is thint cymunem! of 'lagery, 1 . chitroh in hiv h minha war tho dy litis Rom. 124; Mrnt. Ru Holl, Acthe No 1 butwen this Va Sullerias's Ohse.
(2) Fph, 14, (Afwet Bual, Us liom. ; Bull. det to liarmilts (l. commemoraterl Felitula In the names them in pust-commumbor unilatinguiaherl, marty rologise at bilter cise it Ia
 commemaritel Fel. ii. Ill. 742, 7
(3) Nov. 1it, 1 venta wilh Solill Allun., I/ieron., It
(4) Hoe, II, Naveama with $N$ Usuaril, llieren.

VALIEN'IGO memorated whith Morshat ly the lati Notker., Rom.); (bisil. I/Cnol.; MI.

VALEIRANUA Trapezus with C Dieclectian (hisll. N ant.) ; din. 21 (1)
(2) April 14, mor smid Maximons at lion cometery of I'rache. Adon., Itieron., Vet. 21 (Hinsil. Alenol.) Sirlet.).
(8) Sput. 15, mart Verus, cummemerste tary of Chillonsessur-s Ilierom. Nutker., Rom
(4) Sepit. 17, mart duntum (Nyom) with (Mart. Uismril., All (Notker., liom.).
(b) Dee. 15, Mshop Graserie (Mart. Us Eivin.).

VALEKLIIS (1), Papoted disriple of Adon ${ }^{y}$ Ifierom., Natiker

## VATENTINUS

VALENTINI's (1), foh. H, preshyerp;



 nnmen hime in the ent



 chureh in his humar at Rumee an the Via Fha-



 bretwen this Valmitimis "nid the billowsing spe Sollerins's Uhas, miler Feh. It in Usmind.
(2) Fois, 14, hishur of lithaminit, matyr

 commenuma (\% o.) it is this Vinhentinus when is
 names them in the cullan saremmentary, which



 alus (hac.). For cothore sainets if the same mane

(3) Siov, lis, martyr, comamementerl at baveata with Soluter nind V'ictow (Muret. Usuario. Adim., llicron., Vet. Kimu., liom.).
(4) Theo. ${ }^{14}$, martyr, memmemerutod at

VALENTIG (VALENILNTE), martyr, cembe mprourated with Pasierntes at martyr, cemmMorsia thy the latine on May en ( 1 hirl. Usharil., Notker.: lome.) ; lyy the Growk wo dpre gt (lasil. Menol, ; Mrmut. Grwe. sirlet.). [C!, il.]
VALEMIANUA (1), Jam. 20, mimtyr uf

 *at.); lan. 21 (1haim, Cubl. Litury, Iv. 2ib).
(2) April 14, commemornted with Tiliarthus and Maximus nt bome on the Via Appia it the opmetery of Iructextatus (Murt. Bum., Visurd.,
 24 (bisxil, Memol.); Nov, g2 (ilfenol. (Iruce
Sirlef.).
(8) Sept. 15, martyr in the relgn of Antoninus Verne, echmomernted at Toummes in the torrithry of Chaltonsosur-Shôm (Mhart. Usinari., Alum.,
Miercm. Notker., Rome). Aherm. Notker., Rom.).
(4) Sect. 17, martyr, remmamarated at Nividanme (Nym) with Nacrinus any finclimuse (Notker., Rom.). Allon.); ne at Nuvierlumum
(5) Dec. 1., Hlahop, confesaor in Africa under Oraserio (Mart. Uauardis Allan., Vet. Lirm.,
Euinu.).
[ $\left(1, H_{1},\right]$
Valiehilis (1), Jan. 29, bishop of Trèver,
 Adon.g Ilierom., Notiker., Wand., Nom.),

## Veiles

2011
(2) Juar 14, matity with Rufinua noar Suige Nillt nuler bivelotimin (Mat. Usmand., Mhir., [c. 11.]
VANNBQ, Cold


 "thers, thin spat, with a sy mollinat hetter in their
 (Mamai, vil. In: ( N.)
[ $\mathrm{F}, \mathrm{S}, \mathrm{s}, \mathrm{If}$. ]




[C. 11.]



[ 11.11.$]$



 "r Anyphow) the cutroing the howly homen; (2)


 were alwnys of the tinest and hose mate.

 (brseriy. S. Soph. Anem. "Pull bu ('me"). Contmene to the mystient intermetaton of
 that was almat our lorrl's heal; and the dhp thener on the shining rlame at the Transtigerathan, or the stame whith elosen ther hener ift the


 rath armering the lhily Wi, in, on whith the
 the Rnmennthurig, agmbulisem, the titu linen ( (lumr, Pa, whel nur liwel's huely was wraped

The riturl of the witls, ne given in the 1,1 mergy
 val. vi.) At the suilas multion of (liorysustom, paten vell, and prithesty the primst catigea tha placed over than hower the netarisk has lomen with it, with warts frum l's. 9:1: "The lated
 self with stronzth." Ho then remeses the challee vail anil revera the holy cerp with it, while he
 hatrana, and the eneth was fill of lise proise." Alter thls he rensiss the ding and eprands it oreps
 (f. gisti) me under the shathow of Thy wings"
 has hemen rand, the pripst lakes ting cin $\eta$ ther and
unfulds it unfolds it, nuly pheres it on the hily tuhle befire
 the atop is placed over tha left shanilur uf the donecen at tha same timn that tha thak is pint on his heal (p. b19t). The pitiest then remuves the veily from the paten and chaliee, alal taking the


## 2012.

VENANTIUS
deacon then takes the asterial and puts it crosswise over the disk, and having sponged it on the ciA $\eta \tau \delta \nu$, he covers it with the ajpp, and if there is no fan he fans the holy things with the paten veil (p. 997). After the priest has communicated he aponges the cup and his own lips with the veil (1. 1002). After the deacon has communiented he sponges the disk over the cup, and covers the cup with the veil, and replaces the asterisk and the veil over the disk (p. 1003). Finally, atter the washing of the cup and clennsing of the disk he covers the holy things, the cup and the disk with the veils, according to custom (p. 1004). The form of consecration of disk veils in the Coptic ehurch is given by Renaudet (Liturg. Orient. i. 304).
[EL. V.]
VENANTIUS (1), Apr. 1, bishop, martyr (Murt. Usuard., Adon., Notker., Rum.). There was a monastery bearing the name of Veantius at Constantinople in the 6th century (Mansi, viii. 1056 13; Du Cange, Cpolis. Christ. lib. iv. p. 162): The oratory of St. Stephen in the Vntican basilica is said to have been called also that of Vemantius (Rasponi, de Basilica Vaticana, p. 234 ; Ciampini, de Sacr. Aedif. p. 17).
(2) Albat, cemmemerated as Tours on Oct. 11 (Mart. Flor.); Oct. 13 (Mart. Usuard., Mart. Rom.) ; Oct. 23 (Notker.).
[C. H.]

## veneticum concilium. [Vannes.]

## VENITE. [lnvitatoricm.]

VENTRILOQUUS. The "master of obh" was frequently called ventriloquns, eryaorpl-
 Hebrews, according to Bochart, "ariolum id genus non ex ventre, sed ex axillis vacem emigisse bonmiant" (Hicroz. iii. 5). To prove this be cites the Talmud in Sunhedrim 7, the glosa on it, and Rabb. Selomo on Deut. xriii. 11. Maimonides (de Idol. vi. 2) a ays that these diviners after certain ceremonies appear to be "consulting another person, whe spenks with them and answers their questions from the earth in a very low voice, which they cannot hear with their ears, bnt only perceive in their mind"; or they "fumigate the skull of a dead man and sing charms, until they hear a voice going before them coming out of their armpita, and an answer is given them." It is evident, at least, that the veice was generally traced to some part of the persen. Thus Plutareh says that "the rentriloqui [formerly called Eurycleitac, from Eurycles a soothanyer; see Hesychiua, Suidas] are now called pythons" (de Orac. Defectu, Reiske, vii. 632). The italic version of Lev. $x x .27$ gives "ventriloquus" (Sabatier); that of Isaiah viii. 19, "Qni de terra loquuntur, qui de ventre clamitant." So the LXX render obh by er $\gamma$ aactp\{ $\mu v$ Oos in Lev. xix. 31; xx. 6, 27; 1 Sam. xxriii. 7, 9; Isaiah tliv. 25; \&e. Thut sueh' divinera were ventriloqui in the common belief appears a'so from various ancient writers. Origen affirma that some "from the earliest age have been under the infuence of a demon, whom they call psthon, i.e. a ventriloquus" (de Princip. iii. §5); au opinion noted by St. Jerome as unsound ( Ep . 124, ad Avit. 8), but only as to the carly possession, for the latter himself paraphrases Is. viii.

9, thue, "Quserite ventriloques, ques pythonas intelligimus" (Comment. in loe.). Gregory Nyss. saym, referring to the witch of Endor, "One form of deceit was that of the ventriloquus, whose magic art was skilled to drag, back to the life above the aouls of the departed". (de Pythonissa Ep. 1. 869). See also Tertullian (de Aninz, 57); Jerome in Ezek. xiii. 1-9; Quaest. Christ. et Resp. inter Opp. Jukt. M. 52; Pionius in Ruinart, Actu Sine. Mart. 124; Isilore, iii. 370; Eustathius Antioch. de Engastrim. 30.
[W. E. S.]
VENUSTIANUS, Dec. 30, martyr with his wife and children under Maximiaa; commemerated at Spoleto with bishop Sabinus (Mart. Usuard.; Murt. Vet. Rom. which states that his passion was on Dec. 7, and the festival of his sepulture on Dec. 30).
[C. H.]
VENUSTUS, May 6, martyr, commemorated with Heliodorns in Africa (Mart. Usuard. ; Mart. Rom.). In Mart. Hicron. both names occur oa this day in a numerous list, Venustus at Milan and Heliodorus in Aifrica.
[C. H.]
VERANUS, bishop, commemorated at Lyens on Nov. 11 (Mart. Usuard., Adon., Hieren., Rom.).
[C. H.]
VERBERIES, COUNCIL OF (Vermerdense Conclliust, a.d. 753. Several canons od discipline are found in Gratian and elsewhere given to a council at this place, which is thought to have met in the first year of king Pepin, and been ntteuded by him. (Mansi, sii. 365-8.)
[E. S. Ff.]
VERIANUS, Aug. 9, martyr at Colonia in Etruria under Decius, commenorated with Secuadianus and Marcellianus (Mart. Usuard., Notker., Rom.).
[C. H.]
VERISSIMUS, Oet. I, martyr at Olisepons (Lisbon) with his sisters Maxima and Julia (Mart. Usuard., Mart. Rom.).
[C. H.]
VERN or VER, COUNCIL OF (Vernense Concthium), a.d. 755, held by order of king Pepin in his palace there, when twenty-firs canous on discipline were published. (Mlansi, xii. $577-86$, whe thinks, however, it should be dated A.D. 756).
[E. S. Ff.]
VEROLUS, Feb. 21, martyr, commemorated at Adrumetum with Sccundinus, Servulus, and others (Mart. Usuard., Mart. Romi.).
[C. H.]
VERONIOA, commemorated at Antioch on Apr. 20 with Prosdecius and Romanus (Mart. Syr.) ; Apr. 15 at Antioch with Presducus ( Hieron.) ; July 11 at Antioch with Prodixa aad Specinsa (Maיt. Ilieron.); the matron of Jerusalem so called is said to have been commemoraterl at Reme on Feb. 4 (Boll. Acta SS. Feb. i. 451 f).
[C. H.]
VERSE, VERSICLE. $\boldsymbol{A}$ ohert verss or text said by the priest in the course of the liturgy or the divine office, to which the congregation replied in another sho:t verse or test called a Response. Some of these versicles, as the Sursum Corda in the liturgy, and the "Dens in adjutorium," which eccurs nt the commencemeat of ali tho Hours, are of great antiquity. The
latter is mention and in the rule of Monastic Consue regulations for th may be aeen in $t$ Rejularium, S. Martene (de Anta edit. 1788). Thi reacon why are des de Eccles. Off. iv. 1 were applied to Lord, open thou o opened (Amalar. called "Versus $A_{1}$ as bless the Lord, cluded, was hence
verulam, ksse Concinturn), Offa, archbishop H before whom the fo Alban was discusse a journey to Rome Wilkiaa by Haddan

VERUS, Dec. 2, brother Securus (M)
VESPERS. [H the Divine.]
VESTA aud VE tanmartyrs (Mart. B 08.]

VESTMENTS.
been two leading $t$ Christian vestments, Leritical, the other d of ordioary life prer Coristianity. The fo bably meet with any the present day. Som festures of the Jewish the Christiad. Thus priestly dress the ele morked, we have eve the dress worn by $t 1$ times was simply whi beaddresss of Jewish the more striking cap golden п'́tanov, had fo aoswer to it among Ch we have already shewn traces of a use of an art of the Christiay fousad for the first $t n$ coloented girdle of the appear, for the girdle pised Christian vestme Coasersely the Christia the chssuble [CAsULA] thing in the Jewish dre Now, on the other consider the nature of under the empire in $t$ tianity, we are at once of cofincidence lu the for the names.
A Romsn gentleman liter weara his tunic w restment, lacerna, palliu

## VERULAM

Latter is mentioned by Cassian (Collat. x. 10) and in the rule of St. Benedict (cnp.x.). Medineval Monastic Consuetudinaries contained elnborate regulations for their use, of which a specimen
may be seen in the may be seen in the Antiq. Consuctulines Cunon.
Regularium, S. Victoris, Paris., Martene (do Antiq. Eccecs. Pit. tom. Piii. pi. 279 edit. 1788). Their rationale and the ritual reacn why are described nt length by Amalurius,
de Eccles. IIf iv. 13 , et de Ecoles. Iff. iv. 13, et passin. Technical namines
were applied to some of these were epplliad to some of these versicles. names "O
Lord, open thon our lips," with wwhich opened (Amalar. de Eccl. Offic, which nocturns
 us bless the Lord," with which most offices con-
cinder cloded, was hence called "Versus Clusor."
verulam, council of ${ }^{\text {[F. E. W.] }}$ exse concliuvis), A.D. 793, aftended by kian-
 before whom the foundation of the abbey of St. St.
Alban was discussed, Alban was discassed, and the king reconimended
3 journey to a journey to Rome thereon. (Mabsi, xiii. 861 ;
Wilkius by Haddan and Stubs, iii. $4 \hat{\imath} 0$.) VERUS, Dec. 2, maxtyr in Africa [E. S. Ff.] VERUS, Dec. 2, mnrtyr in Africa with his
brother Seenrus (Mart. Usuard.). brother Seenrus (Mart. Usuard.).
[c. H.]
viespers. [Hours of Prayer; Office,
Vestry
2013.
the toga being now rather old-fashioned. If we the ne our stand-point for Christian vestments (A.D. 633), to which we council of Toledo alresdy, we have mention mave of all, pulaneta, and arurium. Here, then, we have the tunicta, the atal, the super-vestment in the phaneta, and an cumment, whose seeular origin is ubsolntely demonstrable in the orarium. [SToLe.] The planeta does not under that name meet us as a it worn by Chris by heathens, though we do find practically Christian laymen; still its shape is practicnlly the same as the pnenuln, which meets is identical in ngain in heathen writers, nod which of the chasuble, the we Eastern, equivalent The casula, snother variety of the [Paenula.] whose name another variety of the samse dress, whose name hns given rise to the modern chasuble, is itself found in use by Christian laymen. As regards other varieties of the tunic, the dalamtic is first met with as in use by a Roman emperor; the Greek $\sigma$ oorxd́olop [STICliARION] is first mentioned in connexion with the dreis of ordinary life. Anotior form of supervestment, the cope, has certainly had a similar origin. The stole and the mannle, again, were both, ns has heen slready shewn, in their origin of the nature of handkerchiefs, carried in the hand; nor can there be any reasooable doubt thnt in such things as the onorhorion, arehiepiscopal Pallium, \&e., sre mere modifications of what in its simplest form we know as the
stole. stole.
On the general subject of the history of Christian restments reference may be made to Marriott, Vestiarium Christianum; Hefele, Dis Liturgischen Gecünder in his Boiträje zur KirRock, The Cheschäologie und Lit 4 rgik, vol. ii.; Rock, The Church of our Fathers, London, 1848 ;
Bock, Die Liturgischen Gexänder des Mittel alters, fo. Lituryischen Gexänder des initel-
[R. S.]

VESTRY. (Secretarium, secretaria, sacristia,
 Among the exedrae of an ancient church was an apartment to which these terims were applied. Some writers take it for a part of the church itself, whilst others are of opinion that it was a
distinct building distiact building. (See Bingham, Antit. VIII.'
चii. 7.)

We find thet in early, as in modern days, not only the vestments but also the treasures of the church wers sometimes kept in the vestry [Scelophylacium]. Sacred vessels were kept there (in secretario), no one being allowed to touch them except the subdencon or acolyte, (Capitula Martini Brac. e. 4I. cent. vi.). Besides cucharistic vessels, a gold cross of six pounds weight is given by pope John JII. ( $\dagger$ 573), "ex sacro nostro vestiario." Gregory the Great, when he would give six coins to the angel who appeared to him in the guise of a shipwrecked stailur, was informed that there were no coins in his vestry (Joh. Diac. Vita S. Greg. Mag. lib. i. e. 10). In these passages, however, as well as in several others quoted by Ducange, it may be doubted whether the vestiarium was an attachment of a chureh. It seems rnther to have formed a portion of a roysl or pontifical establishment.
Another point of resemblance between the: ancient and the modern use of the vestry is:

## 2014

VEXILLUM
found in the fact that it was ueed as a place of mecting. From this it may be inferred that the vestry was sometimes a place of considerable size. The third, furth, and filth councils of Carthage were sproken of as in secretario basiicae restitutce. The synod of Arles wiss held "in secretario eeclesiae." The same is true of a multitude of other councils. Just as the modern word vestry means both the place where a meeting is held, and also the assembly or session that takes place there, so we rind a similar transition in the Latin word sewctrium, which at times means a part of a church, and at times a session of a council held in that part. Hence we get such phrases as " secretarium venturum " for the "coming session" (see Conc. Rom. ii. act. 1 ad fin.).

There were some other uses to which the restry was at times appropriated. Du Cange (in l'aul. Silent. p. 594) shews that it was sometimes nsed as a place of confinement for delinquent ecelesiastics, and pope Gregory lI. in a letter to the emperor Isaurus eoatrasts the actions of a secular with that of aspiritual juige. The former confiscates, hangs, beheals; but the latter places the gospel and the cross about the culprit's neek, shuts him in the vestry, and puts farting in his stomach, vigil in his eyes and doxology in his mouth.

Sometimes the vestry became the lodging of an ecelesiastic. Sulpicius Severus relates that St. Martin had his lodging "in seeretario ecelesiae," and that after his decease all the Virgins burst into the apartment, licked the several spots where the saint had sat or stood, and appropriated the straw upon which he had lain. Bingham (Antiq. VIII. vii. 8) shews that the vestry was also called receptorium nod salutatorium, as being the scene of pastoral intercourse between elergy and people.
[H. T. A.]
VEXILLUM. (1) The principal Christinn banner has ulrealy been described uniler Labarusi. From an ancieut period banners were carried in processions, the bearers of which were called Draconarin or cexilliferi. When Gregory of Tours (Hist. Hiane, v, 4) speaks of a procession to a basilica "post crucem praccelentibus signis," we are no doubt to understand that a cross headed the procession, followed by banners. Similarly Honcrius of Antun (Gemma Animae, 1. 72) says, "ante nos crux et vexilla germatur." An old use of Sarum ordered a banner of sackcloth to be carricd in the procession st the Reconciliation of Penitents. (2) The word cexillun is sometimes applied to the processional cross itself (Durandus, Innocent III.)
[C.]
VIATICUM. This word, which oecurs frequently in classical authors denoting "provision for a journey," is, together with its Greek equivalent ¿ $\phi \delta \delta \Delta o \nu$, often used in early Christian writings to denote the Euchrist, generally, but not always, as the communion given to a sick person before impending death. "This mystery is sometimes called 'viaticum, because, if any one enjoys it on the way, he will arrive at that life which he already has within himself" (Car. Mray. lib. vii. 101). "This word 'visticum' is the name of communion, that is to say, 'the guardianship of the way; for it guards the coul until it shall stand before the judgmentseat of Christ" (Synodus IIibcrnensis, lib. ii. c. 16, Wasscrschleben's edlt. p. 20).

## VIATICUM

The phrase $\tau \dot{d}$ e $\phi \delta \delta \iota a$ rov̂ Eeồ is used by St. Clement in a passige (Ep. I ad Cor. eap. it.) which need not necessarlly bear, although it is not incapable of bearing, a Euchari,tic reference, but which is usually interpreted as involving s general reference to the "doctrines mind means of salvation," as where tho same phrase is used by St. Basil (Ep. Ivii., eexlix. ad Heiet. tom. iii. Pp. 157, 384) and by St. Cyril of Jerasnlem, of faith (Ifom. Cutechet. v. § 12), The phrase eqó $\delta 10 \nu$ §ó $\eta \mathrm{s}$ disiou is employed by St. Clement of Aleandria (Strom. vi. 3i3), which is like the
 liturgies of St. James, St. Basil, anl St. Mark, with a necessarily Eacharistic meaning (in the Irayer of Thanksgiviag, Ilammond, Litur:jes, ote. p. 191). Bede, in his ucount of the death-ided of Caedmon, speaks of his last comnunion as "eaclente viatieum" (IL. E. iv. 24), aml descrihes its reception in his hand. Amalarius speatis of the "viatieum morientis" (de Lecl. Off. iii, 85) , The expression é $\phi \delta \delta i o \nu$ т $\hat{s} s$ oarqplas oceurs in an Easteru formula of indulgence (Goar, Euchaton. p. 68:2). The earliest extant eonciliar directiou on the subject is can. xiil, of the council of Nice, ordaining that "none, even of the lapsed, shall be deprived of the lask and most necesmiry
 \&фodiou), but let the old canonical law be observed . . . let the bishop, upon exmmination, give the oblation to all who desire to partake of the Eucharist upon the point of death." This direction is re-enforced in vurying phraveolegy by the following councils: iv, Carth. ce. 76, 77, 79 ; i. Araus, c. 3 ; ii. Vasens. c. 2 ; Gerundeas. c. 9 ; ii. Arelat. e. 28 ; Agath. c. 15 ; Ephon. c. 36 ; iii. Aurel. c. 6 ; j. Matise. 12 ; xi. 'lolet. c. 11. By all these canons the alministration of the viaticum is eajoined, even to apustates and parriciles, without waiting for the fulfilment of the incurred course of penitential discipline, although stipulating for its completion in case of recovery. Another relaxation of chureh rale lay in the fact that it was permittel to be receivel by persons not tinsting. Cardinal Boaa calls this exemption a "praxis eccleviae ubique recepta," but gives no authorities for his statement (Ror, Lit. i. c. xxi, \& 2). Alcuin refers to its immediato administration in such cases as a " lex antiqua regularisque" (cle Div. off. p. "79, edit. Hittorp.), but the abolition of this formal pre-requisite of fasting seems to be a tacit inferenca or unwritten custom rather than an explicit dispensation resting on conciliar enachment.

The language of the canons recently quoted throws no light on the question whether the death-bed Eucharist involved reservation or otherwise; but there is plentiful evideace from other sources that the dying person was ususlly communicated from the reserved sacrament [RE* servation]. It was carricil in a vessel called a Chrismal [p. 356], and various penalties were assigned by St. Columbanus for dropping it aecidentally, or learing it hehind throagh negligence (Reg, Coenob, xv.). The capitalaties of Charlemagne order that "the priest should nlways have the Eucharist in readiness, that if any one is ill, and if a cliild is ill, he nay comminnicate him at once, that he may not dia without communlon" (lib. 1. c. 161). Sumetimes but rarely, there seems to have been a privste
and special celebr man's house. Pau had an altar in consecrated the death (Uranius, possibly the olj Ambrose to offer et Rome (Panlin Bingham withou chap. xlvil. Paul reserved Euchatist
It has been a sal viaticum was adn kinds, Bede deser "viatico 1)ominici although the wor communion have b reier to one kind pucro de codem s particulam deferri The same inferenc lsnguage in which described by Euseh the decision of the use of the singula evidence is supplie reserved Eucharist "oblatis snjer sanct Anglo-Saxon Church tallies with other sick person was ust вpecies (Concil. Tole Eccles. Discip. cap. of the reservel sacra its corruption in the possibly joints to reservation of both custom of the simu both reserved elemen ing of the formulae service-books, c.g. in munion of the Siek Dimnia, and Moling: nostri Jesu Christi snimam tusm in rit Dimna, fol. 53 b). - Domini nostri Jesu vitam aeternain "[per] Deerj (Book of Molin: , The formnla in an quoted by Gerbertus ( sill more explicit: " Christi, sangnine suo i) te ab omni peecato."
Here there is a litera of the council of Tours in reference to the via intineta debet esse in citer presbyter possit sanguis Domini proficin Liturg. Aleman. disqui Was a curioua provisic Cone. Cartheg. can. 76 ; in case of extreme in might be communicate the chalice, its liquid co his mouth when he was food.

It was the office of $t$ viatieum to the dying, a the Eucharist to the al time (Apor. i. 65) ; but

## viaticum

and special celectration of the Eucharist In a sick man's house. Phuliuns, bishop of Nola ( $(+091-31)$,
had an altar in hus had an altar in his sick chamber, st which hs consecrated tho Eucharist not long before his death (Uranius, Lit. Paulin. \& 2). Such was possibly the object of the invitation to St. ambruse to offier the sacrifice in a private hovse at Rome (Paulin. Vit. Ambros, as quoted by cbap. xlvii. Piulinus cridently refers to the reserved Euch:rrist).
It has been a subject of discussion whether the vinticum was administered in one or in both kinds. Bede describes s dying boy as refreshied although the words corpuris et sanguinis accepto,", communion have beon sometimes, interpreted to refor to one kind only, "simul et intirmanti pocro de codem sacriticio Dominicae oblutionis particellam deferri mandavit" (H. E. iv. 14 ). The same inference hus heen drawn from the language in which the communion of Serapion is described by Euse ehius (H. E. vi. 44). But it the decision of the question is to tura upon the
wie of the siug eviduace is supplited by the description of the rescrred Eucharist found on St. Cuthbert's hody, "oblatis super sanctum corpus poositis" (Lingard, Anglo-Saxon Church, ii. p. 44, edit. 1858). This tallies with other and direct eridence that a vick person was usually communicated in both species (Concil. Tolet. c. xi. Reginon. lib. 1, de Eccles. Disoip. cap. 119). The decolorization oit the reserved shacrament alluded to as a test of its corruption in tho Reguld $S$. Columbani, c. xv.
possibly possibly points to the twofold but conjoint regervation of both elements. The Esstern custom of the simultaneous administration of both reserved elements is implied in the wording of the formulac in several ancient Western erriee-books, e.g. in the offices for the Commanion of the Sick in the Celtic bonks of Deer, Dimnia, and Moling: "Corpus et Ennguis Domini postri Jesu Christi filii Dei vivi, conservet
soimum tusm in vitam perpet soimime tusm in vitam perpetuam" (Book of Dinnua, fol. 53 b$)$. "Corpus cum sanguine
Doniai nostri vitsm aeternain ", perp Christi sanctus sit tibi in Deeri (Book of Molin? ?, ad fin. Ev. S. Mat.).
The formula in an ancient Ambrosin. quoted by Gerbertus (Litury. Alcman. ii. 487), is bill more explicit: "Corpus Domini nostri Jesu Caristi, ssnguine suo inlitum intinctum, mundet Here there
of the council of Teurn complinace with an order in reference to the rirs (A.D. 813), which enacted iotiacta debet esse in sanguine "hristi what on diter presbyter possit dicere infirmo, corpus $t \mathrm{t}$ unguis Domini proficiat tibi," \&cc. (Gerbert, de Liturg. Aleman. disquis. v. c. iii. §4). There was A curious provision sometimes msde (iv. Cone. Carthag. can. 76 ; $;$ si. Toled. can. xi.), that In case of extreme infirmity the sick, persion might be communicated in ong kind only, from the chalice, its liquid contents being poured into his mouth when he was unsble to swsllow solid
food,
litwas the office of the deacon to convey the
iaticum to the dying, as it was his dutut to take Minticum to the dying, as it was his duty to take time (Apol. i. 63); but in cases of emergency

## VICAR

2015
any ordinary messenger might be despitehed Serapion in the case of that sent to the dying bionysius, mise the circumstances describe ly by Eusius, bishop, of Alexumdrin, and recorded by Eusebius (II. E. vi. 44). This permission to derogatory ageut was ufterwards abolishel as derogatory to the diguity of the Eucharist (Concil. hemens. A.d. 813, Reglioo, lib. i. do Ecoles. Disoip. enp. 120), but several later visitation neticles and eplscopal inauiries prove that the custom becane by no means immediately In co
In cases where the sick man was both nneinted have promunicated, the unetion scems usually to Dive preceded the rinticum (Ive Carbotens. art. 2, and the e. 35; Martene, lib. i. c. vit. there), but this was not ritual offlees preserved casc. Sometines the alsays or necessarily the Serm. 265, in appendice $S$. Aus inverted (Caessrii Migne, Bib. Put. Latt. Som. Aug. Op. tom. v.; evidence for early Lasat. tom. sxxix), But the the enrliest ordines " on this peint is deficient, "ungendi infirmos" nustanui infirmum" or present form to a period before the 9th century Mabillon, Lit. Gall. lib, i. c. 9 ; Gerbert, Vet. Lit. Aleman. pars ii. Disquis. 5; Martene, de Antiq. Leceles. Rit. lib. i. c. vii. nrt. rii.). Compare Uncrion, p. 2004.
ii. A title ( $(\phi \phi \delta \delta o \nu)$ sometimes given to baptism in allusion to that sacrament being the spiritual provision for Christians in their way through this life (basil. Hom. siii. d: Bapt. p. 480, edit. Paris, 1618). To administer the rite of bajtism is termed (фoסid $\delta_{\epsilon i \nu}$ by Greg. Naz. (Orat. sl. de Bapt. p. 644, edit. 1630 ; Suiceri Thes. Eicolcs. sthb voc.) ${ }^{\text {644, }}$, edit. 1630
[F. E. W.]
VIATOR, Oct. 2I, martyr, minister of Justus bishop of Lyons (Mart. Usuard., Adon.); Oct. 20, translatio (Notker.) ; Dec. 14, depositio at hyons (Murt. Flor. ; Mfurt. Rom.). [C.H.]
VIbIANUS (Bibianus), Aug. 28, bishop, confessor at Suintes (Mart. Usuard., Adon.,
Wand.).
[C. H.]
VICAR. Though the term vicarius, or vicarius generalis, is later than the period with which wo are concerned, it is, from the nature of the csse, probable thst bishons who were either infirm or oppressed by extrsordinary labours must sometimes have had an assistant, who corresponded more or less to the "Vicar-Genersl" of modern times. In fact, Touttée (Cyrilli Opp., Vita S. Cyr. Diss. i. c. 3, p. 8) does not scruple to call Cyril, who had scted as assistsnt to his predecessor in estechising and other episcopnl offices, the VicarGeneral of Jerusslem. So Vincentius (Kuinart Acta MM. p. 366, ed. 1713) acted as the vicar of Vslerius, bishop of Sarngossa, so far as preaching was concerned. Psulinus (in Ruinsrt, p. 251) deseribes the presbyter Felix of Nola ss assisting the successive bishops Maximus and Quintus. Gregory of Nazisnzus, as he himself declsres (Oratio xviil. p. 327), while still a presbyter, sssisted his father, who was bishop of the ssme see, and afterwards performed similar offices towards Basil the Great at Csesarea. Basil had himself performed simllar services for Eusebiua (Greg. Naz. Orat. \&x. p. 340). In Constanti-
nople the Cinartophylax was a kind of vicar-

## 2016

general to the patriarch. For eplscopal asslatants, see Co.ndjutor, p. 398. (Biaterim, Denkwürdigheiton, Bd . I. Th. ii. p. 415 ff ; Alteserrne Asceticon, ii. 13).
[C.]
VICTOR (1), Jan. 22, martyr, commemerated at Embrun with Vincentins and Orontius (Mart. Usuard., Notker., Rom.).
(2) Jan. 3I, martyr, commemorated at Alexandria with Saturninus and Thyrsus (Mart. Usuard., Fieron., Romi).
(3) Corinthian martyr under Declus, commemerated on Jan. 31 with Victorinus, Nicephorus, Clnudianus, Diodorus, Serapion, Paplas (Basil. Menol.) ; Jan. 30 (Menol. Graeo. Siriet.). Feb. 25 under Numerian in Egypt (Mart. Usuard. Vet. Rom., Adon., Notker., Rom.); Apr. 5 (Cal. Byzant.; Menol. Graec.); Mar. 6 at Nicomedia (Ilieron.) ; Mar. 6 at Nicomedia with Victorinus, having been tortured three years with Claudiantus and his wife Bassa (Usuari., Vet. R.m., Adon., Rom., Notker., Wand.; Boli. Acta SS. MIart, i. 423).
(4) Mar. 30, commemerated at Thessalonica with Domninus (Mart. Usuard., Hieron., Netker., Wand., Rom.).
(5) Apr. 1, martyr, commemorated in Egypt with Stephanus (Mirt. Usuard., Fieron., Rom.); May 8 (Uquard., Hieron.; Boll. Acta SS. Mai. ii. 299).
(6) Apr. 18, martyr under Diecletian, commemorated with Acindynus, Zeticus, Zeno, Severianus (Basil, Menol.); Apr. 20 (Mart. Rom. ; Mcnol. Graec. ; Bell. Acta SS. Apr. ii. 747).
(7) Apr. 20, bishop of Reme, martyr (Mart. Usuard., Adon., Vet. Rom., Fieron.); July 28 (Boll. Acta SS. Jul. vi. 534, whera see the natale discussed; Aug. 1 (Fior.).)
(8) Maurus, May 8, martyr under Maximian, commemorated at Milan (Mart. Usuard., Adon., Vet. Rom., Hieron., Wand., Rom.; Bell. Acta SS. Mai. ii. 288).
(9) May 14, martyr with Corona under Antoninus, commemorated in Syria (Mart. Bed., Usuard., Adon., Vet. Roin., IIieron., Notker., Wand. ; Boli. Acta SS. Mai. iii. 265); elsewhere Feb, 20 (IIieron.; Boll. Acta SS, Feb. iii. 173).
(10) July 21, soldler, martyr at Marseilles nnder Diocletian (Mart. Uauard., Adon., Hieron., Vet. Rom. ; Notker., Rom. ; Boll. Acta SS. Jul. v. 142).
(11) July 24 , soldier, martyr at Merida with his brothers Stercatius and Antinogenus (Mart. Usuard., Adon., Tet. Rom., Notker., Rom. ; Boll. Acta SS. Jul. v. 535).
(12) (Victorius, Victurius, Victurus), Aug. 25, bishop of Le Mans cir. A.d. 619 (Boli. Acta SS. Aug. v. 140).
(13) (Victorius, Vigiurivs), Sept. 1, bishop of Le Mans, cir. A.d. 690 (Mart. Usuard., Ifieron., Flor. ; Boll. Acta SS. Sept. i. 220).
(14) Sept. 10, martyr in Africa in the time of Decius and Valerian with Felix, Litteus, Polianus, and others (Mart. Usuard., Adon., Notker., Rom.).
(15) Sept. 10, martyr with Sosthenes at Chal-
ceden (Mart. Usuard., Vet. Rom., Netker, Wand., Rom.).
(16) Sept. 14, martyr with Cyprlanus Crescentlanus, Rosula, Generatis, and otiers (Murt. Usuard., Adon., Rom.).
(17) Sept. 22, martyr of the Thebaean Legion (Mart. Usuard., Hieron., Rom.). [THEBAEA Legaio.]
(18) Sept. 30, martyr with Ursus, both of the Thebaean Legion (U゙hari. ; Mart. Rom.; Botl. Actu SS. Sept. viii. 201); his transtation cem. memorated at Milan (Murt. Licrun.).
(19) Oct. 10 , martyr in the territory of Cologne (Murt. Bed., Usuard., Ificron., Notker., Wand., liom.).
(20) Nov. 11, martyr under Antoninus, commemorated with Mennas and Vinceotius (Basil, Menol. ; Menol. Graeo. ; Daniel, Cod. Litury. iv. 274).
(21) Nov. 13, martyr, commemorated at Ravenna, with Solutor and Valentinus (Mart. Usuari., Ilieron., Vet. Rom., Rom.) ; Mar, 26 (Hie,on., here calling him Picter; Boii. Acta SS. Mart. iii. 617).

VICTORIA (1), Nov. 17, martyr with Acisclus at Cordova (Mart. Usuard., Adun.).
(2) Dec. 23, virgin, martyr under Decius, commemerated at Rome (Mart. Bed., Usuard., Adon., Mieron., Vet. Rom.).
[C. H.]
VICTORIANUS (1), Mar. 23, preconsul of Carthage, martyr under Hunneric, commemorated in Africa with Frumentius (Mart. Usuard, Aden., Vet. Rom., Rom.; Boll. Acta SS. Mart. iii. 460).
(2) May 16, martyr with Aquilints in Isauria (Mfart. Usuard., Adon., Hieron., Vet. Rom., Rom. Notker.).
[C. H.]
VICTORICUS, Dec. 11, martyr under Maximian, commemorated at Amiens with Gentians and Fuscinnus (Mart. Usuard., Flor., Flieron, Wand., Rom.).
[C. H.]
VICTORINUS (1) Mar. 6, martyr nt Nico. media (Syr. Mart.). Fer references to him as the companion of Victor and commemorated with him on other days, see Victor (3).
(2) Apr. 15, martyr under Trajan or Nerva, commemorated in Italy with Maro and Eutyches (Mart. Usuard., Adon., Vct. Rom., Netker, Rom.).
(3) July 7, martyr, commemurated at Rome with Nicestratus, Claudius, and others (Mart. Usuard., Adon. Vet. Rom., Rom.).
(4) July 19, martyr, commemorated at Synnada with Macedonius and others (Syr. Mart.).
(5) Sept. 5, martyr, brother of Severinus; commemorated at Rome (Mart. Usuard., Adon., Vet. $R^{\prime} \cdot m$., Notker., Rom.); on the question of his Identity see Boll. Acta SS. Sept. ii. 489.
(6) Nov. 2, bishop of Poictiers, " episcopus Pitabionensis," martyr in the Diocletian persecrtien (Mart. Usuard., Adon., Rom.).
(7) Nov. 8, one of the four crowned martfif [CORONATI QUATUOR].
[C. H.]
VICTORIUS (1), May 21, martyr, commemorated at Casarea in Cappaduc:s with

Polyeuctus an Notker.); Vic (Start. IIeron.
(2) Aug. 25
(3) Sept. 1 [

VICTURUs (13)].

VIGILIUS,
(Mirt. Usuard.
SS. Jun. v. 165)
VIGILS (V)
waking in the ni Hocrs of Pra
(2) As a prep vigils were obser or the greater called by the $\mathrm{G}_{1}$ Peroigilia, or $P_{c}$ stom speaks ( $H / 0$ B, ed. Montfan leng vigits iinki preceded not onl Easter and Pentec the Lord's Day aspecially in the custom of the fa ceding his festiva his remains, or in Chrysostom (IHon that on the eve faithful had turne watchings ( $\delta \stackrel{1}{a}$ ? dgainst auch wat century Vigilantiu Vallarsi) proteste and disorder, and his accustomed vi (Epist. v. 17, in deseribing the cele St. Justus at Ly vigil. "We wen "before dawn; the sexes, greater than hold. After the aatiphonally by ti separited, going he to be ralily for the the moruing], when priests in the divi sppears to have be the moruing, not on festival. Such vigil Lections [see p. 25 occasionally include Arles, Sermon. 285 Works).
The interval which the vigil and the ser of great disorder. T siaging, not only in but in the out-bnildit in the chureh itself. the council of Eliheri from keepiag vigil in their excesses. A cuns (Hardnuin, Cuncilia, which took place at uürdigkeiten, V. ii. liqquiry from Theoder

## VICTURUS

## Vincentius

Polyeuctus ind Denatus (Mart. Usuard., Adon., Nutker.) i Vietoriaus (Murt. Rom.), Victurus
(Mart. Ificron.). (2) Aug. 25 [Victon (12)].
(3) Sept. 1 [Victon (13)]. VIOTURUS or VIOTURIUS [Victor (12),
1s, both of the Rom.; Boll. inslation com. n.).
territory of son., Notker,
toninus, com ceatius (basil. Col. Litury. iv.
acmorated at atinus (Mart. m.) ; Msr. 28 r; Boll. Acta
martyr with d., Adon.).
r Decius, cemJsuard., Adon.,
[C. H.]
, preconsul of commenorated rart. Usuard, Acta SS. Mrrt.
ints in Isauria t. Rom., Rom.,
[C. H.]
yr under Masivith Gentinaus Flor., Hieron.,
[C. H.]
artyr at Nicoaces to him ss emornted with
jan or Nerva, sad Eutyches Pom., Notker,
ated nt Rome
others (Mart. others (Mart.
ted at Synoada Mart.).
ieverinus, comd., Adon., Fich uestion of his i. 489.
s, " episcopus letinn persect

VIGILIUS, Jan. 31, bishop of Trent, martyr (Mfirt. Usuard., Yet. Rom.) ; Jun. 26 (Boll. Acta SS. Jun. v. 165).
[c. H.]
VIGILS (Vipilite). (1) For the custom of waking in the night for prayer and psalmody, see Hocrs of Prayer, p. 798.
(2) As a prepuration for the grenter fentivals, rigils were obverred in churches for the whole or the greater part of the nigit. These were called by the Greeks navvuxifes, by the Lntins Pervigilis, or Pernoctationes. Of such Chrysostom speaks (Ilom. 4, do Verbis Esaide; vi. 121 B, ed. Montfauton). "See the boly nightlong vigila linking day to day." Such vigils preceded not only the great festivals, such as Easter and Pentecost, but also the Sabbath and the Lord's Day (Socrates, II. E. vi. 8). But aspecially in the case of a martyr it was the custom of the faithful to pass the night preceding his festival in the church which covered bis remains, or in one dedicated to him. Thus Chrysostom (Hom. de Martyr. ii. 668 D ) says
that on the eve of a martyr's festival the faithful had turned night into day by their holy
 dgainst such watchinga at the end of the 4th century Vigilantius (Hieron, c. Figilant. p. 395, Vallarsi) protested, as giving occasion for riot and disorder, and Jerome defended them with his accustomed vigour. Sidonius Apollinaris (Epist. v. 17, in Sirmondi Opp. Tar. 1. 569) describing the celebration of the anniversary of St. Justus at Lyons, mentions the preceding vigil. "We went to the church," he says, "before dawn; there was a concourse of beth sexes, grenter than the apacious church would hold. After the vigil-office, which was sung antiphonally by the monks and clergy, we separited, going however to oo great distance, to be renty for the third hour [uine o'clock in the morning], when we were to join with the priests in the divine office." Here the rigil appears to have begun at an early hour in the morning, not on the evening preceding the festival. Such vigil-offices consisted of prayers, Lections [see p. 252] and psalms, and at least accasionally included preaching (Cacsarins of Arles, Sermon. 285 and 300 , in Augustine's Ths).
The interval which Sidonius mentions between the vigil and the service of the day was a cause of great disorder. There wrs often doncing and siuging, not only in the neighbouring honses, but in the out-buildings of the church, and even in the church itself. As early as the year 305 the council of Eliberis (c. 35) prohibited women from keeping vigil in cemeteries on account of their excesses. A constitution of king Childebert (Hardouin, Concilia, iij. 3:34) notices the riots wuindig took place ot vigils. Binterim (Densvündipkeiten, V. ii. 154) quotes an article of inquiry from Theodore oi Canterbury, complain-
ing of the indecent sperts whlch were somelimes practised in vigils.
There is in early times no indication that fasting whe a condition of a vigil. Chrysostom, indeed, in the homily delivered at dintioch after the earthquake (il. 718 n ), seems to sppaik ns if fasting was connected with the vigil; but this was on a very special oceasion of humiliation. Gregory of Tours (llist. Franc. x. 31) says that Perpetnus, in the latter half of the 5th century, arranged the fasts and vigils which were to be observel thronghout the year, but there is nothing to indieate that the fants and the vigils were identical. Niectus, however (De Jigiliis, c. 4, in D'Achery's Spicileyium, iii. 6), tlocs warn his monks to prepare themselves by abstinence for a vigil as for a divine mystery. Pope Nicholas 1. (858867) in his Responsio cid Bulyaros (Mansi, xy, 420) enjoius a fist before the Assumption of the Virgin Mary and before the Nativity of the Lurd. Regiao (Concil. Germ. ii. 482) quotes a cman of ancertain date, in which presbyters are desired to give notice to the people not only of testivala to be observel but also of vigil-fasts (jejunia vigilitrum). We may any therefore that the observance of a vigil by fasting came to be usual not later than the 9th century. Vigils aro of rare occurrence in the oldest colendars. [Calemdar, p. 258.]
(Bingham, Antiq. XIII. ix. 4; Binterim, Denkwiirdigkciten, Bd. V. Th. ii. p. 152 fi.) [C.]
VIGOR, Nov. 1, bishop of Baycur, confessor (Mart. Usuard., Ifieron.). Bayeux, confessor
[C. H.]
VINCENTIUS (1), Jnn. 22, deacon, martyr in Spain (Murt. Bed., Usuard., Flor., Adon., Mieron., Vet. Rom., Rom., Notker., Wand. ; Basil'. Menol. ; Boll. Acta SS. Jan. ii. 394) ; commemorated this day in the Gregorian Sacramentary, being named in the collect and Ad Complendum. $\mathrm{H}_{8}$ is nlso celebrited in the Liber Antiphonarius of Gregors, p. 664.
(2) Jan. 22, martyr, commemornted with Orontius and Victor at Embrun (Mart. Usuard., Notker., Rom.; Boll. Acta SS. Jma. ii. 389).
(3) Apr. 19, martyr at Colibre (Mart. Usuard., Adon., Hieron., Rom. ; Boll. Acta SS. Apr. il.
621).
(4) May 24, martyr nt Portus Remannes (Mart. Usuard, Adon., Hieron., Vet. Rom., Notker., Rom. ; Boll. Acta SS. Mai. v. 281).
(5) Abbnt of Lerins, commemerated on May 24 in modern martyrologies (Boll. Acta SSS. Mai. v. 284).
(6) June 9, deaeon, martyr at Agen (Mart. 166). Hieron., Rom.; Boll. Acta SJ. Jun. li.
(7) July 24, martyr, commemornted at Rome on the Via Tiburtinn (Mart. Usuard., Aden., Vet. Rom., Rom.) ; July 23 (Hieron., Notker.).
(8) Aug. 25, martyr under Commodus, commemorated with Eusebius, Pontianus, Peregrinus (Mart. Usuartl, Adon., Vet. Rom., Liom.)
(9) Oct. 27, martyr at Arila, commemorated with Sabina and Christeta (Mart. Usuard., Adon., V'et. Rom., Wand., Rom.).
(10) Nov. 1I, martyr, cor

Meunas, Victor, Stephanus iil. Menol.;

## 2018

## VINE

Afcnol. Aracc. Sirlet. 1 Daniel, Cod. Liturg. iv. 27.1).

There was n church namell nfter $S t$. Vincentius at Constiatinople in the reign of Justinian (Theoph. Chronig. p. 190, am. A.c. 550 ) Du Cesngr', C'polis. Christ, lib, IV. p. 196). [C. 11.]

VINE (in Art). (Sce John xv. 1 ; Psaim Ixxix. ; lsinhe v.). The vine is the most ancient subject of Christisn art, perhaps without excepitlig the Good Shepherd, with which it is so frequently combined [see Sakpuerd, the Goui], It is one of the foremost of the symbols chusen by our lord llimself from the natural things around 11 im , ns the nneient vines on Mount Olivet atill remind the traveller. lts carliest examples


So. 1, From a tomb on the Latin Way, (Bottarl, tav, zelil.)
in Christian fresco are probsbly the vine of St . Domitilla [Fresco, p. 693], and those of St. Practextatus (ib.). The stuccoes of the tomb on the Latin Way, woodeut No. 1 (Bottari, tsp.


rciii.; Aringhi, ii. 29), certsinly existed in Bosio's time, though now unknown, and aeem to have been of the 2od century. The grest vine of the Callixtine Cemetery (woodcut No. 2)

## VINE

is prohably of high antiquity, and is the bestknown instance of the graceful naturalism of the Christian classic style of decoration (ijottari, tar. Ixsiv.; Aringhi, i. 669). In mosair, the vines of St. Constantia in Rome are perhapis the earliest example (see l'arker's Jfusuics of Rome and Ravenna, and a fine fac-simile in the South Kensington Musenm). The vine of Galla l'lacidia's tomb, woodeut No. 3 (combined, like


No. 8. Tomb of Galla Plecialin. TParker's Muaice of Rome anil butenna.)
most of the others, with the Good or Roval Shepherd), dates about A.I. 450 , sud is highly interesting ns compared with the stuccoes and slso with the Callistine vine.

The three modes of trestment are so distinetly related to each other and to the Domitills example, and give so clear an illustration of the progress or retrogress from classic naturalism to Byzantine formalism of the highest order, still retnining classic beanty, that woodents are given here to illustrate them.

It is surprising to sec how far the vine has ahsred the sate of the Good Shepherd, so as to exist no more as a sacred emblens after the first five or six centuries. lts heathen or ethnic or human use welit on; but the use of the vioe becomes idly decorative, in churches and houses alike. However, its eculpture is a little later than ita painting, and as important. The porphyry sarcophagus of St. Cunstantin (Aringhi, ii. p. 157) has been photographed by Mr, Parker. See Aringhi, i. 307-9, fcr vines on unquestionably Christian sareophagi, St. Constantia's being by no mesns certain. See also Parker, No. 2917, for a qusint and besutiful sarcophagus, evidently by some zealous and ingenions workmen, perhsps of the 3rd century, who cared more for his subject than for the exemplaris Graeca of his art. Again, Bottari, i. p. 1. There wns, in 1871, a curious sercophagus in St. Vitsle at Rarenna, where the mind of the sculptor seemed to have been bent on the vine and the scanthns at the ssme moment. The rine of the columns of Torcello is a late type of GraecoByzantine work of the highest order (Stuncs of Venice, if. plate 3).

For the vine or grnpes on lamps, see Aringhi, i. 517, for two exsmples, also ii. 648, with the Good Shepherd. Grapes are cut on tombe
of varlous $\mathrm{k} / \mathrm{r}$
Fabretti, 581 resemblance kial at t.yone Lyons, 1843-5 Dict. of the this be infers $t$ the symbol en rence to a Prom a glass in Garru inscription, " lr which would ce and historical Millin, Midi de for Gallic sarco Nevertheless, obvious truth, rine or its frul histozic symboli The first written is that of Pascha pore et Sanyuine ed. Colon. He genii with ears o besring grapes, o Arles sarcophag pl. Iviii. No. 5) Roysl Library at 52) with e vine-t esrs on each bide. elements. But tl Christisn aymboli Lord's words in Hie servants are $t$ while they abide i:

## VIRGINS. It

 the 2 ad century of feefing in favour on the part of $b$ tendency is not fou io the Epistle of 1 though uader alleg of Hermas (Sim. (Apol. i. 15) epenk of sixty and sevent disciples of Christ themselves uacorru c. 32) nses almost (ado. Graecos, 32, Gentiles their taunt the ead of the centu relation of Christiani promiaently into di prevalence of Monts of Tertullian, de Vel Aortatione Castitatis, forth by a zealous ad tion Origen (c. Cel Christinas who dedic of virginity for the $s$ the pagin priestessea sake of worldly hon probably for the firs the idea that virginit msrriage. Clement o 558) and Tertulliad ( agree with those whe or fidoshood above that "facile est nod but Cyprian gives the (o. g. De Habitu Viry.
## virgins

of various kinde (Lupl, Sev. Epitaph, p. $182 ;$ Fabretti, 581). Martigny points to a strong resentinnee bet wsen certain earvings of this Iypms, 1844-54) sad Jewish, Inscr. Antil. de Dict. of the Ribte, fii. pl. 3, pp. 17-19. Yrom this he infers that both Jews and Christings rom the symberf ench in their own sense, with reference to a Promised Land. This is confirmed by a glass in (Garrueci( (ietri, tav, ii. No. 9 ), with tha which inoun, "In Den, Anima Dulcis, Pie Zesea," Which would certainly connect the sacramental Millin, Mididide la Erance, the aymbol. See also for Gallic sareophagi.

