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HISTORY OF THE CHURCH:

BY J. CHANTREL.

*Approved by his Lordship Mgr. Gignoux, Bishop of Beauvais,
Noyon, and Senlis.*

ECCLESIASTICAL HISTORY.

Translated from the Fourth Edition.

BY E. F. VIBART.

ONLY AUTHORISED TRANSLATION.

DUBLIN:
JAMES DUFFY & SONS,
15 WELLINGTON QUAY,
AND 1 PATERNOSTER ROW, LONDON,
1883.

PARIS:
PUTOIS-CRETTÉ,
LIBRAIRE-ÉDITION,
90 RUE DE RENNES.
1879.

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DUBLIN :
Printed by Edmund Burke and Co.,
61 & 62 GREAT STRAND STREET.



TRANSLATOR'S PREFACE.

THE Translator was pressed to undertake this Work by those who know the great need there exists for such a Book. The reason she chose Chantrel, was because he is essentially a student's writer; his style is at once lucid, concise, and interesting to the young. He has the knack of putting dry facts in such a way as to take hold of the memory, which is an art very necessary to those who write for students. This is a book, which will, I trust, be useful to all classes, all ages, as no one is too old to learn, and many Catholics, long arrived at man's estate, must regret the almost total absence of anything like detail regarding Church History, in their own early education.

An apology may be needed for the appearance of the second volume of this work before the first. The reason is, unfortunately, very common-place. The first, being exclusively devoted to what is usually called "Bible History," the Translator feared to enter on a field already occupied, until she had first been able to give promise, in this sample of the Ecclesiastical History (so urgently called for), of the superiority, in method, arrangement, and choice of details, which M. Chantrel's "Sacred History" possesses over those already in our

language. To single out one instance only, M. Chantrel has over a hundred pages on the History of the Jews after their return from Captivity, where our popular manuals give us only a few lines, on subjects of thrilling interest, and necessary to the understanding of the Books of the Machabees, &c., but which, are not to be found, as is well-known, in the Holy Bible itself; as likewise the period which ensues between the Machabees and the Coming of Christ.

The Translator hopes that the encouragement given to this second volume of Chantrel's "Church History," will enable her soon to bring out the first.

PREFACE.

WE have said, in the Preface to the preceding volume, what was our view as to how a History of the Church should be written, endeavouring, above all, to make known her interior life. We should have wished to give to this portion of the History, which concerns our Lord *Jesus Christ* and the Apostolic times, developments better fitting their importance; but we think that doing this would make us exceed the bounds of a school book; we have, therefore, contented ourselves with relating, very concisely, the facts which are given in the New Testament. We have, moreover, the intention of consecrating an entire volume to these facts, beyond our classical course. It is of importance, in the face of the attacks directed, in our days, against the very person of our Saviour, and against the work of the Apostles, to give to this part of Ecclesiastical History more considerable developments.

We shall follow, in the volume that we are now publishing, the order adopted in our classical works on history, so that it may be easily, if not studied, at least, read in the classes; whilst, at the same time, it may become a book for the use of Christian families.

There is no necessity for us to say that we have taken every care to make this new edition worthy of the praise that was accorded to the first one; we have modified some passages, which no longer kept pace with the progress of historical science, and have carried the history of the Church up to the present day.

HISTORY OF THE CHURCH.

Second Part.

INTRODUCTION.

WE have seen in the preceding volume, consecrated to Sacred History, that the *History of the Church* is divided into two great parts: the one which occupies itself with the time before the coming of our Lord Jesus Christ, the other with the time which follows this happy event. In the first part, we see the four thousand years' preparation for the Redemption; in the second, the action exercised by the accomplishment of this divine Reparation. The facts recounted in the first, explain those which are to be related in the second; several of these facts were at once a figure and a prophecy of those which were to happen later. We give more particularly the name of *Sacred History* to the facts which relate to the first ages of the world and the people of God, and of which the recital is found in Holy Writ; the history of religion, since the coming of our Lord Jesus Christ, constitutes the *History of the Church*, properly speaking, or *Ecclesiastical History*.

There is no more wonderful spectacle, nor one more worthy of serious study, than that which is presented to us by the *History of the Church*. With the exception of one small nation despised by all others, and subject, like the greater part of them, to the dominion

of the Romans, the whole world is plunged in the darkness of idolatry, in the corruption of morals, in the pride of the senses and of the mind, a prey to all vices, a slave to all passions. In the midst of this darkness of this universal corruption, a Little Child is born in a stable, in one of the smallest cities of Judea, then governed by a foreign king wholly devoted to the Romans. Some shepherds come to offer homage to this Child; wise men from the East prostrate themselves before him with presents; but the masters of the world do not hear him spoken of; Herod, the oppressor of the Jews, is persuaded that he has caused him to perish by massacring all the babes of Bethlehem, the little town where the Child is born, and, during thirty years, he is heard no more of; the world follows its accustomed ways, philosophers continue their proud and vapid teaching, the voluptuous remain plunged in their pleasures, the insignificant and the weak are as ever despised and crushed, corruption increases, vice reigns everywhere, and the masters of the world use and abuse their power, at will.

However, the Child of Bethlehem becomes, at length, a man; he gathers around him some disciples, he speaks to crowds who are charmed with his teachings, he heals the sick, he raises the dead, and he does nought but good. But passions are leagued against him, he dies on an infamous gibbet, abandoned by his disciples, and he is shrouded once more in silence. Besides, what are his disciples to do? They possess nothing that can give them any influence among men: they are poor, they are ignorant, they have no eloquence, and their doctrine has nothing attractive in it, since it only teaches the renouncement of oneself, the renouncement of riches, of pleasures, of glory, and it only advocates penance and mortification. If then the Child of Bethlehem, if Jesus has pretended to reform the world,

it is an abortive attempt; he has undertaken a work above his power, and he has the right to be looked upon as insane, for he is called *God* and he dies on a Cross; he gave himself out to be the Redeemer and the Reformer of the world, and the world has not even known him; if he caused some excitement in his immediate vicinity, in Judea, all is now at end. It was necessary, in fact, that he should be God to succeed, and he has *not* succeeded!

Thus, could the proud pharisees speak, the scribes and the princes of the priests who had crucified Jesus. But what an unveiling!—the body of this Jesus is no longer to be found in the sealed and guarded tomb where it had been laid, and his disciples, so timid but a few days ago, set themselves to preach openly his doctrine and to proclaim his Divinity. They are scourged, they are imprisoned, but they cannot be put to silence; they are put to death, but they bear witness by this their death, and from their blood, spring forth thousands, nay, millions of other disciples who give the same testimony. Then it is not only Judea which is moved, it is the whole Roman empire, for these disciples of Jesus Christ, these Christians, are everywhere; they spread abroad from Judea into Asia Minor, Greece, Macedonia, the islands of the Mediterranean, Egypt, the province of Africa, Spain, Gaul, and Italy; they are in Rome; there are some even in the very palace of the emperor. For the space of three centuries the whole power of the empire is employed against them; they are tortured, they are killed, but they cannot be suppressed; and at the end of this time, one of the successors of this Tiberius, under whom Jesus had been crucified, places the cross, the instrument of torture, on his standards; and behold him now adoring the Jew crucified in Jerusalem! See! the Christian Religion is the religion of the Roman empire.

What a change! and yet there are some would-be wise ones, who see in it only an ordinary revolution, and who refuse to Him, who was the author of it, the Divinity which he could not have pretended to, for himself, because he is truly God! Do not effects which are superior to human power, presuppose a divine power? The cause ought to equal the effect; if Jesus Christ is not God, the establishment of Christianity is inexplicable; it is an effect without a cause, it is a miracle more surprising than all those of which they pretend to deny the reality.

After the triumph of Christianity under Constantine, the history of the Church loses nothing of its interest; her action on governments, on morals, on letters, science and art, and on society, is not less admirable or less worthy of study. Fixed in her centre, which is Rome,—because at Rome are to be found the successors of St. Peter, Prince of the Apostles, Vicar and Representative of Jesus Christ,—the Church has to fight against heresies, against schisms, against the pretensions of emperors, against barbarians, against sophists, against all human passions, and she remains unshaken; the most subtle errors are confounded, schisms are extinguished or rendered powerless, emperors recognise the rights of the Church, or else break themselves against the rock, barbarians submit themselves to her influence, and form that magnificent edifice, called Christendom, sophisms are unmasked, human passions are conquered, and slavery disappears from Christian society; the poor are relieved, the weak are helped, the sick are cared for, the poor are clothed and nourished, power is no longer oppressive, it becomes paternal; all is transformed, all is spiritualised—society, literature, art, science.

Again, has there ever been seen in history a similar revolution? it stands alone, because it is the realisation

of God's plan, which is *one* like himself; because it is *the* revolution by excellence, or rather the *Reparation*; and, according to the energetic expression of Christian language, the *Redemption*, the buying-back.

Such is then the spectacle which the History of the Church presents; it would require volume upon volume, to give even an insufficient idea of all this; but we have not space at our disposal, and we must content ourselves with a rapid sketch, allowing us to embrace in a whole, this magnificent subject, and to grasp some few of its details.

The complete History of the Church, from the commencement of the World up to our days, comprises seven Periods or seven Ages, of which the first six brings us as far as the Coming of our Lord Jesus Christ; *Ecclesiastical History*, properly so called, is only the history of the *seventh period* or *seventh age*. We shall subdivide this Age in its turn, into seven distinct Periods, corresponding, as a whole, to the periods which we have adopted for the Universal History, of which the divisions can only, in fact, be established on the great events which interest religion:

First Period.—From the temporal Birth of Jesus Christ, up to the Conversion of Constantine, in 313 of the Christian era.

Second Period.—From the Conversion of Constantine to the Re-establishment of the Roman Empire in the person of Charlemagne (313-800).

Third Period.—From the Coronation of Charlemagne as emperor, up to the Pontificate of St. Gregory VII. (800-1073).

Fourth Period.—From the Pontificate of St. Gregory VII., up to the death of Boniface VIII. (1073-1303).

Fifth Period.—From the death of Boniface VIII., to the Revolt under Luther, or the commencement of Protestantism (1303-1517).

Sixth Period.—From the Revolt of Luther, to the French Revolution (1517-1789).

Seventh Period.—From the French Revolution to our own days (1789-1871).

Each of these periods has its own particular character, and can take a name proper to itself. In the *first*, the Church has to struggle for her Establishment, and she triumphs over the persecutions by the death of her martyrs; it is the era of the *Persecutions* and of the *establishment* of the Church. In the *second*, the struggle is against the *Heresies* and against the *Barbarians*. In the *third*, Christendom is founded, together with the Restoration of the empire under Charlemagne. The *fourth*, which is the epoch, the most brilliant of the Middle Ages (that in which the Popes are supreme controllers of society, both religious and political), can take its name from the *Crusades*. The *Fifth*, the decline of the Middle Ages of Christendom, prepares the success of heresy by the pagan *Renaissance*, which makes itself felt in letters, in art, in morals, in laws, and in state-governments. The *sixth* is marked by *Protestantism*, which has for its consequence and completion, in the *seventh*, the *Revolution*, a complete negation, not only of the authority of the Church, as protestantism is, but of the authority of God, and, consequently, of God Himself.

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ECCLESIASTICAL HISTORY

FROM THE COMING OF OUR LORD JESUS CHRIST
UNTIL OUR OWN DAY.

First Period.

ESTABLISHMENT OF THE CHURCH AND THE
PERSECUTIONS.

(From the Birth of Jesus Christ to the year 313.)

The First Period of Ecclesiastical History comprises about three centuries, from the birth of our Saviour until the conversion of the Emperor Constantine in 313; it is naturally divided into two periods. The first, corresponding to the first century, comprises *the life of our Lord Jesus Christ* and the Apostolic times, which will form two chapters. The second period extends to the conversion of Constantine; it is taken up with the persecutions, the growth of the first heresies, and the development of the Church in her constitution and territorial extension; to this, one chapter will be devoted, which will include the *Persecutions; the Heresies; and the Doctors of the Church.*

A

CHAPTER I.

OUR LORD JESUS CHRIST.

Two Divisions : The Universal Expectation of the Messiah—Life of our Lord Jesus Christ.

1st—Universal Expectation of the Messiah.

PROPHECIES AND TRADITIONS.

WE read in the History of the Bible the chief prophecies relating to the Messiah or Christ,* into which it will not be necessary to enter here. God made known the different circumstances of the life and mission of our Saviour either by direct prophecies or by types, and Jacob especially announced that the Messiah should be the Expectation of Nations. Never has any prophecy been more literally fulfilled. All nations expected the Messiah; all looked for the time when at length He should come upon the earth. Among the Persians, Zoroaster had announced a fatal time in which Abriman (the principle of evil) should be destroyed and exterminated; he even said that the Deliverer should be born of a Virgin. The Chinese looked for the Holy One who should be the object of the love and veneration of all the earth. India, with her periodical incarnations of the God Vischnow, preserved the tradition of the true Incarnation. This tradition has been traced amongst

* These two words have the same meaning; the one in Hebrew and the other in Greek signify: anointed or consecrated.

the Indian tribes in America; it existed also amongst the Scandinavians, the Germans and the Gauls. Plato and Aristotle amongst the Greeks, spoke of the unknown Teacher who was to come, and Aristotle had even called him "The True Deliverer" and Saviour. As to the Romans, the tradition was so rife amongst them that the birth of each illustrious child was hailed by the poets, and amongst others by Virgil, as the birth of the expected Saviour, and the books of the Sibyls confirmed the general opinion on this point.

THE MORAL STATE OF THE WORLD.

If the world was expecting a Saviour whom nevertheless it was going to disown, and whose followers it was going to persecute violently, this alone proves how much it stood in need of one. The moral condition of Rome, the capital and mistress of nearly all the civilized world, only showed to what a degree of degradation men could descend when they no longer possessed the truth. The Roman Empire governed and extended over Gaul, Spain, Italy, Greece, Asia Minor and Upper Asia as far as the Euphrates and the whole of North Africa. The immense Empires of Nabuchodonosor, of Cyrus, and of Alexander were nearly all entirely swallowed up in the still larger one which only had the waters of the ocean for its boundary on the west. The whole power of the world was thus concentrated in this city, whose inhabitants were verily the kings of the earth. Letters, arts, and science flourished there; never had greater poets been known, more able orators, or more learned historians; music, painting, architecture, and sculpture produced their *chefs d'œuvres*; natural sciences made rapid progress; mechanics had not declined since the time of Archimedes, and philosophical studies were in high repute. To intellectual pursuits were added all those that the senses could desire—they had magnificent and soft coloured garments,

superb banquets, theatrical representations, public games, the combats of gladiators and wild beasts; voluptuous baths, the festivities which have rendered Lucullus and Apicius famous. Nothing apparently was wanting to the masters of the world, lodged in their marble palaces, intoxicated with sensuality, waited on by slaves over whom they had absolute power of life and death. Roman civilization had come to so high a degree of development that it is doubtful if modern civilization could be advantageously compared with it, if one only looks at it from a material point of view, and from that of art and letters. But hideous wounds were hidden under a brilliant exterior. In high society there was no Faith; scepticism had invaded all intellects; the greater number precipitated themselves into vices which have not a name in Christian language; some proud souls took refuge in suicide, the only remedy they saw for disgust of life. The lower classes formed but a corrupt mass, an innumerable multitude of slaves who were scarcely looked upon as human beings, and whom their masters treated like things as vile as the lowest animals. There was no refuge for the inherent weaknesses of humanity; old age was no longer respected; the more virtuous citizens, like Cato the Censor, cast off all their slaves who had become too old for work, on an island in the Tiber; childhood was corrupted from the cradle, and subjected to unheard of outrages, woman was only an object of disdain; the poor were objects of contempt to all, no one dreamt that there could be souls created to the image of God in these emaciated and suffering frames. Philosophy was not strong enough to cure so much evil, and it did not even try to do so, but contented itself with addressing itself to some few privileged intellects, without troubling about the many. Religion was even still more powerless, as the true God was no longer known; they only knew of fate, chance,

nothingness, or of gods more infamous still than the most corrupt men. They celebrated to the honour of these gods the most shameful mysteries, and these public feasts were but lessons of immorality. To recite their actions would be an offence to the least sensitive. Jupiter was an adulterer, Venus an unchaste woman, Mercury a thief, and the other gods were placed in the same category. Roman society was utterly rotten, natural virtues were become more and more rare; the most sacred laws were continually violated. Thus the pagan religion could do nought but corrupt; philosophy taught some virtues, but it did not give the courage to practise them; hideous miseries and horribly degrading vices were the result of the most advanced civilization that had been witnessed up to that time.

This was the state of the world when our Saviour came to save it; but if He had not been God, never could He have triumphed over such obstacles as were accumulated by the priests of the idols—the passions of the multitudes, the pride of philosophers, and the jealousy of the emperors, who saw in the new religion a rival of their authority, an enemy of their tyranny, and a judge of their conduct.

LIFE OF OUR LORD JESUS CHRIST.*

(Fourth year before the Christian era to 29 of this era.)

The New Testament.—The books which contain the history of the New Testament are: the four Gospels, that of St. Matthew, that of St. Mark, that of St. Luke, and that of St. John; the Acts of the Apostles written by St. Luke; fourteen Epistles of St. Paul; two Epistles of St. Peter; three of St. John; the Catholic

* We give here a résumé of the Life of our Lord, according to "*l'Histoire Sainte*, A. M. D. G." adding thereto some details from the "*History of the Jews*."

Epistle of St. James and that of St. Jude; and the Apocalypse of St. John. The Gospels contain the Life of Jesus Christ, his doctrine, his miracles, his death, his resurrection and ascension. The Acts of the Apostles give the history of the Establishment of the Church; the Epistles contain maxims and instructions that the Apostles gave to the faithful; and the Apocalypse is a revelation made to St. John in the Island of Patmos.

THE ANNUNCIATION AND THE INCARNATION.

As soon as the time fixed by the Prophets was accomplished, the Angel Gabriel, who 500 years before had foretold to Daniel the coming of the Messiah, was chosen by God to announce to the world this great news. He appeared in the Temple to a Priest of the family of Aaron named Zachary, and declared to him that he should have a son that should be called John, that this son should be born of his wife, Elizabeth, who was barren, and that he should be the precursor of the Messiah. Six months after he appeared to Mary, spouse of Joseph, and after having saluted her, he proposed to her to become the mother of this Messiah without ceasing to be a virgin. The difference between the words of the angel to Zachary and those which he addressed to the Blessed Virgin deserve to be remarked: it is so striking in the gospel that the sacred historian seems to have wished to show us, by the respect that the angel gave to Mary, what we ought to pay to her ourselves. For when the angel speaks to Zachary, he frightens him by his surroundings of power and grandeur with which he makes himself known to him; when he announces the happy news, he reproaches him with incredulity and deprives him of speech. Instead of this, when he appears to Mary, his language is full of respect and veneration. "Hail," says he, "full of grace, the Lord is with thee; blessed art thou

amongst women." Mary, it is true, was troubled by the praises which were addressed to her, but the angel reassured her immediately by telling her that she had found favour with the Lord, who had chosen her to be the mother of the Saviour of the world. He added that the Holy Spirit should come upon her to form in her chaste womb the body of the Son of God; he only left her after being assured of her consent. "Behold," said she, "the handmaid of the Lord, be it done to me according to thy word." At that instant the mystery of the Incarnation took place. The Son of God was made man in the chaste womb of the Blessed Virgin. Mary humbled herself before God, gave thanks to Him for having chosen her from amongst all His creatures to be the mother of His Son. She went afterwards to visit her cousin, Elizabeth, wife of Zachary, to congratulate her, because God had delivered her from the curse of barrenness. At the voice of Mary the child of Elizabeth leapt for joy, and was sanctified in the womb of his mother. Elizabeth knew the great thing that God had done in favour of her cousin and most highly extolled her. Mary received these praises with humility and gave glory to God in the Canticle:—"Magnificat anima mea Dominum."—"My soul doth magnify the Lord."

BIRTH OF OUR SAVIOUR.

The promised Messiah was born at Bethlehem, a little town of the tribe of Judah. God made use of the numbering of the people that the Emperor Augustus had ordered throughout the Roman Empire, to make the Holy Virgin come from Nazareth to Bethlehem, where the prophets had foretold that the Messiah should be born; for Joseph, being of this city, was obliged to go there and write his name in the public registry with that of Mary, his wife. No one gave them hospitality,

and the Man-God in coming into the world only found for His bed a manger, and for a palace, a stable. God immediately made known the birth of His Son, An angel came to announce it to the shepherds who were watching their flocks. They were surrounded by a divine light, and they heard a number of joyful spirits praising God, and singing "Glory to God in the highest, and on earth peace to men of good will." These shepherds went immediately to Bethlehem, and they found the child wrapped in swaddling clothes and lying in the manger, as the angel had said.

THE WISE MEN.

Eight days after His birth He was circumcised and received the name of Jesus. After this was accomplished the ceremony of the Purification in the Temple, when the holy old man, Simeon, prophesied to the Holy Virgin that a sword of grief should pierce her soul. Some time after the wise men, led by a wonderful star, came from the East to Jerusalem to inquire where the King of the Jews was born. Herod was troubled at this. He resolved to rid himself of the new King, and made the wise men promise to return to Jerusalem when they had found Him, under the pretext that he wished to adore Him himself. The wise men having learnt from the Chief Priests that He was to be born in Bethlehem, went there in haste and adored Him, and by the gold, incense, and myrrh that they offered to the new King, they acknowledged Him at once as King, God and Man. The wise men were preparing to fulfil the promise that they had given Herod, but having received orders from God not to go to Jerusalem, they returned to their country another way. Herod, transported with anger, caused all the children of Bethlehem and the neighbourhood to be massacred from two years old and under, so as not to miss the one who had caused all the alarm; but God pre-

served His Son from this massacre, by warning Joseph, in sleep, to take the child and his mother, and to flee into Egypt, where they remained until the death of Herod.

DEATH OF HEROD.

(Fourth Year before the Christian era.)

This crowned monster was now going to expiate his misdeeds. All looked for his death as a deliverance; some even could not wait for it. A sedition broke out in Jerusalem on account of Herod having had a golden eagle, (emblem of the power of Rome,) placed on the front gate of the Temple, in defiance of the law of Moses. Herod in a fury had the principal authors of this sedition burnt alive; but life was only a torment to him. "A slow fever," says the historian Josephus, "consumed him to the marrow of his bones." He devoured voraciously dainty meats which no longer nourished him. Ulcers corrupted his inside, forcing from him cries of pain, and worms devoured him alive. The doctors who attended him were unanimous in proclaiming that divine vengeance had fallen upon him in punishment of his cruelties. Having heard that the people had rejoiced on receiving a false report of his death, he ordered all the members of the principal families to be assembled in one place, desiring his sister, Salome, to have all this multitude killed by his archers as soon as he had really breathed his last. "In order," said he, "that Judea may be forced to mourn at my death." He had his son, Antipater, murdered on this occasion also, because he had testified his joy on learning in prison the report (though false) of his father's death. Five days after this last execution Herod died. Salome hastened to make herself popular by giving liberty to all the unfortunate people whom the tyrant had ordered her to kill.

THE RETURN FROM EGYPT.

Herod being dead,* the Angel of the Lord appeared to Joseph during his sleep, and said to him, "Arise, and take the child and his mother and go into the land of Israel; for they are dead that sought the life of the child." Joseph immediately obeyed the order of the angel, but learning that Archelaus, son of Herod, was reigning in Judea, became afraid to go thither, and being warned in his sleep retired into Galilee, and dwelt in the city of Nazareth; thus was accomplished the prediction of the Prophets—"He shall be called a Nazarite."

THE SUCCESSORS OF HEROD.

The fears of St. Joseph were only too well justified. Great troubles followed the death of Herod. The Royal Will was submitted to the ratification of Augustus, and the states were thus divided: Archelaus, the eldest of the surviving sons of Herod, was appointed to reign over Judea and Samaria, with the title of King; Herod Antipas, a younger son of the same mother Mattheas, was to have Galilee and Perea, with the title of Tetrarch; Philip, son of Cleopatra, was to have, with the same title, Trachonitis, Gaulopites, and Batania; Salome, Herod's sister, and aunt of these princes, was to receive the cities of Samaria, of Azoth, and Phasadin. The first acts of Archelaus gained for him great popularity; but the people, wishing to profit by the good disposition which he showed, asked him to punish those who had counselled Herod to order the authors of the late sedi-

* Other calculations bring Herod's death to the year 3 before the Christian era; all depends on the exact date assigned to this era, which some place in the year 753 of Rome, others in 754. In all cases the death of Herod happened in the year 750 of Rome, in the year which followed the massacre of the Holy Innocents.

tion to be burned; he refused; a new rebellion created by the Pharisees broke out; 3,000 corpses strewed the porticoes of the Temple, and Archelaus showed himself as unmerciful as his father: now, we can understand why St. Joseph was afraid to place himself under his government. The sons of Herod, however, wished to obtain the approval of Augustus; Archelaus and Antipas therefore went to Rome in order to have his title of king confirmed; Antipas, relying on a former Will, went with the secret hope of supplanting his brother. Philip, who at first remained in Jerusalem, soon followed his brothers with Salome, thus all Herod's family assembled themselves at Rome in order to receive the final decision of Augustus.

Before proclaiming it, the Emperor sent Sabinus to Jerusalem to take immediate possession of the large sums that the old Herod had allowed him. Sabinus soon found himself besieged in his Palace of Jerusalem, by a multitude who were up in arms against his exactions. He only escaped by the help of the governor of Syria—Varus, who later on was to experience in Germany a shameful disaster. The Jews then asked to submit their troubles to the Emperor, and a deputation of fifty amongst them repaired to Rome, begging Augustus to annex Judea to the province of Syria, and to deliver their country from the dominion of the Herods. Augustus remained faithful to the memory of Herod: he gave Judea, Samaria, and Idumea to Archelaus, but with the simple title of Ethnarch; Antipas received the Tetrarchate of Galilee and Perea; Philip that of Batania, Trachonitis and Auranites; Salome kept the towns that her brother had bequeathed to her, but the cities of Gadara, Judea, and Joppa, which commanded the Egyptian route, were united to the Province of Syria. There now remained two other claimants of the old Herod family; Agrippa, of whom

we shall speak later, and Herod Philip, son of the second Mariamne, daughter of the High Priest Simon, who had no part in the paternal heritage; this Herod Philip had married Herodias, daughter of Aristobulus, grand-daughter of the old Herod and the first Mariamne (the Asmonean). Herod Antipas remained tetrarch of Galilee and Perea, during the whole life of our Lord; it was he who ordered the death of St. John the Baptist, and who was at Jerusalem at the time of the Passion. Being a friend of Tiberius, he built the city called Tiberias, on the borders of the Lake of Genezareth, in honour of the Emperor. Philip, the other tetrarch, died without children (A.D. 16), and Tiberius annexed his States to Syria.

THE PROCURATORS OF JUDEA (6-57).

Archelaus walked in the footsteps of his father; he named and arbitrarily deposed the High Priests, he openly broke the laws of Moses, and only replied by cruelties to the murmurs of his people. Being accused before Augustus, he was deposed without ceremony (A.D. 6) and exiled to Vienne in Gaul, where he died four years afterwards. His goods were confiscated, his palace sold, and his states united to those of Syria; a procurator, a dependent of the governor of Syria, was charged with the chief administration of the country; the Jews continued all the same to govern themselves, according to their laws under the authority of their High Priests, but the right of enforcing sentence of death was reserved to the procurators. It was thus that Quirinius resumed the census of the people, which had been begun a little before the birth of our Saviour. From that time the dominion of Rome was accepted, although it was not yet officially and definitively established. There had been some protestations; the Pharisee Doctor, Sadoc and Judas the Gaulonite tried to instigate

the people to raise the cry of "Jehovah is our only King," but they only succeeded in introducing brigandage into the different cantons of Judea, and in forming a new sect, that of the Zealots, which added to the divisions of the Jews. When peace was re-established, the office of High Priest passed into the hands of the Pontiff—Annas—the father-in-law of Caiphas.

THE HOLY INFANCY.

Jesus, after his return from Egypt, dwelt at Nazareth. The Evangelists tell us that he was "subject to Mary and Joseph, and that as he advanced in age, he advanced also in wisdom and in grace before God and before men." At the age of twelve years he accompanied Mary and Joseph to Jerusalem to keep the Pasch there; but when his parents were returning on their road to Nazareth, he remained behind, unknown to them; at length becoming aware of his absence, much alarmed they retraced their steps to Jerusalem, where having sought him for three days, at length they found him in the Temple, listening to the doctors and questioning them. From this time to the age of thirty years, when he began his preaching, the holy Scripture merely records that he lived with his parents, passing for the son of a carpenter, and living by the work of his own hands in profound obscurity.

ST. JOHN THE BAPTIST.*

Jesus Christ prepared himself for his preaching by humility, retirement, and penance. Although being himself the essence of purity, he had no need of being purified by the waters of Baptism, nevertheless he wished to receive it at the hands of John the Baptist. This holy precursor after having lived an angelic life in the desert, preached penance on the banks of the Jordan,

* Baptist signifies *one that baptizes*.

and baptised all those who came to him, to prepare them for the coming of the Messiah. Our Saviour presented himself amongst the crowd to be baptised, but John the Baptist recognised him. God himself took care to manifest him ; for he caused the Holy Spirit to descend upon him under the form of a dove, and a voice from heaven said, "This is my beloved Son in whom I am well pleased." Jesus Christ after having received baptism from John, retired into the desert where he fasted forty days.

THE FIRST DISCIPLES.

Christ was tempted by the devil, but he repelled his attacks by the words of Scripture ; doubtless, in order to teach us that it is chiefly with these weapons that we must fight the Evil One. He began after this to preach, and made a great number of disciples, confirming his doctrines by miracles. The first of these disciples were the two brothers, *Peter* and *Andrew*. Then the other brothers, *James* and *John*, all four fishermen on the lake of Genezareth, their only worldly possessions were their boats and their nets. At the first invitation of our Divine Lord they did not hesitate to leave their boats, nets, father and mother, to follow him (A.D. 26.)

FIRST MIRACLE OF JESUS CHRIST.

The first miracle of Jesus Christ was the changing of water into wine at the marriage feast at Cana. The Holy Virgin having told him that the wine was running short, he caused six large vessels to be filled with water which he immediately changed into a delicious wine. *Jesus Christ* in performing his first miracle at the prayer of his mother, wished to show us that she would be the channel of graces ; that the most sure means of obtaining them from him is to have recourse to this powerful mediatrix.

THE TWELVE APOSTLES.

Jesus Christ chose twelve from the large number of his disciples to whom he gave the name of apostles, which means *one sent*, because, that after his resurrection, he was going to send them to preach his name and his Gospels to all the world. The twelve apostles were: *Simon Peter*, chief of the Apostolic College, and *Andrew*, his brother; *James*, the son of *Zebedee*, and *John*, his brother; *Philip* and *Bartholomew*, *Thomas* and *Matthew*, *Simon* and *Jude*, *James*, son of *Alpheus*; and *Judas Iscariot*. This last one having betrayed Jesus Christ, and having killed himself in despair, *Mathias* was put in his place after the Ascension of our Lord. Having chosen them he took them to a mountain where he gave them an admirable discourse which contained an abridgement of the whole Evangelical doctrine. We shall here only give from it the eight Beatitudes—

1. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

2. "Blessed are the meek, for they shall possess the land."

3. "Blessed are they that mourn, for they shall be comforted."

4. "Blessed are they that hunger and thirst after justice, for they shall have their fill."

5. "Blessed are the merciful, for they shall obtain mercy."

6. "Blessed are the clean of heart, for they shall see God."

7. "Blessed are the peace-makers, for they shall be called the children of God."

8. "Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven."

PREACHING OF JESUS CHRIST.

Jesus preached his Gospel (the good tidings) in all the places through which he passed, in the cities, in the country, in the Temple, and in the Synagogue. Everywhere he announced that the Messiah—so much wished for by the patriarchs, and so much spoken of by the prophets—had come. Above all he preached penance, forgiveness of injuries, contempt of riches, self-denial, and his only occupation was to instruct and to convert the Jews by his discourses and his parables of which the most remarkable are those of the Prodigal Son, and the Rich Man.

PARABLES.

PRODIGAL SON.—A father of a family, said Jesus, had two children, the younger of whom asked for the portion of his inheritance which should come to him. Having obtained it, he went into a far country, and consumed his money in riotous living. A great famine came into the country, he was reduced to keep the pigs of a rich man who hired him, and he was not even permitted to refresh himself with the food with which he fed them. "How many hired servants of my father's," said he, "have bread in abundance, and I perish with hunger." Full of penitence he returned to his father, and throwing himself on his knees before him, "My father," he said, "I have sinned against heaven, and before thee, I am no more worthy to be called thy son." This good father at the sight of his son, ran towards him, and lifting him up, fell upon his neck and kissed him. Then he ordered his rags to be taken off and a magnificent robe to be put on him, and caused a fatted calf to be killed in order to celebrate his return. The brother of this prodigal child complained of the honourable reception that was given him. "My son," said his father, "it was right we should

make merry and be glad, for this thy brother was dead and is come to life again, he was lost and is found."

If the Parable of the Prodigal but repentant Son gives us a picture of the Divine Mercy, that of the Rich Man puts before us the unfailing justice which shall be rendered to each man according to his works.

THE RICH MAN.—"There was," said Jesus, "a certain rich man who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar named Lazarus who lay at his gate, covered with sores. Desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him. Moreover, the dogs came and licked his sores; and it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell. And lifting up his eyes when he was in torments he saw Abraham afar off, and Lazarus in his bosom. And he cried and said: Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water, to cool my tongue; for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy life-time, and likewise Lazarus evil things, but now he is comforted and thou art tormented." This parable teaches the poor not to envy the rich, and to bear their poverty patiently, because it is a sure way of gaining heaven, and it teaches the rich the use they ought to make of their riches, if they wish to escape the fate of this wicked rich man, and so have a share in the happiness of Lazarus.

MIRACLES OF JESUS CHRIST.

Among the principal miracles of Jesus Christ we can quote the healing of the Centurion's servant; the sight given to the man born blind; the multiplication of the loaves in the desert; the raising to life of the daughter

of Jairus, and of the widow of Naim's son, etc. These miracles made famous the name of Jesus in all Judea and in the neighbouring countries; but the doctors of the law, through jealousy, tried to find occasions to destroy him. Several times they endeavoured to ensnare him in his discourse, but Jesus evading them, tried to draw useful instructions thence. Thus the Pharisees having one day presented to him a woman who was a sinner, quoted the law of Moses, which condemned her to be stoned, and asked him what he advised to be done under these circumstances. Their design was to make him pass as an enemy of the law if he dismissed her without punishment—or for a cruel and sanguinary man if he decided on punishing her. Jesus, who knew the perversity of their heart, did neither one nor the other, but said to them, "Let him who is without sin "amongst you throw the first stone at her." These few words were sufficient to fill them with confusion, and they retired one by one. Jesus Christ did better than punish that sinner, for he converted her.

THE RAISING OF LAZARUS.

The miracles and good works of Jesus only caused the anger of the Jews to increase; he left Jerusalem. Meanwhile an inhabitant of Bethany, named Lazarus, who was much beloved by Jesus, fell sick and died. His two sisters, Martha and Mary, sent to tell Jesus of this misfortune. Then Jesus returned to Judea with his apostles, and arrived at Bethany. They conducted him to the tomb of Lazarus who had been dead four days. There, in the presence of a multitude of persons of all ages and ranks, the Divine Saviour shed tears for the death of him whom he deigned to call his friend, then raising his voice he pronounced these all-powerful words, "Lazarus, come forth." At that moment Lazarus appeared full of life before the eyes of the people, of

whom a large number witnessing this miracle, acknowledged Jesus to be the Son of God and the Messiah promised to the world.

TRIUMPHANT ENTRY OF JESUS INTO JERUSALEM.

The village of Bethany was only separated from Jerusalem by the Mount of Olives. The numerous witnesses of the resurrection having filled all the city with the noise of this wonder, and inspired a great desire to see him who could command life and death. Jesus on his side, knowing that the day approached on which he had resolved to die for mankind, was preparing to enter Jerusalem. As soon as this news reached them, they went out in crowds to meet him, to bear witness to the joy they had at His coming, some took branches of palms, others spread their garments on the road where he was to pass, and all cried, "Hail, Son of David, "blessed is he that cometh in the name of the Lord." In the midst of these cries of joy, Jesus gave himself up to sad thoughts. At the sight of this city, which was going in a few days to render itself guilty of the sin of Deicide, he wept over it, prophesying all the frightful calamities that should befall it. Jesus went straight to the Temple, and finding it full of people who bought and sold there, he drove them all out, saying: "It is written, My house is a house of prayer, but you have made it a den of thieves!" The homage given to Jesus only redoubled the jealousy and anger of his enemies, and they resolved to put him to death. Whilst they deliberated on the best means of seizing his person, Judas, one of the twelve apostles, tempted by a detestable avarice, promised to deliver up his master to them for thirty pieces of silver.

INSTITUTION OF THE EUCHARIST (MAUNDY THURSDAY).

Jesus, before his Passion, brought together his apostles

for the last time in order to eat the Pasch with them. It was the day and hour on which the Paschal Lamb was to be eaten—the symbol of the true Lamb of God. Jesus fulfilled with his disciples this essential point of the old law. Then, before establishing the sacrifice of the new law, he began to wash the feet of his disciples, and having performed this act of humility, he said to them: “I have given you an example, that as I have “done to you, so you do also.” After this, he instituted the adorable Sacrament of the Eucharist, by his almighty word, that is to say, he changed the bread into his body, the wine into his blood, and distributed it to his apostles, giving them the order and the power to do that which he had just done himself. Judas also had his share in this great grace, but as he received unworthily, the devil entered into him, and this perfidious disciple went out to deliver up his master to the Jews. After having instituted the adorable Sacrament of the Mass, Jesus addressed words full of tenderness to his disciples. He told them that he was going to die and leave them to return to his Father, but that they should soon see him again, and he promised to send them his Holy Spirit to sustain them and fortify them in the trials which they should have to undergo from the world. He also announced to them that, instead of following him to death, they would all abandon him, when they saw him in the hands of his enemies. Peter protesting that he would never abandon him, Jesus declared to him that not satisfied with abandoning him, he would deny him three times before the cock crowed. After having told them other consoling and instructive truths, he prayed to his Father for the sanctification and welfare of his dear disciples, then he left the supper room and went with them to a solitary garden, situated at the foot of the Mount of Olives.

THE GARDEN OF OLIVES.

It was there that Jesus was willing to experience a sadness even unto death; feeling that the hour of his Passion approached, he prayed three times to his Father to let the chalice pass from him. "Nevertheless, not my will but thine be done," he added. The extremity of his grief reduced him to a kind of agony, a bloody sweat ran down his body, and an angel appeared consoling him. In the midst of his anguish he did not forget his disciples, and returned to them more than once, but always found them asleep; and he said to them: "What! could you not watch one hour with me? Watch ye and pray that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak. The hour is at hand, arise, behold he is at hand that will betray me." As he stopped speaking, Judas appeared with a troop of armed men, and approaching our Saviour, he kissed him, carrying out the sign which he had given to the Jews. And Jesus said to him: "Friend, wherefore art thou come? What! do you betray the Son of Man with a kiss?" This was all the reproach he made to this perfidious apostle. After having received this kiss of Judas, Jesus advanced towards the armed men who followed the leader, and asked whom they sought. "Jesus of Nazareth," they replied, but hardly had Jesus said to them, "I am he," than they fell backward to the ground. When they had recovered from their fright, Jesus again told them it was he whom they sought, and they seized him. Peter wishing to defend his master, cut off with one stroke of his sword, the ear of Malchus, servant of the High Priest, but Jesus told him to put his sword into its sheath, and after having healed the ear of Malchus, he allowed himself to be taken. His disciples then fled, and they took him to the High

Priest Caiphas, where were assembled the priests and doctors of the law.

JESUS BEFORE CAIPHAS.

Caiphas questioned Jesus about his disciples, and about his doctrines. Jesus replied that he had not done anything in secret, and all could learn his doctrine from those who had heard it. One of the assistants gave him a blow, saying, "Answerest thou the High Priest so?" Jesus bore this outrage with Divine patience. What a lesson is this for those cruel men, who cannot receive the least injury without wishing to steep their hands in the blood of those who have offended them! Caiphas, perceiving that the false witnesses whom they had called up, attested his innocence in spite of themselves, arose and spoke in these words: "I adjure thee by the living God, that thou tell us if thou be the Christ, the Son of God?" Jesus said to him: "Thou hast said it." Then the High Priest rent his garments, saying: "He hath blasphemed, what further need have we of witnesses? Behold how ye have heard the blasphemy. What think ye?" All the chief priests declared that he was guilty of death. The soldiers immediately began to insult him. Whilst they were striking him on the face and spitting upon him, Peter, the chief of the apostles, denied him three times. But soon after he was touched to the heart by the look of pity which Jesus cast on him, and he went out weeping bitterly at his fall. Judas, on the other hand, loudly confessed the innocence of his master; he even threw the money he had received, into the Temple; but instead of relying on the mercy of Him who was going to die for all men, he abandoned himself to despair, and hanged himself.

JESUS BEFORE PILATE (GOOD FRIDAY).

The next day the Princes of the Jews conducted Jesus

to the tribunal of Pilate, in order to confirm the sentence of death which had been passed upon him, as they had no right to put any one to death. Pilate wished to acquit him, as he could not find him guilty of anything worthy of death. However, although he was fully persuaded of his innocence, he ordered him to be beaten with rods, perhaps to appease the anger of the Jews, or to touch them with compassion when they should see him covered with wounds and quite disfigured. This sight only increased their rage. In vain Pilate proposed to deliver him on this occasion of the Festival of the Pasch, on which it was customary to set a prisoner at liberty; they asked for Barabbas, who was a robber and an assassin; then they told Pilate that he could not be Cæsar's friend if he would not give up to them a man who had usurped the title of King. Pilate, frightened at a threat which might compromise his position, washed his hands before the people, saying, "I am innocent of the blood of this just man, look ye to it." And at these words the people cried out: "His blood be upon us and upon our children." After that Pilate pronounced the sentence which condemned Jesus to the death of the Cross.

CALVARY.

Jesus, loaded with the cross on which he was to die, was led to the Mount of Calvary, and crucified between two malefactors. Whilst the executioners were driving the nails into his hands and feet, he prayed to his Father to pardon them, as they knew not what they were doing. He commended his mother to the care of St. John, his well beloved disciple, and after having fulfilled all the prophecies, he cried out: "Father, into thy hands I commend my spirit," and bowing down his head, he gave up the ghost.

During the three hours that Jesus passed on the

cross wonders were multiplied: the earth shook and was opened; the rocks were cleft; the veil of the Temple was rent in twain, from top to bottom; the graves were opened and several bodies of the Saints arose, in order to bear witness to the deicide that had just been perpetrated. These wonders obliged the soldiers and their chief officer to confess that Jesus was truly the Son of God, and the greater part of the spectators retired striking their breast and cursing the crime which they had at first applauded. Before it grew dark, Joseph of Arimathea, and Nicodemus (up to this time secret disciples of Jesus,) openly confessed him; they embalmed his body and put it in a tomb hewn out of the rock, and they closed the entrance with a large stone.

On the morrow, which was the Sabbath Day, the chief priests and the other enemies of Jesus remembered that he had promised several times to rise on the third day. In order to prove if they could, the falsity of his words, they placed an armed guard around the tomb, and sealed the entrance stone with the public seal.

THE RESURRECTION (EASTER DAY).

These measures only helped all the more to confirm the fulfilment of the promises of the Man-God. In truth, the third day, before sun-rise, Jesus rose to life by his own power. At that moment the earth quaked; an angel descended from heaven, rolled away the stone which closed the sepulchre, and sat upon it, shining with light. The guards were seized with terror at his appearance and fell back as if dead; presently, recovering themselves, they took to flight, and went to the Chief Priests to inform them of what had happened. They received from them a large sum of money to spread a report that our Saviour's disciples had taken away his body whilst the guards were asleep. St. Augustine re-

marks most appropriately on this subject, that the Princes of the Jews must have been asleep themselves, when they imagined that a trick so badly planned as that, could take the people in; for if the guards were asleep, how could they possibly tell that it was the disciples of Jesus who had stolen the body? How could such a negligence be rewarded instead of punished?

THE APPARITIONS.

Such a gross deceit as that was useless. Jesus Christ allowed himself to be seen after his resurrection by a large number of persons. He appeared to Mary Magdalen and to other holy women, to Peter, to the disciples from Emmaus, then to all his apostles together, and he invited Thomas, who was the most incredulous of all, to assure himself of his resurrection by putting his finger into his wounds. He appeared to them all several times, and after having conversed with them during forty days, he ascended into heaven, in the presence of more than five hundred persons.

The disciples returned to Jerusalem, and the eleven apostles, with the Blessed Virgin and the holy women, passed the days which preceded the descent of the Holy Ghost in retreat and prayer.

CHAPTER II.

THE APOSTOLIC TIMES (29-100.)

Three Divisions : The Acts of the Apostles—Ruin of Jerusalem and of the Temple—End of the Apostolic Times.

1ST.—THE ACTS OF THE APOSTLES (29-66.)

Pentecost.

On the fiftieth day after the Resurrection, the apostles, the disciples, and the holy women, were assembled in the room where our Saviour had celebrated his Last Supper, when all at once, they heard a great noise coming from heaven like the rushing of a mighty wind, and it filled the whole house. At the same time appeared parted tongues as it were of fire which rested over each one. They were all filled with the Holy Ghost and began to speak different languages, according as the Holy Spirit inspired them. It was the miracle of the Tower of Babel reversed. The first miracle had brought about the dispersion of men and the formation of different empires : the second was going to re-unite men in the same faith and in the same fold.

First Preaching of St. Peter.

The news of this miracle was soon spread among the Jews who had come to Jerusalem from all countries of the world for the Feast of Pentecost. The noise which had filled the house had been heard outside, and all those who gathered there were amazed, remarking that

each one heard the disciples speak in the respective language of each ; and they wondered, saying : “ What does this mean ? Behold are not all these that speak Galileans ; and how have we heard every man speak our own tongue, wherein we were born ? ” But there were amongst them men evil-minded who mocked, saying : “ These men are full of new wine. ” Peter then spoke with authority, and as the chief of the apostles began to preach. This was the first solemn preaching of the religion of Jesus Christ. The words of St. Peter made a profound impression on his hearers, who said to the Apostle, “ What shall we do ? ” Peter replied to them : “ Do penance and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is to you and to your children, and to all that are far off, whomsoever the Lord our God shall call. ” And with very many other words did he testify and exhort them, saying : “ Save yourselves from this perverse generation. ” Three thousand persons were baptized the same day. These were the first fruits of the Church. (A.D. 29.)

The First Christians.

The whole multitude of the newly baptized had all, according to the Scripture, “ but one heart and one mind. ” They put all their possessions in common and kept nothing to themselves. There were no poor amongst them, because those who had lands and houses sold them, and brought the money to the apostles who distributed it to each one according to his wants. They were assiduous in listening to the word of God ; they continued in prayer and in the breaking of bread, that is to say, in the participation of the divine Eucharist. Those who had formerly been intemperate, ambitious, avaricious, voluptuous, became new men by the grace of

Baptism ; men with gentle and humble hearts, men chaste and mortified, men detached from the good things of this world, and ready to lose all and to suffer all for the name of Jesus Christ.

Trials of the Apostles.

The apostles experienced great difficulties. The Chief Priests alarmed by the grandeur of their miracles and the innocence of their lives, caused them to be put into prison and beaten with rods. But the apostles, full of joy at being judged worthy of suffering for the name of Jesus, appeared to gather fresh strength and to be animated with fresh zeal at meeting with the obstacles which were opposed to the progress of the Gospel. It was then that St. Stephen was stoned by the Jews ; he was one of the seven deacons instituted by the apostles, and the first of the faithful who had the honour of being martyred for Jesus Christ. Some time after, the apostle, St. James, brother of St. John the Evangelist, was beheaded, and St. Peter would have shared the same fate if an angel had not delivered him from prison the night before the day fixed for his execution.

Conversion of St. Paul (31).

St. Paul, known before his conversion by the name of Saul, had assisted at the death of St. Stephen. He was animated by a false zeal for the law of Moses, and continued to make ravages in the Church of God by sending to prison all the faithful he could find. One day as he was going to Damascus, breathing out threatenings and slaughter, he was all at once struck by a great light from heaven, and he heard a voice which said, "Saul, Saul, why persecutest thou me? I am Jesus Christ whom thou persecutest." Saul cried out with a trembling voice, "Lord, what wilt thou have me to do?" "Arise, and go into the city, and there it shall be

told thee what thou must do." Saul, who had been struck down with fear, arose, but as he had become blind, his companions led him by the hand to Damascus, where having miraculously recovered his sight, he received Baptism and began to preach the Gospel. Those who had witnessed his great persecution of the faithful could hardly believe this sudden change. But Saul caring little what any one said or thought of his conversion, strengthened himself in the faith: he confounded the Jews, proving by the Scripture, and still more by his miracles, that Jesus was truly the Messiah predicted by the prophets, and sent by God to be the Saviour of the World.

Cornelius the Centurion.

The first of the Gentiles who had embraced the faith was a Roman officer of Cæsarea named Cornelius. He feared God, and gave abundant alms to the poor. One day when he was praying, an angel appeared to him and said, "Thy prayers and thy alms have ascended for a memorial in the sight of God, and now send men to Joppa and call hither one Simon surnamed Peter. He will tell thee what thou must do." Cornelius immediately sent to Joppa three of his servants. As they were approaching the city Peter had a vision in which God made known to him that the Gentiles as well as the Jews were called to the knowledge of the Gospel. Then Peter did not hesitate to depart with those who had come to fetch him. Meanwhile Cornelius had assembled in his house his relations and friends. As soon as he perceived Peter he threw himself at his feet as if to worship him. But Peter lifted him up, saying: "Arise, I myself also am a man." Then addressing words to all those who were assembled to hear him, he taught them the life, the doctrine, and the miracles of Jesus Christ. He had not finished his discourse when the Holy Spirit

visibly descended on his hearers and communicated to them the gift of tongues. Peter also baptized them, and these neophytes were the first fruits of the conversion of the Gentiles.

The Apostles' Creed.

The number of the faithful had become very considerable; the persecution which had dispersed them had only multiplied the preachers of the Gospel, and the Apostles went in their turn to spread it throughout the world and to announce to all the *good tidings*. The year 40 or 41 is the date given for this dispersion of the Apostles. Before they separated they composed a formulary of the faith known as the Apostles' Creed:—

“I believe in God the Father Almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.”

The great truths of religion had never before been affirmed with so much clearness and precision; but this Creed was a declaration of war against all the false religions which reigned in the world. The Apostles were now about to come face to face with all manner of difficulties, reason, passion, prejudice, established custom, every vice, and every kind of corruption. To say that they came out victors from such a struggle, is it not the same as to say that they were indeed men truly sent by God Himself? Faithful to the designs of God, the Apostles

went forth to enlighten the nations plunged during so many centuries in idolatry. St. Peter carried the Gospel to Syria, Antioch, and then to *Rome*. St. Paul carried it into Arabia, Asia Minor, Macedonia, and Greece, from whence he rejoined St. Peter in the capital of the world. St. Thomas preached Jesus Christ in India; St. John in Asia Minor; St. Andrew in Scythia; St. Philip in Upper Asia; St. Bartholomew in Greater Armenia; St. Matthew in Persia; St. Simon in Mesopotamia; St. Jude in Arabia; St. Mathias in Ethiopia. Thus in less than thirty years after the first publication of the Gospel, the true God had worshippers in all parts of the world.

The First General Persecution.

St. Peter and St. Paul were at Rome when an immense fire destroyed a large part of the city. Public rumour accused Nero, who wished to rebuild Rome, and who, it is said, was seen, at the time of the conflagration, on the roof of his theatre, celebrating in song the burning of Troy, which, without doubt, he wished to picture to himself. Nero felt the want of turning upon others the anger of the people. "In order to put a stop to these reports," says Tacitus the historian, "Nero sought out those whom he desired should be thought guilty, and made the unfortunate wretches, who were abhorred for their infamies, and who were vulgarly called Christians, undergo the most cruel tortures. Christ who had given them his name had been condemned to death under Tiberius by the procurator, Pontius Pilate, who had for the moment repressed this execrable superstition; but soon after it broke out afresh, not only in Judea, where it had taken root, but even in Rome itself where it came at last to establish itself, increasing there all disorders and all crimes. They began by seizing those who were avowed Christians, and afterwards, in consequence of

“ the depositions made by those who were arrested, they
“ apprehended an immense multitude who were convicted,
“ not so much of setting Rome on fire, as of hatred for the
“ whole human race. Derision was added to their tortures ;
“ they enveloped them in the skins of beasts so as to urge
“ the dogs to devour them ; they were nailed to crosses ;
“ their bodies were covered with resin and then set on fire,
“ to serve as torches to light the streets and roads. Nero
“ lent his own gardens for this spectacle ; and at the same
“ time he gave public sports in the circus, himself mixing
“ in the crowd, disguised as a charioteer, and driving the
“ chariots. Thus however guilty they were and worthy
“ of the worst torments, there was a feeling of com-
“ passion for these victims who appeared to be sacrificed
“ less for the public good, than to serve as a pastime for
“ a monster.”

There is no necessity to make any remark on the mistake Tacitus here makes with regard to the Christians, as we know they were not condemned for their crimes ; but this passage shows both the calumnies by which they were pursued, and the horrible tortures to which they were exposed. These were the first fruits of the innumerable multitude of martyrs of the Church of Rome, who were sent to heaven. The persecution extended throughout the empire, imperial edicts being everywhere issued to seize the Christians in all the provinces.

Martyrdom of St. Peter and St. Paul (69).

St. Paul was one of the first that was seized. The tyrant wished particularly to do away with him, as he had even converted some of the memours of his own court. The apostle converted when in prison one of Nero's servants. The Emperor sent for him, and he appeared before the tyrant full of the courage worthy of the cause he defended. His imprisonment lasted nearly

a year. St. Peter, yielding to the persuasions of the faithful, had at first consented to leave Rome, in order to escape the fury of the persecution. But hardly was he outside the gates of the city, when he saw Jesus Christ himself directing his steps towards Rome. "Lord, where art thou going?" said he to him. Our Saviour replied: "I am going to Rome to be there crucified afresh." Peter understood the meaning of these words, and so returned to Rome. The persecutors did not leave him long at liberty; he was shut up with St. Paul in the Mamertine prison near the capitol. This prison was soon transformed into a temple. The pillar to which the former Fisherman of Bethsaida was fastened became a pulpit; two of the gaolers of the apostles, Processus and Martinianus, were converted, and soon after received the crown of martyrdom. Forty-seven other persons of both sexes embraced the faith through the preaching of these two captives. At last the day of sacrifice, or rather the day of triumph, arrived: it was the 29th June. Nero had resolved to preside at the execution of these two principal Heads of an abhorred religion. The two apostles were led together outside the city, through the Ostian Gate; some say that they suffered martyrdom in the same place, near a swamp skirting the Tiber, called the Salvian-waters; others say that at the request of the Jews of Trastevere, St. Peter was separated from St. Paul, in order to die on the summit of Montorio, above the circus of Nero. When the two martyrs parted, "Peace be to thee," said St. Paul to St. Peter, "thou Founder of Churches, Shepherd of the lambs and of the sheep of Christ!" "Go," replied St. Peter, "go in peace, thou Preacher of good, Leader of the just, and Helper of salvation." St. Paul, as he was a Roman citizen, had his head cut off. St. Peter was crucified with his head downwards, which he asked as a favour, because he thought himself unworthy of the

honour of being crucified in the same manner as his Lord.

When St. Peter had expired on the cross, one of his disciples named Marcellus, and two Roman ladies named Anastasia and Basilissa detached his body, embalmed it, and hid it in the Catacombs, the same night; another Roman lady of noble birth, named Lucina, collected the mutilated body of St. Paul and buried it in one of the grottos of her garden, which bordered the Ostian road. The remains of St. Peter and of St. Paul were, at a later time, brought together, and they are now in the Church of St. John Lateran. St. Peter governed the Church of Rome twenty-five years, and the universal Church thirty-eight years (29—67).

§ II.—DESTRUCTION OF JERUSALEM AND OF THE TEMPLE (29-70).

Troubles in Judea.

In the meantime the prophecies of our Lord relating to Jerusalem and to the Temple were about to be accomplished. It is certain, (and the Talmud* also records it,) that forty years before the destruction of Jerusalem, which coincided with the date of the death of Jesus Christ, strange things were constantly witnessed in the Temple, and daily some new prodigies appeared, so that a famous Rabbin is said to have cried out, on one occasion: "Oh! Temple; oh! Temple, what ails thee, why art thou become a terror to thyself?" What could be more striking than the frightful noise which was heard in the Sanctuary on the day of Pentecost, and that terrific voice which resounded from the depth of this

* This word signifies *discipline*, and forms for the Jews the completion of the Bible. It was towards the second century that its most ancient portion, i.e., the *Mischna*, or *Second Law*, was written.

holy place: "Let us go hence! let us go hence!" The holy angel guardians of the Temple loudly declared that they were abandoning it, because God—who for so many centuries had there fixed his dwelling—had now laid his curse upon it. Troubles and misfortunes, which were signs of still greater evils, did not cease to afflict the Jews from the time of the death of Christ. Even the governors of Judea themselves seemed exasperated against a people guilty of the worst of crimes. The procurator, Pontius Pilate, made himself so intensely odious by his violence, his cruelties and his perfidies, that he was accused by the leaders of the Jews before Vitellius, pro-prætor of the province of Syria. Vitellius deposed Pilate, and had him prosecuted at Rome; but Tiberius died before Pilate arrived there (A.D. 37). There is no doubt that the case had not a favourable issue, for the ex-procurator of Judea was exiled to Vienne, in Gaul, where he killed himself in despair (A.D. 40). Herod Antipas, the murderer of St. John Baptist and friend of Pilate at the time of the Passion, met with a similar fate. Caius Caligula, successor of Tiberius, who favoured his brother-in-law Herod Agrippa, son of Aristobulus and grandson of Herod the Great, by his mother Mariamne the Asmonean, deprived him of his province [and exiled him to Lyons, from whence he passed into Spain, where he died.

Herod Agrippa, King of the Jews (37-44).

Herod Agrippa, who had been living some time at Rome, had gained the affection of Caius Caligula by his devotedness; he had even incurred the displeasure of Tiberius by giving him to understand that he desired the speedy succession of Caligula. As soon as the latter was on the throne, he wished to reward his devotedness, and named him King of the Tetrarchate, that Philip had possessed. The sister of Agrippa, Herodias, wife of

Herod Antipas, jealous of the elevation of her brother, persuaded her husband to go to Rome and ask for the same title; but warned by his favourite against the Tetrarch, Caligula condemned him to exile, as we have just said. Herodias had the generosity to follow her husband (A.D. 37).

The Emperor Claudius (41-54) favoured the Jews; he confirmed Agrippa in the possession of his states, and even gave him new provinces, so that Agrippa ended by having as large a kingdom as Herod the Great. His brother Herod was at the same time appointed King of Chalcis, and espoused Berenicia, one of the daughters of Agrippa. The new King of the Jews was distinguished for his magnificence; he dreamed of making Jerusalem impregnable, but he was prevented; he embellished Beyrout, and constructed an amphitheatre there, where one day he made fourteen hundred men, who were condemned to death, fight with each other for public amusement. He was guilty of the martyrdom of St James, of the imprisonment of St. Peter, and of a persecution against the Christians. He was struck by the hand of God in the midst of a banquet which he was giving at Cæsarea, and died in fearful agonies at the end of five days.

The new Reduction of Judea to a Roman Province (44).

Herod Agrippa II. was only seventeen at the death of his father. He appeared to be too young to succeed him, and Judea was again reduced to a Roman province, and again became a prey to the avidity and exactions of the procurators; one of them named Cumanus, was condemned to exile; a tribune of the soldiers, who had only too well distinguished himself under his orders, was drawn on a hurdle and beheaded. After Cumanus came Claudius Felix, brother of the freed-man Pallas, who was high in the favour of Claudius and of the Empress

Agrippina (53). It was before this Felix that St. Paul appeared. Felix made himself so odious that Nero replaced him by Festus, immediately after his accession to the throne; (54) and the procurator being accused before him, he was only just saved by the intercession of Pallas, then in favour with the new Emperor, son of Agrippina (54).

The condition of Judea was deplorable, it was overrun by thieves and assassins. Felix had caused the High Priest Jonathan to be assassinated by these murderers, whose actions he approved. Festus tried to repress them, and caused a large number of them to be killed, but Albinus, his successor, allowed them all to do as they liked as long as they paid him. Gessius Florus (64) went further still. This procurator was so corrupt that he took from every place all he could get. He not only pillaged individuals, but entire cities; he even joined himself in partnership with robbers, conniving at their crimes, on the condition of sharing the booty. He was, in fact, rather an executioner than a magistrate.

Revolt of the Jews (66).

The poor Jews could not long support such a yoke. The wisest among them fled in order to escape the evils which threatened them, and the Christians, obedient to the warnings of our Lord and his apostles, retired into the small town of Pella, situated in the midst of the mountains. But the others, excited by the false prophets and sustained by the assassins, openly rebelled; a large number of towns rose up in revolt, at the same time horrible massacres took place, and there was terrible bloodshed.

At this period, according to the testimony of Josephus, there appeared a man called Jesus, son of Ananus, who came from the country at the Feast of Tabernacles, whilst the city was still enjoying a profound peace. He

began suddenly to cry out: "Wo to the city! wo to the Temple! wo to Jerusalem!" He ceased not night and day to traverse the street of the deicidal city, continually repeating the same threat. In order to suppress his cries the magistrates had him severely beaten. He uttered not a word to justify or to defend himself, but cried as before: "Wo to the Temple! wo to Jerusalem!" Then he was taken before the Roman governor, who ordered him to be scourged. Pain extorted from him no supplication for mercy, not even a tear. At each blow that he received, he repeated the same cry in a lamentable voice: "Wo! wo! to Jerusalem!" He redoubled his cries on festival days, and when he was asked who he was, whence he came, and what he pretended to announce, he never replied to any questions, but only continued his cries in the same manner, and with the same vehemence. At last he was taken up for a fool, but notwithstanding, he ceased not his cries. Thus he continued for seven years, without his voice being altered by weakness or hoarseness. At the last siege of Jerusalem, he shut himself up in the city, and was seen by the Romans running to and fro along the ramparts, and crying with all his strength: "Wo to the Temple! wo to Jerusalem! wo to the people! wo to myself!" and at that instant a stone thrown from one of the engines struck him, and he was killed on the spot.

The first successes of the rebels encouraged them. The troops of Cestius Gallus, governor of Syria, were repulsed, and a resistance was organised throughout the country. Nero sent *Vespasian*, one of his best generals, to bring the Jews to subjection. Vespasian arrived with an army of sixty thousand men, he was accompanied by his son *Titus*, by Agrippa II., who had a small kingdom beyond the Jordan, and by several other small kings of the neighbourhood, tributaries of the Romans. Galilee was conquered and consigned to fire and the

sword; the historian Josephus, who had defended with as much courage as ability the city of Josaphat, was discovered in a cavern, where he was taking refuge with forty other Jews; he gave himself up to the Romans, but his forty companions preferred to kill themselves and each other rather than surrender. The exasperation of the Jews was at its height, they were resolved to conquer, or be buried beneath the ruins of their city. At Jerusalem there were two parties. On one side were the friends of peace, and they were the most numerous, and on the other those who called themselves Zealots, who were the most audacious, and composed of assassins and brigands, who only thirsted for blood and slaughter. The days were all spent in sanguinary conflicts between these two parties. The unfortunate Jews tore each other to pieces, and Vespasian knowing the condition of the city, did not hasten to begin the siege.

Siege of Jerusalem (70).

At last he decided to march against Jerusalem; but the siege was barely begun, when he learned that Nero had just been dethroned (A.D. 68). This murderer of the Christians had received his punishment. Then three Emperors followed each other in rapid succession: Galba, Otho, and Vitellius. The first was not a bad man, the second, however, was infamous, and the third an insatiable gourmand. Vespasian was proclaimed Emperor by his army (69), and leaving Titus to conduct the siege of Jerusalem, he marched to Rome, where his authority was recognised.

Titus pushed on the siege with such activity that he soon arrived under the ramparts. It was the time of the Feast of the Pasch, and a great multitude of Jews who came from all parts for this solemnity, found themselves shut up in the city, where famine soon became felt. The scenes were now dreadful, and men were as

degraded as animals, they tore the food out of each other's hands; even bits of bread from unfortunate children who were dying of starvation. The factious entered the houses and ransacked every place, and took all they could find. The sight of so many disasters, of which they were the authors, did not make any impression upon them, but, on the contrary, transported with fresh fury, they swore they would not lay down their arms until death.

Titus being in possession of the fortress, called Antonia, the scarcity became still more horrible. They eat the refuse of the streets; they disputed over bits of straw and hay. They devoured the most decayed matter. A woman, who was pressed by hunger, and reduced to despair, took her child, which was still at the breast, and looking at it with wild eyes: "Miserable "little wretch," cried she, "to what shall I reserve thee, "to die of hunger? or become a slave to the Romans?" She cut its throat, and instantly had it roasted. She eat half and hid the rest. The soldiers who scoured the city, arms in hand, attracted by the smell, entered the house of the woman. At the sight of the still smoking remains of this horrible feast, they drew back petrified with horror. "What do you fear," said this unnatural mother to them, "take and eat yourselves. It is my "child, and it is I who killed it,—you are not more "delicate than a woman, nor more sensitive than a "mother. . . ." They went out shuddering. Titus, on hearing of this episode, swore to bury Jerusalem in its own ruins.

Ruin of the Temple.

Meanwhile, he caused the second enclosure of the Temple to be assaulted, and set the gates on fire, ordering the body of the edifice to be preserved. But the Saviour had predicted that not one stone should rest

upon another, and this prophecy must be fulfilled. A Roman soldier, says the historian Josephus, moved without doubt by a divine inspiration, took a burning torch, and with the help of his comrades, he threw it into one of the apartments which adjoined the Temple. In a few minutes the fire spread rapidly in every direction. The efforts that were made to stop it were unavailing to check the ravages, and a few hours after all that was to be seen was a heap of ruins and rubbish on the mount, once holy, but now abandoned by heaven, where stood the only sanctuary of the true God. The second Temple was burnt on the 10th August, A.D. 70, the anniversary of the day on which the first had been burnt by Nabuzardin, Nabuchodonosor's General, 585 B.C. Titus caused a great number of the priests and Levites to be slain. The upper town, which resisted up to the 8th September, was delivered to the flames, and the Roman soldiers ran through with the sword all those whom they met.

More than thirteen hundred thousand Jews perished in this war; six hundred thousand perished at Jerusalem either by fire or by famine; ninety-seven thousand were sold as slaves. The booty was so great that it caused the value of gold to diminish by one half in Syria. At the feast celebrated at the birth of Domitian, son of Vespasian, several thousand Jews perished either by fire, or by beasts, or by each other's hands, as gladiators. At Rome, Titus and his father received a public triumph for the conquest of Judea. John and Simon, the chief leaders of the Jews in Jerusalem, walked in chains behind the chariot. Medals were struck in memory of this event, representing a woman enveloped in a mantle sitting under a palm tree, her head resting on her hand, with this inscription: "Judea captive."

The Jews as a nation are now at an end. Disorganised, without country, without a chief, without political

existence, they wander over the face of the whole earth in shame and disgrace.* They are only to exist in future by name, and their name even is to be an object of contempt, insult, and opprobrium, and they are to serve at the same time as witnesses and custodians of the Bible, until recognising at last the Divinity of Him whom their fathers crucified, they shall complete the conversion of the world, and announce the consummation of time.

§ III.—END OF THE APOSTOLIC TIMES (67-100).

Pope St. Linus (67-78).

Three Popes occupied the chair of St. Peter until the end of the first century of the Christian era. *St. Linus*, who had already governed the Church of Rome during the absence of the Apostle St. Peter, *St. Cletus*, or *Anacletus*, and *St. Clement*. *St. Linus*, who governed the Church from the year 67 to 78, was witness of the two terrible examples of the vengeance of God: the fall of Nero and the destruction of Jerusalem. Very little is known of *St. Linus* himself. The Canon of the Mass indicates that he was martyred. He was buried on the Vatican hill near the tomb of St. Peter. It was during his Pontificate that the death of the two Apostles, Andrew and Bartholomew, took place. *St. Andrew* suffered martyrdom, attached to a cross made of two branches crossed in the form of an X which gave his name to the cross of this shape. *St. Bartholomew* received the crown of martyrdom in Greater Armenia, where he went to carry the Gospel to an obstinate and idolatrous people. He was attached to a cross after having been flayed alive.

* Chateaubriand.

St. Cletus or Anacletus (78-91).

St. Cletus or Anacletus* succeeded St. Linus on the Chair of St. Peter, which he occupied up to the year 91. He was included in the decree of banishment launched against the Christians under Vespasian. He returned to Rome at the beginning of the reign of Titus, in 79. He showed great charity during a plague which ravaged Rome, and during a succession of scourges which fell upon the capital of the Empire and its neighbourhood.

The first act of Domitian when he ascended the throne was to banish all the philosophers from Rome; the Christians found themselves included in this edict of proscription, and St. Anacletus was one of the martyrs of this persecution.

St. Clement (91-100); The Heresies.

St. Clement, who occupied the Chair of St. Peter up to the year 100 of the Christian era, was a disciple of St. Paul, who spoke of him with praise in his Epistle to the Philippians. He had to strive throughout his Pontificate against the heretics, and against the pagans. The heresies originated, some from expiring Judaism, and others from the efforts of Paganism to defend itself. A great many Jews who had become Christians, always held more or less to the forms of the Mosaic religion; after the ruin of Jerusalem they were divided into three sects: the Ebionites, who looked upon all the observances of the ceremonies of the law as obligatory, and who did not believe in the Divinity of Christ. The *Nazarenes*, who looked upon Jesus as God, but who mixed up with

* Some others make two Popes of St. Cletus and Anacletus. This question is not yet decided. The Roman Breviary admits the two Popes.

his history some apocryphal details, and who maintained the obligations of the Mosaic law for the Jews; and lastly, the *Cerinthians*, partisans of *Cerinthius*, a Jew of Antioch, who held the Mosaic prescriptions, and did not recognise Jesus as the Son of God, until after his baptism in Jordan by St. John Baptist. The pagan philosophers, in explaining the Christian doctrine after their own fashion, also altered it; the *Docetes** destroyed the humanity of Jesus Christ, by teaching that he had only a body in appearance. *Menander*, disciple of Simon the magician, made Jesus merely an angel superior to all the others. The errors of the *Gnostics*, of which we shall have occasion to speak later on, began to spread. St. Clement combated these errors, and St. John, now at the age of ninety, wrote his Gospel to refute the Ebionites and the Cerinthians; the Catholic faith was vigorously defended.

Second Persecution (95).

The Church was again about to be plunged in the blood of the martyrs. In the year 95 Domitian became the rival of Nero in debauchery and cruelties. He sent out the second edict for a general persecution, and blood flowed on all sides, even in the Imperial Palace. One of the first victims of this persecution was *Flavius Clemens*, a cousin of the Emperor, and his colleague, who was in this year even a Consul, and the two *Flaviæ Domitillæ*, the one wife, and the other niece, of Flavius Clemens. The latter was banished to the isle of Pontia, on the Italian coast, where she passed her life performing works of charity with two of her servants, *Nereus* and *Achilleus*, who were at a later period martyred, together with herself, under Trajan.

Pope St. Clement escaped the persecution of Domitian.

* From the Greek word *docētos*, which means *apparent*.

He left several writings, amongst others an epistle to the Corinthians, which was quite worthy of the Apostolic times: "Each one should," said he at the end of it, "keep the order and rank where he is placed by God; he who is strong must take care of the weak; the rich must assist the poor, and the poor must bless God because he has provided for their wants. . . . The great ones cannot exist without the little ones, neither can the little ones without the great. In the human body, the head cannot do anything without the feet, neither the feet without the head. The body cannot dispense with the services of the smallest member." St. Clement was exiled in the third year of the reign of Trajan, under whom the persecution began again, and it is believed that he received the crown of martyrdom in Chersonesus Tauric, now the Crimea (100).

St. John the Evangelist.

The most celebrated martyr of the persecution raised by Domitian was St. John the Evangelist. He was the youngest of the Apostles; he was only about twenty-five years of age when he was called by Christ, and his chastity made him the favourite disciple of our Lord. A strict friendship had always existed between St. Peter and St. John; their ardent love for Jesus Christ was the tie between them. We know that St. John did not abandon Jesus during his passion, and that he followed him to Calvary with the Holy Virgin of whom he became the adopted son after these words of Jesus: "Woman, behold thy son." He made Jerusalem his home, at least until the happy death and glorious assumption of the Holy Virgin, which happened, according to public opinion, in the year 47 of the Christian era; but that did not hinder him from leaving from time to time the holy city in order to evangelise the neighbouring towns; it is even thought that he went as far as

the Persian Gulf. He was at Jerusalem with St. Peter, when St. Paul went there to receive from the Prince of the Apostles the confirmation of his Apostolate among the Gentiles. He was there when the Apostles all met there in 51 to take part in a council which should determine matters of discipline, and he returned there in 62, when the Apostles chose a successor for St. James the Less who had just given his life for his Lord. After the fall of Jerusalem he chiefly laboured in Asia Minor, and resided a long time at Ephesus, of which Timothy, a disciple of St. Paul, was bishop. It was then that he fought against the heresies by his discourses and writings. In 95 the pro-consul of Asia had him arrested and conducted to Rome. The Apostle appeared before Domitian who, far from allowing himself to be touched by the sight of this gentle and venerable old man, ordered him to be thrown into a cauldron of boiling oil before the Latin Gate. But the boiling oil was changed for the Saint into a refreshing bath, and he came out stronger and more vigorous than he had entered it. The emperor struck, but not touched, by this wonder, attributed it to magic, and banished the Apostle to the Isle of Patmos, one of the islands of the Ægean Sea, where God revealed to St. John the future destinies of Rome and of the world.

Death of St. John (100.)

The exile of St. John only lasted to the death of Domitian, that is to say, to the following year, when he returned to Ephesus. St. Timothy having just been martyred, St. John took charge of his church. Nothing more touching has ever been related than the charity, simplicity, and gentleness of this saint, the well-beloved disciple of our Lord. Although he was nearly a hundred years old, he never feared to undergo pain and fatigue, in order to save souls and make them love his divine

Master. On one of his walks a hunter met him whilst he was holding in his hand a tame partridge and caressing it. The hunter manifested some astonishment at seeing the saint amusing himself with such things. "What are you carrying in your hand?" asked the Apostle. "A bow," replied the hunter. "Why is it not strung?" "Because the string would break if I kept it always stretched." "Then do not be surprised," replied St. John, "if I allow my mind some rest in order to prepare it to work afresh." When the weakness of his great age prevented his preaching long sermons, he never failed to allow himself to be carried to the assemblies of the faithful, and he repeated each time these words: "My little children, love one another." At length he was asked why he always repeated the same thing. "It is the precept of our Lord," replied he, "and if you fulfil it, that suffices."

St. John died in peace at Ephesus the third year of the reign of Trajan, the hundredth of the Christian era. Domitian had perished miserably; he had become so odious by his cruelties that his own freed-men and his own personal officers, and even his wife, conspired against him, and put him to death in the forty-fifth year of his age, the fifteenth of his reign, on the 18th September, 96. An old man succeeded him; it was Nerva who adopted Trajan, one of the greatest emperors that pagan Rome ever had, but who, nevertheless, persecuted the Christians as we have just seen and as we shall see further on.

CHAPTER III.

THE PERSECUTIONS (100-313.)

Three Divisions: Constitution of the Church—The Persecutions and the Apologists—The Heresies and the Doctors.

§ 1.—CONSTITUTION OF THE CHURCH.

General Constitution.

THE Apostolic Times closing with St. John the Evangelist left the church already perfectly organised in all her parts: dogma, worship, discipline, hierarchy. The Holy Scriptures and tradition formed the two sources of doctrine, but to the church belonged the right of interpreting the Scriptures and of proving tradition: heresy served later to define more clearly the different points of belief, but the dogma was unchangeable in itself, it could only be developed in the human mind enlightened more and more by the definitions of the church. The hierarchy was established and had only to receive some fixed rules determined by ecclesiastical authority. Worship, already constituted in its fundamental parts, could only receive secondary additions, which would become possible when full liberty should be given to the church, when such were asked for by the piety of the faithful. Discipline, being established in essentials, only required certain incidental modifications exteriorly under the authority of the church according to the circumstances of time, place, and people.

Ecclesiastical Hierarchy.

A regular form of government was necessary, in order to maintain the integrity of doctrine and the deposit of tradition. This form existed from the first century. Peter is the head of the Apostolic College; he and his legitimate successors are the true heads of the Church; there can be no true Church where they are not. Here we have the culminating point of the Hierarchy. The name of *pope*, which means *father*, was given in the first century to all bishops, and it only became in later times, the distinctive title, of the head of the Church, who is the father by excellence of all the faithful. In the second rank came the *bishops*, which word signifies *overseer*; they were elected by the assembly of the clergy and the faithful, and consecrated by the other bishops. The bishop took care of the poor, the widows and the orphans; he presided at the distribution of alms or *collections*, and he had the almost exclusive privilege of *preaching*. The consecration was performed by the imposition of hands, as in our days. As soon as he was elected, he referred his election to the Bishop of Rome to confirm the choice, as he was the bishop of bishops, to whom Jesus Christ confided the mission of *confirming* the brethren. Thus we see that from the earliest times *unity* was perfectly established, and that communion with the See of St. Peter was the mark of Catholicity.

After the bishops came the *priests*, *seniores* or *presbyters*, words which signify the *ancients*, because they were chosen from among men of a ripe age and of a known holiness of life. The bishops chose them, and often at the recommendation of the people. After their ordination they could only change their place of abode by the bishop's permission. The priests received a special remuneration on account of their ministry, and they lived by the altar according to the word of St. Paul in his Epistles.

† D

The *deacons* came next to the priests; their institution, like the preceding ones, dates back to the Apostles. The duty of the deacons was to divide the alms and collect them; to this duty was added (when no priest was at hand) that of giving communion to the people, and even of preaching the Gospel, of which St. Stephen was an example; he was the first deacon and the first martyr.

The bishops, priests, and deacons were bound to continency. If it happened that they were married before their ordination they ceased to live with their wives. We therefore see that ecclesiastical celibacy also dates from the first century of the Church.

The diaconate and the priesthood formed what are called *holy orders*, but there is no doubt that the other orders, called *minor*, also existed in apostolic times as different degrees of preparation for Holy Orders. Thus, there were *sub-deacons*,* from amongst whom the deacons were taken; there were also the *acolytes*, who had charge of the lights; the *exorcists*, whose office it was to recite the prayers for the casting out of evil spirits; the *readers*, who read the Scriptures to the faithful, and the *door-keepers*, to whom was confided the care of the places of assembly, and the convening of the faithful.

The Religious Life.

We find the germ of the Religious Orders also in this first century. There were Christians who were called to a more perfect life and who practised all the evangelical counsels. These were called *ascetics*, a Greek word signifying that they *exercised* more particularly the ways of a holy life; some think that the Therapeutes of Egypt were ascetic Christians. They lived in retire-

* The *sub-diaconate* was raised to the grade of *Holy Orders*, about the time of Innocent III., and perhaps by that Pope. From that date sub-deacons have taken the vow by which they are bound for life.

ment, practised continency, and observed extraordinary fasts; they only eat dry food, slept on the bare earth, and divided their time between prayer, the study of Scripture, and manual labour.

Christian virgins, those flowers of the church, hardly known in other religions, were already fast increasing, and the lives they led were a continual protest against the disorders and infamies of the pagan world. The Christian privilege was to make virginity honourable. The Jews, like all other nations of the East, looked upon it as a disgrace, and the pagans were unable to understand it. Christian woman, raised on account of the honour paid to the Virgin Mother, felt obliged to give an example of every virtue, and to contribute to the regeneration of society, either by consecrating herself entirely to God, or by bringing up her children in the fear and love of God.

Another institution existed at this time, which lasted during the first centuries of the Church, that of *deaconesses*, who were widows of a tried virtue. They were charged with the office of visiting persons of their own sex, whom poverty, sickness, and other miseries rendered worthy of the care of the Church. They instructed the catechumens under the direction of the priests, presented them for baptism, and directed the newly baptised in the practice of Christian virtues. They gave an account of their work to the bishop, or to the deacons and priests appointed by the bishop.

Manners and Customs of the Christians.

Hardly anything is more touching than the picture presented by the first Christians. "You will find "among us," said Athenagoras* to the Pagans, "the ignorant, the poor, labourers, and old women, who

* Athenagoras lived under the Emperor Marcus Aurelius, who reigned 116 to 180.

" may not be able to show, by reasoning, the divinity
 " of our doctrine; they do not aim at discourses,
 " but they perform good works. Loving our neighbour
 " as ourselves, we have learnt not to strike those who
 " strike us, and not to go to law with those who despoil
 " us. If they give us a blow on one cheek we turn to
 " them the other; if they ask for our coat, we give them
 " likewise our cloak. According to the difference of
 " years we look upon some as our children, others as our
 " brothers and sisters. We honour the old as fathers
 " and mothers. The hope of a future life makes
 " us despise the present life. With us, marriage is a
 " holy vocation which gives us the necessary grace for
 " bringing up children in the fear of the Lord. We
 " renounce your sanguinary games and we are pre-
 " suaded that there is little difference between looking
 " at murder and committing it. The Pagans expose their
 " children in order to get rid of them; we look upon
 " this action as murder."

Some years afterwards, Tertullian drew a similar
 picture: " They accuse us of being factious. The
 " factious spirit of Christians consists in being united in
 " the same religion, the same morals, and the same
 " hope. It is true that we form a conspiracy, but it is
 " to pray to God together and read the Holy Scriptures.
 " If some one among us has sinned, then he is deprived
 " of communion, of coming to our prayers and assemblies
 " until he has done penance. These assemblies are pre-
 " sided over by old men whose wisdom has merited for
 " them this honour. Each one brings his money every
 " month, if he is willing or able. This treasure serves
 " to nourish and bury the poor, to support orphans
 " the shipwrecked, exiles, and those who are condemned
 " to the mines, or to prison for God's sake. The very
 " name of our common repast, *agape*, which signifies love,
 " explains it."

Worship.

The life of the Christians, in the first ages, was as follows: they gave an example of all virtues, astonishing pagan corruption by the purity of their lives, and drawing all their force from prayer, the sacraments, works of charity, mortification, fasts, and abstinence. Public prayer was the principal action of the day, above all on the Lord's day, the Sunday, by which the Apostles had replaced the Sabbath of the Jews, in memory of the day of the Resurrection of our Lord and of the Descent of the Holy Spirit. The places of reunion were at first the dining-rooms, called by the Latins *Cænacula*, and were situated in the upper part of the houses. Later, when the persecutions became severe, they assembled where they could, and the Christians of the towns chose, in order to be more secure, the crypts or caves under ground which were to be found in the neighbourhood. At Rome they assembled in the catacombs (which were vast quarries) and which became the refuge of the Christians during the persecutions, and where the bodies of millions of martyrs were buried.

The prayer of prayers was the *sacrifice*, to which was given the different names of the *Lord's supper*, *breaking of bread*, *oblation* or offering, *gathering* or assembly (church), *eucharist* or thanksgiving, *liturgy* or public work, all names which designate the sacrifice of the *Mass*, instituted, in its essentials, even in the Apostolic times. The bishop celebrated; the priests only did so in the absence of the bishop. They began by prayers; then several passages of Scripture were read; first the Old Testament and then the New, &c., what are now called the Epistle and Gospel. The reading of the Gospel was followed by an explanation given by the bishop. After which the *catechumens*—that is to say, those who were still being instructed in the faith

and were preparing for baptism—were obliged to retire. Then began the offering (*offertory*) of the gifts which were to be the matter of the sacrifice. This was bread, also wine mingled with water. The people gave to each other the kiss of peace, the men to the men, and the women to the women, as the sign of perfect union. The words of Consecration were afterwards pronounced, they recited together the Lord's Prayer, the celebrant communicated, as well as those who assisted, under both species. An *agape*, or a love repast, in common, followed the celebration of the Holy Mysteries.

The Christians met again for the other public prayers at the different hours of morning and evening; the chanting of the Psalms formed the main part of these prayers. The sacrifice of the morning, of the ancient law, was replaced by Matins; that of the evening by Vespers; the third, sixth, and ninth hours of the day, Tierce, Sext and None, were sanctified by the recitation of Psalms. Thenceforth are found ceremonies which have been perpetuated up to our day, as kneeling, prostration, the use of incense, the distribution of holy water and lighted candles. But all these ceremonies were carried on in profound secrecy, on account of the persecutions and for fear of profanation, hence it was that the heathens, incapable of believing in innocent assemblies, imputed to the Christians all the abominations of their own mysteries.

Calumnies of the Pagans.

We have seen what was the pure and holy life of the first Christians; we know what were their mysteries; what order and what decency reigned in their assemblies; how sublime was their doctrine, how heavenly their morality. Now we shall relate how the Pagans maligned the truth: "There is a new sect," said they, "who openly preach contempt for the gods, and go so far

“as to upset their altars. They are atheists who talk
“of a king called Christ, who will one day give them
“an empire, and they refuse to pray for Cæsar. They
“are a race of impostors, cavillers, and men given
“to evil works, capable of every crime, enemies of the
“whole world, who give themselves up to horrible
“debauchery, who eat human flesh. Notwithstanding
“the opposition they encounter, they meet on the day of
“the Sun (Sunday) in order to initiate their proselytes.
“A child covered with paste, made in order to deceive
“the eyes of those who do not know this mystery, is
“placed before the initiator. The proselyte strikes and
“kills the child without knowing it, and these tigers
“drink its blood and divide its limbs among them, and
“guarantee silence by making them accomplices in the
“crime.”

It was thus that the Pagans disfigured the divine banquet of the Eucharist. It is not only, they went on to say, “an absurd idol that they honour, but it is a dead Christ who has been made God after having suffered an ignominious death; the cross is for them a sacred object. They add to these chimeræ the most insane ideas; they say that they will rise after death; they will not put crowns on the tombs; they shun spectacles and public feasts; they have a horror of meats consecrated to the gods, and libations. Contemning Jupiter, they curse his worship, and pray at the tombs of those among them who have been martyred. They gather into their company the most perverse men; it is quite enough if they come and confess to them; these magicians pour over them a little water, and the criminals are absolved. They are a vile collection of weavers, wool-carders, and shoemakers, and they all come from the plebeians; the Christians audaciously declare themselves to be the enemies of the gods, of Cæsar, of the Senate, of the laws, and of mankind.”

These fables naturally excited the people against the disciples of Jesus Christ; the philosophers detested them, because they destroyed their ancient system; the Emperor and those in power, because they condemned their tyranny, their crimes, and their debaucheries. They were, in fact, an object of hatred to the human race, but it was because Christianity was opposed to the passions of these men, that it found so many enemies, and above all, because the world knew them not.

§ II.—THE PERSECUTIONS AND THE APOLOGISTS.

Third Persecution (106).

The persecution raged under Trajan with almost as much fury as under Nero and Domitian, with intervals of respite, followed by renewed severity in the provinces, according to the particular dispositions of the Roman governors. Trajan began by banishing the Pope, St. Clement; then he brought to light and put into practice an old law which forbade the acknowledgment of any god, without the approbation of the Senate. All this was done with the greatest regularity; there was no bloody edict: they contented themselves with forbidding nightly associations and assemblies. In the judgment of the Emperor it was an entirely political persecution. In fact the Christians were not accused of any crime, their innocence was not called in question, but they adored a God who was not recognised by the law, they were therefore disobeying that law, and deserved death for not following the public worship of the Empire.

It is curious to notice how the finest intellects of paganism and the Emperor himself viewed this question. Pliny the younger, who was one of the best Latin writers and the finest characters of ancient Rome, was governor of Bithynia, and a particular friend of Trajan's. After having interrogated the Christians in order to execute

the law, he thought it his duty to write to the Emperor in order to know how he was to behave with regard to these people, for in truth he found nothing with which to reproach them. "I wished to examine myself," said he, "the conduct of the Christians. They are accustomed to assemble on a particular day before sunrise, and to sing hymns in honour of Christ, whom they revere as God. They are obliged on oath to avoid all crimes, and not to commit either fraud, theft, or adultery, never to fail in their word, and never to disown a trust. They retire after their service, and reassemble in order to take together an ordinary and innocent repast. . . . Owing to the proscription that is directed against the Christians, a large number of persons of every age, sex, and condition, are imperilled, for this superstitious contagion has spread not only in cities but in the towns and rural districts. The temples of the gods are abandoned, the solemn sacrifices have been long interrupted, and no one now purchases the victims. I have hesitated not a little, in order to know whether, in a process of this kind, difference of age or rank is to be considered, if young children ought not to be distinguished from grown up people; if pardon is to be granted on repentance, or whether it will suffice to be no longer a Christian when once they have been one; and lastly, if it is not only the name of Christian that is punished without other crimes, or whether crimes are attached to the name."

We know not where to find a more magnificent testimony than that given by a pagan, of the purity of morals and of the innocence of the Christians. Pliny's letter proves at the same time how much Christianity had progressed. Trajan replied to Pliny: "You must not search for Christians, but if they are denounced, and they persist in their faith, then they must be punished." Whereupon Tertullian exclaims: "Strange

“decree which, whilst forbidding search to be made for the Christians, implicitly recognises their innocence, and which nevertheless orders them to be punished as if they were guilty, on a simple denunciation.”

Then thousands died for the name of Jesus Christ, and among them was the venerable and aged Simeon, a relation of our Lord and Bishop of Jerusalem, also Onesimus and Timothy, disciples of St. Paul, and the Pope, St. *Evaristus*, and thousands of others. But among all these, is distinguished the illustrious Bishop of Antioch, St. *Ignatius*, who was a disciple of St. John the Evangelist, and who had succeeded St. *Evodius*, successor of St. Peter.

St. Ignatius of Antioch.

Trajan marched against the Parthians. Reaching Antioch, he sought to secure the favour of the gods by searching for the Christians. Ignatius appeared before this powerful Emperor, who immediately said to him: “It is thou then, malignant devil, who darest to infringe my order, and to persuade others to perish miserably?” “No one,” replied Ignatius, “calls Theophorus a wicked devil.” “And who is Theophorus?” replied Trajan. “He who carries Jesus Christ in his heart.”* “Thou thinkest then that we do not carry in our hearts the gods who give us victory?” “It is an error to call gods the demons you worship,” replied Ignatius, “there is only one God, who made the Heaven and the earth, and all that is in them, and one Jesus Christ, his only Son, into whose kingdom I desire ardently to be admitted.” “Thou wishest, and without doubt, to speak of him, who was crucified under Pontius Pilate?” said the Emperor. “It is he, who, by his death, crucified

* Ignatius was surnamed *Theophorus*, a word which signifies in Greek—*one who bears God*.

“sin with the author of sin,” replied the saintly bishop. “Thou carriest then Christ within thee,” said Trajan again. “Yes,” replied Ignatius, “for it is written, *I will live and I will dwell in you.*”

Trajan despairing of overcoming the constancy of the bishop, delivered this sentence: “We ordain that Ignatius,—who boasts that he carries the Crucified in his heart,—be bound and conducted to Rome to be devoured by wild beasts, and to serve there as a “spectacle for the people.” On hearing this sentence, Ignatius cried with a transport of joy: “I thank thee, O Lord, that thou dost honour me with the same chains with which thou didst honour the great Paul, thine “Apostle.” Commending his Church to God, he bound himself with chains, and delivered himself up to the soldiers.

The voyage of St. Ignatius to Rome was a long triumph, and a fruitful mission. The different Christian communities of Syria sent deputations to him; he begged them not to hinder the consummation of his martyrdom. Fearing that the Christians of Rome would take measures in his favour, he wrote them a letter which is a magnificent monument of the love with which the Christians embraced the cross and torture, and a proof that all recognised the authority of the See of St. Peter, for he addressed it thus, “to the favourite Church of God, to “the Church raised to a seat of honour above all other “churches.” He wrote again to the faithful of Ephesus, of Magnesia, of Tralles, of Smyrna, and of Philadelphia, and to St. Polycarp, disciple, like himself, of St. John, and bishop of Smyrna; all these letters are monuments of wisdom, faith, and charity. He at first remained some time at Smyrna; his guards conducted him afterwards to Troas, then to Neapolis, in Macedonia, and to Philippi. He had to traverse on foot Macedonia and Epirus. He re-embarked at Epidamnus in Dalmatia,

passed by Rhegium and Puteoli, and landed near Ostia, from whence he proceeded to Rome. The Christians came in crowds to meet him. He arrived at Rome on the 20th December of the year 107. It was the last day of the public games, which were then being celebrated. The prefect of the town therefore caused him to be conducted at once, to the amphitheatre.

Ignatius, on hearing the roaring of the lions, cried out: "I am the wheat of Christ, let me be ground by the teeth of the beasts, that I may become bread worthy of Jesus Christ." Scarcely had he uttered these words, when two lions were let loose on him, and devoured him in a moment, only leaving the largest and hardest bones of his body. God had heard his prayer. "At this sad spectacle," say the Christians who had accompanied him, "we all burst into tears. We passed the night in prayers and vigils, imploring our Lord to console us for his death, by giving us some assured pledge of the glory which followed it. The Lord heard us and answered our prayer, for some of us being asleep, saw Ignatius in an ineffable glory."

Martyrdom of St. Symphorosa.

Trajan died without children, the Emperor Adrian succeeded him (117-138), whom he had adopted, and whose morals were even more infamous than his own; the best emperors of paganism were monsters of corruption. The persecution continued; two Popes, St. Alexander and St. Sixtus I., fell victims to it. Then died also for Jesus Christ, St. *Denis*, the *Areopagite*, the same who was converted by the preaching of St. Paul, and who became the first Bishop of Athens before being, according to good authority, the first Bishop of Paris.*

* St. Denis was martyred with his companions, on the hill since called *Montmartre*, which is now comprised in the circle of Paris. "*Mons Martyrum*."

But the most celebrated martyrdom of this time was that of St. *Symphorosa*, and of her seven sons: *Crescentius*, *Julian*, *Nemesius*, *Primitivus*, *Justin*, *Stacteus*, and *Eugenius*.

Adrian had a magnificent country house built at Tibur (now Tivoli). He heard that the widow of a Christian martyr lived there, named *Symphorosa*, who occupied herself only with prayer and bringing up her children piously. He wished to see her, all the more, because his priests pretended, that the gods would be irritated with him, as long as *Symphorosa* and her children continued to invoke JESUS CHRIST. Adrian at first tried gentleness and persuasion. *Symphorosa* replied in the name of them all: "Getulius, my husband, and his brother *Amantius*—both tribunes in your armies—suffered various kinds of torments for the name of JESUS CHRIST, rather than sacrifice to the idols. We wish to imitate them." Adrian irritated at this reply, then took a more severe tone: "If thou wilt not offer sacrifice with thy children," said he to *Symphorosa*, "you shall all be offered in sacrifice to our powerful gods." "Your gods cannot receive me in sacrifice," replied the holy widow, "but if I burn for the name of JESUS, my death will augment the torments that your demons suffer in the flames." "Sacrifice to my gods, or you shall perish miserably," cried the Emperor. "Do not think that fear will change me," softly replied *Symphorosa*, "I desire to be united to my husband, who died for the name of Jesus Christ."

They could extract no other reply from this courageous Christian. They conducted her to the temple of *Hercules*, where she was at first buffeted on the cheeks. They then suspended her by the hair of the head, and as she remained immoveable, they threw her into the river with a large stone fastened about her neck. The next day Adrian sent for the seven sons of the saint. After

having caressed and menaced them, in order to make them apostatise, he ordered seven stakes to be placed round the temple of Hercules, on which they were extended by pulleys. They were stretched with so much violence, that their bones were dislocated, but far from yielding to the cruelty of their executioners, they encouraged one another. The Emperor, furious at such a resistance, commanded them to be put to death. Crescentius had his throat pierced with a sword; Julian was transfixed by many points of iron, buried in his breast; Nemesius had his heart pierced with a lance; Primitivus was struck in the belly, Justin in the back; Stacteus was disembowelled, and Eugenius, who was the youngest, was cleft asunder. Adrian caused a deep hole to be dug, into which the bodies of these martyrs were thrown. The pagan priests named this place the *seven Biothanati*, which means the seven tortured ones. The persecution waned during the last years of the reign of Adrian; the representations of some of the governors of the provinces, and the eloquent defence of the Christians, like those of *Aristides*, and of the bishop of Athens, *Quadratus*, ended by inspiring Adrian with better sentiments towards the Christian religion; it is even said that he thought of placing Jesus among his own gods, and that he allowed the Christians to build temples under the name of *Adriana*. But the persecution, although less virulent, always had some victims. It continued during the reign of Antoninus Pius, adopted son and successor of Adrian, who has left the reputation of being the gentlest of the Roman Emperors (138-161).

Martyrdom of St. Felicitas (150).

The gentleness of Antoninus did not prevent his taking part in the persecution. A widow named Felicitas was living at Rome, who was a worthy rival of

St. Symphorosa ; she also brought up seven children in the fear of the Lord, and in the practice of virtue. The pagan priests, furious at the progress of a religion which emptied their temples, and the influence that this widow exercised over her neighbours, asked the Emperor to put her to death, or make her sacrifice to the gods, with her children. Antoninus was superstitious ; he did not dare oppose the priests of his gods ; but he was not going to disturb his repose for that ; he handed over the affair to Publius, prefect of the city. Publius sent for Felicitas and her seven children, and they all appeared before his tribunal. He took her aside and endeavoured to persuade her to apostatise, by representing to her the orders of the Emperor, and the example she ought to give to the city, and also the welfare of her seven children, which depended on her obeying his orders. " You do not know me," tranquilly replied Felicitas, " if you think to frighten me by threats, or seduce me by fair speeches. I hope that God will sustain me in the contest which approaches." " Miserable woman!" cried Publius to her, " if death has such charms for thee, at least do not hinder thy children from living!" " My children will live," replied the holy widow, " if they refuse to sacrifice to the idols, but if they succumb, they need only expect eternal tortures."

The following day, Publius held a solemn session before the temple of the god Mars, and he caused this noble lady and her sons to be again brought before his tribunal ; then addressing the mother, he said : " Have pity on these children in the flower of their age, who might aspire to the highest dignities of the empire." " This pity," replied the saint, " would be an impiety, and the compassion, you plead for, is but cruelty." Then turning to her sons, she said to them : " Look up to heaven ; it is there that Jesus Christ awaits you with his saints, persevere in his love and fight gene-

“rously for your souls.” Transported with fury, Publius ordered a blow to be given her. “Dost thou dare,” said he, “to encourage them in my presence to despise the “Emperor’s orders?” He resolved then to make a fresh attempt, and to shake the children by taking them one after the other; the sublime scene of the interrogatory of the Machabees by Antiochus, was renewed. The eldest of the seven brothers, named Januarius, replied: “What you advise me to do is contrary to “reason. I rely on the goodness of the Lord Jesus, that “he will preserve me from such an impiety.” Januarius was beaten with rods, and put in prison. The second of the brothers, named Felix, was immediately brought before the prefect: “There is only one God,” cried he, “to him alone we ought to offer sacrifice; all the “artifices and refinements of cruelty will be in vain, we “will not abandon our faith.” Felix was treated like his brother. The third, named Philip was next brought forth: “Our lord, the Emperor Antoninus, commands “thee to sacrifice to our all-powerful gods “Those “to whom you wish me to sacrifice are neither gods nor “all-powerful; they are vain images deprived of feeling; “whoever sacrifices to them will be plunged into eternal “misery.” To Philip succeeded Silvanus, the fourth of the brothers: “As far as I see,” said Publius to him, “you have conspired with your wicked mother to defy “the order of the prince, and to incur ruin?” “If we “feared,” replied Silvanus, “this transitory loss, we “should be plunged into eternal misery. But we know “what the reward of the just will be, and what “torments sinners must expect. That is why we do “not fear to despise the law of men, in order to “obey God. Those who despise the idols and “serve the all-powerful God, will find life eternal; “those who worship devils will fall with them into an “eternal fire.” *Alexander* replaced Silvanus: “Take

“pity on thy age,” said the prefect to him, “save a life that is still in childhood, sacrifice to the gods, and thou wilt be the Emperor’s friend.” “But,” cried Alexander, “I am a servant of Jesus Christ, your gods will be precipitated into eternal tortures, with their worshippers.” *Vitalus* showed a like bravery. At last came *Martial*, the youngest, a tender little lamb, that the prefect might well expect to change: “Be wiser than thy brothers, they have brought misery on themselves by despising the Emperor’s laws.” “Ah!” cried the child, “if you only knew the torments that are reserved for those who worship devils! God defers letting fall his vengeance on you and your idols, but in the end, all those who do not confess that Jesus Christ is true God, shall be thrown into an eternal fire.” All these generous martyrs were delivered to the flames, after having been cruelly scourged. Publius sent a report to Antoninus, who sent the seven brothers to different judges, in order to have them put to death by different kinds of torture. *Januarius* was beaten to death, with whips loaded with plummets of lead. *Felix* and *Philip* succumbed under the violent blows of clubs, with which they were beaten; *Silvanus* was thrown head foremost down a precipice; *Alexander*, *Vitalus*, and *Martial* had their heads cut off. *Felicitas* was present at these tortures; she had again brought forth her sons unto life eternal, in sustaining them by her exhortations and prayers. Her martyrdom was delayed for four months, when she was beheaded, and went to heaven to join her brave children.

Some new defenders of the Christian religion appeared under Antoninus. We count among them *Meliton*, bishop of Sardis, *Apollinaris* of Hierapolis, and *Miltiades*. It was also to Antoninus, that *St. Justin*, of whom we shall speak further on, addressed the most important of his two *apologies*. Antoninus died of over eating, and his adopted son, *Marcus Aurelius*, succeeded him (161-180),

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with whom philosophy ascended the throne, but without bringing clemency and justice towards the Christians. Two Popes had been martyred under Antoninus Pius: *St. Hyginus* and *St. Telesphorus*,

Fourth Persecution (166).

One of the first acts of Marcus Aurelius was to renew the persecution, by an imperial edict thus conceived: "The Emperor Aurelius, to all his administrators and officers. We have learnt, that those who are in our days called Christians, violate the ordinances of the law. Arrest them; and if they refuse to sacrifice to our gods, punish them with divers torments, yet so that justice may be united with severity, and let punishment cease when crime ceases." Marcus Aurelius was a philosopher of the same kind as Celsus, who was then writing against the Christians; also as Crescentius, the Cynic, who, vanquished by St. Justin in the dispute, denounced him, and had him put to death.*

Martyrdom of St. Polycarp.

The persecution broke out at Smyrna, whose bishop was *St. Polycarp*, disciple of St. John the Evangelist, and who had governed this Church seventy years. The proconsul of Asia, Statius Quadratus, distinguished himself by his cruelty. A letter written by the Church of Smyrna to that of Philadelphia, and to all the Churches of the world, has transmitted to us some details, which show to what a pitch the fury of the pagans was carried, and what was the courage of the Christians. "The martyrs," we read in this letter, "were so much torn by scourges that their bones were laid bare, and

* Rohrbacher, History of the Church, book xxvii.

“their veins and arteries could be counted. Touched with compassion, the spectators could not refrain from expressions of pity, but the martyrs uttered not a sigh nor a groan, just as if they were strangers to their own bodies, or, as if JESUS CHRIST had come himself to console them by his presence. Those who were condemned to the beasts, were subjected to various tortures in the prisons. The tyrants flattered themselves that they were able thus, to constrain them to deny their faith. But their hellish efforts proved useless. The young and courageous *Germanicus* signalled his constancy above all others. At the moment of the combat, the proconsul implored him again to take pity on his youth. Without vouchsafing a reply, the intrepid champion of Jesus Christ sprang with a single bound, and threw himself before the beasts, who soon tore to pieces his bleeding limbs. He wished to make his exit quickly from this wicked world. Surprised and irritated by this heroic courage, the crowd cried out with one voice: ‘Death to the athletes, let Polycarp be brought.’”

This holy old man, after having a long time resisted the entreaties of the faithful, had retired to a country-house, at the gates of the town. Three days before his martyrdom, God revealed to him the kind of death, that he would be called upon to suffer. “I shall be burnt alive,” said he to his disciples. A servant betrayed his retreat, and guided the soldiers, who were searching for him. The house was guarded. The saint could yet escape, but he did not wish it, and showing himself to those who were searching for him, he did them the honours of the house, and spoke to them with so much gentleness, that several among them regretted, that they were obliged to take so venerable an old man. They led him to the town, riding on an ass, as Christ had done, into Jerusalem. Two magistrates met them, took

him with them, and tried to gain him over: "What evil is there," said they to him, "in recognising the divinity of Cæsar, or in sacrificing to the gods to save your life? Polycarp listened to them at first without answering, at last he said to them: "I shall never do what you are advising me." At these words they overwhelmed him with insults, and pushed him so roughly out of the chariot in which they were, that the saint fell and bruised one of his legs. The old man joyfully accepted this bad treatment, and let them lead him thus to the amphitheatre. As he was entering it a voice from heaven was heard saying: "Have courage, Polycarp, stand firm!"

The proconsul also undertook to shake the saintly bishop's resolution. "Take pity on thine age," said he, "swear by the fortune of Cæsar to renounce Christ, and I will set thee free." Polycarp replied, "I have served Christ these four score and six years and never has he done me a wrong. How could I blaspheme my Saviour and my King? This is my religion; I am a Christian; give me one day and I will instruct you." "Persuade the people," said the proconsul. "No, our religion teaches us to render to those in power the honour that is their due, and which is not incompatible with the law of God. It is my duty to speak to you when you question me; but the people are not my judges, and I have not to justify myself in their eyes." "Dost thou know," cried the proconsul angrily, "that I can command thee to be exposed to the beasts?" "Call for them," said the old man quietly. "I can cause thee to be consumed by fire if thou despisest the beasts," replied the proconsul. "You threaten me," said the saint, "with a fire that burns an hour and is quickly extinguished, because you know not of the fire of the judgment to come, and of the eternal torments reserved for the wicked."

