

Pope St Gregory. The cause of this council was to examine into charges brought against Gregory of Antioch, who was accused of incest and other crimes, and was fully acquitted. Pelagius, who was then Bishop of Rome, was violently excited by this proud attempt of John, and wrote letters to the council annulling the title by his own mere will and authority, and threatening to excommunicate John. —See Cave on Pelagius, 2. tom. i. p. 536. Evagrius, lib. 6. c. 7.

CONSTANTINOPLE (680). The sixth and last œcumenical council was opened at Constantinople on the 7th November 680, and concluded on the 16th September 681. It was convened against the heresy of the Monothelites, by the Emperor Constantine Pogonatus. Sergius, Patriarch of Constantinople, a secret favourer of the errors of Eutyches, was the author of this heresy,¹ whereby he hoped to revive the false doctrine of a unity of natures. The heresy of the Monothelites consisted in acknowledging only one will and one operation in our Lord Jesus Christ, after the union of the Divine and human natures. Now this error destroyed the perfection of His human nature, which it assumed to be deprived of will and operation; and it was impossible to maintain this doctrine without denying our Lord to be truly man.

Sophronius, Patriarch of Jerusalem, set himself strenuously against this heresy, and assembled a council at Jerusalem, from which he wrote a letter to the bishops of the chief sees, declaring his faith. He laboured to prove the unity of person in opposition to Nestorius, and the distinction of natures in opposition to Eutyches; then he established the true doctrine of the Church upon the subject of the two operations and two wills. "For," said he, "as each nature preserves its own properties, so each operates that which is proper to itself, since natures are known only by their operation."

St Maximus, Abbot of the monastery of Chrysopolis, near Chalcedon, was also a strenuous defender of this article of the Catholic faith, and laid down his life in its defence; as also did Pope Martin, who, having been exiled

¹ Or Theodorus, Bishop of Pharan, who communicated his views to Sergius.

by the Emperor Constans for his opposition to the Monothelite heresy, died in banishment.

Pope Agatho having been informed of the convocation of this council, sent thither four deputies, two priests, a deacon and subdeacon, with sound instructions. Agatho, in his letter to the council, declares: "*Sperabamus deinde de Britannia, Theodorum confamulam atque coepiscopum nostrum, magnæ insulæ Britanniae archiepiscopum et philosophum, cum aliis, qui ibidem hactenus demorantur, exinde ad humilitatem nostram conjungere, et hac de causâ huc usque concilium distulimus.*" John, Bishop of Reggio, in Naples, was a papal legate here. John, Bishop of Thessalonica, and papal vicar apostolical in Illyria, is also said to have been legate in this council. These instructions lay down in the clearest manner the Catholic doctrine, proving by authority of holy Scripture and of the Catholic fathers that as the Three Persons in the blessed Trinity have but one nature, so have they but one will; but that two natures being in Jesus Christ, He also hath two operations and two wills.

The sittings of the council, in number, eighteen, took place in a chapel in the palace, called in Latin, *Trullus*, *i.e.*, the dome. The number of bishops present is variously stated; the Greek annals speak of two hundred and eighty-nine; Photius, in his book "*de Synodis*," says one hundred and seventy; Paul, the Deacon, one hundred and fifty. The whole number of bishops, and of priests and deacons acting as deputies, who subscribed, was one hundred. The Roman legates and the representatives of the see of Jerusalem sat on the left hand, being the place of chief dignity; George I., the Patriarch of Constantinople, Macarius of Antioch, and the representatives of the see of Alexandria, then vacant, on the right. On a raised seat sat the Emperor Constantine with his officers; and in the midst of the assembly, as was usual, were placed the holy gospels, upon a raised and highly ornamented stand, representing Christ Himself.

In the first session, November 7th, the emperor was present with thirteen of his officers. Only about forty bishops attended this first sitting, the others not having been able to reach Constantinople in time. The legates of the pope were the first to address the council,

showing that forty years before, Sergius of Constantinople had originated this heresy, which had also been encouraged by other patriarchs his successors, viz., Pyrrhus, Paul, and Peter. Macarius of Antioch, the leader of the Monothelite party in the council, answered them; and, in support of his views, requested that the acts of Ephesus might be read; with which, and the remarks of the two parties upon the various passages as they occurred, the time of the first session was consumed.

The second session was held on the 10th of November. The acts of the Council of Chalcedon were read, containing the letter of St Leo to Flavianus, in which he writes: "Each nature performs that which is proper to itself with the participation of the other. The Word operates in that which belongs to the Word, and the flesh in that which belongs to the flesh." To this Macarius of Antioch and those of his party had no solid answer to give.

In the third session, November 13th, the preface to the acts of the fifth œcumenical council was read; and the pope's legates complained that one passage had been falsified by the Monothelites, and that Pope Vigilius had been made to say that there was but one operation in Jesus Christ. Upon which the emperor and many of the bishops having examined into the matter, and found it to be so, the reading of the preface was ordered to be omitted, and the acts of the council to be read; this was accordingly done, and nothing to favour the notions of the Monothelites having been found, the emperor ordered that Macarius and his adherents should prove their doctrine (according to their promise) from the fathers.

On the 15th November the letters of Pope Agatho to the two emperors, and that of the Roman council to the assembly at Constantinople, were read. Several documents which had been falsified by the Monothelites were verified, especially those relating to the fifth œcumenical council.

In the fifth session, December 10th, Macarius produced certain passages from the fathers, by which he pretended to prove that Jesus Christ has but one will identical with that of the Father and of the Holy Spirit.

In the following session, February 12th, a complaint was urged to the emperor, that Macarius had corrupted the passages adduced, and leave was demanded to compare them

with the original works, from which those passages had been extracted.

In the seventh session, February 13th, the legate of the pope produced a collection from the fathers, proving the doctrine of two wills and two operations, which were read, whereupon George and Macarius asked leave to compare those passages with their own copies of the authors.

In the following session, 7th of March, 681, the Patriarch George, of Constantinople, declared that he had compared the passages, adduced in the last session, with the originals, and found them to be correct; upon which he, together with the bishops in his obedience, declared that they received the two letters of Agatho and his council, and that they confessed two wills and two operations. Macarius of Antioch, however, refused to do the same; and being, moreover, convicted of having falsified the passages which he had brought forward in the fifth session, as from the fathers, in support of his heresy, he was subsequently anathematised as a new Dioscorus, and stripped of his pall.

The examination of the passages adduced from the fathers having been concluded, March 8th, the council addressed itself to Stephen, a monk, and follower of Macarius, to this effect: "So far are you and your master, Macarius, from having proved but one will in Jesus Christ, that we find that St Athanasius clearly teaches two wills, although you have garbled his words according to your wont; and accordingly, have been convicted of corrupting the doctrines of the fathers, we declare you stripped of all your dignities, and of your sacerdotal office."

In the following session, March 18th, by order of the emperor, the collection of passages from the fathers, made by the Roman legates, proving the two wills and two operations in Jesus Christ, was read, and when compared with the originals found to be correct; it consisted of thirty-nine passages taken out of thirteen fathers.

The letter of Sophronius of Jerusalem to Sergius was read, March 20th, as were also some heretical writings of Macarius and his disciples.

The emperor named four magistrates to appear at the council for him, March 22nd. By this time the number of bishops present had increased to eighty. The letter of Sergius to Pope Honorius (also a Monothelite), and the

answer of the latter was read, as was also a letter from Sergius to Cyrus, Bishop of Phasis, who, together with Sergius, had advised the Emperor Heraculius to publish the *Ecthesis* in 638. Notaries were sent to Macarius to take his recognition of his writings, which he confessed to be his own. The bishops then demanded that he should be banished from Constantinople, and another elected into his patriarchate.

In the thirteenth session, March 28th, judgment was pronounced in these words: "Having examined the letters of Sergius of Constantinople to Cyrus, and the answer of Honorius to Sergius, and having found them to be repugnant to the doctrine of the apostles, and to the opinion of all the fathers; in execrating their impious dogmas, we judge that their very names ought to be banished from the holy Church of God; we declare them to be smitten with anathema; and, together with them, we judge that Honorius, formerly pope of ancient Rome, be anathematised, since we find in his letter to Sergius, that he follows in all respects his error, and authorises his impious doctrine.

In the fourteenth session, April 2nd, the investigation into the falsification of the acts of the fifth œcumenical council (viz., Constantinople, A.D. 553) was proceeded with, (see third session), and the bishops having examined the original documents relating to the seventh session, they discovered that the pretended discourse of Mennas to Vigilius was interpolated, as well as that of Vigilius to Justinian. The council then unanimously anathematised those who had been guilty of the act, together with all who taught one will and one operation only in Jesus Christ.

Held on the 26th April. In this session, Polychronius, a priest and monk, accused of maintaining the errors of Macarius, was called upon to explain his faith, and his explanation being altogether unsatisfactory, he was deposed from the priesthood, both as a manifest heretic, and as an impostor, in that he had dared to tempt the Holy Spirit, by saying that he would raise one from the dead in confirmation of his doctrine, and by vainly endeavouring to do so, in the presence of the members of the council and the populace.

In the sixteenth session, on the 9th of August, Constantine, a priest of the Church of Apamæa, in Syria, was heard

in defence of his faith; he was found to follow the error of Macarius, and was driven from the council.

In the seventeenth session, they agreed upon a definition of faith.

In the last session, September 16th, the emperor himself was again present, and more than one hundred and sixty bishops. The definition of faith was read; it declares that the council adheres to the five preceding œcumenical councils, and the creeds of Nicea and Constantinople; it condemns the authors of the Monothelite heresy, naming the following, Theodorus of Pharan, Sergius, Pyrrhus, Paul, and Peter, Bishops of Constantinople, Honorius, formerly Pope of Rome,¹ Cyrus of Alexandria, Macarius of Antioch, and Stephen, his disciple; that it receives the synodical letters of Pope Agatho and the one hundred and twenty-five bishops assembled at Rome from Italy, France, and Britain. It further explains the mystery of the incarnation, and declares that there are in Jesus Christ two natural wills and two natural operations, without division, conversion, or confusion, or opposition, and forbids to teach any other doctrine under penalty of deposition, if a clerk, and of anathema if a layman.

After this, the anathemas against the heretics were reiterated, without any exception in favour of Pope Honorius; the legate and one hundred and sixty-five bishops subscribed their hands thereto, and the definition of faith was confirmed unanimously.—Tom. vi. Conc. p. 587. Hammond's *Canons of the Church*. Palmer's *Treatise on the Church*.

CONSTANTINOPLE (691). Held in the autumn of the year 691.² This council is commonly known as the council "*in Trullo*," from the circumstance of its having been held in the "Dome" chapel of the palace; it has also received the name of "*Concilium Quinisextum*," as having been in some sort supplementary to the fifth and sixth councils, in which no canons of discipline were published. Cave asserts boldly its claim to be regarded as *Æcumenical*, and brings forward, amongst other, the following arguments:

¹ Baronius pretends, without a shadow of reason, that the name of Honorius was *falsely* inserted in the acts of the council.

² By some authors 692, and by others 707, is given as the date of this council; but that given above appears to be the most probable.

(1) that the Synod itself laid claim to the title of Œcumenical in its acts; (2) that it was lawfully convoked by the emperor, who called together the bishops from *all parts*; (3) the very nature of many of the canons enacted which are applicable not only to this or that particular church but to the universal Church, others, by name, apply to the African and Roman Churches, enactments which would have been simply ridiculous had not the council been conscious of universal authority; (4) the opinion generally entertained of the authority of this council by those who lived near the time of its celebration. He then meets the objection that no bishops attended from the West, and that the pope was not represented in it, by showing that Basilius, Archbishop of Gortynia, and the Archbishop of Ravenna were present as legates of the Apostolic see.

In this council one hundred and two canons, forming together a complete body of discipline, were published. In the first, the council declared its adherence to the apostolic faith, as defined by the first six Œcumenical councils, and condemned those persons and errors which in them had been condemned.

In the second, the canons which they received and confirmed were set forth, viz., the eighty-five canons attributed to the apostles,¹ those of Nicea, Ancyra, Neocesarea, Gangra, Antioch, Laodicæa, and those of the Œcumenical councils of Constantinople, Ephesus, and Chalcedon, also those of the Councils of Sardica and Carthage, and those of Constantinople, under Nectarius and Theophilus; further, they approved the canonical epistles of St Dionysius of Alexandria, of St Athanasius, St Basil of Cesarea, St Gregory of Nyssa, St Gregory the divine, St Amphilochius of Iconium, of Saints Timothy, Theophilus, and Cyril of

¹ "*Apostolical Canons*:" eighty-five ecclesiastical laws or canons so called, and supposed by some writers to be absolutely genuine. Belarmino and Baronius except the last thirty-five. Daille asserts them to be all a fabrication of the fifth century. Beveridge and most others deny their title to be considered as apostolical, but allow their extreme antiquity. What seems sufficient to establish the fact of their not being apostolical is this, that they have never been so considered by the Church, nor cited by any father or any council before that of Ephesus by the title of the "*Apostolical Canons*," but simply as the "*Ancient Canons*," the "*Canons of the Fathers*," and in the acts of this very council, as Eighty-five "*Canones nomine sacrosanctorum et gloriosorum Apostolorum*."—Beveridge, *Defence*, &c.

Alexandria, of Gennadius, and lastly a canon of St Cyprian.¹

Canon 3. Enacts that all priests and deacons who, being married to a second wife, refuse to repent, shall be deposed; that those whose second wives are dead, or who have repented, and live in continence, shall be forbidden to serve at the altar, and to exercise any priestly function in future, but shall retain their rank; that those who have married widows, or who have married after ordination, shall be suspended for a short time, and then restored, but shall never be promoted to a higher order.

7. Restrains the arrogance of deacons; forbids them to take precedence of priests whatever ecclesiastical office they may hold.²

9. Forbids clerks to keep taverns.

11. Forbids familiarity with Jews.

13. Allows (notwithstanding the decrees of the Roman Church to the contrary) that married men, when raised to holy orders, should keep their wives and cohabit with them, excepting on those days on which they are to celebrate the holy communion; and declares that no person who is otherwise fit for and desirous of ordinations, shall be refused on account of his being married, and that no promise shall be extorted from him at the time of ordination, to abstain from his wife, lest God's holy institution of matrimony be thereby dishonoured; orders further, that they who shall dare to deprive any priest, deacon, or subdeacon of this privilege, shall be deposed, and that, also, any priest or deacon separating from his wife on pretence of piety, shall, if he persist, be deposed.

14. Enacts that men be not ordained priests before they are thirty years of age, nor deacons before twenty-five. Deaconesses to be forty.

15. Subdeacons to be twenty.

17. Forbids clerks to go from one church to another.

19. Orders those who preside over churches to teach the

¹ See Note to canon I of C. of CHALCEDON.

² This seems to have been directed principally against the *Charthylaces* of the Church of Constantinople, who, in virtue of their office, claimed precedence of priests, even though they were themselves only deacons.

people at least every Sunday; forbids them to explain Scripture otherwise than the lights of the Church and the doctors have done in their writings. This is said to be the first trace of the *Theological*.

21. Orders that deposed clerks, who remain impenitent, shall be stripped of every outward mark of their clerical state, and be regarded as men of the world; those who are penitent are permitted to retain the tonsure.

22. Against simony.

23. Forbids to require any fee for administering the holy communion.

24. Forbids all in the sacerdotal order to be present at plays, and orders such as have been invited to a wedding, to rise and depart before anything ridiculous is introduced.

32. Declares that in some parts of Armenia water was not mixed with the wine used at the altar, condemns the novel practice; sets forth the foundation for the catholic use, and orders that every bishop and priest who refuses to mix water with the wine "according to the order handed down to us by the apostles," shall be deposed. (*See C. ARMENIA.*)

36. Decrees that the see of Constantinople, according to the canons of Constantinople and Chalcedon, shall have equal privileges with the throne of old Rome.

40, 41. Of those who shall be admitted into the monastic state.

42. Of hermits.

The five following relate to the religious.

48. Orders that the wife of one who has been raised to the episcopate, having first separated from her husband of her own free-will, shall be kept, at the bishop's expense, in a monastery far from him, or shall be promoted to the diaconate.

53. Forbids a man to marry her to whose children by a deceased husband he has become god-father.

55. Forbids any to fast on Saturdays and Sundays, even during Lent.

56. Forbids to eat eggs or cheese in Lent.

57. Forbids to offer milk and honey at the altar.

58. Forbids a lay person to take himself the holy mysteries, when there is a bishop, priest, or deacon present;

offenders to be separated for a week, "that they may be thereby taught not to be wiser than they ought to be."

64. Forbids lay persons to teach, and bids them rather learn of others who have received the grace to teach.

66. Orders all the faithful, for seven days after Easter, to occupy themselves at church in psalms and hymns and spiritual songs.

67. Forbids to eat the blood of any animal; offenders, if clerks, to be deposed.

68. Forbids injury to any of the books of the Old and New Testaments.

69. Forbids lay persons to enter within the altar rails.

72. Forbids marriage with heretics.

73. Forbids the use of the cross upon the ground, lest by treading on it men should dishonour it.

74. Forbids to celebrate the Agapæ in churches.

75. Relates to the manner of singing psalms to be observed.

80. Expressly forbids to represent our Lord under the figure of a lamb.

83. Forbids to administer the holy Eucharist to dead bodies.

84. Orders the baptism of those of whose baptism there exists any doubt.

88. Forbids to take any beast into a church, unless in case of great need a traveller be compelled to do so.

89. Orders the faithful to observe Good Friday with fasting and prayer, and compunction of heart, until the middle of the night of the great Sabbath.

90. Forbids to kneel at church from Saturday night to Sunday night.

III. Of penance and absolution.

The Emperor Justinian first subscribed these canons. Then the four patriarchs signed, viz., Paul of Constantinople, Peter of Alexandria, Anastasius of Jerusalem, George of Antioch, successor of Macarius. Then followed all the other bishops, to the number of two hundred and eleven. A vacant place was also left for the signature of Pope Sergius 1st, to whom the emperor forwarded a copy of

¹ Some writers assert that there were no less than two hundred and forty bishops present. The pope's legates, according to Anastasius, in his "*Vita Sergii Papæ*," were present, and signed the acts.

the acts of the council; the pope, however, obstinately refused to subscribe them, pretending that the council was null and void. Some of the canons were subsequently approved by Rome, whilst others were condemned.—Tom. vi. Conc. p. 1124.

CONSTANTINOPLE (715). Held in the year 715,¹ by Germanus, Patriarch of Constantinople, against Sergius, Cyrus, Pyrrhus, Peter, Paul, John, and other Monothelites.—Tom. vi. Conc. p. 1451.

CONSTANTINOPLE (730). Held in January 730, against the use of images, by the Emperor Leo, one of the most violent and intemperate opponents of the practice of adorning churches, &c., with images and pictures. A decree² was published not only against the *abuse*, but against the use of them, which the emperor endeavoured to compel Germanus the patriarch to subscribe, and upon his refusal he was forcibly expelled from his see, and Anastasius set up in his place.—Tom. vi. Conc. p. 1461.

CONSTANTINOPLE (754). Held in 754, upon the same subject, by the Emperor Constantine Copronymus. It consisted of three hundred and thirty-eight oriental bishops, and assumed the title of œcumenical;³ no patriarch was present, nor any deputies from the great sees of Rome, Alexandria, Antioch, and Jerusalem. A decree was published, condemning not only the worship and undue veneration of images, &c., but enjoining the absolute rejection, from every church, of every image or picture of what kind soever, and forbidding all persons to make such in future, or to set them up in any church or private house, under pain, if a bishop, priest, or deacon, of deposition, if a

¹ The year assigned to this council by Labbe is 714, but Germanus did not succeed to the patriarchate before August 715.

² The emperor had published a decree to this effect in 725, to which he endeavoured in vain to obtain the consent of the patriarch, who, together with St John Damascenus, strongly opposed it. After four years of this opposition, it was determined to get rid of him by deposing him.

³ Cave, in his *Historia Litt.*, in his account of Basil, Bishop of Ancyra, 787, admits this claim, by so styling it, whilst, in the same article, he calls the second Synod of Nicea, which has, at least, as much right to the appellation, a "*Conciliabulum*." In this Synod, Constantine, Bishop of Sylleus, an Iconoclast, was made patriarch. He was afterwards beheaded on a charge of treason, but really because he resisted the Nestorian views of the emperor.

layman or monk, of anathema, over and above the punishment enjoined by the imperial edicts. At the same time Germanus of Constantinople, George of Cyprus, and John Damascenus, who had by their writings defended the use of images, were anathematised. To this decree they added several articles, in the form of canons, with anathema.

This council, the proceedings of which were, at the very least, uncharitable, and at variance with the ancient practice of the Church, has, with the preceding, never been recognised by the Western Church.—Tom. vi. Conc. p. 1661. Palmer's *Treatise on the Church*, vol. ii. p. 200.

CONSTANTINOPLE (786). Held on the 2nd August 786, by the Iconoduli, but broken by the violence of the opposite party.—*Ignatius in vita Tarasii*.

CONSTANTINOPLE (815). Held in 815, by the Iconoclasts, under the Emperor Leo; the abbots of Constantinople excused themselves from attending, and the monks deputed to bear to the council their reasons for so doing were driven from the assembly; also those of the bishops who differed in opinion from the dominant party, were trampled upon and maltreated. The council condemned the acts of the second Council of Nicea, A.D. 787, and decreed that all paintings in churches should be defaced everywhere, the sacred vessels destroyed, as well as all Church ornaments. This council has never been recognised by the Western Church.—Tom. vii. Conc. p. 1299.

CONSTANTINOPLE (842). Held in 842, by the Emperor Michael and Theodora his mother. In this council the second Council of Nicea was confirmed, the Iconoclasts anathematised, images restored to the churches, the Patriarch John deposed, and Methodius elected in his stead. In memory of this council the Greek Church still keeps the first Sunday in Lent, which corresponds with our Quinquagesima (the day on which it was held), holy, as the festival of orthodoxy.—Tom. vii. Conc. p. 1782. Le Quien (*Or Christ*), vol. i. p. 244.

CONSTANTINOPLE (858). Held in 858, by the bishops of the province of Constantinople on account of the banishment of Ignatius, the Patriarch of Constantinople, by the Cesar Bardas, to whom he had justly refused communion after having charitably warned him of the scandal occasioned by his irregular life. They deposed

Photius, who had been intruded into the see, with anathema, as well against himself as against all who should dare to acknowledge him to be patriarch. This Photius was one of the most learned and able men of his age, but led astray by his boundless ambition; by his artifices he procured his election to the patriarchate, although a layman, and was consecrated by Gregory Asbesta, the deposed Bishop of Syracuse, December 25, 857. Forty days after his consecration he held a council, in which sentence of deposition and anathema was pronounced against Ignatius and his followers; and in 861 he convoked another council, at which three hundred and eighteen bishops (including the pope's legates) attended, together with the Emperor Michael and a large number of lords and people. To this council Ignatius, having been cited, refused to come, protesting against its irregularity, but some days afterwards he was seized and forcibly brought before it. After a sort of mock trial, he was condemned, and sentence of deposition passed upon him; he was then imprisoned, and subjected to great cruelties. The pope, it should be added, had been deceived into sending legates to this council, and the latter, when at Constantinople, by threats were forced to yield an assent to the proceedings of the council. Ignatius subsequently, in order to deliver himself from the cruelties which he endured, signed (or rather was *forced* to sign) a confession declaring that he had been unlawfully elevated to the see; after this he was delivered from prison, and escaped from Constantinople. Photius then wrote an artful letter to Pope Nicholas to induce him to recognise his elevation to the patriarchate, which he, however, refused to do, and held a council at Rome (863), in which Zachary, one of the legates who attended the pseudo-council of Photius, was excommunicated, the other remanded, and Photius himself condemned and deposed. (*See C. ROME, 863.*) Upon this Photius, in 866, called together another assembly, wherein the Emperors Michael and Basil presided, together with the legates of the three great Eastern sees, in which, after hearing witnesses against Nicholas the Pope, sentence of deposition and excommunication was pronounced against him. Twenty-one bishops signed this sentence, and about one thousand false signatures were said to have been added. After so bold a step it was impossible to keep up appearances with Rome any longer, and he wrote

a circular letter to the Oriental bishops, in which he dared to charge with error the whole Western Church. Amongst other accusations, he charged the Latins with adding the word "*Filioque*" to the original creed. Subsequently, Michael died, and the Emperor Basil succeeding to the sole power, Ignatius was restored to his see, and Photius driven away.—Tom. viii. Conc. pp. 651-2, 695, 735.

CONSTANTINOPLE (867). Held in 867. In this council Photius was deposed and driven into banishment. Ignatius, by a decree of the Emperor Basil, having been restored to the see.—Pagi.

CONSTANTINOPLE (869). Held in 869, by the Emperor Basil, and attended by about one hundred Eastern bishops, and by three legates from Pope Adrian II.

The council was opened on the 5th October in the church of St Sophia. The pope's legates, who had been received by the emperor with the most marked attention and honour, had the first seats assigned to them; the legates of the patriarchs of Antioch and Jerusalem were also present. The first bishops who entered the council-chamber were the twelve who had suffered persecution from Photius in the cause of Ignatius; then the pope's letters to the emperor and to the patriarch were read, also the form of reconciliation which the Roman legates had brought with them.

In the second session, October 7, the bishops, priests, deacons, and subdeacons who had yielded to Photius, appeared, and testified their repentance, urging, at the same time, in excuse, the evils that they had been made to suffer.

In the third and fourth sessions, October 11 and 13, Theophilus and Zachary¹ were questioned. The legates from Antioch declared that Photius had never been acknowledged by the Church of Antioch. Also a letter from the pope to the Emperor Michael was read.

Fifth session, October 20. Photius himself was brought before the council, and questioned. Being required to submit to the council and to Ignatius, in order to be received into lay communion, he refused to give a definite answer, and was withdrawn.

In the sixth session, October 25, the Emperor Basilus was

¹ Two bishops consecrated by Photius, who, having refused to sign the Roman form of reconciliation, were thrust out of the council by order of the legates.

present, and occupied the chief place. Several bishops who took part with Photius were introduced, and exhorted to renounce their schism; they, however, continued firm in their fidelity to him, and Zachary, Bishop of Chalcedon, in a long oration, defended Photius from the charges brought against him. The emperor himself, at some length, endeavoured to persuade them to renounce Photius and to submit to Ignatius, but they resolutely refused. Ten days were granted them in which to consider of the matter.

In the seventh session, October 29, Photius again appeared, and with him Gregory of Syracuse; an admonition to himself and his partisans was read, exhorting them, under pain of anathema, to submit to the council. Photius merely answered, that he had nothing to say in reply to calumnies, whereupon the legates directed the sentence of excommunication against Photius and Gregory to be read.

In the eighth session, November 5, the acts of the council against Ignatius, and several of the books written by Photius, were burned; anathema was pronounced against the Iconoclasts, and finally, the sentence of anathema against Photius was repeated.

The ninth session was held three months afterwards, February 12, 870. The false witnesses whom the Emperor Michael, at the instigation of Photius, had brought forward to give evidence against Ignatius,¹ were put to penance. In this session, the emperor was not present, but the legate of the Patriarch of Alexandria attended.

In the tenth and last session, February 28, the Emperor Basil attended, with his son, Constantine, twenty patricians, the three ambassadors of Louis, Emperor of Italy and France, and those of Michael, King of Bulgaria; also a hundred bishops were present. They acknowledged seven preceding œcumenical councils, and declared this to be the eighth. The condemnation pronounced by the Popes Nicholas and Adrian against Photius was confirmed. Twenty-seven canons, which had been drawn up in the previous sessions, were read; they were chiefly directed against Photius:

3. Enjoins the worship of the sacred image of our Lord equally with the books of the Holy Gospels (*æquo honore*

¹ Seventy-two witnesses suborned to give false evidence against Ignatius in the pseudo-synod of 861.

cum libris S. E.); also orders the worship of the cross and of images of saints.

7. Forbids persons labouring under anathema to paint the holy images.

11. Anathematizes all who believed with Photius that the body contains two souls.

12. Forbids princes to meddle in the election of bishops.

13. Orders that the higher ranks in each Church shall be filled by the ecclesiastics of that Church, and not by strangers.

16. Reprobrates the sacrilegious use made of the holy vestments and garments by the Emperor Michael, who employed them in profane shows and games.

21. Enjoins reverence to all the patriarchs, especially to the pope, and declares that even in an œcumenical synod, any matter of complaint or doubt involving the Roman Church should be treated with suitable reverence, without presuming to pass any sentence against the supreme pontiffs of old Rome.

Further, a definition of faith was published in the name of the council, with anathema against all heretics, especially naming Monothelites and Iconoclasts.

The acts of this council were subscribed, in the first place, by the three legates of the pope (the emperor, through humility, refusing to sign first), then by the Patriarch Ignatius, and after him by Joseph, legate of Alexandria, Thomas, Archbishop of Tyre, who represented the vacant see of Antioch, and the Legate of Jerusalem, then by the emperor and his two sons Constantine and Leo, and lastly by one hundred and one bishops.¹

This council has not the slightest claim to be considered œcumenical; it was, indeed, annulled in the following council, and has always been rejected by the Eastern Church.—Tom. viii. Conc. p. 962.

CONSTANTINOPLE (879). Held in 879, by the Emperor Basil, upon the restoration of Photius to the patriarchate of Constantinople, vacated by the death of Ignatius. The legates of Pope John VIII., and of all the Eastern patriarchs, attended, with not less than three hundred and eighty bishops.

¹ Cave says that the sentence and subscriptions were written with pens filled not with ink, but with the Sacrament of the Lord's Blood! See *Hist. Lit.* vol i. p. 47.

In the first session Photius presided ; the legate of John, Cardinal Peter, declared the pope's willingness to recognise Photius as his brother, and produced the presents which he had brought for the latter from Rome. Much was said by Zacharias, Bishop of Chalcedon, and others, in praise of Photius, which was greatly applauded by the assembly.

In the second session, November 16, the letter of the pope to the emperor, translated into Greek, was read, those parts which were unfavourable to Photius having been altered. The council received the pope's letter relating to union with Photius, but rejected that which claimed Bulgaria as belonging to the Roman obedience.¹ The letter of the pope to Photius was then read, that part, however, being suppressed which declared that Photius ought to have consulted him before returning to the see of Constantinople, and to have asked pardon in full council. The bishops declared that no force or violence had been used by Photius, in order to procure his re-establishment in the see, and that all had been done quietly and in order ; afterwards, Photius himself spoke, declaring that he had been elevated to the patriarchate against his own will, to which the whole council assented. This done, the letters of the Eastern patriarchs to the emperor and to Photius were read, being all highly favourable to the latter, acknowledging him to be the lawful patriarch of Constantinople, and inveighing against the synod of 869.

In the third session, November 18, the letter of John VIII. to the Church of Constantinople was first read, then the acts of all previous councils condemning Photius were annulled, the council declaring, "We reject and anathematise that pretended council (the preceding) in uniting ourselves to the Patriarch Photius."

In the following session, Christmas Eve, the letter of Theodosius I., the Patriarch of Antioch, to Photius, was read ; it was approved by the council, which declared that the Eastern sees had all along recognised Photius. After-

¹ Nicholas I. had formed the project of adding Bulgaria to the Roman obedience ; but in 866, Photius, during his usurpation of the see of Constantinople, annexed it to that patriarchate, and violently opposed the pretended claim of Rome. The Pope John VIII. seems to have made it a condition of his acknowledging Photius, that the latter would give up his claim of jurisdiction over Bulgaria : this he promised to do, but did not afterwards fulfil his engagement.

wards, the articles of union were discussed; they were five, 1, respecting Bulgaria, concerning which nothing was determined; 2, relating to the consecration of laymen to the see of Constantinople; 3, forbidding the election of any person to the patriarchate of Constantinople from another Church; 4, condemning all the councils held against Photius; 5, excommunicating all who refused to communicate with Photius. The last four were unanimously approved.

In the fifth session, January 26, the second Council of Nicea was approved, and received as œcumenical. After the publication of certain canons, the bishops present proceeded to subscribe the acts of the council, the Roman legates being the first, who declared that they acknowledged Photius to be the legitimate patriarch, that they rejected the Council of Constantinople in 869, against him, and that if any schismatics should still separate themselves from Photius, their lawful pastor, they ought to be excluded from communion, until they would return to obedience.

The sixth session, March 10, was held in the palace; the Emperor Basil was present. Here it was agreed to follow the decisions of the seven œcumenical councils in drawing up a profession of faith; thereby, in fact, condemning the addition of the words "Filioque."

In the seventh and last session, held on Sunday, March 13, in the church, the definition of faith agreed to in the former session, was read and subscribed, after which the council was dissolved.

The acts of this council were subscribed by the emperor. This council was rejected by the Western Church. John VIII., very shortly after, sent Marinus,¹ his legate, to Constantinople, to revoke his consent to its proceedings, and to declare his concurrence in the sentence of excommunication previously passed against Photius. Neither does it seem to have been universally received in the East.—Tom. ix. Conc. pp. 324, 329.

CONSTANTINOPLE (901). Held about 901, by the Patriarch Nicholas *Mysticus*, in which he condemned the marriage of the Emperor Leo VI. with his fourth wife Zoe, as contrary to the law of the Episcopalian Church—deposed

¹ Martinus (or Marinus), afterwards Pope Martin II.

Thomas, a priest, who celebrated, and forbade the emperor to enter the church.

CONSTANTINOPLE (1054). Held in June 1054, by the Patriarch Michael Cerularius. In this council the great schism between the Greek and Roman Churches was (as it were) consummated. Cerularius had previously written a letter in his own name and that of Leo, Archbishop of Acrida, to John, Bishop of Trani, in Apulia, in which he publicly accused the Latin Church of error. Amongst other things laid to their charge was the use of unleavened bread in the holy communion; single immersion in holy baptism; the use of signs by bishops, &c. To this letter Leo IX. returned an angry answer,¹ and held a council at Rome, in which the Greek Churches were excommunicated. The emperor, however, was anxious to appease matters, and by his order, Leo sent three legates to Constantinople, Cardinal Humbertus, Peter, Archbishop of Amalfi, and Frederick, Chancellor of the Church of Rome (afterwards Stephen IX.), who, by their own conduct, fully seconded the arrogance of the pope, and in 1054, in the Church of St Sophia, solemnly excommunicated Michael Cerularius and Leo of Acrida, with all their adherents; and leaving a written document to this effect upon the altar, departed, shaking off the dust from their feet. Upon this, Michael called together this council, in which he excommunicated the three legates with all those who adhered to their views.

The jealousy with which the bishops of Rome regarded the claim of the patriarchs of Constantinople to the supremacy over the Churches of their own obedience, was the true cause of this rupture.

¹ Anno 1051. "Misit Leo Papa Epistolam ad Constantinum Imp. Græc. animum ejus sibi concilians, ad Græcorum hæreses confutandas qui ut Simoniaci, donum Dei vendebant: ut valesii hospites suos castratos etiam ad Episcopatum promovebant: ut Arriani Latinos baptizatos rebaptizabant: ut Donatistæ, in schola græca orthodoxam Ecclesiam esse jactabant: ut Nicolaitæ, nuptias sacerdotibus concedebant: ut Severiani, maledictam dicebant legem Moysi: ut Pneumatomachi, Processionem St Spiritus a Symbolo abscindebant: ut Nazareni, Iudaismum in baptizandis pueris observabant, de fermento sacrificabant, et Latinos Azymos vocabant et eorum ecclesias clauderant et Romanam Ecclesiam anathematizabant eique Constantinopolitanam Ecclesiam præponebant." Cronicon Turonense, in Martenne, *Vet. Scrip. Coll.* vol. v.

CONSTANTINOPLE (1084). A council was held by Nicholas III.,¹ the patriarch, about the year 1084, in which the decree made in the Council of Constantinople, A.D. 842, in favour of the use of images, was confirmed. Symeon, Patriarch of Jerusalem, twenty-three archbishops and bishops, together with many hegumens of monasteries, were present. The case of Leo, Archbishop of Chalcedon, was discussed, and his opinion unanimously condemned, which was to the effect that an "*absolute*" worship, and not merely "*relative*," was due to the holy images. Leo himself submitted to the decision of the council, retracted, and was admitted to communion. Leo also had accused the Emperor Alexius Comnenus of the Iconoclast heresy, because he had broken up the sacred vessels of gold, on which images were sculptured, in order to coin them into money for defraying the expenses of the war.—La Quien, t. i. p. 265.

CONSTANTINOPLE (1118). Held in 1118, under John IX., in which the sect of the Bogomili was condemned, and its leader, Basilius, anathematised and sentenced to be burned.

This sect took its rise in Bulgaria. Like the Massalians in earlier times, they attributed an excessive importance to prayer, and walked about perpetually muttering prayer to themselves; the Lord's prayer they repeated seven times every day, and five times in the night, many of them very much more frequently. From this habit of much praying, they derived the name of Bogomili, which in the Slavonic language means, "God have mercy upon us." In their heretical notions they resembled the Manichæans and Paulicians, which last sect arose about the same time. They affected an appearance of extreme sanctity, and wore the monkish dress. Their leader, Basilius, a physician, had twelve principal followers whom he designated his Apostles, and also some women, who went about spreading the poison of his doctrine everywhere.

Basilius, when before the council, refused to deny his doctrine, and declared that he was willing to endure any torment, and death itself. One peculiar notion of this sect was, that no torment could affect them, and that the angels would deliver them even from the fire. Basilius himself

¹ Grammaticus.

was burnt in this year. Several of his followers, when seized, retracted; others, amongst whom were some of those whom he called his apostles, were kept in prison and died there.

Several councils were held upon this subject.

CONSTANTINOPLE (1143). Held on the 20th August 1143, by the Patriarch Michael Oxytes, in which the consecration of two bishops, Clemens and Leontius, performed by the metropolitan alone, was declared to be null and void. They were further condemned as favourers of the sect of the Bogomili.—*Leo Allat. Const.* l. 11, c. 12, p. 671.

CONSTANTINOPLE (1143). Held about 1143. Nyphon, a monk (who had been sentenced in a previous council to be imprisoned until further evidence could be procured against him), was condemned for blasphemy; amongst other things, for saying "Anathema to the God of the Hebrews." He was put into prison, and remained there during the patriarchate of Michael.—*Leo Allat. Const.* p. 681. *Mansi, note, Baronius*, A.D. 1143, Tom. xviii.

CONSTANTINOPLE (1150). Held in 1150, by the Patriarch Luke Chrysoberges.

CONSTANTINOPLE (1156). Held in 1156, under the Patriarch, Lucas Chrysoberges; in which the errors of Soterichus Panteugenus, the patriarch elect of Antioch, and of some others, were condemned.¹ They asserted that the sacrifice upon the Cross, and the unbloody sacrifice of the altar, were offered to the Father and to the Holy Spirit alone, and not also to the Word, the Son of God. The origin of this error seems to have been the fear of admitting the Nestorian doctrine of two persons in Jesus Christ. In a subsequent sitting, Soterichus confessed his error, but was judged unworthy of the priesthood.

CONSTANTINOPLE (1166). Held in 1166 or 1167, on the case of the Alamanui, residing in Constantinople, whom certain of the Greeks accused of heresy, in teaching that the Son is inferior to the Father because of His assumption of the Manhood. The Synod declared in favour of the Alamanui.—*Joh. Cinnamus. Hist.*, lib. 6. n. 2.

¹ Eustathius, Metropolitan of Durazzo, recanted and confessed that the sacrifice on the cross, and at the altar, was offered to the Holy and Undivided Trinity. He was, therefore, not included in the condemnation.

CONSTANTINOPLE (1171). Held in 1171, by Michael Auchialus the Patriarch. Five canons were published, one of which enacts that clerks coming from one diocese shall not be ordained in any other.

CONSTANTINOPLE (1262). Held in 1262, by the Emperor Michael Paleologus, to deliberate upon the recall of Arsenius I. the Patriarch, who had withdrawn from Constantinople. The circumstances of the case were as follows:—Arsenius (Autorianus) was a monk of Mount Athos, who had been raised to the office of Patriarch of Constantinople by the Emperor Theodorus Lascaris the younger, in 1255. Upon the death of the latter, Michael Paleologus was, in the absence of Arsenius, appointed regent, and shortly after having been associated in the imperial dignity with the young Emperor John, Arsenius was obliged, against his own wishes, to crown him; this, however, he did only upon condition that John should hold the first rank. Subsequently, seeing that this condition was not fulfilled, and that Michael was going on in an ill course, he withdrew from his see; to which Michael immediately appointed Nicephorus of Ephesus in 1260, who died in 1262, when Michael convoked this council to consider about the expediency of recalling Arsenius. After some debate, in the course of which some of the bishops present maintained that Arsenius had not lawfully and canonically vacated the see; and others that he had sufficiently signified his abdication by his words and actions; it was resolved to send a deputation from the council to Arsenius, to entreat him to return, which he subsequently did, the emperor promising to forget all that had passed.—*Or. Christ.* Tom. i. p. 282.