## Nevertheless, as

nbvious truth, the eucharistio remarks with vine or its fruit is later tha menning of the histotic symbolism of the peran of original or The first written evidence on this point he Lorv. is that of Pasehasius in the oth this contury, he says, Cor. pore et Sanguine Christi, e. x. t. ix. Dibl.' Put Corve, ed. Colon. He mentions a sculptare in which genii with ears of corn are combined with which bearing grapes, of about the same date. It is an Arles sarcophagos (Millin, Sfidi de la Prance, Rayel Library 5). There is an amethyst in the 52) with e vine-atock and (Prret, iv. pl.t. xvi. No. ears on ench side. Both these may point to the elements. But the real meaning of the rine of Christian aymbolism is that assign ned it by our our
Lord's words in St Lord'e words in St. John xv. He is the vine, while they abide in Him.
[R. St. J. T.]
VIRGINS. It is clear that in the course of the 2ad century there arose a strong current
of feeling in on the part of both men and wommarringe tendency is not found in Clement of Rome, This in the Epistle of Berrabons, but it is apparcut though under allegorical forms, in the Shepherd of Hermas (Sim. 9, 10, 11). Justln Martyr (Apol. i. 15) spenka of "many men and women
of fixty and seventy of sixty and seventy yearrs ofd who have been
disciples of Chret themseive curcorrupted." Affacy, and have kept
c. 32) oseagoras (Legat. C. 32) ases almost similar langugge. (Tatian (addo, Graecos; 32, 33) fings back upon the
Geotiles their thunts the end of the century the whistian virginity. At relation of Christianity to marriage was wrought of the prominently into discussion by the rise and prevalence of Moontanism; ;ndd in the rise and of Tertullian, de Velandis $V$ irginizus and do $d$ ses
hortatione Castitatio horratione Castitatis, the Mootanist view is set
forth by a zealous advocate. In the tica Origen (c. Cels. 7,48 ) contrasts the
Christinas who dit Christians who dedicated themsel contras to to the of virginity for the sake of virsinives to a it life
the parian priestessese with the pagia priestesses whe did so ooly for the
sate of worldy honour In Col sare of worldly hoonour. In Cyprian wo find,
probabiy for the first timee the the Idea that virgiaite is in in titself expression of marriage. Clement of Alexandrin Strom than ${ }^{558}$ ) and Tertullian (ad $\begin{aligned} & \text { Oxar. 1, 8) appenr to } \\ & \text { to }\end{aligned}$ agree with those who place married continence or widdowhood above virginity on the ground that "facile est non appetere quod nescias;"
but Cyprisp


## virgins

In the Apostolienl Constitutiona the anme relutire raak appears to be implied in the metaphor, that
whe wherens widows are ithe auglagThpoov, or allur
of sucrifico, virgius are the altare npuon whigus are the evulathpoov, the log of incenve (Const. Aposed the purer wiffer-
 the earlier and later book of thees betwaen Constitutions that in 2,25 of the Aprestolical willows ; 2, virgins; whereas in the order is 1 , Inter books the order is reversed). apeaks of the fict that girist of tender Athanasins vows of peryetanl pigh of tender yenws took power of Christ in virginity ns a proof of the tinence (lie Imarind fostering the virtho of conJe rusalem (Cat ches, 4, 24, 1 ); and Cyril of

 Lyist. 107 (57) ad Lutietium, e. 7; S. 1licron. E:pist. 150), speaks of those who hud tahen sucin vows as tiving a life like who had tahen sucin but with the exception of that of the angels; decem Virginum of Methotiuy (printed in Migne P. G. vol, xvili. 27 sqia, the (printed in Migne of virgiaity which ehatracterise somo the pater literature are almost altogether absent
ithe
from the genuine asd orthodox wirting abvent from
tour centuries; those writings of the first tnin the centuries; those writiags nodoubterily conis a significant fact the developments, but it developments required that, when those harrer fithers, spurions treatise support of the earlier e. g. those of S. A thanansius do Viryinufictured, P. G. vol. xxvifi. 251, and of Vityinitute, Migne, Bened. vol. I. p. G18.) The St. Basil, Op. ed. the church seams to be expressed in ther view of which the Apoatolical Coxpressed in the language mouth of the apostles: "About put into the have received uo commandment ; but we wing we it ns a vow to thoue wndment; but we permit this upon them-that they wish it, ouly urging fession rashly. . . For one make ant nny pro. profession, doing works the who has inade a profession, must whews that are worthy of her true, and that it Is made to her profession is religion, and not to cast a alur her leisure for(Comst. Apost. 4, 14). Those girls or wome sel ves to lives of virginity thus devoted thema separate class or "or came in time to form. the single passage of the the church. In proximately genuiue, of the genuine, or aprefers to them, they with widows (ud sey are apparently co-crdinated passage is obscure, Smyra. c. 13. The text of the discussion : the in Gebhardt and Har heree tanken is that of Zahn ii. p. 95, which is siron Patres Apostolici, fusc. glose on the cores sirongly confirmed by the polated epistle, eorresponding passage in the inter${ }^{\text {pointed }}$ epistle, and also by Pseudo-Ignat. ad treats in succession Pofy (ad Philipp. c. 4, 5) men, and sircessina, which of wes, widows, young indication that virgius had may be taken as an the distinct status which not as yet acquired nor do they appeer to haich they piltimately had; the time when the earlier had such a status at Constitutions were writtent of the Apostolical certnin evidence of writen; nor is there any distinct "orrio" of their being regarded as a order of "holy virgins," or "century. This


Jerusalem (Sozom. /I. E. 2, 2; 放ocrat. II. E. 1, 17), Whore the empreas Helena ansunbled them and waitod on tham at supper; In l'ersia (Sozum. 9 11, 12) at Alexandria, where Constantine Writes, affoep the death of Arius, to the "flerks aud Bulf tsigias," eajoiphig quietaens (ibid. 2, 31); and at incomolia (ibid. 8, 23). Their exiateace is also inupitiol fif the fact that Constantine di-
 vinion for them as wali autlor widows (Iucert. Auct. de Constant, inp. Iiseacl, Corpus Leyum, p. 196). The exteni of their existence may be measured by the violence of the Arian reaction against them; whatever was priaed by the Cutholie party wam profancd by the Arian purty; and this comparatively new institution of an order of holy virgias seems to have excited an eapecial sphrit of antagonism. The Iudignities to which the virgins were subjected are mentionad by many contemporary writers, e. If. St. Athanas. E'pint. Fincyel. e. 3, Apol. ad Constant. Jirp. c. 33 ; Socrat. II. E. 2,28 ; S. HIlar. Yictav. ad Constant. Auy. 1, 6, sud Fruym. Ilist. 2, 3; 3, 9, ap. Migne, P. L. vol, x, pp. 561, 633, 665 ; S. Greg. Naziauz. Orat. 4is in luud. Basil. SI. e. 46, p. 805 ; and Orut. 33, c. Arinnos, c. y, p. 605. A similar inference may be drawn from the pagan reaction nuder Jullas; that part of that reaction was directed egninst this institutlon of virgins is clear from S. Greg. Nazianz, Orat. 4 ; c. Julian. c. 87, j. 12i, and sozom. II. EE. 5, 5, who mentions that Juliau went se far as to require virgins and widows who, under the regulation of Constantine, had received allowances from the state to refund them. After this time the references to them are frequent. Basil (Epist. Cunons. 2 ad Amphiloch. e, 18) nad Cyril of Jerusalem (Cateches.
 and, probably about the asme time, the spurions ejpistles of Ignatius speak of ro $\sigma$ viar $\eta \mu a$ тây rapoívov (ad Philipp. c. 15) and exhort Christians to honour them as consecrated to Christ (ad Tars. c. 9). As an "ordo" or class they were td tdjua râv trapoévan (S. Basil, Epist. Canon. 2, ad Amphiloch. c. 18 ; S. Cyrili. Hierosol. Cuteches. 4, 24, p. 64; so, probably about the
 Ignat. ad I'hilipp. c. 15. As individuala, they were, like tio Virgin Mary who was constuntly beld before the m as their pattern, "handmaicie of the Lord " ( $\delta$ obin roù Ecoû on a tombstone at Sinyrna, A.d. 540; Corpus Inacr. Graec. no. 9277 ; cf. ibich. nos. $9286,9324,9448$; ao in the West " puella Dei," 1 Conc. Tolet. c. 6).

It is not clear by what external sigas the row of virginity was indicated in the first three centuries. There is no mention of any special ceremony, and the fact of Cyprian writing on exhortatory treatise, De Habitu V'irginum, in which he urgee those who had taken such a vow to have nothing to do with worldly ornamenta (" quid iatac cuis "orreno cultu et cam ornamentis," c. 5), she that as yet there was no special dresa, But, the :curse of the fourth century two exte"nal : , he rove came to be adopted, the weav:, $\therefore$ ajiv-cols, ed drese, and the ceremony $j^{\prime}$ cow eving witin a veil. The first of these wem b:A :aby adopted in the time of Jerome: " virginem apopenderir. pulla suatica eam induere et furvo operire pallio, auferre linteamenta; $\ldots$ allis veru e contra videtur" (S. Hieron. Ep,ist.

128 (98) cul Gubulent. vol. 1. p. 961, ed. Vallars. 8 et. id. Hipial. 107 (57) ad Letiom, e. 3, vol. io 1. 683 ; Ejpisf: it (21) ad Marcellam, vol. I. p. 120). A fow yeasu later Leo the Great spenk of "virgiaitatis proponituan atque habitun," as though by that tinie the adopition of a apechal dress hul become usnal (S. J.eon. M. E.pist. 167 ad liustio Jarbow. 0. 15, vol. 1. p. 1423). Sueh a change of stess was not only a voluntary net, but was not necessarily attended by may special ceremony: a Spanish council of the sevpath century forbids any who have ailupted it to return to the acoular life ( 10 Conc. Tolet. A.b. 650, a. 5), but this stern rule does not appenr elsewhere, and the fact of lts being enacted and of the severe penalties by which it had to bo enforced, shew that it had not up to that titne been universally recognised even in Spain. The second mark of the adoption of a vow of virginity seems to have arisen out of the metaphor which is found as early as the time of Cyprian (e.g. E'pist. 4 (62), P. 472, ed. Harte]), and which is treated as a common expression by Athanawlus (Apol. ad Constantin. Imp. c. 33), that a girl who had vowed virginity was a "bride of Christ." The peetry of the metaphor (which survives e.g. in Methodius, Cunviv. Deo. Wirg. Orat. 11, c. 1, 1. $20^{\circ}$, where the virgins sing a hymn with the
 lated into visible acts. The virgin was publicly vested with the bridel veil (" finmmeum Christi," S. Hieron. Epist. 147 (93) ad Shbinian. vol, i. p. 1090; Epist. 108 (86) ad Eustoch. vol. I. p. 723). This was a solemn and irrevocable net. It could only be performed ( $a$ ) by a bishop, sad, (b) upparently, on a great festival ; for tha istter polnt, ef. Ambros, E.short. Virgin. c. 7, vol. H. p. 288, "venit paschae dies, in tote orbe baytismi sacramenta celebrantur, velantur sacrae vir gines ;"Gelaxius, Epist. al Episc. Lucan. $=$ Decret. General. c. 14, ap. Hinachiue, p. 652, ellews Epiphany, Easter, or the Nativity of an apostle for the furmer point ef. S. Hieron. Epist. 130 (97) cd Demetriud. vol. i. p. 976, scio quod al imprecationcm pontificis flammeum virginalem annctum operuerit caput ; the absolute restriction ot the veilirg of a virgin to a bishop buleaga to an African councl of uncertain dato, 2 Conc. Carthag. c. 3, and to later times, 2 Conc. Hispal. A.D. 618, c. 7, Conc. Rotom, A. D. 650, c. 9, 6 Cobe. Paris, A.D. 829, lib. i. c. 41, 43, in all of which prasbyters are prohibited; Caroli M. Capit. Aquisgran. A.D. 780, c. 75, prohibits abbesses $;$ in the other hand 3 Conc. Carth. e. 36, silows preabyters to act with the consent of the bishry. The reason for thls restriction to bisht,ps why probably the desire to uphold the digni? profesaion of chastity; it was fitting tast the "sanctiores purioresque hostiae," who were thus offered upon the altar of God, should be effered "per summam sacerdotem" (Epist. ad Claudiam surorem de J'irginitate, c. 1, ascribed erroneously to Sulplelus Servius, and printed by Halm as so appendiz to his works in the Vicuna Corpus Script. Lat. vol. 1.).

The act of vciling came to be accompanied with ceremonies. Basil apeaks of the vow being aken "before God and angels and men, the reneratole gathering of clergy, the holy band of virgis $s$, the ansembly of the Lord and the charch of th. sainta" (S, Basil. Epist. 46 (5) ad Virg. Lap: g. 136). Augusting aeems to imply that
there was a fea ap Migne, P. aponhuretrim gr presalon may Lo, Lipos Víyo averibed ta Ami rol. fi. 11. 805 ; an Eifinul MS. o Nicetas, bishop, Io Lisle, Cum, $t_{1}$ scriptions, 1877. of the coreuroni the lapsed (i.e. row "in trato elesiee Dei [sc. phytorum milen cuelestis quasj I ejuthulamion of rung over her; a peopie in thair si were, her aphritus later rituals in pro coruin ap. Miry 11. 461), which for the Loonine Sace: the Gelasian Sict sad the Gregoria p. 88; the situa p. 141, contains and with some rul Codex Matteianus different.

There was the those who hald "c who had "taken there wan a limit 2 ad Amphiloch. sixteen or seventse his time there wus veiling of virgins they were of matu is a question of sob lapse of time ( S . rol. ii. p. 223). B century the civil virgins until they a that any one who before that age is goods (Novell. Ma A.D. 458 , ed. Haen august. A.D. 381 ? (A.D. 506 c. 19) and S. Leon. M. p. 67) that of sixty youry rode (Coul. Eccl:s. tines the Caroungiti firt. A.D. 79.4, c. 4 gum, vol, i. p. 74, H1 A.D. 817, c. $26 \mathrm{np} . P$ p. 209) fix the a canonists made a di "velum profensionis, twelve years of age ; at twenty-five; (3) forty ; (4) "veluns (5) "relum continent widows, and for whi vester Prierns, ie. Mz s.r. Consecrutio, ed. Durandus, Rationale, different order).
In erder to prote
el. Vallares 4 c. 5 , vol. cellum, vol. h Great apenks habitum,"" na o of a npeciul M. Epist. 167 142d). Sneh voluntary net, by any special the seventh ulopted it to 20. Tolet. A, D, es not appear enacted anil It had to be to that the 3 Spain. Tha W of virginity etaphor which Cyprian (e.g. and which in by Athamavius bat a girl whe le of Chriat." hich survives . Orat. 11, c. 1, ymn with the бot) was transwas publicly neum Christi," Ibinian. vol. 1. ustoch. vol. I. rrevocable nat. a bishoy, and, ; for the Jatter b. c. 7, vol. il. orbe baptismi r bacrae vir. ucan. $=$ Decret. . 652, allews of an nyoutle; on. Epist. 130 , aclo quod au m virginalem solute restric. blshop boloags 1 date, 2 Conc. 2 Conc. Hispal. j0, c. 9, 6 Conc. in all of which 'oll M. Capit. ts abluesses ; on c. 36 , Biluns of the bishep, to bisheys wna dignity if tting that the who were thus ould be offered st. ad Claudum oed erroneousty by Halm as an Vienea Corpus

## be accompanied

 the vow being men, the rese holy band of and the church 66 (5) ad Virg. to imply thatvinoins
 ap Migne, P'. L., vill, xaxill. 645, "velationia nyophouretum gratinalite nceppimus," but the exprestion may he metaphurical), The treatine 20 lupgs Vigginis consecratue, e. 5 (wommetines ancribed to Ambruse, and printed in hiw works, vol. ii. p. 805 ; more recently, on the strength of nn Epinal Ms, of the uighth century, aseribed to Nicetan, bishop; of Romnelann In Servia; aee seriptions, 18i7, in 274), dives a verivid des itof the ceremonies, which hat taken pluce when the lapped (i.e. married) siater hud taken her vow "in thato tamyue entemni courentulu eeclemae Del [sc. at Easter], Juter iuniun neoophytorum splendida, inter candidiatoo regni
 tung over her; And the pruyorna of the hamembled reople in their mhanited "A men " hasi beech, an it were, hur apiritual dowry. The earilest of the Juter rituasis ia probably that of the Missale $F$ rancormm ap. Muratorl Lit. Rom. Vet. vol. lii. 11. 460, which for the most part colincildee with the Luonine Sacrumentrry, ibid. vol. 1. p. 719, the Gelasian Sicramentury, ibid. vol. .i. p. p. 222, and the Gregurlan sacramentary, ibidi, vol. it. P. 880 ; the rituut of Hittorp's Orch Romanus, p. 141, cuntains the sume prayers with others, and with some rubrical directions ; that of the difilerent.
There was the further distlinction between thave who had "chnanged their dress" nad those there was a taken the veil," that for the intter there was a limit of age. Banil (Limst. Canon.
2 ad Amphiloch. c. 18 ) nllows it at the sixteen or aevententa. $\mathbf{c}$. 18 nillows it at the age of sirteen or aeventeen. Ambrose mentions that in
hia time there wus $n$ controverxy whether the veling of virgins should not be deferred until they were of mature years, and decidea that it If a question of sobriety of character nud not of lapse of time (S. Ambros. de Viryinitate, e. 7, vol. ii. p. 223). But in the course of the finth
century the civil Inw disallows the veiling of century the civil Inw disallows the veiling of rirgins until they are forty yeirs old, and euact,
that any one who canses $n$ rirgio to be veiled before that age is to be fined $a$ thiyd of his goods (Novell. Majorina, tit. 6, e. $1, \S 1,2$, A.D. 458, ed. Hnenel, p. $306 ;$ so Conc. Caesur-nugust. A.D. 381 P c. P). The council of Agside (A.D. 506 C. 19) nd the Liller Pontificalis (Vit.
S. Leon. M. p. 67) fix a still Inter puriod viz.
. that of sixty. yuars of age ; buit the Africad code (Cod. Eccl:s. Afric. c. 16 ) nid in later tines the Caro. inglian enpituluries (Cupit. Eranajurt. A.D. 794, с. 46, np. Pertz. M. H. G. Legua, vol. i. p. 74, Hluyowici I. $C$, prit. Ayuivgran. ${ }^{\text {A.D. }}$. 817 , c. 26 ap. Pertz, M. H. G. Jegunn, vol. i. p. 209) , fix the age at twenty-fire. (Later
caronlust calonists made a distinction bet ween (1) the
"velumn provensionis," which might be taken twelve yenrs of age; $;(2)$ " velum consecerationis"
at at twenty-five ; (3) "velum ordinationis" at forty; (4) "velum pralationis" at sixty; (3) "velum continentiae," which was proper to , widows, and for which no age is specified (Sil-
veter Prierns, ie. Mazolinus retter Prierns, ie. Mazolinus, Silrestrina Summus,
s.r. Conseetritio, ed, Autwer Surandus, Rationale, Aut 1, 45, 1581, p. 173; Durandus, Rationale, it. 1, 45, puts these in a
difierent order). different order).
lo order to protect the virginity of those
virains
2.121

Weclucting thaten the vow arose the custom of secluding them. Tha rustom exinted an unrly as the time of Turtillim, whos speaka of is as cllin (ireece prevailed in wome churches of huth Greece and Atricn (de Ve'ond. Iirg. o. 2). The virgina lived of apecial houses fo which anch virgins lived tugethrer is in the nildide of the fourth century; kileusius was baniahed by (Suzom. II. $E$ y ing founded napetyayay at ('yzichs

 s. Basi. M. c. n2, vol, i. p. 817); and Ambrose "lieaks of " "sncrarjum virginifatis" as existing at Bolugna (de lirginims, \}. 10, vol. 1i. p. 160). In (II. E. \& \&an organization prevailed; Sozomen (II. E. B. 23) speaks if the virgin Nicarete, ns having prasses an the best woman he ever knew, as having refused frequent anlicitations to prealde over the church virgina; and of Matrona na hav.
 Athananina in his life of the menk Anthony apenks of hla sister na having been placed enrly in life In a rapoivou, where she nfterwarda became
 it. S. Anten. c. 2, 54, vol. 1. pp. 6i4, b68). thove who thia seclusion became the rule; merely "changed thelr, whether they hat "professane," or whe ther dress" and were veil and were "whether they had received the in monasteries velntae," or "consecratac," Hived and organization were nuns. For their history and organization reference most be mado to other nrticles (Nun; Monastery).
A virgin who married after tuking a vow was subject always to censure, and sometimes to peanlties. Cyprian spoke of such on one ns "non maritil sel Christi adultern" (de Mabitu Virgin. 0. 20 and Epist. 4 (62), ed. Hartel, p. 476 ), and the phrase was often repeated, e.g. by 138 Bail, Epist. 46 (5) ad Virginem lapsain, p. 138; but Augnstine repudlates It , and will not allow that marriage after a vow of continence is adultery (de liono liduitatis, c. 10). Leo the Great treats it as a case of "praevaricatio " or double-dealing (Epist. 167 ad Rustic. Nirbon. c. 15) ; but both Jerome (ado. Jovin. lib. i. 15, vol. ii. p 258, ed. Vallars.) nnd Gelaius (Epist. 9. ad Episc. Lmean. c. 22) apply to it the stronger term "incest." The civil law made marriage with a dedicated virgin penal ; Con stantinua in 354 (Cod. Theorloo. 9. 25, 1) enacted a severe penalty upon thove who made attempta on the chastity of virgins, whether with or without their consent; ten years later Jovian, happe counter reaction against what had happened under Juliaa, went so far as to enact that even the solicitation of $n$ virgin or widow, willing or unwilling, was not merely penal but capitel (Cod. Theodos, 9. 25. 2, Sozom. H. IF 6. 3) ; but the euactment, though preserved in Cod. Justin. 1.3. 5, probably fruled from excessive sererity, since in 420 Honorius and Theodosius imposed the mildsr, though still ocvere, pewalty of ennfiscation and deportation; but Majorian, Novell. tit. 6.1. 4, re-enacted the penalty of Jorian, with the addition of confiseation. The Barbarian Codes follow the prinefple of the Clvil lam; the fulerpretatio and two Epitcmes of the Visignthic Code punish the rirgin or Widow as well as the man (Lex Romana Visigothorum, ed. Hsenel, p. 195) : the laws of Luitprand make fo seiture the plequlty
of marriage even with one who has been dedicated by her parenta, or herself taken a vow, without having been veiled (Leges Luitprandi, e 30, A.D. 723, in Gengler's Gurmanische liechtsdenkmüler, p. 556 ) ; the Bnvarian code makes the penalty for such marriage twice the ordinary composition for the abduction of a married woman (Lex Baiuwariorum i. 11, textus primus, ap. Pertz, Legum, vol, iii. p. 276); in the Frankish domain, Lothair l. simply forbad such marringes (Chlothacharii 1. Coustitut. c. 8, A.D. 560, Pertz, Lejum, vol. i. p. 2) ; but Lothair II. made even the attempt to marry capital (Chlothacharii II. Edict. c. 18, A.D. 614 , Pertz, vol. i. p. 15). The ecclesiastical pedalty for virgins who married was excommunication, for a longer or shorter periol. The leadiog enactment' of a general couucil is that of Chalcedon, c. 16; of local Western councila the chief enactments are the following. The council of Elvira A.D. 305 , c. 13 , condemns them to perpetual excommunication; the first comncil of Valence, A.D. 374 , c. 2 , will not admit them to penance until after the lapse of a long time; the first council of Toledo, a.d. 398, e. I6, will not readmit the offender to communion unless ahe lives, even during her husband's lifetime, a life of continence; the first council of Orange, A.D. 441 , c. 28 , treats the offence, as Leo the Great had done, as a case of "pracvaricatio;" the second council of Arles, A.D. 45I, limits the excommunication to those who were above "twenty-five" years of age; the council of Vannes, A.D. 465 , c. 4 , treats such a marriage as adultery; the council of Lerida, A.D. 323, c. 6, treats it as "stuprum;" the third council of Orleams, A.D. 538 , c. 16 , treats it as "raptus," and makes the excommunication perpetual: 80 also the secend council of Tours, A.D. 567, c. 20 , the first of Mâcon, A.D. 58I, c. 12, and the fifth of Paris, A.d. 615, c. 13. So also in Spain; the sixth council of Toledo, A.D. 638, c. 6 directs those who persist in anch a marriage to be "banished from all Christian aociety, so that not even talk be had with them." (The canons seem alwaya to avoid the honourable word for marringe to be used in reference to such cases; but that "rapere" is used not in its ordinary civil sense, but only to cast a stigma upon such marriages is shewn, c.g. by the council of Reims, A.D. 625 , c. 23 , which.implies that the " raptor" sometimes had the king's consent, or was supported by other legitimate authority.
[E. H.]
VIRGINS, THE WISE AND FOOLISH. A curious painting of an arcosolium, in which the part of the parable relating to the wise virgina is unquestionably treated, was found by © Bosio in the cemetery of St. Agnes at liome (Bottari, Scult. e Pitt. \&c. tav, cxlviii.). In the centre is a woman in the attitude of prayer, probably intended for the person buried in the tomb, robed in a dalmatic, with two bunda of purple down the front. At her fect, representing the soul of the deceased, is a dove with ontspread wings, and as if listening for the voice of her mate (Cantic, ii. 10). On the right of this female figure stand the five wise virgins, similarly clad in dalinatics with purple bands, each bearing in her right hand a torch, and carrying in her left by the handle a ressel of oil (St. Matt. xxv. 4). The leader of the five, who is
knocking at the door of the room where the fenst is guing on, has her torch lighted. On the left of the praying figure five other women, also intended no doubt for the wise virgins, are seated at $n$ table on which are two dishes, a flagon, and two loaves.

There is also in the cemetery of Cyriaca, a painting in fresco of the same subject, more fully trented, the foolish virgins being also representel. They are standing on the left hand of the Saviour, easily recognizable by their extinguishedtorches and down-cast looks. Our Lord, turning to the wise virgins, points out to them the heavenly feast to which they are invited (De Rossi, Roma Sott. p. 76). De Rossi thinks thst this fresco, so frar unique of its kind, indientes that the tomb is that of a virgin consecrated to heaven; a conjecture deriving much probability from a trust worthy tradition of a convent on the same spot. The sarcophagus under the fresen exhibits on its front face a figure in the attitude of prayer, $v$ hile two other figures of ssiuts, thought t.a ',e intended for SS. Peter and Jaul, are drawing back a curtain and ushering the aoul into paradise (Martigny, Dict. des Antig. Chret. a. v. 'Vierges Folles, \&c.). [E. C. H.]

VISITATION. The right of personal visitation appears to have been considered as ioherent in every office that conferred anthority or imposed responsibility for the maintenance of discipline. Thus it belonged (i) to metropolitans in their provinces. Bingham (Antiquities, ii. c. $16, \S 18$ ) thinks that the right of visitation is implied in the ninth canon of the council of Antioch, A.D. 34I, which asserts that the metropolitan received the care ( $\tau$ 立 $\nu$ $\phi \rho о \nu \tau(\delta a \quad \alpha v a \delta \in \chi \in \sigma \theta a i)$ of nll the dioceses in his province. But the wording of the canon, which goes on to assign as a reason that all men who had any busidess in hand visited the metropolitan city to transact it, seems rather to point to some supreme power of jurisdiction to be exercised in the metropolis itself, as having been in the minds of the framers of the canon (cf. Bracar. II. c. 4 ; Bruns, Conc. ii. p. 44). Clearer language is employed by the conncil of Turin, A.D. 401 (Conc. Taurinense, c. 2), which, in deciding between the rival claims of the bishops of Arles and Viende to the office of metropolitan, decrees that each should viait the clurches which were contiguous to his own see (eas ecclesias visitet quas oppidia suis vicinas magia esse constitunt). The council of Lertimn, A.D. 743, or Boniface (Ep. Ixx.), decrees that it is the duty nasigned by the canons to metropolitans to look into the lives of the bishops of his province and the way in which they discharged their duties. Oceasional notices of metropolitan visitations sre met with in eurly writers. Thus Possidonius (Vit. Augist. c. 8) speaks of Megilius, primate of Numidia, arriving at Hippo in the course of his visitation toul, and Bede (Hist. Eccl. iv. 2) speaks of Theodore, archbishop of Canterbury, as passing through the whole island, ordaining bishops where they were needed and actiug right all things which he found in disorder.
(ii) But tho duty of visitation especially belonged to hishops in their dioceses. [B1suor, p. 232.] The councila were continually [sj: ing down rules for the punctual performance
of this duty an transaicted.
(a) Visitations every parish. Tl (Cunc. Lucense, orders a new div licia, on the grou dition they were risitation. The (c. 8), orders th yearly visitations of such churches The second counc (Bruns, Conc. ii. should visit every the first day, inqu their duty, in ord s3ry he might inst especially with ref for the exorcism mens during the baptism. On the s the people and in both as to belief mention is here $m$ but it appeara imp of a visitation ext found oppressive to council of Toledo, amongst other prec that do bishop shall his visitation for m bably many parishes nvoiding the expenst council of Merida, $\boldsymbol{A}$ speaks of certain had obtained exem former bishops, and bishop arrives for t should be received rensonable provision visitation is provide of Toledo, A.D. 63 that a bishop shall his diocese every yea that the churches ar he limself is preven pressure of other dut performed by one of who should inquire churches and the live mission of visiting $b$ led to abuses, for we (Conc. Meldense, e. terms of the atronge lquitous custom (rep consuetudo) which bishops, of never, or person the parishes ur
(b) The canona ab objeets of the bishop: chiefly in the inspee churches, and the n amoog the clergy. 0 a later period. The quoted, decrees that should be held annua administering confirt people, iaquiring into and searching out an customs. To add we this last duty, it was ited. On the women, also ns, are scated a flagon, nnd

## of Cyriaca, a

 ct, more fully o representel. hand of the extinguished Lord, tarniug to them the invited (De if thinks that ind, indicates onsecrated to h probability onvent on the er the fresco a the attitude res of saints, ter and P'aul, ushering the st. des Antiq. [E. C. H.] of personal considered as cred autherity maintenance (i) to metre. ham (Antiqui; the right of canon of the which asserts the care ( $\tau \rightarrow \eta$ dieceses in his canon, which that all men 1 visited the seems rather of jurisdiction olis itself, as he framers of Bruns, Conc. ployed by the c. Taurinense, cen the riral nd Vienne to 'ees that each were contigus visitet quas istitunt). The Boniface ( $E_{p}$. y assigned by leok into the e and the way duties, Occavisitations are ys Possidonitus galius, primate it the course of ist. Eccl. iv. 8) of Canterbury, land, ordaining d and settiug disorder. tion especially e8c8. [Bisuor, ontinually layal perlormanct
## MISITATION

of this duty and defining the business to be ransacted.
(a) Visitations were to be held yearly in every parish. The conneil of Lugo, A.D., 569 (Cunc. Luccnse, Labbe, Conc. t. v. p. 874 ) orders a new division of the dioceses in Gallicia, on the ground that in their present condition they were too large to admit of a yearly visitation. The council of Tarragona, A.D. 516 (c. 8), orders that the bishop should make yearly visitations to provide for the reparation of such churches as had tallen into bad repair. The second council of Braga, A.D. 572, c. i.
(Bruns, Conc. ii. 39), ordera that the bishop should visit every parish in his diacese, nad, on the first day, inguire how the clergy performed their duty, in order that where it wns necessary he inight instruct those who were ignorant, enpecially with relerence to the canonical rules for the exoreism and instruction of catechumens during the twenty-one days before their baptism. On the aecond day he was to assemble the people and instruct them in their daties, both ns to belief and practice. No express mention is here made of an onnual visitntion, but it appears implied. Probably the expensea of a visitation exteading over two days were found oppressive to the clergy, for the seventh
council of Toledo, A.d. 646 (c. 4), enacts, amongst other precautions to prevent extortion, that no bishop shall remain in any parish during his visitation for more than a single day. Probably many parishes were desirous of altogether avoiding the expenses of the visitation, siace the council of Meridn, A.d. 666 (Conc. Emerit c. 11), speaks of certain abbata and presbyters who had obtained exemptione (absolutionem) from former bishops, and orders that whenever a bishop arrives for the purpose of visitation he should be received with due honour, and a rensonnble provision for expensea. The annual visitation ia provided for in the fourth council of Toledo, A.D. 633 (c. 36), which ordera that a bishop shall visit eack of the parishes in his diocese every year, for the parpose of seeing that the churches are in proper repair ; but if he himself is prevented by ill-health or by the pressure of other duties, the visitation might be perforned by one of his presbyters or deacons, who shovld inquire in to the condition of the churches and the lives of the clergy. This permission of viaiting by deputy appears to have led to abuses, for we find the council of Menyx (Conc. Meldense, c. 29), A.D. 815, apeaking in terms of the strongest condemuation of in iniquitous custom (reprehensibilis et dnmnabilis consuetudo) which had arisen among some bisheps, of never, or scarcely ever, visiting in person the parishes under their jurisdiction.
(b) The canons above quoted speak of the objects of the bishops' visitations as consisting chiefly in the inspection of the fabric of the churches, and the maintenance of discipline among the clergy. Other duties were added at a later period. The council of Leptinn, above queted, decrees that the bishop's visitation should be held amnually, for the purposes of slmiusistering confirmation, instructing the
people, inquiring into the norala of the clerg people, inquiring into the norala of the clergy, and searching out and prohibiting ell pngan
customa. $T_{0}$ add customa. To add weight to his authority in
this last duty, it was provided that he should

VISITATOR
2023
be accompnaied by the grnplio, or count, wh. filled the office of "defensor eccleatae" in his diocese, "Gravione, qui defensor ejus ecclesi:te est" (Labbe, Concilia, vi. p. 1534; see Adrocatus Leclesiac, p. 34). The capitularies of Charlemayne, vii. cc. $94,95,129,365$ provida thnt the bishop shall visit every parish in his diocese for the purpose of admiuistering confirmation, of inquiring into the morals of his people, and extirpnting any pagan practices that yet lingered ainong the people, and (Addit, iii. 65) of correcting any oppressium or corruption on the part of the nobles or judges. Otleoders were first to be reproved and admonished by the bishop, and if this failed to produce refurmation to lee reported to the emperor.
(c) These visitations nppear to have been conducted with large and oceasionally extravagant expenditurc. Some exceptions are recorded. Severus Sulpitius (Dialog. 2) writes of St. Martin that he went round his diocese clad in n ragged dress and a blick cloak and riding upon nul ass. Betle (Hist. Eccl. iii. 28) narrates that St. Chad went round his diocese on his fect, especially noting that he visited all the conntry districts, the farms and villages and castles. But these are evidently noted as exceptional instances. Athanasius, on the other houd (Apolog. ii. § 74), is said to have becn invariably attended while on bis visitation not ouly by priesta and deacons, but by a considerable numiber of the laity, " non praucos ex plebe." For the measures taken by later councils to check the oppressions and exactiona for which visitations were made the excuse, sce Procurations.
in (iii) Archleacons also had the power of bolding visitations, but the practice seens to have been of gradual growth. Isidore of Seville ( $E_{\eta}$ ist. ad Ludifred), after defining the ordinary dutiea of an archdeacon, adds that he investigates in person, " i ise inquirit," the condition of the fabric and ornaments of the churches and other parish matters, and sends his report to the bishop, but notes that this is done by special conmmission "cum jussione episcopi." Hincmar of Rheims, however, in his Precepts to Archdencons, c. 1 (Opp. ii. p. 728), speaks of their visits to country parishes, either in his company, or by themselves, as if such visitations were part of their regular duty (see Arcildeacon, p. 138, and Procurations).
(iv) The right of visitation appears to have been claimed in some instances by the civil authorities. The council of Chalons (Conc. Cubillon (c. 11) speaks with great indiguation of the conduct of certain judges who claimed a right of visitation over all parishes and monasteries subject to episcopnl superintendence, and demanded provision for their expenses, Probably this claim nrose from the pract'ce above meutioned of associnting the civil "defensor ceclesine" with the bishop, in order to provide for the more effectual suppression of pagan customs. [Missi Dominicl.] [P. O.]

VISITATION OF TIIL SICK. [UNC. tion, p. 2000; Viaticum.]

VISITATOR. A bishop temporarily appointed to perform the duties of a vacant see, or to act in the place of another bishop when incapacitited by illness or lying under ecclesiasti-

## VOLUME

eal censure. See lntencessor. An old formulary relating to the elertion of a bishop, quoted by Du Cange from the Spicilefium Acheriense, tom. viii. p. 15t, provides that the bishop whe hal been in charge of the funcral of a deceased prelate (" tumulator") should be the " visitator" of the vacant see, and take charge of the property in or belonging to the church, the appointment to be made by the metropolitan. T'he council of Riez, A.d. 439 (Cona. Reg. e. 6), orders that in ease of the death of a biahop, no other bishop should approach the eathedral chureh at the time of the funeral, except one frem a neighbouring see, who should take charge of the see in the enpacity of a "visitator""visitatoris vice." The use of the word seems especially to belong to the Western ehurch. It is of frequent occurrence in the writings of Gregory the Grent. Thus (Ep. ii. 25) he appoints Leontius te ba "visitator" of the see of Rimini in consequence of the ill-health of the bishop, and (1.15) comunands Balbinus, and (1. 51) Felix to go as vixitatores to certnin churches, mentiening that their ehicf duty was to provide for the ordination of the elergy. Hincmar of Rheims, in his epistle to the bishop of Laon, expressly claims the right, as metropolitan, of appointing a visitator" to the care of a vacant see (soe Thomassin, Vet. et Nov. Eccl. Discip. ii. 2, e. 21, § 9 ). The word $\pi \in \rho 6 \delta \in u \tau \eta$ ' is sometimes translated visitator (see Bruns, Canon. note in Conc. Latodic. e. 57), but the oflices were essentially distiact. See Periodeutes, Vacancy.
[P. O.]
VITALIANUS, pope, commemorated in modern martyrologies on Jan. 27 (Mart. Rom.; Boll. Acta SS. Jan. ii. 780).
[C. H.]
VITALICUS, Sept. 4, youthful martyr with twe others, Rufinus and Silvanus (Mart. Usuard., Notker., Rom.); Vitalica (Hieron., Vet. Rom., Adon.).
[C. H.]
VITALIS (1), Jan. 9, martyr, commemorsted at Smyrna with Revoeatus and Fortunatus (Mart. Usuard., Wand. ; Boll. Acta SS. Jan. i. 567).
(2) Feb. 14, martyr, commemorated at Rome with Felictula and Zene (Mart. Usuard., Adon., Ron., Notker.; Boll. Acta SS. Feb. ii. 743). This is probably the St. Vitalis commemorated in the Liber Antiphonarius of Gregory, p. 693.
(3) April 21 , one of the companiens of Arator (Mart. Usuard., Adon., Hieron., Notker, Rom.).
(4) Apr. 28, martyr, commemersted at Ravenar (Mart. Uauard., Adon., Vct. Rom., Rom., Notker., Wand.).
(5) July 2 , one of the cempanions of Aristo (Murt. Usuard., Adon., Rom.).
(6) July 10 , one of the seven sons of Felicitns, martyrs at Rome (Mart. Bed., Usuard., Adon., Hieron., Notker., Rom.).
(7) July 23, bishop, martyr, commemerated at Ravenna with Apollonius (Basil. Menol.; Menol. Graec. Sirlet.).
(8) Sept. 22, nartyr of the Thebaean Legion (Mart. Uauard., Hieren., Rom.).
(9) Nov. 3, martyr, commemorated at Caesarea in Cappadocia, with Germanus, Theophilus, and Caesarius (Mart. Usuard., Adeu., Hieron., Vet. Rom., Rom.).
(10) Nov, 27, martyr, commemorated with Agricola at Bologna (Mart. Ubuard., Alon., Iheron., Vet. Rom., Wand.).
[C. H.]
VÍTUS (1) (Vitius), Jan. 20, martyr, commemorated st Nicomedia with Cyriscus and others (Mart. Syr.).
(2) Jan. 15, martyr under Diocletian, commemorated in Sicily with Modeatus and Creso centis (Mart. Bed., Flor., Usuard., Adon., Vet. Rom., Wand., Rom.; Boll. Aeta SS. Jun. ii. 1013); in Lucania (Fieron.); commemorated on this day in the Gelasian Sacramentary, and named is the collect and pest-commanion.
(3) Jun. 26, martyr, commemorated at Nicomedia (Mart. Syr.).
[C. 11.].
VIVIANA (Bibiana), martyr, commemorated at Rome on Dee. 2, with Faustus mad Dafoosa (Mart. Usuard., Adon., Vet. Rom., Rom.).
[C. hi.]
VOCATORIUM, nn invitatory. [linvitatorium.] "In oratorio versum non dicant, nec vocatorium" (Ordo Off. in dumo S. Bened. ante Pascha, in Mabill. Vet. Anal. 151, ed. 2).
[W. E. S.]
VOLUME. The "roll of a beok" (volumen) was composed of leaves of papyrua or parchment, glued, or otherwise fastened, end to end, and rolled, as its name implies, runnd an axis. Libri and codices, on the other hand, derived their names from the materinl of which they were formed, and worc put together as books are now. Donati (de' Dittici degli Ant. p. 17) gives a draving of a volume rolled up and fitted with all requisites for use and protection. The fittings of a volume, as seen in a drawing given by Moatfaucon, were a stick to roll it on, with a boss or knob at the left hand of the MS., and projectiog a little way beyoud the right side of it, so as to furnish a handle; a cover of vellum fastened with strings or straps at either end, and a silip of thinner vellun glued on, with the title of the beek written on it. Volumes were gometines called by a name of similar origin, rotulae (Durand. Ration, Div. Off. i. e. 3, n. 11).
I. Among the Greeks and Remana, a volume ia the hand was the mark of an orator. Polyhymnia, the muse of rhetoric, is always represeited in this way, and the same mark of distinction is given in statues and bas-reliefs to senntors snil other great men. In the museum of the Vatican there is a statue of Augustus, with a volume in the left hand, and making a rhetorical gesture with the right. Among the early Christimns the use of the volume as a symbol seems to have been more general, though apparently slways confined to persons of distinction, and its signiticance more varied and subtle.

1. It was used in representations of the first peraon of the Trinity. Bettari (Scult. e Pitt. ixxxiv.) gives a drawing of a sarcophagus from the catacombs, in which the Pather appears as sa old man standing up, with a volume in his left hand, and hia right stretched out after the clsssical manner, and representing an orator towsids Moses, whom be is ordering to put off his shoes before he approaches the burning bush.

The hand alone bearing a volume la sometimes met with as a aymbol of the Father, as in a bas-relief of the 6th century represeuting the

## baptiam of $A$

 (Ciampini, $V e$ 2. The pat Teatament are hand (Durand on sarcophagi e Pitt. xlix. et the rock, whic tended as a ma him to work n engravinga the the space behi \&c. tav. ii. 10)3. Our Savi in mosaies and with a velume is shewn uarol Peter (as on a there is a ren treatment in th to be due to (Cismpini, de S lactery which h unrolled, and in pacom dat, inte commission as $p$, vi. 15). (b) Our he is tesching ( Allegranza, sau when he is u: Roma Subt. 1. with тue]; casket at his fee of the Old Test reference in his being wrought t roiled up, as in blind (Bottari, paralytic (ib. lxx into wine (ib. womsu with th aome representat (Bottari, Scuit. e is unrolled, with bolizing the reve John xi. 4), an through the gos some reason as which is an in miracle in the set appear on glass catacombs. In th is a beautiful fres exhibitiug, as far representation of the sariour apper in his hand.
4. Where a vo St. Peter or St. I seat his own writ on ancient gilles between these $t w$ symbolize the una identity of the go golden crowo by w is probably iutende the good news of Matt. iv, 23). apostles with the, extracts from Sc remarkable event apse of the ancien
baptiom of Agilnlfus, king of the Lombards (Ciampini, Vet. Mon. ii. tnb. v.)
5. The patriarcha and prophets of the Oht Teatament are represented with the volume in hand (Durand, quoted above). Moges appeara on aarcophagi thus represented (Buttari, Scult. e Pitt. xlix. et pass.) only when he is striking the rock, which looks as if the volume were intended as a mark of the divine power granted to him to work miracles for the people. In aome engravings the volume is not in his hand, but in the apace behind his head (Garrucci, Vetri Orn. \&c. tav. ii. 10).
6. Our Saviour is almost always represented in mosaics and in the bas-reliefa of anrcophagi with a volume in his left band. The volume is shewn unrolled ( $a$ ) when he is addressing St. Peter (as on a great number of sarcophagi), and there is a ramarkably clear exnmple of this treatment in the mosaic of St. Constance, thought to be due to the munificence of Constantine (Ciampini, de Sacr. Aedif. tab. xxxii.); the phylactery which he presents to St. Peter is alsoshewn nurolled, and inscribed with the worda Dominus pacem dat, intended, of conrse, as the apostle's commission as preacher of the gospel of peace(Eph. vi. 15). (b) Our Lord also bears the volume when he is teaching (Bottari, Scult. e Pitt. \&c. cxxxiii.; Allegranza, Sicer. Mon. di Milano, tav. i.), and when he is cepoting with the doctors (Aringhi, Roma Subt. i. 579 ; ii. 213) [Docrors, Curist
with THE]; and on this occasion he WITH THE]; and on this occasion he has a casket at his feet, supposed to contain the books of the Old Testament, to which he may make reference in his discussion. When a miracle is being wrought the volume is always represented rolled up, as in the bealing of the man born blind (Bottari, Scult. e Pitt. cxxxvii.); of the
paralytic (ib. Ixxxvii.); the changing of water paralytic (ib. (ixxxini.); the changing of water
inta wine (ib. Ixxxix.); the healing of the inta wine (ib. lxxxix.); the healing of the
womau with the issua of blood (ib.). But in some representations of the raising of Lazarus (Bottari, Scuit. e Pitt. xxxii. xxxvi.) the volume is unrolled, with the probable intention of aymbolizing the revelation of the glory of God (St. John xi. 4), and of "life and immortality through the gospel" ( 2 Tim. i. 10). But, for some reazon as yet undiscovered, the volume, which is an invariable accompaniment of a miracle in the aculptures of sarcophagi, does nat appear on glass or in the paintings of the catacombs. In the museum of the Vatican there is a beautiful fresco brought from the catacombs exhibiting, ns far as is known, the only ancient representation of the Last Supper, and in this the Saviour appeare with the rolled-up volume in his hand.
7. Where a rolume appeara in the hand of St. Peter or St. Paul, it is supposed to represent his own writinga; but when, as sometimes on ancient gilded glass, a volume is placed between these two apostles, it ia supposed to
symbolize the unauimity of these apostles and the symbolize the unauimity of these apostles and the
identity of the gospel preached by them. The golden crown by which it is generally anem. The is probably intended to indicate its royal origin as the good news of the kingdom of heaven (St. Matt. iv. 23). Mosaics often exhibit theas apostles with the volume unrolled and showing extracts from Scripture referring to some remarkable event in their lives; thus, in the apse of the aucient Vaticau, St. Peter is repre-
sented (Ciampini, de Sacr. Aedif. tab. xiii.) with ${ }^{\text {a }}$ phylactery in his hand inseribed with his memorable confession (St. Matt. xvi. 16). In the same mosaic St. Paul nppeara standing by the seated figure of the Saviour with a volume in his hand, bearing the words "Mihi vivere Christus est"" (Philipp. i. 21).
8. The apostles, as a body, are found repreaented both on mosaics and bas-reliefs with this gign of their commission to preach the gospel (Aringhi, Rom. Subt. passim; Bosio, Rom. Sutt. pasaim ; Ciampiui, Vet. Mom.t. i. tnb. Ixvi.), and the Saviour commonly atanda in the midat as if he were teachiug them (Milliu, Múti de la
France, p. lix.). France, p. lix.).
9. In the more ancient monuments bishops, as depositaries of the word, bear the roll in the left hand; but in mosaics (Ciampini, Vet. Mon. ii. tab. xxiv.), diptycha (Paciardi, de Cult. Joan. Bapt. pp. 230-2t0), nnd paintings of a later age, a square book richly bound. A representation on glass of the figure of St. Cyprian (spelt Cripranus) from the eatacombs has the roll in hand, and, besides, a volume standing on end at the feet (Garrncci, Vet. Ornat. xx. 6). Representationa of Justin aud Timothy may be cited as instances of similar treatment (ib. xxiv. 3), the latter having always on ancient glass a recond volume behind him-a possible allusion to the two epistles addressed to him by St. Paul.
10. Deacous are also represented bearing in the left haud the aame badge of their ministry. Buonarotti (Vet. Ornat. tari, x vi. 2) gives a drawing of St. Lawrence from a glass bearing the volume, and sented betwcen SS. Peter and Paul, who appear to be teaching him.
11. Readers, in toter
12. Readers, in token of their office, as readers of the Scriptnres to the congregation, always appear with the volume. A gilded glass, given by Buonarotti (ib. tav. x xii. 2), preserves what appeare to be a representation of the ordination of two youths as readera, who both bear the volume in their handa.
13. In some eepulchral monuments, especially bas-reliefs of double asrcophagi, in which the marriage ceremonies of the deceased are commemorated (Bottrari, Scult. e Pitt. \&c. tav. exxxvii.; Maffei, Veron. Illust. part iii. p. 54) the bridegroom holds a volume in his hand suppensed to be the nuptial contract. Sometimes three or four volumes stand on end at his feet, possibly iudicating the varioua offices or magistracies he may have held. Volumes of this kind are said to have been borne by slaves after patricians at Rome; nnd when they appear, as they sometimes do, on glass (Buonar. Scult. e Pitt. tav, xxviii.; Garrucci, Vet. Ornat. xxvii. 1), and on the ahields and sarcophagi, it is probnble that they are merely a mark of the dignity of the person commemorated, as he has almost alwnys, in such cnses, the seuatorial badge of the broad purple
band.
II. Besides thene volumea borne in the hand by divers personages and for various reasons, a great many are fund on ancient glass (Garrucci, Vet. Ornat. xviii. 5, 6; xvii. i. 5, \&c.) to which it is difficule to assign nuy certaiu siguificance. Buonarotti (tar. xx.) gives a representation of St. Felicitas and her seven aons between two volumes supposed to signify the two volumes of Scripture, for the truth of which martyrs shed their blood; and Bottari (Scult.e Pitt. tavs, xix.)
preserves a figure in the attitude of prayer, with two volumes tied together on one side and an eucharistic cup on the other-a symbolism of which the meaning is obvious enough.
III. Although books, as we undurstand the term, soon began to be used for the realing of the goapel in churchea, volumes, strictly so-called, were, for some timc, retained for the prayers nud ritual of certain ecelesiastical functions. Cardinal Cassaunta lad some of these volumes of as late a date as the 9 th and 10 th centuries, contaiuing the forms of the ordiuntion service, the ritual of baptism, of the blessing of the font, aud of the paschal candle (Martigoy, Diet. des Antiy. Chret. 8. v. 'Volume').
[E. C. H.]
VOTIVE OFFERINGS, " votiva," "quae sanctis $c x$ voto aut veneratione offerebantur" (Murntori). The custom of bringing offerings to Christian churehes in acknowledgment of some signal deliverance from peril or illness or of $\&$ me other answer to prayer, with the design of perpetuatiog the remembrance ot these divine favours, became widely prevalent in both the Eastern and Western churches at a very early period. While the observance undoubtedly offers a strong resemblance to the same custom as known to pagan antiquity, it was held to be sanctioued by Scripture; e.g. in such passages as Exodus xvil. 4; Ps. exi. 4. It ultimately hecame closely nssociated with the reneration of the tombs and relics of martyrs, whose intercession and aid were frequently implored. Augustine seems to have sought to divest the practice of the superstitious ootions with which it was alrendy becoming connected in his time, by poiuting out that such oflerings, "apud memorins sanctorum martyrum," ought to be Jooked upon as really offered to God (Serm. 273 ; Migne, $P$ (trol. xxxviii. 125l).