Meanwhile the people cried: "It is the doctor of Asia, the father of the Christians, the destroyer of our gods; let loose a lion, upon Polycarp!" They were told that this was not possible, because the combats of the beasts were finished. "Let Polycarp be burned alive," cried the people with one voice. When the proconsul pronounced the sentence, the people ran in crowds to collect wood from their houses and from the public baths. The Jews were the most active in preparing for this execution. When the funeral pile was ready, Polycarp took off his girdle and divested himself of his clothes. As the executioners were preparing to attach him to the stake fixed in the centre of the pile, he said to them: "Leave me, this precaution is useless. He who gives me strength to suffer, will enable me to stand firm in the flames." They were satisfied with tying his hands behind his back.

The holy old man prayed; the executioners set fire to the pile, and a great flame arose. Then was witnessed a miracle which consoled the faithful. The flames played around the head of the martyr like the sail of a vessel swelled by the wind. The saint, say his *acts*, resembled gold or silver tried in a crucible, and there was an exhalation of a sweet odour, like incense or other precious perfume. The pagans observing that the flames respected the body of the holy old man, ordered the *confector* to put an end to him by a stroke of the sword. The *confector*, which was the name of this kind of executioner, pierced Polycarp. His blood, which flowed in abundance, put out the fire. The Christians hoped to obtain some relics of their bishop; the malice of the Jews denied them this consolation. These formed such a strong guard round the pile that the Christians could not take away anything; the body was thrown into the flames, and the faithful could only retain the bones of the martyr. These fragments of bones, more

precious than any gems, as say the *acts* of St. Polycarp, were deposited with honour in a convenient place, where they assembled every year, to celebrate the glorious triumph of the saint.

Martyrdom of St. Justin the Philosopher (167.)

A philosopher was now on the throne, and the maxims of philosophers were held in honour,—above all, those of the stoics, who effected a great severity of morals and a courage proof against all pain. The Christians practised virtue without such ostentation; and with them, it was feeble women and children, who knew how to face death. The church now possessed a saint, graced also with the name of *philosopher*, but one who truly loved wisdom, and who gave testimony to it by his death, as he had done by his life and writings: this was St. Justin. Born at Neapolis, the ancient Sichem of Palestine, he had made solid literary and philosophical studies, but neither the doctrine of Pythagoras, nor that of Plato, satisfied his intelligence, which was eager for the truth. The reading of the Holy Scriptures and the examination of the conduct of the Christians converted him. He visited Egypt and then went to Rome. From that time he thought only of making the truth,—which he had had the happiness to discover—shine before all eyes.

The works which he has left are reckoned among the best of Christian controversy, above all, the two apologies which he addressed, the one to Antoninus Pius, the other to Marcus Aurelius. The first had contributed to the partial cessation of the persecution; the second, by irritating his enemies, brought about his own martyrdom. “You accuse us,” said he, “of committing “in secret abominable crimes. But these abominations “which we detest, and for which you reproach us by “the most unjust of calumnies, you yourselves do not

“fear to commit in public. Could we not (following your example), boldly declare that these are virtuous actions? Could we not reply, that by murdering children (of which you falsely accuse us), we are celebrating the mysteries of Saturn, where the most illustrious persons of the empire imbue their hands in human blood? As to our pretended incests, could we not say that we follow the example of your Jupiter, and of the other gods; that we put in practice the morality of the Epicureans, and of your philosophers, and of your poets? And yet it is because we teach that we ought to condemn similar maxims,—it is because we seek to practise virtues opposed to these monstrous vices,—that you persecute us without mercy, and put us to death. . . . Whatever be your judgment about us, our doctrines are better than the writings of the Epicureans or those infamous verses and those many lewd pieces, which are represented and read with entire liberty.” St. Justin said again, “The Christians would not suffer death with so much joy, if they were guilty of the crimes of which you accuse them: their life and their doctrine give them many advantages over the philosophers. Socrates has had many disciples, but no one has been known to undergo martyrdom for his doctrine.” “I fully expect, continued he, “that this writing will cost me my life, and that I shall fall a victim to the fury of those, who bear an implacable hatred to the religion, which I defend.” St. Justin was not deceived; this energetic apology had the effect of bringing into action, the hatred of his enemies; a cynic philosopher, Crescentius, with whom he next disputed, and whom he had vanquished, did not rest until he had Justin arrested for the crime of Christianity, with some of his disciples, *Chariton, Hierax, Pion, Evelpistus, and Liberienus*. Rusticus, prefect of Rome, began to question him.

“Obey the gods and conform to the orders of the emperor.” “One cannot, with justice,” said Justin, “blame or punish those who obey the commandments of Jesus Christ our Saviour. “To what philosophy dost thou then adhere?” asked the prefect, of Justin. “I have tried all kinds of doctrines, and I have at last adopted that of the Christians, although they are so maligned by those, who do not know them.” “What! miserable man, dost thou uphold this doctrine? What are the dogmas of the Christian religion?” “We Christians, believe in one God, Creator of all things visible and invisible, and we confess our Lord Jesus Christ to be the Son of God, predicted by the prophets, the Author and Teacher of salvation, the Judge of all men.” The prefect then asked, where the assembly of Christians was held. “The Christians,” said Justin, “assemble where they will, and where they can. Our God is not shut up in one particular place; as he is invisible, and he fills heaven and earth, he is worshipped and glorified everywhere.” “I wish to know where thy disciples meet,” replied the judge. “I have hitherto lived at the baths of Timothy, near the house of one named Martin; when I came to Rome, the second time, I did not frequent any other place, and I taught the doctrine of truth to those who came to me.” “Thou art then a Christian?” “Yes, I am.” The disciples of Justin made the same confession. The prefect then said to Justin: “Listen thou, who passest for being eloquent, and who thinkest that thou hast found the truth; when thou shalt be torn with whips from head to foot, dost thou imagine that thou canst mount to heaven?” “I do not imagine it,” replied Justin, “I am certain of it, and I have no doubt about it. Jesus Christ has promised this reward to those, who shall keep his law.” When the prefect saw that he had not gained anything by disputing with this holy confessor, he

ordered him and his disciples to go and sacrifice to the gods. Justin replied in the name of all. "We only wish to suffer for the name of Jesus. Torments will only hasten our happiness, and inspire us with confidence at that tribunal, before which all men will have to appear for judgment." The disciples added, "it is useless to keep us any longer in suspense; we are Christians, we will not sacrifice to the idols." Then the judge pronounced the sentence in these terms: "Those who have refused to sacrifice to the gods and to conform to the emperor's edict, are to be publicly scourged, and then taken to execution, as the law prescribes." They were then conducted to the place of torture, and after suffering flagellation, were beheaded.

The Thundering Legion (174).

A miraculous event was now the occasion of obtaining some relaxation for the Christians. Marcus Aurelius, making war on the Quadi, a people inhabiting the present Bohemia, found himself shut up among the mountains; and the Romans, unable to escape from enemies who were superior in numbers, were moreover reduced to the last extremity by want of water and by an overpowering heat. There were a great number of Christians in this army,—above all in a particular legion called the *Thundering*, which ordinarily was posted at Melitene, in Armenia. The Christians knelt down and implored God to save the army. All at once clouds gathered in the sky, and an abundant rain fell. The Romans were so oppressed by thirst, that they at first raised their heads and received the water in their mouths; afterwards, they caught the rain in their shields and helmets, and having satisfied their own thirst, they were able to water their horses. The enemies wishing

to profit by this disorder, attacked them ; but to the rain were added thunderbolts and hail stones, which fell on the barbarians and spared the Romans. The Quadi were completely defeated.

The Martyrs of Gaul (177).

The Emperor's recognition of such a benefit did not last long. The priests of the false gods ended by persuading him that he owed it to Jupiter or to Mars, and the persecution recommenced at the end of three years. Martyrs were multiplied : the two Popes, *St. Pius I.* and *St. Anicetus*, had already been martyred ; Pope *St. Soter* followed them. The Christians of Lyons and of Vienne suffered the most. *St. Irenæus* has related their struggles in an admirable letter addressed by him and the faithful at Lyons, to their brethren in Asia, whence their bishop, *St. Pothinus*, a disciple of *St. Polycarp*, had come, as likewise *St. Irenæus*. The principal passages of this letter were as follows :—

“The hatred of the pagans against us was so great,” said the Christians of Lyons and Vienne, “that they chased us from private houses, from the baths, and public places. Our presence, no matter where, was sufficient to draw down on us the insults of the crowd. The holy confessors supported with the most generous constancy all that could possibly be endured from an insolent populace ; impious cries, the pillage of their property, insults, stoning and other excesses, to which an infuriated mob can give itself up, against those whom it regards as enemies. Dragged to public places and questioned by the magistrates, they confessed their faith aloud, and were thrown into prison until the arrival of the governor. As soon as he was informed of this affair, he caused the most distinguished Christians and the firmest supporters of the Churches of Vienne and Lyons to be arrested.

“The fury of the multitude, of the governors, and of
“the soldiers, was particularly directed against *Sanctus*,
“deacon of Vienne; against *Maturus*, a neophyte full
“of courage and zeal; against *Attalus*, a native of
“Pergamus, one of the most intrepid defenders of the
“faith; and against *Blandina*, a young, weak, and
“delicate slave, but who found strength enough to let the
“executioners torture her in every imaginable way, from
“morning till night. When they had made her suffer
“every kind of torment, they avowed themselves con-
“quered, not understanding how she could possibly
“breathe again after every sort of torture, one of which
“was enough to kill her.

“The deacon *Sanctus* showed no less constancy in the
“faith. To all the questions of the governor about his
“name, origin and country, he would only reply by the
“words—*I am a Christian*. They applied hot copper
“plates to the most sensitive parts of his body. The
“holy martyr allowed his flesh to be roasted without
“changing his posture, because the Source of Life, Jesus
“Christ, shed upon him a heavenly dew, which refreshed
“and fortified him. Some days after, the executioners
“subjected him to new torments, just when the inflam-
“mation caused by his first wounds, rendered them so
“painful, that he could not bear the slightest touch.
“Although his body was all racked with pain, he did
“not succumb to this new trial, for it regained its usual
“suppleness, and by the grace of Jesus Christ, the fresh
“wounds healed the first ones. At last they condemned
“these heroic confessors to the beasts. *Maturus* and
“*Sanctus*, who were the first exposed in the amphitheatre,
“were beaten with rods, then they were made to sit on
“an iron chair red hot, which burnt their flesh until it
“emitted an insupportable odour, but the spectators were
“only more eager to demand fresh tortures to overcome
“this inexhaustible patience. They were abandoned to

“ the mercy of the beasts, and they thus continued to
“ furnish the spectators with amusement during the
“ whole of a day, during which, ordinarily, several couples
“ of gladiators were required for the same purpose. As
“ they breathed after all these tortures, the executioners
“ were obliged to put them to death in the amphi-
“ theatre.”

“ Attalus was known to the people as a brave cham-
“ pion of the faith. The spectators demanded, with
“ loud cries, that he should be brought to the arena,
“ which was accordingly done. In order to satisfy their
“ blind rage, he was taken round the amphitheatre,
“ bearing a label, on which were these words:—‘ *This*
“ *is Attalus the Christian.*’ Before being exposed to
“ the beasts, he was made to sit on a red hot chair.
“ Whilst he was being roasted, and the odour of this
“ human sacrifice was perceptible from afar, he said to
“ the people, in answer to the accusations of murder
“ that are brought against the Christians, ‘It is you
“ yourselves who roast human flesh, as if to eat it.
“ But we do not eat men, and our religion forbids all
“ crime.’”

Blandina was the last to live, of this heroic society of martyrs. She entered the arena with as much joy as if she were going to a bridal-feast. After she had endured sharp scourgings, the teeth of beasts, and the iron chair, she was put into a net and thrown to a bull which tossed her several times in the air. But the saint being entirely taken up with the hope which resulted from her faith, was insensible to pain, and only conversed with Jesus Christ. At last they slaughtered this innocent victim, and the pagans themselves acknowledged that they had never before, seen a woman suffer such horrible tortures, with a similar courage.

The disciple of St. Polycarp, the venerable Saint Pothinus also, by his death, bore testimony to the faith.

III, and above ninety years of age, he was made to appear before the tribunal. It seemed as if his soul only remained united to his body in order to serve as a triumph for JESUS CHRIST. Whilst the soldiers were carrying him, he was followed by a crowd of people who vociferated thousands of insults against him. But these outrages could not shake the resolution of the holy old man, or hinder him from loudly confessing the faith. "Who is the God of the Christians?" asked the governor. "You shall know him, if you are worthy of him," replied the bishop. Immediately, without any regard for his age, he was ignominiously outraged by the infuriated populace. Those who could approach, gave him blows with their fists, or kicked him; the others hurled at him all the missiles they could find. They appeared to look upon it as a crime not to insult the holy old man, in order to revenge the honour of the gods on his person. After having endured all this horrible treatment without a complaint, Pothinus was thrown into prison, where two days after, he died of his wounds.

The persecution continued. Nothing is more touching than the martyrdom of St. Alexander and of St. Epipodus. These were two young men belonging to illustrious families of Lyons, who were united in the strictest friendship, and who mutually exhorted each other to suffer courageously for the love of JESUS CHRIST. They were separated from each other, but they did not exhibit less courage; it was only death that could hinder them from loudly confessing JESUS CHRIST. At Autun, another young man manifested a similar courage. There was a solemn procession in honour of the goddess Cybele; this young man named Symphorian, expressed aloud the contempt with which this ceremony inspired him. The pagans brought him before the tribunal of the proconsul, Heraclius: "Why wilt thou not honour Cybele, the mother of the

“gods?” he asked. “I worship the true God,” replied Symphorian; “as for the idol of your demons, I will break it with a hammer before your eyes, if you will allow me.” “Art thou not satisfied with being guilty of sacrilege, wilt thou also be chastised as a rebel?” Symphorian was beaten with rods. Some days after, Heraclius tried to gain him by promising him pleasures and honours. Symphorian rejected these proposals with horror, and began to set forth in ridiculous colours, the extravagant things that the priests of Cybele did in her honour, the cheating of the priests who gave out the oracles in the name of Apollo, and the superstitious hunts in honour of Diana. He was condemned to be beheaded. Whilst he was being taken to the place of execution, outside the walls of the town, a spectacle, as sublime as it was touching, delayed the procession for a moment. On the ramparts was perceived a lady, venerable for her age and her virtues; it was the mother of Symphorian, who had hastened to see him for the last time, in order to encourage him to martyrdom. “Symphorian, my son,” cried she, “courage, my dear son; remember the living God, show thy constancy and thy faith. We ought not to fear a death which conducts us so surely to life. Thou needest not regret this earth; look above, my dear son, and despise the torments that last so short a time; above is the reward! Courage! these torments are going to be changed into eternal happiness.” Worthy son of such a mother, Symphorian generously suffered martyrdom, and was beheaded. His relics were collected, and formed one of the most precious treasures of a basilica raised some time after, on the spot where they had been deposited.

Fifth Persecution (199).

The successor of Marcus Aurelius was his son Com-

modus (180-192) a monster of debauchery and cruelty, who, however, allowed the Christians to breathe a little. He was assassinated, and was succeeded by Pertinax, who only reigned three months, and then by another of his generals, Septimus Severus (193-211) who at first showed himself favourable to the Christians, and even confided the education of his son to one of them, named Proculus. But these good dispositions did not last; he published a new edict of persecution, and executions recommenced, particularly in Gaul, Italy, Egypt, and in northern Africa, which the Romans called the Province of Africa.

At Carthage, the proconsul Saturninus had already put *St. Speratus* and his companions to death, called the twelve *Scillitarian martyrs*, because they were from *Scillita*, a small town of the province. One of his successors added some martyrs still more illustrious, in the persons of *St. Perpetua* and of *St. Felicitas*, whose glorious combat merited for them the honour of their names being inserted in the Canon of the Mass. *Perpetua* was only twenty-two; she had an infant at the breast; her father and mother were still living. Her father was a Pagan, but it is thought that her mother was a Christian. *Felicitas* was a Christian slave, and was at the time pregnant. *Revocatus*, a slave, as well as *Felicitas*, *Saturninus*, *Satur*, and *Secundulus*, were arrested at the same time. *St. Perpetua* herself wrote an account of her martyrdom, which she continued to the eve of her death. Nothing is more touching than this recital, written by a young mother of noble birth, beloved by her own kindred, to whom nothing was wanting for the happiness of this world, and who saw herself separated from father, mother, husband, and her precious infant, to go and be devoured by beasts in sight of the people.

"We were," said she, "in the hands of our perse-

“outors, when my father, inspired by his tender love for me, came to make fresh efforts to shake my resolution. As he urged me on, I said to him: ‘Can this vessel which you see on the ground change its name?’ ‘No, assuredly not,’ he replied. ‘Very well,’ I answered, ‘I cannot say that I am not what I am, that is to say, a Christian.’

“At these words my father threw himself in a fury on me, as if he wished to tear my eyes out, but he contented himself with ill-treating me, and then retired quite confused at not being able to conquer my resolution, with all the artifices that the devil suggested to him. Being some days without seeing him, I gave thanks to God, and I found myself comforted. It was in this interval that we were baptised.* All I asked for on coming out of the water was for patience to endure bodily pain.

“A few days afterwards we were thrown into a dungeon; I was at first frightened, for I had never seen such darkness. Then the kind deacons, Tertius and Pomponius, obtained our release from the prison, for a few hours, by bribing the gaoler. We profited of this advantage. I suckled my child, I commended it to my mother, I fortified my brother; I was overcome with sadness to see the grief that I caused them. I passed several days in most cruel pains, but when I obtained permission to keep my child in the prison, I became quite tranquil, and the prison appeared to me to be an agreeable abode, and I preferred being there, to elsewhere. . . . The report having spread that we were going to be questioned, my father came to see me, and said to me: ‘My daughter, take pity on my white hairs; have pity on me! If I am worthy of being called thy father, if I have brought thee up to this age, if I

* Perpetua and Revocatus were still Catechumens.

“have preferred thee to thy brother, do not make me the reproach of all men. Look at thy mother; see thy child who cannot live without thee. Leave this obstinacy, so that we shall not all be lost, for not one of us will dare appear in public if thou art condemned to death.’ So crying, my father kissed my hands; then throwing himself at my feet, he called me no longer his daughter, but his *lady*. I pitied him, seeing that he would be the only one of my family who would not rejoice at our martyrdom. I said to him, in order to console him: ‘Whatever pleases God will happen, for know that we are not in our own power, but in his.’ He left me very sad.

“The next day when we were at dinner, we were sent for to be questioned. When my turn came, my father approached me, holding my son in his arms, and said to me: ‘Have pity on your child.’ The procurator, Hilarion, said to me: ‘Spare the old age of your father; spare the infancy of your son. Sacrifice to the gods for the prosperity of the Emperor.’ ‘I shall not sacrifice,’ I replied. ‘Art thou a Christian?’ said he. ‘Yes, I am a Christian.’ Meanwhile, my father tried to drag me from the tribunal; Hilarion ordered him to be taken away, and the licitor struck him a blow with his rod. I felt this blow as if I had been struck myself, so much did seeing my father’s white hairs insulted on my account make me suffer. Then Hilarion pronounced our sentence, and we were all condemned to be exposed to the beasts. We returned to our prison full of joy. As the day appointed for the spectacles drew near, my father came again to see me. He was in an overwhelming state of grief; he tore his beard, threw himself on the ground, and remained there lying on his face, cursing his old age, and saying things which would have moved the hardest heart. It well nigh killed me to see him in this state. I had a vision on the

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“eve of the games which revealed to me that I should not fight with the beasts, but against the devil, and I was assured of victory. This is the account of what I did until the eve of the games. Some one else can write, if they like, what happens there.”

Thus St. Perpetua finished her tale. Secundulus died in prison. Felicitas was pregnant; she bemoaned this, fearing her martyrdom would be postponed, because the law forbade women who were pregnant to be put to death. The holy confessors, by their prayers, obtained the favour from God of the early deliverance of Felicitas. She was delivered of a little girl, whom a Christian woman brought up as her own child.

These generous confessors of the faith were conducted to the amphitheatre, and the combats began. Saturninus and Revocatus were thrown to a leopard and a bear, which wounded them without killing them, and the executioner then murdered them. Satur was exposed to a wild boar, who killed the huntsman, and respected the martyr. He was then given over to a leopard, who killed him with one bite, bathing him completely in his own blood. Perpetua and Felicitas were stripped and put into nets, to be exposed to an angry bull. The people themselves were disgusted at this refinement of cruelty, and these generous women were clothed in flowing garments. The bull first flew at Perpetua, who was thrown up into the air, and then fell on her back. Perpetua sat down, re-adjusted her clothes, and re-arranged her dishevelled hair, in order not to appear as if in grief; and seeing Felicitas all bruised from a fall like her own, she held out her hand to her, to help her to get up. They stood both together ready for another conflict, but the people were quite overcome by so much bravery and gentleness, and refused to allow them to be exposed a second time. Being recalled a few minutes later to receive the death stroke, they re-

turned with joy. Felicitas fell into the hands of an inexpert executioner who caused her to utter one cry of pain ; Perpetua herself guided to her throat the executioner's trembling hand.

Other Martyrs.

Egypt had her martyrs like the province of Africa ; the Christians were persecuted there with the utmost rigour. St. *Leonidas*, father of *Origen*, died for JESUS CHRIST. In Gaul St. *Irenæus* followed his master, St. *Pothinus*. At Lyons alone twenty thousand martyrs were counted. As to *Septimus Severus*, the hand of God weighed on him as on the other persecutors of the Church. Engaged in a war against the Caledonians (in Scotland), he went through fatigues which brought on a serious illness. God tormented him, and a sedition arose which augmented his sufferings, which he wished to put an end to, by taking poison, but as he was refused poison, he eat so greedily of indigestible food, that he died of it at York. Pope St. *Eleutherius* was martyred in the last year of the reign of *Commodus* (192) ; another Pope, St. *Victor*, was martyred under *Severus* (201).

Caracalla, who reigned from 211 to 217, was a worthy successor of *Nero*, *Domitian*, and *Commodus* ; but he did not renew the edicts of persecution. *Macrinus*, prefect of the *Prætorium*, assassinated him, and reigned in his place ; but the soldiers made away with him and proclaimed an illegitimate nephew of *Septimus Severus*, emperor in his place. His name was *Heliogabalus*, a new monster who seemed to have proposed to himself to surpass all his predecessors in excesses of debauchery and cruelty. One of his victims was Pope St. *Calixtus* 1st, who was put in prison, beaten with rods, and precipitated to the bottom of a well (222.) The same year *Heliogabalus* was assassinated.

The Emperor Alexander Severus.

At last a good emperor appeared on the scene who reigned from 222 until 235. This was Alexander Severus, cousin of Heliogabalus, and son of Mammæa, who was thought to have been a Christian. He was brought up by Origen, one of the most celebrated doctors of the Church. This prince had excellent dispositions to virtue. He had a great love of justice, and liked to repeat this Christian maxim: *Do not do to others what you do not wish others to do to you.* He left the Christians free; he even raised them to honourable positions; he had a large number in his house, and he allowed them to build temples to the true God, protecting them even on one occasion when complaints were made by certain publicans of Rome who reclaimed a piece of land on which the Christians had built a Church. "It is better," he said, "that God should be worshipped in some way or another than to see the place occupied by public houses." But this prince had not the courage to acknowledge publicly the true God, and he mixed up with his respect for JESUS CHRIST whom he had placed in his *oratory* among his gods, the most damnable superstitions. He wished to raise a temple to JESUS CHRIST; but he was hindered, says his historian Lapidus, as he was told that if he did so, all the world would become Christian, and the other temples would be abandoned if he rendered so great an honour to JESUS CHRIST. From that time it was only persecutions that delayed the final triumph of Christianity.

Martyrdom of St. Cecilia.

Alexander Severus did not persecute the Christians himself; but there were notwithstanding several martyrs in his reign. The laws of the empire were

superior to his will : even at Rome, in distant provinces, nearly everything depended on the disposition of the particular governor. Some authors place the martyrdom of Pope St. Calixtus during the first days of the reign of Alexander. Seven years after, took place at Rome the martyrdom of Saints *Tiburtius*, *Valerian*, and *Maximus*, and the year following that of *St. Cecilia*, wife of Valerian. In these instances the Emperor was absent, and the Pagans taking advantage of this, stirred up the evilly-disposed prefect of the town, Almachius, to put them to death. Cecilia belonged to an illustrious family : although her parents were idolaters, she early became a Christian, and listened with great docility to the teaching of Pope St. Urban, under whom she took a vow of virginity. When her parents wished to marry her to Valerian, a young Pagan of high birth and of great merit, she found herself in a great difficulty. At last she consented, but immediately she found herself alone with her husband, she declared to him the vow that she had made, and spoke to him with so much unction that Valerian went the same day to ask baptism of Pope Urban. Valerian converted his brother Tiburtius, who had the happiness of being martyred with him. Cecilia herself buried the holy bodies of these courageous champions, as well as that of Maximus, the scribe of Almachius, who had been converted by the bravery of the martyrs. Almachius, somewhat frightened as to the consequences of his cruelty, attempted to bring back Cecilia by persuasion ; he sent messengers to tell her that she ought to have some consideration for her youth, her beauty, and her fortune. “ To die for Christ,” replied the Christian virgin, “ is not to sacrifice youth, but it is “ to renew it ; it is to give a little mud in exchange for “ gold ; it is to change a vile and small dwelling for a “ magnificent palace ; it is to offer something in return “ for an eternal benefit.” She then spoke with so much

eloquence and fervour that the officer of the prefect, and more than four hundred persons who had come to hear her were converted, and received baptism.

Almachius took no more trouble, his patience was exhausted. He ordered Cecilia to be shut up in the bath-room of her own house, and to be suffocated with hot vapour. The young virgin allowed herself to be conducted with joy into this room, and she there passed the rest of the day and following night without the suffocating vapour hurting her. Almachius being informed of this wonder, sent a lictor with orders to cut off the head of the saint. The lictor, after three clumsy blows, left Cecilia bathed in her own blood, and still breathing. There was a law forbidding an executioner to strike again if he had not put an end to his victim after three strokes. Cecilia survived three days, during which time the Christians came to visit her, and collected on their linen the blood which flowed from her wounds. These were three days of instruction. Pope St. Urban came in his turn, and the saint said to him: "Father, I have asked the Lord for this delay of three days, in order to place in your bountiful hands my last treasure: these are the poor whom I have nourished, and who will miss me. I bequeath to you also this house which I inhabited, so that it may be consecrated by you for a church, and that it become a temple for our Lord for ever." After these words, Cecilia became absorbed in meditation, listening only to the harmonies of heaven, was deaf to earthly sounds. The heavens already opened to her dying eyes, and a last swoon announced the approach of death. She was lying on her right side. At the last moment her arms sank down one over the other, and as if she wished to keep the secret of the last breath which she sent to the divine object of all her love, she turned to the ground

her head furrowed by the sword cut, and her soul gently and quietly left her body.*

The memory of St. Cecilia has always been held in great veneration by the Church; the arts vie with each other in celebrating her, and we know that musicians take her for their patron, because in her life she had always been more attentive to the accents of the angels than to the vain noises of this world. Pope St. Urban speedily followed her; the prefect Almachius had him put to death in the following month.

Sixth Persecution (235).

Alexander Severus was assassinated in a rebellion stirred up by Maximin who succeeded him. The reign of Maximin only lasted three years (from 235 to 238), but was signalised by a violent persecution against the Church. The two popes, *St. Pontianus* and *St. Atherus*, were martyred. Maximin was a giant of an extraordinary voraciousness. They were soon tired of him; the Senate pronounced his deposition whilst he was away from Rome. At this news Maximin fell into a frightful rage. He ran hither and thither, tearing his clothes and rolling on the ground. He made long marches through Italy and laid siege to Aquilæa. But a general rebellion broke out in his camp; he was killed. When they heard at Rome of the death of the tyrant, the people who were at the theatre rose with one accord and ran to the temples to give thanks to their gods.

Seventh Persecution (250.)

Anarchy succeeded the reign of Maximin. Five emperors disappeared in ten years. A sixth named *Philip* reigned five years (244 to 249). Philip was a

* See the admirable *History of St. Cecilia*, written by Dom Guéranger.

Christian ; he had been baptised by the pope, successor of St. Atherus. Pagan authors, out of hatred of his religion, accuse him of many crimes which are not proved ; Decius who dethroned him sought the aid of the Pagan party to overthrow him ; the Emperor Philip was assassinated by his own soldiers. Some authors look upon him as a martyr. His young son of twelve years was also put to death by the haters of Christianity ; he at least deserved this title for his precocious virtue and edifying morals.*

The accession of Decius was the signal for one of the most bloody persecutions that the Christians had had to suffer. Happily his reign was short (249-251). "In his edict of proscription, Decius declared that although he was resolved to treat all his subjects with clemency, he was hindered by the sect of Christians, who prevented him from so doing, for, by their impiety, they drew down the anger of the gods, and even calamity upon the empire. He ordered that all Christians, without distinction of quality or rank, sex or age, should be made to sacrifice to the gods ; and those who refused were to be shut up in the prisons of the State, and subjected at first to lesser tortures, in order to vanquish their constancy by degrees ; and if they remained obstinate, they were to be cast into the bottom of the sea, thrown alive into the midst of the flames, exposed to beasts, suspended to trees to provide food for the birds of prey, or torn in a thousand ways by the most cruel tortures." There seemed to be quite an art for persuading to apostacy by torture ; swords, stakes, wild beasts, heated chairs, iron pincers, racks, instruments for tearing the flesh or dislocating the bones, &c.

The persecution was violent throughout the empire.

* See the *Acta Sanctorum* of the 20th January.

Pope St. Fabian fell first, and soon after him St. *Babylas* of Antioch, St. *Saturninus* of Toulouse, St. *Martial* of Limoges, St. *Trophimus* of Arles,* St. *Alexander* of Jerusalem, St. *Hippolytus*, bishop and doctor, a multitude of priests, of Christian men and women of all ranks and condition, whose names it is impossible to report. Among them we record that of St. *Cyril*, a young child of Cæsarea, whose father had driven him from the paternal roof, because he refused to sacrifice to the idols. The governor of the town at first wished to gain him over by caresses, and not succeeding, he employed threats, and then had a large fire lit to frighten the child. This had no better success. The sword put an end to the courageous child. At Alexandria, it was a woman who gave the example of a similar courage; she was called Apollinia or Apollonia. The executioners first knocked out all her teeth; then they prepared and lit a funeral pile, and threatened to burn her alive if she refused to blaspheme with them. The courageous virgin deliberated one moment, and all inflamed, says the *Martyrology*, with a sacred fire with which the Holy Spirit had illuminated her heart, she threw herself into the midst of the flames, so that the authors of this cruelty remained astonished, and, as it were, transfixed, that a woman could be more prompt to suffer a death so cruel than her enemies had been in preparing it for her.

* It is necessary to say here that the ancient tradition, according to which St. Martial and St. Trophimus took part in a mission sent by St. Peter himself to Gaul has newly acquired a great authority in our days, thanks to the learned labours of ecclesiastical writers. Five other bishops took part in this mission, St. Paul of Barbonne, St. Ansthremonus of Clermont, St. Gatian of Tours, and St. Balerius of Treves. St. Dionysius, first bishop of Paris, and very probably the same as the Arcopagite, converted by St. Paul, was sent a little later by Pope St. Clement.

Martyrdom of St. Agatha and St. Pionius.

Two towns of Sicily, Palermo and Catania, dispute the honour of being the birth-place of another virgin yet more celebrated, *St. Agatha*, who suffered with the greatest constancy the most terrible tortures, and whose name is inserted in the Canon of the Mass.

A holy priest of Smyrna, named Pionus, displayed no less generosity. The people who loved him exhorted him to yield, in order to save his life. "I thank you for the affection you exhibit towards me," said *St. Pionius*, "although I suspect some artifice, declared hatred is less dangerous than deceitful caresses." And turning towards his judge: "If your duty is to persuade me or punish me, punish me, for you will not persuade me." Some days after he was brought before the proconsul of the province. The saint showed himself still unchangeable, and the judge pronounced the sentence: "We order that *Pionius*, who is sacrilegious and an avowed Christian, shall be burnt alive, in order to appease the gods, and strike terror into men." They hastened to make preparations for the execution, and *Pionius* walked there with a firm step. When he was attached to the stake the executioner said to him: "Turn from your error, there is yet time; promise to do what I ask you, and you shall be set at liberty." "No," replied the confessor, "I hasten to die in order to rise to the true life." In a few minutes the pile was in flames, and the saint shutting his eyes, prayed in silence. His prayer ended, he looked up, and seeing the fire which began to surround him: "Amen!" he cried, "Lord receive my soul." Having thus spoken, he expired. When the fire was put out the faithful pressed forward to collect the precious remains of the martyr. The body was intact, and as if in full health, the hair and the beard were preserved, and the face shone. Such wonders

stirred up the faith of the Christians, who returned full of courage, whilst the pagans fled in amazement and fear. There were, however, some deplorable apostacies at this time. The peace that the Christians had enjoyed so long, had introduced laxity amongst them; there were instances of weakness, but several of the apostates expiated, later on, their crime by penance or by martyrdom, and the Church regained vigour during this terrible trial, that God had permitted in order to reanimate the fervour of the faithful.

Decius perished in an expedition against the Barbarians who began to menace the empire seriously. The persecution continued under his successor Gallus, but with less violence. Pope St. *Cornelius* was martyred; Pope *Lucius* was exiled, and died after his return to Rome. The popes were always at the head of these glorious phalanxes who conquered heaven by their martyrdom, and who prepared, by the spilling of their blood, the coming of the reign of Jesus Christ on the earth.

Eighth Persecution (257).

The Church had hardly had time to breathe, when the Emperor Valerian, who had reigned since 253, and who had at first left the Christians alone, signed a new edict of persecution. Pope St. *Stephen* was brought before the Emperor. "It is thou," said Valerian, "who seekest to upset the republic and who persuadest the people to abandon the worship of their gods?" "I do not seek to overturn the republic," replied Stephen, "but I exhort the people to abandon the worship of demons which they adore in the idols, and recognise the true God, and Him whom he has sent, our Lord JESUS CHRIST." St. Stephen was beheaded.

St. Sixtus, successor of St. Stephen, did not long delay joining him in heaven. The following year, the 6th

August, 258, whilst he was celebrating the holy mysteries in the cemetery of Calixtus, some soldiers seized him and led him to execution. Laurence, Archdeacon of the Church of Rome, followed him, weeping, "Where art thou going, O holy father, without thy son? Whither art thou going, holy Pontiff, without thy deacon? Thou art not accustomed to offer sacrifice without a minister; permit me to join my sacrifice with thine." "I do not abandon thee, my son," the venerable old man answered, "but heaven reserves thee for a greater struggle; thou wilt follow me in three days." He then charged him to distribute amongst the poor the treasures of the Church of which he had the care, for fear of the heathen taking possession of them. The soldiers beheaded Sixtus.

Laurence, filled with joy in anticipation of his approaching martyrdom, immediately followed the directions of the Pontiff. The Roman Church had considerable riches at that time, fruit of the alms and of the gifts of the faithful; she employed them in supporting her ministers, in sustaining widows, orphans, and the poor, and in sending abundant alms to the other Churches that were in want; these treasures were truly the patrimony of the poor and needy. The pagans knew it, and these riches excited their covetousness. The prefect of Rome sent for Laurence and said to him: "I have not summoned you to send you to execution. I am only going to ask you one thing which depends upon yourself. It is said that you have vessels of gold and silver, and that you have a large quantity of silver money besides; the Emperor claims it all, deliver it to us." "It is true," replied Laurence, "that our Church is rich, and the Emperor himself does not possess such great treasures. I will let you see the most precious; only give me time to put all in order to make things ready and render an account."

The prefect gave him three days. Laurence ran all over the town to seek the poor that the Church supported by her alms. He assembled all the infirm, lame, blind, leprous, paralytic, sick people covered with sores, and arranged them in a vast court-yard; then he went to find the prefect, and begged him to come and see the treasures of which he had spoken. "You will see," said he, "a large court full of precious vessels and 'ingots of gold heaped under the galleries.'"

The man of God wished to make a great impression upon this pagan by exhibiting the spectacle of how much the riches of this world are to be despised. "The 'gold that you desire,'" said he, "is only a metal without true value; it is the cause of much crime. True 'gold is the light of heaven which these poor rejoice in. I add the pearls and the precious stones of the 'Church, the widows, and the consecrated virgins; this 'is the Church's crown. Profit by these riches for 'Rome, for the Emperor, and for yourself.'"

The only reply the prefect made was to have a gridiron brought under which burning coals were placed. The generous deacon was stripped of his clothes and attached thereto, and the heat was intensified by degrees.

Laurence preserved a calm and tranquil face; his thoughts were in heaven, from which his sufferings did not appear to distract him. When he had remained some time exposed to this frightful torture he said quietly to the tyrant: "Let me be turned now, I am 'roasted enough on this side.'" At the end of some time he added: "My flesh is now quite roasted, turn 'and eat.'" The prefect only answered this wonderful courage with insults. However, the martyr prayed with fervour; he asked God for the conversion of Rome, and begged Jesus Christ to grant this reward to the holy Apostles, Peter and Paul, who had planted the

cross there, and had watered it with their blood. Having finished his prayer he turned his eyes towards heaven and his spirit fled.

Martyrdom of St. Cyprian.

St. Cyprian, bishop of Carthage, and one of the greatest doctors of the Church, was martyred the same year. The proconsul of the province of Africa having cited him before his tribunal, advised him to reflect. "In a just cause," replied St. Cyprian, "there is no need for reflection; execute the orders with which you are charged." The proconsul condemned the saint to be beheaded. "God be praised," cried the generous bishop. Then the Christians who were round the tribunal, mixed with the crowd and cried out: "Let us die with him!" A tumultuous scene followed, and the proconsul fearing a rebellion, ordered Cyprian to be taken outside the city; a great many Christians accompanied him. When Cyprian had reached the place of execution he knelt down on the ground and prayed for some time, then he took off his mantle, divested himself of his dalmatic or under garment, and only kept on a simple linen tunic. He bandaged his own eyes; a priest and deacon who accompanied him tied his hands together. He gave twenty-five pieces of gold to the executioner and laid his head on the block, which was severed with one blow. The Christians wiped up his blood with pieces of linen and silk.

Other Martyrs.

Several other martyrs bore witness at that time to the divinity of *Jesus Christ*. *St. Montanus* and his seven companions in Africa; thousands of Christians at *Cyrrtha* (Constantine) in Numidia; at *Utica*, the saints called of the *White Mass*, who to the number of one hundred

and fifty-three were thrown into a lime kiln, and whose bones mingled with the lime so as to form but a white mass, from which they derive their name. In Spain St. *Fructuosus*, bishop of Taragona, was martyred with two of his deacons; at Antioch a priest named *Sapricius*, who had been living at enmity with a Christian called *Nicephorus*, whose entreaties for pardon, and exhortations, he had resisted, basely apostatised, and *Nicephorus* received in his place the martyrs' crown; at Cæsarea, in Palestine, three friends, *Priscus*, *Malchus*, and *Alexander*, obtained together the crown of martyrdom after having been exposed to beasts; at Melitene, in Armenia, an officer of the imperial army, *Polyeuctus*, whose history inspired the French poet, *Corneille*, with the idea of his beautiful tragedy, loudly confessed his faith in spite of the prayers and tears of his wife, *Paulina*, and his children. We may also mention St. *Romanus*, a soldier converted by St. *Laurence* and the holy virgin *St. Eugenia*, who had several other consecrated virgins under her direction. It was not long before the punishment of so many acts of cruelty overtook *Valerian*: in a war against the Persians he fell into the hands of King *Sapor*, who loaded him with humiliations during three years, until his death, whilst his son, *Gallianus*, troubled himself little about his father's fate.

Ninth Persecution (274).

Gallianus did not reign long. At his death the empire became a prey to frightful anarchy. About thirty emperors reigned nearly at the same time in the different provinces. At the end *Aurelianus* remained sole master (270), and established peace. Although at first favourable to the Christians he renewed the edicts of persecution (274), but God only allowed him to reign eight more months. Pope *St. Felix I.* was one of his victims. The death of *Aurelianus*, who was killed

by one of his officers, caused the persecution to abate ; but it did not entirely cease, and we count still numbers of martyrs up to the end of the third century, although there had been no new imperial edict. Then it was St. Conon suffered in Lycathia for the faith ; St. Savinian and St. Panus, near Troyes, in Champagne, and a multitude of other martyrs.

The Emperor Dioclesian.

The emperors succeeded each other rapidly, whilst the plague, pestilence, and famine had ceased not to desolate the empire. In 284 Dioclesian ascended the throne ; he soon associated as his colleague Maximinian Hercules, and order was re-established, but not the peace of the Church. It was at this period that St. *Genius*, the comedian, was converted whilst caricaturing the ceremonies of baptism on the stage ; St. *Crispin* and St. *Crispinian*, noble Romans, who were martyred at Soissons ; St. *Quentin*, a Roman citizen of a senatorial family who gave his name to one of the most flourishing towns in France ; St. *Firmin*, first bishop of Amiens ; St. *Lucian*, first bishop of Beauvais ;* the two popes, SS. *Soter* and *Caius* ; St. *Victor*, a soldier at Marseilles ; St. *Cosmas* and St. *Damian* in Cilicia ; St. *Donatian* and St. *Rogatian* at Nantes ; St. *Ferreol*, a tribune of the soldiers, at Vienne in Gaul ; St. *Reine* at Autun ; St. *Piat*, priest of Tournai ; and a multitude of other saints whose names it is impossible to record.

The Theban Legion, 286.

The soldiers of a whole Roman Legion, composed of

* It must be noticed here as above, that a great number of authorities place the episcopate of these two saints at the end of the first century or beginning of the second. It is the great controversial question of the special evangelisation of Gaul from the first century, or only towards the middle of the third. The first opinion gains ground each day.

about six thousand men, are distinguished among these brave confessors of the faith. This legion is called *Theban*, because its soldiers were taken from the *Thebaid*. They had been quartered during the winter in Palestine, where Zambas, bishop of Jerusalem, had converted nearly all of them to the faith. From this period the emperors began to have regard for the Christian soldiers who served them with as much fidelity as courage, and there was for these soldiers a particular formulary which permitted them to take an oath of fidelity without going against their conscience. But Maximian Hercules was incapable of keeping these engagements, even with regard to devoted and brave soldiers. Having had to conduct the Theban Legion into Gaul, as they were in the valley of the Alps, which is since called Vallais, between Octodurus, now Martignach and Agauna (St. Maurice), he commanded that all the army without distinction should take the military oath on the altar of the false gods. But the men of the Theban Legion, encouraged by their chief, St. *Maurice*, refused to take part in this idolatrous act, declaring that they had come into Gaul in order to fight against the enemies of the state, but not to outrage and deny the true God. Maximian in anger caused the Legion to be decimated, that is to say, every tenth man was to be put to death. This was decided by lot. Those who were drawn allowed themselves to be put to death without resistance. Their example inflamed their companions, and all cried out with a new ardour that they detested the sacrilegious worship of the idols. The Legion was a second time decimated. Whilst those who were still alive were being urged to obey the tyrant: "We are your soldiers, lord," said they to Maximian, "but we are also servants of God. We owe you our service of war; we owe the innocence of our lives to God. We receive your pay; He has given us our life, and will

"preserve it. We cannot obey you by renouncing God
 "our Creator, our Master and yours. We are ready to
 "obey you in everything that does not offend Him, but
 "if we must choose between disobeying God and dis-
 "obeying man, we shall choose not to disobey God.
 "We made a vow to Him before we made one to you.
 "If you want Christians to persecute, here we are. We
 "confess one God, Creator of all things, and JESUS
 "CHRIST his Son. We are ready to lay down our lives
 "like our companions, whose fate we envy. Do not
 "fear revolt, Christians know how to die, but not to
 "rebel. We have arms, but we will not make use of them;
 "we prefer to die innocent rather than to live guilty."
 This wise discourse could but serve to exasperate the
 tyrant. He ordered the rest of the army to surround
 this legion, and to put every man in it to death at the
 point of the sword. All perished; no complaint or
 sigh escaped them. The only sounds they uttered were
 words of mutual encouragement.

Martyrdom of St. Sebastian (288).

St. Maurice had a worthy rival of his faith and courage
 in the very court of Diocletian. It was a captain of the
 Pretorian guards, called *Sebastian*, a native of Nar-
 bonne, in Gaul. Full of zeal for the faith, he visited
 the Christian prisoners; he encouraged the weak, and
 converted a great number of pagans, whom he had
 soon the joy of conducting to heaven by the road of
 martyrdom. The Prefect of Rome, named Chromacius,
 was converted, with all his family, his dependants and
 slaves, to the amount of 1,400 people; his house was
 made use of as a church, where Pope Caius celebrated
 the divine mysteries.

This progress of Christianity alarmed Maximian Her-
 cules. To avoid the persecution Chromacius retired to
 the country with a portion of his household, whilst the

rest remained at Rome with the Pope. Amongst these last we find *Tiburtius*, son of Chromacius; Sebastian had not either abandoned his post. The persecution burst forth. *St. Zoe*, a pious lady, who had been converted by *St. Sebastian*, was first arrested, at the moment when she was praying at the tomb of *St. Peter* and *St. Paul* on the day of their festival; she was suspended by the feet over a fire, and suffocated by the smoke. Six other Christians, amongst whom was *Nicostratus*, husband of *Zoe*, after suffering torture, were thrown into the sea; others were stoned, others nailed by the feet to stakes, pierced with lances. *Tiberius*, betrayed by a spy, said to his judges:—"What! because I refuse to adore a prostitute in the person of *Venus*, the incestuous *Jupiter*, a deceiver like *Mercury*, and *Saturn*, the murderer of his children, I dishonour my race, I am infamous?" He was beheaded.

Sebastian, who had sent so many martyrs to heaven, sighed for the moment when he should be reunited to them. His wishes were soon fulfilled. He was denounced to *Diocletian*, who was then at Rome. The emperor reproached the captain of the guards with ingratitude; he accused him of treason, because he had made use of the authority which his position gave him against his government. "I have not failed in fidelity to my duty," replied *Sebastian*, "nor in offering prayers for the health of the prince and of the empire, but I have long since known that it is a folly to adore gods made of wood and stone, and I have addressed my prayers to the true God who is in heaven, and to **JESUS CHRIST his Son.**" *Diocletian*, irritated by the generous bravery of the confessor, sent for a company of archers from *Mauritania*, who served among his guards. They stripped *Sebastian* of his clothes, and the archers pierced him with their arrows, and left him for dead on the spot. The pious widow of a martyr came in the

night to carry away his body. As she discovered that the saint still breathed, she conveyed him to her abode within the imperial palace, and some days after, the emperor saw with astonishment, in the midst of his courtiers ranged as a guard of honour along his passage on the main staircase of the palace, him whom he thought had been put to death by the archers. Diocletian was furious, and ordered him to be immediately taken to the hippodrome of the palace, where Sebastian was beaten to death with clubs. His body was thrown into a sewer, from which it was taken by the Christians. This took place on the 19th or 20th January, 288.

Tenth Persecution; the era of the Martyrs (203-213).

So far the persecution had not become general. If Maximian showed himself the sworn enemy of the Christians, Diocletian testified a more gentle disposition; Prisca, wife of this emperor, and Valeria, his daughter, passed for Christians. But Maximian urged him to violent measures, and he was seconded by Cæsar Galerius, whom he had associated in the empire at the same time as Constantius Chlorus, father of Constantine.* Towards the end of the year 302, when Diocletian was at Nicomedia, a town of Bithynia, which was his favourite place of residence, Galerius pressed him most earnestly. The old emperor resisted at first. "It was dangerous," he said, "to disturb the peace of the world again, and to make blood flow in streams. The tortures hitherto had not been of any use, for the Christians only asked to die." A council of magistrates and military men were assembled. The counsellors who were afraid of

* Diocletian had divided the empire between two *Augusti*, himself and Maximian Hercules, and two *Cæsars*, subordinate to the *Augusti* Galerius and Constantius Chlorus (the Pale).

the anger of Galerius, declared themselves for the persecution. Diocletian again hesitated; he sent to consult the oracle of Apollo at Miletus. Apollo replied "that the just scattered over the earth hindered him from speaking the truth." The pythoness remained mute, the priests added "that the *just* were the Christians." Diocletian hesitated no longer, and on the 25th of February, 303, the decree of extermination appeared.

"The churches shall be destroyed, and the holy Books burnt. The Christians shall be deprived of all dignities and honours, and condemned to punishment without distinction of order or rank; they can be prosecuted by the tribunals, and shall not be allowed in their turn to prosecute anyone, not even in cases of robbery, adultery, or to obtain compensation for injuries. Christian freedmen shall again be reduced to slavery." In a word, the Christians were put outside the laws; a particular edict was directed against the bishops, who were ordered to be put in irons, and forced to abjure.

The work to be performed by the executioners was something frightful; the Christians showed intrepid courage, allowing themselves to be slain like lambs. Gaul alone, where Constantius Chlorus ruled, was spared; everywhere else the churches crumbled under the hands of the soldiers; the magistrates established their tribunals in the temples, or near the statues of the false god, and forced the multitude to sacrifice; whoever refused to adore the gods, was condemned and delivered to the executioner; the prisons were overcrowded with victims; the roads were covered with troops of mutilated men, who were sent to die either in the mines or in the public works. Whips, racks, iron hooks, the cross, ferocious beasts, mangled the flesh of tender children and their mothers. On one side were naked women hung by the feet on posts, who were left to die in this shameful and cruel torture; on the other, the martyrs were attached

by their limbs to two trees forcibly drawn together, which, when loosened, tore the victim to pieces.

Each province had its own particular torments. It was slow fire in Mesopotamia; the wheel in Pontus; the axe in Arabia; melted lead in Cappadocia. Often in the midst of the torments they appeased the thirst of the confessor, and threw water into his face to refresh him, lest the ardour of the fever might hasten his death. Sometimes weary of burning the faithful separately, the pagans precipitated them into the fire in a heap; the bones of the victims reduced to ashes were thrown to the winds.* There has certainly been no religion which has been persecuted to such an extent, and has resisted, and the Christians were accused of no other crime than that of refusing to sacrifice to the false gods, and of thus disobeying the emperor's command. It is impossible, when we reflect on such an astonishing fact, not to recognise the divinity of Christianity.

Several popes, hundreds of bishops, thousands of Christians perished in this persecution, which rightly received the name of the *era of Martyrs*, and the divine power which sustains the martyrs shone forth often in the greatest weaknesses of age and sex.

It becomes more and more impossible to mention all the names: St. *Peter*, one of Diocletian's officers, was martyred at Nicomedia; St. *Phocas*, a gardener, at Sinope, in Pontus; St. *Taracas*, a veteran, and his two companions, *Probus* and *Andronicus*, at Tarsus, in Cilicia; St. *Lucy* at Syracuse; Popes St. *Marcellinus*, St. *Marcellus I.*, and St. *Eusebius*, at Rome, &c.

* Chateaubriand *Etudes Historiques*.

Martyrdom of St. Vincent and St. Eulalia.

There was a governor in Spain, called Dacian, who was especially distinguished for his hatred of Christians. He confined the deacon, *Vincent* of Saragossa, in a dark prison, where he left him a long time with hardly any food, with the view to weaken his body by hunger, so as to get his soul more into his power. Then he had him brought before one of the sacrilegious altars which were raised in every place, and near which ardent zealots were kept to make every one who passed, sacrifice, without distinction. Vincent refused to commit this act of idolatry which was demanded of him. They stretched him on a rack, tore his body with iron combs to such an extent that his bones and entrails were visible. In the midst of this torture the patience of the martyr was unchangeable, and Dacian could not control his rage. The tyrant turned on the executioners and caused them to be beaten themselves, to make them redouble their violence. The men lost their breath with their violent exertions, and their arms dropped from fatigue; they recommenced several times, and always with greater efforts. At last Dacian was obliged to allow that he was vanquished. However, after an interval of repose, they returned to the charge. They stretched the saint on a bed of iron, of which each bar was made in the form of a saw, and thickly set with sharp points, which were also made red hot. They burnt at the same time the side of his body which did not touch this painful bed, by applying heated plates on the breast and thighs. They threw handfuls of salt into the fire in order that sparkling on the red hot coals it might penetrate through the wounds into the interior of the flesh. After that, the unmerciful Dacian caused Vincent to be conveyed into a dungeon spread with potsherd, where they dragged him roughly about in order

to renew the pain in all his wounds at once. But suddenly the prison was filled with a celestial light, the music of the angels was heard, and the guards not being able to remain proof against such wonders, were converted. Dacian, disconcerted, did not know which side to take. Beside himself, he changed this burning bed of the martyr into a bed of roses, on which he had him put, and appeared to envy him the glory of expiring in torments. This generous champion, who had not been daunted either by the iron nails, or the flaming fire, asked the Lord for the crown he had promised him, and quietly gave up his soul (304).

A young girl, almost a child, Saint *Eulalia*, born at Merida, showed Dacian some years later what strength God can give his worshippers. *Eulalia*, thirsting for martyrdom, escaped from her father's house, ran to the tribunal of the governor, and reproached him with the impiety of which he was guilty by urging Christians to abjure their religion. "I am a Christian!" added she. Dacian had her arrested, and tried to win her by caresses and soft words; he said that she should not be subjected to any torture if she would only dip her finger into the salt and incense. *Eulalia's* answer was to throw down the idol and tread on the cakes prepared for the sacrifice. Two executioners then seized her and tore her flesh with iron hooks. *Eulalia* looked at them, saying: "They are writing thee on me, O Lord; thy victories are being engraved on my body with iron and steel. How much I love to read them thus inscribed!" They then applied flaming torches to the breast and ribs. She appeared to feel nothing. Then they set fire to her garments; she died from the suffocation of the smoke and flames. Snow fell in abundance and covered the chaste body of the virgin. The Christians buried her near her place of martyrdom.

Martyrdom of St. Agnes (304).

Eulalia had been preceded to heaven by another pious virgin of thirteen or fourteen years of age, who lived at Rome, and whom several young Romans of the most illustrious families already sought in marriage on account of her rare beauty. She refused all offers. One of these aspirants to her hand, irritated by her refusal, denounced her; they flattered themselves at first that the constancy of the young virgin would not withstand the threat of torments. *Agnes*, for that was her name, would listen to none of the seductive promises of the judges, she paid no attention to their threats. They brought iron nails and racks, and all the instruments of torture, and lighted a large fire. *Agnes* looked at this frightful apparatus without showing any sign of emotion. They dragged her before the idols to force her to offer incense; she only raised her hand to make the sign of the cross. The judge astonished at such constancy had an inspiration worthy of hell; he threatened to send the saint to a place of debauchery where she should be exposed to the insults of libertines. "JESUS CHRIST," gently replied *Agnes*, "is too jealous of the purity of his spouses to suffer that this virtue shall be taken from them, of which he is himself the guard and protector. You can spill my blood, but it is not in your power to profane my body."

The judge was so much beside himself with anger at her reply that he executed his threat. But the young libertines who had run to outrage this chaste young girl were seized with so much respect at her appearance that they remained in amazement and did not approach her. One of them who was more insolent than the rest, was all at once struck down half dead, and deprived of his sight. His companions picked him up in a fright

and implored the saint to have pity on him. Agnes prayed, and the miserable man recovered his health and his sight. These wonders only irritated all the more the enemies of the saint, and she was condemned to have her head cut off. The sight of the executioner filled Agnes with joy; she went to execution as to a feast; she replied once again to the attempts that were made to shake her "that she would not betray her celestial Spouse." She prayed, bent her head, and received the blow which was to gain for her all her desires.

Martyrdom of St. Barallah.

At Antioch, a child of seven years, named Barallah, was taken to the inquisitorial hall. "Ought you to adore one God or many?" asked the governor. The child smiled, and replied: "There is only one God of whom JESUS CHRIST is the Son." "Who has thus instructed thee, thou little imp?" returned the prefect. "My mother," said the little child, "taught me all these truths, and God taught them to my mother." The mother is summoned; the executioners strip the little confessor of his clothes, suspend him in the air, and the rods cut in a thousand pieces his innocent flesh. Each time that the merciless wand struck this tender victim, he was covered afresh with blood. All the assistants melted into tears; the executioners themselves wept whilst striking. Meanwhile the poor child felt as if he was burning from the rigour of his torments. "I am thirsty," he cried, "give me a little water." But his mother in whom grace triumphed over nature, looked at him severely, and said to him: "Soon, my child, thou shalt be at the Source of Living Waters." The child now dreamt only of heaven. The judges condemned him to be beheaded. The mother carried him in her arms to the place of execution. She kissed him

tenderly, recommended herself to his prayers, and delivered him to the executioner. She then spread out her veil to receive the head of the young martyr.*

Martyrdom of St. Julitta and of St. Cyr.

God wished to exhibit his grace in a still younger child. There was at Iconium, in Asia Minor, a widow of illustrious birth, with a child of three years: she was called *Julitta*, and her son *Cyr*. She hoped to find at Tarsus, in Cilicia, a refuge from the persecution, but she was arrested there for being a Christian. She was submitted to a terrible trial, when the governor of the province caused her child to be taken from her, and he began to caress it himself. The child turned its eyes towards its mother, and seeking to regain her, pushed away the governor with its little hands, scratched his face, pinched him, and defended itself with all its strength against his caress. When the mother, in the midst of the torments, cried out: "I am a Christian!" the child said immediately: "I am a Christian!" the governor was seized with such rage, that without paying attention to the age of the child, he took him by one foot and threw him to the ground. The little martyr fell on the steps of the tribunal, broke his head, and died bathed in his own blood.

Julitta thanked God for deigning to crown her child before herself. The judge became more and more furious; he caused her sides to be torn with iron hooks, and poured melted pitch on her feet. At the same time they cried out to this brave woman, "Sacrifice to the gods!" "I will not sacrifice to deaf and dumb statues, I adore JESUS CHRIST, the only Son of God. I am impatient to rejoin my child." She was then con-

* L'Abbé Leroy, *le Règne de Dieu*.

demned to be beheaded. As the executioners approached her she knelt down: "I thank you my God," said she, "for being willing to give to my child a place "in your kingdom, and deign also, Lord, to receive this "handmaid, all unworthy as she is." Her head was cut off.

Peace Restored to the Church (313).

After so many defeats, hell was obliged to acknowledge its weakness. Diocletian, threatened with death by Galerius, had abdicated; he retired to Salona, where he lived a prey to remorse, neither sleeping nor eating; before expiring he vomited out his tongue, gnawed by worms. His wife, Prisca, and his daughter, Valeria, who had not had the courage to confess the faith, were decapitated and their bodies thrown into the sea. Maximian Hercules had also been forced to abdicate; he wished to regain his power, but he was vanquished. He fled to Constantine, who had succeeded his father, Constantius Chlorus, in Gaul, and he conspired to make away with this prince. The plot was discovered, Maximian was reduced to strangle himself with his own hands.

At last God revenged himself on Galerius. A frightful ulcer tormented the lower part of his body, from which black and corrupted blood continually escaped, with worms constantly reproduced, and an intolerable odour. Subdued by the frightful pains he endured, Galerius acknowledged the hand which struck him, and terror caused him to sign an edict which is a striking demonstration of the inability of man to destroy what God has established; here is the text of this edict: "The Emperor Cæsar Galerius-Valerius Maximian, "invincible august sovereign pontiff—great in Germany, "in Egypt, in Sarmatia, in Thebais, in Persia, in Carpathia, in Armenia, in Media, in Adiabene, the

“ twentieth year of his tribunitial power, the nineteenth
“ of his empire, consul for the eighth time, father of the
“ country, proconsul ; inhabitants of his provinces,
“ greeting :—Amidst our perpetual solicitude for the
“ public interest we sought at first to revive the manners
“ of the ancient Romans, and to bring back the Chris-
“ tians to the religion of our ancestors, which they had
“ abandoned. Yielding to a new influence they had re-
“ jected the maxims of their fathers, and formed as-
“ semblies for a new worship. In consequence of our
“ ordinances numbers of them have perished by divers
“ tortures. However, as we see that those who remain
“ persevere in their sentiments and refuse to serve the
“ gods, whilst they are not allowed the liberty of wor-
“ shipping the God of the Christians, consulting only
“ our clemency, and *that natural goodness which has*
“ *always inclined us to the side of indulgence*, we have
“ thought it right to extend even to them our paternal
“ mercy. They shall now be allowed to profess their
“ religion freely, and re-establish their places of assem-
“ bly, whilst submitting to the laws of the empire. We
“ shall make known to the magistrates, by another de-
“ cree, the conduct they are to pursue. In virtue of this
“ grace which we accord them, the Christians must hold
“ themselves bound to pray to their God for our health,
“ for the safety of the republic, so that the empire shall
“ prosper in all parts, and that they may themselves re-
“ main in peace and security.”

The invincible, august, and very great Galerius did not gather any fruit from this forced repentance, and this hypocritical clemency ; he died like Antiochus, after having lived like him (A.D. 311). Constantine was about to become sole master of the world, and the Cross of the God of the Christian was now about to shine on the banners of the empire.

§ III.—THE HERESIES AND THE DOCTORS.

Succession of the Popes (200-313).

The successors of St. Peter showed themselves worthy chiefs of this army of martyrs put to death for the faith of JESUS CHRIST; all died for the same faith; it was by their blood that they confirmed the primacy of their Seat, whilst they defended the truth with an indefatigable vigilance against the errors and heresies which tended to subvert it. They had thus to combat at once paganism and heresy, and to maintain the doctrines which had never ceased to raise against her the passions of the human heart. We have seen who the successors of St. Peter were during the first century; St. Linus, St. Cletus, or Anacletus, and St. Clement, and what were the first heresies of the Ebionites, of the Nazareens, of the Cerinthians, of the Docetæ, and of the Simonians, which the apostles had been obliged to combat. Error vanquished in one shape re-appeared soon in another; the two centuries during which the persecutions particularly raged were not exempt therefrom.

The Gnostics.

A famous school founded at Alexandria, in Egypt, united at once the traditions of the East and of the West. It made a mixture of the philosophical doctrines of Greece and the belief of Asia, and out of that came what we call *knowledge*, by excellence, or the *Gnosis*, whence the name of *Gnostic* was given to the professors of the doctrine. According to the Gnostics, every thing was an *emanation* of eternal intelligence, but there were no immediate emanations except those of intelligence; it was an inferior intelligence, a *demiurge* that had created or produced matter. Under the reign of Adrian, Valentine added to the ancient reveries some new ones, and tried to make Christianity enter into his

system by explaining mysteries according to his own idea. With him, the principle of being dwelt in inaccessible *depths* with his *thoughts*; depth and the thought engendered *intelligence* and *truth*, which formed altogether four primitive beings, or *eons*. It was a Tetrada which replaced the Trinity. Intelligence and truth produced the *Logos* or word, and *Zoe* or life, which produced in their turn *Anthropos* or man, and the *Church*. Hereby were formed eight superior *eons*, which being the fathers of twenty-two others, formed with those the *pleroma* or plenitude. The last eons in their turn produced the essences the *pneumatic* or spiritual, *psychic* or animal, and the *hylic* or material, which constitute mankind. The class of pneumatics, or spiritual man, comprised the Gnostics; the Psychites partook of spirit and matter; the Hylics formed an inferior race who lived an earthly and abject life of the senses. The Psychites had need of redemption, and it was the eon *Jesus* who, to redeem them, became incarnate in the womb of Mary, but as he withdrew at the moment of the passion, it was only the animal Christ that suffered. Thus Christianity was completely overthrown. The Hylics were doomed to eternal death through the imperfection of their own substance. But the Gnostics were impeccable; their soul could not be contaminated by any corruption, so that for them all actions became indifferent, and they could live in all kinds of disorders with impunity. This was the destruction of all society. The chief leaders of Gnosticism were *Menander*, *Carpocrates*, *Saturninus*, *Basilides*, *Valentine*, *Cerdon*, *Marcion*, *Tatian*, *Bardesanus*. Menander, a disciple of Simon the magician, practised magic like his master. Carpocrates, of Alexandria, denied the divinity of JESUS CHRIST, his disciples were the Carpocratians, they acquired a sad renown for their debaucheries. Saturninus of Antioch, taught the

eternity of matter, only gave to **JESUS CHRIST** a human *appearance*, prohibited meats and wine, and condemned marriage. Basilides, from Syria in Egypt, made a complete system of the Gnostic errors; and Valentine, who came from Egypt to Rome (about 140), completed his work. Nearly at the same time as Valentine, Cerdon, the Syrian, also came to Rome, and mixed up with the Gnostic errors a new error, borrowed from the beliefs of Persia. Valentine maintained one only principle, placed in the depths of space. Cerdon taught that there are two equal principles and two Gods, one good and kind, the other just and severe; the one invisible and unknown, the other visible and manifest; the first, father of Jesus Christ, the second, creator of the universe; the former author of grace, and the latter, of the law. Pope St. Hyginus excommunicated Cerdon, and made every effort to protect the faithful against his false doctrines. Some years after, a man of the name of Marcion, who had at first lived an edifying life, succumbed to an impure passion, and was banished from the communion of the faithful. He came to Rome, where he joined Cerdon, whose errors he also exaggerated. He denied the incarnation of Jesus Christ and the resurrection of the body. As the Gnostics by their disorders were separated from the Christians, he adopted another method far more insidious to seduce men, and began to extol mortification and martyrdom. The Marcionites also made a great number of dupes. Their sect existed longer than that of Cerdon, and made great ravages in the East and West. Even one of the disciples of St. Justin, the priest Tatian, who had edified his brethren by his virtues and

* Succession of the Popes in the second century : 96 St. Evaristus ; —108 St. Alexander I. ;—117 St. Sixtus I. ;—127 St. Telesphorus ;—138 St. Hyginus ;—142 St. Pius I. ;—150 St. Anicetus ;—162 St. Soter ;—171 St. Eleutherius ;—185 St. Victor I. ;—197 St. Zephyrinus.

his writings, allowed himself to be seduced by the Marcionites, and went so far as to condemn marriage as adultery. He forbade at the same time his followers to eat animal flesh, or to drink wine, on which account they were called *Encratites* or *Continents*. Thus the devil sought to deter souls by frightening them with insupportable rigours, when he could not succeed by the seductions of pleasure. The Church alone could point out the true way, free from all exaggerations ; she alone could guide men safely amidst the most contradictory errors. Bardesanus drew a great many adherents by singing hymns and preaching ; he was the greatest poet of Gnosticism. He admitted the eternity of the evil Principle. With the Gnostic sects is connected that of the *Ophites*,* who pretended that the serpent that seduced Eve is none other than the Christ, or Eternal Wisdom, hidden under the figure of this animal.

The Christian School of Alexandria.

The school of Alexandria did not only produce heretics, there were saints also, and doctors, who defended the truth against error. Founded under the superintendence of the bishop of Alexandria, it had for its head, in the second half of the second century (*i.e.* from 179) St. Pantænus, a converted Stoic philosopher. The successor of St. Pantænus was Titus Flavius Clement, better known under the name of *Clement of Alexandria*, whom he had converted, and who has left remarkable works, among others an *Exhortation to the Gentiles*, a collection of christian and philosophical thoughts, entitled *The Stromata* (Mosaic-carpet), and a treaty of morals, *The Pedagogue*. Clement of Alexandria died in 197.

Origen, son of St. Leonidas, who was martyred in

* From the Greek *ophis*, serpent.

202, succeeded him. The holy martyr had brought him up with the greatest care, and not only instructed him in literature, but also in the holy Scriptures. The young Origen responded to his care by the wonderful progress that he made in the sciences, and still more in virtue. His father often approached him whilst he slept, and uncovering his breast, he would kiss it with respect, as being the temple of the Holy Spirit. Origen conceived so fervent a desire to become a martyr, that his mother, not being able to withhold him by her prayers and tears, was obliged to hide his clothes to prevent his running to martyrdom. Origen's property had been confiscated by his persecutors, and he was reduced to poverty; but soon after his talents caused him to be placed at the head of the school of Alexandria, which was then very famous, and drew crowds of auditors.

Origen was distinguished no less for his zeal than for his science. He visited the Christians imprisoned for the faith, he accompanied them to execution. He often exposed his life on these occasions, and more than once he was on the point of being stoned or knocked down. At last he was arrested and put into a dungeon, where he had to suffer hunger, thirst, and nakedness. But having habituated himself to an austere life, he was enabled to endure all these trials, and neither the rigour, nor the severity, nor the duration of his sufferings could shake his courage. He died in peace about the middle of the third century, 253. The most solid and the most celebrated of his works is a defence of the Christian religion, which he published in order to refute the calumnies which the pagan philosophers—Celsus amongst others—uttered against the Christians. Origen was full of zeal for the faith; but we find in his books, particularly in his book of *Principles*, some grave errors, which gave birth later to the sect of the Origenists condemned by the Church.

The Montanists.

Towards the end of the second century, an imposter, called *Montanus* appeared, who founded a sect of so-called *Illuminati*. Subject to convulsions of an extraordinary nature, he declared they were the result of a divine action. Two wealthy women, Priscilla and Maximilla, allowed themselves to be seduced by this epileptic; they had ecstasies like himself, and began to prophesy. Montanus boasted of possessing the plenitude of the Holy Spirit, whom, he said, the Apostles had only received in part, on the day of Pentecost. He declared himself to be the *Paraclete*, or consoler by excellence, and pretended to reform the Church. He prohibited second marriages, but he permitted divorce; he prescribed three Lents in the year; imposed the most extraordinary fasts on his disciples; forbade them to fly from persecution, and admitted scarcely any sinner to repentance.

He established the chief place of his heresy in the little town of Phrygia, from whence he spread it into Asia and Africa. The bishops were alarmed; a council condemned the heresy, and Pope St. Soter confirmed the sentence of the council. Montanus did not submit. It is thought that he died by his own hand, and the prophetess, Maximilla, did the same. It also appeared certain that under the pretence of frightful austerities the Montanists had very licentious morals.

Tertullian (160-245).

The heresy of the Montanists brought about the fall of one of the most illustrious defenders of Christianity, who had combated the heresy of Marcion with great energy, and refuted, with no less courage, the accusations of the pagans. Tertullian, a priest of Carthage, was above all distinguished in the Church by the immortal

Apology which he wrote in 205. "They accuse us," said he, "of revolt, and of disobeying the emperors. "But in what do we disobey them? In what way have we revolted? The people constantly pursue us with stones. They burn our houses, they torment us, put us to death with the most cruel tortures. What have we done to revenge ourselves for so much injustice? Were we disposed to make open war, think you we should lack troops? We are but of yesterday, and already we fill your senate, your cities, your villages, your camps, the palace; we leave you nothing but your temples. Should we fail in courage, we, who do not fear death, since it is one of our principles to suffer it rather than to return evil? Moreover, we need take no deeper vengeance than to abandon you, and retire beyond the limits of the empire; you would be alarmed at the solitude that would surround you."

To the accusation of uselessness, he answered: "How can they say we are useless in the world? We live with you, make use of the same food, the same clothes, the same furniture; we do not reject anything that God has created, only we use it with moderation, giving thanks to Him who is the author. We navigate with you, cultivate the earth, bear arms, we trade with you. For what do we merit death? You, who judge criminals, speak: is there one single one a Christian? Take your registers to witness. Amongst the criminals that are every day condemned for their crimes, there is not one amongst them who is a disciple of JESUS CHRIST, or if there be, those are only guilty of the name they bear; if it is for any other crime, they are no longer Christians. Innocence is for us a necessity; we know it perfectly, having learnt it from God, who is a perfect master. We keep it faithfully, as ordered by this infallible judge, whom we cannot deceive."

This splendid genius allowed himself, unfortunately, to be seduced by the austerities of the Montanists, whom he only abandoned to form in his turn a sect apart. Terrible example of the falls to which human pride may lead.

The Sabellians and St. Dionysius of Alexandria.

Tertullian had just died, when a new heresy rose up, that of *Sabellius*, who denied the Trinity, and the distinction of the Divine Persons. Several bishops of Egypt adopted this error, which St. Dionysius, Bishop of Alexandria, energetically combated. This strife was the occasion of a brilliant testimony to the primacy of the See of Rome. Some of the faithful of Alexandria thought they saw in the writings of St. Dionysius expressions which seemed to insinuate that the Son is a creature, and that he is not *consubstantial* to the Father; they accused the bishop before the Pope, St. Dionysius, who immediately assembled a council at Rome.* The council condemned the two opposite errors: that of Sabellius, who did not distinguish the persons, and that which was attributed to Dionysius, of Alexandria, who rejected, they said, the consubstantiality of the Word. Dionysius asserted his faith in the consubstantiality of the Word; he explained those words of his which had originated the suspicion of heresy, and completely justified himself.

Another error soon excited the zeal of the same patriarch. Paul of Samosata, Bishop of Antioch, a vain and proud man, taught that there are in JESUS CHRIST

* Succession of the Popes of the third century: 197, St. Zephyrinus;—217, St. Calixtus I.;—222, St. Urban I.;—230, St. Pontianus;—235, St. Antherus;—236, St. Fabian;—250, St. Cornelius;—252, St. Lucius I.;—254, St. Stephen I.;—257, St. Sixtus II.;—259, St. Dionysius;—269, St. Felix I.;—275, St. Eutychian;—283, St. Caius;—295, St. Marcellinus.

two persons ; the one Son of God, by nature eternal, the other, who had only received the name of Son of God after his union with the Word, by an abuse of language. Sabellius was the precursor of Arius ; Paul of Samosata was the precursor of Nestorius. St. Dionysius of Alexandria wrote to him immediately to show him what was the belief of the Church. "The Word made Himself flesh," said he, "without any division or separation. Two persons are not distinguished in him, as if the Word dwelt in man, but was not united to him. How do you then dare call JESUS CHRIST a man distinguished for his genius, he, true God, adored by all creatures, with the Father and the Holy Spirit, incarnation of the Blessed Virgin Mary, Mother of God." This passage is remarkable from the fact that it proves the faith of the Church, and the divine maternity of the holy Virgin, which the general council of Ephesus had to defend later against other heresies. Paul, of Samosata, was finally solemnly deposed on account of his obstinacy in error.

The Manicheans.

Another heresy which re-appeared several times, and which the Church was obliged to combat in the Middle Ages, came from the remote bounds of Persia with *Manes*. This heresiarch, father of Manicheism, was born in a servile state ; he wished to unite Christianity with the belief in two equal principles, a tenet which is the basis of the religion of Zoroaster, and to constitute himself chief of a new sect. He astonished the multitudes by the singularity of his costume as much as by the absurdity of his doctrines. To add to his stature he wore high buskins ; he wrapped himself in a flowing mantle of divers colours, which gave an airified appearance to his walk ; he carried in his hand a long staff, on which he leant when walking, and under the arm a book writ-

ten in Babylonian characters; lastly, one of his legs was covered with red cloth, and the other with green. This charlatanism ought alone to have stamped him as an imposter, but there are always some diseased imaginations and corrupted minds who allow themselves to be seduced by anything that is not the truth. Manes gained numerous partisans with his two eternal gods, born of themselves, opposed to one another; the one the Principle of good, which he called light; the other the Principle of evil, which he called *darkness*. According to him, the soul was only a spark of light, the body a particle of darkness; then came emanations and the eons of the Gnostics. Manicheism was even proscribed by the heathen emperors, and not being the truth it was soon vanquished. The king of Persia had Manes seized, and flayed alive with a pointed reed, and his body was abandoned to the dogs and birds of prey (274).

The Doctors.

The partisans of error did not multiply so quickly as the defenders of truth. We have already cited some of these defenders and of these doctors, who maintained the true faith against all the attacks of pagan philosophy and the absurd imaginations of heretics. Their names shine with no less brilliancy than those of the martyrs, of whom the greater number among them besides partook of their combats and triumphs. We have already spoken of St. Ignatius, St. Polycarp, St. Denis the Areopagite, St. Quadratus, St. Justin, St. Irenæus, Clement of Alexandria, Origen, Tertullian, St. Cyprian, St. Dionysius of Alexandria; we must also cite for the second century, St. *Papias*, disciple of St. John the Evangelist, and bishop of Hierapolis, in Phrygia, who died about the year 156; and, for the third century, *Minutius Felix*, St. *Gregory Thaumaturgus*, *Arnobius*, &c. Minutius Felix is the author of a dialogue entitled

Octavius, in which a Christian of this name, and a pagan, dispute on religion. Arnobius, born at Sicca, in Numidia, and converted about the year 300, has written a treatise against the gentiles.

St. Gregory, surnamed *Thaumaturgus* (worker of miracles), began to be known throughout the Church under the pontificate of St. Fabian. He was born at Neocæsarea in Pontus; his parents were pagan. Still young, he went to Cæsarea in Palestine, and there listened to Origen, who was then in all the height of his glory. The lessons of this great master attached him to him to such a degree that he would not leave him. Origen having been obliged to hide himself on account of the persecutions, Gregory went to Alexandria, where a miracle attested the purity of his morals, which had excited the jealousy of some of his companions in study. He returned to Cæsarea as soon as Origen was able to recommence his lessons, and after being confirmed in the faith, he returned to his country. They expected to see a clever orator and an eminent lawyer; he only showed himself to his fellow citizens as a fervent neophyte. Soon Phedimus, Archbishop of Amasea, judged him worthy of the episcopate, and put him at the head of the Church of Neocæsarea, where there were only at that time seventeen Christians. Neocæsarea was a rich town, great and populous, but its morals were corrupted, and idolatry reigned without hindrance. The faith of Gregory became so strong that he had the power to perform miracles. His life from this time was only a succession of miracles, which verified to the letter these words of our Lord JESUS CHRIST: "Faith removes mountains. You will do wonders greater than mine." A pagan priest said to him one day, "Command this rock to leave this place and I will believe in Jesus." Gregory commanded the rock, which displaced itself, and went to the place he pointed out. . His first pre-

dictions and his miracles made numbers of conversions at Neocæsarea. The Lycus, which passes by this town, often overflowed and laid waste the neighbouring country; the saint planted his stick in a spot which he forbade the river to pass. St. Gregory of Nyssa wrote more than a hundred years later that there had never been any overflow since that period. During a voyage that the saint made, two Jews, who knew his charity had recourse to a stratagem to impose upon it. One of them lay on the ground and counterfeited death; the other lamented and begged the bishop to give him something to pay for his burial. The saint took his cloak and threw it on the pretended dead man. When he had gone a little distance the imposter ran to his companion and told him to get up, but found him really dead.

The miracles, the wisdom, the charity, and the zeal of Gregory were amply rewarded. Feeling his last hour approaching (about 270), he asked to be informed if there were many Pagans in his episcopal town; there were only seventeen. He raised his eyes to heaven, sighing that the true religion was not the only one in his diocese, but at the same time thanking the Lord that having found only seventeen Christians on his arrival, that he should leave when dying only seventeen infidels.

Disputes about Easter.

Besides persecutions and heresies, some interior divisions troubled the Church; but the authority universally recognised, of the successors of St. Peter, was always successful in quelling them. They also served to prove the supremacy of the Roman pontiffs. It was during the pontificate of Anicetus (150-161) that a question began to be agitated which occupied the Church for a long time: that of the celebration of the Festival of

Easter. As the observance of the Sabbath was changed from Saturday to Sunday, St. Peter had transferred at the same time the celebration of Easter, but he had not made it of obligation, and the Roman pontiffs tolerated in the east the celebration of Saturday. Dissensions soon arose among the Christians on the subject of the difference. St. Polycarp went to Rome to confer with St. Anicetus. The venerable disciple of St. John laboured with success to root up several customs introduced into the Church by the converted Jews; he did not think himself able to abolish this, to which he himself adhered, because he had always seen it followed by the apostle, his master. Anicetus thought that the moment had not come to change on this point the discipline of the Eastern Church; he even permitted the Asiatics, who were at Rome, to follow the custom of their country.

The question of Easter, set aside for a moment, was brought forward again during the pontificate of St. Victor I. (185-197). The Easterns, or Asiatics, and above all the metropolitan of Ephesus, and the churches which were under his rule, taking advantage of the tolerance of the Roman Pontiff, went so far as to say that the Latin Church was wrong, and they were so determined in their attacks that a definite decision became necessary. The Pope decided that the usage of the Roman Church was to be followed throughout: a council of bishops of Italy assembled at Rome were of this opinion. The provincial councils, assembled in the East, accepted the decision which came from Rome; the council of Ephesus alone refused to accept it. Victor threatened with excommunication the Asiatics who resisted. St. Irenæus intervened in order to counsel measures of conciliation; the Pope thought that they could still wait for some time before giving his decision, and the quarrel was settled. Nearly all the

churches of the East adopted the Roman usage, which some already followed; the others became more and more singular in their opinions, and the council of Nicæa entirely terminated this affair, which had brought into prominence the authority of the See of Rome. The name of *Quartodecimans*, or men of the fourteenth day, was given to those who continued the practice of the Jews.

The Schism of Novatian.

To St. Victor succeeded St. Zephyrinus; St. Calixtus I., who considerably enlarged the catacomb or cemetery which bears his name; St. Urban I., whose martyrdom we have related; St. Pontianus; St. Antherus; St. Fabian. The election of this last pope (236-259) was decided by a wonderful event. The brethren were assembled for the election, and several persons of importance were proposed, without thinking of Fabian, who was present, who did not even belong to the clergy. All at once a dove flying about the assembly rested on the head of Fabian. This was looked upon as an extraordinary indication from heaven, and Fabian was proclaimed by universal acclamation.

After St. Fabian, the See of Rome remained vacant for eighteen months, at the end of which time Pope St. Cornelius was elected, who governed the Church somewhat less than fifteen months (251-252). "We must do violence," said St. Cyprian, "to make him accept this dignity. The tranquillity and modesty natural to those whom God chooses for bishops manifestly belong to him. Thus did he reach the highest grade. Having passed through all the dignities of the hierarchy, and showed himself in each one the instrument of divine grace." However, this election was contested, then the first antipope, *Novatian*, who accused Cornelius of *libellatic*, that is to say to have bought his life with

the price of money during the persecutions.* Five priests of Rome followed Novatian. The antipope forced consecration for himself from three bishops from remote parts of Italy, whose good faith he grossly imposed on by plunging them into a state bordering on drunkenness. Novatian soon joined heresy to schism; he pretended that the Church had no power to absolve those who had fallen in the persecution, no matter how penitent they were; he absolutely condemned second marriages, and seduced a large number of people by his appearance of austerity and severity.

St. Dionysius, of Alexandria, vigorously combated the schism; he replied in these terms to the notification of the antipope: "If you have been ordained, as you pretend, against your will, give us a proof by abdicating, for we ought to suffer all things rather than divide the Church of God. The martyrdom which you will have endured to avoid a schism, will be no less glorious than any other." St. Cyprian assembled, at Carthage, a council of seventy bishops, who anathematised Novatian and recognised the legitimate pope. St. Cornelius, on his side, assembled at Rome a council of sixty bishops. Novatian was condemned, the five priests who had followed him submitted, as well as one of the bishops who had consecrated him antipope, and the condemnation of all the churches put an end to the schism.

The Baptism of Heretics.

St. Lucius I., successor of St. Cornelius (252-254), entirely extinguished the remains of the schism. His

* To avoid a public renunciation or martyrdom, some Christians secretly denied the faith in the hands of the magistrates, and obtained from them by payment certificates called (*libelli*) of apostacy; often these certificates were obtained, without being obliged to renounce the faith; but this practice was none the less justly condemned by the Church.

successor, St. Stephen I. (254-257), had to decide a grave question which threatened to divide the Church. The question to be determined was, whether baptism conferred by heretics is valid or not. The doctrine of the Church, independent of all present disputes, maintains that every baptism administered in the name of the Father, of the Son, and of the Holy Ghost, is valid, whether administered by a heretic or a pagan, but that it is null, if it is administered even by a Catholic and a priest when it is wanting in any of the essential conditions, water, or the name of the Three Persons of the Holy Trinity. The chair of St. Peter has never varied on this point, and such is the doctrine that Pope St. Stephen sustained. But St. Cyprian was of a contrary opinion; he maintained that it was necessary to rebaptise heretics and schismatics who were converted, "he maintained, as some say, (for this fact is seriously controverted, and looked upon as false by other considerable authorities,) he maintained it with an obstinacy which might have brought about schism." St. Stephen showed himself full of loving kindness; content to have the law proclaimed, he left to time and reflection to bring back the men who only kept to their opinion, from an excess of zeal for what they believed to be the truth. St. Cyprian expiated all that he could have reproached himself with, in this quarrel, by a glorious martyrdom. St. Stephen obtained the same crown some time before him.

After St. Stephen, this glorious crown was won by the Popes St. Sixtus II., St. Dionysius, St. Felix I, St. Eutychian and St. Caius, during the third century. Pope St. *Marcellinus* (295-304) opened the fourth century, and was one of the first victims of the tenth persecution. St. *Marcellus I* (304-310) died like him, after having been treated in a humiliating way by *Maxentius*, son of *Maximinian-Hercules*, who had be-

come master of Rome, where he exercised a tyrannical authority. St. Eusebius (310), successor of Marcellus, was exiled by the tyrant to Sicily, where he died, and the Holy See remained vacant nearly a year.

The tyrants might then think that they had drowned in blood this religion which they had persecuted so violently for seven entire years. Inscriptions have been found in which Diocletian and his colleagues boasted of this victory: "Diocletian, Jupiter, Maximinian-Hercules, August-Cæsars, after having extended the Roman empire in the East and West, and having abolished "the name of the Christians who overturned the State." Sad triumph! Diocletian died at Salerno, Maximinian-Hercules died some months after St. Eusebius, the punishment of Maxentius was preparing, and the year following Galerius was to sign, on his death-bed, the edict which gave peace to the greater part of the empire. St. Melchiades, the successor of St. Eusebius, himself saw Constantine enter Rome, and with this great Emperor, Christianity took possession of the world.

Second Period.

THE HERESIES AND THE BARBARIANS.

(313-800).

THE second period of the history of the Church comprises about five centuries (314-800); it opens with the conversion of Constantine the Great, and closes with the establishment of the holy Roman empire in the person of Charlemagne. Each of the centuries of this period has a particular character. In the fourth century under the Christian emperors, the great heresies appear, especially that of Arianism; in the fifth come the Barbarians who destroyed the Roman empire in the West; the sixth century witnesses the conversion of the Barbarians who invaded the empire; the seventh century is the age of Mahomet, whose dominion extends almost from Persia to Spain; the eighth century prepares, under the first Carolingians, the raising up of the magnificent structure which takes the name of *Christendom*. During all this period the Church is fighting at the same time against heresies which succeed each other, and against the Barbarians, whose manner, she has to soften, and whose intellect she has to enlighten. She has no less to fight against the corruption of Roman morals and against the attempts that the Christian emperors make to deprive her of liberty and independence. Founded by three centuries of martyrdom, she fortifies herself and develops herself in the midst of these new trials, and raises Europe, which remains faithful to her, to the rank that this part of the world has not yet lost, notwithstanding the defections of later centuries.

Five chapters will be devoted to the history of these five centuries. The first will give the history of the Church during the reign of the Christian emperors, until the death of Theodosius the Great (313-395); the second, from the invasion of the Barbarians up to the conversion of Clovis (395-496); the third, from the conversion of Clovis, to the flight of Mahomet, from which dates the commencement of Mahometanism or Islamism (496-622); the fourth, from this flight, to the conquest of Spain by the Arabs (622-711); and the fifth, from this conquest, which marks the largest extension of the Mahometan Arabs in Europe, up to the time when Charlemagne begins to be emperor of the West (711-800). The history of the Church is closely united during this period, as we shall find hereafter, with the general political events of the world; but we shall try to keep here to the relation of that only which particularly belongs to the interior life of the Church.

CHAPTER I.

THE CHRISTIAN EMPERORS AND ARJANISM (313-395).

Four Divisions : The Triumph of the Church and the Fathers of the Desert—The Arians—Persecution by Julian the Apostate and Sapor—The Doctors and the Saints.

§ 1—THE TRIUMPH OF THE CHURCH AND THE FATHERS]
OF THE DESERT.

Accession of Constantine.

THE edict of Galerius had given peace to the Eastern Church ; Italy and Africa were less happy under the government of Maxentius, who had succeeded his father, Maximian-Hercules. This avaricious and debauched prince had taken the imperial purple from his father, and constrained him to take refuge in Gaul at the court of Constantine, who killed him in order to be free to carry out his intrigues. Maxentius overwhelmed his subjects with exactions, and particularly the Christians, whom he did not elsewhere dare to persecute openly. At the death of Galerius he united himself with his nephew, Maximin Daia, who had begun the persecution again in the east, and he resolved to take Gaul from Constantine, son of Constantius Chlorus and of Helen, daughter of one of the petty kings of Britain (England). Constantius had been obliged afterwards to repudiate Helen, in order to marry the daughter of Maximian,

who had just named him Cæsar. Historians agree in saying that he was worth more than any of his imperial colleagues; he loved virtue wherever he found it, and it was on that account that he had a great number of Christians among his officers and his servants. When the edicts of persecution were sent to him he published them, but did not hold to their execution. He assembled the Christians who were in his service and told them that they were to sacrifice to the gods, or renounce their posts and be deprived of his favour. Several had the weakness to offer incense to the idols. The prince, filled with contempt for these apostates, sent them away from his court, saying: "I cannot count on the fidelity of those who have betrayed their God." He retained on the contrary in his service those who had persisted in their faith.

After the abdication of Diocletian, Galerius retained the young Constantine in his service, who could only with great difficulty obtain leave to see his dying father in Britain. Constantius Chlorus expired in his arms at York, after having, as is said, declared that he believed in the true God (306). The army proclaimed Constantine emperor, and Galerius was obliged to hide his disappointment. At the death of Galerius (311), the empire became divided between Constantine, who had Britain, Gaul, and Spain; Maxentius, who possessed Italy and Africa; Maximin Daia, master of Illyria, of Greece, and of Thrace; and Licinius, master of the East. Licinius at first remained neutral, but Maxentius and Daia were united against Constantine. Maxentius began the war, and his design was to take possession of Gaul; Constantine had only forty thousand men to oppose to an army four times more numerous; but he relied on the courage and love of his troops. He scaled the Cottian Alps, took Susa by assault, demolished a cavalry corps near Turin, another near Brescia, seized on

Verona, which capitulated, and he camped at the gates of Rome, opposite the Bridge Milvius (Ponte-Mole). Maxentius kept himself shut up in Rome, because an oracle had forbidden him to leave it; but he had skilful generals who held the country for him. Victory here was next to impossible, and Constantine saw that he would require more than human aid to gain it. He began to ask himself to what divinity he was to address himself. He had learnt at the court of Diocletian and of Galerius to despise the false gods whom such miserable men served. He knew the esteem his father had for the Christians, whose religion there is no doubt he had already studied, and he decided to invoke their God. A miraculous occurrence helped to determine him. One day as he was advancing at the head of a body of troops, towards mid-day a cross shining with a brilliant light appeared in the sky above the sun, and he read there these words written in characters of fire: *In hoc signo vinces*, In this sign shalt thou conquer. The following night, Constantine again saw the same cross in a dream, and JESUS CHRIST appeared to him and ordered him to place this image on his standards. Constantine obeyed. Beside the Roman eagles a new banner was henceforth to be seen; this was a long pole of gilded wood in the form of a cross, above which floated a flag of cloth of gold enriched with precious stones. Above it shone a crown of gold and jewels, bearing in the middle, the monogram of Christ formed of the two Greek initials of his name—*XP*. Such was the famous *Labarum*. The monogram and the figure of the cross were also placed on the helmet of the soldiers. The cross henceforth replaced the images of the false gods.*

* Historians are not agreed about the place, or the period that the cross appeared to Constantine. Some place it in Italy, and on the eve of the battle against Maxentius; but it is more probable

The battle took place on the 28th October, 312. The fight did not last long; Maxentius was completely defeated. In order to inspire his soldiers with courage he defied the oracle and came outside the city; he wished to re-cross the Tiber in order to enter Rome, but the bridge of boats which he had had constructed broke down, and he was drowned in the river. Constantine entered Rome in triumph, and the Christians welcomed his entry with more enthusiasm than all the rest. The senate erected in his honour a triumphal arch, which still exists. They also erected to him a statue, which represents him with a long cross in his hand instead of a lance, and this inscription on the base: "By this holy sign, the true mark of courage, I have delivered your city from the yoke of tyranny, and I have restored the senate and the people to their ancient splendour."

Edicts in favour of the Christians.

The hopes of the Christians were not deceived. In union with Licinius, Constantine published an edict of universal toleration, which permitted Christians, like all other sects, to hold their assemblies publicly and to build churches. The following year (313) a new edict added in favour of the Christians, an important article which renewed their full rights, and without paying anything they were put in possession of their churches and other property, of which they had been despoiled; and as these goods had passed by sale or by donation into the hands of different people, the edict charged the exchequer with indemnifying the proprietors who

that this miraculous event took place in Gaul, before the passage of the Alps by Constantine's army, and, very probably also, not far from Strasburg, where grave authorities place the battle fought by Clovis against the Alemanni, a battle which consequently we are wrong in calling by the name of Tolbiao.

found themselves dispossessed. Constantine without yet declaring himself a Christian, proclaimed aloud his sympathy for JESUS CHRIST; he gave the ministers of the true religion the same privileges that the pagan priests enjoyed, and he exempted the clergy from all imposts, services, and public charges.

The Lateran Palace.

Pope Saint Melchiades, or Miltiades (311-314), successor of St. Eusebius, had the joy of seeing this triumph of the Church, and one cannot doubt that he contributed a good deal to the measures taken by Constantine, because this prince conceded to him for his dwelling the Lateran Palace, formerly built by a certain Lateranus Plautius, whom Nero had condemned to death in order to seize his possessions. The Lateran Palace became from that time the principal dwelling of the Sovereign-Pontiffs. In giving it to the Pope, Constantine recognised the spiritual sovereignty of the Vicars of JESUS CHRIST; he added to this gift an annual rent which was sufficient to maintain the dignity of the Head of the Church, and the independence of the supreme Pastor was more and more secured.

The Schism of the Donatists.

Another event at once showed the respect of Constantine for the spiritual power, and the primacy of the See of St. Peter. The Church of Africa was then afflicted by a schism. Mensurius, bishop of Carthage, had been accused of being a *traditor*, that is, of having delivered to the Pagans the holy Scriptures to be burnt during the persecution of Diocletian. Although this was a calumny, *Donatus*, bishop of the Casa Nigra, in Numidia, had separated himself from the communion of this prelate (305). He persevered in his schism under Cecilian,

successor of Mensurius, and several bishops joined him. A convocation of these bishops condemned Cecilian. The schism took large proportions, the Donatists tried to get Constantine on their side, and presented a request to him in which they begged him to give them for their judges some bishops from Gaul, because that country having escaped persecution, had not had the misfortune of having any *traitors* in its bosom. Constantine, distinguishing temporal things from those which ought to be under ecclesiastical power, would not appoint himself a judge in this question; he referred the matter to Saint Melchiades, who assembled a council in the Lateran Palace, on the 2nd October (313). Nineteen bishops of Italy and Gaul composed this council. Donatus came there as the accuser of Cecilian, the legitimate bishop of Carthage, but he was himself convicted of having rebaptised some heretics, and of having chosen *traitors* for bishops. He was condemned. The convocation of the bishops of Numidia was after that rejected as being infected with irregularity, violence, and party spirit. The chief accusations cited against Cecilian were examined, and he was found innocent. Then Saint Melchiades, with the unanimous advice of the Fathers of the Council, proclaimed the innocence of the bishop of Carthage, and the legitimacy of his ordination. The Pope treated the Donatist bishops with great indulgence; Donatus alone was severely treated, the others were allowed to keep their sees. But the partisans of Donatus appealed to another council better informed, which was convoked in the town of Arles, and which confirmed the decision of that of Rome. The bishops who composed it sent its decrees to Pope St. Sylvester I., successor of Saint Melchiades, not wishing to publish them except with his approbation and under his authority. "Would "to God," wrote they to him, "that you had been "present in our midst! The condemnation of these

“rebels would have been more severe, and our assembly would have had more consolation in seeing you judge with her. All the same your absence from us has not made us forget that it belongs to you, because of the supreme power of your authority and of your jurisdiction, to set the seal on our decisions, and to intimate them to all the faithful.” Unfortunately this schism was not extinguished then. Three years afterwards a second *Donatus*, who thought like the first, caused himself to be elected bishop of Carthage, and the divisions recommenced. The Church of Africa was thus torn during the whole of the fourth century; the punishment of the Schism was not to take place until the following century.

Persecution under Licinius.

St. Sylvester, whose pontificate lasted from the 31st January 314 to the 31st December 325, was a Roman by birth and origin; still happier than Saint Melchiades he assisted at the definite triumph of the Church after the defeat of Licinius. This last prince had vanquished Maximin Daia, near Adrianople (313), and the death of Daia, who poisoned himself, had given peace to the Church in all parts of the empire. But Licinius, jealous of the ascendancy of Constantine, who had attracted the gratitude of all the Christians, soon thought of seeking aid from the heathen portion of his subjects, and as they were still powerful, the persecution recommenced in his states.

Among the most illustrious champions of the new combat were St. *Nicholas*, bishop of Myra, who was thrown into prison, but afterwards liberated, St. Blase, bishop of Sebaste (Siwas) in Armenia, whose sides were torn with iron combs; and above all, forty Christian soldiers who generously confessed their faith in the same town of Sebaste. These soldiers formed a part of the

Thundering legion, already celebrated in the annals of the Church by the miraculous rain which was granted to their prayers under Marcus Aurelius. When they were informed of Licinius's order to sacrifice to the idols, they refused to obey it, and the most cruel tortures were powerless to change their constancy. It was winter, and a very cold wind was blowing at the time, so much so that a pond which was near the town was frozen so hard that it could be crossed on horseback with safety. The judge exposed these holy confessors quite naked on this pond during the night, and in order to make it more difficult for them, he had a hot bath prepared near the pond for those to avail themselves of, who consented to offer sacrifice. The confessors marched joyously to this new torture ; they took off their clothes themselves, and said this prayer together : " O Lord, "Forty have we come into this arena, and forty may "we be crowned." A soldier of the guard, who observed them, was overwhelmed with admiration at their constancy. He was still more astonished when he perceived some crowns in the air over their heads, but he only counted thirty-nine, whereas there were forty confessors. At the same moment one of them yielded, and threw himself into the hot bath, where he suddenly expired : struck with all he had seen, this guard cried out that he believed in JESUS CHRIST, and took the place of the unfortunate man who had apostatised. The next day the judge ordered the bodies of these martyrs to be taken away in carts and thrown into a fire. The youngest of these courageous Christians was still alive, and they wanted to restore him to his mother, so that she could take care of him and persuade him to sacrifice to the false gods ; but this heroic Christian, was above all the weaknesses of flesh and blood ; she placed him herself in the cart with the thirty-nine bodies that were being taken to the funeral pile, and said to him : " Go,

“my son, complete this glorious journey with thy companions, and do not let them precede thee to victory.” Such was the martyrdom of the “Crowned Forty.”

Licinius was not long without feeling the effects of Divine vengeance; he and Constantine ceased to be friends: the latter reproached him with his cruelties towards the Christians, and they each began to make great preparations for war.

The forces of Licinius were the most numerous, and being encouraged by his magicians he did not doubt but that he should be victorious, and promised himself that he would annihilate the enemies of the false gods. Constantine prepared himself for war by prayer, fasting, and retirement, and he took care to have the *Labarum* carried at the head of his troops. Licinius was defeated at Adrianople, and Chalcedon in 324; he then shut himself up in Nicomedia, which was besieged by Constantine, and was soon forced to surrender, and even to beg for mercy and implore his conqueror's pardon, who promised to save his life. This great victory made Constantine master of the whole empire, and secured the triumph of Christianity.

Invention of the Cross.

The image of the cross had led to victory, and the True Cross itself was now going to be offered to the veneration of the faithful. Helen, the mother of Constantine, was converted after the defeat of Maxentius, and showed from that time a fervent piety, and an ardent charity towards the poor. Her son, who conquered Licinius, conceived the idea of building a magnificent church on Mount Calvary, and St. Helen, although she was eighty years old, wished to preside at the work, and she had at the same time a very great desire to find the cross on which our Saviour died. It was the Jews' custom to dig a pit near the place where the dead were

buried, and to throw into it all that had served for their execution ; but the pagans had made this place unrecognisable, as they had heaped over it a great quantity of stones and rubbish. The Emperor Adrian also, in order to punish a revolt of the Jews, had nearly destroyed Jerusalem, and had changed its name ; he built on the holy sepulchre even, a temple to the unchaste Venus ; a statue of Jupiter was raised on the same spot, which thus united the worship of the god of the demons to that of the most infamous goddess of paganism. St. Helen caused this temple and the statues of Venus and Jupiter to be demolished ; she had the place cleaned and dug, and they at last found the sepulchre, near which were three crosses, with the nails which had pierced the sacred members of Our Lord, and the title which had been attached to the top of the cross. It was evident that these crosses were those of Jesus and of the two thieves crucified with him ; but as the *title* had become detached they could not recognise our Saviour's cross. St. *Macarius*, bishop of Jerusalem, had the three crosses carried to a lady of quality, who was dangerously ill, and whose life was despaired of, and he set himself to pray. The application of the first two crosses left the lady in the same state ; but she had hardly touched the third when she found herself perfectly restored to health, and thus the Feast of the *Invention* of the Holy Cross was instituted, and is still celebrated by the Church. A magnificent basilica was built above the holy sepulchre : another was raised on the place where JESUS CHRIST ascended to heaven. St. Helen died some time after, about the year 327.

Influence of Christianity.

The influence of Christianity developed each day : the frequent assemblies of bishops, public preaching, the writings of the doctors of the church, spread everywhere

the knowledge of the principles of the Gospel, and pagan legislation transformed itself, by contact with this new law which ruled the world. Constantine favoured with all his might this religious movement, which was true civilization. He ordered all persons who had been unjustly retained in slavery to be set at liberty; he made the freeing of slaves easier, by not exacting from them any other formality than a single attestation signed by the ministers of the church before whom they made it. He abolished crucifixion, and the cross could no longer be an ignoble instrument of punishment; he forbade the practice of marking with a hot iron the forehead of those who had been condemned to the combats of the amphitheatre, or to work the mines: "We forbid," said he, "to dishonour thus the face of man, because he there bears a remnant of heavenly majesty." Again, he took from the father of a family the barbarous right of killing the young child whom he either did not wish to, or could not nourish; he interdicted the combats of the gladiators, and he abolished the laws with regard to celibacy, in that they were injurious to continency and virginity.

Christianity penetrated thus by degrees into the legislation of the country, and its practices at the same time entered into the habits of the people. A law was passed which rendered the keeping of Sunday obligatory for the whole empire; the tribunals were obliged to be vacated, and ordinary work to be interrupted, with the exception of urgent agricultural work, for which the Church, still in our days gives the necessary dispensations. Constantine did not persecute the pagans; he tolerated error on account of the kind of right which it seemed to possess by immemorial use, but he restrained it as much as he could, and he did not allow new idols to be consecrated. He rebuilt the churches which had been pulled down during the persecution; and he constructed a number of new ones, which he endowed liber-

ally. An act still more remarkable than any others which he passed (law of June 23rd, 318) gave permission for the parties engaged in a law suit to decline the jurisdiction of the ordinary magistrates, in order to refer to the judgment of the bishops: this act inaugurated the magistracy of the pontiffs, who became from that time judges of their people, in the same way as they are their pastors; the temporal power of the Church thus made considerable progress from the first day of the public recognition of Christianity.

*The Christian Basilicas.**

It was then that the magnificent basilicas were raised by Constantine in Rome. The first was that of the Lateran, whose richness gave it the name of the *Golden Basilica*; it became the episcopal church, the *cathedral*† of the sovereign pontiffs, and was named the *Mother of all the Churches*. St. Sylvester dedicated it to our Saviour; but it was placed later additionally under the invocation of St. John the Baptist, and it is known under the name of St. John Lateran.

On the occasion of the dedication of another basilica, that of the Vatican, triumphal pomps and ceremonies took place in Rome, which were a great contrast to the ancient triumphs of Roman conquerors. The crowd assembled from all parts of the town near the circus of Nero, and went in silence to the entrance of a vault at the foot of a hill situated outside the precincts of Rome. Then a procession was seen advancing of venerable persons, clad in garments which had never been hitherto seen on the Roman roads, and they sang chants which

* This name, which signifies *Royal Dwelling*, was given to the sumptuous buildings where the Roman magistrates administered justice under cover; it was afterwards given to the Christian Churches, which were constructed nearly on the same plan.

† Church where the Episcopal Chair is, *cathedral*.

were unknown to the echoes of the seven hills. This procession consisted of Pope St. Sylvester and his priests, and the people united their voices to that of the clergy. Constantine followed them with his head uncovered; when he reached the entrance of the vault, he prostrated with his face to the earth, declaring that he was not worthy to penetrate into the consecrated crypt. He then began to dig the earth; he filled twelve baskets in honour of the twelve apostles, and he placed in the hole, thus made, the first stone of the new church; the crypt where the bodies of the Prince of the Apostles had been buried became the centre of the church.

A third Basilica was built soon after at the Ostian Gate, in honour of St. Paul; but it was built so hastily under the reign of Constantine, that the Emperor Theodosius rebuilt it towards the end of the century; it was the worthy rival of St. Peter's of the Vatican, and is known under the name of St. Paul outside the walls.*

Pontifical Royalty.

The germ of Pontifical Royalty was in the Church from the time of St. Peter, but it seemed as it were to spring up out of the earth, at this period, under Constantine's rule. "There is not," says M. de Maistre, "in Europe a more justifiable sovereignty than that of the Sovereign Pontiffs; it is like the divine law, *justificata in semetipsa*. But what is really most astonishing is to see the Popes become Sovereigns almost imperceptibly to themselves, and even, to speak correctly, in spite of themselves. An invincible law raised up the See of Rome, and one can say the chief of the Universal Church was born a Sovereign. From the scaffold of the martyrs he ascended his throne, which was at first hardly visible, but which gradually con-

* See our *Popular History of the Popes*.

“solidated itself in silence, like all great things. It can be truly said that the temporal power of the Popes dates from St. Peter himself, although its first developments cannot be perceived until we come to the laws and acts of Constantine.”