CONSTANTINOPLE (1266). Held in 1266, by the same Michael Paleologus, in which the Patriarch Arsenius was deposed and banished. Arsenius, after his recall in 1262, had given offence to the emperor by refusing to acknowledge the consecration of Nicephorus to the patriarchate during his absence; and subsequently learning that Michael had cruelly put out the eyes of the young Emperor John, he had boldly excommunicated him, and cut him off from the Church. Upon this Michael grievously persecuted him, and he was in this synod excommunicated, deposed, and banished, and Germanus set up

in his place, to whom succeeded Joseph.¹ This caused a schism amongst the Greeks of Constantinople, most of them refusing to acknowledge Joseph; Arsenius died in banishment in 1273.—*Or. Christ.* Tom. i. pp. 283-4.

CONSTANTINOPLE (1277). Held in 1277, in which John Veccus or Beccus, who succeeded Joseph I. in the patriarchate, made profession of the faith as held by the Church of Rome, and excommunicated those of the Greeks who refused to return into union with that Church. A long synodal letter was written to the pope, humbly deploring the division of the two Churches, acknowledging the primacy of Rome, and confessing the Latin faith. This, however, was not done without great opposition, and a new schism arose.—Tom. xi. Conc. pp. 1032, 1037.

CONSTANTINOPLE (1280). Held on the 3rd May 1280,² by the same Patriarch, John Veccus, at which eight metropolitans and eight archbishops were present. A passage was read from the writings of St Gregory of Nyssa, in which the following words occur, "Spiritus vero Sanctus et a Patre dicitur et ex Filio esse affirmatur." The word "ex," it appeared, had been wilfully erased, and thus the sense of the passage was altered, which, otherwise, would have assisted towards the re-establishment of union between the Churches, since it tended to prove that the Holy Spirit proceeds from the Son as well as from the Father. The zeal of Veccus for a reunion with Rome, and in favour of the Latin faith, brought upon him the ill-will of the Greeks.³—Tom. xi. Conc. p. 1125.

CONSTANTINOPLE (1283). Held in 1283, in which the Patriarch Veccus was condemned: and in a council

¹ It seems probable that Arsenius, however right in his original sentence against the emperor, acted harshly, and perhaps uncanonically, in refusing pertinaciously to admit him to penance. According to Le Quien, this Synod was held in May 1264, and the Patriarchs of Alexandria and Antioch presided, the number of bishops being very large.—*See* Pachymeres, lib. 3. cap. ult. and lib. 4. cap. 1-7.

² 1275.—Le Quien.

³ The decree excommunicating those who refused to unite with the Roman Church, appears to have been published in a subsequent council, held in the same year. It declares that the holy synod holds them as schismatics and disturbers of ecclesiastical unity, "qui non recipiunt St Romanam Ecclesiam esse matrem et caput omnium aliarum Ecclesiarum et fidelitatis orthodoxæ magistratam, et ipsius summum pontificem primum pastorem omnium Christianorum."

held in the following year, in the palace of Blaquernæ,¹ the celebrated treaty of union agreed upon in the Council of Lyons in 1274, and publicly ratified by Veccus, was annulled, and Veccus himself exiled.

CONSTANTINOPLE (1341). Held in 1341, under John XIV., Patriarch, who presided,² the Emperor Andronicus the younger being present. To this council Gregory Palamas, the chief of the Quietists or Hesychastæ, of Mount Athos, was cited to answer the accusation of Barlaam, a Calabrian monk (afterwards Bishop of Gieracé in Calabria). These Quietists believed that by intense and constant contemplation, it was possible to arrive at a tranquillity of mind entirely free from perturbation; and, accordingly, they used to sit in one fixed posture gazing at the pit of their stomach (hence the title Umbilicani given them by Barlaam), and pretended, that when so occupied, they could see a Divine light beaming forth from the soul, and that this light was the glory of God, and the same that illuminated Christ during the Transfiguration. The event of the council, however, was that Gregory triumphed, and Barlaam was condemned, and made to ask pardon for his hasty accusation; he subsequently returned to Italy.—Tom. xi. Conc. p. 1872.

Five other councils were held upon this same subject within the nine following years.

CONSTANTINOPLE (1345). A council was held about the year 1345, at which the two legates from Rome, Francis, Archbishop of Bosphorus, and Richard, Bishop of Chersonesus, an Englishman, were present. Their object was to enter into a negotiation for a union of the two Churches. As neither the Patriarch, John XIV., nor his bishops were capable of managing the business, Nicephorus Gregoras, a learned layman, was called in, by whose advice they avoided all discussion with the legates, and the matter fell to the ground.

CONSTANTINOPLE³ (1450). Held about the year

¹ So called from the name of a harbour near Constantinople, where it was situated, and from which the council sometimes takes its name.

² Raynaldus asserts that the emperor, and not the patriarch, presided.

³ Called, also, *The Synod of St Sophia*. Le Quien, *Or Christ*, tom. i. col. 311, endeavours to show that the account of this Council given by

1450, upon the subject of the union of the Greek and Latin Churches, agreed upon at Florence in 1439. Gregory IV., Patriarch of Constantinople, was deposed, on account of the consent which he had given, as he allowed, willingly, to that union, and Athanasius elected to his place. This was done in the first session. In the second the unfair means used by the Latins at Florence, in order to effect the union, were dilated on. In the third the question of the procession of the Holy Spirit was argued, and the Latin doctrine on that subject endeavoured to be refuted. In the fourth they discussed the following subjects—

1. The authority claimed by the pope over the oriental and all other Churches.

2. The fire of purgatory.

3. The fruition of the saints.

4. The words of consecration.

In all of which they differed from the view taken by the Roman Church. They then added twenty-five articles of complaints against the Latin Church.

1. That they did not paint the images like the archetype.

2. That they adapted secular tunes to ecclesiastical psalmody.

3. That they permitted men and women to sit together in their churches.

4. That they forbade marriage to the clergy.

5. That they did not pray towards the East.

6. That they used unleavened bread in the holy sacrifice.

7. That they asserted whatever is in God to be substance.

8. That the pope had that cross depicted upon his feet which Christ carried on His shoulder

9. That they allowed the bed-ridden (*cubantem*) to participate in the holy mysteries, and that not with sufficient reverence.

10. That they accepted money from harlots.

11. That they fasted on Saturdays.

12. That they, contrary to the decree of the seventh synod, made paintings to represent the Father.

Allatius (and he says by him *alone*) is altogether a fabrication, but his arguments only go to prove that the *date* assigned to it by Allatius, viz., "intervallo unius anni cum dimidio a finita Synodo Florentina," is erroneous, which is the case. The date given is that of Labbe. The Patriarchs of Alexandria, Antioch, and Jerusalem, were present.

13. That in crossing themselves they began on the left.
14. That the pope usurped a secular authority.
15. That the pope, for money, absolved Christians from the obligation to fast.
16. That, contrary to Holy Scripture, they permitted parents to make their eldest sons sole heirs.
17. That they gave to the image of Christ and to the cross the worship of Latria, which is due only to the Word.
18. That they adored images.
19. That they permitted priests, in a state of fornication, to celebrate mass.
21. That they did not at once anoint the heads of the baptised.
22. That they did not pray *standing* on Saturdays and Sundays.
23. That they ate of things suffocated.
24. That they punished with *temporal fires* those who erred in the faith.
25. That they did not enjoin those who had done any injury to any one to seek forgiveness of him.

The synod, which was numerous, ended with the following session.—Tom. xiii. Conc. p. 1365.

CONSTANTINOPLE (1572). Held in 1572, by Hieremias II., the patriarch, for the purpose of repressing simony.—*Hist. Ecc. Turco-Gr.* lib. ii. p. 179.

CONSTANTINOPLE (1593). Held in 1593. A great synod, in which Jeremiah II., Patriarch of Constantinople, and Meletius of Alexandria presided. Joachim VII., Patriarch of Antioch, was also present. All things relating to the foundation of the new patriarchate of Moscow were confirmed in this council.

Up to the end of the sixteenth century, Russia was under the jurisdiction of the Patriarch of Constantinople; but about that time, Jeremiah II. being at Moscow, the monks of that city earnestly besought him, that the people and empire of Moscow might be subjected to an archbishop, *αὐτοκέφαλος*, "qui sui juris esset;" subject, that is, to no superior. This petition the patriarch at once, of his own accord, granted, and confirmed his promise by an oath, at the same time giving a deed drawn up in the Slavonic tongue, by which the new patriarchate of Moscow was erected: which deed was subscribed by all the priests and monks who were present with him.

Having executed this deed, Jeremiah convoked a synod on the 26th January 1589, in the imperial city of Moscow, composed of all the bishops and abbots of the empire; in which the Liturgy having been first said in the presence of the emperor, his wife, and the whole senate, Job, Archbishop of Rostof, was elected, and declared the first primate and patriarch of the empire of Moscow.

Upon the return of Jeremiah to Constantinople, a numerous council of bishops was assembled in the month of February 1593, by which the erection of the new patriarchate of Moscow was confirmed; and it was declared to be just and right that the state of Moscow, strictly orthodox, &c., &c., should receive ecclesiastical honours in accordance with the spirit of the twenty-eighth canon of Chalcedon, and for other sufficient reasons there stated.

Then it was settled and decreed that the Church of Moscow should be thenceforward a patriarchate; that all Russia, with its tributaries northwards, should be subject to it in all matters ecclesiastical; and the patriarch of Moscow should rank next after the patriarch of Jerusalem, and take precedence of all metropolitans, archbishops, and bishops, throughout the whole Catholic and Orthodox Church of Christ. It was further decreed that the election of the patriarch of Moscow should be confirmed by the patriarch of Constantinople, to whom a fixed tribute should be paid. Job, Archbishop of Rostof, was then consecrated primate of the empire of Moscow, and patriarch.—*Le Quien*.

CONSTANTINOPLE (1638). Held September 24, 1638, by Cyril of Berrhea, Patriarch of Constantinople, for the purpose of anathematising the memory of Cyril Lucar, his predecessor, who died about three months previously, and who was accused of holding many of the peculiar tenets of Calvin. It was decreed that Cyril Lucar should be publicly denounced, and delivered over to an anathema, as well as all those who received his vain dogmas. Thirteen anathemas were then published against him, of which the following is a summary:—

1. To Cyril, surnamed Lucar, who has falsely asserted that the whole Eastern Church is of the same belief as Calvin, anathema.

2. To Cyril, who teaches and believes that the holy Church of Christ can lie, anathema.

3. To Cyril, who teaches and believes that God hath chosen some to glory before the foundation of the world, and predestinated them without works, and hath reprobated others without cause, and that the works of none are sufficient to demand a reward before the tribunal of Christ, anathema.

4. To Cyril, who teaches and believes that the saints are not our mediators and intercessors with God, anathema.

5. To Cyril, who teaches and believes that man is not endued with free will, that every man has the power of sinning, but not of doing good, anathema.

6. To Cyril, who teaches and believes that there are not seven sacraments, but that only two—*i.e.*, baptism and the Eucharist—were handed down to us by Christ in His Gospel, anathema.

7. To Cyril, who teaches and believes that the bread offered at the altar, and also the wine, is not changed by the blessing of the priest, and the descent of the Holy Ghost, into the real body and blood of Christ, anathema.

8. To Cyril, who teaches and believes that they who have fallen asleep in piety and good works, are not assisted by the alms of their relations and the prayers of the Church, anathema.

9. To Cyril, a new Iconoclast, and the worst of all, anathema.

The 10th and 11th are merely an amplification of the last, and the 12th and 13th a recapitulation and enforcement of the whole.

The acts of the council are signed by three patriarchs, viz., Cyril of Constantinople, Metrophanes of Alexandria, and Theophanes of Jerusalem; also by twenty-four archbishops and bishops, and by twenty-one dignitaries of the great Church of Constantinople. Neale's *History of the Oriental Church*.

CONSTANTINOPLE (1641). Held in 1641, by Patriarch; eight prelates and four dignitaries of the Church attended. The teaching of Cyril Lucar was again condemned, and the use of the word *μετουσίωσις*, authorised to express the change in the elements after consecration;

but not without opposition, as a term unknown to the fathers, and the offspring of Latin scholasticism.—Neale's *History of the Oriental Church*.

CONSTANTINOPLE (or JASSY) (1642). Held at Jassy in Moldavia, but commonly named the Synod of Constantinople; Parthenius, the œcumenical patriarch, presided: and the acts of the council (which are incorporated with and authenticated by those of the Council of Bethlehem, A.D. 1682) are signed by twenty-three archbishops and bishops, amongst whom was Peter Moglias, Archbishop of Kieff, the author of the "*Confessio Orthodoxæ Ecclesiæ Catholicæ et Orientalis*," which, as revised by Meletius Syriga, was formally approved. Most of the signatures, however, appear to have been added subsequently, the number of prelates actually present being small.

The decrees of this synod are contained in seventeen chapters, and the condemnation of Cyril Lucar is more fully expressed than it had been in the synod of 1638. All the chapters of Cyril, except the seventh on the Incarnation, are condemned.—Neale's *History of the Oriental Church*.—Tom. xv. Conc. p. 1713.

CONSTANTINOPLE (1718). Held April 12, 1718; the Patriarch, Jeremias of Constantinople, Samuel of Alexandria, and Chrysanthus of Jerusalem, being present, with the clergy of the Church of Constantinople. In this council the twelve proposals of the Scotch and English nonjuring bishops upon the subject of an union between the Greek Church and the nonjuring British Churches was considered. The circumstances which led to this scheme were as follows:—In 1716, Arsenius, Metropolitan of Thebais in Egypt, was in London, and the Scotch bishop, Campbell, forming an acquaintance with him, was led to mention the subject of an union to him; Arsenius entered warmly into the matter, and undertook to forward to the orientals any proposals upon the subject which the British bishops might agree upon.

In consequence twelve proposals were drawn up, which were translated into Greek by Bishop Spinkes; and to them was added a declaration, expressing wherein they agreed and disagreed with the Oriental Church. The five points of disagreement were as follows:

1. That they denied to the canons of œcumenical councils the same authority with Holy Scripture.

2. That they could not pay any kind of worship to the blessed Virgin.
3. That they could not pray to saints or angels.
4. That they could give no religious veneration to images.
5. That they could not worship the host in the eucharistic sacrifice.

In the year 1721, "The answer of the orthodox in the East to the proposals sent from Britain for an union and agreement with the Oriental Church," was transmitted through Arsenius, who was then at Moscow. This answer was the synodical judgment agreed upon in this council; it was contained in a long paper, in Greek, accepting the twelve proposals and the articles of agreement under certain explanations, but warmly defending the Greek Church on the subject of the five articles of disagreement, and insisting upon an entire conformity in each of these particulars. At the same time they forwarded the two declarations of their Church drawn up in the Synod of Constantinople (or Bethlehem), under Doritheus, in 1672, and in that under Callinicus, in 1791.—Skinner's *Eccl. Hist. Scot.* vol. ii. p. 634.

CONSTANTINOPLE (1723). Held in September 1723, upon the same subject. Jeremias of Constantinople, Athanasius of Antioch, Chrysanthus of Jerusalem, Callinicus of Heraclea, Auxentius of Cyzicum, Paisius of Nicomedia, Gerasimus of Nicea, Parthenius of Chalcedon, Ignatius of Thessalonica, Arsenius of Prusa, Theoctistus of Polypolis, and Callinicus of Varna, being present.

Upon the receipt of the synodical judgment of the last council, the English bishops, in a synod held at London, in May 1722, drew up a reply defending their former position, by appropriate passages from Holy Scripture, and from the fathers, and concluding with the following proposal: "If our liberty, therefore, is left us in the instances above-mentioned, if the Oriental patriarchs and bishops will authentically declare us not obliged to the invocation of saints and angels, the worship of images and the adoration of the host; if they please publicly and authoritatively, by an instrument under their hands, to pronounce us perfectly disengaged in these particulars, both at home and abroad, in their churches and in our own: these relaxing concessions allowed, we

hope may answer the overtures on both sides, and conciliate an union."

In the present council this second communication of the British bishops was considered, and a final answer drawn up and forwarded, telling the Anglican prelates that they had nothing to say different from their former reply; and far from acceding to any compromise, they boldly declare, that "these doctrines have been long since examined, and rightly and religiously defined and settled by the holy and œcumenical synods, so that it is neither lawful to add anything to them, nor to take any thing from them; therefore, they who are disposed to agree with us in the Divine doctrines of the orthodox faith, must necessarily follow and submit to what has been defined and determined by the ancient fathers and by the holy and œcumenical synods, from the time of the apostles and their holy successors, the fathers of our Church, to this time; we say they must submit to them with sincerity and obedience, and without any scruple or dispute, and this is a sufficient answer to what you have written." To this epistle they added the confession of faith agreed upon in the Synod of Bethlehem, in 1672.—*Skinner's Ecc. Hist. Scot.* vol. ii. p. 637.

COPENHAGEN (1425). [*Concilium Hafniense.*] The place in which this council was held is not altogether certain; it was assembled by Peter Lukius, Archbishop of Lund, in 1425. His suffragans, Bishops of Wirtzburg, Roschild, and other suffragans, and some other bishops, abbots, &c., were present. A synodical letter was drawn up for the re-establishment of discipline, and the reformation of morals amongst both clergy and laity. These rules forbid luxury, drunkenness, frequenting wine shops, carrying arms, having concubines, &c. All troublers of State or Church were excommunicated; nuns were forbidden to leave their convent without leave, and bishops to ordain any one belonging to another diocese without the permission of the bishop of that diocese.—*Tom. xii. Conc.* p. 380.

CORDOVA (839). See *Esp. Sagr. Tom. xv. Preface.*

COYANZA (1050). [*Concilium Coyancense* or *Cojancense.*] Held in 1050, at Coyanza, or Coyace, in diocese of Oviedo in Spain, by Ferdinand I. of Castile. Nine bishops attended, and thirteen decrees were published, relating partly to the Church and partly to the State.

The second orders, under anathema, that all abbots and abbesses shall govern their houses according to the rule of St Isidore, or St Benedict, and shall submit in all things to their bishop.

3. Orders that Churches and the clergy shall be under the control of their bishop, and not under that of any lay person; that suitable vessels and ornaments be provided; that no chalice of wood or earthenware shall be allowed; that the altar shall be made entirely of stone, and shall be consecrated by the bishop.¹

5. Enjoins that archdeacons shall present for ordination only such clerks as shall know the whole psalter, with the hymns and canticles, epistles, gospels, and prayers.

6. Orders all Christian persons to go to church on Saturday evenings, and on Sunday to be present at the matins, mass, and at all the hours; to do no work, nor travel on that day, unless for the purposes of devotion, visiting the sick, burying the dead, executing a secret order of the king, or of defence against the Saracens. Those who break this canon are, according to their rank, either to be deprived of communion for a year, or to receive a hundred lashes.

11. Commands fasting on Friday.

12. Forbids the forcible seizure of those who have taken refuge in a church, or within thirty-one paces of it.

There appears to be some difference in the copies of these canons.—Tom. ix. Conc. p. 1063.

CTESIPHON (414). Held by authority of Marietus, Bishop of Martyropolis, the ambassador of Theodosius the Younger, in Persia, and Jaballa, Metropolitan of Seleucia. The acts of the Synod of Seleucia, 410, were confirmed, and the Nicene Creed received. Ctesiphon and Seleucia formed, as it were, one city, being built on opposite banks of the Tigris.

¹ It also directs that in every church the proper priestly vestments shall be provided, viz., the surplice, amice, alb, cinctorium, belt, stole, maniple and chasuble; also the vestments of the deacon, viz., amice, alb, and stole. Also it orders, that under the chalice shall be placed a paten, and over it a corporal of linen. The host to be made of fine flour, without any admixture; the wine and water to be pure, so that in the wine, and host, and water, the sacred Trinity may be signified. That the vestments of priests ministering in the church shall reach to their feet. That they shall have no women in their houses except a mother, or aunt, or sister, or woman of approved character, who shall always be dressed entirely in black; and that they shall teach infants the Creed and Lord's Prayer.

CYPRUS (401). Held by St Epiphanius, Metropolitan, in 401, and in which the errors of Origen were condemned. He also induced Theophilus of Alexandria to pronounce the same condemnation in synod. (See ALEXANDRIA, 399; JERUSALEM, 399.)

D.

DALMATIA (1199). [*Concilium Dalmaticum.*] Held in 1199, by John, chaplain to Pope Innocent III., and Simon, his subdeacon, both legates of the Roman see. In this council the Church of Dalmatia submitted itself to the authority of Rome. Also twelve canons were published.

1. Enjoins that a bishop convicted of taking any fee for ordination shall be deposed for ever.

4. Directs that the secrecy of confession shall be kept inviolate under pain of deposition.

8. Condemns those lay persons who present to benefices, and those of the clergy who receive them at the hands of the laymen.

10. Excommunicates husbands who forsake their wives without waiting for the judgment of the Church.

11. Forbids the ordination of bastards, and of the sons of priests.

12. Forbids the ordination of any one as priest under thirty years of age.

The acts are subscribed by seven bishops, besides the legates and the Archbishop Dominicus.—Tom. xi. Conc. p. 7.

ST DENYS (996). [*Concilium St Dionysianum.*] Held about the year 996, upon the matter of the tithes, which it was proposed to take from the monks and laymen, who had gotten possession of them, and to restore to the bishops. Abbot, Abbot of Fleuri, opposed this measure so warmly, and raised such an opposition amongst the monks of St Denys and their serfs, that the bishops were glad to make their escape,¹ and nothing was concluded.—Aimonus in *Vita St Abbonis*. Tom. ix. Conc. p. 770.

DIOSPOLIS, in Palestine, the ancient Lydda (415). [*Concilium Diospolitanum.*] Assembled December 20, 415, and lasted four days. Heros, Bishop of Arles, and

¹ "Inter quos Sequinus Senonum archiepiscopus, primum Gallie in ea synodo sibi usurpans, primum quoque fugie arripuit."

Lazarus, Bishop of Aix (driven from their sees in the troubles raised by an incursion of the barbarians), had denounced the heresy of Pelagius to the bishops of Palestine, and had drawn up a memorial setting forth the errors of which they asserted him to be guilty, taken partly from that heretic's own works, and partly from those of Celestius. This business was carried before a council, which St Augustine calls the Council of Palestine, but it was in fact no other than the Council of Diospolis, of which we are speaking,—the city mentioned in Holy Scripture under the name of Lydda.

Fourteen bishops attended, amongst whom were Eulogius of Cesarea, John of Jerusalem, Ammonianus Fidus, Zosimus, &c. Pelagius himself was present, but not so Heros and Lazarus, nor any person to explain the evil tendency of his works. He was supported by John of Jerusalem.

The memorial of Heros and Lazarus was read, in which many propositions of Pelagius were contained; and amongst them the following: That Adam had mortality in his nature; that the consequences of his sin were confined to his person; that the Law qualified for the kingdom of heaven, and was founded upon equal promises with the Gospel; that children dying without baptism are saved, and enjoy eternal life, although they do not enter the kingdom of heaven; that the grace of God is not necessary for the performance of each particular good work; that man's free will with the law and gospel doctrine is sufficient; that grace is given according to our merits, and depends upon man's will.

Pelagius confessed some of the propositions attributed to him to be really his, but he denied the sense which his accusers put upon them, maintaining that they were capable of being understood in a sense agreeable to Catholic truth.

As to the accusations brought against him, some he disposed of by passing them over altogether, and others he evaded by so confusing the subject with a multitude of words and specious sophistry that he bewildered his antagonists, as appears from St Augustine's report of the proceedings drawn up from the acts of the council.¹

¹ The members of the Synod (according to St Augustine), judging of a matter of which they knew little, and in the absence of him who had drawn up the paper against Pelagius, were not able to examine him more closely.

In fact, since there was no one present capable of sustaining the charges brought against him, and the Greek bishops were unable to examine his writings, which were in Latin, they were obliged to take his own word for the soundness of his views, and accordingly, after he had declared solemnly that he held in all things the Catholic faith, and had anathematised every thing contrary to it, the fathers recognised him as being in communion with the Church. But whatever advantage Pelagius derived from this council, by declaring that the fourteen bishops had approved his opinions, what St Augustine says is true, that in absolving the *person* of Pelagius they condemned his heresy, since he himself, the head of that heresy, was obliged to condemn it before the fathers would recognise him as being in the communion of the Church.—Tom. ii. Conc. p. 1529.—*Aug. de Pec. orig. ad Bon. lib. ii. cap. 3.*

DROGHEDA (1554). Held in St Peter's Church, Drogheda, in 1554, by George Dowdall, Archbishop of Armagh (lately restored to the archbishopric). In this synod various changes and reforms, introduced during the preceding reign (that of Edward VI.), were annulled. Amongst other enactments, was one enjoining that the married clergy should be deprived; and another, ordering all rectors and vicars, unable to preach themselves, to engage a substitute to preach for them four times a year at least. Another provincial synod was held at Drogheda in 1556.—Bp. Mant, *Hist. Irish Church*, p. 240.

DOUZI (871). [*Concilium Duziacense.*] Held in August, in the year 871, at Douzi, a small town of France, in Champagne, near Mouzon. In this council Hincmar, Bishop of Laon, was deposed and banished, having refused to answer the complaints urged against him by Charles the Bald. At the same time Hincmar of Rheims also presented a petition, filled with complaints against his nephew (Hincmar of Laon). His sentence of deposition was signed by twenty-one bishops present, and by the deputies of eight, who were absent, and also by eight other ecclesiastics. A synodal letter was written to Pope Hadrian. The acts of the council are lost, but the pope's rescript, reprobating the

condemnation of Hincmar, is extant.¹ (See C. VERBERIE, 869.)

DOUZI (874). Held in June 874, by order of the king. A synodal letter to the bishops of Aquitaine was written upon the subject of incestuous marriages (an abuse then common), and also of the usurpations of Church property. At the same time Humbert, a priest, was deposed, and a nun, Duda, whom he had seduced, put to penance.²—*Greg. xii. Ep. 31, inter. 7.* Tom. ix. Conc. p. 258.

DUBLIN (1176). [*Concilium Dublinense.*] Held in 1176, by Vivianus, the Pope's legate, who then confirmed the rights of the kings of England over Ireland.—Wilkins' *Conc.*, vol. i. p. 483.

DUBLIN (1186). Held in Lent, 1186, by John Comyn, Archbishop of Dublin, against the drunkenness and incontinence of the clergy. The archbishop, in this council, publicly pronounced sentence against certain of the clergy of the County of Wexford convicted of being married; they were suspended from the exercise of their ecclesiastical functions, and deprived of the enjoyment of their benefices. The Irish bishops, at the same time, were reprimanded for their neglect, in not checking the drunken habits of their clergy.

DUBLIN (1518). Held in 1518, by William Rokeby, Archbishop of Dublin, and Chancellor of Ireland. For the reformation of morals and discipline, ten canons were published.

1. Forbids the admission of priests without the consent of the ordinary; also enforces payment of tithe under pain of excommunication.

3. Forbids the use of chalices made of tin.

8. Forbids the clergy to play at tennis, upon pain of a fine of twenty-four pence for each offence, half to be paid to the bishop, and the other half to the church of the place where they play.—Wilkins' *Conc.*, vol. iii. p. 660.

¹ Throughout this dispute the Gallican bishops resolutely refused to recognise the pretended right of the pope to receive appeals from the judgment of provincial synods; hence arose the discord between the two parties.

² Humbert was deposed, and sent into perpetual banishment, in a convent in some distant land, where he enjoyed lay communion only. Duda was sentenced to be flogged, and to pass seven years of penance.

DUBLIN (1615). Held in 1615, by the archbishops, bishops, and clergy of Ireland, in convocation, Thomas Jones, Archbishop of Dublin, being speaker of the house of bishops. In this synod certain articles of religion,¹ framed by Usher, in one hundred and four sections, under nineteen heads, were drawn up and approved, having for their object the introduction of Calvin's novelties into the faith of the Irish Church. These articles included the nine celebrated "articles of Lambeth," A.D. 1595, by means of which the same object had been attempted, but, happily, in vain, in England.

By the decree of the synod, any minister, of whatsoever degree or quality, publicly teaching any doctrine contrary to the articles then agreed upon, was ordered to be, after due admonition, silenced and deprived. (*See C. DUBLIN, 1635.*) —Bp. Mant.; Wilkins' *Conc.*, vol. iii. p. 447.

DUBLIN (1634). A convocation of the archbishops, bishops, and clergy of Ireland, was held in 1634, in which it was proposed that the thirty-nine articles of religion, agreed upon in the Synod of London, A.D. 1562, should be received by the Church of Ireland. This measure was strongly recommended by Bishop Bramhall, and supported by the English and Irish governments. Archbishop Usher does not appear to have been very cordial in his co-operation.

The main difficulty in the way of thus reducing the two Churches to a strict conformity in doctrine was the body of articles drawn up and approved in a previous synod, held in Dublin in 1615. These articles the lower house were unwilling to alter, but by the exertions of the lord deputy, Wentworth, and Bishop Bramhall, a canon was eventually drawn up, and with the exception of one dissentient voice, unanimously passed, by which the English articles were received and approved, and all who should refuse to subscribe them pronounced worthy of excommunication.

No formal abrogation, however, of the Calvinistic articles of 1615 was made, which led to very inconvenient results; some, amongst whom was Bramhall, justly considering that

¹ "Articles of Religion agreed upon by the archbishops and bishops and rest of the clergy of Ireland, in the convocation holden at Dublin in the year of our Lord God 1615, for the avoiding of diversities of opinions, and the establishing of consent touching true religion."

the adoption of the English articles, *ipso facto*, annulled those of 1615; whilst Usher and many others, who favoured the doctrines contained in the Irish articles, maintained that both sets of articles were to be observed; and, in consequence, some few bishops, for a time, required subscription to both the English and Irish, discordant as they were. This unhappy state of things appears to have continued until 1641, when the Irish rebellion broke out. On the restoration of the Church, no attempt was made to revive the Irish articles, which fell into entire disuse.

In this same synod the Bishop of Derry, Bramhall, further moved that the canons of the English Church should be received as well as the articles. Archbishop Usher opposed this, upon the ground that it gave too great a pre-eminence to the Church of England; and his view of the matter was so far pleasing to the majority of the clergy (many of whom were strongly inclined to Puritanism), that all they would agree to was, that permission should be granted to Bramhall to select from the English code such canons as he should consider fit for adoption in the Church of Ireland, and to add to them others constructed afresh for the purpose, so as to form a complete rule suited to the circumstances of the Church.

The body of canons so formed, to the number of one hundred, for the most part agreed with the English canons. The main differences are as follows:—

Canon 7 in the Irish code, which corresponds to canon 13 in the English, omits all special notice of the postures, &c., to be observed during divine service, and orders generally the “use of such reverent gestures and actions as the Book of Common Prayer prescribes, and the commendable use of the Church hath received.”

Canon 13 in the English, was altogether omitted. No further injunction for using the surplice was made than that in the 7th canon; it is ordered to be worn in cathedral and collegiate chapels.

Canons 55 and 82 in the English code, were omitted in the Irish.

Canon 31 in the Irish code, directs that the “articles of religion, generally received in the Church of England and Ireland,” should be taken for the test of the faith of candidates for orders.

Canon 8 provides for the celebration of certain portions of the service in Irish.

Canon 86 permits, in certain cases, the parish-clerk to read those parts of the service which should be appointed to be read in Irish.

Canon 94 provides for the supply of Irish Bibles and Prayer Books to churches.

Canon 9 forbids preachers to teach heretical and popish errors.

Canon 11 provides for catechising; forbids the clergy to admit any person to be married, or to act as sponsors, or receive the holy communion, before they can say the creed, the Lord's Prayer, and the ten commandments.

Canon 12 lays down rules for catechising and preaching.

Canon 97 orders the removal, with consent of the ordinary, of all rood-lofts in which wooden crosses stood, all shrines, &c.

Canon 36 provides for the union of poor livings.

Canon 43 orders the consecration of new churches.

Canon 19 orders the minister, on the afternoon before the administration of the holy communion, to give warning by the tolling of a bell, or otherwise, that persons troubled in conscience, may resort to God's ministers for advice and counsel.

Canon 49 prohibits marriage in Lent, during any public fast, at Christmas, Easter, Whitsuntide, and on Ascension Day.

The Book of Canons, thus settled, having passed both houses of convocation, received finally the king's assent.—Bp. Mant., *Irish Church*, pp. 483-506; Wilkins' *Conc.*, vol. iii. p. 496.

DUNSTABLE (1214). [*Concilium Dunstapense.*] Held at Dunstable in 1214, by Stephen Langton, Archbishop of Canterbury, to complain against the conduct of Nicholas, Bishop of Tusculum, the Pope's legate, who had thrust into the vacant sees prelates (it was alleged) by no means qualified to fill them, and whose power to prefer them at all was questioned in this synod. The legate took no notice of the message which was sent to him at Burton-upon-Trent, where he then was, but, with the king's consent, despatched Pandulphus to Rome, and so outwitted the Anglican clergy, and made their appeal to the pontiff of little or no effect.—Wilkins' *Conc.*, vol. i. p. 544.

DURHAM (1220). [*Concilium Dunelmense.*] Held in 1220, under Richard de Marisco, Bishop of Durham. Great uncertainty hangs over the date and particulars of this council. Amongst the constitutions of Richard of Durham, which are numerous, the following may be noticed:—

1 and 2. Concern the case of those that need dispensations.

3, 4, and 5. Contain instructions to archdeacons to instruct the clergy, and the clergy to teach the people in the Catholic faith.

7 and 9. Direct that the concubines shall be expelled from the houses of the clergy, and that the former, as well as the latter, be punished; among other penalties they are to be forbidden to receive the kiss of peace, and the blessed bread (*pane benedicto*) in the church.

13 and 14. Against drinking, and in favour of hospitality.

15, and several following constitutions, enumerate the seven sacraments, forbid them to be sold, prohibit any one from admitting to the sacraments the parishioners of another clergyman, allow of lay-baptism in cases of necessity, yea, even of a father's or mother's administering the rite *without prejudice to their conjugal connection*; the form was to be esteemed valid whether repeated in Latin, French, or English, and if any doubt existed, a form of conditional baptism was given: "I intend not to re-baptise thee, but if thou art not already baptised, I baptise thee," &c. The same number of sponsors were deemed necessary as are at present required by the English Church.

29. Directs that women be admonished to bring up their offspring carefully, and not to place them when very young too near at night, lest the babes be smothered; not to leave them alone in the house near the fire, nor in a place near water; and this duty is to be declared to them every Lord's day.

40. Forbids priests to reveal what was said to them under the seal of confession, even by such expressions as this: "I know what kind of persons ye are," or in any way.

The last constitution forbids a monk to dwell alone in his cell or elsewhere, quoting Ecclesiastes iv. 10, in proof of the peril of so doing.—Wilkins' *Conc.*, vol. i. p. 572.

DURHAM (1255). Held in 1255, or thereabout; in which the constitutions of Walter de Kirkham, confirming and improving those of Richard of Durham, were published. —Wilkins' *Conc.*, vol. i. p. 704.

DURHAM (1276). Held in 1276, in which the constitutions of Robert de Insulâ, Bishop of Durham, were published. They are six in number, and all of them concerning tithes and the collection of them, with the best means of preventing disputes or fraud.

E.

EANHAM. (1009). [*Concilium Eanhamense.*] Held about 1009, at the command of King Ethelred, by St Alfeage, Archbishop of Canterbury, at Eanham (probably Ensham in Oxfordshire), at Whitsuntide; many bishops, abbots, and laymen were present. Thirty-two canons and laws were published.

1. Relates to the duties of abbots and abbesses, and regulars.

2. Enjoins chastity upon priests.

6. Forbids to sell a Christian into a foreign land.

7. Forbids to condemn Christians to death for every trifling cause.

8. Forbids marriage within the fourth degree.

9. Declares the protection of the Church, and of the king's hand, to be equally inviolable.

10, 11, 12, 13, and 14. Relate to the payment of various Church dues and fees.

15. Orders the due observation of fasts and festivals, except the fast before the feast of St Philip and St Jacob, which was not necessarily to be observed, by reason of the Paschal feast.

16. Commands the observance of the Ember fasts.

17. Orders men to fast on every Friday, except it be a festival.

18. Forbids the ordeal and oaths, and marriages, on high festivities, on Ember days, from Advent to the Octave of the Epiphany, and from Septuagesima to the fifteenth night after Easter.

19. Allows a widow to marry again twelve months after her husband's death.

20. Orders every man to confess often, and to communicate at least thrice a year.

21. Enumerates various sins to be avoided by Christian people.

30. Charges "God's servants" to be careful in their lives, to be chaste, and to follow their books and prayers, &c., &c.

31. Commands that the money arising from the satisfaction by an offender for his fault, shall, at the bishop's discretion, be applied to the relief of the poor, the repairing of churches, providing bells, vestments, and the like.—Tom. ix. Conc., p. 789. Wilkins' *Conc.*, vol. i. p. 285.

EDINBURGH (1177). Held in 1177, by the Cardinal Priest Vivianus, legate, in which many ancient canons were renewed and some fresh ones enacted.—Skinner's *Ecc. Hist. Scot.*, vol. i. p. 279; Wilkins' *Conc.*, vol. i. p. 486.

EDINBURGH (1552). Held in January 1552, by the Archbishop of St Andrews, in which the question was agitated, "whether the Paternoster might be said to the saints." This matter made no small stir at the time, and amongst other places in St Andrews, the decision of the council was that the Lord's Prayer might be said to the saints; but many of the bishops present urged the sub-prior of St Andrews upon his return rather to teach the people that "the Lord's Prayer ought to be said to God; yet so that the saints ought also to be invoked."

The council further ordered the publication of a catechism in the mother-tongue, containing an explication of the creed, the Ten Commandments, and the Lord's Prayer; and all curates were enjoined to read some portion of it every Sunday and holiday, when there was no sermon.—Skinner, *Ecc. Hist. Scot.*, vol. ii. p. 39.

EDINBURGH (1559). Held March 2, 1559, by desire of the Queen Regent of Scotland, to consider certain articles of reformation proposed by the (so-called) congregation, which were as follow:—

1. That the public prayer be said and the sacraments ministered in the vulgar tongue.
2. That bishops be elected by the gentry of the diocese, and parish priests by the parishioners.
3. That insufficient pastors be deprived.
4. That all immoral or unlearned churchmen be ex-

cluded from the administration of every ecclesiastical function.

To the first demand the council made answer, "that they could not dispense with using any language but Latin in the public prayers and administration of the sacraments, being appointed by the Church under most severe penalties."

To the second: "That the canonical laws concerning the elections of bishops and pastors ought to be maintained, that the election of bishops being a privilege of the crown, with consent of the pope, to determine anything in opposition thereto, when the queen was so young, would be indiscreet and treasonable."

To the two last they agreed.—Skinner's *Ecc. Hist. Scot.*, vol. ii. p. 80.

EDINBURGH (1724). An assembly of the Scotch bishops, convoked by John Fullerton, Bishop of Edinburgh, was held July 9th, 1724, to settle the points of difference concerning the "usages." For some years past the bishops in Scotland had been divided as to the propriety of returning to the following usages (enjoined in the first book of Edward):—

1. Mixing water with the wine.
2. Commemoration of the faithful departed at the altar.
3. Consecrating the elements by express invocation.
4. Using the oblatory prayer before distribution.

In this conference a paper called a "Concordate," was drawn up by six of the bishops, by which Bishop Gadderar, who favoured a revival of the above usages, agreed, on his part, not to refuse the unmixed cup when communicating with his brethren, not to mix publicly in any of his ministrations, and, further, to do all in his power that all under his inspection should walk by the same rule. Again, in consideration of the other bishops having permitted the use of the Scotch Liturgy, he engaged not to insist upon the introduction of any other ancient usages unauthorised by the Scotch Church. On the other hand, the primus, and other members of the "college of bishops" (so the opposers of usages called themselves), authorised and commissioned Bishop Gadderar to officiate as Bishop of Aberdeen.—Skinner, *Ecc. Hist. Scot.*, vol. ii. p. 634.

EDINBURGH (1731). An assembly of the bishops of

the Church of Scotland was held towards the end of December 1731, in which a second "Concordate" was drawn up; consisting of certain articles of agreement made between the college of bishops (as those who opposed the restoration of the ancient "usages" called themselves) and their opponents. These articles were to the following effect:—

1. That only the Scotch or English Liturgy should be made use of in public divine service. That the peace of the Church should not be disturbed by the introduction of disputed ancient usages; and those of the clergy who should act otherwise, should be censured.

2. That no one in future should be consecrated bishop without the consent of the majority of bishops.

3. That no bishop should be elected to a vacant bishopric by the presbyters, without the mandate of the primus, and consent of the majority of bishops.

4. That the majority of bishops shall elect the primus for convocating and presiding only. No bishop to exercise jurisdiction out of his own district.

5. Appoints Bishop Freebairn to the dignity of primus.

6. Relates to the limits of the different dioceses.

These articles were signed by five bishops present, and subsequently by four others.—Skinner, *Ecc. Hist. Scot.*, vol. ii. p. 646.

EDINBURGH (1743). Held August 9, 1743, on occasion of the consecration of John Alexander to the see of Dunkeld. Four other bishops were present: Bishop Keith, primus, presiding. Sixteen canons, ten of which had been drawn up by the deceased Bishop Rattray, were agreed to.