The same father is the first who diatinctly lays down the theory that such offerings muat be male in churches. As quated by Prosper of Aquitaine, he says that the best offering we can make to God is that of ourselves, and as the image of Cnesar was to be given to Caesar, 80 the image of the Deity is to be cousecrated to Him. We have however not only to consider what we can offer and to whom, but also where our offering should be made, "quia veri sacrificii extra catholicam ecelesiam don est" (Opcra, ed. Migne, x. 1860). It is in harmony with this view that we find the 20 th cadon of the collection ascribel to the council of Nantes (A.D. 660) forbidding the offering of vows or presenting of enndles or suy other offering for the restoration of health in any other place except Christian churches: "Nullus votum faciat aut candelam vel aliquod munus pro sanitate sua rogaturus alibi deferat nisi ad ecclesinm Domino Deo suo" (Mausi, Concilia, xi. 59-61; Migne, 1xi. 846).

Similar otlerings were made by virgins on the occasion of their consecration to the service of the altar, with the prayer that they might be enabled to keep inviolate their vow of virgiaity. In the ancient Sacramentarium attributod to St. I.en (Migne, Iv. 38), we find in the sppointed service for such occasions, "Offerimus tibi, Domine, preces et muncra." Gregory the Great, in his Liber Stucramentorum, speaks of the relics of a martyr (those of St . Laurentius) as them-
aelves a kiad of offering, "votiva martyria" (ib. lxsviii. 1251); and on another ocession, when referring to minstance of a wife who preseuted offerings at the altar for her hushand'a recovery from sickueas, styles them a " sactificium" (Diah. iv. 57).
The extent to which the practice prevniled both in the Enst and in the West in the 5th century, is suificiently proved by two writersTheodoret and Paulinua of Nols. Of theie, the former, in a remarkable passage, exultingly describes the honours paid to the tombs of the nartyrs in his time-and the tombs themselves as objects of univorsal admiration, spleadidly ndorned, and radiant in every part. "To these," he says," we repnir not once or twice a yesr, or tive times only, but frequently and in great multitudes ( $\pi$ av $\eta \gamma$ úpets $^{\prime}$, addressing often, ench day, hymns to Him who is their Lord. And those who are in henlth pray that their health may be preserved; those in sickness, tor relicf trom their mnledy; the childless, for chiddren; the barren women, for otlspring; while thess alrendy thus blessed, pray that their sons and daughters may be endowed with desiralle gitts." He then goes on to describe some of the offerings (ava日huara), as consisting of models of arms, lega, eyes, \&c., nccording to the affected part, and fashioned out of gold, sil ver, or wood"for the Lord," he says, "accepts both sinall and costly gifts, estimating them by the capacity of the giver." He deacribes other offerings (probably tablets) as recording the virtues of the martyrs, " but their virtues," he snys, "prove that He who was their God was the true God,"-
 ג̇тофаlvєi ©єóv (Graecarum Affect. Curat.; Mligne, Pat. Graeo. Ixrxiii. 922). At the conncil of Lestines (A.D. 743) the offering of models, suth as those which he describes, was condemned as a pagan usage (see Paganism, ili. ij.).

The references to the practice in Paulinus give evidence of a still more superstitious conception of its efficacy. He describes in his fourtrenth poem (de S. Felice Natalitium Carm. iii.) the assembling througs and the donors as hianging their votive offerings to the pillars of the church. He then proceeds to narrate three storiea, which enforee the necessity of faithtully observing much vows. The first is that of an inhabitant of the town of Abellina, who, having vowed a pig to St. Felix, brought his oflering to the slirine of the aaint, but endeavoured to evade the genuine performance ot his vow by killing the pig and simply giving the entrails to the poor of the church, himself carrying off the carcase. On his journey home, however, he was thrown from his horse, and smitten with apparent paralynis, but having been carried back to the church, he there implored the forgiveness of the saint, and ordered the whole uncase to be divided among the poor. Whereupon he was miraculously restored to the complete use of his limbs and to his former health (Nigne, Ixi. 438-501).

The seconl instance is that of some peasants of Apulia, who, having reared a thit suw and dedicated it to the same saint, proceeded to drive it to the church. The animal however succumbed to the fatigue of the journey, and was unable to proceed. Full ot anxiety lest they should seem uufaithful to their vow, the pious
peasants haste smaller size, cented themsel astonishment been miraculo

Aecording $t$ similarly dedic and when the yoke it to the escaped. Un n the owners fou ingly voluntary

## VOWS (e่ेx

 a vow is usua! as a prayer, we that kind of jra a row, i.e. $\pi \rho \partial \mathrm{s}$ we olfer to God oflering of the $h$ greatest of all o in Christ, as $I$ tine, $E_{\mu}$. lix., adThe enrliest proceeding deri cedent, is that rviii. 18,- $\boldsymbol{\varepsilon}^{\boldsymbol{l}} \chi^{€}$ lius, $H$. E. ii. 2 was under a simi church, sfter th hsve beeu at one msking vorve and would seem an e: observance. Whi mple, advises you unable to preser marry, the 19th c (A.D. 314) speaks obligation, and atf row of virginity $\cdots \tau \nu \tau \hat{\omega} \nu \delta_{i} \gamma \dot{\alpha} \mu \omega$ Coic. ii. 520). Sis tise de Fide, lays i are of perpetual ol Patrol. x1. 769).
Among the p,rin abore referred to, disposition to nse clergy to the lait which it was sough the monk or the martyrs and of the pilgrimages to shri The attacks directe and practices by sue and Vigilantius bei teachers of the chur to excesses and ahuse which ench was ass left untouched, and of taking vows, unde never to have been for example, has a w is only ngrinst such made could not be e aibi cui promittitur iii. 12). The Aposto fith approval the $t$ simply alvising that assumed (bk. iv. 14 ;

Vows were disting er occasion, a wife who rer hushand's a a " sacaifi-

## ice prevailed

 in the 5th wo writersOf there, the , exultingly umbs of the is themselves 1, spleadidly "To these," ce a year, or nd in great 5 often, each Lord. And their health ss, tor relief or children; while those their sons ith desirable some of the g of models o the aliected ar, or weodth small and e capscity of flerings (prortues of the says, " prove true God,"$\partial \in \partial \nu \partial \lambda \eta \theta_{1} \nu \partial \nu$ set. Curat. ; the comucil models, such ideaned as ain Paulinus rstitions conin his fourCurn.iii.) the s as hanging $f$ the church. hree stories, tinly observ$t$ of an inwho, having is oflering to ured to evade w by killing trails to the yiug off the ever, he was ;en with apcarried back e furgiveness rarense to be apon he was tte use of his (Migne, Ixi.
ome pensants fit sow and eded to drive towever sucney, and was ty lest they w, the pious

## VOWS

peasants hastened to select one or two pigs of a smaller size, and with these ns an offering presented themselves at the church, where to their
astonish astonishmeut they found the sow, which had
been miraculonsly According to the third similarly dedicited to St. Felix a hrifer had been and when the time came the owner from its birth, yoke it to the cart, when it bruke awny a:id escalped. Un arriving at the temple awny aidd the owners fonnd the nnimal stauding, a seemern-
ingly voluntury victum, at the aitar of the saint
vows (eixh, "votum") "If [J. B. M.]
vows (eixht, "votum"). "If in Scripture as a praver, we mnst unded $x \eta$, being desigunted that kind of prayer which we oftler when ennking
 we oflier to God are vowed, and nost of all the grentest of all our vows wherein is inplicd the in Christ, as members of Hishy we vow to be tine, $E_{j}^{\prime}$. lix., ad Puulinum). His body" (AugusThe earliest example of proceeding derived from Old Testanent vow, a cedent, is that recorded of Stest Paul in Acts
 Lins, $H . E$. ii. 25 ) implies that James the Just was udarer a bimilar vow. The tendency in the
thurch, after the 3rd century, would seem to have been at once to encourarge the proent to making vows and to attach an increased, aud it would scem an exnggerated, importance, to their observance. Whila Cyprian (Epist. ir.), for exsmple, advises young women who feel themselves marry, the preserve their vow of virginity, to (A.D. 314) speake of such wows aba of pernetnal obligation, and atfirmss that thowse who break their

 Conc. ii. 520). Simimiarly Fulgentius, in his trea--
tise de Fide, Iays it down that are of perpetual obligation on both sexes chastity Patrol. xl. 769 ).
Among the principal causea of the tendency abore referred to, may be named the increased
disposition to disposition to nseert the superiority of the clergy to the liaity, the speciall sanctity with
which it was songht to Which it was songht to invest the profession of
the mouk or the martyrs and of their relics, and, at a later period pilgrimages to shrines and masses for the deadd. The attacks directed ugninst these for the theories and practices by snch writers as Aërius, Jovinian,
and ${ }^{\text {and }}$ Vigiliatius being recognisell as just by the teachers of the church only so far as they npplied to excesses aud abuses, the theory of the vow with
which each thich each was associated seeins to have been
left untouched, and the lawfulness of taking vows, under certan the lawniness or expediency
and never to have been called iu question for exnmple, hns a waruing against vows, but it is only against such as He to whom they are mode could not be expected to approve, -"quod
bibi cui prowittieur sibi cui promittitur nolit exsolvi " (de officizs,
iii 12). The with approval the takiag of vows of recognise simply ndrising that they should not be hastify, assumed (bk. iv. 14 ; Cotelerius, i . 302 ). hastily Vows were distinguished as (i) " 4 vo
Nnalia," or those applying mainly to voneself; (Tsundd.).
vulmarus
(2) as "rota renlia," or those having reference
to to external oljjects and circumstances ; they were niso distinguished as " perpetua" nud " tempor-
nitia" nlia," or vows taken for a specified time. Among
the "rotns those of nustivencen ia "the most cemmon were of Poitiers sarys, "De chastity, and fasting. Hilary corporis, canstitntis co vorends sunt conteraptus (Migue, ix. 184) custotin, jejunii tolerantia" not to be lnckward Angustiue urges Christianas will not, he says, bu ia taking rows, for they umaided strength, be aufficiently inspired by their dnm ; nou entim, "Non sitis pigri aid vovenenunacrates as viribus vestris implebitis." $\mathrm{He}_{\mathrm{e}}$ of married as ordinary vows in his time, thuse other - per people of conjugal fidelity to each with or or of of hestinence from sexual intercourse with ench other, of the wenlthy to extend hos-
pitaty to all their honses, of rethergous persons npproaching to the poor, and others, to givenill thicir property ligious life (in $P_{3}$. Ixxvi.). The most conmou tor. centuries would apperar to bow in the earlier virginity. Those who to bave been that of their naines entere who assumed this vow had chureh, and certtrin in recorls kept by the served, calculated to other formalities were obinpressive /Sined to render the cerenoony more Sucerd. iii. 16). The biudiug not chrysost. de personal vow, The biuding nature even of the personal vow was not only insisted upon by
the church but Thus ehurch but sometimes enforcel by the law. Tonrs (A.D. 567 ) invon of the second council of law to impose divavoked the assistance of the violated his moustice on a monk who had so far judicis ansilio separetur ", "o marry,-"etiam Generally, howerer, the " (Mansi, ix. 760). vows was a matter the nou-observance of such episcopal courts, and the bishop was befld to the the power of mitigating the peunalty according to circumstances (council of chalced. can. 16 . Mansi, viii. 378). As regards the " vota realia,"
the the reader may consnit the comments of Ulpian in the Digest (tr. 2, D. 50, tit. 12 de Pollicit.). the tombs of thear to have been frequeutly taken at of this as of the martyrs, and Eusebins apeaks

 xiii. 7).

Th).
be of vo lime like votive offering, was held to accomo chricacy lialess taken in a chureh and ligious rited $y$ the observance of certain ryligious rites. Thus Hilary of Poitiers, when ${ }_{\text {aro }}^{\text {columenting on Ps. Iv. (liv.) 1, says that vows }}$ are of use only when invested with this cha-
racter rncter, and that it is only when they are thus cifreded that the intercession of the Holy S pirit
can be can be iooked for in our behalf: " Vota euin tantun ceclesiasticue relligionis vitilia sunt. Quae cum et dignis Deo cantionitus et proposithe in eeclesia observantiae atudio probabunutur, tum digni erimus pro quibue Deum Satctus Sipiritus interiellet "(Migne, ix. 184). Siec also Novice, p. 1409; Pligrmage, v, (2), p. 1 tisis, Virgive, and Votive Offehings. [ [j, B. M.],
VULFRANUS, Mar. 20, confessor (Mart.
[C. H.]
VULMALIUS, June 17 , confessor (Murt
Uaunrd., Adon.) ; July 20 (Hart. Roms.).

## W

## WAFER. [Elements, p. 603.]

WALERICUS, confesser in Pagus Vinnaeensis (or Vinemanus) in Picardy, commemorated Dec. 12 (Mtrt. Usuard.); Apr. 1 (Notker.; Boll. Acta SS. Apr. i. 14).
[C. H.]
WANDREGISILUS, confessor in the neighbourhool of Rouen ; commemorated on July 22 (Murt. Usuard. ; Boll. Acta SS. Jul. v. 2533).
[C. H.]

## WANTI. [Gloves.]

WAR. The question of the lawfulness of war, as it presented itself to the early church, assumed a twofold character: (1) whether a Christian prince could rightfully embark in any war; (2) whether a Christian sulject was bound to reader military service. On both points the decisions of successive teachers of the church exhibit a material ditlerence, a difference mainly to be explained by the altered relations of the church to the civil power

During the tirst three centuries the consideration of both the above questious was necessarily complicated by the flacts, that the soldier in the Roman legions would be compelled to bear arms in the service of a state professedly pagan, add that military service was closely conjoined with the ceremoninl of pagan worship. Hence to both questions the more nustere teaching of the church rejoined with an unqualified negative, and the words of Christ (Natt. xxvi. 52) were adduced as placing the matter beyond dispute.
If, as some critics maintain (Hefele, Beiträge, i. 21), the language of Justin (Apol. i. 14) and of Athenagoras (Legatio pro Christ. c. 35) does not neeessiarily imply n general disapproval of the prulession of the warrior, the writings of Tertullian, both beture and nfter his conversien to Montanism, contain passages which are sufficiently explicit. "There can," he says (with allusion to ordiuary military service) "be no harmony betweer the divine and the human oath, the standard of Christ and of the devil, the camp of light and the camp of darkness; one senl cannot be claimed by two masters,-by God and by the devil " (de Idol. c. 19). His treatise, de Cirona, called forth by the incident of the Christian soldier who irefused to adorn himselt with the laurel wreath nssociated with pagan observances, is well known. He there declares that merely to wear the wreath alone constitutea an act of idolatry-" Ita et corona ideluthytum efficitur" (de Corona, c. 10). As for the military profescion itself, "Cau it," he asks, "be lawful to handle the gword, when the Lord Himself hath declared that he who aves the sword shall perish by it? Shall the child of peace engage in battle, when he looks upon cven the strife of the law-courts as unseemly? Shall he who avenges not even his own wrongs, censigu others to prison and to chains, torture and punish them?" (ib, c. 11). In the same spirit the martyr Maximilian (circ. A.D. "95) says, "Mihi mon licet militare, quia Christianu. sum"
(Ruinart, Acta Martyr. ii. 209). So sgsin Clemens of Alexandria (i. p. 289) asserts that they who seek peace have no need of the sward or the bow.

The opinion of Origen is less distinctly pronounced. In twe passnges (adv. Cels, v. $3 \dot{3}$; vii. 26) he appesrs to support the view of Tertullian, and in a third (ib, viii. 73) he puts forward the theory that Christiann, as a race professelly devoted to the service of God, cannot justly be called upon to bear arms. The pagna priests, he urges, are exempt from such sorvice, and, on like grounds, Christians claim a similar immunity. "We could not fight under the emperor," he says, "even if he should seek to constrain us; but we fight for him when in our own camp ( 8 סiov $\sigma \tau \rho a \tau \delta \pi \in \delta \sigma \nu$ tioceBeias) we offer up prayers on his behalf" (Migne, Patrol. Graec. xi. 797). This argument, it is to be noted, appears as a rejoinder to certain criticisms of Celsus, who, in the opinion of Gibbon (ed. Milman and Smith, ii. 189) had exposed a weak point in the Christian theory: "the pagans very frequently asked, what must be the tate of the empire, attacked on every side by the barbarians, if all mankind ehould adopt the pusillanimous sentiments of the new sect?" Lactrntius condemus war on purely philosophic grounds. The aim of the wise man, he sags, should be not to engage in combat, the issue of which must always be doubt ful, and therehy to annihilate (" tollere") his foe, but to do avay with the canse of disagreement itielf (Div. Inst. vi. 18). Origen himself, in a fourth passage, appears to allow that defensive war is ju tifiable, and somewhat qusintly suggests that the mode in which bees carry on their wars may perhaps serve as an example mpoेs cò̀s סikalous kal

it is tolerably certain, indeed, that whatever may have been the prevalent theory of the clurch during the first three centuries, many Christians at that period served in the armies of the empire. Tertullian's own expressions, "vestra omnia implevimus, urbes, insulas, castella, municipia, concilisbula, castra ipsa" (Apol. c. 37); "pavigamus et nos vobiscum militumus" (ib. c. 42); and the atory which he tells of the "legio fulminatrix" (ad Scapulam, e. 4), are decisive evidence to this effect. We find again from Eusebius (II. E. viii. 4, x. 8) that in the time of Diocletinn the number of Christian soldiers was considerable, and that many officers were consequently called upon by the emperor to choose between a return to paganism sud degradation from their posta.

The important evilence afforded by Christian inscriptions might, it is true, seem at first sight to contradict these stntements. Aringhi (Antif, Christianae, i. 430) gives an epitaph of a soldier of the time of Hadrian, and (ii. 170) that of a soldier in the prnetorian guard; Boldetti ( $\theta$ sservazioni sopra $i$ cimitcri, \&c., p. 432), one of s veteranus ex proteriorinus (? "protectoriorilus "), and alse (p.415) ene "Pyrrho militi," and (p. 416) that of one who is described as "felicissimns miles." Marangoni (Act. A. Jict. p. 102) gives us that of a centurion, and Ruiaait (Act. Mart. 1. 50) that of two brothers, Getulius and Amantius, whe were military tribunes under Hadrian. Le Blant, with the view of nrrivigg at a more precise estimate of the evideaca thas
afforded, has results exhibi inseriptions ts (Reinesius, $S y$ Inscript. Rom. Neapol.) with in Seguler ( $I$ parison has sh give, out of no 545 as those per cent., the $473+$ in numb per cent. He accepted ns a disparity, and a incompatibility early Christian service mach slavery, namel ever, the Chris fact of his eart his tomh, becau all Servus De was first of al recording in his aoldier of man Guute, i. 81-87)

As seon, howe recognition of
scrupulosity beg
scribed by Conat subsequent app imperial eagles, change. Sume the fact that th Nicaea (if we a imposes thirteen haring abandone miluced again to confessionem mil hanc abierunt, h gerere," etc. ( I however, mainta taken in immed which it is prece the soldiers under Christians resigne part in pagan as mercenary motive paid the required (Beitriäye, i. 22 ; St. Baail, again says that soluiers service has expired sacrsment of the years. But Hefe this as referring o been actually imb fellow beings. He as cosveying rathe the part of the writ and msintains tha Basil held all war
Chrysostem now soldier's calling, alt he laments the ten iadulgence of the exceptionally expos But by far the $m$ declaration on the writings of August 9) asserts that d of the sward
distinetly proCels. v. $8 \dot{3} ;$ vii, $v$ of Tertullian, ts forward the see professedly annot justly be pagan priests, h service, and, aim a similar ght under the should seek to $m$ when in our є $\dot{\sigma} \sigma \in \beta \in \mathfrak{i} \alpha s)$ we (Migne, Patrol. at, it is to be rtain criticisms of Gibbon (el. exposed a weak "the pagans $t$ be the fate of de by the bardopt the pusil. - sect?" Lacly philosephic mon, he says, at, the issue of and thereby to ut to do away tself (Dir. Inst. fourth passage, ar is ju-tifiable, that the mode rs may perhaps 's סikaious каl iv. 82). that whatever theory of the senturies, many I in the armies on expressions, ps, insulas, castra ipsa" (Apol. cum militamus" he teils of the lam, e. 4), sre We find again 8) that io the ar of Christisn at many officers by the emperor pagnnism sod
ed by Christinn am nt first sight Aringhi (Antiq. aph ot a soldier 170) that of a Boldetti (Osser432), one of a (? "protectorioPyrrho iniliti," is deceribed as ii (Act. S. Tíct. ion, and Ruioart others, Getulius y tribunes under iew of arriving e evidence thus
afforded, has been at the trouble to compare the results exhibited in three collections of pagan inscriptions takea from three distinct lecalitiea (Reinesius, Suntag. Inscript. Antiq. ; Steiaer, Cod. Inscript. Run. Rheni ; Mommsen, Inscript. Reyni Neapol.) with the Christian inseriptlons contained in Seiguler (Inseript. Antiq. Index). This cemparison has shew that while the pagan epitaphs give, out of an aggregate of 10,050 , as many as 545 as those of soldiers, or an nverage of $5 \cdot 42$ per cent., the Christian epitaphs, amounting to 4734 in aumber, contaia only 27 , or about 0.57 per cent. He offers, hevever, what may be accepted as a leasonsble explanation of this disparity, nnd a sufficient solution of the apparent incompatibility with the historical evidence. The service much os considers, necepited military service much as they did the institution of
slavery, namely as n puliticud slavery, namely as n puliticul necessity. As, howfact of his earthly servitude would not suffer the fact of his earthly servitude to be recorded on
his tomb, because he regarded himself as first of all Servés Dex, as the Christian soldier, who was first of sll Miles Curistr, shraak from recording in his epitaph that he had been the soldier of man (Le Blant, Inscrip. Chrét. do la
Goule, i. 81-87).
As soon, however, as Christianity received the recognition of the state, much of this early scrupulosity began to disappear. The $R$ inscribed by Constantine on his stanilard, and the subsequent appearance of the Cross on the imperial engles, mark the commencenient of this
change. Some difficulty is inceed presented in change Some difficulty is inceed presented in Nicaea (if we accept the version of Rufinus) imposes thirteen years' penance upon those who, haring abandoned the military confession, were maluced again to embrace it: "Qui vero propter confessionem militiam abjecerant, et rursum ad have abierunt, hos tredecim annis poenitentiam gerere," etc. (Mansi, Conc. ii. 708). Hefele, however, maintaius that this canon is to be taken in immediate connexion with that by which it is preceded, and that it refers only to the soldiers under the emperor Licinius, whe as Christians resigned their posts rather than take part in pagan sacrifice, but subsequently from mercenary motives returned to the runks and paid the required homage to the pagan gods (Beiträyje, i. 22 ; Conciliengesch. i. 399).
St. Basil, again (Epist. 188, ad Amphilochium), says that soldiers, after their term of military serrice has expired, are to be excluded from the sacrament of the communion for three whole years. But Hefele (Beitrige, i. 23) interprets this as referriag only to those whose hands had been actunily imbrued in the blood of their fellow beings. He looks upon the passage also ss conveying rather an expression of opinion on the part of the writer than an express injunction, and maintains that it does not imply that St. Basil held all war to be unjustifiable.
Chrysostom nowhere actually condemns the soldier's calling, although (Mom. in Matt. 61, c. 2) he laments the temptntions to violence and the indulgence of the pnssions to which soldiers are exceptionally exposed.
But by fur the most explicit and authoritative decharation on the subject is to be found in the writings of Augustine, In his letter, to Mar-

## WAR

2029. 

cellinus (Epist. 138), he snys that if Christianity
demandsd the condemnation of all warfure demanded the condemnation of all warfure, the soldiers in the New Testament seeking for a knowledge of salvation wonld have been directed by our Lord to throw nside their arms and altogether renounce their profession; whereas the advice he gave them was to be centent with their wages, \&e.; nad "quibus proprium stipendium sulifere debere praecepit, militare utique non prohibnit" (Migne, xxxiii. 532). In the severely dealing whith dises the son whom he loves, so, in dealing with ditlereat nations, the Romino power
may be compelled to oonsider when benefit compelled to oonsider what is for their benefit rather than what they would themselves desire,-" quorum petius ntilitati conxulendum est quam voluntati" (ib. xxxiii. 531). Eliewhere he says that ambuseades and other deceptive in Hopt. bk. vi. ; Migne, xxxive in war ((2uaest. also Hept. bk. vi. ; Migne, xxxiv. 781). He draws clnssical, between just and unjust former class he just and unjust wars. In the obtaia redress for wrongs; as, for instance, when a neighbouring state has neglected to make reparation for injuries inflieted by any of its citizens, or to make restitution of property wrougfully seized. A war entered upon for the purpose of chastising the undue arrogance of another state, ""ad subjugandnm mortulium superbinm,"-may even be lookel apon as entered upon "Deo auctore" (cont. Faust. c. 75; Migne, xilii. 447), A Christian man may fight even under a sacrilegious king, previded that what is enjoined upon him persenally is not "eantra Dei praeceptum" (ib.). Augastine eacouraged Conat Boniface in his valiant struggle agninst the Vandals by the exhortntion not to think that "no one who wages war can please God," and cited for his encourngernent the examples of king. David and Cornelius, the centurion (Epist. 189; Nigne, xxxiii. 855).
These and similar utternaces of this father would seem to have determined the theory of the church after his time, and it is easy to understand that the views to which he gives expression would be further enforced by the fact that a large proportion of the wars of Christendom were carried on against the pagan or the infidel, as, for example, those against the Lombards, the Saracens, and the Turks, and thus represented a struggle in which the existence not merely of the state but of Christianity itself was in peril. The werds in which he seeks to reassure the conseience of Count Bunifsce are quoted as authoritative by Hinemar (de Reyis persona. et regio ministerio, c. 10); and the moral distinetion which he draws between different kinds of war is reproduced nad further elaborated by Isidorns. The latter, in his Etymologiae (bk. xviii.),-the standard inthority, after the 7th century, with respect to the relintions of the church to secular matters,-distinguishes wars as of four. kinds: (1) just; (2) unjust; (3) oivil ; (4) "plusquam civile." His definition of the first coincides with that of Augustine, to which he adds, "aut propulsandorum hostium causa." Unjnst wars he defines as those undertaken from passion and witheut adequate cause. No war can be ju-t save that which is undertaken, for the purposes of inflict-
order to repel aggression．As an instance of（3） he cites the war between Sylla and Marius；of （4）that between Caesar and Pompey，who were uot only＂cives＂but alse＂cognati．＂
The efforts of the church，after the time of Augustine，were mainly restricted to repressing the far from infrequent endeavoure of the clargy themselves，in times of special danger and excitement，to particlpate in the atrife of the battlefield．That such eervice was wholly unbecoming their profession does not appear to have ever been geriously denied．War was always regarded by the church as distluctively the coneern of the laity；and Eusebius（Dem． Leany．1．8；Migne，Patrol．Graec．xxil．29－30）， in drawing an elaborate comparison between the avecations permissible to the ecclesiastic and to the layman，specifies as among those that belong eolely to the latter，the carrying on of just war－ fare，一тоîs тє катd то סiкaiov otpatevopèvois． The 74 th of the Apostelical Canons requires that any bishop，priest，or deacon devoting him－ self to military service and aiming at combining it with the duties of his otfice shall be forthwith degraded from his ecclesiastical rank，on the principle of giving to Cacsar the things that are Caesar＇s and to Cod the things that are God＇s （Bunsen，Analect．Ante－Nic．ii．31）．The council of Toulouse（A．D．633）directs that these of the elergy who venture to take up arma＂in quacumque seditione＂ahall be similarly treated and sent to do peuance in a monastery，－＂jn monasterium poenitentiae contradantur＂（Mansi， x．630）．At the council of Meaux（A．D．845） the clergy were forbidden either to engage in nilitary service or even to carry arms，＂armati incedere，＂under pain of deprivation of office as ＂sacrorum canonum contemptores et eccle－ siasticae sanctitatis profanatoree＂（ib．xiv．827）．

But notwithstanding these and similar pro－ hilitions，we find pope Nicholas I．，in the year 865，remonstrating with Lewis the German and Charles the Bald for allowing many of the Frankish bishops to absent themselves from a ayuod for the purpose of joinı．1g in the defence of the coast against the Northmen，一＂Cum militum Christi sit Christo servire，militum vero saeculi，saeculo＂（Epist．83；Migne，cxix． 922 ）．
［J．B．M．］
WASIIING．The principal ceremonial ablu－ tions anciently used in the church，besides baptism itself，are：the washing of the heads of the catechumens on Palm Sunday［Holy Week， p．780］，and of their feet，and sometimes of their whole hodies，on Maundy Thursday ［ p .1160 ］：the washing of the feet of the newly baptized［Baptism，p．164］；the solemn washing of an infant seten days after baptism（Martene， de Rit．Antiq．I．i．18，Ordo 26）；the washing of the hauds of those who entered a church for worship and communion，and of the ministrants in the celebration of the holy Eucharist［Hands， Wabiang of，p． 758 ；Lavabo，p．938］．For the ablution of the vessels used in boly com－ munion，so far as it is found withie our period， see Purification of altar Vessela，p．ī56．

## WATCHERS．［Acoemetae．］

 Water，holy．［Holy Water．］WATER ORDEAL OF．［ORDEAL， p．1468．］

## WEEK

Water－vessel．．Holy watwr must of course have reguired some vesscl to receiva it，and very ancient vessels destined for this use are believed to be still in existence．Moldetti （Osservationi，p．16）declares that ha had seen in the eatacombs certain round vessels of marble， terra cotta，or glass，placed on pillars at such a height as to be easily reached by the hand． Such a pillar，which may have supported a water－vessel，is found at the entrance of an ancieot subterranean chajel at Chiusi（Cavedoni， Cinit．Chius．p．20）．The well－known palin． dromic isscription，NI $4 O N$ ANOMHMATA MH MONAN O $\Psi$ IN，which is found on a vase discovered at Constantinople in the last century， and also（in an incorrect form）on one mora recently diacovered at Autun，is thought to in－ dicate that the vare had been used to hold holy water．There is in the chureh of SS，Mark and Andrew，is the island of Murano，a well－pro－ portioned urn of Parian marble，brought by the Venetians from Greece，which bears the inscrip－ tion－ANTAHEATAIIE］Y $\Delta \Omega P$ META EYФPOミYNHE ：OTI Ф $\Omega N H$ KY EПI T $\Omega N$ Y $\triangle A T \Omega N$（lsaiah xii． 3 ；Ps．xxviii． ［xxix．］3）．This is also thought to have been a holy water vessel（Paciandi de Bulneis，p．1＋1； figured in Martigny，p．263，2nd ed．）．Gori （Thes．Diptych．iii．auppl．pl．xxv．）has figured an irory vessel，bearing in relief the holy family and the four evangelists，which is believed to have beed a portable holy water vessel．But perhaps the most curieus of all the vessels of this kind which have been discovered is a leaden vessel，from the district of Tunis，bearing the inscription－ANTAHCATE Y $\triangle W P$ MET EYФPOCYNHC．Within a border formed partly by the inscription itself，partly by branchee of the vine，are two rows of figures． The upper row displays the Good Shepherd between a palm und a gladiutor，who takes the wreath of victory frem a cippus or low pillar； and a praying figure between a palm and a winged Victory．The lower row shews，twice over，the cross placed on a reck，wheace issue the four rivers，at which a aheep and a stag－ the Jewish and tha Geetile Church－quench their thirst．This vessel is figured in De liossi＇s Bulletino，1867，p．80，and in Martigny，p． 264. Comprare Colymbion，Fountains，nymphaecy， Phiala（Martiguy，Diet．des Antiq．Chret．s．v． Eau Bénita）．
［C．］

## WEDDING．［Marriaoe．］

WEEK（in New Testament，$\sigma d \beta \beta a r a$ and adBBatov，in the phrase $\mu l a$ ，or $\pi \rho \omega \dot{\tau} \eta, \sigma a \beta$ ． $\beta d \tau \omega \nu$ or $\sigma a \beta \beta d \tau o v, \delta \in \nu \tau\left(\rho a \quad \sigma . \kappa . \tau . \lambda_{1} ;\{\beta-\right.$ $\delta o \mu d s$ ，hebdomas and hebdomada；septiman，first so used in Cod．Theodos．xv．5，5；laterculus septem dierum，Tertull．ad Nat．i．13）．For the measurement and notation of time，the Christian communities，as they formed themselves in the various provinces of the Roman empire，had，in the sxisting local or national methed of ＂dating，＂all that was needed for ordinary secular purposes．They had but to retain the received calendar names of day and month，and the current notation of the year expressed in terms of an＂era，＂or by name of consuls，sad the like．The requirements of Christian worship breught with them certain modifications of the
accustomed city of the gogue，Jews， round which the fientile Alrealy the by Greeks an as a measure dean and Eigy Institution，${ }^{\mathbf{w}}$ imported into Jew，and Ge continued to a Saнвати，арр brated the firs the Lord＇s rest
Nimes of th derived from बaßBd $\tau \omega \nu$（or in the New Test times，e．g．Tert （de Jejiun．14， But the first киріккй or кup （Dominicum doe day＂in Acta 10：＂non potes Tertull．de $F u \nmid a$ domicica sollem ava $\alpha \tau d \sigma t \mu o s$ dominicae resur The numerical occurs only in $m$ $E p .15$ ；St．Iren Praef．in Explan Ep． 119 ad Janu
By the close o Wednesday and （or semïjejunia）u ordoeis．The G тetpás and rapa Expos．hd．§ 22 ， xv．42，тарабкє of Coestantine（ E the parascere quarta，sexta sab＇ monly feria quart Alex．fr．de Pascha Constit．Apost．vii． In use for the d סeutipa，тpir $\eta$ ， $\sigma d \beta \beta a \tau 0 \nu$ ；the secun＇a，f．tertia，$f$ sabb tum．This $\mathbf{e}$ feria is variously present writer cot tertia，sc．，came equivalents for the to as Jewish．Con Zeitrechnung，t．xv The planetary week eame to th the Christian era）f astrological，not a r explanation of thes －the second of the axxrii．18，＂the locus

[^193]
## WEEK

aceustomed method and nomenelnture. In every g"yue, dews, with prospelytes, formed the a synaround whieh the chureh grew; nnd from these the (ientile believers aceepted the Jewish week. Alrendy the seven-lay week was widely known by Greeky and Romans, but, for the most part, as a mensure of time used by astrologers (Chnldean and Egyptinn). The Salha'h, as $n$ Jewish institution, way hut one of many superatitions
impurteimpurtet into Rome from the East. Christina, Jev, nad Gentile nlike, whether or not they continued to attach nny sjecinal snactity to the Samasth, appear, fron the first, to have colethe Lorrl's resurrection.
Nimes of the Days of the Hecs. derived from Jewish wsige Hees. - The names
 in the New Testament; ос évitpa, к. т. $\lambda$., oceur times, $o . y$. Tertulll has " "quarrta et sexta salisuunt (do Jejivn. 14, and St. Ejpiphan. Haer. Ixx. 12 ) But the first day is almost cers stanatly ( $\eta \mu \epsilon \rho a)$ киpoak' or kuplov, dies doninicus or dominica; (Jominicum does not necessarily mean "the Lord's day"" in Acta Martyr. S. Saturnini, Ruinart, 9 ,
10 ." 10 : " non potest intermitti duminicum." Comp. dominicas sollemnia celebraviu, e 14 : "quomotio
 dominicae resurrectionis" (Tertul. 59 ); "dies
 oceurs only in mystieal expusitions, as St. Barn. ${ }_{P}^{E p}$. 15 ; St. Iren. de Oydoad. fragm. ; st. Hilar. ${ }^{\text {Pracf. in Explan. Psa/m. t. i. } 7 \text {; St. Augustine, }}$ Ep. 119 ad Januar. 10-16.
By the close of the 2nd century, we find the Wednesdngy nnd Friday distinguished as fast-days (or semije ""nia) under the name dies stationos, ${ }^{\sigma} \boldsymbol{\sigma} d \boldsymbol{d} \sigma$ es. The $G$ Greck names for these days are

 of Constantine (Euseb., Vitt. Const. iv. 18) a law
 quarta, sexta sabbati (Tertull. u.s.); more commonly fria quart ta and par iscetere. Comp. Petri
Alex. fr. Alex. . Ir. (Ie Paschate, in. Routh, Rell. Sace. iii. $3+3$;
Constit. Apost. vii. 23. The Greek names most if use for the days of the week are kupackikn,
 ${ }^{\sigma d \beta}{ }^{\text {decharo }}$; the Latin, dies duminizus, foria sceunha, $f$. ter tia, $f$. puarta, f. puinta, parascere, feria is rariously explained. [FERIA. The present writer conjectures that ferias seound ${ }^{\text {an }}$, tertia, s.e., came into use as Christianizod eqairalents for the sceunda sabhuti, \&e., objected to as Jewish. Comp. Resch in Herrog, $R$. $E$. Zeitreehnung, t. xviii. 473).
The planetary names for each day of the week came to the Romans (probnbly of the
the Christinn era) from Ale the Christinn era) from Alexandria, as a plurely
sutrologival, not a religious institute. The true explanation of these names institute. The true -the seand of the two given by Dion Cassius,
xxxiii. 18 , the locus classicus on this subject (see xxxrii. 18," the locus classicus on this subject (see

[^194]WEEK
2031
Ideler, Hath. der Chron. u. s, and ii. 177 ; Lobeck, Aghophamus, p. 1+2, and J. C. Hare, on the A ames of the Diags of the $H$ e. $k$, in the Cumbinidye Philological Muscum, vel. I.), viz. that each of the twenty-four hours of each dny, beghaning at suarise, was assignel to one of the seren "planets," taken in the then-received or ler, Saturn, Jupiter, Mars, Sun, Mercury, Venus, Joon, continued, without interruption, from day to day. Thus, the first hour at starting of the cycle being that of Saturn, that planet is "regent " of the Whole day, the eighth, fifteenth, twenty-second hours being also his; the twenty-thirl has Jupitar ; twenty-fourth, Mars; and the twentyfilth, or first of the following day, comes to oun, who, therefore, as "regont," gives his name to the day; Thus the twenty-second hour being the oun's, the twenty-third and twenty-fourth the fellowing day to enus, nod the first hour of and so on to day to Moon, whence dies lunae; this natrologlenl seheme first hour, Venus. In week is Saturilay seheme, the first day of the that the practice of Cass. (u.s.), who says seven plancts, though inming days after the knewn, "had comeng in his time universally must be understeod to so to say, bat recently," sion. It was certninl ty an of its general ditfutime. "Pumpey," he says, "througloore his siege of Jerusi) he says, "throughout the his great operations, of the well (B.ed hinself for the Jews on thens, of the well-known dopla of city by the final seventh day, and se took the And by the same nault 'on the day of Suturn.'" day of the taking of 'Jerusulequently calls the Sosius (i.c. 37), in of 'Jerusulem by Herol and tifying Saturn's in both statements clearly iden(Browne's Ord $y$ with the Jewish seventh day "day of S' Ordo Saeclorum, § 207 sq .). The name, stituy of Saturn," may have been Lion's own substitute for a "sabbath" or "seventh day" in the Sontemporary records relating to Pompey and Sosius. But early in our era, Tiballus (i. 3, 17)
clearly auspicious Jewish enturday with the supposed insatus ares aut omina dirn Aut ego sum cautenuisse diem" (comp, Orid "rebus minus apta gerendis Culta Paluestino sep tima festa Syro "). Tacitus (IIst, y. 4) says sephsome imagined the Jews' sablintical rest to have been in heneur of aturn; Frontinus, in the reign of Nerva (Strateg. ii. 1, 17), that Vespasime reserved his shief assaults upen the Jews for the "day of Saturn," on which it was uniawful for them to do any work. Between this and the time of Dion Cassius, we have Christinn testimonies to the application of the planetary nanies Tertulligs of the Jewish week in Justin Martyr, Tertullisn, and his contemporary Clemeut of Alexandria. Plutareh's (iu. Sympos. iv. qu. 7, is unfortuuately lest: nccording to the heading, its gubject was the order of the planetary dsys, tions, which relate of the two preceding questhe planetary week was known, sabbath. That early in our era, is furt known, at least to artists, In the Pittore is further proved by monuments. of seven heads Erculano, iii. pl. 50, is a series Apollo $=$ Sol, Disìa $=$ Lana, Mars, Mercurius,
has been fuuad on Egyptian monuments; the Egyption Chronologic der Aegypler, p. 131 It

## WEEK

Jupiter, Venus, i.e. in the order of the wewkdays; also an ancient bronze represents the same seven deities, likewise beginniag with Saturn (Moatfaucon, Antiq. Eixpl. Suppl. J. pl. 17, p. 37 ; J. C. Hare, s. s. p. 31).

Early Christian writers use the planctary names, for the moat part, only in their apologies and other addresses to the henthen. Thus
 Saturday and Sunday; and Tertull. Apologet. c. 16,"Aeque si diem solis laetitiae indulgemus alia longe ratione quem de religione solis, aecundo loco ab eis sumus qui diem Siturniotio et victui decerunat, exorbitantes et ipsi a .Judaico more, quem Ignorant;" the samo matter is more fuily expressed in ad Nutiomes, i. 13. In the Codex alsu solis dies often occurs, but with expressions of honour attached; thus, in a law of Constantine (Cod. Just. iii. 12, de feriis, 1. 3, A.D. 321), "Umnes judices urbanaejne plebes et cunctarum artium officia venerabili die solis quiescant;"so Cod. Theod, ii. 8, de feriis 1 . 1 (same year), "djem solis vencratione sui celebrem;" and ibid. viii. 8, 1. 3 (A.d. 386), "Sollis die quem dominicum rite dixere majores." In addresses to Christians, when the planetary name, Sunday, is used, it is usually with a mystical or allegorical reference to the creation of light on the first day (alluded to in the passages of Barnabas and Ignatius, and clearly expressed in that of Justin Martyr, given above. Compare Leo the Great, Ep. leecret. 81, c. 1), or to Christ as the Sun of Righteousness. So St. Ambrose, Serm. 62 : " Dominica nobis venerabilis est atque sollemnis, quod in ea Salvator velut sol orens discussis inferorum tenebris ince resurrectionis emicuit: ac propterea ipsa dies ab hominibus sacculi Jies Silis rocatur, quod ortus eam Sol Justiticte Christus illuminat." Gregory of Tours (Hist. iii. I5)," Ecce adest dies solis: sic enim barbaris diem dominicum vocitare consuetudo est." Clement of Alexandria (Strom. vii, I2, § 75) finds a mystery also in the planetary names of the stationes: "The true Gnostic knows the aenigmata of the tetras and parasceve, our fasting days: to wit, that these being the days of Hermes and Aphrodité, he shall fast, his life long, for covetousness and carnal lust." The planetary names occur in some Christian calendars, and all through the Fasti Consulares Anonymi, from A. U. C. 246 to 1107 , in which to the consuls of each year is appended, together with the moon's age, the week-day of 1 st January: e.g. U. c. 1107 [ = A.D. 354], "Constantio VII. et Constantio II. Sat. xxi.;" meaning that the 1st January of that year was Saturday (Norisii Opp. xi. 595 sqq.). And even in Christian epitaphs, as in the following (ap. Noris. l. c. 686), of A.d. 457, in which Paschasins is said to have been born, "Dies paschales prid. Non. April. die Jobis," i.e. "in the paschal days, on 4th April, Jupiter's day." By the generality of Christians, however, the use of these heathen namee was avoided. Indeed Philastrius (or Philaster), contemporary and friend of St. Ambrose, cir. A.D. $3 \$ 0$, In his work De Hacresibus, condemns the uge of the planetary names as heretical. Isidore of Seville, A.n, 59 S. (Etym. v. 30), having explained, for the benefit of the unlearned, that " the first day of the week, the una sab'atiof the Hebrewa, is with us dics Dominurus, which day the Gentiles hare dedicated to the Sun; the $2 d a$ sabbuti
our $2 l a$ feria, by them of the world is called dies l.unae", etc. goes on to suy, that one dres best to comply with the ritus cocelesinvticus ly which the days are called ferise; and that if one of the hent hen names should chance to esrape one's lips, it should be considered that those whose names the pagans have given to the week-lays were human beings whe, as benefuctors of mankind, received divine honours and were translated? Into the heavens, so that it is no sin if their names do, now and then, happen to be usell by us. Comp. Bedne de Temproun Ratione, c. 6 .
[H. 13.]
When the Latio came to mingle with the Tentonic races, the Lati. roughly transinted the names of the Teutonic ginls by names uf deities with which they were familiar (Tacitus, Germ. 9 ; Anr. xili. 57 ; Mist. Iv. 64), anll conversely the northern triles found (as thay thought) Tentonic equivnlents fur the names in the Romm Pantheon (Grimm, Icentsche Mythoo logie, p. 108 fF . 2nd ed.). Hence the days of the week received names which were thought eguivnlent to their classical planetary deaoninations. This fact renders it highly probable that the week was adopted by the northern tribes in pre. Christian times; for if it had bem received from Christian missionaries, they would searcely have adopited a nomenclature which tended to jurpetmate the names of the very deities whose worship they sought to abolish. Both William of Malmesbury (Gesta Reg. p. 9, ed. Savile, 1601) and Matthew of Westminster (Flores, p. 82) make Hengist say to Vortigern, that the Saxons gave the nanse of Woden (as equivaient to Mercury) to the fourth day of the week, and of Freya (as equivalent to Venus) to the sixth. Further, the name of Thus or Zio (etyalalgically connected with Sanscrit Dúaus and C. $4 \times \mathrm{K}$ Zcis) was given, as equivalent to Mars, to the third day; and of Thor or Doamr, as eguivalent to Jupiter, to the fifth. Saetere or Siter (found in Saxon Saeteresdig, Frisian Suterdei, etc.) seums to be no more than the Teutonic way of writing the Latin Saturntes. Sol and Luna were simply translated into Sun and Moon. Hence arose the Teutonic and Scundinavias names of the days of the week, which are still preserved complets in Eaglish, Danish, and Swedish. In modem German Samstag (=Sabbatstay) has displacel Saturday, and Mittucoch Wednesday. In the Romance languages, the first day of the week hss a nanue derived from Dies Dominica (Ital, Domenica, Span. Domingo, Fr. Dinanche), and the seventh day one derived from Sabbatum (Ital. Sabbato, $\mathrm{S}_{\mathrm{j}}$ uar. Sabado, Fr. Samedi $=$ Salbuti Dirs). The Slavs, Lithunnians, and Finns do not appear to have adopted the planetary nomes; they simply number the days, making Monday the first day, and consequently Sunday the serenth. (See further in Grimm, D. M. p. 111 ff .). [C.]

The Sunday Letters.-From the earliest times after the introduction of the Julian catendar, we find the first eight letters of the aljuhabet A-H ranged in unbroken succession against the days of the months, from 1st Jan. to 31st Dec. (monumental calendars collected by Gruter, and by Foggini, are enumerated by Ideler, Handbuch, ii. 135). These letters marked the nundines : viz. on whatever day of January the first nuadines fell, the letter of that day marked the nundinal days througiout the year (except in leap year,
when after $2+$ place, e.g. from rangement mus in or near Rom In use), it is a apply the like caleadars, fur in Yet it is not un Nice that tho $S$ viz. is the cales edited by Lamb t. iv., In which, numilinal, are $\mathbf{r}$ "qua nulla ant memorin extat, paschuli Rurenn further, Eastea

WHIPPING of rode as a jur others, see Cont
(2) Whipping discip) line. Thu ( +737 ), that in and commanded rids (Mahillon, the Penitentiad Bussordnunyen, redeeming a year huadred strokes And there are $m$ lash for penitenti
(3) The discipl mas to his own within our perio Spontanea Discip claims to have pr of this practice fourth century, spurfons writings hand. Some of the breast [TUNs of peaitenco, wh from whipping (Z p. 38 ff.)

WHITBY, CO CILUM), A.D. 66 tioned by Bede Wilfrid, and oth Osw respecting. 67-72; Wilkins 100-106).

WHITE GAR alls, in which the as they issned fro frequently allnded for instance, the $p$ sttributed to Lac Epit. xii. ad Se Catech. Mystag. iv c. 7 [BАРTISM, p. 1 white robe was ac Gregorian Ordo Bo "Accipe vestem quant perferas sine Nostri Jesu Christi.
It was the alm church that the worn for eight dn
rla is cullad hat one doen exintions by id that if one lescape one's those whuse week-ilaya tors of mail. re translated sin if their , be used by tione, c. 13.
[II, II.] le with the y transidet b) names of iar (incitus, 4), and rond) (as they the uames in tsche $M_{y}$ thodiays of the hought eypinominations. ble that the rilies in pres. eceived from earcely have aded to preteities whose oth William Savile, 1601) (ores, p. 8:) the Saxons lent to Merveek, and of of the sixth. y:uologically C. *ik Zés) to the third quivaient to Sater (found oi, etc.) seums ly of writing were simply nee arose the of the days red complets In moilew us divplaced ay. In the the week has (ltal, Dume (c), and the batum (ital. $S\left(a^{\prime}, b u t i\right.$ Dics). lo not appear anmes; they Monday the the soventh. 1 ff .). [C.] earliest times calendar, we phabet A-H st the days of Dee. (monuuter, and by Handluch : ii. lendines : viz. irst nundines the nundinal in leap year,

## WIIIPPING

WIDOWS

When after 24th Feb, the letter fell back one place, e,y. from B to A). Familiar as thie arrangement mast have been to Christians living in er aenr Rome (or wherever the nundines were is use), it is atrange that they did not earlier apply the like arrangement to their enclesiastical calsodar, for marking the Sundays of each year. Yet it is not untif some time after the councll of Nlee that tho Sunday letters are first met with, viz. in tho calendar of the reign of Conatantius, edited by Lambeciua in the Bubliotheo. Vindebon, t. iv., in which, side. by alde with the oid eight nundiuai, are rasged the aeven dominical letters, "qua nulia antiquior dominicalium charscteram memoria extat," any cardinal Norss (de Cydo puschuli Rarennate, Opp. t. 11. col. 786). See further, Eisster, p. 593.
[H. B.]
WIIIPPING. (1) For the use of the lash or of rois as n punishment, whether ca monks or others, bee Cobioral Punisiment, p. 469.
(2) Whipping was also used an a penitentiai discipline, Thus it ia related of abbat Pardulph ( $\dagger 737$ ), that in Lent he bared his whole boiy, and commanded his discjpie to beat him with vids (Mabillon, Aetr SS, Bened. iij, 537). In the Penitentid of Cummean (Wasserschleben, Bussorduungen, p. 463) one of the methods of redecming a year of penance is to receive three hundred strokes of the rod on the bare body. And there are many instances of the use of the lash for penitential purposes in later times.
(3) The discipline of the scourge applied by $n$ man to his own baek probably does not fall within our period. For though Gretser ( $D e$ Spontanea Disciplinarun scu Flagellorum Cruce) claims to have produced proofs of the existeneo of this practice from writers es early as the fourth century, his proofs are either from spurious writings, or fail to prove the matter in hand. Somo of them relate to the beating of the breast [T'unsio Pecroris] as an indication of penitence, which is a very different thing from whipping (Zöekler, Geschichte der Askese, p. 38 ff .)
[C.]
Whitby, council of (Piarense ConCllicm), A.D. 664, when the eunference mentioned hy Isede between Colsuan, Agilbert, Wiffrid, and others in the presence of king Onw "-72; Wilkjns by Haddan and Stubbs, iii. 67-72; Wilkjns by Haddan and Stubbs, iii,
100-106).
[E. S. Ff.]