The manner in which it was exercised from apostolic times does not differ from what is seen in the following centuries, which have only given it more independence, and a territory over which it can exercise its power with more authority. The Acts of the Apostles and the Epistles of St. Paul furnish proofs of this. From the earliest times, the faithful brought the price of their goods to the feet of the apostles; Ananias and Saphira, who had secretly retained a part of the money which ought to have belonged to the common fund, were severely reprimanded by St. Peter, and struck dead. At the same time, St. Peter judged the causes of the faithful, and this arbitrage extended itself to all affairs, even secular, and to all disputes which could trouble the peace of families. So that in this way there was a kind of tax, and an exercise of judicial power.

Even at the period of the persecutions, the Roman Church possessed a prodigious number of sacred vessels of gold and silver, of ornaments of all kinds, fertile lands and spacious domains in nearly all the countries of Africa and of Europe. “Mother and Mistress of all Churches, the Church of Rome was from that time what she ought to be, viz., the richest, the most powerful, and also the most generous in her gifts. The Faithful throughout the world venerated her as the centre of Catholicity; and lavished their wealth upon her, together with their obedience and their love. They did not wish the head of their religion and the Vicar of JESUS CHRIST to be unequal to the immense calls of his spiritual administration; they wished the Pope to have sufficient to meet all the requirements of the universal mission which

“ had been confided to him, the enormous disbursements
 “ that he was obliged to make for the welfare of so many
 “ people confided to his care, and also for the nations
 “ which were still infidel, to whom it was his duty to send
 “ the light of faith, by bishops, priests, deacons, and
 “ apostolic missionaries. Hence the riches of the Roman
 “ Church from the time of the persecutions; hence the
 “ considerable possessions which she enjoyed a long time
 “ before Constantine; hence also the generous liberalities
 “ which she lavished upon the world, as Eusebius tells us,
 “ for the maintenance of a large number of the clergy,
 “ of widows and of orphans, and of the poor as well as for
 “ the propagation of the faith, and the foundation of Chris-
 “ tianity in the most distant countries. Eusebius cites
 “ Syria and Arabia, and our own histories add the Gauls
 “ and the Spains to these countries. This was not all; it
 “ was necessary that while buried still in the Catacombs, the
 “ Papacy should maintain apostolic notaries to keep the
 “ acts of the martyrs, and to be ever ready to reply to the
 “ questions for consultation almost daily addressed by all
 “ the Churches, whilst at the same time, the Roman
 “ Church was sending numbers of ships across the sea
 “ laden with alms. Such was even before the peace of the
 “ Church, the temporal power with which the faith of
 “ Christians surrounded the Apostolic See, and of which
 “ the charity of the Popes made so noble a use for the
 “ welfare of nations. Monuments and the most celebrated
 “ facts teach us that the Roman Church, in order to supply
 “ so many wants, not only possessed vessels of gold and
 “ silver and a great number of moveable goods, but also,
 “ considerable capital. The Pagans sometimes respected,
 “ sometimes carried off, these possessions. Constantine
 “ ordered, says Eusebius, that restitution should be made
 “ to the clergy of the *houses, the possessions, fields,*
 “ *gardens, and other goods of which they had been*
 “ *unjustly deprived.* What a strange thing! that

“Paganism should recognise that the Church had a right
 “to property, and yet this is in the present day con-
 “tested by Nations which call themselves Christian.”*

This pontifical royalty advanced a step on the accession of Constantine—the right of the Church to her goods was solemnly recognised. Constantine himself even felt that the imperial power was not at ease side by side with the pontifical power; he acknowledged that the immortality promised to Rome had only ecclesiastical Rome in view; he acknowledged that this long course of extraordinary events which had made Rome the capital of the world, could have no other end than that of founding the capital of the Empire of JESUS CHRIST, the universal king of the world, and so he retired, and Constantinople became the capital of the empire (330). The Popes had well won their capital,—they had spilt their blood there during three centuries; thousands of martyrs had fought side by side with them; the Catacombs were full of sacred bones; there was not a single spot in Rome which had not witnessed one or other of these voluntary sacrifices to God, a thousand times more entire, more glorious, and more sublime than the self-dedication of the patriots of pagan Rome: human pomps were henceforth out of place in this city consecrated by so many martyrs; it was only fitting that henceforth it should witness but the pomps of religion.

The Fathers of the Desert.

The triumph of the Church was to bring relaxation to a large number; because amongst the crowds of pagans who followed Constantine's example, and embraced the

* Monsigneur Dupanloup, Bishop of Orleans, on the “Temporal Sovereignty of the Popes,” Paris, 1849.

faith, were to be found a great many who were only actuated by worldly motives. In such circumstances, God in his wisdom and goodness furnished means to his faithful followers to keep their ancient fervour, and to perpetuate in his church the practice of all the virtues. He began to people the deserts with a multitude of solitaries, whose life resembled that of the angels; and penance and mortification succeeded to the tortures of paganism; holy austerities replaced the crosses, the racks, and the pincers: thus grand examples continue to show the superiority of the spirit over the flesh.

St. Paul and St. Antony.

A young man, born in Egypt of rich and pious parents, heard one day in a church these words: *If thou wilt be perfect, go and sell all thou hast, and give to the poor, and thou shalt have treasure in heaven.* The young man applied the text to himself; he sold all his goods, and gave alms in abundance, detaching himself more and more from all that can make life pleasant; he left his native town, and went to a great distance; he finally retired to the deserts of the Thebais, where he soon found gathered around him a multitude of disciples, in spite of the efforts he made to avoid all that could remind him of the world. He kept receding still further into the desert, in proportion as monasteries sprung up and became peopled around him. But as he thus penetrated inwards more and more, he was in reality like a conqueror who was extending the circle of his dominions. In this way he advanced to the extremities of the Thebais, after having sown, so to say, on his passage, treasures of holiness and mortification; but the fame of his sanctity spread itself soon into the whole empire; his authority became so great that he was consulted from all parts, and when Arianism threatened to infest Egypt, St.

Athanasius obtained from him light and encouragement, and Constantine himself wrote to him, seeking counsel. *Antony* was the name of this holy solitary, who fought energetically against error, and wrote to the great emperor in favour of St. Athanasius.

However, notwithstanding his mortifications, notwithstanding the care he took to keep humble, notwithstanding his victories over the devil, and having arrived at the age of ninety years, in 346 he had a temptation to vain glory: the devil represented to him that no one had served God for so long a time with so entire a separation from the world; but St. Antony had recourse to prayer, and God sent him help. Following the indications of a dream, he set out alone, leaning on his stick, which sustained his old age, into the depths of the desert; after a march of two days and a night, he discovered a grotto closed by a stone that the hand of man must have brought there. "Open," said the patriarch, knocking at the stone, "you know who I am, whence I come, and wherefore. I am not worthy of beholding your face; but for the love of Jesus Christ open to me, or I shall die at your door." An old man, whose white hair fell over his body, which was emaciated by age and by the austerities of penance, and was more like a skeleton than a man, covered with palm leaves matted together, appeared at the opening of this grotto. It was St. *Paul*, the first hermit who had lived since the year 250, unknown to all men, having for his only nourishment the half of a loaf which a crow deposited each day at his door. The two saints saluted each other by their names without ever having heard each other spoken of, and then they sat down on a rock, at the edge of the fountain which had given clear water to this veteran of the solitude for nearly a hundred years. *Paul* said to his guest, "What are men doing at this moment? Are they not still constructing new dwell-

“ings in the old towns? What master do they obey? Do they still persecute the Christians?” Antony having replied to all these questions at last left the hermit, and returned in order to fetch from his monastery the cloak that St. Athanasius had given to him, and in which St. Paul desired to be buried. St. Antony hastened on his errand with all the diligence that his weakened strength permitted; but on his return he only found the lifeless remains of the holy old man, which he most respectfully covered with the aforesaid cloak. Whilst he was looking about to see how he could manage to dig a grave, two lions approached and scratched the earth with their claws until they had made a pit which was capable of containing the body of St. Paul. St. Antony died fifteen years after his saintly friend, at the age of a hundred and five years (356).

The Life of the Solitaries.

The life of the solitaries had for its object the observation of the evangelical counsels, that is to say, poverty, obedience, and perfect chastity. In order to attain this end they employed four principal means: solitude, work, fasts, and prayer. The deserts, where they hid themselves, were places which were not only not inhabited, but uninhabitable; they were arid plains and barren rocks; there they built poor cells of wood or reeds; their work, which was continual, consisted in the making of mats or baskets of rushes, which they sold, and gave the price thereof to the poor. They fasted all through the year, except on Sundays and at Easter time; this austere regime, for the most part, instead of weakening them, strengthened their health and brought them to an extreme old age. They assembled twice a day in order to pray together, each time reciting twelve psalms, followed by the reading of Holy

Scripture : the remainder of the day they prayed whilst working shut up in their cells. The obedience which they rendered to their superiors was that of simple children to a beloved father. These communities were very numerous ; sometimes there were several thousands of religious all united under the rule of one single *abbot* or father. From the Thebaid, which gave them birth, they soon spread into Palestine, Syria, Greece, and all the East. *St. Hilarion*, born in Palestine, near Gaza, who put himself under the guidance of *St. Antony*, after being converted at Alexandria, founded several monasteries in the neighbourhood of Gaza ; then he passed into Sicily, Dalmatia, and at last into the island of Cyprus, where he terminated his career in a hermitage (about 372). At the same time *St. Palemon*, and his disciple *St. Pachomius*, a converted soldier, peopled the Thebaid with pious solitaries ; *St. Ammon* established himself more towards the north, in the deserts of Nitria. Virgins, in the flower of their age, and some pious widows followed these examples of renunciation of the world : one of the first communities formed by them had for its abbess or mother the sister of *St. Antony* ; it was *St. Pachomius* who wrote the rule for these nuns.

§ II.—ARIANISM.

However, the evil one would not accept this defeat ; he tried to trouble the Church with a great number of schisms and heresies, which ceased not to rend her asunder during the space of four hundred years ; but, by waging new combats against her, he furnished her with new materials for new triumphs.

Arius the Heresiarch.

At the very moment when hope was conceived of seeing the end of the Donatist schism, and when there

was a thrill of joy at seeing the last rampart of idolatry fall with Licinius, a heresy sprang up which questioned even the Divinity of JESUS CHRIST, which had been attested by the strifes of three centuries, and by millions of martyrs. The author of this heresy was *Arius*, a priest of Alexandria, born, like the heresiarch Sabellius, in Libya Cyrenaica. Of imposing stature, with a grave and serious manner, he was nevertheless affable, and his conversation was gentle and agreeable, but he hid under a penitential exterior and an apparent zeal for religion, a depth of secret discontent and unbridled ambition. Before even taking holy orders, he had thrown himself into the schism of *Meliceus*, which afflicted Egypt just as that of Donatus had afflicted Africa. He left it when he found he could not advance by that means, and he received from St. *Achillas*, patriarch of Alexandria, the government of one of the principal churches of the city. From that moment he aspired to the episcopacy, and the election of St. *Alexander*—who succeeded St. *Achillas*—irritated him profoundly; he resolved to ruin the new patriarch by accusing him of professing heresy.

St. *Alexander* guarded the faith of the Apostles and of his See; he taught that the Son of God is equal to the Father, and of the same substance; and he made use of the Greek word *Homoousios*, consubstantial, which had already been used by St. *Dionysius*, one of his predecessors, and by St. *Dionysius*, the Pope. *Arius* pretended that he had fallen into the heresy of Sabellius, who destroyed the personality of the Word, and confounded it with that of the Father, and in order better to distinguish the Persons, he maintained that the Word had been created. The Divinity of JESUS CHRIST was thus openly denied, and the Christians accused of idolatry; there was neither, therefore, a Trinity nor Christianity. Besides which, *Arius* enveloped his

doctrines in some phrases of double meaning, in order not to disgust some minds; he maintained that the Word had existed before all time, but he made Him have a beginning, and he denied that He was co-equal with the Father. St. Alexander first tried by gentle means to bring Arius back to the truth; but the heresiarch being obstinate, he convoked a council of nearly a hundred bishops of Egypt and Libya, in order to put an end to the error which was making progress amongst the clergy. The Council of Alexandria, held in 320, condemned Arius, who was excommunicated, with his principal adherents.

The holy patriarch Alexander had with him to help him in the struggle a young deacon who was to become one of the firmest defenders of the divinity of Jesus Christ in the fourth century. This was *Athanasius*, a man of profound faith, of a singular penetration of mind, of great firmness of character, a profound logician, and who had practised in the desert exercises of mortification under the guidance of St. Antony, and possessed of an indomitable courage to resist all persecutions. Arius looked upon him from that time as his most redoubtable enemy. The heresiarch retired to Palestine, and endeavoured to make there new partisans. He succeeded in seducing some bishops, and amongst others one of his ancient co-disciples, *Eusebius*, bishop of Berytus, who was said to have apostatised during the persecution, and who had nourished for a long time sentiments analogous to those of Arius. Eusebius was an adroit courtier, whose only dream was to advance himself in honours and dignities in the world. He knew so well how to insinuate himself into the good graces of the Princess Constantia, sister of Constantine, and wife of Licinius, that he obtained the Bishopric of Nicomedia. Whilst Licinius persecuted the Christians, Eusebius remained his confidant and friend, and when Licinius was vanquished,

he sought to gain the favour of Constantine. Such a man was the worthy associate of Arius. The credit which he enjoyed rendered his error more dangerous, he persuaded Constantine that it was nothing but a dispute of words, and the Emperor wrote to both parties to put an end to the war. The bishop, however, did not judge thus of it, there was in truth something more than a dispute of words, in a question which called in doubt the Faith as to whether Jesus Christ is God, or only a simple creature. Constantine at length understood it; and in concert with St. Sylvester, he convoked an Ecumenical* or General Council, at Nicæa, in 325, which was presided at by the Pope's Legates, *Osius*, bishop of Cordova, *Victor* and *Vincent*, priests of Rome.

The Council of Nicæa (325).

The world had never before seen a more venerable or imposing reunion: three hundred and eighteen bishops, without counting priests, deacons, and acolytes came to it from the ends of the earth, and from all parts of the empire. "It was," says an historian of the Church,† "the *elite* of Christian humanity, ready to resume in one act of faith and of love, the Faith, the Hope, the true Wisdom of all ages past, present, and to come. Up to that time the *elite* of pagan humanity, the philosophers, had had many disputations on God, on his nature, his providence, the whole of his works; and after centuries of disputations, reasonings, and subtleties, not one single truth had been as yet defined by them with their common consent, or put clearly before men. What the Greek philosophers could not

* The Greeks employed the word *œcumenene* to indicate the inhabited world.

† Rohrbacher, *Histoire de l'Église*, book xxxi.

“do after ten centuries, and what the philosophers of
“India were unable to accomplish after thirty or forty,
“the Christian pastors did in a few days at Nicæa; they
“did it in spite of all the plots, all the arguments of
“Arian philosophy, they did it by summing up in their
“*Credo* the doctrine that they had just confessed in
“prisons, in the depths of mines, before the tyrants and
“executioners who had torn out their eyes, burnt their
“hands, cut their sinews,—the hereditary doctrine which
“they had received from the martyrs, the martyrs from
“the apostles, the apostles from Christ, Christ from
“God; and this *Credo*, which defined with such
“marvellous precision the most sublime truths, will
“become for all the Christian universe up to the end of
“the world, the popular chant of Faith, of Hope, and
“of Love.”

Among these great lights that shone at the Council of Nicæa, we remark Osius of Cordova, the Legate of Pope Sylvester, celebrated for his learning, his piety, and his consummate prudence; the holy old man *Paphnutius*, Bishop of Upper Thebais, and *Potamon*, Bishop of Heraclea, who had both had their right eye torn out during the persecution; *St. Paul*, Bishop of Neocæsarea, on the Euphrates, whose tendons had been burnt with a hot iron during the persecution of Licinius, *St. James* of Nisibis, in Mesopotamia, and *St. Nicholas*, Bishop of Myra, both already celebrated for their numerous miracles; *St. Amphion*, Bishop of Epiphania, who had suffered torture under Diocletian; *St. Basil*, Bishop of Amasea, *St. Meletius* of Sebastopolis, *St. Hypatius* of Gangres, in Paphlagonia, *St. Macarius*, Patriarch of Jerusalem; *St. Eustathius* of Antioch, and *St. Alexander*, Patriarch of Alexandria, who had brought with him his deacon, *St. Athanasius*, who was the moving spirit of the Council, and the most redoubtable enemy of Arianism.

When one sees such an assembly as this, presided over at the beginning of the fourth century by the Pope's Legate, and submitting its decisions to the approbation of the absent Bishop of Rome, can any one doubt that the priority of the See of Rome has been recognised by the whole Church from the time of St. Peter himself? The comparative obscurity of the pontiffs who succeeded each other at Rome during the first three centuries, was not of a nature to bring forward the importance of their See, if it had not been established by God himself as the principal See of his Church: nor were the courageous confessors, all covered with the glorious scars of wounds received for the faith, nor the illustrious doctors of the fourth century, men who would have sanctioned by cowardice or by ignorance, a usurpation that they knew to be unsupported by any title. The preceding centuries had proved, in a multitude of circumstances, the belief in the supremacy of the Bishop of Rome; it can be said that the first Œcumenical Council gave to this supremacy a testimony before which the most prejudiced minds are obliged to surrender, if they do not wish to be justly accused of bad faith.

The Symbol of Nicæa.

The day of the public assembly having arrived, all the bishops were gathered together in a large hall, into which Constantine was the last to enter, giving the greatest marks of respect to this august assembly. The chief object of this council was the condemnation of Arianism, and the confession of the Divinity of Jesus Christ. Arius had been summoned to appear, and he now came forward boldly sustaining his error, and saying that Jesus Christ is not God by nature, but only by participation; that He is not of the substance of the Father, that He was created by Eternal Wisdom. Pushed to their last entrenchments, the bishops who held

the Arian doctrines went as far as admitting a nature *similar* but not *identical*, a subtle distinction which was made still more dangerous by the similitude of the Greek words *homoousios* and *homoiousios*, the first of which indicates one same *substance*, and the second a *substance*, only *similar*. The first word gives exactly the faith of the Church, and it had already been used by St. Dionysius of Alexandria, and by St. Dionysius the Pope; but the favourers of Arius, by obstinately rejecting the first word, showed the great necessity and importance of its being inscribed in the formulary of faith, in saying that Jesus Christ is consubstantial (*homoousios*) to the Father, his divinity was established, and the error was conquered. The symbol was thus drawn up which only developed the doctrines of that of the Apostles, by particularly insisting on the Divinity of Jesus Christ. "We believe in one only
" God, Father Almighty, Creator of all things, visible
" and invisible; and in one only Lord Jesus Christ, only
" Son of God, born of the Father (that is to say, of his
" substance, before all ages), God of God, Light of Light,
" true God of true God, begotten, not made, of one sub-
" stance with the Father (what the Greeks call consub-
" stantial) by whom all things were made, both in
" heaven and on earth; who for us men and for our
" salvation came down from heaven, and became incar-
" nate, and was made man; suffered, rose again the
" third day, and ascended into heaven, whence he shall
" come again to judge the living and the dead. And in
" the Holy Ghost. And if any say: *There was a time*
" *when the Son was not; He was not before being be-*
" *gotten; He was drawn from nothing; or if any hold*
" *that the Son is not of the same nature and substance*
" *as the Father; He is mutable, and subject to changes*
" *like a created being; the holy Catholic and Apostolic*
" Church anathematizes them."

All the Fathers, with the exception of seventeen, immediately signed this symbol at the public meeting on the 9th of June. The next day there only remained five who opposed it, of which two only continued to persist; but Eusebius of Nicomedia, and another bishop who had signed, pretended later on that they had only signed it in reading and in writing *homoïusios* (of a similar substance), and not *homoousios* (of the same substance). This conduct added bad faith and hypocrisy to heresy. Arius and the two obstinate bishops were condemned, and Constantine confirmed by his authority the decrees of the Council, and ordered that they should have force of law in the empire.

The Question of Easter.

After having secured the purity of the faith, the Council occupied itself with the question of Easter, with the schism of Meliceus, and with questions of discipline. The question of the celebration of the Feast of Easter divided the Church of the East; it had been agitated from the middle of the second century between St. Polycarp and the Pope St. Anicetus, and later under the pontificate of St. Victor. Notwithstanding the decisions of St. Anicetus and St. Victor, the churches of Syria and of Mesopotamia still followed the usage of the Jews, and celebrated Easter on the fourteenth day of the March moon, whether this day fell on a Sunday or not: it is on this account that they were called *Quarto decimans*. The Council ordered, conformably to the previous decisions of the popes, that the Feast of Easter should be universally celebrated on the Sunday which immediately follows the fourteenth day of the March moon after the vernal equinox. All the churches submitted themselves to this decision except a few in Mesopotamia.

*The Schism of Meliceus.**

The schism of Meliceus had begun at the deposition of the Bishop of Lycopolis, who had sacrificed to the idols during the persecution. Meliceus had continued to ordain the bishops, priests, and deacons of his party : he was tainted with both schism and heresy, for without entirely holding all the ideas of Arius, he favoured them. The Council made use of an indulgence which might appear extraordinary, but taking into consideration persons and circumstances, it was no doubt a useful one. Meliceus was permitted to live in his town of Lycopolis, with episcopal honours and titles, but without the power of electing or ordaining priests. Those whom he had ordained were admitted to communion, and also kept the titles and the honours which belonged to them ; but they were obliged to cede jurisdiction and rank in each church and in each diocese to those who had been before ordained by the Patriarch of Alexandria, and they were forbidden to elect or ordain other priests. The schism would thus die out insensibly, as, in fact, it happened, although Meliceus, in spite of his sworn oath, later on elected one of his disciples for his successor.

Canons of the Council of Nicæa.

The rules of discipline, or *Canons*† of the Council of Nicæa, united to those of the Councils of Ancyra of Neocæsarea and of Gangres, which had preceded it, form a whole, known under the name of *Apostolic*

* This Meliceus must not be confounded with St. Meletius, Bishop of Sebastopolis, his contemporary.

† This word means a RULE in Greek.

Canons: this name indicates solely that the customs they enforce date from the time of the apostles. The Apostolic Canons make known the discipline of the Church in the first centuries; they prove that this discipline has not changed in any capital point. Thus they regulate christian marriage such as it is still regulated by the laws of Catholic nations; they forbid the re-baptising of heretics whose baptism is valid; they maintain ecclesiastical celibacy; they determine what ought to be observed in the ordination of bishops and priests. The canons relating to the primacy of the Holy See, and to the hierarchical authority of the patriarchs and of the metropolitans are very remarkable. "The Roman Church," said a canon of the Council of Nicæa, "has always possessed the primacy. Let, then, the ancient customs be vigorously maintained in Egypt, Libya, and Pentapolis, so that all be subject to the Bishop of Alexandria, because this is ordered by the Roman Pontiff. Let it be the same for what concerns the Bishop of Antioch; and, in the other provinces, let the churches keep their privilege in like manner. If a bishop be ordained without the consent of the metropolitans, the holy council decrees that such a one should not be considered a bishop." The sense of this canon, explained by St. Leo the Great, and by St. Gregory the Great, is this: The Bishop of Rome is at the head of the Universal Church; he is at the same time Patriarch of all the West; below him, but with superior dignity to that of all the other bishops, were to be the Patriarchs of Antioch and Alexandria. As there were difficulties on the subject of the jurisdiction of the Patriarch of Alexandria, the canon determines that it should extend over Egypt, Pentapolis, and Libya. After the patriarchs come the metropolitans (archbishops), then the bishops. We see by this very plainly, that the ecclesiastical hierarchy was from the earliest ages the same as

in our days. No one can understand how the priority of the See of Rome can possibly be contested.

End of the Council.

When the Council of Nicæa had terminated its work, it addressed a collective letter to the faithful of Alexandria in order to inform them of the anathema sent forth against Arius, and of the exile to which the emperor had condemned him. After that it wrote a respectful letter to Pope St. Sylvester, and addressed its decisions to him, which St. Sylvester confirmed and made public, in order to serve as a rule for the Universal Church.

Intrigues of the Arians.

Peace would have been restored to the Church if Constantine had not allowed himself to be circumvented by the intrigues of the Arians. Being persuaded that Arius no longer professed the doctrines condemned by the council, he recalled him, as well as Eusebius of Nicomedia, and Theognis of Nicæa. The Arians in consequence became very audacious; they deposed St. Eustathius from his See of Antioch, in a conventicle of their sect, and they conspired to set Constantine against St. Athanasius, who had first been placed in the See of Alexandria. The saint was continually calumniated before the emperor; in vain he confounded the calumnies, the mind of the prince allowed itself to be captivated anew by fresh impostures, notwithstanding the grossness of the inventions of these enemies of Athanasius. Constantine wished a council to assemble at Tyre, in 335, in order to judge the Patriarch of Alexandria. In this council the Arians formed an immense majority. However, St. Maximus of Jerusalem was to be found there, who had had an eye torn out, and one of his tendons

burnt, in the persecution of Maximian, and two illustrious bishops of Upper Thebais, St. Polamon and St. Paphuntius. Eusebius of Cæsarea, friend of Eusebius of Nicomedia, and Theognis assisted at the council.

Council of Tyre (335).

When the assembly had met together, the enemies of Athanasius brought five accusations against him, among which they charged him with having killed Arsenius, Bishop of Hypsele, in Egypt, and of having preserved his right hand, which had been severed in order to serve for magical art. St. Athanasius had no trouble in refuting the accusations brought against him in spite of the false witnesses who had been suborned by the Arians. The accusation of murder turned to the confusion of the Arians. The bishops, who were on the side of Eusebius, opened before the assembly a box, which had been carefully sealed, and in which was enclosed the dried up hand of a man.

“Athanasius,” cried they, “here is the hand of your accuser! Here is the right hand of Arsenius! It is you who have to tell us why and how it has been cut off.” A murmur of indignation ran through the assembly, and for a moment it was thought that Athanasius could not defend himself. When silence was restored, the saint asked if any one of the bishops present personally knew Arsenius. Several rose up and answered that they knew him. Then Athanasius made a sign to one of his priests; this priest went out and returned some moments after with an old man, whom the patriarch presented to the council. “Is this,” said he, “that Arsenius whom I murdered, and whose right hand I cut off?” It was in truth Arsenius himself whom the Eusebians, in order to substantiate their

calumny, had caused to be hidden in the desert. When it came to his knowledge how the heretics interpreted his absence, and the danger that St. Athanasius incurred in consequence, Arsenius left his retreat, he came and offered himself to the holy patriarch, and he presented himself at the moment when the calumniators thought themselves sure of a triumph. He was there, standing wrapped in his cloak, and all those who had seen him before recognised him at once. St. Athanasius drew back one side of his cloak, and brought first one hand to sight, and then the other, and he said: "Here is the one whom I have killed; here he is with both his hands; God has not given us more: let our accusers find a place for the third, and say where this one could have come from that they have just shown to us." The calumny was laid bare, but the hatred was not extinguished, and as the majority of the assembly was Arian, Athanasius was declared to be convicted of all the crimes that had been imputed to him; he was deposed from the episcopacy, and exiled from Alexandria. The Catholic bishops refused to sign this iniquitous sentence, and what was the most astonishing feature was that the name of Arsenius, Bishop of Hypsele, figured amongst those who signed the judgment; "so that," as remarks Socrates the historian, "Arsenius, though living, subscribed to the sentence which deposed Athanasius as guilty of his death." Such are the proceedings of heresy. Constantine believed Athanasius to be guilty, and confirmed the sentence, but only heard the proceedings of the court from the reports of the Arians. The saint despairing of making the truth reach the emperor, resolved to come himself to Constantinople, and at the instant when Constantine was entering the town on horseback, he presented himself all at once before him in the midst of the imperial escort, and demanded an audience. Constantine surprised, and believing him to be justly condemned, re-

fused to listen. "Our Lord," said the saint, "will judge between you and me, since you take the part of those who calumniate me." Struck by these words, Constantine decided to listen to Athanasius, and he caused his accusers to be summoned, but these only invented a fresh calumny, and the emperor really believed himself generous in granting the holy patriarch his life, and only sending him into exile to Treves in Gaul.

Death of St. Sylvester (335).

These events afflicted the last days of St. Sylvester, who saw the Faith menaced in the Roman Empire, at the same time that he was consoled by the progress that it was otherwise making, even beyond the limits of the empire. The Iberians, a barbarous people, encamped in the neighbourhood of the Black Sea, embraced Christianity.* St. *Fruventius*, a Christian child, carried off captive by the Ethiopians, brought the knowledge of the Faith as far as Abyssinia; and in 326 Constantine witnessed the arrival of ambassadors from Sapor, King of Persia, who informed him that Persia and the country of the Seres or China, counted in their bosom numerous churches.

Death of Arius (336).

St. Sylvester had for his successor St. *Mark*, a Roman, who only governed the Church during eight months (336). Arius died during this Pontificate. The Arians, sustained by the credit which the two Eusebiuses of Nicomedia and Cæsarea enjoyed with Constantine,

* We read in Surius 15th Dec. tom. xii., that this was through the instrumentality of a Christian female slave, i.e., Saint Christiana, marked on that day in the Roman Martyrology. [Note of the translator.]

wished to obtain for the heresiarch a brilliant triumph, and they resolved to cause him to be admitted to the communion of the Catholics, even in Constantinople itself. They first attempted to gain over to their side St. *Alexander*, Bishop of Constantinople, an old man of more than ninety years of age, whom they hoped to seduce by their artifices. But Alexander replied: "The gentleness that I should thus use towards Arius would be a real cruelty with regard to Catholics. The laws of the Church do not permit me to contravene by a false compassion that which I have myself decreed with all the holy Council of Nicæa." The Eusebians then turned their efforts towards Constantine, who was always easily taken in; he sent for Arius to his palace, and asked him if he subscribed to the Council of Nicæa. Arius swore that he did, without hesitation. Constantine had a horror of divisions, and yet he did not see that his conduct rendered them interminable. He ordered the Patriarch to receive the heresiarch into his communion. Alexander wished to make some representations, but he saw that he would only further irritate the Emperor, and so took refuge in prayer, begging God with St. James of Nisibis, who was then at Constantinople, not to permit heresy to enter into the Church with Arius.

Whilst the faithful prayed, groaned, and fasted with their holy patriarch, the Arians congratulated themselves upon their triumph. When the day came on which they had resolved to make Arius enter into the Church, the whole city was a prey to great excitement. The faithful redoubled their supplications and their prayers; Arius, surrounded by his partisans, advanced radiant and triumphant. Arrived at the great square of Constantine, in front of the Basilica, where St. Alexander was praying, he was seen to change colour suddenly, and, seized with a nervous and trembling, he asked to

retire into a secret place, and as he remained long there his friends entered it, and found him lying dead, bathed in his own blood, and his entrails gushed out. The news of this frightful death was soon made known to the whole city; the faithful gave thanks to God; a large number of Arians was converted; Constantine became more firmly attached to the faith of Nicæa, and those who persisted in heresy remained in confusion.

Death of Constantine (337).

Constantine died a short time after this. By his wars, the firmness of his administration, the services that he rendered to the Church, he has merited the name of Great, which he would still better deserve had he not allowed himself to be deceived by the heretics who worked upon his good faith, because he did not take sufficient care to assure himself of the truth. He publicly professed Christianity after the death of Licinius, but there is no agreement about the exact period of his baptism. Eusebius of Cæsarea, in his Ecclesiastical History, attributes the honour of having baptised the first Christian Emperor, who had made a public profession of his faith, to Eusebius of Nicædia, who was thought to have administered this sacrament to Constantine in the last days of his life. But the testimony of Eusebius is contradicted by other witnesses of the highest authority, and by the tradition which is preserved in the Roman Breviary. According to this tradition, it was St. Sylvester who baptised Constantine; the recent works of historical criticism* appear to have put this fact beyond all doubt, and to establish the authenticity of this tradition.

* The researches of the learned Abbot of the Benedictine Abbey of Solesmes, the late Dom Guéranger, have thrown the clearest light on this point of history.

The Emperor Constantius (337-361).

Constantine was succeeded by his three sons, *Constantine II.*, *Constantius II.*, and *Constans*. Constantine only reigned three years (337-340); Constans died ten years later (350), and Constantius remained sole master of the Empire during eleven years. At first he had the East for his portion. He allowed himself to be circumvented by the Arians from the commencement of his reign. Eusebius of Nicomedia, who remained sole chief of the party after the death of Eusebius of Cæsarea, acquired an absolute empire over the mind of this weak and irresolute prince, by means of another Eusebius, chief of the Imperial eunuchs, who ruled Constantine to such a degree that it was said in joke: "It must be confessed that the Emperor is in great favour with "Eusebius, chief of the eunuchs." Now this Eusebius was quite devoted to the Arians.

The triumph of the Faith signalised by the return of St. Athanasius to Alexandria, was only of short duration. The Arians recommenced their intrigues. They began by deposing St. *Paul*, Patriarch of Constantinople, who had succeeded St. Alexander. Eusebius of Nicomedia, had himself elected in his place; Athanasius was again deposed by them, in a council which was held at Antioch, and Gregory of Cappadocia was put in his place, who signalised his intrusion by the persecution of the faithful, by the banishment of the orthodox bishops, and by the martyrdom of the venerable St. Potamon, whose virtues had been admired by the Council of Nicæa. St. Potamon was cruelly beaten with rods, and died of his wounds.

St. Athanasius, always calm and intrepid, first retired to the faithful monks; then he wrote to all the bishops of the world, a protestation against the violences of

which he was the victim, and in order not to compromise any longer those whose hospitality he was receiving, he went to Rome and presented himself before Pope St. *Julius*, who had succeeded St. Mark, and who received him with all the honours and respect due to this champion of the Faith. The Pope then brought the judgment of this affair before his tribunal; he appointed a council to meet in Rome, in the year 342, and invited the Eusebians to appear at it. For several months these people, under divers pretexts, retained the priests who brought the Papal letters; at length they charged the legates with a letter, in which they spoke in equivocal terms of their respect for the Holy See, but declared that it was not possible for them to go to the council, because the time was now too near. The council examined the case, Athanasius was declared innocent: he and all the other bishops who had been deposed by the Arians were restored to the government of their churches, and St. Julius, in concert with the Fathers, wrote a letter to the Eusebians, in reply to the one they had sent him by his legates. This admirable and majestic letter, full of gentleness and true eloquence, is one of the most precious monuments of the wisdom and of the firmness of the Roman Pontiffs, at the same time that it is one of the most striking evidences of their supreme jurisdiction over the whole Church.

When this letter reached Constantinople, Eusebius, the intruder, was already dead. St. Paul returned and occupied his See, and peace would have been restored had not the Arians opposed a new intruder to the legitimate bishop. This was Macedonius, who became a short time afterwards the author of a new heresy. The Emperor Constantius, incapable of resisting the intrigues of the Arians, issued an edict of exile against St. Paul; the Catholics, being naturally quite exasperated, and wishing to keep their bishop, went beyond the bounds of

a just resistance, and massacred the prefect of the guards who was charged with the imperial orders. Constantius, furious, hastened to Constantinople, resolving to put all to fire and sword. He relented, however, at the sight which met his eyes; the people in tears, the suppliant senate, all the officers of the state in mourning, coming out to meet him; but the legitimate bishop was sacrificed.

St. Julius sent legates to Treves to the Emperor Constans, to whom Constantius also sent, at the same time, four Arian bishops, in order to entice him to their side. But St. Maximin, Bishop of Treves, refusing to communicate with the heretics, received the Pope's legates with honour, and prevailed on the Emperor to agree with his views. The Arians were therefore deceived in their hope; they then held a conventicle at Antioch, where they drew up a formulary of faith (in 345), from which the word *consubstantial* was excluded. The following year the Council of Milan, convoked by the Pope, condemned this formulary. Finally, in 347, in concert with the Emperors Constantius and Constans, a council was assembled at Sardica, in Illyria, on the borders of the two empires. This council was, as it were, a continuation of that of Nicæa, whose symbol it adopted, and whose canons it confirmed. St. Athanasius was once more re-established in his see, as well as the bishops who had been banished by the Arians, together with St. Paul of Constantinople, and *Marcellus* of Ancyra. Constantius himself recognised at length the impostures of the Arians; he even wished to see St. Athanasius, whom he received with great respect, and the church was suffered to breathe again.

The death of Constans (350) renewed the Arian trouble. A council held at Sirmium under their influence, composed a formulary of faith which could be interpreted in an orthodox sense, but in which the word

consubstantial was purposely omitted. The Arians triumphed just as if their heresy had been accepted thereby. But the bishops who had signed this formulary, having been made aware of the bad construction which the Arians put on their doings, complained loudly, and protested their unalterable attachment to the faith of Nicæa. Pope St. Liberius, successor of St. Julius (352-356), and all the bishops spread over the Christian world, rose up against this scandal with all their might. Thus we see that neither artifice nor violence was able to obscure the Catholic faith, and truth prevailed over error in spite of the efforts of a prince delivered over to the Arian faction, and armed in its favour.

However, Constantius exiled St. Paul afresh, in order to replace him by the intruder Macedonius, who re-entered Constantinople by armed force, and took possession of the episcopal see, at the price of the lives of three thousand Catholics, who had opposed his usurpation.

St. Paul was conducted to the deserts of Mount Taurus, and thrown into a dungeon, where he was left six days without any kind of nourishment, and, as he survived this treatment, he was strangled. Constantius was soon punished; one of the nephews of Constantine, named *Julian*, who governed Gaul, was proclaimed emperor at Lutetia (Paris). Constantius died whilst marching against him (361). Julian then became master of the empire.

§ III.—PERSECUTIONS OF SAPOR AND JULIAN THE APOSTATE.

Christianity in Persia.

Whilst heresy afflicted the Church in the Roman Empire, a bloody persecution raged in Persia, where Sapor II. reigned. This prince at first showed himself favourable to the Christians, but he was not long in

being irritated against the men who refused to look upon him as a god, brother of the sun. The magi, who are all-powerful in Persia, saw the number of fire-worshippers diminish each day; from the second century a large Christian population flourished in Persia; in the third century it was on the increase, and in the fourth it promised to make the whole country Christian; the devil made a supreme effort to wrest this country from the kingdom of Jesus Christ; the magi were agitated; they represented the Christians as being the enemies of the king, and the natural allies of the Romans. The persecution began in 327, two years after the Council of Nicæa, some time after the embassy sent by Sapor to Constantine; it lasted, with short intervals of repose, to the end of the reign of this king; that is to say, until the year 380. The Christians of Persia proved themselves to be worthy rivals of those of the Roman Empire. One really could believe that the genius of cruelty had exhausted all kinds of torture under the Roman Empire; but Persian executioners invented new ones. Blood flowed in streams; the churches and the monasteries were overthrown.

The Persian Martyrs.

Two brothers, *St. Jonas* and *St. Barachisius*, guilty of having helped the persecuted Christians, were seized in the town of Lubaham. When they had in vain exhausted all kinds of seduction in order to make them apostatise, they separated them in the hope of attaining their end more easily; but as they were not any more successful, they had recourse to the most horrible tortures. *Jonas*, stripped of his clothes, was attached to a stake, partly impaled, and scourged until his bones were laid bare; they then plunged him in this state into a frozen tank, where he passed the whole night. The

next day the holy martyr was dragged before the tribunal, and pressed to adore the sun and fire. "This life," replied Jonas, "is like a seed that the Christian scatters over the face of the earth; if we have patience to wait the time of harvest, it produces in the future immortal glory." "Your books have deceived a great many people," said the Magi. "It is true," replied he, "that they have detached a great number of persons from terrestrial pleasures." The Magi caused his fingers and toes to be cut off one by one, and paraded them on the marble of the tribunal, whilst saying to him: "Thou hast now only to wait until the hour of the harvest; thou seest how we have sown thy fingers, they will produce feet and hands in hundreds." "God, who created them, will know how to give them back to me," replied the courageous confessor. Then they tore off the skin of his head, they cut his tongue out by the root, and they threw him into a cauldron of boiling pitch; but the pitch suddenly escaped out of the cauldron, without injuring the servant of God. This miracle exasperated them all the more; the judges caused him to be extended on a wooden press, which broke all his limbs. They finished by sawing his body by bits, and threw it this way into a decayed cistern, placing guards to watch so as to prevent the Christians from taking away his relics.

Barachisius partook also of the glory of his brother, and suffered the most frightful tortures. They first told him, hoping to shake him, that his brother had consented to adore the sun. "Nothing of the kind," said he, "I know him too well to believe him capable of adoring vile creatures." He then preached to them on the infinite power of the true God, and painted it with so much force and eloquence that the Magi themselves were astonished, but they hardened their hearts. They next applied plates of metal made red hot, to his two

arms. "If thou allowest one of these plates to fall off," said they, "we shall attest that thou hast renounced the "God of the Christians." "Wicked demons, ministers "of an impious king!" cried the saint; "no, by our "Lord Jesus Christ, the Son of God, no, I do not fear "your fire, and not one of your hot plates shall escape "me! For God's sake I conjure you bring together "your torments of all kinds, and haste to make experi- "ments on me; for he who fights for God is full of "courage!" At these words the judges had melted lead poured into his eyes and nostrils, and he was dragged to prison, where he was suspended by one foot. The next day he was brought back before the tribunal. "Have "pity on thy body," said the judges to him. "It is not "I who made my body," replied he; "God, who created "it, will know well how to restore its lost form; but you, "you will be punished for your cruelty, you and your in- "sane king." "Let us put an end to him," said the chief of the Magi, "our delays are injurious to the king; nothing is "of any use with these kind of men—neither discourses "nor torments." The saint was beaten with sharp pointed rushes; his body was then covered with splinters of reeds that were made to pierce his flesh by means of cords tied very tightly, and when these had pierced him all over, he was rolled on the ground. Then they threw boiling pitch and sulphur into the mouth of the martyr, who expired under this last trial. A rich Persian, a friend of the two martyrs, bought the holy bodies, which were interred with honour by the Christians.

A defeat which Sapor received before Nisibis in 339, in a war against Constantine, redoubled the fury of the persecution. Sapor, Bishop of Beth-Nictor; Isaac, Bishop of Seleucia; Abraham, Mahanes, and Simeon, were conducted before the king. "Sprung from the "blood of the gods," said he to them; "I do not the "less adore the sun and the fire; why do you refuse

“to do it?” “We know only one God, and we adore him alone,” replied the Bishop Sapor, in the name of the other martyrs. “Is there,” replied the king, “a god better than Ormuzd, and stronger than Ahri-man?”* “We only know one God,” replied the bishop, “and we adore Jesus Christ, his Son.” The king, furious at this answer, had the holy bishop struck with so much violence, that all his teeth were knocked out; they bruised his body, and broke his bones with blows from sticks; then he was loaded with chains, and died in prison. Isaac was stoned by certain Christians who had had the weakness to apostatise. Sapor had thought, with reason, that the holy bishop would suffer more from a torture inflicted by these miserable apostates. Mahanes was scorched alive; Simeon was buried up to the breast, and killed by arrow shots; Abraham had his eyes pierced with a hot iron, and died two days afterwards. The following year Sapor arrested the bishop of another Seleucia, situated on the Tigris, nearly facing Ctesiphon. This bishop was called Simeon; he was a venerable old man, of whom Sapor himself said: “I have travelled in distant countries, and I have never seen anything that can be compared to the august majesty of his face.” Simeon refused to deliver up the holy vessels and the other riches of his church. “It is the patrimony of the poor,” said he to the king; “I will die sooner than deliver up this sacred deposit.” Sapor esteemed Simeon, whom he had often seen; he flattered himself that he could make him yield by persuasion, and engaged him in a discussion, in which the king was vanquished. Then despairing of vanquishing the constancy of the holy bishop, he commanded him to be taken to prison. There happened to be amongst the

* Ormuzd and Ahriman represented the two principles or the chief divinities among the Persians—the Principle of good and the Principle of evil.

crowd assembled at the door of the palace to see Simeon go out, an old eunuch named *Guhsciatade*, who had been Sapor's tutor, and who enjoyed high consideration at the court. He had formerly professed Christianity, but the fear of displeasing his master had made him apostatise. At the sight of the holy bishop whom they were taking to prison, he knelt down, saluted him, craving his blessing; but Simeon passed him by, turning aside his eyes in order to testify the horror with which his apostasy inspired him. *Guhsciatade* understood the eloquence of this mute reproach. "Miserable that I am," said he to himself, "if I can not endure the disdain of Simeon, how can I support the indignation of the God whom I have denied?" Full of these thoughts he ran to the house, took off his grand clothes, which he wore in his position of chamberlain to the king, and put on garments of mourning. He then returned to the palace to present himself before Sapor. "What is the matter?" asked the king. "I have deserved death," replied the eunuch; "I have betrayed my God; I have violated my faith by worshipping the sun." "What," cried Sapor, transported with fury. "Does that afflict thee? Heal thyself of this folly, or I shall know how to heal thee myself." "I cannot obey thee in this point," replied the eunuch; "I am a Christian, and I will no longer adore creatures." "Do I then adore creatures, wretched man!" "Yes, and what is still more deplorable is that they are inanimate creatures, and deprived of reason." "Die then!" said Sapor, and he had his old tutor taken to execution. *Guhsciatade* asked the king as a last favour to publish that he was being put to death not for having committed any crime, but for not being willing to abjure the Christian religion; by this he wished to repair the scandal of his apostasy. The courageous old man was decapitated on Holy Thursday, in the year 341.

St. Simeon felt great joy at this news, and when he appeared the next day before the king he showed the same constancy. Sapor, exasperated, ordered a hundred other Christians to be executed at the same time, who were then in prison, and among them were to be found five bishops, some priests, deacons, and inferior clergy. The judges said to the confessors that they could save their lives by adoring the sun; but they cried out with one voice that they would suffer all kinds of tortures rather than offend the true God by base apostasy. All these were put to death before the eyes of Simeon, whom they hoped to stagger by this barbarous execution; but the venerable old man encouraged them himself to suffer death bravely for Jesus Christ. He had his head cut off the last, with two of his priests, *Abdaicla* and *Ananias*. This last, whilst taking off his garments, was suddenly seized with an involuntary trembling, which was remarked by *Phusikius*, superintendent of the king's works. "Be reassured, Ananias," said he, "close your eyes and you will see in a moment "the divine light of Jesus Christ." These words won for Phusikius also the glory of martyrdom. Sapor sent for him, and reproached him with his ingratitude. "I am a Christian," said Phusikius, quite tranquilly. Sapor wished his execution to be accompanied with extraordinary torments; this was not easy, as they had exhausted every imaginable cruelty on the rest. The executioners cut his throat, and tore out his tongue by the opening thus made; Phusikius expired under this horrible torture. Sapor, rendered more furious by the resistance that he met with, redoubled his rigour, and all Persia was inundated with blood. "The cross," said St. Maruthas, Bishop of Mesopotamia, who was an eyewitness of this frightful butchery, "the cross germinated "in rivulets of blood."

Space does not admit of relating in detail the history

of the generous martyrs of Persia. A virgin named *Tharba* was taken, with her servant, and their bodies were sawn through the middle; *St. Milles*, Bishop of Susa, venerated throughout all Persia for his virtues and his miracles, was pierced to death by two thrusts of a dagger; *St. Sadoth*, nephew of *St. Simeon*, whom he had succeeded in the See of Seleucia, and who had assisted at the Council of Nicæa, was martyred with several of his priests, and a great number of monks and religious of Seleucia.

This persecution, which reached all the Christians, and above all, the clergy, put on the semblance (as did the Roman persecution) of a political character. The Christians were persecuted heretofore by the Romans, as enemies of the gods and of the emperor. Sapor wished, in his turn, to extinguish Christianity in his kingdom, because he considered all the worshippers of Christ as the enemies of his throne, and the secret partisans of the Romans. The inconvenience of having the head of the Church subject to a temporal prince was already felt; the bishops and priests in communion with the Sovereign Pontiff appeared as if in duty bound to work for the empire of which this pontiff was but the subject.

Siege of Nisibis (350).

A new defeat of Sapor excited his fury against the Christians. Always at war with Constantine, he took advantage of the absence of this prince (whom revolt had called back to the West) to lay fresh siege to Nisibis with an innumerable army of Persian and auxiliary Indian troops. Encouraged by *St. James*, their bishop, the inhabitants of Nisibis prepared themselves for a vigorous resistance. In vain did Sapor set all his engines to work, filling up apart of the moat, beating down the wall with battering rams, hollowing mines and turning off the stream, *Migdonius*, in order to reduce

the inhabitants by thirst; at the end of seventy days he was not more advanced than he was the first day. Then he bethought himself of an unusual means. He stopped the stream above the town by a dyke between two mountains, and under it he raised a still more considerable bank, and when the water reached the back of the first dyke, at a great height, he had it suddenly pulled down, so the water fell with such terrible force that striking against the walls of the town, it made a large breach in them. The Persians, much elated, put off the assault until the next day, because the inundation hindered them from approaching; but the next day they found to their great surprise that the breach was repaired. The inhabitants of Nisibis had worked with extraordinary ardour, whilst St. James prayed in his church. Sapor, advancing in person, thought he saw at the ramparts a man who had all the exterior of a king, and from whose purple crown darted an extraordinary light; he thought it was the emperor himself, and threatened to put to death those who had told him that Constantius was absent in another part of the empire; but being reassured of Constantius's absence, he was at length convinced that heaven fought for his enemies, and he shot an arrow into the air as if to revenge himself on God, who took part against him; he also put to death several satraps who had promised him an easy triumph.

God seemed to have accepted the defiance of this impious prince. St. *Ephrem*, a disciple of St. James, was then at Nisibis. He implored St. James to go on the ramparts, and to ask of God the defeat of the infidels. The venerable old man ascended to the top of a tower, whence he could see the plain covered with men and beasts: with his face turned towards the enemy, he offered up this prayer to God: "O Lord, who canst by the most feeble means, humble the pride of thine enemies, confound this multitude by an army of gnats."

Hardly had he finished this prayer, than a frightful multitude of gnats, such as are sometimes seen in the East, came and fell upon the troops of Sapor. These insects penetrated the trunks of the elephants, the nostrils and the ears of the horses and of the beasts of burden, who were thereby driven wild, and throwing off their riders, broke the ranks of their squadrons and fled away, carrying along with them their unseizable enemies. Sapor was obliged to confess himself vanquished; he was obliged ignominiously to raise the siege at the end of three months. St. James died some time after this, leaving to the Church the example of admirable virtues, writings full of learning and piety, and a disciple who was one of the glories of the Eastern Church—St. Ephrem.

Pope Liberius.

Pope Liberius, who was a witness of the persecution of Sapor, was about to behold another, still more general, under the Emperor Julian, whom history has justly branded with the name of *Apostate*, because he tried, after having abjured Christianity, to restore idolatry. Liberius had already been obliged to struggle against Constantius and against the Arians, whilst sustaining St. Athanasius against his enemies. Constantius had banished him to Berea, in Thrace, and replaced him by *Felix*, Archdeacon of the Roman Church (355), to whom one must at least render this justice, that he had not abandoned the faith of Nicæa, and was irreprehensible in his conduct. The trial lasted two years, at the end of which time Liberius was recalled to Rome. His enemies pretended then, and several historians have repeated it, that Liberius only obtained his recall by signing an heretical formulary of faith. The fall of Liberius is at present banished to the rank of historical lies. It is certain that if this courageous Pontiff had

signed a formulary of faith other than that of Nicæa, he certainly only signed a formulary of orthodox faith expressing the *consubstantiality* of the Word, though without using the very word *consubstantial*. All the authenticated acts of this holy Pope show him to be the intrepid and constant defender of the Catholic faith.*

Julian the Apostate.

Julian the Apostate, connected in his youth with St. Gregory of Nazianzen, and with St. Basil, who, together with him, had frequented the schools of Athens at the same time, at first affected great zeal for religion; but possessed of an immense pride, gifted with a whimsical imagination that he did not take the trouble to check, and of a character inclined to the most extravagant superstitions, he allowed himself to be circumvented by the enemies of the Christian name, by sorcerers, and by philosophers who dazzled his eyes with the glory of restoring the ancient religion of the empire. To restore Paganism and to extinguish Christianity was his twofold object; persuaded at the same time of the utter uselessness of the bloody persecutions which the experience of three centuries had only too well proved, he rejected torture, and proposed to extinguish the religion of the *Galilean* (for it is thus he called our Lord Jesus Christ) by means full of sophistry and obscurity, a clever, vicious circle of restrictions and difficulties, at the same time employing all possible means of seduction, gold, honours, and pleasures. As soon as the death of Constantius had secured to him the Empire, he published a first edict of *toleration*, which put an end to the exile of the Catholic Bishops, but which, at the same time, re-established also

* See our popular History of the Popes, and the History of the Infallibility of the Popes, by L'Abbé Constant.

the worship of idols, the dignities of idolatrous priests, sorcerers, and augurs in all the towns. All the temples destroyed by Constantine were to be rebuilt, and endowed with their ancient revenues; the Christians were ordered to restore at their own cost those which they had themselves destroyed, and to give back to them all the endowments that Constantine had portioned to the Christian Churches. Mark, Bishop of Arethusa, who was too poor to restore the value of a temple which he had destroyed some years before, was seized in virtue of the Roman law, which delivered to the creditor the bankrupt debtor; the holy old man was beaten with rods, had his beard plucked out, was besmeared with honey, and then he was suspended naked in a net, where he was exposed under the rays of a fierce sun to the stings of gnats. Mark had before this hidden Julian when a child, and so preserved him from the fury of Constantine, when the rest of his family were massacred. Such was the gratitude of the Apostate.

Julian tried to reform the morals of the pagan priests, which was almost as difficult an undertaking as the destruction of Christianity, but the spectacle of pagan virtues did not suffice to cause the perversion of the Christians. This edict of toleration was a means of fomenting divisions between the Catholics and the Arians, and thus of weakening one by the other, and crushing them at last under public scorn. There was only a semblance of liberty allowed to the Christians, for he bestowed all his favours on the pagans, whilst the former only experienced disdain, vexations, and disgrace. He took away all privileges from ecclesiastics, and in order to degrade the clergy, he suppressed the pensions which were devoted to provide subsistence for the clergy and for the consecrated virgins: "Their admirable law," said he, joking after the manner of the irreligious of every age, "their admirable law enjoins

“them to renounce the goods of this world, in order to reach the kingdom of heaven ; and we, wishing piously to facilitate the voyage, order them to be relieved of the weight of their possessions.”

Thus the making use of these cruel jokes was the only means he seemed to know how to use when there was a question of rendering justice to Christians. When these dared to complain, he said : “Is it not the vocation of a Christian to suffer ?” Following his system of a deaf and hypocritical persecution, he published another edict, forbidding the professors of Christianity to teach, and Christian children to study Greek and Latin : “Either do not explain,” said he to the Christians, “profane writings, or if you explain them, approve their doctrines. You believe that Homer, Hesiod, and others like them are in error ; go and explain Matthew and Luke in the churches of the Galileans.” Thus after having deprived the Christians of all access to honours, after having despoiled them of the goods which belonged to their churches, to the virgins, and to the poor, the Apostate wished to deprive them of the study of letters, so as to make them still more contemptible. But although the professorships of eloquence and literature had been taken away from the Christian teachers, they knew how to escape from the tyranny of Julian’s laws, by composing hymns, idyls, elegies on moral and theological themes, drawn from subjects of sacred history. Julian had hoped to do away with Christian literature, but he had only made it soar still higher ; master-pieces of eloquence and poetry were multiplied, and even if the edict of proscription had continued till now, Christians would not have lacked on that account sublime models for study.

Julian did not wish to have a bloody persecution, but the pagans, whose cause he had so warmly espoused, knew too well that they could freely satisfy their hatred

without acting contrary to the desires of the Prince. The Church had then some martyrs under his reign ; bishops, priests, soldiers, and women, perished under torture. A new torment was invented which was unknown even in the reign of Diocletian. Virgins consecrated to God, after having been exposed naked to the sight and to the outrages of the populace, had their inner parts opened and filled with barley, and then they were devoured by swine !

The Temple of Jerusalem.

The Apostate then conceived the idea of giving the lie to the Scriptures, a plan which should, according to him, complete the destruction of Christianity. He had read these words of the prophet Daniel : “ After sixty-two weeks Christ shall be slain. A people with its leader shall come and destroy the city and the sanctuary. The sacrifices shall be abolished, and desolation shall reign in the Temple, and the desolation shall last to the consummation of the world.” He had read in the Gospel : “ When Jesus went out of the Temple ; the disciples called his attention to the structure and grandeur of the edifice ; and he said to them : ‘ This Temple shall be destroyed, and there shall not remain a stone upon a stone.’ ” By restoring the Temple, Julian would give the lie to the prophecies. A pagan historian, Ammanus Marcellinus, thus relates the issue of his enterprise : “ Julian, in order to immortalise the glory of his reign by a magnificent work, resolved to re-establish, at great cost, the famous temple of Jerusalem, which had been taken and destroyed by Titus. He confided the conduct of the works to Alypius. Whilst this latter was directing the affair with great solicitude, frightful whirlwinds of fire, which continually sprang out of the cavities contiguous to the foundations, burnt the workmen, and made the place unap-

“proachable. The persistence of this destructive phenomenon obliged him to abandon the enterprise.”

Christian historians, and among them St. Gregory of Nazianzen, give us more details. St. Cyril was then bishop of Jerusalem. At the sight of the great number of Pagans and Jews gathered together to rebuild the Temple, the Christians were alarmed, but Cyril quietly affirmed that all these efforts would only turn to the confusion of the enemies of Jesus Christ. A surprising quantity of materials had been collected, they worked day and night to clear out the site of the old Temple, and to demolish the ancient foundations. When this demolition was achieved, and they had accomplished to the last letter, the words of Jesus Christ: *That not a stone should rest upon a stone*, God showed himself in his turn. The night before the day on which they were to begin the work, the foundation-stones being already placed, a great earthquake threw to a distance the stones which were in the foundations, and overthrew also the greater part of the surrounding edifices. The public galleries, into which a great number of Jews had retired, in order to watch the works, fell with a great crash, and buried in the ruins all the persons who were to be found in them. Whirlwinds blew away the sand, the lime, and the other materials; the fire consumed the tools, which had been put away in a subterraneous building under the Temple. When daylight came, and the Jews were running to see the disaster of the previous night, a torrent of fire came out of the building, which spread itself all over the middle of the place, and ran here and there, after having burnt and killed the Jews who came near it. This fire broke out again several times during the day, and the following night they saw crosses of fire on their clothes, which they could not efface; a luminous cross also appeared in the sky. The Jews, however, persisted in recommencing the work, but the

fire always repulsed them. On learning these prodigies, Julian ordered the works to be discontinued. The Galilean had gained a first victory over him.

End of Julian the Apostate.

Julian, by taking from the Arians the support of the temporal power, gave, against his will, a terrible blow to Arianism, for error cannot sustain itself. His system of persecution against the Catholics was as dangerous as it was perfidious; but God, who made use of him in order to weaken Arianism and confirm the prophecies, did not leave him time to do the evil that he meditated.

To the glory of restoring Paganism and annihilating Christianity, Julian wished to add that of arms; he counted on making the conquest of Persia. But God awaited him there. Julian commenced by some victories, and penetrated rather far into Sapor's empire; the Pagans triumphed. At the news of his first success, the rhetorician Libanius, meeting at Antioch a Christian of his acquaintance, said: "Well, what is the son of the carpenter doing now?" "He is making a coffin for Julian," replied the Christian. On the 26th June, 363, Julian, constrained to retreat, saw his rear-guard attacked by Sapor's army; he flew to the spot without giving himself time to put on his cuirass. Whilst he was giving some orders, and surveying the field of battle, a dart shot by an unknown soldier pierced his side and penetrated to his liver. Theodoret says that at this instant, Julian, putting his hand to his wound, filled it with blood, which he threw towards the sky, exclaiming: "Thou hast conquered, O Galilean!" Whether he pronounced these ungodly words or no, they express the truth: with Julian Paganism came to an end; the victory of Jesus Christ was complete.

§ IV.—THE DOCTORS AND THE SAINTS ; HERESY OF THE
MACEDONIANS.

The Popes and the Emperors.

Pope Liberius had the joy of witnessing this new triumph of the Church. His successors were no less worthy than he of occupying the Chair of St. Peter. St. *Damasus* (366-384) had to fight against the anti-pope Ursinus or Ursicinus, who was opposed to him during the first years of his pontificate, but the schism was not continued. After that he fought with vigour against the heresy of Macedonius, which we shall speak of later on ; he protected and encouraged the labours of St. *Jerome*, who was translating the Holy Scriptures into Latin, and took care of the dignity and the pomp of the Holy Liturgy in Rome. After him St. *Siricius* (385-398) showed himself zealous for the faith. Having learnt that *Jovinian*, amongst other errors, denied the virginity of Mary, he convoked a council at Rome, and condemned the heresiarch and his followers. He also combated the Manicheans, who carried into the West the doctrine of the two Principles very widely spread in Persia, and the Priscillianists, thus named from *Priscillian*, bishop of Avila, who pretended that men are subject to the fatal influence of the stars.

With the exception of Valens, who reigned in the East from 364 to 379, the successors of Julian showed themselves favourable to orthodoxy. Jovian (363-364) only accepted the Empire which the army offered him, on the condition that Christianity should immediately become the religion of the State. *Valentinian I.* (364-375) had incurred the disgrace of Julian on account of his zeal for Christianity. One day when the Apostate was entering into the Temple of the idols, pre-

ceded by Valentinian, then captain of his guards, the priest having thrown the lustral water over the Emperor and his suite, a few drops fell on the clothes of Valentinian. He, seized with indignation, tore the piece that had been wet by the water, and before Julian's eyes he struck the pagan minister. This action, which testified more to his faith than to his moderation, was exile for him. *Gratian* (375-383) and *Valentinian II.*, his brother (375-392), who reigned at the same time as Valens and Theodosius the Great (379-395), were also attached to the true faith, and it is quite sufficient to mention the name of Theodosius in order to recal the most brilliant periods of Church history. Theodosius was at the same time the true master of the Empire, although he only reigned alone in the last three years of his life.

The Doctors and the Saints.

After the holy bishops and the other saints who had been subjected to the persecution of Diocletian, after St. Athanasius, who had continued to be up to his death (373) the terror of the Arians, and the invincible rampart of the Catholic faith, neither saints nor doctors were wanting to the Church. We cannot cite them all; we can only point out those who are the most celebrated.

St. Gregory of Nazianzen and St. Basil.

St. Gregory of Nazianzen, and St. Basil, who became bishop of Cæsarea, have already been named. These two saints were closely united; their friendship had commenced from the time when they studied together at Athens. St. Gregory himself shall here relate to us how it came about. "We had," said he, "both of us "the same end, and this end was virtue, and we mutually "served as guardians one of the other, in exhorting

“each other to piety. We had no communication with those of our companions who led an irregular life, and we only frequented the company of those who by their modesty and their wisdom could sustain us in the practice of virtue. We only knew two roads at Athens, the one to the church, the other to the schools; as for the one which led to worldly feasts, to the games, to profane assemblies, we absolutely ignored it.” St. Gregory of Nazianzen was raised to the See of Constantinople under the reign of Theodosius; but he found himself exposed to so many persecutions that he voluntarily abandoned it, in order to die in solitude, in Cappadocia (about 389). He has left some remarkable poems and letters. He is surnamed the *Theologian*, and he is counted as one of the most illustrious Fathers of the Greek Church.*

St. Basil, Bishop of Cæsarea, in Cappadocia, where he was born, has also left some remarkable writings, amongst others, *homilies* or discourses, letters, commentaries on different parts of the holy Scriptures, and the *Hexameron*, which is a collection of discourses on the six days of creation. He had to struggle against the Emperor Valens, who wished to force him to adopt the Arian confession, as he had already forced some other bishops to do. The prefect Modestus was charged to engage Basil to renounce the term *homousios*, consubstantial. The prefect finding a resistance upon which he had not counted, threatened Basil, if he did not yield, with the confiscation of his property, with exile, and with death itself. “If you wish to have your orders executed, you must make still graver threats,” replied Basil, “goods I have none, my faith is my whole

* It is well known that this title of “*Father of the Church*” is given to the saintly Doctors of the first centuries, who have defended the Church by their writings against Paganism and heresy.

“treasure. As to exile, I do not know what it means; every country is for me a land of exile, as one’s whole life is nothing but a journey; I am at home everywhere on the earth, because it is all God’s property. As for death, women even despise it, when it is to be suffered for Jesus Christ; I could only rejoice at it, as I should thereby reach God the quicker.” This reply disconcerted Modestus, who made use of the gentler means of persuasion and promises. “I cannot,” then said St. Basil, “I cannot, in order to please the Emperor, either change the terms of the symbol of Nicæa, or suppress *homousios*.” “I have never met a man like you,” said the prefect. “You have never before met a Bishop, then,” replied Basil. “We, Bishops,” added he, “are always ready to yield not only to the Emperor, but even to the lowest of his subjects in everything except in the Faith of God. When this faith is in danger, we despise everything, and consider it alone.” Magnificent definition of the Catholic Bishop, and which was then indeed applicable to so many intrepid pontiffs!

When the emperor heard of the reply of St. Basil, his anger was changed into esteem. An enemy cannot in fact help admiring a man full of faith, frank, and resolute, whilst he interiorly despises the cowardice of him who yields and surrenders principle. He came then in person to Cæsarea, and placed himself amongst the laity who were assembled in the church. The sacred chant, the order which reigned in the assembly, the great dignity of Basil, who, without knowing that the Prince’s dispositions were changed, exhibited a pious tranquillity, and a perfect presence of mind, profoundly moved the emperor. When the offerings were being collected, Valens gave his own also, and the deacons, not knowing if the bishop would accept the offering of Valens, whom they regarded as a persecutor of the Church, hesitated before receiving it. Valens more and

more moved, felt his strength leaving him, and he was about to fall, when he was supported by one of the officers of the temple. In this case Basil did not consider himself obliged to observe rigorously the discipline of the Church, and he accepted the offering. Valens, however, did not cease to molest him; but he constantly refused to sign an order of exile against him. St. Basil died in 379, six years after St. Athanasius, who had been his master, and whom he loved to call his father.

St. John Chrysostom.

St. John, surnamed Chrysostom (Golden Mouth), on account of his eloquence, and who died in exile at Comano, after having been Archbishop of Constantinople (407), has left a great number of works much esteemed—homilies, treatises on the *Priesthood*, on *Providence*, and on *Virginity*. He was born at Antioch. After having studied rhetoric under the celebrated Libanius, who was a pagan, he frequented the bar, but he soon left it in order to devote himself entirely to the study of the Scriptures, and to the practice of all Christian virtues. Living like an anchorite in the mountains of Syria, he gave himself up to such mortifications that his health was shattered, and he was obliged to return to Antioch. St. Flavian, bishop of this city, ordained him priest, and kept him near him as his vicar (481). The two saints were the saviours of Antioch, in a circumstance which did great honour to them as well as to the Emperor Theodosius.

A violent sedition having arisen at Antioch on account of a taxation, the rioters were so carried away that they outraged and broke the statues of the emperor, of the empress, and of the father of Theodosius. The magistrates severely punished the leaders of the sedition; but Theodosius being irritated, sent two

special commissioners with an order to condemn to death all those who were guilty, and to take away from Antioch all its privileges, and to reduce to the rank of a simple village this superb capital of the East. On the arrival of the commissaries, consternation spread through the city. Nothing was heard but tears, sobs, and lamentations. The guilty were about to be executed, when the bishops of the neighbouring towns and the solitaries who had hastened to Antioch, obtained the postponement of the execution by their prayers. Flavian had gone to Constantinople, whilst his priest, John, remained to console and encourage the people. From the time that Flavian had been introduced to the emperor he kept a mournful silence, his eyes cast down, and crying as if he had been charged with all the crimes of his compatriots. Theodosius was easily irritated, but he was likewise easily moved to clemency. Touched by the grief of the old man, he approached him in order to console him; then he began to think of all that he had done for Antioch, and he added: "Is this the way I
" have merited so many outrages. What is then the
" injustice of which they pretend to revenge themselves?
" Why, not content with insulting me, have they carried
" their fury even to the dead? Why outrage those who
" are no more, and who have never offended them?"
Flavian replied: "Prince, we recognised the affection
" which you have testified towards our city, and that
" which afflicts us most is, that the demons have envied
" her this love, so that we appear ungrateful towards our
" benefactor, and that we have irritated to the last point
" him whom we love. The demons have set to work to
" deprive of your kindness this town which is so dear to
" you. If you ruin her, you do just what they desire;
" if you pardon her, you will subject them to the most
" rigorous torture. You complain of the outrage you
" have received! if you wish it, oh! most gentle of

“princes, you may win a crown more glorious than that
 “which you bear. That one you owe in part to the
 “generosity of another; the crown of mercy you will
 “only owe to your own virtue. They have over-
 “thrown your statues; but it is easy for you to raise up
 “more precious ones in the hearts of your subjects, and
 “to have as many statues as there are men on the
 “earth. Whoever hears of your humanity will admire
 “you and love you. When stones were thrown on the
 “image of Constantine, his courtiers excited him to
 “vengeance. Putting his hand to his head, he said to
 “them, laughing: ‘Reassure yourselves, I am not
 “wounded!’ The victories of that emperor have been
 “forgotten; but this speech will never be forgotten. As
 “to the rest, what use is there to remind you of the
 “examples of others, when you said yourself at the
 “approach of Easter, when granting pardon to criminals
 “and to prisoners: ‘Would that I could only raise the
 “dead?’ You can do this miracle to-day; Antioch is
 “now nothing but a tomb, its inhabitants are but
 “corpses; a word from you can restore them to life.”

Theodosius, vanquished, and mingling his tears with
 the holy old man's, exclaimed that he pardoned them,
 following the example of Jesus Christ, who prayed
 for his executioners; thus Antioch was saved (388).
 Libanius the rhetorician was then at Antioch. Whilst
 St. John exhorted to penance and prayer the affrighted
 inhabitants, whilst Flavian went to Constantinople to
 prostrate himself before Theodosius, he continued his
 vain discourses, adorned with all the flowers of Greek
 rhetoric; he deplored the interruption of the festivities
 and the games, he exhorted the judges to love letters,
 and pretended thus to save the city. When he learned
 that pardon had been granted by Theodosius, he wrote
 two discourses which he pretends to address to the emper-
 or: in the first he exhorts him to mercy, in the second

he thanks him for the pardon accorded to the city. Behold all that the most eloquent pagan of that period found it worth his while to do in favour of the inhabitants of Antioch !

St. Ambrose.

Another holy doctor, who belonged to the Latin Church,* *St. Ambrose*, Bishop of Milan (from 374 to 379), and to whom is attributed the composition of the *Te Deum*, and to whom we are indebted for some eloquent works and a liturgy known under the name of the *Ambrosian Rite*, was less happy than *St. Flavian* in dealing with *Theodosius*; but he succeeded at last in obtaining by his firmness the repentance of the prince, though he could not prevent the terrible effects of his anger at first. In 390 the town of Thessalonica mutinied like that of Antioch, and the people gave themselves up to the most horrible excesses. *Theodosius*, spurred on by his courtiers, ordered a marked revenge. Whilst the people were assembled in order to behold the games of the circus, the soldiers at a given signal threw themselves on the multitude, and during three hours massacred all whom they met, without distinction of citizen or stranger, of age or of sex, of crime or of innocence.

The news of this massacre having reached Milan, whither *Theodosius* was going after some days, *St. Ambrose* immediately wrote a letter to the emperor in order to reproach him with his hastiness, and to represent to him the greatness of his fault. "I do not dare,"

* The two great portions of the Catholic Church comprised respectively in the two empires of the East and West, were even at that date distinguished by the names, "Eastern, or Greek Church," and "Western, or Latin Church," although they only formed one and the same church.

said he, "offer sacrifice if you assist at it." Theodosius, however, wished to present himself at church according to his custom. Ambrose reached the door before him. "How," said he, "could you raise up to the Lord hands which are still stained with blood unjustly shed? Retire from this place, and do not increase your crime by another." Theodosius wished to excuse himself by alleging the example of David. "As you have imitated him in his sin," replied St. Ambrose, "imitate him also in his penitence." Theodosius yielded, he retired to his palace, and wept for his sin.

Eight months passed, the Feast of Christmas approached, and the emperor was distressed at the thought of not being able to keep it with the rest of Christians. He went and begged St. Ambrose to take off his excommunication. "But," said Ambrose, "what penance have you done after such a sin?" "It is for you," said the emperor, "to tell me what I ought to do, for me to execute it." St. Ambrose, drawing his attention to the fact that anger had been the cause of his fault, said to him that he ought always to impose a curb on this passion, and to order by a law that the sentence of death and confiscation should only take effect at the end of thirty days, in order to give time for reason to return, and to reform a too hasty judgment. Theodosius made the law, and signed it with his own hand. St. Ambrose showed by his firmness what a bishop ought to be; Theodosius by his submission what a Christian prince should be.

St. Hilary and St. Martin.

Gaul possessed some great and holy bishops, who were the glory of the Church; nearly all her bishops deserved to be ranked amongst the saints. The two most celebrated are St. *Hilary*, Bishop of Poitiers, and Doctor of the Church, and St. *Martin*, Bishop of Tours.

St. Hilary was born in paganism, but was converted after having deeply studied Christianity; being raised to the episcopate, he combated Arianism with the greatest vigour, and merited to be exiled for the faith. He returned later on to Poitiers, where he died about 367. St. Jerome, making allusion to the rapidity of a river of Gaul, called him the Rhone of Latin eloquence.

St. Martin has remained one of the most popular saints of France, and of the whole Church. Born in Pannonia (about 316), and son of a military tribune, he at first followed the profession of a soldier. One day, as he was going to Amiens on horseback, he met a poor man, naked, and dying of cold. Martin had nothing to give him; but immediately cutting his military mantle in two, he threw half of it over the shoulders of the poor man, who was no other, in reality, than Jesus Christ. St. Hilary ordained him priest; he lived some time in solitude, then he was named Bishop of Tours (374). His zeal and his charity extended over the whole of Gaul; he effected a great number of conversions, and became truly the apostle of the whole country. His zeal combated all errors, his charity won all hearts; his miracles triumphed over the most rebellious. He built, near Tours, the monastery, since known under the name of Marmoutier (*Martini Monasterium*), and caused the religious community life to be honoured in Gaul. He died about 397, the object of the veneration of the people, who ceased not to come in crowds to his tomb. At a later time the kings of France professed a great zeal for his veneration, they prided themselves on bearing the title of *Canons of St. Martin of Tours*; the "chape," or small cape, of the saint was a long time their banner; a magnificent basilica was raised in honour of the great bishop, and a number of places put themselves under his protection. St. Martin is one of the most glorious patrons of France.

The Macedonians.

Arianism lost all credit in the empire after the death of Valens ; but unfortunately it had penetrated amongst the Barbarians, who were beginning to invade the countries of the West, and it thus preserved a great importance during the whole course of the fifth century, and the beginning of the sixth. Another heresy agitated the empire. Macedonius, whom the Arians had placed in the See of Constantinople (341), but whom they had themselves deposed later on (359), set himself to attack at the same time the doctrine of the Arians and that of the Catholics, asserting, contrary to the first, the divinity of Jesus Christ, and teaching, on the other hand, that the Holy Spirit is not a divine person, but a mere creature, more perfect than others. He dragged into his party several heretic bishops, who had been deposed like himself, and the error made great progress. "Macedonians" was the name given to these sectaries, who soon spread not only to Constantinople, but into Thracia, Bythinia, and the country near the Hellespont, for they imposed upon people by the regularity of their manners, and by the austerity of their life.

The Emperor Theodosius devoted his first efforts to repress them. He had just published a celebrated law by which he disgraced whomsoever did not live in the Roman Church. "We wish," said he, "that all the people under our authority should follow the religion that the Prince of the Apostles has taught to the Romans, and which we see now followed by the Pontiff Damasus ; so that according to the evangelical doctrine, and the teaching of the Apostles, we believe one only divinity of the Father, of the Son, and of the Holy Ghost, with an equality of majesty, and in an adorable Trinity. We command that those who hold this pure doctrine bear the name of *Catholics* ; whilst

“the others, whom we reprove for their weak and foolish impiety, shall be called by the ignominious name of *heretics*, and that their assemblies shall no longer be honoured with the title of church, for they will assuredly feel the effects of the Divine vengeance.”

Council of Constantinople (381).

An imperial constitution was not found strong enough to root out error; something more was necessary. A council was convoked at Constantinople, and the bishops hastened to it from all parts of the Christian world. St. Meletius, Patriarch of Antioch, was to preside at the council in the absence of Pope Damasus, who had been detained at Rome owing to his great age. The emperor ardently wished to know Meletius, on account of his reputation for holiness, and above all on account of a circumstance which had struck him vividly: he had seen the holy bishop, in a dream, present to him with one hand the royal purple, and with the other the imperial crown. All the Fathers being arrived at Constantinople, they presented themselves together at the palace, in order to pay their respects to Theodosius. The prince, wishing to prove if he could recognise Meletius, forbade anyone to point him out to him. The features of the old man who had appeared to him had remained so profoundly graven on his mind, that he distinguished him without any difficulty in the midst of the crowd. Running towards him, he went up to him and embraced him, with an earnestness mixed with tenderness and respect.

After that, he conjured the bishops to seek every means to bring peace to the church, promising them the co-operation of his zeal and his authority. The council opened with great solemnity. At first gentleness and persuasion were used towards the Macedonians, but this

was all in vain. The heretics retired from the assembly, and the decrees of the Council of Nicæa were renewed against them; and confirming the symbol that the Fathers had there formulated, these words were added concerning the Second Person: "Who for us men and for our salvation came down from heaven. And became incarnate by the Holy Ghost, of the Virgin Mary; and was made Man. He was crucified also for us under Pontius Pilate, suffered, and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven; sitteth at the right hand of the Father, and he is to come again with glory, to judge the living and the dead."

Touching the Third Person, the Council of Constantinople, added: "We believe in the Holy Spirit, the Lord and Giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son, is adored and glorified; who has spoken by the prophets."

The Emperor Theodosius received this decision of Faith as emanating from the mouth of God himself; he made a law to enforce the execution of all that the council had decreed. Although this assembly had only been composed of the bishops of the East, Pope Damasus and the prelates of the West having confirmed its canons, the council was recognised as Ecumenical, or Universal. This was the second of the General Councils; it was held in the year 381.*

* St. Meletius, who presided at this council, was predecessor of St. Flavian, and the same as the former Bishop of Sebaste, or Sebastopolis, spoken of before.

CHAPTER II.

THE INVASIONS OF THE BARBARIANS (395-496).

Three Divisions : The Heresies and the Doctors—The Barbarians.—
The Saints.

§ 1—THE HERESIES AND THE DOCTORS.

Condition of the Roman Empire.

When Theodosius the Great died (395), the Roman Empire only supported itself by the prestige of its name. The barbarian people, the Goths, sub-divided into Ostrogoths (in the East), and Visigoths (in the West), Vandals, Burgundians, Franks, Saxons, &c., remained near the frontiers, ready to cross as soon as they found there was no emperor who was capable of repelling them. In the interior, the barbarian soldiers formed the principal armed force; foreigners, such as the Vandal *Stilicho*, in the West, and the Gaul *Rufinus*, in the East, who occupied the principal posts. The empire was at that time divided into two parts, which were not destined to be ever again united; the empire of the West, where the feeble *Honorius* reigned, and the empire of the East governed by *Arcadius*, who was as incapable as his brother. If to these causes of ruin is added the corruption of morals brought on by long prosperity, habits of luxury and effeminacy, and divisions excited by the heresies, we shall understand that the

Roman Empire was in a state of complete decay, and that the field was free for the Barbarians. God wished to punish Roman corruption, and to regenerate the whole Christian world; the empire was destined to fall, because, though having become Christian in name, it was not penetrated with the spirit of Christianity. There were a great many saints and fine characters, but the entire people was not transformed; the West was destined to undergo great sufferings, and new blood was required to restore it; the East was spared at first, but, soon becoming more guilty, was reserved for a more terrible chastisement on account of its continual infidelities.

The Schism of the Donatists.

The Donatist schism continued to agitate Africa. After the condemnation with which they had been struck, the Donatists, for a moment taken aback, became afterwards only the more furious. They invaded the churches with armed force, broke the altars and the consecrated vessels. Their impiety went so far as to rebaptise by main force, and, if anyone refused to consent to it, he was subjected to the most cruel treatment.

St. *Augustine*, Bishop of Hippo, then appeared as one of the greatest lights of the Church. He was born at Tagaste, in Numidia (354). The keen solicitude of his mother, St. *Monica*, prepared him from a tender age for Christianity. But pagan philosophy and Manichæism ruined his early years, and he gave himself up to disorders which drew him further and further from the truth, as he has related so energetically in his *Confessions*. *Monica* wept and prayed: *Augustine* passed two years at Rome and at Milan (383-384) as a public professor of eloquence, and attracted to himself great applause. In the last of these two cities, he had the good fortune of hearing St. *Ambrose* preach. There God

waited for him : he was struck all at once to the very depths of his soul with a ray of grace, he renounced the world and his former errors for ever ; he completely changed his life, was admitted to baptism, ordained priest (393), and became Bishop of Hippo (395). From this moment, his life was nothing else but a continual battle against error and against corruption.

He underwent the greatest labours in order to bring back the Donatists into the bosom of the Church, and he succeeded in converting a great number. But the others only became the more furious ; they laid snares for him, and this great Bishop would have perished, without a special protection of Providence, who destined him for other battles. The Catholic bishops, roused by these evils, proposed a conference ; and all the bishops of Africa, the Donatists as well as the Catholics, repaired to Carthage. They chose on each side seven bishops, in order to confer together in the name of all the others. The Catholic bishops, to the number of nearly three hundred, gave an admirable example of generosity ; they offered to yield their Sees to the Donatist bishops, provided that these were willing to put an end to the schism, and re-unite themselves to the Church. St. Augustine, who had inspired his colleagues with this admirable moderation, was one of the seven bishops chosen by the Catholics. All was carried on with great order. St. Augustine, commissioned to sustain the rights of the Catholic Church, proved with evidence that there could not be any legitimate reason for breaking with unity, and that the Donatists had no alternative, if they wished to be saved, but to return to the Church. The schismatic bishops had nothing solid to oppose to this cogent reasoning of St. Augustine ; the people opened their eyes after this, for they saw clearly how error had been vanquished in this famous conference, and thus they returned to the Church in crowds (411).

End of St. John Chrysostom.

St. Innocent I. (402-417), successor of St. *Anastasius* (398-401), who had succeeded St. Sericius, then governed the Church. He witnessed the commencement of the invasions of the western barbarians; and the joy that he felt at the extinction of the schism in Africa, was troubled by the persecution that St. Chrysostom had to endure in the East.

This great saint, who was raised to the See of Constantinople, carried on in his province, with an intrepid zeal, the reform of the clergy, and the repression of all abuses; this raised up for him a great number of enemies, and these worked against him with so much cleverness, that they even persuaded St. *Epiphanius*, Archbishop of Salamina, in Cyprus, that Chrysostom was a heretic, and partook of the errors of Origen,* which were then beginning to agitate consciences. The Patriarch of Alexandria, named Theophilus, a violent and ambitious man, showed himself one of the most bitter enemies of the holy Patriarch of Constantinople, and he even came to persecute him in his episcopal city. A powerful party was formed against St. John Chrysostom. A homily of his, against the luxury and the looseness of women, was represented to the Empress Eudoxia as a personal allusion, directed against herself and against the ladies of her court. The Empress excited the Emperor against the zealous Patriarch; all the words and acts of the saint were misrepresented and envenomed, which at length brought about his banishment. But the love of the faithful for their venerable

* This great Doctor, Origen, was never a heretic, since he was not condemned; but his books contain the germs of serious errors which were developed in the fifth century, and which brought some trouble to the Church.

pastor then shone forth. St. Chrysostom had been taken into exile during the night, and transported to the coast of Asia ; his people, hearing of his banishment, filled all the churches and public places with groans and clamours. The following night an earthquake shook the city and all its environs. The Empress Eudoxia became alarmed herself, and she sent for St. John Chrysostom, with a letter composed thus : " Let your holiness believe that " they have done it unknown to me. I am not guilty of " this injustice. The plot is the work of perverse and " wicked men. God is a witness to the tears that I " offer him in sacrifice. I do not forget that my children received baptism at your hands." St. Chrysostom returned in triumph to his people ; his enemies disappeared in confusion, and Theophilus, of Alexandria, being again in Egypt, ceased to persecute the monks who had taken part with the Patriarch of Constantinople.

The calm which was so suddenly re-established had only lasted two months, when Eudoxia's fears passed away, and her hatred again prevailed. Some new abuses, which the saint pointed out with an intrepid energy, owed their origin to her ; and there was no difficulty in persuading her that St. John Chrysostom had thus personally insulted her. She resolved to ruin him. " Herodias has become furious," cried out Chrysostom, one day, who did not ignore that they were conspiring against him ; " she is again dancing, and asking afresh " for the head of John." She in fact obtained it, for the Emperor Arcadius sent him an order to go into exile. " I have received my church from God," said the brave patriarch, " and I shall not abandon her unless your " soldiers carry me away." The Emperor did not scruple to use violence. St. Chrysostom was forced to leave Constantinople, and an intruder was put in his place.

The desolated Church of Constantinople had recourse

to the Pope, and begged him to come to her aid. Innocent immediately wrote a letter of consolation to the patriarch, who was an exile amid the mountains of Armenia; he addressed another letter to the clergy and to the people of Constantinople. "We are not," said he, "so far away from you that we do not share your troubles. Who could bear with conduct so unjust and so criminal on the part of those whose every care ought to be to re-establish peace and tranquillity in the bosom of the Church? By a strange reversement of the most holy laws, they deprive innocent bishops of the government of their dioceses. Such is the unjust treatment to which they have subjected John, your bishop, who is united to us by the strictest ties. They have even dared, against all canonical rules, to give him a successor; but such an elevation is only a sacrilegious intrusion." Innocent, at the same time, urged the Emperor Honorius to use his influence with Arcadius in favour of the exiled patriarch; but Eudoxia had the bishops arrested on their road, who were bearing the despatches of Honorius, and she subjected them to a long and hard imprisonment. However, St. Chrysostom was informed of the acts of the Pope; he wrote to him several letters in order to thank him, and said to him, amongst other things: "It is upon your shoulders that the whole burden of the world rests, for you have to contend at one and the same time, for the desolated churches, for the dispersed people, for the priests surrounded by enemies, for the bishops put to flight, and for the constitution of our fathers outrageously trampled under foot." What a magnificent testimony to the universal care, and to the primacy of the Roman Pontiffs!

The exile of St. Chrysostom lasted until his death, the rigours and privations which he suffered caused his illness, and feeling his end approaching, he put on white

garments as a sign of deliverance, distributed the little he was possessed of to his assistants, received the Holy Eucharist, and expired while pronouncing these words, full of thanksgiving: "God be praised for all." The Empress Eudoxia had preceded him to the tomb; Arcadius followed soon after (408). *Theodosius the Younger* ascended the throne (408-450), and the Church saw better days.

Pelagianism.

The West was now agitated in its turn by heresy. Just when the schism of the Donatists was coming to an end, when Arianism was expiring, a monk named *Pelagius*, born in Great Britain, began to sow new seeds of discord. He denied the transmission of the sin of Adam and Eve to their posterity, hence there was no stain of original sin to be effaced by Baptism, which therefore only imprinted on the soul of the Christian the seal of divine adoption. Pelagius taught, in consequence, that the free-will of man is as entire, as powerful, since the fall of Adam as before his sin, and that the strength of free-will without any supernatural aid, is sufficient to enable a man to fulfil all the divine precepts, to surmount all temptations, to raise himself to the most sublime perfection, and to obtain life eternal. By this doctrine, a mortal blow was inflicted on the doctrine of divine grace; and it indirectly overthrew the whole mystery of the Redemption.

St. Augustine rose up with great energy against the new heresy; he pursued it to its last entrenchments, and established, with so much vigour, the Christian doctrine of grace, that he won for himself the title of Doctor of Grace. He maintains, against the Pelagians, the principle of the hereditary corruption of human nature, caused by the sin of Adam, and which has so much limited the natural liberty of our will, that, without a superior

assistance, which is never refused to us, we can only do what is evil.* In order to rise from this state of universal corruption, we have no other resource than Divine Grace, and this it is which has rendered the Incarnation of Jesus Christ necessary, by which the redemption has been realised, and the grace of God obtained for the doing of good, which procures for us life eternal. Particular Councils attested that the doctrine of St. Augustine, rightly understood, was the faith of the Church; those of Carthage and Milevum in Africa especially established that the sin of Adam has passed to his descendants, and that without an interior grace, which inspires a good will to us, we can do no good supernatural or useful to salvation. But heresy persisted, and all eyes were turned to the Apostolic See, in order to receive the exact definition of the faith of the Church. The Fathers of the Councils of Carthage and Milevum wrote to Pope Innocent to beg him to confirm their doctrine by his authority. The Sovereign Pontiff thus replied to them: "You have observed as becomes the episcopate, the institutions of our fathers. They maintain, in truth, by divine tradition, that nothing can be decreed in the most distant countries without having been brought before the judgment of the Apostolic See. It is thence that flow, as from their first source, to all the countries of the universe, the pure and

* This proposition, taken in an absolute sense, would be false, and it has been condemned by the Church: it must be understood in the restricted sense, that St. Augustine gives to it elsewhere; that is to say, that the natural liberty of our will, our free will, in the state of fallen nature, is no longer capable of itself, of producing supernatural good; man in this case can no longer do good works which can merit eternal life, whereas he can still sin. Thus free-will remains, after the original fall, capable of sinning; it is no longer capable of doing supernatural good. It is grace, a consequence of the Redemption, which restores to him this capacity.

“living waters of truth.” The Pope confirmed the decision of the two councils, and solemnly condemned Pelagius and his followers. It was then that St. Augustine pronounced these words, so often repeated since: “Rome has spoken; the cause is ended; may error also be at an end.”

St. Augustine's wish was not fulfilled. Pelagius and his adherents thought less of submitting themselves than of avoiding the shame of their condemnation; the heresiarch, by his equivocal declarations, even succeeded for a time in deceiving the Pope St. *Zosimus*, successor of Innocent I. (417-418). The Council of Carthage (418) unveiled the imposture of Pelagius; *Zosimus* acted no longer with reserve, and the Emperor Honorius himself exiled eighteen bishops of Italy, who had embraced Pelagianism, amongst others, Julian, Bishop of Eclanum, in Apulia.

St. *Boniface I.*, successor of St. *Zosimus* (418-422), after having triumphed over the anti-pope Eulalius, and after having repressed an attempt of the archbishop of Constantinople contrary to his authority, had to pursue the remains of Pelagianism, which, in order to escape condemnation had softened itself down. Julian of Eclanum had endeavoured to modify his opinion on grace, admitting its necessity like Pelagius, but pretending that it is not necessary for the beginning, and attributing the perseverance which leads to salvation, to man's own liberty and merits. The partisans of this misguided heresy received the name of Semi-Pelagians. Semi-Pelagianism counted amongst its defenders some learned men, for instance a certain Vincent, who must not be confounded with St. Vincent of Lerins, his contemporary; Faustus, Bishop of Riez; Gennadius, priest of Marseilles, and *John Cassian*, abbot of a monastery in that town, and formerly a disciple of St. John

Chrysoptom, and distinguished as an ascetic writer.* The new heresy was much more subtle than that out of which it had sprung, and it seduced men of good faith. St. Augustine fought against it with great spirit, but his episcopal town having been besieged by the Vandals, he was obliged to suspend his labours, to which death soon afterwards put an end (28th August, 430). St. Prosper of Aquitaine, and St. Hilary of Arles, continued the struggle. They had for auxiliaries St. Fulgentius, Bishop of Ruspa, in Africa, and the unknown author of the book of the *Vocation of the Gentiles*. Finally, Semi-Pelagianism was solemnly condemned a century later in two councils held, the one at Orange in 529, and the other at Valence in 530. It was there decreed as the Church's teaching, that the beginnings of faith are a fruit of grace; that grace, freely given, precedes every good action done by man; that those who are regenerated, like the elect, have need of Divine Grace in order to persevere in good. These decisions were confirmed by the Holy See, and Semi-Pelagianism gradually disappeared.

An error quite contrary to that of Pelagius was about the same time propagated by a priest named Lucidus, who pushed to their extreme consequences some opinions of St. Augustine. He said that God predestinated man not only to happiness, but even to damnation. He denied the co-operation of man with the action of grace, in the work of justification and of sanctification, and pretended that the divine action alone renders man just and holy. This error, known under the name of *pre-*

* The name *ascetics* (those who exercise themselves) was given, as we have seen, to the monks who exercised themselves in religious perfection; the religious life is called on that account the *ascetic life*.

destinarianism, was condemned in several councils held at Arles and at Lyons (471-475).

Nestorianism.

A new heresy appeared under the pontificate of St. Celestin I., successor of St. Boniface (429-432). The West had been above all troubled by the heresy of Pelagius; another heresy was about to disturb the East, and to manifest on another point the belief of the Church. *Nestorius* was patriarch of Constantinople: he was of a proud spirit, superficial, and curious, prying into depths, more high flown than eloquent, and a friend of novelty. From the discourse which he pronounced on the occasion of his installation, he revealed his character. "My lord," said he, addressing himself to Theodosius the younger, "deliver the empire from heresies, and I will give you the kingdom of heaven. Aid me to conquer the enemies of the Church, and I will aid you to triumph over the Persians."

Nestorius fell into error whilst endeavouring to repress the remainder of the Arians and Macedonians. In a sermon preached on Christmas Day of the year 428, he declared that "to call the Virgin *Mother of God* (theotocos) would be to justify the folly of the pagans, "who gave mothers to their gods." This outrage against the holy Virgin excited the horror of the entire Christian world; but Nestorius would not draw back. In explaining himself he developed his heresy, he pretended that the holy Virgin ought to be called *Mother of Christ*, and that the man born by her ought to be named *Theophorus*, one who carries God, or *Theodocus*, one who receives God; that is to say that the whole mystery of the Incarnation was called in question, and that whilst admitting the Divinity of the Word, Nestorius rejected the Divinity of Jesus Christ. According to him Jesus Christ was not God,

but a man united to God in a more special and intimate manner than any other; and, by a logical consequence, the holy Virgin was not the Mother of God, but only mother of a man called Christ, to whom the Word was united. Some bishops adopted this error, and Dorotheus, Bishop of Marcianopolis, preaching one day at Constantinople in presence of Nestorius, pushed this impiety so far as to say: "If any one says that Mary is the Mother of God, let him be anathema." At these words the people gave forth a cry of indignation, and went out of the church; the whole of the East was shocked at the news of this scandal. The outrage offered to the divine Maternity of the holy Virgin opened their eyes to the consequences of the error.

God had raised up St. Athanasius against Arianism, St. Augustine against Pelagianism, and he now raised up St. *Cyrl*, patriarch of Alexandria, against the heresy of Nestorius. The error had penetrated as far as the monks of Egypt. St. Cyril wrote letters in order to instruct them, and after that, he addressed Nestorius himself, in order to acquaint him with the error, but without any result. The two patriarchs finally carried the cause before the tribunal of the pope, St. Celestin. The pope justly alarmed with the progress of the impious doctrine of Nestorius, commissioned Cassian of Marseilles to compose a work to combat and condemn Nestorius. A first council held at Rome anathematized the doctrine which was directed against the Incarnation; a second council held at Alexandria by St. Cyril, put into plain form the doctrine of the Church in twelve articles, known under the name of the twelve anathemas of St. Cyril. These twelve anathemas, confirmed by the pope, defined the doctrine of the Church on the Incarnation: "If any one," declared the council, "does not confess that Emmanuel "is truly God, and by consequence that the holy Virgin "is the Mother of God, since she has given birth ac-

“ cording to the flesh to the Word of God made flesh,
 “ let him be anathema ; if any one does not profess that
 “ the Word which proceeds from God the Father is united
 “ to the flesh according to the hypostasis (person), and
 “ that with his flesh he makes one only Christ, who is
 “ God and man together, let him be anathema ; if any
 “ one dares to say that Jesus Christ is a man who carries
 “ God (theophorus), instead of saying that he is truly
 “ God, as being the only Son and by nature, in that the
 “ Word has been made flesh, and has taken flesh and
 “ blood like our own, let him be anathema.

Œcumenical Council of Ephesus (431).

The obstinate resistance of Nestorius brought about the convocation of a general council at Ephesus in 431. St. Cyril presided at it in the position of papal legate, awaiting the arrival of other legates sent by St. Celestin. Bishops were assembled to the number of two hundred, in the great Church of Ephesus. They placed in the midst of them, on a golden throne, the book of the Gospels, in order to represent the presence of Jesus Christ, who has promised to be in the midst of the pastors assembled in his name. Nestorius also came to Ephesus ; but he refused to appear before the council, and they had to proceed to examine his writings in his absence. When this reading was completed, all the fathers cried out with unanimous voice : “ Anathema to these impieties, and anathema to whomsoever holds this lying doctrine, so contrary to the Holy Scriptures and to the traditions of the fathers ! ” They read, after that, the letter of Pope Celestin, which was inserted in full in the acts, and this solemn sentence was then pronounced : “ Nestorius, having refused to obey our summons, and to receive the bishops whom we sent to him, we have been obliged to enter into the

“examination of his impieties. He has been convicted by his letters, his writings, and his discourses, of holding and teaching scandalous and heretical doctrines. Constrained, then by the holy canons, and by the letter of our holy father, Celestin, Bishop of Rome, we have been compelled, whilst shedding tears of grief, to the cruel necessity of pronouncing against him this judgment: Our Lord Jesus Christ, whom he has blasphemed, has defined, by this most holy council, that he is to be deprived of all episcopal dignity, and excluded from every ecclesiastical assembly.”

The people of Ephesus had remained all day at the door of the church, where the fathers were assembled, in order to be informed of the decision as soon as possible. When the decision was known, they received it with transports of enthusiasm. The bishops, returning to their homes, were surrounded by a joyous crowd, escorted by the light of torches, covered with flowers, and carried in triumph; the whole town was illuminated, and incense was burnt before the statues of the Blessed Virgin. St. Cyril interpreted the popular sentiments in a sermon pronounced at the second session of the council. “We salute thee,” cried he, “O Mother of God. O Mary, august treasure of the universe, lamp always burning, light of the Church, crown of virginity, sceptre of orthodoxy, indissoluble temple, Mother and Virgin, through whom He is, that cometh Blessed in the name of the Lord! We salute thee, O thou who in thy virginal womb didst contain Him who is immense, incomprehensible! thee by whom the Holy Trinity is adored and glorified, the cross celebrated and venerated in the whole universe. O thou by whom heaven triumphs, the angels and the archangels rejoice, the demons are put to flight; O thou by whom a fallen creature is raised to heaven; O thou by whom all creation, given up to idols, came

“to the knowledge of the truth; thou by whom holy baptism and the anointing of gladness are accorded to the faithful; thou by whom churches have been founded in all the universe, and by whom nations have been brought to penance; thou by whom the only Son of God rose in the East like the light of those *who were sitting in darkness and in the shadow of death*; thou by whom the prophets have prophesied, and the apostles announced salvation to all nations; thou by whom the dead rise again, and by whom kings reign in the name of the Holy Trinity!” The acclamations of St. Cyril, repeated by popular echoes, stifled the voice of heresy. The conquered Nestorians made a last effort to delay their fall. The representative of the emperor at Ephesus, who was devoted to them, intercepted the letters of the council, and made a false statement of what had passed there; but the truth was brought to light. A deputy, disguised as a beggar, carried the same account hidden in the hollow of a cane, and made his way into the palace. When Theodosius came to know the truth, he banished Nestorius to a monastery of Antioch, and then to Egypt, where the heresiarch died miserably.

St. Celestin died in the year following the council, after having energetically sustained the true doctrines of the Church against the Nestorians and against the semi-Pelagians. Tradition attributes to him the custom of singing psalms at the beginning of mass, that is to say, the chant of the Introit, which was formerly composed of an anthem and a psalm, of which only the first verse has been preserved. Lastly he completed the Angelical Salutation, after the Council of Ephesus, by adding to it these words: “Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.”

He sent into Great Britain St. *Germanus*, Bishop of Auxerre, with St. *Lupus*, bishop of Troyes, in order to

oppose the Pelagians. He gave to Scotland and Ireland their first apostles, *St. Palladius* and *St. Patrick*. As to the Nestorians, they continued to trouble some of the churches of the East; their heresy kept numbers of partisans in Chaldea, and it was taken as far as China. There still exist in our days some Nestorians in Persia, and when the Portuguese arrived in India about the fifteenth century, they discovered some who were known under the name of *Christians of St. Thomas*, because they pretended to have received the Gospel through the instrumentality of this apostle.

History of Eutyches.

St. Sixtus III., successor of St. Celestin (432-440), showed the same zeal as his predecessors against heresy; he employed in the affairs of the church a priest named Leo, who was about to become one of the most intrepid defenders of the truth, and one of the most illustrious popes, under the name of *Leo the Great* (440-461). St. Leo the Great had to fight at the same time against laxity of discipline among the clergy, against corruption of morals, against the attempts of usurpation on the part of the patriarchs of Constantinople, against the heretics, and against the barbarians. He expelled from Rome the remainder of the Manicheans who were living there, he resisted the Pelagians, he extinguished Priscillianism in Spain, which united the errors of Manes to those of the Gnostics; but he chiefly fought against the heresy of Eutyches, which succeeded that of Nestorius in the Eastern empire.

Heresy bitterly attacked the person of Jesus Christ: the Arians denied the Divinity of the Word, and destroyed the Trinity; the Pelagians, by denying grace, rendered the Redemption of Jesus Christ useless; the Nestorians, by maintaining that there are in Jesus

Christ two Persons, as there are two Natures, destroyed the Incarnation ; the opposite error only recognised a single nature, and led to the absurd consequences of a former heresy, which made the Divinity suffer, that of the *Patripassians*.

A monk named *Eutyches*, archimandrite or superior of a monastery near Constantinople, spread the new heresy. Eutyches distinguished himself by an austere life, which was unfortunately allied to an indomitable pride. He had shown an ardent zeal against Nestorianism, but this zeal was more than once marked by suspicious exaggerations. Nestorius maintained that there are two Persons in Jesus Christ ; Eutyches, going to the opposite extreme, maintained that there is only one single Nature since the Incarnation ; from whence the name of "*monophysites*,"* which was given to his followers. Nestorius denied the Divinity of Christ, Eutyches denied his Humanity, and these two heresiarchs reached the same consequences by these two opposite paths. The archimandrite of Constantinople propagated at first his errors amongst the monks of his convent. Vainly warned by a bishop, who was one of his friends, and who wished to make him return to the true doctrine, he was at last denounced to the Archbishop of Constantinople, who was at that time *St. Flavian*. A council was ordered to assemble ; Eutyches at first refused to appear, but he was at length obliged to present himself before the council, and called upon to explain himself ; He did so, with all the subterfuges that heretics are accustomed to use on these occasions. He was condemned by the council, but he had a powerful party at the Court of Constantinople, and this party decided the Emperor Theodosius the Younger to revise the decision which had

* From the Greek *monos*, one, *physis*, nature.

been pronounced, and to convoke a new council, which was to be œcumenical.

The Brigandage of Ephesus (449).

The assembly met at Ephesus, the 8th August 449, in the Church of St. Mary, where had been held the council against Nestorius. The Pope, St. Leo, did not augur any good of this assembly, and had wished to prevent the evil; events only confirmed his predictions. The soul of the council was *Dioscorus*, Patriarch of Alexandria, who had succeeded St. Cyril, and who followed the sentiments of Eutyches. Instead of beginning by reading the letters of Pope St. Leo, as the legates proposed, they read those of the Emperor, which were very unfavourable to St. Flavian, and which encroached on the spiritual prerogatives of the council, by naming the president, and by assigning the path to be followed in the judgment of a dogmatic question. Eutyches was re-established in his sacerdotal dignity and in his functions of archimandrite. St. Flavian of Constantinople and Eusebius of Dorylæum were deposed. Flavian having appealed to the Pope, Dioscorus forgot himself in his anger, and went so far as to raise against him a sacrilegious hand; it is said that he even struck him on the face, and that after having thrown him to the ground he trampled on him. The holy patriarch only survived this infamous treatment a few days. This scene of violence and others which followed it, caused this assembly to be called, with reason, the *brigandage of Ephesus*. Some other bishops, amongst whom was the illustrious *Theodoret*, bishop of Cyre, in Syria, were deposed. The protestations of the Pope's legates were of no avail; they left the council, after having courageously remained faithful to their duty, notwithstanding menaces, outrage, and violence.

Eutychianism triumphed; the orthodox bishops were banished from their Sees or intimidated; the Emperor, deceived by his favourites, thought to defend the faith, and followed all the inspirations of Dioscorus, who, carried away by success, went so far as to pronounce against Pope St. Leo a sentence of excommunication.

The sovereign Pontiff laboured with indefatigable activity to destroy the bad effects produced by the *brigandage of Ephesus*. He wrote to Theodosius and his holy sister *Pulcheria*, who exercised great influence over the mind of the prince; he wrote at the same time to the clergy, to the magistrates, and to the people of Constantinople, in order to exhort them to persevere in the true faith; he assembled a council at Rome; at last, taking advantage of a journey made to this city by the Emperor Valentinian III., with the Empress Placidia his mother, and Eudoxia his wife, he went to meet them in the Basilica of St. Peter, and drew tears from them whilst depicting the evils, with which the Church was threatened. The Emperor also sent a pressing letter to Theodosius, and Placidia united her efforts with his. Theodosius had been deceived; he recognised his errors, but death did not leave him time to repair them. Marcian, to whom Pulcheria then gave her hand, succeeded him. This prince and princess exhibited on the throne, the model of Christian married-life. The true faith was protected, acts of government were again carried on with energy, and the empire saw good days, worthy of Theodosius the Great. Marcian occupied himself, in concert with Pulcheria, in healing the wounds of the Church. The convocation of the Council of Chalcedon, in 451, was the happy result of the re-establishment of concord between Church and State.

The Council of Chalcedon, Fourth Ecumenical (451).