1. Enacts that no one shall be consecrated bishop without the consent of the majority of the bishops. All consecration otherwise performed to be void, and the consecrator and the person consecrated judged schismatics.

2. The primus to be chosen indifferently from the bishops by the majority of voices. The primus to have no other exclusive privilege than that of convocating and presiding, and that under three restrictions—(1.) If the reasons assigned by him for a convocation shall seem insufficient to the majority of the other bishops, or the time or place appointed improper, the meeting to be wholly set aside, or

the time and place altered accordingly. (2.) If the primus refuse to convoke a synod, when required by the majority of bishops, the latter may proceed to convoke without him. (3.) The primus to hold his office only during the pleasure of the majority of bishops.

3. No primus, under pain of suspension, to lay claim to any further power than is granted by these present canons.

4. Upon the demise or translation of a bishop, the presbyters of the district shall not proceed to elect to the see without the mandate of the primus with the majority of bishops.

5. If the presbyters of any district shall elect a person already consecrated, he shall nevertheless not have any jurisdiction over the district until his election be confirmed by the majority of bishops.

If the person elected be a presbyter with whom the majority of bishops, for good reasons, are dissatisfied, a new election shall be made.

6. Every bishop to appoint one of his presbyters to act as his dean. The dean to inform the primus of the death of his bishop. The dean to apply for a mandate to elect a successor within four months after vacancy.

7. During a vacancy the nearest bishop to perform the necessary episcopal functions in the district; no other bishop to take upon him to perform any such functions without the consent of such bishop. In cases of discipline, for which no rule is found, the presbyters of a vacant bishopric to apply to the primus, who shall determine the case with his colleagues.

8. No presbyter shall take upon him the charge of any congregation until he be appointed by the bishop of the district. No presbyter nor deacon shall remove from his district without letters dismissory from the bishop. None to be ordained presbyter without a designation to a particular charge.

9. Enacts that in cases where, owing to the distressed state of the Church, the bishop of one district was compelled to dwell within the district of another bishop, and to have his place of worship there, those who belonged to his congregation, as well as his assisting presbyters and deacons, should be under his sole jurisdiction.

10. Orders every bishop carefully to recommend to his clergy and to candidates for holy orders, the study of the Holy Scriptures, and of the fathers of the apostolic and two following ages; and diligently to instruct their people in the truly Catholic principles of that pure and primitive Church.

11. The dean of every district to sit in all synodical meetings as the representative of the presbyters: to defend the interests of the presbyters, but to have no decisive vote. The dean of vacant districts to be chosen by the presbyters.

12. Upon the death of the primus, the senior bishop to succeed at once, and to hold office until the next synod, to be holden within four months.

13. Bishops unable, through infirmity, or pressing inconvenience, to attend at a synod, to notify the same to the primus. Bishops so absent, to be permitted to send their judgment upon the matter to be debated to the primus, signed with their own hand, and this to be considered as their canonical vote. Absent bishops also permitted to make propositions in writing, for the consideration of the synod. No synod to be holden unless more bishops be present than absent.

14. In all cases where the votes of the bishops are equally divided, the vote of the primus to count for two.

15. Any presbyter or deacon deposed by his bishop, who shall presume to perform any part of his sacred office, or to gather a separate or schismatical congregation, to be excommunicated; and any clergyman taking upon him to countenance such presbyter or deacon in their schismatical separation to be suspended from the exercise of his holy functions during the bishop's pleasure. And such of the laity as shall adventure to adhere to the deposed presbyter or deacon, either in worship or other sacred administration, not to be allowed to partake of any Church ordinances until they be again reconciled and received by the bishop of the district.

16. Any clergyman taking upon him to marry persons belonging to another congregation, without the certificate of their proper pastor, to be suspended for the first offence for three months, for the second six months, for the third *sine die*.—Skinner, *Ecc. Hist. Scot.*, vol. ii. p. 654. *Coll. C. E. Hist.* 663.

EGARENSE (615). January 13th, 615. *Esp. Sag.* tom. xlii. t. xxv. 83.

ELNE (1027). [*Concilium Helenense.*] Held in 1027, at Elne, a city in Rousillon. Amongst other things, the Trêve de Dieu was decreed in this council, by which it was enacted that no man should attack his enemy from the hour of noon on Saturday, till the hour of prime on Monday,¹ under pain of excommunication; also that the holy office should be said for three months for excommunicated persons, to obtain the grace of God for their conversion.—Tom. ix. Conc. p. 1184.

ELVIRA (or ILLIBERIS) (300). [*Concilium Eliberitanum.*] Held probably about the year 300, at Elvira (*Illiberis*), which Florez believes to have stood on the site of the present Granada. Nineteen bishops were present, and eighty-one strict canons were published. Amongst the bishops was Hosius of Cordova; twenty-six priests and certain deacons also assisted. The canons appear to be a collection from the penitential canons of Africa and Spain.

1. Deprives of communion, even in death, those who, after baptism, have voluntarily sacrificed to idols.

3. Relaxes the penalty in canon 1 in favour of those who have not gone beyond offering a present to the idol. It allows of admitting such to communion at the point of death, if they have undergone a course of penance.

6 and 7. Forbid communion even at the point of death to those who have caused the death of another maliciously, and to adulterers who have relapsed after entering upon the course of penance.

12 and 13. Forbid communion even in death to mothers who prostitute their own daughters, and to women who, after consecrating themselves in virginity to God, forsake that state.

¹ The fearful confusion introduced by the civil wars which raged at the beginning of the eleventh century, compelled the bishops to forbid all acts of hostility under pain of canonical censures; this was called the "Trêve de Dieu" (*Treuga Domini*) and was first enacted in this council. Subsequently the period of this truce was extended from Wednesday evening to Monday morning, during which time it was forbidden to take any thing by force, to avenge an injury, or to exact the pledge from a surety.

20. Directs that all ecclesiastics guilty of usury shall be degraded.

23. Orders that every month double fasts shall be kept, except in July and August.

These double fasts consisted of a fast on two consecutive days, on the first of which no food might be taken.

26. Orders the observation of Saturday as a fast.

32. Forbids priests to reconcile penitents, but in case of necessity allows the priest or deacon to administer the holy communion. *Si et jusserit sacerdos.*

33. Prohibits the clergy from the use of marriages.

34. Forbids to burn lights in cemeteries during the day, lest the spirits of the faithful should be disturbed. Cabaputius interprets this of wizards who tried by this means to raise the forms of the dead.

36. Declares that pictures ought not to be in a Church, lest the object of veneration and worship be depicted upon walls.¹

40. Declares that one who is put to death for breaking down idols shall not be numbered amongst the martyrs, for such an act is not commanded in the Gospels nor sanctioned by the example of the Apostles. (See art. ARIDAS.²)

46. Imposes ten years' penance upon apostates.

51. Excommunicates for five years the man who shall have married his wife's sister.

52. Pronounces anathema against persons guilty of publishing defamatory libels.

57. Directs that no man or woman who has lent his or her dress for any profane ceremony, shall enter the church for three years.

63 and 64. Forbid communion even in death to adulteresses who have wilfully destroyed their children, or who abide in a state of adultery up to the time of their last illness.

65. Forbids communion even in death to one who has falsely accused of crime a bishop, a priest, or deacon.—Tom. i. Conc. 967.

¹ See Bishop Taylor's *Dissuasive*, part ii. book ii. sect. 6.

² Mensurius, Bishop of Carthage, in the Diocletian persecution, made the same rule concerning those who needlessly offered themselves to martyrdom.

ELV (1290). Held about Michaelmas, in 1290, at Ely, for the transaction of general business relating to the honour of God and the public good. William, Bishop-elect of Ely, was consecrated in his own cathedral by the Archbishop of Canterbury, and a fifteenth part of all their goods was voted by the clergy to supply the necessities of the Royal Exchequer.—Wilkins' *Conc.*, vol. ii. p. 173.

EMBRUN (1290). [*Concilium Ebrædunense.*] Held by Raymond de Mévillon on the Saturday before the Feast of the Assumption, 1290. Besides Raymond there were present the Bishops of Grasse, Digne, Glandève, Senez, Nice, and Vence. Three canons were published.

2. Orders that special prayers shall be offered up in every parochial and conventual church in order to obtain a mitigation of the persecutions which the Church suffered.—Mart., *Thes. Anec.* Tom. iv. col. 209.

EMBRUN (1727). Held in 1727, by M. de Tencin, Archbishop of Embrun,¹ and subsequently cardinal, upon occasion of the publication of a *Pastoral Instruction* by Soanen, Bishop of Senez, in the preceding year. Eighteen bishops attended, four belonging to the province of Embrun, and ten from those in the immediate neighbourhood. They declared the Pastoral Instruction, which opposed the Bull Unigenitus and the papal infallibility, to be rash, scandalous, seditious, injurious to the Church, to the bishops, and to the royal authority, schismatical, full of error, and calculated to foment heresy. The Bishop of Senez himself was suspended from all episcopal power and jurisdiction, and from the exercise of both sacerdotal and episcopal offices, and imprisoned till his death.—*Conc. Ebræd.*, in 4to, published in 1728, Paris.²

ENGLAND (516). [*Concilium Britannicum.*] Held in 516, by all the archbishops, bishops, and abbots of the country, on the occasion of the coronation of King Arthur. St Dubritius, desiring to devote himself to a hermit's life,

¹ The Bishop of Embrun refused to acknowledge the jurisdiction of this man as notoriously raised to his see simoniacally. Tencin's sister, moreover, was openly the King's mistress!

² See, also, *Memoires pour scroir a l' Hist. Eccl. pendant le, 18me siecle*, tom. ii. 34.

resigned the archiepiscopal seat of Caer-leon, and David was elected in his stead.—Tom. iv. Conc. p. 1562.

ENGLAND (603). Held in 603, by St Augustine, probably near Bangor Iscoed, "Augustine's Oak," in the open air. This was properly a conference between Augustine and the bishops of the British Church. Seven bishops, and two from Cornwall and Somerset, attended, with Dunod, Abbot of the monastery of Bangor Iscoed, and several doctors. St Augustine proposed to them to receive their Churches into union if they would agree to the following propositions:—

1. To keep the feast of Easter with the Roman Church, and on the first Sunday after the fifteenth day of the moon.
2. To administer holy baptism after the use of the Roman Church, by three immersions.
3. Unite with them in preaching the Gospel to the Anglo-Saxons.

These terms the British bishops refused, as well as his demand to be recognised as primate, and St Augustine at his departure warned them of the sorrows which he foresaw to be in store for their Church.¹ As he died in 604, this council must have been held shortly before that date.—Churton's *Early Eng. Church*, p. 42. Wilkins' *Conc.*, vol. i., pp. 26, 27.

ENGLAND (693). Held about 693,² by Ina, King of the West Saxons, during the vacancy of the see of Canterbury.³ Hedda, Bishop of Winchester, and a large assembly of the "servants of God" were present, besides many aldermen and other laymen. Seventy-five laws were passed, many of which refer to temporal matters, and fourteen to ecclesiastical affairs.

2. Orders children to be baptised within thirty nights.
3. Forbids work on Sundays.
5. Establishes the privilege of sanctuary afforded by Churches.

¹ The subsequent slaughter of the monks of Bangor is well known; but there is no reason to suppose St Augustine to have instigated it, as some have asserted.

² The date is uncertain, and the number of the laws differently stated by different authors. See Inett's *Origines Anglicanae*, vol. i. ch. viii. p. 119.

³ Theodore died September 19, 690. Brithwaldus succeeded in 692. The council was held in 691, *circa*. Hedda, Bishop of Winchester, died 703.

6. Fines, to the amount of one hundred and twenty shillings, a person who shall fight in a minster; inflicts various fines for fighting in different situations.

12. Requires one hundred and twenty shillings for satisfaction for breaking into a bishop's house; the same for breaking into the king's.

It is probably this council which Bede speaks of as having been called by King Ina, to effect a union between the British and Saxon Christians, who still differed in many usages.—Johnson, *Ecc. Canons*. Wilkins' *Conc.*, vol. i. p. 58.

ENGLAND (908). Held about 908,¹ by King Edward the elder, the son of Alfred; Plegemund, Archbishop of Canterbury, presiding. The Bull of Pope Sergius III. was read, complaining of the long vacancy of several episcopal sees, and enacting, "that for the future, when any bishop dies, there shall be no delay in placing another in his stead."

In consequence, West Saxony was divided into five dioceses instead of two, and bishops nominated to fill them. The three new sees were those of Wells, St Petroc's, or Bodmin, and Crediton.—Johnson, *Ecc. Canons*. Wharton, *Anglia Sacra*, vol. i. p. 209.

ENGLAND (969). Held in 969, by St Dunstan, Archbishop of Canterbury. Bishops from all parts of England attended, to whom the archbishop spoke at length concerning the irregular conduct of the clergy, especially denouncing their dissolute habits and indecent gestures; their negligence in celebrating divine service, scarcely condescending to attend at Vigils, and coming to mass only to laugh; also their devotion to every kind of sensuality.

It was then decreed that all canons, priests, deacons, and subdeacons, should observe the law of continence, or be

¹ Wharton, *Angl. Sacr.*, gives his opinion that this synod was held in 904 or 905, and that the bishops were not consecrated until 909, after the decease of the *existing* Bishops of Winchester and Schireburn, who both died in that year. As it happened that the sees of South Mercia and South Saxony were also vacant at the time, *seven* bishops were thus consecrated at one time.

It is quite clear (chronologically) that the Bull spoken of could not be one by Pope Formosus, according to the tradition, but Johnson proposes to substitute the name of Sergius. The story of the Bull is, however, most probably a fiction altogether, and if we take 904 or 905 as the date of the council, impossible.

deprived.—Tom. ix. Conc. p. 698. Wilkins' *Conc.*, vol. i. p. 247.

EPAONE (or EPAUNE) (517). [*Concilium Epaonense, Epaunense, Pomense, or Poumense.*] Supposed to be Yene, in the diocese of Bellay.¹ Avitus of Vienne convoked this council under Sigismond, King of Burgundy, whom he had converted from the Arian heresy. Twenty-seven bishops, all from the kingdom of Burgundy, attended; amongst whom were Viventiolus of Lyons, Apollinaris of Valence, Gregory of Langres, &c. Avitus, in the letter of convocation, complains of the neglect of councils, and states that the pope had censured him upon that account. Forty canons were published.

3. Forbids the ordination of persons who have done open penance.

4. Forbids the clergy to keep dogs or birds for sport.

15. Separates from communion any clerk guilty of eating with a heretical clerk.

21. Forbids the consecration of widows to be deaconesses.

25. Forbids to place the relics of saints in rustic oratories, unless the neighbouring clergy can honour the sacred ashes with chanting.

26. Forbids to consecrate any but a *stone* altar.

30. Forbids incestuous marriages. Forbids any one to marry his brother's widow, who is already almost his sister, or the own sister of his wife, or his step-mother, or cousin-german, or the widow or daughter of his uncle, or the children of his paternal uncle, or any of his own blood. Allows those already so married, either to keep their wives, or to form a new and lawful marriage.²

35. Enjoins all Christian persons to go and receive the blessing of their bishops on the nights of Christmas and Easter.—Tom. iv. Conc. p. 1573.

Mansi, in his Supplement to the Collection of Labbe, says, that to the canons of this council should be added

¹ Chifflet, in his work, *De Loco Legitimo Concilii Epaonense*, Lyons, 1621, makes the place to be Nyon or Nyons on the Lake of Geneva; Chorier thinks it is Epona, a village of Dauphiné, near Vienne; others place it in Le Vallais. But M. Pierre Annet de Pérouse, Bishop of Gap, seems to have set the question at rest by proving Epaone to be the same with the present Albon, near Vienne. (*Journal Ecclesiastique*, February 1763.)

² See C. AGDE, A. D. 506, canon 61.

that which forbids bishops and priests to celebrate the holy Eucharist in unconsecrated houses.

EPHESUS (196). [*Concilium Ephesinum.*] Held in 196, under Polycrates, Bishop of Ephesus, where it was ruled that Easter should be celebrated on the fourteenth day of the moon, on whatever day of the week it might be. A letter from Polycrates to Victor, Bishop of Rome, is extant in Eusebius, in which he defends this practice. (*See C. PALESTINE, 195.*)—Tom. i. Conc. p. 598. Euseb. *Hist.* v. 23, 24.

EPHESUS (401). Held in 401, by St Chrysostom, at the head of seventy bishops, from Asia and Lydia. Heraclidus was here consecrated Bishop of Ephesus. Six simoniacal bishops were deposed, upon the testimony of witnesses and their own confession, and others elected to succeed them.—Palladius, *Dial.* c. 15. p. 135. Tom. ii. Conc. p. 1222.

EPHESUS (431). The third œcumenical council was held at Ephesus in 431, upon the controversy raised by Nestorius, Bishop of Constantinople, who declaimed against the title of Θεοτόκος, which the Church applied to the Blessed Virgin, as the mother of Him who was both God and man.

To understand fully the circumstances which led to the convocation of this council, it is necessary to relate something of the previous history of Nestorius.

As soon as Nestorius had been elevated to the see of Constantinople, he evinced a most violent zeal against all heretics, and carried on matters against them with great vehemence and indiscretion. He destroyed a church in which the Arians were accustomed to hold their meetings, and in various ways persecuted all sects of heretics. The way in which he attacked the Quartodecimani occasioned great commotions amongst the Sardians, in which many lives were lost. By this conduct, according to Socrates, he rendered himself very odious; but his excessive zeal for the truth, as it afterwards appeared, was only assumed, in order the more securely to introduce his own heresy,¹ which asserted two persons in Christ; and that by His two natures, we are to understand that He was, in fact, no more than a perfect man, connected by a moral and apparent union

¹ "Anathema Nestorio neganti ex Virgine Deum natum, adserenti duos Christos et, explosa Trinitatis fide, Quaternitatem nobis introducenti."—*Vin. Lirin.* ch. xvi.

with the Word. That is to say, that the Word was, indeed, united to man, but was not *made man*. Christ was not born of the Virgin, and never suffered death. And so that the Virgin was not *Theotokos*, the mother of *God*, but the mother of *the Man*; or, as he expressed it, of *Christ*; intending by the Word Christ not the God-Man, but the man connected with God. He asserted, moreover, that by reason of this connection, it was lawful to worship Jesus Christ as God, and to attribute to Him those titles and attributes which Holy Scripture and the Church have assigned to Him; but still that all this was done in an improper sense; as, for instance, in Holy Scripture¹ Moses is said to be a god unto Pharaoh. He even allowed the use of the expression, "mother of God," provided those who did use it confessed that it was in an improper sense, and only because Jesus Christ was the temple of God. In answer to objections brought against him, he distinguished *the Word* from the *Son of God*, declaring Jesus Christ to be the Son of God and Emmanuel, but not the Word. Thus the main point in his heresy was that the Son of God was connected with the Son of man, but was not *made* the Son of man.

Although he endeavoured at first to propagate his error secretly, and in an obscure and ambiguous manner, he eventually determined to proclaim it openly; and an opportunity was afforded him by Anastasius, a priest, who, in a sermon, boldly maintained that "no one should presume to call Mary the mother of God; for that she was but a woman, and it was impossible that God should be born of a woman." This assertion produced a great sensation everywhere; but, notwithstanding, Nestorius openly supported the doctrine of Anastasius in his sermons; and declared, that to call the Virgin the mother of God, was nothing less than to justify the follies of the Pagans, who attributed mothers to their gods. Upon this, certain of the clergy and monks of Constantinople expressed a desire to learn from himself whether he really confessed the doctrines imputed to him, which they maintained to be contrary to the Catholic faith: Nestorius, however, caused them to be seized, beaten, and thrust into prison.

In spite, however, of his violence and insolence, a simple

¹ See Exodus vii. 1.

layman¹ had the boldness to enter the lists against him, maintaining "that the *same Word* born of the Father before all worlds, was born a second time of the Virgin after the flesh;" but although this champion of the true faith received great praise, the heresy of Nestorius continued to spread everywhere, especially by means of his Homilies, which were carried to all parts, and penetrated even into the deserts in which the monks dwelt. It was upon this occasion that St Cyril, Patriarch of Alexandria, fearing lest these errors should take root amongst them, wrote his letter to the hermits.

Nestorius, perceiving the storm which was now rising against him, thought to turn it aside by convoking a pseudo-council, in which he deposed many of the clergy as followers of the Manichæans, and sentenced them to be exiled; for, secure of the emperor's protection and countenance, he acted with the utmost boldness and insolence. But St Cyril, determined to persevere in his opposition to the new heresy, addressed a letter to the emperor (Theodosius) and his sister, in which, after having refuted all the heresies which had appeared upon the subject of the Incarnation, he stated and proved the real faith of the Church, in opposition to those who endeavoured to divide, as it were, Jesus Christ into two persons; meaning Nestorius, although he did not name him. At the same time, in order to arrest the progress of the heresy, he assembled a council at Alexandria, which was attended by the bishops of Egypt, to whom he communicated the letters that had passed between himself, the Pope, and Nestorius. The result was the celebrated synodal letter containing the twelve anathemas of St Cyril. A short time previously (430) the doctrines of Nestorius had been condemned in a council held at Rome.

The dispute had now become so hot and general, that both parties applied to the emperor, demanding an œcumenical council, as the only means of settling it. This he accordingly granted, and addressed a circular letter of convocation to all metropolitans, declaring that he had appointed Ephesus to be the place of assembling, and commanding them to attend at the following Whitsuntide, with

¹ Eusebius, then an advocate at Constantinople, and afterwards Bishop of Dorylæum; he was also instrumental in the condemnation of the heretic Eutyches.

their suffragans, but not in too great numbers. At the same time he wrote especially to St Augustine to entreat him to attend, but he was already dead when the letter arrived at Carthage.

Celestine, the Pope, not seeing fit to attend in person, sent three legates, Arcadius and Projectus, bishops, and Philip, a priest.

Amongst the first who arrived at the council was Nestorius, with a numerous body of followers, and accompanied by Ireneus, a nobleman, his friend and protector. St Cyril also, and Juvenal of Jerusalem came, accompanied by about fifty of the Egyptian bishops; Memnon of Ephesus had brought together about forty of the bishops within his jurisdiction; and altogether more than two hundred bishops were present. Candidianus, the commander of the forces in Ephesus, attended, by order of the emperor, to keep peace and order; but by his conduct he greatly favoured the party of Nestorius.

The day appointed for the opening of the council was June the 7th; but John of Antioch, and the other bishops from Syria and the East not having arrived, it was delayed till the 22nd of the same month.

During this interval St Cyril examined the question of the Incarnation, and made extracts from the books of Nestorius. Memnon of Ephesus entirely adopted the views of Cyril. The partisans of Nestorius, on the other hand, complained of certain injuries which had been done them by the clergy and by some Egyptian sailors; and there is no doubt that the people of Ephesus were inclined to the Catholic side, and strongly opposed to Nestorius and his party.

Meanwhile Nestorius, in the course of his conversations with the bishops, manifested more and more the venom of his heresy; and, in answer to those who proved to him from the Holy Scriptures, that Jesus Christ was truly God, and was born of the blessed Virgin after the flesh, impiously declared, that "he could not call an infant of two or three months old *God*, or bring himself to adore a sucking-child."

The delay of John of Antioch, and the other Eastern bishops with him, in coming to the council, troubled the Catholics, for he was known to be the friend of Nestorius, and his absence was attributed to the fear of seeing Nestorius deposed. There is reason to believe that John

did, in fact, hope by his delays to wear out the patience of the bishops, so that in the end the matter might fall to the ground. It is true that he protested to the emperor, upon his arrival, that he had made all the haste in his power, and had accomplished the journey from Antioch to Ephesus in forty days: but his excuses were looked upon as mere pretexts. Previously to his arrival, Cyril and his followers, when the 22nd June drew nigh, took measures for the opening of the council on that day, as had been settled, judging that they had waited long enough for the Oriental bishops; and although this was warmly opposed by Nestorius and sixty-eight of the bishops, who, with Candidianus, insisted upon waiting for the arrival of John and the others, Cyril prevailed; and on the 22nd June 431, the council assembled in the church of the holy Mother of God at Ephesus. Every thing was done with regularity, and in order; St Cyril presided, and was styled by the council the head of all the bishops assembled. After him came Juvenal of Jerusalem, Flavianus of Philippi, Firmus of Cesarea, Memnon of Ephesus, Acacius of Melitene, Rabbulas of Edessa, St Euthymius, the abbot, Theodotus of Ancyra, and the others according to their rank and dignity, to the number of one hundred and ninety-eight; most of them being from Greece, Asia Minor, Palestine, and Egypt. The holy gospels were placed in the midst of the assembly, signifying the presence of Christ Himself. *Soc.* l. 7, c. 29, p. 370, c. d. &c.

As soon as the bishops were assembled, June 22, a further, but ineffectual, effort was made to stay proceedings until the arrival of those that were absent. They then proceeded to business; and, in the first place, the letter of the emperor, convoking the council, was read. The answer of Nestorius to the citation of the council, was then declared, viz., that he would come if he judged it necessary; but in order that the matter might be carried on canonically, before any of the papers relating to the affair were read, they deputed three bishops to bear to Nestorius a second monition to appear before the council, and to give an account of his faith. The deputies, upon their arrival at his house, found it surrounded by armed soldiers, and could not get to speak with him; he, however, caused them to be informed, that when all the bishops had arrived he would

appear before the council. A third citation was then made, with no better success. After this the fathers resolved to think only of the defence of the true faith, following strictly the canons of the Church. These were read.

1. The Nicene Creed, according to custom, as being the rule of faith.

2. Cyril's second letter to Nestorius, of which the fathers highly approved.

3. The answer of Nestorius to this letter, which the fathers vehemently declared to be heretical, and at variance with the true faith, as contained in the creed.

4. Twenty articles selected out of the works of Nestorius, containing a collection of passages from his sermons; these the fathers declared to be "*horrible blasphemies*;" and with one voice exclaimed, "Anathema to the heretic Nestorius, and to all who refuse to anathematise him!"

5. The last letter of St Cyril to Nestorius, containing the twelve anathemas; upon which nothing was said.

6. Various passages from the fathers, showing what was their doctrine upon the subject of the Incarnation; which the fathers of the council declared entirely coincided with their own faith.

Seventhly, the depositions of those bishops who had heard the impious doctrine of Nestorius from his own mouth, were received.

After all these documents had been read and commented upon, sentence was given in these terms:—

"Our Lord Jesus Christ, whom Nestorius hath blasphemed, hath declared by this holy synod, that he is deprived of all episcopal dignity, and cut off from all part in the priesthood, and from every ecclesiastical assembly."¹

This sentence was signed by one hundred and ninety-eight bishops, according to Tillemont, and by more than

¹ More than two hundred bishops signed this sentence, which was transmitted to Nestorius with the following letter:—

"The holy synod convoked by our most religious and Christian emperor, and, by the grace of God, held in the metropolis of Ephesus, to Nestorius, the new Judas.

"Know, that on account of thy impious discourses and obstinate contumacy against the sacred canons, thou wast canonically declared by the holy synod to be deposed, and deprived of every ecclesiastical dignity, on the 22nd day of this present June."

two hundred according to Fleury ; it was immediately made known to Nestorius, and published in the public places, causing an extreme joy throughout the city. At the same time notice of it was sent to the clergy and people of Constantinople, with a recommendation to them to secure the property of the Church for the successor of the deprived Nestorius. As soon, however, as Nestorius had received notice of this sentence, he protested against it, and all that had passed at the council ; and forwarded to the emperor an account of what had been done, artfully drawn up, to prejudice the latter against the council, and setting forth that Cyril and Memnon, refusing to wait for John and the other bishops, had hurried matters on in a tumultuous and irregular way, and with evident signs of hatred against himself.

In order, therefore, to do away with the bad impression which such an account could not but make upon the emperor, the fathers deemed it right to forward to him the acts of the council ; but the friends of Nestorius at Constantinople contrived to keep from the emperor's presence all who came to him on the part of the council, whilst, on the other hand, Candidianus made use of violence against the bishops, surrounded them with guards, and prevented them from sending any other persons from Ephesus to the court.

In the midst of these proceedings, John of Antioch arrived at Ephesus, June 27, followed by twenty-seven bishops, and escorted by a band of soldiers ; affronted that the council had not delayed its proceedings until he arrived, he gave the most violent and irregular tokens of his displeasure, refusing to admit to his presence the deputies whom the council sent to him to inform him of what had been done, and even causing the bishops to be repulsed from his door by soldiers.

Meanwhile he assembled a mock council, with Nestorius and his Orientals, amounting altogether to about forty bishops, who took upon themselves to judge and condemn the proceedings of the Council of Ephesus ; to depose St Cyril and Memnon, and to separate from communion the rest of the two hundred bishops composing it.

This being done, John admitted the deputies of the council ; but no sooner had they opened the object of their mission than the bishops of the party of John, with

Ireneus, began to load them with abuse, and even to offer them bodily violence ; upon which they retired, carrying to the council their complaints of the manner in which they had been treated. The fathers, shocked at such a proceeding, immediately declared John to be separated from communion, until he should appear before them and justify himself ; at the same time, they testified their contempt for the sentence of his mock council. Nestorius and his party, having written to the emperor, in justification of their proceedings, the latter, prejudiced by Candidianus, addressed a letter to the fathers of the council, in which he declared his disapproval of the deposition of Nestorius, and stated that he would suffer no bishop to leave Ephesus, until the question about doctrine had been settled. In reply to this, the fathers justified their proceedings, and complained of the false reports of Candidianus.

The party of John, elated by the emperor's letter, made an attempt to consecrate a new bishop for Ephesus, in the place of Memnon ; but as soon as their design got wind, the gates of the church were barred with all haste, and they were obliged to retire in confusion. In the meantime, although the party of Nestorius endeavoured to hinder all egress from Ephesus, the fathers contrived to get a letter conveyed in a hollow stick to the monks and clergy of Constantinople, who having received it, resolved to wait upon the emperor in a body, with the abbot St Dalmatius, who for forty-eight years had not quitted his monastery, at their head.

The letter having been presented to the emperor, and a true version of the proceedings at Ephesus laid before him, he testified his satisfaction at what had been done by the council ; upon which the party of John and Nestorius immediately sent Count Ireneus to the emperor with various letters to support their cause. Dalmatius, however, and the clergy of Constantinople, wrote to the fathers at Ephesus, telling them what they had done, and testifying their joy at the deposition of Nestorius.

The presence of Ireneus at Constantinople again marred the prospects of the orthodox party. This nobleman was entirely devoted to the cause of Nestorius and John, and by his false statements renewed the emperor's former prejudices against the council, or rather, reduced him to a complete state of indecision, which resulted in his

confirming the deposition both of Nestorius and of St Cyril and Memnon, and annulling all else that had been done by either party; at the same time he sent Count John to Ephesus to regulate matters according to the best of his judgment.

Before the next session, the deputies of the Bishop of Rome arrived, and on the 10th of July the council sat again. When the letter of Celestinus to the council had been read, the legates were informed of the preceding acts of the council, and declared their assent to the sentence passed against Nestorius.

On the 16th of July, in the fourth sitting, a petition was received from St Cyril and Memnon, demanding justice in the matter of the sentence pronounced against them by John of Antioch and the Syrian bishops. The council directed that these last should be summoned to appear; but the bishops sent to execute the summons were repulsed by soldiers. A second citation having been made, John declared that he could give no answer to men who were deposed and excommunicated.

In the following session, July 17, the deputies who were sent with a third citation to John of Antioch, were met by the archdeacon of Nestorius, who desired to give them a paper; but upon their judging it right to refuse this, he declared that as they would not receive his memorial, he would pay no further regard to the council, but wait for the emperor's decision. Subsequently, the council proceeded to separate from communion, John of Antioch and his Syrian followers, to the number of thirty-three, amongst whom was Theodoret, Bishop of Cyrus, the celebrated ecclesiastical writer. To this sentence it was added, that, unless they speedily made acknowledgment of their fault, the extreme penalty would be inflicted upon them.

In this session, probably, six canons were drawn up against the Syrians and Nestorians; they contain nothing whatever relating to the public discipline of the Church.

In the sixth session, July 22, St Cyril presided. The council condemned the creed of Theodore of Mopsuestia (not, however, naming that bishop), and strictly forbade any person to compose, or cause to be signed by those who would enter the Church, any other creed or confession of faith than that of Nicea, under pain of deposition, if an ecclesiastic, and of anathema, if a layman.

In the seventh session, August 31, the petition of Rheginus, Archbishop of Constantia or Salamis, in Cyprus, was read, in which he complained of the encroachments upon his rights made by the Church of Antioch, in arrogating the right of ordination contrary to canon and universal custom. The sentence of the council was to the effect that the archbishops of Cyprus should be left in free possession of the right of consecrating their own bishops, according to canon and custom, unless the Patriarch of Antioch could prove that the privilege he claimed was founded upon ancient usage; for, since the latter was not present in the council, he could not then defend his case.¹—*Orien's Chr. Tom. ii. col. 1039.*

Shortly after this session, Count John, who had been sent by Theodosius, arrived at Ephesus, and appointed the bishops of both synods to meet him on the following day. Accordingly, John of Antioch and Nestorius attended with their party, and St Cyril with the Catholics; but immediately a dispute arose between them, the latter justly contending that Nestorius should not be present, whilst the former wished to exclude St Cyril. Upon this, the Count, to quiet matters, gave both Cyril and Nestorius into custody, and then endeavoured, but in vain, to reconcile the two parties. Thus matters seemed as far from a settlement as ever; in the meanwhile, the emperor endeavoured to bring about a reconciliation between the two parties, by obliging the orthodox bishops to communicate with the Syrians; this, however, the former positively refused to do, until the latter should cease from their evil conduct towards Cyril and Memnon, and would consent to anathematise Nestorius and his doctrines.

At last the Syrian party made a move towards restoring

¹ Although the independence of the Church of Cyprus was thus for the time established, another attack was made upon it in the time of the Emperor Zeno, who was almost induced, by the arguments of Peter Crapius (or Fullo), the Patriarch of Antioch, to decree that the Cyprian Archbishop should lose his independence, but Anthenitus, the Archbishop of Cyprus at the time, succeeded in persuading him of the falsity of the arguments of the Patriarch. It is said that he convinced the emperor of the true Apostolicity of his Church by the providential discovery of the body of St Barnabas under a tree at the period of the dispute. The discovery is mentioned by Theodorus Lector, *Hist. Eccl. lib. ii.*

The Massaliani were condemned in this synod.

the peace of the Church, and rendered an account of their belief upon the subjects of the Incarnation and of the Blessed Virgin, which was found to be sound and Catholic, and was subsequently of great use in pacifying the troubles which had arisen. On the other hand, the fathers of the council wrote to the emperor in behalf of Cyril and Memnon, laying before him the true state of the case. They were warmly seconded by the orthodox party in Constantinople, with whom they had also communicated, and who did not hesitate to proclaim openly their sympathy for the two persecuted bishops, and addressed to the emperor a very forcible petition in the name of all the clergy, setting before him, amongst other things, that by condemning in Nestorius the whole of his party, and in St Cyril and Memnon all the Catholics, he had, in fact, left every thing open to the Arians and Eunomians. They concluded by declaring that they were ready to suffer every thing, even martyrdom, with those who maintained the same true faith as themselves.

Worked upon by these representations, the emperor at last permitted the fathers of the council to send to him eight deputies, whilst the Orientals or Syrians, on their part, sent as many; the place of meeting was Chalcedon, whither the emperor proceeded, and spent five days in listening to the arguments on both sides; and here the Council of Ephesus may, in fact, be said to have terminated; nothing is known of what passed at Chalcedon, but the event shows that Theodosius was convinced by the arguments of the Catholics, since upon his return to Constantinople he ordered, by a letter, the Catholic deputies to come there, and to proceed to consecrate a bishop in the place of Nestorius, whom he had already ordered to leave Ephesus, and to confine himself to his monastery near Antioch. Afterwards, he directed that all the bishops at the council, including St Cyril and Memnon, should return to their respective dioceses.

The judgment of this council was at once approved by the whole Western Church, and by far the greater part of the East; and was subsequently confirmed by the œcumenical Council of Chalcedon, consisting of six hundred and thirty bishops. Even John of Antioch, and the Eastern bishops, very soon acknowledged it. It has ever been regarded by every branch of the true Church as œcu-

menical.—Richerius, *Hist. Conc. Gen.* tom. i. c. 7. Tom. iii. Conc. p. 1, &c. Palmer's *Treatise on the Church*.

EPHESUS (449). Held in 449. Although this council was immediately rejected and annulled by the œcumenical Council of Chalcedon, and by the universal Church, it is too remarkable to be omitted. The circumstances which led to it are as follows :—

The heretic Eutyches, whom Flavianus, Bishop of Constantinople, had in the preceding year deposed, burning with the desire of revenge, for some time past had endeavoured, by falsehood and cabals, to induce the Emperor Theodosius to call a council, in which he hoped to triumph over the bishops. This hope was greatly strengthened by the knowledge that he possessed the favour of Chrysaphius, the eunuch and chief officer of the emperor, whose influence over the latter was unbounded, and who so entered into the views of Eutyches, as to resolve to obtain the reversal of the sentence against him.¹ He began by persuading Dioscorus, Bishop of Alexandria, to undertake the defence of Eutyches, and to attack Flavianus. Then he united his entreaties to those of Eutyches, that the emperor would convoke an œcumenical council. In consequence, Theodosius wrote to Dioscorus, desiring him to attend at Ephesus, on the 1st of August, with ten metropolitan, and as many Egyptian bishops, and no more, in order to inquire into a question of faith in dispute between Flavianus and Eutyches, and to remove from the Church the favourers of Nestorius. In the same manner he wrote to other bishops, always fixing the same number of metropolitans and bishops, and especially forbidding Theodoret to leave his diocese. He sent his own officers, Elpidus and Eulogius, with authority to provide such troops as they might deem necessary, in order to carry into effect what might be required.

The bishops who had sat in judgment upon Eutyches were present at the council, but were allowed to take no part in the debates, and Dioscorus was allowed to take the lead in every thing relating to the council.

Before its commencement Eutyches obtained leave to hold an assembly, in which he pretended to show that the acts relating to his condemnation had been falsified, and his answer garbled, those expressions which would have

¹ See note to C. CONSTANTINOPLE, A.D. 448.

the peace of the Church, and rendered an account of their belief upon the subjects of the Incarnation and of the Blessed Virgin, which was found to be sound and Catholic, and was subsequently of great use in pacifying the troubles which had arisen. On the other hand, the fathers of the council wrote to the emperor in behalf of Cyril and Memnon, laying before him the true state of the case. They were warmly seconded by the orthodox party in Constantinople, with whom they had also communicated, and who did not hesitate to proclaim openly their sympathy for the two persecuted bishops, and addressed to the emperor a very forcible petition in the name of all the clergy, setting before him, amongst other things, that by condemning in Nestorius the whole of his party, and in St Cyril and Memnon all the Catholics, he had, in fact, left every thing open to the Arians and Eunomians. They concluded by declaring that they were ready to suffer every thing, even martyrdom, with those who maintained the same true faith as themselves.

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attention, and making the most exact inquiries concerning the form of election, the qualifications of the electors, and the fitness and reputation of Innocent II., who had been first elected, gave it as his opinion, that he had been lawfully chosen, and ought to be recognised as pope. This opinion was gladly received by the whole assembly.—*Sug. vita Ludw.*, p. 317. Tom. x. Conc. p. 972.

ETAMPES (1147). Held on Septuagesima Sunday, 1147, under King Louis VII., in which the crusade to Jerusalem was resolved upon. On Easter Sunday the king received from the hands of Pope Eugenius III. at St Denys the royal standard.—Tom. x. Conc. p. 1104.

EXETER (926). [*Concilium Exoniense.*] Held at Christmas, somewhere about the year 926,¹ by King Ethelstan. Complaint was made that the laws enacted in the Council of Greatlea were not obeyed, and an unanimous resolution passed to drive the transgressors out of England. It was also enacted that "all the servants of God in every minster should sing fifty psalms to God for the king every Friday."—Johnson, *Ecc. Canons*. Inett, *Orig. Ang.* vol. i. p. 304.

EXETER (1287). Held April 16, 1287, by Peter Quivil, the bishop. A book of constitutions in fifty-five articles was drawn up, relating to the sacraments and other matters.

The first eight relate to the seven sacraments. (See ARLES, 1261.)

9 and 10. Of churches, chapels, oratories, and churchyards.

11. Of the ornaments, &c., of churches, and orders that there be in every church at least *one* chalice of silver or of silver-gilt, two corporals, two vestments, one for festivals and the other for ordinary occasions, four "tuellœ" for the high altar, two of which at least shall be consecrated.

Also for every altar where mass is to be celebrated there shall be two surplices and one rochet, a Lenten veil and a nuptial veil, a pall for funerals; a frontel for each altar, a missal, gradual, "torparium," manual, &c., &c., a chest for the books and vestments, a pyx of silver, or at worst of ivory with a lock, a Chrismatory of pewter, with a lock, a pax, three vials, stone sacramentarium, immovable, chas-

¹ There is some uncertainty about the date, since Wilkins assigns 928 as that of the Council of Grateley, and does not notice this of Exeter.

within three days; it is said that Dioscorus jumped upon him as he lay upon the ground, and that Barsumas and the monks kicked him with the utmost brutality.