WHITE GARMENTS. The white robes, or alls, in which the baptized were elothed as soon as they issued from the bnptismal waters, are frequently alluded to by ancient writers. See, for instance, the poem De Ricsurrectione Domani sttributed to Lactantius ; Paulinus of Nola, Epist. xij. ad Sever.; Cyril of Jerusalem, Cutech. Mystag. iv. 8; Ambrose, de Mysteriis, c. 7 [Baptism, p. 163]. The conferring of the white robe was aecompanied, according to the Gregorian Ordo Baptizandi Inf., by the words : "Aceipe vestem candidam et immaeulatam, quam perferus sine macula ante tribunal Domini
It was the almost universal custom of the chnrch that the white baptiamal robes were worn for eight daye, so that when baptisme
took place on Easter-Eve the alby were taken off on the tlrat Sunday after Eister, the Dominica in albis depositis. This eeremony appears to have taken place in the ancristy or vestry
attached to the baptistery, where they were attached to the baptistery, where they were washed in water blessal for the purpose. What became of them after this is not quite clear. In some cases they sem to have been preserved in the chureh or by the sponsor; for a certain dencon Maritta (Fietor Vitensia de Persco. V'undal, v, 9), produeed as a witness against hia godehild Eipidopherus, who had fullen into Arianism, the sabana which he had received at baptism. In other cases the baptized person seeme to have ratalne! it, for we read that St. Anthony of Egypt, in the prospect of martyrdom, appeured betore the judge in his baptismal alb Martigny, Dict. de's Antiq. Chrét. s. v. Aubs; Suicer'a Thesaurus, в. vv.
 on the Gregorian Sacramentary, p. 356). [C.]

## Whitsuntide. [Pentecoat.]

WIDOWS. It is elear that the cars of the fintherless and the widow formed in enily times an imporitant department of ecelesinstical administration. Among subapoatolic writings the Shepherd of Hermas is conspicuous for the prominence which it gives to the aubject, re8 jeatedly enjoining it aa a Christinn duty (Mand. 8,$10 ; \operatorname{Sin} .1,8 ; 5,3$ ), and contrasting the "pernicious men who, abnsing their ministry, plunder widows and orphans" with the good bishops who shelter and protect them (Sim. 9 , 26, $2 ; 9,27,2$ ). Ignatius makes it a repronch against certain herities that they neglected widows and those who were in distress (ad Smyrn. c. 6), and urges Polycarj, not to neglect widows, but to make them his especial care (ad Polyc. c. 4). Polycarp himself urges the presbyters of Philippi not to neglect the widow, the orplian, and the poor (nd philipp. c. 4); and using a metaphor which was not unfrequently repeated, and which is of importnnce in relation to his conception of the Christian sacrifice, hs apeaks of widows as being "an altar of saerifice" (Buनıa⿱艹hiptoy, ibic.). In the older dis* pensation the offerings which were presented to God were offered and partly consumed upon the great alter of the temple court, but uader the new dispensation they are distributed among widows and others who were in need (so Const. Apost. 2, $26 ; 4,3 ;$ Pseudom Ignat. ad T'ars. c. 9 ; Tertull. ad Uxor. 1, 7). Justin Martyr (Apol. i, 67) places widowa and orphans fist on the list of those to whom the offerings of Christian assomblies were distributed by their president. The Clementines (Efist. Clement. ad Jacob. c. 8 ; ef. Const. Apost. 4, 2) make it a primary duty of presbyters to stand towards orphans in the place of parents, and towards widows in the plaee of husbands. In the earlier books of the Apostolical Constitutions the references are frequent: 60 great was the care which was taken of widows and so libersl were the offerings which they reccived, that some of them shamelessly abused their privilege and made their wide whood a profitable trade ( ${ }^{2} p \gamma a \sigma i ́ a, 3,7,12.13: ~ c f$. Pseudo-Ignat. ad Philadelph. c. 4).

In order to entitle anyone to recel re reliaf, widowhood scems to have been of irsell:
sufficient quallification. Tho number of widowa thus reileved wan large, Corneilus of Rome, in the midale of the 3rd century, says that at ikome the whiown and others who were in distress amounted to tifteen huudred ( $E_{j}$ ist. Commel. ap. Easeb. II. A. 6, 43); and Chrysostom reckona the namiar of widows and virgins who were supported by the comparatively joor church of Aniech at three thuusand (S. Chrysost. Hom. in A/att. 06 (67), c. 3, ap. Migne, 1'. G. vol. Ivii. 630).

Of the wldows who were thus the ohjects of care to the church officers, some were formally enroiled on the matdiooyos, or liat of church mensiers, as a distiuct clasm or "orio": (the Clementines, Recogn. 6, 15, Hom. 11, 35, attribute the furmation of this "ordo" to St. Peter). But even at the time at which the Pastoral Ejuistles were written it is clear that restrictions wero placed upon admission to that ciass. It is inid down in 1 Tim. ₹. 9, 10 that a nodow is not to be entered on the church-roll (karale $\gamma \dot{\sigma} \theta \omega$ ) "under three-score years old, having been the wife of one mau, well reported of for goot works, if she have brought up chiliren, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflieted, if she have diligently followed every geod work." These restrictions seem to have been consistently maintained in the eariy church. They are elaborately repeated in the Apestolical Constitutions, 3, 1, 5 ; Origen (in Joann. tom. 32, c. 7, vol. iv. p. 422, ed. Deiarue) shews that stress was lajd upon every part of them by arguing against too literal an interpretation of the ciause "if she have washed the saints' feet," the omission of which, he says, must not be taken to exclade a widow who, in her time of prosperity, shewed hospitality to the brethrea in other ways; Tertuliian (de veland. Virg. c. 9) shews that the restrictions of age and monegamy were maintained in Africa; and Ambrose implies that they existed in his time in Italy (Exhort. Virgin. c. 4, 23, vol. ii. P. 284, where Juliana of Bologan speaks of herself as being "adhue immaturam riduitatis stipendiis," i.c. not yet sixty years old ; so de Viduis, c. 2, 9, voi, ii. p. 188). There was sometimes the further restriction that $a$ widow must not have childrea or grandehildren capable of supporting her (Amhrosiast. in Epist. I. ad Timoth. c. 3, in the Append. ad op. S. Ambros. p. 295); but in later times the reatriction as to age was sometimes waived (Statt. Eccles. Antiq. c. 101, " viduae adoleseentes quae corpere debiles sunt sumptu ecclesiae cujus viduae sunt sustedtentur").

The possession of the qualifications which are mentioned in the Pastoral Epistles did not, ipso facto, entitie a widow to a place on the churchroll. She had to be definitely appointed

 words were in ordinary use for the oriination or appointouent of elerks; see Ordination). It doea not appear by whem the appointment was made. Chrysostom (de Sucerlot. 3, 16) counts the selection of fit persons among the burdens of the episcopal othice; but there is no evidence that the right of appointment was confined to bishops.

T'be "order of widows" ("ordo viduarum,"

 Clement. IHomil. 11, 35; Const. Apost $\widehat{3}, 1 ; 8$, 25) which was thas formed was evidently a small ciass in each community. One of the earliest collectona of ecciesiastical rugulationa
 c. 21 (24), ed. Ditra. Juris Eiceles. Gruec. Monumenta, vol. i. p. 84 ; Lagnrde, Juris Eicoles. Religuite, p. 74; Ililgenfeld, Norum Testamentum vatrit canom'm receptum, fasc. 4, p. 101), but it haid
 in Joann. tom. 32, 7, rol iv. p. 422, ed. Welarue), and it is enumerated as co-ordinate with, and therefore distinct from, both clerks and hymen (Const. Apost. 2, $25 ; 3,11,15 ; 8,10,12,29$ ). Its members were supported ont of the chureh offerings until about the time of the council of Nicaen, when Constantine seut a rescrijit to provincial governors, ordering that they should for the future reccive an annual prevision in common with the charch virgins "et aliis qui disino ministerio erant consecrati" (iacert. Auct. de Con-tant. ap. Haenel, Corpus Letym ab /mjerat. Romanis anto Justinianum latomum, p. 196). Julian abolished this proviaion and compelled those who had received it to refund it (Sozom. II. E. 5, 5), but hia nuccesser, restored it ; and Theodoret speaks of it as existing in his own day (Theoloret, II. E. 1, 11).
The daties of the widows who had thus a separate place upon the church roll were of two kinds. For some of them the model was the Anna of the Gospel "which departed not from the temple, but served God with fastings and prayersnight and day " (St. Luke ii. 37, referred to specially in Const. Apost. 3. 1: ef. S. Basil, Epist. 174 (283), p. 261 ) : others were croployed in the good works of nursing the sick, urging the younger women to live chastely, and, without teaching the mysteries of the kingdom of Gud, making converts of heathen women. The leading early rule is $\Delta$ ıar. K $\lambda \nmid \mu$. c. 18 , referred to above, "Let three widows be appointed: of whom let two centinue in prayer for ali whe are in trouble . . . . and let one attend to these who are being tried by illnesses, ministering to them, and vigilant, and reporting their neeessities to the presbyters." This rule ls repeated in the Jacobite canons of Gregory Barhebrseas, cap. 7, sect 7, ap. Mai script. Vet. Nov. Coll. vel. x. pars 11. p. 50, and in the Coptic Apostolical Comstitutions, ed. Tattam, p. 24. A more preeise account of the daties of a widow, especially in regard to "those who are without," is given in Const. Ajost. 3, 5 : cf. Clem. Alex. Strom. 3, p. 536, who traces back this part of the ministry of women to the times of the apostles. Origun (in Iraiam, Hom. 6, vol. iii. p. 117, ed. Delarue) sjeaks of their duty in relntion to younger women; Tertuliian (de Velund. Virg. c. 9) implies the existence of a similar duty, in giving as the reason for the restriction as to age and having berne children, "ut facile norint ceteras et consilio et solatio jurare." The leading Western canon in Slatt. Eecles. Antiq. c. 103 , " viduae quae stipendiis ecclesiae sustentantar tam assiduae in dej opere esse debent at et meritis et orationibus suis ecelesiam adjurent." (it is interesting to find an silinsion to the work of widows in the satirical account of the Christinns which is given by Lucian, de Morte Peno
grini, c. 12, whe senterl as waitis How long thi is not telear; help its widow catena of pasas coustantly the meculated; bu the recognition widews after th Constitutions in Antion $t$ in the 1 "ordo vidunram not limited to $t$ years of age or This second orde vived the tirnt, a from it so earl Hom. de liduis, has often been ec the strong feel which manifented second century. meriterious for a band, not inere marriage, but to to inlieate her vo ("vestia frascior," voi. i. p. 174). ' cially strong in fathers of the en their best to enco a treatise $D_{c}$ l'i alsewhere speaks as a plant of sp L'vang. sec. Luc. Ii 19, p. 105). St. J at leme contained themselres the $v$ letters contain man had done so (e.g. Epist. 108 ad E.u Ageruck. p. 900); her purpose, he e "Reflect dajly tha yeu will never th (Epist. 54 ad Furi alse wrote a treatis P. L. vol. x]i.) ; in $i$ Novatians and Tert sre always to be cor those who thought s widew who had ta adultery (c. 10), b widews should take tuken it they should
The result of this widowhood was that took the vow. But appear to have been to gain greater free cloke for lascivious had at first supporte was compelled to cl after reciting the $a b$ bood, that childleas uge must either marr property to the pall it. 6, 1, 1, ed. Hacne the ether hand, conti of perpetual widowh Tho married a widow CHRIST. ANT. - VOL
ua Tผ̂̀ Xทpây, ; тठ хワрікоу, lpost 3,$1 ; 8$, evidently One of the al rogulations al Кдһцегтог, Gruec. Monucoles. Rediguine, mentum extrit 1), but it hal т $\quad \mu \boldsymbol{\eta}$, Origen , ed, jelarue), ste with, and s and layman , 10, 12, 29). of the chure'h the conned of a rescrijet to it they shoull 1 provision in "et aliis qui (incert. Auct. um ab /mprerat. ні", p. 506 ). and compelled nd it (Sozom. tored it ; and ig ju his owa

3 had thus a Il were of two nodef way the rted not from 1 fastings and ii. 37, referred : ef. S. Bavil, were employed ck, urging the anli, without gdom of God, n. The lead18, referred to appointed: of r for all whe ttend to those ministeriag to g their neces. le ls rejeated - Barhebraeus, ov. Coll. vol. x. ic Apostolical A more prolow, especially tout," is giren iex. Strom. 3, of the ministry stles. Origen 7, ed. Delarue) n to younger irg. c. 9) imuty, in giviag as to age and norint ceteras The leading Antiq. c. 103, sustentsatur debent ut et am adjurent." in to the work of the Chrise Morte Pere

## WIDOWS

WIDOWS
2035
grini, c. 12, where widaws nud orphans are rapreented as whiting at the jmison of i 'roteus). how long this primitive institution continued is not cleary the obligation of the ehurch to help ite widows of course contimued, and a long cutena of pasangesimight be made to shew how coustantiy the obligation was recognised and inculeated; but there are no certain traces of the recognition of the primitive class of poor Hidows after the later books of the Apontolical Conatitutions in the Fant and the Statute Ecclesite Ahtipus in the West, In the meantime mosher "ordo viduarum" was being formed, whith was not himited to those who were more than sixty Years of age or who were ja need of supiort. This second order of wifluws, which long surevived the first, nud which (though distinguished
from it so carly as the time of from it so carly as the time of Chrysoustom, has ofton been confuanded with it, ell. Migne) the atrong feeling against second marriages Which manifented itself in the course of the second century, It cime to be considered meritorious fur a woman who had lost her husband, not merely to abstain from a second marriage, but to take a vow of nbstinence, and to indicate her vow by alopting a peculiar dress ("vestis fusciar," S. Iileron. Lipist. 38 ad Jarcell. cially strong in the Weest, and the great Latin fathers of the end of the fourth century dial their best to encourage it. St. Ambrose wrote alsewhere speaks of the (op. rol. ii. p. 184), and elsewhere speaks of the "grace of widowhood" as a plant of specially Christinn growth (in
 $19, \mathrm{p}, 105$ ). St. Jerome's circle of uoble Indies
at Rome contained several who hal taken at Rome contained several who had taken upon themselves the vows of widlowhood, atd his
letters contain many commendations of those who had done so (e.g. Eipist. 38 ad Maroell. p. 174 ; Epist. 108 ad Eustoch. p. $690 ;$ Epist. 123 ad
Ageruck. p. 90() ; Ageruck. p. 90 (); 'to one who was wavering in her purpose, he ends a long letter by saying, "Reflect dnily that you will pue day die, and, you will never think of a second marringe"
(Epist. 54 ad Furimb, p. 282). St. Augustiae (Epist. 54 ad Furim, p. 282). St. Augustiae also wrote a trestise De Buno V'duitatis (Migne,
P. L. Fol. xli.); in it he does not agree with the Novstians and Tertullian that second marriages are always to be condemned ( $c, 4$ ), nor even with those who thought that the second marriage of $a$ widow who had taken a vew of continence was adultery (c. 10), but he strongly urges that widows should take such a row, and that having tiken it they should persevere (c. 19).
The resuit of this ineulcation of the virtue of widowhood was that a large number of widows took the vow. But some of those who did so appesr to have been influenced ouly by a desire to gain greater freodom and to have a decent cloke for lasciriousuess. The civil law, which
had at first supported the ecclesiastical teadency, had at first supported the ecclesiastical tendency,
was compelled to Tras compelled to check it. Majorian enacted,
after reciting the abuse of the vow of widowhood, that childless widows under forty years of age must etther marry again or forfeit hulf their property to the pullic chest (Novell. Majorian, it. 6, 1, 1, ed. Hacnel, $s$ 306). The church, on the ether hand, continued to proclaim the merit of perpetual widowhood. It made all persons Vho msrried a widow ineligible for admission to
CHEIgT. ANT.-VOL. H.
holy ordern, or, if alrendy in orvers, inellgible for promotion [Onders, Holy ; Sualifications for, $1 \%$. $1445,1+02]$; and if the whow of a clerk married agaiu, she was liablo to perpetual secluantter a convent. A curious lavtance of the Jatter rule is atlorded by Gregory the Great : the widow of a subleacuo who, after her huse visited with thls ordiwarried agalo, had been visited with this ordiuary punishment of seclu before but it was discoverel that her husinnd, before his death, had resigned his oflice; where. ispon Gregory arders the widow to be released is. Greg. M. Eyist. 4, 36, ad Leonem, p. 716). It is probabte that amang the Teutonje peoples fhe ecclesiastieal tendency was fostered by the feeling agninst second marringes which to inentiune i by Tacitus (Germ. c. 19), and which is Meroviug orh in the Tentonic codes and in the Merovingian enjuitulariea (cf. Walter, Deutscho Auchts, fcschichte, $2^{24}$ Ausg. 8487 ).
who is clear that for several centurles widows Who took the vow were free to live, as they had eighth contury their own houses. But by the in Ghth century a feeling had grown up, espectaliy in Ginul and Spain, that the only safety from temptation lay in their living, as virgius under a vow usually lived, in munasteries. In A.D. 748 Ilpin and the Gallican ciergy put the formal question to pope Zachary " whether wilows who lived in their own houses could save their souln," to which the pope gives no definite answer, but, following the decretal of Gelasius, lenves thase who break their vows to the judgment of God (Zachar. Pap. Epist. ad Pippin. ap. Cenni Codex Ctrolinus, vol. i. p. 46, and Migne, P. L. vol, xcriii. 84). la the following ceutury the Gallicen church abolislied the option which, though diacouraged, had still continted to exist, and enacted that professed widows should no longer be nllowed to hive Io private bouses ( 6 Couc. Paris, A.D. 829, lib. I. c. 44). In this, as in some other respects, pope Nicholns I, disnpproved of the Gallican ennetmeut, and refused to allow Widows to be forced into monnsteries (Nicol. I. Respons. ad Bulyar. c. 87, ap. Mansi, vol. xp. p. 429). But ultimately the Gallican rulo preYniled; the taking of the vows of widowhood implied eatrance into a monastery; the order of Widows was merged in that of nuns, and, as may be gathered from the omission of the rltea of benediction of widows in the later Sacramentaries, at jength disappeared altogether:
The taking of the vow of perpetual widowhood whs accompanied by the adoption of a dresa which at first probably differed from the ordinary dress only in its material and its colour (S. Hieron. Epist. 38 ad Marcoll. vol. i. p. 174, S. August. Epist. celxii. 9 ; ap. Migne, P. L. vol. exxiii. 1081). The assumption of this dress was probably at firat the private act of the widow herself, unattended by any ceremony; but it soon became usunl to give grenter emphasis to the vow of which it was the token by making it in the presence of a bishop. Even this was in the first instance a private and not a public ceremony; for the first council of Orange, A.D. 441, c. 27, speaks only of " viduitatis servandse professionem cornm episcopo in secretarie habitam imposita ab eniecopo veste viduali
indicandam."

But uitimately, In the West, the act was attended with a ceremonial for which proviglon
is made in most enrly ordinals. This was especially the case after the identification or confusion of the order of widows with the order of deaconesses. In early times, and probably always in the East, the two orders had unquestionably been distinct. (1) Their functions were distinct, widows being employed in prayer and in tending the sick, whereas deaconesses had the special duties of assisting at the baptism of women, and of guarding the church doers. (S. Epiphan. Expos, Fid. c. 21, p. 1104, I'soudoIgnst. ad Antioch. c. 12 , Constit. $A_{l}, 0$ ost. 3. 15). (2) The mode of appointment was different, deaconesses lesving imposition of hands, which widows had not (Const. Apost. 8. 18, 29). (3) The Apostolical Constitutions state it as a mark of a good widow, that she suhordiantes herself to the deaconesses as well as to the presbyters and dencons (Const. Apost. 3. 7.). (4) A deaconess might be a virgin (Const. Apost. 4. 17, Sozom. I. E. 8. 23). But it is clear from the enactments of the council of Epaon, A.D. 517, c. 21, and the second council of Tours, c. 21, fifty years later, that in the Frankish and Burgundian kingloms the distinction had come to be disregarded. It may also be noted that the Statuta Ecelesiac Antijua, c. 12, give to widows the same functions in the baptism of women which in the East were assigned to deaconeases. It whs a mutural result that many parts of the rite of ordination were common to willows and deaconesses. The earliest ritual is that of the Missale Francorum (Muratori liturgia Rom. Vct. vol. iii. p. 463), which consists of two parts, (1) the benediction of the widow's clothes, (2) the beraediction of the widow herself. For the first part two prayers are given, which are found slso in Eghert's Pontifical (ed. Surtees Society, p. 110); where two other prayers, "Deus qui vestimentum salutare," . .. "Dcus bonarum virtutum dator," . . are added, which are also found in the text of the Gregorian Sucramentary (as given by Muratori, vol. ii. p. 785 ), and in the Codex Maffianus (ibid. vol. iii. p. 103), for the consceration of the vestments of either a widow or virgin. The second part consists of three prayers, (1) "Consolare Iomine hanc famulnm," . . . which is found also in Egbert's Pontitical, p. 110, in Hittorp's Ordo Romanus, p. 149, in the Gelasian Sacramentary (Muratori, vol. ii. p. 380), and in the Codex M tlfeianus (ibid. vol, iii. p. 109) ; (b) "Domine Deus virtutum coelestium,".... which is found also in Hittorp's Ordo Romanus; (c) Deus qui Annam filian Fsanuelis," .... which is partly found alse in Egbert's Puntifical und in the Nissale Gallicanum Vetus (Muratori, vol, iii. p. 507); and which In Hittorp's Ordo 1 omanus, p. 144, forms part of the othice of the consecration of a deaconess, Egbert's Pontifical adds annther prayer, which is omitted from tha other ordinals at the consecration of a widow, but oceurs in Hittorp's Ordo Romunus, ibid, in the consecration of a deaconess. The rites of imposing the veil and of plaeing under tha bishop's ban all who disturb the peace of the widow or deaconcss are identical in the two cases in Hittory's Ordo, pp. 144, 149 ; in each case, it is the deaconess or widow hersalf who places the veil upon her haid. This point is of some importance, as interpretling and illus. trating the Western ulo that no bishop should
veil a widow; (Gelas. Epist. 9 ad Episc. Lucan. c. 15, Decretum General. app. IIinschius, Decretales Psoudo-Isidoriante, 11. 652; repeated in Conc, Rotom. c. 9, Karoli M. Cipit. Alpuis,ran. A.d. 789, c. 59. The rule seems sometimes to have been interpreted as prohibiting the veiling of widows at all; its meaniuy appears to have been that only hishops could veil virgins, and that ooly presbyters could veil widows; so 6 Conc. $\dot{P}$ aris. A.d. 829 , lib. i. c. 40 ).

A widow who after thus making a solema profession of continence broke her vow, wss liable to severe ecclesinstical censure. Gelnsius, Decretum Gencrale, c. 21, ut supra, had been content to leave such an one to the juigment of God. But the African, Spanish, and Gallicon councils imposed the penalty of a more nr less lengthened excommunicstion ; stat. Eicles. Antiq. c. 104, 3 Conc. Tolet. c. 10, 3 Arrel. c. 18, 4 Tolet. c. 56, 5 Paris. c. 15, 6 Tolet. 6. The Eastern rule visited a deaconess who married with death and confiscation (Nomocanon, tit. 9 , c. 29, ed. Pitra, Jur. Eecl. Gracc. Mon. vol. ii, p. 564 ).

It is probable that at one tıme, in the East, the senior willows had as such a distinct raok and distinct functions. As women had theit own deaconesses, so also they seem in some places to have had their own presbytercsses. The references to them are few in number. The most important is that of the apecrypihal Actu et Martyrium Matthaci, c. 28 (uceording to the Paris MS. as edited by Tischendorf, Acta Apoo stolorum A pocrypha, p. 187), which spenks of the apostle as having ordatued the wife of a certain king as $\pi \rho \in \sigma \beta$ ûtis, and his son's wife as deacomess, The Council of Landicen, e, 11, implies their existence in its prohibition of their appointment for the future; but this prolibition must be held to refor to their functions, or to their place in church ( $\pi \rho о к a \theta \eta \mu$ évas), and not to their existence as a class, since they are distinetly recognized in the Apostolical Constitutions as being co-ordinate with widows and virgins $(2,57)$, thongh iuferiors to deaconesses ( 2,28 ), and also since Epiphanius (Lixpos. Ficl. c. 4, P. 1060), arguing against the Collyridians, states that the church gave the title $\pi \rho \in \sigma \beta$ útisas to the eldet widows. The carlier Western collections of enaons understand the Laodicean canon us referring to 'mulieres quae apud Graecos presbyterae appellantur, apud nos autem viduae seniores, conversae, et inatriculariae' (Fulgent. Ferrand. Breciat. Canon. 221, ap. Migne P. L. vol. Ixvii. 960 ; 80 I:idor. Mercat. ap. Migne, F. L. vol, exxx. 287): and a canonist of the 10 th century, whose source of information seems to be lost, speaks of them as having the power 'praedicanli, jubendi, rel docenili " (Atto Vercellens, Epi t. 8, ap 1)'Achery, Spicilogium, rol. i. p. 438). It is probable that they were also to some extent recoguized in the West : for although in many places, e.!. in St. Greg. M. Epist. 9, 7, p. 931, the term 'preshy. terae' may be only used of the witc of a presbytest on the other hand Mabillon's Ordu Romans, ix. p. 91 and Hittorp's Ordo Rominus, p. 88, maka a distinct provision for the benediction 'presbyterissa um atque diaconisssrum.' Un. fortunately, however, these references, though clear and salhicient to establish their existente, stand altogether alone.
It may be added, partly in explanation of the
above qu
East as w
was appli sepration instance is Le Biss an et Latines Cotiaeum
$\chi \eta \rho \circ \sigma \dot{v} \nu$
$\tau \in!\rho \delta \mu \in \nu 0 \nu$.
WIGS.
that in a which was supposes to wig with $t$ lying on th

The use a nations of a Martial dir the women this means, case," like men who ch of the year, outwit Fate an absurd Commodus, and then po

Christians influeace of to be expec would not a former life. been objects women, and use (I Cor. among Chri artificial mea of the fathe siganlizes hi "gave their wher passag menstrosities were in vogu cella (xxiii.), wenring wigs hnir make at frescoes and s be seen repre seated at bar nrtificially dr and is a grea these monume

WILFRED, on Apr. 24 (M
willebr memorated in Wand., Rom.).

WILLS (T) siastical law $\mathbf{r}$ cannot be co rangement, as t form of excep eivil law mron extent, incoipo pifriod subserfue and lit ls a no tangle from this
above quotation from Ferranius, that in the Enst as well as in the West the term 'widow', was applied to a wife who lived in voluntary separation from her husband: the most pertinent instance is afforded by a sepulchral inscription in Le Bats and Waddington's Inscriptions Grecques et Latincs d'Asie Mineure, No. 816, found at


[E. H.]
WIGS. Boldetti (Osservazioni, p. 297) relates that in a tomb of the cemetery of St. Cyrinca, which was without inscription, but which he supposes to be the tomb of a martyr, he found a wig with the hair arranged in plaits and still lying on the head of the corpse.
The use andabuse of fulse hairamong the pagan nations of antiquity is well known. Juvenal and the women who the force of their satire against this womenss, who try to revive their youth by ease," like, "enclosing their heats in a sort of men who change their its scabbard; against the of the year, and the dotards who think they ean outwit Fate by a blonde wig. Lampridius gives an absurd aketch of the wig of the emperor Cominotus, sprinkled with giutinous perfumes, and then powdered with gold dust.
Christians were not always free from the influence of the prevailing fishion; nod it was to be expected that converts from Paganism would not at once abandon the fashions of their former life. Long and Howing lociss have always been objects of admiration, at ali events on women, and St. Paul expressly sanctions their use ( 1 Cor. xi. 15). Hence, perhaps, the desire among Christians to supply their place by ortificial means, This brouglit down the censure of the fathers of the church, and Tertullian signalizes himself by an attack on women who "gave their hair no peace." He speais in another passage (de Cultu Fo min. 7) of "the monstrosities of twined and stitche! hair," which were in vogue, and Jerome, in a letter to Marcella (xxiii.), pointedly alludes to the rage for wearing wiga among women "who with fillse lanir make an edifice of their heads." In the frescoes and soulptures at the catacombs are to be seen represent.tions of women in prayer, or seated at banquets, with abundant hair very nrtificially dressed. This marks their epoch, and is a great help in determining the ditte of
these monuments.
[E. C. H.]
WILFRID, bishop of York, commemorated on Apr. 24 (Mart. Metr. Bed.). [C. H.]
WILLEBRORD, bishop of Utrecht, commemorated in Frisia Nov. 7 (Mart. Usuarl.,
Wand., Rom.). WILLS (Testamentr). The rules [C. H.] siastical law relating to testamentary matters camont be collected in any systematle urrangement, as they are for the most part in the form of exceptions to the general law. The civil law upon the subjret has been, to a large extent, incorporated into the canon liw of the perind subsequent to the limit of this article; noll it is n natter of some difficulty to diseentangla from this great mass of legislition those
enaetments which properly belong to tha ecelasiastical law of the first eight centuries,
In this article the regulations to be found in the different codes will be arranged under tha
following heads:-
I. The Capacity to bofueath by will.
II. The Capacity to take under a wil.
III. The Property uthich may be made the trill.
IV. Miscellaneous Provisions.
V. Succession by Intertacy.

The law relating to the testamentary disposition of Apostates will be found in the article on that subject. [Apostasy, p. 104.] See
also Property of also Property of mhe Church (p. 1730 f.),
Hospitals (p. 788 , col. 1), nad (Masurirties 1), Bisiop (p. 238, tie Ciergy (p. 8:6, col. 2).

## I. The Capacity to bequeath by Will.

In France.-By the second canon of the second council of lyons (A.D. 567), bishopa anil other elergy might bequeath property to the church without the formalities required by the civil law. This law was repeated in the tenth canon of the fifth council of Paris (A.D. 615). The eighth canon of this council contained the provision, that the archbishop or archleacon should not appropriate to themselves or their church any property left by a clerk to another ehureh
In the African Clum
gustine the right of giving or riding to St. Au* was taken away froin the or receiving by will contr. Ep. Parmeniani, 12.) Donatista. (Líb. 1,
Unter the Imperial Laro.-The duty of bein the ainproperty to the church was enforced in the amplest terme and facilitated by Constantine in A.D. 321 (Cod. Theod. 16, 2. 4). For the Gothofred, and This constitution, see the note of This injum, and Thumassinus (3, 1, 16, and 18). This injunction was repeated in the Code of better better opinion amongst civiliaus would appear to be that it does not gire the right of making a Thil, to those who had not otherwise that right. The solution of other questious arising upon this constitution will be found in the commentaries and suminarized in the notes of Van Leeuwen (Antwerp, 1809).
Bequests thus made were secured to the possession of the chureh by a constitution of Leo (A.D. 470), ingerted in the Code of Justinian (1,
2, 14). 2, 14 ).
Women were forbidden to bequeath property Valentinian an persons by a constitution of Valentinian a.0. 370 (Cod. Theod. 16, 2, 20).
This was extended so perty of deaconcesses to far as regards the proand noor he Teonesses to hequests to the church and poor by Theolosius, A.D. 390 (i.od. Theod. 16, afterwards last constitution was two months Theod. 16, repealed as regurds mavables (Cod. gated by Marian in Both constitutions were ahro${ }_{\text {obser by Martian in A.D. } 455 \text { (Nov. Mn't. 6!. Tha }}$ ${ }_{25-28}$ ) 25-28) on this. Hoocll. mar be compared with the notes of Guthofred on the three constitutions of Theodosius, in A.D. 381 (Cud. Theorl. 15, 5, 7), a disability which was exten led by the same emperor to Eunomians in A.D. 389 (Cod. Theod. 16, 5,17 ). Thia right of giving and receiving by
will will was restored to and taken awny from these
hereties seversl times during the subsequent forty years. The seventh book of the history of Sozomen illustrates these changes of imperial policy ond feeling.

At leogth in A.D. 428 a comprehensive coastitution wns promulgated by Theodosius the younger (Cod. Thed. 16, 5, 65), which confirmed the loss of testamentary rights in the case of tweutythree elasses of heretics mentionod therein by name. These penalties were confirmel by Justiuian in his code $(1,5)$. In the 129th Norell., A.D. 559, he grants privileges to the Samaritani, but these were taken awny by Justin in the 144th Notell.

By a constitution of Valentinlon in A.D. 426 (Cod. Theod. 16, 8, 28), two privileges were given to the converted children of Jews. In the first place they could not be disinherited or passed over by their Jewish pareats, nor given less than they would receive under an intestacy. Sccoadly, even if they were disinherited for a erime against their parents, they were still to receive the quarta Falcidia. In the code of Justinian is inserted a constitution of Marcian (A.D. 455), euabliag women dedicated to religion, in the teehnieal sense, to bequeath their property to eeclesiastienl purposes (Cod. 1, 2, 13). Justinian himself in A.D. 538 forbad to monks the right of making a will (Nov. 76, 1). In the 123 rd Novell. (A.D. 546) he secured to presbyters and elerks of inferior orders the right of bequeathing their property (Nov. 123, 19).

Under the Barbarian Codes.-By the laws of l.uitprand, king of the Lombards in A.D. 721, minors under eighteen yenra of oge could bequenth a part of their property in favour of churches and hospitals (Davoud Ouyhlou, vol. ii. p. 61).

## II. The Capacity to take under a Will.

In France.-By the 6th canon of the council of Agde (A.D, 506) followed by the 20th ennon of the council of Rheims (A.D. 625) preperty bequeathed to s clerk was considered to be bequenthed to his church.
In the African Church. - It had, in St. Auguatine's tim', become a rulo that the church ahould receive no estates given to the great detriment and prejudice of common rights, as if a father disinherited his children to make the churetr his helr (Augustiae, Serm. 49, De Diecrsis; Possidius, Vita Augustini, c. 24; cited by Binghem, 5, 4, 13).

By the 13th canon of the third council of Carthage (A.D. 397) bishops and elergy were forbidden to bequeath their property to non-Catholic Christians, even when blood relations. By the 81 st canen in the Codex Ecclesiae Africanae (A.D. 419), bishops who appointed heretical or pagan heirs were pronounced anathemn, and removed from the roll of thoge whose names were recited as priests of God. The same penalty was inflicted if by his dying intestate the property of a bishop should devolve on heretics or pagans.

Under the Imperial Lato.-Justiniau permilted the disherlsion of heretical children by their parents in the 115 th Novell. A.D. 542, and of heretical parents by their children $(3,14 ; 4,8)$. In A.D. 546 he forbad the disherision of children by parents and of parents by children by reason of their embraeing a nonastie life (Nov. 123, 41). He also directed that if a person had entered a monastic life, and had died bofore
dividing his property, his chularen ony toon a pars leyitima, the rest of the property ging to the monastery (Nov. 123, 38). Parents were not nllowed altugether to diwinherit ehildren taking orders or eatering a monastery, ns appears from a Constitution of Justiniaa, A.D. 534 (Cod. 1, 3, 55).
11I. The Property which may be made the Subject of a Will.
In the East.-The councll of Antioch held in A.D. 341, iu its twenty-fourth and twentyfifth canons, provides for the sepuration of the private property ef a bishop from the property of the church under his enre, so that the latter might not be bequenthed by him with his private property. [On these canons, and the ajostolic cranons on the same subject, see AlinNAtion, p. 51, col. 1.]

A case in which this law was disregurded will be found in the acts of the council of Clalcedon (A.D. 451). Four presbyters of the church of Belessa accused their metropolitan, lbas, of conniving at the misconduct of his snffragan, Daniel, who had bequeathed ecelesisatical property away from the chureh.

In France, by the thirty-third canon of the counell of Agde (A.D. 506), if a bishop, not having children or graudehildren, did not make the chureh his heir, his property was to be muleted of a sum equivalent to that spent by him out of eqclesiastical revenues on other objects; hut if he left descendants, they must indemnify the chureh out of the inheritanes. The canons numbered forty-eight and fifty-one (but which are of doubtful authenticity) forbid bishopis to leave to heirs or legatees any church property. This provision as to legacies is found in the serenteenth canon of the council of Epaon (A.D. 517), but it excepts cases whire the testator hns given an equivalent out of his private property.

In Spain, the first canon of the first council of Seville (A.d. 590) repented the abeve-cited thirty-third canon of the council of Agde.

Under the Barbarian Codes.-The laws of Aistulphus (A.D. 749) gave exceptional yalidity to wills in faveur of boly places. In the laws of the Visigoths provisions will be found for restrining the cupidity of the hoirs of lishops and other clergy (Davoud Oghlou, vol. li. p. 151, vol. i. P. 163).

Upon the whole matter Van Espen (Jus Ecclesiusticum, 2, 4, 1, 8) draws the conclusion that in the encient canons it was forbidden to the elergy as well as to the bishops to bequeatio sny property which they had acquired from the chureh.

As to the operation of the Lex Faleidin upon bequests for church purposes, see Prorerty (p. 1731), and Ferraris, Bibliotheca sub voce Legatum, весs. 137-138.

## IV. Miscellaneous Provisions.

In France.- By the fourth canon of the first council of Vaison (A.D. 442) any person as an infidel who should keep back the gifts of the faithful departed, was to be crast out of the church. This canon was sepeated in the twenty-second canon si the third council of Orlesses (A.D. 538). The fourth council if Orleana (a.d. 541) simply provides in cenon fowrteen that property left by a lawfol will to
the ehurch by the hein provisions by the fot Múcon (A.D In the A eighteenth que that a under a wil

In s'pain. council of ' decerased bis proprity w politan, and consent of t
In liughon brought in would seem dialogue of 732-7615; p. 40.3), w! beeome witn company wit Unelcr the should prest questions see -": absurdur opprobriosum ceptitinuum (A.D. 524 ) ut

Justinian $\mathbf{i}$ limit of act purposes (Co reduced it to chureh of Ro Justinian coustitution bishops, and politing, the applicat ton of Two vins clergy of thei sny "querela thia privilege 123, 19).
There are Justinian of $A$ struction of wi bounty is obse Our Lord are church of the decensed, bequi churches dedic or neighbourh nsmed in the churches than of the testator 1 this eannot be to be chosen ( $C$ legislation on $t$ bee l'roperty

## V. $s$

In the enrlies Whether bishops order succeeded from a consitit (Cod. 1, 3, 20), Care wns, howev perty of bishops chureh property right of their
oniy ioun a perty ghing nreuts were rit children F as npleners D. 534 (Cod.

## the Subjict

 ntioch held Ind twentry. ation of the he property it the latter ith his prind the aposee Aliena-egarded will of Chalcethe church an, Ibas, of 8 suffiragan, iastical pro-
anon of the ,not having $t$ make the be muleteded him out of ects; but if leunity the The canons (but which I blshops to b property. und in the Eppan (A.D. testntor his co property. Grat council nbove-cited Agle. wo of Aistul. dity to wille lnws of the r restraining sand other 151, vel. i.

Espen (Jus e conclusion bidden to the equenti sny d from the

WILLS
the church or to $n$ hishop cannot be demanded by the heirs of the decensed. The more stern provisions of the earlicr councils were repeated by the fourth cauon of the first council of Mácon (A.D. 581 ).
In the Alfrieden Church it was forbiden by the eighteenth conen of the Statutio Licelesiad Antiqua that a bishop should accept a guardianship under a wili.
In sipain,-By the seventh rnuon of the ninth council of Toledo (A.D, 655) the relations of $n$ deceased bishop were forhiditen to denl with his prowerty withont the consent of the metropolitan, and in the case of the clergy without the consent of the bishop.

In Einglend the only distinct enactment not brought in by the adoption of forrign comencils would seem to be the second naswer in the dialague of archbishop Figuert of York (A.D. 732-7ut; see IJadlan and Stubbs, rol, iii. p. $40: 3$, where he directs the clargy not to company with of of nuncupatory wills exerpt in company with other persons.

Unler the Imperial $L_{\text {ine. -That the rergy }}$ should presume to decide upen testamentary questions semped to Justin a most improper act -"nbsurdum etenim clerieis est, immo etian opprolniosum, sl peritos se volnit ontenlere disceptationum esse furensinm," nud he torbad it (a.i. 524 ) under "heavy fine. (Cud. 1,3 , +1). Justinian in A.D. 528 gave 100 years ns the limit of aetions upon legncips to eeclesiastiral purposes (Cod. 1, 2, 24); but he afterwards reduced it to forty yeary, except in the case of the church of Roone (Nov. 131, 6).
Justinian in A.D. 530 promulgated $n$ long constitution (Corl. 1, 3, 46), imposing upon the bishops, and in their defiult upon the metropolitins, the duty of looking siter the proper applicat:en of vecquests to pious uses.
Twe ra ars later he exempted hequests by the clergy of their "peculium puasi castrense "from any "querela inofficiosi" (Cool, 1, 3, 50) ; but this privilege way taken away A.D. 5413 (Live.
123,19 . 123, 19).
There are provisions in a constitution of Justinian of A.D. 530 for determining the ronstruction of wills when the object of the testator's bounty is obscurely indicated-c.g. bequents to Our L.ord are to be held to be given to the church of the town or neighbrurhuod of the decensed, bequests to archangels nal martyrs to churehes dedicated by their natne in the town or neighbourhood, failing such to the church so named in the metropolis. If there are more churches than one of the same name the intention of the testator must if possible be nsecrtnined; if this camnot be done, then the peorest church is to bs chosen (Cod. 1, 2, 26). [For the further legislation on this subject in the 131st Notell. bee Property of the Clurchi.]

## V. Succossion by Intestacy.

In the earliest times the heirs of the elergy, Whether bishons, presbyters, or others of inferior order succeeded in ense of intestacy, ns appears from a constitution of Valentinian, A.D. 334 (Cod. 1, 3, 20), In whleh no distinction nppenrs. Care was, however, taken that the private property of lishops should be separated from the church property, which they administered in right of thelr sees, so that the fermer slone
should pass to the private heirs, (Sve Conc. Autioch. A.D. 341, eap. 44 ; Cone. Chate. A.D.
451, cap, 22. ) 451, cap. 2e2.)
In the tith century the camons of conneils, Which dirented bishep to make the ehureh their heir in deffult of issue, nefiected to the samp extent the succession by intertacy (see Cone. Agath, A.d, 5013, cap. 333). But this rentriction did not aply to the priperty of the elergy below
the order of hishops the order of hishops; and in eonsequence nttempts were wont to lie mate to excluile the heirs of the clergy, The spventh camon of the tith council of liaris (a.D. 615) was directel agninst this aluse.
Tho contrary pactlee, by which the heirs of un intestate bishop appropriated rhurch property, hall to he gaarided agalast. This tempitation semms to have been especially felt in Spuin, and ennous of several councils are concerned with its suppression. (Cone. Thracon. A.d. 516 , cap. 12; Cone. Ilerdeuse, A.D. 523 , cap. ult.) liy degrees the moveable property of intentate ecclesiantice was elaimed be tho church on the pretext that this property had been aequired from ehurch property. This claim was styled the jus spolio.
testate clergy did not difler the property of intestate clergy did not difler trom that of laymert, except as regaris the children of those clergy who were torbidden to marry. Thene chiddren could not by a constitution of Justinian in A.d. 530 (Cod. $1,3,45$ ), cvea succeel to their mother's property. If a clerk died intestate nam left no heirs, his property went to the church which he had serve. I. (Cod. 1, 3, 20, A.d. 3.34; Nov. 131, enp. 13, A.d. 545; Cupit. Curol. lib. 5, eap. 173.)
Passing to the rules which govern the succession by clerks to the property of intestates, they succeeded in the siome manuer as laymen ( $C$ erl. 1, 3, 5h, 1) nuil their professional earrings were not brought into computation (Cod. 1, 3, 34). The same law ajplied both to seculars and regulars (Cud. 1, 3, 56), but this was afierwarls altered, and the community sueceeded to the rights of regulars. (Nov. 5 nadl 12:3, cap. 38.)
See upon the succession in intestncy boehmer, Jus E'ce'csicast. Protest. 11b. 3, tit. 27.
[Beside the articles and anthorities elted in this article, and the commentators on the cited passages of the elvil and canna law, the following nuthorities may be consulted. Van Esjen, Jvs Ecclesinsticum, vol. il.; Reiffenstuel, Jus Canomiculm, vol. iii. ; Photii Nomocanon, tit. 10; Thomassinus, I'elus et Nova Ecolesiae Diseipline, 3, 1, 16-21, 3, 2, 38-43; Herzog, Real-1 ncyhlopätio, "Testnmente"; Ferraris, Bibliotheca, "Testamentum"; Walter, Kirchenrecht, 262 ; Binghum, Christian Antiquities, $5,4,5-9,6,2,9$.
[1. B.]
WOMEN. Certain features in the domestic and sucial intluence of women among Christian communities will be found treated of in the article on Soctal Lifs. It is proposed here to notice some of the special points of dillerence
in the Christlan, as compared with the in the Christlan, as compared with the pagan, conepption of woman's character and dutien,
The estimate of wemanhood in the earliest Christian literaturo exhibits a remarkable contrast to that of paganism, as both attnehing far more importance to female moilesty and cinustity, nod, at the snme time, greatly enhancing the dignity of the femnle character and enlarging the sphere of womsan's activitles. The

## 2040

WOMEN
WOMEN

Epistle of Clement of Rome to the Corinthlans speaks of the hushands whom he addresses, as exhorting their wives to the discharge of their duties with a blameless, grave, and pure conscientiousness, und in a spirit of conjugal affection, and also teaching them to superintend domestic matters with dignified decorum ( $\sigma \in \mu$ $\nu \omega \bar{s})$ [c. i. ed. Drossel, p. 48]. In the sume manner, Polyeary (ad Philipp, c. 4) exhorts the Christion wives of Philippi to live in the faith, in love und parity, to duly honour their husbands, nud to instruct thelr children in the fear of the Lord. Second marriages being systematically diseouraged in the early chorch, the advice given by the same writer to the widows seems directed ngainst the faults to which women, when lone:y and nnemployed, are specially prone - "caluminy, spenking ngainst their neighbours, bearing false witness, and avarice" (ed. Dressel, p. 381).
The ndvice of Tertullian (ad Uxorem, bl. ii. c. 8) that a woman should not refuse to marry one slightly below herself in stntion, provided he is likely to prove in other respects a good husband, peints probably to the existence of a eertain social ambition among those to whom his trentise is addressed, which he considered unvorthy of the Christian character. As contrasted with the cruelty which too often dismaced the privney of $\mathrm{p}^{\text {ngign }}$ households, we fin! Chrysostan observing that it is a shame for a man to beau his fumale slave, much more his wise (in Epist. i. ad Corinth. Mom. 26; Migne, Putrul. Graec. 1xi. 2!2).

The tenching of the most enlightened of the fathers was untwabedly to the effect that there was no matura' irferiority in the woman to the man. Theoder: (Gruec. Affect. Curut. bk. v.) invists eraphatic: Ily on their exact equality, und sny that God atade woman from man in order that the fendencies and action of both might be hirmonicus. Sometimes, indeed, he observes, woman has been foud superior to man in encoantering adversity (Migne, Ixxxiii. 836). Chrysostom (Hom. Kxi. 3) says that no one is more fit to instruct nal sxhort ier husband than a pious vemad. This cenception differed, however, msterially from that ot Plato (Repub. v. p. 455), in that while the Greek philosopher sought to obliterate the ordinary distinetions between the sexes, the Christian father held that nature assigned to woman her specinal and diso tinct province of activity. Chrysostom, In a passage of singular beauty, gives us a comparison between the duties of the wife and those of the husland, the former being represented as in some respeets the more dignified; for while the husbond is described as engaged in the rougher work of life, in the market or the lawcoarts, the wife is represented as remaining at home and devoting much of her time to prayer, to renling the Seriptures, кal $\tau \hat{p} \varangle \lambda \lambda \eta$ $\phi t \lambda o c o \phi i q$. When her hushand returns, harassed with his labours, it is her function to cheer
 кal $\alpha_{\gamma \rho i a} \tau \hat{\omega} \nu \lambda o \gamma ı \sigma \mu \omega \bar{y}$, so that he ngain goes forth into the world purified from the evil influences to which he has there been exposed, und earrying with him the higher influchees of his home-life (in Joann. Hom. lxi.; Sligne, lix. $3: 40$ ).

The participation of young fumales in the
exerelses of the pulnestra nad in races, commended by pagan theorlsts (Grote's Pl to, iii. 217), is condenned by Clemens of Alexandria (Pacd. iii. 10) as nltogether repagnant to tho notions of female medesty (3igne, viii. 626). Chrysestom (in Matt. Hon. i.) contrants the difference in re'ation to these points betweea Christinn and pagan teaching, and even goes so fir ns to atlirm that true virginity was n nution which pagnuism was unable to realise (Migne, 1vii. 19).

At the same time we have satisfactory evidence that this exalted conception of the female character and female duties did not involve any renunciation of her humbler functions. Clemens says that it is right that women should employ themselves in spinning, weaving, and watching the bread-maker ( $\tau \hat{n} \pi \in \tau \tau+0 \dot{\sigma} \eta$ ), and that it is no disgrace for n wife to grind corn or to superintend the cookery with the view of pleasing her husband (Migne, viii. 626).

The excessive laxury of the 4th century would seem however to have been not less fatal to the maintenance of this higin ideal than to other features of the Christian character. Amedée Thierry says that, by one of those contradictions which "déroutent la logique des idées," Christianity itself, essentially the religion of the poor, conspired to give to the manners of the Western empire a degree of effeminacy unknown in pagn times (Scint Jérôme, p. 2). Chrysostom declares that many of the ladies of Constantinoplo would not walk across even a single street to attend church, but required to be conveyed for the shortest distance (in Matt. Horn. vii.; Migne, Ivii. 79). When there they were to be seen with their necks, heads, arms, and fingers londed with golden chnins nnd rings, their persons brenthing preeious odours, and their dresses of gold stuff nad silk (Milman, Hist. of Christianity, L.k. iv. c. 1). Others, agnin, affected mascaline apparel, and seemed to blush for their womanhood, eutting short their hair, and presenting faces like those of ennuchs - "impudenter erigunt facies cunuchinas " (Jerome, Epist. 18). According to the same nuthority, the greater facilities possessed by ecclesiastics for gaining admission to female society whs an inducement with some to become priests-"ut mulieres litentius vidennt" (ib.). Elsewhere Jerums strongly dissuades the clergy from aceustoming themselves to private interviews with these of ths other sex,-" Solus cum sola, secreto, et ahsque arbitro vel teste, non sedeas " (Epist. 52 ; Migre, $x$ xii. 260).

The exnggerated Importance attnehed by Jerome to the unwedded life, as one of superior sanctity, seems to have led him to dwell sonewhat harshly on the wenknesses and wortilizess of many of the wealthy matrons of his day. He represents them as given to excessive personal adornment, und bestowing much of their time on preparations for feasts and other househoid matters. When, however, we fiad him enumernting such obvious duties as "dispensatio domus, necessitates mariti, liberorum educatio, correctio servuloram," as prejudicial to the higher interests of the soul, we perceive that his tone is that of one to whom the aseetic life nlone nppenred adequately Christinn (de \& $p$. l'ing. c. 20; Migne, xxiii. 228). On the other hand, it is evident that the state of Roman
society st diffieult for ciples of th this Marcell suburbs, ns indieation. which her m a splendid m wealth, whil her seclusion apostles nnil frequentel b mistresses of Jerome, werc tations ; and sometimes e bands in or dishonest ste inseparable householil, th by a former eneiny ; not a Migne, xxii.

Among oth demoralisatio tury must b discipline whi public religio to women. I collection aser ss evidence religion had feminae sacris et cuncta qu deputata sur orhibere " (Mi
It is general scanty and dot of the convers regard for fem to the sex wer ties than nmon this may have inherited and church with re priety lib rty to those that barbaric codes. retlected in Je sures parents lsaving Jeform daughters inac xxii. 981 ). Maine, "confer generstions by the Roman property; " and was really car Roman dos. service, "With endorv," is on puzzles the En correspondence smong the oldes Hist. of $L_{1 s}$ 'itut. r'Eylise et l'Emp ment D).