“The Ecumenical Council of Chalcedon,” says the historian of St. Leo the Great,* “is one of the most memorable of which history makes mention. The fundamental stone of Christianity had been shaken by the criminal proceedings of heresy, at Ephesus; the whole of Christendom was in danger of falling to pieces, if the firm hand of the Pope, aided by the fidelity and piety of the bishops, by the wisdom of princes sincerely Catholic, had not come to fix solidly on its basis this *corner-stone of the edifice*, Jesus Christ, whose nature had been attacked and outraged.” Five hundred and twenty bishops assisted at this council; the letters of convocation had been written in the name of the two Emperors, Marcian and Valentinian; four of the Pope’s legates were present, and it was one of them, Pascasinus, Bishop of Lilybæum, who presided at this august assembly.

At the first session, Dioscorus was condemned, as well as those who did not admit that Jesus Christ had only one Nature. The sentence of deposition of Dioscorus has this remarkable phrase in it: “This is why the most holy archbishop of great and ancient Rome, jointly with the incomparable and thrice-blessed Peter, who is the stone and basis of the Catholic Church, and the foundation of the orthodox faith, has deposed Dioscorus, both from the episcopal dignity and from the sacerdotal ministry.” They annulled in the following sessions the acts of the false Council of Ephesus, and after having renewed the symbol of Nicæa, and that of Constantinople, the council added in order to cut short all subterfuge:—

* Alexandre de Saint-Chéron.

“ Following the Holy Father, we declare, with one
 “ unanimous voice, that we must confess one only and
 “ the same Jesus Christ, our Lord ; perfect in divinity,
 “ and perfect in humanity, true God and true Man ; pos-
 “ sessing a reasonable soul and body ; consubstantial
 “ with the Father in divinity, and consubstantial with us
 “ in humanity ; in all like unto us, save sin ; begotten
 “ of the Father before all ages as to his divinity ; in
 “ these last times born of the Virgin Mary, Mother
 “ of God, as to his humanity, for us and for our salva-
 “ tion ; one and same Jesus Christ, only Son, Lord, in
 “ two natures, without confusion, without change, with-
 “ out division, without separation ; in whom this
 “ union hinders not the difference of natures ; on the
 “ contrary, preserved to each what is its own, they meet
 “ in one single person, and in one hypostasis ; so that Jesus
 “ Christ is not divided into two Persons, but is one and
 “ the same Lord, the Word, the only Son of God.”

The council forbids all, no matter who it is, to teach or think otherwise, under pain, in the case of bishops and clergy, of being deposed ; and the case of monks and laity, of being anathematised.

After the reading of this definition of faith, which entirely conformed to the doctrine expressed in the letters of St. Leo, all the bishops cried out : “ This is the faith
 “ of the fathers ; the metropolitans must sign it this
 “ same hour ; they must sign it in the presence of
 “ magistrates. That which has been well defined does
 “ not suffer any delay ; it is the faith of the Apostles ;
 “ we all follow it.”

In the fifteenth session of the council, the concord that had previously reigned among the fathers was disturbed. The patriarchs of Constantinople, proud of sitting in the second capital of the empire, were inclined to arrogate to themselves, in Asia and in Thrace, a real primacy, if not independent, at least equal to that of the Bishop of

Rome, or only yielding place to this latter; whereas the patriarchs of Alexandria and of Antioch were by right superior to them. This pretension jeopardised the existence of Catholic unity in the East, and the Greek schism has since shown the fatal effects, to the Eastern Church, of its having separated from the primacy of the chair of St. Peter. The clergy of Constantinople then asked in the fifteenth session, that they should take into consideration certain privileges to be granted to their church. The legates refused, declaring that they had not received any commission on this subject from the Pope, and they retired.

Thus terminated the Council of Chalcedon, which preserved the faith; but one of its canons, (which the Holy See rejected), placed Constantinople immediately in second rank to Rome, and thus prepared the schism which was to detach the east from the Catholic Church. St. Leo rejoiced over the happy issue of a council which put an end to the intrigues of heresy, but he refused to confirm the aforesaid canon, which contained in its germ a fatal schism, and which committed an injustice with regard to other metropolitan Sees. He had, in order to make right and justice triumph, to oppose the most obstinate resistance. The emperor and the empress, Anatolius, bishop of Constantinople, and some other bishops, insisted upon his approving the dangerous canon. St. Leo was irrevocable, and wrote to the emperor: "The privileges of the churches, instituted by the canons of the holy fathers, and fixed by the decrees of the venerable Council of Nicæa, can not be changed by any unseemliness, nor by any novelty." He wrote to St. Pulcheria: "The piety of your faith being united to the Apostolical See, we annul and abolish by the authority of the blessed apostle Peter, all the conventions given by the bishops in opposition to the canons made in the Council of Nicæa."

He wrote a very firm letter to the Patriarch Anatolius, showing him the danger into which his ambition was dragging him, and exhorting him to imitate his holy predecessor, St. Flavian. This affair dragged on a long time, and the delays that it put in the way of the confirmation of the council, gave the heretics an opportunity of exciting troubles in several parts of the empire, principally in Egypt and Palestine. At last truth and right triumphed, and the holy pontiff could fully rejoice at the defeat of heresy and schism.

§ II.—THE INVASIONS OF THE BARBARIANS.

Whilst heresy was troubling the church, and particularly the Eastern church, the barbarians ravaged the Western empire, and ended by overthrowing it. In the midst of these calamities the church was the most powerful protectress of the unfortunate populations, who were a prey to all the horrors of war. The Pope and the bishops struggled with generosity and courage to soften the barbarians, in order to restrain their ravages and to save the Christians. If they did not always succeed in warding off the scourges, they diminished their intensity; the church showed herself to be the only power capable of saving society, and the people acknowledged her goodness, attached themselves more to their mother, who preserved them from the last extremities, and who ended by setting up a new order of things, more solid, and more durable, by converting the authors even of the accumulated ruins of the fifth century.

Alaric.

Alaric, King of the Visigoths, was the first barbarian chief who entered the territories of the Empire after the death of Theodosius the Great (402). He received

a first repulse from Stilicho, Honorius's general, who celebrated his victories by a pompous triumph, at the end of which he gave an entertainment with gladiators, which was the last of the kind held at Rome. Constantine had forbidden these combats, but custom had proved stronger than the law. On this occasion a monk named *Telemachus*, came out of his solitude expressly to put an end to these games, which were repulsive to humanity as well as to religion. He threw himself between the gladiators in the circus, endeavouring to separate them. The spectators massacred him; but the blood of the martyr bore fruit, and the combats of the gladiators were definitively abolished.

Alaric returned to Italy after the death of Stilicho. A pious solitary alone dared to try to stop him, by warning him that heaven avenges the woes of the earth. "My father," said the barbarian, "it is not my will that leads me; I hear, without ceasing, in my ear a voice crying: 'Go and sack Rome.'" It was, in fact, God who moved the barbarians against Rome, and who wished to renovate the world. When Alaric arrived inside the wall of Rome, he exacted from the inhabitants all the gold, silver, and property of value that was in the city, and all the slaves of barbarian origin. "What do you intend to leave to the Romans?" asked the deputies, "Their life," replied Alaric. He relaxed a little of the rigour of these intentions, but Rome was partly pillaged, and the conqueror did not enter the city this time.

The barbarian king, with whom they did not know how to treat, returned two years later, during the absence of Pope Innocent I., who had gone to meet the Emperor Honorius, in order to try to put an end to the war. This time Rome did not escape punishment. The city was taken and delivered over to pillage for three days. A cry of alarm resounded throughout the empire at this

news, which marked the accomplishment of the prophecies on Pagan Rome. The ravages were frightful, just such as one might expect from Pagan or Arian soldiers, to whose discretion the city was abandoned. Fire was joined to pillage; the crash of the burning houses, insults, cries, terror, tortures, spread in all parts a horrible confusion; and, as if heaven had armed itself to chastise this superb ruler of nations; a furious tempest was added to the ravages of the Goths, a thunder bolt overthrew several temples, and reduced to powder the idols that the Christian emperors had saved, to ornament the city. However, the majesty of the Christian religion saved the barbarians; the Church of St. Peter and that of St. Paul, were pointed out by the conqueror himself, as places of refuge. All the consecrated vessels of the Church of St. Peter, brought to Alaric, were returned to the priests, and the soldiers were struck with admiration for the Christian Virgins, and conducted them themselves to places of shelter, set apart to protect them from all outrage.

Attila.

Whilst Alaric ravaged Italy, the Vandals, the Suevi, and the Allans threw themselves upon Gaul, and hardly met with any opposition to their devastations, save from the bishops. The Visigoths next came down also on Gaul; then Attila, the terrible King of the Huns, appeared, who called himself *the scourge of God*.

At peace with the Empire of the East, Attila invaded Gaul. Treves, Strasbourg, Metz, and a hundred other towns were taken, pillaged, and burnt. An humble virgin, a shepherdess of Nanterre, St. *Genevieve*, saved Paris. The Huns were approaching; the Parisians had recourse to her, and she prayed to God for them. They expected every moment to see the Huns appear, when the news arrived that an unforeseen disorder, and without

known cause, had broken out in the ranks of the barbarians, and had suddenly determined them to change their route. Paris was saved; no one doubted but that the prayers of this humble virgin had contributed to this happy result; Genevieve was thus during her life, the protectress of the illustrious city of which she became the patroness after her death.

The Huns marched upon Orleans, which had had St. Aignan for its bishop during the last sixty years. Aignan, notwithstanding his age, immediately hastened to inform Ætius, the Roman general, of the fact, and when he had obtained from him a promise of help, he shut himself up in his episcopal town, which the barbarians were not slow in besieging. The walls were in bad condition, none could dream of resistance, and the help promised by Ætius did not arrive. Aignan roused the courage of his terrified people; he knelt at the foot of the altar, prayed for some time; then addressing those who surrounded him: "Go," said he, "and look from the top of the walls, and see if the Divine Mercy is not coming to help us." They returned saying that nothing could be seen. "Let us pray again, pray always," replied the bishop, "the day will not pass without seeing some effects of the Divine assistance; return to the walls." They returned to inform him that no one appeared, and that the town was reduced to the last extremity, the ramparts were giving way, the shouts of the barbarians were already heard. The confidence of the saint was not shaken. "Pray again," cried he, "ask with fervour; the Lord will not delay sending you the help you expect." At the voice of the holy old man, all the people threw themselves on their knees, redoubling their tears and supplications. Aignan ordered them for the third time to go to the walls, they announced to him that a cloud of dust could be seen on the horizon. "This is the help of the Lord!" he cried.

In fact Ætius was hastening by forced marches, but the town was already invaded, and some houses were on fire, when Ætius fell upon the barbarians, put their ranks in confusion, and forced them to recross the Loire.

Driven from Orleans, Attila went to besiege Troyes with his ferocious bands impatient for vengeance, pillage, and bloodshed. He there met with a bishop who also served for the town's only defence, as its natural garrison and fortifications were wanting. St. Lupus being informed that the barbarians were approaching, assembled the inhabitants; he ordered a fast and public prayer; he himself gave them the example of penance and prayer, and he remained without eating or sleeping up to the moment when he was told that the Huns could be desisted. Then he arose full of faith and hope, he put on his pontifical vestments, and accompanied by all his clergy, with the cross at their head, he presented himself before Attila. "Who art thou?" he asked, in a calm and feeble voice. "I am the scourge of God," replied Attila. "Let us respect that which comes from God; but if thou art the scourge with which he wishes to chastise us, remember that thou shouldst do nothing but what the hand that moves and governs thee allows."

Struck at the venerable and imposing appearance of the pontiff, and at a language to which he was not accustomed, and inclined to mercy by Him who disposes hearts to do his will, Attila was softened like the lion under the caresses of a child, and he spared the city. It is even said that St. Lupus made him pass with all his army through the town of Troyes, without this prince, or any of his soldiers, recognising where they were.*

Some days after, Ætius completely defeated Attila in

* See Saint Leon le Grand par M. de Saint-Chéron.

the Catalaunian plains, and Gaul was delivered from the Huns. A still more marvellous thing occurred: Attila, in his precipitate retreat, remembered St. Lupus; he sent for him, and begged him to accompany him as far as the Rhine, in order to protect him against the pursuit of the Roman army. The bishop complied with Attila's wish, and followed him across Gaul.

The following year (452) witnessed no less wonderful events. Attila and his hordes immediately retook their course, crossed the Julian Alps, and came to lay siege to Aquilæa, a town situated on the borders of the Adriatic Sea. Aquileia fell, then Milan, Pavia, Verona; and Attila pitched his tents on the banks of the Po, whilst the Emperor Valentinian III. took refuge in Rome, with Pope St. Leo the Great.

The emperor, the senate, and the people, in despair, had recourse to the Pope, and Leo accepted the dangerous mission of presenting himself before the *scourge of God*. The fate not only of Rome, but of Italy, of the Empire, and of all Christendom was at stake. Leo would not hesitate. The 11th June, 452, the Pope, accompanied by several illustrious and holy persons, went in search of Attila. He met him on the banks of the Mincio, not far from the place where this river throws itself into the Po, at the same place where the little town of Peschiera is situated. Before presenting himself to the barbarian king, he put on his pontifical habits and vestments, and followed by his priests and deacons, he faced Attila. What passed in this memorable interview? What was the language used by St. Leo? What was the reply of Attila? "These are secrets shut up in the "mysterious treasury of divine grace," says the historian cited above, "which the humility of the great Pope, the "visible instrument of Providence, will never reveal, "and concerning which we must find in historians the "most confused and varying accounts. What is cer-

tain is that contrary to all human foresight, Attila the victor, Attila, who had only to spur his horse to make himself master of the City of the Cæsars, of that Rome, the great object of the greed of barbarian peoples, Attila yields to the word of this head of a religion in which he does not believe, agrees without hesitating to all that is demanded of him—peace, and his retreat from Italy! Immediately he executes his promises, and the whole mass of these hordes, thirsting for blood and pillage, repasses the Danube. This is the fourth time that the chief of the Huns sees himself stopped in his march by the God of St. Genevieve, of St. Aignan, and of St. Lupus.”

The whole world was lost in admiration at this wonderful event. The good sense of the people did not hesitate for one moment to attribute it to a miraculous intervention of God; the tradition thereof, preserved in the Roman Breviary, adopted by historical critics, relates the event as follows:—When St. Leo had left Attila, the barbarians asked their chief why he had shown so much respect to the Pope, so as to obey him in everything he had commanded. Attila replied: “It was not the person of him who came to me that inspired me with so respectful a fear; but I saw near this pontiff another person of aspect much more august, venerable, with white hair, who stood in sacerdotal robes, with a naked sword in his hand, threatening me, with a terrible air and gesture, if I did not execute most faithfully all that this envoy demanded of me.” This personage was the Apostle St. Peter; another tradition relates that the Apostle St. Paul appeared at the same time. Attila died the following year.

Genseric.

One set of the barbarous nations who had left traces of cruelty not easily to be effaced, had established themselves in Africa under the leadership of their king *Genseric*. These were the Vandals, against whom St. Augustine had not been able to defend his episcopal town of Hippo. *Genseric* was master of Africa, from Tangiers as far as Tripoli; he had taken possession of Corsica, of Sardinia, and of Sicily. The Vandals carried fire and sword everywhere; for nearly thirty years, they had made the countries under their dominion atone for the schism, the heresies, and the debaucheries that the bishops, and St. Augustine amongst others, had reproached them with so many times; when the Empress Eudoxia, widow of Valentinian, called *Genseric* into Italy, in order to revenge herself on the Emperor Maximus, who had espoused her against her will after having killed her husband (455). *Genseric* obeyed with haste, and disembarked at Ostia. Rome did not dream of defending herself; the emperor, the senate, the public functionaries sought safety in flight. The people, furious at being abandoned in such a manner, massacred Maximus and his child, just as he was escaping from the city; but all their courage departed, after this act of revenge. Three days after, *Genseric* was at the gates of Rome, and was himself astonished to find no preparations for defence.

The Pope also occupied himself with saving once more this ungrateful and cowardly people. Vested in full pontificals, followed by his clergy and the notables of Rome, he went to meet *Genseric*. God did not permit his servant to succeed in securing the complete safety of the city; Rome deserved to be chastised. The intercession of St. Leo only served to save the inhabitants from death, and the city from fire; but *Genseric* reserved to his soldiers the right of looting all the public

and private treasures. The barbarians kept their word: blood did not flow, fire did not exercise its ravages, but during fourteen days, from the 15th to the 29th June, the Vandals, with their allies the *Alans* and the Moors, rifled the churches, the palaces, and the houses, of all the treasures which they were able to carry away, and they piled them up on their vessels. When they found nothing more to pillage, they put the citizens in chains, in the hope of obtaining a ransom from their relations or friends. Sixty thousand captives were conducted thus to Carthage; Eudoxia and her two daughters were likewise carried away amongst them.

End of the Empire of the West (476).

From this time the empire of the West only existed in name; the emperors scarcely occupied the throne at all, and it was the barbarian chiefs who made them, or unmade them, at will. *Odoacer*, chief of the Heruli, put an end to this phantom empire, by deposing the emperor, Romulus Augustulus (476), and he formed Italy into a kingdom for himself, which fell twenty years after (493), under the dominion of Theodoric, King of the Ostrogoths, Arians like the Visigoths. The Ostrogoths then occupied Italy; the Vandals Africa; the Visigoths occupied a part of Spain (with the Suevi and the Alans), and the south of Gaul; the Franks took possession of the rest of Gaul, under the leadership of Clovis; the Angles and the Saxons, of Great Britain; and the Burgundians were established in the east of Gaul. The barbarians ruled over the whole ancient empire of the West, and all were Arians or Pagans, when the conversion of Clovis (496) placed a Catholic nation at the service of the church.

§ III.—THE SAINTS AND THE POPES.

Saints in Great Numbers.

The fifth century, tried by heresies and by invasions of barbarians, was consoled and saved by saints, who appeared in all ranks of society: on the imperial throne we have St. Pulcheria; in the Chair of St. Peter all the popes, and in particular St. Leo the Great; numbers of holy bishops fill the various sees; and monasteries, deserts, and even cities furnish numerous saints. We do not undertake to give here all the names, and it would be impossible to enter into details. Thus the commencement of the century witnessed the death of St. *Epiphanius* of Salamis, St. *Delphin* of Bordeaux, the widow St. *Paula*, St. *Isidore*, priest of Alexandria; St. John Chrysostom, St. *Nicaise* of Rheims, St. *Severinus* of Cologne, the Virgin St. *Euphrasia*, St. *Sulpicius Severus*, disciple and biographer of St. Martin of Tours; St. *Didier* of Langres, St. *Victrice* of Rouen, St. *Exuper* of Toulon, St. *Anastasia* of Auxerre, the Virgin St. *Eustochium*, St. *Jerome*, Doctor of the Church, and Translator of Holy Scripture; St. *Aurelius* of Carthage, St. *Venerand* of Auvergne, St. *Alipius* of Tagaste, the great St. Augustine, St. *Paulinus* of Nola, St. *Amandus* of Bordeaux, St. *Cassian*, Abbot of Marseilles; St. *Melania*, St. *Honoratus* of Arles, the Holy Martyrs of Persia, *James Intercisus*, *Hormisdas*, and *Meharsapor*; the Holy Anchoret *Sisoës*, and a multitude of other saints, whose virtues consoled the Church for the defections of heresy. After them shone St. *Brice* of Tours, St. *Exodius* of Puy, St. Flavian of Constantinople, St. Hilary of Arles, St. *Isidore* of Pelusium, St. *Peter Chrysologus*, St. *Vincent* of Lerins, St. *Eucherius* of Lyons, St. Aignan of Orleans, St. *Pulcheria*, St. *Ursula* and her companions, St. *Theodoret*, St. *Eustachius* of

Tours. The holy anchorets or solitaries: John the Dwarf, John Calybite, Nilus, Pastor, *Simeon the Stylite*, &c., who died during the pontificate of St. Leo, left after their deaths another army of saints, such as St. *Maximus* of Riez, St. *Misticus* of Narbonne, St. *Prosper* of Aquitaine, St. *Prosper* of Orleans, St. Patrick, the Apostle of Ireland; the Hermit Saint *Auxentius*, the Abbots St. *Abraham*, St. *Enthymius*, and St. *Gerasimus*; St. *Mamertus* of Venice, St. *Lupus* of Troyes, St. *Flosulus* of Orleans, St. *Mauvieu* of Bayeux, St. *Patiens* of Lyons, St. *Veron* of Venice, St. *Sidonius Apollinaris*, St. *Daniel Stylite*, &c.

St. John the Dwarf and St. Arsenius.

St. John, who was surnamed the Dwarf on account of his short stature, hid himself in the deserts of Egypt, and put himself under the guidance of a holy hermit. This hermit, in order to try him, gave him for his first obedience to plant in dry ground the stick which he held in his hand, and to water it every day until it produced fruit. The disciple obeyed with simplicity. He continued for three years to water the stick without making any observation, although the river, from which he had to draw water, was very far away. God miraculously rewarded so perfect an obedience: the stick took root, and produced fruit; the hermit gathered it, took it to church, and said to the brethren: "Take and eat the fruit of obedience." The life of the solitaries resembled the life of the angels; these extraordinary men seemed hardly any longer to feel the weight of the body which they had so completely subdued; heavenly things alone had any influence over them. St. John the Dwarf forgot everything else when he spoke of God. A brother having come to see him one day in order to converse with him for some minutes, the pleasure that

they both felt in occupying themselves with God, made them forget the hours, and the conversation was prolonged to the next morning. Daylight calling them to themselves, they thought of separating, but the saint having accompanied his friend a few steps on his backward journey, the conversation turning on heaven, they remained together until mid-day. Oh! sublime distraction of these holy souls, ravished on earth by the contemplation of the mysteries, and by the foretaste of the joys of heaven!

One of the most illustrious solitaries of this time was *St. Arsenius*, a Roman by birth, and belonging to a senatorial family. He was a deacon; the reputation of his virtue and his science caused him to be chosen by Theodosius the Great, on the recommendation of Pope *St. Damasus*, to direct the education of his two sons, *Arcadius* and *Honorius*. *Arsenius* only accepted with repugnance a task of which so many others would have been ambitious, on account of the honour which accompanied it, and he took advantage of the first opportunity of ridding himself of it. *Arcadius* having one day committed a great fault, he punished him severely for it; the young prince only became obstinate, and *Arsenius* saw in this ill success a proof that he ought to cease to occupy himself with the education of the sons of *Theodosius*. He asked God to let him know his will. "*Arsenius*," said a voice to him, "fly the company of men, and thou shalt be saved." He at once obeyed this voice from heaven, embarked on a vessel which was sailing for *Alexandria*, and repaired to the desert of *Scete*, to live there as an anchorite. He passed eleven years at the Court of *Constantinople*; he passed fifty in the desert. *Theodosius* sent to fetch him, and begged him to return to court; but *Arsenius* resisted the most flattering demonstrations of imperial favour.

The manner in which *St. John the Dwarf* received

Arsenius to the number of his brethren deserves to be recorded. The saint was sitting, in the evening, with the other solitaries, partaking of a small collation. He left Arsenius standing in the midst of the assembly without paying any attention to him; this was but a first trial, which was about to be followed by a still ruder one. In the middle of the repast, St. John took a piece of bread and threw it on the ground before Arsenius, saying to him, with an air of indifference, that he could eat it if he liked. Arsenius sat down on the ground and eat in this posture. "Go," said St. John to the brethren, charmed like himself with so much humility, "return to your cells with the blessing of the Lord. Pray for us; this man is called to the religious life."

Arsenius soon surpassed all the other anchorets in humility and fervour; but he had kept certain worldly habits without perceiving it himself, and the others were scandalised by them, because they thought it showed frivolity and want of mortification. Such was the habit of crossing his legs: respect for him prevented their telling him of it for a long time. The Abbot of the Monastery, St. Pastor or Pömen, thought of a stratagem; he agreed with a monk that he should put himself into the same posture, and that he should be corrected of it as a thing contrary to the modesty of the religious life; this was done. The monk listened to the reprimand in silence, and without excusing himself; Arsenius understood, watched and corrected himself. He applied himself with particular care to mortification in order to expiate the luxury and magnificence in which he had formerly lived at court. On ordinary days he occupied himself with making mats of palm leaves; he had a handkerchief ever at hand to dry the tears which continually fell from his eyes, never did he change the water wherein he put his leaves to soak, although it was putrid, and emitted an infectious odour; he contented

himself with adding fresh to it. Some one having asked him the reason, he replied: "I ought, by this bad odour, to punish myself for the sensuality which prompted me to use perfumes, when in the world." At length he fell ill, and they laid him on a little bed which they made of the skins of beasts, and a pillow was put under his head. One of the monks having come to see him, was scandalised at finding him in bed thus at his ease, and asked if it was the Abbot Arsenius! The priest who had thus arranged the couch for Arsenius, drew this monk privately away, and questioned him on the profession he followed at his village before entering the monastery. "I was a shepherd," replied he, "I had to struggle for a living." "Do you see the Abbot Arsenius," replied the priest: "in the world he was the father of the Emperors; he had at his will hundreds of slaves dressed in silk and ornamented with bracelets and girdles of gold; he slept in ease on magnificent beds. As to you, you were a shepherd, you were far less at your ease in the world than you are here." The monk understood the lesson, and he prostrated himself, saying: "Forgive me, Father, I have sinned, I recognise that Arsenius is in the true path of humiliation."

St. Simeon the Stylite.

There was, as it were, quite a rivalry of interior and exterior mortification amongst these monks of Thebaid. There was even an entire order, that of the acœmetes, or *non sleepers*, who gave only to sleep the time absolutely necessary, and who divided themselves into several choirs in each monastery, so that the praises of God might be sung night and day without interruption. Among them St. *Marcellus* was particularly distinguished, who became abbot of one of their monasteries, near Constantinople, and displayed a great zeal against

the errors of *Eutyches*. But the most extraordinary monk of this century was, without exception, St. Simeon the Stylite, or of the Pillar,* whose reputation extended even to barbarous and infidel nations, to the Persians, the Arabians, the Ethiopians, and the Scythians. St. Simeon was the son of a poor shepherd; he was born on the confines of Cilicia and Syria. Seized in his tenderest youth with an ardent love of mortification and humility, he sought for the monasteries where they practised the greatest austerities, added to those which he saw in use all around him. Thus in one monastery which he entered, the brothers only eat once every other day; he brought himself to make only one single repast in a week; one day, he took a cord of plaited palm leaves, and bound it round his loins. This cord he pulled very tight, so that it entered into his flesh, and made in it wounds which betrayed the secret of this mortification. It was necessary in order to remove the cord to make incisions which endangered Simeon's life. The abbot of the monastery thought it his duty to dismiss him, because these excesses of penance might injure the general order of the community.

The saint then retired into a hermitage, at the foot of a mountain. There he resolved to pass the whole of Lent without taking any food, after the example of our Lord in the desert. God approved this resolution, for Simeon thus passed this Lent and those that followed. Theodoret, who has written his life, tells us what he did during this holy time. At the beginning of Lent he prayed standing; when the weakness of his body no longer permitted him to keep this position, he prayed sitting; finally he lay upon the ground, when exhaustion did not permit him to sit down. These austerities did not satisfy his great passion for

* *Stylos* means *pillar*, in Greek.

penance. At the end of three years, he went to the top of a mountain, shut himself up in an inclosure of stones, without anything to shield him from the inclemency of the seasons. The mountain soon became celebrated; people came there from distant lands, and even Pagans hastened, like the others, to receive the blessing of the Saint, who gave to all good advice, and healed the sick.

Simeon, that he might banish the distractions which troubled him in his retreat, thought of a kind of life which had never been heard of before. In the year 423, he had a pillar built six cubits high, on which he lived four years; he after that had one built of twelve cubits, then a third of twenty-two. He lived on each of these thirteen years. After that he had one of forty cubits, on which he passed the last twenty-two years of his life. The edge of these pillars was surrounded by a balustrade; as they were only three feet in diameter, the saint could not lie down, or sit down; he leant on the balustrade when he wished to repose. He also knelt frequently in prayer; he was to be seen praying for hours together in great fervour, with his eyes raised to heaven. Twice a day, he gave exhortations to those who came to visit him; these discourses were chiefly on taking oaths, on the observance of justice, on the crime of usury, on the frequentation of the churches, on the necessity of praying not only for ourselves, but for all men in general. He expressed himself with so much energy and unction, that his hearers never left him, without having their minds convinced and their hearts touched. None could leave him without loving virtue and detesting vice.

Some were scandalised at this mode of life, which they attributed to vanity or extravagance. The bishops and abbots of the neighbourhood, before condemning Simeon, subjected him to a decided proof. They sent a deputy, who commanded him to descend from his pillar,

the saint prepared to obey. "Remain," then said the deputy, conformably to the instructions he had received; "remain: the promptitude of your obedience proves the purity of the motives which inspire you; continue to follow the will of God, and to correspond faithfully to your vocation." Humility and obedience are infallible marks of the presence of the Holy Spirit of God, and God is pleased to recompense these virtues by giving the saints a great influence over those who have recourse to them. Numerous conversions showed, that the life of the Stylite could be more useful to men, than other lives which are considered by the world more worthy of imitation and of envy. The entire nation of the Lazæ, who came from Colchis to hear him, were converted by his preaching and the example of his virtues. The Emperors Theodosius the Younger and Leo often consulted him, and recommended themselves to his prayers; the Emperor Marcian disguised himself so as to be able to hear him more easily. It was by his advice that the Empress Eudoxia abjured Eutychnianism, some time before her death.

St. Patrick.

Whilst the monks were practising the apostalate by the example of their virtues, by their teaching, by their zeal for propagating and defending the faith, other saints devoted themselves more particularly to converting idolaters. *St. Victrice*, Bishop of Rouen, who died in 415, evangelised the inhabitants of Lower Picardy, of Artois, of Flanders, and of Hainault; *St. Ninian*, son of a British Prince, carried the faith into the country of the Cambrians, and among the Picts of Southern Scotland. At the same time, Ireland was evangelised by *St. Patrick*, who died in 464. Patrick was born in Scotland. At the age of sixteen, he was seized with one of his sisters, and carried off by some brigands into Ireland,

where he was reduced to tending flocks on the mountains and in forests. This captivity, which lasted six years, gave him time to learn the language and the customs of the country. After becoming free, he fell twice again into captivity, and at length consecrated himself entirely to God in the monastery of Marmoutier, which St. Martin had just founded. The disciple could not find a master more skilled in the art of converting the pagans and of propagating the Faith. From this moment he had only one desire, which was that of converting the country where he had passed so many years in captivity. Divers obstacles at first opposed the realisation of his projects. The first time he went to Ireland, without having received any mission, he completely failed. He returned to Gaul, and put himself under the direction of St. *Amator*, Bishop of Auxerre, then of St. *Germanus*, who advised him to go to Rome to Pope St. Celestin. This Pontiff, who had just sent St. Palladius into Great Britain and Scotland, refused at first to send St. Patrick, who returned to St. Germanus. After that, on learning the death of St. Palladius, he returned to Rome; St. Celestin consecrated him Bishop of Ireland, and sent him to that island, invested with apostolic authority, and laden with benedictions. Celestin dying a few days afterwards, St. Sixtus III. confirmed the mission of Patrick, and associated with him several evangelical missionaries.

Patrick ardently pursued his object; he traversed Gaul to receive the last counsels of St. Germanus, and then quickly repaired to the field of his labours, which was destined to bear much fruit. Conversions multiplied with extraordinary rapidity; he founded a large monastery near the town of Down, ordained bishops and priests in several places, and had the consolation of seeing nearly the whole country become Christian. He made a fresh journey to Rome in 444, in order to consult St.

Leo the Great about several difficulties, and then resumed his apostolic labours with still greater ardour. The life of this great saint shows that the missionaries of bygone times did all they could, like those of our days, to bring the people to Jesus Christ, and that the zeal for the salvation of souls, with which they were eaten up, did not hinder them from labouring to procure, for the newly converted, the benefits of a more advanced civilisation.

The Missionaries.

While St. Patrick evangelised Ireland, St. Leo the Great sent St. *Valentine* to carry the word of life to the borders of the Inn and the Danube. St. Valentine had a thousand persecutions to suffer on the part of the pagans and of the Arians; repulsed from Passau and its environs, he evangelised the Rhætians and the Tyrol. St. Severinus evangelised at the same time other countries of Germany, Pannonia, and Norica. One day when he had retired into a solitary cell, he saw some barbarians, who were on the road to Italy, and they presented themselves to him to ask his blessing. Amongst them there was a young man so tall that he could not stand upright in his cell. He was poorly clad, but it was revealed to the saint what he would one day be: "Go to Italy," said he, bidding him farewell. "Go; though clothed now in coarse skins, thou shalt soon distribute treasures to a great number." This young barbarian was Odoacer, who some years after succeeded in overthrowing the Empire of the West, at the head of the Heruli. He remembered the prediction of the saint, when he made the conquest of Rome, and then wrote to him, telling him to ask whatsoever he wished. Severinus solicited, as one only favour, the return of some exiles.

The Martyrs.

Martyrs were not wanting to the Church during the fifth century. The barbarians multiplied the number of them by their invasions in Sicily, in Italy, and in Africa; and the persecution continued to rage also in Persia. Isdegerdes and his son, Vararanes, imitated but too faithfully the conduct of Sapor with regard to the Christians. St. Hormisdas and St. Mahorsapor, who belonged to the highest families of the kingdom, were their most illustrious victims, together with St. James, who has been surnamed *Intercisus*, on account of the kind of torment that he was made to suffer. James occupied a brilliant position at the Court of Persia. He had had the weakness, under the reign of Isdegerdes, to sacrifice his faith in order to preserve his master's favour. His brother and his wife were much afflicted at this; they wrote to him after the death of the persecutor: "What has become of that man to whose favour you attached so great a value that you betrayed the immortal God in order to preserve it? Miserable wretch, he has been overtaken by the common lot of mankind; he is now only dust. You have no hope now of relief from him; he cannot deliver you from eternal tortures. Know that if you persevere in your crime, divine justice will condemn you to these torments, as it has already condemned the king, your friend. As to you, we do not wish to have anything more to do with you." This letter caused James to enter into himself: he no longer appeared at court; he resigned all his dignities, and publicly proclaimed his faith. Vararanes, irritated at this change, threatened the confessor with a cruel and prolonged death. "Any kind of death is but a sleep," replied James. He was condemned to have all his limbs cut off, one after the other. First his right thumb was cut off. "Saviour of Christians," said he, "receive

“this branch of the tree. It is true that this tree will perish, but it will resume its verdure, and I am sure that it will be crowned with glory.” They then cut off his forefinger. “My heart rejoices in the Lord,” cried he, “and my soul hath exulted in his salvation, which it has procured for me. Receive, Lord, this other branch.” His face was radiant with joy, and he gave thanks to God for each finger that was cut off. From the right hand they passed to the left, then, after that, they began to cut off his toes, and he throughout praised the Lord. When he had neither fingers nor toes: “Now that the branches are all fallen,” said he to the executioner, “knock down the trunk.” They cut off his feet, his hands, his arms, his legs, and his thighs. The trunk, separated from all its members, was still living, and he continued to bless the Lord. At last one of the executioners struck off his head, and terminated this long and glorious martyrdom, on the 27th November, 421.

The Popes.

The popes were worthy of leading this army of saints and martyrs. The successors of St. Leo the Great were illustrious by their sanctity, as their predecessors had been. St. *Hilary* (461-467) maintained ecclesiastical discipline with vigour, and opposed publicly the Emperor Anthemius, who wished to introduce into Rome the heresy of the Macedonians. St. *Simplicius* (467-483), who saw the end of the empire of the West, was obliged to maintain with vigour the rights of his See, against the pretensions of the Emperor Zeno, who reigned in the East.* “The rule of Catholic doctrine,” wrote he to him, “remains always the same in the successors of him to

* Successor of Theodosius the Younger; 450, Pulcheria and Marcian;—451, Leo I., the Thracian;—474, Leo II., then Zeno;—491, Anastasius I.

“whom our Lord has confided the care of the fold, to whom he has promised his immortal assistance, until the consummation of ages.” The Emperor Zeno was anxious for the triumph of orthodoxy; but he was a feeble character; he allowed himself to be circumvented by his courtiers, and instead of referring to the Church to judge of spiritual matters, he thought himself capable of discerning truth from falsehood; he wished to impose on others his faith, as if certainly the orthodox one. For this end he published a so-called edict of Union, the *Henoticon*, which pretended to reconcile the Catholics and the Eutychians, by rejecting at the same time the errors of Eutyches and the Council of Chalcedon, and which in reality favoured the Monophysites. St. Simplicius condemned the *Henoticon*, which was likewise condemned by his successor, St. Felix III. (483-492); but the obstinacy of Zeno, sustained by the Patriarch of Alexandria, *Peter Mongus*, and by the Patriarch of Constantinople, *Acacius*, brought on an open schism, which lasted thirty-seven years (484-519). The Emperor Zeno died miserably; *Acacius* and *Peter Mongus* preceded him to the Judgment-seat, as well as another patriarch, *Peter the Fuller*, of Antioch—a fatal triumvirate, which caused Eutychianism to triumph for a moment in the East. In the second year of the pontificate of this Pope, there arose a sanguinary persecution against the Catholics on the part of the Vandals. Happily the persecuting king *Hunneris*, soon died, and *Gontamond*, his successor, restored peace to the Church of Africa. Those who had lapsed during the persecutions asked to be re-admitted to pardon; but *Felix*, in a synod of thirty-eight bishops, regulated the conditions of their penance, and re-established the canonical penances in their ancient severity.

A happier event happened about this time in Armenia. The inhabitants of this country, who were Chris-

tians, had a natural leaning for the Romans, above all on account of the persecutions that the kings of Persia had made them endure a Nestorian named Barsumas, who had become, through intrigue, Bishop of Nisibis, counselled King Perosus, or Perozes, to constrain the faithful to embrace the doctrine of Nestorius, instead of forcing them to adopt the religion of Zoroaster. The Metropolitan of Seleucia excommunicated Barsumas; Perozes had the Metropolitan suspended by the ring-finger to a stake, and ordered him to be beaten to death. The Patriarch of Armenia, named Christopher, was not frightened by this treatment; he wrote to all the faithful in order to warn them against heresy, and he did it with so much success that Barsumas, despairing of perverting the Armenians by his preaching, asked the help of a Persian convoy as a more powerful means of persuasion. Then the whole of Armenia rose up in revolt in order to preserve the faith. Vahan, descendant of an imperial family of China, a refugee in the country, became the chief of the Catholic army; he resisted the efforts of the whole Persian power, until the death of Perozes in 484, and obtained brilliant victories. His triumphs continued under the successors of Perozes, who finally recognised the right to Armenia of remaining Catholic. All the pagan temples were destroyed, and Nestorianism was vanquished. Vahan was named Governor-General of Armenia, and entered Dovin, its capital, amidst an immense concourse of people. The religious independence of Armenia thus consoled the Church for the sad state of Christianity in the empire of the East.

St. Gelasius I., successor of St. Felix (492-496), strengthened by his zeal the faith and courage of several bishops of the East, but the ill-will of the Emperor Anastasius did not permit him to restore peace and union to this desolate Church. The West was more docile,

and produced numerous fruits of holiness, notwithstanding the material calamities which afflicted it. Gelasius held at Rome, in 494, a council of seventy bishops, in which divers questions were regulated, which concerned general interest. The primacy and the supremacy of the Chair of Rome were established on the very words of Jesus Christ; the second rank was attributed to the Church of Alexandria, the third to that of Antioch. Out of the councils held up to that time the number of those to be deemed œcumenical, or general, was fixed at four, *i.e.*, the Councils of Nicæa, of Constantinople, of Ephesus, and of Chalcedon. A catalogue of books permitted and forbidden was drawn up, which was the germ of the "Index" of these our later ages. A list was made of the Canonical Books of the Old and New Testament; the names of the Fathers whose authority the Church acknowledges were pointed out, *i.e.*, St. Cyprian, St. Gregory of Nazianzen, St. Basil of Cæsarea, St. Athanasius, St. Cyril of Alexandria, St. John Chrysostom, St. Hilary of Poitiers, St. Ambrose, St. Augustine, St. Jerome, St. Prosper, St. Leo the Great.*

The activity of the holy pontiff extended everywhere. At the same time that he watched over the ecclesiastical discipline and the maintenance of the faith, he occupied

* Besides the Fathers, are reckoned by the Church some saints specially honoured with the title of *Doctors*. The Greek Church has produced four great Doctors—St. Athanasius, St. Basil, St. Gregory Nazianzen, and St. John Chrysostom. The Latin Church has also four great Doctors—St. Jerome, St. Ambrose, St. Augustine, and St. Gregory the Great, who appeared at the end of the sixth century. The most illustrious amongst the other Doctors of the Church are St. Leo the Great, St. Hilary of Poitiers, St. Bernard, twelfth century, St. Thomas Aquinas and St. Bonaventure, thirteenth century. The saint the most recently ranked amongst the Doctors of the Church, by a decree of Pope Pius IX., is St. Alphonsus Liguori, who died in the last century. To him the translator adds St. Francis de Sales, also decreed a Doctor by Pope Pius IX.

himself with the regularity and the pomp of the Liturgy. He composed hymns, prefaces, and prayers for the holy sacrifice, and for the administration of the sacraments ; he has left a work known under the name of the *Sacramentary*, which contains the masses for the whole year, and the formularies of all the sacraments. He brought about the abolition, at Rome, of the feast of the *Lupercalia*, a feast which had survived the ruin of idolatry, notwithstanding the efforts of his predecessors, and which brought back all the obscenities of pagan festivities. This feast was replaced by that of the Purification of the Blessed Virgin (2nd February).

CHAPTER III.

CONVERSION OF THE BARBARIANS (496-522).

Three Divisions : Conversion of the Barbarians.—Heresies and Councils.—The Saints and the Popes.

§ 1.—CONVERSION OF THE BARBARIANS.

Clovis and the Franks (496).

At the close of the fifth century schism and heresy prevailed in the East ; the nations who had invaded the empire of the West, the Ostrogoths, the Visigoths, the Vandals, and the Burgundians, were Arians ; the Anglo-Saxons, who were masters of Great Britain, were pagans, as well as the Franks, who, under their leader Clovis, had just taken possession of the greater part of Gaul. Such was the state of Europe when the Pope St. *Anastasius II.* ascended the Chair of St. Peter, which he occupied only two years (496-498) ; but when he died a great event had taken place : Clovis and the Franks had embraced Christianity. A powerful Catholic nation, therefore, had placed itself at the service of the Church, and before the lapse of another century, all the barbarian nations established in Europe, on the territory of the ancient empire, would become submissive children of this same Church, which now seemed deprived of all

human succour. Clovis, who was now master of the greater part of Gaul, married a niece of the Arian King of the Burgundians, established in the east of Gaul. This princess, named *Clotilda*, although brought up in an Arian land was a Catholic. Aided and encouraged by the Catholic Bishops of Gaul, she neglected no opportunity of instructing her husband, and giving him a great idea of the God of the Christians. God tried her at first; one of her children, whom Clovis had consented to allow to be baptised, died; another fell dangerously ill, and the pagan king did not fail to attribute these misfortunes to the anger of his gods. Clotilda was not disheartened, but redoubled her prayers. Then the Alemanni unexpectedly invaded the dominions of Clovis; the King of the Franks advanced towards them as far as Tolbiac (Zulpich), about eight miles from Cologne.* They fought furiously, but the Franks were beginning to waver, when Clovis, with his heart touched, and bathed in tears, cried out: "Oh! *Jesus Christ*, "who Clotilda says art the Son of the living God, who "comest, they say, to give help to those in trouble; if "thou grantest me victory over these enemies, I will "believe in Thee, and be baptised in Thy name. I have "invoked our gods, but I find that they are not at hand "to help me. I also believe that they do not possess "the power, as they do not help those who serve them. "Thee do I now invoke; in Thee do I wish to believe, "if I can but escape from my enemies." As he said these words, the Alemanni, turning their backs, began to retreat, and seeing that their king was dead, they presented themselves to Clovis, saying to him: "We "beg of thee not to destroy us, for we surrender to thee." Clovis having stopped the carnage and subjected the

* Others think that the armies met near Strasbourg.

people, re-entered his kingdom in peace, and related to the queen how he had obtained the victory by invoking the name of Christ.* Then having been instructed in the Faith by St. *Vaast*, Bishop of Arras, and by St. *Remigius* (St. Remi), Bishop of Rheims, he entered into that town with his army, and began to exhort his soldiers to leave their idols and to adore the God to whom they owed the victory. On all sides was heard the cry: "We renounce mortal gods, we are ready to adore the true God." On Christmas night, 496, Clovis was baptised with more than three thousand men of his army. "Bow your head, proud Sicambrian," said St. Remigius; "burn what thou hast hitherto adored, and adore what thou hast hitherto burnt." The rest of the Franks soon followed, and the French nation, alone Catholic in the midst of Arian nations, deserved to be called the *Eldrest Daughter of the Church*; her kings, even to our days, glory in being styled the *Eldrest Sons of the Church*. This event filled the Catholic world with joy, and Pope Anastasius wrote immediately to Clovis a letter, in which he pointed out the vocation of the French nation: "We congratulate ourselves, most glorious son, that your conversion to the Christian Faith coincides with our promotion to the pontificate. Can the Chair of St. Peter be insensible to a feeling of joy that the nations are now gathering under its shadow, when it beholds the net, which this fisher of men was ordered to cast into the sea of this world, being filled through the flow of ages? We have wished to make known to your Highness this our joy, so that knowing your father's heart you may increase in good works; that you may perfect our consolation and be our crown; and that your mother, the Church, may re-

* S. Grégoire de Tours.

“joice in the progress of so great a king, whom she
 “has borne to God. Glorious and illustrious son,
 “be then your mother’s consolation, and be to her a
 “firm pillar of support, for in these days the charity
 “of many has grown cold, and the bark of St. Peter
 “is beaten by a furious tempest. Yet we hope against
 “all hope, and we praise the Lord for that he has
 “drawn you from the powers of darkness to give to
 “his Church, in the person of so powerful a prince, a
 “protector able to defend her against all her enemies.”

A Bishop of Gaul, *St. Avitus* of Vienne, although a
 subject of Gundeband, King of the Burgundians, fore-
 saw, like the Pope, the glorious destinies of France; he
 wrote also to Clovis to congratulate him on his conver-
 sion: “It is not without a mystery of grace that the
 “light of faith dawned upon your nation on the very
 “day of the Saviour’s birth. It was fitting, that you
 “should be regenerated in the waters of baptism, the
 “same day as the Saviour of heaven was born on the
 “earth, for the salvation of the world. Oh! how fruit-
 “ful has been this sacred night in consolations to the
 “Church: what a sight to behold this head, dreaded by
 “nations, humbly bowed before the servants of God;
 “this hair, that has grown under the helmet of war, re-
 “ceive now by holy anointing the helmet of salvation;
 “this warrior put off, for a time, his breastplate to clothe
 “himself with the white robes of a neophyte; doubt
 “not, O most illustrious of kings, the unpretending
 “purity of these new robes will give new strength to
 “your arms; and what your good fortune has done
 “hitherto for you, your piety will do still better. Your
 “triumphs resound everywhere. Though of another
 “country, your glory moves us also. Each time that
 “you fight, the victory is equally ours.”

The conversion of Clovis, and the protection that he
 granted to Catholics, won for him the conquest of Gaul.

This country was Catholic; the only Arians were the Burgundians and the Visigoths, and Clovis was looked upon as a liberator by the persecuted disciples of the true faith. The Visigoths were conquered and sent back to Spain, where they were converted later; the Burgundians were also converted, and their kingdom fell at length under Frankish dominion. Finally, the successors of Clovis conquered a part of Germany, bringing Christianity with them. Such were the first and grand results of the baptism of Clovis, and of the prayers of St. Clotilda.

Conversion of the Burgundians.

The Burgundians, who were Arians, began soon to turn towards the Catholic Church. St. Avitus, Bishop of Vienne, and St. *Maximus*, Bishop of Geneva, who had worked for this conversion, had the consolation of seeing Sigismund, son of Gundeband, and Sigeric, his grandson, embrace the true faith with a great number of Burgundians. Ascending the throne on the death of his father, Sigismund, turned his zeal to the conversion of the people. Arianism disappeared by degrees, and completely ceased to be thought of when Burgundy, which then formed a vast kingdom, fell under the dominion of the Merovingian princes, successors of Clovis.

Recarede and the Visigoths.

In Spain the true faith made no less progress. The ancient population had remained attached to the Church, as in Gaul; but the Suevi, established in Galicia, and the Visigoths, who possessed the other parts, with some countries of the south of Gaul, were Arians. The son of the King of the Suevi falling sick (about 562), was cured by the intercession, and by the application of the relics of St. Martin of Tours. This miracle con-

verted the king and his son. Another *St. Martin*, who came like the former, from Pannonia, achieved the conversion of the people, and gave to the Suevi of Galicia the rule of faith, founded monasteries, and became Archbishop of Braga; he held several councils, in which he traced the rules of discipline and morals. *St. Martin* died about 580.

The kingdom of the Suevi, absorbed in that of the Visigoths some years after, (585), had not to suffer for its faith, thanks to the conversion of the conquerors. A last persecution brought about this conversion. One of the sons of the king, *Leovigild*, named *Hermenegild*, who had espoused *Ingonda*, daughter of the Queen *Brunehaut*,* a Catholic, like her mother, embraced the faith of his wife, after having been instructed by *St. Leander*, Bishop of Seville,† who was his maternal uncle (580). This conversion irritated *Leovigild* so much that he began to persecute the Catholics violently, and resolved to dethrone his son, with whom he had already divided his estates, and who reigned at Seville. *Hermenegild* defended himself; but he was not able to resist the superior forces which besieged this town, he fled first to Cordova, then to another little town; where he was taken (583). Captivity was the means of sanctifying him: he slept on a hair-cloth, and ceased not asking of God the strength to persevere. In fact *Leovigild* promised to receive him into favour if he would abandon his faith, but *Hermenegild* only aspired to a celestial kingdom. *Leovigild*, furious at the resistance of his son, sent some men into his prison, who cut off his head (586).

* *Brunehaut* was the daughter of *Athanagilde*, father of *Leovigild*; she had espoused *Sigebert*, King of the Franks, who reigned in *Austrasia*, and she was a Catholic.

† *St. Leander* had a younger brother, who succeeded him on the See of Seville, this was *Isidore*; he had a sister named *Florentina*, who is also honoured as a saint by the Church.

The martyrdom of St. Hermenegild caused the conversion of his brother Recarede, who declared himself a Catholic immediately after the death of his father (587). His example and his exhortations gained over to his side the Arian bishops, the people followed willingly, and soon Arianism disappeared out of the countries subject to the dominion of the Visigoths. A council of all the bishops of Spain, united at Toledo, by the care of the king (589), ruled all the affairs relating to faith and discipline; he accorded just praises to Recarede, and took all the necessary measures to secure the purity and the perpetuity of the faith. The Suevi and the Visigoths, henceforth united in the same religion with the ancient inhabitants, constituted from that time that Spanish nation, which knew how to reconquer her country from the Mussulmans; which had the honour of carrying later the true faith into the New-World, and which also distinguishes herself in our days by her attachment to the Catholic religion.

Conversion of the Lombards.

The Ostrogoths who remained Arians in Italy had seen their kingdom fall under the blows of Justinian, Emperor of the East, whose generals, Belisarius and Narses, reconquered nearly all the Peninsula (553), but soon the Lombards came unexpectedly, under the guidance of Alboin; they ravaged the whole of Italy, and established themselves in great strength in the North, where Pavia became their capital. They were Arians, and Arianism triumphed once more amongst them. One of their kings, Antharis, espoused *Theodelinda*, a Bavarian Princess, who was a Catholic. This princess did not succeed in converting Antharis, but she was more fortunate with Agilulf, her second husband, who was converted. *St. Gregory the Great.*

who then occupied the Chair of St. Peter, powerfully helped towards this conversion; the Lombards were won over by the example of their king, and also for the most part embraced the true faith, and the conquerors and the ancient inhabitants of the country became one people. The memory of Queen Theodelinda was always dear to the Lombards. Unfortunately some of their kings favoured Arianism later, others undertook to despoil the Roman Church of the lands that she possessed: intestine divisions, religious troubles and the sacrilegious ambition of the kings precipitated the fall of the kingdom of Lombardy, to which Charlemagne gave a last blow.

Conversion of the Anglo-Saxons.

A pagan nation, that of the Anglo-Saxon, that is to say, the Angles and the Saxons who had invaded Great Britain, came to rejoice the Church by her conversion, at the same period when the Saxons, the Visigoths, and the Lombards recognised the divinity of Jesus Christ, Son of God. It was again St. Gregory the Great who was the chief instrument in this happy event. When yet a monk in a monastery in Rome, this great Pope had been struck by the beauty of some young Angles who were exposed in the market to be sold for slaves: "These are not Angles, but angels, *non Angli, sed Angeli*," said he, playing on the words which our language only renders imperfectly, and he wished to leave, in order to preach the Gospel to this people. He was prevented from going, but as soon as he became Pope, he remembered his *angels*, and sent to them St. *Augustine*, with forty monks (597). The Anglo-Saxons had such reputation for barbarity, that Augustine and his companions were so frightened at first, that after they had started on their mission they stopped all at once, and returned to Rome.

St. Gregory reassured them, and inspired them with fresh courage and ordered them to return to the country of the Angles (England). The circumstances were in fact favourable. The three German tribes who had been established in Great Britain for a century and a half had founded seven kingdoms there, the *Heptarchy*, which formed a species of confederation under the supremacy of one of the kings, to whom they gave the title of *Bretwalda*. The *Bretwalda* was at that time *Ethelbert*, King of Kent, who had espoused *Bertha*, daughter of *Charibert*, King of Paris. The French princess was a Catholic; she only consented to her marriage on condition of being allowed to preserve, in the midst of a pagan nation, the free exercise of her religion, and, for this object she had brought with her a bishop named *Luidhard*. The queen and the bishop were to become powerful auxiliaries in *St. Augustine's* mission; they prevailed upon *Ethelbert* to accord an interview to the missionaries. *St. Augustine* had sent a message to the king, saying that he was a bearer of good news to him. The king replied that he was to remain where he was, in the Isle of *Thanet*, near the mouth of the *Thames*, and that he would come himself to confer with him. The conference took place in the open air, as the pagan king feared that the missionaries would make use of witchcraft, if they were in a closed place. *Augustine* and his companions went in procession to the appointed place, preceded by a cross and a picture representing the image of our Saviour, whilst chanting the *Litanies*. The king made them sit down, and *Augustine* was the first to speak. He began by saying to the king that he had come to satisfy the great desire he had to teach him how to reign gloriously, not only during his life, but still more, after his death. "Christ," said he, "has opened with his blood, to those who believe in him, the gates of a new kingdom. You

“see, O Prince, a proof of what I have just said, in the “prodigious rapidity with which the good tidings have “spread everywhere, and have been welcomed by “nations.” Augustine spoke, after that, of St. Gregory, and of the earnest desire that the Pope had had for a long time of announcing these tidings to the Angles, (adding that he would have come himself, if the grave and numerous affairs of the Supreme Pontificate had not kept him in Rome).

Ethelbert asked to have time to reflect before renouncing his ancient belief; but he immediately permitted the missionaries to establish themselves in the town of Durover, his capital (now Canterbury). The missionaries entered it in procession, according to their custom, and whilst following the standard of the cross, and chanting the psalms, they took possession of this land which was to produce so many saints. At some distance from Durover, an ancient church was found, which had been deserted ever since the destruction of Christianity by the pagans. There, under its solitary and half ruined vaults, the wife of Ethelbert loved to go to pray; it was there that St. Augustine began to preach. They repaired the ruins, the Divine Office was celebrated afresh, and they baptised the Neophytes. The holiness of these men of God, their frugality, their disinterestedness, and the gift of miracles that God granted to them, moved a great number of idolaters to renounce their errors. Ethelbert himself, struck by the purity of their life, and charmed by the sublimity of their doctrine, was converted, and his example was followed by an innumerable number of his subjects. On Christmas Day, 598, St. Augustine baptised more than ten thousand Angles.

St. Gregory was overcome with joy at this news, and he immediately occupied himself with the organisation of this new-born Church. He raised St. Augustine to the Episcopal dignity, established him as metropolitan

(archbishop), appointed bishoprics, and sent fresh missionaries.

St. Augustine, or Austin, died in 604, the same year as St. Gregory the Great. His work continued, and was completed after his decease. The south of Great Britain had been the first to be evangelised; the Saxon nation received the light a little later. Edwin, King of the Northumbrians, who had espoused a daughter of Ethelbert, set the example to his people. When he felt himself drawn to embrace the Faith, he presented himself, with the Bishop Paulinus, before the General Assembly of the nation, and exposed the motives which induced him to prefer the Christian religion to the worship of idols. Coiffi, high priest of Northumbria, was the first to reply. It was to be expected that prejudice and personal interest would not fail to provide arguments against the adoption of a strange belief, but Coiffi, who had for some time experienced many misfortunes, had learned not to count on the protection of his gods, who recompensed his services so badly; he was then the first to say that the pagan gods could not do anything for their followers, and he declared himself ready to hear the arguments of Paulinus, and to examine his doctrine. Then an old Thane, or Saxon lord, rose up, whose discourse offers a curious example of the eloquence of these people. "O King," cried he, "when you and your ministers are sitting at a table in the depth of winter, and when a bright fire crackles on the hearth in the middle of the hall, a sparrow, chased perhaps by the wind and snow, enters by one door of the apartment and escapes by the other. During the moment of his passage he enjoys the heat; when he is gone he is no more seen. Such is the fate of man: his life is visible for some years; but that which has preceded it, or that which is to follow, is hidden from the sight of mortals. If the new religion offers us

“light on these important subjects, it is indeed worthy
“of fixing our attention.”

The whole assembly applauded his discourse ; they begged Paulinus to explain the principal articles of the Christian Faith, and the king manifested his determination of embracing the doctrine of the missionaries. When some one asked who would dare profane the altars of Odin, Coiffi undertook this perilous enterprise himself. He at once divested himself of all the marks of dignity and put on the clothes of a warrior, and mounted Edwin's favourite charger. Those who were ignorant of the motives of his conduct, accused him of folly ; but he braved all their clamours, advanced to the nearest temple, and without fearing the gods of his fathers, he hurled his lance at the sacred edifice. This weapon struck against the opposite wall, and the astonishment of the frightened spectators was great, when they found that, at such a piece of audacity, the heavens looked on in silence, and the sacrilege remained unpunished ; they were reassured, and also being encouraged by the exhortations of Coiffi, they entirely burnt the temple and the groves which surrounded it.

The whole of the seventh century passed in the conversion of the Anglo-Saxons and the fusion of the customs of the ancient British Church with those of the Roman. The face of England was entirely changed ; the pagan Anglo-Saxons were cruel, greedy, and debauched ; their religion was conformable to their habits, and their customs were perpetuated by their religion. In their theology they only recognised cowardice as sin, and only revered the virtue of courage ; they appeased their gods with the blood of human victims. They had only weak and vague notions of a future life, and they thought that if the soul was destined to survive the body, drinking beer out of the skulls of their enemies would be the greatest reward virtuous men could possibly

have, and that to lead a life of misery and inaction would be the eternal chastisement of the wicked. The ferocity of the pagan Saxons soon yielded to the efforts of the missionaries, and the grossest traits of their origin became polished, by degrees, under the gentle influence of the Gospel. In the midst of the excitement of victory even, they learnt to respect the rights of humanity; death and slavery were no longer the fate of vanquished Britains; the mixture of the two races insensibly operated for good, and the Christian descendants of the idolatrous conquerors were made to forget the disasters of the invasion.*

§ II.—HERESIES AND THE COUNCILS.

The Schism of Constantinople.

The schism that the Emperor Anastasius supported at Constantinople, reacted upon Rome. At the death of Pope St. Anastasius II. (498) some emissaries of the Emperor of the East caused an anti-pope, named Laurence, to be elected the same day as St. Symmachus (498-514). The troubles which followed were only appeased, thanks to the intervention of *Cassiodorus*, a Catholic minister of the Arian King of the Ostrogoths, Theodoric. A council, which was held at Rome, and at which seventy-two bishops, sixty-seven priests, and five deacons assisted, formed the three following Canons, in order to prevent the return of similar troubles: "1st, If any priest, "deacon, or clerk, during the life of the Pope, and without "his participation, is convicted of having given or pro- "mised his suffrage for the Pontificate to any aspirant,

* See Rev. John Lingard, the *Chronicles of the Anglo-Saxon Church*.

“ either by writing, or by a verbal promise, he shall be
“ deposed from all ecclesiastical functions. 2nd, If the
“ Pope die suddenly, without having been able to pro-
“ vide for the election of his successor, that one shall be
“ consecrated who shall have the suffrages of all the
“ clergy; if they are not unanimous, the majority shall
“ carry the election. 3rd, If any one discover cabals,
“ such as we have just condemned, and proves them,
“ not only shall he be absolved, if he is an accomplice,
“ but he shall even be rewarded.” Peace was restored
to Rome only after five years; the heretical enterprises
of the Emperor Anastasius did not allow the Church of
Constantinople to regain her peace. This infidel and
cruel prince exiled the patriarch of Constantinople,
after attempting to have him assassinated, because he
would not condemn the Œcumenical Council of Chal-
cedon; he tore in pieces and delivered to the flames the
authentic acts of this council, and threw the orthodox
priests into prison.

St. Symmachus had not the consolation of seeing the
schism cease, but St. Hormisdas, his successor (514-523),
was more fortunate. The Emperor Anastasius being
dead (518), his successor, Justin the Elder, immediately
set to work to satisfy public opinion, which called for an
end to the disputes. The pope sent legates, who were
received with great honours. On the 28th May, 519,
the act of reunion was publicly read in the great Basilica
of Constantinople. It said:—“ We adhere to all the
“ acts of the four Œcumenical Councils of Nicæa, of Con-
“ stantinople, of Ephesus, and Chalcedon. We anathe-
“ matise all heretics, chiefly Nestorius, formerly bishop
“ of Constantinople, who was condemned at the Council
“ of Ephesus by the blessed Pope St. Celestin. We ana-
“ thematise Eutyches, who was condemned by the
“ holy Council of Chalcedon. We add to the same con-
“ demnation Peter Mongus of Alexandria; we likewise

“anathematise Acacius, formerly bishop of Constantinople, who became their accomplice and partisan. Being, then, faithful in all things to the authority of the Apostolic See, we shall hope to live inviolably attached to the communion of this Chair of St. Peter, which is the true and solid foundation of the Church, the centre of unity, and source of authority.”

The schism had lasted thirty-five years, from the time of the condemnation of Acacius. When John, Patriarch of Constantinople, signed—in presence of the assembly of the faithful—the act of reunion, tears flowed from all eyes, and an immense acclamation in honour of the Pope and of the Emperor, made the vaults of the Basilica resound; the whole Catholic universe responded, and Eutychianism received thereby a mortal blow.

Persecution of Theodoric.

St. John I., successor of St. Hormisdas (523-526), was subjected to heavy trials during his short pontificate. The king Theodoric, who, although an Arian, had given his confidence to fervent Catholics like Cassiodorus, *Boetius*, and *Symmachus*, father-in-law of this last, wished all at once to revenge himself on the Catholics of his states, for all the rigorous measures which the Emperor Justin had taken against the Arians. Cassiodorus left the court, refusing to follow his master in this iniquitous path. Theodoric summoned the Pope, St. John to Ravenna. “Go to Constantinople,” said the king to him, “and oblige the Emperor Justin to allow the Arians, who have been forcibly converted, to return to Arianism.” “Do with me what you will,” replied the Pope; “I am in your hands, but I cannot agree to such an order, which would be an apostasy. As to the other affairs, I shall treat them, I hope, in a manner to give you satisfaction, and I may be able to obtain less rigorous measures, but I cannot do what

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“you ask me.” Theodoric insisted upon the voyage, and sent five bishops to accompany John I.

This was the first time that the sovereign pontiff had ever undertaken a similar voyage; Constantinople and the whole of the East were excited by it. An immense crowd came to meet the pope at a great distance from Constantinople; the emperor prostrated before him, and wished to receive the crown at his hands; the patriarch besought him to officiate solemnly in the grand Basilica, on Easter day of the year 525. John I. prevailed upon Justin to show himself less rigorous with regard to the heretics, and to leave them the churches which they possessed; but neither he, nor the emperor, would consent to remit to the Arians the churches in possession of the Catholics, or to give back to Arianism those already detached from it. This firmness exasperated Theodoric, who had just put to death, most cruelly, Boetius, on unjust suspicion, and his father-in-law, Symmachus. He was greatly irritated at what he chose to call the ill-success of the embassy to Constantinople, and threw the pope and his five bishops into prison. The holy pontiff died of hunger and thirst. The people went in crowds to his funeral; God manifested his holiness by the cure of a maniac who approached his coffin. The body of John I. was solemnly transported from Ravenna to Rome, and buried in the Vatican Church.

Theodoric only survived his victims a little while. Three months after the death of the Pope, as he was being served at table with the head of a large fish, he fancied he saw in the dish the head of Symmachus newly cut off, who was biting his lips, and looking at him with a ferocious eye. He was seized with fever, and died a few days after, a prey to remorse for having put to death Symmachus and Boetius.

The pontificate of St. *Felix IV.*, successor of John I., passed in peace (526-529). The following pope, St. *Boni-*

face II. (530-532), found himself opposed by the anti-pope Dioscorus, who died after a few days only. St. *John II.*, surnamed *Mercury* (532-535), who succeeded him, witnessed the fall of the Arian kingdom of the Vandals, which was re-conquered by Belisarius, General of the Emperor *Justinian*, who, for a moment, hoped to re-establish the Roman Empire in its ancient splendour. St. Agapitus, successor of John II. (535-536), died during a voyage which he had made to Constantinople, in order to prevent a rupture between Justinian and the king of the Ostrogoths. St. *Sylverius*, his successor (536-538), witnessed the commencement of the strife, and died in exile, after having had the anti-pope *Vigilius* in opposition to him, who had promised to reject the Council of Chalcedon, and to communicate with the Eutychians, who favoured the Empress Theodora.

The Affair of the Three Chapters.

For five hundred years the pontiffs had succeeded each other on the chair of St. Peter, and all deserved to be inscribed in the catalogue of the saints. On the death of St. Sylverius, the clergy of Rome, in order to avoid a schism, voted for the anti-pope Vigilius, who thus became legitimate; his preceding intrusion has prevented his being counted amongst the saints; but he became a new man, from the time that he was canonically elected; and he even succeeded in combating error through his constancy, because hell could not prevail against the Church (538-555). A question known under the name of the *affair of the Three Chapters*, furnished an occasion for him to prove his firmness and courage.

The title of the *Three Chapters* was given to a collection of writings, consisting, of a work by *Theodoret*,

of a treatise on orthodoxy by Theodore, Bishop of Mopsuesta, and of a letter of Ibas, Bishop of Edessa. The purity of the faith of Theodoret, and of Theodore, and of Ibas, had been recognised at the Council of Chalcedon, because these persons, whilst writing some pages which could be interpreted in a sense not purely orthodox, had unknowingly sustained heresy: but the enemies of the Council of Chalcedon, taking advantage of the involuntary errors contained in their writings, asked Justinian to condemn the *Three Chapters*. Justinian, who liked nothing better than interfering in religious questions, condemned them by an imperial edict published in 546. Vigilius refused to approve of the edict, because the condemnation fell upon the authors of the writings who had professed their attachment to the orthodox faith, and because the condemnation given out by the emperor, emanating from lay authority was irregular. There was not at the root any disagreement about faith, but about persons, and the pope knew well that the adversaries of the *Three Chapters* only sought to weaken indirectly the authority of the Council of Chalcedon.

Justinian was irritated, and sent for Vigilius to Constantinople; the pope presented himself there in 547. They pressed him so urgently to condemn the *Three Chapters* that he cried out: "I declare to you that although you may hold me captive, you will not hold St. Peter." He refused to condemn the *Three Chapters* for fear of appearing to condemn the Council of Chalcedon. The 11th April, 548, he thought he had found the means of conciliating everyone by publishing what he called his *judicatum*, or judgment, by which he, in fact, condemned the *Chapters*, but *without prejudice to the Council of Chalcedon*, and forbade any more discussion on the matter. The *Judicatum* satisfied nobody. The enemies of the Council of Chalcedon had not attained their end, and the bishops of the West not being versed

in this question, thought that the pope had condemned the council. At the same time false letters were circulated, so that his own orthodoxy began to be called in question by all parties.

The people were angry, and Vigilius thought that the convocation of a general council would terminate this deplorable affair more easily, and he consented to assemble one, on condition that an equal number of the bishops of the West, and the bishops of the East should attend, so that no doubt should be left about the decisions of the council. But the enemies of the Council of Chalcedon would not attend, and they recommenced to importune the pope to condemn solemnly the *Three Chapters*. On his refusal, they published the edict of Justinian. Vigilius opposed this publication, which was injurious for him and for the future council, and he ended by refusing to communicate with the Orientals. This firmness irritated Justinian so much, that he threatened the pope's life, who took refuge in a church. The emperor wished him to be dragged hence by force, and for this purpose sent the prætor, whose duty it was to seek out murderers and thieves. The prætor entered the church, with his soldiers with drawn swords and bended bows. The pope took refuge under the altar, laying hold of the pillars which supported it. At this sight the prætor, enraged, caused the deacons and other clergy to be seized by their hair; then in order to drag away the pontiff himself, his satellites seized Vigilius, some his hair, others his feet, and others his beard. Vigilius, who was tall and robust, would not leave hold of the pillars; several of them were broken, and the altar would have fallen on him if the clergy had not supported it. At this strange sight, the people ran into the church, and even some of the soldiers cried out with indignation, so that the prætor fled in fright with his satellites.

These violences did not overcome Vigilius. Justinian, ashamed of his audacity, became softened for a while; but the pope soon found himself again obliged to seek refuge in another church, that of St. Euphemia, at Chalcedon. He fought for seven years against these impositions and violences.

Council of Constantinople; Fifth Œcumenical (553).

At last the council was assembled on the 4th of May, 553; but Vigilius refused to attend, because the Western bishops present were but few in number; consequently they had not fulfilled the conditions which he had put upon its convocation. However, the council, which held its sessions, was throughout orthodox in its decisions, and condemned the *Three Chapters*. Vigilius waited six months before confirming its decrees, so as to give time for minds to become calm; and when he thought the Western bishops were more enlightened, and that they no longer saw, in the condemnation of the *Three Chapters*, a condemnation of the Council of Chalcedon, he gave his own judgment on the matter, on the 8th of December, 553, and confirmed the decisions of the council: thus peace was re-established. So the Council of Constantinople, which up to that time was without authority, was henceforth accepted as legitimate and œcumenical.

Invasion of the Lombards.

The successors of Vigilius, Pelagius I. (555-560), and John III. (560-573), were obliged once more to occupy themselves with this affair of the *Three Chapters*, which matter was at last satisfactorily terminated. Under John III. began the invasion of the Lombards, who were Arians, and Italy was a prey to fresh ravages.

Benedict I., or Bonosus (574-578), died whilst these barbarians held Rome, which was strictly blockaded; hence the election of Pelagius II., his successor (578-590), was not submitted—according to a custom which had been in use for some time—to the ratification of the Emperor of Constantinople: thus the Lombards—whose only mission appeared to be to oppress the church—helped to free its spiritual authority from a subjection which was contrary to its independence. The Ostrogoths had only taken possession of Italy with the consent of the emperors, who always preserved a kind of nominal suzerainty over this country; the Lombards by conquering Italy dissolved this suzerainty, and the emperors appeared to renounce it themselves, by no longer protecting their Italian subjects. Providence was preparing, by degrees, that temporal sovereignty of the popes, which is the safeguard of their spiritual independence.

§ III.—THE SAINTS AND THE POPES.

The Saints.

The Saints continued to bear witness in their lives to the fruitfulness of the Church in virtue, in spite of the disorders of the barbarians, and the subtleties of heresy. The sixth century witnessed the death of the following saints: St. Géneviève of Nanterre, St. Remi (Remigius) of Rheims, St. Vaast of Arras, St. Clotilda, St. Germanus of Paris, St. *Cloud*, one of the sons of King Clodomir. Virtue was also conspicuous in Queen St. *Radegonda*, St. Médard of Noyon, St. *Pretextatus* of Rouen, St. *Gregory* of Tours, the oldest historian of the French nation; in St. *Malo* of Alet, in St. *Lo*, St. *Coutance*, &c. Spain had its saints as well as Gaul, and we have already named St. Leander, St. Isidore of Seville, St. Florentina, St. Hermenegild, and St. Martin of Pannonia. In Africa shone St. *Fulgentius*, one of

the Doctors of the Church. In the East the number of the saints diminished in the same degree as heresy increased, but we have yet to cite in the sixth century, *St. Sabas*, abbot in Palestine; *St. John the Silent*, at first bishop, then a solitary; *St. Simon Stylite the Younger*; *St. John Climacus*, abbot; *St. Tarasius*, patriarch of Constantinople; *St. Eulogius*, patriarch of Alexandria, who had for his successor *St. John the Almoner*.

St. Benedict and the Benedictines.

One of the men who most contributed to the diffusion of holiness in the sixth century, and the following centuries, was *St. Benedict* (*Benedictus*), founder of the order of the Benedictines, who has rendered such services to the Church, to agriculture and to science. *St. Benedict* was born at Nursia, an episcopal town of Umbria, in 480. His parents sent him, when quite young to Rome, to study there, but the boy became so frightened at the corruption of the youths who surrounded him, that he would not stay there any longer; he left it with his nurse, who had followed him to Rome, and at last, in order to be able to give himself up to the practice of the most austere virtues, he hid himself unknown to her, in the mountains of Sublacum (*Subiaco*). He was then only fourteen years old.

Benedict remained three years in a cavern which had been pointed out to him by a monk, whom he met; this cavern is called to this day the *Holy Grotto*. Some shepherds then found him, and acknowledging him to be a saint, they hastened to bring him all that he could want for his sustenance. In return, he took care of their souls; several forsook their barbarous ways and were converted; and the renown of *Benedict* was spread all around.

The demon, jealous of this, came to tempt him, as he

had before tempted St. Antony. One day he appeared to him in a visible form ; Benedict put him to flight by making the sign of the cross. Another time he beset him with the remembrance of a person whom he had seen at Rome, and the temptation was so strong, that Benedict thought for a moment of leaving his retreat. But suddenly illuminated by a ray of grace, the courageous young man, stripping himself, rolled himself in the brambles and nettles which surrounded his cavern. He arose all bathed in his own blood, but freed from the temptation, and he was henceforth shielded from all such dangerous attacks.

The renown of his virtues was increasing, notwithstanding the efforts that he made to remain concealed. Several persons left the world, in order to place themselves under his guidance, and the abbot of a monastery situated between Subiaco and Tivoli having died, all the votes of the community were given to him. He refused, through humility, for a long time ; he assured the monks that their mode of life could not agree with his own, and that they would not be able to endure him. However, they were so persistent that he yielded ; but no sooner did he undertake to reform their abuses, than they treated him as if he was a man without experience, hard, and merciless, and their admiration was changed into a deadly hatred. Some of the more lax and violent monks resolved to rid themselves of him, by poisoning his wine. When he was seated at table with them, they presented him with the first cup to be blessed, which was intended for him, and in which they had put the poison. Benedict extended his hand, and made the sign of the cross, at that moment the cup broke. The saint knew what had happened ; he rose from the table, saying quietly : " Brethren, may God Almighty have pity on you ! Why have you treated me after this fashion ? Did I not tell you that your ways and mine

“would not agree? Seek then a superior who will “suit you.” He returned into solitude. This happened about the year 510, at which time Benedict was about thirty years of age.

He was not long to remain alone. Numerous and fervent disciples flocked to him, attracted by his virtues and his miracles. Several amongst them belonged to most illustrious families, as *Maurus* and *Placid*, who were both of them sons of Roman senators, who had been confided by their parents, when quite young, to Benedict's care. Benedict kept some disciples in a house built near his grotto, whilst he founded in the neighbourhood twelve other monasteries, placing in each twelve monks, governed by an abbot, but during his life-time Benedict continued as a father his vigilance over all.

Envy came in its turn to attack Benedict. A bad priest of the neighbourhood, who was jealous of the reputation of the saint, and irritated at not seeing around himself, as large a concourse of people as surrounded Benedict, sent him one day as an alms a poisoned loaf. The saint was warned of the crime, and did not touch the bread. Florentius (this was the name of the priest) devised other plots, and went so far, that St. Benedict, in order not to exasperate, any more, a man so inveterate in his determination to ruin him, and not to allow injury to come to his disciples on his account, resolved to depart from Subiaco, and to leave his monasteries under the guidance of the superiors whom he had appointed. He then departed with some monks, in order to establish himself elsewhere. Florentius was in his house when he learnt the news, which filled him with joy; but this infernal joy was of short duration, for the room, in which he was, suddenly gave way, and the unfortunate man was crushed under the ruins. St. Benedict was only some miles distant when this accident happened.

Maurus, who had remained behind, ran to inform him of it. "Return! return!" cried he to him, "the priest who persecuted you has just perished." The man of God, hearing these words, began to weep, doubly afflicted at the death of his enemy and at the joy that his disciple showed. He imposed on Maurus a penance for his fault, and did not any the less persist in his design to quit Subiaco.

He arrived in 529 in the country of the ancient Samnites, now called the Land of Labour, and entered a little town named Cassino, which was situated on the brow of a high mountain. There was on the top of this mountain an ancient Temple of Apollo, where the peasants from the neighbourhood came to adore the false gods, and around which there was a sacred grove, which was also the object of the same superstitious idolatry. Benedict there fixed his dwelling; and being inflamed with a holy zeal for the salvation of the unfortunate idolaters who remained in the country, he spoke to them with so much force, that he converted them to the true religion; he broke the idols, destroyed the temple, cut down the sacred grove, and built, on the site of the temple, two oratories, which he dedicated to St. John Baptist, and to St. Martin; he then worked himself at building a new monastery for his disciples. Such was the origin of the famous monastery of Monte Cassino. Benedict was then forty-nine years old.

Rule of St. Benedict.

It was on Monte Cassino that St. Benedict wrote his rule. Numerous monasteries had before this time been built in Italy, under the united influence of St. Ambrose and of St. Jerome. St. Augustine in Africa, St. Martin of Tours, and Cassian in Gaul, had, in the two preceding centuries, propagated these pious institutions, but no uniform rule existed, each monastery had its private

observances, and this want of unity left too much scope for laxity. There were, at that time also, hermits who lived alone, and vagabond monks who went about here and there, without observing any rule. It was in order to preserve his disciples from all these hindrances that Benedict wrote his rule of monastic life, which was soon found to be so perfect, that it was adopted by all the monasteries of the West, as that of St. Basil was by the monasteries of the East.*

What perhaps more than anything else gave such marvellous pre-eminence to the Rule of Saint Benedict, which by degrees eclipsed all that had preceded it, was the vow of *Stability according to the Rule*, imposed by it. No anterior Rule had prescribed such a thing. St. Benedict, by this decisive blow, stayed the fluctuations of monastic legislation, the concordance of rules was thus established,—not one of them perished, not one was excluded; all traditions were preserved around a centre, henceforth immutable. Such is the true spirit of this Rule, which realises the most delicate problem which human institutions present, *i.e.*, immobility of a traditional basis, and legitimate accession of modifications brought into requisition by time, place, and new generations.

The cloister brings man back to himself, and re-establishes *family-life*, by placing it under shelter of the purest Christian ideal, *supernatural devotedness*.†

* To the end of this present section, we shall cease to follow the text of M. Chantrel, who has here only quoted and epitomised M. Darras: we shall give instead, a translation from Cardinal Pitra's introduction to his "Histoire de S. Léger," and from Mgr. Freppel, bishop of Angers, in his "Funeral Oration on the First Anniversary of Dom Guéranger, the illustrious Abbot of Solesmes, 1876." Our reason for this substitution is that though M. Darras is equally in praise of the "*Holy Rule*" and monastic order, the details as to *fact* are somewhat incorrect. [The Translator].

† Cardinal Pitra, "Histoire de S. Léger." Introduction, page lxxv.

Religious perfection needed to be brought down from the all but inaccessible summits to which the Fathers of the desert had soared, to heights more easy of approach. To give it a lasting form, and to place it within the reach of the greater number, it had to be brought under rule, and directed by a legislation both elastic and firm. St. Basil began the task in the East; St. Benedict continued it in the West.

Not that the solitary of Subiaco aimed at what was novel and extraordinary. He calls himself, and is in very deed, the disciple of the ancients, whom he follows as a master-mind, judging and summarising everything. Precisely for that "*he was filled with the spirit of all the just,*"* to use the words spoken of him by one of the most illustrious of his sons, St. Gregory the Great, he restricts himself to no particular way; he presents in his rule the essence of monastic life, without mixing with it what is merely accidental or exceptional; and further, we are not to look in this rule for a cleverly devised method of direction, for a system of perfection cunningly mapped out. Nothing is more simple than the work of St. Benedict, but its simplicity is that of the Gospel, which satisfies the mind, even as it reaches the heart of every one.

As one of his most happy interpreters, St. Hildegarde, has said: *Discretam et planam viam fecit.*† His end was by moderation and discretion to level the path of the evangelical counsels. Wherefore, it is not to the perfect, but to those who *aspire* after perfection, that he addresses himself. What he wanted to establish was a school where men might be taught to serve the Lord, *Dominici schola servitii*; a school into which nothing harsh, or too painful for human weakness, was to be

* *Dialog.* l. ii. c. 8.

† *Scivigs*, l. ii. visio 5.

admitted, *Nihil asperum nil grave*.* His disciple is to follow in the path marked out by the Gospel easily and freely, gently, and without fear, he is to attain perfection by aiming at it neither too high nor too low, *nec nimis in altum nec nimis in profundum*, but in yielding to the impulse of grace, which will guide him by the path best suited to him to the term he is to reach. "Hearken, O son, to the precepts of a master, and "incline the ear of thy heart, and willingly receive the "admonition of a loving Father," &c.†

Such is the work of St. Benedict, a wondrous work, wherein shines, with the light from on high, the genius of man in its most unbounded and its deepest intuitions. In this legislation for souls, called to the life of perfection, in this master-piece of prudence and discretion, as it is styled by St. Gregory the Great,‡ there is doubtless to be found the sublime lucidity of a mind enlightened by faith; but it likewise reminds us of the features of those patricians of old Rome, who conquered the world by their wisdom rather than by force, and who, after having conquered, were able to govern it, and thus unwittingly paved the way for the universal kingdom of Christ. Through this truly Roman wisdom, the Patriarch of Monte Cassino begat to himself a race as countless as the stars of heaven and the sands of the sea-shore.

This rule, which adapts itself to the most varied circumstances, which excludes nothing, and shapes itself to every exigency, may be borne by the sons of St. Benedict under every latitude, under every form of social polity, it will form perfect Christians everywhere, in every place where there are souls desirous of consecrating themselves to God and of singing His praises.

* *Regula St. Benedict*, Prolog. † *Ibid.* First words: "Ausculta," &c. ‡ *Dialog.* l. ii. c. 36.

For we have in this the three elements of monastic life, as St. Benedict has defined them, the Vows, Enclosure, and Divine Praise.*

But this complete detachment from the things of this world, and this wholesale consecration of the human being to God (as entailed by the monastic vows), cannot be conceived without withdrawing from the world. Hence the Cloister is the second element of monastic life. As St. Benedict says: *Officina vero claustra sunt monasterii*†—the enclosure of our monasteries are workshops, where we handle the tools of our spiritual craft. What is the life of a cloister but that of the family in its most intimate and loftiest aspect? There, under the authority of a father, to whom grace imparts a tenderness and solicitude unparalleled, the love of the brotherhood may be exercised in all its fulness. There is the weak brother upheld by the strong, the great condescend to the lowly: or rather, there are neither weak, nor strong, great, nor lowly—but all are one in CHRIST JESUS.

The Cloister is the privileged place of the praises of God. If by his Vows and his Withdrawal from the world, the monk becomes the man of God, it is by the Divine Office that he is made, so to speak, the courtier of God. He pledges himself, by his state, to official service of the Divine Majesty, and he performs this daily service in homage to his king, at fixed hours. This is his proper function, his main work, the work of God, as it is called by St. Benedict.‡ To regulate this daily service, the Church, the royal Bride of Christ, has adopted the psalms as the basis and theme of her praises of God; she places them side by side with other parts of Divine Scripture, and with traditional and historical statements: and these she has arranged according to the course of

* *Rule of St. Benedict*, l. viii. c. viii. † *Rule*, c. iv. ‡ *Rule*, c. xii.

the year, and distributed them by day and by hour. With them she mingles the sacred hymn, prayer, and blessing, putting up in turn supplication, thanksgiving, adoration, and repentance, all the most joyful and lowly emotions of the heart of man, tears, songs of triumph, sighs after the heavenly country, the whole in harmony with the course of nature and that of grace, with the divisions of time, with the phases of the life of Christ, whether active, suffering, or glorious: and of all these things put together, she has composed a universal formula of prayer. While the priest will recite it amid the labours of his ministry, interrupting his daily task by his silent praise, they will chant it solemnly under the roof of the monastery, for they are established as the official singers of the divine praises. Through them does the whole of creation find a voice wherewith to extol its author. Through them does the church militant unite with the church triumphant in the transports of the everlasting *Alleluia*. To attain perfection they have not to seek it elsewhere, but in this work of God, which is the soul of the monastic life. It is enough for them to ascend the steps of this ladder of prayer, which leads them to the very heights of holiness. To praise God with understanding and love, to study unceasingly the object of praise, in order to render it more lively and more perfect, such is the way which leads them without effort to works of zeal and of self-sacrifice.

Such is the ideal of the monk, the man of the church, inasmuch as, and because he is a man of God. And now, be not astonished at the great place occupied by the monastic order in the history of Christendom. Associated to all the works of the Church in divers times and places, it has been called upon to supply her, both for word and action, incomparable organs and instruments. Does the Church need apostles to deliver races from barbarism, and to conquer them for the Gospel?

Forthwith the monasteries open their gates for the departure of legions of missionaries.

The Church in her care for the material as well as for the spiritual welfare of the nations, would provide for the former, after having bestowed on her children the gift of faith. At her voice, the sons of St. Benedict arise from one end of Europe to the other, and spade in hand they fertilize a soil hitherto barren and uncultivated. The Church, which watches over the treasures of science, no less than over the deposit of faith, would save from ruin the monuments of human learning. To the monks does she confide this task; and with the same earnestness wherewith they set about putting the land into cultivation, they copy manuscripts again and again, in order to transmit to future generations the heritage of past ages.

Then did every monastery become an asylum for learning, and the rays of doctrine were shed on every side, from the centres of light called Lateran, Canterbury, Fulda, Bec, Corbie, to mention but a few among a thousand. Would the Church durably found the great edifice of Christian civilization by constituting society on the basis of the Gospel? The greatest of all wonders, among these solitaries, absorbed in prayer and contemplation, caring but to become saints and to win heaven, the Church found her most able rulers, her most profound politicians. But yesterday they were among their brethren, singing with them the Divine praises, without any further aspiration; and behold them now on the Chair of Peter, on the thrones of the churches, in the councils of kings, astounding the world by the clearness of their mental ken, the readiness and energy of their resolutions. I ought to call to your memory all those great men, those men of God, who, at any given moment, from Iceland to Palestine, from Spain to Russia, bound in one cluster their four thou-

sand monasteries, which, while left each one to its own autonomy, were united together in one spirit and in the pursuit of a common end, the triumph of JESUS CHRIST in and through the Church.*

This order, by a privilege of marvellous fecundity, has had the glory of giving to the Church thirty-five popes, and two hundred cardinals, eleven hundred and sixty-four archbishops, five thousand five hundred and twelve bishops, and fifty-five thousand four hundred and sixty religious, venerated for their holiness. Such results show what influence it has had on civilization in Europe.

Death of St. Benedict.

St. Benedict had a sister named *Scholastica*, who had been consecrated to God from her earliest childhood, and who lived at some distance from Monte-Cassino. She was accustomed to pay the saint a visit once a year, and he received her in a small house at no great distance from the monastery. On a certain day he went to see her, accompanied by some of his disciples, and after having passed the day in praising God and conversing on holy things, they took their repast together in the evening. Whilst they were at table conversing, and it was getting late, *Scholastica* begged of her brother, saying: "Benedict, I pray you not to leave me this night, but let us talk together of the joys of heaven until the morning." "What is this you say, my sister?" replied the saint. "I cannot pass the night outside the monastery." *St. Scholastica*, grieved at this refusal, put her joined hands on the table, and leant her head on them; then, bathed in tears, she begged

* Mgr. D'Angers' funeral oration on the anniversary of Dom Guéranger, Abbot of Solesmes, 1876.

heaven to intercede in her favour. Suddenly were seen flashes of lightning, the thunder pealed, with so great a downfall of rain, that neither St. Benedict nor his monks could leave the house. "May God forgive you, my "sister," said St. Benedict, gently; "what have you "done?" "I asked you," replied she, "and you would "not listen to me; I asked my Lord, and he has heard "me: now leave me if you can, and return to your "monastery." St. Benedict was then obliged to remain with his sister. They watched all the night, solely occupied in conversing on the happiness of the saints in heaven. They separated the next morning. Three days after, St. Benedict being in his cell, raised his eyes and saw the soul of his sister, entering heaven in the form of a dove. Overcome with the sight of her glory, he gave thanks to God, announced the happy death to his brethren, and sent them to fetch her body, and bring it to the monastery, to be buried in the tomb prepared for himself; so that, says St. Gregory the Great, who recounts these details, that death should not separate, in the body, those whose minds had always been united in God.

St. Benedict did not long survive his sister: the very same year in which he died, the saint predicted to some of his disciples, that he would soon leave them. Six days before his death, he had his tomb opened; immediately afterwards he was seized with a violent fever, and as it increased every day, on the sixth day he was carried to the oratory, received the Body and Blood of the Lord, and raising his eyes and hands to heaven, he expired in the arms of his disciples who supported him, in the sixty-third year of his age, on Holy Saturday, 21st March, 543.

The Popes.

The action of the Papacy on society became more and more obvious and benevolent. St. Gregory the Great (590-604) appeared when the barbarian kingdoms had just been formed, and he began the work of social regeneration. This great pope belonged to a patrician family; he had been Prefect of Rome under Justin II. He soon renounced the honours of the world in order to retire into a monastery. He was sent, after that, as legate to Constantinople, in the time of the Emperors Tiberius and Mauritius; he knew how to conciliate the affections of these princes, notwithstanding his firmness in sustaining the rights of the Church against the infidelities of the imperial power. When he was elected Sovereign Pontiff, he fled to the Apennines, in order to avoid the important charge they wished to impose on him; but he was discovered in his retreat, and brought back to Rome. His times were difficult: the court of Constantinople sustained some pretensions which were incompatible with the spiritual independence of the Church, and he combated them with vigour; Simony was rampant among the French clergy, and he caused it almost completely to disappear; the Arian Lombards possessed a large part of Italy, and he began their conversion. During the plague which ravaged Rome, and caused the death of his predecessor, Pelagius II.,* he provided for the most pressing wants, and had houses of refuge built for orphans and for the

* St. Gregory ordered a solemn procession, in order to appease the anger of God during the plague. Tradition says that an angel was seen on Adrian's-Mole sheathing his sword, and it was from that time that the mausoleum of the Pagan Emperor took the name of the Castle of Sant' Angelo.

In this epidemic, violent sneezing fits were prognosticators of death.

poor ; and so occupied himself with the education of youth, that he merited the beautiful title of Patron of Youth and of Schools. His care extended to all parts: whilst he sent St. Augustine among the Anglo-Saxons, he extirpated the last remains of the Donatists in Africa, and he reformed the ecclesiastical chant, which has taken from him the name of *Gregorian Chant* ; he kept up an active correspondence with all the Christian princes ; he wrote theological works, commentaries on the holy Bible, and homilies. Prince and pontiff as he was, he extended his solicitude to the temporal as well as to the spiritual wants of the people, and, in the midst of this universal supervision, whilst the Patriarch of Constantinople, *John the Faster*, took the pompous title of *Œcumenical*, or Universal Patriarch, he modestly called himself *servus servorum Dei*, the servant of the servants of God.

The successors of St. Gregory the Great followed his footsteps. *Sabinian* (604-606) distinguished himself by his charity during a famine. *Boniface III.* (607) obtained permission from the Emperor Phocas that the patriarchs should no longer take the title of *œcumenical*. *Boniface IV.* (608-614), who obtained from the same emperor the Temple of the Pantheon, which was dedicated to all the false gods, transformed this temple into a church dedicated to the holy Virgin, designated now under the name of St. Mary of the Rotunda. The anniversary of the dedication of this magnificent temple became, later, the Feast of *All Saints*, which extended little by little to the whole Church. *St. Deusdedit*, or *Adeodatus*, *God given* (614-619), had the grief of seeing Syria and Palestine ravaged by the Persians, under the guidance of Chosroes. Aided by an army of twenty-six thousand Jews, Chosroes took Jerusalem by assault, where ninety thousand Christians had their throats cut by the Jews. The true Cross fell into the hands of the infidels,

and was transported to Persia (614). The successor of St. Deusdedit, *Boniface V.* (619-625), was to see the commencement of the impostor Mahomet's enterprises.

St. Columban.

About this period (615) died *St. Columban*. He was born in Ireland about 540, and was brought up in the celebrated monastery of Benchor, which *St. Congal*, or *Comgal* had just founded. Columban performed there the most austere exercises of mortification. The progress he made in the sciences, which had religion for their object, was so rapid that he was soon regarded as the oracle of the monastery, and he resolved, in order to renounce the world more perfectly, to pass into a foreign country. The venerable *Comgal* put difficulties in his way, because he feared to lose a religious of so rare merit. However, *Comgal* yielded to the desires of Columban, when he found they were conformed to the will of God. The Irish monk left, with twelve companions, traversed England, and sailed for Armorica (*Brittany*), from whence he penetrated into Gaul, about the year 585. The relaxation of ecclesiastical discipline inflamed his zeal, and in order to procure the greater glory of God, he proposed to himself the triple end of propagating the science of religion, teaching the rules of monastic life, such as it was practised in Ireland, and of evangelising the pagans. It was necessary for him to be at the same time a Doctor, a Reformer, and an Apostle, and such he was. The reputation of Columban reached the court of the king of Burgundy, *St. Gontran*, who, in order to make him settle in his kingdom, gave him permission to build a monastery in any place he chose. Columban halted in the middle of the Vosges, in the solitudes inhabited by wolves and bears, and infested by thieves. Luxueil became the chief place of his order

(about 591) ; it was probably there that he wrote his *Rule*, a true treatise of the monastic profession, but still more severe than that of St. Benedict. The rule of St. Columban bears on the love of God and one's neighbour, which is a general principle, and this foundation sustains the rest of the edifice. It recommends obedience, poverty, disinterestedness, humility, chastity, mortification of the senses and of the will, silence, and the wisdom which discerns between good and evil. The monks were only to eat in the evening, and were to live upon herbs and roots, to which was added a little bread. The food was, however, to be proportioned to the work ; they were to eat every day, in order to preserve the strength needed for fulfilling their duties. Fasts, prayers, reading, work are prescribed for each day ; the number of the psalms and the verses which were to be recited, with each part of the office, were marked exactly. They bent the knee at the end of each psalm, and independently of their public prayer, there were private prayers to be recited in their cells. St. Columban recommended above all, the prayer of the heart, and the continual union of the soul with God.

St. Columban was not long tranquil in his monastery. Besides the difficulties that he had with the Bishops of Gaul, because, following an erroneous tradition of Ireland, he did not celebrate Easter on the same day as the rest of the Church, he soon saw himself struggling with the hatred of the princes, whose disorders he stigmatised. Thierry, son of the Queen Brunehaut, and King of Burgundy, led an irregular life, and his mother, fearing the influence of a queen, persuaded her son not to contract a legitimate marriage. Columban, whom Thierry often visited, reproved him forcibly, which irritated Brunehaut ; Thierry, not correcting himself, notwithstanding his promises to Columban, the saint spoke to him with still greater force, and threatened him

with excommunication. Brunehaut and Thierry being irritated, resolved to disembarass themselves of this importunate voice; they gave an order to seize Columban, and to force him to embark for Ireland. This was in 610. Columban was obliged to leave his monastery, and all his monks wished to follow him; he was only permitted to take those with him who were from Brittany or Ireland: "Remain here in peace," said he to the others, "the Lord will soon revenge your troubles." At Nevers, one of Thierry's men brutally struck one of his companions: "God will punish thee," said Columban, "who strikest the already wounded members of "Christ." During this route he predicted several times the fall of Thierry and of Brunehaut, and the triumph of Clotaire II., son of Fredegonde, the ancient rival of Brunehaut. "Since thou art Thierry's friend," said he one day to a French lord who accompanied him, "thou canst take him news from me, which will give him joy; before three years are passed he and his sons will be exterminated from the earth." The prophecy was accomplished. In 613 Clotaire triumphed, and the queen, Brunehaut, was tied to the tail of a wild horse.

St. Columban went afterwards with *St. Gall*, his disciple, to evangelise the people of the countries, which were still pagan, of the Alps and of Switzerland. After having made there a number of conversions, he arranged to travel towards the Slave countries in order to evangelise them, when a divine inspiration carried his steps towards the South; he reached Italy in 613, and was well received by the Lombard King, Agilulf. He stayed between Trebia and Bobbio, in an abandoned village, where he constructed a new monastery. He died there two years after. The monastery of Bobbio became as famous as those of Luxueil and of *St. Gall*, founded by

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his disciples. As to the rule of St. Columban it became by degrees amalgamated with that of St. Benedict, and the two rules together became the rule of all the monks of the West. The Benedictines of France call St. Columban, in their breviary, one of the chief patriarchs of the monastic life.

CHAPTER IV.

MAHOMETANISM AND MONOTHELISM (622-711).

Three Divisions : Mahometanism.—Monothelism.—The Saints.

§ 1—MAHOMETANISM (622).

Mahomet.

At the time when the barbarian invasions were over in the West, and Christianity had penetrated amongst those nations who were not even within the limits of the Roman Empire, the devil wished to have an empire over which he was to be sole master, and God permitted him to succeed, in order to chastise the Christians who were untrue to their faith. As heresies and schisms had great success in the Eastern Church, so in the West also did God allow him to execute the projects of destruction which he meditated. *Mahomet* was the instrument whom the spirit of lies made use of, in order to strike religion with the most deadly wound that it had as yet ever received.

The Hegira (622).

This extraordinary man Mahomet was descended from Ismael, son of Abraham; he was born at Mecca, of a pagan father and a jewish mother. He had reached the age of forty years when he began to call himself a pro-

phet, and say publicly that he was the messenger of God. His fellow citizens, who knew him for a debauchee, did not believe in his pretended mission, and wished to arrest him. Mahomet fled, and retired to Medina with some partisans, who assisted him to take possession of this town. From the time of this flight, the Mussulman era dates, which is called *hegira*, or the flight (622). The religion that he preached was a frightful mixture of Judaism, of Christianity, and of paganism. As this imposter did not know how to read or write, he made an apostate monk write out his doctrine, and he gave to the book which contained it the name of *Koran*, which means the *book of books*. He was subject to epileptic fits, which he passed off for ecstasies brought on by the visits of the Angel Gabriel. When he was asked for miracles as a proof of his mission, he said that he was not sent to work miracles, but to spread religion with the sword. In fact a troop of fugitive soldiers and thieves joined him, and he began to pillage the caravans; then marching upon Mecca he took it. After that he subjected the different countries of Arabia, forcing the people to embrace his new religion. His successors continued his conquests, and spread themselves like a torrent in Asia and Africa, where they did irreparable evils to Christianity.*

The Emperor Heraclius (612-641).

The emperor who reigned at Constantinople when Mahomet appeared was *Heraclius*, who had just experienced some bloody defeats in fighting against the King

* The history of Mahomet and his successors belongs to universal history; in our "Course of Universal History" these details will be found.

of Persia, Chosroes. The Persians had conquered Syria and Palestine; Jerusalem had been carried by assault: eighty thousand Christians had had their throats cut, and the true Cross had fallen into the power of the infidels, and was transported to Persia in 614. These misfortunes threw the whole of the East into consternation. Heraclius, not being in a condition to resist, sued for peace; but Chosroes, inflated by his victories, wished to exact apostasy from the emperor and his subjects: "I shall not cease," said he, "to make war on the Romans, until, having renounced the crucified, they adore the sun, my father, the god of the Persians." This last insolence roused Heraclius from his lethargy. In 622 he put himself at the head of his troops, swore to fight until death for the glory of religion and of the empire, and in a succession of campaigns he caused the Persians to suffer all the miseries that they had inflicted on the Greeks. Chosroes, being gradually vanquished, fell sick, and Siroes, his son, whom he wished to disinherit for the benefit of his other children, revolted against him, made him a prisoner, and treated him as Chosroes had treated his own father, Homisdas, whom he had put to death. He shut him up in a dungeon that the tyrant had had made wherein to hide his treasures, and forbade any food to be given to him. "Let him be nourished," said the parricide, "with the gold that is piled up all around him." The favourite son of Chosroes, and his brothers, had their throats cut under their father's eyes, who, worn out by hunger, grief, and rage, sighed for death, which was slow in coming. At last Siroes had him shot with arrows, and thus perished this enemy of the Christians, who wished to replace the worship of Jesus Christ by that of the sun.

The parricide was not in a condition to resist Heraclius; he obtained peace by restoring the true Cross and the

places that had been wrested from the empire, and by giving liberty to the Roman subjects, made prisoners by Chosroes. Heraclius entered Constantinople sitting in his triumphal car, drawn by four elephants, and preceded by the true Cross, which was the most glorious trophy of his victories. He soon tore himself away from the acclamations of his subjects, in order to carry back to Jerusalem the Cross of our Saviour. In his own triumphant hands, and in all the apparel of the imperial majesty, he wished to carry this sacred burden to the summit of Calvary, following the route that the Son of God had traced with his precious blood; but when he arrived at the foot of the sacred mount, an invisible force arrested him, and he could not climb it, until he had put aside his purple and his crown. The Cross still reposed in its rich shrine, the seals of which remained intact. The patriarch of Jerusalem showed it to the people, who shed tears of joy, and the memory of this great event was consecrated in the Church by the Feast of the *Exaltation of the Holy Cross* (14th Sept., 629). How happy Heraclius would have been, says an historian, if this journey had only been the last of his reign! but he survived a long time, during which he disturbed the Empire by embracing the errors of the Monothelites, and was witness of new and irreparable disasters.

Progress of Mahometanism.

The successors of Mahomet, under the name of Caliphs, or vicars, soon carried Islamism to distant parts.* Omar II., successor of the false prophet, took possession

* Name given to Mahometanism from the word *Islam*, which means an absolute resignation to the will of God; from this word comes that of *Muslims*, devoted to God, from which we have taken the word *Mussulman*, the same as Mahometan.

of Jerusalem, which Heraclius was powerless to save (637). Omar came in person to take possession of the city, for which the holy patriarch *Sophronius* obtained a tolerably favourable capitulation. This last blow quite crushed Heraclius, who could not understand his defeats: "Prince," said one of his counsellors, to him, "what gives success to the Arabs is the sins of the Romans."

The following years, the conquests of the Arabs increased with prodigious rapidity. At the end of the century they were masters of Arabia, of Persia, of Syria, of Palestine, of Egypt, of all the north of Africa, and they had more than once made Constantinople tremble, though she repulsed them from her walls. At the beginning of the eighth century, in 711, they passed into Spain, and this fine peninsular fell entirely into their hands, with the exception of some districts in the mountains of the north, where *Pelagius*, who was of the royal blood of the Visigoths, took refuge, and whose little kingdom became the germ of the Christian States of Spain.

§ II.—HERESY OF THE MONOTHELITES.

Commencement of the Heresy.

Mahometanism commenced under Pope Boniface V.; under his successor, *Honorius I.* (625-638), a new heresy began, which was destined to trouble the Church of the East during the whole of the seventh century. The error of Eutyches, who would only recognise in JESUS CHRIST one single nature, had been vanquished; Sergius, Patriarch of Constantinople (since 610), tried to bring it to light again in another form, by only allowing to JESUS CHRIST a single will, or a single operation, which gave to his partisans the name of Monothelites.*

* From the Greek *monos*, one, and *thélô*, I will.

This doctrine destroyed the Incarnation just as much as the heresy it sprang from had done. Faith teaches, on the contrary, that JESUS CHRIST has two wills: the divine will, and the human will, which are never opposed to each other, but which are, for all that, none the less distinct. This doctrine had not as yet been formally exposed and defined, because there had not been as yet any heresy directed against it. Sergius, in order to enforce his opinions, fabricated a pretended letter, addressed to Pope Vigilius, by the Patriarch Mennas, and sent this piece of imposition to the bishops of the principal Sees of the East. As he had nominated to the two patriarchal Sees of Antioch and Alexandria, two men imbued with his doctrines, the supposed letter was easily accepted for true; but the monk, St. Sophronius of Alexandria, who had just been raised to the See of Jerusalem, immediately perceived the error, and combated it vigorously.

However, Sergius managed to obtain the support of Pope Honorius, to whom he had made a false exposition of his doctrine, in allowing him to believe that he only rejected the two human wills in JESUS CHRIST, that is to say, the double law which afflicts our decayed nature, and inspires us to do evil when we do not wish it, and to omit the good we wish to do. The Pope rejected, with reason, these two human wills, and Sergius took advantage of a letter he had written to him, in order to make it appear that he had rejected the two Wills, that is to say, the divine Will and the human Will in JESUS CHRIST. St. Sophronius, who had assembled a council at Jerusalem, had defined the Catholic doctrine by saying: "Christ remains inseparably one and the same in "the two Natures; but he works out that which is proper "to both, according to the quality and the natural "peculiarity of each." Honorius, unsuspectingly prejudiced by the wiles of Sergius, feared to revive religious

disputes, and he wrote to all the bishops: "Let us beware of obscuring the doctrines of the Church with the clouds of our discussions. We confess that the two Natures in Jesus Christ operate and act, each one with the participation of the other; the divine nature operating that which is of God, the human nature operating that which is of the flesh, without division and without confusion, without the divine nature being changed into man, or the human nature into God, but the differences of the natures remaining distinct. Let it suffice for us to hold this dogma without raising the question as to whether it is necessary to express this manner of acting by the terms of one or two Operations in JESUS CHRIST." There is nothing in these words but what is perfectly orthodox; the Pope believes absolutely what St. Sophronius believes; he proscribes only, in the interests of peace, expressions which might give rise to new disputes.