To the condemnation of Flavianus that of Eusebius of Dorylæum was added, which ended the first session: after which the legate Hilary, dreading fresh scenes of violence, fled secretly to Rome. In the following sessions Theodoret of Tyre was deposed, also Domnus of Antioch and Ibas of Edessa; after which Dioscorus departed, and the bishops withdrew from Ephesus.

Thus ended the *σύνδοδος ληστρικὴ*, as the Greeks justly named this disgraceful assembly, in which violence and injustice were carried on to the utmost excess.—Tom. iii. Conc. p. 1471.

ERFORD (932). [*Concilium Erpfodiense.*] Held in 932 under Henry I. of Germany, at which thirteen of the bishops of Germany were present, besides abbots and other clerks. Five canons were published.

Canon 1. Directs that the festivals of the twelve apostles shall be observed with the greatest reverence.

Canon 2. Forbids to hold secular courts on Sundays and other festivals; also declares that the king had granted an injunction, that no judges should cite Christian persons before them during the seven days preceding Christmas, nor from Quinquagesima to the octave of Easter, nor during the seven days preceding the feast of the nativity of St John the Baptist, so as to prevent them from going to church.

Canon 3. Forbids any judge to interrupt persons *bona fide* going to or from church to pray, or whilst in the church.

Canon 5. Forbids self-imposed fasting without the bishop's consent.

ETAMPES (1092). [*Concilium Stampense.*] On the consecration of Ivo to the see of Chartres.

ETAMPES (1130). Held in 1130. Convoled by Louis le Gros, on occasion of the schism caused by Pope Anacletus, in order to ascertain clearly which of the two popes, Innocent II. or Anacletus, had been lawfully and truly elected. St Bernard was called to the council. After some time spent in fasting and prayer, the king, bishops, and lords met together with one accord to listen to and follow the opinion of St Bernard upon the subject, who, after giving it the most profound

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sought the Greeks, if perchance a seemingly hard word should fall from them in the heat of discussion, to attribute it rather to the matter in dispute than to any personal feeling. The fourth session was consumed in desultory discourse between Mark of Ephesus and Andrew of Rhodes.

In the fifth session, October 15, the faith, as settled by the fathers at Nicea, was set forth, and their creed read; then the definitions of faith made at Chalcedon, and the first and second œcumenical Councils of Constantinople; after which the Latins produced a manuscript, which they declared to be very ancient, of the second Council of Nicea, asserting that in it would be found stated the procession of the Holy Spirit not only from the Father, but from the Son also.

Andrew of Rhodes endeavoured in the sixth session, October 20, in a long discourse, to show that what the Greeks persisted in regarding as an *addition*, was in reality neither an addition nor an alteration, but simply an explication of the original meaning of the creed, and a necessary consequence from it; in proof of this he brought forward various quotations from the Greek fathers, and especially from St Chrysostom, who says that the Son possesseth all that the Father hath, except the paternity, according to St John xvi.

In the seventh session, October 25, he continued his discourse upon the same subject, and replied to the authorities alleged by Mark of Ephesus, explaining how, when the Church forbids the giving any other than the Nicene Creed to converts to Christianity, she does not intend but that the creed may be expounded to them, and taught them more clearly in other words; and he showed that the second œcumenical Council at Constantinople had, in fact, enlarged the creed of Nicea, in order to express more clearly certain Christian verities, in opposition to the heretics who contravened them.

In the two following sessions, November 1, 4, Bessarion of Nicea spoke on the Greek side of the question, and insisted, that although it was no where forbidden to explain the creed, it was, nevertheless, forbidden by the third œcumenical council (that of Ephesus) to insert those explanations in the creed, however true they might be.

In the tenth session, November 8, John, Bishop of Forti,

were being transacted, the Greek emperor, John Manuel Paleologus, and the Patriarch of Constantinople, Joseph II., arrived, on the 9th of February, at Venice, and were received with great pomp, together with Mark, Archbishop of Ephesus; twenty-one other prelates (amongst whom were Isidore, Metropolitan of Russia,¹ and Bessarion of Nicea), and other ecclesiastics, amounting in all to seven hundred persons.

Before holding the first session with the Greeks, a scheme was drawn up of the different questions to be debated :

1. The procession of the Holy Spirit.
2. The addition "*Filioque*" to the creed.
3. Purgatory and the intermediate state.
4. The use of unleavened bread in the holy eucharist.
5. The authority of the Roman see and the primacy of the pope.

In the first meeting, where the Greeks were present, it was publicly proclaimed that the œcumenical council was then sitting at Ferrara, and four months were allowed for those who had been called to it to come. However, neither the invitations nor the style of œcumenical, which Eugene gave to his council, nor the four months' delay, had much influence, seeing that no one else arrived at the council; that of Basle in the meanwhile continued its sitting, attended by the ambassadors of the emperor and other princes, especially those of France and Spain. Charles VII., indeed, forbade any of his subjects to attend the Council of Ferrara.

At last the first session of Greeks and Latins was held, October 8, and the opinion of the Latin Church upon the subject of the procession of the Holy Spirit debated.

The second session, October 11, was entirely occupied by a long discourse of the Archbishop of Rhodes upon the advantages of peace, which seems to have caused the decision of the council, forbidding speeches of any considerable length in their future deliberations. The rule was, however, disregarded.

In the third session, October 14, 15, Andrew, Latin Archbishop of Rhodes, speaking on behalf of the Latins, be-

¹ He came as deputy for Dorotheus I., Patriarch of Antioch. He signed himself "Isidorus, Archbishop and Metropolitan of Kieff and of all Russia, and *locum tenens* (τοποτηρητής) of the Apostolic throne of the most holy Patriarch of Antioch, the Lord Dorotheus."—*Or. Christ.*, tom. ii. p. 768.

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spoke in answer to the observation of Bessarion concerning the prohibition made in the third œcumenical council, declaring that the real question to be considered was whether or not the dogma of the Latins upon the subject of the procession of the Holy Spirit was true; for that if true, it was lawful to insert it in the creed, to meet the attacks of those who denied that truth. He maintained that no law could deprive the Church of the power of adding to the creed, when she should see fit to do so; and that the law of Ephesus applied only to the case of private persons, who presumed to make additions without authority.

In the following session, November 11, Cardinal Julian spoke upon the subject, and said that it was the false creed of the Nestorians which had given rise to the prohibition in question; that the council had forbidden not only every addition to the creed, but also every new exposition of the faith;¹ and that, consequently, if this rule were to be applied to the Church, it would follow that the Church herself could not thenceforth frame any new exposition of the faith.

The debate upon the subject was continued through the four following sessions, November 15 to December 8. The Latins persisting in their demand, that the question should be examined to the very foundation; and that if it appeared evident that the Holy Spirit proceeded from the person of the Son as well as from that of the Father, the addition of the word *Filioque* to the creed should be allowed to stand; but on the contrary, if that doctrine should prove to be unfounded, they declared their willingness that the words should be expunged. The Greeks, however, obstinately insisted that the words should be first expunged before any further steps were taken, and thus the contending parties came to no conclusion.

In the following session, March 5, it was proposed to transfer the council from Ferrara to Florence, and this being agreed to, publication was made of the change.—Tom. xiii. Conc. pp. 1-222, 825-1031.

¹ And not only so, for the holy synod not only forbid any one to publish or write, "sed etiam ne aliud sentire præter fidem Nicææ expositam;" whence, adds the cardinal, if I ask you whether you think that God is eternal, and you answer in the affirmative, according to your line of argument any one might say that you had incurred anathema, because that is not contained in the creed, and therefore you ought not to think it.

FIMES (831). [*Concilium apud St Macram.*] Held in the Church of St Macra, April 2, 1881, by Hincmar, Archbishop of Rheims, in which eight articles were published. The most important of these is the fourth, which orders that all monasteries, nunneries, and other religious houses shall be visited by the bishop, and by the king's commissioners, and a report drawn up of their state.—Tom. ix. Conc. p. 337.

FINCHALL (799). [*Concilium Finchalense.*] Held about 799, by Eambald, Archbishop of York, for the restoration of discipline. Five œcumenical councils were acknowledged, and the proper time for the celebration of Easter laid down.—Tom. vii. Conc. p. 1148.—Wilkins' *Conc.* vol. i. p. 161.

FLEURY (1107). [*Conventus Floriacensis.*] Held in 1107, in which the body of St Benedict was taken up in the presence of King Louis, and placed under the altar erected to his honour.—Tom. x. Conc. p. 753.

FLORENCE (1055). [*Concilium Florentinum.*] Held about Whitsuntide, A.D. 1055, by Victor II., in the presence of the Emperor, Henry III., against the errors of Berenger, and the alienation of Church property.—Tom. ix. Conc. p. 1079.

FLORENCE (1106). Held in 1106, by Paschal II., against the errors of Raynerius, Bishop of Florence, who maintained that Antichrist was born. The wickedness of the times, the prodigies, and the wars which raged on all sides made him come to the conclusion that the world was drawing to its close, and that the reign of Antichrist had commenced. Ughellus, t. iii. p. 77. art. xxviii. Three hundred and forty bishops are said to have attended. The council came to no conclusion, owing to the tumult made by the people, who flocked to Florence, attracted by the dispute.—Mansi, *Supp. to Labbe*, Tom. ii. col. 221, 222.

FLORENCE (1439). Held in 1439. This council was nothing more than a continuation of that assembled by Pope Eugene at Ferrara,¹ which, owing to the plague having broken out at the latter place, he transferred to Florence. The pope himself was present, with John Paleologus, the Greek emperor, Joseph, Patriarch of Constantinople, and many Greek prelates.

In the first session, February 26, the Patriarch of Con-

¹ See C. FERRARA.

stantinople being ill was unable to attend, and the discussion was chiefly carried on between the emperor, who is reported to have been a man of learning and ability, and Cardinal Julian. The conclusion arrived at was, that both parties should strive to facilitate a reunion, and that the Greeks should in private discuss the question how the union could be best effected, and report their opinion in the next session; nothing, however, could be thus arranged, and they subsequently returned to their public discussion.

The question concerning the procession of the Holy Spirit was continued, March 2, 5. John, the provincial of the Dominicans in Lombardy, proved, from Scripture and tradition, that the Holy Spirit proceedeth from the Father and the Son. He explained what is meant by the word "procession;" and said, that to "proceed," meant to receive existence from. To this Mark of Ephesus agreed. And John, proceeding with his argument, said, that from whichever of the persons in the blessed Trinity the Holy Spirit received existence, from that same person he proceeded; but He received existence from the Son, therefore He *proceeded* from the Son, in the proper acceptance of the term. To this Mark answered, by denying that the Holy Spirit received existence from the Son; and John then proceeded to adduce proofs to that effect.

In the following session, March 7, John continued his argument, adducing a passage from the third book of St Basil against Eunomius, to prove that this holy doctor had taught in distinct terms the procession of the Holy Ghost from the Son as well as from the Father. John had brought with him from Constantinople several copies of the works of St Basil.

The passage adduced from St Basil was discussed in the three following sessions.

In the eighth and ninth sessions, March 21-25, Mark of Ephesus absented himself, but John continued to speak, and endeavoured to show that of all the Greek fathers who have spoken upon the subject of the procession of the Holy Spirit, many have said, either in direct or in equivalent terms, that He proceedeth from the Father and the Son; and that those who state that He proceedeth from the Father, have never so spoken as to *exclude* the Son. After some further discourse, he handed in an analysis of his speech.

After this no other session was held before the departure of the Greeks, who were much divided upon the subject of the addition to the creed. Several meetings were held amongst themselves : at one of which, held at the residence of their patriarch, they were plainly told that they must arrange some means of union between the two Churches upon this subject, or find their own way back to their country as best they could. One of them declared that he would never be guilty of betraying the faith of his Church, for the sake of being sent home again at the expense of the pope ; adding, "*Mori malo, quam unquam latinizare.*" Many, however, amongst whom were the emperor and Bessarion, were for union ; others, headed by Mark of Ephesus, were opposed to it. The discussion was again opened, the discourse of John was examined, and Mark of Ephesus charged it with heresy. Bessarion defended it, loudly declaring that they should give glory to God, and confess the Latin doctrine to be true, and agreeable to that of the old fathers of the Greek Church. Subsequently, in a long discourse in defence of the Latin doctrine, he urged his brethren to union ; in which he was seconded by George Scholarius, a Greek theologian ; afterwards he became a strong opponent of the Latins, and (after 1453) Patriarch of Constantinople. His monastic name was Gennadius. As there seemed little chance of any decision being come to, the emperor and the pope, in concert, proposed that a certain number of persons should be named on both sides, who might deliberate upon the best means of effecting the union of the Churches. After many unsuccessful endeavours, they drew up a profession of faith upon the subject of the procession of the Holy Spirit, in which they declared as follows :—"That the Holy Spirit is from all eternity from the Father and of the Son ; that He from all eternity proceedeth from both, as from one only principle, and by one only *spiration* ; that by this way of speaking, it is signified that the Son also is, as the Greeks express it, the *cause*, or, as the Latins, the *principle* of the subsistence of the Holy Spirit equally with the Father. Also we declare, that what some of the holy fathers have said of the procession of the Holy Spirit *from* (ex) the Father *by* (per) the Son, is to be taken in such a sense as, that the Son is as well as the Father, and conjointly with him, the cause or principle of

the Holy Spirit; and since all that the Father hath He hath, in begetting Him, communicated to His only begotten Son, the paternity alone excepted; so it is from the Father from all eternity that the Son hath received this also, that the Holy Spirit proceedeth from the Son as well as from the Father."

In the same decree the council declared that it was lawful to consecrate unleavened bread as well as that which had been leavened; and upon the subject of purgatory, that the souls of those who die truly penitent in the love of God, before bringing forth fruit meet for repentance, are purified after death by the pains of purgatory, and that they derive comfort in those pains from the prayers of the faithful on earth, as also by the sacrifice of the mass, alms, and other works of piety.

Concerning the primacy of the pope, they confessed the pope to be the sovereign pontiff and vicar of Jesus Christ, the head of the whole Church, and the father and teacher of all Christians, and the governor of the Church of God, according to the sacred canons and acts of the Œcumenical Councils, *saving the privileges and rights of the Eastern patriarchs.*

After various conferences, the decree of union was drawn up in due order, in Greek and in Latin; it was then read and signed by the pope, and by eighteen cardinals, by the Latin patriarchs of Jerusalem and Grenada, and the two episcopal ambassadors of the Duke of Burgundy, eight archbishops, forty-seven bishops (who were almost all Italians), four generals of monastic orders, and forty-one abbots. On the Greek side, it was signed by the Emperor John Paleologus, by the vicars of the Patriarchs of Alexandria, Antioch, and Jerusalem (the patriarch of Constantinople had lately died), and by several metropolitans. This decree was published on the 6th of July 1439, after which the Greeks, to the number of thirty, left Florence, and arrived at Constantinople, February 1, 1440.

After their departure, the council continued its sittings; and in the next session, held September 4th, the fathers at Basle were declared to be heretics and schismatics. In the second, November 22nd, a very long decree was made upon the subject of the union of the Armenians with the Roman Church. This decree runs in the name of the pope only.

Besides the true faith concerning the blessed Trinity and the incarnation, as set forth by the councils pointed out in it, it contains the form and matter of each sacrament set forth in a manner different from that to which the Greeks were accustomed. In the third, March 23rd, 1440, Pope Felix V (Amadeus), whom the fathers at Basle had elected, was declared to be a heretic and schismatic, and all his followers guilty of high treason; a promise of pardon being held out to those who should submit within fifty days. In the fourth session, 4th of February 1441, a decree for the reunion of the Jacobites (or Copts) of Ethiopia with the Roman Church was published, signed by the pope and eight cardinals. Andrew, the deputy of John II.,¹ the Jacobite patriarch of Alexandria, received it in the name of the Ethiopian Jacobites. In the fifth session, 26th of April 1442, the pope's proposal to transfer the council to Rome was agreed to; but only two sessions were held there, in which decrees were drawn up concerning the proposed union of the Syrians, Chaldeans, and Maronites with the Church of Rome.²—Tom. xiii. Conc. pp. 223 and 1034.

FLORENCE (1573). Held in 1573, for the execution of the decrees of the Council of Trent.

Four sessions were held, in which sixty-three articles were published, most of which contain several chapters.

Art. 1. After reciting the Nicene Creed, decrees that no interpretation of Holy Scripture be received, unless confirmed by the tradition of the Church; it also recognises seven sacraments; receives the doctrine of Trent upon original sin and justification; maintains the doctrine of transubstantiation and the offering of Jesus Christ, both for the living and the dead; also the sufficiency of the holy sacrament under one kind, the reality of purgatory, and the

¹ John, abbot of St Antony.—Neale.

² Sismondi, *Hist. des Repub. Italiennes, &c.*, vol. vi., p. 409, says that *pretended* deputations from the Oriental churches were introduced at this council, and that these churches had not even a notion of these acts of union.

See particularly the *History of the Council of Florence*, by Silvester Syropulus, who accompanied the emperor, and gives a strange *exposé* of the whole affair. Edited by Creighton, at the Hague, 1660, *fol. Leo Allatius indices et.*

See also *Biog. Univ.*, Art. SYROPULUS, tom. xlv.

utility of prayer for the dead ; approves of the worship of saints, and of honours paid to the images of Jesus Christ, the Blessed Virgin, and other saints ; also it asserts the utility of indulgences, and the power of the Church in that respect ; the primacy of the Church of Rome, as well as that of him who presides over it ; in short, it approves of all the acts of the Council of Trent, and rejects every thing which is contrary to them ; requiring them to be sincerely believed and held by all who shall be admitted to any office in the Church.

2. Treats of the permission necessary for reading forbidden books, and the punishment of those who read them without permission.

3. Treats of the manner in which relics are to be preserved ; forbids the least appearance of cupidity in showing them to the faithful.

4. Treats of the respect due to images ; desires that none be set up without the bishop's sanction ; directs that they shall never be exposed in indecent situations.

5. Forbids every sort of scenic representation, even of sacred subjects, by the clergy, without the bishop's written permission.

6. Treats of the publication of miracles.

7. Treats of the punishment due to those who consult conjurers, &c., and to the clergy who practise exorcism without permission.

8. Enjoins that Jews shall abstain from business on festival days, and keep themselves at home during the three days preceding Easter ; it likewise forbids all familiar intercourse between Jews and Christians.

9. Forbids lay persons to argue with heretics, and requires bishops to use every precaution to drive away suspected persons from their flock.

11. Treats of the celebration of festivals.

12. Treats of the respect due to churches.

13. Treats of the immunities of churches.

14. Treats of the repair of churches, and the union of two or more.

15. Treats of the government of a cathedral church, when vacant.

16. Treats of the enquiries, &c., to be made concerning any one about to be elevated to the episcopate.

17. Treats of the duties of canons.
 18. Treats of the due celebration of mass.
 19. Relates to preachers.
 20. Treats of the charge of the theologist [one of the canons in a chapter, whose duty it is to teach theology, and preach occasionally].
 21. Treats of catechisms.
 22. Of seminaries.
 - 23, 24, 25, 26. Of collations to benefices ; of the election to cures of souls ; of pluralities, and residence.
 27. Episcopal visitations.
 - 28, 29, 30, 31, 32, 33, 34, 35. The administration of the sacraments.
 - 36 and 37. Treat of the conduct, &c., of bishops and clergy.
 38. Of the punishment of adulterers.
 39. Of the punishment of usurers.
 - 41, 42, 43. Of simony, fasting, and tithes.
 45. Of indulgences.
 46. Of processions.
 47. Of funerals.
 48. Of burials.
 49. Of the care to be taken of infants by nurses.
 51. Of fraternities.
 52. Contains various regulations for nunneries.
 53. Requires medical men to warn sick persons to attend to their spiritual affairs, and that not later than the third visit.
 54. Treats of the duties of notaries.
 - 55, 56, 57. Relate to proceedings in the case of ecclesiastics.
 58. Recommends great caution in the fulmination of censures.
 - 59, 60, 61, 62. Relate to the right use of them.
- These acts are subscribed by Antonio Altovita, metropolitan and president, by four bishops, and the procurators of two bishops absent.—Mansi, Tom. v. p. 915.
- FLORENCE (1787). An assembly of bishops was held here in 1787, under the Archbishop Ant. Martini.
- FRANCE (1002). Several councils were held in the year 1002, in different parts of France ; it was declared, first, that the practice of fasting from Ascension day to Whitsunday,

utility of prayer for the dead; approves of the worship of saints, and of honours paid to the images of Jesus Christ, the Blessed Virgin, and other saints; also it asserts the utility of indulgences, and the power of the Church in that respect; the primacy of the Church of Rome, as well as that of him who presides over it; in short, it approves of all the acts of the Council of Trent, and rejects every thing which is contrary to them; requiring them to be sincerely believed and held by all who shall be admitted to any office in the Church.

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47. Charges the bishop to overlook the conduct of abbesses, and to report any ill-behaviour to the king, that they may be deposed.

48. Orders the bishops to distribute the oblations made in the churches.—Tom. vii. Conc. p. 1013.
FREISINGHEN (1440). [*Concilium Frisingense.*] Held at Freisinghen, in the archbishopric of Saltzburg, in 1440, by Nicodemus de Scala, bishop of the place. Twenty-six regulations were published.

5. Renews the decree of Basle against the concubinage of the clergy.

10. Deprives of Christian burial persons killed at tournaments and spectacles; also those who die suddenly, not having made confession during the previous year.

16. Forbids to say mass without lights, and to elevate the host before consecration, lest the people thereby be led to commit idolatry.

25. Forbids to excommunicate either layman or clerk without a previous canonical monition.—Tom. xiii. Conc. 1283.

FRIULI (CITTA DA) (796). [*Concilium Forojuliense.*] Held in 796, by Paulinus, or Paulus, Patriarch of Aquileia, and his suffragans. The errors of Elipandus, Archbishop of Toledo, &c., who maintained that the Holy Spirit proceedeth from the Father only, and of those who declared that the Son of God made man, was only the *adopted* Son of God, were condemned.

A definition of faith was published, and fourteen canons were made. 1. Condemns simony. The others relate to the lives and conversation of the clergy, marriage, &c. Canon 13 relates to the proper observance of Sunday; bids Christians to commence the observance of it from vespers on Saturday, by abstaining from all evil, and every carnal work, and by giving themselves to prayer, and going to church.—Tom. vii. Conc. p. 991.

G.

GALICIA.—See BRAGA.
GANGRA or PAPHLAGONIA (325 or 380). [*Concilium Gangrense.*] Held some time between the years 325

6. Orders that bishops shall see justice done to the clergy of their diocese; if the clergy are not satisfied with their judgment, they may appeal to the metropolitan in synod.

7. Forbids bishops to live out of their dioceses, and priests to leave their benefices.

8. Enacts that the See of Arles shall have pre-eminence over nine suffragan sees. This was done on account of the disputes between the Archbishops of Arles and Vienne.

11. Orders all monks to abstain from business and all secular employments.

15. Orders that in monasteries containing the remains of departed saints, a chapel be built, in which the holy office shall be said both by day and night.

16. Forbids to take money for the ordination of monks.

17. Directs that no abbot be elected without the consent of the bishop of the diocese.

18. Forbids the mutilation of a monk for neglect of his rule.

19. Forbids the clergy and monks to frequent taverns to drink.

21. Orders that the observance of Sunday shall commence at vespers on the preceding day.

30. Constitutes the bishop, conjointly with the magistrates of the place, judge in every cause between a layman and ecclesiastic.

38. Forbids the clergy of the king's chapel to communicate with those of the clergy who have quarrelled with their bishop.

41. Forbids bishops to leave their dioceses for a longer space than three weeks.

42. "Ut nulli novi Sancti colantur aut invocentur, nec memoriæ eorum per vias erigantur, sed hi soli in Ecclesiâ venerandi sint qui ex auctoritate passionum et vitæ merito electi sunt."¹

was not affirmed in the decree of the Synod of Nicæa (which was opened at Constantinople), but the Fathers of Francfort erroneously believed that this doctrine had been broached at Nicæa by a bishop of Cyprus], servitium aut adorationem non impenderent, anathema judicarentur. Qui supra sanctissimi patres nostri omnimodis adorationem et servitutem renuntes contempserunt atque consentientes condemnaverunt."

¹ See this canon in Harduinus, whether he omits "novi;" and note the dishonest quotation made of this canon by Bishop Beveredge on Article 22 of the Church of England.

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¹ See this canon in Harduinus, whether he omits "novi;" and note the dishonest quotation made of this canon by Bishop Beveridge on Article 22 of the Church of England.

14. Anathematizes those who forsake their husbands through a false horror of marriage.
15. Anathematizes those who, under pretext of leading an ascetic life, forsake their children, without providing for their sustenance or conversion.
16. Anathematizes children who, upon the same plea, desert their parents.
17. Anathematizes women who, from a like motive, cut off the hair, which God has given to them as a memorial of the obedience which they owe to their husbands.
18. Anathematizes those who make the Sunday a fast-day.
19. Anathematizes those who despise the fasts received in the Church by tradition.
20. Anathematizes those who speak against the memory of martyrs, or the assemblies held, or offices celebrated in their honour.
- 21 is drawn up in these terms:—We have ordered these things, not to cut off from the Church those who wish to live in the exercise of such acts of piety as the Holy Scriptures direct; but those persons who make such exercises the occasion of exalting themselves with arrogance over others who lead a more simple life, and of introducing novelties contrary to Scripture and the canons. We admire the state of virginity; we approve of continence, and of separation from the world; if only these states of life be accompanied by humility and modesty; but we also honour marriage. And we do not despise wealth, if united to justice and liberality. We approve of simplicity of apparel, suited to the wants of the body; we honour the houses of God, and the assemblies held in them, without, at the same time, meaning altogether to shut up piety within their walls; we also commend the great liberality which the brethren extend to the poor, through the medium of the ministry of the Church. In short, we wish that all men should put in practice all that is taught us in Holy Scripture and in the apostolical traditions.

These canons were received by the whole Church, and are contained in the codes both of the Greek and Latin Churches.—Tom. ii. Conc. p. 413. [Concilium Gallicanum.] A council of Gaul (429), very numerous attended, was held in the autumn of the

gether with a synodal letter (containing briefly the causes which led to the assembling of the council), to the bishops of Armenia.

1. Condemns with anathema those who blame marriage, and who say that a woman living with her husband, cannot be saved.

2. Condemns with anathema those who forbid the eating of meat, even when the directions given by the apostolic council at Jerusalem are complied with.

3. Anathematises those who teach that slaves may quit their masters, and forsake their servitude, under pretence of religion.

4. Anathematises those who separate themselves from the communion of a married priest, and refuse to partake of the holy communion consecrated by him.

5. Anathematises those who despise the house of God, and the assemblies of the saints therein held.

6. Anathematises those who hold private conventicles, and perform there ecclesiastical functions without the presence of a priest or the consent of the bishop.

7. Anathematises those who appropriate the offerings made to the Church to their own use.

8. Anathematises those who dispose of the oblations without the bishop's consent, or the consent of those to whom he has given the charge.¹

9. Anathematises those who embrace the state of virginity or continence, not for the sake of perfection, but from a horror of the married state.

10. Anathematises those who, having themselves embraced the state of virginity, insult married persons.

11. Anathematises those who despise the agapæ or love-feasts, and refuse to participate in them.

12. Anathematises those who, under pretence of extraordinary strictness, wear a peculiar dress, and condemn those who wear ordinary clothing.

13. Anathematises women who, under the same pretence of religion, wear men's clothes.

¹ This and the preceding canon appear to be almost identical. Johnson conjectures that the former may refer to what was given for the maintenance of the clergy, while the other may apply to what was given for the poor.

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These canons were received by the whole Church, and are contained in the codes both of the Greek and Latin Churches.—Tom. ii. Conc. p. 413.

Gaul (429). [*Concilium Gallicanum.*] A council very numerously attended, was held in the autumn of the

year 429, in Gaul (probably at Troyes in Champagne), against the errors of Pelagius; and in consequence of the prayer of the bishops of the British Church, that some one should be sent them capable of combating these errors, St Germanus of Auxerre and St Lupus of Troyes were, by the unanimous consent of the assembly, commissioned to proceed to England to support the true faith there.—Tom. ii. Conc. p. 1686.

GAUL (451). Held somewhere in Gaul, probably at Arles, in the year 451. Forty-four bishops, composing the council, signified their assent to the celebrated letter of Pope Leo to Flavianus; and sent to him a synodal letter upon the subject, highly eulogistic. (See C. CONSTANTINOPLE, A.D. 950.)

GAUL (1041). In the year 1041, many councils were held in various parts of the country, for the establishment of the "Trêve de Dieu;"¹ which ordered that from Wednesday evening to Monday morning, no person should take anything by force, or take vengeance for any injury, or a pledge from a surety. Whoever broke this truce was sentenced to pay the legal compensation (in money) for a capital crime, or to be excommunicated and banished.—Tom. ix. Conc. p. 940.

GENTILLY (796). [*Concilium Gentiliacense.*] Held on Christmas Day, A.D. 796. Six legates from Rome, six ambassadors from the Emperor Constantine Copronymus, several Greek bishops, and most of the bishops of Gaul and Germany, were present, together with King Pepin and many of his nobles. The question of the procession of the Holy Spirit was discussed, the Greeks accusing the Latins of having added the words "filioque" to the creed of Constantinople: the question about images was also debated, but the decision of the council is not known.—Tom. vi. Conc. p. 1703.

GERMANY (742). [*Concilium Germanicum.*] Held somewhere in Germany in the year 742; the place is unknown (perhaps Ratisbon). This council was assembled by order of Carloman, April 21st, who, in the act of convocation, states, that by and with the advice of God's servants and the peers of his court, he had summoned the bishops of the kingdom, with their priests, to

¹ See note, C. ELNE.

learn from them how the laws of God might best be enforced, and the discipline of the Church, which had grievously fallen into decay, be restored. Six bishops were present, viz., those of Cologne, Augsburg, Wirtemberg (an Englishman named Burchard), Utrecht, Strasburg, and Eichstat. Seven canons were published, relating chiefly to the conduct of the clergy, and enforcing the canons. St Boniface, afterwards Bishop of Mayence, who presided, wrote to Cuthbert, Archbishop of Canterbury, an account of all that passed in the council. Adelbert and Clement were condemned.—Tom. vi. Conc. pp. 1533 and 1565. *Baronius in Ann.*

GERONA (517). [*Concilium Gerundense.*] Held in 517, during the reign of Theodoric, John, Bishop of Tarragona, presiding, at the head of six bishops of that province. John had previously written to Pope Hormisdas, requesting him to address the bishops of Spain upon the subject of discipline, which was greatly neglected amongst them. This he did in a letter, in which he urged them to observe the canons, and to hold councils at least once a year. In this council ten canons were published.

1. Directs that the order of celebrating mass and the holy office observed in the metropolitan church shall be adhered to strictly throughout the province.

2. Orders two Litany seasons to be observed annually, with abstinence from meat and wine; viz., one in the week after Whit-Sunday,¹ and the second beginning on the first Thursday in November, each to consist of three days.

4. Confines the administration of holy baptism to the seasons of Easter and Whitsuntide, except in cases of illness.

5. Allows the baptism of infants on the day of their birth, if they be in danger.

7. Forbids any woman to live in the same house with a clergyman, except his mother and sister.

10. Enjoins all bishops and priests to say the Lord's Prayer daily after matins and vespers.—Tom. iv. Conc. p. 1567.

¹ Viz., on Thursday, Friday, and Saturday. This is the first mention of Rogation Days in Spain, but it will be seen that the period does not agree with that of the Litanies instituted by Mamertus, Bishop of Vienne, which seem not to have obtained in Spain.

GERONA (1068). Held in 1068, by the Roman legate, Cardinal Hugo the White, who in it confirmed, by the pope's authority, the "Trève de Dieu," under pain of excommunication to all who should infringe it. Fourteen canons were published, chiefly directed against the abuses of the times. Six bishops and two archbishops subscribed the acts.—Mart., *Thes. Anec.* Tom. iv. p. 1185.

GERONA (1261). In a council held in the year 1261, several regulations relating to the conduct of the clergy were drawn up, recommending to them care and attention in the performance of the holy offices; forbidding them to exercise the functions of their holy office without first exhibiting their letters of orders; forbidding bishops to receive clergymen from another diocese without testimonials from the bishop of that diocese; forbidding all games of chance, &c., &c., &c.

GERONA (1274). In another council, held in 1274, several regulations were published; amongst others it is forbidden to laymen to bury any corpse in a churchyard, under pain of excommunication. The decrees of the Council of Lerida were received, and their strict observance enjoined. It was ordered that no beneficed clergyman should be ignorant of Latin. All clergymen convicted of living in a state of concubinage were ordered to be suspended. The dress, tonsure, conversation, amusements, and everything relating to the outward life of the clergy, were regulated; they were also forbidden to take any part in judgments involving the death of the party accused, &c., &c., &c.

These two last councils were taken by Mansi from a MS. in the library of M. Colbert; he also mentions two others of minor importance.

GERONA (1717). A provincial council, see Florez. Tom. xlv. p. 192, and appendix, 345. Canon 35 forbids, under pain of excommunication, women to wear low dresses, exposing their arms, shoulders, and necks.

GLOUCESTER (1378). [*Concilium Glocestriense.*] Held by Simon Sudbury, Archbishop of Canterbury, November 6th, 1378, in the monastery of Saints Peter and Paul at Gloucester. Four constitutions were made.

1. Enacted that they who celebrated Annals for the souls of deceased persons should have seven marks per annum stipend, or diet and three marks; others who served the cure of souls, eight marks, or diet and four marks.

2. Forbids fornication, and orders that a priest negligent in enforcing this shall himself be, as the canons direct, punished as a fornicator, or one who connives at the sin.

3. Orders that the confessions of women be taken in an open place, where they may be seen, though not heard, by the people; that the laity be exhorted to confess in the very beginning of Lent, and immediately after sin; forbids a priest to *enjoin* masses as part of penance.

4. Orders that confessions be heard three times a year, viz., Easter, Pentecost, and Christmas, and enjoins previous abstinence; orders that they who neglect to confess once in the year, and to receive the communion at Easter, shall be forbidden entrance into church whilst living, and Christian burial when dead.—Johnson, *Ecc. Canons*, A.D. 1378. Tom. xi. Conc. p. 2051.

GOA (1567). Gaspard de Leao, Archbishop of Goa, convoked a council there in the year 1567, but being deposed in September in that same year, George Temudo, Bishop of Cochin, his successor, confirmed his decree for the convocation of the council, and presided at it. Several regulations for the propagation of the faith were drawn up, which were afterwards confirmed by Pius V. in a bull bearing date January 1, 1570. The acts of this council were also confirmed in another, convoked for the purpose of enforcing them, at which moreover all idolatrous ceremonies were forbidden in the territories belonging to Portugal.

GOA (1585). Held in 1585 in the cathedral church of Goa. Vincent de Fonseca, Archbishop of Goa, presided. Mar-Abraham, a Syrian prelate, in this council renounced Nestorianism; shortly after, however, he returned to his error.—Sousa, *Orien. Conq.*, part ii.

GRADO (1296). Aegidius, afterwards Patriarch of Alexandria, held a council in 1296, at which thirty-three canons were framed, relating chiefly to the housing and conduct of the clergy, decent behaviour in church, and the orderly performance of the service. The seventh canon ordered that all introits, canticles, and prefaces should be sung so as to be understood by the common people. The text of these canons depends upon a single MS. which is very imperfect.—Ughello, Tom. v. p. 1139.

GRAN in HUNGARY. See C. STRIGONIA.

GRATLEA (925). [*Concilium Grateleanum.*] Held about the year 925 by King Ethelstan, Wulfhelm, Archbishop of Canterbury, and other bishops, being present. Twenty-six laws were made, of which the seven following are ecclesiastical.

1. Directs, by the king's order, that certain alms, &c., be given daily at his cost for the good of his soul.

2. Forbids church-breaking.

3. Is directed against witchcraft, secret acts of murder, &c.

4. Concerns the coin of the realm; appoints coiners at Canterbury, two of whom shall be the bishop's and one the abbot's; at Rochester, one of the bishop's; at London, eight; Winchester, six; Lewes, two; Hastings, one; Chichester, one; Hampton, two; Werham, two; Exeter, two; Shaftesbury, two; and at others, one coiner.

5. Relates to ordeals.

6. Forbids all marketing on Sundays, under pain of forfeiting the goods and payment of thirty shillings.

7. Forbids to receive the oath of a man once perjured, and to bury him in consecrated ground, unless he hath during his life made satisfaction.

The Latin copies add certain other ecclesiastical laws and regulations, which were probably made in some subsequent council.—Johnson, *Ecc. Canons*. Tom. ix. Conc. p. 582. Wilkins' *Conc.*, vol. i. p. 205.

GUASTALLA (1106). [*Concilium Guastallense.*] Held in October 1106, by Pope Pascal II. A large body of bishops and other ecclesiastics was present, together with the ambassadors of Henry, King of Germany, and the Princess Matilda. The province of Emilia was separated from the metropolitan of Ravenna, on account of the insubordination of the latter towards Rome; also the privilege extorted from the pope by the Emperor Henry, viz., that no one elected canonically by the clergy and people should be consecrated until the king had given investiture, was annulled. A decree was passed against investitures by laymen, and the schismatical consecration of bishops and clerks allowed in those cases in which they had not been guilty of usurping their sees, of simony, or any other grievous crimes.—Tom. x. Conc. p. 748. Martene, *Thes. Anec.* Tom. iv. col. 127.

H.

HABAM (1014). [*Concilium Habense.*] Held about the year 1014, at Habam, or Badam (a place not identified), in England, in the reign of Ethelred. Eight canons were enacted.

1. Enacts that God be loved and honoured before all things, and His mercy and assistance invoked with fasting, alms, confession, and abstinence from evil; that the king be obeyed; that one penny be paid for every ploughland, and that every hierman (parishioner) pay one penny, and every thane pay tithe of all that he hath.

2. Enacts that every Christian, of age, shall fast on bread and water, and raw herbs, before the feast of St Michael for three days, during which time every man shall go to confession and to church barefoot, and every priest and his people shall go in procession; every priest shall say thirty masses, and every deacon and clerk thirty psalms; all servants shall be during these three days excused from work, and food be given by each person to the poor. There are many other regulations upon the same subject.

3. Orders the mass styled "Contra Paganos" be sung every morning for the king.

4. Orders the payment of church-scot and tithe.

5. Forbids to sell any one out of his native country under anathema.

6. Forbids robbery, and orders restitution when robbery has been committed.

7. Orders the payment of alms money at Michaelmas.

8. Relates to the office and duty of a judge.—Johnson, *Ecc. Canons*, A.D. 1014. Tom. ix. Conc. p. 807. Wilkins' *Conc.*, vol. i p. 295.

HALLE (1176). [*Concilium Hallense.*] A council was held at Halle, in the ecclesiastical province of Magdeburg, in the year 1176, by Wigbertus, the metropolitan. The object of the council was to discover some means of checking the mania for tournaments which then prevailed, and which no ecclesiastical censures had been found sufficient to restrain. The immediate subject before the council was the case of a nobleman, called Conrad, who had died in consequence of wounds received in such a meeting. It was decided that Christian burial should be refused to his body, unless clear proof of his penitence should be given, and

unless all the lords who implored this favour for him would take an oath to abstain in future from all tournaments, and to discourage the passion for them in their dependents.—Mansi, *Supp. Coll. Conc.* tom. ii.

HAMBURG (1406). [*Concilium Hamburgense.*] Held in 1406, by the Archbishop of Bremen, in which the conduct of certain Franciscan friars was strongly condemned, who had taught the ignorant in the neighbourhood of Lubeck that every person dying in the habit of their order was undoubtedly saved, and that upon the yearly descent of St Francis into purgatory they were taken out of its torments, and carried into heaven, however short a time they might have been there.¹—Mansi, *Supp. Tom.* iii. Coll. 771 and 772.

HATFIELD (680). [*Concilium Hedfeldense.*] In September 680, a council was held at Hatfield, in Hertfordshire; Theodore, Archbishop of Canterbury, presided. The first five œcumenical councils were received, and the decrees of the Church of Rome, 694, against the Monothelites, agreed to. In this council Theodore styles himself Archbishop of the Island of Britain.—Johnson, *Ecc. Canons.* Tom. vii. Conc. p. 577. Wilkins' *Conc.*, vol. i. p. 51.

HERTFORD (673). [*Concilium Herudfordense.*] Held on the 24th September 673, by Theodore, Archbishop of Canterbury; the Bishops of East Anglia (Bise), Rochester (Putta), Wessex (Eleutherius), Mercia (Winfred), together with the deputies of Wilfred of Northumbria, and several canonists, were present; ten canons were drawn up.

1. Commands the observance of Easter day on the Sunday after the fourteenth day of the moon in the first month.

2. Commands that no bishop shall intrude upon the parish (*parochiam*) of another bishop, but shall rest contented with the government of the people intrusted to him.