## WONDERS

 tenta-Aaúuara, т $\ddagger \rho a \tau a, \pi \alpha \rho a \delta o \xi a$ foll within the
## WONDERS

society at this time rendcred it exceptionally difficult for Christinn women to carry the prin－ ciples of their religion iato dnily practice．Of this Marcelln＇s retirement to her mansion in the suburbs，ns described by the same father，is an indication．He depicts the very different future which her mother Albina had designed for her－ a splendid marriage nod the possession of great wealth，while the daughrer rarely issued from her seclusion save to visit the ohurches of the apostles nat martyrs，especially those lenst frequented by the multitude（Epist．98）．The mistresses of large establishments，according to Jereme，were often exposed to exceptional temp－ tations；and he states that young wildows would sometimes consent to marry even pagan hus－ bands in order to aveid being plundered by dishonest stewards and to escnpe the anxieties insejparable from the managenent of a large household，thus bringing home te their children by a former marriage＂not a guardinn，but an enemy ；not a parent，but a tyrant＂（Epist． 54 ； Migne，axii．291）．

Among other indicntions of the confusion and demoralisation characteristic of the 5th cen－ tury must be included that lixity of church discipline which permitted the performance of public religions rites to be sometimes entrusted to women．In the rwenty－first canen of the collection ascribed to Gelnsius this is spoken of as eridence of the＂coutempt＂inte which religion had fallen－＂nudivimus ．．．．ut feminae sacris altaribus ministrine firmentur， et cuncta quae non nisi rirorum famulatui deputata sunt，sexum cui non competunt oxhibere＂（Migne，lvi．420）．
It is generally nssumed，though on somewhnt seanty and doubtful evidence，that nt the period of the conversion of the Teutonic nations the regard for female chastity and the respect paid to the sex were greater among pagan communi－ ties thas among the Latin races．But however this may have been，it is cert：in that the views inherited and handed down by the Western church with regard to＂the personal and pro－ priety lib rty of women＂were greatly superior to those that tind expression in nny of the barbaric codes．Something of this fecling seems reflected in Jerome when（Epist．130）he cen－ sures parents fer their too common practice of leaving deformed or otherwise unmarriageable daughters inadequately provided for（Migne， xxii．981）．＂fhe church，＂says Sir Heary Maine，＂conferred a great benefit on several generations by keeping alive the traditions of the Roman legislation respecting settled property；＂and he poiats out that Christianity was really carrying on the tradition of the Roman dos．The formula of the narriage－ service，＂＂With all my worldly goods I thee endow，＂is one，he snys，＂which sometimes puzzles the Euglish lawyer from its want of correspondence with anything which he finds among the ollest rules of English law＂（Early Hist．of Ins＇itutions，p． 337 ；see alse De Broglie， TEylise et l＇Empire，1．ii．273，and Eelair isse－ ment D）．
［J．B．M．］
WONDERS（miracula，signa，prodigia，por－
 тtpara，$\left.\pi \alpha \rho \AA \delta_{0} \xi a\right)$ ．The rep $n$ rted miracles which fall within the limits of our period constitute

## WONDERS

110 cempact hemogeneous whole．They ferm themselves lnte distiact groups．One group having for its object the conversion of the heathen，gathers round notable wonder－workers in pagan countries，such as Gregery of Neo－ caesarea（Thaumaturgus）and Martia of Teiurs． Another group，or ether greups，of miracles， whose object is the support of Athanasian orthodexy，gather round the great monks of the East－Antony，Hilarion，Pachomius－Am－ brose in，the West，and salnts of lesser note and of later times in Spain，or appear as irter－ positions of ！revidence in the form of inarvellous deliverances under cr：elties inflicted by Vandal tyrants in Africa or lembard invuders in Italy． Other miracles viadicate the sanctity of images or condemn the cenduct of the leonoclast． Others again，whose object is to glorify the enterprise and attest the piety of founders of monasteries，cluster thickly round a Benedict or Columban，amidst a galary of lesser wenders that stretch across the centuries in the acts of the snints．This classification，as bringing ont the ethical fentures of the miracles and their relation to important events in church history，may well be borne in mind and allowed，so to speak，to run pari pussu with a more methodical arrange－ ment，nccording to which we shall classity the miracles thus：－

> 1．Hon levs wrought by Living Saints．
> 1I．By Retics．
> 1II．by the Eucharist．
> IV．Iy Pictures and Images．
> V．By Celestial lisitants．
> VI．Apart from human or angelic Agency，or the alove－named steans．

In adopting for the purprese of further classifica－ tion the division of miracles inte these of beneficence and power，we do not regard these twe heads as denoting distinet zinds of miracles， but simply classes，in the first of which the beneficence of the object and in the second the power of the performer is the dominant idea． Miracles of beneficence are also these of prower－ $\delta u \nu d \mu \mathrm{is}-\mathrm{although}$ miracles classed as those of power are ant miracles of beneficence．Again， miracles of either class，but expecially thise of power，wlil appear as sigas－aŋ⿲二丨ia－or pledges of a superhumin mission on the part of the per－ former，i．e．when they are wrought by a living saint，or，as Tertullian calls them，＂documenta virtutum，＂nitaining ns such to the highest， because tho ethical，character of a miracle， althengh both classes of miracles may degenerate into nere wonders－－químaza，tépaza－calling forth simply wonderment and amazement（see Trench，Notes on Mir．Intred．）．

1．Wonders urouyht by liviny Saints．－Whether by direct means，snoh as invecation of ：H．．ther of Christ，prayer，signing of the cross，imposition of hands；or indirect，such as sending to the siek saints＇garments or other garments，bread， cil，or water which had been blessed by saints．
One of the first points that strike us in the earlier nutices of miracles which have reached us from the fathers is the absence of all claims on the part of the writers to the performance of the miracles they attest，aud of all mention by name of those who wreught them．Thus Clemens Remanus states that t．rere was a plentiful outpouring of the Holy Spirit upon all，

WONDERS
and Ignatius, in his letter addressed to the church of Smyrna, says that church was mereifully blessed with every good gift; and they refer without doubt to miracles that were going on in the ehureh, but they do not arrogate to themselves individually the power of overeoming the laws of nature, or apeeify any by anme who possessed such a power, in which latter respeet they stand in strong eontrast with the chroniclers of the acta of later saints. As to the gifts here spoken of, they appeared in the form of the following powers: the casting out of devils, healing of diseases, raising the dead, speaking with tengues, the prevision of events, and seeing vision, the three first kinds being miracles of beneficence, the three last of power; the first finding their parallel $\ln$ point of character nad the sphere of human life they affect in the evangelical miracles; the last their source in the promises of our Lord and the predictions of 1 loly Writ.

1. Miracles of benefieence. (1) Exorcism and healing; (2) Ralsing the dead; (3) Deliverance, protectien, succour.
(1) Justio Martyr says that Christians in the name of Jesus cast out demens from those whom pagan enchanters could net cure (Apol. ii. 6). Amongst the deeds of merey whieh the true disciples of Christ performed in His name, Irenaens specifies exorcisms and cures of the sick (Contra Huer. ii. 32). Cyprian writes, "O si audire eos velles quande a nobis adjurantur et torquentur" (Ad Demetr. xv.). Tertullian, "Place some possessed person before your tribunals; any Christian shall command that spirit to speak, who shall as surely confess himself to be a devil as elsewhere he will call himself a ged falsely" (Apol. 23). And again, "Devils we not only despise, but both overeome and daily expose and expel from men, as is known to very many" (Ad Scap. 2; cf. also Apol. 37). [Denowiacs; Esorcism.]

When we pass from this general testimony of the early fathers respecting the existeace of a miraculous agency at work in their days to the more detailed accounts of later miraeles, we learn more as to the meuns by which the miracles were wrought. We gather that on the whole these means were much the same as those which the apostles themselves and the saints of their tlme nade use of, who on their part were guided in some mensure by the exampte of our Lord, viz. in respect of prayer and the imposition of hands (Mark vi. 41, vii. 34; John xi. 41; Mark vi. 5), and in some measure by the practices He enjoined, viz. the anointing the sick with oil, and the use of His name (Mark vi. 13, xvi. 17; Luke X. 17), although, as we may see from Acts v. 15, 16, xix. 12, they did not restrict their metheila of workirg cures either to the divine precedents or precepts.

Taking first the miracles of exoresm and healing which were wrought by direct meana, riz. invecation of the name of Christ, prayer,' signing of the cross, and inposition of hands, we find that some of the earliest of whleh we possess any detailed arcount are those which Gregury, bislep of Neocacsarca in Pontns, wrought in the 3rd century, but the record of Which belongs to the 4th century and is due to Gregory of Nyssa, who is said to have received his information from his grandmother Macrina.

As being less nurtable than the niracles of othet kinds which the sinint wrought, we shall only reter to hls exoreism of an evil spirit from a youth by impusition of hauls (Newman, on Miracles, p . xxviii.), and to his miraculous healing of the plague-stricken io Neocaesarea (Fleury, liv. vii. c. 11). Of the miraeles of this elssn which the earlicr Eastern monks wrought, those of Anteny and Hilarion may stand as examples." St. Athanasius, whe wrote the life of the firstnamed monk and was his persomal friend, says that "everywhere he had hail an anxious desire for truth" in the necounts he hal given. Of Antony's exorcisms we may name the instance of a boy whom he cured in a fishing-boat, and of whose state of possession intications were given by the presence of a foul zteuch in the boat (Newman, on Mic: xxxi.), and of a girl from whom he cait out an evil spirit at Alexandria, whither he had gone in his old age to support the party of Athanasius (Fleury. xi. 41); and of his cures that which he wrought in the desert upou a mau ailicted either with ejilepsy or madness, not by any ineans he employed on the spot, but by bidding him to go to Lgypt, aud assuring him that he would there be healed (Newman, ua Mfir, xxxi.). Respecting the nimacles Hilariun wrought in Sicily, which island was together with Palestine the chief scene of his wonders, we bave the testimony of a Jew, in Greece, who reported that "a prophet of the Chri tiaus had appeared in Sicily and was doiug so many miracles and signs that men thought him one of the old saints." Jerome, who wrote his hife, records the following miracles: restoration of sight to a woman who tor ten years had been blind; a cure of paralysis ; nuother of dropsy; exoreising the possessed-even a camel whe in its fury had caused the desth of many (Newman, on Mir. p. xxxii.; Jerome, t. ii.). of his exarcisms we may specify one as remarkable for its being followed by the offer of a sum of money on the part of the mąn who had been dispossessed, and for the saint's reply that his acceptance of it would surely bring back the possession; and nother as notable for the capacity which the energumen displayed, on the occasion of his cure, of speaking in Syriac and Greek, of which languagea he, being a Frauk by birth and uneducated, had no knowledge (Fleury, xii. 17).

Turning to the West, we find in the 4th century St. Ambrose curing a womaa of palsy, laying his haads on her in prayer, while she toached his garmeut (Paulini Vit. S. Ambros. in Append. $2, \S 10$ ), casting out evil spirits, and on the other hand causing for his misdeeds a thief to be repossessed (I'ita, 43; Flenry, xx. 20), and St. Martin of Teura deliveriag a slave of a deril, and healing a leper at Paris (Sulp. Sev. Viti, 16, 19); and in the following century Germanus of Anserre, at Arles, curing a prefect's wife of a quartan ngue; at Alesia, bestowing power of speech upon a girl who had leat it for twenty years; at Autun, healing a girl of a withered hand; in England, a boy of contracted limbs; at Milan and Karemma, casting ont evil spirits (Acta SS. ad d. 31 Jul.; La l'ie du gramd Sb. Germain, par Dom Viole, A.D. 1654).

As examples of exorcisms and cures wrought by indirect meaus - viz, the sending to the sick the garments of saints, or other garments which
sainta had likewise ha following l noteworthy the energul wrong-doin stlpaey, cou thaumature been applie evil spirit man bring warning hin he should I as loug as $h$ life. Aceor the had eon other iustan order to ob before each breai which refused to adoptel of c but with no fally extraet some days w was cured ( $A$ 60). By mea the bites of Jerome, t. ii., paralytic gir putting into oil (Sulp. Sev St, Martin's round round written by th laid upen her which Germa tingle night e upou it ; and had blessed a possersed, and working prop Vie due grand Lastly, by thre of Paris cast ol cured the sick

A miraculon: tury, deverves the pertormar by the employn case-of more $t$ of healing, as asceticism of $t$ Basil of Caesare for years sufticre for the cure of modesty and in treaties of her avail herself of $n$ passed the nigh from the floor a had fallen and al the same time he the cross over th an immediate en miniag, which Marrina lay in hrother Gregory the first time div
In illustration miracles of bene those who were

## WONDERS

iracles of ether we shall only spirit from (Newman, on iraculous healtesnrea (Fleury, s of this class wrought, those al as examples, fe of the firstail friend, says anxious desire had given. Of te the instance shing-boat, and diunions were atench in the I of $n$ girl from at Alexandria, age to support xi. 41) ; and of : in th? desert pilepsy or midd. ed ou the spot, t, and assuring d (Newmme, of racles Hilarion was together f his wonders, in freece, who Chr tiaus had ing so many tht him one of wrete his life, resterntion of years had beea her of dropsy; canel who in lay (Newman, Of his exerramble fer its sum of money had been diseply that his ring bnck the able for the played, on the in Syriac and ag a Frank by dedge (Fleury,
$n$ the 4 th cenof palsy, layile she touched os. in Append. d on the ether hijef to be re20), and St. of a devil, and litit, 16, 19); Germanus of ct's wife of s ing power of it for twenty f a withered rseted limbs; at evil spirits du grutud St. ure: ures wrought g to the sick rments which

- saints had blessed, or bread, oil er water, which following io been Hessel-we may mention the netewerthy as in inicative of the ebstacles whict the euergumen, in the ene case by pervistence in wrong-doing, in the other by craftiness nnd obstlancy, could oppese to the salutary exercise of thaumaturgin gitts. The monk Pachomius had been applied to ly n man whose daughter had au mand girit to work a cure. The saint bale the mand bring him one of his daughter's tunies, warning him nt the same time that the blessing he shond bestow upon it would be of ue arail as loug as his dnughter eontimed to live a siatiul she had contes, ed the girl was not cured till other instance, the saint had directeld thnt in in order to obtain a cure the energumen ahould before each meal take a small fiece of a lunf of
brenu which had brend which had beea blessed. As, however, ho refused to touch the bread, the device was
adopted of concenling piersel adopted of concenling mersels of it inside dates,
but with ne better success. The demounac cur fally extrnetedt them. At Inst, having been left some days without foed, he took the breal and ${ }_{60}$ Was cured (Acta SS. ad d. 14 Maiii; Fleury, xv. 60). By means of ceaseecrated oil Hilarion healed
the bites of serpents (Newninn, un llir Jerome, t. ii.), nund St. Martin of Mhir. p. xxxii.; paralytic girl, when at the point of death, by putting inte her meath a few drops of the like oil (Sulp. Sev. Vitt, 17. Threals frayed from
St. Nartin's garments St. Martin's garments heilled the diseased when Wound yound the neck or finge-z, and a letter Written by the saint cared a gill of fever, when laid upon her chest (Iitt, 19, 20). Straw urean Which Germanas of Auxerre hai reposed for a single night cured a demoniac when beund down upun it; and a barley loaf which the bishlop had besseel nad sent to the emplress Placilia
possessed, and for a long while retinued, wenderpossessed, and for a long while retained, wonder-
werking properties $A$ A.ta os werking preperties (Acta oS, ad d. 31 Jult;
Vie dhe grand St. Gicrnain, par Dem Viole). Lastly, by threads of her garmients St. Genevieve of Paris cast out devils, and by bits of her cinadle cured the sivk (Acta is. ald d. 3 Jnn.).
A miraeulous cure, eccurring in the 4 th century, deeverres notice, as having been wreught by by the employment- upan her own person, and case-of more than one et the reeegnised menns of heating, as well as for its indications of the ssceticism of the age. Marrina, sister of St.
Besil Bssil of Caesaren and St. Gregery of Nyssa, had for years suftered from a tamour in her breast, for the cure of which she had, from motives of morlesty and in opposition to the enrinest on-
treaties of her mother, persistently refer avkil berselfof medical aid. One morning, having passed the night in suppliention, she gathered from the fleor a little dast upon whiel her tears the same time her mother to make, begging nt the same time her mother to mike the sign of
the cross over the diseasell part. The result was an immediate cure ;-a slight scar, howerer, remaining, which years afterwarts, when St. brother Gregory in proof of the niniracle then for the first time divulged (Acta. SS. ad d. 19 Jull.). miraeles of ber of the ethical aspert in which mirateles of beneficence might be rienved by
those who were the subjects or wituesses of

WONDERS
them, we may note the eure of leng-standing Prapalysis which Euthynius, a monk whe lived Terebo, the son of ath century, wronght upon resulted in the cenversion to chicf, nuly which only of the patient hinself, but histimity not attendants (Fleary, xxiv. 27):
With regard to the compurt mirnculous $g$ ifts of healing narative prevalenee of salints, in the dillerent ages of vur period be ling forin na opinion enly the of our preried, we can have reached us enly from the records which of workhed us. Julging from these the pawer the 6th, 7th cures wns ia ne wise diminished in Che oth, 7th, and 8th ceaturies. Dernonilical
possessions, mes possessions, maduass, lepresy, paralysis, blint-
neess, deatioess, loss of sprece) name other disanas of speech, lameness-not to name other disasies and intirmitie-were illa
which, occurring which, occurring no less frequently than in pre-
ceding ages, ceastnotly refief throngh, the thy called forth, end found which monks nal bishops were endowed whith necidents such as those to were endowed, while selves were exposed th in the whiffurmance of their agricultural labours-the loss of a tinger or thumb in reaping, or wounds on the forchead from the impact of a wedge in felling trees or cleaving logs-were naturally not exeluded from
the Columbere of miraculons trentment (Vita $S$. Columb. in Acta SS. Ben, snec, ii.). As a specimen of the powers with which mooks were gifted
for the for the casting out of evil spirits nud working cares we have only te follow St. Colmablun in whis jeurney from the east to the west of France when driven by Theoderic from his doninions (i)id.). Nor was there nuy partinlity in the distribution of these miraculeus powers over the variuns regions of Christendom, althengh the accident of the place of birth or dwelling of those who undertook to record certain miraces misht lend us to an epposite epinion. If, for example, during the 6th century, thaumnturgy, as exercised in the matter of exercism anil lrealing, shene brightly in Italy in the ferssns of monka
and bisho and lishoph-ns to judge from the writings of pope Gregory (Dial. i. 4 ; ii. 26,30 ; iii. 6,21 ; in Patestine in the it did-it shone no less brightly siu: ( $A$ ta $A S$, instances of Melauiux, bish.) or in France in the ad d. 6 Jan.) and St, (ishop of Rennes (Acta SS. (2) To the raising from the of farls. although io terns less fefinite and precise than these he and others of the early finthers employ when spenking of exercisms and cures-bents his testimony: "with mueh fasting and prayer the spirit of the dead returned " (Cuntra Haer. ii. 31); and agaln: "befere now, as we have saill, even the dend have becn raised up, and have rennained with us many years" (Contra Hacr. ii. 32). As individual inotances of this wender as they occur in the course of our peried we may take the following. Julisn, who suffered martyrdom at Antioch in the Diecletian persecution, raised a dead man to life (Acta SS. ad di. 9 Jnn.), and St. Janles, bishop of Nisibis (Antiochin Mygdenica) A.D. 325, a man whe was brought to hime, as dend, with a view to ebtnining money, (presumably to defray the expenses of burial), and who renlly died while ceunterfeiting denth (Acta SS. ad d. 15 Jul.). St. Martin of Tours restered to life a eatechumen who had died in his monastery unbaptized, by throwing blimsolf
upon the dead body and praying earneatly for its restoration (Newman, on Miracles, p. xxxil. ; from Sulpicius Severus, who subsequently knew the subject of this iniracle, and asserts that be lived for many yenrs), and on another occasion a slave who had hanged himgelf (ibid. p. xxxiii.). Hilary of Poitiers raised a child to life who had died unbaptized (Fortunatus in Migne, Patrol. Lat. ix. 190 ; Acta SS. ad d. 13 Jan.). Marcellus, abbat of a monastery of the Acocmstne, near Constantinople, A.D. 446, $n$ monk (Fleury, xxvii. 30), and Gelasius, abbat of a monastery in Palestine, A.d. 452, a child (Fleury, xxviii. 38). Germanus of Anxerre, when at Ravenna, raised a man from the dead (Acta SS, ad d. 31 Jul ; Vie du grand St. Germuin, par Dom Viole); St. Benedict of Nursia, a boy (Greg. M. Dial. ii. 32); St. Bavo of Ghent, A.d. 6i53, a man (Acta SS. Ben. saec. il.) ; St. Walaricus, abbat of a monnstery on the Somme, A.D. 622, one who had been unjustly hanged (ibid.); St. Wulfranı, bishop of Sens, a.d. 720, five Frisiun youths who had been hanged as a sacrilice to the gods (Acta SS. Bcn. eaec. iii. pt. 1)
(3) Mirncles of deliverance, protection, suc-cour-called forth as they were by the dangers and vicissitudes to which men were constantly exposed, and the various needs to which they were subjected-afford a series of wonders which, ranging downwards from the deliyerance of cities from siege or assault, or of districts from inundation, to the multiplication of corn in a granary, or of wine or beer in a cask, differ widely from one another in respect of their object and importance, nul the sphere they atlect, and at times degenerate into little else than a display of miraculous power for its own saketherein betraying their lack of the requisites of a true miracle: " miraculum si piai utilitate nut necessitnte careat, eo facto suspectum eat" (Gerson, de Distinct. Ver. Mir.).

Of miracles of this class no instances are given us by the early fathers in their general notices of the deeds of mercy wrought by the true diaciples of Christ, and we have to pass on to the more detailed accounts of later times. The raising of the siege of Nisibis well illustrates the protective power which living saints were enabled to exercise. Sapor 11. of Persia was besieging the city. The inhabitants in their alarm appealed to their bishop, st. Nmea. In answer to the supplications he offered, swarins of gants attacked the besiegers, their horses and elephants, irritating both the latter to such a pitch of frenzy that they broke loose. To increase his discomfiture the Persian king mistook the bishop, when he appeared on the walls in his purple and with his diadem on his head, for the Roman emperor, and thereupon raised the siege (Acta SN. ad d. 15 Jul .). According to Theophanes (Chronographia, up. 52, 53) the bishop's prayera had the further result of bring-ing-famine and pestilence upon the besiegere when returned to their own land; with this miracle we may compare the deliverance of Paris from the Huns through the prayers of St. Gencviève (Acta SS. ad d. 3 Jan.). The miracle wrought by Gregory Thammaturgus on the banks of the river lycus furnishes an instance of the exercise of this power in another direction. The bishop having been appealed to by the inhabitants of a certain district to deliver them from
the calamities to which they were from time to time exposed through the overflowing of the river Lycus, mada a journey to the place, and, lavoking the name of Christ, planted his statl' at the particular spot whers the stream was wont to burst through the mound which hud heen erected on ita bank to prevent its encronchments. The staff becnme a tree; the water rose ns usur!, but henceforth never passed the tree (Gregory of Nyasn, t. i1. pp. 991, 992). This miracle hud ita ethical result in the conversion of the inhabitants who were henthens (Newman, on Mir. p. xxvii. ; Fleury, yi. c. 14). Similar mirncles were wrought by Hilarion at Epidamnus (Gretser, de Cruce, ii. 63), by Scverinus, A.D. 475, ia Noricum (ibid. Acta SS. ad d. 8 Jnn.), by Fridian, A.D. 578, at Lucca (Greg. M. Diel. iii. 9), nad by Attnla, A.D. 627, a monk of Bobio, in ltaly (Acta SS. Ben. saec. ii.).

As $n$ rule the miracles we read of as belonging to this class were confined to a nariow sphere of beneficeace, having been wrought for the good of small communities, and frequently individuala. Thus we find St. Hilary clennsing the Insula Gallinaria (Isola d'Arbenga) of serpents (Fortunatua in Migne, Patrol. Lat. ix, 190); St. Martis of Tours, when in his missionary zeal he had set fire to a heathen temple, successfully repelling the flamea from an adjoining house (Nowman, on Jlir. p. xxxiv.) ; St. Maur walking on the water to save the life of his friend Placidius (Greg. M. Dial. ii. 7); Germanus of Auxerre restoring a stoleu valise to ita owner (Actu SS. ad d. 31 Jul. ; Vie du grand St. Germain); St. Benedict of Nursia (Greg. M. Jial. ii. 6), and Lentfred, abbat of a monastery near Evreux, A.d. 738 (Acta SS'. Ben. aaec. iii. pt. 1), causing iron to awim; Honoratus, nbbat of Fondi, A.D, 5.0 , by the sign of the crosa, nrresting on the hill-side a huge fragment of rock which threatened in its fall to overwhelm his monastery (Greg. M. Dial. i. 1; Gretser. de Cruce, iv. 57).

In special connexion with their needs, whether on their missionary journeys, or nt home, wa may note the miraculous power monks possessed of cousing water to flow in dry places by the simple expredient of plantiug a staff in the ground or of atriking it, or, as the case might be, tho rock with a rod-examples of which we find in the lives of Richarius, abbat of Centulles, A.D. 645 (Acta SS. Ben. saec, ii.), Furseius of lagny, A.D. 650 (ibil.) and Wulfram of Sens (Acta SS. Ben. saec, iii. pt. 1)-, as well as of multiplying wine or beer in the cask-of the exercise of which gift numerous instances oceur in the deta SS. Benedict.-and of quenching the flames when fire had chanced to break out in a monastery or convent, ns may be seen in the Lives of Sulpicius of Bourges, A.d. 644 (Acta SS, Ben. saec. ii.), nad Leutfred of Evreux (ibid. saec, iii. pt. 1).
2. Miracles of pawer, wrought, (1) In confirmation of Christianity, (2) of orthodoxy, (3) In punishinent of evildoers, (4) la illustration of gifts bestowed upon mon in reward for pious enterprises.

The ethical character which nttaches to such miracles as fiud a place in one or other of these categories proves them to bs not only exhibitiens of power ( $\delta v v d \mu \in 1 s$ ), but also aigns ( $\sigma \eta \mu \in i a$ ).
The forms which miracles of power assumed in the early church were, as has been said, the
speaking with the secing of of tongues- 0 church-it m lreabeus: ка iv T $\hat{\eta}$ éккл $\pi$ aîs $\gamma \lambda \omega \sigma \sigma$ ais that of previsi was long cont -we may giv cencerned, the el $\delta \epsilon \pi \rho \sigma \gamma \nu \omega \sigma$ Haer. ii. 32). no shorter dur than the Inst n tion by itself. as later saints simple wonter, will now be $g$ writings of th chureh of their
(1) Amongst tien of Christio Gregory Thaur occasion of his the approaching tegether with heathen temple for its oracles. Christ and signe spent the night the priest of th that the demor Gregory informe back as wotl as form the former paper the word and handed them upon the nitar. evilence of thei still firther as Gregory accepted of his word alone to lie near. He, vinced his oppon Hilarion wrought class nt Gaza. A bred horses for Hilarion to help use of magic to herses, and thus ewn steeds. The ing to lend his ni to the request a was went to use wherewith horses, to be sprinkled. horses, tlying like Wherenpon the pn "Marmas (their" Christ" (Fleury, lact.). Of this Martin of Tours lenge from a paga the sign of the $c$ lita Mart. 10; FI
(2) As confirm nete two minacles put to death at Rh 6th century, wrou receired a comma goths, who wished
apeaking with tongues, prevision of evint , and the seeing of visivus. With regard to the gitt of tongues-one of no long continuance in the church-it may sultice to quote the worls of


 that of prevision-a gift whieh on tho cuntrary was long coutinued to the saints of the Church -we may give, as far ns primitive times ure concerued, the testimony of the same writer:
 Huer. ii. 32). The gift of seeing visions-one of no shorter duratiou, but of far wider signifieanee than the last named-we reserve for consideration by itself. Of other mirneles of power such as later snints wrought, whether as sigos or as simple wonders ( $\tau$ tipara), and of which exnmples will wow be given, we fiud no mention in the writings of the early fathera concerning the church of their times.
(1) Amougst miracles wrought in confirmation of Christinuity we may place those which Gregory Thaumanturgus pertorned upon the occasion of his being foreed, through storm and the approaching fill of night, to take refuge, together with his companions in travel, in a heathen temple which happened to be famous for its oraeles. Having invoked the name of Chriat and signed the cross, the bishop, we read, spent the night in praising God. In the morning the priest of the temple found upon his arrival that the demons had forsiken their shrine. Gregory informed him that he could bring them back ns well ns expel them. Challenged to perform the former fent, he wiote upon a piece of priper the worda "Gregory to Satin-enter," add hauded them to the priest who placed them upon the nltar. Forthwith the denoons gave evilence of their return. To satisfy the prient still further as to the truth of Christinnity, Gregory accepted a challenge to move, by means of his word alone, a large stone which happened to lie near. He at oace moved it, and thus convinced his opponent (Newman, on Mir. xxxi.). Hilarion wrought a remarknble miracle of this elass at Gnza. A Christian named Italieus, who bred horses for the charict-rinces, applied to Hilarion to help him aguinst a rival who maile use of magic to chrck the speed of ltalicus's horses, and thus to secure the victory for his orra steeds. The saint, although at first unwill.
ing to lend his aid in so trivial a matter, aceeded to the request and sent ltalicus the veseded to the request and sent talicus the vessel he he
was wont to use in drinking filled with water, wherewith horses, chariot, and charioteers were to be sprinkled. This done, the Christian's horses, flyiug like the wiud, easily won the race. Wherenpon the pagna party raised a loud shout: "Maruns (their goil) is conquered by Jesus Christ" (Fleury, xii. 17; ef. Hieron. l:p. 7, ad Lact.). Of this class also is the miracle St. Martin of Tours wrought, in answer to a challenge from n pagan, in averting from himself by the sign of the cross a falling pine (Sulp. Sev. Iita Mart. 10; Fleury, xvi. 31).
(2) As eonfirmatory of ortholosy we may note two miracles which St. Arnulph, who was put to death at Rheinss in the beginuing of the bith century, wronght when in Sping. Ifaving
received a comuand from the king of tha Vigireceired a comanand from the king of the Yiart-
gothe, who wished to test the saiut's powers, to
rill the lad of a serpert whose brenth was of so fiery a nature as appurently to dry up water, St. Arnulph was conductel | "- the sery, ent's lair, where he laid his stola t the head of the monster, and bilding him finlow led him to a pond and forbale him ever to lenve it or thenceforth to injure nay living crenture. In the snine pond lay the boily of a man who hal died a violent death. Upon the suint's njpwidl the dead man prayed to be delivered from his miserable resting-place. St. Arnalyh at once raised him nall buried him in a fitting grave. Thesa miracles made such an impresion upren the king and his courtiers that they firsouk their Arianism nand necepted the Catholic faith (Acta SS. ad d. 18 Jul.).
(3) As an example of a miricle wrought in puuishmeut of evilioers we may take the following. When St. Willibrord, A.D. 739, wss on a missionary journey, he with his compnay sought rest one day in a field. 'fhe owner of the land proceeded to drive him away, refusing to listen to his remonstrances or to drink with him in token of amity. "Then," exclaimed the ssisint, "driak not." Consequently the man lost the power of drinking while sullering all the paugs of thirst, nor did he regain it till he had confessed his sin to the saint upon his returu in the course of a year (Acta SS. Ben, snee. iii. pt. 1).
(4) In junstratiou of the gifts bestowed mjon mea for their enterprise and fiety, we may refer to the miracles of power St. Benedict of Nursia wrought, the record ot which is to bo found in the second book of pope Gregury's Dialoguss, e.g. the saint's defent of an nttempt made to poison him (ii. 3); his niraculous detection of an infraction of the monastic rules on the part of some of his monks (ii. 12), and of theft on the part of a measenger (ii. 18); his enabling two monks to carry a heary frigment of rock (ii. 9); with which miracles we may compare others of the same class wrought by St. Columban (Acta SS. Den. saec. ii.).
As instances of mirncles of power falliug in none of the abovs categories, and appearing rather in the light of simple wonders, we maly note the following: St. Macarius the elder, A.D. 356, ciuses a human skull he found in the deaert to spenk (Acta SS. ad d. 11 Jan.; Fleury xiii. 38), and Severinus of Noricum, A.D. 775 , a dend priest (Acta SS, al d. 8 Jno.); St. Mary the Egyptian, A.D. 421, after signing the cross walks on the waters of the Jordnn (A. Butler's Lircs of the Saints, s. v.); Hermenlandus, abbat of a monastery near Nantes, A.D. 720, by the use of the same means lights his lamI. (Acta SS. Ben. snec. iii. pt. i.), and St. Gudule of Brussels, A.D. 712, by prayer her candle (Acta SS. ad d. 8 Jan.), while likewise after prayer two monks of Bolio are able to earry the trunk of a larga tree (Acta SS., Ben. aaec. ii.).
Betore quitting the subject of wonders wrought by living saints we shall do well to note first, the nspect in which the workers of miracles regarded their nchievements, and the causes to which they attributed then. When no ansiver wns accorded to his prayers respectlag the cures ho was called upnn to perform, Pachomius used to confurt himself with the reflection that often God shews more favour in refising than in grauting our requests (Fleury, xv. 60). Gernanus of Auxerre-displayed
a like humility in attributing the cures he workel to the means he employed, and not lemst to the relles he bore about hls person (V'ie du grand St. (Vermein, bar lown Vlole). Secouilly, we may note the acknowledgment on the part of thase who fully belleved in und themselves recorded contemporary miracles, that thote who wrought them were liable to be unduly elated by their own performauces. Thus pope Gregory reminds Augustine, in respect of the miracles that saint hal wronght la England, that the working of miracles wes no reguivite for obtaining a place amongst the elect ( $E p$, xl. 28).

## II. Wonders urought by Relies.

The relica of a salnt perpetuated the benefits which the saint hluselt during his litetime had conferred upon those who stoud ln need of healing or succonr. [Rratcs.] The trauslation, again, of a scint's body, fur the purpose of obtaining for it a safer or more honourable resting-place, frejuently gave rise to a diapliy of its thaumaturgie virtues ( $c$ ig. Transhatio S . Severini, Actal Ss. al d. 8 Jan.). We muat note that, unlike those which were wrought by living saints, miracles due to relics forin no contiauous chain reacising fr. $m$ the earliest to the latest portion of our period, origiunting as they did in the latter half of the 4 th century. The church, however, wits prepared to believe in the workiag of miracles by relies through the operation of various causes: first, by the regaril she had long paid to the remains of marturs; secoully by the association of these remains-placed as they were benenth the nitars of charches-with the mysteries: "Eplseopus, qui super mortuorum hominum, Petri et Pauli, secunluus nos, os a veneranda ... offert Domino sacrificia, et tumules eorum, Christı nltaria arbitratur" (Hiesonym, ii. adv. Viyil. p. 153); thirdly, by the prevalence of a notion, of heathen origin, that the souls of the departed lingered about the graves in which the bodies rested (Lactant. ij. 2; Greg. M. Dial. ii. 38). Perhaps also in necounting for a readmess to believe in the virtue of that which was inanimate and possessed no powers of volition, we must not wholly eliminste even from the mind of the populace the effect of the teaching of philosophy that the Deity Himself wrought by inherent virtue rather than by will-фúger oú $\beta$ 听 $\lambda$ h $\sigma \in 1$; -while as an influence acting immedintely and most effectually in bringing about this belief we must place the example of notable men such as Ambrose, Augustine, Basil and Chrysostom.

1. Mirneles of beneficenee. (1) Exorclsm, healing; (2) Rnising the dead; (3) Deliverance, protection, suceour.
(1) Exorelsms and miraculous cures wrought. 1. By the bodies of snints. 2. By objects bronght into contact with or proximity to the bodies of saints, living or dead. (a) The garnueats of saints or other objecte possessed by saints. (b) Cloths laid upon the bodies of dead snints. (c) The candles which illuminated or the lamps which were suspended abore the tomb of a saitnt. (d) The dust which gathered upon the tomb. (e) Water with whith the tomb was washed. ( $f$ ) The fabrie and furniture of the chureh which held the relies.
2. By saints' bodies.

Many miracles were wrought by St. Stephen's
relles.* And first uron thelr discovery at Csphargamala near Jerasalem, In consequence of a twotold revelation. The town of Calama had poescased relics of st. Siefinen for nbout eight years, and that of Hiplo for less than two yeare, when St. Augnstine made the assertion that many books would have to be written in order to recount all the miracles of nealing-to any nothing of others-which had beeu wrought by menas of these relics during this space of time in the two listricts of Calamas and lippow, and that of those whleh had taken place in the latter distrlet alone nearly seventy necounts had alrealy been written ( De Civ, bei, xxil. 8, § 20).

For further eximples of mirnculous chres wrought by salnts' boulies we may refer to the following lastances: the cures which took place at Milan, after the discovery male by St. Ambrose of the bodies of SS, Gervasius and Irotaslus, of the bllnd Severus [ReLics, p. 1769 ], and of demoniaes and wther sick people upou thair touching the cloths which lay upon the relics, or by menns of the shatow the relics east when borae through the streets of the town (Ambros, Ep. $\Delta x i i .9$ ); the healing of a leper at Alexardria by the body of Elisha, A.D. 456 (Theoph. 176); the enre of a bind man who on touching thr corering of the bier of St. The uderius found blood flow from his eyes and $r$ celved sight (Ado Viennensis in Migne, Patrol. L (t. cxxlli. 4.47); of a blind woman at the funeral of St. Aigulphus of Lerins, A.D. 675 (Acta SS. Ben. snec. ii.) ; of five blind persans und two with shrunken limbs, at St. Martin's tomb at Ton's (Greg. furon, de Mir. M.ut. i. 12, 2 i ; ii. 44,58 ; 18. 42 ) ; of a palsied man at the tomb of Germanus, bishop of Paris ( $D_{0}$ Gloria Confessor, 90); frequent cures of ague at the tomb of St. Genevieve (ib. 91) ; one of tooth. ache at that of St. Medard near Soissons (is. 95 ) ; and varions mirncles of healing wrought by St. John Baptist's head at Emesa (Theeph. 665).
2. By objecta broughi into contact with, or proximity to, the bodies of saints, living or dead, Miracles wrought by such means were, aecording to Gregory the Great, likely to makess deeper impression upon the popular mind than those which were wronght by the netual bodies of salnts (Dial ii. 38); and for this reason: is the latter ense they might be regarded a wrought, in answer to prayer by the saint him. self whose spirit was supposed to hover about its former tenement.
(a) Saints' garments or possesslons.

The tunic of St. John the Evangelist, preserved in Rome, worked many miracles (Vita Grey. M. auctore Jo. Dincono, lib. iii. 59). The shoes of St. Gall, A.D. 646, healed a man, to whom they were given after the saint's denth, of coutraction of the limbs (Acta SS. Ben. saec. ii.); these of St. Cuthbert, A.D. 687, one nfflicted with paraly. sis (ibid.). The bed on which St. Gertrude, abbess of n convent at Nivelles in Brabant, A.D. 658 , had been wont to sleep, wrought eures (ioid.), as did also the fringe or threads of $\$$

[^195]chastible whic worn (ireg. I keys of St. $\mathrm{I}^{3}$ e "mprer acgros coruscare" (G
(b) Clothis 1

From the his which had be salists in orde pessessed of m those of the bo in the absence whether the $t$ relies rafer to or to oljects w tact wlt! or these to relics the braadea. trunsmuted in the face of Mel of his funeral distributed nm (Fleury, xviii. : handkerchiefs ( cast upon relics and Protasius ( invest them wit also that thire (facietergium) face of Nicetius, his death, wher eplleptle who pr Vit. I'atr. viil. 8
(c) The cand which were auspe [OIL, HoLy.]
(d) The dust the ordinary met to give it mixed
Dust from the was the nieans of sight upon a blin apon two person (Fortunatus in 1 Aetis Sn ad. 13 msrtyrs in Lyons true faith, cured Martyr. 1. 50), a Modealdus, bishe: SS. ad d. 12 Mail tomb at Toure, A twe youths got el dysentery, and $f$ vielent fit of faces hlihop betrays eulogy he passes the Turonensian $r$ bilem! O pigmen Isudabile 10 purga (de Mir. S. Mart.
(e) Water with

During the prev already mentioned of dysentery by Martin's tomb wa Easter (Greg. Tur Similar curative $v$ with which the com lnstsnce the cure (Acta SS. Ben. вae
( $f$ ) The fabric which held the reli

## WONDERS

## WONDERS

chas:bhe which Nieetiua, blishop of Lyons, had worn (Greg. Turon. de Vita Iatr, vili. 5). The keys of St. Peter wrought mnny cures at Rume, "super negros pusitne multis solent miraculia coruscare" (Greg. M. E.jp. i. 26, 30, 31).
(i) Cloths laid upon the bodies of dead naints.

From the habit of rugardiag clothn (Beanima) which had becu luld upon the bo lies of deand sainta in order to obtain virtue from them, as passessed of propertles equally miraculous with those of the buly itself, it is frequently difficult, in the absence of nay apecific turn, to deteruing Whether the terms generally used to designate relies $r$ ofer to the aetual remalns of the sainta, or to objects which had been brought into contast with, or proximity to them, and nmongst these to rellics manufatured, so to speak, like the braidea. To gire an iastance of cloths thus transmuted into relics, cloths were laid upon the face of Meletius of Anlloch, on the ocension of his funcral nt Constantinople, A.D. 381, and distributed amongst the people as prophylnetica (Fleury, xvlii. 2). And in a less formal manuer handkerchiefs (orarin) nad garmenta in inse were cast upon relles, e.g, upen those of SS. Gervasius and Protasius (Ambr. Ep. xiji. 9), in order to
invest them with remedial propertiea. We Wenl also that threads frayed from a handkerchief (facietergium) which had been used to cover tho fisce of Nicetius, bishop of Lyons, on the day of hia death, when laid upon an altar, cured an epileptie who prayed before it (Greg. Turon. $d_{e}$ Vit. 1 Iatr, viii. 8).
(c) The candles which illuminated, or lannpa which were suspended nbose the tomb of a sailt. [OıL, Howx.]
(d) The dust which gathered upon the tomb, the ordinary method of ndministering which was to give it mixed with water as a drink.
Dust from the tomb of St. Hilary of Poitiere was the menna of cleansing two lepers, bestowing olght upon a blind person, and soundness of limb npon two persons afflicted with withered bands (Fortuantus in Migne, Patrol. Lat. cxev. 6, 7; Act (S. s. sd d. 13 Jan.). Dust from the tomb of
martyrs in Lyons, when gathered in a spirit of mastyrs in Lyons, when gathered in a spirit of trye faith, cured the lifirm (Greg. Turon. de Gl. Martyry. i. 50), as also that from the tomb of
Modoeldus, bish p of Treves, AD. 640 circ. (Acta SS. ad d. 12 Naii). By dust from St. Martin'e temb at Tours, Avitus, bishop of Auvergne, and two youthe got cured of fever, several persons of dyseatery, and Gregory of Tours himself of a vialent fit of faceache, of the prags of which the blshop betraye a lively remembrance in the
eulogy be passes upon this particular form of eulogy be pasacs upon this partieular form of the Teronensian relics: " 0 theriacam ineanara-
bilem 0 pigmentum ineffabiel 0 antidotum lsulabbile I Opurgatorium, ut ita dicam,coelestel" (de Mir. S. Mart. ii. 31 ; iii. 60).
(e) Water with which the tomb was washed. During the pre valence at Tours of the epidenic. already mentioned, several persons were cured of dyentery by the water with which St. Martia's tomb was washd in in preparation for for
Easter (Greg. Turon. de Mfir. S. Mart. ii. 51 ). Similar curative virtues attached to the water with which the corpso of a snint had been washed; lintanee the cure of a demoniac by this meana (Acta SS. Ben. saec. ii.; Vita S. Cutthberti).
(f) The fabric. and furniture of the church

A boy suffering from the effects of a polvoned dart was cured upen kissing the thresholl of st. Martin's basillca, in aceordante with $n$ wellknown ecelledinstical custom, prevalent alikg in the l:ast und Went, and nlludel to by Chrysastum (tom. xxx. iu li. ad Cor.) nad l'rudentius (Hilmanas de S. Lanurentio). Sidonius Apellinaris ( $E_{i}$ p. i. s) tells a friend that he lust the sense of bix deblility when prostrate nuwn the threshold of the Yaticilu basilica in Rome. In the nelghbourhood of Bordeaux, hurses were cured of disease ly being markell with the key of the door of a chapel which was dediented to St. Martin, nnd which held his relics (Greg. Turon. de Shir. S. Mart. ili. 33).
(2) Raising the dend.

For examples of thls wonder as wrought by mesus of relies, see lielics, p. 17i7. To these we may idd the inatance of a man who was malsed to life nt the tonil of st. Genevieve of Yaris (Greg. Turan. de Gl. Confess, 91).
(3) Deliverunce, protection, succour.

The belief in the efficacy of relics to secure, whether for the indivi iual belle eer or the whole populatlon of a city, deliverance from or protection agninst all ills, was equally prevalent, and of the sime dute as to its urigin with the belief in their curative virtues.
As instances of this belief, wa may note that the inhabitnnts of home regarded the relice of SS. Peter nail Prul as safeguards to their city. [Parron Saints.] la the amme light the people of Nisibis regarded the relies of their hishop, St. James, nttributing, indeud, to the remoral of them by Julian the loss of their town to the Persians (Fleury, xv. 44).
As examples of netun) deliveranee from danger arlsing respectively from hostile ssssult, infletious disease, inuadutions, and storins, we may mention the following instances. When a bnad of rebellious monks belonging to the monastery of St. Sabas in Pulestine were on their way to attuek the monastery, they were seized with blindness, and unalle to reneh their destiantion. This deliverance of the abbat and his party was attributed to the preseuce of the relies of St. Sabns (Fleury, xxxiii. 3). In the time of Gregory of Tours, the populations of several districts of Gaul were visited with a plague of an infectioue character, amongst thpse, the province of Prima Germniia. The town of Rheins, however, escaped, by virtue of the pall or covering of St. Remigius's tomb, which was carricd in procession, with the accompnuiment ot' crosses and candles, Gound the town (Greg. Turon. de Gil. Confess. 79). Gregory himself, when the disense had reached Auvergne, sought and obtained protection agitiost it at the tomb of St. Julian (de Mfir, Martyr. ii. 45). On the occaslon of an inuadation, caused by the overflowing of the Adige, at
Ver Verona, in the 6th century, a large crowd assembled in the church, and before the tomb ${ }_{12}$ St. Zeno, bishop of Verona (Martyr. Rom. 12 April.), to beseech his protection. The waters surged up round the edifice to the height of the windowa, blocking up the door, but did not penetrate into the chureh or endanger the lives of the supplicants (Greg. M. Diul. iii. 19). By the erection of a shrine with the usual necompaniment of relics, the frequenters of a festival held yearly in the Cevennes, were delivered from atorma which had become a matter of certain
occurrence on the eccasion (Greg. Turon. de Gi. Conf. 2),
leshles afforiling deliverance from, and protectlon agninat, illa, relles could confer posilive benefits. Thus at Nurwa In U'mbria, the carrying of the robe of Eutychius, formerly ahbat of a neighbouring monatery, round the fielis, in seasons of drought, Invarisbly produced raln (Grog. M. Dial. 1il. 15).

This beliof in the miraculous virtues of relles led to the practlce of carrylng relles, as the Jews of old their ark, lute battle. Thus the Frankinh princes reguived thelr army chaplains to carry them at the head of their forces (Carlomanil, capit. 1. aun. 742, c. 2 ; Caroli M. çpit. vilh. anu. 8uj); Chllperle hal them carried hefore him when he entered J'aris (Greg. Turon. vl. 27); and an Vastern king, according to a story (iregory of Tours repeats, went so frer as to lasert the thumb) of St. Sergius in his own right srm, and was able, us a reward for his fitith, by raising his arm, to conquer his enemles (IIist. vil. 31). And apart from this public and official use of relles, many were wont to carry them about their person for their own ladividual protection ngainst dangers In genersl, especially atch as might arise in travelling. Gregory of Tours illustrated the practice and the benefit resulting from it in his own case. When he was on a journey from Burgunily to Auvergue, a thunderstorm came on. Plucking some relics he carried from his bosom he held them up in the directlon of an ominous-looking clouil. The cloul parted in two, and no harm betell the travellers (de Gl. Martyr. 1. 84). Upon another occasion he extingulshed a firs by producing a cross, which contnined relics of the Virgin, the Apostles, and St. Martin (de Gl. Martyr. I. 11). In Gregory the Great's epistles frequent mention fs made of relics being sent by that prelate to varlous individuals, nmongst these to C'hildebert, Rechared, and Constantina, the wife of the emperor Naurice, which were to be worn round the neck an snleguarls against.physienl ills, and for the sake of the spiritual beaefit they were calcusInted to bestow, e.g. (1) keys of St. Peter, together with which, as a rule, was included a minute portion of his chsins (Ep. $\mathrm{I} .26,30,31$, iii. 48, vi. 6, ix. $52,122, x i \mathrm{i} .7$ ); (2) chains of St. Panl, i.e. particles filed off from (Ep. iv. B(1); (3) crosses, containing relics, e.g. (a) particles of St. Peter's chains ( $E p$. iii. 33), (b) wood of the cross, aud hair of the Baptist (Ep. 1x. 122); (4) the gridiron, i.e. pieces of, on which St. Lawrence was tortured to death (Ep. Jii. 33). With this use of relics as safeguards we may compare the like practice of wearing a portion (lectio) of the gospels suspended round the neck for the sake of protection (Jo. Chrysost. tom. xix. ad Antioch.), sad of placing one on the head to obtain a cure (Aug, in Johin. c. 7).
2. Mirscles of Power wronght by Relics. (1) In attestation of the righteousness of the innocent, and the guilt of the wrong-doer. (2) In punishment of those who treated relics with contempt, and appearing in either case in the light of sigus.
(1) Gregory of Touzs detates the two following instances: A priest who had taken refuge in the church of St. Martin at Tours, and was there put into chnins, was proved to be innocent by the fact that hia chains fell off him, and could
not be male to remain on hlm when replaced ( he Mir. S, Bhart. I. 2:3). On the wher hami, a priest who hal falsely aoserted his innocence befiore the tomb of St. Masimin in freves fell down dead (de al. Conf, 103). For a similar instance occurriog in Bourgen, see tireg. 'furon, ic Gl. Mutyr. 1. 34, und for another in Milan, Fleury, $\lambda x \mathrm{l}_{\text {. }} 54$; and compare pope Gregury's words: "Ad exntibita numyue eorum corjora "Disi perjuri venlunt et demonio vexantur" (Dial. Iv, 6).
(2) The power of rellcs to punish those whe treated them with contempt is thus lllustantel, When the relles of St. Babylas, blahop ot Antloch, hall been removel at the emperor Jullan's command from Daphne, where thelr presence was sulposed to render dumb the oracles of Apollo, the temple of Apollo caught lire, nod no traces of it were left, A.D. 354 (liuf. I, 35, 36 ; Sozom. v. 18, 19 ; Theoph. jp. 76, 77). During the troubles with which the 6th century drew to its close in France, a basillea which stood near Agen, on the Garonne, and held the relies of the martyr Vincentlus (of that town), was set on fire. Of thone who had done the deel, some wero selzed with madness, some were scorched with lightulng, some intlicted wounds on themsclvea, some drowned themselves in the river, and others were tormented with varjous disenses (Greg. Turon, vil. 35 ; de (Nh. Mirtyr. J. 105), We read of similar judgmenta in the instance of a colnint, who threntened to fire St. Martin's basilica (do Mir. S. Mirt. ii. 2i); a councillor who had suggested the partinl demolition of a church (de Gl. Mirtyr. f. 92); a man whan aeglected to deliver relics when warned in dreams to do so (1.42); \& queen who stole some (Kidius, 33-38; Robertson, Ch. Hist. ii. 67) ; n lumbard who was about to make nn incision in a sey of St. Peter's (Creg. M. E'p. vii. 26); a band of Lombards who attempted to drag some monks away from a tomb (Dial, i. 4).

Other mirncles of this class may be regarded In the llght of wonders, such, for instance, ss Indicate the possession on the part of relics of a power (1) to postpone, with reference to them:selves, the process of decny. Thus Hilarion's body ten months after denth was wholly free from corruption and gave forth a swect frsgrance (Jer. t. ii. ; Newman, on Mir. p. xxxii.). When the body of Amandus, bishop of Maestricht, A.D. 679 , was translated, ferty yenrs after its burinl, it was found to have so little perished in the interim that blood tlowed from the gums when some teeth were extracted, while the beard and nails had actually grown (Acta SS, Bens anec. 1i.). See also in reference to St. Euphemin, Eragr. ii. 3 ; Fleury, xxviii. 1. (2) To increase in bulk, e.g. : Some dust taken from St. Martin's tomb at Tours so increased in quantity as to fill, and even force its way through the lid of, the box in which it had been placed (Greg. Turon, viii, 15). (3) To exereise \& will sud purpose. When the corpse of St. Theuderius was borne out to burial, it conld be moved in no other direction than that of the snint's monastery (Ado Viennensis in Migne, Futrol. Lat. caxihi. 448). (4) To vindiatate theis sanctity. Gregory the Grent alludes to estory current about his predecessor St. Leo, who, to convince some who were sceptical on the subject of such relics, tore a "brandeum" with a pair
of pincers
flowel ( of other $r$ Cross.
III.