This conduct of the pope, cleverly manœuvred by the heretics, has left some doubts about the orthodoxy of Honorius; it has been said that he erred in the faith, and that he was anathematised as a heretic by the sixth œcumenical council, the second of Constantinople. But historical critics refute these accusations: it is certain that Pope Honorius did not maintain anything contrary to the faith; and that the anathemas that are found against him in the acts of the sixth œcumenical council were fraudulently added to it by the Greeks, after the acts of this council had been approved by Pope Agatho. In a word, Honorius, led astray by inexact reports, was perhaps deceived as to the best remedy to apply to the evil; he was possibly guilty of negligence, but he was never a heretic, and never taught heresy.

* See Marchesius of the Oratory, in his *Clypeus fortium*, 1680;—

The Ecthesis of Heraclius.

The death of Honorius (638) was followed by a vacancy in the Holy See, which lasted longer than eighteen months, on account of the opposition of the Emperor Heraclius, who had taken part with the Monothelites, and who wished to have a Monothelite Pope. Seduced by Sergius, this emperor, who would have done better to have occupied himself with repulsing the Arabs, meddled with religious questions, and pretended to pacify people's minds by publishing under the inspiration of the patriarch, an exposition of the faith, or *Ecthesis*, which he thought was orthodox, but which was heretical. "We attribute," said he, in this edict (whose decisions he intended to make obligatory on his subjects), "we attribute all the Operations, both divine and human to the Word Incarnate, and we by no means permit anyone to say one or two Operations. Following the definition of the Œcumenical Council, we say there is one only and same JESUS CHRIST, who acts divine and human Operations, and that both acts proceed from the same Word Incarnate, without division and without confusion. The expression of a single Operation, although it has been employed by some of the Fathers, appears strange to certain persons, who fear that they only make use of it to destroy the two natures in JESUS CHRIST. The term of two operations also scandalises several persons, as not having been employed by any of the principal doctors of the Church, and because it follows that one must recognise in

our popular *History of the Popes*; L'Abbé Constant's *History of the Infallibility of the Popes*, and all the works bearing on the question during the Œcumenical Council of the Vatican in 1870. Of these latter, the translator adds the famous "*Monarchie Pontificale*," and "*les Lettres*," of the illustrious Abbé Guéranger, late Abbot of Solesmes, translated by V. R. Canon Woods.

“Jesus Christ two contrary wills, as if the Word had wished the accomplishment of his passion, and that his humanity was opposed to it, so that they admit two persons wishing contrary things, which is impious, and far from Christian doctrine. This is why, following in all things the holy Fathers, we confess a single Will in JESUS CHRIST, and believing that his flesh intellectually animated, has not made any natural movement separate from itself, contrary to the desire of the Word, who was united to it, but always a movement such as the Divine Word willed.”

It is easy to see that the *Ecthesis*, whilst forbidding to say one or two Operations, only admits of one. The Patriarch Sergius died in the interval (630). Pope Severinus, who only sat on his throne some months, assembled a council at Rome, in which the Monothelites were anathematised, as well as all the partisans of the *Ecthesis*. *John IV.*, his successor (640-642), had the happiness of hearing that Heraclius, when dying, disowned his heretical edict; but he had soon the grief of foreseeing that the Emperor Constantine II. (641-668), who ascended the throne a year later, would be a violent persecutor of the Church.

The Type of Constans II.

The patriarchs of Constantinople, sustained by this emperor, refused to return to orthodoxy. Pope Theodore I. (642-649), found himself obliged to pronounce a sentence of deposition against the Patriarch *Paul*, who persisted in the heresy (648), and who had just dictated a new edict to the Emperor Constans, known under the name of *Type*, or *Formulary*, very like the *Ecthesis* of Heraclius. After a summary exposition of the question, and of the reasons alleged from both sides, the Emperor expresses himself thus: “We forbid

“our Catholic subjects to dispute in future on the question of the two Wills, and the two Operations in JESUS CHRIST. We wish them to hold to the Sacred Scriptures, to the five œcumenical councils, and to the passages of the Fathers, whose doctrine is the rule of the Church. In order to secure concord and union between the parties, we have ordered the *Ecthesis* to be torn from the doors of St. Sophia. Those who dare to disobey this order will incur our imperial indignation. If they are bishops or clergy, they shall be deposed; if they have embraced the monastic life, they shall be excommunicated, and driven from their monasteries. Those who are vested with dignities shall be deprived of their honours and of their functions: the rich shall be deprived of their goods, the others corporally punished or banished.” Thus, under the pretext of securing religious peace, they imposed silence on truth, as on error; they punished, as a crime, the profession of truth, and it was the *civil* power which pretended to decide questions of faith. The Patriarch *Pyrrhus*, who succeeded Paul, did not conduct himself any better. Pope Theodore did not live to see the end of these religious troubles.*

Pope St. Martin (649-655).

His successor, *St. Martin I.*, was a glorious confessor of the faith, from the earliest days of his exaltation to the sovereign pontificate. He assembled a council at Rome, in which he exposed the history of Monothe-

* Theodore was the first pope that had been officially called *Sovereign Pontiff*, a title which had already been given to his predecessors; he was the last whom the bishops called *Brother*. The bishops from that time always gave the pope the name of Father; but the popes continued to call the bishops to whom they wrote “*Brothers*.”

lism, showed the errors of the Ecthesis and of the Type, and solemnly anathematised error. Constans II., furious at this firmness, sent an officer to Rome named *Olympius*, charged with taking possession of the person of the pope. A first attempt failed. *Calliopas*, afterwards sent by the emperor, had more audacity than *Olympius*; St. Martin, who was ill, and who, besides, refused to resist, as he was urged to do, was seized, and thrown on a bark, and successively taken to Miseno, in Calabria, and to Naxos. He only arrived at Constantinople at the end of a miserable voyage of three months. He was then shut up in prison, where he remained eighty-three days. Then, when he was thought to be sufficiently broken by ill-treatment and sickness, he was subjected to an interrogation, in which he was spared neither lies nor outrages, and they delivered him to the common executioners, who were ordered to torment him, to shake his constancy. The executioners, taking the holy pontiff, tore off his pallium (a sacerdotal mantle), and despoiled him of all his clothes, only leaving him one single tunic, without a girdle, which garment they tore on both sides from top to bottom, so that his naked body was visible. They put on his neck a carcan of iron, and dragged him thus through the streets of the city, from the Palace of Justice to the prison, chained with the jailor, in order to show that he was condemned to death. They carried before him the sword with which he was to be executed. The pontiff throughout these sufferings preserved a serene countenance, and in the midst of all these outrages he was as quiet and composed as if he had been in an assembly of pious faithful. Some wretches took delight in insulting him, wagging their heads and crying: "Where is his God? Where is his faith? Where is his doctrine?" But the mass of the people were utterly stupified, for never before had a Christian

Emperor thus outraged the Vicar of JESUS CHRIST. Pagan barbarity had hardly equalled this cruelty.

When the Pope arrived at the Pretorium, he was loaded with chains and thrown into prison, where he was shut up with thieves and assassins; an hour afterwards, they transferred him to another prison, called Diomedes. They dragged him thither with so much violence, that whilst mounting the steps, which were high and rough, he scraped his legs, marking the way with his blood. He appeared almost ready to deliver up his soul, so exhausted was he. When entering the prison he fell several times, and they put him on a bench, loaded with irons, dying of hunger and cold, and they left him nearly a whole day without food, having with him only a young cleric, who had followed him lamenting his fate, and the jailors, who were always chained to him, according to the custom of the Romans. Two women, a mother and daughter, who kept the keys of the prison, were so touched by his misery, that they wished to give the Pontiff a less frightful dwelling; but they dared not do so, on account of the gaoler. Besides, they were expecting every minute to see the order for execution arrive. At the end of several hours, an officer called the gaoler. As soon as he had gone down, one of these women carried the dying Pontiff and put him in her own bed, and covered him with the best she had, in order to warm him. But he remained until the evening without recovering the use of speech; a little food was then sent to St. Martin. The officer charged with this commission, said to him: "Do not succumb to your pains; we hope that God will not permit you to die of them." The holy Pontiff, who desired martyrdom, was only the more afflicted at hearing these words; his irons were then removed. St. Martin lived thus three months in his prison, at the end of which time, he was taken out, and on Holy Thursday, of the year 655,

they embarked him secretly to send him into exile, to the Chersonesus Taurica (now called the Crimea). He only arrived there two months afterwards, and after languishing some time longer, he died on the 16th Sept., 655, a martyr to the faith that he had so courageously defended. The Patriarch Paul had preceded him to the tomb, Pyrrhus followed him very closely, and their names are branded for ever, whilst that of St. Martin shines with a glorious brilliancy.

Sixth Œcumenical Council (680).

The successors of St. Martin I., St. *Eugenius I.* (655-656), *Vitalian* (656-672), *Adeodatus* or Gift of God *Domus* or *Donus I.*, and St. *Agatho* (678-682) walked faithfully in his footsteps. *Constantine Pogonatus* (668-685), who had succeeded his father, *Constans II.*, restored peace to the Church, in concert with St. *Agatho*. A general council was convoked at Constantinople, and opened on the 7th Nov., 680, in the hall of the palace named *Trullus*, which means the Dome, that is why it is called the Council in *Trullo*. The Emperor assisted at it. Two legates from the Pope presided over the assembly. A letter from St. *Agatho* was read, which defined in a precise manner the Catholic faith on the subject of the two Wills in JESUS CHRIST, and all the Fathers of the Council cried out, "Peter has spoken by the mouth of *Agatho*. We believe with him that there are two Wills in JESUS CHRIST. Anathema to whomsoever maintains the contrary." Two patriarchs, *George* of Alexandria, and *Macarius* of Antioch, defended Monothelism; *George* at length yielded to the unanimous voice of the Fathers, but *Macarius* remaining obstinate in heresy, was deposed.

* This persecutor of the Church died in Sicily, assassinated in a bath.

When all the operations of the council were terminated, the definitions of faith were read. The Fathers said: "By the inspiration of the Holy Ghost, in agreement with the dogmatic letter of our very Holy Father and Sovereign Pontiff Agatho,* we acknowledge in JESUS CHRIST two Natures, with two Wills and two respective Operations. We have followed the teaching of the Pope, as he has himself followed the traditions of the Apostles and of the Fathers. If we have conquered the enemy, the supreme chief of the apostles fought him with us, for we had at our head his imitator and his heir, the successor to his Chair, the holy Pontiff who illustrates by his doctrine the glory of Catholic truth. O Prince, new Constantine arisen to meet a new Arius! Ancient Rome holds out to you a profession of faith, emanating from God himself. A letter from the West has brought back the light of truth, Peter has spoken by the mouth of Agatho." One hundred and sixty-five bishops signed this declaration. The acts of the Council were sent to Agatho, "In order," said the Fathers in their letter, "that his Holiness would deign to confirm them, and to affix thereto the seal by his venerable rescripts."

End of Monothelism.

Monothelism still continued to excite minds for some time after this solemn condemnation. The popes, *St. Leo II.* (682-683), and *St. Benedict II.* (684-685), were seconded by Constantine Pogonatus. *John V.* (685-686), and *Conon* (686-687), occupied the Chair of Peter for a very brief space of time. *St. Sergius I.* (687-701), after fighting against antipopes, found that the Mono-

* It is important to remark that the Fathers of the Council do not decide anything, but that they adhere to the doctrine of the Pope.

thelite agitation was renewed. The emperor, Justinian II., son and successor of Constantine Pogonatus, walked in the footsteps of his ancestor, Constans II. He convoked a pretended council in *Trullo*, in which he had collected the prelates, who, servilely docile to his orders, allowed the spiritual power to be subordinate to the civil. The marriage of priests was permitted, contrary to all the canonical rules of the East and the West, and they declared some apocryphal canons to be authentic and obligatory, one of which openly taught the heresy of re-baptising. This council, known under the name of Council in *Trullo*, is also designated under the name of Council Quinisextus, or fifth—sixth because they pretended to make of it the complement of the fifth and of the sixth œcumenical councils. They sent the acts of it to Pope Sergius, who refused to approve of them (692). Justinian was irritated, and gave an order to his equerry to go and bring the pope from Rome to Constantinople. The Romans, fearing to see the sovereign pontiff exposed to the same violence as St. Martin had been, resolved to defend him; the equerry, when he arrived, found all the people armed, and to save his life had to take refuge in the sovereign pontiff's own room. Suddenly the report was spread that the pope had been carried away by some ruse, and embarked on the Tiber. The pontifical palace was immediately invaded, they asked tumultuously to see the pope, and threatened to break open the doors if they were not instantly opened. The equerry, hidden under the bed of the pope, whom he had come to carry off, begged him not to give him up to the fury of the people. Sergius promised him his protection, and opened the doors, and presented himself to the people and to the soldiers, who kissed his hands and his garments. The sight of him calmed the multitude, he blessed them, and asked pardon for the equerry; acclamations were the only reply they made; the equerry

was saved, but he was obliged to leave Rome instantly, and returned to Constantinople to tell Justinian that the imperial power, which was always respected by the *popes*, is no longer so by the *people*, who are indignant at only feeling this authority by such tyrannical acts (694).

An antipope forced Sergius some time after to pass five years out of Rome; at the end of this time he recovered his See, and died in peace (701). *John VI.* succeeded St. Sergius (701-705), who had to struggle with Tiberius Apsimar, a new emperor who ascended the throne after Leontius, this latter having dethroned Justinian II., and cut off his nose. The love of the Romans again saved their pope. *John VII.*, his successor (705-707), saw Justinian II. reascend the throne, (with the surname of *Rhintomete*, cut nose), and commence a new series of persecutions and cruelties.

Sisinius remained scarcely a few days on the Chair of St. Peter (708). *Constantine*, who came after him (708-715), was summoned to Constantinople by Justinian, who showed at last better dispositions (710); but Justinian was once again dethroned (711), and monothelism regained all its influence with the Emperor Philippicus, whose usurpation its abettors favoured. Philippicus sent a letter to the pope, in which he professed his heresy. Constantine would not reply to it, and the people would not permit the image of this heretical emperor to be carried to the church according to custom. The reign of Philippicus was short. The sole occupation of this prince was to dogmatise; his sole pleasure to plunge himself in drunkenness. A cabal was formed, which was patronised by all the citizens, who were tired of obeying so wicked a man. They tore him from the Palace of the Blaquerne so drunk that he was unconscious, and carried him to the Hippodrome, where they put out his eyes, in the midst of ferocious

acclamations. *Anastasius*, secretary of *Philippicus*, a virtuous old man, who was innocent of what had just happened, was proclaimed emperor by the senate, by the army, and by the people; he was a Catholic. At the ceremony of his coronation at St. Sophia's, the crowd, full of enthusiasm, cried out: "We embrace the faith of 'the sixth council, it is œcumenical?" *Anastasius* mingled his acclamations with those of the people; then he wrote a letter to the pope to give testimony of his faith (713). *Constantine* died in the midst of this new triumph of the Church. Monothelism was definitively vanquished. Happy empire, if the heresy of the iconoclasts had not come soon after to disturb it.

§ III.—THE SAINTS OF THE SEVENTH CENTURY.

The Missionaries.

The saints aided the popes in fighting for the preservation of the faith in those countries formerly conquered to the Gospel, and for its propagation amongst those nations which were still idolatrous. At the commencement of the century, *St. Columban*, and *St. Gall*, his disciple, of whom we have already spoken, evangelised the regions which bounded Gaul, and particularly Switzerland, whilst *St. Fridolin*, *St. Rupert* and *Pirminius* evangelised the regions beyond the Rhine. *St. Valentine* carried the light of faith into the country of Passau, *St. Severinus* into Pannonia and into Norica. Other missionaries travelled at the same time over Bavaria and Vindelicia, and the French monk, *St. Corbinian*, founded the church of Frisingen, of which he became the first bishop. *St. Amandus*, missionary bishop, had repaired the losses made by Belgic-Gaul (626); *St. Eligius* or *Eloi*, Bishop of Noyon (640), converted a great number of pagans in the same country and in

Friseland, where *St. Wilfrid*, Bishop of York appeared, who having been wrecked on the coasts, in 677, began to evangelise the Frisons, and brought about numerous conversions among them. The work which was commenced by *St. Wilfrid*, was continued and nearly achieved by *St. Willibrord*, who had received his mission from Pope *St. Sergius* in 692, and who founded the Metropolitan See of Utrecht, of which he was the first archbishop. *St. Willibrord* came from England like *St. Wilfrid*. The Duke of the Franks, *Charles Martel*, powerfully aided him in his missions, and it was he who baptised the son of Charles, *Pepin the Short*, the future king of the Franks; he died in 738.

Saints of Ireland, Scotland, and England.

We cannot name all the saints who shone, as in the preceding century, in all states of life. In Ireland we see the Abbot *St. Colman*, the Bishop *St. Maidoc*, and several others; the holy Abbots *Filan* and *Moloc*, and *St. Boniface*, Bishop of Ross, edifying Scotland. In England there was a magnificent flower garden of holiness. Kings, bishops, abbots, and the simple faithful seemed to vie with each other in virtues and zeal. On the throne *St. Ethelbert*, *St. Edwin*, *St. Oswald*, *St. Sebba*. The archbishops of Canterbury appeared to transmit the privilege of holiness. *St. Laurence*, *St. Justus*, *St. Honorius*, *St. Theodore*, who all merit to be found at the head of the English Episcopate, which yet counted in this century *St. Mellitus*, *St. Cedde*, of London; *St. Paulinus* of York, *St. Cuthbert*, *St. Chad*, &c. And at their side shines the holy Abbot *Bennet-Biscop*, and the holy Abbesses *Sexburga* of Ely, *Eanswide*, *Ethelburga*, *Wereburga*, and *St. Hilda*.

The Saints of Gaul.

Gaul was not less faithful than England; the seventh century is the age of St. Eloi of Noyon, of St. Owen of Rouen, of St. *Leger* of Autun, of the holy queen *Bathilde*, of blessed *Pepin de Landen*, of St. *Aunaire* of Auxerre, of St. *Lezin* of Angers, of St. Virgile of Arles, of St. Didier of Vienne, of St. *Géry* of Cambray, of St. Bertrand du Mans, of St. Leu of Sens, of St. *Paul* of Verdun, of St. Acaire of Lyon, of St. Arnoul of Metz, of St. Sulpice of Bourges, of St. Braulion of Strasbourg, of St. Lievin of Gand, of St. Donatus of Besançon, of St. Genès of Clermont in Auvergne, of St. Aubert of Cambray, of St. Omer of Therouanne, of St. Nivart of Rheims, of St. Drausin of Soissons, of St. Deodat of Nevers, of St. Hildebert of Meaux, of St. Felix of Nantes, of St. Erembert of Toulouse, of St. Mommolin of Noyon, of St. Claude of Besançon, of St. Ansbert, of St. Honoratus of Amiens. It is impossible to name all these saintly bishops who formed the kingdom of France, as the bee forms her honey (according to the saying of an historian), and who proved that France was worthy to be called the eldest daughter of the Church.

Shall we attempt to name other saints? St. Valery, St. Riquier, St. Fare, St. Cyran, St. Vandrille, St. Fiacre, St. Merry, names which we choose among a hundred others, because these have retained their popularity.

Other Saints.

Spain recounts with pride during this century the names of St. Ildephonsus of Toledo, of St. Isidore of Seville, and of St. Fructuosus of Braga. Italy, besides the names of the sovereign pontiffs, gives those of St. Attalus, abbot of Bobbio; of St. John Camillus the Good, archbishop of Milan; of St. Zosimus of Syracuse,

of St. Barbartus of Benevento ; whilst Germany and the northern countries of Europe venerate the memory of St. Emmerantius of Ratisbon, of St. Remaclus, and of St. Amandus of Maëstricht, of St. Kilian of Wurtzburg, of St. Bennon, and of a multitude of other saints.

The East saw her saints decreasing in number, but she was not totally devoid of any ; St. Sophronius and St. Modestus, Patriarchs of Jerusalem ; St. John Climacus, St. Theodore the Siceotus ; St. Maximus, St. John the Almoner ; St. Domitian of Mitylene, edified the Church, and protested against heresy and schism.

CHAPTER V.

THE CARLOVINGIANS (711-800).

Two Divisions : The Eastern Church and the Iconoclasts.—The Western Church and the Carolingians.

§ 1.—THE EASTERN CHURCH AND THE ICONOCLASTS.

Leo the Isaurian.

Hardly recovered from its troubles of Monothelism, the Eastern Church, at all times threatened by the Arab Mussulmans, who took advantage of these disturbances to better themselves at the expense of the old empire, was not long in suffering a still more violent persecution than the preceding ones. This time heresy came even from the throne. Anastasius had only reigned a few years when he was dethroned, and entered Holy Orders. Theodosius III., his successor, was dethroned at the end of a year (717) by one of his generals, a native of Isauria, who pretended thus to avenge Anastasius, and who himself now ascended the throne under the title of Leo III., or Leo the Isaurian. He reigned at first with great glory ; he repulsed the Arabs, who were so insulting as to come up to the very walls of Constantinople, and he destroyed their fleet.

But he had been from his infancy surrounded by Jews

and bad Christians, who had corrupted the purity of his faith. One of these Jews had said to him one day, in a joking way, after having blasphemed and cursed the image of our Lord Jesus Christ: "If you were emperor "would you not destroy all these impious images?" "I swear," replied he, "that I should not allow one to "remain." The emperor now remembered the oath of his childhood, and instead of trying to understand the respect which is due to holy images, he allowed himself to be carried away by the sophistry of the Jews, and he did not see that in destroying images he only imitated the Mussulmans, the cruelest enemies of Christianity and of the empire.

Superstition led Leo to banish all images; pride and love of plunder made him persevere in the fatal path which he had chosen. In 726 he published an edict in which he declared—"That to acknowledge the benefits "which God had heaped upon him since his accession "to the throne, he would destroy all the *idolatry* which "had been introduced into the church; that the images "of *Jesus Christ*, of the Blessed Virgin, and of the "Saints, were the idols to which were being rendered "the homage of which God is jealous; therefore, they "were to be taken from the temples, oratories, and "private houses, and broken into pieces." Thus commenced the heresy of the "*iconoclasts*,"* or image breakers.

St. Germanus of Constantinople.

There was at Constantinople a saintly patriarch named *Germanus*, who refused to submit to the edict, and who tried to make the emperor understand what he really ought to see in the cultus, paid to images.

* From the Greek *icon*, image, and *clab*, to break.

“The Christians,” he said, “do not adore images, but they honour them, because they remind them of the saints and of their virtues; it is not the image or the statue that they venerate, but *Jesus Christ*, or the saints, which are represented.” The emperor would not listen to reason, but he remained a long time without putting the edict into execution. St. Germanus profited of the respite, which was allowed, to uphold the holy doctrine, and to strengthen and confirm the courage of some bishops who feared the anger of the emperor, and the faith of some others who had adopted the heresy. He wrote directly to the Pope, St. Gregory II., to inform him of what was going on. St. Gregory replied to him at length, after having congratulated him on the energy with which he had defended the doctrine of the Church, and he himself explained this doctrine thus: “The honour which the Church renders to images,” said he, “has nothing in common with the practice of the heathens. They give the name of idols to images which have no meaning, and which have no existence, except in pagan fables. But the Church has nothing to do with idols. Never have we adored cows, or a golden calf, nor worshipped an animal as if it were a god. When some one would imitate the Jews in accusing the Church of idolatry on account of true images, we look upon him as a dog who barks in vain, and we say to him, as we say to the Jews, would to God that Israel had profited of those sensible things which God prescribed to him in order to lead him to himself; then would he have loved the holy altar, rather than the molten calves of Samaria; the rod of Aaron rather than the goddess Astate, and the rock whence the water issued rather than Baal.”

The Persecution.

Leo the Isaurian would not give in to these clear explanations. He at first spared St. Germanus, but at last getting weary of only using caresses and gentleness so hopelessly, he returned to the charge, and enjoined St. Germanus to adopt his edict, and menaced him with exile, and even death, if he resisted any longer.

“Do you remember,” said the patriarch to him, “that you swore at your coronation not to change anything relative to the traditions of the Church?” The emperor, in reply, gave him a blow, and had him deposed by the senate. Germanus, whilst divesting himself of the pallium, or patriarchal mantle, said to the tyrant: “My person is in the power of the prince, but my faith does not yield to the decisions of a council.” The emperor exiled the aged pontiff, and put in his place a more subservient intruder (740). Then commenced the general destruction of images. Nothing stopped the fanaticism of these new Vandals, called Iconoclasts. The soldiers of Leo the Isaurian broke into the churches and private houses, breaking statues, spoiling or tearing down sacred images, and killing all those who opposed their violence. The emperor, covetous as well as fanatical, confiscated for his own profit a great number of gold and silver images, costly vessels used at the holy Mass, and the precious stones which adorned the images of the Blessed Virgin, so venerated in the empire. He made them break in pieces an immense bronze crucifix, place by Constantine the Great under one of the porticoes of the imperial palace. The inhabitants of Constantinople had a great veneration for this crucifix; they naturally became much excited, and the women in the crowd threw themselves on the soldier who had broken it, and killed him. These women were, in their turn, put to death, with many other Catholics. They covered the

martyrs with pitch, and piled on their heads several images, to which they set fire, and threw the charred corpses to the dogs. The tyrant went still further. The celebrated library of Constantinople was enclosed in a basilica situated between the imperial palace and the Church of St. Sophia. This basilica was the residence of the professors of literature and theology, supported by the state. Leo the Isaurian wished these professors to sign the edict. They refused to do so, resisting, with as much firmness as respect, the command of the emperor. Furious at not being able to persuade them to bend to his will, Leo resolved that they should be exterminated, and was even more cruel than the ferocious Omar, who contented himself with only burning the books in the library of Alexandria ; this Iconoclast burnt the learned professors with the books, for refusing to obey his commands.

St. John Damascene.

A new champion appeared in the East to stigmatise imperial law, and to avenge the worship of images. It was a monk named John, born at Damascus, towards the end of the seventh century, of a Christian family, one of the most considerable in the town. His father had acquired the esteem of the Caliphs, who succeeded Mahomet, they had made him their Vizir, or principal Minister. John refused this same honour, which they had offered him, he obtained permission of the Caliph to live in retirement, and embraced monastic life. As soon as the heresy of the Iconoclasts broke out, he defended the faith, and wrote three discourses, which created a great sensation in the East, and even in other parts of the Catholic world. He proved the legitimacy of the worship of images by holy Scripture, by the tradition of the Church, and by reason. "What a book is "to those who know how to read it," said he, "such is an

“image to those who do not know how. That which the word effects by hearing, the image does by sight. Holy images are a memorial of divine works.”
 “Besides,” said St. John Damascene, “the decision of this kind of subject does not belong to princes, but to the decree of a council. It is not to kings that Jesus Christ has given the power to bind and to unbind, it is to the apostles and their successors, to the pastors and doctors of the Church.”

Leo the Isaurian was so enraged at the effect produced by the *Discourses* of St. John Damascene, that he did not blush to have recourse to an infamous forgery in order to be revenged on their author. He confided to a clever forger the work of imitating the writing of the Holy Doctor, and made him address a formal letter to himself, in which John enticed him to march against Damascus, promising to open the gates at his approach; then he sent this lying fabrication to the Caliph, as a sign of his friendship and a proof of his generosity. The Caliph was so much enraged that he would not listen to St. John Damascene’s vindication of himself, and had his right hand cut off at once. Thereupon John threw himself before an image of the Blessed Virgin, imploring the Divine Mother to intercede for him to her Son, in behalf of the hand that was cut off, and to enable him to continue defending the cause of the holy images. His prayer was answered, the right hand that had been cut off was given back to him wholly intact; and the Caliph, at the sight of this miracle, reinstated him in his former position.

Troubles in Italy.

The edict of Leo the Isaurian troubled the whole empire. The East was kept in check, but in Italy the people rose up like one man when the Exarch of Ravenna

prepared to enforce the destruction of images in churches. The iconoclast Emperor, like his predecessors, had sent to Rome his own images, which he expected to be honoured, at the very time that he was destroying those of *Jesus Christ*, of the Blessed Virgin, and of the saints. The Roman people, being quite exasperated, trampled the imperial statue under foot; the duchy of Rome, the campagna Ravenna and Pentapolis, resisted openly the orders which came from Constantinople. If St. Gregory II. had been ambitious, he could easily have seized the sovereign power. But this holy Pope and his successors, whilst resisting the heresies of the emperors, did not cease to maintain in Italy whatever yet remained to them of authority, but for a long time the people wished to have no more of these emperors, who did not defend them from their enemies, and whose power was only exercised by the exacting of heavy taxes, and the disturbing of their peace; the Popes had remained faithful; the only reply they had made to the persecution was by conferring new benefits; and when at length the gratitude of the people officially proclaimed them sovereigns, they had already for a long time, been exercising all the rights of sovereignty, at their own great risk and peril, whilst the Emperors of Constantinople had been abandoning Italy to its own resources.

Saint Gregory II. had written in vain to Leo the Isaurian, to induce him to change his opinions. Leo only responded to his admonitions by making against him a hostile alliance with Luitprand, King of the Lombards. Saint Gregory saved his people, as formerly Leo the Great had done, by meeting his enemies. Luitprand, touched by the proceedings of the Pontiff, who had gone as far as his camp to meet him, prostrated himself at his feet, and promised to send away his troops from the Roman territory without committing the slightest devastation. He rejected with horror the pro-

position of the Exarch of Ravenna, who governed in the name of Leo, to seize the Holy Father and send him to Constantinople, or else put him to death. Thus Rome was saved.

Constantine Copronymus.

St. Gregory III., who succeeded St. Gregory II. (731-741), saw the persecution of Leo the Isaurian still carried on, and the Lombards profiting by these disturbances seized the Exarchate of Ravenna. The Iconoclasts were excommunicated at a council held in Rome in 732, but nothing could stop Leo, who died in the midst of disorders provoked by his own edicts (741), and had but a too worthy successor in his son *Constantine*, surnamed *Copronymus*. This impious prince blasphemed outrageously Jesus Christ and the Blessed Virgin. With a violent passion for horses, abandoned to debaucheries and magical practices, he was, as the Greek historians say, neither christian, jew, nor pagan; he was a monster of impiety, of debauchery, and cruelty, so that he even scandalised the intruded patriarch Anastasius. Those who were orthodox were persecuted with redoubled fury: a revolt broke out, and Constantine Copronymus drowned it in blood; a plague followed, but he only occupied himself in pillaging deserted houses, and collecting the inheritance of the families rendered desolate by the contagion. The persecution was raging at the same time as the other scourges, but Copronymus made his anger felt above all by the monks, who showed themselves generally faithful to the worship of the holy images; the tyrant could not even support the sight of a monastic habit, and he had resolved to exterminate all monks and nuns who would not abjure the true faith, as well as the duties of their state. The pen refuses to repeat the atrocious tortures which this monster invented,

and the hideous infamies of his life. If he had been master of the whole of the ancient Roman Empire, the times of paganism would not have equalled such atrocious persecutions.

There was near Nicomedia a holy abbot named *Stephen*, whose virtue was much revered among the people. The emperor, wishing to draw him to his side, had him taken to Constantinople, and took upon himself to question him, confident that he should embarrass him by his arguments, for this prince thought himself very strong in dialectics. He entered into dispute with the holy abbot: "Stupid man," said the emperor to him, "canst thou not understand that one can trample under foot the image of *Jesus Christ* without offending him?" Stephen, approaching him, showed him a piece of money bearing the imperial effigy. "I can then," replied he, "treat thus the image of the prince without being wanting in the respect I owe to him!" Then, having thrown this piece of money on the ground, he stamped upon it, whilst the courtiers threw themselves upon him to punish him for this act. "What," replied Stephen, heaving a deep sigh, "it is a crime worthy of punishment to profane the image of a prince of the earth, and it would not be one to throw into the fire the image of the king of heaven?" No reasonable reply could be made to this, but the ruin of the courageous confessor was determined upon. They dragged him to prison, and a short time afterwards put him to death. Nineteen officers, who were accused of having had communication with him, and of having praised his constancy during his torments, were themselves subjected to torture, and two of the most noble were beheaded.

The persecution reached even to the provinces. The governors, in order to court the prince, distinguished themselves by their harshness against Catholics through-

out the empire; they made war not only against the images of the saints, but against their relics; they tore them from their sanctuaries; they threw them into the gutters and into the rivers; they had them burnt with the bones of animals, so that the ashes could not be distinguished. These abominations lasted nearly another half century, and they found abettors as far as the West.*

Seventh Œcumenical Council (787).

At last God took pity on the unfortunate Eastern Church. Constantine Copronymus died of the plague in an expedition against the Bulgarians, in 775, after having ordered the restoration of the images of the Blessed Virgin and the saints, which he had passed his life in destroying. Leo the Khazar, his son, and husband of an Athenian named *Irene*, who was a Catholic, wished to follow the sad example of his father, Copronymus. Having one day found under the pillow of *Irene's* bed an image of Christ and of the Holy Virgin, he drove her ignominiously out of the palace. Leo soon ceased to reign. A premature death carried him off at the end of five years (780), and *Irene* became regent in the name of her son Constantine. The Catholics rejoiced at this event, the orthodox faith triumphed, and persecution ceased. *Irene* wrote to Pope *Adrian* to beg him to help her in healing the wounds of the Eastern Church. *Adrian* received these propositions with great joy, and the Seventh Œcumenical Council was opened at Nicæa, in the Church of St. Sophia. The pope's legates, Peter, archpriest of the Roman Church, and another Peter, abbot of the Monastery of

* L'Abbe Jorrey Histoire de l'Eglise et des Papes.

St. Sabas, presiding (27th September, 787). Three hundred and seventy-seven bishops were present at it.

The fathers all cried out with one voice that the faith expressed in the letters of Adrian was their own; the question of images was solemnly decided according to the laws of written and unwritten tradition. They anathematised an iconoclast conventicle held in 754, at Constantinople, in the reign of Copronymus, and they pronounced the following decree: "After having carefully examined the question, we have decided that the sacred images of our Lord *Jesus Christ*, of his holy Mother, of the Angels, and of the Saints, ought to be replaced in the churches, the oratories, and private houses. Special kinds of worship ought to be given to them; not that of adoration or *Latria*, which only belongs to God, but that of veneration and honour; for he who reveres images reveres those whom they represent. Such is the doctrine of the holy fathers, and the tradition of the Catholic Church throughout the entire universe."

This decision is so clear and so conformable to reason, that one cannot understand how the heresy of the iconoclasts could have troubled the East during the period of half a century, and caused rivers of blood to flow. Alas! we have seen the same scenes renewed in the sixteenth century; the images were then also proscribed by new iconoclasts; Protestantism wished also to proscribe with great force a worship which had nothing pertaining to idolatry or unreasonableness. The demon who inspires heresy, knows well that one means of detaching people from religion, is to prohibit exterior signs: man is not a pure spirit; when there is nothing to strike the senses, the soul finds itself half-disarmed.

A later translation of the Council of Nicæa, was sent to the bishops of Germany and of Gaul; an expression which was badly translated, made them think that the

Greeks *adored* images, and they refused at first to receive the council. This difficulty was removed when the mistake was properly explained.

§ II.—THE CHURCH OF THE WEST AND THE CARLOVINGIANS.

The Western Church presented a more consoling spectacle than did the Eastern Church, for its members, being younger nationalities, did not embarrass themselves with Greek subtleties, and advanced more and more resolutely in the path of Christian civilisation, whilst intrepid and holy missionaries extended the Christian empire to other pagan nations.

St. Boniface.

We have already spoken of the missionaries furnished by England, who ceased not, since her conversion, to re-act on the countries which were already Christian, and on those still ignorant of the Gospel. In the seventh century the *Isle of the Saints*, as it was called, had produced St. Columban and St. Gall; towards the end of the same century, England furnished St. Willibrord, the apostle of the Frisons; in the eighth she produced also Venerable *Bede*, the most learned man of his time, and St. *Boniface*, the apostle of the Germans, who worked several years with St. Willibrord.

St. Boniface was born in 680, in the county of Devon, and received the name of Winfred, which Pope St. Gregory changed later on to that of Boniface (*Bonifacius*, one who does good), when he gave him in 719 the mission of preaching the Gospel amongst all the infidel nations of Germany, and of baptising them conformably to the Roman rite. Boniface travelled through Bavaria and Thuringia, where he baptised a great number of infidels. Knowing that Charles Martel favoured, with

all his power, the preaching of the Gospel, he repaired to Friseland, where he worked for the salvation of souls with St. Willibrord; but when he learnt that this saint thought of making him his successor, he abandoned the Friseland mission, in order to remove from himself the burden of the episcopate. He went through Hesse and a part of Saxony, baptising the pagans everywhere on his road, and building churches on the ruins of the temples consecrated to the idols. The account which he gave to the pope of his mission induced St. Gregory II. to recall him to Rome, in order to ordain him bishop. He gave him also jurisdiction over the churches that he should found in Germany. St. Boniface set out again from Rome with very pressing letters of recommendation from the pope to the different Christian princes, whom Gregory exhorted with all his powers, to patronise this apostolic missionary. The King of the Lombards, Luitprand, greeted Boniface with the greatest respect. The missionary traversed Bavaria, and halted first in Thuringia. Charles Martel, whom he visited, committed to him very favourable letters, addressed to all the tributary chiefs of Germany who were his allies.

The life of Boniface was entirely spent in the indefatigable exercises of a laborious apostolate. Fortified with the protection of the two greatest powers of his time, France and the Popes, we see him preaching in Germany, founding churches and monasteries for the converted tribes, extinguishing the wars that the barbarians carried on amongst themselves, profiting of the truces to recommence his apostolic course, plunging himself into the darkest depths of the forests of Thuringia and Franconia, and appearing to the powerful ones of the earth as if he was sent by heaven, for his voice was listened to by them all. He returned a third time to Rome, during the pontificate of *Gregory III.*, who gave him the archiepiscopal pallium, as an insignia of

his jurisdiction over the whole of Germany. He chose Mayence for his archiepiscopal See, and he had three suffragan bishoprics. After having given them an organization which was not to be easily broken, and having consecrated his successor, according to the permission that he had received, he returned to his apostolic life, and undertook once more the conversion of the Frisons.

Apostle of Germany, Archbishop of Mayence, chosen some years before to anoint Pepin King of the Franks, Boniface was, after the Pope, the most venerated and celebrated man in all Christendom. One glory was wanting to him, that of martyrdom, and God did not to deprive his faithful servant of this crown. "Build churches," said he to his successor; "assemble councils, evangelise infidels. As for me, I am going to end my pilgrimage; I cannot leave the way I have always followed. My end is near; you, my son, after you have finished the church that I have begun (that of Fulda), will deposit in its vaults my poor body, weighed down with suffering and years, if you can obtain it. Your filial solicitude will provide for my last wants; prepare the shroud which will soon be wanted to wrap round my poor worn out body." Then Boniface embarked on the Rhine, and plunged into the forests of Friseland, with some companions. A great number of Frisons were converted and received baptism; he fixed the Vigil of Pentecost for the confirmation of the neophytes. As the church would not hold them all, he proposed to administer the sacrament in the open air. The place he chose was situated near Dookum, not far from the little river of Bordac, six miles from Leuwarden. He ordered his tents to be pitched, and went there on the day fixed (5th June, 755). Whilst he was praying there, awaiting the neophytes, a troop of pagans rushed upon him. His servants wished to defend him, but the saint would not allow it. The

pagans fell upon him, and massacred, with him, fifty-two other Christians, amongst whom were a bishop, three priests, three deacons, and four monks. The body of the holy apostle was transported successively to Utrecht, to Mayence, and to Fulda. St. *Lullus*, successor of St. Boniface, interred it in the church of the Monastery of Fulda, which Boniface had founded, and God glorified his servant by a great number of miracles.*

St. Gregory II. and St. Gregory III.

Whilst the missionaries were labouring for the conversion of the barbarians, great and holy popes succeeded each other on the Chair of St. Peter, and three great men, Charles Martel, Duke of the Franks, Pepin the Short, and *Charlemagne* aided them, both against enemies from without and enemies from within. St. Gregory II. (715-731), successor of Constantine, witnessed the rise of the heresy of the iconoclasts, and the struggle against it; he protected the Romans from the attacks of the Lombards, whom Leo the Isaurian had excited against him and against them, and maintained intact, in spite of the tyranny of Leo, the authority of the Greek Emperors in Italy. St. Gregory III., who was elected after him (731-741), continued with such fidelity the acts of the preceding pontificate, that the doings of these two popes have been often confounded; the letters and decisions which belong to one, being attributed to the other. He had to contend with the same enemies in the East, the iconoclasts, and in Italy the Lombards, and displayed the same zeal for the conversion of the pagans. He had the joy of seeing Charles Martel crush on the plains of Tours and of Poitiers, in

* Our Popular History of the Popes.

732, the Arabs and the Saracens, who were threatening to subjugate Gaul, after having invaded Spain, and who flattered themselves already that they would annihilate the name of Christian in the West.* Pressed by the Lombards, abandoned by the Greek Emperor, Gregory called to his aid Charles Martel, his *very Christian son*, as he called him in his letter; Charles, too much occupied in Gaul, did not come, but his name restrained King Luitprand, and the Romans, as an acknowledgment, gave him the title of Consul, which, without detaching them entirely from Constantinople, gave them a protector in the redoubtable Frankish chief.

St. Zachary, Stephen II., and Stephen III.

St. *Zachary*, successor of St. Gregory III. (741-752), found himself in the same situation as his predecessors. He restrained the ambition of king Luitprand, who restored the domains taken from the Church, and even added lands to them, as a gift. It was under this pontificate that a new dynasty arose among the Franks: Pepin the Short, son of Charles Martel, put an end to the dynasty of the Merovingians (752). It seems, however, that we must rank amongst the number of apocryphal deeds, the consultation that Pepin is said to have addressed to the holy pope, to ask him if he could take the title of king, now that he was exercising all the powers of royalty.

The successor of Zachary, *Stephen II.* (752), died some days after his election, even before he was consecrated. *Stephen III.* (752-757), often designated under the name of Stephen II., succeeded him. The ambition of the king of the Lombards, *Astolphus*, who wished to

* For details see our "Course of Universal History," and our "History of France."

take possession of Rome, and the desertion of Constantine Copronymus, forced Stephen to implore assistance from France. He himself went in search of Pepin the Short, who advanced with an army, and made the Lombards retreat. Hardly had he withdrawn, than Astolphus resumed the course of his enterprises. Pepin immediately passed over the Alps with the rapidity of lightning; he invaded Pavia, capital of the kingdom of Lombardy, and forced Astolphus to promise the restitution of all that he had taken away from the Church.

Pontifical Royalty.

At that time the ambassadors from Constantine Copronymus arrived, and re-claimed from Pepin the places which he had just conquered, and which he was arranging to give to the Sovereign Pontiff. Copronymus, who cared little about defending his subjects, began to think of them, when he had nothing to do but to reap the fruits gained by the blood spilt by France, in vanquishing the barbarians. All Italy opposed the claims of these ambassadors from Constantinople; Pepin did not consider that he had fought for the benefit of an Iconoclast. Using the right of the most legitimate conquest, he restored to the Holy See what the Lombards had usurped; he added to this species of donation, a true gift, by also giving back to the Pope some other towns; and from that time the temporal power of the Popes was strengthened, not founded, as is often erroneously stated. It must be remarked, as well, that neither Rome nor the towns of her dependance were included in Pepin's gift; these had already belonged for a long time to the Church of Rome.

Two historians, who are not to be suspected of partiality with regard to the Popes, acknowledge that the establishment of this temporal sovereignty was as useful, as it was legitimate. "As long as the Roman Empire

“existed,” says Fleury, “it enclosed in its vast extent nearly all Christendom. But after Europe was divided among several Princes independent of one another, if the Pope had been subject to one of them, there would have been cause to fear that the others would have had difficulty in recognising him as the common Father, and that schisms would have been frequent. It is easy to see, that it is by the effect of Divine Providence, that the Pope was thus independent, and master of a State which was sufficiently powerful, not to allow of its being easily oppressed by other sovereigns, and by that means, he was also more at liberty to exercise his spiritual power in a right way, and to control the other bishops, in the administration of their jurisdiction.”

“The Pope,” says the President Hainault, in his turn, “is no longer what he was at first, the subject of the Emperor. From the time that the Church first spread throughout the universe, he has had to give answer to all those who are in power, and consequently no one ought to have power over him. Religion does not suffice to overawe so many sovereigns, and God justly permits the common Father of the faithful to maintain by his independence, the respect which is his due. Thus, then, it is right that the Pope should have possession of the temporal power, at the same time that he exercises the spiritual.”

The Popes and Charlemagne.

St. Paul I., brother of Stephen III., was elected for his successor (757-767). He saw rise up a new enemy of Pontifical independence, in the person of *Desiderius*, who had just usurped the crown of the Lombards. Serious troubles, excited by this king, broke out in Rome at his death; *Stephen VI.*, his successor (768-772), was exposed to all the intrigues and violence of Lombard ambition. *Adrian I.*, who came after him

(772-795), was one of the greatest Popes of this century ; allied by a strict friendship to Charlemagne, son of Pepin the Short, and who became King of the Franks in 768, he at last was able to arrest the ambitious projects of Desiderius. The kingdom of the Lombards was destroyed (774) ; all the possessions taken away from the Church were restored ; and Charlemagne added a new donation to this restitution. The act signed at Rome, secured to the Holy See for ever, besides Rome and her territory, the exarchate of Ravenna, the island of Corsica, the Provinces of Parma, of Mantua, of Venice, and of Istria, and the Duchies of Spoleto and Benevento. The Pontificate of Adrian was glorious. Whilst the last Council of Nicæa dealt a mortal blow to the heresy of the Iconoclasts (780), Charlemagne drove back the Saracens in Spain, and subdued the Saxons in Germany, who finally embraced Christianity.*

St. Leo III., successor of Adrian (795-816) finished the work of his predecessor, and preserved Christendom by placing on Charlemagne's head the Imperial diadem. Two bad priests had laid a plot to assassinate him ; they chose for the execution of this deed the 25th of April, 799, St. Mark's Day, when it was the custom of the Pope to follow on horseback the solemn procession called the *Greater Litanies*. At a given signal the concealed assassins rushed on the Pope ; they tried to put out his eyes, and to cut out his tongue, and they then left him lying on the ground. The two priests afterwards dragged him half dead, in the midst of a crowd which was struck with stupor and intimidated by the assassins, as far as a church, where they achieved the work of putting out his eyes and mutilating his tongue, at the foot of the altar ; then fearing that their victim would be taken away, they transported him during the night to the prison of a

* See our "History of France."

monastery. The whole city was filled with horror and tumult. After the first moments of stupor and fright, the crowd demanded, with loud shrieks, the deliverance of the Pontiff. St. Leo was surrendered, and the Duke of Spoleto offered him a shelter in his town. A miracle, attested by all contemporary authors, filled the hearts of the faithful with joy, and redoubled their veneration for their Pope: Leo perfectly recovered the use of sight and speech. The Roman Church commemorates this miracle on the 12th June, in the following words: "At Rome, "in the Vatican Basilica, St. Leo III. Pope, to whom "God miraculously gave back the use of his eyes, torn "out by wicked men, and of his tongue, which they "had cut."

Charlemagne was terribly grieved by the violence exercised against the pope. He was thinking of re-establishing him at Rome, where the seditious were still masters, when he heard that St. Leo had resolved to go and visit him at Paderborn. The interview between the pontiff and the king was solemn; the seditious, frightened at the friendship that Charlemagne testified for the pope, dispersed; the principal authors of the revolt were punished, and Leo III. made his entry into his pontifical city amidst the acclamations of a whole people overcome with joy at the return of their father.

Some time after, Charlemagne himself came to Rome. Leo III. judged that the time had come to accomplish the design that he had entertained for a long time. The king of the Franks was then master of nearly all the West. His empire had for its frontiers, on the *North* and on the *West*, the Ocean, from the mouth of the Elbe to the Spanish shore of the Gulf of Gascogne; on the *South*, the Pyrenees, and, beyond them, a part of the course of the Ebro; in Italy, the territories of Garigliano and Pescara, with the exception of Gaeta, still held by the Greeks; in Illyria, Cettingna; on the *East*, the Bosna,

the Save, as far as its confluence with the Danube, the Theiss, the mountains of Bohemia, the Saale, the Elbe, and the Eyder. Moreover, beyond this vast Domain, there were tributary nations, *i.e.*, the inhabitants of Navarre, the Lombards of Benevento, Saxons proper, other Saxon tribes dwelling on the north and right bank of the Elbe, near the mouth, various Selave tribes, some on the banks of Upper-Oder, now Mecklenburg, others on the Baltic coasts, now Brandenburg and Pomerania, others, again, occupying the lands now Bulgaria and Servia, &c. The Western Empire was in fact re-constituted. St. Leo III., in concert with the Romans, wished to put a solemn consecration to this fact, by resuscitating the title of emperor in favour of the defender of the Papacy and of the Church.

On the 25th December, 800, the day of the Nativity of our Lord, Charlemagne went to St. Peter's to assist at the solemn mass. He had just ended his prayer before the tomb of the Apostle, when the pope advanced towards him, and put with his own hand the imperial crown on his head; all the people cried out immediately: "To Charles Augustus, crowned by the hand of God, the great and pacific Emperor of the Romans, life and victory!" Three times this acclamation resounded in the Basilica. Charlemagne was much surprised, but yielded to the new burden which was imposed upon him, and received the imperial unction. An immense revolution had just been accomplished: the Church had received an official defender; the Holy See had a powerful auxiliary; society found itself constituted on a Christian basis. Charlemagne well understood the nature of this new institution when he entitled himself "Charles, King by the Grace of God, Governor of the Kingdom of the Franks, devoted defender of Holy Church, and Auxiliary in all things of the Apostolic See."

Thus was established the *Holy Roman Empire*, which invested the emperor with a veritable supremacy over all Christian princes of the West, but under the moral suzerainty of the pope, who alone had the right of conferring this supreme dignity, by reason of his being Vicar of *Jesus Christ* on earth. This was a magnificent creation, which would soon have made Europe mistress of the rest of the world, if it had been as well understood by posterity, as it was by Leo III. and by Charlemagne, and if the emperors had not but too often turned, against the independence of the Church, a power that they possessed only for her defence. The imperial dignity was not purely elective, nor purely hereditary, nor divisible; it had for its foundation the union of the two powers, spiritual and temporal, and the subordination of this latter to the former, in all that touched the very foundation of society, or in other words, the spiritual interests of its members. Such was the political system of the middle ages, which put above all, in the first place, the sovereign pontiff, as the representative of God; the soul above the body; and which made the emperor and the kings the defenders of the Church—what a noble bond of society! The work of Charlemagne and Leo III. has been destroyed, but no one can contest its greatness.

Third Period.

CONSTITUTION OF CHRISTIANITY. (800-1095).

THE third period of the history of the Church comprises about three centuries (800-1095); during which time the structure of Christendom was consolidated in the West, whilst the Eastern Church was languishing unto death, by precipitating herself into schism. The *ninth* century witnessed the gradual destruction of the material work of Charlemagne, but the moral work still subsisted; its dislocation was completed in the *tenth* century and great disorders reigned everywhere, the action of the Church, however, ceased not to make itself felt, and prepared the revival which suddenly burst forth even in that same *tenth* century, to be prolonged until the end of the middle ages. In the *ninth* century it is still the Carlovingian Empire which holds the first place; on the whole, it remained on good terms with the Papacy, whilst the schism of Photius was shaking the Church to its foundations. In the *tenth* century the chief power was transferred with the Othos into Germany; the Holy See was at the mercy of violence and sedition; but several barbarous nations were converted, and the Monasteries preserved the traditions of science and of holiness. In the *eleventh*

century the Church of the East detached itself from the Holy See; and a long quarrel arose between the Church and the Empire, which terminated happily in the triumph and independence of the Church. Western Christendom was then in full power and was able to precipitate itself upon the East, in order to repel the Mussulman barbarians and reconquer the holy sepulchre of *Jesus Christ*. A chapter will be dedicated to each of the three centuries of this period.

CHAPTER I.

THE HOLY ROMAN EMPIRE (800-912).

Two Divisions : The Church of the East—the Church of the West.

§ 1.—THE CHURCH OF THE EAST IN THE NINTH
CENTURY—SCHISM OF PHOTIUS.

Last Iconoclast Emperors.

The unfortunate Church of the East never enjoyed calm and peace for any length of time. The Emperors, who followed the Empress Irene, were favourable to the heresy of the Iconoclasts, for instance, *Michael II.*, the stammerer, and his son Theophilus who was the most violent, and, happily, the last of these Iconoclasts. *Michael III.* (842-867), who but too well merited the shameful surname of the *Drunkard*, succeeded his father Theophilus under the regency of his mother *Theodora*, he being then only six years old. *Theodora* was worthy of the throne ; a fervent Catholic, as soon as she had the power of restoring Catholicity she set about it in concert with the patriarch of Constantinople, St. Methodius. The heresy of the Iconoclasts was at last extinguished, and a feast known as the *Feast of Orthodoxy* was instituted in remembrance of this happy event (842).

Schism of Photius (857-886).

The Church of the East only breathed freely for a few years. St. Methodius was succeeded by *St. Ignatius* (845), who was the son of an emperor who had been dethroned some time before. His zeal for the maintenance of faith and morals soon rendered him odious to Michael the Drunkard and to Cæsar *Bardas*, brother of the Empress, who swayed the mind of the young Emperor by flattering all his vices. Ignatius reproached Bardas with his scandalous conduct; but he braving the laws of the Church, dared, on the Epiphany, to present himself for Communion with the rest of the faithful, and Ignatius refused to receive him at the Holy Table. Bardas enraged at this, threatened the Patriarch's life, and not gaining anything by these threats, he then attempted to turn Michael against him, who, when he had sufficiently succeeded in this, persuaded Michael to throw off the yoke of his mother, who protected Ignatius, and to reign alone. The young Emperor followed these perfidious counsels, so as to be able to deliver himself up more easily to his vicious inclinations. It was agreed that the Empress Theodora should be secluded in a cloister, and Ignatius received an order to cut off her hair, in token of her being vowed to the monastic life. The holy Patriarch refused to lend himself to this act of violence, it being as contrary to justice as to religion; Bardas represented his refusal as an act of revolt: the Empress had her hair cut off, she was shut up in a monastery of nuns, and Ignatius was secluded in a monastery of monks. They wished to depose him, but he would never consent.

There was at that time at the Court of Constantinople, a man who was as ambitious, as he was learned, named *Photius*, whose family was related to that of Bardas. His wonderful erudition, his attractive eloquence, made

him celebrated throughout the empire. But his vices equalled his talents; his ambition was without bounds, and in order to satisfy it, he did not hesitate to play audaciously with all that religion holds most sacred. A knave, a hypocrite, a shrewd contriver, doing the deeds of a villain, whilst speaking like a saint, he was just the right man to serve the views of Bardas: moreover he was the declared enemy of Ignatius, and had protected, in opposition to him, a Bishop of Syracuse, in Sicily, named Gregory, who had formed a faction against Ignatius, at the time of his promotion to the patriarchate. Bardas could not find a more convenient person by whom to replace Ignatius. He had only one difficulty: Photius was a layman; but that did not hinder Bardas. Once having succeeded in conquering the opposition of the Bishops, who would not at first recognise any nomination contrary to the canons, and who exacted from Photius, before they yielded, the promise that he would not receive any accusation against Ignatius, and would do nothing without his consent, he then set about having Holy Orders conferred on the intruder. All the orders were conferred in six days; the first day Photius was made a monk; the second, a reader; the third, sub-deacon: the fourth, deacon; the fifth, priest; and on the sixth, which was Christmas-Day of 858, he received the episcopal consecration at the hands of Gregory of Syracuse.

Photius cared little about keeping his word: he persecuted those who showed themselves attached to Ignatius, and after having treated the holy Patriarch in an unworthy manner, he caused him to be deposed by a convention of his partisans, and transported to the island of Lesbos. This conduct excited universal complaints, and in order to hush them, Photius tried to surprise the Pope, *St. Nicholas the Great*, into giving his approbation. To hear him talk one would have

thought that it was against his will that he had been chosen for this eminent position, that he had resisted with all his might, and that violence had been used towards him. He added that Ignatius had of his own accord given in his resignation, and that he had retired of his own free will into a monastery. All these statements were so many lies; but, as the letters which Ignatius wrote to the Pope were intercepted, the truth was some time in reaching Rome.

They then made use of a system of deceit of which history scarcely gives another example. Pope Nicholas, who distrusted the statements of Photius, acted in this affair with the greatest circumspection. Without deciding anything, he sent legates to Constantinople in order to gather information on what had happened in the matter. These precautions did not disconcert the imposter. When the legates arrived at Constantinople, they were immediately deprived of all communication with any but the partisans of Photius. Circumvented by the intrigues of the cleverest knave that ever existed, threatened with exile and with death, they had the weakness to yield, at the end of eight months, and consented to assist at a false council of 328 bishops who had been collected by the Emperor, by Bardas, and by Photius. The Emperor assisted at it with all the magistrates and a great multitude of people. Ignatius, who had been taken from the island of Lesbos to one of the isles of the Sea of Marmora, was forced to appear. He was pressed to give in his resignation, and when he appealed to the Pope, he was shown the Papal Legates; these sided against the saint. "Let them conduct me to the Pope," said Ignatius, "I will willingly submit to his judgment." His ruin was determined upon; they produced against him suborned witnesses, and at last pronounced the sentence of deposition. The Pope's Legates participated in this

injustice, and iniquity appeared to be henceforth triumphant.

Photius was not at rest, he feared the vigilant eye of the Roman Pontiff, the avenger of the oppressed and the guardian of right. In order to make himself secure, he tried to extort from Ignatius a regular resignation in proper form. But St. Ignatius refused to lend himself to this manœuvre. Then the intruder, Photius, had his victim shut up in the empty sepulchre of Constantine Copronymus, whose ashes Michael the Drunkard had recently thrown to the winds. Three executioners were charged with the task of forcing the brave confessor to compliance. They struck him on the face, they kept him nearly naked during the coldest weather, they stretched him in the form of a cross on the freezing marble, they left him standing without food for eight days and without sleep; then they made him sit astride on the top of the monument, his legs hanging on each side with large stones attached to his feet. After he had passed a whole night in this frightful position, they detached him and threw him rudely on the pavement. Then seizing the benumbed hand of the holy confessor, who was nearly deprived of all consciousness, one of the executioners made him mark a cross on a piece of blank paper prepared for this purpose, and then they carried the paper to Photius. The impostor added with his own hand:—“I, Ignatius, unworthy patriarch of Constantinople, confess I have entered into this See without a canonical election, and that I have governed tyrannically.” The Emperor received this pretended signature, and he held it as valid. After this, doubtless to make people believe that the resignation of Ignatius was real and voluntary, they released the saint from prison, and permitted him to retire to a palace which was his mother’s house. Ignatius profited of this

moment of respite and comparative liberty, to inform the Pope of what had just happened: but Photius had preceded him; the prevaricating legates had returned to Rome with an ambassador from Michael, furnished with letters from the intruder and from the Emperor, for the Pope, and with a copy of the forced renunciation of the holy patriarch. The letter of Photius was a *chef d'œuvre* of hypocrisy, and the lies it contained were confirmed by the testimony of the Emperor, and by that of the prevaricating legates, who attested that they had seen in Photius the most extraordinary man who had illustrated the East for centuries, and whose brilliant talents alone had caused him to be chosen, in spite of all the repugnances of his humility.

God did not permit the Holy See to be thus deceived, or iniquity to triumph for long, even in this world. Not long after the legates arrived, a courageous and faithful monk named *Theognosta* presented himself before Nicholas, and told him the whole truth, giving him a letter from Saint Ignatius, signed by ten metropolitans, fifteen bishops, and a great number of priests and monks. The holy patriarch began thus:—"I, Ignatius, oppressed by tyranny, overwhelmed by numerous evils, and with me all those who have experienced the misfortunes of these times, to our Lord most holy and blessed President, the patriarch of all thrones, the successor of the Prince of the Apostles, the œcumenical Pope Nicholas, and to the holy bishops who are subject to him, as well as the most learned Church of Rome, health in the Lord." St. Ignatius then recounted the details of the persecution he had suffered, and he wound up with these words:—"As to you, most holy Lord, open to me the bowels of compassion. Say with the great St. Paul:—'Who is infirm, and I am not infirm with him.' Consider the patriarchs who have preceded you:

“ Fabian, Julius, Innocent, Leo, and all those who have fought heroically for truth against injustice ; follow their example, and rise up in our defence.”

However, Photius, who thought himself secure from punishment, counselled the Emperor to insist that Ignatius should himself read in the Church of the Apostles, the sentence of his own deposition, after which they would cut off his hand and tear out his eyes. On the Feast of Pentecost (25th May, 861), all at once, the house where Ignatius dwelt was surrounded by a troop of soldiers. Understanding the danger, the saint put on the clothes of one of the slaves of the house, putting across his shoulders a stick, at each end of which baskets were suspended, and so he escaped without being recognised. He managed to reach the isles of the Sea of Marmora passing from one to another, hiding in caverns, mountains, and desert places, living on the charity of the faithful, and often reduced to beg for bread—he, who was patriarch of Constantinople and son of an Emperor! Photius, Michael, and Bardas, had the most minute researches made in the islands and in all the neighbouring monasteries. The soldiers had orders to kill Ignatius wherever they met him ; several times he was on the point of being taken ; but his borrowed costumes, and all the hardships that he had encountered made him so unrecognisable, that he invariably escaped from his persecutors. Meanwhile a terrible earthquake was felt at Constantinople during forty successive days. All the people recognised Divine justice in this scourge. The Emperor and Bardas, being terrified, publicly declared that Ignatius could show himself, that he had nothing to fear on their part, and that he should not be disturbed in the monastery where he had retired. Ignatius came and showed himself to Bardas ; fear made Cæsar and the Emperor faithful to their word, and the earthquake ceased.

Another blow came from Rome. Having been enlightened as to the prevarication of the legates, the Pope assembled a council at Rome in 863. The two legates were solemnly excommunicated and deposed by the episcopate; the acts of the false councils of Constantinople were annulled, and a sentence against Photius was pronounced in these words:—"Photius, in the lifetime of our venerable brother Ignatius, patriarch of Constantinople, has dared to occupy his See, and *he has entered the sheepfold like a thief*; he has contrary to all justice anathematised and deposed Ignatius, he has violated the law of nations by corrupting the legates of the Holy See, and has obliged them not only to infringe, but to oppose our orders; he continues to persecute the Church, and does not cease to inflict barbarous outrages upon our brother Ignatius; wherefore by the authority of Almighty God, of the Apostles St. Peter and St. Paul, Photius is hereby deprived of all sacerdotal honour. As to our brother Ignatius, who has been driven from his See by the violence of the Emperor, and the prevarication of our legates, we declare, in the name of *Jesus Christ*, that he has never incurred either deposition or anathema, and we maintain him in his episcopal dignity and functions."

The Pope wrote immediately to the Emperor and to Photius; but nothing was sufficient to disconcert the impudence of the intruder. Instead of the letter that St. Nicholas had written to him, he fabricated one which gave the most complete approbation to his ordination and to the conventicle held in 857. The Pope was made to give, in it, some excuses for what had passed; "a misunderstanding had been the sole cause of it; in spite of all, there was between them inviolable communion and fidelity." This plot was arranged between Bardas and Photius; Michael the Drunkard,

who did not give himself the trouble to read the letter that the Pope had addressed to him, was at first ensnared by it; but public indignation did justice to the fraud, and discontent became so apparent, that Bardas thought he had better appease it by making a pretence of inquiring into the matter. He had a monk scourged who had been the instrument of this infamous malœuvre; but it was soon seen that this was only a fraud, for the monk obtained by the credit of Photius, the function of a magistrate of justice even in Constantinople itself.

The Procession of the Holy Ghost.

The excommunication which was pronounced by the Pope against Photius and his accomplices, was at length made known at Constantinople; the intruder being unmasked, was less scrupulous than before. In order to secure his triumph, he accused the Latins of being heretics, and wrote a circular letter to the patriarchs and to the metropolitans of the East, in which he reproached the Westerns with several errors regarding faith and discipline, as for instance, the fast of Saturday, and of exacting the celibacy of priests. "The height of impiety," said he, "is that they have dared to add new words to the Symbol confirmed by the councils, and to teach that the Holy Spirit does not proceed from the Father alone, but from the Son as well."

The Symbol only bore at first these words on the Holy Ghost, *Qui ex Patre procedit*, who proceeds from the Father; but in the West, several Churches, and soon all, added the words *Filioque*, "and from the Son," in order the better to explain the faith of the Church. Pope St. Leo III. had censured this addition, not because it was contrary to faith, but because it might lead to discussions. Photius cleverly profited by this circumstance, but it was worth remarking that he did

not dream of accusing the Latin Church of error, until after he had been condemned himself.

Council of Constantinople, 8th Œcumenical (869).

Some years afterwards, Photius pushed his knavery further than ever. The Pope persisted in condemning him, and in upholding the cause of St. Ignatius; the intruder, in order to turn public opinion in his favour, composed the acts of an œcumenical council which had never existed, and in which he represented that the Pope had been deposed by the fathers. Thus the impostor made use of his learning for the triumph of forgery and lies, and laid the foundations of the schism which at a later period separated the East from the West; in such shameful acts as these are to be found the origin of this deplorable secession.

But the hand of God was heavy on the imposition and on its criminal promoters. Bardas was assassinated at the instigation of the Emperor, Michael, who was tired of his yoke (865), and the assassin, *Basil the Macedonian*, made away, two years later, with the Emperor himself, who was intending to put him to death (867). Once on the throne, Basil took pains to make people forget the crimes which had brought him there. He exterminated the remaining *Paulitians*, Manichean heretics that the Empress Theodora had already prosecuted; they were called thus after a certain *Paul* who had brought into the empire the doctrines of Manes with other errors, and she made of them a sect which was quite anti-social. At the same time Basil occupied himself with putting an end to the schism. The usurper was banished from the patriarchal palace, and shut up in a monastery. St. Ignatius, the legitimate patriarch, entered solemnly into his church and persuaded Pope St. Adrian II. to convoke a general

council. This council was the eighth, and was held at Constantinople; the Pope presided at it by his legates. Photius was cited to appear, but disobeying the order he was taken there by force. This hypocrite now played the part of one unjustly persecuted. To the greater number of questions addressed to him, he kept silence; when he was obliged to speak, he quoted in his replies the same words that JESUS CHRIST had pronounced before His judges, at the time of His passion. He was dismissed with indignation, and the council excommunicated him and his adherents (869). The Pope confirmed the decrees of the council, and the Greek Church was restored to peace at last; but there remained, in several of her members, the baneful seed of discord, which would one day separate her from the Latin Church.

End of the Schism of Photius.

Photius set to work to usurp once again the patriarchal throne. He had managed to gain the favour of Basil by fabricating for him a glorious genealogy, and at the death of St. Ignatius, circumventing the Papal legates who were then at Constantinople, he succeeded in being re-established in the pastoral dignity. Pope *John VIII.*, who at first used the greatest indulgence, was at last obliged to be severe. Photius had actually dared to falsify the letters which had been sent to him by the Pope. John VIII., therefore excommunicated him solemnly, and his successors maintained the excommunication. The Emperor Basil's eyes were at last opened, and he recognised all the perfidies of Photius and all his infamous machinations. "My son," said he, when dying, to his son *Leo the philosopher*, "my son, beware of Photius; this man "has dug a frightful abyss under my throne." The new

Emperor had no need of this advice, as he personally disliked Photius, who had wished to get rid of him. One of the first acts of Leo was to read publicly in the Church of St. Sophia, the details of the intruder's crimes and the sentences of excommunication which the Pope had pronounced against him. Photius was, after that, banished from Constantinople and sent into exile. His fraudulent and shameful career was at last terminated. He died some years after, and the schism ceased (886).

Conversion of the Slaves and of the Bulgarians.

The conversion of the Slaves, and of the Bulgarians consoled the Eastern Church for the troubles which were rending her asunder. The principal instruments of this conversion were two brothers, *St. Cyril*, named also Constantine the philosopher, and *St. Methodius*, both of them born at Thessalonica and brought up at Constantinople. *St. Cyril* at first evangelised the Chazares, who were converted in great numbers, and some others of the Slave tribes who inhabited those countries which now form European Russia. There was on the northern frontier of the Greek Empire in Europe, another Slave nation, the Bulgarians, whose incursions continually troubled the Empire. In a battle in which they were defeated, when fighting against the Emperor Theophilus, the sister of their king fell into the hands of the Greeks; the Empress Theodora had her brought up at Rome in the Christian religion, and, later on, sent her back to her brother, the King *Bogoris*. The pious princess persuaded her brother by degrees to embrace Christianity. *Bogoris* was already wavering on the matter, when *St. Cyril* arrived among the Bulgarians. The king resisted for some time longer, but grace was not long in triumphing.

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Wishing to have a gallery in his palace well painted, he sent to the Emperor of Constantinople who was at that time Michael III., the Drunkard, for a clever painter. They sent to Bogoris the holy monk Methodius, brother of Cyril, who was engaged to choose a subject for a picture which was capable of petrifying the spectators with terror.

Methodius represented the Last Judgment with all its most terrifying circumstances. When the work was completed, he suddenly lifted up the canvas before the king. The sight, and above all, the explanation of the picture, terrified the barbarian king, who had himself instructed in the Christian religion and was baptised under the name of *Michael*.* This was done during the night, as he feared an insurrection of his people, still pagans. The revolt did indeed break out as soon as they heard of the king's baptism, and Bogoris was besieged in his own palace. Although only about fifty servants remained faithful to him, he fired upon the rebels, and astonished them so much by his bravery and daring that the sedition was put down. Fifty-two of the most guilty with their children were executed, but the rest were pardoned. The Bulgarians, touched by his exhortations and by such an act of mercy hitherto unparalleled amongst them, were converted in large numbers, and a new Christian nation was thus formed. One of the first cares of Bogoris was to send a solemn embassy to Pope St. Nicholas the Great, to ask for Christian Missionaries, because the Bulgarians had cause to complain of the Greeks, and in order also to consult the Sovereign Pontiff upon several difficult questions. The Pope sent them Bishops, who completed their instructions.

* It is not known exactly in what year Bogoris was baptised, some place this event in 845, others in 861, others in 865.

Bogoris abdicated the throne, at a later period, in order to pass the last years of his life in a monastery.

St. Cyril and St. Methodius went after this, to Moravia and to Bohemia, where they continued to preach the Gospel with great success. Being called to Rome in order to prove their orthodoxy, they were there heartily welcomed by Pope *Adrian II.*, who consecrated them Bishops. But Cyril died at Rome. Methodius, being nominated by the Pope Archbishop of Moravia and Pannonia, returned to his dear missions. In order to attach the Slave nations more strongly to religion, he translated into the Slavonic language a version of the holy Scriptures and of the Liturgical books, and he as well as the priests ordained by him, celebrated Mass in the same tongue. This drew him into difficulties; he was obliged to return to Rome to render an account of his conduct; he obtained, however, from Pope John VIII. a complete approbation of these versions. St. Methodius reached a good old age, but the precise year of his death is not known. The two holy brothers were the civilisers of Moravia, Upper Bohemia, Silesia, Chazaria, Bavaria, Circassia, Bulgaria, Bosnia, Russia, Dalmatia, Pannonia, Dacia, Carinthia, and Carniola; they gaveto the countries inhabited by the Slave tribes, an alphabet, books, and what is most precious, the knowledge of truth; such are the conquests made by apostles, and the Church has possessed a great number of such apostles in all the ages of her existence.

§ II. THE CHURCH OF THE WEST.

The Bishops.

The Western Church did not count fewer victories over paganism than did the Eastern; the latter had the glory of having contributed to the conversion of

the Bulgarians and of the Slaves by the exertions of St. Cyril and of St. Methodius; the former most gloriously converted northern Europe and nearly all Germany, during the course of the ninth century. During the first years of this century was achieved the conversion of the Saxons whose redoubtable chief, *Witiking* embraced the faith with as much sincerity as ardour. The conversion of the Saxons was followed by that of several other peoples of the North, and the Church amply repaired the losses which she had sustained from heresy and Islamism.

The apostle of Denmark and of Sweden was St. *Anscharius*, a monk of the Abbey of Corbie in Picardy. Harold, prince of Denmark, having received baptism at the Court of *Louis le Debonnaire*, or the *pious*, successor of Charlemagne, asked for some zealous Missionaries to accompany him into his own dominions. They gave him Anscharius, who made, in a short time, numerous conversions. The Saint had returned to Corbie for the wants of this mission, when a king of Sweden begged Louis le Debonnaire to send him some evangelical labourers. Anscharius left for Sweden with another religious. Robbed on the road by some pirates, who carried away the presents destined for the king of Sweden, the two missionaries, nevertheless, continued their route, and Sweden received the good tidings of salvation. St. Anscharius established later a flourishing Christian community at Hamburg, of which he was the first Archbishop (834). His zeal, his virtues, and his miracles won all hearts. St. Anscharius had always desired to shed his blood for the faith; when he felt himself attacked with the malady of which he died, he said sadly, it is my sins which have deprived me of the grace of martyrdom. He died at the age of sixty-seven years (865).

Persecution in Spain.

Whilst the barbarians were being converted, the Church suffered a violent persecution in Spain from the Mussulmans. The most illustrious martyrs of this persecution are St. *Perfectus*, St. *Columba*, St. *Eulogius*, and St. *Leocritia*.

St. Eulogius belonged to one of the first families of Cordova. The bishop of this city having been thrown into prison with a great number of priests and of the faithful, Eulogius, one of these priests, employed the time of his captivity in composing an *Exhortation to the Martyrs*. Set at liberty he became bishop of Cordova, but was not long in falling again into the hands of the infidels. He obtained shelter, among some tried friends, for a virgin named Leocritia, who had been converted from Islamism to the religion of JESUS CHRIST, and who was persecuted by her parents: these latter exerted themselves very much to find her, and at length they succeeded. They conducted Eulogius and Leocritia before the *cadi*, or judge, who asked the holy bishop why he had seduced a maiden from the obedience which she owed to her parents. Eulogius replied that there are cases where obedience to God comes before all others, and offered to show him that Mahomet was but an impostor. The judge became irritated and threatened to beat him to death with rods. "Your tortures will be useless," replied Eulogius; "they will not make me change my religion." He was then conducted before the council of the Caliph. One of the counsellors exhorted him to save his life by instantaneous apostasy. "If you only knew," replied Eulogius, "what the rewards are promised to Christians, you would renounce with pleasure all temporal advantages in order to procure them." And he began to uphold the truths of Christianity before the council

but they interrupted him, and he was condemned to be beheaded. Whilst they were conducting him to the place of execution, a valet gave him a blow for having spoken against Mahomet. The saint turned the other cheek to him and received most patiently a second blow. He joyfully consummated his martyrdom. St. Leocritia was beheaded four days afterwards, and the Christians collecting their venerable remains interred them honourably (856).

The virgins St. *Flora*, St. *Mary*, St. *Nunilo*, and St. *Alodia*, had preceded these two glorious martyrs to heaven (851); St. *Columba*, sister-in-law of St. *Jeremiah*, who also died a martyr, closely followed these virgins, and in the same town of Cordova; she ran of her own accord to the tribunal where the Christians were being judged, and declaring herself a disciple of JESUS CHRIST was beheaded (853). St. *Perfectus*, a priest of Cordova, welcomed in heaven to a participation of his glory these intrepid combatants, whom he had led by example on earth, both by instructing the faithful, and by showing forth the absurdities of the Mahometan religion; he was put to death in 850, and had for his historian St. *Eulogius*, who was to die like him for the name of JESUS CHRIST.

The Holy Roman Empire.

The joint creation of St. *Leo III.* and of *Charlemagne* produced admirable fruits in the midst of the ravages of Islamism and of the troubles of the Eastern Church: thanks to this, the Mussulmans were confined within the Spanish border, and the missionaries multiplied among the still Pagan people of the North and of the centre of Europe. Unfortunately the successors of *Charlemagne* did not find themselves capable of supporting, like him, the burden of so vast an empire. *Louis le Debonnaire*

(814-840), distinguished for his piety and for his zeal in propagating the faith, was, during nearly all his reign, the puppet of factions, on account of the weakness of his character. *Lothaire I.*, his successor (840-855), beheld the dismemberment of the empire of Charlemagne; the different parts of which, however, remained under the authority of the Carolingian Princes.

The Emperor Louis II., successor of Lothaire (855-875), fought the Saracens in Italy, and was assisted in this work by Popes St. Nicholas the Great and Adrian II.; but he acted wrongly by embroiling himself on one occasion with Pope St. Nicholas, by supporting the cause of his brother, Lothaire II., King of Lotharingia (Lorraine), who had repudiated his legitimate wife in order to marry another. The Pope aware of this infraction of the Church's laws, menaced Lothaire with excommunication, if he did not take back his legitimate wife. Louis II., urged on by his brother, tried to force the Pope to yield to the desires of the King of Lotharingia, but finding him immovable, he deprived him of his liberty. St. Nicholas did not become any the less inflexible for all that. Lothaire hoped to find the successor of St. Nicholas, Adrian II., more pliant, for he had a great reputation for gentleness. Being still supported by the Emperor Louis, Lothaire went to visit the Pope and made him some fine promises, which he accompanied with numerous presents.

The Pope consented to admit Lothaire to communion, but on condition that he should swear that he had faithfully obeyed the orders of St. Nicholas, who had enjoined him to leave Waldrada, his illegitimate wife. The Prince replied that he had observed everything, as if the orders of Nicholas had come from God himself. The lords of his suite attested the same thing, and no one dared lift up his voice against the Prince. The

Pope proceeded thus:—"If you speak the truth, we render to Almighty God, with much joy, manifold acts of thanksgiving. It rests with you then, very dear son, to approach the confession of St. Peter, where we shall sacrifice to God the propitiatory Host for the salvation of your soul more than for that of your body. You must partake thereof, in order to merit by this participation, to be incorporated with the members of Christ, from whom you appear to have been separated." The Mass being over, the Sovereign Pontiff invited the Prince to the Altar of Christ; then holding in his hand the Body and Blood of the Lord, he said to him:—"If you know yourself to be pure from the crime of adultery, which was forbidden and prohibited to you by the Lord Nicholas, approach with confidence and receive for the remission of your sins, the sacrament of eternal salvation; but if your conscience accuses you, and you declare yourself to be tainted with a mortal wound, do not have the presumption to receive this sacrament, for fear that the sacrament provided by Providence as a remedy for the faithful should prove to be your judgment and eternal condemnation." The wretched Prince communicated. The Pontiff returning after that towards the companions and the partisans of the King, said to each one whilst administering Communion to him:—"If you have not favoured the crime of adultery with which your lord and King Lothaire has been reproached, let the Body and Blood of our Lord JESUS CHRIST preserve you unto eternal life."*

After the Communion at Monte Cassino (it was there that the Pope was), Adrian returned to Rome, and Lothaire followed him thither. The Romans received

* *Annales Metenser.*

him very coldly; the Pope had no honour shown to him. However, the King dined at the Lateran Palace with Adrian, to whom he offered vessels of gold and silver, and who on his side made him some presents. A council in Gaul, and then a second at Rome, were then announced, in order to terminate the affair of the divorce. Lothaire quitted Rome satisfied with his negotiation and came to Lucca, where he was taken ill with fever. The malady broke out among the members of his suite, numbers of whom succumbed under his eyes. But he would not recognise in this the justice of God, and on the 8th of the ides of the month of August (6th August), he arrived at Placentia. He there passed the Sunday; about the ninth hour he suddenly lost the power of speech, and appeared to be nearly dead; he expired the next day at the sixth hour. The few who escaped the scourge buried him in a small monastery near the town.*

To Louis II. succeeded *Charles the Bald*, son of Louis le Debonnaire, who had reigned in France since 840; then *Charles the Fat*, who was deposed on account of his incapacity and his cowardice (887), then *Arnoul* (887-899), who saw his empire disputed by several competitors; at last *Louis the Child*, his youthful son (899-911), under whom the Hungarians or Magyares commenced to ravage Germany, Italy, and a part of Gaul. With Louis the Child, the Carlovingian branch of Germany became extinct.

* Such is the truth about this history which writers have strangely disfigured, some by adding the most extraordinary circumstances to the chastisement; others making suspicion of poison be traced even to the Pope, amongst others M. Henri Martin in his *Historie de France*; the learned Abbot Gorini has re-established the true history on certain and evident proofs. *Vide Annales Bertiniani, anno 869.*

The Popes.

We have now witnessed the greater brilliancy of the Pontifical throne as compared with the Imperial throne. St. Leo III., together with Charlemagne, whom he only survived two years, opened the century magnificently. *Stephen*, his successor, only reigned seven months (816-817). St. *Pascal I.* (817-824), being friendly with Louis le Debonnaire and Lothaire, made every effort to appease the fury of the Iconoclasts in the East, whilst St. Ansharius evangelised Denmark and Sweden, and St. *Theodore the Studite* defended the Greek Empire. During his pontificate the relics of St. Cecilia were discovered, and he dedicated a church to her, which still bears the name of the glorious virgin-martyr (822). It was in his pontificate also that the title of *Cardinal* began to be officially given to the principal ministers of the clergy of Rome; the Cardinals were at first very few in number; there were only seven about the end of the thirteenth century; there were twenty in 1330. Under Leo X., in the sixteenth century, sixty-five could be counted, then *seventy*, to which number they were limited by Sixtus Quintus, because this number represents that of the Elders of the people of Israel.

Eugenius II., successor of St. Paschal (824-827), earned the title of *Father of the people*, on account of his charity. *Valentine*, who only passed forty days on the chair of St. Peter (827), was deservedly regretted on account of his piety, his clemency, and his liberality; *Gregory IV.* (827-844), drawn by force from the monastery where he had taken refuge in order to avoid the charge of the Pontificate, showed himself worthy of his name which was already illustrious for having been borne by three grand Popes. He fortified Rome, in order to frustrate the Saracen invasions; he restored

ancient Ostia, situated at the mouth of the Tiber; he made great efforts in order to reconcile Louis le Debonnaire with his children, and he had the consolation of seeing the Feast of *Orthodoxy* in the East put a seal to the fall of the Iconoclast heresy. The Pontificate of *Sergius* (844-847), was troubled like that of Gregory IV., by the invasions of the Saracens of Africa. In the month of August, 846, these Mussulmans, greedy for pillage, ascended the Tiber in light boats, forced the passage of Ostia, and spread themselves over the Roman Campagna. Rome was able to resist their attacks, but the Churches of St. Peter and of St. Paul, which were not yet protected by ramparts, were delivered up to pillage; the Saracens carried away the whole of the ornaments and treasures, amongst other things the silver altar placed over the tomb of St. Peter. Death prevented Sergius from repairing these disasters.

St. *Leo IV.*, who succeeded him (847-855), immediately set himself to execute the most laborious works, in order to protect what was most precious in Rome from sudden destruction, in future. He repaired the ancient city, and enlarged it by building a new and spacious quarter, called from him "*Leonine City*" (852). He also fortified the town of Porto, restored that of Civita Vecchia (the ancient Centumcella), and put the different parts of his States in condition to resist exterior attacks. The Saracens tried to fetter his enterprises; they disembarked near Ostia, with forces superior to those which they had had in the preceding expedition.

"Attacked by the Saracens, Pope Leo IV.," says an historian, "showed himself, so admirable was his defence of Rome, worthy of ruling there in the capacity of sovereign. He used the riches of the Church to repair the walls, to raise towers, to throw chains across the Tiber. He armed the troops at his own

“expense, and prevailed on the inhabitants of Naples
 “and Gaeta to come to the defence of the coasts, and of
 “the port of Ostia, without neglecting the wise pre-
 “caution of exacting hostages from them, knowing well
 “that those who are powerful enough to defend, are
 “equally so to destroy, their employers. He him-
 “self visited all the posts, received the Saracens
 “when they made their descent, not in warlike
 “armour, but in the character of a Pontiff exhorting
 “a Christian people, and of a king watching over the
 “safety of his subjects (849). He was a Roman: the
 “courage of the first age of the republic lived again in
 “him, in an age of cowardice and corruption, like
 “a beautiful monument of ancient Rome, that one
 “sometimes finds amidst the ruins of the new. His
 “courage and his cares were seconded. They bravely
 “fought the Saracens at their descent, and a tempest
 “having dispersed one-half of their vessels, a portion of
 “these invaders, having escaped shipwreck, were put in
 “chains. The Pope turned his victory to account, by
 “making work at the fortifications of Rome and at its
 “embellishment, the same hands which were to have des-
 “troyed it.” It is Voltaire himself who renders this mag-
 nificent homage to the Papacy ;* one could not better
 describe the advantages that Italy and Europe have
 drawn from the establishment of Pontifical Royalty.

During the pontificate of *Benedict III.* (855-858),
 the unfortunate schism of Photius began. As for the
 Pontiff himself, he won all hearts by his charity and
 his love for the poor, the afflicted, and the sick. It is about
 this period that is placed a pretended female Pope
 familiarly called “Pope Joan,” who is said to have
 usurped the pontifical throne. There is nothing more
 absolutely absurd than this fable which was perfectly

* *Essai sur les mœurs.* Chap. xxviii.

unknown to contemporaries, and is nothing but a tissue of contradictions and improbabilities, and is rejected by chronology. It was only put into circulation about the sixteenth century, and it is probable that the invention dated also from that century itself.

After Benedict III. appeared St. *Nicholas I.* the Great (858-867), whose works and great deeds we have already recounted. Photius found in him an incorruptible judge; ecclesiastical discipline, an intrepid defender; the sacredness of marriage, a vigilant guardian; and the Bulgarians and Slaves owe partly their conversion to his zeal. In the midst of this universal solicitude, St. Nicholas still found time to reply to those who consulted him from all parts of the world; in his own States also, he provided for the solace of the poor, he watched over the safety of Rome, and he showed himself as great a king as he was a great Pontiff. When his death was made known, there was universal mourning; the good wept, the wicked alone rejoiced, though in secret, in the hope that they might be able henceforth to give themselves up with impunity to their passions; but God who watches over his Church frustrated these guilty hopes.

Anastasius, the learned librarian of the Roman Church in the ninth century, tells us that towards the year 860, St. Nicholas the Great caused to be added to the papal mitre a circle of gold, as a symbol of civil power. Boniface VIII., added a second to it in 1300, and Urban V., a third towards 1365; since which time this form of the tiara has not been changed.

Adrian II. (857-872), was surnamed the *Father of the poor* even before his accession to the pontificate; and he was elected by acclamation of the whole people. We have seen how he conducted himself with regard to Lothaire II., king of Lotharingia, and we have spoken of the Œcumenical Council of Constantinople, presided at

by his legates. He maintained with no less firmness than his predecessor, ecclesiastical discipline which was troubled by the pretensions of *Hinomar*, Archbishop of Rheims, whose imperious spirit could not brook any resistance : but it is just to say at the same time, that he rendered great services to the Church by his writings and by his learning. *John VIII.* (872-882), was exposed to the rivalries of the princes who disputed the possession of Italy, and also to the attacks of the Saracens, as well as to the intrigues of Photius, who had succeeded in gaining the favour of the emperor Basil the Macedonian ; he made every effort to save Italy and to extinguish schism. Badly seconded by the princes to whom he appealed, he did not succeed in preserving Italy, but history ought none the less to praise the constancy and the firmness of this Pope, who never ceased to work during the whole of ten years for the deliverance of his country.

His successors *Martin I.* (882-884) *Adrian III.*, (884-885), *Stephen VI.* (885-891), *Formosus* (891-896), maintained the same struggles and showed the same courage, but they could not either arrest the ravages of the Saracens or put an end to the anarchy which desolated Europe.

Conversion of the Normans.

The ninth century witnessed the second grand invasion, principally carried on by the Bulgarians, the Hungarians, and the Normans ; it was once again the Church that saved civilisation by converting these terrible conquerors. The Hungarians resisted up to the following century ; the Bulgarians yielded before the close of the ninth century ; the Northmen, who came from Sweden, Norway, and Denmark, were gradually brought to the faith by the missionaries who went to their native

countries, and by those, under whose influence they came, in the lands that they invaded. The Northmen made England and the Carolingian Empire more particularly suffer. In 870, during a fresh invasion of England, they put all to fire and sword. *Ebba*, a holy abbess of Coldingham, hearing of their approach, assembled her religious, and said to them:—"My daughters, if you will believe me, I know a means to put ourselves out of the reach of the insolence of these wicked men." They promised to obey her; then taking a razor, the abbess cut her nose and her upper lip; all the religious did the same. The Normans arrived the next day, and being seized with horror at the sight of these mutilated women, they respected them, but they set the monastery on fire, and the courageous virgins perished in the flames. The same year, the Barbarians seized *Edmund*, one of the kings of England; their chief immediately offered to re-establish him on the throne, but on conditions which were contrary to religion and justice. "Religion is dearer to me than my life," replied he, with firmness; "never will I consent to offend the God whom I adore." The chief of the Northmen, furious at this noble reply, had the holy king cruelly beaten, then he was tied to a tree and torn with scourges. Edmund bore it all with the greatest patience, invoking the name of JESUS CHRIST. His patience only excited the cruel wretches the more; they left him bound to the tree and discharged at him a shower of arrows. At last their chief ordered the head of this glorious martyr to be cut off. At a later date the kings of England took him for their patron (20th Nov., 870). The reign of Alfred the Great (871-901) put an end to the ravages of the Pagan Northmen in the British Isles. When the Danes or Northmen returned later, they were already Christians.

The weak successors of Charlemagne were unable to repulse the Northmen from the frontiers of their empire; the Normans ravaged the finest provinces of Gaul, and particularly those that are bathed by the Loire and the Seine. Rouen was taken and pillaged; the Barbarians arrived three times under the walls of Paris, and the Parisians had to hold out against them a long siege (885), in which was distinguished for his feats of arms one of the ancestors of Hugh Capet, the future founder of the third dynasty of the kings of France. At last under Charles the Simple, *Rollo*, one of the most redoubtable Norman Chiefs, embraced Christianity; he had just suffered a defeat before Chartres. Charles the Simple thought the occasion was favourable to enter into negotiations with the Norman Chief. He sent to him Franco, Archbishop of Rouen, who said—"Glorious Chief of the Northmen, wilt thou wage war until thy death, or dost thou believe thyself to be immortal? Art thou a God, and not a man formed of earth, and who will have to return to the earth from which thou hast been taken? If thou diest as thou hast lived up to this time, by murder and pillage, thou hast but to expect in another world eternal chastisements. If thou rejectest, on the contrary, pagan passions and superstitions thou wilt enjoy the sweets of peace in this life and in the next. King Charles inviteth thee to make this choice, by giving thee all the land that thou hast ravaged, and, as a pledge of his friendship, he offereth thee, as well, his daughter Gisella in marriage." The proud Norman, touched by the firmness of the Prelate, and the magnificent propositions that had been made to him, consented. He was instructed and baptised by Franco. "Before dividing my lands among my subjects," said he, "I wish to give a part of them to God, to the Virgin Mary, and to the other Saints whom I desire to have for my protectors." The wolf

was indeed changed into a lamb. Rollo re-peopled the desert towns, caused religion to flourish again, rebuilt the ruined churches and founded new ones, favoured the multiplication of monasteries, and gave wise laws to his people. The Normans, who hitherto had done nothing but ravage and pillage, were now about to fix themselves firmly in England and in the South of Italy; they were also about to take a glorious part in the Crusades; their conversion was one of the most brilliant conquests made by the Church in the tenth century.

CHAPTER II.

THE IRON AGE (912-1002).

Two Divisions : General Events.—The Monks and the Saints.

§ 1—GENERAL EVENTS (912-1002).

The Iron Age.

THE tenth century of the Christian Era is one of the most unfortunate that history has witnessed: confusion everywhere reigned; and the new States, as yet but badly consolidated, were torn by intestine discord, and were exposed to the incursions of the barbarians, who bore along everywhere ruin and disorder. The Christian countries were harassed on all sides: on the East and on the South by the Mussulmans; whose barbarity was heightened by the admission of new races, such as the Turks, into their religion; on the North, from the Ocean as far as the Caspian Sea, by Scandinavians, or Northmen, still pagans, by different Sclave tribes, and, above all, by the Hungarians, who, in the tenth century, did to Central Europe what the Northmen had done in the preceding century to all the countries bordering on the Ocean and on the Mediterranean. Moral disorder equalled temporal confusion; calamities were such that this century has merited the name of the *Iron Age*. However, we must not take this expression literally, for

if Christian civilisation had much to suffer, it nevertheless fought with energy; Otho the Great, in Germany, commenced the restoration of material order. The Church, in spite of the trials of her pontiffs, continued her beneficent action; letters and science took refuge in the monasteries; faith was kept pure; even the Greek Empire roused herself for a moment to energy; and when the century terminated, the greater part of the barbarian nations, who had terrified Europe, were now Christian: a revival, which was not again to be followed by a quick decadence, manifested itself everywhere, and on the Chair of St. Peter was enthroned the learned St. Sylvester II, the worthy precursor of the great popes of the Middle Ages.

The Bad Popes.

At the death of Pope Formosus (896), a series of misfortunes and humiliations commenced for the papacy. The empire of Charlemagne was dismembered; Italy was a prey to violent anarchy, and the authority of the sovereign pontiff was no longer respected in Rome. There was no longer any liberty in the pontifical elections, and there were, moreover, cabals, excited at first by the Dukes of Tuscany, who lived at Rome, then by the German Emperors, who, instead of protecting the Holy See, only thought of oppressing it, and of making use, in the interest of power, of the prestige that the very name of pope always bears with it, and of the spiritual authority which never ceased to be legitimately exercised in the Church. Hence arose scandals, which have been, however, much exaggerated through hatred, ignorance, or bad faith; for, during a century and a half that these misfortunes lasted, and among thirty-seven popes, we can scarcely count four or five whose life was scandalous, and even those only reigned a few years;

several were only young men, who were but tools of the ambitious, who had raised them to the pontifical throne ; a great number, in spite of the difficulties of the time and of their position, exhibited virtues worthy of the Chair of St. Peter, and not one of them erred in faith. So that even the scandals themselves of these disastrous times only served to confirm the Divine promise made to the Church, that the powers of hell shall not prevail against her. Scandals prove human weakness ; this indefectibility of the faith, and this power of revival which the Church draws from within her own self, prove the divinity of Christianity.* Nothing, in fact, shows better than do the disorders of the tenth century, and of the commencement of the eleventh, the necessity of the temporal independence of the successors of St. Peter.

The Emperors.

A large portion of the responsibility of these scandals reflects on the German Emperors, who were not able to understand and continue the work of St. Leo III. and of Charlemagne. To the Carlovingian dynasty succeeded a purely German dynasty, beginning with *Conrad I.* of Franconia (912-918), who was too weak to act beyond the limits of Germany. His successor, *Henry I., the Fowler*, consolidated his power (918-936),

* List of the Popes from Formosus : 896, Stephen VII. ;—897, Romanus ;—898, Theodore II. ;—898, John IX. ;—900, Benedict IV. ;—903, Leo V. ;—903, Christopher ;—904, Sergius III. ;—911, Anastasius III. ;—913, Lando ;—915, John X. ;—928, Leo VI. ;—929, Stephen VIII. ;—931, John XI. ;—936, Leo VII. ;—939, Stephen IX. ;—943, Marinus II. ;—946, Agapetus II. ;—956, John XII. ;—964, Benedict V. ;—965, John XIII. ;—972, Benedict VI. ;—973, Domnus, or Donus II., whose existence is contested by several historians ;—975, Benedict VII. ;—984, John XIV. ;—985, John XV. ;—996, Gregory V. ;—999, Sylvester II., died in 1003. See our *Popular History of the Popes.*

and left to his son, *Otho the Great*, the care of re-establishing in Italy the Imperial authority. Otho the Great (918-937) took up, in a measure, but with less intelligence and disinterestedness, Charlemagne's work; he brought Hungary and Bohemia within the sphere of the Empire, and exercised serious influence over the affairs of France, where the Carlovingians were dying out; his political aim was also to seize again on the whole of Italy. At length he received the imperial crown from the hands of John XII. in 962, which crown his predecessors had not worn since the death of Louis the Child; it was, as it were, a restoration of the holy Roman Empire. Unfortunately, the glory of the new emperor was tarnished by his violent conduct with regard to the Holy See. Displeased with John XII., he deposed him in an irregular council, and nominated an anti-pope, whom John XII. excommunicated (963). At the death of John XII., the Romans elected Benedict V., whom Otho besieged in Rome, in order to support the anti-pope. Having conquered the Romans, he assembled a new council, which was not more regular than the preceding one. The council issued a decree in which Pope Leo (the anti-pope), the clergy, and the people of Rome united, granted and confided to Otho and his successors the right of choosing a successor for the kingdom of Italy, of establishing the pope, and of investing the bishops with their dignities. This was to place the temporal power above the spiritual power, and to convert into a *right* what had hitherto only been an *imperial pretension*; this, indeed, was no longer Charlemagne's work. However, Otho had confirmed the gifts of Pepin and Charlemagne, and had caused to be given back to the Church everything that had been taken away from her in the whole of Italy; but the protection which he granted to the Church was often rendered by acts of sovereign authority; and in

order to put an end to the scandals, he did not fear to violate the liberty of the elections, and the rules of ecclesiastical discipline. It is thus that, with right intentions and a true zeal for religion, he laid the foundation of abuses against which the sovereign pontiffs were, at a future time, to inveigh.

The Emperor, *Otho II.*, *The Red* (973-983), died too young (at the age of twenty-eight) to continue the vast projects of his father. His son, *Otho III.* (983-1002), died still younger (at the age of twenty-two). He had had as his preceptor the famous *Gerbert*, who was archbishop of Rheims, and he nominated him to the archbishopric of Ravenna. The empress, *Adelaide*, a saint, and widow of Otho the Great, contributed at that time to re-establish order in Italy. Rome did not cease to be oppressed by factions which, the popes, deprived of all authority, could not suppress. Crescentius (Cenci in Italian), of the house of Tuscany, had taken possession of the castle of Sant' Angelo from the year 966; the master of this fortress was the master of Rome; Crescentius only made use of his power to domineer over the popes, and make them tools of his ambition. The death of pope *John XVI.*, a virtuous and zealous pontiff, but weak, and who dared not oppose the usurper, upset his projects; the election of *Gregory V.*, who belonged to the Otho family, and the crowning of Otho III. as emperor, forced him to abandon his power. But in the following year (997), during the absence of Otho, he banished Gregory from Rome (who had, however, interceded for him with the emperor), and elected an anti-pope of Greek extraction, who took the name of *John XVII.* Otho re-appeared in Italy, brought back Gregory V. to Rome, and besieged Crescentius in the castle of Sant' Angelo. Crescentius was obliged to yield, and was at length beheaded. Gregory only survived his persecutor a few months.

The Capetians.

A new dynasty had just arisen in France, of which *Hugh Capet* was the head (987-996). To Hugh Capet succeeded his son, *Robert the Pious* (996-1031). This new dynasty generally showed itself animated with the best dispositions regarding the Holy See and the clergy. However, King Robert at first revolted against the Church. He had espoused Bertha, who was his relation in a degree prohibited by the canons. Gregory V. earnestly exhorted him to break off a union which could not be contracted without sin. At the request of Robert, the pope allowed a delay; but when he found that Robert always deferred the final separation, he convoked a council at Rome, in order to examine the question definitively. Twenty-seven bishops assisted at this council, Gerbert being of the number. The sentence passed was as follows: "King Robert must leave Bertha, his relation, whom he has espoused in defiance of the canons, and he must do penance for seven years according to the discipline of the Church regarding incestuous marriages. If he refuse to submit, let him be anathema." The same order was extended also to Bertha; the archbishop of Tours, who had given the nuptial benediction, and the bishops who had assisted at it were suspended from Catholic communion until they should come to Rome to make satisfaction to the Holy See. Robert still hesitated in separating from Bertha, but he submitted to the censures of the Church: he lived excluded from the communion of the faithful, and there remained with him only two servants, who purified by fire, all the vessels he had made use of. At last faith vanquished passion, and the purity of Christian marriage was saved, thanks to the firmness of the pope.

Pope Sylvester II. (999-1003).

The successor of Gregory V. was Gerbert, the most learned man of his age, who took the name of *Sylvester II.* He was the first French pope; he was born in Auvergne, of poor parents, and of base extraction, but was raised by his merits and learning to the highest dignities of the Church. The invention of clocks worked by weights are attributed to him. He governed the Church amidst the most difficult circumstances, with vigour, prudence, and judgment; his premature death, which was attributed to poison, which the widow of Crescentius had caused to be given to him, plunged all Christendom into mourning. Sylvester II. conceived the idea of the crusades, a century before they were undertaken. It was during his pontificate that occurred the year *one thousand*, that terrible year, looked upon by the terrified people as the last year of the world. It must be remarked that this popular belief was not general; it appears that it prevailed most strongly in France, but there is nothing to prove that the pope partook therein. In this year, profiting of the dispositions for penance that the terrors of the thousandth year inspired, Sylvester II. proclaimed a jubilee, in which he granted numerous indulgences to those who should visit the tomb of the Holy Apostles in Rome. This was a way of sanctifying the games held every hundredth year by the ancient Romans, and the first millennium from the Redemption of the world. This institution was not regularly constituted until the pontificate of Boniface VIII. The preceding year Sylvester II. had extended to the universal Church the feast of the *Commemoration of the Faithful Departed*, established in 998 by St. Odilo of Cluny; this feast was fixed for the day after All-Saints, so as to unite in one and the same remembrance, the Church triumphant with the Church suffering.

Conversion of Pagan Nations.

The commencement of the tenth century had been distinguished by the conversion of the Normans established in France; towards the middle of the century, the Basques, who lived amidst the Pyrenees, were converted by *St. Leo*, Bishop of Bayonne; the Poles, who were one day destined to become the bulwark of European Christendom against the Tartars, and against the Turks, were converted by degrees, thanks to the efforts of the Princess *Dubrare*, wife of their Duke *Micislas*, whom she prevailed upon to receive baptism, together with a great number of her subjects (towards the year 965), at the same time that the Slaves of Russia were being Christianised and civilised by the Grand Duke of Kief, *Vladimir the Great*, or the *Saint* (981-1015). The successor of *Micislas*, *Boleslas I., the Brave* (999-1025), continued the work of his father; he obtained the erection of Gnezne (or Gnesen) into an archbishopric (1000), founded several Benedictine abbeys, encouraged with all his power the preaching of the Gospel, and made the Poles become a religious and chivalrous people. Bohemia, whose conversion had been commenced by *St. Methodius*, went through a violent persecution on the part of *Drahomira*, widow of one of its dukes, who wished to re-establish paganism, and who martyred *St. Ludmilla*, widow of the first Christian duke of this country. *St. Wenceslaus*, her son, who succeeded his father with the support of *Henry the Fowler*, put an end to the persecution, and kept his mother for some time in seclusion; but unfortunately he at length recalled her, and this unnatural mother only rewarded this mark of filial piety by prompting her second son, *Boleslas*, to assassinate the Duke (938). *Otho the Great* avenged the death of *Wenceslaus*, and forced the fratricide to allow freedom for the propagation of Christianity; *Boleslas* was con-

verted, and his son, *Boleslas II., the Pious* (967-999), completed the conversion of Bohemia.

Conversion of the Hungarians.

Another nation, but not of Slave origin, as were the inhabitants of Russia, of Bohemia, and of Poland, embraced Christianity about the same time: it was that of the Hungarians, or Magyares, descendants of the Huns of Attila and of other Asiatic tribes, established in ancient Pannonia. The ravages which they exercised in the tenth century in the north of Italy, in Germany, and as far as France, struck such terror into the populations, that their name, somewhat altered into that of *Ogre*, has reached even to our day, bringing with it a fixed idea of horrible cruelty.

Henry the Fowler, and Otho the Great, worsted them in several encounters, but it was only Christianity that could put an end to their ravages, by civilising their manners, and by changing their dispositions. Their duke, *Geysa*, converted by St. Adalbert, Bishop of Prague, received baptism with his son, *Waic*, to whom was given on this occasion the name of *Stephen* (977), because his mother when pregnant, had had a vision, in which the deacon, St. Stephen, assured her, that the child whom she bore would accomplish the work of his father. Stephen did indeed push forward the conversion of the Hungarians; he conducted himself like a true apostle of his people, founded ten bishoprics, and the archbishopric of Gran (Strigonium), sent for numbers of fresh missionaries, constructed several monasteries, and made an entirely Christian country of Hungary. *Sylvester II.*, in order to reward St. Stephen for his zeal in concert with the emperor, *Otho III.*, gave him the title of king, sending him at the same time a rich crown, and a cross, which he permitted him by a special privilege

to have carried at the head of his troops. The crown sent by Pope Sylvester II. has been used ever since for the coronation of the kings of Hungary, who with noble pride boast of styling themselves *apostolical kings*, which title was conferred by the Holy See, and which the emperors of Austria now bear in quality of kings of Hungary. The tenth century terminated with this glorious event (1000).

§ II.—THE MONKS AND THE SAINTS.

The events which we have just recounted prove that the tenth century was not exclusively, in every respect, an *iron age*. If there were disorders in the Church, in consequence of human weakness, and of the slavery in which the papacy was held, there was also life strong enough to spread itself abroad; there were princes faithful even to martyrdom, courageous missionaries, holy bishops, and a great number of saints in all conditions.

The Abbey of Cluny.

The monasteries and the abbeys filled with the disciples of St. Benedict and of St. Columban, regained also in this century a vigour which bore abundant fruits. This movement of restoration emanated from the abbey of Cluny, situated in the Mâconnais, and founded in 910 by *William the Pious*, Duke of Aquitaine. Some officers of this prince, having passed by the monastery of Baume,* had been struck with the edifying life that was led in that house. They praised it so highly to their master, that William resolved to establish in his lands a monastery, on this model; he gave the government of

* Near Lons-le-Saulnier in Franche-Comté.

it to *St. Bernon*, superior of *Baume*, who went to *Cluny* with one of his religious. Under the government of *St. Odo*, immediate successor of *St. Bernon*, *Cluny* attained a high degree of prosperity: what rendered this abbey more celebrated than all others, was the holiness of the religious who dwelt therein; the austerity of their life, their charity to the poor, and the care that they gave to the education of childhood and of youth. France, Germany, and England wished to have these monks; they went even to the East, and there was hardly a country in Europe where their order was not known. Thus began the grand reform of the monastic order, and the glory of it is due to the Benedictines, for the monks of *Cluny* were but children of *St. Benedict*.^{*} The saintly abbots who succeeded each other, *St. Odo* (died in 961), *St. Maieul* (died in 994), *St. Odilo* (died in 1049), maintained discipline and caused virtue to flourish more and more in this great abbey, from which issued at a later period the total revival of ecclesiastical discipline.