3. Enacts that it shall not be lawful for any bishop in any way to disturb or plunder any monastery.

¹ This wild notion seems to have been taught by Arnaud de Montanier, a native of Catalonia, in Spain, and a Franciscan. He was cited before the Inquisition and compelled to retract, but some time after, returning to his folly, he was seized and imprisoned for life by Eymeric, Bishop of Urgel.

4. Forbids monks to emigrate from one monastery to another without the permission of the abbot.

5. Forbids clerks to leave their own bishop and to wander about; forbids to receive them any where except they shall bring letters commendatory from their bishop.

6. Bishops and other clergy coming from another Church, to be contented with the hospitality shown to them, and not to presume to perform any office in the Church without the permission of the bishop of that Church.

7. Orders the holding of synods twice in every year: and adds that since many things may operate to hinder this, one shall at any rate be called every year, on the kalends of August, in the place called Cloveshoo (or Cliffshoe).

8. Orders that bishops shall take precedence according to the date and order of their consecration.

9. Declares that the question was raised, whether the number of bishops ought to be increased in proportion to the increase of the faithful, but that nothing was determined.¹

10. Relates to marriages: forbids all unlawful marriages; forbids incest, and to divorce a wife except for fornication; forbids a man divorced from his wife to marry another woman.—Johnson's *Ecc. Canons*, A.D. 673. *Baronius*, A.D. 672. Tom. vi. Conc. p. 535. Wilkins' *Conc.*, vol. i. p. 43.

HETHFELD (679). Held by Theodore in 679. The decree of Hertford, 673 (canon 9), was confirmed and sanctioned by Ethelred, King of the Mercians. In this year the kingdom of Mercia was divided into the four sees of Lichfield (the original see), and Leicester, Lindis, and Worcester. The see of Hereford had been erected four years previously.

HIERAPOLIS (197). Held about the year 197, by Apollinarius, bishop of the see, and twenty-six other bishops, who separated Montanus, Maximilian, and Theodotus from the communion of the Church.—Tom. i. Conc. p. 599.

¹ Wharton's *Aug. Sac.*, part i. p. 427 (note), says *it was decreed* to institute more bishoprics, especially in the kingdom of Mercia, which then comprehended the half of England, and had but one bishop (at Lichfield). Winfred, the bishop, refused to consent, and was on that account deposed by Theodore in 675.

HIPPO (393). See Council of AFRICA for this year.

HIPPO (426). [*Concilium Hipponense.*] Held in 426, on Sunday, September 26. In this council St Augustine, assisted by two bishops and seven priests, appointed Eradius his successor, with the assent of all the inhabitants of the place. He required that Eradius should abide in the priestly office until the time of his own death, in order to comply with the canon of Nicea, which forbids to consecrate any one to a see in the life-time of the actual bishop, which had been done, against his will, in the case of Augustine himself, who was, in a council held at Hippo in 395, consecrated bishop in the life-time of Valerius.

HOLMPATRICK (1148). Held at Holmpatrick, in Ireland, in 1148, by the advice of the Pope Innocentius II., under the following circumstances: Malachy O'Morgair, formerly Archbishop of Armagh, having for some cause resigned the archiepiscopal chair, and retired to the bishopric of Down, journeyed to Rome to petition the pope to grant the pall to the archbishops of Armagh and Cashel. (St Bernard, *Vita St Malach*, c. 16, does not mention the name of the second archbishopric. Some think it was Tuam.) He was well received by Innocentius, who, however, advised him to return to Ireland, and to convoke a national synod to consider the question, promising, upon a request from the synod, that the palls should be granted. In consequence, this synod was assembled, at which fifteen bishops and two hundred priests attended. The result was a formal petition to Pope Eugenius III. (who had succeeded Innocentius, who died in the interim), which Malachy was commissioned to convey to Rome.¹—Bp. Mant's *Hist. of the Irish Church*, pp. 5, 6.

HUESCA (598). [*Concilium Oscense.*] Held in 598, all the bishops of the province of Tarragona; no name preserved, but *Asiaticus* was metropolitan, November 1, 599, and *Artemius* in November 592. Two canons only are extant; one orders that the diocesan synods, composed of the abbots, priests, and deacons of the diocese, be held annually, in which the bishop shall exhort his clergy upon the duties of frugality and continence; the second orders the bishop to inform himself whether the priests, deacons,

¹ Malachy did not, however, live to complete his errand. He died at Clairvaux, November 10, in this year.

and subdeacons observe the law of continence.—Tom. v. Conc. p. 1604.

HUSILLOS (1088), in the territory of Palencia. See Florez, *in loc.* and Tom. iv. p. 188, and Tom. xxvi. p. 215; Tom. xix. p. 204; and Tom. xxxviii. p. 119. To determine the limits of the bishopric of Osma, and of Oca, lately transferred to Burgos. Arias, Bishop of Oviedo, was present. Cardinal Richard, Archbishop of Toledo and Aix, in Provence.

I.

ICONIUM (256). [*Concilium Iconiense.*] Held about 256.¹ Composed of the bishops of the provinces of Cappadocia, Galatia, Cilicia, and of others in that vicinity. Baptism conferred out of the Church was declared to be absolutely null and void.—Tom. i. Conc. p. 751.

ICONIUM (about 377-378). Under St Amphilochius, in which a synodal letter was drawn up, addressed probably to certain bishops who had met together, and written to Amphilochius, enquiring why any fuller confession was required on the divinity of the Holy Ghost than that made at Nicea.

ILIBERUS. See ELVIRA.

ILLYRICUM (372). [*Concilium Illyricum.*] Held about 372 (according to some, in 365), by order of the Emperor Valentinian. A large number of bishops were present. After a long and profound investigation of the subject, they declared in a synodal letter to the Churches of Asia, &c., that they recognised one Substance in the Three Divine Persons, and utterly rejected with anathema those who denied it. A decree was published, containing the faith as set forth at Nicea, in which the fathers declared that they held the same faith with the councils lately convoked at Rome and in Gaul, viz., that there is one only and the same substance of the Father, the Son, and the Holy Ghost, in Three Persons, or "Hypostases."—Tom. ii. Conc. p. 830.

INA (688-705). Laws of, published in a council, name unknown, between 688 and 705, probably 692.

¹ According to Labbe, in 256 or 258, during the time when Stephen was bishop (or pope) of Rome.

INGELHEIM (948). [*Concilium Ingelenheimense.*] Held June 27, 948, in the presence of the Emperor, Otho I., and King Louis Outremer. Marinus, the Roman legate, presided; and thirty-two bishops, together with many abbots, canons, and monks, attended. King Louis complained of the persecution which he endured from Hugo, Count of Paris; also Artaldus of Rheims made complaint against Hugo, his competitor in the see of Rheims. Sigebold, the deacon of the last-mentioned Hugo, was deposed by the council as a calumniator, Hugo excommunicated, and Artaldus re-instated. It was also decreed that Hugo, Count of Paris, should be excommunicated, unless he would submit to the judgment of the council. Ten canons were published.

The three first relate to the above-mentioned excommunication of Hugo de Vermandois and his deacon, and to the threatened excommunication of the Count of Paris.

4. Forbids any layman to present any clerk to a church, or to dispossess him of it without the consent of the bishop.

6. Orders that the *whole* of Easter week be kept as a festival, and the three days following Whit-Sunday.

7. Orders that St Mark's day be kept with fasting, on account of the great Litany, as was done on the rogation days preceding the feast of the Ascension.

9. Orders that all differences as to tithe be settled in an ecclesiastical synod, instead of in the civil courts. (*See C. of VERNUM and MONSON.*)—Tom. ix. Conc. p. 623.

IRELAND (456). [*Concilium Hibernicum.*] Held about 456. The canons of this council are thirty-four in number, and have the names of St Patrick and two other bishops, one named Auxilius, and the other Jeserinus (or Iserninus), at their head. They are addressed to the priests, deacons, and other clergy.

6. Orders that those of the clergy, from the ostiarius to the priest, who do not dress with proper decency, and who do not keep their hair cut short, after the Roman fashion, or whose wives go about unveiled, shall be separated from the Church.

7. Enjoins all clerks, unless in a state of slavery,¹ to be present every day and night at the holy office.

9. Forbids all suspicious intercourse between monks and

¹ "Nisi forte jugo servitutis sit detentus."

nuns, not allowing them to frequent the same hostelry, or to drive about the country in the same carriage.

10. Is directed against those of the clergy who are careless and negligent in saying the office, and who wear their hair long.

11. Excommunicates those who receive excommunicated clerks.

12 and 13. Forbid to receive alms from an excommunicated person, or to receive the offerings of the heathens.

14. Orders one year of penitence for the sins of homicide or fornication, and for consulting wizards.

15. Orders six months' penance for a theft, twenty days of which term are to be spent fasting upon bread alone.

18. Refuses an entrance into the Church even on Easter night, to all excommunicated persons who have not been admitted to penance.

19 and 22. Excommunicate a woman who leaves her husband, and marries another man; and her father also, if he is consenting to the act.

20. Excommunicates those who refuse to pay their debts.

21. Excommunicates a Christian, who, having a cause against another Christian, brings it before the civil courts instead of referring it to the Church.

23. Orders that if a priest have built a church, he shall not offer there until the bishop have consecrated it.

24. Forbids a stranger establishing himself in any place to baptise, or to celebrate the communion, or to consecrate, or even to build a church, without first obtaining the bishop's permission.

25. Directs that during the time which the bishop shall pass at each church in his diocese, all the offerings then made by the faithful shall be at his disposal, to be applied either to his own use, or to that of the poor.

29. Orders that all candidates for holy baptism shall fast for forty days previously, and forbids that sacrament to be administered to them otherwise.

30. Forbids a bishop to celebrate the Holy Eucharist when out of his own diocese on Sundays, and to ordain without the diocesan's permission.

33. Forbids British clergymen, coming over to Ireland, to exercise their functions, unless they bring a letter from their bishop.—Tom. iii. Conc. p. 1478. Wilkins' *Conc.*, vol. i. p. 2.

IRELAND (456). Another council was held somewhere about the same time. Attributed also to St Patrick, although the heading of it bears neither his name, nor that of any other bishop; and there is no decisive evidence to determine either the place of holding or the date. The mention in the second canon of a heathen population still existing, shows that it is to be referred to a period not very remote from the last.

Thirty-two canons in all were published.

1. Forbids all communication with sinners, probably meaning excommunicated persons.

2. Forbids to receive anything at the hand of the heathen ("*iniquorum*"), except food and clothing, when absolutely necessary; because a lamp takes only the oil it needs to support it.

7. Forbids to rebaptise any who have received the Creed, by whomsoever administered; since the iniquity of the sower infects not the seed itself.

9. Forbids the ministers of the Church who have fallen into any sin forbidden by the canons, to be ever again admitted to the exercise of their functions; but permits them to retain their ecclesiastical title.

16. Declares the election of a bishop, not made as the apostle enjoins, by another bishop, to be null and void.

17. Directs that the monks shall live in solitude, without worldly riches, under the control of the bishop or abbot, renouncing everything beyond the bare necessities of life, as being called upon to suffer cold, and nakedness, and hunger, and thirst, and watchings, and fastings.

18. Bishops and doctors are here declared to be the seed that brought forth a hundredfold; clergymen and chaste widows, that which produced sixtyfold; and laymen perfectly believing the Holy Trinity, that which increased thirtyfold. There are none but these in the Lord's harvest, and monks and nuns are ranked in the highest class.

19. Prescribes eight days for catechising before baptism; and fixes the season for administering that holy sacrament at Easter, Whitsuntide, and Epiphany.

22. Declares that person to be an infidel who refuses to communicate on Easter-night.

25. Forbids to marry a brother's wife; because the wife being one flesh with her husband, she is, in fact, sister to

the husband's brother.—Tom. iii. Conc. p. 1482. Wilkins' Conc., vol. i. p. 4.

IRELAND (684). Another council was held in Ireland in the year 684, according to Mansi, who adds, that the canons of this and of other councils held about this time, form together the code known as the "Irish Code."¹ The canons of this council are chiefly directed against sins of impurity, for which they appoint various kinds of penance.—Mansi, tom. i. *Supp.* col. 513 and 514.

IRELAND (1097). Held in 1097. In this council a petition was drawn up and sent to Anselm, Archbishop of Canterbury, by the King of Ireland, Murchertacus, and by the Irish bishops and others, that he would erect the city of Waterford into a bishopric, on account of its increasing population, which he did; Malchus, a monk, was consecrated the first bishop of that see.—*Labbe*, x. p. 613. Wilkins' Conc., vol. i. p. 374.

ISAURIA (458). Held in Isauria in 458, by Basil, Archbishop of Seleucia, from which he addressed a letter to the Emperor Leo.

ISLE (IN COMPTAT VENAISIN) (1288). [*Concilium Insulanum.*] Held in 1288, by Rostang de Capoc, Archbishop of Arles, assisted by four bishops and the deputies of four who were absent. They republished many of the canons made in the former councils of the province, and added one new one, to the effect that a god-parent should give to the infant only the alb, or white dress, in which it was to be christened.

ISPAHAN (450-460). [*Synodus ad Sapeban.*] Held between 450 and 460. Six years after the death of St Isaac, Catholic of the Armenians, many bishops of the Armenian Church were present, who drew up a synodical letter to Proclus, Patriarch of Constantinople, which was read in the Fifth Collation of the Fifth Œcumenical Synod. The occasion of the council was the translations of the works of Theodorus of Mopsuestia and others, which were circulated

¹ Part of this code is given in the Spicilegium of D'Achery, Tom i. p. 491. In chap. ix., amongst other qualifications necessary for a bishop is the following: "Qui vero accessu adolescentiæ usque ad trigesimum annum ætatis suæ probabiliter vixerit unâ tantum uxore, virgine sumptâ, contentus, quinque annis subdiaconus, et quinquæ annis diaconus, quadragesimo anno presbyter, quinquagesimo episcopus stet."

by the Nestorians in Armenia.—Orien's *Christ.*, Tom i. p. 1377.

ITALY (381). [*Concilium Italicum.*] Held by St Ambrose. The acts of this council remaining to us are only two letters, addressed to the Emperor Theodosius, which may be seen in St Ambrose, Ep. 13 and 14.—*Sozom.* vii. c. ii.

J.

JASSY (1642). Held at Jassy, in Moldavia, in 1642, under Parthenius, Patriarch of Constantinople. The eighteen articles of the confession attributed to Cyril Lucar were condemned, and the orthodox confession of Peter Mogila, as revised by Meletius Syrica at Constantinople, examined and approved; three prelates and several priests were present.¹

JACA (1063). [*Concilium Jaccetanum.*] Held in 1063.² In this synod the See of Huesca was transferred to Jaca, and the Roman ritual introduced to the place of the Gothic.—Tom. ix. Conc. p. 1111. See Florez, *Esp. Sag.* tom. iii. 288, &c., and xlv. 164.

JERUSALEM³ (50). [*Concilium Hierosolymitanum.*] The FIRST ecclesiastical council was that mentioned in the fifteenth chapter of the Acts of the Apostles; it was assembled at Jerusalem about the year 50, under St James the Less, Bishop of Jerusalem, in consequence of the schism in the Church of Antioch upon the subject of circumcision, stirred up (it is probable) by Cerinthus. St James pronounced the decision of the council, which charged the members of the Church to abstain—

1. From meats which had been offered to idols.
2. From blood and things strangled.
3. From fornication.

The first of these prohibitions is plainly directed against the slightest participation, even in appearance, with the idol worship of the heathen.

¹ See C. CONSTANTINOPLE, A.D. 1642.

² Held in 1063, as Pagi shows. In Baron. *Ann.* A.D. 1060, No. 2 Austindus, Archbishop of Auxitanus, in Arragon, presided, Huesca being then occupied by the Moors.

³ According to the author of the *Alexandrian Chronicle* this council was held in the sixth year of Claudius, *i.e.*, in 46, as Pagi calculates.

The second appears to have been intended to prevent offence to the Jewish converts, and to draw together the Jews and Gentiles.

The third was directed against the prevailing vice of the Gentile world.

JERUSALEM (349). Held in 349, by Maximus, Bishop of Jerusalem, and about sixteen other bishops, upon the return of St Athanasius to Alexandria after the death of the intruder Gregory.¹ In this council the Bishops of Palestine and Syria received Athanasius with great respect, and professed deep regret for having formerly been compelled to sign the decree against him; finally, they drew up a synodal letter to the Church in Alexandria, signed by sixteen bishops, fifteen of whom were the same as signed at Sardica.—Tom. ii. Conc. p. 724.

JERUSALEM (399). Held in 399, in consequence of a synodal letter received from Theophilus of Alexandria, making known the decree which he had passed in council against the Origenists. The bishops of the Patriarchate of Jerusalem replied by a common letter, in which, having expressed their grief for the evils which the followers of Origen had caused to the Catholics, they assured Theophilus that they agreed in the above-mentioned judgment. And concluded by stating their resolution not to admit to their communion any whom he had condemned for believing the Son to be, in any sense, inferior to the Father.—Mansi, *Supp.* tom. i. col. 271. (*See C. ALEXANDRIA and CYPRUS.*)

JERUSALEM (453). Held in 453, upon the re-establishment of Juvenal, and expulsion of Theodosius. Juvenal, who had been deposed for his concurrence in the oppression of Flavianus in the Latrocinium at Ephesus, was afterwards, in the œcumenical Council of Chalcedon, restored. But during his absence a monk named Theodosius, a zealous advocate of the Eutychian heresy, taking advantage of the opportunity, published various calumnious statements against the Council of Chalcedon, and prejudiced both the Empress Eudoxia and all the monks of the patriarchate

¹ Gregory died early in the year 349, and Athanasius was not sent for by Emperor Constantius to resume his see until *after* his death; but from the acts of the council it appears that the Emperor Constantius was *then* living, and as he died in January 350, this council must have been held in 349 or *very* early in 350.

against Juvenal; by such means he succeeded in intruding himself into the see of Jerusalem; and for twenty months he retained possession of it, committing every kind of excess and wickedness. In this year, however, the Emperor Marcian re-established Juvenal, and Theodosius fled to Mount Sinai.

JERUSALEM (518). Held in 518, under the Patriarch, John III., composed of thirty-three bishops, gathered from the three Palestines. All the acts of the Council of Constantinople were confirmed, and the Severians and Eutychians condemned, in a synodal letter addressed to John of Constantinople.—Baronius. Tom. iv. Conc. p. 1588.

JERUSALEM (536). Held in 536, September 19, under the Patriarch Peter, composed of forty-five bishops, who approved the acts of the Council of Constantinople of the same year, in the matter of Anthymus, Patriarch of the latter see, and a Monothelite, who had been deposed, and Mennas elected in his stead. Severus, Peter, and Zoras, and other Acephalists, were also condemned.—Tom. v. Conc. p. 275.

JERUSALEM (553). Held in 553, in which all the bishops of Palestine received the acts of the fifth œcumenical Council at Constantinople, with the exception of Alexander of Abilene, who, in consequence, was deposed.—Tom. v. Conc. p. 739.

JERUSALEM (634). Held in 634; in this council Sophronius, the patriarch, addressed a synodal letter to the different patriarchs, informing them of his election, and urging them to oppose the heresy of the Monothelites.

JERUSALEM (726). Held in 726, against the fanatics, called Agonoclitcs, who maintained that prayer should be made not kneeling, but standing, or dancing.

JERUSALEM (1443). Held in April 1443, under Arsenius, Metropolitan of Cesarea, in Cappadocia; Philotheus of Alexandria, Dorotheus of Antioch, and Joachim of Jerusalem, being present. It was decreed that no clerk, ordained by the Oriental bishops in communion with Rome, should be admitted to exercise his office in their communion, until he had in the presence of the orthodox bishops satisfactorily proved his piety and adhesion to the faith of the Greek Church.—Mansi, *Note to Raynaldus*, Tom. ix. p. 420.

JERUSALEM (1672). See C. BETHLEHEM, A.D. 1672.

JUNCA (in AFRICA) (524). [*Concilium Juncense.*] In the year 524, a council was held at Junca or Junga, in Africa, at which Fulgentius, Bishop of Ruspa, presided. The subject brought before it was the case of Vincentius, a bishop, who had extended his jurisdiction over places which did not belong to his diocese.—Tom. iv. Conc. p. 1627.

K.

KELLS (1152). Held at Kells, in Ireland, March 9th, 1152, by John Paparo, cardinal, priest, and legate apostolic of Eugenius III., whom the latter had sent into Ireland to confer the pall upon four archbishops, of Armagh, Dublin, Cashel, and Tuam, which was done in this synod. Some of the Irish bishops as well as of the inferior clergy, refused to obey the legatine summons, and to sanction by their presence this innovation. (*See Council of HOLMPATRICK, A.D. 1148.*) —Bp. Mant's *Hist. Irish Church*, p. 6. Tom. x. Conc. p. 1130.

KIEFF (1147). Held about 1147, by order of Isagaslaff II., Prince of Kieff; Onuphrius of Chernigoff presided. Theodore of Bielgorod, and several other bishops were present, who proceeded to the election of a metropolitan in the place of Michael II. With the exception of Niphont of Novgorod, they all agreed to take the election into their own hands, without allowing to the patriarch of Constantinople the exercise of his right either to nominate or confirm. Niphont strongly protested against the step, but without effect. The choice of the synod fell upon Clement, a monk of Smolensko. As a substitute for the patriarchal consecration, Onuphrius proposed that the hand of St Clement of Rome, whose relics had been brought from Cherson, should be placed upon his head.

This election led to great disorder; and subsequently the patriarch, Luke Chysoberges, consecrated Constantine metropolitan, who condemned the acts of this synod, and suspended, for a time, all the clergy ordained by Clement. —Mouravieff's *Hist. Russ. Church*, by Blackmore, p. 35.

KIEFF (1622). Held by Job, Metropolitan of Kieff, in 1622. Meletius, Archbishop of Polotsk, at one time a most zealous defender of the orthodox Church in Russia, had been obliged to flee into Greece, upon a groundless sus-

picion of having been concerned in the murder of Jehoshaphat, the Uniate Archbishop of Polotsk, and urged by fear, had given himself up to the Uniate party, and written an apology in censure of the orthodox Church; in this council he was called to account—made to perform open penance, and to tear his book.

Soon after he entirely apostatised; and, going to Rome, had the title of Archbishop of Hieropolis conferred on him.—Mouravieff, p. 179.

KIEFF (1636). Held by the celebrated Peter Mogila, Metropolitan of Kieff, in order to revise his book, entitled, "The Orthodox Confession of Faith," written to confirm his people, distracted by contradictory doctrines in the true faith.

KINGSBURY (851). [*Concilium Kingsburie.*] Held in 851, at Kingsbury, under Bertulphus, King of the Mercians; Ceolnoth, Archbishop of Dover, and other Mercian bishops being present. A charter was granted by the king to the abbey of Croyland, containing very extensive privileges.—Tom. viii. Conc. p. 73.

KINGSTON (838). [*Concilium Kingstonie.*] Held in 838, Egbert, King of the West Saxons, being present, and Ceolnuth, Archbishop of Dover (or Canterbury), presiding. In it Egbert and his son made a free donation of the manor of Malling, in Sussex, to the Church of Christ, and those who should at any future time dare to violate this gift, were declared to be separated from God, and it was prayed that their lot might be with the devil and his angels. Tom. vii. Conc. p. 1769.

KIRTLINGTON (977). [*Concilium Kirtlingtonense.*] Held about Easter, 977, in presence of King Edward, Dunstan presiding. The chief event recorded in this council¹ was the sudden death of Sideman, Bishop of Crediton, in Devonshire, in which church the deceased had provided in his last will that he should be interred; but Dunstan and the king commanded him to be buried at St Mary's, Abingdon, where he was honourably interred in the northern part, in the porch of St Paul.—Wilkins' *Conc.*, vol. i. p. 262.

¹ The transactions of this council are, according to Inett, as little known as the place itself.

L.

LAMBESA (240). [*Concilium Lampesanum.*] Held in 240, at Lambese, or Lambesse, in Numidia, composed of ninety bishops, who condemned Privatus, the Bishop of the See, accused of heresy and other crimes.—Cyp. *Ep.* 39, *adv. Corn.* Tom. i. Conc. p. 650.

LAMBETH (1261). [*Concilium Lambethense.*] Held May 13, 1261, by Archbishop Boniface. Twenty constitutions were published.

1. Forbids prelates to appear before any secular court, when called there by the king's letters to answer upon matters which are known to concern merely their office and court ecclesiastical; directs them in such cases, either in person or by letter, to inform the king of their inability to obey his order; declares that any sheriff or bailiff making any such attachment, &c., shall be excommunicated (or suspended, if a clerk). This constitution contains much more on the same subject.

2. When a man has recovered his right of advowson in the king's court, the bishop shall admit the clerk presented by him, if the living be vacant; if not, he shall excuse himself to the king accordingly.

3. Forbids lay investitures; excommunicates and deprives, *ipso facto*, those who have been admitted to benefices by laymen, &c.

4. Directs that excommunicated persons, who have been released from prison by the civil powers without due satisfaction made to the Church, shall be again solemnly excommunicated with bells tolling and candles lighted; also that the officer who released them shall be excommunicated, or otherwise punished, at the discretion of the ordinary; also directs that when the king shall refuse to execute a writ "de excommunicato capiendo," after a monition from the bishop, all his cities, castles, &c., in that diocese, shall be put under an interdict.

5. Orders that those who, when required by the ordinary to do so, refuse to surrender clerks of known good character accused of any crime, shall be excommunicated; and that the places where such clerks are so detained shall be put under an interdict.

Enacts the same with respect to wandering clerks un-

known, who are so seized ; forbids prelates to compel clerks to pay fines inflicted by secular judges ; pronounces censures upon those who caused clerks to be hanged, or shaved their heads whilst in custody, in order to erase the marks of their clerkship.

6. Relates to the evasion of contracts made by laymen with the clergy, by means of the king's prohibition, &c.

7. Directs that Jews offending against ecclesiastical things and persons, shall be compelled to answer before an ecclesiastical judge, by being forbidden to traffic or converse with the faithful.

8. Forbids to hinder necessary food from being brought to those who have taken refuge in a church ; enacts that they who drag such persons from their sanctuary, or kill them, shall be punished with all the punishment of sacrilege.¹ Forbids any lay power to set guards over them that have fled for refuge into a church.

9. Relates to the invaders and disturbers of Church property.

10. Declares that frequently the houses of the clergy, though within sanctuary, were seized by the great men, their servants driven out, their goods consumed, &c. Enacts that all such offenders shall be excommunicated until they have made restitution.

11. Relates to the plunder of vacant Churches in the king's guardianship, made by his escheators and bailiffs, and orders the prelates who have the jurisdiction, publicly and solemnly to forbid such acts, and to excommunicate all offenders ; and adds further, "if our lord, the king, upon a monition, do not make, or cause to be made, competent restitution for the damages done by his officers, let him be proceeded against as hath been ordained in other cases touching the king (see Constitution 1).

12. Permits archbishops and bishops to appear by their attorneys when summoned to attend the king's justices, and orders that if any justice shall condemn any such prelate on account of his not appearing in person, the attachers and distressors shall be proceeded against. Also relates to the case of prelates and clergymen called upon to

¹ The ecclesiastical punishment was excommunication ; by the civil law, sacrilegious persons were sometimes hanged, or burnt alive, or banished.

show by what right they use the liberties long enjoyed by their Churches, &c.

13. Enacts that those lay persons shall be visited with Church censures who endeavour to compel the clergy holding lands in *Frank Almoigne*,¹ to do suit and service for the same.

14. Relates to the case of judges who defrauded Churches, &c., of their possessions, by perverse interpretations of the original deeds of gift.

15. Relates to the effects of a deceased person, wills, and their administration. Forbids any religious to act as executor of a will without licence of the ordinary; excommunicates a man hindering any woman, married or single, or his own wife, from making her will.

16. Excommunicates persons making false suggestions to the king against prelates and ecclesiastical judges, whereby the latter receive damage.

17. Declares that the king and other great men did often hinder the prelates from doing their duty against offenders, by forbidding laymen to take the oaths for speaking the truth, and by refusing to permit the said prelates to impose corporal or pecuniary punishment on their vassals; declares that they who do so shall be coerced by sentences of excommunication and interdict; and that they who refuse to take the oaths shall be excommunicated.

18. Forbids, under pain of excommunication, to hinder any one who desires it, from having the sacrament of confession and penance administered, especially forbids so to hinder its administration to prisoners.

19. Forbids the beadles and apparitors of deans and archdeacons, when in execution of any order they enter the houses of any of the clergy, to exact any procurations, &c., and orders them to receive thankfully what is given to them; also forbids them to employ any sub-officials, and to pass sentence of excommunication, interdict, or suspension, of their own mere will.

20. Orders that bishops in their synods, and archdeacons in their chapters, and all parochial clergy, shall three times a year give public notice that all clerks must be decently clipped, and have a shaven crown.

21. "With a special injunction," ordains that there shall

¹ See note to *Constitutions of Clarendon*.

be two prisons in every diocese, sufficiently large and secure for the incarceration of refractory and immoral clerks, and for the perpetual imprisonment of such of them as have committed crimes for which they would have forfeited their lives if laymen.

Some copies add another constitution, concerning the conferring the benefices of the holy water upon poor clerks, and directs that such benefices shall be in the gift of the rectors, or vicars, of the respective parishes, and not the parishioners. There is a doubt whether this is not to be attributed to Archbishop Winchelsea.—Johnson, *Ecc. Canons*. Tom. xi. Conc. p. 803.

LAMBETH (1281). Held October 11th, 1281, by John Peckham, Archbishop. In this council the acts of the Council of Lyons (1274), the constitutions of the Council of London (1268), and those of the preceding Council of Lambeth (1261), were confirmed, and twenty-seven fresh canons were published.

1. Orders that all priests shall consecrate at least once a week; that the holy sacrament shall be kept in the pyx locked up in the tabernacle; that a bell shall be sounded at the elevation of the host, that those who cannot attend mass may kneel, whether they be at home or abroad, and that the people shall be taught that Christ is *entire* in either species.

2. Relates to masses for the dead.

3. Forbids to baptise those who have received the right form of baptism at the hands of laymen or women; permits the conditional form to be used where the priest doubts whether the true form was employed; forbids lascivious names to be given to children, and directs that when such has been the case the bishop shall change them at confirmation.

4. Denies the holy communion to persons not confirmed.

5. Forbids to confer on any one holy orders at the same time with the four lesser orders;¹ and desires that when it may be, the lesser orders shall not be received at one and the same time.

¹ The four lesser orders are, the ostiary, the lector or reader, the exorcist, and the acolyth; the superior or holy orders, the subdeacon, deacon, and priest.

6. Denies absolution to hardened sinners (while they continue in sin), and to those who persist in holding more than one benefice. Forbids, under pain of excommunication, any one to hear confessions without the licence of the bishop.

7. Orders public penance for notorious sins, reserves the absolution of wilful murder to the bishop only.

8. Renews the regulation directing that in each deanery there shall be a general confessor for all the clergy.

9. Treats of the instruction to be given by the clergy to their flocks, and directs them to explain four times a year, in the vulgar tongue, the creed, the ten commandments, the two evangelical precepts, the seven works of mercy, the seven mortal sins, the seven cardinal virtues, and the seven sacraments. Then follows a brief exposition of them all.

10. Orders the publication of sentences of excommunication published by Archbishop Peckham and his predecessor.

11. Orders rectors to exercise due hospitality, at least to relieve the extreme necessities of the poor and those who travel to preach the word of God (*i. e.*, the friars).

12. Relates to the certificates given by the rural deans.

13. Is directed against the fraudulent methods employed to get possession of benefices during the absence of their possessors.

14. Relates to the same.

15. Renews the sixteenth canon of Langton, at Oxford, 1222, against farming churches.

16. Orders all the houses of Augustines to assemble together in the general chapter.

17. Excommunicates those who attempt the chastity of nuns.

18. Forbids nuns to stay more than three days together in any house, even in that of their parents, and then requires that they shall have a sister nun with them. Declares that both nuns and monks who have observed for a year the monastic life, and have worn the habit, shall be considered *ipso facto* professed.

19. Provides for the reclamation of relapsed religious.

20. Forbids monks to become executors to wills.

20. Strictly forbids clergymen to dress like soldiers and

laymen, and to wear coifs or hairlaces in order to hide the crown upon their heads.

22. Forbids the sons of rectors to succeed immediately to their fathers in churches where they ministered.

20. Orders bishops to give to every clerk upon his admission to a benefice, letters patent testifying his admission, &c.

24. Forbids pluralities; and orders those who possess more than one benefice to resign them within six months.

25. Relates to the office of advocate.

26. Orders that when an archbishop, or bishop, dies, every priest, regular or secular, under his jurisdiction shall say one mass for his soul; and the other bishops in their next congregation say an office for the dead in his behalf.—Tom. xi. Conc. p. 1156. Johnson, *Ecc. Canons*.

LAMBETH (1330). Held in 1330, by Simon Mepham, archbishop. Ten canons were published.

1. Provides that the linen used at the altar shall be frequently washed; that the priests shall not proceed to say mass until they have said matins, lauds, prime, and tierce; that no clerk shall serve at the altar during mass without a surplice, and that mass shall not be said without one or two lights.

2. Prescribes rules for the regulation of confessions.

3. Forbids priests guilty of mortal sin to celebrate the holy communion before having confessed, and orders that there shall be a confessor for the clergy in every deanery.

4. Directs that the holy chrism shall be reverently carried to the sick, and shall be kept under lock and key.

5. Relates to marriage and the publication of banns.

6. Relates to the conferring of holy orders and to the examination of candidates.

7. Forbids the alienation of Church property by laymen without the bishop's sanction.

8. Forbids to let benefices to lay persons to farm; also forbids the clergy to build houses for their children or concubines upon a lay fee, out of the revenue of the church.

9. Forbids any person to embrace a recluse life without the bishop's permission.

10. Orders a publication, three or four times a year, of the general sentence of excommunication against sorcerers,

perjurers, incendiaries, usurers, thieves, &c.¹—Tom xi. Conc. p. 1784. Johnson, *Ecc. Canons*, A.D. 1330.

LAMBETH (1351). Held in 1351, by Simon, archbishop and legate, to oppose the encroachments of the secular judges, who violated the privileges of the clergy, and condemned to death clerks found guilty of heavy crimes; at the same time severe rules were laid down for the treatment of guilty clerks handed over to the Church for punishment by the secular powers.—Tom. xi. Conc. p. 1927. Johnson, *Ecc. Canons*.

LAMBETH (1362). Held in 1362, by Simon Islip, archbishop. A constitution was drawn up in condemnation of the avarice and idleness of the priests; at the same time the rate of payment for chaplains and curates having cure of souls, was fixed.—Johnson, *Ecc. Canons*, A.D. 1362.

LAMBETH (1367). Held about 1367, by Simon Langham, Archbishop of Canterbury, probably at Lambeth. Three constitutions were published.

1. Relates to mortuaries.
2. Forbids scot-ales and drinking bouts; declares that when any number of men exceeding ten stay long together in the same house for drinking sake, it is a drinking bout. Offenders to be suspended from entrance into Church and participation in the sacrament till they should have humbly done penance.
3. Forbids any priest to celebrate mass twice a day, except on Christmas-day and Easter Sunday, and when he has a corpse to bury in his own church. Offenders to be suspended.

These three constitutions are attributed by Sir H. Spelman (vol. ii. p. 133) to Archbishop Langton, and are by him said to have been made A.D. 1206, and are so given in the Coll. Councils, Tom. ix. p. 30; but Johnson attributes them to the above Archbishop Langham, for this reason, that the first constitution refers to a statute previously made by "our predecessor Robert concerning mortuaries," viz., Robert Winchelsea, A.D. 1305.—Johnson, *Ecc. Canons*, Preface to Langton's *Constitutions*, A.D. 1222, and A.D. 1367.

¹ Johnson says that it may be justly doubted whether Archbishop Mepham had any share in the making of these constitutions; they bear no date, and are attributed to Mepham by Sir H. Spelman, p. 498.

LAMBETH (1368). Held by the same archbishop in 1368, in which thirty erroneous propositions were condemned. Tom. xi. Conc. p. 2034. Wilkins' *Conc.*, vol. iii. p. 75.

LAMBETH (1377). Held in 1377 (? early in 1378), at which Wiclif was called upon to give an account of his doctrine. The violence of the mob in his favour, and the menaces made by one Clifford, a gentleman supposed to have been sent by the court, seem to have prevented the bishops from proceeding to a sentence. Wiclif, however, very much moderated his opinions in the account he gave of them to the synod.

LAMBETH (1457). Held about 1457, by Thomas Bouchier, Archbishop of Canterbury, to make enquiry to the faith of Reginald Peacock, Bishop of Chichester, accused of heresy. The following propositions held by him were condemned.

1. That it is not necessary to believe that Christ descended into hell.
2. That it is not necessary to believe in the Holy Spirit.
3. That it is not necessary to believe in the Catholic Church.
4. That the universal Church may err in matters of faith.
5. That it is not necessary to hold and believe all that an œcumenical council and the universal Church hath determined or approved as being *de fide*.

Bale gives another version, viz., that Peacock was condemned to be burned, but recanted at St Paul's, December 4, in the same year. His books were burned before his face, and he was compelled to resign his see.—Godwin, *De Praes Aug.* p. 511.

LAMPSACUS (364). [*Lampsacenum*.] Held by the Macedonians in 364, and lasted two months. The acts of the pseudo-council of Constantinople, under Acacius of Cæsarea and Eudoxius of Antioch, in 360, were annulled. The Creed of Antioch (A.D. 340) was confirmed, and that of Ariminum condemned. It was further ordered that the bishops who had been deposed by the Anomœans (Arians) should be re-established in their sees. Eudoxius and Acacius were cited to appear, and upon their refusal were deposed.—Tom. ii. Conc. p. 829.

LAMPSACUS (366). Many synods were held about

this time by the Macedonians, persecuted in the East by the Emperor Valens, lately converted to Arianism. Having resolved to seek the protection of Valentinian in the West, and therefore to receive the Orthodox faith, they held these synods, and gathered the results into a book, which they sent to Pope Liberius by the hands of Eustathius of Sebastia, Silvanus of Tarsus, and Theophilus. In this they declare that they hold and keep the Catholic faith as confirmed at Nicaea in the time of Constantine, and condemn Arius and his doctrine with the heresies of the Patroperosians, Sabellians, Photinians, and others.

LANGEIS (1278). [*Concilium Langesiense.*] Held in 1278, by John de Montsoreau, Archbishop of Tours, in which sixteen canons were published.

8. Forbids to let out benefices to farm without the consent of the diocesan.

9. Forbids to excommunicate generally all persons communicating with the excommunicated.

12. Forbids to receive into any religious house more inmates than its funds will maintain.

13. Orders that there shall be more than one monk in each priory.—Tom. xi. Conc. p. 1038.

LANGRES (859). [*Concilium Lingonense.*] Held on April 9, 859, Remigius of Lyons and Agilmar of Vienne presiding. Sixteen canons were drawn up, which were read and approved at the Council of Savonieres, or Tousi, in the same year (which see).—Tom. viii. Conc. pp. 673, 690.

LAODICEA (in PHRYGIA) (314-372). [*Concilium Laodicense.*] The year in which this council was assembled is disputed. Baronius and Binius assign the year 314; Pagi, 363; Hardouin places it as late as 372, and others even in 399. Beveridge adduces some probable reasons for supposing it to have been held in 365.¹ Thirty-two bishops were present, from different provinces of Asia, and

¹ On the subject of the date of this council, see "Christian Remembrancer" for Jan. 1858, vol. xxxv. No. 99, pp. 77-80, where it is shown, assuming the authenticity of the list of bishops present in this council, given by Mr Cowper in his *Analecta Nicena*, that the probable date ranges between 340 and 347, and that the bishops present were of the Arianising faction, and had for the most part been present at the Council of Antioch in 340. Dr Pusey says it was "probably held before the Council of Nice."—*Councils of the Church*, p. 99.

sixty canons were published, which were received into the code of the universal Church.

1. Permits the holy communion to be administered to those persons who have married a second time, after they shall have spent some time in retreat, with fasting and prayer.

2. Directs that the holy communion shall be given to those who have completed their course of penance (Exomologesis).

3. Forbids to raise neophytes to the sacerdotal order.

4. Forbids usury amongst the clergy.

5. Forbids to confer holy orders in the presence of those who are in the rank of hearers.

6. Forbids all heretics to enter within the Church.

7. Directs that when any of the Novatians, Photinians, or Quartodecimani are to be received into the Church, they shall be made to abjure every heresy, be instructed in the true faith, anointed with the holy chrism, and afterwards be admitted to communion.

8. Orders that all Cataphrygians or Montanists shall be instructed and baptised before they are received.

9. Excommunicates those of the faithful who go to the places of worship or burial grounds of heretics.

10. Forbids the faithful to give their children in marriage to heretics.

11. Forbids the ordination of priestesses (*πρεσβυτιδεις*).

12. Orders that the bishops shall be appointed by the metropolitan and his provincials.

13. Forbids to give the election of priests to the people.

14. Forbids to send the holy things (*i.e.*, the consecrated elements) into other parishes at Easter by way of eulogiæ.

15. Directs that only those chanters whose names are inscribed in the church roll shall ascend the pulpit and chant.

16. Directs that the Gospels shall be read as well as the other books of Scripture on Saturday.

17. Directs that a lesson shall be read between each psalm.

18. Directs that the same prayer shall be repeated at nones as at vespers.

19. Directs that after the bishop's sermon, shall be said separately the prayers for the catechumens, then those for the penitents, and lastly, those of the faithful; after which

the kiss of peace shall be given, and after the priests have given it to the bishop, the lay persons present shall give it to each other; and that ended, the administration of the Holy Eucharist shall proceed. It orders further, that none except the priests shall be permitted to approach the altar in order to communicate.