Partly
partly from charch m Catholle fa by the Fue of punltive often as, in in the case or the meat bencficence description. the misnele not only a Catholic fa and in cor heretical er

1. Mirac
healing ; (2
(1) A gl receiving $t$ Bourges, A. mave (Acta) church choi bishol' of tl exhanisted a conllict wit cattle of a sufferings owner's par Civ. Dei, xx Eucharlst a by fire. At miracle-the tomary to dis of Christian Encharistic $b$ [EULOGIAE.] mingling wi ceived nud father of th whs 60 enrag furnace in 0 destroy all $t$ was snved, result in the baptized toge des I'roph. e virtues of the extended even St. Benedict's visit to his customary ble ting the mot return. Afte have been dis displaced. be buried wit which the co Dial. ii. 24).
2. Niracles nstion of inme (1) Gregory - 8 man of $u$ the Eucharist of his hands a Gloria Martyr

## WONDERS

of pincers. From the rent thus made blood flowed ( $1: p$, iv. SO), All that is here snil of other relics may be anid of rellies of the lloly
Cross.

## III. Wonders wronght by the Eiucharist.

Partly from the solemnity of the rite, and partly trom its lutimute connexion as a mark of church inembership with the dactrines of the Catholic faith, the miracles whleh were wrought by the Fucharist alyear in the light of signs nud of punitive niracles rather than, or at least an often $n s$, in the light of works of mercy, wherens In the ense of those wrought by anintly agency or the means we have hitherto nuticerl, mirncles of beneficence propundernte over those of an opjonite description. Lapecially, too, must ws note that the miracles the Eucharist wrought, it wrought not only no n sacramelit, but as that of the Catholic trith in contradistinction to the rite and In condemantion of the doctrines, of an heretical ereed.

1. Diracles of bencficence, (1) Exorcism, healing; (2) Deliverunce, protection, nuccour.
(1) A girl possessed of nn evil spirit upon recelving the Eucharist from St. Austregisile of Bourges, A.D. 624, at once censed to ohout and rave (deta SS. Ben. saec. ii.) ; and a singer In a church choir upon recelving it from Sulpielus, bishop of the same see, A.D. 644, revivel wheu exhausted and in a prostrate condition from a contlict with demons (ibid.). The slaves and cattle of a tribune at Hippo were freed from sufferings intlicted by demons upon their owner's partaking of the Eucharist (Aug. de Civ. Dei, $x x i l .8$, § 6). (2) liy means of the Encharist a child was preserved from perishing by fire, At the time of the nccurrence of the miracle-the reign of Justinian-it was cus. tomary to distribute amongst the young ehildren of Christian jurents such tragments of the Eucharistic bread as remained after communion. [Evlomae.] By accident a Jewish elijd, mingling with his Chfistian compianons, recejved and ate one of these fragnmenta. The father of the boy-a glass-blower by tradewas so enraged that he shut his son into his furnace in order not only to kill him but to destroy all traces of him. The child, however,
was saved, and the miracle hall its ethleal was saved, and the miracle hal its ethleal csuit in the eonversion of the mother, who was
baptized together with her child (Migoe, Dict. des Proph. et des Jirac. t. i. 1. $6+1$ ). The virtues of the Euchnrist, as a means of suceour, extendel even to the dead. A young monk in St. Benedict's monastery, who had gone on a visit to his parents without obtnining the customary blessing from the saint before quitting the monastery, died on the day of his return. After burial his body was found to have been displaced and, when roburied, nunin displaced. St. Benedict then ordered it to be buried with the Host lind upon it, after which the corpse reposed in peace (Greg. M. Dial, ii. 24).
2. Niracles of power wrought (1) In condemnation of inmorality ; (2) of haracy.
(d) Gregory of Tours relntes that as a deacon -a man of unholy life-was one day carrying the Eucharist into a church, the bread flew out of his hands and placed itself on the altar ( $D e$ Gloria Martyr. 1. 86). In the time of St.

Liulger, Blahop of Miluater in West phalia, A.D. 804, n woman, living In Illieit eonnesinn with a prieat, sent n jar of honey to a church, where it Whs placed behind the altar. As aocon as the bishop, who was otliclating on the wreaslon, began the mass, the jar broke (data SS. lien. sneo. iv. ${ }^{\text {pt. 1), (2) Certain members of the }}$ 1honatint acct, in token of their contempt for the Catholies, onee ordered the Euchuriatic brual to be given to their dogs, Upen eating it the dogs Went mad nuid bit their mastera (Opiatus Milev, de Schism. Donatist. bk, vi.). A woman receiving some of the Euchnristic brend of the Macedonians, to her alarm found that it had turned into stume (Soamen, vill. 5 ; Theoph. 120).
As a wonder or proiligy wrought by the Bucharist we may noite that sccording to Greg. of Thurs ( Hist, vi. 21), the Host on one accasion shed blood when brokej.
The conseerated bread set nside and reserved [RFsERVATION] whe creditel with similar If not equal powers of working miracles with that partaken of in communion. As constituting a menns of grace, it was sinful to troat it from Whatever motives with indiflerenes, as may be seen from the following inchifent. A bishop named Marsius upon recelving the Encharist from the hands of Melnnius, bishop of Rennea, A.D, 530 , let his prortion fall into the folds of his robe, deeming it a mark of superior sanctity not to break his fast. The bread turned lito a snake, which wreathed itself tightly round the bishop's waist nal could not be got rid of till Melnaius had spent a night in suppliation on the sulferer's behalf, when it reverted to irs original condition, in which form Marsius thankfully ate it (Acta SSS all d. 6 Jan.).

Diraeles were ulso wrought by holy baptism. St. Angustine (ele (iir. Dci, xxii, 8, § 4) mentions the miraculous siliect $f$ baptism upon a surgeon attlicted gout. St. Augustine further relates $t$ iat an actor was eured of parnlysis by this rite (§ 5). Theophanes reeorids s similar cure in the instnnee of a Jew (Chronograph. 127). Sicht was bestowed upon Othilin, afterwards an ubbess in Alsace, on her bnptism (Mariyr. Rom. 13 ()ec.). As a miracle of power, Theophanes relates that when Deuterius, an Arian bishop, A.D. 502, was about to baptize a catechumen after the Arian formula, "In the name of the Fither in the Son," the water in the piseina suddonly dried up (Chronojgraph. 234).

## IV. Wonders wrought by Pictures and Tmages.

(a) l'ictures and images of our Lord and the saints.
In the controversy which was raised in the first half of the gth century respecting pictures, one argutnent put forward in favour of their usa was the fact that they possessed miraculous virtues. Heaven, it was urged, had wrought many miracles by means of pictures. Cures had been eflected, charms broken, visions hal bean accorded. To thia purport pleads Germanus, patriarch of Constantinople, in a letter addressel, A.D. 725, to Thomas, bishop of Claudiapolis (Actu Cun-il. Nicaen. ii. Actio iv. in Mansi, xiji.). Such miracles, howerer, were confined to representations of our blessed Lord and the saints,

1. Miraclea of beneficence. (1) Healing ;
2) Protuction, suecour.
(2) Protuction, suecour.
(1) A picture of the Virgin Mary at Sozopolin

## 2050

 WONDERSin Pisidia was wont to shed, at the peint where the hand of the lirgin was represented, a sweetsmelling ointment. To this picture Germanus evpecially alludes as one whose miraculous virtues were attested by numerons witnesses (Mansi, xiii.; Flenry, xlii. 2). For the statue at Caesarea Philippi, see Jesus Curist, Peepre-sextation of, p. 877. An image of our Lord on the cross which stood near the great gate of the imperial palace at Constantinople was supposed to possess miraculous virtues, and in fact was believed to bave wrought a cure of hemorringe similar to that mentioned in the Gospels. To the adoration paid to it on this seore it owed indeed its destruction by the emperor Leo IlI. (Maimbourg, Histoircde l' Hérésie des Icoroclastis ; Fleury, xhii. 3). John Damascene, after praying before ad image of the Virgin, had his right haud, which had been cut off, miraculously restorel (Robertson, Ch. Hist. ii. $84,85)$.
(2) The victories which Heraclius won over the l'ersians were attributed to the fact of his carrying at the head of his legions images of our Lord and the Virgin Mary (Maimbourg. u. $\varepsilon$. ; cf. Fleury, sxxvii. 3); and the repulse of a Saracen army from the walls of Nicae:i, A.D. 718, to the possession by that city of images of the saints (Theoph. 624, 625). For the destruction of the war machines of the Persians at the siege of Edessa, A.D. 621, by means of a portrait of Christ; see inaglis.
2. Miracles of power.

A Jew stole a picture of our Lord from a church, and in token of bis contempt for and hatred of the Person it represented, transfixed it with a dart. Forthwith blood began to flow from the picture, and in such quantity as to cover the Jew from head to foot. Whereupon be resolved to burn it, but the blood it had shed caabled its rightful owaers to trace and bring condign punishment upon the thief (Sigeberti Gemblac. Chronicon, A.D. 560 in Migne, Patrol. Lat. clx. 105).
(b) Images of the cross.

As the portrait of a saint became endowed with miraculous powers by reason of the holiness of the individual therein portrayed, so representations of the cross obtained ns such some mensure at least of the virtues which sttached to the true cross itself. Niracles of beneficence, healing, protection, succour, ars nttributed to such ordinary crosses, exnctly similar to those attributed to the true cross itself. See Gretser, de Cruce, aud his Hortus Crucis.

## V. Wonders ecrought by Celestial Visitants.

1. Mirncles of beneficence. (1) Healing ; (2) Deliverauce, protection, succour.
(1) St. Cuthbert, hishop of Lindisfarne, A.D. 687, was cured of weakness in his knee by an angel who nppeared to him on borseback (Acta SS. B.n. saec. ii.); and a nun in a convent at Pauvilly, in Normandy, of an ulcer in her thront after the hand of some invisible personage had been placed in support of her head, and a vision bad been subsequently accorded to her of one clothed in the white robes of a virgin (Vita $S$. Austrebertuc, Acta SS. Ben. saec. iii. pt. 1). In short we may say that whntever wonders were attributed to living snints were also attributed to celestial visitants.

## WONDERS

As wenders wrought by celestial visitants we may clavs (t) the presentation by them of gifts, e.g. of a magnificent vestment which the Virgin Mary presentel to Hletonsus, bishop of Tolelo, to be worn on her fentivals, in rewarl for his defence of the doctrine of her perpetual virginity (Baron. ad ann. 657. 53, 56 ; Robertsen, ii. 58); (b) directions given by nagels in visions or dreams respecting the buildiag of churches or mousteries in all iustances in which the miraculous was not confined to the apparition itself. Thus when the archangel Michael had thrice appenrel, a.D. 709, to a bishop ammed Autbertus, bilding him found a clurch to his honour on the monnt now known as St. Michael's mount, on the coast of Normandy, the bishop found a confirmation of the superhuman nature of the behest in the fulfilment of an appointed sign, and further instruction as to the exact dimensions of the church in its lines being left untouched by the dew which covered the top of the monut (Appar. S. Michnelis, Acta SS. Ben. saec. jii. pt. 1).
VI. Wonders wrought apart from Human or Angelic Agency or the above-inamed Deans.
Wonders of this kind, consisting as they do largely of instances of providential interference, whether merciful or punitive, rank in a different class from those wreught by sinints or their relies, or by sacraments in contradiction to the laws of nature. Those, teo, which are best attested are perhaps the least marvellous, nlthough in different degrees-those which are most miraculous rest on manifestly insufficient testimony. Such phenomena as the fall of a shower, the death of an heresiarch, the interyuption of a work by sturm and volcanic disturbance, the appparition of a cross in the sky, may now be viewed, some as special providences, others as extraordinary coincidences; but at the time of their accurrence they were one and all uaquestionably regarded as interpositions of Proridence, intended to supply the needs or to confound the enemies of the faithful; and as such it is probable that they were deemed no less miraculous than many wonders wrought by living aaints or by their relics after them; while many possessed the advantage of being widely known, whereas the knowledge of the others was often confined to the narrow sphere in which they had been wrought. With regard to such wonders as were rather of the nature of inarvels or prodigies, it was different; of these some were in a measurs signs, denoting as they did the piety of a saint when living, or the heliness of his memory when dead; many, however, were devoid of all cthieal features, and provocative ouly of wender, while few were well attested, resting as they often did on the authority of monkish traditions, or the testimony of solitary witnesses.
(a) Miraculous occurrences.

1. Miracles of beneficence. (1)
Deliverance, protection, succour.
(1) A body of Catholics living at Typass in Manritsnia, A.D. 484, for the crime of holding assemblies and refusing to communicate with an heretical bishop, had their right hands amputated and thelr tongues cut out by the roots by order of Hunneric, the Arian king of the Vandals. The miracle lay in the fact that on the third day they were able to speak as before. Three at
lesst of the na of Gaza, a the phrasto), the tit. 30), and co cellor (Chronic of the mutilat articulate in th who were livi adds that one durmb, spoks fo of his tongue. states that tw one-ont of the power of speech living. No ce number ot the was fixed at si Patrol. Lat. Ivi man, on Mir. the preservatio occur in the in: A.D. 675, and $h$ saec. ii.), and Le (ibid.); while of kind, we find an band of five Catl having been beat sions, almost to ably cured by th
(2) As an exan sccorded to large miracle of the sothe emperor Ma agninst the Quac suffered greatly thirst. Amongst tisns. Those $n$ legion fell on thei rain fell, refreshin army, but terrifyi to whom it had pi lightning. Such ${ }_{1}$ which Eusebius ( $L$ etatement of Cla Hierapolis, in an Aurelins, A.D. 176 and the few words ad Scap. 4) allude (Hist. 1xxi.), omitti of the Christians, 8 wonderful and prov he attributes to ma Marc. Aurel.) to $t$ event itself is repre in the mode of read Antonine column in it is erroneeus to d legion" from this existed and was ay o Baronius's explanati Christian soldisrs w and after this wers $i$ thundering legion cxxii. ; Migae, Dict.

As examples of pr

> These cases of reco the tongue have been $t$ by the Hon, E. Twtsleto la nudern times, authen Ia whlch persons thus m [ 0. ]

CHRIST. ant.-vol

## WONDERS

isitsnts wa m of gifts, the Virgin of Tuledo r] for his 1 virginity n, ii. EB ) ; visions or qurches or which the apparition ichacl had op named reh to his . Michael's the bishop im nature appointed the exact being left the top of d SS. Ben.

ITuman a Means.
as they do terference, n different heir relics, the laws of ttested are gh in dif. miraculous ny. Such re death of work by npparition twed, some raordinary occurrence y regarded ito supply jes of the that they ann mauy r by theit sessed the herens the confined to had been rs as were rodigies, it a measurs of a saint nory when all cthical der, while roften did ns, or the
least of the narrators of this miracle, viz. Aedeas of Gnza, a rhetorician and philosopher (in Theophasasto), the emperor Justininn (Cod. Justin. i. cellor (, and count Marcellinus, his former chnnof the (Chronic. Marcellin.), were witnesses both articulate in thion inflicted, nad the cnpacity to who ware living case of some of these martyrs adds that one of the their time. Marcellinus dumb, spoke for the first time having been born of his tongue. Procopius enter the excision states that two-Gregory (de Bell. Vandal. i. 7) one-out of their numbery I. (Dial. iii. 32) that power of speech through having lapsed into evil iving. No contemporary nuthority gives the number of the confessors; in an old menology it was fixed at sixty (Victor Vitensis in Migne, Patrol. Lat. lviii. 245; Gibbon, xxxvij.; Newmno, on Mir. cc.-ccxiji.). Other examples of the preservstion of speech after mutilation occur in the instances of Aigulphus of Lerins, A.D. 675, and his compaoions (Acta SS. Ben. (ibid.); whilg Leger biahop of Autun, A.D. 678 (ibia.); while of miraculous healing of another band of five an example in the instance of a hasing been Catholic slaves in Africa who, after hsving been beaten, not once, but on several occasbly cured by the m , had their wounds invari-
(2) As an example of protection, xxviii. 58). ${ }^{\text {b }}$ scorded to large bodies protection and succour sccorded to lnrge bodies of men, we may take the the emperor so-called thundering legion. When sgninst the Ourcus Aurelius was waging war suffered greatly owing to the heat and from thirst. Amongat his sold the hea and from tians. Those who belooged to the Melitene legion fell on their knees in prayer; a shower of rain fell, refreshing aod invigorating the Roman srmy, but terrifying and dispersing the enemy, 0 whom it had proved a atorm of thonder and lightning. Such in the maio is the account with which Eusebius (Hist. v. 5) prefaces the original Hierapolis of Claudius Apollinaris bishop of Aurelius, 4.D. 176 , although addressed to Marcus and the few words, although no longer extant, ad Scap. 4) alludes to which Tertulliau (Apol. 5, (Hist. Ixxi.), omitting the event. Dion Cassius of the Christiana, speaks of the occurrence as "s wonderful and providentinl preservation," which he sttributes to magic, as Julius Capitolinus (in Marc. Aurcl.) to the emperor's prayers. The event itself is represented, with pagan features in the mode of rendering, on a bas-relief of the Antoaine column in Rome. Manifestly, however, it is erroneous to darive the title "thundering legion" from this occurrence, as it already existed and was ns old as the time of Alnguatus. Bsronius's explanation (Ann. 176, 20) is that the Christian soldiers were in all parts of the army, and nfter this were iocorporated into the existing thandering legion (Newmsn, on Mir. cxiii.cxii. ; Migne, Dict. des Mir. t. i. p. 759).

As examples of protectlon afforded to indivi-


#### Abstract

- These cases of recovered apeech aftor mutliation of the tongue have been investigated in a apecial treatise by the Hon. E. Twisleton, who has quoted several cases Ia modem times, authenticated by well-known surgeons, la which persons thus mutilated have been able to epenk. $[$.]


 [C.]christ. ANT,-VOL. II,

WONDERS
2051
duals we may note the instance of Theotimus, bishop of Toni, A.D. 400 , who became invisible to his pursuers (Fleury, xxi. 5) ; St. Martin of Tours, the arm of whose assaidant fell powerless (Sulp, Sev. Vita, 13); Armogastus, a young Cathulic in Theodoric's service, whose limbs were freed from their bonds on his signing the cross and invoking Christ (Fleury, xxviii. 59). Of protection against the fatal effects of poison we find CD example in the instance of Sabinus, bishop of of Snmson, bishom (Greg. M. Diul. iii. 5), also SS. Ben. saec. i.); and, A.D. 565 circ. (Acta under circumstences and of miraculuas soccour, want, in the instances of Clovis or absolute marching ngainst the Vis of Clovis who, when guided to the right place for crossing the Yienne by a stag which began to ford it (Greg. Taron. who were of St. Columban and his companions, (Acta SS Ben ravens in a time of famine stance of a prior in Life of Austr. also the in-
2. Mirncles of power. (1) Pustregisile (ibid.).

Marvels. (1) Punitive;
(2)
(1) Of this class was the fiery eruption The the rebuilding of the Temple of Jerusalem. rebe emperor Julian had given orders for the rebuilding of the Temple, hnving entrusted the Alyperintendence of the work to his lieutenant Alypius, and himself issued invitations to the Jews of all countries to Assemble at Jerusalem the marvellons accomplishing his purpose. Of the marvellous manner in which the work was we learn the and the imperial designs thwarted, wo leard the particulars, some from one writer, tering heapsother. A whirlwind arose, scata storm of of lime and sand in every direction; in storm of thunder and lightning fell, melting an earthence the implements of the workmen; tion of the old followed, casting up the foundations and causing the public porticg the fall of buildings, cspecinlly multitnde had coes beneath which the territied men resumed thaght shelter. When the workmen resamed their latbours bulls of fire burst out beneath their feet, not once only, but ns often ns The fiery mass to continue the undertnking. from the doors traversed the streets, repelling, life or limb, those whe church, even with loss of This miracle has who had tled to it for satety. writers. Gregory en support of contemporary Ammianus Megory Nazianzen (Orat. v. 4), and later historians Rufinus (Hist. xxii: 1); and of ${ }^{\text {. }}$ (iii. 20), Sozomen (v. 22) (Hist. i. 37), Socrates. iii. 20). See Warburton's Julian (Hist, Eccl. . xxili. Newman on Gibbon, c. des Mir. t. ii. p. 1115 Mir. elxav.; Migne, Dict. of Arius, the event With regard to the denth party in general as a direct ind by the Catholic vidence in their favourect interposition of Proprayers of the bishop of Constantinswer to the clergy, and by Athop of Constantinople and his refutation of the A rian heresy (Athanasicient Epist. ad Monachos, 3 Op. v. i. 344 ; Milmnn Mist. of Christianity, bk. III. iv.). Amongst miraclos of this class those of an anti-Arian. complexion are ladeed conspicuous. We may instance the atory of an Arinn bishop who was. struck blind when about to force his way into a Cnthollc church (Greg. M. Dial. iii. 29) ; of a man who, when counterfelting blindness at the

## WONDERS

instlgation of an Arlan bishop who wished to display his pretended powers of healing, becane acturlly blind (Greg. Turon. ii. 3) ; and pope Gregory's account of the prodigies which attended the re-consecration for purposes of orthodox worship of an Arian church at Rome (Dial. iii. 30). For further examples of Divine judg-incats-for as such they were regarded at the time (Socr, vi. 19 ; Sozom. viil. 27)-we may refer to the various secldents, unwonted illnesses and sudden deaths which took pince at Constantinople, A.D. $40 t$, after the persecution which was raised agninst St. Chrysostom (Fleury, xxi. 48). That Divine visitations were not confined to this side of the grave, see Greg. M. Dial. iv. $51,53,54$.
(2) Amongst marvels which were not specially connected with saiats were the circunistances which led to the development of the angelic soag, the Greek Trisagion in the reign of Theodoslus II. A child at Constantinople was caught up into the air, and on his return in the course of an hour reported that he had heard the heavenly host singing, dyoos $\delta$ Oeds, \& yios laxupols, alyos àdivaros (Mansi, t. vii. p. 1041); the fall, at Alexandria, of statues from their pedestals, proclaming the death of the emperor Maurice and his sons (Theoph. 450); the filling of a piscina with water through some unknown agency (Greg, Turon. de Gl. Martyr. 1. 24) and the mysterious strewing of the pavement before a saint's tomb with roses (De Mir. Mart. ii, 46).
(b) Miraculous appearances.
"They have visions," writes Irenaeus (Contra Haer. ii. 32), "when emumerating the gifts possessed by Christ's true disciples in his day." To quote the words of a historian who does not err on the side of credulity, "it is impossible to overlook the clear traces of visions and inspiration which may be found in the early fathers" (Gibbon, c. xv.). As the exercise of powers of healing and exorcism constituted the chief mode in which the early Christians exhibited in an sctive form the miraculous gifts which had been imprarted to them for the good of others, so were visions no less the channel by means of which they became passive recipients of supernatural communications voucheafed to them for their own edification aad gnidance. Thus the purport of visions wris sometimes to allay the fears, to solve the doubts, to direct the steps of those who were in trouble or difficulty, sometimes to nulmonish the guilty, and sometimes to forewarn of approaching calamities. Nor were they restricted to those who are supposed to be the fitting recipients of communicntions of this sort-the hermit in his cave, or the monk in his cell-having been vouchsafed to men in general, to the young ind old, to the lowly as well as to the great. During the first ages they constituted an important means towards the conversion of the pagan from his heathedism, the heretic from his schism. Tertullian writes: "Major paene vis hominum e vislonibus Deum liscunt" (De Animâ, 47), and Origen, "Many hare come to Christianity through the medium of visions which occurred to them while awake or in dreams " (Contra Cels. i, 46).

1. Apparitlons of Beings. (1) Angels; (2)

Diemons; (3) Departed Spirits; (4) Living
Saints.
-(1) The appearances of the archangel Michael
-_" qui universalis ecolesiae a Deo patronua et protector est institutus "-were numerous both in the Enst and the West, e.g. near Byzantinm, near Colosse, on Monte Gargano, A.D. 500 circ., in Normandy (see above), A.D. 709 (Martyr. Rom. 8 Maii). An angel appeared to St. Theuderius directing him where to erect his monastery (Ado Vienn. in Migue, Patr. Lat. cxxiii. 447); two angels to Furseius, A.D. 650, admonishiag him as abbat of a monsstery that monks should pay lcsa attention to the mortitication of the body, and more to the cultivation of a humble, contented, and charitable disposition (Fleury, xxxviii. 28).
(2) As examples, we may take first the appearances of the evil one to St. Anthony in the guise of a woman, then of a black child; as a monk: with loaves in his hands, when the saint was fasting; as a spirit calling himself the power of God, and lastly avowing himself to be Satan; and secondly, the appearnnce of demous to the same saint in the form of wild beasts aad serpents uttering horrible cries (Newman, on Mir. xxix. ; Fleury, viii. 7).
(3) First of scriptural saints. St. Stephen appeared, A.d. 420, to Pulcheria, aister of Theodosius II., informing her of the safe arrival of his relics (i.e. his right hand) from Jerusalem (Theoph. 133, 134); St. Barmnbas, A.D. 484, to Adthimus, bishop of Constantia, in Cyprus, revealing to him the resting-place of his body, nea: Salamis, in that island (Fleury, $x \times x, 19$ ). Secondly, of bishopa and abbats. St. Ambrose on the night, being Easter Eve, on which he was laid out for burial appeared to the newly-baptized infants, varying the manner of his nplearance, but to the parents of the children remaining invisible, even when pointed out. Again, on the day of his death he appeared to saints in the East, praying with them and laying his hands upon them, while in Florence he was frequently seen after his death, praying before the altar of a church he had built in that city (l'aul. Vita, $48,49,50$; Fleury, xx. 21). St. Benedict appeared after death to an abbat and prior of his order at 'lerracina instructing them as to the plan of a monastery they were about to build (Greg. M. Dial. ii. 22).
(4) As an example of the nppearnace of a living saint we read that a child who had fallen into a well was found sitting upon the surface of the water, and that his account was that St. Julian Sabas who at the time was being entertained by the mother of the child had appenred to him nod borne him up (Fleury, xpi. 28). We find a similar atory in the life of Theodosius of Palestine (Acta SS. ad d. 11 Jan.)
2. Visions of Purgntory, Hell, Heaved.

A vision the martyr Perpetua (Martyr. Rom. 7 Mar.) had of her brother, in whose behalf she had been moved to pray, first as suffering and in a place of darknesa, and then as comforted snd aurrouniled with light, has been supposed to refer to a state of purgntory (Robertson, i. 68; Nilman, ii. 221). As indicative of the puaishment of the wicked, an abbat in Auvergae had a vision of a stream of tire, and of men immersed in it bitterly bemoaning their suiterings. Thess had lost their footing when crossing a narrow bridge which apanned the stream, and were men who had been careleas in the dischargs of their spiritual duties. $\therefore$ After this rision the
abbat becal monastery of similar Theodoric tl crater of a Visions of h to St. Furs Salvius, bis paved with a cloud shini (Greg. Turon 3. A pparitio

On the
(1) Const

Maxentius, deity he sho enemy whose company wit in the sky a inscription, " our Lord app shewed him standard after victory in his is the account stantine (i. 28 nfter the occ to have heard affirmed his st Philostorgius, the phenomen and Rufidus authority of apparition in $t$ immedirtely af is a pagan, refe $312,14)$, and Nazarius, also talk of all the seen who bore o messengers " (a alludes to a med ing the figure of "In this sign th Mir. cxxxiii. ; Pentecost, Miny the sky at Jer Calvary to Mou brillinncy equal apparition laste city beheld it, Christians and scknowledgment did not rest up haman wisdom, diviae interventi Of this phenome Jerusalem, wrot Coustantius, wh sgainst Maxenti sccording to Phil it was seen by confusion of the of the Christian Dict. des Mir. tom of the cross in the Gretser mentions the 4 th century of Armenia, and $t$ that country, and occasion of their to which Gregory

## WONDERS

abbat becaine stricter in the regulation of bis monastery (Greg. Turon. Iv. 33). Compare, as of similar signitication, an hermit's vision of Thendoric the Ostrogoth being cast into the Vrater of a volenmo (Greg. M. Dúll. iv. 30). Visions of heaven were accorded amongst : thers to St. Furseius (Fleary, xxxviii. 28) and to Salvios, bishop of the Albigenses, as a place paved with gold and silver and illuminated by a cload shining beyond the light ot sun or moon
(Greg. Turon. vii. 1). (Greg. Turon, vii. 1).
3. Apparitions of Crosses.
(1) In the air; (2)

On the garments of men; (3) On asimals. (1) Constantine, when marching against deity he should apply for in doubt to what enemy whose forces outnumbered hir againet an company with his whole army a his own, suw in in the sky above the mid-day sun with this inscription, "In this conquer:" The same night our Lord appeared to Constantine in a vision, shewed him a cross, and bade him fashion a standard after the pattern of it as a mellus of victory in his contest against Maxentius. Such is the accoant Easebins gives in his Life of Constantine (i. 28-32), but not till twenty-six years
after the occarrence, nud which he professes to have heard from the emperor he professes affirmed his statement with an onth. Socrates, Philostorgins, Gelasius, and Aicephorus speak uf the phenomenon as seen in the sky and and Rufinus in a dream, althoue:, suthority of Easebius they also
nea
he
hee apparition in the sky. In a panegy wis sued immediately after the victory the speaker, who is a pagan, refers to "the omen "(Bar. Ann. ano. 312, 14), and ten years after another orator, Nazarius, alao a pagan, alludes to "the common, talk of all the Gallic provinces that hosts were seen who bore on them the character of divine messengers" (ap. Bar. Ann. 312, 11). Gibbon alludes to 2 medal extant in the hast century benring the figure of the labarum with the inscription, "In this sign thou shalt conquer" (Newman, on Jlir. exxxiii.; Gibbon, xx.). On the feast of Pentecost, May 7, A.D. 3:1, a cross appeared in the sky at Jerusalem, stretching from Mount Cslvary to Mount Olivet, and shining with a brillinocy equal to that of the sun's rays. . The spparition lasted for several hours; the whole city beheld it, and all, residents and visitors, Christians and unbelievers, alike joined in the did not rest upon the persuasive discourtians human wisdom, but upen the sensible proofs of divine intervention " (Cyril, Ep. ad Comst. Inp.). Of this phenomenon Cyril, then patriarch of Constantius, whe at the time the emperor sgainst Maxentius in Pannonia, where also, sccording to Philostorgius (Ihist. Eccles, iii. 26), it was seen by the contending arricies to the confusion of the pagan and the eacouragement Dic'. des Mir. tom. i. 247). To other appenrances Dic'. des Mir. tom. i. 247). To other appenrances Gretser mentions two to wards the beginaing of the 4th century-cne as seen by Gregory, bishop of Armenia, and the other by Tiridates, king of that country, and by his fellow-converts on the occasion of their baptism. Cedrenus azother, to which Gregory Nazianzen alludes (Orat. v. 7),

## WONDERS

at Jerasalem on the occasion of Julian's attenph to rebaild the temple, as surpassing in point of 1. briliancy that recorded iny Cyril (IIst. Compend. 1. p. 537). The same writer mentions two ajpearances of a cross, which he terms $\boldsymbol{\sigma} \eta \mu \mathrm{ia}$, at the third year one in the second, the other in Copronymus (ibid ii the reign of Cunstantine vouchsiffed to (is. in. p. 5), while ancther was martyrdom, which tuphemin shortly before her the Diocletian phers place at Chalcelon in Sept.), "a syoubors," writes (Astertyr. Rom. 16 A masea, "of the panishrites Asterius, bishop of
(2) As examples of crosses appearing ergo." garments of men, we read appearing on the emperor Jalian was entering that when the appeared laden with entering Illyricum the rines vintage had tate unripe grapes, although the from them upon the place, and that dew filling and his companions left giments of the enpreror crosses; a phenomenon which them the imprint of posed to portend that the emperor should perish prematurely like anripe grapes (Sozomen, $H . E$. i. 5). The appearance of the luminous cross in the shy on the occasion of Julian's attempt to appearance temple, was accompanied by the of crosses which bodies and garments of men i. 37), in some iostances of at night (Ruf. (Theodor. iii. 20) and wases of a dark colour. iii. 20). Nor was the rhat noth out (Socr. Jerasalem, being seen in amenou confined to cities likewise (Theoph. 81; Aatioch and ather pend. i. 537). See Newman on Mir. Hist. ComMigne, Dict. des Mir. t. ii. 1117. Crosses "as of oil" ( $\sigma$ quupla è $\lambda \alpha, \omega \dot{\sigma} \eta$ ) appeared in Constantinople in the sixth year of the reign of Constantine Copronymus on the garments of men as they walked in the streets, and on the altarcloths of churches. Those whose clothes were thus marked were nttacised with mortnl illness. The pestileuce which prevailed was such as to party the capital into a desert. The Catholic iconoclastributed both it and the portents to the pend. ii. 8. of the emperor (Cedrenus, I/ist. Com-
(3) Of crosses appearing Mir. i. 248).
the following instances. Whang ands we find Julian was inspecting the entrails of emperor he was offering in sacrifice, he beheld an animal the figure of a cross encircled by a crown
 Gregory Nrzianzen (Orat. iv, 54). St. Placldas, when hunting a stag, beheld amidst its horos, a luminous cross and the figare of the Crucified, and heard a voice saying: "Quid me persequeris, Placida? Ecce propter te adsum: ego sum Christus quem ignorans veneraris;" (Niceph, iii. 19). St. Meinulphus also saw a cross amidst a stag's horns (Gobenus in Vitâ $S$.
Meinulphi). Meinulphi).
The above classification of apparitions and visions, according to the form of the one and the subject of the other, has placed in less prominence the notion, but not preeluded a passing notice of their ohject and purpose. The use of apparitions and visions has been exemplified under other sections of our subject-for their use in admonsshing the guilty, see section II. their use in and power wrought by relies. For their use in animatiag the courage of the falthful we may refer to the visions by whith

Perpetua was sustalned in prospect of her martyrdom (Rob. i. 68), and for their use as progmostics of approaching calamity we may instance those which were vouchsafed to the church in Africa, A.D. 480 circ., to prepare her for her persecution by the Vaadals (ib. i. 500 ; Vict. Vit. ii. 6).

Lastly, in the eyes of the monkish and episcopal chroaiclers of the dark ages $c$ stial or atmospheric phenomena, such as "mets, meteors, displays of the aurora borealis, wore the aspect of "wonders" (prodigia), especially when coincident with or preceding the deaths of saints, e. g. St. Liudger, A.d. 809 (Acta SS. Hen. saec. iv. pt. i.) or princes, e. g. Theodebald (Greg. Turon. iv. 9) Merovechus (v. 19), Gundobald (vii. 11), or the occurrence of plagues and pestilences (iv. 31). Certsin concomitants of these phenomeaa, such as a shower of bloed from the clouds besprinkling the garments of men and the interior walls of a house (vi. 14), and the coaversion of the water of a ponc into blood iviii. 25) do not it is true belong to the same natural order of things.
[C. G. C.]

## x

XANTIPPE, Sept. 23, commemorated in Spain with her sister Polyrena, disciples of St. Paul (Basil. Menol.; Menol. Graec. Sirlet.; Mart. Rom.).
XENODOCHIA. Guesthonses for the reception of strangers and pilgrims. [Hosprasis.] There were four such of ancient foundation in Rome, which, having fallen into decay, were restored by pope Stephen II., A.D. 752-757, and furoished with all things needful both within and without. He also founded $\varepsilon$ " xenodochium" where a hundred poor men were fed daily (Anastae. § 228), and built two without the walls near St. Peter's, which he attached to the ancient "diaconiae" of the Blessed Virgin snd St. Silvester (ibid. § 229). Pelagius II., A.D. 557-590, converted his own iouse into a glesthouse for poor and aged maen (ibid. § 112). Belisarius, $c$. 540, erected a "xenodochium" in the Via Lata (ibid. § 102). We find these Roman guesthouses distinguished by different names, probably those of the founders, c.f. "xenodochlum Valerii" (§ 274); "xenodochium Firmi," contsining an oratory of the Virgin (§385), and adorned with gifts by Leo III. (§ 402); and the "xenodochium quod appellatur Tucium," contuining an orstory of SS. Cosmas nad Damian (§ 408). [PluarimAGE, § vii. p. 1641.]
[E. V.]
XENOPHON, monk, "holy father," cir. 520, commemorated on Jan. 26 with his sons Arcadius and Joannes (Basil. Menol. ; Daniel, Codex Liturg. iv. 251).
[C. H.]
XEROPHAGIA ( $\ddagger \eta p o \phi a \gamma i a$, aridus victus, dry fond). This word, as expressive of the sct or habit of living on dry fool or a meagre diet, is in common use by ecclesiastical writers, both Greek and Latin, to denote the Christian rule of fastiog. Tertullian compares lits adoption by

Christians for spiritual ends, to its practice by the hesthen athletes for earthly victories (ds Jejun. cc. i. xvii.). Eqpoфayeiv is employed of the Lenten faet in the filtieth caoon of the council of Laodicea, A.D. 390; of the fast ia Hely Week by Epiphaaius (Compend. Doct. Cath. vol. ii. pp. 295, 296, 361, ed. Paris, 1622), when bread and salt was the ooly solid food sllowed, and water was druak only in the eveding. For the varieties of practice which existed with regard to fasting in the early church, see Socrstes, Eccles. Hist. v. 22; Balsamen, Epist. de Jejun. in Cotelerii Eccles. Graco. Mon. tom. ii. p. 498; edit. 1681.
[F. E. W.]
XYSTUS (Sixtus II.), pope, martyr, consmemersted on Aug. 6 (Mart. Met. Bed.; Mart. Bed., Usuard., Adon., Vet. Rom., Rom.).
[C. H.]

## I

yEAR, the Ecclestastical. The object of this article is to sapplement that on Calendar [ p . 256], by giving a complete account, according to the principal calendars, of the arrangement and designations of the several Suadays of the ecclesiastical year, as asso of the Festivals in the weeks corresponding with them.
This Calendar presents an abnormal number of Suadsys (57), in order to shew the full arrangement of these for beth an early aud late Easter, according to the position of which festival nome either of the earlier or of the later Sundays in the Calendar would need to bo omitted ; it must be remembered, however, that in different years the correlation of Sundays would vary, inasmuch as those, whose place depends upon that of Eastcr, mas occur more than a month earlier than in our Calendar, while other Sundays, dependent upon fixed festivals can only be a fow days earlier or later in the year. While care has been taken to exclude festivals of later origin than the 9th century, the alternative numes (most!y Latin) of festivals and Sundays, the precise period of the origin of which is uncertaia, have generally been included, on account of their common use in early and mediaeval documents; and the Latin introits are also given for the same reason. Besides other obvious abbreviations the following hnve been used:-D. Domiaica dies, Hebd, hebdomada, Sab. Sabbatum, fest. festum, mart. martyr, com. companion. An alphabetical index to the names of the Sundays and festivals is subjoined.

The chief anthoritiea used in the compilation of the Calendar are: the ancient Roman (Rom.) and Greek ( (irr.) Calendars to be found in Allatius (de Domin. et Hebd. Graccis); the Ambrosinn (Amb.) and Mozarabic (Moz.) Calen. dars; the Sacramentary bearing the name of Gregory the Great (Greg.); the Armenian (Arm.) and Georgian (Georg.) Calendars ; the Gothic (Goth.) Calendars in Migne (Patrology); the Syrian (Syr.) and Nestorian (Nest.) in Etheridge (Syrian Churches) and Assemanus (Bibl. Orient. iii. 2, 380); for the British and Irish (Br.)

Gallican
H.ımpson
been mad Fortescu Dates, an

Dom
from
I. F. i. eve
S. 1. pos Y. of Nativlt thum. W. Med F. II. aft Friday epectal chitef S
II. 8. CInfr ( $\pi \rho \dot{\partial} \tau \hat{\omega}$ the $\mathrm{Na}^{\prime}$ vel vach
F. 1 . of tb
III. S. 1. p
after th

* Disputa
M. Dies

Plough
F. In. of th

1V. 8. in. p
Luke, or
phaniae.
Omaea
F. .1H. of
V. S. m. $\mathrm{p}_{0}$ of Luke,
Intr., Ad
F. iv. of (Nest.).
VI. S. w. pe Lake, or F. v. of the wrius, do VII. S. v. pc of Matthe
M., Tu., W.
W. Monk

Th. Thaoks
F. vI, of $t h$

Narses, $\mathbf{A}$ and Barsu
TLII. S. YI. of Luke, dion or Pr Weeis. Proe served as W, and F. at
F. vin. of $t h$

Sa. Alteleual
IX. S, ta Sem phavian, 1 Gr.; Lost nium sacer qua Altelu! Allelenatic
Week of apo
M. Blue M.,
F. vilu. of the

Sa. of Apocia
X. 8. in Sexao slan, Rom priviam, (Khortat tha

[^196]ts practice by y victories (ds employed of canon of the he fast in Holy Doct. Cath. vol. 22), when bread wed, and water or the varieties gard to fasting es, Eccles. Hist. n. in Cotelerii 8, edit. 1681.
[F. E. W.] martyr, comit. Bed. ; Mart. Rom.).
[C. H.]

The object of $t$ on Calendar account, accordof the arrangeeral Sundays of of the Festivals them. normal number shew the full a an early and sition of which rlier or of the vould need to te d, however, that tion of Sundays se, whose place nay occur more 1 our Calendar, upon fixed festiearlier or later 3 been taken to in than the 9th most!y Latin) of ise period of the have generally aeir common use ments; and the the anme reason. ons the following dies, Hebd, hebfestum, mart. iphabetical index and festivals is
the compilation nt Roman (Rem.) to be found in racecis); the Amic (Moz.) Calenng the name of Armenian (Arm.) dara ; the Gothio (Patrology); the Vest.) in Etheridge anus (Bibl. Orient. and Irish (Br.)

Gallican (Gall.) and German (Germ.) charches, H.mpison (Medii Aevi Ral.). Reterence huta also been made to Neale (Int. to Hist. East. Church), Fortescue (Arm. Church), L'Art de Verifier les Dates, and Ducange (Glossurium).

## Dominical and Weekly Calendar, from Christmas to the following Christmas.

1. F. i. eve (sc. of the Sabiath) after the Natriutr, Nest. S. i. poest Natale Domin, Rom., Ambr., Gri, Nest.; vi. of In. P'entecost (the so daya before the Arm. Nativity, Jan. 6), Arm. Intr., Dum medium ailen-
thim. thim.
V. Media aeptImana, quarta SabbatI (week).
F. II. after the Nativiry ; the Virgin Mary (ail the Fridays of the year with the Nestorianas are days of special observance snd name, and dedicated to their
chlof Saints), Nest.
II. 8. [Infra octavam Circumelistonis]; befora the Lighta
 the Nativitr, Arm.; post Strenas (Jsh. 1); vacanas
vel vacat. vel vacat.
F. I. of the Emppany; John Baft., Nest.
III. S. I. poat Epriphanianc, Rom., $\Delta m b r$., $A v m$., Nest.; siter the Lights, Gri ; 1. post Theophanlam., Gres.

* Disputatio cum doctoribus. Intr., In excelso throno.
M. Dies perdita (the Christmas feast being over); Plougb and Rock M, Mistaf'e dsy.
F. II, of the Eppphany, sps. Peter and Paul, Nest.
V. S. I. poett Eprphanian, Rom., Arm., Nest.; Xin. of Luke, or of the "Ten Lepers, Gr.; post octavas Epipbaniae. Feetum *Architriclini. Intr. Omnis terra,
Omoea gentea. Omoen gentea.
F. Mif. of the Epiphant, iv. Evakoelists, Nett.
V. 8. III. puat Epiphaniah, Rom., Arm., Nest.; xrv. of Luke, Gr.; ante Candelas (Candlemas, Feb. 2).
Intr., Adorate Dominum Intr., Adorate Dominum.
F. IV., of the Eprpuast, Stephen the firat mart. (Nest.).
VI. 8. Iv. poot Epiphaniam, Rom., Arm., Nest; ; xv. of Luke, or of *Za chseus, Gr. Adoraio nesendum.
F. v. of the Eptrhany; Dlodorus, Theodore and Neswrius, doctors of the Greeks; Nest.
VII. S. v. post Eriphaniant, Rome., Arm., Nest.; xxir. of Matibew, Gr. Adorate tertinm.
M., Tu., W., of the Prayer of the Ninevites ; Nest.
W. Monk Anaatasiua, Rom.

Th. Thankegiving, Nest.
F. vi. of the Epiphany; the Syrian doctors, Ephraem, Narses, Abrsham, Jullan, John, Michael, Job, Eshali,
and Barsuma; Ncst. and Barsuma; Ncst.
TIII, 8. wi. post Epiphanian, Rom., idrm., Nest.; xir. of Luke, or of the *Publican and Pharisee, Triodion or Prosphonesimus S., Gr. Adorate quartum.
 served as a fast (Artziburier) by $A \mathrm{rm}$.
W. and F. are not observed aa fasts in thia week, orr.
F. vili of the Epiphanr, patr. Maraba ; Nest.

Sa. Allelenaticae kixequlae.
IX. S, In Sertuagesiara, Rom., Amb.; vil, poat Eftphanian, Nom., Arm.. Nest.; of the *Prodigel Son, Gr.; Lost S., Aijeluia S., Carnlapriviom, Privicarnium sucerdutum; featum Repositionis (sc. Allelulae), qua Alletaiaciauditur, Alleluia dimissum or ulausum, Allefinuaticse Exequiae. Intr., ©ircumdederunt me.
Week of Apocreon (änóxpews), Oir. $^{\prime}$.
M. Blne M., Garm.
F. vil. of the Epiphant, tha xt. marts.; Nest.

Sa. of Arocakus, $G r$.
X. 8. in Sexaorsima, Amb., Rom.; vih. post Eplphaкlay, Romu, Arm., Nest.; of Apooreos (or Carnisprivinm, as the last day of ealiog meat), Gr., (Khortaltha agheblaa) Georg. Intr., Exsurge Domine.

[^197]
## year

2055
Week of Trrophaoce (tvpoфáyos', Cr.
F. IX. of the Epiphany, comm. of the Deparied; Nesf.
Sa. Fest. Ovorom; Sabionm
XI. Sa. Fest. Gvorum; Sabia: um in Xis, lectionlbua.
I. I, In QUINQUagesima, Amb., Rom.; ix, pust Eptphaniant, fom.; of Triopianove (as the last day of eating cheese), Aprotyrosis, Tyrine, Gr.; Cuseas 8 . (Queliereth), Georg.; S. before the Fast, Arm.; of the entrance in the Fast, Nest.; aate carnes tollendas, Mozar.; Shrove S.; Escarnalfum, Carnisprivium novum; Clericorum vel ilominortam Bacchanalia (Fasonacht, Gcrm.); in cspite jejumil, ante Diem Cinaris; snte Brandones, Intr., kisto mihi.
Week 1. of the Fabt (commencing thid day), Gria
Chaste (casta) W., Cleausing wis pilvia. (casta) W., Cleausing W.; inter duo carnisM. Collop M.
T. and T. Antecinaralea feriae; Shrovetide.
T. Quadrsgesinis Intrans; Curaroentrannus, Carempreulum, Carnicapium, Carnibrevium, Carnlvora; Fastens even. Shrove Tueeday.
W. Abн Wednesday, Br.; Caput Jejunii, Mozar.: veris day (Schuertag), Germ.; Cinerum dien, Pulveris festum, Cineralia; Cillifi dies; Caput QuadraWerimse vel Carenae; Carniprivium.
Th. Crastluum cing daya, Br.; dies quatnor.
Sa. Sabhatum cinerum, 1. poti cinerum.
Sa. Sabhutum post cinerums.
XII. S. I. in Qusdragesims, Amb., Mozar. ; in Quadrag. (as Lateranie), Rom. ; Caput Quadragesinae, Gall.; Quadrag. intrans, Dominica quadraginta; $I$, of the Fast Ontilodoxy S . (from the restoration of image wornhip), Gr.; ir. In the Fatt, Arm., Nest.; Quintans (v. from Pabiover); Privilegiata; Carnisprivium vetus; dies Burarnm, Brandonum, vel Brandurum; dies focorum, de lignis (Funcken Tag, Germ.); Holy Day. Intr., Invocavit me.
Week in. of the Fabr, Gr.; Brandons, Br. ; Chaste W. M. I. day of the Fast, Gotho-Hisp., Rom., Greg. Intr.,
Sicut ocull servurum. Silcut ocull servurum.
W., F., end Sa. Tempora de Frimavera, Ember daya.
Th. Cananuese. IV. Cananuese.
XIII. S. II. in Quadracersima, *Samaritanue, Amb. ; i. meneia primi, Rom.; in. of the Fast, Gr.; in, in the Fast, Arm., Nest.; of the *Prodigal Son, Arm.; Ignes. Intr. Reminiscetgurutione; pest Focos vel Ignes. Intr. Reminiscere.
Week III. of the Fabr, Gr.
XIV. 8. III. in Quanragesina, Amb., Rom.; inf. of the Fabr, of the Adoration of the Cosss (Ztavpomporkuvigews), Gr.; iv. in the Fast, Arm. Nesi.; of the *Unjust Steward, Arm.; de *Abrshame, Amb.; mel. wee
 (ºs), Fir.; septlnaana media jejunlorum Paschelium. $X V$. Dies magni Scrutinil.
XV. 8. iv. in Quadragrsima, Amb., Rom.; iv. of the Fast, Gr.; v. In the Fast, Arm., Nest.; of the Medis Quadraginta, Mio Doms, Mudiante, Maz:r.; Medis Quadraginta, Mid Luint ; Bragad (Braggot) S.,
Simnel S., Br. ${ }^{*}$ Cuect Natt, Amb.; de *Pribus. 1). Jerusalem, Methering S.; de Fontanis, Refectlonis. Intr., Letare Hlerusalem.
Week V. of the Faer, Gr.; Hebd. mediana Quadra-
genimae. genimas.
1V. Dies caeci natt.
Th. \#Nagnificet.
Sa. Siltientes venite ad equam.
XVI. S. v. in Quadragkarka, Amb., Rom., Nozar.; v. of the Fait, Gr.; vi. it. the Fast, Arm, Nest.; of the *Entry of Chriat, Arm. ; de *Lazaro, Amb.; *iati sunt dies; llepositus (from the replacing of Insagee); Mediana, Medisor octava; D. quintanae (sc. Ludi), ante Palma, in Passloiie Domini, Passion S., Black S., Care or Cariling B. Intr., Judica me Deus.

Week. Palm W., Gr.; Pacelonalia, Passion W., Hebd. Passlonia.
Sa. Sab. Akathiati, Resurazction of Lazarug, Gr. Arm. ; Sab. vacans, ante ramos palmarum, dationis
eieemosynae vei fermenti, in Traditlone Symboli; Mandatum pauperum.
XVII. 8, vi, In Quanraokima, Rom.; vir. of the Fabt. Arm. 1 Oliverum, Amb.; Pals S. (rш̈v ßatwv), Gr., Arm.; Prostitution S. (*Bzobisa from Mary Magdalene), Gearg.; de Traditions Symboli (Catechumens then learning the Creed), Mozar.; Hosanna S., Nest.; in ramis Poimarum, Greg.; Ramsilia, Oschophoria; dies Palmsrum, gestationle I'slmerum, Onannas; Induigentiae, Pascha potitum ve' competentium; Broncheriae, Calicie, Capitilavium I Pascha florum, Verbenalis: D. Lazari. Intr., Domine ne ionge.
Week. Iloly and Garat W., of the Redeemiog Pascion ( $\sigma$ wippiov máOovs), Gr.; last of the Fabt, Nest.; Hebd. Poenosa vei l'oeosalis, Laboriosa, Magna, Major, Authentica, Crucis, Induigentise, Muta. Quindens (Quinquenne) Puschse (incioding also the week after Easter).
M. Fest. of the Creation of the World, Arm. M., Tu., and W. Dies "Lamentationis.