St. Gerard of Brogne.

God raised up yet other saints to work for the reformation of morals and of discipline. Of this number was *St. Gerard*, born in the county of *Namur*, and brought up at the court of the count of this town. From his earliest youth *Gerard* was remarked and loved by all for the gentleness of his character, and for his love of virtue. Sent to the court of France to treat there of an important affair, he visited the Abbey of *St. Denis*, and was so particularly edified by the fervour of the religious, that he begged them to receive him among them. The Count of *Namur* was with difficulty persuaded to deprive himself of his services. Ten years afterwards (931) the

† L'Abbé Gaume, *Catech. de Persévérance.*

Abbot of St. Denis sent him to found a monastery in his native place, at Brogne, three leagues from Namur. Brogne soon became a second Cluny, and the reputation of the holy founder was so well established that he was given the general supervision of all the abbeys in Flanders, where he re-established strict discipline. His zeal extended into Champagne, Lorraine, and Picardie, and the monasteries of these provinces looked upon him, as well as those of Belgium, as their second patriarch. God called him to himself in 959.

St. Dunstan of Canterbury.

Two holy archbishops of Canterbury re-established discipline in England. The first was St. *Odo*, surnamed the *Good*, on account of his extraordinary sweetness of character, St. *Dunstan*, successor of Odo, completed his work (961-988). This great saint had been abbot of Glastonbury, and then bishop of Worcester, when he was raised to the See of Canterbury, and to the dignity of Papal Legate in England. Obligated to watch over all the churches in the kingdom, he traversed the different provinces, instructing the faithful in the rules of Christian life, and brought them to the practice of virtue by lively and touching instructions. The chief object of his zeal was the reformation of the monasteries and of the clergy, by which means he well knew that he would more surely obtain that of the laity. He was powerfully helped in his work by the King of England, *Edgar the Peaceful*, and by St. *Ethelwold*, bishop of Winchester, and St. *Oswald*, archbishop of York. He showed, on a most difficult occasion, the firmness of his zeal for the purity of morals. King Edgar, having sinned like David, the holy archbishop went to him like a new Nathan, and said to him: "My lord, you have "offended God." Edgar, being touched with salutary

remorse, confessed himself guilty, testified his repentance by his tears, and asked for a proportionate penance for his crime. The saint imposed one on him of seven years, which was, that, during the whole of that time he was not once to wear his crown, he was to fast twice a week, and to give abundant alms. Edgar faithfully accomplished all the injunctions of his penance, and when the seven years were completed, in 973, St. Dunstan replaced the crown on his head, in the presence of the bishops and the lords of the realm. It was this firmness of bishops, and this faith of princes, which prepared the civilisation of Europe.

The successor of Edgar was Edward, the Martyr, assassinated at the age of seventeen years, by the counsel of an ambitious stepmother, who wished to see her own son, *Ethelred*, on the throne (979). St. Dunstan foretold to the new king all the evils which were soon to fall upon the kingdom of England. Resuming his apostolic labours, which he continued till death, he expired gently in the Lord, the 9th May, 988.

Crowned Saints.

Virtue shone on the throne as well as in the monasteries, and on the episcopal Chairs. We have already cited St. Wenceslaus, Duke of Bohemia; St. Edward, King of England; William the Pious, Duke of Aquitaine; Robert the Pious, King of France; St. Ludmilla of Bohemia; St. Vladimir of Russia, St. Stephen of Hungary. St. *Matilda* must also be mentioned, she was Queen of Germany, and wife of Henry the Fowler; her life was entirely spent in zealous works of piety, of mercy, and of charity.* We must also here take more notice of the holy Empress *Adelaide*, of whom we have

* She died in 968.

already spoken. She was the daughter of Ridolphus, King of Burgundy, whom she lost by death when she was only six years of age; married later to Lothaire, King of Italy, she saw her husband fall a victim to poison, and was herself shut up by the murderer in a narrow prison, where she had to suffer all sorts of indignities. Having found means of escape, she fled to Germany, and found there a protector in the Emperor Otho the Great, who married her. She only made use of her riches and her power to do good. Becoming a widow a second time, she devoted herself to the education of her son, Otho II., whose evil courses made her shed many bitter tears. After the death of this prince, who at last showed himself more docile to the counsels of his mother, she found herself exposed to the persecutions and the outrages of her daughter-in-law. This latter being carried off by sudden death, Adelaide was then obliged to charge herself with the Regency, during the minority of her grandson. The holy empress only regarded this elevation as a weighty burden. She gave all her care to the administration of the State, revenged herself on her enemies by doing them good, and redoubled her prayers and her mortifications.

As pious under the imperial purple as if she had been clad in cloistral weeds, St. Adelaide had her hours marked out for prayers in her oratory, where she would lament over those sins of the people which it was impossible for her to remedy. When she was obliged to show severity, she tempered it by gentleness, and her own heart felt the pang of pain and confusion that she was forced to cause to others. Thus did she become universally beloved, and she inclined everybody to virtue; the regularity of her household presented the edifying picture of a monastery; her zeal extended beyond the limits of the empire. Through her, holy missionaries penetrated to the North, where they preached the faith to the nations,

still infidel. Burning with charity, the pious empress, now at an advanced age, undertook a long journey, in order to reconcile King Rodolphus, her nephew, with his subjects; but she died before reaching Burgundy, in the year 999.*

St. Paul of Latrus.

The Eastern Church, at last reposing from the troubles caused by heresies and schisms, also produced a certain number of saints, of whom the most celebrated are St. *Nicon Metanoite*,† and St. Paul of Latrus. St. Nicon evangelised Armenia, the island of Crete (Candia), then subject to the Saracens, and converted the people of the Peleponessus, of Achaia, and of Epirus, who had remained pagan up to this period; he died in 998. St. Paul of Latrus, son of an officer of the Imperial armies, took the monastic habit on Mount Olympus in Greece, and retired first into the Monastery, or Laura, of St. Elias, and then into another Laura near to Mount Latrus. He prayed continually, and practised extraordinary austerities; he did not lie down to take his sleep, but only leant against a tree or a stone. He finally shut himself up in a grotto on Mount Latrus, passing several weeks without eating anything except green acorns. The reputation of his holiness drew around him several persons, who wished to live under his guidance, and a laura, or monastery, was formed near his grotto; twelve years passed thus. The desire of a still more profound retreat inspired him with the design of passing into the Isle of Samos; he did so, dwelling there in a cavern on Mount Cerces; but his

* *Godescord Vie des Saints*; Mgr. Gaume, *Catéch de Persévérance*.
 † This word signifies in Greek *do penance* (metanoite); Saint Nicon was so styled because he often gave this injunction in his sermons.

hiding place was soon found out, and disciples flocked to him. He re-established the three lauras of this island ruined by the Saracens. Recalled by his disciples to Mount Latrus, he returned amongst them; his love for solitude did not prevent his exercising great influence and his being useful, though at a distance. The Emperor Constantine Porphyrogenetes consulted him; several popes, a great number of bishops, and princes asked his advice, which was always full of consummate wisdom; his love for the poor was so great that he gave to them all that he possessed: he even wished once to sell himself as a slave, in order to assist some persons who were in want; he died in 956.

The Tenth Century.

Thus we see that the Church of the tenth century is far from meriting the reproaches too often made. If there were great disorders, there were also sublime virtues, which prepared the way for the more brilliant part of the Middle Ages; and no heresy appeared during its course. The saints that have been named, and those which could be still mentioned, as St. *Bruno* of Cologne, brother of Otho the Great, St. *Ulric* or *Udalric* of Augsburg, St. *Gerard* of Toul, St. *Radbod* of Utrecht, St. *Fulcran* of Lodeve; the holy abbesses St. *Editha* and St. *Wulphilde*; the nobleman of Provence, St. *Beuvon*; the holy monks and solitaries *Notker*, *Guibert*, *Gregory* of Armenia, *Abbo* of Fleury, *Nilus the Younger*, &c., form a very magnificent corona, which recalls the most brilliant period of the preceding centuries.

People are very apt to talk about the ignorance of the tenth century: this is an injustice, for numerous centres of intellectual activity existed at that time, and prepared the magnificent movement of revival which burst out

in the eleventh century. The Monastery of St. Gall kept up its high reputation; that of Reichenau was its rival; the Abbey of Cluny surpassed all others, but that of Fleury-sur-Loire ought not to be forgotten, nor the Monastery of Cluse in Piedmont, nor that of St. George at Venice, nor that of St. Paul at Rome, nor, in fine, all the schools supported by bishops which attracted numbers of scholars. Intellectual activity was not entirely shut up in the interior of monasteries and episcopal schools; it showed itself also externally in castles, in cities, and at the courts of kings; everywhere were to be found men eminent for their learning; the family of the Othos was distinguished amongst others. In fact, the love of science had become so general that even the convents of women participated in this wonderful movement. Thus, at Gandersheim, on the confines of the diocese of Mayence, there lived under the direction of learned abbesses, nuns as much distinguished by their learning and their talents as by their virtues and regularity, and who acquired in the convent itself their learning and erudition. The Abbess Roswitha, amongst other things, composed Latin dramas, which were acted by the religious; this proved that they were understood by all the inmates of the monastery. At the close of the tenth century, Sylvester II. occupied the Chair of St. Peter, and this name alone, which recalls at once learning and virtue, shows what ought to be thought of the *iron age*.

CHAPTER III.

THE CHURCH AND THE EMPIRE (1002-1095).

Three Divisions : The Church and the Empire.—The Greek Schism and Heresy.—The Monks and the Saints.

§ 1.—THE CHURCH AND THE EMPIRE, OR THE QUARREL OF INVESTITURES.

St. Henry II. (1002-1024.)

WITH Otho III. the eldest branch of the house of Saxony ended; his successor was *Henry II.*, Duke of Bavaria, and great grandson of Henry the Fowler. Owing to an infirmity which he contracted in his last years, Henry II. was surnamed the *Lame*, as well as the *Father of Monks*, on account of the affection which he bore to religious. Acting the true part of emperor, so often neglected since the days of Charlemagne, he at once made himself the protector of the Holy See. He re-established Pope Benedict in Rome, who had been driven out of it by the factious, and he received the imperial crown from the same Pope, in 1014. About this time, Henry being disgusted with the supreme power, wished to embrace the monastic life. Having entered the Abbey of St. Vannes, in Lorraine, he formally expressed his desire of taking the habit, and renouncing the crown. "You

“know,” said the abbot, blessed *Richard*, “that to be a monk, you must renounce your own will.” “I know it,” replied the emperor. “Do you promise, then, to obey me in all things?” “I promise, and I swear it,” said Henry. “Very well,” replied the abbot, “I order you to continue to reign with wisdom and justice.” Henry again took up, through obedience, the burden which he had wished to lay down through humility.

This holy emperor banished all flatterers from his court; he only gave his confidence to such men as Blessed *Richard*, *St. Odilo of Cluny*, *St. Pappo*, Abbot of *Stavelot*, *St. Meinwert of Paderborn*, &c. He once allowed himself to be prejudiced against *St. Heriberd*, Archbishop of *Cologne*; but he no sooner saw his error than he went and threw himself at his feet, and remained there until the prelate assured him of his pardon. To aid the Church in saving souls was his sole thought; for this end he erected the bishopric of *Bamberg*; he fought the *Poles*, who were still pagans; he gave his sister *Ghisella* in marriage to *St. Stephen*, King of *Hungary*, the conversion of whose kingdom was partly his work. His death was holy, like his life; he expired on the 14th July, 1026. His widow, *St. Cunegunda*, who had shared all his labours and all his good works, retired into a monastery near *Cassel*, which she had founded with the price of her own jewels. On the anniversary of the death of *St. Henry*, in presence of the bishops, who were come to consecrate a new church, she stripped herself of all her royal ornaments, placed at their feet the imperial purple, clothed herself in poor garments, and having her hair cut off, received the veil at the hand of the Bishop of *Paderborn*, and a ring as a pledge of fidelity to the Heavenly Spouse; she passed after that, fifteen years in the practice of every virtue. When the hour of her death arrived, she was ready; when in her last agony, she perceived that they were preparing

for her burial a shroud laden with golden ornaments; she made a sign that she wished to be buried in the habit of her order, and was not satisfied until she obtained the promise of being treated, after her death, like the lowest of the sisters. She delivered up her soul to God the 3rd March, 1040.

The Truce of God.

Conrad the Salic was successor to St. Henry II. Both his reign and that of *Henry III., the Black*, his son (1024-1056), were brilliant. Henry III., who was crowned by the hands of Clement II., whom he had nominated pope, erred in arrogating to himself the right of choosing the sovereign pontiffs; but at least it must be acknowledged that his choice was good, as in the case, for instance, of St. *Leo IX.*, who commenced the reform of ecclesiastical discipline; but the evil was that the elections were no longer free, and other princes could abuse this usurped right. The reign of Henry III. was distinguished by the introduction into the empire of the *Peace, or Truce, of God*, which had already been established in other countries. The little authority of the kings, the great number of lords, who were almost entirely independent in their own domains, caused wars to be well nigh continual in France, in Germany, and in Italy. The Church groaned under a state of things so prejudicial to the tranquillity and prosperity of nations, and had long sought how to remedy it. The scourges which were multiplied before and after the year one thousand, the aspirations of the people more and more pronounced in favour of peace, and the influence which the Church herself enjoyed, permitted her to restrict by degrees the right of war, which the lords arrogated to themselves. Councils were always demanding peace; the bishops were exhorting it; but it was evident that

they could not obtain everything with one single blow, and, therefore, instead of absolutely forbidding war, the Church tried at least to limit its duration: she succeeded, and the *Truce of God* was established. At first the truce only lasted from Saturday evening until Monday morning; it was afterwards extended from Wednesday to Monday, then were added Lent and Advent, Paschal time, the vigils of feasts, night time, the feasts of the Apostles, the Ember Days, in fact the restrictions equalled more than half of the year.* During the above-named times the lords were forbidden under pain of excommunication, to make use of the right of avenging themselves by arms. St. *Odilo*, Abbot of Cluny, at first introduced this happy reform into the south of France; from thence it spread to the north; the emperor, Henry III., solemnly proclaimed the *Truce of God* in a council assembled at Constance, in 1043, and he added civil punishment to the spiritual penalties enjoined by the Church. The *Truce of God* did not a little contribute to the prosperity of commerce and of industry; it softened manners, it brought back order and tranquillity into the country parts: this institution is without doubt one of the greatest benefits conferred by the Church in the Middle Ages.

The Popes.

After Henry III. came his son, Henry IV., (1056-1106), an emperor who pushed oppression of the Church and of the Holy See to such a degree that he actually brought about, by his very excesses, a salutary reaction; and the oppressor, in the hands of God, was made an instrument of deliverance. His minority was spent in the midst of troubles; the influence of a bad counsellor perverted the mind of the young prince. When he

* See E. Semichon, *La Paix et la Trêve de Dieu.*

became his own master he listened only to his passions : he treated the Saxon rebels with excessive rigour ; he gave to his partisans the fiefs of the rebel lords, publicly trafficked with the dignities of the Church, by investing therewith the most unworthy subjects ; he even made his violence felt by his wife Bertha, daughter of the Marquis of Susa, a virtuous and beautiful princess, to whom he had taken a dislike. Thus this prince trod under foot all laws, human and divine, and his vassals, either powerless to oppose him, or accomplices in his crimes, did not attempt resistance. He met, however, with an unflinching opposer in the person of Pope St. *Gregory VII.*, whom providence raised up, in order to re-establish the independence of the Holy See, ecclesiastical discipline, and the dignity of the human conscience.

St. Leo IX. (1049-1054).

Although 'subject to the confirmation of the German emperors, the papacy somewhat recovered footing under Otho, and under Henry II. The return of power to the *Counts of Tusculum* brought back great troubles and great scandals, to which the intervention of Henry III. only put an end, at the expense of the liberty of pontifical elections.* St Leo IX., whom Henry III. nominated in 1049, was then Bishop of Toul. Passing by the abbey of Cluny on his way to Rome, he there met the monk *Hildebrand*, who represented to him that the right of electing the sovereign pontiff specially belonged to the clergy and to the people of Rome, and that he

* The popes of the eleventh century, before St. Leo XI., are : 1003, John XVI. or XVII ;—1003, John XVII. or XVIII ;—1009, Sergius IV. ;—1012, Benedict VIII. ;—1034, John XVIII, XIX. or XX. ;—1033, Benedict IX. —1044, Gregory VI., who abdicated ;—1047, Clement II. ;—1048, Damasus II.

ought to submit his election to the approbation of the Romans. Leo followed this counsel, and took the monk Hildebrand along with him, who became from that time the light of the Church.

An important event took place, which aided the popes to recover their independence. Some Norman adventurers, belonging to those who were established in France, had arrived in Southern Italy in order to make conquests of lands for themselves. The Greeks, the Lombards, the Germans, and the Saracens of Africa for a long time disputed this fertile country. The Greeks took the Normans into their service, but frustrated of the reward which they expected, these latter took possession of Apulia to revenge themselves (1041).

Their exploits and the ravages that they made, so disquieted the Pope, the Emperor, and the Greeks, that the Normans at length found a formidable coalition formed against them ; but their chief, *William Iron-arm*, was not capable of drawing back. The battle took place near Dragonara (18th June, 1052) ; it was very bloody, and victory remained a long time indecisive. At last it declared for the Romans, who immediately rushed upon Civitella, where the pope and his clergy awaited the issue of the combat : an assault was made upon the town, and it was evident that it could not resist. Leo IX., in order to spare the inhabitants the horrors of a town taken by assault, sent word to the Normans that he was ready to meet them, and that his life was not dearer to him than that of the men they had killed. The Normans, (who, though opposing Leo IX., knew that the pope had done all that it was in his power to avoid war, and who venerated in him the Head of the Church), replied that they regretted what had just happened, and that they were ready to suffer the penalty which he was pleased to impose on them. The pope ordered the gates of the town to be opened,

freed the Normans from the excommunication that he had launched against them, and going out, presented himself in their camp. At the sight of the pontiff, these warriors, but now so proud, threw themselves at his feet to receive his benediction and hear the words that he addressed to them. The pope remained a while with them, exhorted them to perform worthy fruits of penance, dismissed them, giving them his blessing, after having received from them an oath that they would be his faithful vassals in the place of the knights whom they had killed. Magnificent spectacle! which, indeed, shows how lively was the faith of those times, and what influence religion exercised in the hearts of the most ferocious. The Norman chief asked of the pope the investiture of the lands that they had conquered, and that they might hereafter conquer in Sicily, acknowledging himself and his successors as the vassal of the Holy See. Thus it is, says a Protestant historian,* that a defeat gave to the Holy See what could never have been obtained by a victory, and that an unarmed and pious pontiff—stranger to human politics, effected a conquest which the bravest of the predecessors of Leo IX. would not have dared to attempt.

Successors of Leo IX.

Victor II., successor of Leo IX. (1055-1057), was a German prelate, like his predecessor; but Hildebrand knew his virtue, and in order to succeed more easily in his design of freeing the Church, he only advanced step by step, skilfully managing every interest, and making use of the emperors themselves for the success of his views. Victor worked for the reform of ecclesiastical discipline, and at the death of Henry III., he

* Sismondi, *The Italian Republics*.

contributed by his influence to secure the succession of the youthful Henry IV. *Stephen IX.* (1057) only just passed upon the pontifical throne; he was a brother of Godfrey of Lorraine, Marquis of Tuscany; he was elected by the clergy and people of Rome, who on this occasion dispensed themselves from asking for imperial confirmation. When he died, Hildebrand was in Germany. The enemies of the reform, in a tumult, elected an anti-pope, who had not the majority; the return of Hildebrand put an end to this disorder, and the choice fell on *Nicholas II.*, (1058), whose pontificate is celebrated, above all, by the decree which re-established the liberty of pontifical elections, by reserving this right to the cardinals alone (1059). "At the death of a pope," says this decree, "the Cardinal-Bishops shall first assemble in council, then the other Cardinals shall unite with them; they shall have regard to the wishes of the clergy and of the people of Rome. If a capable member is not to be found among the Roman clergy, then only must a foreigner be elected. This should by no means hinder the respect and honour due to any future emperor, nor the asking of anyone who may have obtained this right from the Apostolical See, confirmation of the pontifical election. If the election cannot take place freely in Rome, let it be done elsewhere." Another decree annuls all pontifical elections which are made by force, by any other power than that of the Sacred College of Cardinals.

The election of *Alexander II.*, made according to the rules which had just been laid down (1061), met with strong opposition on the part of the Empress Agnes, who was then regent, and of the Counts of Tusculum, who saw their influence annihilated. An anti-pope, nominated by some simoniac bishops, was recognised in Germany; but when the Archbishop *Hannon* was invested with the regency, the schism ceased, and the

pope, aided by Hildebrand and by St. *Peter Damian* in Italy, by *Lanfranc*, archbishop of Canterbury, in England, and by all the bishops and the monks who desired the reform of abuses, commenced the work which his successor was to bring to perfection.

St. Gregory VII. and Investitures (1073-1085).

At the death of Alexander II., (1073), Hildebrand was proclaimed pope by the unanimous voice of the clergy and people, and the cardinals had only to ratify the popular acclamation; the newly-elected obtained the confirmation from the Emperor Henry IV., before allowing himself to be crowned—no doubt could then rest on the legitimacy of his election.* Hildebrand, who took the name of Gregory VII., was the son of a carpenter of Soano, in Tuscany, (others say that he was of illustrious birth); educated in the austere principles of the order of Cluny, and counsellor of the popes from the accession of Leo IX., he did not deceive himself as to the difficulties of his task. He had to re-establish ecclesiastical discipline, extirpate simony, secure the purity of ecclesiastical elections, and firmly establish the independence of the Church. Princes who were accustomed to draw enormous sums of money from the sale of ecclesiastical dignities, or to reward their favourites without any trouble by bestowing benefices upon them, priests and bishops elected under the sway of such abuses, and given up consequently to all kinds of disorders, were neither one nor the other disposed to yield. The principle of the evil lay in the investitures; it was to that point that Gregory VII. directed all his efforts.

* With St. Gregory VII. the fourth period of the *History of the Church* begins; we, however, put off the commencement of this period to the first Crusade, and even to the end of the quarrel of investitures, so as not to break the recital of the great reform undertaken by St. Gregory VII.

Investiture was a ceremony, which consisted in putting in possession of a benefice or of a dignity, by means of certain symbols, which bespoke this dignity; thus the *ring* and *crozier* are symbols of *episcopal* dignity, the *sceptre* or the *sword* that of *civil* or *military* authority. As the bishops had become, at the same time, secular lords also, the *sceptre*, together with the *crozier* and *ring* represented their *double* power. Princes now wanted to *invest* them at one and the same time with this power, by means of the *double* symbol, which put the *episcopal* dignity at their mercy, and violated the canons of the Church. The struggle maintained by the popes on this account to re-establish the right rules, is known in history, under the name of *quarrel of investitures*.

St. Gregory VII. began by convoking a council at Rome (1074). Energetic measures were taken against simony, and against the disorders of the ecclesiastics. As nearly all the princes were guilty of simony, the execution of the decrees was confided to the people; the faithful were forbidden to assist at the offices of priests who had obtained their *cures* by pecuniary means; the same prohibition was made with regard to those who dishonoured their character by scandalous conduct, and who did not observe celibacy, ordained by the most ancient disciplinary laws of the Church. Philip I., King of France, and Henry IV., to whom the pope wrote on this occasion, promised to purge their states of the scandal of simony; but Henry IV. did not remain long faithful to his promise, and the priests, the bishops, and the abbots of the great monasteries, who felt themselves guilty, made violent opposition. The monks of the Order of Cluny, the bishops and the priests who had kept to the spirit of their state, and the people who had suffered more than others from the degradation into which the clergy had fallen, came to the aid of the sovereign pontiff, and the reform began.

But it was far less easy to wrest from princes the right which they had arrogated to themselves, of investiture by ring and crozier. A second council, held at Rome (1075), decreed that "Whoever should receive from the hand of a layman, any bishopric, abbey, or inferior ecclesiastical office, should be deposed; that all princes who conferred the investiture of such dignities should be excommunicated." The council prohibited, at the same time, the giving lay investiture before the consecration of the subject canonically elected. These decrees touched upon the relations existing between the two powers, spiritual and temporal. St. Gregory wished for the independence of the first with regard to the second, and proclaimed the superiority of the spiritual power over the temporal; but he has been falsely accused, on account of these decrees being misunderstood, of wishing to make all princes and all kings vassals of the Holy See. All the Christian Princes of the West promised, after that, to conform to these decrees, with the exception of Henry IV., who publicly sold ecclesiastical offices to the highest bidder. The emperor was excommunicated, and seeing that his subjects abandoned him, he repaired to Italy to implore pardon of the Pope, whom he found at the Castle of Canossa, the abode of the Countess *Matilda* of Tuscany. The Pope only exacted a three days' penance, during which time Henry IV. was deprived of the marks of his dignity, and remained in the second inclosure of the castle. But this prince broke his word as soon as he found himself out of danger. The German princes then deposed him, in spite of the Pope, who had not wished to act with so much precipitation (1077), but who afterwards ratified the election of his competitor, Rodolphus. Henry IV. was furious; he convoked, at Brixen, a synod of schismatical and simoniacal bishops, where he had St. Gregory VII. deposed, and proclaimed in his place Guibert, arch-

bishop of Ravenna, who took the name of Clement III., and crossed the Alps, at the head of a numerous army, to lay siege to Rome. The siege lasted three years, thanks to the energy of the Pope, who retired to the Castle of Sant' Angelo, when the town was taken (1084). Robert Guiscard's Normans at last arrived to the help of the Sovereign Pontiff. Henry retreated precipitately, and the Pope recovered the city of Rome. Nevertheless, as he did not feel secure, on account of the partisans that the emperor Henry IV. still kept there, he took refuge with the Normans, and died, at Salerno, whilst pronouncing these words: "I have loved justice and hated iniquity, and therefore I die in exile" (1085).

The conduct of this great Pope has been for a long time misunderstood; he has been accused of wishing to domineer over all kings, and to have only consulted his own ambition. Protestant historians even have been among the first to avenge his memory. At length justice has been done to his labours and to his struggles: it has been at last acknowledged that the only object he had in view was to re-establish the independence of the Church, in order to secure the Kingdom of God, which can alone constitute the happiness of nations.

The reforms for which St. Gregory VII. had fought with so much energy, triumphed nearly everywhere at his death, excepting in Germany. In France, Philip I. and the greater part of the lords had renounced ecclesiastical investiture; *William the Conqueror*, Duke of Normandy, who had just taken possession of the crown of England, gave back to the Churches their liberties and their franchises; the Scandinavians kingdom had had nothing as yet to do with simony; *Alphonsus the Great* in Spain, lived on good terms with the Pope; the kings of Hungary held their kingdom with the title of fief of the Holy See; the Normans of Italy were faithful; Countess Matilda, in Tuscany, put all her forces at the

disposal of the Pope, and was about to bequeath all her states to the Holy See. Ecclesiastical discipline was re-established; Christendom was reformed; strife continued only between the Empire and the Sovereign Pontiff; the successors of St. Gregory were called to complete the great work undertaken by him.

End of the Quarrel of Investitures.

Pope *Victor III.*, who was elected in spite of himself, after a long vacancy of the Holy See, only governed the Church during some months, (1087). Then was elected Odo, who was born at Rheims, and was a monk of Cluny; he took the name of *Urban II.* (1088-1099). Urban fought energetically against Henry IV., who continued to support the anti-pope Clement III. Henry, detested by all, even by the members of his own family, by his wife, and by his children, at length lost all credit, and died miserably at Liege, in the fifty-sixth year of his age (1106). His son, Henry V. (1106-1125), who had promised (so as to be able to ascend the throne) to renounce ecclesiastical investitures, and no longer to tolerate simony, soon forgot his promise: following his father's footsteps, he laid hold, by means of treason, on the person of the Pope, *Paschal II.*, successor of Urban II. (1099-1118), and extorted from him, by violence, concessions which were null by the very fact of this violence, and which the Pope revoked as soon as he recovered his liberty. War continued. At the death of the Countess Matilda (1115), Henry returned to Italy to take possession of her states, and an anti-pope was also nominated. *Paschal II.* died in the midst of these troubles (1118); *Gelasius II.*, his successor, was at first made prisoner by the Roman partisans of the emperor, and was afterwards obliged to take refuge in France, where he died at Cluny (1119).

Calixtus II. (1119-1124) at last saw an end put to the long quarrel which divided the Holy See and the Empire. The German lords forced the emperor to come to an arrangement. The Concordat of Worms (1122), confirmed by the Œcumenical Council of Lateran (1123), thus decided the quarrel of investitures: "The Emperor "abandons to God, to the holy Apostles Peter and Paul, "and to the Catholic Church, all investiture by ring and "crozier, and consents that in all churches of the empire "election and consecration shall be free, in accordance "with ecclesiastical laws; on the other hand, the Pope "consents to allow that the election of the German "prelates shall be made in the presence of the emperor, "but without constraint or simony; that those newly "elected may receive their investiture in Germany, after "consecration, not by ring and crozier, but by the sceptre, "and thus acquit themselves of their obligations towards "the emperor." Thus the liberty of the Church was secured.*

HERESY AND THE GREEK SCHISM.

Heresy of Berengarius.

The tenth century had the happiness of escaping heresy; the eleventh was less fortunate. Berengarius, archdeacon of Angers, renewing diverse errors of *John Scotus Erigenus*, an Irish monk of the ninth century, who, however, died in the faith of the Church—pretended amongst other things that the Sacrament of the Eucharist is only a figure of the Body and Blood of *Our Lord Jesus Christ*, and that there is no change in the substance of the bread and wine. This was to attack a mystery which ten centuries had respected. Immediately

* See, for more details, our "Course of Universal History," and our "History of the Popes."

a general opposition rose up from all parts, and letters were written in defence of the ancient belief of the Church against this impious novelty. Pope St. Leo IX. assembled a council at Rome (1050). Berengarius appeared at it, and did not dare maintain his error; he retracted, and he himself threw into the fire the books that he had written against the holy Eucharist. This heresy, anathematised by its author, was extinguished for the time, and did not re-appear for several centuries, when at length it was renewed by the Calvinists.

The Greek Schism (1054).

Whilst the Church of the West was receiving new life, that of the East was sinking fast, and the Empire fared no better; all that bore the name of Greek had fallen into real decrepitude. The Greek episcopate no longer presented one example of virtue; it did but seek in everything a means of enriching itself; even the sacraments became sources of traffic, and bishops became possessed of scandalous treasures. The patriarch, Alexius, friend of the emperor Romanus Argyrus, had consented for a bribe to crown Michael the Paphlagonian, who was an assassin: two thousand five hundred pounds weight of gold was found after his death in his house. Theophanes, Bishop of Thessalonica, possessed three thousand pounds weight.

Michael Cærularius, or the Chandler, was only a too worthy successor of Alexius; he had the sad glory of consummating the schism which was begun by Photius. The pretexts alleged by the ambitious patriarch showed to what a degree of abasement the Greeks had fallen. Michael Cærularius reproached the Latins, that is to say, the Catholics of the West, with making use of unleavened bread for the hosts that were to be consecrated; with fasting on the Saturdays in Lent as on the other

days; with eating the flesh of animals killed, by strangling, and with not singing "Alleluia" during Lent. We know that the use of unleavened bread was adopted because when our Lord consecrated the bread for his disciples it was the first day of the *azymes*, that is to say, days when the law of Moses ordered the eating of bread without leaven; the usage of the Latin Church is then more conformable to reason, and nevertheless this church tolerates the Oriental usage of leaven bread for the Eucharist. What motive then could they have for separation, particularly since these two usages, which differed in the East and in the West, had subsisted for centuries. As to the fasting on the Saturdays in Lent the same as on the other days, the Latins explained, that with them, Saturday was not a holier day than the others, and yet Michael Cærularius reproached them with *Judaism* in so doing, inasmuch as the Sabbath, or Saturday, was observed by the Jews; does it not seem that he ought to have concluded quite in a contrary sense—against the Greeks and in favour of the Latins? Ought he not to have thrown the reproach of Judaism on the Greeks, and not on the Latins, with regard to the flesh of strangled meats, since the Jews do not eat this kind of flesh? As to the reproach of not chanting the Alleluia in Lent, it is more than ridiculous for those who know that this word which signifies *praise to God!* was an exclamation of joy which it is more suitable to suspend during the time of penance, which precedes the feast of Easter. Such were the miserable pretexts, with the addition of the *Filioque* in the Nicæan Creed, and the custom of shaving the beard, which were sufficient to cause the Greeks to consummate a fatal schism!

St. Leo IX. did all he could to prevent it. He replied to the reproaches of Michael by a long letter, in which he justified the Roman Church with as much erudition as gentleness. He re-established in their integrity all

the points of dogma, or of simple discipline which were attacked by the Greeks; he insisted on the procession of the Holy Ghost, on the custom of consecrating with unleavened bread, &c. This magnificent letter was a pressing appeal for union and concord; it terminated thus: "We conjure you by the bowels of *Jesus Christ*: let us be of one body and one mind. Let us imitate the members of the human body, which are not jealous of each other, but rejoice and mourn one with another. Let us avoid pride and envy, which only seek to rend the body of *Jesus Christ*. Why envy what is in the Roman Church, since through charity, all becomes common to us? As to us, we look upon your glory as ours. Why then do you endeavour to deprive us of that which has been accorded to us by God and men? Do not the hand and foot look upon the honour or dishonour of the head as their own: If you do not feel in yourself this harmony of our body, you can no longer be attached to it,—you are not a living member. And if you are not in the body of Christ, which is the Church, if you do not live in it, consider then who you are and where you are. You are cut off; you will rot like a vine branch detached from the stock; you are thrown outside, you are withered and dried, in order to be thrown into the fire and burnt. May the divine mercy deign to avert from you this misfortune."

Michael Cærularius would listen to nothing; the pope's legates deposed him solemnly in the Church of St. Sophia, on the 16th July, 1054. By lying letters, he strove to remove the three patriarchs, of Jerusalem, of Alexandria, and of Antioch, and the other bishops of the East, from obedience due to the head of the Church. The Greeks had the misfortune to support him in his revolt. He died some years later, banished by the Emperor, Isaac Comnenus, to an isle in the sea of Marmona; but the blow had been struck; the East still

maintained some communication with the Holy See, but this became soon less and less frequent, and the schism was consummated.

The Greeks were destined to bear even temporarily the penalty of this guilty separation. If Constantinople had remained firmly united to Rome, if the East and the West had united their efforts, the Arabs and the Turks would have been driven back to their deserts. If the popes had been able to exercise in the East the power they possessed in the West, Mahomet, Soliman, Amurat, would have been unknown names, Constantinople would not be groaning under the Ottoman yoke, the Holy Land would not have ceased to be Christian; science, art, and civilisation would be flourishing in these desolate countries of Asia, which were their cradle; the popes would have saved Asia, as they have saved Europe.

§ III.—THE MONKS AND THE SAINTS.

The Saints.

The reform begun in the tenth century produced numerous fruits of holiness in the eleventh century, and even the throne was no exception, but saw these fruits ripen. To prove this it will suffice to cite in the chronological order of their death the names of *St. Vladimir*, Duke of Russia or of Kief (1014); the Emperor *St. Henry II.* (1024); *St. Olaus*, or *Olave*, King of Norway, who died a martyr (1030); *St. Stephen* of Hungary (1038); the Empress *St. Cunegunda* (1040); *St. Edward the Confessor*, King of England (1066); *St. Canute*, King of Denmark, who died a martyr (1086); *St. Margaret*, Queen of Scotland (1093); *St. Ladislas*, King of Hungary (1095). Without again speaking of the two great popes, *St. Leo IX.* and *St. Gregory VII.*, many other saints shone at the same time; *St. Bernard* of

Mention, St. Aulfroy of Utrecht, the Archbishop St. Boniface, one of the Apostles of Russia; St. Elphege of Canterbury, St. Bernard of Hildesheim, St. Thierry of Orleans, St. Heribert of Cologne, St. Ulfrie, martyred in Sweden; St. Gerard, Abbot of Fontenelles; Blessed Richard, Abbot of Saint-Vannes; St. Odilo, Abbot of Cluny; St. Peter Damian, Cardinal and Bishop of Ostia, one of the lights of the Church (died in 1072); St. Hannon of Cologne; St. Anselm, Bishop of Lucca; St. Arnoul of Soissons, St. Wulstan of Worcester, St. Osmond of Salisbury, and a multitude of other holy bishops, abbots, virgins, hermits, and pious laity. In passing in review the principal religious creations of this century, we shall have to relate other names as celebrated, and as worthy of the veneration of Christians.*

The Order of Camaldoli (1023).

About the year 1023 was founded the monastery of Camaldoli (in Latin *Campus Malduli*), from which the religious of this monastery took their name, as likewise do those who follow the same rule. It was situated in the mountains of the Apennines, in Tuscany. The founder of this monastery was St. Romuald, born about 952, of the illustrious family of the Dukes of Ravenna; touched by grace, after a youth passed in dissipation and sinful pleasures, he embraced a solitary life, under the guidance of one named Marinus, a man of great virtue, but so severe with his disciple, that he often gave him a box on the left ear with a wand, in order to correct him when he read badly. Romuald said to him one day: "Master, hit me, if you please, on the right side, for I have almost lost the hearing of this left ear." Marinus admired his patience, and treated him more

* Died in 1008; he is the founder of the famous hospice of the Great St. Bernard, in the Alps.

gently afterwards. Romuald gave himself up to all the exercises of penance; to manual labour of the most trying kinds he added the most rigorous fasts, perfect abstraction, and continual prayer. Several young lords came to place themselves under his guidance, and it was then that he built the monastery of Camaldoli. He adopted the Rule of St. Benedict, but he added thereto new observances, and wished his disciples to be at the same time hermits, (solitaries), and cenobites, (living in community). Such was the origin of the order of Camaldoli, which has produced a great number of saints and illustrious persons, amongst others Pope Gregory XVI., predecessor of Pius IX. St. Romuald died in 1027.

The Canons Regular.

Since the fourth century some ecclesiastical communities were formed who possessed nothing of their own, and who lived together under the authority of the bishop in the midst of towns. They practised, as much as their functions permitted, detachment, retirement, and the austerities of solitaries. St. Augustine prescribed them a precise Rule; in the eighth century St. Chrodegang, Bishop of Metz, revived this Rule, and gave to the clergy who followed it, and who were called *Canons*,* a more regular organisation. In 1063 a Bull of Pope Alexander II. re-established discipline in these ecclesiastical communities, whose members were from that time designated under the name of *Canons Regular*. It was St. Peter Damian who contributed the most to this useful reform, and he had the joy of seeing it introduced into a great number of communities. St. Peter Damian, created cardinal and bishop of Ostia, had not ceased to love the solitude from which the pope had drawn him.

* *Canonici*, from the Greek word *κανόν*, a rule.

When the great mission of reformation, which Providence had confided to him, had been fulfilled, he returned to the desert of Pont' Avellone, in Umbria, and shut himself up in his cell as if he was in a prison. There expiating the disorders that he had been striving to extirpate in others, he loaded himself with iron chains, and chastised his body by severe flagellations. His fasts were extraordinary: he passed the first three days of Advent and of Lent, without taking any sort of nourishment; he often went so far as to take no cooked food during the forty days of Lent, and only lived upon raw herbs dipped in water; a mat stretched on the ground served him for a bed. Having reached the age of eighty-three years, the holy old man slept peacefully in the Lord (1072).

Order of Vallombrosa.

The following year St. *John Gualbert* died; he was founder of the order of Vallombrosa. John Gualbert descended from a noble family of Florence, had at first led a very dissipated life. His brother having been killed by a gentleman in the country, he resolved to revenge his death by taking away the life of the murderer. Blinded by passion and vengeance, he persuaded himself that his honour was at stake, and that he would be disgraced by leaving unpunished the outrage which he had received in the person of his brother. On one Good Friday he met the gentleman in so narrow a pass that neither one nor the other could turn back. He took hold of his sword, and prepared to pierce his enemy, who threw himself at his feet, and there, with his arms stretched out in the form of a cross, conjured him by the passion of *Jesus Christ*, whose memory is celebrated on that day, not to take away his life. John Gualbert felt himself suddenly changed; he held out his hand to the gentleman: "I cannot refuse," said he, "what you ask

“me in the name of *Jesus Christ*; I grant you not only “your life, but my friendship. Pray to God to pardon “me my sin.” After that they embraced and separated. John Gualbert, without losing time, repaired to a monastery of the order of St. Benedict, and asked to be clothed with the holy habit. He became an example to the monks, and was held in such high esteem by them that they nominated him their abbot; but the saint obstinately refused this honour, and left the monastery. He visited the hermitage of Camaldoli, and resolved to settle in a very pleasant valley named Vallis Umbrosia, on account of the number of willows which covered it with their shade, and which is situated some miles from Florence. Soon a monastery rose up (1089); the monks multiplied, and Pope Alexander II. approved the new order (1070), as well as the rule observed there, which was that of St. Benedict, with some additions made by St. John Gualbert. Thus commenced the Order of Val-lombrosa.

The Chartreux (1084).

Another order began some years after this (1084) not far from Grenoble; the founder of it was St. *Bruno*, who was born at Cologne, and one of the most learned men and cleverest writers of his age. His reputation caused him to be raised to the dignity of Rector of higher studies in the Church of Rheims, then celebrated for its schools. But Bruno, who felt the emptiness of human distinction, resolved to retire into solitude, and there to consecrate the remainder of his years to penance. Followed by several of his friends, whom he had inspired with his own disgust for the world, he went to St. *Hugh*, bishop of Grenoble, who conducted him to a wild place in his diocese, in the midst of horrible mountains, known under the name of Chartreuse; Bruno established himself there with his companions.

Then the marvels of the Thebaid were seen to reappear in France. These new solitaries, says a contemporary author, are more like angels than men. Each one has his cell, surrounded by a small enclosure, which he does not leave; he is furnished with bread and vegetables of one kind, for the nourishment of the week. All keep a profound silence, and ask by signs for the things which they absolutely require. Their principal occupation is manual labour, their only relaxation is prayer. They only unite on Sundays, in order to chant the divine office in common. Their habit is extremely simple, and under it they wear the hair shirt. All is in extreme poverty with them, even the church, which possesses no silver, save for the chalices.

St. Bruno had the consolation of seeing the new order spread rapidly throughout Europe. When he felt his end approaching, he assembled his religious, and made in their presence his profession of faith against the heresy of Berengarius; it was couched in these terms: "I believe in the Sacraments of the Church, and, in particular, that the bread and wine consecrated on the altar are the true Body and the true Blood of *Jesus Christ*, which we receive in the hope of eternal salvation" (1101).

The spirit of this holy founder is perpetuated in his children; the order of the Chartreux (Carthusians), by a very rare privilege, has not required a reform during the eight centuries that it has existed. The monastery founded by St. Bruno still stands, and is known by the name of the *Grande-Chartreuse*; it remains the mother house of the whole order, which counts ninety-two houses in other catholic countries.

Fourth Period.

THE CRUSADES (1095-1303).

THE fourth period of the history of the Church comprises about two centuries (1095-1303); it begins with the first Crusade, or rather with the Pontificate of St. Gregory VII., and ends with the death of Pope Boniface VIII. This is the most brilliant period of the Middle Ages, during which time the authority of the Church and of the Holy See, although still contested from time to time, was universally accepted. During this period also, the beneficent action of the Church made itself more felt, by showing how favourable she is to the progress of true civilisation. To judge the Middle Ages by those centuries in which the Church was yet unable to vanquish every disorder, and by those in which her authority was being contested, is to judge by documents, evidently incomplete. We do not pretend to say that everything was perfect in the age of St. Louis, whose reign sums up, as it were, almost the whole of this period, but progress was indeed marvellous; order was everywhere established; liberty was not cramped by authority, nor was authority jeopardised by liberty. The whole strength of society, the whole strength of intellect, was now placed in such equilibrium that the result might have been prodigious. It is impossible now to picture to oneself what would have been the state of the world, if the Christian people, continuing docile to the voice of the Church, had definitively vanquished

Mahometanism, and repulsed heresy and all error, the consequences of which are always fatal to the welfare of nations. We can well believe, when we see what has been done, in spite of so many obstacles, that Christian civilisation would now be the ruling spirit of the world; there would be no more Mahometans, no more pagans, no more barbarians, and society would not be at each instant menaced by pagan doctrines.

A chapter will be devoted to each of the two centuries of this period; it will confine itself more especially to the recital of ecclesiastical and religious events; the Church and the State are so much united, that the history of the Church is mixed up in nearly everything with that of European society, but it is more suitable to seek for information, as regards the latter, in the general history of the Middle Ages: only a few words will be said on these mixed events, sufficient to indicate the order of facts, and to render the recital more intelligible.*

* See our *Course of Universal History*, our *Popular History of the Popes*, and our *History of France*.

CHAPTER I.

THE FIRST CRUSADES (1095-1204).

Two Divisions : General Events or Crusades.—Ecclesiastical Events.

§ I.—GENERAL EVENTS OR CRUSADES.

First Crusade (1095).

THE places sanctified by the presence of *Jesus Christ*, and illustrated by such divine wonders, had always been the object of pious pilgrimages on the part of Christians. When the Arabs took possession of Jerusalem, and of Palestine, these pilgrimages became more difficult; they became quite dangerous when the Seljukian Turks had replaced the Arabs; the country was deserted, the most venerable sanctuaries were ruined, and pilgrims were subjected to the most rigorous exigencies, which did not always ensure their lives, whilst the unfortunate Christians who remained in the country lived only in perpetual fear. It was on this account that the Pope, Sylvester II., had already begun to think of reconquering the Holy Places, and, above all, the tomb of our Saviour, from the Mussulmans. Towards the end of the eleventh century, a priest of the diocese of Amiens,

named *Peter the Hermit*, having made a pilgrimage to Jerusalem, was sorely afflicted at seeing the Holy Places profaned, and the Christians of the East shamefully treated by the infidels. Pope *Urban II.*, to whom he made a touching representation of the deplorable state of the Holy Land, took, in concert with him, the resolution of working for its deliverance. He appointed a council at Clermont, in Auvergne (1095), at which he spoke in so pathetic a manner, that those who were present, melting into tears, cried out with one voice: "*God wills it.*" The greater number vowed to march to the assistance of the Holy Land, and took for a sign of their engagement, a cross of red cloth, which they wore on the right shoulder, and which gave them the name of Crusaders.

The Christian army being on the march towards Asia, penetrated Palestine, and advanced to Jerusalem, which was the grand object of the expedition. The infidels had fortified the place well, and had neglected nothing; but the Crusaders were prodigies of valour, and after a five weeks' combat, they were victorious, on Friday, at three o'clock in the afternoon (15th July, 1099).

When the victory was sure, and tranquillity re-established, they put aside their arms, and, covered with blood, went bare foot, weeping and striking their breasts, to visit all the places sanctified by the sufferings of our Saviour. Eight days after, the chiefs of the army assembled themselves, in order to elect a king capable of preserving this precious conquest. The choice fell on *Godfrey de Bouillon*, the most valiant and virtuous captain of the whole army. He was proclaimed king in the Church of the Holy Sepulchre. As they were presenting a golden crown to him, the pious hero refused to accept it: "God is not pleased," said he, "that I should wear such a crown, in the place where "the King of kings was crowned with thorns." (1099).

The Military Orders.

The Crusaders gave rise to several Orders, which were at the same time religious and military. The most ancient and the most illustrious is that of the Hospitallers of St. John, which still exists under the name of Knights of Malta. The first house of this Order was originally only an hospital, which was built at Jerusalem, to receive pilgrims who came to visit the Holy Places, and to take care of the sick amongst them. When the Crusaders were masters of the town, several of the principal among them, edified by the charity that they exercised towards the unfortunate people, vowed themselves to this good work ; but they no longer confined themselves, as they had done up to this time, to peaceable works of charity, they took up arms against the enemies of religion. Although they were a terror to the infidels, they were in the interior of the hospital the humble servants of the pilgrims and the sick (1110). This new order multiplied considerably. After the fall of the Kingdom of Jerusalem, which did not last a hundred years, the knights established themselves in the Island of Rhodes, then in that of Malta ; they were in both these islands the bulwark of Christendom, and sustained sieges against the Turks which will be for ever memorable. These enemies of the Christian name, threatened to invade the whole of Europe ; and without doubt would have succeeded, if *Jesus Christ*, always attentive to the preservation of His Church, had not opposed to them, in Malta, an impenetrable barrier.

To the three ordinary monastic vows of poverty, chastity, and obedience, the first Grand-master of the Hospitallers, *Gerard of Martigues*, added a fourth vow, which was that of making war against the enemies of the Christian religion. The order was formally constituted in 1121, under the second Grand-master, *Ray-*

mond Dupuy. A second Order of the same character was founded at Jerusalem, about 1118, by *Hugh des Payens*, and by some other French Crusaders, for the object of protecting pilgrims. The King of Jerusalem, Baldwin II., at first gave to the religious of this order a house situated near the ancient Temple of Solomon, from which circumstance they derive the name of Knights Templars. The habit of the Hospitallers consisted of a black mantle with a white cross; that of the Templars of a white mantle with a red cross. The Rule of the Hospitallers was confirmed by Pope Calixtus II., that of the Templars was reformed by St. Bernard. Soon these Orders drew into their bosom the elite of Christian nobility; their chiefs, or superior generals, who bore the name of grand-master, found under them numerous and valiant knights, who divided themselves by their language or their country, and who possessed houses and territories in the principal countries of Christendom.

Towards the end of the twelfth century, during the siege of St. John of Acre, which was attacked at the same time by the King of England, Richard Cœur-de-Lion, and the King of France, Philip Augustus (1191), a third military order was formed, distinct from the other two, that of the *Knights-Teutonic* (Germans), who were thus called because they were exclusively composed of Teutons and Germans. *Henry of Waldpot* was their first grand-master. The habit of the Order was a white mantle with a black cross. When the Christians had lost their possessions in Palestine, the grand-master transferred his residence to Prussia, where the Teutonic Order then ruled. Other military Orders were established in Spain, where the Christian kings sustained a perpetual crusade against the Moors; these were the orders of Knights of the Holy Sepulchre, of Alcantara, of Calatrava, of St. James of Compostella, and of Aviz.

Second Crusade (1147).

The kingdom of Jerusalem was continually exposed to the attacks of the infidels. The Holy Land was soon again in danger of falling into the hands of the enemies of the Cross. St. Bernard, who was then the oracle of Christendom, received from Pope *Eugenius III.* an order to preach another crusade, which he did in France and Germany with wonderful success, and his preaching was sustained by innumerable miracles. Louis, le Jeune, king of France, and Conrad, Emperor of Germany, each set out with a considerable army. Forces so large were fully capable of repulsing the infidels, but nearly all perished, either on account of the bad conduct of the Crusaders, or by the snares laid for them by the Greeks (1147). Amidst the grief occasioned by the ill success of the recent crusade, many people broke out into murmurings against St. Bernard, who had preached it. But he justified himself by declaring, as was indeed true, that the Crusaders had drawn upon themselves the anger of God by their disorders, like the Israelites of old, who were excluded from the Promised Land on account of their infidelities. To these reasons, and to the miracles that he had performed whilst preaching the crusade, St. Bernard added a last miracle for his own justification. A father presented his blind son to him, asking him to restore his sight. Then the holy abbot, imposing his hands on the child, offered up this prayer to God: "Lord, if you inspired me to preach, may it please you to show it in healing this blind child." Whereupon the child immediately recovered his sight.

Third Crusade.

The situation of the Holy Land was by no means ameliorated, anarchy reigned in the kingdom of Jera-

salem, and disorders increased. Led by the dreaded *Saladin*, the infidels defeated the Christians at Tiberius (5th July, 1187), and the true Cross fell into their hands. Pursuing his enemies, Saladin came and laid siege to Jerusalem, which was not in a state to defend itself; on the 2nd October, 1187, the holy city fell into the hands of the infidels. The news of these disasters spread consternation throughout the West. Pope *Urban III.* died of grief; *Gregory VIII.*, his successor, encouraged preparations for a third crusade. The kings of France and England, Philip Augustus and Richard, who were then at war with each other, were so moved by this event, that they forgot their quarrel in order to unite their arms for the defence of religion. They then took the cross, and went to the East to join the Christians, who for two years had been laying siege to St. John of Acre. The town agreed to capitulate, and one of the first articles of the treaty was that they should give back the true Cross to the Christians (1191). They neglected the chance of retaking Jerusalem, and the town of Acre became the refuge of the Christians of the East, where they waited a long time, but in vain, for the opportunity of re-establishing the kingdom of Jerusalem. This crusade was soon followed by another expedition, which did not succeed any better (1197).

Fourth Crusade (1204).

A fourth great crusade, organized under the supervision of pope *Innocent III.*, and preached in France by the eloquent curé of Neuilly, Fulk, was apparently crowned with brilliant success; but being diverted from its object by the ambition of the crusaders, and in spite of the warnings and the anathemas of the pope, it ended by having the most baneful consequences for reli-

gion. The French and the Venetian crusaders were awaiting a favourable occasion to embark, when the young Alexius, son of the Greek emperor, came to implore their aid against a usurper; he promised to re-establish union between the Greek and Latin Churches, and to contribute with all his power to the conquest of the Holy Land. Thus, instead of going to Palestine, they set sail for Constantinople; the crusaders were in possession of the city in six days. The usurper took to flight, and the young Alexius was crowned emperor; but soon after, this prince, having been strangled by one of his officers, who took possession of the throne, the crusaders considered themselves authorised to avenge his death. Constantinople was newly attacked, taken by assault, and abandoned to pillage. The crusaders nominated an emperor from among themselves, and, solely occupied with maintaining this new empire, they forgot the Holy Land, for which they had taken up arms. This conquest of the Latins, far from facilitating the reunion of the Greeks with the Roman Church, only sealed their separation, for the excesses committed in the taking and pillage of Constantinople inspired them with such hatred against the Latins, that this period marks the final rupture and consummation of the Greek schism (1204). The Latin Empire of Constantinople only lasted fifty-seven years.

§ II.—ECCLESIASTICAL EVENTS.

First Successors of St. Gregory VII.

We have seen that the first successors of St. Gregory VII., Victor III., Urban II., Paschal II., Gelasius II., and Calixtus II., continued and completed his work. Under Calixtus II. was terminated the long quarrel of the investitures. The pontificate of Urban II. (1088-1099), already rendered remarkable by the struggle

against the emperors of Germany, and by the crusades, was distinguished for other events, which it is important to single out; the excommunication of the king of France, Philip I., and the strife of St. *Anselm*, Archbishop of Canterbury, against the King of England, William Rufus, successor of William the Conqueror. In the first instance, the pope maintained with resolution the holiness of Christian marriage, which king Philip dishonoured by adultery; he was energetically supported by St. Yvo, Bishop of Chartres. Philip resisted a long time, and only yielded under Paschal II. in 1104, at the council of Paris.

St. Anselm of Canterbury.

In England, the king, William Rufus, made himself odious by his violence. The liberty of the Church met with a courageous champion in St. *Anselm*, who had succeeded Lanfranc in the See of Canterbury, as he had already succeeded him as abbot in the famous abbey of Bec, in Normandy. Anselm was born in the town of Aosta, in Piedmont; his learning and piety made him one of the most brilliant ornaments of the Church of his time. Having become archbishop, he declared himself for the legitimate pope, Urban II., whilst the king wished to support the antipope, Clement III. William Rufus at last recognised Urban II.; but irritated by the firmness of Anselm, he tried to obtain from the pope's legate, first the deposition of the archbishop, then the privilege of himself investing him with the pallium. The legate refused both requests, and at length succeeded in reconciling the king with Anselm. This reconciliation could not last. William pillaged church property, carried off the silver, melted down the shrines of the saints, and even the silver ornaments of the *evangelitaria*. Anselm could not tolerate such abuses; despairing of being able himself to curb the rapacity

of the monarch, he announced his resolution of going to Rome. Immediately William heard of his intention, he said: "When you were reconciled to the king, you promised to keep the laws and the customs of his kingdom; it is contrary to these laws that an English lord should travel to Rome without permission from the king." "Ah, God does not wish," replied the archbishop, "that a Christian should keep laws and customs contrary to the law of God! You say that it is contrary to the law of England, that I go to consult the successor of St. Peter concerning the salvation of my soul and the government of my Church; and I declare to you that this custom is contrary to the law of God and right reason: all Christians ought to look upon it as null." The king was obliged to yield; he had a last interview with the saint, who gave him his blessing, and they separated never to meet again. St. Anselm was received with all the warmth that his virtue merited, both in France, at the abbey Cluny, and at Rome. He did not return to England until after the death of his persecutor. His science and his genius were no less great than his virtue; we owe numbers of theological and philosophical works to him; he was one of the fathers in the Middle Ages, of what is called *scholasticism*, which is a happy and powerful alliance of faith and reason. St. Anselm died in 1109.

Councils of Lateran, Ninth and Tenth Œcumenical.

Calixtus II., who had the good fortune to terminate the quarrel of the investitures, convoked, after the Diet of Worms, the ninth œcumenical council which was held in the Church of Lateran. It had for its object the re-establishment of peace and the restoration of discipline. It was the first œcumenical council that was held in the

West. More than three hundred bishops, and six hundred abbots, were present at it, from all parts of the world. The pope ratified and solemnly promulgated the stipulations of the Diet of Worms on the subject of investitures; the affairs of the crusades were examined; and useful rules were made on ecclesiastical discipline (1113). A second council of Lateran, the tenth of the œcumenical councils, was held several years afterwards (in 1239). The pope, *Celestin II.*, successor of Calixtus II. (1124-1130), had had a tolerably peaceful pontificate, but *Innocent II.*, who succeeded him (1130-1143), was exposed to the opposition of an antipope, and was compelled to seek refuge in France, where he was heartily welcomed by the people and by the king, *Louis le Gros*. The influence of St. Bernard contributed more than all the rest, to re-establish the affairs of the pope; the saint vigorously fought against schism, and no less vigorously against the false doctrines which an Italian of Brescia, named *Arnold*, began to spread regarding the temporal authority of the sovereign pontiffs, and ecclesiastical property. "Just as," said the heresiarch, "spiritual goods belong solely to the Church, so temporal goods belong exclusively to princes, and are incompatible with the exercise of ecclesiastical power." He boldly added that the ecclesiastics have no right to possess them. Under the pretext of liberating the Church, this was really putting her at the discretion of secular authority; under pretext of setting the people free, it was really delivering them up to the pagan despotism of ancient times. The second council of Lateran put an end to schism, and condemned the errors of Arnold of Brescia. This was one of the best attended councils that had been held up to this time; about a thousand bishops were present at it, amongst whom three patriarchs of Antioch, of Aquileia, and of Grada. The pope, says a French chronicler of this time, appears in the midst of all these prelates, the

most venerable of all, as much by the air of majesty which shines on his face, as by the oracles which proceed from his mouth. The council had not only to occupy itself with schism, it promulgated thirty disciplinary canons, the greater part of which renewed the penalties already aimed against the usurpation of the ecclesiastical privileges by secular princes, and against simony and the incontinency of the clergy.

St. Bernard and the Religious Orders.

The movement of reformation of the monasteries did not relax during the twelfth century. *St. Norbert*, who died archbishop of Magdeburg in 1139, founded the order of the Præmonstratensians (1120) in the diocese of Laon ; he gave to his disciples the rule of *St. Augustine*. Blessed *Robert of Arbrisselles*, thus named from the place of his birth, in a village of the diocese of Rennes, had founded in 1099, near the Loire, in the diocese of Poitiers, the monastery of Fontevrault, which is composed of two distinct houses—one for men, the other for women. This latter received the Queen Bertrade, whom King Philip I. had illegitimately espoused, and whom Robert had the joy of converting. The saint died in 1116. Another saint of the same name, *St. Robert*, born in Champagne about 1024, and who was first of all, abbot of Molesme, near Langres, had founded about the same time (1098) the order of Citeaux, thus named from the forest of Citeaux, in Burgundy. It was a frightful desert, which was only inhabited by savage beasts. Some pious persons having assembled there together with *St. Robert*, with the design of practising the rule of *St. Benedict* in all its rigour, made of this desert a dwelling place of saints, occupied night and day in singing the praises of the Lord. The religious of the order of Citeaux, took the name of Cistercians ; in less than

fifty years after their creation, they counted five hundred abbeys of their order. St. *Alberic*, who succeeded St. Robert (died in 1110), also established some communities of Cistercians. The Cistercians formed later, several branches according to the various reforms of their rule, and thus were established the *Feuil-lants*, the *Bernardines*, in the fifteenth and in the sixteenth centuries, and, above all, in the seventeenth the *Trappistes*, who are only the Cistercians brought back by M. de Rancé to all the rigours of the primitive rule.

One of the most glorious ornaments of the order of Citeaux was St. Bernard. Born of a noble and rich family of Burgundy, in 1091, Bernard united in his person the exterior graces of body, and the rarest qualities of mind. He wanted for nothing of the world's gifts, and although still young, he knew how to sacrifice everything to God. Followed by nearly all his brothers, and by several other young men whom he had gained, he entered the new order of Citeaux. His example attracted thither so great a number of religious, that they were obliged to found several abbeys, amongst others that of Clairvaux, in Champagne (1115). St. Bernard was installed its abbot, and under such a leader this second house did not yield to the first either in regularity or fervour; prayer and manual labour were all that was known at Clairvaux. Although the community was numerous, the silence of night reigned in it during the day. This silence inspired seculars with so much awe that they dared not hold profane discourse in this holy place. Men were seen there who, after having been rich and honoured in the world, had made themselves poor for the love of *Jesus Christ*, and who suffered with joy the fatigue of labour, and the humiliations of penance.

St. Bernard only sought to bury himself in retreat,

but the reputation which his sanctity gave him, his miracles, and his supernatural lights, often troubled his solitude. They had recourse to him from all provinces; he was, at the same time, the refuge of the unfortunate, the defender of the oppressed, the scourge of heretics, the counsellor of bishops and of sovereign pontiffs; in a word, he was the light, the consolation, and the support of the Church.

Whilst St. Bernard shone at Clairvaux, blessed Abbot *Stephen* edified Citeaux, and Cluny being reformed, thanks to the zeal of St. Bernard, had at its head one of the friends of the saint, *Peter the Venerable*. The friendship that these great saints bore to each other is one of the most beautiful spectacles that history can present to us. "If it were allowed me," wrote Peter the Venerable to St. Bernard, "if Providence did not hinder it, if man could himself choose the path in which he shall walk, I would rather live under your direction than rule or reign over any body of mortal men. For what were the value of all the crowns of the earth compared to the happiness of your society, which men passionately desire, and which the very angels seek? These celestial spirits look upon you already as a co-citizen, although you do not yet enjoy the blessed home of your desires. As for me, I should feel sure of living there with you eternally, were I so happy as to live with you here on earth till my last sigh."

St. Bernard committed to Peter the Venerable a letter of recommendation to the sovereign pontiff, in which he thus expressed himself: "It would be useless for me to recommend to you the abbot of Cluny, and to offer protection to him whose patronage everybody seeks; but though my letter be needless, yet will I give vent to the feelings of my heart. Thanks to it, I travel in spirit with a friend whom I cannot follow with my

“body. Is anything able to separate us? The lofty
 “Alps, their snow-capped peaks, the length of the way,
 “nothing can part me from him. I am with him; I
 “assist him everywhere; he can be nowhere without
 “me. I supplicate, then, your holiness, to honour in
 “this great man, an illustrious member of the body of
 “*Jesus Christ*, a vessel of honour and of election, full of
 “grace and truth, laden with merit and good works.
 “To pour out upon him of the fulness of your benefits,
 “that they may spread to us; for I ought to tell your
 “holiness that it pleases him to assist the poor of our
 “congregations, he furnishes their wants as much as he
 “can from the goods of his abbey. Accord to him, then,
 “all the demands that he could make upon you, in the
 “name of *Jesus Christ*, unless he solicit from you the
 “permission to abdicate the government of his order,
 “which his humility might cause him to do.”

Arnold of Brescia.

Innocent II. was succeeded by *Celestine II.*, who only occupied the Chair of St. Peter for five months (1143-1144)*. The pontificate of *Lucius II.*, his successor, did not last an entire year (1144-1145). Then began the troubles excited by Arnold of Brescia, and his partisans. *Eugenius III.*, successor of *Lucius II.* (1145-

* It is in the pontificate of *Celestine II.* that the famous prophecy of St. Malachy begins on the succession of the popes. St. Malachy was Archbishop of Armagh in Ireland; he had just died at Clairvaux, whither his affection for St. Bernard had attracted him (1148). In this prophecy a kind of device designates all the popes who are to succeed *Celestine II.* until the last, who bears the name of Peter II. As it was only published in 1595, doubts have been raised on its authenticity; but whatever be the judgment that it bears, one cannot fail to be astonished at the mottoes attributed to several popes who have succeeded since 1595, mottoes which point out with great truth and great energy the character of their pontificate.

1163), had been brought up at Clairvaux, under the eyes of St. Bernard, who sent him to Rome to found a monastery of his order; he was obliged to flee from Rome almost immediately after his election. St. Bernard exerted himself to bring back the Romans, who had been led astray by Arnold; Eugenius took refuge in France, where he occupied himself with the same tranquillity and the same energy as if he had been at Rome. He revisited his dear solitude at Clairvaux, where he edified all his former brethren by his humility and his regularity. He had not ceased to wear the serge tunic under his pontifical robes. At Clairvaux, in order to keep up what was due to his dignity, they put embroidered cushions for him to kneel upon, and his bed was covered with purple and rich stuffs; but underneath there was but a straw bed and woollen coverlet. He spoke to the community in so touching a manner that all blended their tears with his own. He wished to remain in this quiet retreat where he had passed the happiest years of his life; but the affairs of the Church called him without, and the Romans, fatigued with the yoke of the Arnoldists, called for his presence. He reappeared the first time at Rome in 1149, with the assistance of Roger of Sicily, whose arms subjected the most obstinate rebels; the year following he was obliged to leave Rome, which the pope only re-entered in 1152. He then so thoroughly gained the affections of the people by the fascination of his manners, and by his charity, that he would certainly have succeeded in restraining the usurpations of the pretended Roman Senate, which Arnold had established, and of stifling the rest of the Arnoldist faction, had he lived longer. He died the 7th July, 1153, leaving the reputation of a holy pontiff who was devoted to all his duties, and worthy of having had St. Bernard for a master. St. Bernard soon followed him; he expired the 20th August, 1153. The

whole world mourned his death. "It seems," says a chronicler, "that the universe had lost its light, its joy, its happiness, and its life. The north and the south, the east and the west were as one in loving and honouring him who had so much loved and honoured God and men."

Pope Alexander III.

Anastasius IV., who succeeded *Eugenius III.*, scarcely occupied the pontifical throne (1153-1154). *Adrian IV.*, who was English, and the only man of that nation who has ever been raised to the Sovereign Pontificate, witnessed the commencement of the pretensions of the Emperor *Frederic Barbarossa*, who wished to resuscitate the pagan authority of the Caesars, and to put the State above the Church, and take possession of the whole of Italy. *Alexander III.* (1159-1181) vigorously sustained the strife against this Emperor, and this with a success which won for him from *Voltaire* himself this praise, of being "probably the man who in the Middle Ages deserved the most from mankind." The Italians owed to him the preservation of their independence, and gave him the title of *Defender of Italian liberty*; the town of *Alessandria* still keeps his name, with the remembrance of what he did for the defence of *Lombardy*. *Frederic Barbarossa* at last saw his weakness; he renounced the exercise of sovereignty in the States of the Church, and reconciled himself with the Pope (1183). The difficulties between the Church and the Empire did not recommence until the following century, under the reign of *Frederic II.*

St. Thomas of Canterbury.

Another strife was also terminated to the advantage of the Church in England. *Henry II.*, the *Plantaganet*,

jealous to excess of his authority, wished to encroach upon the privileges of the clergy, and amongst others, that which they had enjoyed even from the time of the Roman Empire, the privilege of not being judged except by an ecclesiastical court. In order to arrive more surely at his ends, Henry II. had raised to the Archiepiscopal See of Canterbury his own Chancellor, *Thomas à Becket*, who was strongly attached to his person, and who showed himself, up to that time, more a friend of feasts and honours than of the interests of the Church. But the new prelate, all at once, changed his mode of life; he applied himself to fulfil all the duties of his state, showed himself the friend of the poor and the oppressed, and the jealous guardian of the privileges of the Church, which were at the same time the privileges and the resources of the weak against the strong. In a great assembly of bishops, abbots, and barons, which was held at Clarendon (1164), Henry II. commanded them to accept certain *constitutions*, hence called *the Constitutions of Clarendon*, which obliged all the clergy, accused of crime, to appear before the courts of justice of the king; forbade all ecclesiastics to leave the kingdom without royal permission; and attributed to the king the care of, and the revenues of, all vacant bishoprics or benefices. *Thomas à Becket*, who was at first deceived, swore to observe its statutes, but when he recognised his error, he protested. Henry, who had deceived him, accused him of perjury; and the courageous archbishop was obliged to take refuge in France. Henry II. begged *Louis le Jeune* to deliver the archbishop up to him. "Go and say to your master," replied the King of France, "that if he is jealous of the customs of his kingdom, I also am of mine, which have been left to me by my ancestors, and one of the most noble of customs is to protect those who suffer persecution for justice sake." Pope Alexander III.

used every effort to put an end to the difference ; but at the same time as he tried to appease Henry II., he refused to accept the resignation of Thomas à Becket. Louis VII. at length brought about an apparent reconciliation. Henry II. yielded, in reserving the rights of his crown, the archbishop in reserving the honour of God ; and Becket returned to take possession of his See, in the midst of the acclamations of the people, of whom he was the father and defender (1170).

The holy Archbishop of Canterbury did not deceive himself as to the fate which awaited him. He had decided to yield none of the rights of the Church ; Henry II. wished to make everyone bend to his will. Whilst in Normandy, the king gave utterance to expressions of his desire of being rid of the inflexible prelate. Four knights who heard him, left at once to assassinate St. Thomas. Although warned of his danger, he showed no signs of fear, but repaired to his cathedral, and prostrated himself near the altar. "Where is the traitor?" cried the murderers; the saint made no reply. "Where is the archbishop?" cried they. "Here I am," said "the archbishop, but no traitor," and he ordered the choir to be opened to the assassins, who fell upon him with their swords, and murdered him in the very sanctuary, without his uttering a groan.

It is by their death the saints triumph. The assassination, or rather the martyrdom of St. Thomas of Canterbury raised public indignation against Henry II., who was obliged to abolish the Constitutions of Clarendon, and to come and pray as a penitent on the martyr's tomb, for the privileges and liberties of the Church.

Third Council of Lateran, Eleventh Œcumenical, 1179.

Alexander III., the peaceable master of Rome, after having seen the fall of several antipopes—one of whom

Paschal III., pronounced the canonisation of the Emperor Charlemagne—convoked the eleventh Œcumenical Council, third of Lateran, which was opened in the month of March, 1179 ; three hundred and two bishops were present at it, from all parts of the Catholic world, and a considerable number of abbots. The object of the council was to extinguish the schism, and also to take measures against a new and very dangerous sect which had sprung up at Lyons, and was spreading from thence into all Dauphiny. The chief of these sectaries was a certain *Peter of Vaux*, or *Waldo*, a merchant of Lyons. Having become very rich, he left the world, sold his goods, giving the price to the poor, and about 1170, began to explain the Bible to the people, and to dogmatise, pretending that any of the faithful could fulfil the office of a priest. His disciples were at first known under the name of the *Poor Men of Lyons*. They did not cease to inveigh against priests, and undertook the mission of bringing back the times of the primitive Church. They pretended great purity of morals, which won for them the name of *Cathari* (from the Greek *catharos*, pure), but they are more generally known under the name of *Waldenses*. In Italy they were given the name of *Cathareens*, from which came those of *Patareens*, or *Patarins* ; some of them took the name of *Petrobussians*, from a certain Peter of *Bruys*, one of the chiefs of the sect. Another sect, that of the *Albigenses*, which spread from Alby and through Languedoc, and soon infested the whole of the south, was still more dangerous : the *Albigenses* were manicheans, who, under the affectation of severity, concealed most corrupt morals ; they denied the sacraments, the resurrection, and declared that marriage is a contract instituted by the god of evil ; their doctrine attacked, at the same time, property, family, and religion, and menaced society

with a total overthrow.* The council secured the liberty of the Church and the peace of the Christian kingdoms. Divers canons fixed at thirty years, the age required to be a bishop, forbade to all the laity to arrogate to themselves the right of investiture for ecclesiastical benefices, ordered vacant benefices to be filled within six months, renewed and confirmed the preceding canons relating to simony and clerical incontinence; lords and their vassals were forbidden to *levy* fresh taxes or tributes without the previous authorisation of their suzerain. The last canon of the Council of Lateran repressed pernicious and anti-social heresies, which began to infest the Christian States; it is thus expressed: "*The Church*," says St. Leo the Great, "*whilst rejecting bloody executions, has the right to call upon temporal princes to vindicate the honour of her laws, and often the fear of corporal chastisement has induced a recourse to spiritual remedies.*" Under the name of Cathari and of Patarini, the heretics have secured so firm a foothold in Gascony, and in the territory of Alby, of Toulouse, that they have there organised open revolt; while the heretics in Brabant, Arragon, Navarre, and Biscay, herdsmen and roadmakers, respect neither churches nor monasteries, spare neither age nor sex, neither widows nor orphans. They renew the excesses of the heathens and barbarians. We declare them to be solemnly excommunicated. We enjoin all the faithful to oppose their ravages courageously, and to defend Christians against their incursions. We accord indulgences and the pardon of their sins to all those who take up arms in this holy Crusade."

* For that which concerns the Albigenes see our *Course of Universal History*.

The Saints.

Five popes succeeded Alexander III., until the end of the century, and as far as the pontificate of Innocent III., which forms, as it were, the culminating point of this period of the Middle Ages; these were: Lucius III. (1181-1185), Urban III. (1185-1187), Gregory VIII. (1187), Clement III. (1187-1191), and Celestine III. (1191-1198). All were worthy to succeed Alexander III. and to precede Innocent III.; all followed the great traditions bequeathed by St. Gregory VII. The fruits of holiness also multiplied more and more in the Church; the sovereign pontiffs, the bishops, the secular clergy, the monks and the religious, the laity of all classes exhibited an admirable emulation for virtue. Besides the saints already named, we will cite the names of some others in the order of the dates of their death: Blessed *Ida*, Countess of Boulogne; St. *Godfrey*, Bishop of Amiens; St. *Bertrand*, Bishop of Comminges; St. Stephen, founder of the Abbey of Grammont; St. *Caradoc*, priest and hermit in England; St. *Cunute*, King of Denmark; St. *John*, Bishop of Terouane; St. *Leopold*, Marquis of Austria; St. *Otho*, of Bamberg, apostle of Pomerania; St. *Eric*, King of Sweden, and martyr; St. *Henry*, Archbishop of Upsal, and martyr; St. *William*, Archbishop of York; St. *Lambert*, Bishop of Ventia; St. *William* of Maleval, hermit and institutor of the Guelmites; the virgin St. *Rosalie*; St. *Isidore*, labourer, the patron of Madrid in Spain; St. *Peter*, Archbishop of Tarentaise; St. Anthelm, Bishop of Belley, the Abbess St. *Hildegard*, celebrated for her revelations; St. *Laurence*, Archbishop of Dublin; St. Bénézet, shepherd and patron of Avignon; St. *Drogo*, or *Drunon*, recluse, patron of shepherds; St. *Gilbert*, founder of the Gilbertines; St. *Albert*, Bishop of Liege, and martyr; St. *Homobonus*, merchant, &c.

CHAPTER II.

THE LAST CRUSADES (1204-1303).

Three Divisions: The Crusades and the Missions; The Religious Orders. The Pope and the Saints.

§ I.—THE CRUSADES AND THE MISSIONS.

The Albigenses.

The Albigenses and the different sects connected with them, became more than ever dangerous in the beginning of the thirteenth century. The zeal of St. Bernard and of Peter the Venerable, had foiled the obstinacy of these heretics; the council of Lateran had been powerless to convert them or arrest their progress, and the powerful Count of Toulouse, Raymond VI., with his principal vassals, had just openly declared himself for them, which put nearly all the South at the mercy of the heretics. Pope Innocent III. made a last effort to bring them back by persuasion. He sent them missionaries of the order of Citeaux, amongst whom was Peter of Castelnau (or Châteauneuf), in quality of legate (1203). The preaching of these religious had so little success, that they themselves begged the Pope to discharge them from their mission; but Innocent III. persuaded them to persevere. Then in (1206) *Diego*,

bishop of Osma, and St. *Dominic* arrived, who began to travel over the country bare foot, imitating the poverty of the apostles, preaching everywhere, confirming the faith of the Christians, and bringing back heretics. But the Count of Toulouse did all in his power to oppose the holy missionaries. A severe letter written to him by Innocent III., only restrained him for a little time; he apparently abjured his errors, and continued the same life, without taking any pains to keep his most solemn promises. Peter of Castelnau reproached him with his breach of honour, without allowing himself to be intimidated by the fear of death, with which Raymond VI. had threatened him. The 15th January, 1208, despairing of obtaining anything better, Peter prepared to pass the Rhone, in order to withdraw from the territory of the Count, when he was assassinated. Public opinion accused the Count of Toulouse, who refused to seek for, and punish the murderers. The rights of the people had thus been openly violated; Innocent III. pronounced excommunication against the Albigenses, and ordered a crusade to be preached against them.

The war lasted a long time; it was just, but there were terrible executions and excesses, which were disapproved of by the Pope, but of which historians who are enemies of the Church have profited, in order to justify the Albigenses. In order to judge of the war without prejudice, it must not be forgotten that it had become necessary, in order to arrest the progress of an anti-social sect; that the Pope made every effort to enclose it within the limits of a just defence; that he seized every occasion to substitute persuasion for bloodshed; that the leader of the Crusade, *Simon de Montfort*, has been the object of calumnies, which impartial history cannot admit; finally, that the crusade against the Albigenses saved the South of France from

barbarism and corruption. The human passions and ambition of some chiefs often interfered with the views of Innocent III., but the prevision of these abuses could not hinder the Pope from dealing the necessary blows.

The most glorious event of this war was the battle of Muret, in which Simon de Montfort had only one thousand men to oppose the united forces of the Count of Toulouse and his ally, the King of Arragon, Peter II. The disproportion of his forces did not discourage De Montfort. He entered a church, placed his sword on the altar and took it back, saying:—"Oh! Lord, who has chosen me, all unworthy as I am, to make war in Thy name, I to-day take my sword from Thy altar, so that I receive my arms from Thee, because it is for Thee that I am going to fight!" He made his confession, wrote his Will, crossed the Garonne by a bridge, without being molested, and found himself behind the towers of Muret, which were guarded by thirty knights (12th September, 1213). The bishops, who had entered with him into the town, were disposing themselves to leave it in the form of supplicants, in order to try and move Raymond and the King of Arragon, when a body of the enemy's knights precipitated themselves against the gates. Montfort gave orders for his troops to put themselves in battle array, he himself put on his armour, after having prayed in a church, where the Bishop of Uzes was offering the Holy Sacrifice. He went to join his companions in arms, followed by Fulk, Bishop of Toulouse, who carried the crucifix in his hands. St. Dominic, who was in the town, remained to pray with the bishops during the battle. Montfort went out at the head of eight hundred horse. The confederates had extended their front in a plain at the west of the town. Montfort divided his people into three squadrons, and went right to the centre of the enemy. He

wished to cut the confederates' lines, and to throw them into disorder by the boldness of the attack, and profit of all the hazards which the eye of a good captain can descry 'midst the horrors of a *melée*. This is what happened. The first squadron broke asunder the enemy's front guard; the second penetrated nearly to the last ranks, where the King of Arragon fought in the midst of his own *elite*, Montfort who followed close by with the third, took the flank of the already discomfited Arragonese. During this time the bishops prayed in the church of Muret. A blow which overthrew the King of Arragon, decided the day. The Arragonese took to flight, and dragged with them the remainder of the confederate army. In returning from the pursuit, Montfort came across, lying dead on the ground, the body of Peter II., already despoiled and naked; he descended from his horse, and shedding tears, kissed the mutilated remains of this unfortunate king. After having provided for his burial, he entered Muret bare-foot, repaired to the church to thank God, and gave to the poor the horse and the armour with which he had fought. The war lasted till 1229, with alternate combats and truces. The King of France, Louis VIII., took part in it, and took possession of Toulouse, under Raymond VII., who had succeeded his father. At last the Queen, *Blanche of Castille*, who was regent for her son Louis IX. (*St. Louis*), pushed on the war with so much vigour, that Raymond was obliged to submit himself, and to accept the conditions which were imposed on him. The marriage of his only daughter with the Count of Poitiers, one of the brothers of the king, the abandonment of some territory, the promise to be faithful to the Church, and to make use of his authority against the heretics—these were the principal conditions of the

* See P. Lacordaire, *Hist. de St. Dominique*.

peace (1229). The death of Raymond, which took place in 1249, caused the province of Toulouse to pass to the house of France in the person of Jane, his only daughter, who was married to the Count of Poitiers.

It was thus that the South of France was preserved from the consequences of heresy, disastrous for society and for religion; but if heresy was awed it was not destroyed. In order to give the last blow to it, the Queen Blanche, in concert with Pope *Gregory IX.*, reorganised the university of Toulouse, and exhorted the clergy to work for the conversion of heretics, by example and by preaching. The Dominicans were more specially charged with this mission. The Pope instituted at the same time a tribunal, composed of theologians, destined to pronounce on the culpability of those who were accused of the crime of heresy, and who were in consequence arraigned before several tribunals to be judged according to the existing laws. This was the origin of the *Inquisition*, but this tribunal, such as it was established by Gregory IX., had only to judge on doctrine, and did not possess any functions of criminal justice. The Albigenses disappeared little by little; some were converted, the others passed into another country, where they formed the germs of new heresies which were to burst out later; others remained hidden, and gave birth to secret societies, which later became of such dangerous importance,

The Crusades of Spain.

The Christians of Spain did not cease to combat the Mussulmans; it was a perpetual crusade, and it succeeded so well that at the beginning of the thirteenth century, the little kingdom of the Asturias, founded by Pelagius, had become the kingdom of Castille, which was strengthened by the three other Christian kingdoms

of Arragon, Navarre, and Portugal ; the Moors, gradually repulsed by a ceaseless and unflinching heroism, soon only possessed in Spain the kingdom of Granada, which was not to be long in their power, and Western Europe was delivered from the presence of Islamism. *Ferdinand III.*, a great king and a great saint (1217-1252), worthy relation of Saint Louis, was the hero of the Spanish Crusades of the thirteenth century. He marched from conquest to conquest. Cordova, a town of three hundred thousand inhabitants, fell into his hands in 1236 ; the grand Mosque was converted into a church, which is still in our time the cathedral of Cordova. The Moorish kings of Murcia and of Granada then declared themselves tributaries of Castille. St Ferdinand turned his arms against Seville, which was the bulwark of Moorish domination, and the emir of Granada was himself to contribute to the overthrow of the last remains of his co-religionists. Seville was taken in 1248, and the Almohades were completely annihilated in Spain. St. Ferdinand, master of Seville, took possession also of Cadiz and of Xeres (1250). A no less great administrator than great warrior, he gave wise laws to his subjects ; decreed the indivisibility of his kingdom ; protected the weak against the strong ; purged his states of brigands and robbers who infested it ; established the sovereign council of Castille, and collected the laws of his predecessors into a *code* ; he was veritably the St. Louis of Spain. His zeal for the faith equalled his piety ; he turned his attention to the conversion of the Mussulmans of the conquered provinces, and took energetic measures against the heretics who wished to settle in his dominions.

Fifth, Sixth, and Seventh Crusades.

The Crusades of the East were less fortunate than those of Spain. The fifth, which was conducted by the King of Hungary, Andrew II., whose exploits caused him to be surnamed the Jerusalemite, caused the restitution of the true Cross, which had once again been taken, but could only retard the fall of the towns which remained to the Christians (1221). The sixth, conducted by the Emperor *Frederick II.*, who was excommunicated, could not have any better success. This Prince, a violator of his word, and an enemy of the Church, had made a vow to take up the cross; but he failed to keep his word, and it was when he found himself excommunicated for the violation of that vow, that he set out for Palestine, in spite of the prohibition of Pope *Gregory IX.* (1228). The excommunicated prince was received by the Christians as an enemy; the Knights of the Temple, of the Hospital, and of the Teutonic Order refused to obey him. Christian prince as he was, he might have conquered Egypt, and re-established the kingdom of Jerusalem in its ancient limits; he preferred to remain in strife with the Pope and negotiate with the enemies of the Cross. A singular agreement was established between the Sultan of Egypt and the Emperor of Germany; these two men consented to it at the expense of the two religions which it was their interest to protect. Frederick abandoned to themselves, that is to say, he gave up, the territories of Antioch and Tripoli, and he left Egypt tranquil. The Sultan, in return, gave him back Jerusalem, Bethlehem, Nazareth, Sidon, and the villages situated on the way from Jaffa to Jerusalem (1229). A truce of ten years was concluded; the Emperor bound himself not to make war on the Mussulmans during this truce, and even to defend the Sultan against the Christians who should

attack him. Then he made his entry into Jerusalem, and as no one would place the crown on the brow of an excommunicated prince, he crowned himself. Then he re-visited Acre, from whence he hastened back to Europe.

A seventh Crusade (1248-1254) was conducted by a prince of a very different character, by the King of France, Louis IX. The holy king, at the head of a numerous army, landed in Egypt, the Sultan of which was master of the Holy Land; he took possession of Damietta, and penetrated as a conqueror into the heart of the country; but the Count of Artois having engaged himself eagerly, notwithstanding the prohibition of the King, his brother, was surrounded, and lost his life with the *elite* of the French army on the fatal day of Mansourah (1249). It was necessary to retake the road to Damietta. To the sword of the enemy were added famine and a contagious disease; and St. Louis, after incredible efforts, fell into the hands of the infidels. He appeared in his prison the same as on the throne; he conducted himself there as a Christian in whom God holds the first place, as a hero whose soul is superior to all reverses (1250). After twelve months of confinement he recovered his liberty, passed into Palestine, fortified the few places which the Christians still possessed there, and did not leave that country until he had withdrawn from infidel hands a great number of captives who were in danger of losing the faith (1254).

Eighth Crusade (1270).

In the following years the Christians lost the few places which still remained to them in Palestine, and those who lived in the country found themselves exposed to all the cruelties of the infidels. St. Louis resolved to go once more to their succour; but this

time deceived by the Mussulman prince who reigned at Tunis, and who feigned a desire to become a Christian, he set sail towards this town, whence he hoped, with the alliance of this prince to penetrate into Egypt; and thence into the Holy Land. Louis finding he had been deceived by the prince, laid siege to the town; but the excessive heat of the climate and the bad quality of the water caused a violent plague to break out which carried away the half of his army. St. Louis was attacked by it himself; never had he appeared greater than in this critical circumstance. When he felt his last end approaching, he had himself laid upon ashes, with his arms crossed on his breast, and his eyes fixed on heaven, he expired whilst distinctly pronouncing these words of the Psalmist:—“*Lord, I will enter into thy house, I will worship towards thy holy temple, and I will glorify thy name.*”

Thus died one of the greatest and the noblest kings that the world ever saw. The miracles which he worked caused his canonisation to take place twenty years after his death. His descendants possessed the throne of France up to our days, and a branch of his line still reigns in Spain.

Judgment on the Crusades.

With St. Louis ended the great Crusades of the Middle Ages. In order to have a just idea of these expeditions, facts must be seriously studied without halting at the ingenious declamations of modern incredulity. The Crusades were just and legitimate enterprises, since they had for their end the protection of the Christians in the East against the oppression of the Mahometans, and of defending Europe herself from the fury of these barbarians, who threatened at that time to overrun every country. If the greater part of

the Crusades did not succeed, it must be attributed to the perfidy of the Greeks, and to the disorders which were too common among the crusaders themselves. If they did not save the East, they have at least had the most advantageous consequences for the West; they several times checked or suspended war between Christian kings; they extinguished civil wars which for two hundred years private lords carried on with one another; they turned against an infidel and victorious nation the forces which Christians had up to that time employed in destroying each other. That which more than anything else serve to clear the Crusades from all the calumnies with which they have been charged, is that they have merited the praises of the greatest men and most holy persons of their time; that they were solemnly authorised by the Church, to whom the Divine assistance, which is promised to her for all ages, could not have failed in this circumstance; and, finally, that they have been ratified by the most powerful of all witnesses, by the miracles which more than once accompanied the preaching.

The Crusades, legitimate in their end, useful in their effects, often admirable in their means, have then merited the gratitude of posterity.

The Missions.

The Crusades were missions armed to defend the faith; other crusades, more peaceful, but often patronised by the former, continued during this time to extend the empire of Christianity. Two new peoples who appeared on the page of history towards the commencement of the thirteenth century, the Tartars and the Mongols, re-united under the same sceptre by the famous Gengis Khan (1203-1227), covered with ruins a great part of Asia and the north of Europe; but the

Christian missionaries more than once stopped their ravages, and penetrated with them as far as the extremities of China. In a great assembly held for the election of a new Khan (1246), two humble religious of the Order of St. Francis of Assisi were to be found—*John Duplan de Carpin* and *Benedict*, ambassadors of Pope *Innocent IV.*, who came to preach the Gospel to the barbarians, and to turn their arms from the Christians. The Popes, despairing of conquering the Mongols, on account of the divisions in Europe, and of the bad will of the Emperor Frederick II., sought to deliver it by another means: they knew well that the Mongols, once Christians, would respect the civilisation of the Gospel. Several chiefs, in fact, embraced Christianity, and a catholic chapel was seen to rise up in the capital of the Mongol Empire. Some years later, St. Louis, whilst he was in the Holy Land, sent other ambassadors to the Khan Mongou. The chief of the embassy was *William of Ruysbroek*, or *Rubruquius*, born in Brabant. Having heard that a son of Khan Batou had become a Christian, Rubruquius went to seek leave for the missionaries to preach the Gospel; the prince sent back Rubruquius to his father Batou, who not daring to decide for himself, counselled the monk to address himself to Mangou-Khan, the suzerain of the great Mongol Empire. Rubruquius, who was well received by Mangou-Khan, fought the Mussulmans as St. Louis had done; there was a species of alliance in this strife as against a common enemy. Rubruquius was admitted to dispute in the presence of Mangou with some Nestorian priests and some Mussulman emirs, and he brought back a letter from the great Khan to St. Louis. The result of the embassy, though not such as St. Louis had hoped, confirmed at least Mangou in his good dispositions with regard to the Christians. Joinville even says that Mangou was baptised, but this fact is but little probable.

The Mongols took possession of China (1279), and the Mongol emperor Koubilai Khan reigned over the vastest empire which has existed up to our days,* when the Venetian traveller Marco-Polo went to spend seventeen years in China, with the Khan, after having visited Asia Minor, Persia, India and Tartary, Koubilai granted equal toleration to Christianity, Judaism and Mahometanism; and he looked upon *Jesus Christ* as a great prophet. Christianity made then wonderful progress among the Mongols and the Tartars; this happy movement continued during nearly a century, and perhaps Asia would then have entered into the bosom of the Church, had not the unfortunate divisions of Christendom, excited at first, by the ambition of princes, then by the schism of the West, and lastly by protestantism, arrested for a time the magnificent expansion of Christianity.

§ II.—THE RELIGIOUS ORDERS.

Three principal Orders were founded at the commencement of the thirteenth century: the Trinitarians, Franciscans, and the Dominicans.

The Trinitarians.

The Trinitarians were founded by St. John of Matha, born in 1160, in a little town in the county of Nice. He studied at the university of Paris, where he heard of a holy hermit in the county of Valois, named *Felix*, with whom he resolved to work for his perfection. A knight of the neighbourhood, who had been a prisoner of the infidels in Syria, communicated to

* It extended from the Dnieper to Japan, comprising nearly all Asia, and in Europe it had an extent which was nearly equal to the present European Russia.

them his project of consecrating all his goods for the ransom of the Christians whom the Mussulmans treated as slaves. John of Matha and Felix highly approved of this project; they conceived immediately the idea of forming an order which should be devoted to the work of ransoming captives, and they proceeded to Rome to lay their plans before Innocent III., who fully sanctioned their design. The Pope gave them a rule and fixed the habit of the brothers, which was to be white with a red and blue cross, emblem of the Holy Trinity, of which they were to bear the name; they were in fact called *Brothers of the Holy Trinity for the Redemption of Captives*; since then, their name of Trinitarians has sometimes been replaced by that of *Mathurins* which seems to recal the name of their holy founder, although it comes really from a Church which was dedicated to St. Mathurin, at Paris, where they had a house. The chief place of the order was established at Cerfroi, in the diocese Meaux, the principal point of the statutes is that which stipulates that all the revenues are to be divided into three parts: one for the instruction of the brothers, one for the different works of charity, the third for the ransom of the Christian captives among the infidels. The order grew rapidly, and procured the deliverance of several thousands of Christians. St. John of Matha, died in 1213; St. Felix of Valois, died the preceding year.

Another Order, having the same end as the Trinitarians, was established some years later under the title of *Our Lady of Ransom, for the redemption of captives*; it had for its founder St. Peter Nolasco, who died in 1256.

The Franciscans or Friars Minors.

St. Francis of Assisi, founded the order of Friars Minors, also known under the name of Franciscans

from their holy founder. Born of an illustrious family at Assisi, in 1182, he was distinguished from his tenderest years by a great love for the poor. One day when he was in the church he heard read these words of the Gospel: "Do not possess gold, nor silver, nor money in your purses: nor two coats, nor shoes, nor a staff." The new Antony took these words literally; he at once distributed his money, took off his shoes, cast away his cane, and clothed himself in a poor habit which he girded with a cord. He then began to preach penance in simple but solid discourses, which vividly impressed his hearers. Soon disciples gathered round him, who imitated the austerity of his life, and who seconded his zeal for the salvation of souls. He gave them the name of Friars Minors, in order to make them understand that they were to look upon themselves as the most insignificant of all, and he sent them to preach in different countries. He himself took the road to Egypt, in the hope of there finding martyrdom; but his attempt was frustrated: instead of death, he only received honours from the infidels. Returning to Italy he continued to govern his order in a saint-like manner, and he terminated a life full of good works by a death which was precious in the eyes of the Lord (1226).

The institute of St. Francis spread with marvellous rapidity. During the life of the holy founder, it counted more than ten thousand religious, and a little later there were a hundred and fifty thousand. They were all living examples and presented everywhere the fundamental virtues of religion, humility, poverty, and chastity. The Franciscans received different names; in certain countries they were called *Cordeliers*, on account of the cord which serves them for a girdle, also *Recollects* on account of their solitude and their recollection, to others was given the name of *Capuchins*, on account of

the particular form of their habit or *capuce*. Of all the religious orders the Capuchins have been the most popular; they have rendered immense service to the poor populations of the towns and country, and it is only the spirit of impiety which can turn to ridicule the name and the person of these fathers of the poor, of these consolers of the afflicted, of these true friends of the people!

St. Francis of Assisi, has received the surname of *Seraphic* on account of his love for God, which made him like a Seraph, clothed with a mortal body. God recompensed him, even in this life. In a vision in which Francis gave vent to the extreme tenderness of his compassion for the sufferings of the Man-God, our Lord deigned to give him an admirable resemblance to himself. He imprinted on his body the stigmata or marks of his Passion; the feet and the hands of St. Francis were pierced in the centre with nails, and he had on his side a red wound, as if he had been pierced with a lance.

The holiness of Francis gave him almost the same power over nature that unfallen man would have possessed. When before sunrise, he was praying in a shady grotto, the birds came to sing on the neighbouring trees; if their concerts troubled him, he gave them his blessing, saying to them: "Go away;" and the obedient birds went to sing elsewhere, so as not to disturb his more beautiful canticle.*

A religious order of women was founded at the same time as that of the men, under rule of St. Francis. These religious took the name of *Clarists*, or Poor Clares, from the name of *St. Clare*, their foundress, who was from Assisi, like St. Francis, and who placed themselves under his direction. The Poor Clares had at first taken the name of *Poor Ladies*. St. Clare and her re-

* Monsig. Gaume. *Catechism of Perseverance*.

ligious were also lovers of poverty, like St. Francis; by dint of prayers and solicitations they obtained from Pope Innocent IV. the privilege of perpetual poverty.

The order of the Poor Clares formed the second order of the Franciscans. St. Francis founded a third, which received the name of *third order*. The desire to be received into the order of the Friars Minors was so great that St. Francis feared that too many broken promises of marriage and the depopulation of certain countries would be the result. This is why he gave, at first to one of the friends of his youth, then to several others, some rules or manner of life for those remaining in the world, to follow their vocation in their family, and sanctify themselves whilst faithfully accomplishing the duties of their state. Before all, he who wishes to affiliate himself to the third order, must make restitution of anything unjustly acquired, of which he might be the possessor, to reconcile himself to his enemies, and promise to fulfil all the duties of a Christian. He must also renounce all useless ornaments, all worldly distraction, to assist every day at Mass, to accomplish works of charity, with reference to the sick, and to pray for the dead. These rules were looked upon as so salutary for living in the world in a manner agreeable to God, and to prepare for eternal life, that a crowd of persons of all conditions, kings, princes, nobles, and common peoply entered the third order of St. Francis. This was a source of sanctification which had great influence on the morals of Europe.

The Dominicans or Friars Preachers.

Whilst St. Francis of Assisi and his numerous children showed by their example and by their discourse the constant holiness of the Catholic Church, St. Dominic and his companions fought against heresy to

its furthest intrenchments. St. Dominic, born at Calaruega (Calaroga), in 1170, in the kingdom of Valencia, in Spain, and in the diocese of Osma, belonged to the illustrious family of Gusman. From his youth he felt himself urged to work for the salvation of souls, and to bring back to the Catholic faith the Albigenses, whose errors then infested the town of Alby and its environs. A large number of zealous missionaries joined him, and formed under his guidance a religious order, whose main object was to be, to preach the gospel not only to sinners, but also to heretics and idolaters. Hence, this order was first known under the name of Friars Preachers. St. Dominic died with the consolation of seeing his religious produce, in the whole Christian world, marvellous fruits of grace and justice (1221). It was he who established the usage of the *Rosary*, a devotion to which many sinners owe their conversion, and which will always be dear to pure souls devoted to the worship of the Mother of God.

The order of St. Dominic extended as rapidly as that of St. Francis; it counted already sixty convents in 1221. That of Paris received the name of convent of the Jacobins, because they there lodged the pilgrims to St. James of Compostella. A third order of Dominicans also existed which counted a great number of members, in all ranks of society.

The Dominican and Franciscan Saints.

The most celebrated Dominicans of the 13th century were St. *Raymund of Pennafort*, blessed *Albert the Great*, one of the most illustrious savants of his time, and, above all, St. *Thomas Aquinas*, the prodigy of his country, the prince of theologians, who received the name of the *Angel of the Schools*, on account of the sound-

ness, extent, and sublimity of his doctrine.* St. Thomas of Aquinas was born in 1227. The Lord, who destined him to become the light of the Church, was generous in adorning his mind and heart with the most admirable qualities. His progress in science was rapid; but he knew so well how to conceal it, that his habitual silence provoked from his companions the derisive name of the *Dumb Ox*; but his master, who knew him better, judged him very differently, and replied to the railers that the learned bellowing of the dumb ox would one day resound throughout the world. He was not mistaken. Thomas became the marvel of his age, and composed a great number of works, in which the deepest science is united to the tenderest piety. The Archbishopric of Naples was offered to him; but he could not be persuaded to accept this high dignity; he wanted to pass his life oblivious of the most legitimate honours, and this humility crowned the glory which his lights and his virtues had gained for him in the whole Christian world (1274).

St. *Bonaventure* did no less honour to the order of St. Francis, than St. Thomas to that of St. Dominic. Born in 1221, in Tuscany, of parents illustrious for their piety, he loved God from his very earliest years. Having been cured of a malady by the prayers of St. Francis, he entered into his order out of gratitude; and a little time after the death of his holy founder, he was chosen to govern it. Pope Gregory X., full of esteem for his talents and his virtues, raised him, in spite of his resistance, to the dignity of a cardinal. St. *Bonaventure* died a short time after, at the general council of Lyons (1274). He has left a great number of works

* The two principal works of St. Thomas Aquinas are the *Summa against the Gentiles* and the *Theological Summa*.

which breathe the most affectionate piety; and he is looked upon, in particular, amongst all the Doctors of his time, as the greatest master of the spiritual life.

Other Religious Orders.

Other Orders devoted themselves to the defence of the Church and to the practice of the evangelical counsels at the same time as the Franciscans and the Dominicans. Certain hermits had for a long time lived on Mount Carmel, in Palestine, and they looked upon the prophet Elias as their founder and model, because he had dwelt on the same mountain with his disciple Eliseus. The superior of these hermits addressed himself, in 1209, to Blessed *Albert*, Patriarch of Jerusalem, to ask of him a Rule. The holy patriarch drew up for them some very wise institutions. The misfortunes of religion in Palestine forced the Carmelites, (that was the name of the religious of this order), to pass into Europe; there they increased rapidly and rendered eminent services. Blessed Albert, their legislator, died in 1214, at the hands of a wretch whom he had reproved, and threatened with punishment for his crimes. To the Carmelites, to the Franciscans, and to the Dominicans were joined the Augustinians, who formed the fourth of the Mendicant Orders, thus named, because their members made profession of absolute poverty, and only lived on the alms of the faithful. Different congregations already existed under the rule of St. Augustine; to give them more uniformity and strength, Pope Alexander IV. united them into a single body, under the guidance of a superior-general.

§ III.—THE POPES AND THE SAINTS.

The Popes of the thirteenth century were the worthy leaders of this army of saints, and religious, which constituted the glory and the strength of the Church. The first amongst them, *Innocent III.* (1198-1216), made his authority and his beneficent influence felt over all the Christian world; he reformed the pontifical court, he completely re-established the authority of the Holy See in Rome and in the States of the Church, he exerted every effort to maintain order and peace in Italy, he spurred on the crusades against the Mussulmans, arrested the heresy of the Albigenses, and powerfully contributed to the formation of the religious orders of which we have just spoken. When, at the end of his pontificate, he saw his immense works crowned with success,—Islamism restrained, the princes subjected to the practice of the Evangelical laws, Christianity continuing its progress among the pagan people of the north of Europe, order and regularity established everywhere, heresy driven back, ecclesiastical and profane sciences shining with the brightest rays, and Christian artists raising those magnificent cathedrals which still excite our admiration,—Innocent III. wished to crown his work by a solemn assemblage of the great assizes of Christianity, and he convoked a general council in the Lateran palace (1215). The East and West were represented in this assembly by four hundred and twelve bishops, and by all the patriarchs, in person or by their legates. There were also present the principal heads of the religious orders, a multitude of abbots and priors, the ambassadors of the Emperors of Germany and of Constantinople, those of all the princes of Christendom; in short, the light and learning of the Christian world were united under the presidency of the immortal pon-

tiff. It was the twelfth Œcumenical Council, and the fourth of Lateran.

Fourth Council of Lateran, twelfth Œcumenical (1215).

The Council of Lateran occupied itself with dogma, with morals, and discipline. The errors of the Albigenses, of the Waldenses (Vaudois), of the Patarini, &c., were condemned. The Bishop of Constantinople, then in communion with the Church, was acknowledged with the title of patriarch, and was given the second rank amongst the patriarchs immediately after the one of Antioch. The reforms operated or begun by St. Gregory VII. were confirmed.

On account of the laxity which had crept in amongst the faithful, who approached not as often as formerly to the life-giving source of the sacraments, a canon enjoined, under pain of excommunication, to all the faithful of both sexes, to receive the sacraments of Penance and Holy Communion at least once a year, at the time of Easter. The council prescribed also the holding frequent provincial synods; and, finally, the impediment of kindred in marriage was declared to extend to the fourth degree, and thus closed the canonical legislation of the Church. The Crusade was the constant pre-occupation of the pope; lively exhortations were addressed to the Christian princes and to the people. Innocent III. died the following year, 1216.

Successors of Innocent III.

The first successors of Innocent III. were in continual strife with the Emperor Frederick II., who had been the pupil of the great pope, and whose only recognition of all the benefits he had received from the Holy See was irreligion and hatred. *Honorius III.* (1216-1227) for a long time deceived by this faithless prince, died

when he was about to take severe measures against him. *St. Gregory IX.* (1227-1241), nephew of Innocent III., was over eighty years old when elected; but with the calmness and prudence of age, he associated the vigour of maturity, and the fire and freshness of youth. After having exhorted Frederick II., for the last time, to start the crusade which he had sworn to undertake, he excommunicated him; it was then, as we have seen, that Frederick II. left at last for the Holy Land. On his return he reconciled himself with the pope, in order to re-conquer his German and Italian States; but once having become master of them, he cared for nothing more. He invested one of his natural children with the island of Sardinia, which was a fief dependent on the Holy See; He arrogated to himself the nomination to all the ecclesiastical benefices in the kingdom of Naples, and trampled on the rights and privileges of the Church. The pope waited nearly three years before pronouncing against him a fresh excommunication; the obstinacy of the guilty prince at length forced him to strike (1239). Frederick replied to this blow by a manifesto in which he proclaimed his absolute sovereignty in all temporal and spiritual things; and he appealed from the pope to a general council. Liberty of conscience was thus much menaced by the tyrannical pretensions of the emperor.