20. Forbids a deacon to sit in the presence of a priest without permission of the latter. The same conduct is enjoined to subdeacons and all inferior clergy towards the deacon.

21 and 22. Forbid the subdeacon to undertake any of the functions of the deacon, to touch the sacred vessels, or to wear a stole.

23. Forbids the same to chanters and readers.

24. Forbids all the clergy, and those of the order of ascetics, to enter a tavern.

25. Forbids the subdeacon to give the consecrated bread and to bless the cup.

26. Prohibits persons not appointed thereto by a bishop, to meddle with exorcisms.

27. Forbids the carrying away of any portion of the agapæ, or love-feasts.

28. Forbids the celebration of the agapæ, or love-feasts, in churches.

29. Forbids Christians to observe the Jewish Sabbath.

30. Forbids Christian men, especially the clergy, to bathe with women.

31. Forbids to give daughters in marriage to heretics.

32. Forbids to receive the eulogiæ¹ of heretics.

33. Forbids all Catholics to pray with heretics and schismatics.

34. Anathematises those who go after the false martyrs of heretics.

35. Forbids Christian persons to leave their church in order to attend private conventicles in which angels were invoked; and anathematises those who are guilty of this idolatry.

36. Forbids the clergy to deal in magic; and directs that all who wear phylacteries be cast out of the Church.

¹ "Eulogia": portions of the consecrated elements were so called, which, in the early ages, were sent from one bishop to another, as tokens of intercommunion.

37. Forbids to fast with Jews or heretics.
38. Forbids to receive unleavened bread from Jews.
39. Forbids to feast with heathen persons.
40. Orders all bishops to attend the synods to which they are summoned, unless prevented by illness.
- 41 and 42. Forbid clergymen to leave the diocese to travel abroad, without the bishop's permission and the canonical letters.
43. Forbids the porter of the Church to leave the gate for a moment, even in order to pray.
44. Forbids women to enter into the sanctuary.
45. Forbids to receive those who do not present themselves for the Easter baptism before the second week in Lent.
46. Orders that all catechumens to be baptised shall know the Creed by heart, and shall repeat it before the bishop or priest on the fifth day of the week.
47. Those who have been baptised in sickness, if they recover, must learn the Creed.
48. Orders that those who have been baptised shall be anointed with the holy chrism, and partake of the Kingdom of God.
49. Forbids to celebrate the holy Eucharist during Lent on any days but Saturdays and Sundays.
50. Forbids to eat anything on the Thursday in the last week of Lent; or during the whole of Lent, anything except dry food.
51. Forbids to celebrate the festivals of the martyrs during Lent; orders remembrance of them on Saturdays and Sundays.¹
52. Forbids to celebrate marriages and birth-day feasts during Lent.
53. Enjoins proper behaviour at marriage festivals, and forbids all dancing.
54. Forbids the clergy to attend the shows and dances given at weddings.
55. None of the clergy or laity to club together for drinking parties.

¹ From this it appears that the Church had before this time exercised the power of establishing festival days. St Cyprian tells us the same thing. (And before him the Smyrneans, writing to the people of Pontus on the death of St Polycarp, declared their intention to institute a festival day to his memory.)—(See also Can. 88, CARTHAGE, 398.)

56. Forbids the priests to take their seats in the sanctuary¹ before the bishop enters, except he be ill or absent.

57. Directs that bishops shall not be placed in small towns or villages, but simply visitors, who shall act under the direction of the bishop in the city.

58. Forbids both bishops and priests to celebrate the Holy Eucharist in private houses.

59. Forbids to sing uninspired hymns, &c., in church, and to read the uncanonical books.²

60. Declares which are the canonical books of Scripture. In this list the books held to be Apocryphal by our Church, and the Book of the Revelation are omitted.—Tom. i. Conc. p. 1495.

LATERAN (649). [*Concilium Lateranense.*] Also known as the Council of Rome, held in 649, against the heresy of the Monothelites, and its promoters, Cyrus, Sergius, Paul, and Pyrrhus. The Pope St Martin was present, as was also the celebrated St Maximus, Abbot of Chrysopolis, near Constantinople, who had lately confuted the Monothelite leader Pyrrhus, and presided over about one hundred and four bishops from Italy, Sicily, Sardinia, and Africa. They held five sessions (or *secretarii*), the first being on the 5th October, and the last on the 31st of the same month.

In the first session, October 5, St Martin explained the errors of Monothelism, introduced eighteen years back by Cyrus of Alexandria, and approved by Sergius of Constantinople, Pyrrhus, and Paul, who taught that there is in our Lord Jesus Christ but one operation of the divinity and humanity.

In the second session, October 8, the petition of Stephen, Bishop of Doria, was read. Several Greek abbots, priests, and monks, who were at Rome, came forward and demanded that the type or formulary of Constans³ should be anathematised, in which they declared that the Lord Jesus Christ was represented as being without operation and without will, in fact, without a soul.

¹ *Bema*, the same with our sanctuary, where stood the bishop's throne, the priests' seats, and the altar.

² See note on the C. BRAGA, Can. 12, note; also LAODICEA, Can.

59. TOLEDO, 633, Can. 13. *Esp. Sag.* iii., p. 86.

³ An edict published by the Emperor Constans, in 648, by the advice of Paul of Constantinople, in which all parties were enjoined to observe strict silence upon the subject.

In the third session, October 17, the writings of the accused parties were produced, and amongst others the book of Theodorus, Bishop of Pharan, in which he taught the doctrine of one operation only, asserting the Divine Word to be the source, and the humanity only the instrument.

St Martin refuted these errors, and showed with exactness the meaning of the term "theandric operation,"¹ which he said implied plainly two operations of one person; and he stated that St Dionysius had used it only to express the union of them in one and the same person, adding that the property of that union is to perform *humanly* divine actions, *divinely* human actions.

In the fourth session, October 19, the definitions of the five œcumenical councils upon the subject were read, and the "type" of Constans examined and condemned.

In the fifth session, October 31, the passages from the fathers relating to the matter were read; the tricks and shifts of the Monothelites were exposed, and the Catholic doctrine soundly and luminously set forth. The Ecthesis of Heraclius² was condemned as impious.

The council, after having cited a large number of passages gathered from the fathers, pronounced its judgment in twenty canons, in which it condemns all who do not confess in our Lord Jesus Christ two wills and two operations.

The acts of this council were transmitted by St Martin to all Catholic bishops, with a synodical epistle addressed to all the faithful. The council was received everywhere with the five œcumenical councils.—Tom. vi. Conc. p. 75.

LATERAN (861). At which John, Archbishop of Ravenna, who rejected the jurisdiction of the holy see, was condemned; he was afterwards reconciled.

LATERAN (1105). Held in Lent, 1105. Pascal II. excommunicated in this council the Count de Meulan and his confederates, who were accused of confirming and encouraging the King of England in his conduct concerning the investitures. It was also probably in this council that Pascal reprimanded Bruno of Treves for having received

¹ "Operatio Deivirilis."

² In 639, the Emperor Heraclius promulgated an edict, composed by Sergius of Constantinople, and called the Ecthesis, by which all controversies upon the subject of the two wills in Jesus Christ were strictly forbidden, though the edict itself plainly recognised but one will.

investiture at the hands of the Emperor Henry. It does not appear that the pope complained of Bruno's attachment to Henry, excommunicated though the latter was; this, amongst other examples, shows that men were not esteemed worse Catholics, even by the holy see, for not executing in all their rigour the judgments pronounced against heresy; in other words, that the pope's power in temporal matters was at that time by no means an article of faith, but in order to be a good Catholic it needed only to obey the pope in spiritual and the king in temporal matters.—Tom. x. Conc. p. 741.

LATERAN (1112). A numerous council was held on the 28th March 1112, composed of about one hundred bishops, several abbots, and an innumerable multitude of other clergy and of laymen. Pascal II. here revoked the right of investiture which the Emperor Henry V. had the year before forced him, whilst a prisoner, to grant to him. He also cleared himself from the suspicion of heresy, which some had attempted to fix upon him, by making open confession of his faith before the council. The emperor was excommunicated.—Tom. x. Conc. p. 767.

LATERAN (1116). Held March 6th, 1116. In this council Pascal II. again revoked the privilege which the emperor had extorted from him; the emperor himself was not excommunicated in this council, but the acts of the several councils held by the pope's legates, in which this sentence had been passed upon him, were approved; the prohibition to give or receive investiture was renewed.¹—Tom. x. Conc. p. 806, and Appendix, 1834.

LATERAN (1123). Held in 1123, March 25, under Calixtus II., and composed of more than three hundred bishops and six hundred abbots; the ambassadors of the Emperor Henry were also present.

For the sake of peace it was agreed that the emperor should no longer give investiture by ring and staff, but that the bishop or abbot, having been freely elected, should receive from him only the investiture of the fief, by the baton or sceptre. The indulgence granted by Urban II. to those who proceeded to the assistance of the Christians oppressed by the infidels, was renewed, and twenty-two canons were published.

¹ John, Bishop of Gaeta, defended Pascal from the accusations of St Bruno, Bishop of Segni.

1. Forbids simony.
3. Forbids the clergy to have wives, to keep mistresses, or to live with any women, except as specified by the canon of Nicea.
4. Forbids princes, and any of the laity, to take upon themselves to dispose of Church property.
7. Forbids all persons to give a cure of souls or prebend without the bishop's consent.
9. Forbids to receive into communion persons who have been excommunicated by their own bishop.
10. Forbids to consecrate a bishop elected uncanonically.
11. Grants indulgences to those who should assume the cross for the Holy Land ; places their persons, property, and families under the protection of the blessed apostle St Peter and the holy Roman Church ; enjoins all who, after having assumed the cross, either for the Holy Land or for Spain, have laid it aside, to resume it and to begin their voyage within the year, under pain of excommunication, and, if the offenders be princes or lords, of having their lands placed under an interdict.
14. Forbids the laity, under pain of excommunication, to appropriate to their own use offerings made to the Church, and to shut up the approaches to churches (*ecclesias incastellari*).
- 15 and 16. Excommunicate those who made or passed bad money, and who pillaged pilgrims.
17. Forbids abbots and monks to administer penance publicly, to visit the sick, to administer extreme unction, or to sing solemn and public masses ; it also enjoins them to receive from their bishop the holy chrism and oils, and their orders.
19. Orders that monasteries shall continue to render to the bishops the same services and dues as have been rendered since the time of Gregory VII.
21. Declares the marriages of priests, deacons, subdeacons, and monks, to be null and void.
22. Declares all alienations of Church property, and all orders conferred by intruding bishops, simoniacally obtained, or not conferred according to the canons, to be null and void.

None but bishops of the Latin Church were summoned

to this council, nor have its decrees ever been received in the East as œcumenical.—Tom. x. Conc. p. 891.

LATERAN (1139). Convened by Pope Innocentius II., who presided at it, in 1139 (April 2). About one thousand prelates (*i.e.*, archbishops, bishops, and abbots) were present.¹ In this council the Anti-pope Peter (Anacletus II.) and Arnold of Brescia were condemned; the last, who was a disciple of Abelard, for his violent declamations against the pope, the bishops, the clergy, and the monks, maintaining that the clergy who held any estates or property must be damned, and that Rome must be restored to her primitive liberty, by the expulsion of the pope and cardinals. Certain bishops, who had been schismatically ordained by Anacletus, were deposed; the pope calling them by name, and taking from them the crozier, ring, and pall, after having addressed them upon the grievousness of their fault, with an acrimony which St Bernard condemned. Thirty canons of discipline were published.

1 and 2. Deprive all ecclesiastics simoniacally ordained.

3. Forbids, under pain of excommunication, to receive those who have been excommunicated by their bishop.

4. Directs that ecclesiastics who, after monition from their bishop, do not reform their costume, and dress decently, shall be deprived of their benefices.

6. Is directed against the marriage and concubinage of subdeacons.

7. Forbids to hear mass celebrated by a married priest, or by one living with a mistress; and declares the marriages of priests, as well as those of monks and canons, to be null and void, and orders them to separate from their wives.

9. Forbids regular canons and monks to learn civil law or medicine, for profit, and excommunicates bishops, abbots, and priors, who give them permission to do so.

10. Orders lay-persons possessed of Church tithes, to restore them to the bishop under pain of excommunication; and warns them that they are guilty of sacrilege, and liable to eternal damnation.

¹ Amongst them were five English bishops, viz., Theobald of Canterbury, Ernulfus of Rochester, Simon of Winchester, Roger of Coventry, and Robert of Exeter; also four abbots, who went as the representatives of the other bishops and the abbots of England.

11 and 12. Relate to the Trêve de Dieu.

13. Condemns usury.

14. Forbids tournaments and military combats, and orders that persons killed in such *melées* be denied Christian burial.¹

15. Excommunicates, without permitting the bishops to absolve them, persons who maltreat clerks or monks: also forbids to touch those who have sought an asylum within a church or in a churchyard, under pain of excommunication.

18 and 19. Relate to incendiaries and their abettors, whom they sentence to excommunication, and to go to the Holy Land or to Spain to serve the cause of the Church.

21. Forbids to confer holy orders upon the sons of priests, except they bind themselves to a monastic or regular life.

23. Condemns the heresy of the Manichæans.²

27. Forbids nuns³ to be present in the same choir with the monks and canons, at the chanting of the holy office.

28. Directs that no bishopric shall be permitted to remain vacant for more than three months.

29. Anathematises slingers and archers who exercise their profession against Christians.

30. Annuls all the ordinations made by Peter of Leon (Anacletus II.), and other heretics and schismatics. — Tom. x. Conc. p. 999.

This council has no title to be considered as œcumenical, for the reasons mentioned in the last.

LATERAN (1168). Held by Alexander III. against the Emperor Frederick, who had espoused the cause of the Anti-pope Victor III. Frederick was condemned, and deprived of his empire, and a decree passed deposing all the schismatical prelates. — Tom. x. Conc. p. 1449.

¹ "Detestabiles autem illas nundinas vel ferias, in quibus milites e conducto convenire solent, et ad ostentationem virium suarum et audaciæ temerariæ congregiuntur, unde mortes hominum et animarum pericula sæpe proveniunt, omni modo fieri interdicimus. Quod si quis eorum ibidem mortuus fuerit, quamvis ei poscenti pœnitentia et viaticum non negetur, Ecclesiasticâ tamen careat sepulturâ."

² Petrobrussians, the followers of Peter de Bruis.

³ These were the members of the Societies of Virgins called *Agapete*, who lived together in religious community without vows. They were abolished in this synod.

LATERAN (1179). Held March 2, 1179, under Pope Alexander III., who presided, at the head of two hundred and eighty bishops,¹ collected from many countries: from the East a few *Latin* bishops, with the Abbot Nectarius, attended, but none from the orthodox Eastern Churches. The object of the council was to correct abuses which had sprung up during the long schism, then just brought to a close by the treaty of peace between Alexander and the Emperor Frederick, at Venice, in 1177. It consisted of three sessions; the first, March 5; the second, March 14; and the third, March 19. Twenty-seven canons were published, of which the following are the chief.

1. Declares that from that time the election of the pope should be confined to the college of cardinals, and that *two-thirds* of the votes should make a lawful election.

3. Directs that a person to be elected to a bishopric, shall be not less than thirty years of age, legitimate by birth, and well spoken of as to learning and morality; also that no benefice, having cure of souls, shall be given to an ecclesiastic under twenty-five years of age.

4. Regulates the number of horses, &c., which a prelate might take with him, when visiting his diocese; allows the archbishop forty or fifty, cardinals twenty-five, bishops twenty or thirty, &c.

7. Forbids any fee to be taken for inducting to a living, burying the dead, blessing the newly married, or administering the sacraments.

8. Forbids to present to, or even to promise, benefices before they are vacant; and directs collators to present within six months after vacancy.

9. Forbids the Knights Templars and other fraternities to receive tithes, churches, &c., from any lay hand, without

¹ The account of this synod, given in a MS. in the Monastery of St Victor at Paris, published by Martene, *Vet. Script.*, tom. v. col. 77, makes the number of bishops present three hundred and two. Amongst them were Robert, Bishop of Hereford; Rainaldus, of Bath; John, of Norwich; Adam, of St Asaph; Richard, of St David's; Hugo, of Durham; Gregory, of Ross; Catholicus, Archbishop of Tuam; Laurentius, of Dublin; Constantine "*de Culerne*"; Bricius, "*Lumbriensis*"; Augustine, of Waterford; and Felix, of Lismore. The same account makes the second session to have been held on the 7th instead of the 14th of March.

the authority of the bishop; to receive excommunicated persons, &c.

10. Forbids to receive monks into monasteries for money; forbids monks to possess property under pain of excommunication.

11. Forbids ecclesiastics to retain women in their houses, or to frequent nunneries, without necessary cause.

13 and 14. Forbid pluralities, and order residence.

15. Orders that the property of ecclesiastics, saved out of their church-preferment, shall, at their death, go to the particular church they have served, whether they have otherwise disposed of it by will or not.

18. Orders the appointment of a school-master in all cathedral churches, who may instruct the youth and the poor clergy.

20. Condemns tournaments, &c.

21. Enjoins, under pain of excommunication, the observation of the "*Trève de Dieu*" (*Treuga Domini*).

23. Grants to lepers the privilege of having a church, churchyard, and priest, where they are in sufficient numbers, to demand it, and provided they do not injure the parochial rights of the mother-church.

24. Excommunicates those who in any way assist the Saracens with weapons, &c.; and also those who make away with the property of shipwrecked persons.

25. Directs that usurers shall be shut out from communion during life, and forbidden Christian burial when dead.

27. Is directed against the Albigenses.—Tom. x. Conc. p. 1503.

This council was not œcumenical in its convocation, nor was it ever received as such by a large portion of the Catholic Church.

LATERAN (1215). Held 11th November 1215, under Pope Innocentius III.; who, in his bull of convocation, declares his reasons for assembling the council, viz., the evils of the Church, and the great depravation of morals, of which he draws a lively picture. The council commenced its sittings on the 11th November, and ended on the 30th of the same month. Four hundred and twelve bishops,¹ eight hundred abbots and priors, the ambassadors of many

¹ Amongst them were the bishops of Moray, Glasgow, and Caithness.

Catholic princes, were present; also two Latin patriarchs from the East, viz., Gervais of Constantinople and the Patriarch of Jerusalem.

The pope opened the assembly with a sermon upon St Luke xxii. 15, relating to the recovery of the Holy Land and the reformation of the Church.

Subsequently seventy chapters, which Innocentius himself had drawn up, relating to the extirpation of heresy, the reform of the Church, peace between Christian princes, the succour of the Holy Land, and the re-union of the Greek and Latin Churches, were read. These chapters are to be regarded simply as the constitutions of Innocentius himself, who drew them up; no debate followed upon them, and the silence of the bishops was taken for their assent: not having been made in the council, nor discussed "*conciliariter*," they are, therefore, not entitled to the same respect with synodal canons.¹ They are, indeed, spoken of rather as the decrees of Innocentius than as those of the council of Lateran, and were not published as the canons of Lateran for more than three hundred years afterwards, viz., by Cochlæus in 1538.

Chapter 1. Contains an exposition of the Catholic faith, principally with reference to those sects who still retained the Manichæan heresy: it sets forth that there is but One God, Father, Son, and Holy Ghost, who at the first made all things, both spiritual and material, out of nothing, not excepting the devils themselves, who at the first were created good. In order to establish the authority of the Old Testament, which these heretics rejected, it asserts that the same God who at first delivered to mankind the doctrines of salvation by Moses, and the prophets, afterwards more clearly pointed out the way of life by His Son, whom He caused to be born of the Virgin.

It further declares that there is but one universal Church, out of which there is no salvation; that there is but one sacrifice, viz., that of the mass; that in it Jesus Christ Him-

¹ "Facta prius ab ipso Papa exhortationis sermone, recitata sunt in pleno Concilio Capitula 70, quæ aliis placabilia, aliis videbantur onerosa."

"Cochlæus sent a copy of these canons to Crabbe for his edition of Martin's collection, as the former one was deficient in respect of many councils."—*Gentlemen's Magazine*.

self is both the Priest and the Victim ; that " His Body and Blood, in the sacrament of the altar, are truly contained under the species of bread and wine ; the bread being, by the Divine Omnipotence, *transubstantiated* into His Body, and the wine into His Blood ; that for completing the mysterious union between Christ and His Church, we may receive His Human Nature, as He was pleased to take ours.¹" That this sacrament can only be celebrated by a priest, lawfully ordained, in virtue of that ecclesiastical power granted by our Lord to His Apostles and their successors. It then declares the efficacy of baptism both of infants and adults ; and that they who fall after baptism, may be restored by the sacrament of penance.

Chapter 2. Condemns the treatise of the Abbot Joachim on the unity of the Trinity, in which he favoured the Tritheistic doctrine and inveighed against Peter Lombard as a heretic, for his opinions on the subject of the Blessed Trinity, which encouraged Tritheism ; also, it condemns the errors of Amauri. (*See C. PARIS, 1210 ; C. ARLES, 1261.*)

Chapter 3. Anathematizes all heretics who hold any thing in opposition to the preceding exposition of faith ; and enjoins that after condemnation, they shall be delivered over to the secular arm ; also excommunicates all who receive, protect, or maintain heretics, and threatens with deposition all bishops who do not use their utmost endeavours to clear their dioceses of them.

Chapter 4. Exhorts the Greeks to unite with, and conform to, the Roman Church.

Chapter 5. Regulates the order of precedence of the patriarchs :—1. Rome. 2. Constantinople.² 3. Alexandria. 4. Antioch. 5. Jerusalem. And permits these several patriarchs to give the pall to the archbishops of their dependencies, exacting from themselves a profession of faith,

¹ This is the first appearance of a synodical authorisation of the doctrine of Transubstantiation ; and indeed, considering that these constitutions were not the work of the council, but of Innocentius alone, the doctrine can hardly be said to have had the sanction of this council. Scotus says, "*Ante Lateranense Concilium Transubstantiatio non fuit dogma fidei.*"—Sent 4. dist. xi. Q. 3.

² This was the first time that the Church of Rome recognised the precedence of the see of Constantinople over the other three patriarchs. At this period a Latin was in possession of the throne of Constantinople.

and of obedience to the Roman see when they receive the pall from the pope.

Chapter 6. Enjoins ordinaries to be careful in reforming their clergy.

Chapter 7. Orders that provincial councils be held every year.

Chapter 8. Regulates the manner of proceeding against ecclesiastics.

Chapter 9. Orders bishops to provide that all in their dioceses shall use the same rites.

Chapter 10. Directs that bishops shall be careful to provide the churches of their dioceses with persons capable of preaching the Word of God.

Chapter 11. Confirms and extends the canon of the Council of Lateran (1179), which provides for a school-master in every cathedral church, to teach the poor clerks and others.

Chapter 12. Enjoins that abbots and priors shall hold chapters every three years, without prejudice to the rights of the bishops of the dioceses.

Chapter 13. Forbids the establishment of new religious orders; also forbids an abbot to preside over more than one religious house.

Chapters 14, 15, and 16. Forbid to the clergy incontinence, drunkenness, hunting, keeping sporting dogs or birds, secular pursuits, attendance at plays or farces, and frequenting of taverns (excepting when travelling); also orders propriety of apparel, and the tonsure suitable to their rank.

Chapter 17. Forbids feasting.

Chapter 18. Forbids the clergy to be present at the execution of criminals, to pronounce any judgment tending to the shedding of blood, to fight duels, and to give the blessing for the ordeal by hot or cold water, or hot iron.

Chapters 19 and 20. Relate to churches and their proper vessels, order that chrisms be kept locked up.

Chapter 21.¹ Enjoins all the faithful of both sexes,

¹ This is the celebrated canon known (from the words with which it commences) as the canon "*Omnis utriusque sexus*." It also adds, that confession may be made to any other priest with the consent of the parish priest. This is the first canon known which orders generally sacramental confession. Probably the doctrine of the Albigenses—that neither confession nor satisfaction were requisite in order to obtain remission of sin—led to its enactment. See St Bernard, *Cantic. Sermo*, lxx. *Opera*, p. 761, on Albigenses 21, *Lat. iv*.

having arrived at years of discretion, to confess all their sins at least once a year to their proper priest, and to communicate at Easter.

Chapter 22. Orders all medical persons to warn the sick to send for the priest before prescribing for them.

Chapter 23. Orders that no cathedral nor regular church shall remain vacant more than three months, after which time the right of presentation to lapse to the immediate superior.

Chapters 24, 25, and 26, relate to elections.

Chapter 27. Forbids to ordain illiterate persons.

Chapter 28. Declares that they who have asked leave to resign their benefices, shall be compelled to do so.

Chapter 29. Confirms the canon of the third council of Lateran, which forbids pluralities.

Chapter 30. Forbids to give benefices to incapable persons.

Chapter 31. Excludes bastards from benefices.

Chapter 32. Orders patrons to find a sufficient maintenance for the curates.

Chapters 33 and 34. Restrict episcopal and archidiaconal procurations when in visitations.

Chapters 35 to 44. Relate to appeals, the procedure of ecclesiastical judges, &c.

Chapters 45 and 46. Provide for the discharge of the goods and persons belonging to the Church.

Chapters 47 and 48. Regulate the form of excommunication.

Chapter 49. Regulates that of recusancy.

Chapters 50, 51, and 52. Relate to matrimonial impediments, &c.

Chapters 53, 54, 55, and 56. Provide for the preserving and enjoying of the tithes, even upon monks' lands.

Chapter 57. Restrains the privilege of regulars being always buried in holy ground.

Chapter 58. Allows the clergy and monks to celebrate divine service in their churches in a low voice during an interdict, providing that no bells be rung and no excommunicated or interdicted persons be allowed to be present.

Chapter 59. Forbids the religious to borrow or to become sureties without the abbot's leave.

Chapter 60. Restrains the encroachments of abbots.

Chapter 61. Confirms the twenty-fifth canon of the Council general of Lateran (1139).

Chapter 62. Forbids to exhibit relics already recognised out of their shrines (*extra capsam*), to sell them, and to honour new ones except they be first approved by the pope.

Chapters 63, 64, and 65. Abolish certain abuses.

Chapter 66. Forbids all fees for burials, marriage blessings, &c., without prejudice, however, to existing customs and pious usages.

Chapter 67. Is directed against the excessive usuries of the Jews.

Chapter 68. Directs that Saracens and Jews shall wear a peculiar kind of dress, to distinguish them from Christians, and orders princes to take measures to hinder the utterance of blasphemies against our Lord Jesus Christ.

Chapter 69. Forbids to give any public office or situation to Jews and Saracens.

Chapter 70. Directs that converted Jews be prevented from observing Jewish ceremonies.

After these canons of Innocentius had been read, the council proceeded to publish a decree for the crusade to the Holy Land, in which the time of rendezvous was fixed for the first day of June, and the place Sicily.

Whilst treating of the question of the Albigenes, the affairs of Raymond, Count of Toulouse, were discussed.

The Count himself appeared, accompanied by his son and the Count de Foix, to demand the restitution of his lands, which had been taken from him by the crusaders. His request was refused, and his territory declared to be alienated from him for ever. His wife, however, was permitted, on account of the high reputation which she enjoyed, to retain the lands forming her dowry. Lastly, in this council the union of the Maronites with the Roman Church was discussed: Jeremiah, or Jonah, their patriarch being present.—Tom. xi. Conc. p. 117.

LATERAN (1512). Held in 1512, under Julius II. This council held its first session on the 10th day of May 1512, and was dissolved on the 16th March 1517, under Pope Leo X.

The opening was made May 3rd, the pope presiding at the head of fifteen cardinals, eighty Italian archbishops and bishops, and six abbots or generals of orders.

In the first session, May 10, the eleventh canon of Toledo was read, enjoining modesty, silence, and union in all ecclesiastical synods. The officers of the council were named.

The bull of convocation having been read, May 17, Cajetan, general of the Dominicans, spoke against the Council of Pisa, and an edict was promulgated annulling all its acts; also an edict postponing the third session to December, to allow time for the arrival of the Bishop of Guerck on the part of the emperor.

The third session was held on the third of December. The pope renewed his bull annulling all the acts of the Councils of Pisa and Milan, and placed the kingdom of France under an interdict. The Bishop of Guerck, on the part of the emperor, declared his approval of the council; about one hundred and twenty prelates attended this session.

The letters patent were read, December 10, which Louis XI. of France had formerly addressed to Pius II., by which the Pragmatic sanction was abrogated; by a bull its supporters were cited to appear before the council within sixty days, to show their reasons for opposing its abrogation. By another bull the council declared the abrogation of the Pragmatic sanction.

The pope being seized by illness, Cardinal St George, Bishop of Ostia, presided, February 16. A new citation to the same parties, for the purpose mentioned above, was decreed.

Pope Julius being dead, April 27, his successor, Leo X. presided, who declared himself unwilling that the above citation should be carried into effect, and desired that all peaceable means should be first tried.

In the interval between this and the following session, ambassadors arrived from Louis XII., declaring in his name, that he would renounce the Council of Pisa, and adhere to that of Lateran, upon condition that the cardinals who had been degraded should be re-established, and the acts directed against his kingdom annulled.

The letters of the Cardinal Bernadin, of Carvajal, and Frederick, Cardinal of St Severin, were read, June 17, in which they renounced the schism, condemned all the acts of the Council of Pisa, approved those of Lateran, promised to obey Leo, and acknowledged that Julius had justly deposed

them from their rank of cardinal; upon which they were restored to their office.

Another session was held on December 19. The pope presided; twenty-five cardinals and one hundred and twenty-two prelates attended. The act of Louis XII. was presented by his ambassador, by which he declared his adhesion to the present Council of Lateran, and revoked his approval of that of Pisa.

A petition having been presented against the parliament of Provence, accusing that assembly of interfering with the jurisdiction of the Church of Rome, and of setting itself up against the pope's authority, a monitory letter was issued to the members of that parliament, requiring them to appear before the council within three months.

3. A decree was read directed against certain philosophers, who taught that the reasonable soul was mortal; and against others, who, allowing the immortality of the soul, asserted that there was but *one* soul pervading all human bodies.

4. It was ordered that no persons in holy orders should employ more than five years in the study of philosophy, without, at the same time, applying themselves to theology and the canon law, in order to correct the ill effects of such reading upon their mind.

5. Three bulls were published: 1. Exhorting to peace and unity amongst Christian princes. 2. Addressed to the Bohemians, and offering them a safe conduct to induce them to come to the council. 3. Directed against the exactions of the officers of the court of Rome, and relating to the reformation of the Church.

In the ninth session, May 5, 1514, an act of the French prelates, signed by five bishops, was read, in which they excused themselves for not attending the council, and renounced the Council of Pisa; besides this, a long decree was read concerning the reformation of the court of Rome.

The next session did not take place until the 4th of May in the following year. The pope presided; and twenty-three cardinals, together with several archbishops, bishops, abbots, and doctors, were present. Four decrees were read: 1. Approving of the "Monts de Piété," established in Italy and elsewhere; which were public offices, where money was lent for a specified time to persons in need, upon security of property deposited at the office, which property was sold

when the time allowed had expired. 2. Relates to the clergy, and orders that the commissioners of the holy see shall punish those exempted chapters, which availed themselves of their privileges to commit irregularities with impunity; it also gives permission to the bishop of the diocese to visit once a year, nunneries under the immediate control of the holy see. 3. Orders that all books printed at Rome, shall be submitted to the revision of the pope's vicar and the master of the palace; and that those printed in other places, shall be examined by the bishop of the diocese, or by some one appointed by him. 4. Relates to the Pragmatic sanction.

In the eleventh session, December 19, the Maronites¹ were admitted to the pope's obedience; and a confession of faith was read before the council, in which they recognised the procession of the Holy Spirit from the Father and the Son, &c.

Then the celebrated bull was read, which substituted for the Pragmatic sanction, the Concordat made between Leo X. and the King of France, Francis I., at Bologna. Several of the articles of the Pragmatic were retained, but most of them were altered, and some abolished altogether.

Article 1 was entirely contrary to the Pragmatic; the latter had re-established the right of election: the Concordat, on the contrary, declares that the chapters of cathedrals in France shall no longer proceed to elect in case of vacancy, but that the king shall name to the pope, within six months, a doctor or licentiate in theology, of at least twenty-seven years of age, whom the pope shall nominate to the vacant see; and that in case of the king's persisting in the appointment of an improper person, the right of appointing shall lapse to the pope.

By this article the pope reserved to himself the right of appointing directly to bishoprics vacant "*in curiâ*" (i.e., becoming vacant by the death of the possessor whilst at Rome).

2. Declares the abolition of all expective graces and reservation of benefices. See C. BASLE.

3. Defends the rights of graduates, and enacts that all benefices falling vacant during four months in each year, shall be given to graduates. It also fixes the period of

¹ Peter II., Patriarch of the Maronites, sent his legate with letters, who carried back the papal confirmation and the *pallium*,

study necessary for attaining to the several degrees, viz., ten years for that of doctor or licentiate in theology ; seven years for that of doctor or licentiate in canon or civil law, or for the degree of M.D. ; five years for that of master or licentiate in arts ; six for that of B.D. ; and five for that of bachelor in civil or canon law. For noblemen three years only are required.

4. Gives to the pope, where a patron has ten benefices, the right of presenting to one of them ; when he has fifty, to two ; provided that they be not two prebends in the same Church.

5. Relates to suits and appeals, and resembles the regulation made in the Pragmatic ; it declares that all suits shall be terminated on the spot by those judges who have the right, either by prescription or privilege, to take cognizance of them, except in certain cases, and forbids to appeal to the highest authority, "*omisso medio*."

The four articles following are the same with those upon the like subjects in the Pragmatic, viz., these :—

6. Upon peaceable possession.

7. Upon concubinage amongst the clergy.

8. Upon intercourse with the excommunicated.

9. Upon interdicts.

10. On the decree "*Sublacione Clementinæ Litteris*."

No mention is made in the Concordat of the articles in the Pragmatic, concerning the annates and the number of cardinals.

Subsequently the decree abolishing the Pragmatic sanction was read in the council, and was received by all but the Bishop of Tortona in Lombardy, who had the courage to oppose it ; saying, that the respect due to the Council of Basle and the assembly at Bourges, ought to hinder them from touching upon a subject of such importance.

The opposition which the Concordat received from the Parliament, the universities, and the Church at Paris, is well-known, as well as the disputes and divisions which its execution occasioned.

In this session, moreover, was read the bull relating to monastic privileges, by which the pope granted to all ordinaries the right of visiting all parish-churches in the hands of the regulars, and of celebrating mass in them ; also the right of examining monks to be employed in the ministry. It also declared that those persons who should confess to

monks approved by the ordinary, should be considered to have satisfied the canon "Omnis utriusque sexus."¹

The last session was held on the 16th March, 1517. The Latin Patriarchs of Antioch, Alexandria, and Aquilæ, eighteen cardinals and eighty-six archbishops, being present. A bull was published, confirming all the acts of the preceding sessions, and granting a subsidy of a tenth on all ecclesiastical property in aid of the war against the Turks.—Tom. xiv. Conc. p. 1-346. *L'Hist. de la Prag. S. et Concordat, par Pithon.*

LAUSANNE (1449). [*Concilium Lausanense.*] Held in 1449. Felix V., who had been elected to the pontificate by the fathers at Basle, having renounced the popedom, April 9, 1449, they reassembled at Lausanne, in continuation of the Council of Basle. Here they ratified by two decrees his resignation, with all the clauses and conditions which had been agreed on between himself and Nicholas V. The pope, on his side, by a bull given at Spoleto, June 18, declared that God having restored peace to the Church, and his venerable and very dear brother Amadeus, premier cardinal of the Roman Church, known as Felix V., in his obedience, having renounced all claims to the sovereign pontificate, and those who had assembled at Basle, and afterwards at Lausanne, under the style of an œcumenical council, having decreed and published that Nicholas V. should be henceforth obeyed as the sole and indubitable pontiff; and having at length dissolved the aforesaid Council of Basle, therefore, continues the pope, wishing, as far as God gives us the power, to procure peace amongst all the faithful, we do ourselves approve the same, and for the good and the unity of the Church, of our plenary apostolic

¹ The business of the council through the last three or four sessions was greatly hindered, and much delay caused, by the complaints brought by the bishops against the cardinals and monks; the former they accused of exalting themselves unduly at the expense of the episcopate, and of lording it over the bishops. So far was this quarrel carried, that the whole of the bishops came to the determination, previous to the ninth session, either to refuse to attend the council or to negative every proposition, until their grievances had been redressed. This disagreement was partially healed by the bull published in the ninth session. The complaint made against the monks related to their exorbitant privileges, which tended to bring the episcopal office into contempt, and, indeed, to render it useless. This gave rise to the bull mentioned above.

power, with the counsel and consent of our brethren, we do ratify and confirm all elections, confirmations, provisions, and benefices whatever . . . made or given on account of persons, and in places in the obedience of Felix V., and those who were assembled at Basle and Lausanne, as well as all that the ordinaries may have done by their authority.

By a second bull Nicholas re-established all persons of whatsoever state or condition, who had been deprived of their benefices or jurisdiction by Pope Eugenius, on account of their adherence to Felix and the Council of Basle. And again, in a third bull, he declares all that had been said or written against Felix or the Council of Basle, to be null and void.—Tom. xiii. Conc. p. 1335.

LAVAUUR (1213). [*Concilium Vaurense.*] Held at Lavaur, in Languedoc, in 1213, by the Archbishop of Narbonne, Legate, to consider the demand of Peter, King of Arragon, that the lands taken from Raymond, Count of Toulouse, and the Counts of Foix and Comminges, should be restored to them. The decision of the council was against the demand.—Tom. xi. Conc. p. 81.

LAVAUUR (1368). Held July 6, 1368; Peter, Archbishop of Narbonne, presiding, at the head of thirteen bishops. They published one hundred and thirty-three canons, a great part of which are taken from the acts of the Councils of Avignon in 1326 and 1337. Amongst other things, it is ordered that every priest saying mass in his church, shall be attended by at least one other clerk in a surplice; that every collegiate and cathedral church shall send two of its body to study in canon law or theology, who shall not by such absence be deprived of their share of the distributions. Many of the other articles relate to the temporalities of the Church, her rights and jurisdiction, &c.

The second and six following articles relate to the order and ceremonies to be observed in the celebration of the provincial councils.

In the 90th canon, all clerks are warned to abstain from flesh on Saturdays, in honour of the blessed Virgin Mary.

By canons 123, 124, indulgences were granted to those who attended the mass of the blessed Virgin on Saturdays, who prayed for the pope. An indulgence was also granted to such persons as contributed to the Church of Lavaur.—Tom. xi. Conc. p. 1957.

LEIGHLIN (630). A great synod was held in the White Field, in March 630, when St Laserian, afterwards first Bishop of Leighlin, and St Munnu had a contest about the time of celebrating Easter. The synod broke up without any settlement of the question.

LEON (in SPAIN) (1020). [*Concilium Legionense.*] Convo-
 oked by King Alfonso V. and his wife, who were present.
 Forty-nine statutes were drawn up, seven only of which
 relate to ecclesiastical subjects. The first of these orders
 that matters relating to the Church shall be discussed first
 in councils. This council was, strictly speaking, a mixed
 assembly, in which both spiritual and temporal matters were
 transacted.—Tom. ix. Conc. p. 817. *Esp. Sag.*, tom. xxxv.

LEON (in SPAIN) (1090). Held in 1090, by Regnier,
 Cardinal and Legate for Spain, and Bernard, Metropolitan of
 Toledo. Various regulations relating to the rites and offices
 of the Church were made; amongst others, it was ordered
 that divine service should be celebrated throughout Spain,
 according to the use of St Isidore, and that all writers of
 church books should thenceforth use the Gallic character
 instead of the Gothic, which was in use at Toledo.¹—Tom.
 x. Conc. p. 482. *Esp. Sag.*, tom. xxxv. p. 348.

LEON (1114). *Esp. Sag.* xxxv. p. 352. (See COMPO-
 STELLA, 1114.)

LERIDA (524). [*Concilium Ilerdense.*] Convo-
 ked in 524, by Theodoric, King of the Ostrogoths; eight bishops
 were present, who published sixteen canons. (*Esp. Sag.*,
 tom. xlvi. p. 170, app. xxix. *Sub anno* 546.)

1. Suspends and deprives for two years ecclesiastics who
 shed human blood under any pretext whatever; assigns
 them two years of penitence, and forbids their elevation to
 any higher order.

2. Assigns seven years' penitence to adulterers; if clerks,
 deprives them for ever of exercising their functions.

3. Renews the canons of Agde and Orleans, A.D. 511,
 concerning monks.

4. Forbids persons living in incest to remain in church
 after the dismissal of Catechumens; forbids Christians to
 eat with them.