Tu. Holx and Great T., Gr.; last T. of the Fast Nest.; Fest. of the Deluoe, or Ten Virgins, Arm.; feria int. magne vel major.
W. Fest. of the Destruction of anom, or the Bethayal, Atm. ; Suceinctio Campanarum.
W., Th., and F. Tencbrar ; dies Muti.

Th. Fest. of the Mystiu suppre, Arm.; natalia Calicis, Coena D-mini, Mandati dies (Manndy Th.), dies Jovis in msadato; Th. of the l'ascha, Nest.; Peccatrix poeoitentialis, Aboolutionis dies, Capitulavium, dies Viridium ; Green, Shere or Schire, Chare, and Goon or Hotr Th.
F. Day of Salvation (tà $\sigma$ wtipla), Day or Pabcha of the Chose, Gr.; great or holy Pieparation (Parasoeve, tapaбкeví), Gr., Lat.; Passion and Myatery (eucharist) of the Pancha, Nest.; Coens purs; Good F., Br.; Care F. (Charfreytaf); Biduans, Veneris diea Adoratus, Mortis Christi ; fest. Compassionis vel vil, dolorum V. Mariae, Ibledo.
Sa. Holy an ${ }^{*}$ Frfat Sabdath, Gr.; Sab. Sanctum (Paschse), hu.ib.; Grest Sab., Rest of Chirist (Reqnies Domini corporia, Lat.), Nest.; fest. of the Berial, Arm.; Sab. Luminum; Benedictio (Pracoconium) Cerel et Fontium; Nox sacrata vei sancta; Easter Eve.
XVIII. 8. Eastre S., Pace or Pans day, Joumey Fegtival, Br.; D. Sancta is Pascha, Rom. ; Dies Sauctus Paschae, $A m b$.; D. Sancta, Greg.; Dies Domintens (кat' i乡oxiv), Tertul.; Resuraectionis, Amb., Gr., Nest.; Pascha, Arm., Gr.; Bright S. ( $\lambda a \mu \pi \boldsymbol{q}^{2}$ ), Gr.; 8. of Sundays, Nest.; Annus Novus; dies Regsiis; feat. Azymorum; Paschs bonum, carnosum, communicane; Prima Dominiza, Primum Pascha.
Week of the Renewal (סıaxaiviouos), Gr. ; of the Sabbath of Subbaths, Nest.; in Albis, Greg.; infra Albas Paschse, Hebd. Albana; dies Boni et Neoploytorum, reriatae vel Feriati.
M. Paschalie dies; All Souls, $\boldsymbol{A r m}$.
W. Paschs medum.
F. All Confessura, Nest.; ad S. Marlam ad Martyree, Rom.
Sa. Sab. in Alble, infra Albas; I. post Pascha; Lawson Eve, Br.
XIX. -8. Octava Paschae, Rom., Mozar.; Clausum Paschae, Gothico-Gall.; in Albls Depositis, Amb. New S., Arm., Gr.; Autipascba, 8. of S. Thomas

 Nest.; Octava Infantium ; Dom. post Aibas vet in Ainis; Dum. Inferius (Low S.), Mensis Paschae, Missae Domini, Alieluia. Intr., Quasimodo geniti. Week of Autipascha, or if. efter Pabcha, Gr. M. W. and F. Jejuniom banni, bannitum, vel magnum.
XX. S, It. post Pascha, Amb., Nett.; I. puet ectaves Paschare, Rom., Greg.; 1. post clausum Paschae; III. after Pascha, of the Ointment bearers ( $\boldsymbol{\tau} \boldsymbol{\omega} \nu \mu \nu \rho o-$ \$o pav, who anointed our Lord's body), comm. of Joseph of Arimathaea; Green S., Arm.: trium septimanarum Puschae; post Ostensionem reliqui-1
arom; Mapparum albarum; Mirubilis Domine, Pantor Bohus. Intr., Misericurdia Domini, et Ulam Domini.
Week iII. after Pascha, or of the Ointment Bearers, Gr.
XXI. 8. IIf. post Pascha, Amb., Nest.; i1. post octavam Paechae, Rom.; 11. post clausum Paschae, Duminicum u. post Pascha; rv. S. after Puscha, of the - Paraiytic, Gr.; Beantiful, or Red S., Arm.; * Dcus qui errantibus. Intr., Jubllate omnis terrs.
Week iv. after Pascha, or of the Paralytic, Gr.
W. Feast of Mid Pentecost begins, isating a week, Gr.
XXII. S. rv. post Pascra, Ambr., Nest.; mi. post octavem Paschee, Rom. ; Hi. post cisusum Puschae; v. after Pasche, Arm., Gr.; Min Pentecost, Gr.; of the *Samaritan woman, Gr., Lat. Intr., Cantuta Dumino.
XXIII. B. v. poet Pascia, Amb., Nest.; rv. prt octsvam Paschae, Rom.; rv, post clausuni Pascb e; vr. after Pascha, Arm., Gr.;* of the *Blind Man, Gr.; Dom. Rooationum, vel ante Litanlas; fest. Evangeilsmi. Intr., Vocem jucunditatis annunciate.
Week of the Ascengion, Gr.; Hebd. Crucium; l'rocescion, Rogation, Grubs W.
M., T., end W. Gang daye, Br.; Rogation days, Litania minor, Triduana; Jejunium Ascensionis.
T. Eod of Pascha, Gr.
W. Vigilia de Abcensa 1 ,mini, Rom.

Th. Ascension of our Lomb, Rom., Arm., Nest.,
 docia.
F. 1. of the Abcenaton, Neit.
XXIV. 8. post Ascensionem (Ascensa Domini, Rom.), Amb., Arm., Nest.; vir. S. after Pascha, of the ccexvin fathers of the counell of Nice, Gr.; vir. in Easter, 11. Pala S., Atm. Intr., Exeudi Domine. Week. Hebd. Expectationis.
Th. David of Garedj, Georg.
F. 11. of the Ascensiod, Nest.; All the faithful Departed, $G r$.
Sa. Sabbatum ante Debcenbim Fontis, Greg.; Jeftnium Sab. Pentecostes; Sab. xif. lectionum; in Albis, prima vil. dierum Neophytorom, Aibas Pentecoster.
XXV. B. Pentecostes, $\Delta m b$., Arm., Nest., Gr.; D. sancta Pentecoster, Rom.; (Yuinquagesime, Gall.; Pentecoste collectorum; fest. Sptartes Sancit; D. Alba (White S.); Charismatio dies; Rosalia, Rosnceum, Rosarum.
Week 1. after Pentecost, Gr. ; Pentecostmas W.
M. Fast of the Arostles begins, lasting vii, weeks, Nest.
W., F., and Sa. Jejunium acativale, Ember Days; Pentecostes Medis.
Th., F., and Sa. Rooation days, Spain.
F. Golden F, I. of Pentecost, Nest.
XXVI. 8. 1. post Pentecosten, Amb., Gr.; feet. S, Trinitatis, Amb.; Dom. octava l'entecostee, Rom.; t. 8. after the Descent, Arm.; t. S. of the Apostles Neat. ; 1. S. of Mstthew, of Acl Saints, Gr.; Canductua Pentecostes; Dom. Duplex, r. aestalls ; *heus omnium exsuditor, Domins in tua misericordia, *Spiritus Domini replevit. Intr., Benedicta.
Week II, of Matthew, Gr.; Hebd. Triditatik, Dupiex.
T. Fast of eps. Peter and Pacl beging, Gr.
F. in. of Pentecost, Nest.
XXVII. 8, il. post Pentecoeten, Amb., Rom., Gr., Mozar.; II. efter the Descent, Arm.; in. of the Apostlegs, Nest.: n . of *Matthew, of the *Teaching of Christ, Gr.; D. trium septimsiarum Pentecostes, in Quindena Pentecostes. Intr., Factua est Domines. Week ini. of Matthew, Gr.
XXVIIL S, iII, poet Pgntroosten, $\boldsymbol{A m b}$., Rom, Gr.; iII. after the Descent, Arm.; iII. of the Apostles,

* So Allatius; the Synaxaris and.Triodion make this S. the fitth, and sccordingiy the previous Sundajo sfler Pascha one less in their number.

Nest. 1
me.
Week rv.
XXIX. 8 .
after $t$
Nest.; r Domion
$\mathbf{X X X}$. s. $\mathbf{v}$. after the
, of ${ }^{*}$
Exaudi
Sa, Feast
XXXI. 8, v the DESC
Ezechlet

* i'aralyt

Week, last
fioumat
F. The lx:

Sa. Comm.
XXXII. 8.
*Mattha
Stumer,
piotrati
M. Alf Sou
F. 1, of the

Nisibis, 1
XXXIII. s .
*Matthew
n. of Sum

Arm. Int,
XXXIV.c \$.

Mutthew
octavam
Nest.; HI .
Reliquia
Wcek x . of
$\mathbf{X X X V}$. S. x .
Matthew
Nest.; iv.
Dum clam
M. Fast of $t$ Niet.
XXXVI. S. xi

Matthew,
of Stimner
Arm. Intr
F. Samonas a

XXXYII. 8 , $\mathbf{x}$
Matthew,
Yi. of Stim
tion, Arm.
Week. Fast o
F. conim, of

Chaldon, an
XXXVIII, S. $x$ of *Mattle
vit, of Stm?
Reqpice 1
M. Fast of EL weeks, Nest.
XXXiN. S. siv
*Matthew,
Elijah, Nes
Intr., i'rotec
F. conim. of
$\mathbf{~ L}$. S. $x v . \quad p o$ *slattiew, o
1I. of Elujab,
Mant, Arm.

- The Sundays numbered "post Petfen, p. 1623.
- No name is g
in the Mozarable
${ }^{1}$ The Sundaye
numbered "poat \&


## YEAR

2057
Neat.; III, of Matthew, Gr. Intr, Renpice in mia.
Werts rv. of Mathew, Gr.
XXIX. S. iv. post Pksteconten, Amb., Rom., Gr.; if. after the Descent, Arm; ; iv. of the Aroercks, Nest.; $\boldsymbol{r}$. of "Matthew, of the *Centurion, Gr.; Intr., Doininus Illuminatio mea.
XXX. 8. v. post Pentrcosten, Amb., Rom., Gr.; v. ster the Drscent, 4 rm.; v. of the A Arourleg, Nest.; $\stackrel{v}{\mathrm{~V}} \mathrm{Ex}$ of "Matthew, of the *Two Demonlack, Gr.; Intr., Exaud Domine.
Sa, Feast of Petrez and Padl and Apobtles, A rm.
XXXI. 8. vi. post Pentrcostun, $A m b$., Gr.; vi. after the Descernt, Arm.; vi. of the Arostless, comm. of Ezecilei Dakuk, Neat.; vi. of *Matthew, of the *Paralytic, Gr. ; Intr., Dominus fortitedo mea.
Welk, last of the A posilies, $N^{\prime}$ tst. ; Fast of the Transpiguration, Amp.
F. The lxixi. Discipleg, Nest.

Sa. Comm. of Otd and Ngw Coverants, 4 rm.
XXXII. g. vin. foal Prntrcosten, Amb., Gr.; *Mathaw, of the *To Blind Men, Gr.; vil. of Sumikr, feart of Als tho Bind Med, Gr.; 1. of Sthier, feant of All the Apobtlea, Nest; Trangpiovration S., Arm.; Intr., Omnes gentes
M. All Souis, Arm.
F. I. of the beginning of Sumaer, comm. of James of Nisibls, Nest.
XXXIII. S. viil. post Pentecosten, Amb., Gr.; viit, of *Mutthew, of the ${ }^{* F I v e}$ Losvee and Two Fribhea, Gr.; n. of Sumarer, Nest; in, after the Transficibation, Arm. Intr., Suscepimas Deus. D
XXXIV.c S. ix. port Pextecoeren, Amb., Gr.; ix. of *Matthew, of *Waiking in the sea, Gr.; i. post octavam Arogtolones, Rom.; m. of Summer, Nest.; ill. after the Tanaspricuration, Arm.; Dom. Reliquianlis. Intr., Ecce Deus adjuva me.
Week x. of Matthew, $G r$.
xXXV. 8. x. post Pretecoaten, Amb., Gr.; x. of *Matthew, of tho "Lunatic, Gr.; w. of Sumpre Nest; ; iv. after the Transfig oramion, Aim. Intr.. Duda clamaren.
M. Fast of the Assumption begins, lasting xiv. days Nest.
X.XXVI. S. xi. post Pentecosten, Amb., Gr. 1 II. of *Mattinew, of the *Purable of the King, $\boldsymbol{G r}_{\mathrm{r}} ; \mathbf{v}$. of SLixake, Nest; ; $\mathbf{v}$, after the Trasistigubation, Arm. Intr. Deua in loco sancto.
F. Samonas and sor:s marts., Nest,
xXXYII. 8. xil. post Pentecobtan, $\Delta m b$., $G . \therefore$; xn, o *Matthew, of the *Rich Man questioning Jesus, Gr.; vi. of Stmmer, Nest; ; vi. after the Thansfigeration, Arm. Intr., Deus in adjutorlum.
Week. Fast of the Absumption, Arm.
F. conim. of Rabban Moses Heth Salara, John Bar Chuldon, and patr. Simeon Rarsaba and com. ; Neat.
EXXVIII. S. xil. post Pentecostex, Amb, Gr.; xill, of "Mattiew, of the *Parable of the VIneyard, $G r$.; vir. of Suamer, Nest.; Assluprion S., Arm. Intr., lespice $b_{\text {omlne. }}$
M. Fast of Elijah or of the Cnoss begins, lasting vir. weeks, Nest.; All Souls, Arm.
XXXII. S. Auv. post Pestrcosten, Amb., Gr.; xiv. of Matthew, of the *Wedding Gueats, Gr.; 1. of EliJah, Nest ; il. after the Assemption, Arm. Intr., 1'rotector noster aspice Deus, ${ }^{\circ}$
F. conim. of Cathoficus, Nest.
XL. S. xy. post Pratrcosten, Amb., Gr; ; xv. of *Hathew, of the *Lawyer questioning Jesge, $G r$. ; in. of Elijah, Nezt.; Invention of the Girdle of $\dot{V}$. Mant, Arm. Intr., Inclina Domine aurem luam.

B The Sundays which follow June 29 are sometime numbered "post Natale Apostolorum" (Rom.). Sce Peter, p. 1623.

- No name ls given to this and the following Sundays in the Mozarablic Calendar.
d'The Sundsys which foilow Ang. 10 are sometimes numbered " post S. Laurentif" (Rom.)
XLI. S, Xvi, post Pentecosten; ini, of Ejyah, Nest. 1 S. before the Exaltation of Holy Cross, Gr. ; S. before Iloly Cross, Arm. Intr., Mlserers mel Domine.
Week. Fust of Joly Crosa, Arm.
XLIJ. S. XYi. pori I'enthcosten; rv. of Elijah, : of the Invention of the Cross, Nest.; S. after the Eross, Cross, Arm. Intr., Justus es Domine.
M. Alf Sonta $4 r$ Gr

XLIII All Souta, Arm.
Lili. 8. xvin. after Pentrocos, $\mathbf{t}$. of "Luke, of the *Fishing, Gr.; v. of EliJah, II. of the Invention M. Nest.; it, after Holy Cross, Arm. Intr., Da pacem, M., W., and F. Fasts (as W. snd F. are generaily XLIV. 8 , yis the year); Arm. to Enem. aiter J'entecost, If. of *Luke, of *Love tion, Neat, ; IIt, ifter of EliJah, III. of the Invention, Niest.; int, after Holy Czosa, Arm. Intr., Salua populí Ego sum.
M., W., and F. Jejunium benni.
XLV. S. xx, after Pentecoes, ith, of *Luke, of the vewridu's Son, Gr.; vil. of Elijah, iv, of the IsVention, Nest.; tw. after Holy Caoss, Arm. Intr. Omnia quae fecisti.0
F. iv. of the invertion, of the fast week of Elijain, comm. And fast of proph. Elifah, Neat.
XLVI. S. xxi. after Pentecost, IV, of *luke, of the ${ }^{\text {aparable of the Sower, } G r, ; ~ i . ~ S . ~ o f ~ M o s k a, ~ N e s t . ; ~} v$, after Holy Choss, Arm. Intr., In voluntate tua.
T. of V. week after Holy Cross, comm. uf Ananias of Damascus, Matthias, Bairabas, Philit, Stefien, Silas, and Silvanles, add xil. Airobters; Arm. Nest. Week of Howss, somm. of Elias of Hirta;
XLVII. f. xini, after Penticost, v. of Luke, of the *ILich Man and Lazarus, Gr.; ii. of Moses, Nest.; vi. after Holy Crose, Arm. Intr., Si miquitates.
XLVIII. 8. xxiri, after Pentecost, vi. of ${ }^{*}$ Luke, of the H Demoniac Legion, Gr.; int. of Mosms, Nest.; vir. after Huly Cross, Arm. Intr., Dicit Iominus Ego cogito.
M. Ombium Lidelium Defunctorum, Amb.
XLIX. 8. xixiv. after Pentecost, viI. of "Luke, of the *Ruler's Daughter, Gr.; iv.t of Moses, Nest.; vur.
after Holy Cross, Arm. Week viuy Cross, Arm.
Week vith, of Luke, Gr.
L. S. ixv. after Pentecost, vir. of "Luke, of the -Lawyer questicalng Jesus, Gr.; ix. after Holy Cross, A1m
F. comm. of Eugenius and com. ; Nest.
LI. S. xxyi. after Pantecost, ix. of ${ }^{*}$ Luke, of the *RIca Man, Grr. ; x. after Holy Cross, Arm.
LII. 8. xxvil. after Pentecost, xili, of Luke, Gr.; I. in Auventri, Amb., Mozar.; xı. after Holy Crobs, Arm.
Week. Fast of Skcond Pentecoet, Arm.
LIII. 8. xxvim, alter Pentecost, xiv. of *Like, Gr.; II. In Anventu, Amb., Mozar.; v. ante Natalem Domini, Greg.; 1. of the Second Pentecost, vi. before the Nativity, Arm.
LIV. 8, i. de Advgnte, Rom.; i. of the Anejnelation, (Subora) Nest.; in. In Adventu, Amb., Aozar., iv. ante Natalem Dominl, Greg.; xilx. after Pentecost, XV. of lluke, of */acchaeus, Gr.; II, of the Sxcona fentecost, $v$, hefore the Nativity, Arm.; *Agpsclens a longe. Intr., Ad te fevavi.
Advent aeasun. Nati Adventci; Quadragesíma $S$, Martini vel Parva.
M. Fast of the Annu ciation begins, lasting iv. weeke, Nest.
LV. S. in, de Advento; If. of the Annuaciation, Nest., II. ante Natale Domin!, Rom., Arm.; HI, ante Natalem, Greg.: iv, in Adventu, Amb., Hozar.;

[^198]
## YEAR

xxx. after Pratrcoet, x. of *Luke, of the "Woman with a Splrit of Infirmity, Gr.; ill. of the Srcond Penteicost, 4 rm.; D. de Jerusalem. Intr., Popuiue Slon.
LVI. 8. 1tt. de Adventu; ift, of the Annunclation, Nett.; ift. ante Natale Domini, Rom., Arm.; it, ante Natalem, Greg. ; v. in Adventu, Amb., Misar.; xt. of "Juke, of the *Wedding tiueats, of the holy Forsfathers, Gri; Iv. of the Second Pentecost, Arm.
W. Ad Angelum.
W., F., and Sa. (of I, complete week before Christmaa).

Jejuniun hlemale iv. temporum, Ember daya.
Sa. Subbatum de Gaudete; Sah. xit. lectionum.
LVII. S, iv. de Auykntu; ty. of the Annunciation, Nest.; 1. ante Natalem Dominl (D. vacat cod. Cal.), Greg.; th, before the Nativity (Jan, 6), v. of the Second Pentecort, Arm.; vi, In Adventu, Amb., Mozar.; S. hefore the Bhitu of Christ, Gr.; Jonduica de $\mathrm{a}_{\mathrm{i}}$ *Canite tuba. Intrs., Memento mel, Rurate Coell.
Week. Hebd. de Excepto.

## INDEX OF NAMES OF SUNDAYB, ETC.

The Roman numerals refor to the preceding list,

Abrahame, D. de, xiv
Absolutionia dicer, xvii
Adorate Dominum, $v, v i$, vil, viii
Adventu, Dominicae in (de), til-lvil
Akathisti Sabbatum, xyi
Aiba Ikninics, $\mathbf{x x x}$
Alhana hebd., xvili
Albas, II, post, xix
Albas Paschae, infra, xvili
Albas J'enterostes, xxiv
Albls, In, xvili
Alleluia, $\boldsymbol{x}\{\mathbf{x}$
Allelaja clausum, ix
All Saints, S. of, xxvi
Angelum, ad, Ivl
Annuncintiom, Snndaya of
the, liv-Ivil
Annus Novis, xvili
Autecinerales feriae, xi
Antipascia, $x$ lx
A pocreos, ix, x
Apentica, faat of the, $\mathbf{x x v}$ xixx
Apostlea. Sundaye of the, xxvi-xsxi
Apulyrosia, x1
Architriclini, festum, iv
Artzilmarjon, vill
Aacenal $\cdot \mathrm{hem}, \mathrm{D}$ ) poet, xxiv
Ascen 1011 of Christ, $x x$ iil
Ash Wertneaday, xi
Aspiclens a lungo, lly
Assumption Sunday, xxxviil
A utnentica lhebd., xvit
Azymurum featum, xvili
Bacchanalia clericorum vel
dominorum, $x 1$
Kanni, vel bannitum, Jejn-
nhum, xix, xilv
Reantiul Sunday, xxi
Benedicta, $x \times v i$
Betrayal, $\mathbf{F}$. of the, $\mathbf{x v i l}$
Biduana, xvil
Birth of Christ, S. before the, lvil
Mlack Sunday, xvi
Hind man, S, of the, xxifi
Biind men, S. of the two, xxxii
Blue Monday, ix
Fond dies, x xill
liraggot Sunday, xy
Hrsndonum dies, xdi
Bright sundar, xylit
Broncherlae Domlulca, xvii
Burarum diea, xil
Burlal, F. of the, xyil

Caecl nati Dominics, xv Calicle Dominics, xvil Campanarum sureinctlo, $x$ vil
Cananaeae, xll
Candelaa, D. ante, v Canite tuba, Ivil Cantate Tromino, xxii Capitilavinm, xvli Caput jejutili, xI Caramentraanus, xi Care filday, xvil Care Sunday, xvi Carlling Sunday, xvi Carnes tollendas, D. ante, xl
Carndsprivium, ix, x Carniajrivlum novum, xi Carnisprivium vetus, xil Cista hebromuda, xi Centurion, S. of the, x xix Cerel benedietio (praeconlum), $x$ vil
Chare Thureday, xvil Chariamalis dies, $\mathbf{x x v}$ Chaste week, xi, xil Cheese Sunday, xi Clicil dies, $x 1$
Cinerum diea, xi
Circumcisiunis, D. infra octavam, 11
Circumdederunt me, ix
Clatuanm Parchae, xix
Coena lumitid, xvil Coena pura, xvil
Collup Mınday, xi
Communibus, ferlae in, xlvi
Compassionia V Mariae, F. xvil
Conductus Pentecostes, $\underset{\text { xxvl }}{ }$
Covenanta, Comm. of Old and New, xxxi
Creation of the World, F. of the, $x$ vil
Croes, day of the, xvil Cross, fast of the, $\times \times x$ vili, $x{ }^{11}$
Cross, Pascha of the $\underset{\text { xvil }}{ }$
Cross, S. before holy, xil Cross, S, of the Aderatlun of the, $x i y$
Croas, Suladaya atter holy. xlifi-1il
Cross, Sundaye of the invention of the, xili-xty

Daemooje muti Dominica, xiv.

Da pacem, xilli
xvi,
Deciea quadratum, xi leluge, $F$, of the, xyll Deacent, Bundaya after, xxvl-xxxi
Delai in adjutortum, xxxvit feue in loco sancto, $\mathbf{x} \times \times \mathbf{x}$ i Dena emndum exauditor, xxyl
Deue qui errantibns, $\mathbf{x x i}$ beuteruprete sunday, $x \mid x$ Melt INminus, xivifi
Distoffs day, III
boctors, Christ with the, dij Iomine in tha nisericordia, xxyl
Domine ne ionge, xvii Dominica vacana, 11, Ivil Dominicua dies, $x$ vili
Doniluue fortitudo mea xxxi
Domioua iliuminatio mes, xxix.

Dum clamarem. $\times x \times v$ Dum medium ailentium, $i$ Tuplex Jominica, xxvi

Faster Snnday, xvili
Hece leus adjuva me xxxiv Eiljah, fast of, xxxylit, xiv. EIjab, Sundaya of, xxxixElv
Fmber daye, xif, xxv, ivi
Entry of Cbriat, S. of the, $x \mathrm{xl}$
Epiphaniam, Dominicae ;post, III-xi
Episozomeñ, xxlii
Eate mihl, xi
Fivaugeilami festum, xxili Exaudi lomine, xxiv, xxx Excarnalium, xi
tiscepto, bebd. de. ivii
Expectailouls hebiumada, xxiv
Exaurge Domine, $x$
Factus est Dominus, xxyif Fast, S. of the entrance io, $x 1$
Fast, Sundays of the, xilxvil
Feticlasimus dien, xvilt Ferlatee dies, xyli Feriatae dies, $x$ Nil Fermenti Sablatum, XVI
Flahing, S. of the, xifil
Five loave and two flshes,
S. of the, xxxili

Focorum diea, xil
Focos, I). post. xlli
Fontania, D, de, xy
Fontium benedictle, xvii
Forefathers, 8, of the holy, IV

Galliael, xvili
Gang daya, xxill
Gaudete, Salbatum de, Jvi
Gaudil dies, x vill
Gelden Friday, xxv
Good Friday, xvil
Good Thursday, xvil
Gruss week, xxilit
Great Salbath, xvii
Green Sunday, xx
Green Thursday, xvil
Hely Sabbath, xvil
Holy week, x will
Holy day, xil
Holy Thursday, xvild
Husanna Sunday, xvil
Ignes I). post, xill Inclina lomine aurem tuam, $x$ l
Indulgentiae dies, xyli In exceliso throno, ili Infantium octava, $x$ Ix Interius Dom., xix

## YEAR

Infirmity, S. of the Woman with a spirit of, is Invention, Fridays of the, xili-xiy
Invocavit me, xit In volontate tua, xivi istl aunt dies, xyl

Jerusalem, Duminlea de, xy, iv
Journey featival, xvili Jubliate omia terra, $x \times 1$ Judica me |htux, xv1 Justus es Domine, xlli

## King, S. of the, xxxvi

Laborlosa hebd., xvil
Laetare Ilicrusalem, xy Lamentationis dles, $\mathbf{x v i l}$ Lawson Eve, x vili
Lawyer questioning Jeaus, S, of the, xl, I
Lazarl lominica, xvl, xuli Lazarua and the Hich Mao, xivil
Leglon, S. uf the, xivili Lent, x1
Levavi, liv
Lep ra, S. of the Ten, iv Lights, S, alter the, ill Ligula, dies de, xII
Lost S., ix
love to Eiremles, S. of, xilv Lowe to Eunday, xix
Low Sunday, xix , $\mathrm{iv}, \mathrm{v}, \mathrm{vf}$, vii, xlili-ivd
Luminum Sabbatum, xvil Lunatic, S . of the, Xxx

Magna hebdemada, xvi, xyll
Mamificet, $x$ v
Magnum jıjunlum, $\mathbf{x i x}$
Major hebdi., xvii
Malor hebul., x vil
Mandati dlea, xvil
Mandatum pauperum, xyl Mapparam a ibaruns lom.,
Xx
Matthew. Sundaga of, VII , xxvi-xl
Maundy Thursday, x xif Mediana Domínica, xyl Media Pentecontes, xxy Media erptimama, 1 Mementu mel, Ivif Mimenturn mel,
Mid-Fast, Siv
Mid-lent cost, feast of, $x x i$ MId-Pentecost S., xxil Mirabilia innine, xx Milaerere niei Domine, xli Misericordia Domini, xx Missue Domini, Dom., xix Moses, Sundays and weeks of. x|yi-x |ix
Mutierling Sunday, xv Muta ficbiowada, xvii Mystery of the l'ascha, xyil
Nutaie Domini, I D. post, 1 Natalls calicls, $x$ ifi
Nativity, sundays befire the, lifi-jvil, i, if
Neophytorum dies, xvili
New Sunday, xix
Nice, S . of the fathers of the council of, xxiv
Ninevites, I'rayer of the, vil Nox sacrata vel sancta, xvil

Oculi mel, xiv
0. Dominitca de, Ivil

Ointmpat Bearers, S. and
week of the, $x x$
Olivarum Iominica, xuli Onimeg gent 8 , xxaif Ominia quae feciatl, xiv Omula terra, Oaines gentes, iv
Orthodoxy Sunday, xil Oaunnue dles, xvil
kcophorit vorrm, is
${ }^{\text {Enge day, }}$
talmas, D

- alm Sund
- Im Sund
suibna, D
oraiytic,
$\mathbf{x x} \mathbf{x}$
crasceve,
uscha, xvi
Lscha fion
sesiontalta,
Maion Sna
blor bonu
sccatrix
$\times \mathrm{VHI}$
entecost, x
antecosten,
post, $x \times \mathrm{y}$ ]
untecost, F
ili
entecoat, Ft
$\mathbf{x x y}$
nntecost, Su
Second, ilii
perdita dies,
I'luugh Afond
Poenailia hebd
Populua Sion,
I'reparation,
xvil
Privicarnium
ix
Priviliegiata D
rocession we
Prodigal Son, xilit
Prosphonesimı
Prostitution $\mathrm{S}_{\mathbf{t}}$
Protector noste
Pubilican, S , of
Pulchra dies,
Puiveris festur
Quadragesima,
xil-xvil
Quadragesims 1
Quadragealma ilv
Quatuor Iempor
ivi
Quindena Pasch
Quindens Pente
Quindena Pente
xxvil
Quinquagesima,
Quirquenns Pas
Quintana Itomin
Quintanae Domi
Ramalia, xvil
Red Sunduy, xxi
lefectionis, Dom
Regalia dies, xvi


## ZABULUS

ecophorla, xvil vorp'n, festum, x
kace day, xvili
timas, D, sute, xv
ilm Sunday, xvil
im Sunday, second, xxiv fulbas, D. de, xv sralytic, $S$, of the, $x \times j$, Xxxi
sasceve, xvil
4ncha, xvili-xxill
uscha florum, $x$ vil
ssionuila, xvi
Esion Suaday, xvi
etor bonus, $x$,
chertis, $x$
ccairix poenitentialls,
xvil
entecost, $\mathrm{avilh}, \mathrm{xxv}$
intecosten, Dominicse pust, XXvi-iv Intecost, Fast of Second, - III
entecost, Fridaya of, $x \times v$, xxy]
stitecost, Sundsys of the Second, Illi-ivii, i, II

## perdita dles, IiI

Jlungh Munday, iti
Poenaile bebdi, xvil
Populus Sion, iv
Ireparation, great or holy xvil
Privicamium accerdotum, ix
Privilegiata Dominica, xil
Processlon week, xxIII Prodigal Son, S. of the xili
Prosphonesimus, vili
Prostitution Sunday, xvil
Protictor noster $x, x i z$
Jublican $S$ of $\operatorname{xxxix}$
Pulchra sles, of the, vili
Pulveris festum, xj
Quadrageslma, Dominicae in xll-xvif
Guauragesima parva, Ifv
Quadragesima S. Martin
Qundragesima S. Martini,
Quatuor tempora, xil, $\times \times V^{\prime}$ ivi
Quindena Paschae, xvil
Qulndena Pentecortes,
Quindens Pentecostes, 1 , iv xxvif
Quinquagesima, S. $|n, x|$ Quliqquenns IPsehse, xvil quintans Duminlca, xil Quintanae Domiaica, xvi

Ramaila, xvil
led Sunduy, xxi
Refectlonls, Dominica, xp Regalis dles, xvill
Reliquiarum, Dominica xxxiv
Reilquiarum, D. post osten-
sionem, xx
Reminiscere, $x i l f$
Renewa!, x vifi
Repositionls festum, ix
Repositus, xvI
Rerpice Domine, xxxvili
Respice in me, xxvil
Rest of Chriat, Xvil
Reaurrectionis Dominica,
xuili xvilf Rich man queationing Jesus, S. of the, $x x x v i l$ Rieh msn, S , of the, II
Rock Mfonday, III
Rogation daya, xxill, xxv Rogallonum fominica, xx Rorats coull, Ivil Hosarum In in
Rusarum, Duminica, xxv Ruiar's Dhughter, S. of the,
xilx

Sablyith of Sabbaths, xvili Nabbatl quarta, I
Sabbatum, in Xn lectioni-
bum, $x, x x|v, I v|$
Sabluatum vacans, xvi
Salus popull Kgo Ram, xllv Salvation, day of, xvil Samaritan woman, S. of the, xili, $x \times 11$
Saneta I ominica, xvill Sanctl diex, xI
Sallctum Salihatum, xvil
Scrutinli, diea magni, x|v Septuageaima, S. In, ix Sexageaina, S. In, x Shere dsy, xI
Sbrro Thursdag, xvil
Shrovethis, xi
Sicut ocull servorum, xll SI Inlquitatea, xivil Slmuel Sunday, $x$ x
Sijeutes venlte ad aquam, xv Sodum, F. of, xvil
Suwer, S. of the, xivi
Spiritus Nanell festum, xxv Sulritus Donini, xxvi Suscepimus Detis, xxxili Symboll, D. de truditione, xvil

## Tesching of Christ, S. of the xxvil

Tenebrae, xvif
Thanksgiving Thursday, vil
Theophinlam, I D. ponst, ill
Thumas, S. of St., xix
Transflguralione, 1 . de, xill
Transfiguretion Suiday,
Xxzli
Triduans, xxill
Trinliatls, festum S., xxvi Triodlon S., vill
Two Dacmoniacs, 8 , of the,
Tyrophagus, $x$, $x$
Unam Domint, $x x$
Unjust Judge, S. of the, xv Unjust Steward, S. of the Xiv

## Veneria dies adoratus, xvil

Verbenalia, xvil
Vineyard, S. of the, $x \times x$ vil Virgins, F, of the Ten, xvil Vocem Jucuoditatla, xxill

Walking on the Sea, S. of, xxxiv
Wedding Guests, S. of the,
$x \mathrm{xxIx}, \mathrm{fvl}$
White Sunday, xxv
Widow's Son, S. of the, xiv
Zacchaeus, S. of, vi, ilv
[E. B, W.]

## Z

ZABULUS, another form of Diabolus, as n desiguation for Satan, often found in the writings of the Fathers. It is well known how readily the letter $\delta$ passes into $\delta$. (Cf. Zé's $=$ Chrigt. ant.-VOL, in.

ZENDO
 and conversely 8ıa-into كa-. Of this we have
 diabindos, and in Latin zacones $=$ diaconi zametrus $=$ diametrus, zebus $=$ diebus, zeta $=$ diaeta (Röasch, Itala und Vulgata, p. 509). We fiud instanees of the use of Zabulish in Cyprian "nobis a Zabulo obsistitur" (Orat. ii.), "Zubulum qui zelum initatur" (Zel, ct Lib. lib. iv.), "in. vidia Zabuli" (c. 8), "in laqueum Zabuli"); in Ainbrose, who denounces Arius as being werse than " pater suus Za'ndus. Zabulus enim verum Dei filium fatebntur, Arius negat" (de Fid. lib. V. c. 8) ; in Augustiae, whe says of St. Lawrence, "adversus omnea Zabuli terrores.. . Animus immobilia perstat "(De diversis ; Serm. 123). Lactantius uses it frequently ; cf. providens Deus ne fraudibus suis Zabulus. . . corrumperet
(Instit. i1. 14. 1) "novem debellasti" " ( $D_{d}$ ), "novem praeliis Zabulum debeilnasti" (De Mort. Persec. 16. 5), "a ts found in Hiary in (ibid. 16.10). It is also xxiv. can. 20 ; Paulinus, pp. 28,50 can. 12 ; Mntt. 498, and Commodian, Instr. i. 35 ; ii. 17 291, 31).

ZACCHAEUS (1), (Zacifarias), [E.'V.]
Jernsalem, commemorated on Ans), bishop of Usuard., Adon. Vet. Rom , on Aug. 23 (Hart. Aug. iv. 555). Vet. Rem., Rom. ; Boll. Acta SS.
(2) Oct 3
(Syr. Ma,t.) martyr, commemorated at Antiech

## ZACHARIAII, prophet,

Feb. 8 (Cal. Byzant ; Basil commemorated on Gracc. Sirlet. ; Daniel; Basil. Menol.; Menol. Sept. 3 (Cat. ' Armen.); Cod. Liturg. iv. 253); Usuard., Adon., Vet.) Romt. 6 (Mart. Bed., Rom.). A church et. Rom., Notker., Wand., him nt A church was built aad dedieated to in the Constantinople by a lady from Carthage Cange, Cpolis, Chry (Basil. Menol. Jan. 10; Du
. .

ZACHARIAS (1)
the later mart (1), pope, commemorated in Mar. 15 ( $R^{2}$ martyrologies ; Mar. 14 (Notker.);
(2) Juue 2, presbyter, Acta SS. Mart. ii. 406).

Lyons (Jart. Usuard.).
(3) June 10, commemorated at Nicomedia (Mart. Usuard., Notker., Rom.).
(4) Sept. 5, son of Barachias (Cal. Ethiop.).
(5) Sept. 5, father of John the Baptist (Cal. Byzant.; Meno!. Graec. Sirlet.; Nov. 5 (Mart. Usuard., Adon., Vet. Rom. Wand., Rom.).
[C. H.] ZEBENNUS, Jnn. 13, marty:. commeino-
[C. H.] ZELLA, COUNCIL OF. [TELEPTE.]
ZENAIS, Oct. 11, of Tarsus, and her sister Philonilia, reputed reiatives of 'St. Paul (Basil. Menol. ; Menol. Graec.; Mart. Rom. ; Boll. Acta SS. Oct. v. 502). A church dedieated to her at Constantinople is mentioned is the Menaea nader May 7. (Du Cange, Cpolis. Christ. Lib. ib.
p. 151. .)
[C. H.]

## ZENAS. [Zeno (3).]

 Syrian churches for the enimavikia of the Greek church. [Maniple.] Ameng the Christiaus
of St. Thomas in Southern Indla the term zando is atill used (Hownrd, Christiana of St. Thomas and their Liturgies, p. 133). See also Payne Smith's Thcaurus Syriacus, s. v.
[R. S.]
ZENO (1), Jan. 19, Feb. 23, martyr, commemorated at Nicnea with Cosconius and Melanippus (Mart. Syr.).
(2) Apr. 18, 20 [Victor (6)].
(3) Jun. 23, martyr with Zenns under Maximian, commemorated at l'hilaileiphis in Arabia (Brsil. Menol. ; Menol. Graec. Sirlet. ; Mart. Rom.; Boll. Acta SS. Jun. iv. 474).
(4) July 9 , martyr, commemorated at Rome with ten thousand two hundred and three others (Mart., Usuard., Adon., Vet. Rom., Notker., Rom. ; Boll. Acta SS. Jul. ii. 687).
(5) July 15, martyr, commemorated at Aloxandria with Philippus, Narseus, and ten lafnata (Jfart. Usuard., Notker., Rom.).
(6) Dec. 20, martyr, commemorated with Ammonius at Alexandria (Mart. Usuard., Vet. Rom.).
(7) Dec. 28, martyr under Maximian with ludes, Gorgonius, and Petrua (Basil. Menol.).
[C. H.]

## ZENOBIA. [Zenobius (3).]

ZENOBIUS (1), preshyter, martyr under Diocletian, commemorated at Tyre, Feb. 20, with Tyrannio (Mart. Usuard., Adon., Rom.) ; he may be the presbyter Zenobiua, martyr, "in the last persecution," commemorated at Sidon, Oct. 29 (Mart. Usuard., Adon., Vet. Rom., Wand., Rom.).
(2) June 12, martyr, commemorated in Isauria (Syr. Mart.).
(8) Martyr with hia sister Zenobia, commemornted on Oct. 30 (Cal. Byzant.; Menol. Graec. Sirlet.; Daniel, Cod. Liturg. Iv. 273; Mart. Rom.); Oct. 31 (Basil. Menol.). A monastery calied after Zenobius existed at Constantinople in the 6th century (Mansi, viii. 989 A ; Du Cange, Cpolis. Christ. lib. iv. p. 141).
[C. H.]
ZEPHANIAH, prophet, commemorated on June 28 (Cal. Ethiop.).
[C. H.]
ZEUGMA, COUNCIL OF (Zeugmatense Conclliums), at 432, at the instance of Theodoret, bishop of Cyrus the historian, to whom the peace re-estabiished between John of Anttoch and St. Cyril of Alexandria was not acceptable; but no details of what was done there have been preserved (Mansi, v. 1161), though the authors of L'Art de verif. les Dates affect to aupply them (i. 146).
[E. S. Ff.]
ZOA, July 5, wife of Nicostratus, martyr, conmemorated at Rome (Mart. Ueuard., Wand., Vet. Rom., Adon., Rom. ; Boll. Acta SS. Jul. ii. 221).
[C. H.]
ZODIAC, SIGNS OF. A drawing is given by Boldetti ( p .500 ) of a bracelet discovered in a Christian burial-place engraved with the conventional symbola of the signs of the zodiac. This is reproduced by Mertigny (art. Zodiaque),
who apeaks of the extreme rarity of examplea of this nature.
[E. V.]
ZOE, May 2, martyr with her sons and Hesperus in Italy under Hadrian (Basil. Menol. Menol. Graec. Sirlet. : Mart. Rom.). A magnificont church was dedicated to her at Constantinople by Justinian (Procop. do Aedif. lib. 1. cap. 3).
[C. H.]
ZOELLUS (1), (7,uelug, Zoilus), May 23, martyr, conmemorated at Lystra (Syr. Mart.).
(2) May 24, martyr, commemorated with Servilius and othere in Histria (Mart. Usiard, Vet. Rom., Adon., Notker., Ron.); Zebellus (Hieron.). Ado names him Joellus.
(3) Jun. 27, martyr, commemorated at Cordova (Mart. Usuard., Adon., Notker, Wand., Rom.).
[C. H.]
ZOSIMA, July 15 , martyr with her sister Bonosa and Eutropius, commemorated at Portua Romazus (Mart. Usuard., Adon., Vet. Rom., Notker., Rom.).
[C. H.]
ZOSIMUS (1), Jan. 4, Cilician monk, martyr with Athanasius Comentaresius (Cal. Byzant. ; Basil. Menol.); Jan. 3 (Hart. Rom.) ; Jan. 3 or 4 (Menol. Gruec. Strlet.; Boll. Acta SS. Jan, i. 128).
(2) Jan. 21, bishop of Syracuse (Cal. Byzant.; Baail. Menol.) ; Mar. 30 (Menol. Graec.; Boll. Acta SS, Mart. iii. 837).
(8) June 1, martyr, commemorated with Octavius at Antioch (Syr. Mart.); with Tecia at Antioch (Notker.; Boll. Acta SS. Jun. I. 42).
(4) June 19, of Apoilonias, martyr under Trajan (Basil. Menol.; Menol. Graec.; Mart. Rom. ; Boil. Aota SS. Jun. iii. 814).
(5) Sept. 28, martyr under Diocletian, commemorated with Alphaeus, Alexander, Mareus (Basil. Menol. ; Menol. Graec.; Mart. Rom.).
(6) Dec. 14, martyr, commemorated with Drusus and Theodorus at Antioch (Mart. Usuard., Vet. Eom., Adon., Rom.).
(7) Dec. 18, martyr, commemornted with Rufus at Phillpip (Mart. Usuard., Adon, Vet. Rom., Rom.); ${ }^{\text {ac. }} 17$ (Wand.). [C. H.]

ZOTICUS (l), Feb. 10, martyr, conmemorated at Rome with Irenneus, Hyacinthus, Amantius (Mart. Bed., Usuard., Adon., Vet. Rom., Rom., Notker.).
(2) Apr. 18, 20 [Victor (6)].
(3) Aug. 21, martyr (wjr. Start.).
(4) Aug. 22, martyr, commemorated with Agathonicua (Basil. Menol. ; Menol. Gruec. Sirlet. ; Mart. Rom.).
(5) Oct. 21, martyr, commemorated with Dasius and Gaius at Nicomelia (Mart. Syr. ; Basil. Menol. ; Menol. Graec.; Mart. Rom.).
(6) Dec. 23, one of ten Cretan martyrs under Decius (Basil. Menol.).
(7) Priest, founder of an orphanage at Conatratinople in the 4th century ; commemorated on Dec. 30 (Cal. Byzant.; Daniel, Cod. Litury. iv. 278) ; Dec. 31 (Menol. Graec. ; Mart. Ron.).
[C. H.]
3asil. Menol.
A magnif-
her at Con-
lo Aedif. lib.
[C. H.]
j8), May 23,
Syr. Mart.).
orated with
art. Usoard.,
..); Zebellus
8.
rated at Cor- tker, Wand.,
[C. H.]
h her sister ted at Portus , Vet. Rom., [C. H.] nonk, martyr Tal. Byzant. ; ; Jan. 3 or 4 t SS. Jan. i.

Cal. Byzant.; Gracc. ; Boll.
orated with ; with Tecla 3. Jun. 1. 42). lartyr under raec.; dart. ). cletian, comnder, Marcus rt. Rom.). arated with fart. Usuard.,
porated with , Adon., Vet. [C. H.]
r, commemo Hyacinthus, Adon., Vet.
).
norated with Ienol. Gracc.
norated with (Mart. Syr.; rt. Rom.). nartyrs under
nage at Con:ommemorated 1, Cod. Litury. Mart. Rom.).
[C. H.]




[^0]:    - Machadorus is the hearitng of Acta SS; but in the lext Macedo, while Ilieron. Mart. (Which la the auth inity quoted) has Macbarlus, to Migne. Potthast ulso gives
    Machadorus.

[^1]:    ${ }^{4}$ Blaeothansti. He uses the word twice in the ssme chapter. Cssalan (Instit. vit. 14; Collat. II. b) and olhera (Lamprid. in Heliog.; Bede in Alartyrol. June 27; Passio S. Andr. In Surius, Nov. 3n; Jutlus Firmicus, very often. Sce Gszaens, note $d$, on Cass. Instit. u.s, and Rucca note $e$, on Sacram. Greg. Opp. Greg v. uns. and 1615) use the less cocram. Areg. Op. Greg. v. 275, ed. occurs in the less correct form owothanatus. Another in the Vaticepreface of a "Salis et Aquie Benedictio" lished by can IBs. of the Gregorian Sacramentary, pubdrive eway "omacm ung in which the water is aitured to machlnationes shen umbram, omnem satanam, et omnes slve erranilam syiritunm, imminadorum, sive bithonatum Greg. u.s. 239) "Biopucantone magicue artls" (Opp ${ }^{5}$ For this interpretation of 1. 207; Faiturve, I. 658.] Emls, A.d. 341 (F.agm. of Gen. vt. 2, see Euseb, St. Angustine (de Civ. Deti, xv. 23, Pentat. Op. p. 185), (Hom. 22 in (iea. vL. 47), etc.

[^2]:    c"Sucinos" would seem a probsbte amendment See Eligius in text above. Pirmintus joins hetbs with amber: "Karacharee "Characteras), herbas, suceino (succinos) noilte vobrs 60).
    stris sppendere" (Scarar $\}$, $*$.

[^3]:    a curious error has been here made by IIefele, who (op, cit. p. 181) has inadvertenty clied as giveo by Mar teae from a "copy of the Ambroulan Liturgy made by

[^4]:    ${ }^{4}$ Comtinbernium was a concubinsge, or permanent mar-riage-r lation, between one man and one woman, and reenguised by the law as murringe. Kiven that was forbliden to their slaves by many masters (see Plutareh. Cati Maj. e. 21); snd when not forbidilun it was comimonly tmpossible, as the nule slaves in Rome were about five times as mayy as the female slaves.

[^5]:    T The place and date of these canons is somewhat anof the two the canon given ahove is found fa only one c the only trust wurthy they are priated.
    tial are thuse of worthy coples of Thrertore's ienilennungen der Abendündischeben, in hls Lie Bussordof Hadian sind Stundischen Kirche (Haile, 1×31), and edition of the coumcils, in their learned and aceurata relating to Great Dritain and Iretand (Oxf. 1871)

[^6]:    d Dölilioger's argument to the contrars ( $\boldsymbol{H}_{2}$ pi,lytus and Callistus, c . Iti .), grounded on the fact that a simultuneous second marrlage was contrary to the law of the Roman emplre, is of tittle weight; for the contemptuous tole. rance of the Romsin magistrate would not have condeacended to interfere with a Jew's acting in accordance with his own law (Cf. Acta xvili, 15, xxy. 19): he would regarding the teimself with tgnoring the marriage, and regoraing the lisus of it as spurious in case any question bavout it arose. The second marriage woutd in his eyes bave been a contubernium such as many of his own fellowcountrymen bad entered !nto. Prowites, many jews woald iiving to converted to Christisnity who had married whilte living to the jurisdiction of the Herods, and it Is impossible to belleve that the Roman magistrates would fiave troubled themsetves with the Internal oeconouny of thetr
    bouscholds.

[^7]:    - The Latio translation of the passage ta as follows: "Jann veru unius quoque uxorls virum utique admiltult, monto eitra reprebenaconus, Beu Lalcus, utens matriBillorum procrestlonem," Bin. Servabltur autem per that "ut"0s" applies only to "laicus," mulnatitulug sayg otherwise the reading would be "utentes" mand " buntur" (Denkwilh digkeiten, ve. "uten).
    ${ }^{1}$ According to tis grammstical cunstruction this canon deposes from the niministry all clergy who refose co live in wedlock wilh their wives. it is generaily supposed hilite what I seems wo order., and that It hitends to prue milit whally it weuld be simith. If it were cuustrued gram. maticaliy it would be similar in its character to the tuurth lower down in the text. er down in the text.
    ${ }_{5}{ }^{5}$ The canone of a supposed councll held at Rome by Sirlctus, $4: 2.388$, the nlath of which "advises (evanuemus)

[^8]:    Preesis and Levitee not to live with thelr wives,' and with a widdow, are spurioua, the marriage of a clergyman (vili. § 105).

[^9]:    h Atbanaeus says that one shject of the nuptlal hanquet was to serve as a witpess. "ate enim nuoribus et legibus scitum est, ut in nuptifs epulum fiat, tum nt nuptfaips Deos veneremur, tum ut pro testimonfo id sit." (beipnosoph. lib. v. c. t., Op. p. 185, Lugi. 1657.) Annther way to which pubhleity was effected was the tusertion of the marriages io the Acta, which appeared daily, like modern newspapers, but there were ao puble marriage registers.

[^10]:    * Van Expen considers it doybtful ir marriages were contracted in a church, thoukh they were no diuabe were
    tracted in the face of the vi. 4). The face of the church (De Spons. et Aratr. ${ }_{i}^{4}$ ).
    describe a marringe - his usual exactness, makes a priest
    " A contract of eternal bond of love,
    Contrmed by mutual Joinder of the banda, Attented by the holy close of Hps , Strengihened by interchangement of your rings; Sealed in my function oy my testimony."
     was necessary (stricily apeaking) on contract: all that prlest was bis teatimony to the contract having of theen
    fully made and declared. moly made and declared.
    ID Apuletue introduces Venus denying that Payche is Cuptd's wife, on the ground that "Impares nuptiar", et lugitimae non possunt viderl." , et patre non consentiente p. Iet.)
    ghrist, ANT, -VOL. II,

[^11]:    Lent was the only forbldiden season. A supmeal canon of the eauncll of Lerida, in lie bith century, filterdteting the celebration of marriagre in Advent, in the three wrekg preciding the Feast of John the Baptist, and in the period om Suptusgesima to the octave of Easter, is apmartons.
    benedicet? benedicet? (Clem. Alex. Strom. lib. ih. c. vi., rp. p.