In these grave circumstances Gregory IX. offered the temporal crown to Robert of Artois, brother of St. Louis, at that time King of France. The holy king, without disapproving of this act of the pope, did not wish to engage France in this quarrel, but used all his efforts to bring back Frederick II. to better sentiments; and as the excommunicated emperor hindered the French and English prelates from presenting themselves at the council, which Gregory IX. had convoked at Rome, he protested earnestly, and showed himself ready to fight,

in order to insist on the bishops being respected. He wrote to the tyrant: "We demand the immediate release of all the captive bishops. Think seriously upon the side you are taking; the kingdom of France is not so fallen as to bear without return the galling of your spurs." However, Frederick succeeded in rendering the holding of the council impossible, and the death of Gregory IX. happened whilst this was going on, so he was encouraged to think his triumph was secure.

Celestin IV., who was elected, only reigned a few months (1241). The intrigues and the violence of Frederick prevented his successor being nominated for two years.

Innocent IV. (1243-1254), at last elected, was obliged to leave Rome and take refuge, at first, at Genoa, in his own country, then at Lyons, which was also a neutral city, only subject to the archbishop.

First General Council of Lyons, thirteenth Œcumenical.
1245.

The thirteenth Œcumenical Council, the first of Lyons, was convoked by Gregory IX. One hundred and forty bishops assisted at it, with the Latin patriarchs of the East, and deputies from all the Christian princes. The Emperor Frederick, who had been summoned to the council, refused to recognise its authority, when he saw it assembled. Several delays were granted to him, so that he had time to present himself at it, or to send his legates. *Thaddæus of Suessia*, one of the imperial counsellors, who pretended to place the emperor's authority above that of the pope, came to defend his cause; but it was soon seen that he only sought to gain time. After another delay, the 15th July, 1245, Innocent IV. appeared in the midst of the council, holding in his hand a lighted taper. All the bishops likewise held

tapers. Then, using at the same time the spiritual power which he had as head of the Church, and the temporal power, which the constitution of the Christian monarchies of that period, and particularly the constitution of the Holy Roman Empire, a creation of the Holy See, gave to him, he read the following decree of excommunication ; “ After mature deliberation with the “ Cardinals and the Fathers of the Holy Council, We “ declare Frederick II. rejected from the pale of the “ Catholic Church; we absolve for ever from their oath all “ who have sworn allegiance to him ; we forbid by apos- “ tolical authority anyone henceforth to obey him as Em- “ peror of Germany, or as King of Sicily ; and whoever “ hereafter affords him help and counsel shall, by the “ very fact, incur excommunication. The electors are “ bound to name, with as little delay as possible, a suc- “ cessor to the empire. As to the kingdom of Sicily, “ we shall provide for it with the council of our brethren “ the Cardinals.*”

When the sentence had been pronounced, the cardinals and the bishops threw down and extinguished their tapers as a sign of malediction. Thaddeus of Suessia cried out: “ The blow is struck ; this is truly “ the day of wrath ;” and he fled away from the council to carry the news to his master. Frederick was transported with rage : “ Who is then this pope, cried he, “ who is this pope who expels me from his communion ? “ Who is he who dares touch my crown on my head ? “ Who is he who can do it ! Where are my jewels ? “ Be quick and bring my jewels !” They were brought to him, and opening the casket, which contained several crowns he placed one on his head exclaiming : “ No ! “ it is not lost, neither pope nor council have taken it

* This kingdom was a fief of the Holy See.

“from me, nor can they deprive me of it without “bloodshed.”

The impious Frederick was soon obliged to acknowledge that his rage was powerless against God. The German princes, who had at first rejected the sentence of the council, listened afterwards to the voice of the pope, and elected a new emperor, whose death, in the following year (1246), arrested a terrible struggle which was about to take place. The hatred of Frederick for the Pope was so well known, that a German knight, who was disgraced, attempted to lay violent hands on Innocent, in order to gain the good graces of the emperor. This attempt to commit this crime was not the only one. In the month of May 1247, Frederick left Apulia, and advanced with a considerable army as far as Turin: his intention was to proceed to Lyons, where the pope was still to be found. The king, Louis IX., intervened in order to protect the sovereign Pontiff. Frederick II, only distinguished himself from this time by his acts of violence and rage, his counsellor Thaddeus of Suessia perished at the siege of Pavia (1248), another of his counsellors Peter des Vignes tried to poison him. At last he fell sick and died of grief (1250); before his death, he charged Conrad, his son, to restore to the Roman Church all the rights they unjustly possessed: a tardy repentance, which did not save his house. Punished in his own person and in that of his accomplices, Frederick was still more so in his race, which in a few years became extinct (1268). The House of Suabia or Hohenstauffen, only distinguished itself by its hatred against the Church; it could not last long; for a curse is always attached to those who wish to enslave the Church. In Germany it was a new House, that of Hapsburgh, which obtained the Imperial dignity in the person of Rodolph, after an interregnum of more than twenty years; in Italy the French House of Anjou

obtained the kingdom of the two Sicilies, of which one part, Sicily, detached itself later to belong to the House of Arragon.

Happily all the Christian princes of the thirteenth century did not resemble Frederick II.; the most brilliant virtues illustrated many thrones. Among the crowned heads three names stand prominent; those of St. Ferdinand of Castille, and of St. Louis of France, of whom we have already spoken, and that of St. *Elizabeth* of Hungary. St. Elizabeth was the daughter of Andrew II., King of Hungary. Born in 1207, at Presburg, she was affianced from an early age to *Louis* the son of the landgrave of Thuringia and of Hesse, who was himself only a child of eleven years old. She showed from an early age a love for prayer, charity for the poor, an inclination for meditation and retirement, and an angelic patience which caused her to be loved and admired by all. Tormented by a step-mother, who wished to hinder her marriage, she bore all with the greatest sweetness. The young landgrave who had taken for his device: *pious, chaste, and just*, was married to her in 1221. Never had union been better chosen, or more happy. Whilst Louis, who was faithful to all his duties signalised himself in the service of the emperor, Elizabeth employed herself entirely in works of piety and charity; she consecrated the night to prayer, penance, and meditation, and the day to the practice of works of mercy. She founded two hospitals, one near Wurtzburg, the other at Eisenach. She fed each day, with her own hands, a multitude of poor people; she visited on foot the environs of her castle, in order to discover the needy; took care of the sick, and dried the tears of the afflicted. The landgrave Louis showed himself worthy of her. His steward having said with a complaint to him one day that Elizabeth had distributed sixty-four thousand florins to

the poor during a great famine: "Let her do it, said he, the poor will not ruin us."

Adversity came to try Elizabeth; Louis died, leaving her with four children, and was succeeded by a brother, who, irritated by the virtue of the princess, and spurred on by his courtiers, drove her and her children from Wurtzburg in the middle of Winter, and forbade any one to assist her in any manner whatsoever, throughout the landgravate. Elizabeth blessed the Lord under this blow which struck her. She wandered some time in the environs of Eisenach, then was received by an uncle who was Bishop of Bamberg. The wicked brother recognised later the injustice that he had committed; he reconciled himself with the saint, and restored to her children the patrimony of which he had deprived them. Elizabeth had desired for a long time to leave the world; she retired to Marburg in Hesse, and solemnly pronounced the three religious vows. The holy princess, after remaining humbly in the hospital founded by her care, there having served *Jesus Christ* night and day, having there received numerous graces from God, and the gift of miracles, was warned by a revelation of her approaching end. She made her will and instituted *Jesus Christ* heir in the person of the poor, and died the 19th of November, 1231, at the age of twenty-four years. Numerous miracles were worked on her tomb; Pope Gregory IX., canonised her in 1235.*

*Second General Council of Lyons, Fourteenth
Œcumenical (1274).*

Three Popes succeeded Innocent IV. up to the second general council of Lyons: *Alexander IV.* (1254-1261);

* See the admirable *History of St. Elizabeth*, written by M. de Montalembert.

Urban IV., a Frenchman (1261-1264), who instituted the Feast of Corpus Christi, and fixed the celebration of it on the Thursday following Trinity Sunday; and *Clement IV.*, also a Frenchman (1265-1269), who called to the throne of Sicily Charles of Anjou, one of the brothers of St. Louis. The Holy See remained after that, vacant during nearly three years, because the cardinals were divided between two contrary influences: the Italians wished for an Italian, and the French for a Frenchman. At last Blessed *Gregory X.*, who was born at Placentia, was elected (1271-1276), and one of his first cares was to convoke a general council which assembled at Lyons, the 1st of May, 1274, with the triple end of promoting a new crusade (St. Louis had just died before Tunis), of reuniting to the Church the Greeks who showed favourable dispositions, and of reforming morals and discipline. Five hundred bishops from all parts of the Catholic world were present at the council, two Latin Patriarchs, Philip the Bold, King of France, James II., King of Arragon, the ambassadors of Germany, England, Sicily, and the kingdoms of northern Europe, and more than a thousand abbots holding the rank of prelates. St. Bonaventure assisted in his quality of Cardinal Bishop. The council was presided over by the Pope in person.

The Pope occupied himself at first with the crusade; his words inflamed the assistants, but few soldiers could be found, and the Christians lost, before the end of the century, the little that remained to them in the Holy Land. The affair of the Greeks came after. The Emperor *Michael Paleologus* had sent some ambassadors to treat of the extinction of the schism. On the 29th of June, Feast of St. Peter and St. Paul, the Pope celebrated solemnly in presence of the Greeks and of the whole council. The Epistle and Gospel were read in Latin and Greek. The Symbol was chanted first in

Latin, then in Greek, and the Greeks repeated three times the article on the Holy Ghost : *who proceeds from the Father and the Son* (Filioque). The letters from the Emperor and the Greek Bishops gave St. Gregory the titles of First and Sovereign Pontiff, Œcumenical or Universal Pope, Common Father of all Christians, and contained an entirely orthodox profession of faith. On the 6th July, George Acropolita, chief of the embassy, pronounced in the name of his Master the following oath :—“I abjure the schism in my own and my Master’s name. I believe from my heart and confess with my lips the Catholic orthodox and Roman faith ; I promise ever faithfully to follow it, and never to forsake it. I acknowledge the primacy of the Church of Rome, and the obedience due to it ; I pledge myself to all these professions by oath upon the soul of the Emperor and my own.” The schism of Cæularius was put an end to by this oath ; the Pope intoned the *Te Deum*, shedding tears of joy on this happy reconciliation which was to last too short a time.

The Fathers of the council of Lyons did not forget that one of the motives of their assembling was the reformation of morals. They paid their chief attention to the reformation of Religious Orders, on which so often depends that of all the rest. An exaggerated rigorism had thrown into heresy a multitude of men who had begun by excess of mortification. Frightened by the crimes which multiplied in all parts, and penetrated with a lively fear of the judgments of God ; these men, stripped to the waist, with disciplines in their hands, went about scourging themselves, groaning and sobbing aloud. They were called the *Flagellantes*. This sect took its rise in Perugia, and spread rapidly through Italy, France, and Germany. Processions of penitents, to the number of thousands, ran through the streets staining them with their blood. The *Flagellantes*

maintained that baptism of *water* was useless, and that Flagellation alone, which they called the baptism of *blood*, was necessary for salvation. The council condemned them. It also took measures against the useless multiplication of religious orders, of whom several pretended to establish themselves without approbation. The council suppressed all the Mendicant Orders which had been instituted since the council of Lateran, in 1215, and not confirmed by the Holy See. It preserved, besides the Franciscans, the Dominicans, the Carmelites and the other orders already named, the Celestines, and the Servites.

The Order of Servites, or servants of the Blessed Virgin Mary, was founded at Florence, in 1233, by seven noble citizens of that town. They followed the rule of St. Augustine, and had for their object, as their name indicates, the special honouring of the Mother of God. This order, already approved by preceding Popes, received from Gregory X. a solemn confirmation at the council of Lyons, at which its superior general, St. Philip Beniti, was present.

The Celestines had been founded in 1250, by a holy recluse named *Peter Moroni*, who lived in a narrow cell, near Salerno. These religious followed the Rule of St. Benedict, but with the addition of some more austere regulations. Peter Moroni became Pope later, under the name of *Celestine V.* Hence the name of *Celestines* was given to his religious.

The Pontifical Elections.

At last the holy Pope Gregory X. in order to obviate the evil which resulted from long vacancies of the Holy See, drew up for the council and the cardinals the following constitution, which has fixed the order of the Pontifical election up to our days, with some slight modifications :—

The cardinals who are in the city at the death of the Pope shall await the absent only during eight days. After which time, without further delay, those who are present shall assemble in the Palace of the Pontiff, having each one to wait upon them either a clerk or a layman, two or more in case of evident necessity. They shall inhabit a common hall; the apartment shall be so shut up that they can neither go out nor come in;* no one shall be able to see the cardinals, nor speak to them in secret; the persons whom they shall call shall be admitted only for the affair of the election and with the consent of all. It is forbidden to send messengers or letters to all or to any among them, under pain of excommunication for the infractors. Only a simple opening, too narrow for anyone to enter shall be left to the *Conclave*, but sufficient, however, for the necessary food to be passed. If three days after they enter the conclave, the Church has not provided a pastor such as God wishes, the five following days only one meal shall be served to the cardinals from morning until night; beyond that term nothing more than bread, wine, and water up to the consummation of the election. During the conclave the cardinals shall receive nothing from the apostolical chamber (pontifical treasure). They shall not treat upon any other matter unless it is a very pressing want, such as would be the providing for the preservation of the church lands. If a cardinal who is present in the city does not enter, or goes out without reason of a real malady, they will proceed without him to the election, and they will admit him no more. They will not even be obliged to wait for his vote, if the cause of his leaving has not been well founded. However, the sick who recover, and the absent who

* Hence the name of Conclave was given to this reunion of Cardinals from a Latin word which means inclosure.

arrive late can be received before the election, and take part in it from the point where they shall find it. If the pope dies in any other place but that in which he holds his court, the cardinals shall be obliged to transport themselves to the episcopal city of the territory where he died, unless it was under interdict, or in a state of rebellion, and in this case to the nearest town. The conclave shall be held according to the manner just described and on the same conditions in the house of the bishop, or such other as shall be given to them. The lord or governor of the place where they shall assemble must be charged to maintain the observance of this rule without adding anything more rigid, under pain of excommunication. They shall make the oath in public as soon as they know of the pope's death.

This constitution shows with what care the popes watched over the integrity and the celerity of pontifical elections.

The Popes to Boniface VIII.

The last years of the thirteenth century were occupied with the great war occasioned by the massacre of the French in Sicily, known as the *Sicilian Vespers*, and by the deplorable quarrels between the intrepid Pope Boniface VIII. and the King of France, *Philip the Fair*. *Innocent IV.*, successor of Blessed Gregory X. (1276), *Adrian V.* 1276), *John XXI.* (1276-1277), only occupied the chair of St. Peter for a very short time; *Nicholas III.*, in his pontifical court (1277-1280), had the happiness of re-establishing order in his states, and of pacifying Italy for a moment; *Martin IV.* (1281-1285) witnessed the commencement of the long war of the *Sicilian Vespers*, and could not preserve Sicily to the House of Anjou;* *Honorius IV.* (1285-

* He was French, and born in Touraine; he took the name of *Martin IV.*, in memory of St. Martin of Tours, to whom he had been

1287), and *Nicholas IV.* (1288-1292), occupied by this war, did not neglect on that account the affairs of the Holy Land and of the rest of the Church; Honorius encouraged the study of foreign languages in the university of Paris, in order to facilitate the conversion of the Mussulmans and the re-union of the Church of the East, which had fallen again into schism after the death of Michael Paleologus; Nicholas IV. made every effort to hinder the fall of St. John of Acre, the last place possessed by the Christians in Palestine, and to promote a crusade after its fall (1291). A monastery of holy virgins illustrated the disaster of the Christians. There was at St. John of Acre a monastery of the daughters of St. Clare. The abbess, hearing that the Saracens were in the town, assembled all her sisters in chapter, and said to them: "My daughters, let us despise this life in order to keep ourselves pure in heart and body for our Spouse; do then what you see me do." And, following an example which had already been given by other nuns, in England, in a similar circumstance, the courageous virgin cut off her nose and disfigured her face. The others did the same, and thus voluntarily lost their external beauty, in order to preserve the more precious and more brilliant beauty of the soul. The Saracens entering the monastery sword in hand, were at first seized with astonishment at this spectacle; then incapable of understanding what was sublime, transported with rage they massacred all the religious.

It was under the pontificate of Nicholas IV., the 8th May, 1291, some days before the fall of St. John of Acre,

canon and treasurer. There was only one pope before him of the name of Martin; but as the two popes called *Marinus* were often confounded with this same name, he took the number IV., under which he is known in history. They called the one who followed him, Martin V., who took the same name as himself.

that the house of the Blessed Virgin, called the Holy House (Santa Casa), disappeared from Nazareth and was found the same night at Dalmatia ; thence (10th December, 1294) under the pontificate of *Celestin V.*, it was transported near to Recanati, some distance from Ancona, in the states of the Church, and after two other marvellous translations, it remained in the possession of a widow, called Loretta, whose name it has immortalised.* Others say that it derived the name of Loretto from the place where it first stopped, near Recanati ; others, that it was taken from a forest of laurels, which surrounded an ancient pagan temple. Embassies sent to Dalmatia and to Nazareth were assured that the Holy House which was transported to the territory of Recanati was really that of the Blessed Virgin. Numerous miracles confirmed the faith of Christians ; a magnificent church was raised around the holy House ; the popes enriched with their favours and their spiritual gifts, this venerable sanctuary ; a little town is grouped around the church, and still, in our days, Our Lady of Loretto is a place of pilgrimage known to all Christians.

The death of Nicholas IV. was followed by a vacancy of twenty-seven months, on account of the division among the cardinals, who were at last unanimous, as if by inspiration, in favour of an old man of seventy years, Peter Moroni, institutor of the Celestines. The pious solitary refused, for a long time, an honour of which he thought himself unworthy. At last he yielded, vanquished by the united solicitations of the cardinals and of the new King of Sicily, Charles II., son of Charles of Anjou ; he took the name of *Celestin V.* He deserved the reputation of the holiness which he had acquired, but had not energy sufficient to govern the Church, above

* Some prophecies, of which time alone will establish the authenticity, announce a third translation of the Santa Casa to Rome.

all, at such a period. He soon voluntarily resolved to abdicate, which he did in a solemn consistory, on the 13th December, five months only after his election. The cardinals would not sign it until they had obtained from him a constitution which expressly states that every pontiff can renounce his dignity, and the Sacred College can accept that resignation. Celestin still lived two years in the castle of Fumona, in Campania, a retreat given to him by his successor. He died in 1296, and Clement V. inscribed him in 1313 on the catalogue of the saints.

Boniface VIII. (1294-1303).

The successor of St. Celestine V. was one of the greatest Popes of the Middle Ages. Born at Anagni, about 1217, he belonged to the illustrious family of the Gaëtano; he was a native of Catalonia, according to some; of the town of Gaeta (Cajeta), according to others. Brought up by the Friars Minors of Velletri, he went later, to study at the university of Paris, and made in a short time such rapid progress in the science of law, and, above all, in ecclesiastical law, that his reputation soon was extended afar. He was successively named canon of Paris, of Lyons, of Anagni, and, lastly, of Rome. His reputation for learning and wisdom, and his illustrious birth, opened for him the way to ecclesiastical employments. He went to Rome, under the pontificate of Innocent IV., and was brought up in the charge of apostolical notary, which consisted in the early times of the Church, in writing and preserving the Acts of the Martyrs, and later, even in writing the Bulls and decrees of the pontiffs and the canons of the councils. He also exercised the charge of consistorial advocacy; a charge no less honourable than the former,

since it gave, to those who filled it, the mission of defending the causes of churches and the poor. The proofs of capacity which Benedict Gaëtano (Cajetano) gave in the different employments which were confided to him, attracted upon him more and more attention. He took an important part in the affairs of the Church, from the pontificate of Alexander IV., and was created cardinal by Martin IV. Arrived at the supreme pontificate in circumstances of extraordinary difficulty, and at an age when so many others only aspire to repose, he grasped the helm of the bark of St. Peter with a firm hand, and fought unflinchingly against the pretensions which were contrary to the liberty of the Church.

Two events caused him at first great joy, the canonisation of the holy king Louis IX., and the universal jubilee of the year 1300. It was in the year 1297, on the 11th of August, that Boniface VIII., represented him, in a sermon preached on this occasion, as the model of Christian kings. "One must remark first" said he, "that "he only is truly a king, who knows whilst governing "his subjects how to govern himself; as to the one "who knows neither how to govern himself nor his "subjects, he scarce deserves the name of king. Louis "was indeed this true king, for he knew well how "to govern himself and his people justly, piously, "and uprightly; over himself, because he knew how "to subject the flesh to the spirit, and the appetites of "the senses to reason; over his subjects, because he "ruled them always with justice and equity; and I "account not those who conduct themselves otherwise "as kings."

The whole of Christendom, and France in particular, welcomed with transports of joy the canonisation of St. Louis. It was with the same enthusiasm that they received the Bull of Boniface VIII., relative to the

centenary jubilee. A tradition nowhere found written, holds that at the beginning of each century, special indulgences were accorded to the pilgrims, who visited the tomb of the Apostles at Rome. Sylvester II. patronised this devotion. Boniface VIII., regulated it, and solemnly confirmed it; he gave it the name of *Jubilee* in remembrance of the jubilee of the Hebrews.

An incredible religious movement, says the historian of Boniface VIII.,* manifested itself all over Europe. Neither sex, age, nor distance, could arrest the faithful who poured in immense numbers into the Eternal City. Rome was thronged with people. There were counted there, during the course of one year, more than two hundred thousand strangers. It was necessary to open a breach in one of the walls in order to facilitate the entrance or departure of the immense multitude which presented itself at the basilicas, or returned from them. The foresight of Boniface equalled the affluence of the pilgrims.

He took such wise measures, that provisions did not fail either to men or horses, and no disorder dishonoured the holiness of those illustrious days. The piety of the faithful manifested itself by abundant alms. The enemies of Boniface exaggerated the importance of them, and took the occasion of accusing the Pontiff of avidity; they forgot the enormous expense to the Pope of provisioning a town where it was necessary to nourish each day two hundred thousand men and an innumerable multitude of horses; they forgot the restoration of the basilicas, and the important works undertaken by Boniface VIII., who employed the resources accruing to the pontifical treasure to useful works, to the encouragement of art, and to the embellishment of Rome.

* D. Louis Tosti, traduction de l' Abbé Marie-Duclos.

After joy came sorrow. Boniface VIII., found some bitter enemies even in the sacred college, he encountered above all a redoubtable adversary in the king of France. Philip the Fair, who, forgetting that he was grandson of St. Louis, overwhelmed the pontiff with bitterness, and showed himself the worthy rival of the emperors Henry IV., and Frederick II. The recital of these deplorable events belongs to universal history.* Boniface VIII., who had fled to Anagni, saw himself there exposed to every outrage, and was at one moment a prisoner of the envoys of Philip the Fair. The inhabitants of Anagni delivered him; he returned to Rome, and died some days afterwards of old age and of grief, declaring that he pardoned his enemies, and that he died in the Catholic faith (11th October, 1303). He was eighty-four years old. With him ended the series of those grand Popes of the Middle Ages who had so gloriously presided over the destiny of Christendom; St. Gregory VII. opened it, Innocent III., carried the beneficent ascendancy of the papacy to the highest degree, Boniface VIII., strove in vain to keep it, and saw the days commence of a decay which was to bring about frightful misfortunes.

The death of Boniface VIII., might have made his persecutor think that his policy would henceforth triumph. However, other reflections, ought also to have forced themselves upon him if the messenger who went to inform him of the arrest of the pope at Anagni faithfully reported the following words, that a bishop is said to have addressed to him, "Alas!" cried the bishop, at the sight of the messenger, "Philip will rejoice over this news, but his joy will be followed by many sorrows. Ah! what a judgment will fall upon his head and

* See our Course of Universal History, our History of France, and our popular History of the Popes.

“that of his children, alas! alas!” Here is in fact what did happen. After the death of Boniface and of his successor, Philip continued his efforts to debase more and more the Holy See. All at once he learned that his own palace had been defiled by hideous adulterers; he punished them by horrible tortures, but he experienced profound grief on their account, and died 1314, leaving three sons, who were Louis le Hutin, Philip the Long, Charles the Fair; fourteen years later, all these three sons (themselves kings, one after another), had followed each other to the grave; a new branch descending from St. Louis, but not from Philip the Fair, reached the throne in the person of Philip of Valois, son of Charles of Valois, who had been appointed vicar of the Holy See, by Boniface VIII. Thus was accomplished the prophecy of the aforesaid bishop. History shows us by a hundred examples, that God takes care to execute himself the decrees of justice, when the power of the guilty might seem to put them beyond all punishment.

Life Period

PAGAN RENAISSANCE (1303-1517).

THE fifth period of the history of the Church comprises two centuries (1303-1517), from the death of Boniface VIII. until the open revolt of Luther, from which the birth of Protestantism dates. The general character of this period can be marked in one word:— it is the *decadence of Christian society*. The grand Catholic confederation is dissolved, and is replaced by distinct nationalities, jealousies, and rivalries. The translation of the Holy See to Avignon weakens the papacy, and brings about a deplorable schism; heresies reappear; the Religious Orders lose their primitive fervour. This period witnesses the fall, one after the other, of all the institutions of the preceding centuries; the scholastic method illustrated by St. Thomas Aquinas and by so many other saints and learned men, is abandoned; the almost exclusive study of pagan antiquity is revived, and new languages replace the ancient language of the Church. The three centuries which follow the thirteenth are designated under the name of *renaissance*; but it is, unfortunately, a *pagan*, renaissance effected in spite of the efforts of the Church to direct the movement of Christian society towards good. Three periods are to be distinguished from the death of Boniface VIII. until the revolt of Luther. The first is that of the Popes of Avignon; the second that of the great schism of the West; the third, which is an epoch of transition, perhaps more properly designated under the name of pagan renaissance.

A chapter will be devoted to each of these divisions.

CHAPTER I.

THE POPES OF AVIGNON (1303—1378).

Two Divisions : The Popes of Avignon.—The Saints.

§ I. THE POPES OF AVIGNON.

General Character.

Boniface VIII. had intrepidly fought for the rights of the Church and for the preservation of Christendom, such as it had been constituted in the preceding centuries. The ill-will of princes forced his successors to tolerate the new state of things, not that they recognised the former as evil, or as a state which needed change. The Holy See upheld true principles—principles salutary to society; the popes could no longer impose them by a temporal force which they were losing; the calamities which befel Europe ought to have opened men's eyes; but, first the legislature, then the ambition of princes, and lastly, the pretended protestant reform, consummated a fatal separation. The sojourn of the Popes at Avignon contributed much to this deplorable result; it had, however, become almost necessary, on account of the turbulence of the Romans, of the little security the Popes found at home, and the total want of protection on the part of the emperors.

The Popes of Avignon were, for the most part, remarkable for their virtues; they strove with all their power to quell the wars of rival Christian princes, and to warn them of the dangers by which Europe was menaced from the East; but no one any longer willingly listened to the voice of the Sovereign Pontiffs, who appeared to be too much under French influence; their independence was not in fact complete in matters which touched on politics, and those who were interested in denying it had appearances in their favour. The evil had reached its height when the great schism of the West broke out; during half a century the Church was divided between several Popes, and, unfortunately for Europe, the Holy See received a sensible blow.

St. Benedict XI. and Clement V.

St. Benedict XI., successor of Boniface VIII. (1303-1304), succeeded during his pontificate in reconciling the king of France with the Holy See, without failing in anything of the respect due to the memory of his predecessor. The Frenchman, *Bertrand of Goth*, Archbishop of Bourdeaux, becoming Pope, under the name of *Clement V.* (1305-1314), did more still towards conciliation. He fixed his residence at Avignon, in 1309, and thus began, what is called, *the new Captivity of Babylon*, because the popes remained absent from Rome during nearly seventy years. Rome and Italy were torn by factions, and the Popes were no longer in safety in their pontifical city. They judged the moment had come to provide for their security, in choosing a residence which put them beyond all dangers. The misfortunes which overwhelmed Italy during their absence was a lesson which Providence doubtless wished to draw from an evil become necessary by the fault of men.

General Council of Vienne, 15th Œcumenical (1311.)

The most important event of the pontificate of Clement V. was the condemnation pronounced, in concert with the Pope, and the king of France against the Templars, which Order had rendered great services to Christianity in the Holy Land, but whose members had become lax during the past half century, and who showed, at least a great number among them, a corruption of morals truly frightful. The condemnation was pronounced at the Œcumenical Council of Vienne, in Dauphiné. This council was opened on the 16th Oct., 1311. More than three hundred bishops assisted at it. Besides the affair of the Templars, the council examined other matters which directly concerned the purity of faith. The manichean errors of the Albigenses had transformed themselves into a false mysticism, which had produced new sects. The sectaries, under the names of the *Fratricelli*, *Béguards*, &c., had developed the most impure consequences, by pretending that man can arrive at a state of absolute impeccability. The infamies of the Gnostics reappeared. The Council of Vienne anathematised them. A division also had arisen among the Franciscans. Some had exaggerated the rule to an heretical rigorism; others mitigated it to a culpable relaxation. The council tried to remedy this state of things, but without much success. It was more fortunate with regard to the measures taken in favour of science. One of its decrees introduced into the West the study of the Oriental languages: it procured the public teaching of Hebrew, Arabic, and Chaldaic, in the pontifical court and in the universities of Paris, Oxford, Salamanca, and Bologna. The Church, a friend to the truth, always showed herself the protectress of true science.

Continuation of the Popes.

John XXII. (1316-1334) witnessed the renewal of the contest between the Church and the State; he firmly resisted the schismatic and heretical pretensions of the Emperor Louis of Bavaria, and repressed the revolts of a party of Franciscans who supported the imperial pretensions. His pontificate was the model of a wise, vigorous, and regulated administration. He established, or at least organised, for the administration of justice, the celebrated tribunal of the *Rota* (wheel), so called because each member of this tribunal exercised this office in turns.

Benedict XII. (1334-1342), who died in the odour of sanctity, had terminated the quarrel with the empire, without the influence of France, which did not wish for the re-establishment of peace, and without the support that Louis of Bavaria found from his electors, who proclaimed his absolute independence as an Emperor. Benedict XII. had all the virtues of a saint. A stranger to the weaknesses of flesh and blood, he would not accord anything to his relations. "A Pope," said he, "ought to resemble Melchisedech, who was without father, without mother, without genealogy." He took the greatest care not to confide ecclesiastical dignities to any but worthy subjects. "It is far better," said he, "to leave dignities vacant, than to confide them to inexperienced hands." A religious of St. Paul's of Rome, named Monozella, who had acquired a certain reputation for skill in music, and who made use of his talent in a manner altogether worldly, having been elected abbot of his monastery, presented himself to the Pope to announce to him his promotion. "Very good," said Benedict to him, who knew him; "but do you know how to sing?" "That art is known to me," said the abbot. "In that case," replied the Pope, "I

“should like to hear a song.” “I know several,” replied the abbot. “Do you also play some instrument?” added the Pope. “Do you know how to play the “guitar?” “Perfectly,” continued the elected abbot, more and more enchanted at the interest that the Sovereign Pontiff appeared to take in his musical talent. But then Benedict all at once changing his manner and tone:—“What then,” said he, “it is a vile buffoon who “aspires to become the venerable abbot of the monastery “of St. Paul!” and he dismissed Monozella from his presence.

Clement VI. (1342-1352), aided the Church's triumph by electing Charles of Luxemburg,

The Tribune Rienzi.

Disorder was at its height at Rome and in the States of the Church. Rome became uninhabitable for peaceable people, it was almost transformed into a desert; the part which remained inhabited was no less desolate than the deserted parts; the streets were encumbered and obstructed by the debris of the ruined houses, the war towers and the palaces demolished during the strife of the rival factions. The basilicas, a little while ago so brilliant, were half ruined; the altars stripped, the religious ceremonies deprived of their majesty, no more pilgrims, no more travellers; everywhere brigands, everywhere assassins, thieves, and every kind of crime; justice was silent, the thief audacious and unpunished. Cupidity and recklessness completed the destruction of monuments respected even by the barbarians: the Roman nobles made a traffic of the antiquities of their town, they carried away the pillars, the statues, the bas-reliefs, the ornaments of the temples, of the palaces, of the mausoleums, each noble family had a quarter of its own, which it ransacked as a quarry. The Coliseum

seemed to be common property to be pillaged at will ; the marble statues were converted into lime. The Romans then began to feel how much they had lost in losing the Pope. A deputation waited upon Clement VI. begging him to return to Rome. Among the members of the deputation was found the poet *Petrarch*, and a man then young, named *Nicholas* or *Cola Gabrino*, better known under the name of *Rienzi*, which is a popular diminutive of *Lorenzo* (*Laurence*), one of his christian names ; he was the son of a poor carpenter, but had received a careful education ; and was brought up in the study of pagan antiquity ; Clement VI. had appointed him Apostolic Notary. *Rienzi*, whilst shedding tears, drew a touching picture of the desolation of Rome ; but the deputation only begged the Pope to accept the titles of Senator and of Governor of the town, not as Pope, but as *Lord Roger* (the name he bore before his exaltation.) Clement VI. could not accept this disguised forfeit of his just title, he replied that he would establish his residence at Rome as soon as ever it seemed possible to him ; but that the moment had not yet come. *Rienzi* came with a second deputation, which Clement VI. received with kindness, with the conditions of which, however, he was not better able to comply.

Then, *Rienzi* nourishing souvenirs of Pagan Rome, of which he made a curious mixture with Christian ideas, resolved to establish order by giving to Rome a new constitution which he called the *good state* (*Buono Stato*.) This constitution was proclaimed in the Capitol on May 20th, 1347. His eloquence, his tears, his energy transported his fellow-citizens. He received the titles of *tribune* and of *liberator* of Rome, with the power of Dictator. *Rienzi* governed with great vigour. He first banished the barons from Rome ; commanded the bandits to be executed ; and order and tranquillity were

restored. He had conceived the gigantic idea of uniting Italy into one vast republic, of which Rome should be the centre. Perugia and Arezzo submitted to him, whilst other towns were disposed to do so. Rienzi had moreover solicited the approbation of the Pope, who allowed things to be done, himself reserving the right of afterwards pronouncing a definitive sentence when he might deem it proper. Rienzi brought about his own ruin. Elated by success, he knew no bounds ; the nobles of the country marched against Rome ; the people tired of the liberator refused to arm themselves. Rienzi took refuge in the castle of Sant' Angelo, and fled from thence to Prague, where the Emperor Charles IV. resided (1384), who delivered him to the Pope. Clement VI. kept him prisoner.

Innocent VI. (1352-1362), found in the Cardinal *Albornoz*, who had distinguished himself as a statesman and a warrior under Alphonsus XI. of Castille, before entering into the ecclesiastical state, a clever and energetic minister, who re-established the pontifical authority in Italy. Rome always regretted the vain grandure of its past glory, and the name of Rienzi again became popular there. Albornoz counselled Innocent VI. to send him back thither, persuaded that the tribune would work his own ruin, which did happen. Rienzi received in triumph at Rome, was massacred there two months afterwards (1354). During this time Albornoz destroyed successively all the petty tyrants who had risen up in the Marches of Ancona and in the Romagna ; he retook Bologna, concluded, after numerous victories, treaties of submission and of peace with the principal lords of the country, and happily terminated the entire submission of the States of the Church (1361).

Return of the Popes to Rome.

Henceforth the Popes were able to return to Rome. Innocent VI. had not the time; *Urban V.* (1362-1370), who like Benedict XII., died in the odour of sanctity, realized the project which he had announced on ascending the Chair of St. Peter; he returned to Rome amid the acclamations of the people and of Italy (1367). Christendom appeared to wake after a long and horrible dream. The following year, the two Emperors of the East and West, John Paleologus and Charles IV. met together in Rome; the first had come to seek succour against the Turks, and swore fidelity to the Roman Church. The Pope made useless efforts to organise a Crusade; troubles recommenced in Italy, Urban V. returned to Avignon; the captivity of Babylon was not at an end (1370). But now it was at last to terminate; *Gregory XI.*, nephew of Clement VI. (1370-1378), returned to Rome (1377), whither he had been called by the wishes of the Romans and the exhortations of *St. Catherine of Siena*, a humble virgin to whom Providence reserved a great work in the Church: but the Romans, always fickle and ungrateful, forced Gregory XI. to return to Avignon. *Urban VI.* remained at Rome (1378), but then the fatal schism began which divided the Church between two obediences.

§ II.—THE SAINTS DURING THE SOJOURN OF THE POPES
AT AVIGNON.

St. Catherine of Siena.

God never abandons his Church; we have just seen that several of the Popes of Avignon merited the veneration of the people by their sanctity. At the same time, saints continued to edify the world and to produce

fruits of virtue. Among these glorious figures particularly shines that of an humble virgin of Siena, who became the counsellor of the Popes. It was St. Catherine, of whom we have just spoken, and of whose life Pope Pius II., her compatriot, thus speaks, in the bull of canonisation published in 1461: "Catherine," says he, "born at Siena, of parents of humble condition, consecrated herself to God, at an age when she could scarcely know him. When only six years old, inspired with a desire for solitude, she escaped from the town and went to hide herself in a solitary grotto; but a divine inspiration told her that she must return to her parents' home. As soon as she learnt how to recite the Angelical Salutation, she made it her practice to kneel at each step, when she mounted the staircase of the paternal house, in order to salute the Mother of God. At the age of seven years, she vowed her virginity to God. As a reward of this early sacrifice, God favoured her with an admirable vision, in which he appeared to her in all the grandeur of his majesty, and revealed to her the most sublime mysteries, of which it is not permitted to men to speak. From that time the heart of the innocent virgin was for ever sealed to all the pleasures of the world.

"Some years later she cut off her hair, refused to marry, and supported with joy all the injuries and contempt which this resolution brought upon her. But it was only after long and lively opposition, that she received the habit of St. Dominic, which the sisters of Penance wore. She was obliged for a long time before obtaining it, to fulfil in her father's house the office of a servant, an employment which she was delighted to undertake, as she considered herself happy to appear thus vile and contemptible in the eyes of the world. With her father's consent, she gave abundant alms to the

“ poor, served the sick with a tender charity, and devoted herself to consoling the oppressed and prisoners. . . . Her doctrine was not the fruit of study, but of the Holy Spirit who communicates himself by infusion to simple and loving souls. She was a mistress without having been a disciple. Some learned professors of sacred literature and eminent prelates, who had proposed to her high and difficult questions on theology, were surprised at the wisdom of her answers, and were pleased to recognise her as their mistress, they had come like wolves and lions, and they returned like gentle sheep; several even, astonished at finding in a young girl this wisdom quite divine, gave their goods to the poor, embracing the cross of our Saviour, and led an angelic life.

“ Her abstinence was extreme, the austerity of her life admirable, for after having retrenched wine, flesh meat, and all seasoned food, she at length deprived herself even of vegetables, and took for her only sustenance the Heavenly Bread with which the faithful are nourished in the Sacrament of the Altar. Several times she is known to have taken no other food than the Holy Eucharist, from Ash-Wednesday, until Pentecost. For eight years she lived on the juice of herbs which she had difficulty in retaining. She dragged herself to her meals as to a punishment; but she flew to Holy Communion, which she daily received, as to a wedding-feast. To macerate her flesh, she wore a rough hair-shirt. She had neither pillow nor mattress; she rarely gave herself two hours of sleep during the whole night and day, this short repose she took on a plank, employing the rest of her time in watchings, in prayers, in instructing, and in other works of mercy. . . . All her care tended to establish peace; she often extinguished hatred, she reconciled many enmities. In order to reconcile the inter-

“dicted Florentines with the Church; she traversed the Apennines and the Alps; she went as far as Avignon to our predecessor Pope Gregory XI., to whom she manifested, after a divine revelation, the vow that he had made, in the depth of his heart, of returning to Rome. . . The name of Catherine was held in veneration among the people. From all parts, the sick, and the possessed, came to her, and were cured. All these things made the Sovereign Pontiffs Gregory XI., and Urban VI., esteem her very highly, and they employed her in several embassies, and enriched her with many privileges and singular favours.

“The Lord, wishing at last to reward her for her works, called to himself his pious servant. She died at Rome at the age of thirty-three (in 1380). Her soul was gloriously raised to heaven, as was made known in astonishing and marvellous revelations to several persons, and principally to Brother Raymund of Capua, her Confessor, professor of Theology, and afterwards General of the order of Friars Preachers. This religious being at Genoa, at the time of the death of the holy virgin, saw her at the hour of matins in a halo of glory, which dazzled his eyes and filled his heart with ineffable consolation. Her body, after having remained for some time exposed, was interred in the church of the Minerva, surrounded by the veneration and devotion of all the people. Many sick people were cured by approaching her holy body; others recovered by simply touching objects which had lain on the precious relic.”

Other Saints.

Other saints lived at the same time as St. Catherine of Siena. One of them who bore the same name was St. *Catherine* of Sweden, daughter of another saint,

namely *St. Bridget*. This latter was a Swedish princess, who, at the death of her husband, with whom she had lived in the practice of Christian virtues, retired from the world, and founded the abbey of Wadstena, in the diocese of Linköping (1363). Bridget set out for the Holy Land, whence she afterwards betook herself to Rome, where she died (1373). Illustrious for the nobility of her birth, her virtues, her miracles, and the revelations with which she was favoured, she showed by all her life, and by the influence which she, as well as her daughter, enjoyed in Sweden, how far the spirit of Christianity had penetrated in the North.

The virgin *St. Clare* of Monte Falco, *St. Agnes* of Monte Pulciano, *St. Gertrude the Great*, a Benedictine nun, *St. Juliana Falconieri*, &c.; the holy widow *Clare* of Rimini, and the pious queen of Portugal, *St. Elizabeth*, no less edified their age. *St. Elizabeth* of Portugal, daughter of Peter III., king of Arragon, was thus named after her aunt, *St. Elizabeth* of Hungary. Married to Denys, king of Portugal, she was not dazzled by the pomps of worldly grandeur, but made a wise distribution of her time, in order to unite her pious duties with those of her state. By her care the wayfarers were provided with lodging, and with all that was necessary. She made diligent search for the poor who were ashamed to beg, and secretly furnished them with what was necessary for their subsistence, in their state of life. Poor young girls found, in her generosity, a dowry to marry according to their condition; she seemed to live only for the sake of relieving the unfortunate. Thanks to her gentleness, she brought back her husband to a better life. Nevertheless, she did not escape calumny: a page, jealous of the favour which a fellow-page, who was the distributor of the queen's charities, enjoyed, charged his companion with odious imputations, which fell upon

Elizabeth. Denys formed a project for ridding himself of the accused. He said to the master of a lime-kiln, "I will send you a page who will ask you, if you have executed the king's orders. This shall be a signal to seize the page and throw him into the kiln." On the day appointed, the calumniated page was sent to the lime-kiln. On the way he entered a church, in order to adore Jesus Christ in the Blessed Sacrament. The holy sacrifice had already begun, at which he assisted, and remained to hear also the following Mass. The king, impatient to know what had happened, sent the calumniator to know if his orders had been executed. The master of the lime-kiln, taking this one for the page of whom the king had spoken, seized him and threw him into the fire, which consumed him in a moment. However, the queen's page, after having satisfied his devotion, continued his journey, and asked if the king's order had been executed. On receiving a reply in the affirmative, he returned to the palace to give an account of his mission. The king was amazed on seeing him return contrary to his expectation; but when he had been instructed on the particulars of the event, he adored the judgments of God, rendered justice to the innocence of the page, and thenceforth respected the virtue and the sanctity of the queen. Becoming a widow, St. Elizabeth gave herself up wholly to the service of God. She died the 4th July, 1336.

The Religious Orders.

Whilst the truest piety, the most austere mortification, and the purest chastity, were making the false virtues of heresy and the pagan virtues which were beginning to be vaunted, pale, charity shone forth under the most varied forms, meeting the new wants of society. Thirty-nine orders or congregations of religious sprung up in the fourteenth century. It will suffice to note here the

Celites,* who devoted themselves to visiting the sick, attending the dying, assisting at their interment, and providing for their sepulture. The order of St. Bridget was destined to honour the Blessed Virgin with a special worship; and the congregation of the *Jesuates*, founded by St. John Columbini, who adopted the Rule of St. Augustine. As to the name given to these religious, it came from their love of often repeating the name of *Jesus*. The ancient Orders did not cease to furnish saints: St. Peter Armangol martyr, of the order of the Servites; St. Nicholas of Tolentino, hermit of St. Augustine; blessed Francis of Venimbeni, Oderic, Conrad of Placentia, Franciscans; blessed Angelo of Gualdo, Camaldolio.

St. Elzear and St. Delphina.

That sanctity of which the Religious Orders gave the example in the solitudes of the cloister, or among the people, St. Elzear showed forth in the world amidst the higher classes of Society. Born in 1285, in the diocese of Apt, of the ancient and illustrious house of Sabran, in Provence, he was early espoused to *Delphina* of Glandleves, who was as virtuous as himself. This holy couple only thought of mutually sanctifying themselves by the practice of every virtue. Elzear ruled his house as a true Christian master. He advised his servants to hear Mass every day; he severely punished blasphemy, obliged them to respect modesty in their words as well as in their actions, enjoined them to go to confession every week, proscribed idleness and games of hazard, and all disputes, and wished that the officers of his house should be models to all others. Having become Count of Ariano, in the kingdom of Naples, by the

* From the Latin *cella*, cell, and in Christian language, *sepulchre*.

death of his father, he administered justice with the greatest exactitude, and, at the same time, with a touching charity. He was accustomed to visit criminals condemned to death, and he succeeded, more than once, in inspiring with lively sentiments of compunction, those who had been deaf to the exhortations of the priest, whose duty it was to prepare them to die like Christians. When their goods had been confiscated, he had them given back secretly to their wives and children.

Having been at one time tutor to the young heir of the kingdom of Naples, Charles, Duke of Calabria, St. Elzear was established chief of the council of Regency, and in this position he was charged with nearly every affair of importance. The saint seeing the poor abandoned, asked the young prince the favour of being appointed their advocate. "What office are you asking of me?" replied the young prince, laughing. "You need not fear competitors. I grant your request, and I put under your protection all the poor of the kingdom." When Elzear passed through the streets he carried a little bag in which he received the petitions of the poor. He listened to their complaints, distributed alms to them, and left none without consolation. He took upon himself to plead the cause of the widows and orphans, and had justice done to them.

After having passed a certain number of years in the exercise of this charge, Elzear returned to France, and died at Paris, 29th July, 1323. His pious widow survived him forty-three years, and perpetuated the example of his virtues, in this world. St. Delphina had the joy of seeing her husband canonised. She died at Apt, the 26th September, 1369, in the seventy-sixth year of her age. The Church has united the feast of this holy couple, and celebrates their memory on the 27th September.

CHAPTER II.

THE GREAT SCHISM OF THE WEST (1378-1449).

Two Divisions : The Schism.—The Heresies and the Saints.

§ I—THE GREAT SCHISM OF THE WEST (1378-1449).

Causes of the Schism.

THE Sovereign Pontiffs had had grave reasons for transferring their residence to Avignon ; it is to be regretted that they had chosen the greater part of the members of the Sacred College from amongst the French, as that was one of the chief causes of the schism which followed the death of Gregory XI. When there was question of electing a successor to the Pope, the French cardinals thought of nominating a Frenchman, who would return to Avignon ; the Italians wished for an Italian, and the Romans, who feared another exile of the Papacy, surrounded the conclave during the election, clamouring for a Roman Pontiff, or, at least, an Italian. The cardinals, though alarmed at this popular outburst, were nevertheless uninfluenced in their choice. They unanimously elected Bartholomew of Prignano, Archbishop of Bari, a pious man, well instructed, and generally regarded, who took the name of Urban VI. (1378-1389). Joy was universal ; six cardinals who remained at Avignon accepted the choice of their colleagues ; during four months the Church knew unquestionably only one Head. Unfortunately, Urban VI., who was well disposed, and who had

resolved to extirpate abuses, had not the tact necessary to cope with such difficulties; he showed himself haughty and imperious, in spite of the advice of St. Catherine of Siena, who, whilst exhorting him to work for the reform, wrote to him with a holy candour: "Repress, I beg of you, for the love of Jesus crucified, repress the impetuous fits of anger arising from a hasty nature; let grace correct the faults of nature." The conduct of Urban irritated the cardinals, whom he treated with an exceptional severity. The French cardinals, who were already annoyed at his residence in Rome, began to conceive doubts as to the validity of his election, which was made in the midst of a popular tumult; they feigned, at least, to have these doubts, retired to Anagni with the Arragonese *Peter di Luna*, and after some hesitation, declared Urban VI. an intruder. They returned after that to Fondi, in the kingdom of Naples, and elected Cardinal Robert of Geneva, who took the name of *Clement VII.*

The Two Obediences.

Christendom found itself divided between *two obediences*: France, Castille, Arragon, Portugal, Savoy, Scotland, Lorraine, and the Kingdom of Naples, declared themselves for Clement VII., who fixed his residence in the Palace at Avignon; the other nations, England, Germany, Hungary, Poland, the Scandinavian States, and the remainder of Italy, declared themselves in favour of Pope Urban, who, till then, had been universally accepted. The circumstances were such, and the declaration of the cardinals so formal, that it was possible for minds of good faith to have doubts; it was only a *material*, not a *moral*, schism; for, in the two obediences no one thought that there were two legitimate Popes, but only one; all remained faithful to the legiti-

mate successor of St. Peter, but there were uncertainties as to the actual person of that successor. The life of the Church was not interrupted, notwithstanding this lamentable crisis, and there were saints under the two obediences: St. Catherine of Siena, and St. Catherine of Sweden, daughter of St. Bridget, lived under the obedience of Urban VI., whilst St. *Colette*, St. *Vincent Ferrer*, and blessed *Peter of Luxemburg*, acknowledged the Pope of Avignon; Peter of Luxemburg was even created cardinal by Clement VII. History, written at a later period, can judge the case with more security than contemporaries: its decree, which is no longer contradicted, has pronounced in favour of Urban VI. against Clement VII.; the election of the former was valid, that of the latter could not be so.*

Council of Pisa.

As on the death of each Pope, the cardinals of his obedience elected a successor, the schism threatened to perpetuate itself indefinitely. They determined, therefore, to convoke a General Council. This council, which had not been convoked by legitimate authority, assembled at Pisa; it was a magnificent assembly. Twenty-two cardinals were present at it, ninety-two prelates of various ranks, patriarchs, archbishops and bishops, one hundred and two delegates from absent bishops, eighty-seven abbots, two hundred delegates of religious orders, the generals of the four mendicant orders, one hundred and twenty masters in theology,

* Popes of Avignon (antipopes): 1378 Robert of Geneva or Clement VII. ;—1394 Peter di Luna or Benedict XIII. ;—1417 Giles Mugnoz or Clement VIII., to 1429 ;—Popes of Rome (legitimate) 1378 Urban VI. ;—1389 Boniface IX. :—1404 Innocent VII. ;—1406 Gregory XII., who abdicated in 1409 ;—1409 Alexander V. ;—1410 John XXIII. ;—1417 Martin V. ;—1431 Eugenius IV. ;—1447 Nicholas V. ;—Last Antipope: Amadeus VIII. of Savoy, or Felix V., from 1438 to 1449.

and three hundred doctors and licentiates in theology, and ambassadors from all the Christian princes. But this could not justify its illegitimate convocation: no general council can be convoked without the Pope's consent. The council declared itself Œcumenical, which was an usurpation; it deposed the two Popes, and nominated a third, who took the name of *Alexander V.*, and who was succeeded by John XXIII., but neither of the two popes acknowledged his legitimacy, hence there were three competitors for the Sovereign Pontificate, instead of two.

Council of Constance (1414).

The thoughts of the faithful again turned towards a General Council. All the princes were desirous to terminate a crisis which had extended so long, and the cardinals of the different obediences were equally anxious. Urged by the Emperor Sigismund, John XXIII. convoked the Council of Constance (1414), which was destined to put an end to the schism; to condemn the heresy of the Hussites, which then troubled Bohemia, and to begin the reformation of abuses. This assemblage was still more brilliant than that of Pisa: three patriarchs were present at Constance, twenty-two cardinals, twenty archbishops, ninety-two bishops, a hundred and twenty-four abbots, one hundred and eighty priests, a multitude of doctors, more than sixteen hundred princes, lords, counts, and knights, with a numerous suite. The almost unanimous advice of the council was that the three contending pontiffs should abdicate. John XXIII., after having hesitated for a long time, abdicated the 2nd March, 1415; he afterwards recalled his act of abdication, and was finally deposed. On the 15th June, a legate arrived from Pope Gregory XII., who announced his resolution of abdicating for the good of the Church, but on condition that he should be previously acknowledged the legitimate

pope, which was his firm conviction. They acceded to this condition. The Pope's legate read a bull which convoked the Council of Constance, from which time the council became Œcumenical, he afterwards read the act of abdication of Gregory XII. The obstinacy of Benedict XIII., whom the King of Arragon still supported, clearly proved that the good of the Church was secondary to his submission; he was solemnly deposed (1417), and although Peter di Luna found no longer any support in Arragon, his own country, he persisted until his death (1424) in the schism which the antipope Clement VIII. (Giles Mugnoz) still perpetuated for some years. The Chair of St. Peter was then vacant; the unanimous vote of the cardinals, united in conclave, elected Cardinal Colonna, who took the name of *Martin V.* (1417-1431), and peace was restored to the Church. The great schism had lasted thirty-eight years.

The Last Schisms.

Peace was unfortunately not of long duration. *Eugenius IV.*, successor of *Martin V.* (1431-1447), found himself forced to leave Rome, which he was only able to re-enter at the end of nine months. The very day of his election, the Council of Basle opened, which was particularly to occupy itself with the heresy of the Hussites, the reform of abuses, and the reunion of the Greeks. This council, which was a small one, and composed of members imbued with doctrines unfavourable to the Holy See, which were brought to light at the Council of Constance, soon showed its opposition to the Pope. It had commenced without his approbation, it was only a lawful council in eight sessions (5th February, 1434—18th April, 1435); it degenerated into a schismatical conventicle, which dared to pronounce anathema against the Œcumenical Council opened at Ferrara,

(1438); it went further, and named an antipope, in the person of *Amadeus VIII.* of Savoy, who took the name of Felix V. (1439). Amadeus VIII., loathing the weight of government, had left the kingdom of Savoy in the hands of his son Louis, but without abdicating, and had retired with some knights to the Convent of Ripaille, near Thonon, where he took the monastic habit, and had a delightful dwelling constructed for himself. It was there that the prelates of Basle went to seek him. Amadeus was totally indifferent as to their proceedings, and remained antipope ten years, only exercising his jurisdiction over Savoy and some neighbouring territories. He renounced the tiara of his own accord, under the Pontificate of *Nicholas V.* (1449), and returned to the Convent of Ripaille, where the pleasant life he led has given rise to the French expression *faire ripaille*. Thus terminated the new schism. During this time the Council of Ferrara, which had been transferred to Florence on account of the plague, had had the happiness of bringing about with the Church, though unfortunately only temporarily, a reunion of the Greeks, also of the Armenians, and later, when it was transferred to Rome (1441), of the Jacobites, the Syrians, the Chaldeans, and the Maronites.*

§ II.—THE HERESIES AND THE SAINTS.

Heresy of Wickliffe.

Heresy reappeared at the same time as schism and laxity of discipline and morals. A theologian of the University of Oxford, named *John Wickliffe*, a restless and proud mind, irritated against Pope Gregory XI., who had condemned him on an occasion when he had made an appeal to the Holy See, began to talk against

* The Council of Florence is the Sixteenth Œcumenical Council.

ecclesiastical authority, and passing from one error to another, came to draw up a complete system of heresy. His doctrine was a mixture of manichæism, pantheism, and fatalism, akin, in an ecclesiastical point of view, to thorough Presbyterianism, rejecting all hierarchy, and making a mere priest the equal of a bishop. According to Wickliffe, God abandons the world to the power of evil, or, in other terms, the good principle obeys the bad; all creatures participate in the divine nature. A blind necessity is the sole reason of all that happens, from which it follows that there is neither in God providence, liberty, nor power. A council assembled in London, 1382, condemned twenty-four propositions of the heresiarch, some as absolutely heretical, and others as erroneous and contrary to the decisions of the Church. The following were condemned as heretical:—

1st—The substance of the bread and wine remains in the Sacrament of the Altar after consecration, and the accidents do not remain there without substance. *Jesus Christ* is not in this sacrament living and real.

2nd—If a bishop or a priest is in a state of mortal sin, he can neither ordain, consecrate, nor baptise.

3rd—Oral confession is useless to a man who is sufficiently contrite.

4th—The institution of the Mass by Jesus Christ is not to be found in the Gospel.

5th—God must obey the devil.

6th—If the Pope is an impostor or a bad man, and in consequence a member to the devil, he has no power over the faithful, unless he has received it from the emperor.

7th—It is contrary to holy Scripture that ecclesiastics should possess temporal goods.

The most ridiculous and the most anti-social doctrines of Protestantism are found among these propositions. Wickliffe was violently opposed in England, but was

supported by the Duke of Lancaster; he continued to dogmatise, notwithstanding the condemnations of several councils. At last he was obliged to leave Oxford, and died in 1387, struck with apoplexy in the retreat that he had chosen.

Heresy of John Huss.

A Bohemian gentleman carried into Bohemia the errors of Wickliffe. At that time the Emperor *Wenceslaus, the Drunkard*, son of Charles IV., reigned; he habitually resided at Prague, which had thus the sad privilege of sensibly experiencing his horrible tyranny. The queen herself, in spite of her virtue, was exposed to his outrages and unworthy suspicions. The tyrant one day began to wish to know the confession of the queen; he exacted from her confessor revelations which are forbidden as well by human laws as by divine; the worthy priest resisted, it was St. *John Nepomucen*, whom the new Nero ordered to be thrown into the river Moldaw, thus giving a martyr to the secrecy of confession, and a patron to Bohemia (1383). Such a prince was little capable of opposing the progress of heresy. *John Huss*, rector of the University of Prague, adopted and propagated the errors of Wickliffe; he taught, moreover, that the holy Scriptures are the sole rule of faith; that the simple faithful are competent judges in theological controversies, and attacked Communion under one kind, the worship of the Blessed Virgin and the saints, the authority of the Pope, &c. He found an ardent and influential disciple in *Jerome of Prague*, a gentleman who had a great reputation for learning and eloquence, but of a subtle mind and corrupt heart, who sustained, with all his might, the doctrine of his master. A Curé of Prague named *Jacobel*, contributed, at the same time, to excite minds by asserting that the laity ought to receive Communion under both kinds. Hot disputes

arose, and public tranquillity was troubled. The Hussites succeeded in excluding from the University of Prague the Germans who were obnoxious to Wenceslaus, and who went, to the number of two thousand, to establish themselves at Leipsig, which has become, from that time, the centre of a great intellectual movement. Pope Alexander V. condemned to the flames the writings of John Huss. Wenceslaus then abandoned the heresy, but it was too late (1413).

Council of Constance.

The Council of Constance tried to remedy the evil. John Huss and Jerome of Prague were summoned. There was much contest made concerning a safe-guard which had been accorded to John Huss, and, in spite of which, this heresiarch was seized and put to death. John Huss wrote himself and said he was leaving Prague without a safe-conduct; Sigismund granted him one later, which he did not show until three days after his arrest; and the text of the safe-conduct proves that it was nothing else but a passport, which did not take away from the magistrate the right of arresting a criminal, and condemning him. John Huss declared publicly that if he were convicted of heresy, the council had the right of treating him according to all the rigour of penalties due to heretics. He was, in fact, convicted and condemned to be burnt alive, a punishment which was customary for heretics who would not renounce their errors (1415). Jerome of Prague, who had at first abjured his errors, retracted his abjuration, and was equally condemned to the flames—a cruel punishment, but it must be remembered that it was according to the legislation of the period. The Church examined the faith, and pronounced upon heresy; the secular power acted afterwards, conformable to the legislation, which

did not tolerate in Christian states, the profession of heresy, and which judged this crime worthy of the greatest punishments, as being high-treason against society.

The Saints.

The saints fought always with the same courage against error and corruption. The end of the fourteenth century, and the first half of the fifteenth, produced successively the two Saints, Catherines of Siena and of Sweden, St. John Nepomucen, the holy Cardinal Peter of Luxemburg, the Dominican St. Vincent Ferrer, St. *Frances*, a Roman widow; Blessed *Nicholas Alberghi*, Cardinal and Bishop of Bologna; St. *Bernardin* of Siena, St. Colette, St. Laurence Justinian, first Patriarch of Venice, &c.

St. Peter of Luxemburg.

St. Peter of Luxemburg belonged to the illustrious House of Luxemburg, which had just given three rulers to the empire, and four kings to Bohemia. From his tenderest infancy, he showed the most fervent piety. When he was studying at the University of Paris, he became the model of all his co-disciples by his gentleness, his modesty, and his purity; he won all hearts, and there exhaled from his whole person the good odour of virtue, the happy influence of which was felt by all who approached him. The Pope of Avignon, Clement VII., created him cardinal at the age of seventeen years, and kept him near his own person. His extraordinary virtue alone can palliate his being raised so young to such a dignity. The youthful cardinal justified it, in fact, by redoubling his mortifications; he subjected the flesh by wearing a rough hair-shirt; by bloody disciplines; by frequent fasts, and prayers which were prolonged far

into the night. The day of reward soon came. Peter, knowing that his last hour approached, only thought of preparing himself for death. He daily, twice received absolution for his sins, shedding many tears, and nourished himself with the Bread of the strong. When the supreme moment arrived, he raised his eyes towards heaven with a look of love, and, taking into his hands the crucifix: "Lord," said he, "I remit my soul into thy hands," and so expired. It was the 2nd of July, 1387; he was only eighteen years old. Words are inadequate to describe the expression of serene joy, and of ineffable beauty which was depicted after his death on the pale and emaciated face of the saint. It seemed as if this body, which was so pure during life, already participated in the happiness and glory of his soul.

St. Vincent Ferrer.

St. Vincent Ferrer was born at Valencia, in Spain, in 1357; he entered the Dominican Order at the age of seventeen, and soon became one of its most distinguished professors and preachers. Peter di Luna, the legate of the antipope Clement VII., having brought him to the court of King Charles VI. of France, Vincent only thought of profiting of this situation by working for the conversion of sinners. When Peter di Luna had been elected at Avignon, and had taken the name of Benedict XIII., he engaged him energetically, but without success, to put an end to the schism.

Then he undertook again the course of his preaching, and succeeded in reforming the town of Avignon by his examples and his discourses. He choose for a dwelling a convent of his order, that he might lead a life that was more retired and conformable to his state. It was in vain that Benedict offered him bishoprics and the cardinal's hat, he would never accept of any ecclesias-

tical dignity. The only thing he asked for, at the end of eighteen months, was to be named apostolical missionary. They were so persuaded of his sanctity that they felt they were opposing the will of heaven in opposing his desires. His request was granted to him; Benedict gave him his benediction, with the appointment of apostolical missionary, and even the title of legate, and of Vicar of the Holy See. This was in 1398. Dating from this time, St. Vincent Ferrer evangelised Spain, Languedoc, Provence, Dauphiny, Lombardy, Piedmont, Savoy, and part of Germany and France; invited by the king of England, he preached in the principal towns of that country, of Scotland, and of Ireland. He returned, after that, to France, where he exercised his zeal from Picardy as far as Gascony. He thus recalled the apostolic journeys in the first ages of the Church. In spite of all these fatigues, he lived in a most austere manner. He never eat meat; fasted every day, except on Sundays. On Wednesdays and Fridays he took only bread and water for his nourishment, which *regime* he observed for forty years; he only slept on straw or vine twigs. He passed a great part of the day in the confessional, where he completed what he had begun in the pulpit. His disinterestedness was admirable. He engaged several people to give all their goods to the poor, but would never accept anything for himself. His attention to preserve in his heart humility was not less to be admired than his disinterestedness. In fine, such was the veneration in which he was held, that notwithstanding the schism, he was received in the most honourable manner in the obedience of each pope. In the last years of his life, the saint pressed more earnestly than ever Benedict XIII. to render peace to the Church, and, when the Council of Constance was assembled, he declared openly that Benedict was an antipope, and acknowledged Martin V., who

was elected by the council, as the only legitimate Pope, in spite of the obstinacy of Peter di Luna. Whilst occupying himself with the general interests of the Church, he continued his works of zeal. He again travelled over Burgundy, Berry, Tourraine; he preached at Nantes, and evangelised Brittany. Overwhelmed, as he was, with infirmities, he took no repose; hence he succeeded in rooting out vice, in abolishing superstition, in correcting abuses, and in establishing a general reform in all the provinces. At last he died at Vannes, and went to receive in heaven the reward which awaited him, the 5th April, 1419, at the age of sixty-two years.

St. Colette.

St. Colette Boilet was French by birth. She was born at Corbie in 1380, of poor, but honest, christian parents. She made rapid progress in piety. Humility became her favourite virtue; there was nothing in the most severe practices of penance which could daunt her courage. She took the religious habit among the nuns of St. Clare. There, God made known to her that she was called upon to reform the Poor Clares. No sooner was she convinced that this was her vocation, than she resolved to seek Benedict XIII., whom she regarded as the legitimate pope, yielding herself purely and simply to the decision of her ecclesiastical superiors. Benedict XIII. at first opposed some difficulties to the demands of St. Colette; but he finally yielded to her prayers; he named her Superior-General of the Poor Clares, with full power to establish in that order the rules which she judged the most suitable to procure the honour of God and the salvation of souls. Eighteen convents of religious, either in France or in Germany, received her reform, and there were communities of Franciscans who likewise adopted it. St. Colette died

in 1447, and God manifested the glory of his servant by numerous miracles.

St. Benardin of Siena.

St. Benardin of Siena, born at Massa, the same year as St. Colette, and the same year that St. Catherine of Siena died, seemed to be raised up to recal the Franciscans to the strict observance of the first fervour of their institution. He lost his parents early, but a pious aunt brought him up with great care, and inspired him with a very special devotion towards the Blessed Virgin. Being sent to Siena to pursue his studies, he became the model of his school fellows. Holiness shone in his very countenance, in his words, and in all his actions. The poor had in him a benefactor ever ready to relieve them. He fasted every Saturday. His love for purity was extraordinary; he could not hear a word which wounded this delicate virtue without blushing to extreme. This modesty checked libertines; they dared not in his presence deviate from the rules of honesty; all unbecoming conversation ceased at his appearance: "We must be silent," said they, "for here is Benardin."

At the age of seventeen years he entered into the Confraternity of Our Lady, established at Siena in the hospital of La Scala. In 1400, four years after his entrance into this hospital, where he was beloved for his humility, his patience, his unalterable gentleness, and his affability, a plague, which invaded the town of Siena, after having ravaged a part of Italy, came to give new splendour to his charity. Eighteen or twenty persons died daily in the hospital. All those who gave either spiritual or corporal aid to the plague-stricken people were mortally smitten in a few days. However, Benardin was not frightened. He engaged twelve men to

join him in waiting upon the sick. These generous Christians, forgetting the care of their own life, faced all the horrors of a frightful death. The saint, finding himself charged with the whole care of the hospital, established in it admirable order. God preserved him from the contagion, which ceased only after four months.

Benardin at once entered into the Franciscan order. He travelled over a part of Italy, preaching everywhere for the conversion of sinners, and in order to appease political hatreds, which desolated the country. In one of his apostolical courses, he heard that trouble and division had arisen at Perugia. He hastened to that town, and immediately assembling the inhabitants, said to them: "God, whom you offend grievously by your divisions, sends me to you as an angel, to announce: "*peace to men of good will.*" He preached four sermons on the necessity of a general reconciliation. At the end of the last, he cried out: "Let all those who are disposed to make peace come and arrange themselves on my right!" There only remained on his left a young man, who stood apart murmuring to himself. The saint made him a severe reprimand, and predicted to him that he should perish miserably, a prediction which was not long in being accomplished.

Being elected Vicar-General of his order in 1438, St. Benardin of Siena established a rigorous reform among the Franciscans of the Strict Observance of Italy. Five years after, he asked to be discharged from his functions of superior; he continued to preach in different towns of Romagna, and of Lombardy, passed to Siena and to Massa, in 1444, and succumbed, the 20th May, of the same year, at Aquila, in the Abruzzi, to the fatigues of his apostolic works.

The Imitation of Christ.

A book written in the fourteenth century by a monk of so great humility, that there is a discussion as to whom to attribute it, shows how far the practice of religious life and Christian virtues had taken root in the human heart. This book is *The Imitation of Christ*, the most beautiful book that has come from the hand of man, as it has been justly said, since the Gospel was directly inspired by God. It is commonly attributed to *Thomas à Kempis*, a religious born about 1380 in the village of Kempis, in the diocese of Cologne, died in 1471. The most illustrious moralists of antiquity have nothing to compare with this work, which has been translated into all languages, which is read by kings and by their most humble subjects, and which has words of consolation for every grief, words of encouragement for all who despair, words appropriate to every want, in all circumstances, in all conditions of life. The fourteenth century witnessed many disasters and many disorders, but it produced *The Imitation of Christ*, which would suffice for its glory if it had but this title to present.

CHAPTER III.

PAGAN RENAISSANCE (1439-1517).

Two Divisions : General Events.—The Popes and the Saints.

§ I.—GENERAL EVENTS OF THE SECOND HALF OF THE FIFTEENTH CENTURY.*

Taking of Constantinople by the Turks (1453).

WE have seen that the Greeks had once again abjured schism at the Council of Florence. They there gave a profession of Faith conformable to that of the Roman Church, in which they in particular acknowledged that the Holy Ghost proceeds from the Son, and from the Father, and that the Pope is the head of the Universal Church (1439). But this reunion was not more lasting than that effected at the Council of Lyons. When the patriarchs and the other Greek prelates returned from Constantinople, they found the clergy and people of that city strangely prejudiced against the union with the Latin Church; intimidated by this inveighing of their fellow-citizens, they renounced what they had sworn at Florence, and the schism was finally consummated.

Such criminal obduracy did not remain long unpunished. *Mahomet II.*, Sultan of the Ottoman Turks,

* For details, see our *Course of Universal History*.

came to lay siege to Constantinople, with an army of three hundred thousand men. The city was taken by assault. Nothing escaped the sword of the conquerors; they made a frightful carnage of the inhabitants, and during the three days that the pillage lasted, most horrible excesses were committed (1453). Thus perished the Greek Empire of Constantinople, after having lasted more than eleven hundred years, since Constantine the Great. This, indeed, was a manifest punishment of the obstinacy of the Greek schismatics. They did not wish to recognise the authority of the successor of St. Peter, and they fell under the yoke of the infidel from whom they could but expect oppression and slavery.

Taking of Granada (1492).

Whilst the Greeks succumbed, Spain succeeded in finally vanquishing the Moors. For some time the kingdom of Granada was all that had been left to the infidels; the two kingdoms of Castille and Arragon, which were to form the kingdom of Spain, finding themselves reunited in the same hands by the marriage of *Isabella the Catholic* and of *Ferdinand the Catholic*, the two *Catholic kings* (as they were called), resolved to put an end to the last remains of the Mussulman domination: the kingdom of Granada was soon conquered, and they laid siege to the capital. The siege of Granada was worthy of the heroic times; on both sides it was distinguished by glorious exploits; resistance was prolonged. The Queen's tent caught fire, which from thence communicated itself to the camp, which fell a prey to the flames. The *Catholic kings*, in order to announce their immutable resolution not to abandon the siege, replaced the camp by a wooden town, which was constructed in seventy-four days; Isabella called this town *Santa Fe* (Holy Faith). Granada capitulated the 2nd January, 1492; the infidels had occupied it 789 years. The *two*

kings made their solemn entry into the town, on the 6th January, the day of the Epiphany: the cross dominated over the citadel; Islamism, victorious on the Danube, was vanquished in Spain.

Discovery of America (1492).

God promptly and magnificently recompensed Spain for her glorious crusades. A Genoese navigator named *Christopher Columbus*, inspired with the desire of propagating the Faith, and of conquering Mahometanism by attacking it from the extremity of Asia, whilst he advanced into Europe by Constantinople, went and proposed his plans to the Queen Isabella. No sooner was Granada taken, than the Queen, who was actuated with a like zeal for the faith, listened to the propositions of Columbus; and it was thus that Europe owed to the Catholic Faith the discovery of America. God gave to Spain immense possessions, and to the Church a new world, at the moment when heresy was going to steal from her a quarter of Europe. On the 12th of October, 1492, Columbus set foot on the land that his genius, his perseverance, and his faith had led him to discover. He was the first to land, his companions joined him; they prostrated themselves with tears in their eyes, kissed the ground, thanked God, and planted a cross to take possession of it in the name of *Jesus Christ*, and of his servants, Ferdinand and Isabella. Then rising up, Columbus named this island, one of the Lucayes, San Salvador (Holy Saviour). Religion by which alone Columbus was inspired, occupied itself from the onset with the lot of the poor Indians.* The first pagans whom the admiral brought back with him into Spain, were all instructed in Christian truth, and

* The natives were thus called because at first it was thought that America was only a prolongation of Asiatic India; for the same reason, also, America was long called the West Indies.

baptised. Ferdinand and Isabella were their Godparents (1493); they immediately sent out twelve missionaries. The governor received precise instructions for the Gospel to be preached to these new people, whom, "before all, he was to declare free, to govern according to justice, to have carefully instructed in the Catholic religion, never to oppress them in anything, so that nothing should retard or hinder their conversion." Another mission, composed of Franciscans, left in 1502. The Cardinal *Ximenes*, minister of Ferdinand and Isabella, took every measure favourable to the conversion and well-being of the Indians. Missionaries multiplied, and the number of the Christians with them; but cupidity came to compromise the success of the missions. The Church fought as much as she could against the rapacity and the cruelty of the conquerors, her efforts were not always fruitless: it can be seen even in our days, that in the countries of America, which had formerly been subject to Spain and Portugal, that the indigenous race is the best preserved, whilst the tribes which are put in contact with Protestants have been almost completely destroyed.

The Discoveries of the Portuguese.

The Portuguese, who had for so long fought the Moors, also received their reward. During the course of the twelfth century, they had successively discovered the islands and the western coasts of Africa, and opened this immense continent to the preaching of the Gospel. In 1497, the navigator *Vasco de Gama*, doubled the Cape of Good Hope, and discovered a new way to ancient India, which was soon opened, like America, to the efforts of missionaries. From India these apostles advanced towards China and Japan, and these vast countries became easy of access to the preaching of the Gospel.

Printing.

A discovery of another kind had just brought about a real intellectual revolution. The art of printing was invented. In 1457, the first printed work appeared, which was a Bible. Science, which had exclusively hitherto been confined only to the learned, was spread abroad; truth found a powerful instrument for propagation; evil profited by it, but it was because the voice of the Church, which had fixed, by a papal bull of Pope *Leo X.*, the true limits of the liberty of the press, was not obeyed.

Pagan Revival.

That which compromised the result of the discoveries and of the inventions of the fifteenth century was the revival of the pagan spirit, which accelerated the fall of Constantinople. The learned Greeks, brought up in the study of the ancient authors, spread themselves over Europe; they were already too much infatuated with these authors, and printing caused their works to spread in profusion. The authority of the Holy See was weakened, corruption daily increased, and there was a return to both pagan ideas and pagan morals. This deplorable perversion of the intelligence and of the heart, which is decorated with the fine name of *renaissance*, opened the way to every heresy and every revolt, and it was thus that Europe found itself precipitated into an intellectual anarchy, which brought on bloody wars, and the bouleversement with which society at present still suffers.

§ II.—THE POPES AND THE SAINTS.

The Popes.

The popes delivered from the embarrassments of the schism, undertook alone the politics which belonged

to Europe in general, and to Italy in particular; to fight against Mussulman invasion from without; to maintain, or bring back, concord between Christian princes; and to unite the Italians in one confederacy, in order to repel foreign invasion. But they were not understood. *Nicholas V.* (1447-1455), *Calixtus III.* (1455-1458), *Pius II.*, the learned Æneas Sylvius Piccolomini (1458-1464), *Paul II.* (1464-1471), *Sixtus IV.* (1471-1484), *Innocent VIII.* (1484-1492), exhausted themselves in fruitless efforts; they were neither understood nor seconded.

After Innocent VIII., who deserved the glorious surname of *Father of the Country*, came *Alexander VI.*, of the same family (1492-1503). The memory of this Pope is a butt for all the attacks of the enemies of the Church; the reply that can be made to them is, as it has already been made above, that scandal, even when seated on the Chair of St. Peter, does not prove anything against the Church, which condemns it; that the miracle of Divine assistance becomes only the more striking, when one sees the worst Popes always remain the faithful guardians of the faith, and often the rule of morals; moreover, bad Popes have been much rarer than they try to make out; barely three or four, on a list of two hundred and fifty-seven, can be cited as having given scandal; the reply to what particularly concerns Alexander VI. is that the scandalous acts with which he may possibly be reproached, even if they can be proved, preceded his entry into the ecclesiastical state; that the accusations of murder, of poisoning, and of perfidy, are not proved, on the contrary, the greater number have been distinctly shown to be calumnies; and, lastly, that Alexander VI. was a great king, who restored prosperity and peace to his States, and who showed himself the friend of Italy in opposing himself, with all his might, to the entry of the French. This

Pontiff, who is represented as a monster of debauchery and cruelty, slept barely two hours a day; he scarcely sat down at table, so abstemious was he; he never refused to listen to the prayer of the poor; he paid the debts of unfortunate debtors, and showed himself without pity for prevaricators.*

Pius III., successor of *Alexander VI.*, scarcely occupied the pontifical throne (1503). *Julius II.*, who succeeded (1503-1513), was a great Pope and a great king. He has been reproached on account of his military spirit; it has yet to be proved that he undertook unjust wars. He endeavoured to recover the possessions usurped from the Holy See; he was the protector of Italian independence; he tried, in the Council of Lateran, the seventeenth œcumenical, to oppose, by a true Catholic reform, the so-called Protestant Reformation then beginning. "A Pontiff illustrious for his firmness," says a historian,† "for his energy, for his wisdom, and, in spite of what some writers have said of him, for his moderation, his gentleness, and his spirit of conciliation. It was he who delivered Italy from the yoke of foreigners, who purged it from its devastating conquerors, under whose blows it had groaned for so many years, and who laid the true basis of its nationality."

The Saints.

Saints were not wanting in the Church. The second half of the fifteenth century, and the first years of the sixteenth, witnessed the death of the Franciscan saint *John de Capistran*, who evangelised Italy, Germany, Poland, and Hungary, and who excited the courage of the Christians at war with the Turks; *St. Antoninus*, Archbishop of Florence, who distinguished himself in

* See our *Histoire Populaire des Papes*.

† L'Abbé Jorry, *Histoire de l'Eglise et des Papes*.

an extraordinary manner during the plague and famine which successively devastated his diocese ; St. *Catherine* of Bologna, who recalled the virtues of St. Catherine of Siena ; Blessed *Amadeus IX.*, Duke of Savoy ; St. *John of Kenty* (Cantius), priest ; St. *Simon* of Trent, a child massacred by the Jews ; St. *Casimir*, son of King Casimir II., who became patron of Poland ; St. *Jane of Valois*, queen of France, and foundress of the religious of the Annunciation, the Annunciades (died in 1505) ; lastly, besides many others, St. *Francis* of Paula, founder of the order of the Minims.

The Minims.

St. Francis of Paula was born in 1416 at Paula in Calabria. When he had attained the age of thirteen years, his father placed him with the Franciscans. He was scarcely fifteen when he solicited and obtained permission from his parents to retire into solitude, where he led the life of the ancient anchorites, sleeping on the bare rock, and only living on alms, or herbs which he gathered in the wood close by his cell. Disciples soon grouped around him. Such was the origin of the Order of the Minims (*the least*), a name which he gave to his religious, in order that they might ever remember to look upon themselves as the last of men. The ends which he proposed to them were—1st, to re-animate charity, which was well nigh extinguished in the hearts of Christians ; 2nd, to expiate and to check, by their austerities, the excesses and the indulgences to which Christians gave themselves up during Lent and days of abstinence. Hence it is that the Minims joined to the three vows of poverty, chastity, and obedience, that of observing a perpetual Lent. This includes the obligation of eating no flesh, nor anything which partakes of the nature of flesh. Thus meat,

dripping, fish, eggs, butter, cheese, and all kinds of milk-meat, were absolutely forbidden ; cases of grave sickness only being excepted.

The King of France, Louis XI., who had a great fear of death having heard that Francis of Paula worked numerous miracles, wrote to the Pope in order to beg him to command the saint to pass into France ; he hoped, by his presence, to obtain a prolongation of his days. Sixtus IV. commanded Francis to go thither, and he immediately obeyed. When Louis XI. heard that he was approaching Touraine, where he was then residing, he went to meet him with all his court, and threw himself on his knees before the saint, conjuring him to prolong his life. "God alone," replied the saint, "is the master of health. The life of kings is in his hands as well as that of other men ; it is to him you must have recourse and submit yourself to his will." Louis XI. lodged Francis of Paula in his palace ; he often took counsel with him, and begged him to prepare him for death. Francis made this last duty his principal work. His prayers obtained a perfect change in the heart of the king, who died in his arms, the 4th August, 1483, with a complete submission to the will of God. Francis of Paula died twenty-four years after, on Good Friday, the 2nd of April, 1507. His order spread itself with wonderful rapidity to all parts of Europe, and even reached as far as India.

Sixth Period.

PROTESTANTISM (1517-1789).

THE sixth period of the History of the Church comprises nearly three centuries, from the birth of Protestantism up to the French Revolution (1517-1789). During these three centuries, a considerable portion of Christendom separates itself from the Church; in the *sixteenth* by Protestantism, which draws away from her one quarter of Europe, but the progress of which is checked in its onward course; in the *seventeenth* by Jansenism, and Gallicanism, which seduce a part of the States which had remained Catholic; in the *eighteenth* by Philosophy, or *infidel* philosophy, the fruit of the preceding errors, and which went so far as the denying not only the Divinity of JESUS CHRIST, but even the existence of God.

During this time the Church continues to produce fruits of salvation; to the Pagan Renaissance of the fifteenth century, and to the Protestantism of the sixteenth, she opposes a true Catholic Renaissance, armies of Saints, Missionaries, and the Council of Trent; to Jansenism, and to Gallicanism she opposes yet more Saints, the success of Missions, and intrepid Pontiffs; to Philosophy she replies by learned Defenders of truth. In this

last combat, in which she is abandoned by nearly the whole world, she appears to be crushed for a moment, and bloody persecution reappears in Europe. This terrible trial only renews the courage of her children, and she reappears, more brilliant than ever, at the close of the revolution ; the trial only serves, definitively, to deal yet ruder blows at infidelity and error, and Catholicism comes forth triumphant.

Three chapters contain the very abridged representation of the sixth period—*Protestantism, Jansenism, and Philosophy.*

CHAPTER I.

PROTESTANTISM (1517-1595).

Two Divisions: The Protestant Reformation.—The Catholic Reform.

§ I.—THE PROTESTANT REFORMATION.

Causes and Character of the Pretended Reformation.

THE whole history of the Church proves that the Popes forgot not, for one moment, to apply a remedy to abuses; but the voice of the Popes had been no longer heeded since the end of the thirteenth century, when the abuses commenced to take gigantic proportions. Philip the Fair had despised this voice. Louis of Bavaria had even gone as far as schism, the sojourn of the Popes at Avignon had weakened the authority of the Holy See, the great schism had augmented the evil, and when it was extinguished, the kings and the emperors sadly rejoiced at their fatal emancipation, and cared not to second the reformation of abuses by which they profited. Councils had spoken, Julius II., at the Council of Lateran (1512), had put his hand to the work; but the Italian wars had hindered all energetic and efficacious action. On the other hand, all tended to revolt: the revival of pagan ideas, lax morals, and disorders, spread

everywhere; and it was evident that this revolt, when once declared, would take much greater proportions than had hitherto been witnessed, for the very reason that all Europe had reached almost the same point of civilisation; current thoughts were being everywhere propagated with extreme rapidity, and the invention of printing afforded a means for this propagation unknown to former ages. In all centuries, the spirit of pride had excited heresies; in the sixteenth century pride was at its height, and cupidity was rife; policy, unrestrained by the rules of morality, had accustomed people to prefer interest to duty: all was ready, it needed but a spark to enkindle the conflagration of which the materials were accumulated from all parts. A pretext only was wanting, and an occasion: the pretext was the reform which every one demanded; the occasion was the preaching of the indulgences ordered by Leo X., for the Crusade against the Turks, and for the completion of the Basilica of St. Peter. It soon became evident that reform was only a pretext, as the pretended reformers plunged into every disorder, and allowed others to do the same.

It is sufficient to be made acquainted with the chief authors of Protestantism, in order to judge of this heresy, or rather of this mass of heresies, which multiplied abundantly in the sixteenth century, and which gave birth to an infinite number of sects.

Luther.

The first author of this heresy, the most terrible, the most fatal which had attacked the Church since Arianism, was a German friar, of the Augustinian Order, named *Martin Luther*, who was born at Eisleben, in Saxony, about 1483. With a restless and ardent mind, and gifted with great popular eloquence, he commenced by speaking against the abuses in the preaching of indul-

gences, then against indulgences themselves, and sinking more and more into error, he spoke and wrote against purgatory, against free-will, against confession, against the primacy of the Popes, against monastic vows, &c. ; it is to this mass of errors that he gave the name of *reformation* (1517). Leo X., in a bull, solemnly condemned the errors of the heresiarch: Luther had this bull publicly burned at Wittenburg, the 10th December, 1520.

In order to procure some support, Luther engaged the Princes of Germany to take possession of ecclesiastical property, which was a sure means of drawing them over. The new reformer pushed his complacency so far as to allow one of them against the express prohibition of *Jesus Christ* to have two wives at once ; he himself, although a priest and religious, had the audacity to be married publicly, and it was a nun to whom he was married. He only recognised three sacraments: Baptism, Penance, and the Eucharist ; he rejected transubstantiation, and taught that Jesus Christ is simply present in the bread, which continues to exist, that is to say, that in his idea, there was no change of substance, but simply an *impanation*.

A sect so favourable to the corrupt inclinations of man, spread with rapidity, and infected, besides a part of Germany, and of Switzerland, Sweden, Norway, and Denmark. Luther, finding himself at the head of a strong party, threw off the mask. He evinced, without disguise, his bitterness against the Sovereign Pontiff, and against the defenders of the Catholic faith. One cannot see, without indignation, the buffooneries, the grossness, and even the turpitudes, with which this fiery apostle has sullied his works ; and it would have been difficult to conceive how he could have seduced so many people, if one did not know what is the force of the desire of riches and pleasure in the human heart. He died in 1546, at the age of sixty-two years.

Zwinglius.

A part of Switzerland was perverted by Zwinglius, at first, curé of Glaris, then preacher at Zurich, he had begun to teach erroneous doctrines about the year 1516, but only preached publicly on witnessing the success of Luther. He naturally rejected, like the German friar, the doctrine of indulgences, the authority of the Pope; monastic vows, the celibacy of the clergy, abstinence, &c. Profiting of the licence he preached to others, he married a rich widow. From his time, Switzerland, which had been one of the most peaceable countries of Europe, has become a prey to continual strifes. The Cantons which embraced Protestantism, armed themselves against those which remained Catholic, and Zwinglius perished in a battle fought between the two parties, in 1531.

The Anabaptists.

Concord could not last long amongst the heretics. Luther soon saw turned against himself the spirit of revolt which he had excited. *Carlstadt*, leaning like himself on the Bible, which he made the sole rule of faith, and which he interpreted after his own manner, set to work to break all the statues of the saints, to tear down the pictures, like the ancient iconoclasts, and to deny the real presence (*heresy of the sacramentarians*); *Osiander* pretended that God had only predestined the elect; *Stork* and *Thomas Munzor* preached the equality of all men, and condemned, as usurpation, all power spiritual and temporal. From the religious sphere the revolt at length came down to the political. It soon became necessary to give satisfaction to the passions of the people, town artisans, and country peasants. The disciples of *Stork* and of *Munzor* received the name of anabaptists, because, disapproving of the baptism of

infants, they re-baptised those who had received this sacrament too young. The anabaptists commenced about 1520; they increased by degrees, and became strong enough to raise in revolt the peasants of Swabia and Thuringia; Franconia, Alsace, Lorraine, and the Palatinate had also their insurrections. Luther showed himself at first favourable to the movement; but when he saw the excesses to which these new sectaries delivered themselves, burning and pillaging all in their passage, and endeavouring to subvert all authority, he became alarmed at the consequences of his own doctrines, and showed himself pitiless. Frightful massacres took place; a hundred thousand peasants were crushed to the great joy of Luther, in the war of the *Peasants*, for thus they termed it.

The anabaptists re-appeared some years afterwards at Munster, in Westphalia (1533). After a struggle with the Lutherans, they took possession of the town, and one of their most exalted chiefs, *John Bockelson*, a tailor, and afterwards innkeeper at Leyden, who took the title of *prophet*, pretended to establish the reign of God, in permitting polygamy and all the most abominable crimes. He caused himself to be proclaimed king, and kept a shameful court, in which crime rivalled folly. He sustained himself in this position for more than a year, thanks to the understanding that the anabaptists had with Holland and France, which countries were infected with their errors. The landgrave, Philip of Hesse, in concert with the Bishop who had been driven from the town, laid siege to Munster, which was taken after a spirited resistance, and the prophet was condemned to death together with his principal accomplices. John of Leyden testified repentance for his crimes and his errors. He was tortured with hot pincers, and finally despatched with a red hot dagger, 22nd January, 1536.

The Confession of Augsburg.

It was some years before this, in 1530, that the name of *protestants* had been employed for the first time. The emperor, *Charles V.*, who wished to arrest the progress of heresy, but who did not show enough resolution, had proposed the assembling of a diet, or assembly, of German princes. The Catholics, in order to take away all pretext from their adversaries, then proposed the *statu quo*, up to the issue of the diet, which left at liberty the conscience of the Lutherans, but forbade them to carry that doctrine into the States where they had not yet penetrated. The Lutherans *protested* against this proposition, which Charles maintained, and it was since then that the reformers began to bear the name of *protestants*. The emperor continued firm, and convoked a new diet at Augsburg for the following year (1530). He presided at it in person, and exacted from the Lutherans a profession of their faith. This profession was dictated by *Melancthon*, a disciple and friend of Luther; it is known under the name of the *Confession of Augsburg*, and is held by a large part of the protestants as the symbol of their faith, although it has often been modified, and there only remains to each one just what he likes to accept.

Henry VIII. (England).

The pretended reform was introduced into the States of Northern Germany by princes, greedy to lay hold of Church property, and to enrich themselves and augment their authority by becoming heads of religion. The king, *Gustavus Vasa*, introduced it into Sweden, and violently persecuted the Catholics who remained faithful, notwithstanding the services that had been rendered to him in aiding him to ascend the throne (1527); *Frederick* introduced it into Denmark (1527), and

his son, *Christian III.*, deluged with blood the resistance of Norway (1537), and of Iceland (1551), which wished to remain faithful to the Catholic Church.

In England also it was from the throne that schism and heresy came forth. *Henry VIII.*, who then reigned, had begun by opposing Luther; he had written against him, and had merited from the Pope the title of *Defender of the Faith*; but having conceived a guilty passion for Anne Boleyn, one of the queen's attendants, he resolved in order to marry her, to repudiate his legitimate wife, Catherine of Arragon, and solicited a divorce from Pope Clement VII. He had the misfortune to find counsellors who were too well worthy of him in *Thomas Cromwell*, a man of low birth, ruled only by ambition and the love of riches, and in *Thomas Cranmer*, a debauched hypocrite, who was a Lutheran at heart, and yet who accepted from the Pope the title of his *penitentiary* in England, and who though a priest, had secretly espoused in Germany a niece of the heretic Osiander, and who after this sacrilegious marriage did not even hesitate to accept the bishopric of Canterbury. These two men made Henry understand that if the Pope had refused to satisfy him, he had only to follow the example of the princes of Germany; at the same time, in order to frighten the Pope they advised him to take the title of *Protector and Supreme Head of the Church and of the Clergy in England*. Blinded by his passion, the king lent an ear to these schismatical propositions. The firmness of Clement VII., who did not wish to pronounce a valid marriage to be null, nor authorise an impossible divorce, irritated him. Cranmer, Archbishop of Canterbury, pronounced the divorce, and Henry espoused Anne Boleyn (1533). Clement VII., faithful to his duty of maintaining in their integrity the holy laws of Christian Marriage, published a bull of excommunication (1534), and Henry, deaf to the voice of con-

science, had himself proclaimed spiritual and temporal head of the Church in England. Such is the shameful origin of a schism whose consequences were so fatal.

Under the reign of *Mary*, legitimate daughter of Henry VIII., England returned for some years to the Catholic faith, but Elizabeth, daughter of Anne Boleyn, who succeeded Mary, re-plunged the unfortunate kingdom into schism. Since that time England has become the centre and the hot-bed of every kind of error, and it is from her bosom that the first apostles of that frenzied impiety which made such ravages under the name of *philosophy* in the last century came forth. England passed through a century of revolution: the Catholic queen of Scotland, *Mary Stuart*, mounted the scaffold, judicially assassinated by her cousin Elizabeth; a king of England, Charles I., also perished on the scaffold; Protestantism thus did away with all respect for royalty, which princes thought they were going to raise by adopting error.

In Scotland protestantism was principally introduced by the fanatical preachings of *John Knox*. His doctrines upset all minds, and almost completely destroyed Catholicity. The Scotch reformers rejected the *episcopacy*, pretending that all priests are equal; and as they boasted that they were going to bring back the Church to her primitive purity, to their name of Presbyterian they added that of *Puritans*. This reformation distinguished itself, at first, by the ruin of churches, archives, and images.*

* It is not surprising that in a history written for French schools, M. Chantrel should have given thus curtly the history of the change of religion in England. We endeavour to supply his omissions regarding our "English Martyrs," &c., in a section entitled "Persecution in England," in which we try to confine ourselves to the epitomised form adopted throughout the work by the author. An entire chapter, we know, would not be too much, to devote to a subject of

The Persecution in England.

Though the faith had been implanted in our Anglo-Saxon land, by rare exception, without the fertilizing blood of martyrdom, yet was it to have this privilege, at once sad and glorious, after more than nine hundred years of possession of the faith. In the reign of Henry VIII., (when the contest fell chiefly on the subject of his supremacy and his unlawful divorce, as well as on the spoliation of monasteries), we have, besides the world-wide famous names of Cardinal Fisher and Sir Thomas More, a long list (variously computed), of religious of every order, and laity of every age, sex, and condition, who preferred death by the axe, the halter, or starvation in prison, to compromising their allegiance to the Holy See and to the Law of God, by the slightest equivocation: and well was the Catholic sentiment of allegiance to Rome evinced to be that of the nation, by the celebrated "pilgrimage of grace," which terminated, however, so disastrously.

The reigns of Edward VI., Elizabeth, and James I., are almost entirely occupied, in the long pages of our Catholic histories of England, with details of the religious changes in each important particular, phase by phase, and of the penal laws enacted and carried out with varying severity, not only in those, but in the succeeding reigns, until the passing of the Catholic Emancipation Bill in 1829. If the faith has been wrested from our land, it is not that the nation passively accepted the woful change of religion; but that the

such vital interest to our English youth. It may perhaps be so treated in a future edition of our translation, but in the meantime we are aware, that there are excellent English Histories which fully supply all that is needed in our classes, for instance, *History of England for Family Use and Upper Classes in Schools*, by the author of *Christian Schools and Scholars, &c., &c.*—[Note of Translator.]

powerful few prevailed, for they were unfortunately found amongst the rulers, ecclesiastical and secular. This truth is proved by the length of time the persecution lasted, the numbers of faithful, both priests and laity, that literally choked the prisons for so many years, and the long and glorious list of names of those who yielded up their souls to God, confessing the faith of Rome, on the gallows, and under the hangman's knife. We hope soon to see this brilliant catalogue added by Holy Church to her Martyrology. Finally, if the

*“ Faith of our fathers (is) living still
In spite of dungeon, fire, and sword,”*

it is mainly owing to the generous efforts of the “ Missionary Priests,” Secular Clergy, Jesuits, Franciscans, and Monks of the English Benedictine Congregation, who from their various Seminaries, Colleges, and Monasteries on the Continent, kept up a systematic succession of workers in this harassed vineyard of the Lord, all through persecuting times. In every disguise, at the peril of life, in hunger, cold, and nakedness, they ministered to the wants of their fellow countrymen; instructing, administering the sacraments, offering the Holy Sacrifice in all manner of secret places. What child has not seen, or at least heard of, those many “ priests’ hiding-holes,” of which our English ancestral homes can boast, throughout the length and breadth of the land, in England, Scotland, and Ireland? To whom are not the names of some, at least, of our English Martyrs familiar,—to instance some at random—the Secular Priest, Rev. Cuthbert Maine, Father Edmund Arrow-smith, S.J.; Father Heath, O.S.F.; Don Ambrose Barlow, O.S.B.; the layman, Richard Herst; and Mrs. Clithero, *the pearl of York?*

In Elizabeth’s reign, the *Rising of the North* once more made a desperate effort, on the part of the Catholic nobility, to save the faith in England; but the plans

of the insurgents were ill-concerted, and their woful failure resulted only in redoubled fierceness of persecution.*

Calvin.

The most sadly famous of the pretended reformers after Luther, was *Calvin*, who was born at Noyon in 1509, and who, forced to quit his own country on account of his dissolute life, set to work to dogmatise and spread new errors, principally by means of a work entitled, *On the Christian Institution*, which was greatly in vogue at this period. The new heresiarch adopted the errors of Luther, and, going still further, he dared to teach this horrible proposition: "That God has created men to damn them, not on account of their crimes, but because it pleases him to do so." He rejected the real presence of Jesus Christ in the Eucharist, and nearly all the sacraments. He would have neither Pope, nor bishops, nor priests, nor feasts, nor any of the holy ceremonies used by the Church. Calvin at length fixed himself at Geneva, which he made the headquarters of his sect. His power there was absolute, and this man who taught that no one ought to listen to the Church, nor obey her, exacted a blind submission to all that he was himself pleased to decide. He had a man burnt who had advanced some errors on the mystery of the Holy Trinity, whilst he loudly condemned the just severity used in France against heretics. Thus it is that iniquity contradicts herself. Lutheranism had preserved in a great measure the exterior forms of worship; Calvinism abolished all exterior worship, and its cold and sombre doctrines imprinted on the people of Geneva a character which is to be found still in the descendants of the first disciples of Calvin.

* See *Challoner's Missionary Priests, Troubles of our Catholic Forefathers*, and other works of a similar nature, by the Rev. Fathers of the Society of Jesus in England.

The Calvinists were not less fatal to France than the Lutherans were to Germany. Their errors infested a large part of the South; the more they increased, the more audacious they became; they tore their country by civil wars, accompanied by horrible excesses. Twenty thousand churches were destroyed by the fanatic rebels during these wars. In one province alone they killed two hundred and fifty-six priests, and a hundred and twelve religious; they burnt five hundred towns, or villages. Their fury reached even the relics of the saints, which they burnt ignominiously, when they could carry them away, and threw the ashes to the winds.

Calvin died in 1564. He lived long enough to see Protestantism produce an error still more pernicious than had yet appeared. Two men of the name of *Socinius*, went so far as to deny the Divinity of JESUS CHRIST, and only would admit what their reason could see clearly. They principally spread their doctrine in Poland. The younger, and nephew of the elder, died in 1604.

§ II.—THE CATHOLIC REFORM.

The True Reform.

Protestantism was established with the war-cry of *Reform*, and it only brought in its train civil wars, anarchy, and the corruption of morals. The Catholic Church alone could give the true reform, that which puts an end to abuses, without destroying anything that is good and legitimate. The Council of Lateran commenced under Jules II., and terminated under Leo X., and the Council of Trent worked at the reform of abuses and the defence of truth; the Popes enforced the decrees of these councils; there was a marvellous multiplication of saints; new religious orders, or the ancient orders reformed, contributed to the same work; and at the same time, brave and holy missionaries spread the empire of the Church, by carrying the faith to infidel nations.

The Popes.

Leo X. had the grief of witnessing the great apostasy of Protestantism begin, in which at first he would only see a *quarrel of monks*. When once he recognised the greatness of the evil, he opposed it with all his power; but success was only to come later. The whole world knows the magnificence of this Pope, who belonged to the illustrious family of the Medici of Florence; the protection which he gave to letters, arts, and sciences, which has made him deserve to give his name to his age, is well known. Leo X. was pious and full of the best intentions; it is to be regretted that he did not take sufficient care to guard against the fatal consequences which the revival of pagan traditions in literature and art must have.

Adrian VI. (1522-1523), who had been tutor to the Emperor Charles V., showed himself a Pontiff according to God's own heart, and was mourned by the poor, who had in him a father full of tenderness.

Clement VII. (1523-1534), protector of letters, arts, and sciences, like his cousin Leo X., only witnessed the fresh progress of heresy, and the terrible sack of Rome, carried on by the fanatical Lutheran bands, which the Constable de Bourbon, a French prince, in the service of the Emperor, had the shame of leading even to the Holy City.

Paul III., successor of Clement VII. (1534-1550), had the glory of completing the Basilica of St. Peter at Rome, and the still greater glory of convoking at Trent the Œcumenical Council which was to restore discipline and proclaim the true doctrine of the Church, on all points attacked by heresy (1545). It was he who approved the rising Order of the Jesuits.

Julius III. and Marcellus II., his successors, showed

the same zeal for reform ; but the former was less happy, and the latter scarcely occupied the Pontifical throne.

Paul IV. (1555-1559), already celebrated before his Pontificate, as General of the Order of the Theatines, worked with still more ardour at the reformation of morals. As severe upon himself and his relatives as upon the ecclesiastics whose faults he corrected, he banished from Rome his own nephews, who abused their authority against the laws of justice and religion.

To *Pius IV.* (1559-1565) was reserved the honour of re-opening the Council of Trent, which had been interrupted for several years, and of promulgating its decrees. *St. Charles Borromeo*, Archbishop of Milan, who contributed so much by his virtues, by his works in the council, and by his institution to the restoration of ecclesiastical discipline, was the nephew of this Pope.

Pius V. (1566-1572) was one of the greatest Popes who sat on the Chair of St. Peter. Having entered early into the Dominican order, he was distinguished by his learning, virtue, and firmness. As Sovereign Pontiff he exerted all his efforts to enforce the decrees of the Council of Trent ; he raised the moral condition of Rome and of the rest of the States of the Church ; and, following the policy of his predecessors, he succeeded in promoting a Crusade against the Turks, whose progress became more and more menacing. The king of Spain, *Philip II.*, leagued with the Venetians ; *Don Juan of Austria*, natural son of Charles V., and brother of Philip II., commanded the fleet of the Crusaders, which met that of the Turks in the Gulf of Lepanto. Don Juan had two hundred and five vessels under his command, the Turks had two hundred and forty galleys. The victory of Lepanto was complete, and was justly attributed to the protection of the Blessed Virgin, and to the prayers of St. Pius V. The very evening of the battle, several days before the news could arrive at

Rome, the venerable Pontiff went to the window of his room, opened it, and remained there some minutes in profound contemplation; then he turned in a transport, and cried out: "Let us thank God, our army is "victorious." It is on account of this victory that the invocation: *Auxilium Christianorum*, Help of Christians, was added to the Litany of the Blessed Virgin, and that the Feast of the Holy Rosary, which is celebrated on the first Sunday of October, was instituted.

Gregory XII., successor of St. Pius V. (1572-1585), distinguished himself by his efforts to achieve the restoration of discipline, by his zeal for the propagation of the faith in infidel countries, and by his charity to the poor. It is to him that is owed the Reform of the Calendar known under the name of the *Gregorian* Calendar.

The Pontificate of *Sixtus V.*, in spite of its brevity (1585-1590), is one of the most important of modern times. Serious history rejects all the fables that have been uttered on the occupation of the youth of this great Pope, and on the manner in which he was elected in the Conclave. It does not matter whether Felix Peretti (this was his name) was or was not a swine-herd in his childhood; what is certain is that he did not reach the supreme Pontificate by unjust or hypocritical means. When once seated on the Chair of St. Peter, he showed himself as great a king as a Pontiff full of zeal for discipline, and for the glory of the Church. It was necessary to have a character as firm and as resolute as his own, to purge the States of the Church from the brigands who infested them, to re-establish the finances of the Holy See; to enlarge and embellish Rome, which he endowed with aqueducts, and whose population was augmented up to a hundred thousand souls. Security appeared everywhere; the poor were provided for; industry received a new impulse; the Cupola of St. Peter

was completed; the cross surmounted the restored Obelisk of Caligula; the Vatican Library was considerably enlarged. At the same time, Sixtus Quintus made regulations to hinder the return of the abuses of Nepotism; he completed the re-organisation decreed by the Council of Trent; and he had the works of the Fathers reprinted. Lastly, by showing everywhere his firmness and vigilance, he counteracted the perfidious policy of the Protestant princes of this period, and sustained in France the *Catholic League*, which was formed for the defence of religion, whilst working for the conversion of king Henry IV., and in preventing Philip II. of Spain from uniting his crown with that of the kingdom of St. Louis.

The successors of Sixtus Quintus walked in his footsteps. The first three, *Urban VII.*, 1590, *Gregory XIV.* (1590-1591), and *Innocent IX.* (1591), reigned too short a time to do great things; the fourth, *Clement VIII.* (1592-1615), had the happiness of receiving the abjuration of Henry IV., which secured the triumph of Catholicity in France (1595).

The Religious Orders.

The Popes found in the Religious Orders the most useful instruments of reform which they were pursuing. There was, during the whole course of the fifteenth century, a general renewal of the ancient Orders, to which new Orders had just brought the most powerful assistance. In 1522, the reform of the Camaldolese took place; in 1525 that of the Franciscans, which gave birth to the *Capuchins*, thus named on account of the Capuce, or hood, which covered their head; in 1562, that of the Carmelite nuns, who followed the Rule of the Carmes, and whom St. *Theresa* brought back to their primitive fervour, whilst St. *John of the Cross* reformed the

Carmes themselves, who took the name of *discalced*, because they went barefooted (1568).