¹ Florez (*Esp. Sag.*, tom. iii. p. 236) endeavours to show that the Gothic
 office of St Isidore is *not* intended here, but his doctrine as given in
 his Epistle to Laudefredus and elsewhere. Florez builds this opinion
 on the fact that the Roman office was already established. See BURGOS.

8. Deprives of their rank, until they should have done penance, those of the clergy who have seized or ill-used their slaves, who have fled to a church for asylum.

9. Following the canon of Nicea, assigns seven years of penance among the Catechumens, and two years amongst the faithful, to those who had been re-baptised in heresy.

13. Rejects the offerings made by Catholics who suffer their children to be baptised by heretics.—Tom. iv. Conc. p. 1610.

LERIDA (1418). Adamaro, Cardinal of St Eusebius, held a council here. *Esp. Sag.*, tom. xlv. p. 80. Diary of Selva D. Basch, unpublished.

LEYRE (1068). [*Leyreuse.*] No such council was ever held. *Esp. Sag.*, tom. iii. p. 294.

LILLE (1251). [*Concilium Insulanum.*] A council was held at Lille, in Provence, in 1251, by Jean de Beaux, Archbishop of Arles, and his suffragans, in which thirteen canons of discipline were drawn up; amongst which,

1. Orders the frequent preaching of the Catholic faith

3. Makes over to the bishop the property of heretics.

6. Directs persons to make their wills in the presence of the parish priest (probably to hinder them from benefiting the cause of the heretics by legacies).

13. Forbids clandestine marriages.—Tom. xi. Conc. Appen. 2348.

LILLE (1288). Held in 1288, by Rostang, Archbishop of Arles, and his suffragans. Eighteen canons were published, of which the first thirteen are but a repetition of those of the preceding council.

14. Is directed against those who give poisons or drugs to procure abortion.

15. Forbids to carry wheat before the tithe be paid.

17. Directs that in order to hinder the great expense ordinarily made at baptism, by which many persons were induced to leave their children unbaptised (who consequently often died without that sacrament), it should not be lawful in future to give anything beyond the white dress or albe.—Tom. xi. Conc. p. 1335.

LILLEBONNE (1080). [*Concilium Juliobonense.*] Held at Whitsuntide, in 1080, by order and in the presence of William the Conqueror. William, Archbishop of Rouen, presided, at the head of the bishops and abbots of Nor-

mandy. Thirteen canons were published. They enforce the observance of the Trêve de Dieu ; order that if a church be given to any monastery, a sufficient allowance shall be provided out of the revenue for a priest, and the proper celebration of divine service ; inflict penalties upon those who marry their relations, upon persons guilty of simony, &c., &c.—Tom. x. Conc. p. 391. *Bessin in Conc. : Normaniæ.* Mart., *Thes. Anec.* tom. iv. col. 117.

LIMA (in PERU) (1583). A council was held at Lima in 1583, under the Archbishop Mögroveyo. Several canons of discipline were published. At the same time a certain professor of theology was condemned, who, allowing himself to be deceived by a woman whom he believed to be possessed, declared that he was visited by a familiar angel, who told him all things ; that he had often conversed with the Almighty, that he should be pope, and would transfer the holy see to Peru.—*Acosta*, l. 2, *de noviss.* c. 2.

LIMOGES (1029). [*Concilium Lemovicense.*] Held August 4, 1029, to decide the question whether the title of "apostle" ought to be given to St Martial of Limoges, as the Limosins desired, or that of "confessor," as others maintained. The decision of the council appears to have been that St Martial was an apostle.¹—Tom. ix. Conc. p. 86o.

LIMOGES (1031). Held November 18, 1031, under Aymon de Bourbon, Archbishop of Bourges, who presided, upon the same subject. Nine bishops were present. The acts of St Martial, which at this time passed for genuine, were read, and in them St Martial was declared to have been baptised by St Peter, and to have received the Holy Spirit with the apostles on the day of Pentecost. The apostleship of St Martial was again confirmed.

After this Jordan, Bishop of Limoges, made heavy complaints against the great men and the military in this diocese, whereupon the council established the "Trêve de Dieu," as had been already done in many other councils. A terrible

¹ St Martial was the first bishop of Limoges, and was sent into Gaul about the middle of the third century. He preached throughout the provinces of Aquitaine, and especially at Limoges. His legend (or acts), purporting to have been written by Aurelianus, his successor, is a fabrication of the tenth century, and full of falsehoods, as the account of the next council indicates.

sentence of excommunication¹ was pronounced against those who would not preserve the peace and act justly, according as the council had prescribed.—Tom. ix. Conc. p. 869.

LINLITHGOW (1553). Held by Hamilton, Archbishop of St Andrews, in 1553, in which all who maintained opinions contrary to the teaching of the Roman Church were condemned, and the decrees of the Council of Trent [made during the pontificate of Paul III.] were received. Some acts were also passed for reforming the corrupt lives of the clergy.—Bishop Skinner, *Ecc. Hist. Scot.* vol. ii. p. 40. Wilkins' *Conc.* vol. iv. p. 78.

LIPTINÆ see LESTINES (745). [*Concilium Liptinense.*] Held in 745, by order of Carlomans, Bonifacius (Winfrid, an Englishman, afterwards Archbishop of Mayence) presiding. Four canons were published. The second sanctions the erection of lay *commendams* or the appropriation by the prince of the revenues of churches or abbeys under peculiar circumstances, such as in time of invasion, &c., sufficient maintenance being left for the church or monastery. The bishops, earls, and governors promised in this council to observe the decrees of the Council of Germany (see C. GERMANY, A.D. 742). Clement, an Irishman, was condemned here on account of schism and heresy (see C. ROME, 745). All the clergy, moreover, promised obedience to the ancient canons; the abbots and monks received the order of St Benedict, and a part of the revenue of the Church was assigned for a time to the prince, to enable him to carry on the wars then raging. Mansi gives 744 as the date of this council.—Tom. vi. Conc. p. 1537.

LLANDAFF (560 or 597). [*Concilium Landavense.*] About the year 560 three councils were held by Oudoceus, third Bishop of Landaff, in one of which he excommunicated Mouricus, King of Glamorgan.—Tom. v. Conc. p. 828-830. Wilkins' *Conc.*, vol. i. p. 17.

¹ "Cursed be they and their abettors; cursed be their arms and their horses; may they be with Cain the murderer of his brother, with Judas the traitor, and with Dathan and Abiram, who went down alive into hell; and may their joy be for ever put out in the sight of the holy angels, even as these lights are extinguished before your eyes, unless before their death they make satisfaction and due penance," &c. Upon this all the bishops and priests present cast down upon the ground the lighted tapers which they had in their hands.

LLANDAFF (895 or 887). Held about the year 895. The number of bishops present is unknown, but they appear to have been men of bold and intrepid spirit, neither cloaking the vices of their great men, nor sparing the infliction of canonical censures which their sins had deserved. Thus a certain petty king called Theudur was excommunicated by Gurvanus, tenth Bishop of Llandaff, for homicide and perjury, in this or some other synod held about this time.—Pagi, note vi., *Baron*, A.D. 805. Wilkins' *Conc.*, vol. i. p. 196.

LLANDAFF (950 or 955). Held about the year 950, by Peter, Bishop of Llandaff, in the case of a deacon who, after murdering a peasant, had fled to the altar for sanctuary, and was there put to death.—Tom. ix. *Conc.* p. 637. Wilkins' *Conc.*, vol. i. p. 222. *Godwin*, De Præs. Ang. (ed. Richardson) p. 599.

LLANDAFF (988 or 982). Held in 988, in which a certain King Arthmailus, who had killed his brother, was excommunicated, until he should have performed the required penance. Gucaunus, Bishop of Llandaff, presided.—Tom. ix. *Conc.* p. 732. Wilkins' *Conc.*, vol. i. p. 264. *Godwin*, p. 600.

LLANDAFF (1056 or 1059). Held in 1056, by Hergualdus, twenty-ninth Bishop of Llandaff, in which the family of King Cargucaunus was excommunicated, on account of some violence offered by them to a nephew of the bishop, a physician, whom they cruelly treated during the festival of Christ's nativity, when they were in a state of intoxication.—Tom. ix. *Conc.* p. 1083. Wilkins' *Conc.*, vol. i. p. 314.¹

LOMBEZ (1176). [*Concilium Lumberiense.*] Held at Lombez, probably in the diocese of Alby in Languedoc, in 1176, by the Archbishop of Narbonne, against the sect called "Bonshommes" [*boni homines*], who were Manichæans.—*Dom Vaissette Hist. de Languedoc*, tom. 3. l. 19. No. 1 and note. Tom. x. *Conc.* p. 1470.

LONDON (1143). Held in 1143, on the Monday after the octave of Easter, by Henry, Bishop of Winchester, legate *a latere*. Two constitutions were published.

¹ There are several other synods at Llandaff mentioned by Wilkins; but since almost all of them exhibit similar scenes of outrage on the part of the petty princes, and excommunication on that of the Church, it is needless to notice more of them.

1. Declares that none who violated a church or church-yard, or laid violent hands upon a clerk or religious person, should be absolved by any person but the pope.

2. Declares that the plough and husbandman in the field should enjoy the same peace as if they were in the church-yard.

All who opposed these decrees were excommunicated with candles lighted.¹—Wilkins' *Conc.*, vol. i. p. 421. Johnson, *Ecc. Canons*. Tom. x. Conc. p. 1024.

LORRIS (844). [*Concilium apud Lauriacum*.] Held in October 844. Four canons only were published.

1. Anathematises those who despise ecclesiastical authority.

2. Anathematises those who conspire in any way against the royal dignity.

3. Anathematises those who refuse to obey the king.

4. Anathematises those who violate these canons.—Tom. vii. Conc. p. 1790.

LORRIS. Held in the same year and month as Thionville, 844. One in the kingdom of Charles and the other of Lothaire.

LOWITZ (1556). [*Concilium Lovitiense*.] Held September 11, 1556, at Lowitz, in Poland. Aloisius Lippomanus, Bishop of Verona and Apostolic Nuncio, and Nicolas Dziergowski, Archbishop of Gnesne, presiding. A Formulary of Faith and Doctrine, in thirty-six articles, was drawn up.

1. Receives the creeds of the apostles, Nicea, Constantinople, and St Athanasius.

2-5. Relate to the doctrine of the Blessed Trinity.

6. Receives seven sacraments of the Church as the institution of Jesus Christ.

9. Defines contrition.

10. Of confession.

12. Of free will.

13. Declares that before all things faith is required in an adult in order to justification, faith by which we believe that Jesus Christ, the Son of God, is our propitiation for our sins, in His blood, without which faith no works of our own and no penitence can justify us.

14. Declares that there is no authority in Holy Scripture

¹ See Note, p. 343.

for that faith which firmly believes and takes it for certain that our sins *are* remitted for Christ's sake, and that we *must*, therefore, enter upon eternal life.

16. Declares that good works are required in all.

19. Declares that the bread and wine in the Holy Eucharist are *converted* into the Body and Blood of Christ.

20. That communion in both kinds is not necessary for lay persons.

25. Declares the Church to be One and Visible—that it receives and holds whatever hath been delivered by the chair of St Peter, and that it cannot err in matters of faith and religion.

27, 28. Of the Pope, that all controversies of faith are to be referred to him.

31. Of the invocation of saints.

34. Of purgatory.—Martene, *Vet. Scrip. Coll.* Tom. viii. col. 1445.

LUCCA (1062). [*Concilium Luccense.*] Held in 1062, by Pope Alexander II., who presided. The case of Eritta, abbess of the monastery of St Justina, at Lucca, was examined. She was accused of having introduced a clerk into her monastery, and of having had improper intercourse with him. Eritta was called into the assembly, and the charge carefully sifted and examined, when it proved to be groundless and calumnious. Her innocence being thus fully established, the women who had urged the accusation against her were, according to the canon, sentenced to receive the same punishment which would have been awarded her had she been found guilty, viz., they were dismissed from their convent and shut up in prison.—Mansi's *Supp. Coll. Conc.* Tom. i. col. 1367.

LUCCA (1308). Held about 1308, under Henry, bishop of the diocese. Seventy-seven articles of regulation were published, many of which were entirely lost, and some partially. Amongst those which we have may be noticed the following:—

6. Directs that the host and chalice be incensed at mass.

9. Regulates the dress of ecclesiastics.

17. Is directed against those who being illegitimate have obtained orders by deceit, and against other abuses.

24. Forbids, on pain of suspension, a clerk to keep with him in his house any woman except his mother or aunt.
 28. Excommunicates every ecclesiastic guilty of usury.
 33. Forbids chapters, under pain of excommunication, to augment the prebends during the vacancy of the bishopric.
 34. Forbids to elect to any ecclesiastical dignity a man ignorant of letters.
 38. Prohibits the clergy to play at any game of dice within their own diocese.
 39. Orders that those clerks should pay a fine who by any sign or gesture shall show disrespect to God or the saints.
 40. Forbids the clergy to carry arms in the environs of their residence.
 52. Excommunicates those who oppose the execution of the last wishes of the dying.
 55. Excommunicates those who do violence to churches, tombs, religious persons, &c.
 56. Not only prohibits usury, but forbids to hire a house of an usurer.
 57. Orders that all the faithful, of fifteen years of age complete, shall make annual confession.
 58. Directs that medical men shall warn the sick to take care of their spiritual sickness rather than that of the body.
 65. Orders the residence of beneficed clerks.
 68. Forbids all clerks to sell, or cause to be sold, bread or wine in the houses appertaining to their churches, or even in any other without the bishop's special permission.
 70. Forbids to absolve a public usurer even in death, except he will give security that he will make restitution of his usurious gains.
 72. Forbids all assemblies of clergy except those made according to the will of the bishop.
 76. Excommunicates those who intercept, or tear, or in any way offer indignity to the letters of bishops.—Mansi's *Suppl.* Tom. iii. col. 307, &c.
- LUGO (569 and 572). [*Concilium Lucense.*] Two councils were held at Lugo,¹ one by King Theodomir, in

¹ See *Esp. Sagra. Lugo.* tom. xl., where it is established that the erection of sees took place at Lugo.

569, in which the division of Spain into dioceses and parishes was effected, and their respected limits assigned.

Another in 572, when eighty-four chapters or canons sent by St Martin, Bishop of Braga, were read.¹ These canons were chiefly taken from the Greek code, to which he added several made from Latin Synods.—*Baronius* Tom. v. Conc. pp. 875 and 902.

LUGO (1062). See *Esp. Sag.* tom. ix. p. 151, &c.

LYONS (197). [*Concilium Lugdunense.*] Held about the year 197, by St Irenæus, Bishop of Lyons, in which the decree was confirmed, which settled that the celebration of Easter-day should take place on the Sunday following the 14th day of the March moon. A letter was written by St Irenæus to Victor of Rome, in which he exhorted him to follow the example of his predecessors, and not to refuse communion with the Quartodecimani. (See C. NICEA.)—Tom. i. Conc. p. 598. *Baluze.*

LYONS (199). Two years after, viz., about 199, another council was held by St Irenæus, against the Valentinian heresy and the Marcionists.—Tom. i. Conc. p. 599.

LYONS (517). Held in 517. Viventolus (or Avitus), Bishop of Lyons, presided at the head of ten bishops. A man named Stephen was condemned and excommunicated in this council, for an incestuous marriage with Palladia, his deceased wife's sister. Six statutes were drawn up.

The first and the last relate to the case of Stephen mentioned above.

The fourth forbids all intermeddling on the part of the bishops with the concerns of other Churches.

The fifth forbids to aspire to any bishopric during the life-time of the actual bishop, and pronounces sentence of perpetual excommunication against those who are consecrated under such circumstances, and all who are concerned in such consecration.—Tom. iv. Conc. p. 1584.

LYONS (567). Held in 567, by order of King Guntram. The Archbishops of Lyons and Vienne presiding. Fourteen prelates, eight in person and six by deputy, attended. Salonius, Bishop of Embrun, and another were condemned, and six canons published.

1. Orders that the differences between bishops of the same province shall be settled by the metropolitan and other

¹ See *Coll. Can. Eccl. Hist.*, p. 613.

bishops of the province ; but if the dispute be between two bishops of different provinces, the two metropolitans shall settle it.

4. Enacts that no one excommunicated by his bishop shall be received into communion until he be absolved.

6. Orders that Litanies shall be said in all churches and parishes in the first week in September, as in that before Ascension day.—Tom. v. Conc. p. 847.

LYONS (583). Held in 583, under King Guntrum ; Priscus, Archbishop of Lyons, presiding ; eight bishops and the deputies of twelve others were present ; six canons were published, one of which enacts that bishops shall not celebrate the festivals of Christmas and Easter out of their own churches, except in case of sickness, or by the king's order.—Tom. v. Conc. p. 973.

LYONS (1055). Held in 1055, by Hildebrand, Cardinal and Legate of Victor II. In this council an archbishop accused of simony, who could not pronounce the name of the Holy Spirit before the assembly, was deposed : and several other bishops, moved by this miracle, confessed the same sin and voluntarily resigned their sees.—Tom. ix. Conc. p. 1080. *Fleuri. Pet. Dam. Opusc.*

LYONS (1245). Held in 1245, by Pope Innocentius IV. The causes which led to its convocation were the following : Gregory IX. had excommunicated the Emperor Frederick, deposed him from the imperial dignity, and released his subjects from their oath of allegiance. The solemn publication of this sentence was made on Holy Thursday, 1239. The apparent cause of the pope's anger against the emperor was the non-fulfilment of a vow made by the latter in sickness, to proceed to the aid of the Holy Land. After the death of Gregory, Innocentius IV. convoked this Council of Lyons, to which he invited all Christian princes, and at the same time cited the emperor to appear.

At the time appointed for the meeting of the council, the bishops assembled, to the number of about 140 (including archbishops and bishops) : amongst them were the three Latin patriarchs of Constantinople, Antioch, and Aquileia ; Baldwin, Emperor of Constantinople, and Raymond, Count of Toulouse, were also present.

Besides the prelates who were present, deputies were sent

by many of those who were absent, and from several chapters; amongst them was one from the abbey of St Alban's, in England.

In a congregation held before the first session, the Ambassador of Frederick made ample offers to conciliate the pope, declaring his willingness to oppose the Tartars, the Corasmians, the Saracens, or any other enemies of the Church, or to go, at his own expense, to deliver the Holy Land from the hands of the infidels: all these offers were, however, rejected by the pope on the plea that no faith could be given to the emperor's professions.

The pope having on his right hand the Emperor of Constantinople, June 28, made a speech concerning the irregularities of the bishops and people, the insolence of the Saracens, and the Greek schism, the cruelties of the Tartars, and the evil conduct of the Emperor Frederick towards his predecessor Gregory.

Frederick's ambassador, Thaddeus of Suessia, in his answer most eloquently defended his master, and showed that the emperor was no longer bound by his promises, the pope having himself failed on his part to perform his engagements.

In the second session, July 5, several bishops, especially the Spaniards, spoke with great warmth against the emperor, and demanded his condemnation, but were shortly answered by Thaddeus. In the end a delay of twelve days was given him in which to appear.

In the third, July 17 or 18, it was decreed that the octave of the festival of the nativity of the blessed Virgin should be observed. Ten articles of regulation were drawn up, relating chiefly to judicial proceedings. The pope ordered that succour should be provided for the empire of Constantinople, and that a part of the revenue of all the benefices should be appropriated to that purpose.

Further, the English ambassadors, Hugo Bigod, William de Chanteloup, and Philip Basset, in the name of the whole kingdom, presented a written complaint relating to two grievances: First, "That King John had, contrary to the will of his people, made a donation of the kingdom of Ireland to the pope, which act they maintained to be altogether null and void. And second, That the most insupportable exactions were made by the legates, nuncios, and other

ministers, whom the pope sent into England." In the letter which they presented to the council, it was set forth that the predecessors of Innocentius, wishing to enrich the Italians, had presented them to benefices of which they took no sort of care, that they totally neglected the cure of souls, and the duties of hospitality and almsgiving; in short, that they thought only of enjoying the revenues of their preferments, and of carrying them out of the kingdom, to the great prejudice of the native clergy who ought to have possessed these benefices.

It stated that the sum thus carried out of England by these Italians amounted to more than 60,000 silver marks; and that in spite of these enormous exactions, the legate Martin, whom the pope had sent into England, was endeavouring to push matters further, and to dispose of other preferments in the same way, by reserving them for the disposal of the holy see when vacant; that he impoverished the monks by his excessive demands upon them, and lavished excommunications and interdicts upon all who attempted to oppose his proceedings; that it was impossible to believe that he had the Pope's sanction for so doing, and that they consequently implored the latter to take steps to check him.

When the reading of this letter was finished, all the bishops present maintained a deep silence; and the pope, being embarrassed, merely replied, that the question required mature consideration.¹ Thaddeus then declared, that as the pope persisted in the proceedings against his master, he appealed to an Œcumenical Council. Then Innocentius, after asserting the present council to be œcumenical, pronounced against Frederick sentence of excommunication and deposition, depriving him of his kingdom, absolving all his subjects from their oath of allegiance, and threatening with excommunication all persons whatever who should give him help or counsel. The crimes imputed to this prince, as set forth in the sentence, were perjury, sacrilege, heresy, and felony. It is to be remarked, that the heading of this sentence does not state, in the usual form, that the sentence was passed *with the approbation* of the council, but simply, that it was done in *the presence* of the council; in

¹ According to Matthew Paris, the pope neither raised his eyes nor uttered a word, but "preserved a strict silence."

fact, the prelates, there is reason to believe, took no share in the matter.

Seventeen other decrees were published.

- 1 and 2. Of rescripts.
3. Of elections.
4. Of the office and power of a judge-delegate.
- 5 and 6. Of judgments, &c.
7. Of contumacious persons.
8. Of rescripts.
9. Of those who are put into possession *causa rei servandæ*.
10. Of Confessions.
11. Of appeals, &c.
12. Of sentences of excommunication.
13. Of usurers.
14. Of aid to be given to the empire of Constantinople.
15. That prelates admonish their people as to the disposal of their property.
16. Of the Tartars.
17. Of the crusade.

This council was not received by the Eastern Church; and the question of its being œcumenical is disputed still amongst those of the Roman Church.¹—Tom. xi. *Conc.* p. 633.

LYONS (1274). Convoked by Gregory X. of Rome, and held in 1274. Five hundred Latin bishops,² seventy abbots, and about one thousand other ecclesiastics attended.³ The council was held in the metropolitan church of St John. The pope himself presided in full pontifical robes, assisted by several cardinals. The two Latin patriarchs of Constantinople and Antioch had seats in the middle of the church; on one side sat the cardinal-bishops, amongst

¹ The privilege of wearing the red hat was first granted to the cardinals in this council.—Nich. de Curbio in *Vita Inn.* c. xxii.

² German bishops present:—Werner of Mayence, Henry of Treves, Engelbert of Cologne, Frederic of Salzburg, and Conrad of Magdeburg; Gislebert of Bremen, Conrad of Strasburg (Argentine), Leo of Ratisbone, Otto of Minden, Frederic of Merseburg, Widego of Misnia, Idobrand of Eupslast, Verthold of Wurzburg, Herman of Zuerichen, and Volrad of Hulberstadt.

³ The numbers present are very variously stated; one writer declares that they amounted altogether to 160,000, which, as Mansi truly observes, "*vix credibile est.*"

whom were St Bonaventura and Peter, Bishop of Ostia ; and on the other side, the cardinal-priests ; then the other prelates in order. There were also present ambassadors from France, England, Germany, Sicily, &c., the grand-masters of the Hospitallers and Templars, and the deputies of chapters.

In the first session, May 7, after the usual prayer, the Pope delivered a kind of sermon to the assembly, in which he explained the causes which had led to the convocation of the council, viz., the need of succour for the Holy Land, the reunion of the Greek and Latin Churches, and the reformation of morals.

Between the first and second sessions, the Pope obtained from the bishops and abbots the grant of a tenth of the ecclesiastical revenues.

In the second session, May 18, were published certain constitutions concerning the faith, and the deputies of chapters, abbots, and other inferior prelates were discharged from attendance.

In the third session, June 7, twelve constitutions were published, relating to the election of bishops, the ordination of the clergy, and the moral conduct, &c., of the clergy generally.

In the fourth session, July 6, the ambassadors of the emperor, Michael Palæologus, were present, viz., Germanus, formerly patriarch of Constantinople, Theophanus of Nicea, George Acropolita,¹ and many other persons of rank. The pope laid before them the three chief objects of the convocation of the council. The letter of the emperor was read, containing the profession of faith sent seven years before to him by Clement IV. "This faith," the emperor writes, "we recognise as the true catholic and orthodox faith, and we promise to hold it inviolably, only we desire that our Church may repeat the creed as she did before the schism, and may retain her own customs." After this, a letter from thirty-five Greek bishops was read, expressing their anxiety for unity, and recognising the primacy of Rome. This done, George Acropolita, in the name of the emperor, took an oath, by which he abjured the schism, received the Roman confession of faith, and recognised the

¹ Whom the emperor had sent to Rome the year before to treat of a union between the churches.

primacy of the Roman see. Te Deum and the Creed having been chanted in Latin, the patriarch and the other Greek ecclesiastics also chanted them in Greek, the word "Filioque" being chanted twice over.

In the fifth session, July 16, fourteen constitutions were published; of these, one relates to the election of the Roman pontiff; others enact that persons who have married twice shall be shut out from the enjoyment of every ecclesiastical privilege; that usurers shall not be permitted in any Christian country; that nothing unbecoming the place shall be allowed in any church; that all things necessary and proper to excite piety, &c., shall be provided in them; that during divine service, at the name of Jesus every one shall bow the head; that they shall be censured who do not abstain from the company of excommunicated persons. And on the following day, in the sixth and last session, July 17, two others were drawn up, one of which was for the purpose of checking the multitude of religious orders; the other is lost. After which the pope addressed the assembly, saying, that as to the other objects proposed by holding the council, viz., the reformation of morals, if the bishops would correct themselves, it would be unnecessary to draw up any new constitutions upon the subject in council; that he was astonished at the conduct of some who persisted in an irregular course of life, and declared that if they did not correct their way of living, he would himself visit their conduct with severity, adding that the prelates were the cause of the depravity of the world; he also promised to remedy various other abuses; which promise, however, he forgot to perform. The affairs of the Holy Land were also discussed. The pope afterwards caused a collection of the constitutions made in this council to be drawn up in thirty-one articles, which were inserted in the text of the decretals.

1. Declares the procession of the Holy Spirit from the Father and the Son, as from one principle and by one only spiration.

2. Relates to elections to the papacy.

3. Directs that those who oppose any election shall give their reasons in their letter of appeal, and forbids them to bring forward others afterwards.

4-12. Relate to elections, &c.

13. Declares the collation of persons under twenty-five

years of age to benefices to be null and void ; obliges residence, and orders that all holders of benefices shall take priests' orders within a year from their preferment.

14. Orders that no one be preferred who is not of the canonical age.

15. Suspends from the power of ordaining, those bishops who shall have ordained clerks belonging to another diocese.

18. Forbids pluralities.

21. Moderates the Clementine relating to livings vacated by the death of the incumbents whilst at the court of Rome, the collation of which belongs to the pope, by allowing ordinaries to confer them within a month.

23. Dissolves all begging orders established since the Council of Lateran (1215), under Innocentius III., unless they have received the pope's approval.

26 and 27. Are directed against usury.

The last three relate to excommunication.—Tom. xi. Conc. p. 937.

This council was never considered as œcumenical in the East.

LYONS (1449). Held in 1449, by the Archbishop and his suffragans. Eighteen articles were drawn up.

1. Against blasphemers, orders that in extreme cases they shall be given over to the secular arm.

2. Orders that in future, to prevent the unlimited multitude of clerks (*effrenatam multitudinem*), none shall be admitted to the tonsure unless reason and law permit it.

12. Provides for the examination of persons to be appointed to any cure of souls, and their deputies.

13. None to be ordained without a title.

15. Declares that since incredible evils, both spiritual and temporal, have occurred to Christendom, through the execrable abuses of quæstors and indulgences, no one shall in future be permitted to carry relics through parishes for the sake of gain, nor to publish confraternities, nor to commit the authority to preach indulgences to sordid men, nor to let out such power to the highest bidder. Moreover, if on account of their antiquity and evident necessity, some very few be permitted to be preached, it shall be done by men of good character, appointed thereto by the ordinaries.

16. Forbids friars to whom, according to the Clementine "*Dudum de sepultura*," it is permitted to hear confessions,

to do so, until they have been really presented to the ordinary, and by him received and approved.

17. Relates to the dress of scholars at the universities, directs that they shall be compelled to abstain from extraordinary and unbecoming dresses, such as red caps, boots trimmed all round with velvet, &c.

18. Orders the observance of the statutes of the Holy Synods of Constance and Basle.—Mart., *Thes. Anec.*, tom. iv. col. 375.

LYONS (1527). Held on Saturday, 21st March 1527, by Claudius de Longueville, Bishop of Maçon, vicar-general of the province, assisted by the proctors of the bishops of the province and others. Six canons were published.

1. Bids all the suffragans to be urgent, by all lawful means, to correct and punish all persons convicted of favouring the Lutheran heresy, as far as may be necessary, invoking the aid of the secular arm.

2. Forbids, under pain of excommunication, all persons whatever to follow, assert, teach, or defend the doctrines of Luther and his followers.

3. Forbids, under the same penalty, all persons, in any way, to draw away the people from the Catholic faith, from believing in the sacraments of the Church, from venerating the blessed Mother of God, ever Virgin, and the saints, from the observance of vows, from fasting and abstinence, prayers, intercession for the dead, and generally from the precepts and commands, &c., of the Church: forbids all persons to have or read the translation of the Gospels, Epistles of St Paul, Apocalypse, and other books of Holy Scripture, made by the Lutherans.

5 and 6 relate to the reformation of the church and clergy. Complain of the excessive multitude and unfitness of the clergy, and order that none shall in future be promoted to holy orders who are not fit for it, &c., &c.

A tax of four-tenths upon the clergy was also proposed for the ransom of the king (Francis I.) and for the redemption of his soul; this was, with some unwillingness on the part of the clergy, who had already been put to very heavy charges on political accounts, agreed to.—Martene, *Thes. Anec.*, tom. iv. col. 397.

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MACON (581). [*Concilium Matisconense.*] Held in 584, by order of King Gontram; the Archbishops of Lyons, Vienne, Sens, Bourges, Besançon, and Tarantaise were present, together with fifteen other French bishops; Priscus of Lyons presiding. Nineteen canons were published. (See also C. AUXERRE, 578.)

The first three relate to the intercourse of the clergy with women, nuns, &c.

4. Excommunicates those who kept back legacies left to the Church.

5. Forbids the clergy to dress like laymen, and sentences to thirty days' imprisonment, with no food but bread and water, those who dressed immodestly, and who carried arms.

7. Forbids a judge to imprison a clerk without the bishop's permission, except in a criminal case.

8. Forbids the clergy to carry their suits, &c., before lay judges.

9. Directs the clergy to fast three times a week from the feast of S. Martin to that of Christmas, and upon these fast days to read the canons.

10. Orders the clergy to obey their bishops, and to celebrate the festivals with them.

13. Forbids Jews to act as judges amongst Christians.

14. Forbids the Jews to appear in the streets from Maundy Thursday until Easter Monday.

17. Deprives false witnesses of communion until death.

19. Relates to the case of a nun named Agnes, who having escaped from her convent, endeavoured to persuade some persons of influence, by the offer of a large part of her property, to let her return into the world: she herself and all who should offer or accept such bribes, are declared excommunicate.—Tom. v. Conc. p. 966.

MACON (585). Held by order of King Gontram, or Guntheram, October 23, 585. Priscus, Archbishop of Lyons, presided, and forty-three bishops and the deputies of twenty others, absent, besides three bishops who were without sees, attended. Faustinus, whom Gundobald, the enemy of Gontram, had made bishop of Aix, was deposed, and Nicetius put into his place, also Ursicinus

who had harboured Gundobald, was suspended from the exercise of his ministerial functions.¹ Twenty canons were published.

1. Enacts penalties suited to the different ranks of life, for infringing the holiness of the Lord's Day: thus, it decrees that an advocate shall be driven from the bar, a peasant shall be flogged, a clerk or monk shall be deprived of the society of his brethren, and excommunicated for six months.²

2. Orders the due observation of Easter, and forbids all servile work to be done at that season for six days.³

3. Forbids to baptise infants except at Easter, unless in cases of sickness: one reason for this is, that they may be admitted to the honour of the priesthood in after years, if they shall prove worthy; from which it appears, that to have received holy baptism at any other time than at Easter was a bar to admission to holy orders.

4. Orders all persons, both men and women, to offer bread and wine at the holy altar every Sunday, in order to do away with their sins, and to give them a share in the merits of Abel and all other righteous offerers.

5. Orders, under pain of excommunication, the payment of tithe, that the priests may apply them to the help of the poor and the redemption of those in slavery, and so render the prayers which they offer for the salvation of the people efficacious. "Quas leges (*i.e.*, to pay the tithe) Christianorum congeries longis temporibus custodivit intemeratas; nunc autem paulatim prævaricatores legum pene Christiani omnes ostendunt, dum ea quæ divinitus sancita sunt adimplere negligunt, &c." This is

¹ He was first excommunicated, but upon confession of his fault, he was put to three years' penance, during which time he was forbidden to shave his beard, cut his hair, eat meat, or drink wine.

² "Keep ye the Lord's day, which gave to us a second birth, and freed us from all sin. Let no one engage in law pleas, or put the yoke upon his beasts; but let all spend their time in hymns and in praising God, intent both in body and mind; let those who are near the church hasten there; let your hands and eyes be all the Lord's during the whole day," &c.

³ As the Canon speaks of the "*Pascha in quo Summus Sacerdos et Pontifex pro nobis immolatus est*," it is probable that it intends by these "six most sacred days" the *Pascha Staurosimon*, or Pasch of the cross, as the six days *preceding* Easter day were called, to distinguish them from the Pasch of the *Resurrection* which comprehended the six days *after*.

said to be the first canonical declaration of the divine right of tithe.

6. Orders the priest to celebrate the communion fasting, and that what remains of the Eucharist, dipped in wine, shall be given to the children on Wednesday and Friday after mass.

8. Forbids to remove by force those who have fled for sanctuary into churches.

9 and 10. Relate to actions at law in which the clergy are concerned, and forbids the civil courts to take cognizance of them.

13. Forbids bishops to keep sporting dogs and hawks.

15. Treats of the respect which the laity ought to show towards the clergy, and enjoins, that if a layman on horse back shall meet a clergyman on foot, he shall immediately get off his horse to salute him.¹

19. Forbids the clergy, upon pain of being deposed, to be present at the examination of persons accused of capital crimes, or at their execution.

20. Directs that a national synod shall be held every three years, to be convoked by the Bishop of Lyons, or by the king.—Tom. v. Conc. p. 979. Greg. Turon's *Hist. Franc.*, l. 8. c. 20. Sirmondus, Tom. i. p. 381.

MACON (1286). Held on the Thursday after the Feast of the Apostles Peter and Paul, 1286, by the Archbishop of Lyons, assisted by his suffragans, abbots, priors, chaplains, and others. Thirteen canons are extant.

1. Forbids abbots and conventual priors to give more than one priory to the same monk.

3. Forbids them to send their monks to schools beyond the limits of the monastery, except for the sake of learning grammar.

4. Against the plunderers, &c., of ecclesiastical places and persons.—Mart., *Thes. Anec.*, Tom. iv. col. 203.

¹ "Statuimus ut si quis sæcularium quempiam clericorum in itinere obviam habuerit, usque ad inferiorem gradum honoris veneranter (sicut condecet Christianum) illi colla subdat, per cujus officia et obsequia fidelissima Christianitatis jura promeruit. Et si quidem ille sæcularis equo vehitur, clericusque similiter sæcularis galerum de capite auferat, et clerico sinceræ salutationis munus adhibeat. Si vero clericus pedes graditur et sæcularis vehitur equo sublimis, illico ad terram defluat et debitum honorem prædicto clerico sinceræ caritatis exhibeat."

MACON (627). Held in 627. The rule of St Columbanus prescribed for the use of his monasteries was approved, in spite of the opposition made by the seditious monks of Italy.

MAGFIELD (1362). [*Concilium Maghfeldense.*] Held in 1362, by Simon Islip, Archbishop of Canterbury, in which a list of festivals to be observed strictly was drawn up, and the celebration of Sunday ruled to begin on Saturday night at vespers.

The following are the feasts specified, on which all people in the province of Canterbury are charged to abstain from every kind of work :—

All Sundays.

The feasts of the Nativity, St Stephen, St John, the Holy Innocents, St Thomas the Martyr, Circumcision, Epiphany, Purification of the Blessed Virgin Mary, St Matthias, Annunciation of the Blessed Virgin Mary, Easter and three following days, St Mark, Saints Philip and Jacob, Invention of the Cross, the Ascension, Pentecost and three following days, Corpus Christi, Nativity of St John the Baptist, Saints Peter and Paul, Translation of St Thomas, St James, Assumption of the Blessed Virgin Mary, St Lawrence, St Bartholomew, Nativity of St Mary, Exaltation of the Holy Cross, St Matthew, St Michael, St Luke, Saints Simon and Jude, All Saints, St Andrew, St Nicholas, Conception of the Blessed Virgin Mary, St Thomas ; as well as the feast of the dedication of each church, and of the saints to whom the parish church is dedicated, and other feasts enjoined by the ordinary.—Tom. xi. Conc. p. 1933. Johnson's *Ecc. Canon*. Wilkins' *Conc.* vol. ii. p. 560.

MALINES (1570). [*Concilium Mechliniense.*] Held in 1570, in June, Martin Rithovius, Bishop of Ypres, presiding, in the absence of the Archbishop of Malines. The decrees of Trent were received, and all the bishops of the provinces ordered not to allow any profession of faith differing from the one laid down in that council ; the bishops were also ordered to visit all churches in their dioceses, even those which were exempt. The following subjects were also discussed, and regulations relating to them drawn up :—Baptism, orders, the celebration of festivals, the duty of bishops' residence, the life and conversation of the clergy, seminaries

and schools,¹ catechism, monks, and nuns. The regulations upon all these matters are contained under twenty-four titles.—Tom. xv. Conc. p. 789.

MALINES (1607). Held in 1607, by Matthias, Archbishop of Malines, who presided at the head of six bishops, his suffragans. Several regulations were drawn up under twenty-six heads.

The second and eight following relate to the seven sacraments and to indulgences.

11. Directs that care be taken that there shall be preaching and catechising every Sunday and holiday.

12. Relates to the proper celebration of divine service.

13. Relates to fast-days and festivals.

14. Relates to relics and images ; proscribes those of the latter which have not been approved by the ordinary, or which are immodest, obscene, or worldly.

15. Forbids any person to exorcise without the permission of the bishop.

24. Relates to monks and nuns, and orders that no more persons be received into a monastery than the revenue, or the usual alms, will support ; orders an extraordinary confessor for nuns three or four times a year.—Tom. xv. Conc. p. 1534.

MANS (1188). [*Concilium Cenomanense.*] Held in 1188, by the King of England, Henry II. ; many bishops and nobles from the provinces under the rule of England attended, and a tenth of all their revenues and goods was granted towards the expenses of the Holy War.—Tom. x. Conc. p. 1760.

MANTUA (826). [*Concilium Mantuanum.*] Held in 826, by Pope Eugenius II., at the request of Maxentius, patriarch of Aquileia, in which the Isle of Grado was adjudged to belong to the Church of Aquileia.

MANTUA (1067). Held in 1067. In this council Alexander II. cleared himself by an oath of the charge of simony brought against him, and sufficiently proved the validity of his election, whereupon the bishops of Lombardy, who had opposed him, yielded. The anti-pope, Cadalous,

¹ This synod provided for the institution of Sunday schools, for the instruction of those who were hindered by their worldly calling from attending during the week. It allowed them to be held in churches, when no other fit place could be found.

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All Sundays.

The feasts of the Nativity, St Stephen, St John, the Holy Innocents, St Thomas the Martyr, Circumcision, Epiphany, Purification of the Blessed Virgin Mary, St Matthias, Annunciation of the Blessed Virgin Mary, Easter and three following days, St Mark, Saints Philip and Jacob, Invention of the Cross, the Ascension, Pentecost and three following days, Corpus Christi, Nativity of St John the Baptist, Saints Peter and Paul, Translation of St Thomas, St James, Assumption of the Blessed Virgin Mary, St Lawrence, St Bartholomew, Nativity of St Mary, Exaltation of the Holy Cross, St Matthew, St Michael, St Luke, Saints Simon and Jude, All Saints, St Andrew, St Nicholas, Conception of the Blessed Virgin Mary, St Thomas; as well as the feast of the dedication of each church, and of the saints to whom the parish church is dedicated, and other feasts enjoined by the ordinary.—Tom. xi. Conc. p. 1933. Johnson's *Eccl. Canon*. Wilkins' *Conc.* vol. ii. p. 560.