[^12]:    - The indunetion of the Council of flertfurd is rather a crensen than a rute ef untversal obtigationt "Ifet no whe leave hifs wife exapt, as the holy Giandel tumeties, for the cause of furnteation. Rut If anyotic has dismlssed, hin wiff
     imsrry nnuther, if be would be a Cliristlan, as the humbth it be (ni Clirlstianus esse recte voluerit), but iet bim so rewaln or be reconciled to hts wiff."

[^13]:    - The constraction of the passage in Tactton t+ obscure, but becomes clearer if we suppose him to be transcriblog With a change of tense the actual terms of the senatusconsultum, which in that cuse seems to have been artfully worded, so as to stretch phrases dencrlptive of the old pumshment of parricide, to be sewn up to a hide with a dog aod thrown in to the river, and of simple cructixiton. so as to oaske them include the novet aports of dressing men up as beasts, snd setting dogs at them, or setitog dogs at them as they hung on their crosses. "Pereuntlbus adienda fudibria: fersrum tergis contecti laniatu canam defecerit dies in pibus affili; aut finmmsodi, atque ubl tunica molesta, or piaguy docturni luminis urantur." The to the charge of arson, The victm's throet was not figin lest he shoutd inhsie the anoke and suffocate himself, The threat of thls penalty was afierwards used to compel a gladiator to play, the part of Mactus (Martlal, Epig. x.
    a5).

[^14]:    b the rescript is given at the ciose of the so-calient first apology of Jistin. We agrie whil Papebrinhe in IPgarding the two apologies as one, though not in the date.

[^15]:    - The words of the canon are: OU סat ev ग̂ी reagepan
     tom 1. p. $740, \mathrm{~J}$ haris, 1715 ).
     ทis dyias той evayyedtomoù j̀ $\mu$ ípas (Hard. Concil. tom. iii. p. 1681).

[^16]:    * That the or represputations they uppear is 1 faccrib dover tl epl:aph below. liana oll s sarco Whe caotlons as the Virkin (Mac subject of orantes p. 114 ff.) ; Grim p. 328, note F)

[^17]:    - That the oranter may be often regariled as memorial repir sputuiuns of pernous fnterred in the cennetery where tascrib ed over the proved by instancen in which a nsms is epi'aph below the figure the sade name being found in ithe liana on a sare E.g., Grata (Perret, voi, Hil. pl. 7); Ju. wise cinthins against ceganding ati). Garrucet has sonie the Virpins Macarius. regardina afl ofantes as pictures of sabject of orantes In general, see Munter note). Un the p. It fif.); Grimougrd de Saint-Iaurent (Sinnbilder, II. p. 328, note F)

[^18]:    b It is no these sacred preserved at Virgo Hodege istter, which Justhitu, as Venctians it sarved at St. cully without true that the till the final f: picture taken ualess indeed, was subbtitute of devotees. where the hol tured, wss der it was promise wrikes Gibloon at Venice as a munt bave che de Saint-Laure

[^19]:    b It is not certain whether there were one or two of theee sacred pirtures of the Virgin ascribed to St. Luke preserved at Cunatantinuple. Garrucel distingulebies the istur, Ilodegetria fron the Virgo Vicopoeia, regarding the Isturr, which he asserts was reverenced from the time of Justinian, as the natlonal pallsdium captured by the
    Venctians in served at St. Mark's. Ducenge ( $p$. 89) rofers to thi preculty without pretendiog to De (p. 89) refers to the diffculty without pretending to setile t . If, he snys, it is true that the ffodegetris was preserved at Conatantinople titt the final fall of the city in 1453 it in vident that the picture takea by Dandolo must have been a different one; unicess indeed, it masy be ediled, by a ploue froud a copy
    was aubitleuted for Was aubutituted for the originat to eatiafy the demsnda of devotes. A further uncertalinty ariare as to the place where the holy plicture, whichever it was, that was cap. tured, wse deposited. A letter of Baldwin shews that It was promised by hitm to the monks of (Iteaux. "If," writes Gibbon (ch. Ix.), "the banaer of the Virgin sbewn st Venice as a trophy and relic la genulae, the piouad doge must have cheated ibe monks of Citeaux.'. (Cf. Grimouard de Saint-Laureat, $\Delta \boldsymbol{r t}$ chrćcien, vi, 3iz.)

[^20]:    e Salatier, vol. 11. pla slvil. fig. 18. This type appears eagrsved on a seslof the priols of the convents of Mount Athos dedicated to the Virgin. It Is given by frimouard de Salnt-Laurent, art chrétien, voi. it. p. 18 from Didron

[^21]:    - A similar representation of the Virgin, In the scene of the Avecusion, vecuis in the famous ils. of she Syriac Ganpels ( $1.1 \mathrm{~b}, 5 \mathrm{st}$ ), which la one of the truantres of the Meticean Lifirary at Florence. Bhlow the aseenting flgure of our Lurd appesir the Aposites by an historie.sl error re. presented as twilvo) with the Virgin in the midst, sisnisIng witt: her husdsexteniled in the uttifud. of groyer and staration. An angel in eltbar side of bur is a.idressing the Apantles The V'igeln athl the angels are the only permus with the ninibus in this lower grump, the
    ap will s toing destitute of ft . (Wbartho Marrlute, Tres.
     timony of the Cutacombs, 1. 44; Ass manot. Riblioth. diedic. p, 1742. See woodcut, art, Axgels, 1ot. 1. p. 85.)

[^22]:    e Asommant ( Bi this Liturgy in th 8 yld the "Litur called Hermas, one

[^23]:    c Asqemant (Riht, Or iil , ant) this Jiturgy in the Vatican, at 637) mentions $s$ MS. of slod the " liturgy of Matiow the end of whleh It is called Hermas, one of the Seventy." Shepherd, who is

[^24]:    This passage is not distinctly referres to the rapaSógecs, but tt is probably to be connected the rewith.
    ' Some MSs. bere read Matthew, hut this is an obvioue error, slice the mame of this latter upostle has already beeu given.

[^25]:    - Card. Beltrr mucla play to hila

[^26]:    - Card. Rellarmitne chargres this anther with giving too
    uch play to bis tmagsiuatluse

[^27]:    - See the curious hnsription from the theatre at Miletus, quoted by tr. Lightioot (p. 68 n .).
    b Relerence calay aleo be mate to Augustine (de Ilaeres. c. 59 ; vol. vill. 57 , ed, Gaume).

[^28]:    ${ }^{c}$ Cf. further 1016), "Nome leutissimo. . Chrisif et ab ce 21 , vot. vifi. 545 .
    4 It cannot be ment that the ic prayers to angel. lectio, p. 277, ed,

[^29]:    ${ }^{\text {c }}$ Cf. farther Augustine (Coll. cum Ilaximino, vol, vili 10t6), "Nomme st trinplum bilcut sancto anyselo excyl. fentissimo .... facremus, anathemarmur a verthte 21, vot. vilf. 545 . 21, vol. vili. 545.
    ${ }^{*}$ It canoot be considiered a real exception to thia state. prayers to angel Coptie Eucholigion coutahes some dirivet prayers to angels. (See Remaudut, Liturg. Orient. Cul.
    lectio, p. 277, ed. 1847.)

[^30]:    *The sermon o bute4t lu Is lil ; is In connexion witi Benificer is a aide tor at Oritorf, in eons This buibling of tha a tite of Sc. tio llih contury ( I'at? tion of a festival givetu in the statute

[^31]:    a The Buok of 1 slinost tu a certa whatever duolt m buok of hells. We Petrie, abl also giv 8 ribe for the prayel of thurow: " Rug") Patred, ut quicunqu minerlt Columbue evangelium per al nustri." Below is "Ora pro me, fruter gospets are contalued

[^32]:    a The Book of Durrow, or Gisppls of St. Culumber aluust to a cortainty uriten hy the of St. Columba, is whatever duabt may b. felt us to che exuct dath thad, burk of Kells. Wenswod, weres the exuct date of the Petrie, and aso gives from hin the urom the late Dr. a ribe for the prayers of tho rom the usual rergae-t of the of Duirow: " Ruger beatitulinem, al the und of the Buok larici, ut quleungue bunc mandi Columbue serintoris, quit tragu tenuerit, meevangelium fer scriptorig, qui hoc acripal ipsemt nostri." Below is written, spatínm, gratia Ibomini "Ora prome, frater mi: Iominns tecum olt." gospels are contalued to the MS.

[^33]:    - Photograjhs of the entre pages contatning theop mintatures have been puitistied by the Palavographtcal Suctety.

[^34]:    - This alone would disprove an carlier conficture of Mabillon, that "misssm revocarg" nueana to cutw brite of this (in note to fortumatu, No. IX.), When he offired thought that the phrase was "ita Germani. c. Bo) he The suggestion is reprioted by "pecidlar to Foriunatas." though withdrawil by Mabillon In Lit. Gall, b7omment,

[^35]:    - On the conversion of the Burgandlans see Soncrateg, E. II. vil, 30 ; Ozanam. Civitization ches les France, p. 5 t. For the labrure of Severimua in Bavaria and Austria, see Tuta S. Scverini, Acta SN. Bolland. Jan, 8.

[^36]:    c "Ile natione Anglorum, qui ir Hibernia diatios exulaverat pro Caristo, eratque et doctlosimus in Scripturis ei
     Chronicon Hyense, Reeves, Adamnan, p. 383.)
    E Se the account of him in the Vita s, v, 11). in Pertz. Mon. Germ. II. 405, 4e6. Wialiudgeri, c. 1-4, assissed by Wolfram, bistop te6. Wenalbrord was also rammi, Acta SS, Bened, saec, tat. 1, 342.) (Vita S. Walf.

[^37]:    Wh nue parage ( It wontid sapm at first, but It seenss to ns that

[^38]:    - In one pagage (Exod. xaxtr. ft wrould smm at first might that 28 [xxxvi. 3 b , LXX])

[^39]:    ${ }^{1} \Delta t$ is donbtless to be read as Marriott euggesis.

[^40]:    ${ }^{m}$ A possibly eariler Inatance is referred to by Marriott (p. 24t), from a coin of Sergius III. (ob, A,b, 91t), whera the mitra fa sald first to sppeur as replucing an older papai head-dress, the Camelaucium. Thts, however, must perhapes not be pressed in the absence of couffrma. tory evilience.
    ${ }^{n}$ See for an example probably of thla type, Mserfoth, plate xilv. (and cf. p. 220), fgured from a MS. of the tth century. Thla fa the earleat example of the kind known to Marriott, except perhaps one in the Benedictional of St. Etheiwald, a MS. of the 10 th century. Here, however, the figure wears a kind of gold circlet, which may fullcate roysi rank and not be an eccleslastical head dress in the atrict sense at all.

[^41]:    - Balsamon, ette prusidency of Cyril thls need not be tak and Symeon of 'Th the Roman mitre to otantine to pope Sil

[^42]:    - Baisamon, clted by Goar (l.e.), derlves this from the prouldency of Cyril at the cuuncil of Ephesus. However, thls need not be taken very serlously. The same writer, sod Symeon of Thessaloolca absurdy refer the origin of the Ruman mitre to a privilege epeclaily granted by Con. otantine to pope Silveater.

[^43]:    "The emperor's attenti of an educational reform fetters to himself from
    de Stud. Afumast de Stud. Afonast. 1. c. 8).

[^44]:    ${ }^{0}$ The emperar'y attention was nwakened to the need of an edicational reformation by some badty written leters to himself from certalu monastertes (Mabitt.
    de Stud. Mcnast. t. c. 9 ).

[^45]:    - Some very carious pa nse of the plckle atlowed to th the bread or vegetablen. ita zast hut recominends its aness of bread or vegetable
    aurear (c. furear (c. 25).
    CHRIST. ANT.-VOL

[^46]:    Some very carious particalara are glven as to tbe ose of the plckie altowed ta some convents to as to the zest
    to the bread or to the bread or vegetables. Shat recominendentitug tives not forbid a mpan of bread or vegetablee as to deaten with so large flavoar (c.25).
    OHRIST. ANT. - VOL $\mathrm{IH}_{\text {. }}$

[^47]:    dGibbon（Rom．Emp．ed．Sm（th，vol．11．pp．354，355） thlaks that there ls reason to helleve，or at leost to sus． pect，that ahe escaped the blind and susplelous cruetty of her husband，and apparently prinefpolly on a statement tn an oiation pronomend during the aucceeding reign （Honod．in Comstantin．jun．c．4，ad calcem Nutrop．ed． Havercamp）．But the Abbe Cavedubl asserts（Incerche Crit．etc．p．4，note）that the supposed Honodia ou the death of Cunstantine Juntor has been proved by Wesseting Whare been written on the death of Theodoris Palueolo－ Ous，about the middle of the fiftecnth century（Anonymi Orat．Fun．ed．Frotseliero），whilat Mataso（Leben Con－ lantins，p．＇65）treats the suggestion with contempt． there is，however，a great want of positive proof on this
    puasiun．

[^48]:    - Abont the year \$23, sfter the defeat of Licinlus I. there was tssued at the mints of Lyons, Loudon sid Treves, a serles of cotna of Constanilne I., Crispus, Idcinfus II. and Constantine II. C'aesares whth the tegend agata thanqvillitas and the typa a glube on an star on whleh voris $x x$, snd ebove the gtobe three sturs.

[^49]:    This remark must not for the sons of Constantin givina him the epithet of 1 This attribation is ob (Early Christian Numis would wish to assign these Julian, and those of Fausta been the wife of one of the ister $(P)$ of Gallus and $\sqrt{ }$ u the latter in his eptotles $t$ bowever, prspared to scee Se my paper in the Num p.287.

[^50]:    This remark inust not however be taken as aboolute， for the sons of Constantine struck oofing after his death glivig him the epithet of Dieus（ $\$$ xifi．）．
    ${ }^{8}$ Thly atributton is objectect to by Mr．C．W．King （Eariy Christian Numismatics，pp．36－39，304），who wonid wish to assign these colns of Helema to the trife of Julian，end those of Fausta to some lude Who might have ban the vife of one of the cousins of Jutian，or to the rister（ $)$ ）of Gallus and Julian，eald to be mentioped by he later in his epteties to the Athenians．I am not， bowever，prapared to sccept Mr．King＇s condations， See my paper in the Num．Chrom．N．S．187\％，vol，zvil． م． $29 \%$ ．

[^51]:    h. On certatn conas of Constantine I. blruck at Constantinople, his hesd bears the nimbus (nee $\$$ xvil.), whilst oft the magnitie ont geld medaltion of Cimstantitus I1. Caesar, also struck at Cinstantnopte (Culien. Néd. Imp. No. 21, from Nusée de Vienne) weighlng 3920 gratas or 56 solidi, Cunstantine 1 . ts represented standhig hetwern hits two sons Constautine II. and Constanz, whilst a hand from heaven crowns him with a wreath (\$ xill.). This pliece must have been Issued between 323 and 337, as Constantias II. is cacsar, arid perbaps in 33 on occation of bis marrlage. There is also the gold medatition of Cumatuntine 11. with epear-head ending in a cross and exergual leters cone. (see \& vi.).

[^52]:    - Gibbon huwever ofen speaks of cotris as medale: alvo the French wrilurs in penks of cotns as medalk; so Engllsh and French writ peneral style them medaillea, Eaglish and French writers allike use medallion for
    elther a cota or medal of large slize.

[^53]:    －P iy the nameral for

[^54]:    - Ple the nomeral for 100; and the letters which make up Aontia, takea as numersis, also amount to ico. [C.]

[^55]:    - Assemant, tudeed (Bibl. Orient. 1t. 488), describing a Syriac MB. of "a Gospel" prescrved in the Vaticin, gives from tos epigraph (Syriac) the following s'sitling dite - whifh, however, he rectves unģustioned-" Abrolutua est iste libur ferla quinta die is Canun prioris anno Graccorum 389 "- whed yeur (Acra S leue.) began in the autamn of a.p. 77. Of courae there fo some error here. At any time to whith the epigraph can br referred the Syrtan montio were identical with the Jnlian: the "former Canon" was Syru-Macedonian Apellaens, idntirai with liccember. Now as in A.d. 77, Sunday letter E, the 1 thth December did fall on a Thoralay, the simplest explanation is to ssy that there is an error in the centaria; for 389 read 1089 ; of A.D. 777 the Sunday fetter to of course E, as of A.D. 77, snd 18 llec . Thundsy.

[^56]:    "The tirrerk word f towales are furnued wro pubble. In the Acts datraction of the moss thus descrillod: ôga $\mu$ (Lible, Concil, vil. vif. w set op sucred pletures tixuras tas iк хрондitw irimbeiws provas (Ibi pleture of Thentaric in $t$ distitateration of which sga, us des. rilud by $P_{7}$
     gxedov 7 a anagats (l)e $R$
    be hanliy prwsible to de accurate language. Tlae togethes with the art and Byantium. The Arabic "is frefolis or frefysa. of the seh ceutury peace tum sud the caliph Wat leted for a certato quamiti of the new moeque at t Iuth century also Romato theman ifl. the materials the moseque st Cordova, ' (

[^57]:    D Pruitnus' description is given in articie Dorza, vol. 1. p. 6 \%

[^58]:    d In describing tha Ravenna mosalcs I have drawn larguly from the admilrable articles which appeared to the Thes new ppaper diting the yoar $18760^{\circ}$, especialty thinse whll-hand September 25 and llecember 30 .

[^59]:    e The scmewhat exabgerateci fautation given to tets mosaic by vor Qusat and others may be estimated by an inanection of the accurate reprodaction of tha original sian by Salviatt and Roolo, tu the gallery of the eouthcast court at the Strath Kensington 3theoms.

[^60]:    - This diversity contint

[^61]:    -This diresaity continuet down to 1749 .

[^62]:    "The "curlales," or "cariat Whys be compared to our afdes lifers summuned to the office, It they endaravoored to evade it tum. They wers responsibl toe Impust dus from their 100 bunfensoms was liveated with Finthon, but cane notwithata tind of pervitude. (Sce Oriol Lew, tranalatel by Rjchard s particularly Instinisat Coliex, zuxix. 5.$)$

[^63]:    "The "ciriales," or "ourlae subjecti," may in some Ways be compared to our aldermed or cown-counclimen. then summoned to the office, they could net refises, and Ithes end davoured to evade it, they were compelliti to mura, They were respoustb- for the fill paymertit of Le limpast duxe from their locillty. The oftice beling menheme was inyested with wome dignty ye $a$ ams
     Luv, trangl, tet by Rychamp and Nistory of common
    
    

[^64]:    - The words iv $\tau \underset{\text { ü }}{ } \boldsymbol{\sigma} \tau \delta \mu a \tau t$ aùroû in Pseudo-Amphilochlus ( Iita S. Bas.) are an Interpolation. See Amphil. Opera, p. 224 ; Par. 1614.

[^65]:    b Isidure of Sevilie, de Situ Corporum SS, Petri ak Pauli, has been cited to shew that Christigos buried to thic east in the fist century. There is no work of Isidure's under that titte, and the reference can unly beto the tract once uscribed to him, D: Ortu et Ubitu Patrum (App. 20; $\backslash 1 i .388, \mathrm{k} u \mathrm{~m}, 1802$ ), where wo read in the account of Sc. Peter: "Sepultus in Viticano ab urbe Hema ad orientem (forte, eccidentem) tertio milliario" (\$ 38). One Ms. (Isidoriana, ibid. c. 107) says of St. Peter, "Ad Ausiralem phagum est 'epultar," sind of St Paul, "conira Orientalen plagam."

[^66]:    It will the remembered that palns appolated for the nocturna a the Gregorlan anil Benedictine

[^67]:    It will be remembered that twelve is the number 0 pasime appointel for the nocturnsl of ordinary days buth in the Gregortan and Benedictine psaiters.

[^68]:    The reformed Chureh of Eingland also respects thld order in its Sundey lessons, which begin in Advent with Isaish, at Septurgesims with Genesis, sind which during the summer and autumn are taken from the histurical and prophetical books.
    d Thef formula is known in the booke as de eunormods ; snd the priest is suld noceiv eùdoynróv.

[^69]:    1 Thie hour is ould con beging at unce with the in $"$ wuthd be prefoeed by the
     mefore Faster, i, ie, the Westi - By mbia le meant the " Ulitrgy as difisinguinthed fron

[^70]:    Thite hear is sath contimousty with lauds, and so beghs at ence with the inviatory. If salit separatily, theuvid be prefaced by the numal lintrodectlon.
    
    
    
    Uilutgy, es distlanilshied

[^71]:    - This hyma is weil known in to Engish tranvalaten. It is callet in the Girevk $\dot{\eta}$ iminuxplay eixapioria, or iunos rpabiacós. It is actrlluteml by St. Baxll (de Spir. Nanct. c. 29] to, Atwrnogenes the Martyr, circ A.D. 1 ifs. it upmars to have brear redued to its presentit Aoria by Sophruilus, l'autisich of Jerusalem, Urc. A.D, ©29.

[^72]:    p It fa impossible withlir reasonabie limits to give more than the skeletur: of this tong snd inuricato office, even could inure be attempted without sacritice of elcardess. The treparia, de., are ati of the ordinary form.

[^73]:    s Se Parayody fur detaila.
    ${ }^{2}$ Thut forordinary Suadaya ia kc. That for ordinary week da night is far spent," \&c.

    - L.e. when a donble feast, wh as ordinary Sunday, dops not fsll - The original of our third Col

[^74]:    - Se lealymody for details.
    "That farorthary Sublays is Rev. vil. 12. "Blesslag," de. That for ordinary week days, Rom. xili. 12, "The night is fir epent," \&c.
    - Ie. when a doubls feast, which takes precedence of an ordinary Sunday, doess net thell on the das:
    I The origlual of our third Cullect at Morning Prayer.

[^75]:    - When Cardtnal Gaisruch in the present century sttempted to impuse the Ambrosisa Liturgy on this portion of the diocese, the publio votee answered, " Lither Romans or Lutherans."
    w Archblshop of Milan, atre, A.n. 480. He wrote a enmmentary on the noelirnal and matutinal office of the Mitanese church. See preface to the A mbrostan Breviary as cdited by Cursinal Gaisruch, a,n, 1541.

[^76]:    - Our third collect at Eventr In the Sarum and othar Eng collect at compiine is "Visitan
    - Vide Prelace to Mozarsbic

[^77]:    - Our third collect at Eventng Prayer, sald at comp'fue In the Sarum sod other English uffices. The Roman coliect at compllne is "Visita quaesumus Donine."
    - Fide Prelace to Mozarsbic Brevinry by Loremzana.

[^78]:    d The legend la familiar how the two books, the Roman and Mozarabic, contended by the ordeal of hattle, a Frenchman belog champion for the Roman Book (he Roman office flud at that time been eatablished In France), a nalve of Toledo for the Mozarabic. The Frenchman la suld to have conquered. The result however wats not taken as cooclusive, and he books were submitted to the firther ordeul of fire; whrreapon ine Ruman leaped out of the tire, while the Mozarabic remalued aninjored by the flames: "Rumanue ex lgoe procedit; Gothleus sub flammis Illaesus." The interence drawn was that the koman bork should be generally used ihroughont the kingdom, while the Mozarabic should be continued to use at fead-quarn rat ie. In 'rub do.

    - The Muzarabic hours are said to have been originally twelve In number, the fur rejected oncs belng at the
    beginning of night, "in princlplo n ctls;" bufore bet beginning of niyht, "in primelplo n ctls; brfore bedtime, "ante J"ctum;" at midnight, "medla noctis;" and on rising from bed, "In eurrectone lecti."
    'The office for the day beginc, as in other rttes, with vespers of the precedlag evening; but in a short conspectus, such as alune is possible, it seeas more cunveoient to begln with matins.
    E The Muzirablo antiphons are broken Into verse sid response, after the manaer of a Roman raponsory.
    [See art, ANTIPHON.] side art. ANTIPHON.]

[^79]:    - Ducange (6. v.) states that Germanus distinguishes betwech the omuphorion worn by a patriarch or metropolitan sod that worn by an ordinary brbop. Tas Greek of the passage is certaluly sonacwhat peculiar, and may perhap 4 be corrupt, but it seema hartly possilite
    
    
    
    
    
     dextepeús merely mpans a jreiate (of whatever kind), as opposed to the prist (iepeis), whuse spectai restoninta -sifeharion, peritrachetion, girdie, and phenollonGermanus hat just mentioned; and then adde to these an ornament $b$ longing to the higher rank ot the minastry, With which be connects a doubte symbelism.

[^80]:    * Le, an math to which moleminty was buipurted I Was udulalatered tonching a valut or a cruas (in) tatar the Gospete.

[^81]:    - I.e, an oath to which it wus suppused additional velemity waw buparted by the persou to whom the cuath was udininistired toneling at the same thine the rellies of the doupels.

[^82]:    - The differ-nt forms of ordea? referred to in connexiun with the nulracers of st. Alban in the 3 rd century, e.g. or iteal by loo water, the trial of relles by fire, bibibomancy, se., probably point to the essentially nuhtiatorio char ieter of the whole tradition (see Hardy, Intiod to עescript. Cataloyue, 1. fi. p. xsx(v).

[^83]:    dam potituus orgestrar in quo alterium perperam fecerit debiturem," whero Cuarlas, ad bo. Coci. Justh, explialins He worta In lalles, "In eodem thl. puta la auro vel in Hgeatbe et in exdem modo id est eadem quantiltate ": Cod.
    
    
     exrgesint ad necessitates allas trunsferre licere"; cind.
    
    
    
    
    
     Inio which R. me was divliced for ecrelestaxtical purpones, and each of milch Lad is pruper revenues; s.g. stit. s. $s$.
     dioerses propper baptisnium et poenitentiana multurum qal canvertebatur ex paganls et propter seputuruas
     p. 28. Hence the medisevsI meaning of eecetestisatical Hame e.g. S Conc. Lateran. A.D. 1179, c. b , "Enisecepus Fitiquem sine certit tithol de quo necessartia vitiae pertipat ia dacoonum vel preshbyterum urdinaverit"; synod.
     Vead ut thtuium hbbeant sufficlentom ": Sarun. Pontififcal
    

[^84]:    - The prineiple which this invoives was known to the difl law, which may possibiy have burrowed it from the Christian pracitee: Juitan enacted that no one shoruld become a public teacher or a physician withon* a "deGretam curialium, optimarum conspirante consilio." Cod. Theodos. 13. 3. $5=$ Cod. Justin. 10. 52. 7.
    - For an account of the ordinals and other authorities Which are thus destgnated bere and thronginont the prowent article, see Oudinal.

[^85]:     wrong whit this texl，bu Bee rearling to conclude th Bee Alberti＇s note，in loc．

[^86]:    Kipires deedúpmp déyovoc. There is perhaps sumetiong Wrong wilh the texi, but it seems hsrilly sale witi Se Alberui's notu, in loc, and Sutcers is a Crectan word.

[^87]:    Seners (Nut. Quarest. iv. 6) neems to distinguish the paenula trum the scortea, but this probably ouly impliea it woot was the orilinary materiul.
    I 1 seems desirable to suhstitute senatores for speo tatures, the reading of the MSS.

[^88]:    Another very tmportant version, the Memphitte, is practically of no avatl to us here, tnasmuch as it merely reproduces the Greek word, and there ts no Independent evidence as to the aense in which it uses it.

[^89]:    ${ }^{1}$ Neale (Eastern Church mply ibst Iraac censores clasignd the shape of the ruc we should cail a chasible ope. Any ont who witt to nee that he finds fanitt with thatic vestment at atl.
    Cchu Sanctorum, Jan., Y

[^90]:    ${ }^{1}$ Neale (Eastern Church, Introd. p. 309 n.) seems to chpy that Iraac censures the Armenians for having clunget the shape of the ruchariatic veatment from what ape. Any one a chasuble lato what we abuuld cail a mee that he finds fanit with the at the passage itself will mee inst he finds fanit with them for not uatug a tucbs-
    riote vestnient at ait.
    delu Sanctorum, Jan., vol. I. p. 612.

[^91]:    - TMis edict bas not dee meat; but the copy sent by reffet of Blthynia has b
    

[^92]:    a This edict has not descended to as as a atate docu-直ent; but the copy sent hy the emperor Llofntoa to the prefict of Bithynia has beed preserved hy Lactanitua

[^93]:    - An inseription at Ter Diccletian, quated by Maer on the authority of Velas speaks of haring both seen purprting to record the irperiai authority, to cetel Christian falih, is given by p. $26^{\circ}$ ), but rejected by him

[^94]:    ${ }^{1}$ An Inscrintion at Tera, in Castilie, of the time of Diclitian, queted by Hamitu (IFist. de Espuña, v, 372) oa the authority of Velasco Perea de la Torre (who ppeakn of huring both seen and carefully examineal (t), plippriting to record the sacritice of a white cow by Christian fulth, is siven by Hubner (inppression of the $\mathrm{p} .26^{*}$ ), but rejected by bim as epurious.

[^95]:    ${ }^{4}$ The day of the martyl osilas birth to tumortult

[^96]:    The day of the msrtyr's death being regarded as that
    inis birth to immortality.

[^97]:    ${ }^{4}$ Lestines or Liftinae was the disuriet now represented In Bylyhum. It wurld appen abve epactments had refer Boailace's labours were chlit

[^98]:    ${ }^{4}$ Lestines or Liftlnae was the site of a royal vilis in the disirict now represented by the province of Fiendegau in Beighom. It wuuld appenr, however, that most of the Bove enactments had reference to Thuringia, in whieh
    Boilace's tabours were chitfly carried un.

[^99]:    - It alhoult be remembered that io contra tstinction ${ }^{*}$ the paltium, the togu was in some sense ruaud, petcupa making a stgment of a circle.

[^100]:    fine", "tase canons bave sometimes another reading, "In fine," ta place of "ree fin fine," and also in c. 63 of " vix in fine;" but the haraher reading to the more generaily received one. Chtefly on accouat of the simplarity of endeavaurits 20 the Novatian heresy, Morinus (1x. 19) held priur to the prove that the council must have been held prior to the cuademnation of Novatus, in fact before
    the afe of Cyprian.

[^101]:     Lausiaca, c. 83 (Patrot. Gr. x $\times \times 1 \mathrm{~F} .1185$ ), bot here there is more chance of the word betng used in the ordinary
    meaning.

[^102]:    - Since the consulship of Toscos and Bassus fell tn 4.D. 258 (Clinton, Fasti Romani, in toc.), the assigned or is to either altogether erroneons, as Barontus thinks, or is to he referred to some othrr event than the martyrdom. Peareon (Annal, Cypr. In ann. 25k) saggeste that malns in the date of the translation of the apostiea' remains in the time of the Valirion persecution; and it bas even been anggented that the tranalation fell on the conjecture.

[^103]:    - It may be noted thas thle arrangement is not quite ontversal, for some forms of the Gregorian sacramentary have in Roma added to the heading of Feb. 22 .

[^104]:    - Of a yet earifer Instito for the maintenance of th there is, as Professor Stubbe the metement occurs in Lay

[^105]:    Of a yet earlter tnetitation of the tax by king Ine, for the malotenance of the Eoglish school st Rome, there ta, as Professor Stubbs says, "a want of evidiance;"

[^106]:    *We may note that in the Aagto-Saxon Ginasary of Aelfric, planeta is deflined by caeppe; thuyku conversely may lndtotined pallium, vestis sacerdotalis. Thit may indicate a certain lutitude in the use of the word

[^107]:    - These pneumsta or passages were st a iater prod estlet "divislons;" thos Shakspere "Some say the with makes sweet division " (Romeo and Juliet, ili. 5).

[^108]:    - Zaccaria (Biblioth. Rit orum Pontificalia celebrtore I can obtala no Information din; and suapeot that the

[^109]:    - Znccaria (Bibliotk. Rit. 1. vi, 2) says: "Inter Lattn0ram Pentificalta celebriora aunt S. Protadit, II. 628," \&c I can obtaia no informarton about the Ponifical of Protadios, and suspeet that the statement is a mlatake artsing

[^110]:    For a futl sccount of this literature the reader may refer to the artictes Acts of the Aphetles (ApociyBlog.

[^111]:    'The duratlon of Plus's temure of oflice is given In tire text of the cilt. Kib. as any, xx. m. lill. d, xxl.; this howyears of bls nowergsion thed detes theregiven of the consular with $I I$, III., and IV. On these prounds also at variunce Hanself justlifed to altering the preriod to sixteen gears.

[^112]:    ${ }^{\text {B }}$ Rutnart, who ta followed by Migne (ixxi. 168), reada Romanam" for "Turontcam," bat see dote to Hefele Concitiengesch. 1il. 20.

[^113]:    - According to Miman (Laf. CAristionity, bk. f. c. 1), the bishope of the adjucent towna, Ostis, Tibur, Portus, tre., wers "the inifiatory college of cardinals"; but thto tarm, when to firat comes under nur notice, geeme to have inctuded only the prosbyters and deacuns of the Roman Church (eee Cardikal, 292).

[^114]:    p The letter te conisined both in the collection of Dionysius Exiguan and in the Collectio Hisponas ace Masssen, Geschichte der Quellen des canonischen Kechts, t. 246, $\mathrm{n}, 17$.

[^115]:    - Ealogla, a word Encharist, theu for falthful, is also exten blessligg' (De Rosu letlia chrismaria, b arved in Moaza Cath KYPIOY T $\Omega$ NA Kirchoif observes (ln nered ofl ls so calle oblatum.' and refers Do Rossh, Bull. 1869 coone.

[^116]:    - Enlogla, a word used nrimarily for the bread in the Encharist, theu for loavee distrlbuted after it to the fuchfal, is also extended to 'other pledges of heavenly bleasings' (De Rossal), and occurs not onty on these fictite chrismaria, but on one of those metal ones precyrved in Monzs Cathedral, where we have EY^O「IA KYPIOYTתNATION (sic)TOMWN, on which Kirchote observes (In Bückh. C. I. G. n. su7t) that the mocred oll ls so called 'nt pote Domino pro sacrificlo oblatum.' and refers to Du Cange, Gloss. t. p. $44 i$; see coolus. Bull. 1869, p. 31, and 1872, p. 7: also Ev-

[^117]:    - Stnce most of the sbove was in type, Mr. Franks bas kind's catled the writer's attentlon to a paper In the Archaeologia, vol. xllv. by Mr. A. Nesbltt "On a Box of Carved Ivory of the Sixth Century," representing the Acts of St. Menas ; at the concluslon (pp. 329, 330) la a in the Brittah the faske of the same salot, which were in the Britith Museum in 1876. They are nineteen in number, and except one, which was found in Calymnos, were alf found In Efypt ; eteven ar inseilbed, elght are not so. They more or tess resemble those which bave been mentioned above; some, Indeet, sre exactly tike no. 3 (above). Two of thrm have profle beads of 8 .

[^118]:    - A brick fenod at (Hertched) reads: "Caxil. (Habber, u. s. n. 194).

[^119]:    - A brick fonnd at Adaman in Bpatn (probably
    

[^120]:    'The authorship of this to Sh Ambrose, but thits ts

[^121]:    - The anthorshtp of this isw is frequentiy attribnted to St Ambrose, but thla is disproved by Gothofredus
    Comment, in tit. to, tib. Itt. Cod.

[^122]:    r Under the shodow of the syetem of dispensationa the practice of marriage with nieces sud sisters-intlaw has beome once more not unfrequent. Cardinsi Guibert, archbishop of Paris, in an addrese to his dlocese made st the beginning of Lent, 1877, which is devoted to the question of marrisge, complaitued that ia Paris the infractions of the rules as to intermarrying within the probibited degrees had become alarming in their number. "Mar. riages between unelus and nleces, and between brothers-in-law and sisters-in-iaw, which used to be unknown, or almost unknown, have multiplied in these latter timen to a degree which saddens us, Inasmuch as it is a grlevous weakenlag of the priaciples of the Christian faith." The arebbiahop cas complain of the evil, but he cannot forbld it, and he acknowiedges that the atate of things is worse al the rest of France tlaan in Paris. (Sfandement de S. Eic. le Cardinal-Archevêque de Puris pour le Carême
    cee 187\%.)

[^123]:    PROTOPAPAS

[^124]:    ${ }^{4}$ These have been mentloned in the article, Taz Divisk Oprice, but for completeness they are here

[^125]:    - Charlemagne's Psalter

[^126]:    - Charlemagne's Psalter does not contaín thie,

[^127]:    - In the Dactytiotheca of Gorlasn, may be seen figure of upwards of 2011 rlngs, one or two of which ( 144,211 ) are certaioly, and a few others (210, 205-2v9 from the catacombs) probabty Chrisitian.

[^128]:    - Bezel is used here aod in the following pages as eynonymous with chaton, so as to Juclude the whole ornamental surrounding, tf any, together with the metal face or table. If the lstter word wire kept for the metailic face ouly. aud bezel for its aurround lngs, it wonld be a gaid. Scudo (Lat. scutum) is quamblguous.

[^129]:    ${ }^{-}$Thore only sre here given whtch bear some probable metrund elgn of their Chriattiality. Thus the rlyg found a Corstilen whose name bown to be a Chriatian famsty name there, thota belrig touthing Christlan aboumt tha ring itself, it is omitted
    
    Thense in the Briflish Museum, in the Waterton colPromm's collection, have been in most com, and in Mr. ty the writer, and he hus occastonally mont cased remarsm upen Wt. Ahe dexires to expreess hin thanke to Mr. Frunk Ny: A. Soden Smith, and to Mr. Fortoum for facllites
    tody given to inspect them cirirgr, ANT. - vol

[^130]:    coranstioes not appear that kinge recetved rings at thelp

[^131]:    "See lloberisun, $I$
    Ane), and Investitea alence of the Carolín "teems conelusive" a of Alcuin, Amadarits, similerly arged, necos doubt on the existence century, which has bee ase for some tine ear dneeau (piscopal.)

[^132]:    
     dience of the Caroiline Cayituluaries, it has bhen enleged of Aeems conclusive" " nguinst ti. Tho silence, however,
    
     erlury, whtcb has been elear eniscopal ring to the 9 th ape for sone thino eariller. (Searty shew ot to hive been in
    

[^133]:    This is the earllest passage quoted by mabilion fo Mr . Waterton and from him it tis doubtlens derived by

[^134]:    * But Mr. Forinn thast the figures ha actors in a play.

[^135]:    - But Mr. Fortnam, 'who has a photograph, thiaks that the figurea have masks, and that they repreaent actore in a play.

[^136]:    Apparently given in Mr. Parker'a Pbotograph No. 1801, and if e0, very dublous as to meauling.

[^137]:    b It is impertant to remember that throughout our petiod the term "granimaticus " denoted gomenthing
    much more than A teasher of grammar in the molern much more than 4 teancher of gramipur in the molern
    ceose, beigg really
    equivalent koses being really equivalent to a tencher of bellis-
    ketra
    See ketree See Gräfenban, ciesch. d. classischen Philologie Ae , ,reat, p. iz. 52,65 ; Mullinger, Schoola of Charleas streat, p. iz.
    

[^138]:    'The incongruity of St. Busil, adhlresse community, nay per reight in connexfon antiquity of these wr numos.]

[^139]:    ${ }^{\text {r }}$ The incongruity between these precepts and thoss of St. Busti, odiressed to the same class in the Christian communily, may perhaps afford an srgument of roms weight in comnexion with the glieged but dspated
    antiquity of these writings. [See Aroatolical Conert turiong.] these writings. [See Aioatolical Cunbti-

[^140]:    s A precisely similar experience is recorded of Capsarius
     result (Migne, Patr. Ixvil. 1004).

[^141]:    1 Compare with these pabages Canalourna, de Inst Div, Litt. c. 28 (Migne, I'atr. Ixx. 651), aml Rahanus Maurua, de Institutione (lericorum (opera, et. Colvener, vi. 41): the latter qnoting Augastine wil hoat any acknowledgment, -a frequeot practice in the middie ages.

[^142]:    * Perhaps one of the passages that may be accepted as gepuine in this largely interpolated production.

[^143]:    - There is ground for dot monds interpretes and inter denote onity translators fr whether be inctuded also recision of exlsting verston CHRIST. ANT. - VOL

[^144]:    - There is ground for doubt whether by the nse of the Tonts interypretes and interpretari, Angustine meant to dencte oaly translators from the urigtual tongues, or whetber he tncluded also those who rodertook the retition of existing verstons.
    CHRIST, $\triangle$ NT, -VOL. II.

[^145]:    Quoted by Bingha

[^146]:    ${ }^{4}$ Quoted by Bingham, Antiquities, book xiv. 0, iv. § 7.

[^147]:    - "In Earope, as tar as "wax has been every wher carlest ages." (Beckmair A. 40 , transl, by Johnston,

[^148]:    " "In Enrope, as far as I know," says Beckmann, "Fax bas been everywhere used for sesling since the a ito, transi, by Johnston, In Bist. of Inventions, vol, i. A 140 , transi, by Johniston, in Bohn's Stand. Libr.)

[^149]:    ${ }^{6}$ The earliest example in the Britioh Moseum ts of Eudes in the 9th century, just too late for this work.

[^150]:    ${ }^{\text {K }}$ D'Arcq (u. s. vel. 1. p. 269) ascribes this bull to Charies

[^151]:    I The ame formula occura aleo, though rarely, on rings. Prof. Salinas describee and figures a gold ring, preserved at Dalermo in the museam of the Irince of Trabla, which reads in four tinee $K \in B O H$ il
    
     oträapiq. He consdera that be to probahly the Ntcetas mentioned by throntue undicr the sear tot as prefect of siclly. (Tra anelli regnator. . . . incenuti in sicilia, pp. 4, 8, Firemze, 1s71.) We have also a ring of uncertain age, preserved at Ayracuse: K[vриe] $\beta$ [огi日et] rïs фор[ovons] (15"ckh, n, 9067). These should have been given in fuxea, under Cruas.

[^152]:    

[^153]:    －Aa elegant epigram Neale（ $p$ ，219）from Alls
    ${ }^{6}$ The vignette on the of the Levant represents tiee outer court of a mon

[^154]:    - An elegant epigram on a semantron is extracted by Seale (p. 219) from Allatius and Englished by himself. - The vignette on the titie-page of Curzon's Monasteries of the levant represents tho beating of the Simandro in the outer court of a monastery.

[^155]:    $\cos$ and " datatemper'

[^156]:    - The Kavavirns of some authoritins is a mivtless a chaoge of spelling due to the belief that the tord was
    derived from Canaan or Cana.

[^157]:    bo in the Aportolio Constitutions, Iv. 12 (Cotelering
    

[^158]:    - The sanction extended by Csilistus to marriages solemaised in his duccse between free Cbrisilisn women and Chriatian s'aves, is noted by Overbeck (Stu/lien, \&c. p. 190), As one of the very rare instances list present themseives before the ilme of Constantioe of any attempl on the part of the church to determine quextions that came withtn the provisions of state legisiation (see IIippolyti Refut. ix, 12).

[^159]:    ${ }^{4}$ This passage appears of bishop fiorsley (Babing cc. p. 16), that St. Paul (ivopaarookcтai) Intends blisery as an institution theo who gatried a liveith tncluding free men and c selligg them into captivet of the charch, throughoul ; to redeeming these yofor Epitt. 60 (MIgne, iv. 98); Ambrose, Ciff. Lib. II. 2 Viluable as evidence of C be reganded as proof of a hame, of the, the law o ith century, gives decistw own countryman, bond or the sea, lel him pay for (Stubbs, Documents, p. 61).

[^160]:    This passage apprars conclusive against the argument of blshop Horsley (Babington, Influence of Christianity, (iviparasi (avisparodiotai) Intends to convey a condemostion of
    slavery as an institution thavery as an institution. His reference is plainty to Inciuding free men and hood by kilnapping-a practice selling them into captivity indren, as well as alaves, and of the church, throuphity in other lands. The chsrity to redeeming these unfortupste vicitime isgely devoted Epist, 60 (Migne, Iv. 99); Lactantius, Dios (see Cyprian, Ambrise, Uff. Libb. it. 28), bat such if. Inst. vi. 12 ; valuabis as evidence of Chiristian philanthropy, cannot be regsinded as proof of a desirs to sbollsh slavery at th century, the the law of king Ine of Wessex, in the Own countryman gives decisive proof. "if anyone sell hls the sea, let him pay for blim according to bist "over (Slabbs, Documente, p. 61).

[^161]:    'For the main facts desceat of the "colonus" Biot, de l'Abolition de l'Es CHRIST. ANT, -VOL.

[^162]:    'For the mala facte which illinstrate this gradual dstent of the "colonus" from his ancitent treedom, see
    

[^163]:    *The "coloni" by degcent, as distinguished from those influenere such by agreement, the "ascriptitul." The land is to the question of labour in connexlou with the decree of the recogulsed in many directlona: thus a enfruchisement unjust "ut monachis quatidisnum rurasterices, holding it servl eorum libertatis otio vili. 334).
    As the com
    that wbich considerent to this sentiment we may note war Jublifuble (seed Bine enstaving of pagain captives in p. 233).

[^164]:    ${ }^{1}$ Vtnedey (J.) Romert) matenthum; c. viil. "D nuch den Sturze Roms."

[^165]:    ${ }^{1}$ Venedey (J.) Römerthum, Christenthum und Germanenthum; e. viit. "Die Germunlsche Kuechlschaft

[^166]:    ${ }^{4}$ So Neander (Denkwoil that the sumerous monast fourth century were often the grest cittes.

[^167]:    ${ }^{4}$ So Neander (Denkroïrdi/keiten, \&c. 1. 218) notes that the numerous monasteries whtch grew up in the loarth century were often in the fmmediate vicialty of
    the grest cittes.

[^168]:    ' It has been the ende that the difference in th pagaz and Christlan boc thun religious upinions,

[^169]:    bvieut, play upen Aucona and ayкwy is of course

[^170]:    ${ }^{4}$ It is all the more pro ordinsry use is stmpty an of the Coptic Church, pul for September 12 is "R First of Martyrs and for December 27 , "Mal Stephea, . . . ."

[^171]:    －There would bo a moc if we colld accept the judg dute of an anonymous fragu ued in the Gallitan charch Anoid v． 99 ，cited by Marr meat is called stola，the nan wheent．Although，heweve ygiren by the edtiors os ti there seems every reason for bler．Ws may note bera oncermíag the stole，that t ＂pro humiliatione．＂Agair to taluical sense in the $G$ the form in whtch thts bas much modised from the orig berisg given to this instan widence which would be add

[^172]:    - There would be a much earller tastance than ibls If we could accept the judgment of the editors as to the date of an anonymous frogaient eoncerning the vestmenta aed in the Gsilican church (Martene and Durand, Thes. Anead. $\nabla .99$, cited by Msrriott, p. 204). Hero the vestment is called stola, the name orarium being altogether abseat. Althougb, bowever, the dste of this docament $t 5$ girea by the editors as the middle of the bth centary, there seems every reason for putting tt several centaries later. We may note bere thst the rule is laid down oncerniog the stole, that it is not to be worn in Leat,

[^173]:    a The meaning and speiling of this word is doubtful; one conjecture is Sareptena, from Sarepta, the Phoenlcian elty.

    - The impled connexion here between orarium and of, as bearing on the question of derivation, will be noticed.

[^174]:    A spectmen of this form of address may be seen in the tetter of Pope Foutiorlus, A.n. 634, to Klug Edwin, in Bede, Hist. Angl. th. 17. P'upe Buniface IV., A.D. 628, wrote to Edwin as "glorioso regi" (ib. It. 10).

[^175]:    - The reference to a mentron
    a mistake; and evers mention of India seens attogether reason for thinking that there ins been there seetax good betiveen the name of the there inas been some cunfusion a place (Pitra, Syicilegium Solesmense, i. 533 tho name of

[^176]:    - Menard gives the mass for the dsy, bat Pamelius çit It in brackets (Liturgg. Lall. 11.344).

[^177]:     ixu (Psendo-Chrysost. do -d. Bened.).

[^178]:     ixu (Phendo-(Brysost. de Fivide et Lege Nat. t. i. p. 829,
    Mi. Bened.). unter the aftar in the basllica which he had built at. Milan. consucrit." ference to to Orat, in SS, Gerv, et Prot. The true reof his authrittest. xxit. p. 87\%, ed. Benud.) Nune of his authorites are earjer than the end of the 4 th
    century.

[^179]:    ${ }^{2}$ Muratorl (u. e. p. 188) bolda a brlef to shew that burials in churches, in connlry places at lcast, had never been mgarded as unlawful, and explainaaway the church canone aud tmperial liws above referred to as merely designed to prevent avererowd d burtale In churches: "quia nimis in aedlbua sicrls tumutorum radaverumique fuerin augelantur, ut propterea en reendl, ex purto fuerint Christianl." But, to say notbing of the fuct that and lawa and cuunclis make no distinction berween tonn and country churchea, the Cuuncll of Braga in Spain, about A.D. 583 , expreesly assigns a very cifferent reakon for the probibition (see can. 18, quoted in Onsequctes op the Deadi, f x l.). The principal passages on whicb Muraand from C e from Psultnus (both quoted in Centella) under the altar in the, who deplred to be and was burit 4

[^180]:    *Christisn symbole Laninon, in the depa: Icidan and Stutbs, vo

[^181]:    "Christian symbols occur on 8 "menhtr" near Latuion, in the department of Côtes du Nord. See Tiddan and Stulbs, vol. U. p 98; note.

[^182]:    This important work has sppeared since Inschiptions (Vol. I. p. 845) was written. Ftgures are frequentiy added. Prof. Westwood's Lapidarium Walliae (now in course of publtcation) gives splendld plates of the Welsh
    taseriptloas.

[^183]:    - For two Roman sarcophag be Christian, sce Sculprcae,

[^184]:    - For two Roman arroophag! in Eagland, presumed to
    be Cbristiaa, see Scolptore.

[^185]:    - Pe Rorsf mentious ti catacombs of Rome are to In the Cyrenaica, and th occurs in a chamber excav (Rom, Sott, vol. I. p. 100).

[^186]:    - The mention of the per teneral in pagan tuscriptton cupse ameng Cbrtstlans.

[^187]:    In one instance accompanied by a fish, the only in Scutland (yol it (oa a tombstone), though frequeat

[^188]:    Ducange (Glossary, s.v.) cites a capitilary of Charlemagne ortering "tut clerici pampis ut tzang's vel amnis non utantur" to the text, howfver, as given by Baluzizs is reat "prompis aut sagis" (Lib, vit, 398; vil. 1, 1112); and, further, the whole of the pait of the capitularies is considered by l'crts as npurious (Nomumenta fite manicae Historica: I egum, tom II, 107 in
    b This wurd literally mesis a lin eprige). See Docange, Glofs, Graec, s.v. $k$ nd uf raised throne,

[^189]:    - Pliny (Nat. Hist. xilt rum genti ss debet." He the "anguentum regafe" ruembled the $\mu v^{\prime} \rho o \mathrm{y}$ of the

[^190]:    - Pliny (Nat. Hist. xifi. 1) says, "Uaguentum Persa$\pi \mathrm{mm}$ gent se delvet," He ealso gives the composttion of membled the $\mu$ mipov of the of the Parthtane (2), whtch

[^191]:    - I.e. ons per cent. per month. Thls inw was re enacted by Constantue ouly a month before the councll of Ntcaea, a fact whith, as Professor Funk ebserrex, shews that the prohibltiva of the charch cauld havs ind but very partiul effect (Cod. Theod. I. 4. 23; Punt Gesch. des Eirchlichen Zinswerbotes, p. 9).

[^192]:    
    Interest hall as much as the caltal or 150 per for

[^193]:    －Heler（Hdb．der Ch passage，held that the with the seven plant to， no tace of such a weel

[^194]:    - Iteler (Hab. der Chron. I. 179), on the warrant of this passage, held that the sevedaduy week, In connexion with the seven plants, was early known in Egypt. Bat no trice of euch a week, civil, religlons or astrological,

[^195]:    - So many indeed were wrought tn the course of tha ages as to give tise to a proverb. "Whoever pretends to hase read all the miraeles of St. Stephen, be lies" (Freculphus apud Basnage, Hist. des Juift, tom. vill p. 249, Gibbon, $\times x$ (Aa.).

[^196]:    - An asteriak portione of the subject of Gospe furnulitite a titio

[^197]:    * An asteriak is prefixed to appelistions taken from portions of the services for the day; frequentily the aublect of Gospel or Lesson, as wCII as the Introit, thus furalutes a title to the Sinnday.

[^198]:    -The Sundays which follow Sppt. 26 are sometinee numbered "post S. Cypriani" (Rom.).
    f The number of these Sundays may be less than four as required.