Some Orders, which were specially suited to the wants of the times, were founded side by side with the ancient Orders. *St. Gaëtan of Thienna* (Cajetan), seconded by John Peter *Caraffa* (Paul IV.), instituted at Rome, in 1524, the Regular Clerks, who took the name of *Theatines*, from the town of Théate (Chieti), of which Caraffa, their first general, was Bishop. The object of the Theatines was to reform the morals of the clergy, in reviving the apostolical life, of preaching, visiting the sick, assisting the condemned, combating heresy, and reviving the frequentation of the Sacraments among the laity. Six years after, in 1530, three Italian gentlemen founded at Milan the Order of the *Barnabites*, which was devoted to giving missions, to preaching, and to the education of youth, like the *Somasques*, which were established the following year at Venice by *St. Jerome Emilian*. The former took their name from a church of St. Barnabas, which at first they were only appointed to serve; the second from the village of Somasca, near Bergamo. In Spain, the Portuguese saint *John of God*, founded about the same period (1540) the *Brothers of Charity*, who were to be spread in all Catholic countries, whilst *St. Angela of Merici* instituted, in Italy, the *Ursulines*, placed under the patronage of St. Ursula, and devoted to the gratuitous education of young persons (1537).

The Jesuits.

But the Order which at this time rendered the most efficient services to the Church, was that of the *Jesuits*, or the Society of Jesus, founded in 1534, by *St. Ignatius of Loyola*, and approved by Pope Paul III. in 1540. The influence of these religious is most marked in education, preaching, combating heresies, and in missions. *St.*

Ignatius, a Spaniard, followed at first a military career ; he was converted after having been wounded at the siege of Pampeluna (1521), and resolved to consecrate himself entirely to God. He went to Paris to study religious and profane sciences, and companions, as zealous as himself for the glory of God and the salvation of souls, soon gathered around him. Among these are particularly distinguished *Layne*, *Salmeron*, *Bobadilla*, *Rodriguez*, *St. Francis Xavier*, the Apostle of India and Japan, *St. Francis Borgia*, all Spaniards, and Peter Le Fèvre, who was born in Savoy. The Jesuits make four principal vows : chastity, obedience to superiors, poverty, and absolute obedience to the Holy See and to the General, who is elected for life. The enemies of the Jesuits have very much blamed this last vow, the meaning of which they have exaggerated. They have pretended that the obedience of the Jesuit towards his superior is such, that the Superior can order him to commit a sin, and he is bound to obey him. St. Ignatius says positively : " Each member of the order ought to " obey as if he were a corpse, or an old man's staff " (*perinde ac cadaver vel baculus*). *Wherever there is no sin,* " I ought to do the will of my Superior and not my own." These words suffice to refute the calumnies which, moreover, the very life of the Jesuit does with so much power.

The Society of Jesus increased rapidly, and established itself in most Catholic countries, notwithstanding the contradictions it often met with, particularly on the part of other teaching bodies. When St. Ignatius died, in 1556, it already counted fifty-four provinces, a hundred colleges, and more than a thousand members. The Jesuits were established in Italy, Spain, Austria, Bavaria, France, and their devoted missionaries, following the footsteps of St. Francis Xavier, travelled over Brazil, India, Japan, and Ethiopia.

The Missions.

It is by Missions that the Church advantageously repaired her losses. Francis Xavier was a nobleman of Navarre, who taught philosophy in the University of Paris, when disabused by St. Ignatius of the vanity of the things of this world, he became one of the first disciples of the illustrious Founder of the Jesuits (1534). Having been chosen to carry the Gospel to the East Indies, he traversed vast countries which had never yet had knowledge of *Jesus Christ*. Everywhere he made innumerable conversions ; the temples and the idols were destroyed, and, in their place, rose up on all sides churches consecrated to the true God. After having converted India, by himself and by his companions, St. Francis Xavier, always thirsting for spiritual conquests, embarked for the Isles of Japan, and commenced to preach there the Gospel. The austerity of the holy Apostle's life, the strength of his preaching, and the *éclat* of his miracles, attracted to the faith a prodigious number of Japanese. These new disciples of *Jesus Christ* reproduced the virtues of the first ages of the Church. At the commencement of the seventeenth century, several millions were converted by the successors of St. Francis Xavier : but at that time a persecution was raised against them, the longest and the most cruel that had ever desolated religion. All the evangelical labourers perished in the midst of torments ; the blood of the faithful streamed from all parts, and the rage of the persecutors relented not until it could no longer find victims to immolate.

The Chinese missions were more fortunate. The Jesuits who had penetrated there, found, in their zealous ingenuity and their ardent charity the means of triumphing over the obstinate prejudices of this country. Making themselves all to all, and by turn *savants*, artists, mechanics, workmen, mathematicians, and astronomers,

they succeeded in gaining a great number of souls to *Jesus Christ*. Father *Matthew Ricci* even obtained from the emperor the permission to build a church at Pekin (1600), and, for more than a century Christianity made marvellous progress in China.

Council of Trent, Eighteenth Œcumenical
(1545-1563).

Thus the Church fortified herself day by day. The Popes had given a better organisation to the tribunal of the *Rota*, which was established, as we have seen, in the fourth century, in order to judge of the affairs relative to ecclesiastical benefices; to the *Penitentiary*, another ecclesiastical tribunal, at which cases reserved to the Sovereign Pontiff are examined, and whence are issued bulls or graces, and secret dispensations which regard the conscience; to the Roman Chancery, whence are expedited bulls, briefs or letters, and other acts of Pontifical government. In 1542 Paul III. organised the Roman Inquisition, which was charged to examine doctrines, and to which Paul III. confided, in 1559, the care of forming a complete catalogue, or *Index*, of prohibited books, a care which was remitted later by Pius V. (1665) to a congregation, or special commission, called the *Congregation of the Index*. Reform operated on all points; the Holy See recovered all its power, and made use of it to reform morals, and to combat the progress of heresy; the Council of Trent, convoked by Paul III. in 1545, transferred from Trent to Bologna in 1546, on account of the plague, re-established at Trent by Julius III. in 1551, dispersed in 1552, at the approach of the Lutherans, and interrupted during ten years, and finally resumed in 1562 by Pius IV. —completed the work of regeneration, and gave to the Church an organisation which has, up to now, resisted

all the attacks of heresy, incredulity, corruption, and persecution.

The Council of Trent is the eighteenth œcumenical council. Four of the Pope's legates assisted at it ; eleven cardinals, twenty-five archbishops, a hundred and sixty-eight bishops, thirty-seven procurators of absent bishops, and seven generals of orders. The ambassadors of all the Catholic powers assisted at the solemn sittings, called *sessions*. The works of the Council were divided into two orders : one relating to dogma and the purity of faith, the other to discipline and the reform of morals. Protestantism had attacked all the truths of faith ; the council re-established on all points the doctrine of the Church, and above all upheld the authority of the Holy See, which heresy refused to recognise. Abuses had been the pretext for revolt against the Church ; the council attacked them in the root, by re-establishing discipline in all degrees of the hierarchy, and in laying down severe rules to prevent the return of this evil. In concert with the Sovereign Pontiffs it created amongst other things seminaries, where the young men who are destined to the ecclesiastical state, were to try their vocation and acquire the necessary knowledge. St. Charles Borromeo, Archbishop of Milan, and one of the fathers of the Council, has for ever attached his name to this reform, which has produced so much fruit.

When once the council terminated, the Popes applied themselves with great zeal to execute its decrees. All the Catholic States accepted the decisions in matter of faith ; some, as in France, hesitated before adopting all the reforms in discipline, which were, nevertheless, gradually introduced almost everywhere. Pius IV. solemnly approved the work of the Council ; St. Pius V. published the *Catechism of the Council of Trent*, as well as a *Breviary* and a *Missal* obligatory for all the

members of the Catholic clergy; lastly, Sixtus Quintus crowned the edifice of reform by organising in a regular manner the participation of the cardinals in the government of the Church. He fixed seventy for the number of these princes of the Church, in remembrance of the seventy ancients who were chosen by Moses to form the council of the people.

The Saints.

A great number of saints have already been named; the sixteenth century furnishes many others, and can rival, in this respect, the happiest ages of the Church. St. *Thomas of Villanova*, Archbishop of Valencia, in Spain, and a worthy precursor of St. Charles Borromeo, must be mentioned; also the Franciscan, St. *Peter of Alcantara*; the amiable St. *Stanislaus Kostka*, one of the glories of Poland and of the Society of Jesus; the holy martyrs of Goreum, in Holland, canonised by Pope Pius IX.; St. *Catherine of Ricci*, a Dominicaness; the Carmel, St. *John of the Cross*; the Jesuit, St. *Aloysius Gonzaga*, the model and patron of Christian youth; the holy martyrs of Japan, whose solemn canonisation took place in 1862; Venerable *Peter Canisius*, a Jesuit, who was one of the most renowned adversaries of protestantism, and among so many others, St. *Philip Neri*, founder of the Congregation of the Oratory. This Congregation was formed of holy priests who worked for the salvation of souls, and who, a little later, devoted themselves likewise to the education of youth.

CHAPTER II.

JANSENISM (1595-1700).

Two Divisions : The Trials of the Church.—The Popes and the Defenders of the Church.

§ I.—THE TRIALS OF THE CHURCH IN THE SEVENTEENTH CENTURY.

The Persecutions.

THE Church only pursues her course amidst innumerable trials, and never is the testimony of blood wanting to the faith which she teaches. In all centuries she has had her martyrs. In the seventeenth century paganism, schism, and heresy showed, as always, their hatred in shedding the blood of the faithful Christians. In Japan persecution was so violent that Christianity disappeared for some time from these islands. Among other martyrs, Europe produced three whom the Church honours with a special worship.

A humble Capuchin, St. Fidelis, born at Sigmaringen, a little town situated on the Danube, having set to work to preach among the Frisons, who had embraced the errors of Calvin, he effected amongst them numerous conversions ; but his very success irritated the enemies of the faith. One day as he was preaching in a church a musket-shot was fired at him. He succeeded in

leaving the church and tried to gain another place. A troop of Calvinists assailed him in the pulpit, overwhelming him with injuries and outrages, and crying to him to abjure his faith, or to prepare for death. One of them with a blow struck him to the ground. The saint rose on his knees:—"Lord Jesus," said he, "take pity on me. Holy Mary, Mother of Jesus, assist me; Lord, pardon my enemies, they know not what they do." Hardly had he finished these words when he had his head broken with the blow of a club. A Calvinist minister who was present at this blessed death was touched by grace. He recognised that a religion which could teach anyone to die thus, could not be but the true religion; he was converted, and publicly abjured heresy (1622).

St. *Josaphat*, a Basilian monk, was placed on the archiepiscopal See of Poloczka in Lithuania, which followed the Greek rite. He immediately employed all the means that his zeal could inspire him with for the conversion of the schismatics; but it cost him his life; the schismatics massacred him (1623). The same country furnished in the same century another martyr to the Church; St. *Andrew Bobola*, who was born in the palatinate of Sandomir, in Poland, a member of the Society of Jesus. He was evangelising the district of Janovia, when the schismatic Cossacks made an irruption in this country. Andrew fell into their hands. They sought at first to make him deny his faith, but finding him immovable, they stripped him; then having bound him with a cord, they made him march on foot between two cavaliers, whilst the others who were behind him, pushed him with violence, pricked him and covered him with blows, in order to make him hasten his steps. Arrived at Janovia, they stretched him upon a table, forced splinters of wood under his nails, tore out his eyes, cut his nose and ears, and broke

his mouth and jaws in pulling out his teeth. After which they made a large hole in the nape of the neck and tore out his tongue; they flayed him from the neck to the waist; lastly, after having stabbed him with their swords in the shoulders, neck, arms, and hands, they threw him thus mutilated on the public road whilst he still breathed. During these horrible torments he ceased not to repeat the names of Jesus and Mary. At last, in order to imitate the example of his Divine Master, he prayed for his executioners and gave up his soul to God, the 16th May, 1657. Pius IX. beatified him in 1853, and Poland expects the most happy fruits from the solemn canonization for which she is hoping.

Thirty Years' War (1618-1648).

The half of Europe had been steeped in blood by civil war in the sixteenth century; in the seventeenth Protestantism excited a long war in which Germany, Sweden, Denmark, and France took part, whilst persecution against the Catholics raged violently in England, Scotland, and Ireland. The Thirty Years' war terminated by the treaties of Munster and Osnabruck in Westphalia. These treaties consecrated the political existence of Protestantism, which up to that time, had not been recognised, and gave to the Protestants of Germany a position equal to that of the Catholics, so that, from a religious point of view, Protestantism found itself more powerful than before the war, although two Catholic powers, of which one was victorious, France, were the principal intervening parties. Thus was reversed the very constitution of Christianity, which placed the Pope and the Emperor at the head of Christian Society, and which made Catholicity the only religion of Europe. It was the inauguration of the political dogma of religious indifference in matters of Government. From

that time the interests of religion yielded to purely material interests; politics no longer recognised the rights of the Church; all this tended to base the European edifice on an equilibrium incapable of resisting the least shock. Pope *Innocent X.* protested against a treaty which violated the best established rights of the Church; but his voice was not listened to. A century and a-half later, political apostasy took a new step;—in 1638, the Governments still admitted Christianity, that is to say, the Divinity of *Jesus Christ* as the basis of States;—in 1789 *Jesus Christ* was rejected, and the Governments rested no longer on anything but on human reason.

Baius.

Every kind of error proceeded from the deplorably prolific source of Protestantism. A chancellor of the university of Louvain, *Baius*, diving, as Luther and Calvin had done, into the mysteries of Grace, were like them, led astray, but his doctrine, which was far more subtle, was more difficult to seize, and was capable of seducing many minds. It followed from his doctrine that there is no act morally good in the natural order; that all the actions of the wicked are sins; that God commands impossibilities to those who have not grace; that good works have no efficacy to save us, either from eternal damnation or even from temporal pains, &c. This gloomy system that *Baius* dared to present as the pure doctrine of St. Augustine, was reduced to seventy-six propositions which were condemned in a solemn bull by Pius V.

Molinists and Thomists.

As the errors of *Baius* continued to seduce many minds, a Spanish Jesuit named *Molina*, made a new

attempt to make free-will agree with action at the expense of grace, and to sustain a doctrine contrary to that of St. Thomas. Theologians divided themselves into *Thomists* and *Molinists*. The Dominicans and the Jesuits generally followed different standards, and the discussion became so hot that Clement VIII. was obliged to interfere. He commenced by imposing silence on the two parties, and created the silence congregation *de Auxiliis* (of the helps of grace) to examine into the affair. The examination only terminated under the pontificate of Paul V., who left to each one the liberty of following his own opinion, with a formal prohibition of qualifying with heresy or rashness the contrary sentiment.

Jansenism.

A short time after appeared the most subtle and the most wily heresy which has ever existed. Grace was again the subject attacked, and the errors of Baius had prepared the way. *Jansenius*, Bishop of Ypres, in Flanders, who was imbued with the errors of Baius, died (in 1638), leaving a great work entitled *Augustinus*, in which he meant to explain the doctrine of St. Augustine on Grace. This work, which only appeared at Louvain in 1640, contained heretical propositions which were immediately condemned by *Urban VIII.* *Innocent X.* (1644-1655) successor of Urban, formally condemned five propositions extracted from the book; it is sufficient to remark that one of them pretends "that some of the commandments of God are impossible to accomplish," and that "it is an error to say that Jesus Christ died and shed His blood for all men." But the condemnation of the Pope, which was received everywhere with respect, gave place to subtle distinctions among those who favoured

the book of Jansenius. The *Jansenists* acknowledged that the condemned propositions were heretical, but they pretended that they were not in the book, such as they were in the bull of the Sovereign Pontiff; that they were not obliged to believe in the *fact* of their existence in the book, but only in the *right* which the Pope had to condemn them. This distinction between the *fact* and the *right* showed, from the commencement, to what subtleties the Jansenists would have recourse rather than accept the decisions of the Holy See. This distinction could not be admitted, since it took away from the Church the right of taking out of the hands of the faithful, books which she judged dangerous.

A Frenchman, *Jean Duvergier de Hauranne*, better known under the name of the *Abbé de Saint-Cyran*, had introduced into France the *Augustinus*; he exerted himself to propagate its doctrines. He was an innovator imbued with the spirit of Calvinism, but cunning and subtle; he gained the family of *Arnauld d'Andilly*, whose two daughters, *Mère Angelique*, and *Mère Agnès*, at that time directed the Abbey of Port-Royal, some miles from Paris. The reputation of Arnauld was great, and that of *Nicole*, who also belonged to Port-Royal, was not less so, and the pen of *Pascal* had just given the new sect a popularity which had rendered it redoubtable; Port-Royal became the centre of Jansenism. It was there that the distinction of *fact* and *right* arose, and the Jansenist doctrine was sustained, whilst they affirmed that the five condemned propositions were not to be found in the book of Jansenius. The inhabitants of Port-Royal pretended, moreover, that all that could be exacted from them, was to keep, on the question of fact, a *respectful silence*.

Pope *Alexander VII.*, to drive them to their last entrenchments, declared and defined in a bull (in 1626),

that the five propositions were really extracted from the book of Jansenius, and that they are condemned in the sense that the author gave them. At the same time he prescribed the signature of a precise formulary which left no loop-hole for subterfuge. The obstinate Jansenists refused to sign it; they continued to take refuge in the *respectful silence*. The power of the king of France, *Louis XIV.*, was foiled before this obstinacy. "We are ready," the Jansenists persistently said, "to condemn the five propositions in themselves, but without avowing that they are really in Jansenius." Louis XIV. made a new appeal to the Holy See, in order to appease these quarrels, which were agitating consciences and sowing division everywhere. Alexander prescribed the signing of a new formulary, still more precise than the preceding one, and Louis XIV. published (1665), an edict, giving the aid of the law to the prescriptions of the Sovereign Pontiff, and enjoining the signing of the formulary under pain of grave punishment. In spite of this law, which left no room for subterfuge, since it was addressed to men who called themselves obedient servants of the king, and faithful Catholics, the four bishops of Alet, Beauvais, Pamiers, and Angers, who had accepted the doctrines of Port-Royal, refused their signatures; in the pastoral letters addressed to their diocesans, they protested, and declared that, with regard to Jansenius they only owed to the Church, a deferential obedience, consisting in observing a respectful silence. The resistance of these four bishops authorised the refractory ecclesiastics and laity.

France was threatened with schism. The four stubborn bishops drew fifteen others to follow their example. All maintained in their pastorals that regarding the questions of *fact*, the Church could only exact a respectful silence. *Clement IX.*, to arrest the

evil, hastened to confirm the bulls of his predecessors by a brief which threatened the rebellious bishops with rigorous prosecution. The Jansenists becoming frightened, felt that they were obliged to prevent the blow by a hypocritical submission. The refractory bishops promised to sign the formulary without any reservation, if they could be spared the shame of retracting their writings by public acts. The merciful Pontiff accorded them this favour which they were about to abuse. The Jansenists spared no fraud, no lie, in order to deceive the Pope, the king, the bishops, and the clergy; they made some bishops even, commendable by their virtues, side with them, persuading them of their good faith; at last the first four refractory bishops signed the formulary, but they at once took advantage of the Pope's leniency in not exacting from them a public retraction of their writings, to pretend that he had implicitly approved the distinction of *fact* and *right*. Clement repelled this new pretension, and peace seemed to be restored to the Church in France for a while: it was called the *Clementine peace* (1668).

Jansenism continued to be a subject of discussion in the schools; the Jesuits showed themselves its most declared adversaries, and this very fact was, later, to bring about their ruin.

In 1701, heresy which had appeared to sleep sprang up with more life than ever, by the apparition of a book entitled *Case of Conscience*, which brought back the whole question. The Cardinal *de Noailles*, Archbishop of Paris, condemned the book; but then a new athlete appeared in the lists, *Père Quesnel* of the Oratory; he had published a book entitled *Moral Reflections on the New Testament*, infected with Jansenism, and imprudently approved of by the Cardinal, who had too easily thought that the last edition of this

work resembled the first, which had already been approved of by another bishop. The intervention of Pope *Clement XI.*, was necessary to put an end to the divisions and disputes. The *Moral Reflections* were examined; a hundred and one propositions extracted from this book were solemnly condemned in the bull *Unigenitus* (8th September, 1713).

The Jansenists did not deceive themselves as to the blow which the bull *Unigenitus* gave to their sect. The parliament wished to oppose the registration of the bull, but Louis XIV. enforced it. The greater part of the bishops immediately published this apostolical constitution in their dioceses, but some refused to subscribe to it, and Cardinal de Noailles was of the number. This prelate could not summon up sufficient resolution to sign the condemnation of a book which he had approved, although without having examined it. Thence arose new divisions; there were the partisans of the bull, and there were those who were designated under the name of *Appellants*, because they appealed from the bull *Unigenitus*, to a Pope better informed, or to a future council. The death of Louis XIV. came to reanimate the hopes of the Jansenist party; the weakness of the Regent, the Duke of Orleans, augmented the evil, and Clement XI. found his authority ignored, even by some ecclesiastics and bishops who detested the Jansenist errors. His firmness, nevertheless, at length brought back the greater part of the refractory, and a decree of the regent (in 1718), ordained that in all France, the bull *Unigenitus* was to be faithfully received and executed, forbidding all appeal to a future council, and annulling such as had been made previously. The Cardinal de Noailles acted very wrongly in still resisting, with four bishops, who contented themselves with observing a *respectful silence*. Clement XI., as patient and merciful as he was firm, did not

wish to treat this guilty resistance harshly, and left time for minds to appease. The error henceforth sustained itself only by the most unworthy means. The Jansenists had recourse to commotions, and to pretended miracles, which were performed on the tomb of an heretical deacon, named *Páris*, but they never recovered the blow dealt by the bull *Unigenitus*.

Gallicanism.

The progress of Jansenism had been favoured by doctrines which had dawned in France, in the time of Philip the Fair, which had shown themselves more clearly at the Council of Constance, and which at last came to broad day-light under Louis XIV., on occasion of the struggles of that king with the Holy See, by reason of his carrying his royal prerogatives to excess. Louis XIV., to avenge himself on the Pope, profited by the influence that he had with the bishops and clergy, to restrain more and more the Pontifical power. An assembly of the clergy of France was convoked in the year 1682; thirty-four Archbishops and Bishops were present at it, (scarcely a fourth of the bishops of the kingdom), and thirty-eight ecclesiastics of second order. The bishop of Meaux, *Bossuet*, who enjoyed great authority on account of his eloquence, erudition and science, was the soul of the assembly. Whether he believed the truth of the doctrines called *Gallican*, because they were pretended to represent the traditional doctrines of the Gallican Church, or whether he feared to push Louis XIV. to schism, unless he made large concessions to him,—*Bossuet* dictated the too famous *Declaration of the clergy of France*, which menaced to separate the Church of France from the rest of Catholicity. The four articles which compose it, can be resumed in a few words:—1st. The Pope has no right over the tempo-

ralities of kings ; 2nd. an Œcumenical Council is superior to the Pope : 3rd. the use of apostolical power ought to be regulated by the canons ; 4th. the dogmatic decisions of the Pope, although obligatory for each church, only became irrevocable by the acceptation of the Universal Church. These four articles which constitute the Gallican doctrine regarding the Holy See, could not have any authority, because they were not even the work of the majority of the French Clergy ; and, because, even in this case, it would at least have been ridiculous for a Clergy to impose as the expression of truth, maxims rejected by the rest of the Church. The Vatican Council has annihilated the Gallican error, by the definition of the *doctrinal infallibility* of the Sovereign Pontiff (in 1870).

The *Declaration* of 1682 rejoiced all the enemies of the Church. The parliament hastened to register the letters patent of Louis XIV., which rendered its teaching obligatory in all the universities of the kingdom ; the Jansenists rejoiced at the blow given to the Holy See, and the Protestants soon hoped to see France dragged into schism and heresy ; but the theologians of the whole Catholic world protested. *Fenelon*, who was, later, Archbishop of Cambray, declared that the pretended liberties of the Church were but a real *slavery*. Pope Alexander VIII. formally condemned the *Declaration* by a bull. Louis XIV., at last, when under better influence, and become more faithful to the Christian law, recognised the wrong which his obstinacy had done to religion. On the 15th September, 1693, he addressed to Pope *Innocent III.* a letter, which nobly repaired the scandals of the past. The bishops who had assisted at the assembly of 1682, submitted themselves, following the king's good example, and Bossuet at the same time wrote these celebrated words : " Whatever may become of the ' Declaration,' we do not undertake to defend it

here." Unfortunately, Jansenism, which profited of every circumstance, hindered a large portion of the clergy from detaching themselves from doctrines which intralled the Church. Imbued with traditions which can be traced as far back as Philip the Fair, the magistracy further exaggerated the doctrines supported by a portion of the clergy, and arrogated to itself, in matters of religion, an authority which was the overthrow of all principle. Parliamentary Gallicanism was not theological Gallicanism, but it was the consequence and the exaggeration of it; it was one of the most active causes of the Revolution, because it contributed in a fatal manner to weaken the Catholic religion, and to the progress of incredulity.

§ II. THE POPES AND DEFENDERS OF THE CHURCH.

The Saints.

The Church, though so violently attacked in the seventeenth century, now by schism, now by heresy, and moreover by the civil power, which strove to restrain the salutary authority of the Pope, yet produced saints and illustrious defenders. We have already mentioned several martyrs; we have spoken of Bossuet and Fenelon, who worked in concord with Bourdaloue, Flechier, and so many others, to combat heresy, and the corruption of manners. The results of the Council of Trent were great and lasting, one can say they are manifest in the spirit of zeal and knowledge with which this holy and learned Council animated a great number of apostolical men, who worked to heal the wounds that ignorance, corruption of morals, schism, and heresy had made in the Church, and which gave back to her, in some sort, the vigour and fecundity of the first centuries.

* *Abest quo libuerit hæc declaratio cleri galicani.*

Amongst these illustrious persons, we can name in the seventeenth century, St. *Francis of Sales*, bishop of Geneva, who signalised his zeal for the conversion of heretics* and bad Catholics (died in 1622); St. *Jane Frances of Chantal*, a widow, spiritual daughter of St. Francis of Sales, and foundress of the Order of the Visitation (died in 1641); St. *Camillus de Lellis*, founder of the Regular Clerks for the service of the sick (died in 1614).

Several holy persons, amongst others the Cardinal of Bérulle, founder of the Congregation of the French Oratory,† and St. *Vincent of Paul*, founder of the Mission of St. Lazarus, and of the Sisters of Charity, distinguished themselves, even during the seventeenth century, by their zeal and their works. At the same time the Congregation of St. Sulpice arose under the auspices of *M. Olier*, so celebrated by the particular talent he had received from God for the direction of seminaries (1645). Soon after, M. de la Salle established at Rheims, for the education of the children of the poor, the Brothers of the Christian schools; an institution admirable in its very simplicity, and against which the efforts of modern impiety have been powerless (1676). These establishments, and many others like them, reanimated fervour, not only in the clergy, regular and secular, but also among the people, to whom zealous missionaries carried, without ceasing, the word of salvation.

* It has been reckoned that St. Francis of Sales converted more than seventy thousand heretics. His writings have done as much as his preaching: his *Introduction to a Devout Life* is known to every one.

† The Oratory produced Malebranche, Thomassin, Houbigant, Massillon, &c., whilst the reformed Benedictines produced such men as Mabillon, Montfaucon, Ruinart, Martène, Calmet, &c.

St. Vincent of Paul.

The most popular saint of the seventeenth century, and the founder of the Congregation of the Sisters of Charity, whose name is more and more held in benediction, St. Vincent of Paul, was born in the village of Pouy, at the foot of the Pyrenees, of poor but pious parents (1576). He was at first sent to tend sheep, but the rare dispositions which soon shone in him, determined his parents to place him in a Franciscan convent, where he imbibed solid instruction, and acquired the knowledge of his ecclesiastical vocation. Ordained priest in the year 1600, he became tutor at Buzet, and received in 1604 the degree of bachelor. In a voyage by sea from Marseilles to Toulon in 1605, he was taken prisoner, with his companions, by some pirates who sold him at Tunis. Vincent succeeded in converting his third master, a renegade of Nice, whom, when they returned together to Europe, he induced to enter into a convent of the Brothers of Charity. Recommended by the French embassy of Rome to the king, Henry IV., Vincent was admitted in 1609, amongst the ecclesiastics attached to Queen Margaret, but he soon left the court, was named to the curé of Clichy, and later, was charged with the education of the children of the Count of Gondy, General of the Galleys.

It was there, after having heard the general confession of a sick man, who was undeservedly held in the greatest esteem, that he conceived the project of *the Missions* of France. Afterwards being named curé of Chatillon, he displayed there a prodigious activity, and effected works, each one of which would seem to require a life-time. He founded the ever celebrated institute of the Sisters of Charity, to which he gave a rule in 1618, and which he charged with the care of the hospitals. Having become general chaplain of the

king's galleys, he also consented, at the request of St. Francis of Sales, to undertake a very different kind of work, by accepting the direction of the Visitation Nuns. Lastly, thanks to the liberality of the Gondy family, he realised, a little later, the project he had conceived of instituting a Congregation of Missionary Priests. This congregation was approved by Urban VIII, in 1629. The priests who formed it, had for their object the evangelising the country-people, under the authority of the bishops, and with the consent of the curés. In 1633, the Regular Canons of St. Victor, at Paris, ceded to Vincent, the Priory of St. Lazarus, which became the chief place of the Congregation, and which gave the name of *Lazarists* to the priests of the mission. Thanks to the indefatigable activity of Vincent this Congregation spread rapidly. His zeal extended also to the work of the seminaries, which were already founded in several provinces, conformably to the prescriptions of the Council of Trent, and the direction of which was confided to the priests of St. Vincent. The illustrious founder sent some of them, a little later, even to Italy, Algiers, Tunis, Madagascar, and Poland. He gave them until his death the example of devotedness. At the age of seventy-eight years he was still giving missions, occupying himself at the same time in founding hospitals in different parts, under the invocation of the holy name of *Jesus*, and reanimating the zeal of the religious associations, by the institution of Conferences which had the happiest influence on the future. After so active a life, Vincent of Paul obtained the crown of justice on the 27th September, 1660, and Clement XII. canonized him in 1737.

The Missions.

We have just seen that the missionaries in Europe put no limit to their zeal. During the whole course of the seventeenth century, numerous apostolic men went to announce the faith of *Jesus Christ* in Greece, Egypt, in the heart of Africa and Asia, in China, and in nearly the whole extent of America. There was nothing that could daunt these zealous workmen, neither the distance, nor the inconvenience of the different climates, nor the barbarity of the people to whom they carried the word of salvation. These far off countries, so long uncultivated, watered with the sweat, and often with the blood of the missionaries, became more fertile, and produced an abundant harvest, which advantageously repaired the wounds which the new errors had made in religion in Europe. The greatest number of missionaries went from France, but the other countries, and above all Italy and Spain, furnished many. Canada was evangelised; and it was also during this century that the Jesuits established in Paraguay, in South America, those admirable *Reductions* in which the converted Indians appeared to have regained the state of innocence and happiness of the terrestrial paradise.

Other Saints.

Holiness shone in every country and in every rank of society. The blessed *Germaine Cousin*, a shepherdess of Pibrac, died in the first year of the century; after her, appeared the virgins *St. Magdalens de Pazzi*, a Carmelite; *St. Rose of Lima*, the fairest flower of America; blessed *Mary of the Incarnation*, a Carmelite Lay-Sister; *St. Hyacintha Mariscotti*; lastly, venerable mother *Margaret-Mary Alacoque*, a nun of the Visitation, whose revelations procured the establishment

of the Feast of the Sacred Heart of Jesus. With St. Rose of Lima, we find the Archbishop of the same town, St. *Turribus*. The Sacred College of Cardinals gave to the catalogue of Saints the venerable *Robert Bellarmin*, a Jesuit, and blessed *Gregory Barbarigo*, bishop of Padua. The Franciscans and the Jesuits seemed to vie with each other in the glory of producing the greatest number of saints. St. *Francis Solano*, St. *Joseph Leonissa*, blessed *Laurence* of Brindisi, St. John of Prado. St. *Joseph of Cupertino*, blessed *Bernard of Offida*, were *Franciscans* or *Capuchins*, with the glorious martyr, St. *Fidelis* of Sigmaringen; blessed *Alphonsus Rodriguez*, the venerable *Berchmans*, St. *Michael de Sanotis*, canonized in 1862. St. *Francis Regis*, blessed *Peter Claver*, apostle of the Negroes, the blessed martyr *John de Britto*, were Jesuits, like St. Andrew Bobola. We will terminate this glorious list, which we could yet prolong, with the name of a French saint, blessed *Peter Fourier*, called *le Père de Mattaincour*, in Lorraine, he was general of the regular canons of the congregation of our Saviour, and institutor of the religious of the Congregation of Notre-Dame.

The Popes.

The Popes who followed the Council of Trent have been so illustrious for their virtue and zeal for the reform of real abuses, that writers, the most hostile to the Church, are obliged to respect their private character and praise their conduct. The Popes of the seventeenth century have all deserved these praises. *Clement VIII.* (1592-1605) who witnessed the abjuration of Henry IV. and the cruel persecution in Japan, neglected no part of the vast spiritual empire confided to his administration: he sent Jesuit missionaries to the Catholics of Libanus, and Benedictines to those of England; he

founded two Colleges at Rome, one for the young Scotchmen, and the other for the Illyrians.

Leo XI. (1605) who did not reign one month, promised to be an excellent Pontiff to the Church, when he succumbed, according to some accounts to the effects of a chill, according to others, and amongst them to the Protestant historian, Ranke, to the shock caused to his health by the thought of his unworthiness and the feeling of the responsibility of his charge.

Paul V. (1605-1621) showed himself firm and zealous for discipline; his Pontificate is one of the most glorious of modern times. The reform commenced at the Council of Trent, then took a special character by the foundation of a multitude of monastic establishments, and by the re-establishment of discipline in a greater number of others. One only reproach could be made to this great Pope: generous and magnificent in all things, he was equally so with regard to his own family; but what weakens this reproach is that this family showed itself worthy of the distinction, and the opulence which it owed to him; the *Borghesi* are one of the glories of Rome for their hereditary zeal in patronising the grandest institutions, and for the noble generosity which they have always shown in the foundations for works of Christian charity.

Gregory XV. (1621-1623) powerfully contributed to the propagation of the faith in instituting a congregation of Cardinals under the title *de Propaganda Fide*, charged to treat, in regular sessions, of the direction of the missions in all parts of the world, called the *Propaganda*. He had, also, the glory of perfecting the manner of Pontifical elections. The voting in public naturally hampered the freedom of the Cardinals. Gregory XV. declared that henceforth "the election of "the Roman Pontiff should be made by the secret votes "of two thirds of the cardinals who are present, or at

“least, that all these cardinals should not commit the election to one or to several amongst them, or that all, without preliminary concert, and as if by inspiration, shall agree to elect the same person.” At each scrutiny, before deposing his vote in the chalice, each cardinal was henceforth to take the following oath, in a loud and intelligible voice: “I take to witness our Lord JESUS CHRIST, who will judge me, that I elect him who, according to God’s will, I believe ought to be elected, and that I will do the same in the accession.” The accession takes place when the first scrutiny not having given two thirds of the votes to one of the candidates, they proceed to a second, equally secret, wherein the electors can *accede* to one of the candidates for whom they had not voted at first, thus to complete the necessary suffrages. A second constitution of Gregory XV. on the same subject completed the first; Urban VIII. confirmed both, and from that time the pontifical elections can serve for a model of all others.

Urban VIII. (1623-1644) opposed the commencement of Jansenism, and exerted himself to prevent the troubles which the learned Galileo had excited with his hypothesis of the rotation of the earth on her own axis. There has been a great outcry against the Holy See, and against the Roman inquisition with regard to the trial of Galileo. The whole world is now obliged to confess that Galileo was treated with every regard due to his age and science, that the measure taken against him was a measure of precaution and prudence, and that the Church has never condemned an astronomical system which was allowed before the time of Galileo, and which is taught in the Catholic schools of our days.

We have seen that *Innocent X.* (1644-1655) protested in vain against the lamentable conditions of the treaty of Westphalia. History reproaches him with too much weakness towards his family, but it shows us that he, in everything else, proved himself a Pontiff full of zeal

and virtue. In 1649 the Roman people suffered from a scarcity of wheat and an inundation of the Tiber; Innocent himself visited the bakers' shops, sent for wheat to Sicily and Poland, opened the Lateran palace, and distributed food sufficient for everybody, without drawing from the hundred thousand golden crowns which the Roman Pontiffs distributed each year to the poor. The following year, the year of the jubilee, such good arrangements had been made that Rome was abundantly supplied. During this holy year the Pope multiplied his alms and gave the example of humility and charity, in himself washing the feet of the pilgrims, and serving them at table.

Alexander VII. (1655-1667), fought against Jansenism and against the pretensions of Louis XIV. A happy event for the Church signalled the first year of his Pontificate. Queen *Christina*, of Sweden, a woman of rare penetration of mind and of a great independence of character, applying herself to the study of religion recognised the falsity of Lutheranism, and that truth must be sought for in the Catholic Church. In order freely to embrace the truth which she loved, she abdicated the crown, went to a foreign country, had herself solidly instructed in the mysteries of the faith, and after a secret abjuration she entered the bosom of the Catholic Church, at Innspruck, from whence she went to Rome to receive the benediction of the Sovereign Pontiff. *Alexander VIII.* received her triumphantly; she took up her abode in the eternal city. This event made a great sensation in all Europe; unfortunately the oddness of *Christina*, and the faults which she committed after her conversion, partly destroyed its effect, and tarnished her memory.

Clement IX. (1667-1669), who had taken for his device these words:—*Aliis, non sibi, Clemens*, justified this motto by all the efforts he made to bring back peace into the Church. His winning virtues brought

about numerous conversions. Two days a-week, he gave audience to all those who presented themselves, and he listened to them with an unchanging gentleness. He frequently visited the hospitals and served the sick with his own hands, although, during the whole of his Pontificate, he scarcely knew what it was to be in health. Each day, when his health permitted, he received at his table twelve pilgrims, and he served them with so much piety and sincere humility, that some heretics, of high birth, who disguised themselves as poor people in order to witness his charity, abjured heresy; the affectionate virtue of the holy Pope had converted them.

Clement X. (1670-1676), and *Innocent XI.* (1676-1689), lived to see difficulties re-commence with France. Afflicted on this side, Innocent had, at least, the consolation of contributing to the brilliant victories gained over the Turks by the king of Poland, *Sobieski*. The battle of Vienna, won by the Christian hero (1683), gave the Ottoman power a blow, from which it never recovered. The Roman people attributed the victory of *Sobieski* and the salvation of Vienna to the tears and prayers of the Pontiff, as well as to the courage of the king and of his valiant soldiers. *Innocent XI.* and *Sobieski* re-called the days of *Pius V.* and *Don Juan of Austria*. Justly appreciating the virtues of their Pontiff, the Romans invoked him as a saint after his death, and disputed his relics.

Alexander VIII. (1689-1691), and *Innocent XII.* (1691-1700), were worthy of their predecessors. *Innocent XII.* had the joy of witnessing the termination of the difficulties with the court of France and *Louis XIV.*'s retractation of the *declaration* of 1682. He died on the 27th September, of the year 1700, mourned and respected by all the world, and honoured with the glorious title of *Father of the Poor*.

CHAPTER III.

PHILOSOPHY.

Two Divisions : Progress of Infidelity.—Succession of the Popes.

§ I.—PROGRESS OF INFIDELITY.

Causes of Infidelity.

THE chief causes of irreligion, in the eighteenth century, were pride of intellect and corruption of heart. From these empoisoned sources, originated the schism of Henry VIII., the heresies of Luther and Calvin, and of all modern innovators, who, striving to out-do each other, rejected, successively, all dogmas which perplexed their understanding, and all precepts which restrained their passions. It was in England that the spirit of infidelity first developed itself; soon after, it sowed itself in France, and thence was disseminated throughout Europe, under the ostentatious title of *philosophy*.

Jansenism contributed not a little to the progress of unbelief, by the manner in which it defended its errors. The declamations of the Jansenists, against the Sovereign Pontiffs and the bishops, degraded ecclesiastical authority in the eyes of the people, always

ready to judge without consideration. Condemned by the chief pastors, the sectarians invoked the secular power against them ; and, from that time, the parliaments arrogated to themselves the right of prosecuting the bishops who distinguished themselves by their zeal against error. They went so far as to burn their pastoral instructions by the hand of the executioner. Of all the bishops who were then persecuted, no one showed more firmness than the illustrious *Christopher de Beaumont*, Archbishop of Paris (1757). Continually attacked by the parliament, often menaced, despoiled, and exiled, he ceased not to raise his voice against the violence of heresy and impiety, and merited to be surnamed the *Athanasius* of France.

The Principal Leaders of Philosophy.

The principal movers in the philosophical world were *Jean Jacques Rousseau*, and *Voltaire*. The first knew how to fascinate his age by brilliant theories, by paradoxes as fatal as they were seductive ; and, after having defied the Sovereign Judge to find a better mortal than he, it is said, he terminated his days by committing suicide (1778). The second, a frantic enemy of Christianity and of JESUS CHRIST, whom he dared to call *l'Infâme*, flattered himself that he could succeed in exterminating religion. "In Twenty years," said he, "in 1758, God will have fair-play." Twenty years after, he was struck down with the malady which carried him off, crying in agonies of despair—"I die abandoned by God and man." It has been observed that the chief disciples of this too celebrated impious man, such as *Alembert*, *Diderot*, &c., demanded, though in vain, the consolations of the religion which they had mocked at during their life. This was the result of the religious training which they had received in

their youth. Their followers do not give the same signs of repentance ; they have been brought up without religion, like animals ; and as such they live and die.*

The Infidel Doctrines.

It would be difficult to say in what consists the doctrine of infidel philosophers, since they have never had a creed. It is difficult to call that a doctrine which is but a chaos of overwhelming contradictions and infamous proceedings. We can only add, that their doctrine, thus analysed, is the denial of all truth, the calumniating of all virtue, the teaching of all error, and the encouragement of all crimes. They have only had one talent, viz., destruction, and that is the talent of hell. In taking away from their followers their hope of eternal salvation, they have not been able to give them even the fleeting joys of this present life.†

Progress of Infidelity.

Philosophy commenced by corrupting men of letters and the great. The scandals which resulted from the perversity of the inclinations and licence of opinions, descended rapidly to the middle classes ; soon the poison spreading its baneful influence, began to infect the lower classes, first, those in towns, then those in the country. To hasten what was called universal regeneration, they spread in all parts daring and seductive pamphlets ; they distributed gratuitously or nearly so, millions of copies of these in the shops, cottages,

* It is what one sees principally in Belgium, where, under the name of Solidaires, the infidels have formed an association of which the aim is to keep away the priest from death-beds, and to reject all Christian burial.

† Ecclesiastical History A.M.D.G.

and schools, in places of public resort, in fact, in every place where there were souls to pervert and materialize.

Suppression of the Jesuits.

Defenders were not wanting to the faith; Sovereign Pontiffs, bishops, and learned ecclesiastics, such as *Bergier*, *l'Abbé Guénié*, and many others, fought by science and by reasoning, against all the sophisms of lying philosophy; but there was, as it were, one universal conspiracy against Truth, and against the Church. Princes and philosophers marched together in this horrible war, and the highest ranks of society were foremost in the example of demoralization. Irreligion found one of its greatest obstacles in the Society of Jesus, the zeal and talents of which, the enemies of the Catholic religion, Jansenists, as well as philosophers, dreaded. Its destruction was determined upon; the philosopher, *Alembert* himself, avowed: "It is properly speaking," says "he, philosophy which, by the mouth of the magistrates, pronounced sentence against the Jesuits; Jansenism only played the part of solicitor." Pope *Clement XIII.* remarked the same in a brief to *Louis XV.* "For long, the enemies of our holy religion have made the destruction of these Religious, their main object; they have looked upon this, as absolutely necessary to the success of their plots."

These plots prevailed, in spite of the opposition made by *Clement XIII.*, and by the bishops of all Catholic countries; the courts of France, Spain, Naples, and Portugal proscribed the Society of Jesus. All its members, without exception—those who in its colleges had consecrated themselves to the education of youth; those whose works and talents were the glory of literature as well as of religion; those who went from town to country, reviving everywhere the spirit of penance and of fervour; those, in fine, who, spread throughout the idolatrous

nations of Asia and America, watered these distant countries with their labour and their blood,—all alike experienced on the part of their persecutors, treatment reserved for the most audacious criminals (1764). But the patience with which these religious suffered such unworthy treatment, confirmed, even in the eyes of their enemies, the apologies which appeared in their favour.*

They did not only content themselves with dispersing the Jesuits, but they vowed the destruction of the Order. Princes did not rest, till they had prevailed upon Pope *Clement XIV.*, through the menaces of a schism, to suppress this celebrated Society, which had rendered so many services to religion. *Clement XIV.* yielded, to avoid a greater evil, making use of his full authority to suppress the order, at the same time however loading it with praise (1773). The exigencies of the time demanded it, but in what position were these princes and ministers, twenty years later (in 1793), who had pursued with so much hatred, humble and learned religious, whilst they allowed the multiplication of impious books, and the growth of secret societies and Freemasonry, all of which had no other aim but the destruction of every throne and altar?

§ II. SUCCESSION OF THE POPES IN THE EIGHTEENTH CENTURY.

Clement XI. (1700-1720).

Two serious affairs occupied the Pontificate of *Clement XI.*, successor of *Innocent XII.*: the affair of Jansenism, to which he gave a severe blow by the Bull *Unigenitus*, which clearly established the Catholic doctrine on the question of grace, and set at nought the errors of the Jansenists in every point; and the affair relating to the

* *Histoire Ecclesiastique A. M. D. G.*

Chinese ceremonies, which was not completely terminated till the time of Benedict XIV. The Chinese professed the greatest veneration for their ancestors; they even accorded them a kind of worship. The question mooted was, in the case both of the Dominican and Jesuit missionaries in China, whether the ceremonies used by the Chinese were tainted with idolatry. The Jesuits looked upon them as harmless, and were of opinion that they should be tolerated; the Dominicans, as a rule, were of a different opinion. The Pope, after having examined the question, pronounced his veto on the Chinese ceremonies; his successor, Benedict XIV., held the same view of the case. The Jesuits submitted, as soon as the decision of the Holy See was made known formally and irrevocably; but this unfortunate affair, which had dragged on for a long time, brought at first on the missionaries a coolness on the part of the Emperors of China, then their hatred, and the end of the century was signalised by a bloody persecution, which nearly obliterated all Christianity in China as well as in Japan.

The Plague in Marseilles (1720).

Charity shone as one of the brightest virtues of Clement XI., and he found an excellent opportunity for exercising it, in a remarkable manner, during the last years of his Pontificate. In 1720 the plague broke out in Marseilles. The nobility, the rich, and the magistrates all fled from the infection; the lazaretto was without attendants, the hospitals without wardens, the tribunals without judges, the parliament even took to flight. "Flee also," said they to the bishop, the immortal *Belzunce*—"God does not wish me to abandon my flock," replied the holy pastor, "to whom I am bound to be a father. I owe them my care, and my life." And *Monseigneur de Belzunce* remained; his ex-

ample animated the clergy, and was the means of producing heroic actions of devotedness, which were a consolation amidst the frightful spectacle which the city presented. The holy bishop Belzunce visited the sick, night and day; he quenched their thirst, consoled and preached to them, and bravely bent over them to hear their last confession. Clement XI., filled with admiration at such devotedness, the lustre of which, struck the whole of Europe, addressed two briefs to the good bishop, congratulating and encouraging him; he gave a plenary indulgence to all the unfortunate people attacked with the plague, and drawing largely from the funds of the Church, he bought two thousand bushels of corn, which he sent to Marseilles to relieve their most urgent wants. Of the three ships loaded with this corn, one was shipwrecked, and the other two were taken by the African corsairs. But when the barbarians heard what was the destination of the freight, seized with respect, they sent it on to Marseilles. Belzunce consecrated his diocese solemnly to the Sacred Heart of Jesus, on the 1st of November, 1720, from that day the plague decreased, and soon it disappeared, and nothing remained of it but the glorious testimony of the sublime virtues to which the Christian faith gives rise.

Innocent XIII. (1721-24). *Benedict XIII.*
(1724-1730).

Innocent XIII., belonging to the Roman family of the Conti, which had already given seven Popes to the Church, amongst whom we may name Saint Leo the Great, Saint Gregory the Great, Innocent III., Gregory IX., and Alexander III., distinguished himself in his pontifical court by his dignity, moderation, and skilful administration. His successor, *Benedict XIII.*, had again to occupy himself with the affairs of Jansenism.

The Office of the Feast of St. Gregory VII. having been published and made obligatory for the Universal Church, the parliament in Paris refused to register the pontifical decree. Other parliaments declared that Gregory VII. was not a saint, and forbade the celebration of his feast. Thus a body of laymen arrogated to themselves the authority of the Holy See and of Councils. The clergy of France, in a great measure, carried away by the prejudices of gallicanism, very wrongly let things be; there were even bishops, who took upon themselves the right of making alterations in the Liturgy; and the Jansenists, profited of this circumstance, to slip into the divine office their errors, and, above all, their spirit of estrangement from the sacraments, and of coldness in the worship of the Blessed Virgin and the saints. In our days there has been a return to liturgical unity, and the innovations of the eighteenth century have disappeared.* Benedict XIII. died at the age of eighty-one. His humility, his unselfishness, his liberality towards the poor, his mortifications, and extraordinary fasts, caused him to be regarded as a saint by the Romans, and there is evidence of many graces obtained from God, by his intercession, both during his life and after death.

Clement XII. (1730-1740).

Clement XII. witnessed the follies of the Jansenist *Convulsionists* commence. A deacon in the diocese of Paris, called Pâris, who was very strongly attached to the sect, died, and they regarded him as a saint. His sanctity had shown itself principally by abstaining from the sacraments. He had passed two years without receiv-

* This is mainly due to the learned labours of R. R. Dom Guéranger in his great work "Les Institutions Liturgiques."

ing holy Communion. He was buried in the cemetery of Saint-Médard. Suddenly, people spoke of miracles, obtained through his intercession; an immense crowd assembled round his tomb, where most extravagant scenes were witnessed. The sectaries who filled the cemetery were seen in the most extraordinary convulsions. The suffering allowed themselves to be struck violent blows with stones, and even with swords, on different parts of the body. To the ridiculous was added indecency. *M. de Vintimille*, Archbishop of Paris, inveighed against the revolting scenes enacted in the cemetery of Saint-Médard. *Languet*, Archbishop of Sens, struggled vigorously against the new sectarians, but they were supported by two bishops, in spite of the condemnations of Rome, so that the intervention of civil authority was necessary to close the cemetery, and put an end to the extravagances which were agitating all minds. The sect of *convulsionists* continued in secret almost to the present day. Jansenism was sustained by more efficacious means than the pretended miracles of the deacon Pâris. A mysterious fund, known under the name of "*botte à Perrette*," under the supervision of the Jansenist, Nicole, to whom it owed its foundation, favoured the publication of a Jansenist journal, entitled *Gazette Ecclésiastique*, and of a multitude of pamphlets against the Pope and bishops; these publications did immense harm and perverted all minds; the effect was such, that the parliament of Paris, imbued with Jansenistic and Gallican ideas, suppressed the bull of canonization of St. Vincent de Paul, published by Clement XII., because this bull praised the Saint for having combated the errors of Jansenism: it was thus that the French magistracy repudiated the purest glories of France. The decree of the parliament was reversed by the king; but it indicated the state of feeling in the country.

Benedict XIV. (1740-1758.)

The pontificate of *Benedict XIV.* (Prosper Lambertini), one of the most learned canonists and theologians of his time, was remarkable for the almost yearly publication of bulls for the reform of abuses, and to the introduction of useful customs. This celebrated Pope has left, as a monument of his profound erudition and extensive knowledge, not only numerous works (sixteen vols. in folio), but also learned societies, which he instituted for Roman and Christian antiquities. Endowed with a great spirit of moderation, equity, and peace, he had the consolation of successfully terminating a great number of intricate affairs, and made himself respected even by the enemies of religion. After him was to begin the grand turmoil, which must have carried away European society, and which must have submerged the bark of St. Peter, if that bark had not been promised to resist, until the end of ages, the fury of the winds and waves.

Clement XIII. (1758-1769).

Clement XIII. (Rezzonico), who was called the *Saint*, even before his elevation to the pontifical throne, saw the rise of the storm. During the whole of his Pontificate, he had to struggle against princes and philosophers, leagued together for the destruction of the Order of the Jesuits. Yet, even in the midst of these troubles, he was consoled by the magnificent examples of sanctity which shone forth in Italy, in spite of the spirit of incredulity which spread itself there, as well as in the rest of Europe. St. *Francis Girolamo*, of the Society of Jesus, died in 1716; the Franciscans, St. *Pacifico*, and St. *Thomas de Cora*, died, the former in 1721, the latter in 1729; the holy virgin, St. *Veronica* Giuliani, died in 1727; blessed *Crispino* of Viterbo, Capuchin,

lived until 1750 ; blessed *Leonard*, of Port Maurice, Friar Minor, did not die till 1751 ; and, during the pontificate of Clement XIII., lived also blessed John Baptist Rossi, canon of Rome, who, in his virtues and works resembled St. Vincent of Paul (died in 1776), blessed Benedict Joseph Labre, French Mendicant, who edified Rome by his extraordinary virtue and mortification (died in 1783).

Saint Alphonsus of Liguori.

Above all these eminent men, we may name Saint Alphonsus de Liguori, the celebrated Italian saint of the eighteenth century, founder of the Congregation of the Holy-Redeemer (the Redemptorists). Saint Liguori was born in Naples, in 1696, two years after Voltaire, whom he survived nine years, dying only in 1787. Whoever wishes to see the difference between an infidel philosopher and a saint, need only study the life of these two cotemporaries : the one passed his existence in spreading everywhere nothing but disorder, immorality, and hatred ; the other only lived to restore peace, and to produce fruits of virtue and love ; the one destroyed, the other built up ; the posterity of Voltaire is composed of infidels and debauchees, who perpetuate the tenets of this abominable leader of the philosophy of the eighteenth century ; the posterity of Liguori, are the saints he has brought up, the sinners whom he has converted, the poor and the afflicted whom he has consoled, all those fervent and zealous priests, who imbibe strength and science from his example and his writings ; they are the religious of the " Most Holy Redeemer," who, like their founder, apply themselves to the instruction of the people and of the poor. It was at Scala, in the Kingdom of Naples, that Saint Liguori founded his Congregation of missionaries.

Benedict XIV. approved of this new institute in 1749; Clement XIII., full of esteem for the virtues of the holy founder, named him Bishop of St. Agatha of the Goths.

The *Visits to the Blessed Sacrament*, composed by the Saint, are in the hands of all pious persons, who, no less esteem his golden treatise called *The Glories of Mary*, and every priest consults continually his great work called *Moral Theology*. He died, in the odour of sanctity, on the 1st August, 1787; Pius VII. declared him blessed in 1816, and Gregory XVI. canonized him in 1838. Pius IX. proclaimed him Doctor of the Church.

Clement XIV. (1769-1774).

Death had spared to Clement XIII. the chalice which his successor Clement XIV. (Ganganelli), drank to the dregs. After having resisted, as long as he could, Clement XIV. at last sacrificed the Jesuits; it was with the greatest grief he saw them exiled, and he did not long survive the blow. The enemies of the Jesuits, were not ashamed to accuse this Order of having poisoned him; this odious calumny, which did not merit a reply, was peremptorily refuted by the Pope's physicians.

Seventh Period.

THE REVOLUTION (1789-1865).

THE seventh period of the history of the Church, which commences with the French Revolution (1789), and which is not yet terminated, comprises, up to now, a space of seventy-five years: three-quarters of a century, so full of events, that the recital of them would require volumes.

This period may be divided into five principal parts. The first comprises what is called the *Great Revolution*, during which the Church had to suffer one of the most violent persecutions mentioned in ecclesiastical annals; Pope Pius VI. was its witness and victim. The *Consulate of Bonaparte* and the *Empire of Napoleon I.*, form the second epoch, commencing with a magnificent triumph of Catholicity, and ending in the midst of new trials; Pope Pius VII. presided at the triumph, and heroically underwent the trials. After that, comes the period, known in history, as the *Restoration*, during which we have the Sovereign Pontiffs, Pius VII., Leo XII., and Pius VIII. Pope Gregory XVI. reigned during the fourth period, which corresponds to the historical epoch known by the name of *the Government of July*. A new revolution breaks out in France, and is felt throughout the world; a *new Napoleon* appears, and also another Pope of the name of Pius—*Pius IX.*—gloriously reigning at the present day; which is the fifth division.*

* See, for details, our *Contemporary History*.

CHAPTER I.

THE REVOLUTION.

Five Divisions : Pius VI. and the Revolution.—Pius VII. and Napoleon I.—The Restoration.—Gregory XVI. and the Revolution of July.—Pius IX. and Napoleon III.

§ I—PIUS VI. AND THE REVOLUTION (1789-1799).

First Years of the Pontificate of Pius VI.

The successor of Clement XIV. was *Pius VI.* (Giovangelo Braschi), who said to the cardinals, as soon as his election was secure : “ Venerable fathers, your assembly has terminated, but with what a sad result for me ! ” The holy Pontiff only too well foresaw the trials he would have to support. His Pontificate was tolerably peaceful during its first years, and he took advantage of this to introduce wise reforms into the administration of his States, to work at the drainage of the Pontine-Marshes, and to ameliorate the material condition of his subjects. But infidel philosophy, which had just had such a grand triumph by the abolition of the Order of the Jesuits, did not leave him long in peace. The emperor, *Joseph II.*, who reigned in Germany, and his brother, *Leopold*, Grand Duke of Tuscany, following the inspiration of this philosophy, which had for its object the complete destruction of the Church, introduced into their states, under pretext of useful reforms, the

most fatal novelties. They persecuted the religious orders, reduced the number of the monasteries, took possession of a part of the goods of the clergy, and they required the elected bishops to be established in their sees independently of the Pope. Pius VI. repaired to Vienna, in order to induce the emperor to modify his conduct towards the Church. The news of this journey was an event in Europe: for centuries, no Pope had ever left the pontifical states. The Sacred College took alarm, and wished to turn Pius VI. from his project. "We shall go," replied Pius VI., "whither Our duty calls Us, in the same manner as We should go to martyrdom for the interests of religion; rejoiced to defend it, the successors of St. Peter have no fear of exposing their lives. We are not permitted to abandon the bark of the Church in the midst of the most violent tempests." His journey resembled a triumphal march. On the 22nd March, 1782, he made his entry into Vienna, in the midst of an innumerable multitude, who knelt to receive his blessing. Joseph II. was polite, and made some promises which were not to be fulfilled; but his minister, Kaunitz, behaved with a grossness and an insolence worthy of a philosopher. When Pius VI. presented his hand to him to kiss, he pushed it roughly aside, and he would not even pay him a visit. Joseph II. was not long in receiving the just punishment of his conduct; the Hungarians revolted, and were brought round, but with difficulty; the Austrian Netherlands, harassed with the despotic measures, and religious innovations of the court of Vienna, arose in their turn, and the House of Austria lost them for ever. At the commencement of the following century, she was still further, destined also to lose the German Empire, and was reduced to her hereditary possessions. The schismatic principles of Joseph II. are known under the name of *Josephism*; they were a species of Gallicanism.

The French Revolution.

In France, the principles of infidel philosophy gradually led to the most violent attacks against religion. The National Assembly, convoked in 1789, in order to remedy the evils of the kingdom, very soon inflicted blows as fatal to religion as to royalty. It decreed the spoliation of the clergy of France, on condition of the payment of an *indemnity*, under *form* of salary or emolument, and it abolished monasteries, under the pretext that those who lived in them were not free. The cloisters were then open, but the nuns considered it their duty to remain in the retirement which they had chosen. Violence was required to bring them out, and their constancy became, for the world, a spectacle of admiration, and for religion, a brilliant victory. The National Assembly went still further: of its private authority it reduced the bishoprics to eighty-three, corresponding to the number of the departments, which had replaced the ancient provinces; it abolished cathedral chapters, transferred to the electoral assemblies of the departments the choice of bishops and curates, and its connection with the Roman Church became but a mere mockery. This is what is called the *Civil Constitution of the Clergy*, to which the bishops and priests were constrained to take an oath of fidelity (1791).

The Persecution.

Pius VI. declared this constitution to be schismatical, and the election of the new bishops to be null; the greater part of the French clergy refused to take the required oath. This was the commencement of a bloody persecution, which lasted several years. The monasteries were pillaged, profaned, and destroyed; the establishments, which charity had consecrated to the poor and the sick, were devastated and ruined; all religious

worship was proscribed ; of so many churches that had been built by the piety of their forefathers, some were demolished, others profaned; the crosses, the relics, consecrated vessels, even the Holy Mysteries themselves were shamefully trodden under foot. King *Louis XVI.*, powerless to repress the like excesses, became, in his turn, the victim of these revolutionists, to whom he had only wished to do good ; he ascended the scaffold on the 21st January, 1793, expiating by his death, worthy of a martyr, and of a descendant of St. Louis, the crimes and the faults of his predecessors. Lastly, to add to so many horrors and abominations up to that time unknown, infamous creatures, disguised as *goddesses of Reason*, came and seated themselves in the sanctuary, on the altar of the living God, and there received the incense of the most shameful idolatry that had ever existed (1793).

The authors of the persecution neither respected life, religion, nor the property of their fellow-citizens. These men, who had talked so loudly of toleration, liberty, justice, and humanity, gave themselves up, from the time they found themselves strong enough, to every kind of injustice and ferocity however horrible. It would take long to enter into the details of their acts. It is sufficient to recal the massacres of September, 1792, the drownings in the Loire by means of plugged boats, and the revolutionary tribunals, where thousands of innocent people were condemned as fanatics, that is to say, as Christians, and put to death (1793 and 1794). It was thus that, after eighteen hundred years, the cross of *Jesus Christ* still found persecutors and gave birth to martyrs.

As to the priests who had escaped the massacres, a price was put on their heads : pursued with an animosity which bordered on rage, surrounded by spies, traitors, and false brethren, always with death before their

eyes, they nevertheless ceased not to search the towns and country, and to carry to the people, who remained faithful, the aids of religion. As in the ancient persecutions, the Holy Mysteries were celebrated in the silence of the night; the most retired apartments, the cottages, the forests, the depths even of caverns, served for shelter to *Jesus Christ*, who was driven from his temple, and to his minister, banished from a land that had become infidel and idolatrous. Several fell victims to their charity, and mounted the scaffold; but others immediately took the place of those whom the sword of persecution had cut down, and succeeded to their works as well as to their devotedness; so that, in these days of horror and of carnage, when it was a crime worthy of death to be a Christian, religion was never seen to be entirely deprived of ministers, nor the faithful destitute of consolation.*

Persecution of Pius VI.

The persecution was less severe under the Directory, which succeeded the Reign of Terror in France; but the Revolution then turned more directly against the Pope, who would not take part in its acts, and who branded its works. The treaty of Tolentino, which was inspired and dictated by the victorious general *Bonaparte*, took away from the Holy See the legations of Ferrara, of Bologna, and Ravenna (1797). The following year, the republic was proclaimed in Rome, and Pius VI. became the prisoner of the troops of the Directory. As his presence in the pontifical town disturbed his enemies, he was transported successively to Siena, Florence, Parma, Turin, and lastly to France. There, the captive Pontiff was the object of the most touching demonstra-

* *Histoire Ecclésiastique A.M.D.G.*

tions. Wherever he passed the people prostrated themselves before him, everywhere he was cheered, in spite of the precautions taken by his gaolers to hide his presence, and in spite of the injuries and the menaces of some of the agents of impiety, who tried to frighten the populace. When he reached Valence, the venerable Pontiff was found to be in such a state of weakness that he could not be taken any further. Being warned of his approaching end, he pronounced the formulary of the profession of faith, pardoned his enemies, received the holy Viaticum, bid a touching farewell to some devoted servants, who would not leave him, and expired at the age of eighty-one years, with the reputation of being a great Pope and a saint (29th August, 1799).

§ II.—PIUS VII. AND NAPOLEON I. (1800-1814).

Election of Pius VII.

At the death of Pius VI., the infidels cried out, that he would be the last of the Popes; but God has promised to his Church, victory over the gates of hell, and his presence with her until the end of the world. The cardinals were dispersed, no one knew, in fact, how a Pontifical election could take place. Providence soon provided means. The Directory, which up to that time had been victorious, now met with numerous reverses, and nearly the whole of Italy fell from its grasp, thanks to the efforts of the Emperor of Germany, Schismatical Russia, and Protestant England. "Can any one be," says a religious writer,* on this subject, "so blind "as not to see that the union of so many powers was "destined, in the eyes of God, to deliver the Church, "and so facilitate the election of a Sovereign Pontiff.

M. Pirot, *Memoires pour servir à l'Histoire Ecclésiastique.*

" Providence, of yore, called the barbarians from the
 " north to chastise pagan Rome: now that same Pro-
 " vidence re-assembles, to deliver Christian Rome, twenty
 " nations, astonished to find themselves marching to-
 " gether. By this power are they led to Italy, just at
 " the moment when the successor of St. Peter is sinking
 " under the weight of infirmity and misfortunes, and
 " princes are inspired with thoughts of moderation and
 " of justice. The German Emperor protected the elec-
 " tion, which would have been despaired of some months
 " sooner. By his orders, the cardinals, who had been
 " dispersed by the preceding storms, assembled at Venice,
 " which was in his territories. It was thought that this
 " town was a more suitable place for the conclave to
 " meet at than Rome, as it was far from the seat of war,
 " whereas Rome was hardly free from foreign yoke."
 The conclave elected the Cardinal Barnabo-Luigi
 Chiaramonti, Bishop of Imola; who took the name of
Pius VII. (14th March, 1800), and who made his
 entry into Rome some months after, amidst the accla-
 mations of the people, who were overwhelmed with
 transports of joy.

Concordat with France (1801).

However, the return of the French to Italy, with
 their general Bonaparte, who had returned from his
 expedition to Egypt, once again changed the face of
 affairs. The victory that he had gained at Marengo
 had frightened all the friends of the Church, who feared
 to see the worst days of the Directory reappear; but
 the conqueror, who had his own views, and who did not
 partake in the stupid hatred of his cotemporaries for
 religion, hastened to reassure the Pope. Pursuing his
 work of restoration, he concluded, on the 16th July,
 1801, the Concordat which put an end to the twelve

years of terrible disturbance for the Church. Pius VII, sacrificing everything to the greater good of religion, made large concessions, and smoothed down, in virtue of his sovereign authority, the difficulties raised by some bishops who had refused the oath to the Civil Constitution of the Clergy. Notwithstanding the perplexing restrictions placed on the liberty of Catholicism by the domineering spirit of the conqueror, religion soon resumed her empire, with all the brilliancy of her liturgy, the charms of her virtues, and the re-establishment of her hierarchy; and Pius VII. hesitated not to show to what a length his kindness would go, by assisting at the coronation of the Emperor *Napoleon I.* (Bonaparte), which took place the 2nd December, 1804, in the Metropolitan Church of Paris.

The Articles of the Concordat are as follows: "The Government of the Republic recognises that the religion, Catholic, Apostolic, and Roman, is the religion of a large majority of the French citizens."

"His Holiness equally recognises that this same religion has derived, and now expects to derive again, the greatest glory from the establishment of the Catholic worship in France, and from the individual profession of it made by the Consuls of the Republic."

"In consequence of this mutual recognition, as well for the good of religion as for the maintenance of interior peace, they have agreed to the following articles:—

"Art. I.—The Catholic, Apostolic, Roman religion shall be fully exercised in France. Worship shall be public; conforming, however, to the police regulations which the government shall judge necessary for public tranquillity.

"Art. II.—New limits shall be determined, for the Dioceses in France, by the Holy See, in concert with the Government.

“ Art. III.—His Holiness shall declare to the titularies of the French Bishoprics that he expects, with a firm confidence, from them, for the good of peace and unity, every sacrifice, even the resignation of their Sees. If, after this exhortation, they refuse to make the sacrifice required for the good of the Church (a refusal which his Holiness does not expect), nevertheless provision shall be made for the government of the newly-divided Bishoprics, by new Titularies, after the following manner:—

“ Art. IV.—The First Consul of the Republic shall make nominations, within the three months following the publication of the bull of his Holiness, to the Archbishoprics and Bishoprics of the new Dioceses. His Holiness will confer canonical institution, according to the forms established with regard to France, before the change of government.

“ Art. V.—Nominations to Bishoprics hereafter vacant, shall for the future likewise be made by the First Consul, and canonical institutions shall be given by the Holy See, in conformity with the preceding article.

“ Art. VI.—The Bishops, before entering on their functions, shall take, at the hands of the First Consul directly, the oath of fidelity which was in use before the change of government, expressed in the following terms: ‘I swear and promise to God, on the holy Gospels, to be obedient and faithful to the government established by the constitution of the French Republic. I promise also to hold no intelligence, to have no counsel, to enter into no league, either within or without, which shall be contrary to public tranquillity, and, if in my diocese, or elsewhere, I find out that anything is being carried on prejudicial to the State, I will inform the government thereof.’

“ Art. VII.—The ecclesiastics of the second order

“ shall take the oath, at the hands of the civil authorities
“ appointed by government.

“ Art. VIII.—The following formulary of prayer
“ shall be recited at the end of the Divine Office in all
“ the Catholic Churches of France: *Domine, Salvum*
“ *fac rempublicam, Domine, salvos fac consules.*

“ Art. IX.—The Bishops shall newly map out the
“ parishes in their Dioceses, which shall only take effect
“ after the consent of the government.

“ Art. X.—The Bishops shall nominate to the cures:
“ but they can only choose such persons as are accept-
“ able to the government.

“ Art. XI.—The Bishops shall be able to have a
“ Chapter in their Cathedral, and a seminary for their
“ diocese, without the government obliging itself thereby
“ to endow them.

“ Art. XII.—All Metropolitan Churches, Cathedrals,
“ Parish Churches, and others, as well as such as were
“ alienated, which are necessary for worship, shall be
“ placed at the disposal of the Bishops.

“ Art. XIII.—His holiness, for the sake of peace and the
“ happy re-establishment of the Catholic religion, declares,
“ that neither he nor his successors shall trouble, in any
“ manner, the acquirers of ecclesiastical property which
“ has been alienated, and that, in consequence, the pro-
“ prietors of these same goods, with the rights and the
“ revenues attached thereto, shall remain incontroverti-
“ bly in their hands, and in those of their heirs or
“ assigns.

“ Art. XIV.—The government shall secure a proper
“ allowance to the Bishops and Cures, whose Dioceses
“ and Cures shall be comprised in the new Divisions.

“ Art. XV.—The government shall likewise take mea-
“ sures, in order that the French Catholics may, if they
“ will, make Foundations in favour of churches.

“ XVI.—His holiness recognises for the first Consul

“ of the French Republic, the same rights and prerogatives which were allowed, in the case of the ancient government, by the Holy See.

“ Art. XVII.—It is agreed between the contracting parties that, in cases in which some of the successors of the present First Consul shall not be Catholics, the rights and prerogatives mentioned in the above Articles, and the nomination of the Bishops shall be regulated, in his regard, by a new Convention.”

Captivity of Pius VII. (1809-1814).

The enemies of the Church, who saw only, with annoyance, the re-establishment of friendly relations between the Pope and Napoleon, made every effort to disturb this happy harmony ; and, without being able to make the Emperor favour, as they wished, impious and infidel writers, they succeeded in changing his dispositions with regard to the Holy See. The protestations of Pius VII. against the *Organic Articles* added to the Concordat, the refusal that he made to annul a first marriage of Jerome Bonaparte, the Emperor's brother, other reclamations with regard to the organisation of the Italian clergy, and lastly, the noble firmness that the Pope showed when it was proposed to him to make war with the enemies of the French empire,—succeeded in embittering the mind of the Emperor Napoleon I. A French army, at last, invaded Rome, which was declared an imperial and free city (1809), and the Pope was taken prisoner to Savona.

From Savona, Pius VII. was conducted to Fontainebleau. For nearly five years the Sovereign Pontiff was deprived of almost all communication with the rest of the Church. He ceased not for an instant to show the greatest resignation and gentleness, and a wonderful spirit of conciliation ; he went even so far as to take

into consideration, at Fontainebleau, a projected Concordat, which made extraordinary concessions to the civil power. But Napoleon had the *Projection* published as if it were a definitive treaty; Pius VII. protested, and declared the negotiations broken off (1813). Events, moreover, were hastening forward. The disastrous Russian campaign dealt a terrible blow to the power of Napoleon, who, overwhelmed by the whole of the armies of Europe leagued against him, abdicated on the 1st of April, 1814.

Return of Pius VII. to Rome (1814).

Pius VII., restored to liberty, returned to his States. He arrived on the 12th May at Ancona, where he was received with indescribable enthusiasm. On the 14th he left for Osimo, and a guard of honour accompanied him as far as Loretto. During his journey, he ordered Madame Letitia, mother of Napoleon, to be welcomed with kindness, for she had come to seek an asylum in Rome; and Cardinal Fesch, Napoleon's uncle, was also treated by him with peculiar kindness. When he heard of the cardinal's approach: "Let him come! let him come!" said he. The Pope made his solemn entry into Rome on the 24th May. The whole city welcomed its Sovereign and its Father; one of the lords who had acted against the authority of the Pope, having come to ask his pardon: "And," said Pius VII., earnestly, "do you think that We have no fault with which to reproach Ourselves? Let us forget all that is past." This was the way he gained all hearts. The return of Napoleon to France, and the *Cent Jour*, were only a passing squall. Murat invaded the Papal States, the Pope retired to Genoa; but Murat was rushing headlong to ruin; Pius VII. had predicted that the storm would not last more than three months; he returned to Rome, and peace was at last restored to the Church for some time.

§ III.—THE RESTORATION (1814-1830).

Last Years of Pius VII. (1814-1823).

Restored to his subjects, and to the full exercise of his authority, Pius VII. occupied himself in repairing the evils of the Church. He re-established the Society of Jesus, and concluded Concordats with several governments, who showed favourable dispositions with regard to the Catholic religion. At the same time, he welcomed with kindness the proscribed members of the family of Bonaparte, and he sent his last benediction to Napoleon I., when he was dying at St. Helena. But already the Secret Societies, whose end is the overthrow of the Church, and of all authority, were beginning in Italy, that underhand work, which was to engender new revolutions. Pius VII. solemnly condemned the principles of the *Carbonari*, sectaries still more dangerous than the Free-masons. Then he died peaceably on his throne, so providentially restored, at the age of eighty-one years, like his predecessor, and after a Pontificate of more than twenty-three years (20th August, 1823).

The Carbonari.

It is important that the sectaries of whom we have just spoken should be made known in a few words. Imported into Italy by the French armies, the Freemasons assumed a character of mysticism. They gave themselves in this country the name of Carbonari (Colliers). Their end is to establish a republic, one and indivisible, in Italy, and, consequently, to overthrow the Sovereign Pontificate. The latest events show that the Carbonari, now designated by the name of *Young Italy*, are the most determined enemies of the Holy See and the Catholic Church. They appeared first in 1815 whilst

the Roman States were occupied by Murat. Their assemblies are called *vents* (*vendite*); they bind themselves by dreadful oaths, the violation of which is punished with death. All these *vendite* obey one supreme rule. A first attempt at insurrection took place in 1817. Pius VII. had the grief of seeing the birth of this new enemy of Italy and of the Holy See; he uttered a cry of alarm, in a Bull dated 13th September, 1821; but the governments of the nineteenth century were no more docile to his voice than those of the eighteenth had been.

Leo XII. (1823-1829).

The Cardinal, *Annibal del la Genga*, succeeded Pius VII., under the name of *Leo XII.* His election rejoiced all the friends of the Church, who knew his virtue and his great qualities. A miracle prolonged his life, which was threatened in the second year of his Pontificate. Having fallen ill, his recovery was despaired of: in this extremity, the holy bishop of Macerata, *Mgr. Strambi*, who was then at Rome, celebrated the sacrifice of the Mass, and offered to God his own life, in order to prolong that of the Sovereign Pontiff. Then, being enlightened with a supernatural light, he told the assistants, that God had accepted his sacrifice; he called, by name, the august patient, who was then entering into his agony; *Leo XII.* immediately felt a sensible amelioration, and he, not long after, wholly recovered, whilst his friend, the venerable *Strambi*, died almost immediately from an attack of apoplexy, on the 2nd January, 1825. The short Pontificate of *Leo XII.* was so full, that his memory will live in the annals of the most illustrious Popes, and will merit to be blessed by all posterity. *Leo XII.* pointed out, from his accession, the dangers of religious indifference, and of *bible societies*, occupied with spreading everywhere bibles, the text of

which is more or less falsified, in a Protestant sense ; he granted a great jubilee, which produced the happiest results throughout Christendom ; he published a rigorous edict against the Freemasons and the Carbonari ; he encouraged the work of the Missions, which took, from that time, a new activity, and spread the knowledge of the Gospel in the most distant countries of the earth ; lastly, he concluded new concordats, healed the wounds made upon the Church in the Spanish colonies of America, which had detached themselves from their metropolitans, and worked, without relaxation, at the work of the civil and political Emancipation of the English Catholics, who owe to him, in part, that great Act, which was accomplished some months after his death, in 1829. Italy, the States of the Church, and Rome, had a good share in the solicitude of Leo XII. The Pope introduced useful reforms in the administration of his States ; he diminished the imposts, founded hospitals, and gave great attention to the instruction and education of youth, so that when he died, in his sixty-eighth year, he was universally regretted. He was blessed for being the promoter of learning, the father of prisoners, the just administrator, the irreconcilable enemy of the brigands who desolated the pontifical provinces, the zealous upholder of the Liturgy, the renovator of ecclesiastical discipline.

Pius VIII. (1829-1830).

The successor of Leo XII. was Cardinal *Castiglione*, who took the name of Pius VIII., and whose Pontificate was still shorter than the preceding one, since it only lasted twelve months. Political passions were in a state of fermentation in Italy, as in the rest of Europe. The Secret Societies, which were forming themselves in the States of the Church, menaced the very existence of the pontifical government. The vigilance of Pius VIII.

took alarm, and, to prevent greater disorders, he caused to be arrested and punished severely, several of those who took part in them. *England* was a great cause of consolation to the Pope, on account of the *Catholic Emancipation*, granted on the 12th April, 1829; but *Germany* was less fortunate. The situation was most afflicting in the province of Friburg, in Brisgau, where the temporal power was gradually encroaching on the spiritual power, without the clergy dreaming of resisting its usurpations. Pius VIII. addressed a brief to the bishops of Friburg, Mayence, Limburg, and Fulda, to bring them back to their duty by dint of firmness.

In the Encyclical, or Circular letter, which he addressed to all the bishops, on the occasion of his exaltation, he pointed out—1st. The impious manœuvres of men who, under the cloak of philosophy, were seeking to overturn the Chair of St. Peter, the centre of truth, the depository of tradition, the guardian of faith and of morals. 2nd. The unfortunate tendency which existed of spreading everywhere the spirit of indifference in religious matters, as if every religious system could guarantee salvation. 3rd. The propagation of the Protestant bible-societies. 4th. That of secret societies, already condemned by the Popes Clement XIII., Benedict XIV., Pius VII., and Leo XII. The *French Government*, otherwise animated with good intentions, but directed by blind or perfidious counsels, and so believing itself obliged to make some concessions to a misguided public opinion,—refused to permit the publication of the Encyclical. This, however, did not turn aside the storms, that the Sovereign Pontiff had predicted, but wished to prevent. The Revolution of July, 1830, subverted the eldest branch of the Bourbons. Pius VIII. was consulted by the clergy of France on the subject of the oath that the new government might exact. The Pope replied that the oath could be taken to the estab-

lished government. This conciliatory intervention was one of his last acts. He entered into the repose of the just on the night of November 30th, 1830. He was a Pontiff of solid piety, of great charity, moderation, uprightness, justice, and clemency: he embellished Rome, and made profound tranquillity reign in his States. When he died, infidelity again proclaimed that there was an end to the Church, and that a new era was about to reign; guilty and vain hope, which the pontificates of Gregory XVI. and Pius IX. have overthrown, and which the Popes will overthrow until the end of the world!

§ IV.—GREGORY XVI. AND THE REVOLUTION OF JULY.

The Revolution of July.

The Revolution of July, made by a party which distinguished itself by its hatred, or, at least, by its estrangement from Catholicism, appeared at first to have brought back to the Church the worst days of the preceding century. France was in a ferment; riots succeeded each other, and whilst on the one hand the anti-social sects of the *Saint-Simoniens*, of the *fourieristes*, were multiplying, on the other, the *Abbé Châtel* was pretending to found a new French Church, and Catholic writers, like *Lamennais*, were going astray in the false paths of a deceptive and deadly liberalism. Germany, Poland, Belgium, and soon, Spain, were not less agitated; Italy was in a flame, and the rebellion spread in the States of the Church, from Bologna to the very gates of Rome (1831). The Cardinal, *Maur Cappellari*, who became Pope under the name of Gregory XVI. (1831-1846), faced all these perils and difficulties, with admirable intrepidity. Aided by Austria, he re-established order in his States; then he occupied himself with administrative measures of embellishment and

amelioration. He had excavations made, in order to augment the knowledge already acquired about antiquities; he increased the Library of the Vatican, founded new museums, confided to the Jesuits the College of the Propaganda, and nominated to the cardinalate the two learned men *Angelo Mai* and *Mezzofanti*, who were of European reputation.

Government of Gregory XVI.

The government of the Church pre-occupied Gregory XVI. more than anything else. He condemned the doctrines of the too famous Félicité de Lamennais, whom pride precipitated into apostasy, and published an admirable Encyclical (15th August, 1832), which pointed out all the contemporary errors, and showed all the dangers of society; he struggled with energy against the Prussian government, in order to maintain the doctrine of the Church on the subject of mixed marriages, that is to say, of marriages between Catholics and Protestants, in which affair Mgr. *Droste de Vischering*, Archbishop of Cologne, acquired immortal renown, by his firmness and courage in persecution; he strove to protect the liberty of the Church in Spain, in Portugal, and in France; and he loudly protested against the attacks of Russia on the faith of the Poles. In the month of December, 1845, the Emperor of Russia, Nicholas, having come to Rome, the Pope spoke to him with apostolic freedom, and with an energy, admirable in an old man of eighty years of age, entering into the details of all the oppressions which overwhelmed the faithful Catholics in Russia, and, above all, in Poland. The haughty emperor bent his head before the word of this old man, who held a language to which he was little accustomed. He made promises which, however, he

cared little to keep ; but God punished him, some years after, by the arms of France and England.

Under the impulse of the courageous Pontiff, religion everywhere assumed the legitimate influence which is her due. In France, anti-religious passions were appeased before the self-devotion shown by the clergy, and particularly by the Archbishop of Paris, Mgr. de *Quélen*, during the ravages of the cholera in 1832 ; but, when again they tried to take the ascendancy, the Catholics were found ready, and the Church of France had courageous defenders in *Lacordaire*, *Ravignan*, *Gerbet*, *Montalembert*, *Parisis*, and many others. The conferences preached at Notre Dame of Paris, revived the faith of the rising generation ; the foundation of the Society of St. Vincent of Paul kept up this faith, whilst, at the same time, it multiplied works of charity.

The Missions.

The Catholic work, which prospered the most during the Pontificate of Gregory XVI., was that of the Missions. This work has never been interrupted in the Catholic Church ; each century has been marked by the conquests of its apostles and missionaries. Missionary work, although less active in the eighteenth century than in the two previous ones, revived at the time of the dispersion of the French clergy, into all parts of the world, and when peace was given back to the Church, under the Restoration, it suddenly received a powerful and fruitful impetus, by the creation at Lyons, in 1822, of the *Association of the Propagation of the Faith*, which, by means of one penny a week being collected from each of its associates, has succeeded in putting several millions of francs a year, at the disposal of the Missioners.

An historian of the Church* gives the following pic-

* M. l'Abbé Jorry, *Histoire de l'Eglise et des Papes*.

ture of the actual state of Catholic missions:—The Missions comprise, in our day, five great geographical divisions—1. The Missions of the Levant, which embrace the Archipelago, Constantinople, Syria, Armenia, the Crimea, Ethiopia, Persia, and Egypt. 2. The Missions of India, which extend as far as Manilla, and to the New Philippines. 3. The Missions of China, to which are joined those of Siam, of Cochin-China, and of Tonquin. 4. The American Missions, commencing at Hudson's Bay, and stretching along Canada, Louisiana, the Antillas, and Guiana, as far as the tribes of Paraguay. 5. The Missions of the Ocean, which comprise Australia.*

The Congregation of the Propaganda, at Rome, watches over the regular and methodical direction of the missionary work. France, above all, furnishes numbers of the workers needed by the congregation; she has had thus the glory of sending, since the commencement of the century, numerous martyrs to heaven. The Jesuits, the Lazarists, the priests of the Seminaries of the Holy Spirit and of the foreign missions, of the house of Picpus, and of that of the Marists, the Redemptorists, the Dominicans, the Franciscans, and who are all maintained by the Society of the Propagation of the Faith, vie with each other in working for the extension of the Empire of *Jesus Christ*. Spain keeps up the Missions of Eastern Tonquin, and of the province of Fo-Kien, in China; Great Britain and Ireland provide the Missions of Madras, the Mauritius, the Cape, and Australia. In Germany, the Propagation of the Faith and the missions are seconded by the concurrence of several other societies, founded for this same end; for instance, the Society Leopoldine, in

* The African Missions must be added, which have begun to acquire importance; and also some missions in the north of Europe in Lapland.

Austria, the Society of Louis, in Bavaria, and that of Xavier, at Aix-la-Chapelle.

In this way is accomplished, in all the countries of the earth, the Church's high mission, in which her children, in all nations participate, working together for the diffusion of the Gospel, for the uniting of all nations in one and the same faith, under one and the same pastor. The number of Catholics is augmented, day by day, in the Eastern parts of Europe, where schismatics, are hastening to enter the fold. Armenia, Persia, Thibet, Lahore, the Province of Calcutta, China, Cochinchina, Corea, and Tonquin, count many flourishing and Christian centres. A new dawn is rising also for Africa, in days of yore the cradle of so many illustrious doctors. The Island of the Mauritius counts eight thousand Catholics. Abyssinia is receiving the word of salvation with success and gratitude. Religion is being planted, and is thriving, in Algeria. English America presents the spectacle of a movement no less pronounced. The most savage nations are being converted. The inhabitants of Canada are in great part Catholics, and a great many important religious communities can be counted there. The United States are prospering, and contain nearly three millions of Catholics. Upper California is giving way, and consents to receive a bishop. The West Indian missions are flourishing. The missionaries are equally successful amongst the population of South America, and particularly in Guiana. The Province of Chiquito, and, above all, Paraguay, so marvellously transformed by the Jesuits, had suffered cruelly from the suppression of the Society; but now these two Christian centres are reviving. The salutary work of the conversion of the natives, though stopped for a long time in Brazil from the same cause, is likewise now taking a fresh start there.

The protestant methodists fetter the work of the Ca-

tholics in the Australian missions, which, however, possess an archbishopric, and four bishoprics; and in the numerous vicariats of Eastern and Western Oceania, erected since 1833; our missionaries work specially for the conversion of the natives of Futuna, of Wallis, of New Zealand, the Gambier Islands (Magareva, Aokena, Akamazou, and Taravaï), and their influence is already exercised on the Marquesas Islands. Thus the fifth part of the world is marching onwards to the knowledge of the true faith, in spite of the incessant struggles which the Catholic priests have to sustain against the efforts of the protestants.

§ V.—PIUS IX. AND NAPOLEON III. (1846-1865).

First Year of the Pontificate of Pius IX.

When Gregory XVI. died (1st June, 1846), new tempests were about to assail the Church's bark. God sent a pilot capable of directing this vessel, in the midst of the greatest difficulties, by inspiring the cardinals to elect, on the 16th June, Giovanni-Maria Mastai-Ferretti, Cardinal, Bishop of Imola, born May 13th, 1792, and who took the name of Pius IX. The election of Pius IX., with whose bounty, charity, and virtues the Roman people had been acquainted for a long time, was welcomed by universal acclamations; the whole world felt that the new Pontificate would be one of the most glorious of the Church. Never had any pope enjoyed so great a popularity, in Rome, and in all the Christian countries—even amongst heretics, schismatics, and infidels; never did a Pope excite greater hopes. He showed himself always worthy of the former, in spite of the ingratitude which his most generous acts received, and did not fall short of the latter, notwithstanding the trials which crossed his best intentions.

From the first days of his accession, Pius IX. occu-

pied himself with the welfare of his subjects, and the glory of the Church. The Pontiff addressed a paternal appeal to the Christians of the schismatic Church of the East, in order to bring them back to unity; he established a Latin patriarchate at Jerusalem; he worked for the re-establishment of monastic discipline in the Orders or the Monasteries, which had fallen into laxity. As king, he operated important administrative and political reforms; he granted a long amnesty to all those who had revolted against the civil authority of the Holy See; he gave his subjects all political liberties compatible with religious truth, and with the sovereign independence of the Head of the Church. But the greater number of those who asked reforms from him, only made use of them to destroy his temporal power. The more the Pope granted, the more exacting they showed themselves; and while making exterior professions of respect and gratitude, they only thought of overthrowing the Pontiff.

Revolution in Rome (1848).

The Revolution of the 24th February, 1848, which overthrew King Louis-Philippe d'Orléans, and which established a temporary republic in France, hurried on events. The Count *Rossi*, prime minister of Pius IX., was assassinated by a band of conspirators (15th November, 1848); a secretary of the Pope, *Mgr. Palma*, was killed in the very palace of the Quirinal, where Pius IX. was residing. There was neither security nor liberty for the Pontiff. Pius IX. left Rome secretly, and went to receive at Gaëta a generous and royal hospitality on the part of Ferdinand II., King of Naples. Rome, left under the terror of secret societies, proclaimed herself a republic, and an infidel triumvirate replaced the gentle sway of the Sovereign Pontiff.

The news of these deeds struck horror into the whole Catholic world, which at once awoke. The King of Naples, the Queen of Spain, the Emperors of Austria, and France, united to put an end to anarchy, and to re-establish Pius IX. on his throne. To France fell the glorious lot of taking Rome; on the 3rd July, 1849, the French army put itself in possession of the Eternal City, after a memorable siege; on the 12th April, 1850, Pius IX. re-entered his capital. The people went out in crowds to welcome the Pontiff, whose absence had been filled by so many calamities. When Pius IX. was perceived, an immense shout rent the air. "Long live the Pope! Long live the Holy Father! Long live our well-beloved Sovereign! Long live the French army!" Joy was universal; tears of joy and of happiness moistened every eye; and Pius IX. wept whilst blessing his people.*

France was at the time governed by a nephew of Napoleon I., Prince *Louis-Napoleon Bonaparte*, whom popular election had raised to the presidency of the republic, and whose popularity still increased with the services he rendered to religion. The clergy and the Catholics showed their gratitude in their votes of 1851 and 1852, when they raised the prince successively to the decennial presidency, and finally to the empire, under the name of *Napoleon III.*

Period of Tranquillity (1850-1858).

Eight years of triumph for the Church followed the return of Pius IX. to Rome. A great number of archbishoprics and bishoprics were erected in the United States, and in other parts of America, and in France that of Rennes; the Catholic Hierarchy was re-established in England (29th September, 1850), when

* *Histoire Ecclesiastique A.M.D.G., ed. Pelagaud, Lyon, 1865.*

Pius IX. created thirteen dioceses, of which the metropolitan is Westminster, until lately illustrated by the pious and learned Cardinal *Wiseman* (died in February 1865). Holland also saw her Catholic hierarchy reorganised, at the same time that concordats, favourable to the liberty and influence of the Church, were being concluded with Spain, Tuscany, the Republics of Costa Rica, and Guatemala, in America, and with Austria (1855), &c.

The Immaculate Conception.

Pius IX. attributed, with reason, these triumphs to the protection of the Most Holy Virgin, for whom he professed the tenderest devotion. The Holy Mother of God has always been the hope of faithful Christians, and the object of their pious worship. But at certain periods, *Jesus Christ*, has been pleased to glorify his Blessed Mother by striking manifestations, and the Church corresponds thereto by new homages. From the first centuries, the pious belief of the faithful held that the Holy Virgin was always exempted from the stain of original sin. "For the honour of God," says St. Augustine, "the name of *Mary* must not be mentioned when there is question of sin." The Feast of the Immaculate Conception had been celebrated in the Eastern Church from an early date; the Western Church did not delay to adopt it, and the Popes propagated, with all their efforts, a belief which was the expression of truth, but which they did not judge it opportune, as yet, to define dogmatically. There was, however, no doubt about the truth, since it was forbidden to speak and to write against the Immaculate Conception, and the Council of Trent, in the canon relating to original sin, had formally excluded the name of the Most Holy Virgin *Mary*.

Pius IX. judged that the time was now come to proclaim the Dogma. After having asked for the united prayers of the whole Church, and certified by the replies of all the Bishops of the Catholic world, that the belief in the Immaculate Conception was universal, he convoked the bishops at Rome, and chose the 8th December, 1854, for the proclamation of the solemn Definition of the glorious Privilege of Mary.

When the moment had arrived, after the chanting of the Gospel, Pius IX., the two hundred bishops who were assembled at Rome, all the faithful who were assisting at Mass in the Basilica of St. Peter's, fell on their knees, and invoked the light of the Holy Ghost. Then, the Sovereign Pontiff rose up, and, with a voice full of emotion, in the midst of a torrent of tears of joy, pronounced these solemn words, which place the Immaculate Conception of the Most Holy Virgin Mary amongst the number of the Articles of Faith. "We declare," said he, "We pronounce and define that the doctrine, according to which the Blessed Virgin Mary was, from the first moment of her Conception, by a special and privileged grace of the all-powerful God, in virtue of the merits of *Jesus Christ*, Saviour of mankind, *preserved and exempted from all stain of original sin*, is a revelation of God, and that, in consequence, it is to be believed with firmness and constancy by all the faithful." The whole Church celebrated the triumph of the Blessed Virgin, by *fêtes*, which were prolonged during a whole year, and Catholic France was not the last to welcome this glorious Definition, by magnificent testimonies of faith and gladness.

New Trials.

Pius IX., loved and venerated by the whole Catholic world, applied himself each day to repair the evils done

by the revolution, to render happy the people placed under his sway, to propagate the faith, to defend the truth, and to maintain the rights of the Church. A journey, which he undertook in 1857, all through his States, proved to him that the people appreciated his kindness and his efforts. But the enemies of the Holy See cared nothing for that : profiting of the disturbance caused by the war in Italy, in 1859—a war in which the victories of France, by humbling Austria, a power favourable to the Holy See, gave to Piedmont an ascendancy in Italy, of which this latter power profited only for its own aggrandisement—these enemies, secretly favoured by the French government, who let them do just anything, began to take measures to completely overthrow the temporal power of the Pope, in order to succeed, if possible, in overthrowing the Church herself.

The Emperor Napoleon had solemnly declared, before the war, that he did not go to Italy "to foment disorders, nor to disturb the power of the Holy-Father," and he had declared by his minister, M. Rouland, writing to the bishops, that he wished "that the Head of the Church should be respected in all his rights as temporal Sovereign." Notwithstanding these solemn promises, he allowed Piedmont to annex to itself Romagna (March, 1860), an act of usurpation which provoked a bull of excommunication (26th March), against usurpers of the domains of the Church, and against all those who had participated by their counsels, and by their acts, in this usurpation. The Imperial government felt itself so evidently touched by this bull, that it would not allow its publication in the papers. The same year, pursuing the course of its raids, Piedmont, now entirely at the service of the revolution, annexed to itself, further, the kingdom of Naples, and—under pretext of opposing itself to the attempts of the adventurer Garibaldi, against the States of the Church—caused these States to be invaded

by its own troops, which overpowered and crushed on the field of Castelfidardo, not far from Loretto, the small pontifical army, commanded by the brave General La Moricière, on 18th September. At the end of that month, the annexation of the Marches and of Umbria was an accomplished fact, and the French government still remained passive.

At each one of these acts of usurpation, Pius IX. protested loudly, in favour of the rights of the Holy See, and the bishops of the whole world, those of France in particular, raised their voice, together with his. The Emperor Napoleon, under pressure of public opinion, evaded, tried to gain time, made fine speeches, and, whilst pretending to blame the Italian government, opposed himself to all intervention which could re-establish order in Italy, so that the enemies of the Church only became more enterprising. They did not delay a moment, except after the defeat of Garibaldi, at Aspromonte (29th September, 1862): this time, the Italian government saw itself obliged to fight against the adventurer, who retired shamefully, after receiving a wound in his foot. The affair of Aspromonte followed one of the most beautiful manifestations of the Catholic faith, and of the devotion of the people to the Holy See. On the 8th June, Pius IX. had solemnly canonized a great number of Japanese martyrs, in presence of more than two hundred bishops, who had gathered from all parts of the world, to witness this imposing ceremony, and the world had heard one of the most magnificent protestations in favour of the rights of the Church. At the same time, a new work which, destined to come to the aid of the Holy Father's treasury, and known under the name of *Peter-Pence*, increased largely, and the brave volunteers of Castelfidardo found numerous emulators in all countries of Europe, and in all ranks of society.

Convention of September.

The politics of governments did not correspond with the piety of the people and with public opinion. Napoleon III., who wished always to pass for a Catholic prince devoted to the Holy Father, appeared to have no other design in his politics than to bring about the fall of the temporal power, which he gave himself the credit of sustaining, because he did not allow it to be beaten down all at once. Such was the effect of a convention, concluded on the 15th September, 1864, with the Piedmontese government, which already took the title of the *Italian government*. In virtue of this convention, which was concluded without any participation on the part of the Holy See, the capital of what was now called the *Kingdom of Italy*, was to be transported from Turin to Florence; the French troops were to evacuate the States of the Church within a given time; and the Piedmontese government, on its side, promised "to refrain from all opposition to the formation of a "papal army, composed of Catholic volunteers even "though foreigners, sufficient to maintain the authority "of the Holy Father, and the tranquillity of his States, "both in the interior, as well as on the frontiers, provided that this force should not degenerate into a "means of attack upon the Italian government."

The Syllabus.

Soon after this, a new tempest broke out against the Holy See, on the subject of an Encyclical of Pius IX., published the 8th December, 1864, at the same time as a *Syllabus*, or resumé, was sent to all the bishops, in which the Holy Father notified all the contemporary errors already pointed out by him in his preceding encyclicals, and in his various allocutions pronounced

before the cardinals in consistory. In pointing out the errors, Pius IX. offered to society the most sure means of avoiding the dangers which menaced her. The governments would only see, in this pontifical act, an attempt made upon their rights; the enemies of the Church and truth cried out, that this was but an effort to bring back the world to the darkness of the Middle Ages; and there were Catholics, so unsteadfast in principle, as to think it their duty to bewail the *imprudence* committed, on this occasion, by the Sovereign Pontiff. The world, alas! was obliged to recognise, only too soon, the wisdom and the charity of the Pope, which gave a last warning on the eve of the greatest calamities, and which thus showed to nations, the road they must take, if they did not wish to precipitate themselves into the abyss.

Battle of Mentana.

It was in the month of December, 1866, that the French troops evacuated the pontifical States, shortly after that fatal war of Prussia against Austria, which latter had been beaten once again, but whose defeat was about to be turned against France herself, guilty of the first blows levelled against a Catholic power, at a period when princes, children of the Church, ought to have been more united than ever in resisting their common enemies, which were the enemies of Catholicism and of Christian society. In the month of June following (1867), nearly five hundred bishops assembled at Rome, with thousands of priests and laity, on the occasion of the *eighteenth centenary of the martyrdom of St. Peter and St. Paul*, testified once more the veneration and the love that Pius IX. inspires, and the union of hearts and minds in the bosom of the true Church. The joy of these festivities was troubled by an invasion of cholera, (which gave, however, to the Pope, to the clergy, and to

the pontifical soldiers, occasion of showing the most admirable devotion), and by a new attempt of the Garibaldian bands on what was left of the States of the Church. The little army of the Pope, exhibited the most heroic courage against these invaders, whose expedition the Piedmontese government favoured. In France the pressure of public opinion was such, that the Imperial government was obliged to send troops to enforce the convention of September being respected; at Mentana, nearly in sight of Rome, the revolutionary band experienced a bloody defeat; Garibaldi was vanquished, and sought safety in flight (3rd November, 1867). A month afterwards, a minister of Napoleon, declared in a full assembly of the chambers, that *never* would France, permit the Italians to take Rome and the territory actually subject to the Holy See; and it was almost thought, for an instant, that the Imperial government was going back to the politics that it had appeared to follow in its first years. The French soldiers remained at Civita-Vecchia, in order to secure the execution of the convention of September, which it would have been better to have annulled, since Piedmont had been the first to break it; thus the Holy See obtained for some time longer a continuance of tranquillity.

The Vatican Council.

Pius IX., who ceased not to think of the defence of truth, of the reform of morals, and of the re-establishment of discipline, profited of this respite to convoke an Œcumenical Council, which was assembled, on the 8th December, 1869, in the Basilica of the Vatican, or Church of St. Peter. Nearly seven hundred bishops assisted at this Council, the announcement of which had been welcomed with the greatest joy, by all true Catholics, and with a marked movement of distrust by

the governments, and the enemies of the Church. The whole world listened with attention to the great debates which were agitated at Rome; the work of the Holy Ghost went on in the midst of intrigues of all sorts.

Events did not let the Council fulfil its whole mission. Nevertheless, in spite of the ill-will of governments, blind enough to look with distrust on an assembly which could only wish the good of society, and which, thanks to the assistance of the Holy Ghost, could not ordain anything prejudicial to what was legitimate and good; in spite of attacks from without, and difficulties from within, the Council was able to formulate two constitutions, which were confirmed and published by the Pope, one on Faith, which opposes the certitude and solidity of the Catholic doctrine, to the errors and prejudices of the day; the other, on the Church and the Sovereign Pontiff (18th July, 1870), which, in defining the doctrine of *Infallibility*, with which the Pope is invested, in his quality of Head of the Church, and successor of St. Peter, dealt the last blow to Gallicanism, and affirmed Pontifical Authority at a moment when the world had most need of his authority.

Captivity of Pius IX.

The war which broke out so suddenly, though in a manner not unforeseen, between France and Prussia, brought about from its first days the evacuation of Civita-Vecchia, by the few French troops which kept garrison there; this evacuation coincided with the commencement of the French disasters; Napoleon III. fell from the throne in disgrace, and revolutionary Italy accomplished the supreme crime which she had been meditating for so long. The provinces which remained, up to that time, under the government of the Holy See were invaded; Rome was besieged, without the Pope

having given the least pretext for this iniquitous violence, and Pius IX.,—contenting himself with a short struggle, which showed all the courage and devotion of the Pontifical army,—gave the order to yield. The Piedmontese entered the Holy City, whilst the Prussians were completing the investment of Paris (20th September, 1870), and the Pope shut himself up in the Vatican Palace, where, in spite of a law called the *guarantees*, voted by the Italian Parliament, he only enjoys an appearance of derisive liberty. Infidelity applauded, the good were bewildered; governments protested with a weakness which only made infidelity more audacious, and the revolution, ever urging on King Victor Emmanuel, this monarch, at length, took possession (2nd July, 1871), of the Capital of the Christian world, as if it were his own capital, awaiting the time, however, when this same revolution will accomplish on him, if he persist in this course, the Divine vengeance, which always strikes the persecutors of the Church. Catholics do not participate in the weakness or connivance of the governments; from all parts, testimonies of fidelity and of devotedness are sent to Pius IX. These testimonies were, above all, multiplied on occasion of the 16th June, 1871, which saw the commencement of the twenty-seventh year of his Pontificate, an event, which stands alone in the history of the Papacy, and which gives to all those, who love the Church, the hope of an approaching triumph for the holy Pope, so glorious and so firm in the midst of his trials.

Conclusion.

We have gone through the History of the Church from the Creation* of the world until our own days; if

* *Translator's Note.*—The first volume of J. Chantrel's History, the History of the Bible, is to follow this one.

we cast a glance over past centuries, we shall understand with what magnificence God has executed the plan which he marked out for Himself in creating the world for man, and man for Himself. *All is for our salvation and for the glory of God*; and here is the explanation of Universal History. The ancient world was but a preparation for the Coming of the Saviour; the modern world is the preparation for his Complete Triumph. Thus, after the four great empires which preceded the birth of Jesus Christ, the empires of the Assyrians, of the Persians, of the Greeks, and of the Romans, there is only one stands forth universal,—that of the Church, the unity of which Anti-christ shall only counterfeit for a short time. And as we gradually descend the mountain of history, we see the nations ranging themselves around the Church; each century has at first individual conversions, then, conversions of whole nations. It has been calculated that, since the first ages, Christianity (and, by the term Christianity we mean Catholicism), has not ceased to survive, in spite of the defections, in spite of schism and heresies. The upward movement cannot be contested as far as the sixteenth century. Then, at the same time, as a part of Europe separates itself, America opens out, and India, China, and Japan, receive missionaries.

For the last century, it appears at first sight, as if Christianity were retrograding; but just follow the Missions, just calculate the happy returns to the fold which are bringing in others, above all, notice the power of present events to open the most obstinate eyes to the true light, and to attract even the most rebellious hearts! The great storm of the sixteenth century multiplied Saints, and prepared the glories of the seventeenth; the storm at the end of the last century has already brought back a great number of heretics, and it has thrown missionaries into all parts of the

world. Cotemporary events, which appeared to justify despair, do but make the great figure of the Papacy, which represents the Catholic Church, stand out more clearly, shining with a more and more brilliant light. Man proposes, but God disposes, and when He shakes the earth to its every foundations, it is then that He is preparing wonders.

Such is the spectacle which the history of the Church presents; it is thus she permits, in the most difficult circumstances, the present to be regarded without fear, and the future with confidence. The Christian is certain, that, whatever happens, the Church will not perish, and that all will be turned to the glory of God, to the glory of Jesus Christ, and to the salvation of men.

Note of Translator.—This latest edition of M. Chantrel's History does not permit us to speak otherwise, than in the present tense, of Pius IX., without failing in fidelity to the text, which we have endeavoured to observe throughout this Work.

FINIS.

Inus tibi Domini Rex aeternae Gloriz.

Putois-Cretté, Editor, 90, Rue de Rennes, Paris.

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