MALINES (1570). [*Concilium Mechliniense.*] Held in 1570, in June, Martin Rithovius, Bishop of Ypres, presiding, in the absence of the Archbishop of Malines. The decrees of Trent were received, and all the bishops of the provinces ordered not to allow any profession of faith differing from the one laid down in that council; the bishops were also ordered to visit all churches in their dioceses, even those which were exempt. The following subjects were also discussed, and regulations relating to them drawn up:—Baptism, orders, the celebration of festivals, the duty of bishops' residence, the life and conversation of the clergy, seminaries

15. Forbids the clergy to wear long hair, under pain of anathema.

30. Forbids marriage within the fourth degree.—Tom. viii. Conc. p. 39.

MAYENCE (848). Held in 848, in October, under the same Rabanus. Gothescalcus, a monk of Orbais in the diocese of Soissons, who had before broached extreme predestinarian opinions, which had led to a controversy between himself and Rabanus, was cited before this council by him, and presented a paper upon predestination, in which he asserted that as the Almighty had, before the creation of the world, irrevocably predestinated all the elect to eternal life, of His own free grace, so had He also predestinated the wicked to eternal damnation. He reprimanded Rabanus for saying that the wicked are not by any means predestinated to eternal death, but that it is only *foreseen* in their case. The doctrine of Gothescalcus was condemned, and he himself remitted to Hincmar of Rheims for judgment. Rabanus recommended that he should be imprisoned.—*Baronius*, A.D. 848, Tom. viii. Conc. p. 52.

MAYENCE (888). Held in 888; three princes, the Archbishops of Cologne, Mayence, Treves, and Rheims, and nineteen bishops (amongst whom was Thiadmar of Salisbury) were present. In the preface the bishops attribute the public calamities to private sins and to the interruption of provincial councils, and they draw a wretched picture of the state of the Church; twenty-six canons were published, taken for the most part from those of the preceding council.—Tom. ix. Conc. p. 401.

MAYENCE (1028). [properly *Concilium Geizletense.*] Held at Geizlete, a place near to Mayence, in 1028, in which a man of gentle blood accused of the murder of the Count Sigefroi, cleared himself by undergoing the ordeal of hot iron, from which, in the judgment of the council, he escaped unscathed.—Tom. ix. Conc. p. 860. *Mansi*, *Supp.* tom. i. coll. 1241.

MAYENCE (1049). Held in 1049; the Emperor, Henry the Black, was present, and about forty bishops. Statutes were drawn up against simony, the marriage of priests, and other abuses.—Tom. ix. Conc. p. 1046.

MAYENCE (1071). Held on the 15th of August 1071, upon the affair of Charles, Canon of Magdeburg, who

three rogation days Litanies which, though now commonly called the Leper Litanies to distinguish them from the *Litania Major* on St Mark's day, were, by early French writers, often called the Great Litanies (see the Capitulars of Charlemagne, lib. v. c. 85),—by all Christians, barefooted with ashes.

35. Confirms the nineteenth canon of Gangra on fasting.

36 and 37. Relate to holy days and Sundays.

43. Forbids mass to be said by a priest alone; for how can he say *Dominus vobiscum*, and other like things, when no one is present but himself?

47. Orders godparents to instruct their godchildren.

52. Forbids all interments within the church except in the case of bishops, abbots, priests, or lay-persons distinguished for holiness of life.

54. Forbids marriage within the fourth degree.

55. Forbids parents to stand as sponsors for their own children, and forbids marriages between sponsors and their godchildren, and the parents of their godchildren.

56. Declares that he who has married two sisters, and the woman who has married two brothers, or a father and son, shall be separated, and never be permitted to marry again.—Tom. vii. Conc. p. 1239.

MAYENCE (847). Held about the 1st of October 847, by order of Louis of Germany, under Rabanus Maurus, Archbishop of Mayence, assisted by twelve bishops, his suffragans, and several abbots, monks, priests, and others of the clergy, including the chorepiscopi. Thirty-one canons were published.

2. Warns bishops to be assiduous in preaching the word of God.

7. Leaves the disposition of church property to the bishops, and asserts their power over the laity.

11. Forbids to endow new oratories with the tithes or other property belonging to churches anciently founded, without the bishop's consent.

13. Relates to the life to be observed by clerks and monks. Forbids joking, gaming, unsuitable ornaments, delicate living, excess in eating or drinking, unjust weights or measures, unlawful trades, &c.

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14. Orders all monks holding livings to attend the synods and give an account of themselves.

Amongst the fifty-six canons of discipline and morality, we find it ruled (by canon 61), that when the lesser festivals fall on a Sunday, they shall be kept on some day following or preceding; that apostate monks upon their return to duty shall be kindly treated; that nuns shall not leave their convent without the bishop's permission; that preaching shall not be allowed, nor the holy sacraments administered, in chapels attached to private houses; that care shall be taken that all school-masters be sound Catholics, &c.

Finally, it is declared that the council received the acts of the holy œcumenical councils, and yielded entire submission to the catholic, apostolic, Roman Church in all things.—Tom. xiv. Conc. p. 667.

MEAUX (845). [*Concilium Meldense.*] Held June 17, 845. Venilon, Archbishop of Sens, Hincmar of Rheims, and Rodolph of Bourges, were present with their suffragans. They made a selection from the canons made in the councils of Coulaines (Colonia), Theonville, Lorris (A.D. 843), and Beauvais, to which they added sixty-six others.

1 and 2. Declare that the residences of bishops ought to be holy houses, and that worldly persons and women ought not to be introduced there. This law was directed against the practice of the kings and great men of those times, who in the course of their journeyings stopped at the bishops' houses and brought all sorts of persons into them.

9. Suspends bishops who without just cause absent themselves from a council.

12. Recommends residence, and that the clergy should avoid female society.

16. Relates to the dilapidated state of the religious houses founded by the Scotch for those of their people who came over to France; declares that not only strangers could not be admitted, but that even the religious residing in them had been turned out, and compelled to go from door to door begging, owing to the funds having been alienated.

20. Forbids the chorepiscopi to administer confirmation, consecrate churches, or confer any save the minor orders, which it states to be functions peculiar to the episcopate.

22 and 23. Direct that when a bishop is ill or unable to discharge his duty, he shall write to the metropolitan for instructions how to act.

by so doing commit idolatry.—Mart., *Vet. Scrip. Coll.*, 8, 1005.

MAYENCE (1549). Held May 6, 1549, by Sebastian Heusenstein, Archbishop of Mayence, with the deputies of the bishops of his province and the principal of his clergy. Forty-seven canons were published concerning the faith, and fifty-seven canons of discipline. Amongst the first we find an exposition of the mystery of the Sacred Trinity, according to the faith of the Church; it is further stated that man was created with righteousness, and endued with grace, but that he was possessed of free-will; afterwards the fall of man and his justification are spoken of, and it is declared that this justification proceeds from the grace of God; that it is given before any merit; that this justification is given when man receives the Holy Spirit, with faith, hope, and charity, which gifts it declares to be inherent in him, and not merely imputed, so that man is not only accounted righteous, but is so in reality, yet not through his own merits, but by God's grace and righteousness communicated to him; that the charity which justifies must be accompanied by good works, of which *grace* is the source and principle. (Canons 7 and 8.)

The council, moreover, in the canons of faith set forth the doctrine of the sacraments, and decided, against the heretics, that they are not bare ceremonies, but effectual signs of grace, which they are, by divine operation, the means of conveying to those who receive them worthily.

With regard to ceremonies, it is decreed that such ought to be retained as incite the people to meditate upon God; amongst these are reckoned the sacraments, churches, altars, images, holy vestments, banners, &c. As to images, the council decrees that the people should be taught that they are not set up to be worshipped, and that none ought to be set up in churches which are likely to inspire worldly and carnal thoughts, rather than piety. Curates are also enjoined to remove the image of any saint to which the people flocked, as if attributing some sort of divinity to the image itself, or as supposing that God or the saints would perform what they prayed for by means of that particular image, and not otherwise. Afterwards the following matters are treated of: devout pilgrimages, worship of saints, prayer for the dead, and the law of fasting.

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20. Forbids the chorepiscopi to administer confirmation, consecrate churches, or confer any save the minor orders, which it states to be functions peculiar to the episcopate.

22 and 23. Direct that when a bishop is ill or unable to discharge his duty, he shall write to the metropolitan for instructions how to act.

24. Forbids the clergy to baptise out of the church, if there be a font, and at any other than the appointed seasons.

26. Forbids to receive the clergy of another diocese without letters.

The king's consent to these regulations appears not to have been given.—Tom. vii. Conc. p. 1813.

MELFI (1089). [*Concilium Melfitanum.*] Held in 1089 by Pope Urban II., assisted by seventy bishops and twelve abbots. Duke Roger did homage to the pope, and sixteen canons were published.

1. Is directed against simony.

2. Enjoins continence upon all clerks from the period of their being received into the order of subdeacons.

3. Excludes from holy orders persons who previous to their subdiaconate have been twice married, and all persons not of approved chastity.

4. Forbids to ordain a subdeacon under fourteen, a deacon under twenty-four, and a priest under thirty years of age.

8. Forbids lay investitures.

11. Forbids to confer holy orders upon slaves.

13. Condemns a luxurious way of living amongst the clergy.

15. Forbids to receive those who have been excommunicated by their bishop.

16. Of false penance.—Tom. x. Conc. p. 476.

MELITENE (before 360). A council was held in the ancient city of Melitene in Armenia, now Malathya, before the year 360, since, at the Council of Constantinople, held in 360, Elipidius and Satales were deposed for infringing the canons of this council, as was also Eustathius of Sebaste.—*Sozomen*, lib. iv. c. 24, 25.

MELUN (1216). [*Concilium Melodunense.*] Pope Innocent III. having written to the Archbishop of Sens and his suffragans to inform them of the sentence of excommunication passed against King Philip Augustus, on account of the aid he had given to his son Louis in his attempt to take the crown of England from King John, the great men of the kingdom assembled in council (1216), and protested that they should not regard the king as excommunicated until they were better assured of the Pope's will.

upon the subject. As for Louis and all his followers, they were solemnly excommunicated by the Pope in the month of June in this year.—Tom. xi. Conc. p. 240.

MERIDA (666). [*Concilium Emeritense.*] Held November 6, 666, in the reign of King Receswinthus. Twelve bishops were present, Proficius, the Metropolitan of Merida, presiding. Twenty-three canons were published.

3. Directs that mass be said and prayers offered daily for the king and his army in time of war.

5. Forbids a bishop, hindered by lawful business from attending a synod, to send a deacon as his deputy; directs that he shall send a priest, who shall sit behind the bishops.

6. Charges all bishops to obey their Metropolitan when summoned to celebrate the festivals of Easter and Christmas with him.

7. Orders the holding of annual councils, suspends for a year bishops who refuse to attend without good cause.

8. Relates to differences about the extent of dioceses, and directs that thirty years' possession be considered as giving right.

9. Forbids all compulsory fees for the holy chrism and baptism.

13. Orders that all offerings made in churches be divided into three parts, one for the bishop, another for priests and deacons, and the third for the inferior clerks.

16. Directs that a third part of the revenue of each church be spent in repairs.

17. Enacts various penalties against persons speaking evil of deceased bishops.

18. Orders priests who by the bishop's permission hold two or more poor parishes together, to maintain at their own expense clerks to say for them the holy office every Sunday.

—Tom. vi. Conc. p. 497.

MERTON (1305). Held at Merton, in Surrey, 1305, by Robert de Winchelsey, Archbishop of Canterbury. Six constitutions were published.

1. Relates to tithes, orders an uniform demand of tithe throughout the province, unless the parishioners redeem them at a competent rate. This constitution orders that

tithe be paid of the profits or wages of handicraftsmen and merchants, masons, victuallers, &c. ; and that in demanding a mortuary (or principal legacy), the custom of the province, with the possession of the Church, be observed. Rectors, vicars, &c., who *either for fear or favour of men*, do not demand their tithes *effectually*, as aforesaid, to be punished.

2. Relates to certain difficulties in taking tithe or sheep removed from parish to parish, and other similar matters.

Ordains that if a man, at his death, have three or more animals among his chattels, the second best shall be reserved for the church where he received the sacraments when alive.

4. Declares what things the parishioners are bound to provide for the service and repairs of their church, viz., a legend,¹ an antiphonar,² a graduale,³ a psalter, a troper,⁴ an ordinal,⁵ a missal, a manual,⁶ a chalice, the principal vestment,⁷ with a chesible,⁸ dalmatic,⁹ tunicle,¹⁰ a choral cope with all its appendages,¹¹ a fontal for the high altar, three towels, three surplices, one rochet,¹² a cross for processions, a

¹ "Legend," or "Lectionary," contained the lessons to be read throughout the year.

² "Antiphonar," containing all that was appointed to be sung or said at the seven hours, except the lessons. Johnson estimates the cost of these books at about £40 of our money (thirteen marks). The common price of a mass book was five marks, equal to a curate's stipend.

³ "Graduale," "Gradual," containing all that was appointed to be sung by the choir at high mass.

⁴ "Troper," contained the sequences only, which were not inserted in every Graduale.

⁵ "Ordinal," the book containing the manner of conducting the service.

⁶ "Manual," containing the offices for baptism and the other sacraments, the form for blessing the holy water, &c.

⁷ The "principal vestment," Johnson explains to be the best cope, used on festivals.

⁸ "Chesible," a vestment used instead of the cope.

⁹ "Dalmatic," the deacon's garment.

¹⁰ "Tunicle," the subdeacon's garment.

¹¹ Appendages of the cope, viz., alb, amice, stole, maniple, and girdle.

¹² "Rochet," a surplice without sleeves.

As one book only of each sort is ordered, Lyndwood infers that where more were required, they were bought at the expense of the incumbent.

cross for the dead, a censer, a lanthorn, a hand-bell to carry before the host to the sick, a pyx for the body of Christ, a decent veil for Lent, banners for the rogations, bells with ropes, a bier, a vessel to hold the blessed water, an osculatory (or Pax), a candlestick for the wax-taper at Easter, a font with lock and key, the images in the church, the chief image in the chancel, the enclosure of the churchyard, the repairs of the body of the church, within and without, with the images, windows, books, and vestments. All things else to be done at the expense of the rector or curate.

5. Forbids stipendiary priests, *i.e.*, such as had no share in the tithe of the parish, but were maintained by saying masses, &c., and others similarly maintained, to take any part of the fees, offerings, &c., without the incumbent's permission, under pain of excommunication; orders such priests to be present in the chancel, and not in the body of the church, or fields, at matins, vespers, and other offices, in surplices purchased at their own cost, and to join in the reading, singing, and psalmody. Forbids them on Sundays, festivals, and days of funerals, to begin their masses until the gospel at high mass is ended. Provides that they shall take an oath on the holy Books, not in any way to injure the churches or chapels, or their incumbents, &c., and especially to abstain from raising scandal and contention between rectors and parishioners. Forbids them to receive the confessions of the people belonging to the several parishes, &c., of the churches in which they minister, and to frequent taverns, stews, and bad houses.

6. Orders the clergy to enforce the payment of tithe as undermentioned, *viz.*, of milk, and of the profits of woods, mast, trees, if sold, parks, fish in stews, rivers, or ponds, fruits, cattle, pigeons, seed, beasts in warren, fowling, gardens, court-yards, wool, flax, wine, grain, turfs, swans, capons, geese, ducks, eggs, hedge-rows, bees, honey, wax, lambs, calves, colts, and mills; also, of what is caught in hunting, and profits of handicraftsmen and merchants. Orders that payment be enforced under pain of suspension, excommunication and interdict.—Johnson, *Ecc. Canons*. Tom. xi. Conc. p. 1435-1438. Wilkins' *Conc.* vol. ii. p. 278.

METZ (590). [*Concilium Metense*.] Held in October, 590; in which Egidius, Archbishop of Rheims, was deposed

and banished for high-treason against King Childebert. In this council the two rebellious nuns, Chrodiede and Basina, who had been excommunicated, are said to have been absolved; and Basina returned into her convent. Chrodiede, however, would not reform, and was again excommunicated in a council held at Poitiers in 593. (*See Note to C. POICTIERS, 593.*)—Tom. v. Conc. p. 1596.

METZ (835). A council was held in the church of St Stephen, in 835, in which Louis le Debonnaire, who had been unjustly excommunicated by Ebbo, Archbishop of Rheims, was absolved. In the following year another council was held in the same church, in which the Emperor Louis le Debonnaire was crowned by seven archbishops. Ebbo himself standing up in the pulpit, and proclaiming aloud the injustice of the former sentence of excommunication.—Tom. vii. Conc. p. 1694.

METZ (859). Held in 859, to procure peace between Charles the Bald and Louis the German. Three archbishops and six bishops were deputed to Louis at Worms, to bear to him the conditions, contained in twelve chapters, upon which they consented to absolve him. The deputation failed of its end, as Louis declined to give any answer without first consulting the bishops of his kingdom.—Tom. viii. Conc. p. 668.

METZ (888). Held May 1, 888, by Ratbodus, Archbishop of Treves, and three bishops, many priests being also present, in the church of St Arnold. Thirteen canons were published.

2. Enjoins the payment of tithe to the priest who serves the church, and forbids patrons to retain any for themselves.

3. Enacts that no priest shall possess more than one church, except it be an ancient chapelry attached to the parish church.

6. Directs the priests to show to their bishops at the next synod the sacred books and vestments; orders them to keep the chrism sealed up; forbids clerks to dress like laymen; and relates, further, to god-parents.

7. Forbids Christians to eat and drink with Jews.

8. Forbids to say mass in unconsecrated places; orders that churches consecrated by chorepiscopi only be consecrated again by a bishop.—Tom. ix. Conc. p. 412.

MEXICO (1524). [*Concilium Mexicense.*] The first American Council was held in 1524, by Ferdinand Cortez ; Martin, the Pope's legate, presiding over nineteen priests. It was decreed that Mexicans converted to the Catholic faith should separate from all their wives except one whom they shall choose, to whom they should be united in Christian wedlock.

MEXICO (1534). By John de Cumarraga, first bishop of Mexico, in which the ecclesiastical discipline of the Mexican church was placed nearly on its present footing.

MEXICO (1585). Held in 1585, by Peter Moya de Contrevas, Bishop of Mexico, assisted by six of his suffragans. A code of regulations, of great length, was drawn up, taken from the canons of Trent and of other councils, contained in five books.—Tom. xv. Conc. p. 1192-1378.

MILAN (346). [*Concilium Mediolanense.*] After the Arian Synod held at Antioch in 345, the bishops there assembled sent the new formulary of faith, the μακροστόχος, to the western bishops, assembled at Milan, by the hands of four of their order, viz., Demophilus, Macedonius, Eudoxius, and Martyrius. This new formulary the western bishops altogether rejected, declaring that they desired nothing beyond the Nicene Creed ; and, on their part, required the Oriental deputies to sign a condemnation of the Arian heresy ; which the latter not only refused to do, but left the council in anger. This council was convoked by the Emperor Constans, and met in 346.—*Sozom.* l. iii. c. xi. Pagi's *Note III. on Baronius*, A.D. 344. Tom. ii. Conc. p. 614.

MILAN (347). A numerous council, collected from the provinces of Milan and from Italy, was held in 347, to consider the means of putting into execution the decrees of the Council of Sardica. What else passed is not certain, but it is supposed that Photinus, Bishop of Sirmium, was called upon in this council to give account of his faith ; he was condemned, and denounced as a heretic, for denying the Divinity of our Lord, and declaring that He was a mere man. Sentence of deposition was passed upon him, which for a long time could not be executed, owing to the great affection which his people had towards him. It is also

believed that Ursacius and Valens recanted (*see*, also, ROME, 349). The fathers at Ariminum stated this, and that they—Ursacius and Valens—owned all that they had charged against Athanasius to have been false; and, according to St Hilary, were re-united to the Church. (*See* C. SARDICA, A.D. 347.)—Pagi's *ad Baron*, A.D. 345, Note V. Tom ii. Conc. p. 720.

MILAN (355). The Eusebians, as well as Liberius the Pope, having demanded of the Emperor Constantius the convocation of a council, it was assembled at Milan in the year 355. The object of the Eusebians was to effect the condemnation of St Athanasius, and all the influence of the emperor was given to them. More than three hundred bishops from the West attended, but very few from the East.¹ The Eusebian bishops acted throughout with extreme violence, and a total disregard of all ecclesiastical usage. They, in the first place, brought forward an imperial edict containing all the venom of their heresy; upon this the papal legates demanded that the doctrine of Arius should be condemned, but Constantius declared this doctrine to be Catholic, and told them that he did not require their advice. St Eusebius of Vercelli having received the emperor's order to sign the condemnation of St Athanasius, refused, but expressed his willingness to subscribe the Nicene Creed. All passed with great clamour and disturbance.

In the second session St Eusebius of Vercelli, Lucifer of Cagliari, Dionysius of Milan, and the two Roman legates were violently urged to sign the act of condemnation, but constantly refused.

The third session was held in the palace, the Arian party fearing the violence of the people, who had declared openly in favour of the Catholics. The emperor himself then sent for the three above-mentioned bishops, and commanded them either to sign the document, or to prepare for banishment; they, on their part, earnestly entreated him to remember the account he would be called upon to give in the day of judgment, and besought him not to introduce the

¹ This is supposed by some writers to be an error, and that the number was not so great. The synodal epistle was signed by thirty only.

heresy of Arius into the Church; but all was of no avail, and Eusebius, Dionysius, and Lucifer standing without flinching from the truth, were sentenced to be banished. After this Ursacius and Valens¹ excited the Arian eunuchs against Hilary the deacon, the pope's legate, whom they seized, stripped, and cruelly beat.

With regard to the other bishops, most of them succumbed and signed the condemnation of St Athanasius, the most violent measures having been taken to compel them; many, however, after the council, did all in their power to repair their crime, and some were exiled, or thrown into prison.—Tom. ii. Conc. p. 771.

MILAN (390). Held in 390, St Ambrose presiding. It is commonly supposed that in this council the sentence of the Gallic bishops against Ithacius and Ursacius² (who had caused the death of the Priscillianists by their fiery zeal against their errors) was confirmed by the bishops of Italy. Baronius (as well as the collection of councils) states that this same council condemned Jovinian, the author of a new heresy, which decried the merit of virginity. St Jerome reduces his doctrine to the four following heads: 1. That virgins, widows, and married women, being baptised, have the same degree of merit, if there be no difference between them in other respects. 2. That they who have been regenerated in baptism cannot be overcome by the devil. 3. That there is no difference, in point of merit, between those who abstain from meat and those who partake of it with thanksgiving. 4. That all those who have kept their baptismal state shall have the same glory in heaven. From these principles other errors were deduced, viz., that there is no difference of degree in sin, that fasting is not requisite, that there will be no distinction of merits in heaven. The fathers of the council condemned the opinions of Jovinian and his followers, and they were driven out of the city—Tom. ii. Conc. p. 1040. St Jerome. (See BORDEAUX, and SARAGOSSA, and AQUILEIA.)

¹ See the preceding council.

² St Sulpicius Severus (and Suphronius' *Greek version* of S. Jerome's *Illustrious Writers*), calls these men *Idacius* and *Ithacius*. The *Chronicle* of Prosperus and St Isidore calls them *Ithacius* and *Ursacius*. Florez is of opinion that the former names are correct.—*Esp. Sag.* tom. xiii. p. 150.

MILAN (401). Held in 401, by the bishop Venerius, against the Origenist Ughellus.—*It. Sacr.* tom. iv. p. 48.

MILAN (451). Held in 451, convoked by Eusebius, Bishop of Milan, at the request of St Leo the Great. All the suffragans of Milan were present, in all twenty bishops, amongst whom were Crispinus of Pavia, Maximus of Turin, Abundius of Como, Optatianus of Brescia. The letter of the pope to Eusebius was read; the legates then made a report of what was passing in the East, and especially of the miseries arising from the acts of the Latrocinium at Ephesus; afterwards the celebrated letter of St Leo to Flavianus was read, and the council unanimously declared that it contained the true doctrine of the Catholic Church upon the subject of the Incarnation, and that it was built upon the teaching of the prophets, evangelists, and apostles. At the same time they decreed that all who should oppose this doctrine should be anathematised. Finally, a synodal letter was addressed to the pope, filled with expressions of esteem and respect.—Tom. iii. Conc. p. 1486.

MILAN (1287). Held September 12th, 1287, by Otto, the archbishop, assisted by eight of his suffragans and the deputies of all the chapters of the province; ten canons were published, in which they ordered the observation of the papal constitutions and the laws of the emperor, Frederick II., against heretics. Abbots and abbesses, monks and nuns, were ordered to observe the rule of St Benedict, or that of St Augustine, and monks were forbidden to enter nunneries. The power of building churches and oratories was declared to be solely in the hands of the bishops.—Tom. xi. Conc. p. 1333. *Muratori, Rer. Ital.* tom. iv.

MILAN (1291). Held November 27th, 1291, by archbishop Otto Visconti, with his suffragans, to take measures for the recovery of the Holy Land, which had been lost by the capture of Acre, May 18th, in this year. Twenty-nine canons relating to the crusades to the East were published.—Tom. xi. Conc. p. 1361. *Muratori, Rerum Italicarum Script.*, vol. viii. (MILAN, 1726.)

MILAN (1565). The first of the provincial councils of Milan, under St Charles Borromeo, was held in September, 1565. It was composed of Cardinal Guy Ferraro, the

Bishops of Alba, Vigevano, Tortona, Casal, Cremona, and others. Borromeo, who presided, although very young at the time, directed all the decrees, and encouraged the older bishops to observe them, and to watch over their flocks and their churches.

In the first session, Borromeo made a Latin speech upon the need of provincial councils. The decrees of Trent were confirmed, and the execution of them recommended. Several statutes and ordinances concerning ecclesiastical discipline and the reform of the Church were drawn up, amongst which all that concerns the life and conduct of bishops is especially laid down. The constitutions of the council are divided into three parts. In the first, comprising twelve chapters, are contained excellent rules for the preaching of God's Word; others treat of the worship due to images, and of the proper method of keeping the festivals; others forbid any sort of scenic representation of our Lord's passion, whether in church or elsewhere. In the second part are contained sixty-eight articles upon the sacraments, the life of bishops and clerks, &c., and matters relating to ecclesiastical duties. The third relates to places of charity and piety, such as hospitals, monasteries, and the duties of nuns, &c.; forbids all intercourse with Jews. Penalties were enacted against those who should violate these constitutions. The three last contain fifteen chapters.

—Tom. xv. Conc. p. 242.

MILAN (1569). The second provincial council of Milan, under St Charles Borromeo, was held April 24th, 1569. Three chapters were published.

1. Contains twenty-nine decrees upon various subjects, viz., the administration of the sacraments, the duty of bishops to cause a good Catechism to be printed for the use of children, the qualifications of godparents, the denial of Christian burial to public usurers, &c.; the prohibition of Pius V. to physicians to visit a patient more than three times who will not confess was removed.

2. Contains thirty-six decrees concerning the mass and the holy offices. Amongst other things ruled, it is decreed, that clerks may not pass from one diocese to another without the bishop's leave; that churches may not be ornamented with tapestry and indecent pictures; that old and worn-out copies of the Sacred Scriptures in churches be

burned, and not put to any profane use ; orders bishops to take care that lay persons do not build their houses against the walls of the church ; that the bishop shall visit his seminary every three months.

3. Contains twenty-two regulations concerning the temporalities of the Church and her rights ; it is declared that a bishop ought not to accept indifferently all resignations ; that he ought to hinder the appropriation to any other purpose of funds intended for the fabric of the church.

Three decrees relate to nuns ; two direct the bishop to forbid, under anathema, to take or receive any sum on account of taking the veil, and that the bishop shall prescribe after the woman has taken the veil what sum shall be paid for her maintenance.—Tom. xv. Conc. p. 337.

MILAN (1573). The third provincial council of Milan, under St Charles Borromeo, was held April 24th, 1573 ; twenty canons were published relating to the proper observation of festivals, the establishment and visiting of schools, the administration of the sacraments, the celebration of the holy office, the duties of curates, canons, monks, &c.

Canon 15. Strictly forbids women to enter the church without a veil.—Tom. xv. Conc. p. 365, &c.

MILAN (1576). The fourth provincial council of Milan, under St Charles Borromeo, was held May 10th, 1576. Eleven bishops were present with the apostolic visitor general. The acts of the council are divided into three parts :—

Part I. Relates to the faith and points of doctrine, and contains twenty-six canons, of which :—

2. Treats at length of relics, the bodies of saints, miracles, and images.

11. Treats of churches, forbids any window so built that a person outside may be able to see the celebration of the holy mysteries. Orders the holy water stoop to be *within* the church on the right hand.

13. Of sepulchres ; forbids them in churches without the bishop's permission, and on no account whatever in the choir.

14. Orders the erection of a cross in every churchyard.

15. Directs that there shall be at least two bells in every parish church.

17. Allows to teach children in church the rudiments of the Christian faith, but forbids all secular teaching.

24. Orders that the church bells be rung in time of storm and tempest, both to drive off the visitation, and that the people hearing them may come to church to pray, or at least may pray at home.

25. Of preaching the word of God.

Part 2. Treats of the administration of the sacraments, of pilgrimages, of processions, funerals, and distributions.

Part 3. Relates to bishops and other clergymen, their duties, studies, way of life, &c., &c., and contains fourteen canons.

In canon 1. Bishops are ordered always to dress in black on Fridays, and other minute distinctions are given concerning their life and conversation.

2. Relates to the life, &c., of clerks.

4. Of the provincial synod.

5. Of the diocesan synod.

10 and 11. Of regulars.—Tom. xv. Conc. p. 408.

MILAN (1579). The fifth provincial council of Milan, under St Charles Borromeo, was held in 1579. The acts of this council were also divided into three parts.

Part 1. Contains eleven chapters, comprising instructions as to preaching, doctrine, vows, indulgences, &c., and treating of each sacrament singly.

Part 2. Containing thirty chapters, treats of the care due to the sick in time of the plague, of the duty of curates, magistrates, monks, and fathers of families under such circumstances to provide both spiritual and temporal assistance; treats also of the course to be adopted in monasteries attacked with this scourge. Nothing that could be done under such a visitation was omitted to be laid down by the archbishop, who had had ample experience in the matter.

Part 3. Contains twenty chapters, after speaking in detail of the sacraments, of orders and marriages, goes on to speak of seminaries, the duties of examiners, the life of the clergy, residence, the care of churches and their furniture, synods and visitations, and episcopal officers.

Fifteen bishops subscribed the acts of this council, and all the estates of the province were present.—Tom. xv. Conc. p. 556.

MILAN (1582). The sixth provincial council of Milan, under St Charles Borromeo, was held in 1582, and was

attended by nine bishops. In opening the council the archbishop exhorted the bishops present to lead an apostolic life. The decrees of the council are contained in thirty-one chapters. The most remarkable are those which condemn the readers of bad books, and all intercourse with heretics, and those relating to the conduct of Divine service, the sacraments, visiting the sick, processions, funerals, synods, the instructions to be given to soldiers, &c. One article condemns to excommunication nuns who shall admit any one, man or woman, within their walls to converse, unless with the bishop's permission.¹—Tom. xv. Conc. p. 706.

MILEVIS (or Council of Africa) (402). [*Concilium Milevitanum.*] Held August 27th, 402, Aurelius of Carthage presiding. The canons of Hippo and Carthage were confirmed, and five canons of discipline published, which are contained in the African Code.

1. Confirms the ancient rule of the African Church, that the younger bishops shall give place to those of older standing, excepting the primates of Numidia and Mauritania, who always took precedence of all other primates of whatever standing. (*See C. AFRICA, 402.*)—Tom. ii. Conc. p. 1323.

MILEVIS (416). Held in 416, towards the autumn. This was a provincial council of Numidia, and sixty-one bishops of the province attended. These bishops having learned the proceedings at the Council of Carthage of the same year, wrote a synodal letter to Pope Innocentius, in which, after enlarging upon the enormity of the heresy which denied the necessity of prayer in the case of adults, and of baptism in that of children, and after showing how worthy it was of the notice and censure of the Church, they entreated him, since the salvation of Pelagius and Celestius could not be secured, that he would provide for that of others by condemning these heretics. Amongst the names attached to this letter are those of Silvanus of Summa, primate of the province; Alypius, St Augustine, Severus of Milevum,² Fortunatus of Cirtha, and Possidius of Calama. St Augustine also wrote another letter, in the name of five bishops.

¹ It is impossible, in a work of this nature, to give any adequate analysis of the statutes published in these six synods of Milan, owing to their extent and minuteness of detail; but they are, in many respects, admirable.

² Milevis? Newman's *Trans.* gives the former. See also Fleury, p. 276.

Innocentius, in reply to the letters of the fathers at Carthage and Milevis, praised the zeal and pastoral care of the African bishops, briefly established the true doctrine of grace, and condemned Pelagius and Celestius with their followers, declaring them to be separated from the Catholic Church. He also replied to the letters which St Augustine and the four bishops, Aurelius, Alypius, Evodius, and Possidius had addressed to him. These letters of Innocentius were written in a council held at Rome upon the subject in January, 417.—Tom. ii. Conc. p. 1537.

Twenty-seven canons of discipline, found in the collections under the name of canons of Milevi, are attributed to this council.

MISRA, *see* CAIRO.

MONTPELLIER (1162). [*Concilium Montispessulani.*] Held in 1162, by Pope Alexander III., assisted by ten bishops. Here the anti-pope, Victor (Octavianus), and his followers, were a second time excommunicated. At the same time the pope issued a bull withdrawing the monastery of Veselisse from the jurisdiction of that of Clugny, which had taken part against him.—Tom. x. Conc. p. 1410.

MONTPELLIER (1195). Held in December, 1195; Michael, the pope's legate, with many prelates of the province of Narbonne, attended. Several regulations were published; the observation of the "Trêve de Dieu" ordered, indulgences granted to those who marched into Spain to fight against the infidels. Modesty in dress and frugality at table were recommended to the clergy, especially at that time, in order to appease the wrath of God. The bishops were left to use their own discretion as to employing interdicts to exterminate the heresy of the Albigenses.—Tom. x. Conc. p. 1796.

MONTPELLIER (1215). Held in January, 1215, by the legate, Peter of Beneventum; the Archbishops of Narbonne, Auch, Embrun, Arles, and Aix, twenty-eight bishops, and several barons were present. Count Simon of Montfort, who could not attend the council owing to the hatred which the people of the place had towards him, betook himself every day to a house of the Templars, just outside the town, and here the bishops consulted with him. The question before the council was the disposal of the city of Toulouse and the other places conquered by the Crusaders,

and it was decided that they should be granted to Simon of Montfort, the pope consenting. Forty-six canons were published, relating partly to the immodest dress of some monks or secular clergy. Bishops were ordered to wear a long dress with the rochet whenever they walked abroad, and even at home when giving audience to strangers. The clergy were forbidden to dress in green or red, and the regular canons are directed always to wear the surplice over their dress. Canons and beneficed clergymen were forbidden to use bridles or leggings embroidered with gold.

Canon 22, directs monks to give away what remains from their table.—Tom. xi. Conc. p. 183, and Append. p. 2330.

MONTPELLIER (1224). Held in August, 1224, composed of all the bishops of the province, under the Archbishop of Narbonne, to consider of the propositions of peace made by Raymond, Count of Toulouse, and the Albigenses. Raymond promised to keep the Catholic faith, and to cause it to be held throughout his territories, to purge out from them all heretics, to restore the Church to her rights, to preserve her liberties, and to pay within three years fifteen thousand marks as an indemnification for what she had suffered, upon this condition, that the Count of Montfort should relinquish his pretensions to the lands of the county of Toulouse; but Amauri, who pretended to be Count of Toulouse, in virtue of a decree of Innocentius III. given in the Council of Lateran, wrote to the bishops, and represented to them, that as he hoped to be able to bring the Albigenses into subjection, it would be a scandal to the whole Church should they enter into any agreement with Raymond.

The council appeared to have acquiesced in his view of the matter, and the offer of Raymond was rejected.—Tom. xi. Conc. p. 289, and Append. 2334.

MONTPELLIER (1258). Held on September 6th, 1258, by James, Archbishop of Narbonne. Eight statutes were published.

1. Excommunicates *ipso facto* all who usurp the property of the Church, and insult the persons of the clergy.
2. Forbids bishops to give the tonsure or holy orders to persons not of their own diocese.
3. Declares that clerks not living as clergymen ought, or carrying on any business, shall lose their privileges.

5. Forbids Jews to exact usury.

6. Forbids bishops to give letters to mendicant friars to authorise their begging before the friars have obtained leave of the metropolitan.—Tom. xi. Conc. p. 778.

MOPSUESTIA (550). [*Concilium Mopsuestanum.*] Held by John, Bishop of Anazarba, June 17, 550, by order of the emperor Justinian, on account of the troubles excited by the three chapters; nine bishops were present. Examination was made whether the name of Theodore of Mopsuestia was to be found in the diptychs of that church, and if not, whether it had been there within the memory of man. It appeared from the testimony of irreproachable witnesses far advanced in years, that his name either had never been inserted, or had been erased before their time. Notice of this was sent to the pope and the emperor.—Tom. v. Conc. pp. 406 and 491.

MOSCOW (1500). [*Concilium Moscoviense.*] The metropolitan Simon held a synod at Moscow about the year 1500. It was decreed that monasteries for men and for women should be separated; monks were forbidden to perform divine service, and widower clerks to consecrate the holy mysteries in the latter monasteries; unworthy clerks were sentenced to be degraded; all payments on account of ordination were forbidden.—*Mouravieff* by Blackmore, p. 92.

MOSCOW (1551). Held in 1551 by the Czar, Ivan the Terrible; all the Russian bishops attended, and the metropolitan of Moscow; Macarius presided. The Czar himself opened the synod by a speech, in which he exhorted the bishops to use all the understanding, knowledge, and ability each one possessed in their deliberations; promising that he would be ready to join and support them in correcting what was amiss, or in confirming what was well established, according as the Holy Spirit should direct them. He then put them in mind how in the year in which he was crowned he had charged all bishops and hegumens to collect the lives of the saints of their various dioceses or monasteries, and how that twenty new names had been in consequence glorified as saints in the Church.

The council then repeated and confirmed the decree, ordering that the memory of these saints should be celebrated in the Church.

After this the Czar required of the council a reply to various questions relating to the external and internal discipline of the Church; whereupon they delivered a long answer, divided into one hundred chapters, which caused this assembly to be known ever after by the name of "the Council of the Hundred Chapters." These chapters appear not to have been signed by any Russian bishop, nor to have been submitted to the oecumenical patriarch for approval; and it is curious that Macarius himself, who presided at the council, makes no mention of it in his Books of the Genealogies, in which he relates the history of affairs both in Church and State. These chapters give countenance to some superstitious customs and local errors, which in after years produced lamentable schisms.

In this council, moreover, the correction of the Church books, which was afterwards actually performed by the patriarch Nikon, was first proposed.—*Mouravieff*, Blackmore's trans., p. 103.

MOSCOW (1655). Held in the palace of the Czar at Moscow in 1655, by the Czar Alexis; Nikon, the patriarch of Moscow, presiding. The object of the council was the correction of the service-books, &c., of the Russian Church. Nikon, soon after his appointment to the patriarchate, had his attention drawn to the great alterations which had crept into the books then in use, which in many places, and even in the creed itself, differed from the ancient Greek and Slavonic copies; he therefore induced the Czar to convoke this council, at which the following metropolitans, Macarius of Novogorod, Cornelius of Cazan, Jonah of Rostoff, Silvester of the Steppes, and Michael of Servia were present, together with three archbishops and one bishop. The unanimous decision of the council was, that "the new books should be corrected by the old Slavonic and Greek MSS., and that the primitive rule of the Church should be in all things adhered to."

This decision was confirmed in a council of Greek bishops, convened at Constantinople by the patriarch Paisius, whose judgment the Russian bishops had requested. Upon this the Czar and the patriarch procured an immense number of MSS. and books from Mount Athos, by means of which and other assistance the revision of the Russian service books was completed.—*Mouravieff*, p. 204.

MOSCOW (1667). Held in 1666 or 1667. Nikon, the patriarch, having, by means of his enemies, fallen into disgrace with him who had formerly been his great friend and patron, the Czar Alexis, had, some years before, in a moment of irritation, abruptly renounced the patriarchate. This step had given rise to such disorders in the Church, that Alexis, in order to re-establish peace, was obliged to invite the Eastern patriarchs to form a court for his trial. Two of whom, viz., Paisius of Alexandria and Macarius of Antioch, accordingly arrived, and were received with great honour. Besides the Eastern patriarchs, there were present at this council four Russian metropolitans, viz., Pitirim of Novogorod, Laurentius of Kazan, Jonah of Rostoff, and Paul of the Steppes; six Greek metropolitans, viz., those of Nicea, Amasia, Iconium, Trebizond, Varna, and Scio; the metropolitans of Georgia and Servia; six Russian and two other archbishops; and, lastly, five bishops, and fifty archimandrites, hegumens, and arch-priests, besides monks and others. Before this council Nikon was solemnly cited to appear, and having made every preparation as for death, he came in his character of patriarch, with his cross borne before him; finding no place prepared for him upon a level with the seats of the Eastern patriarchs, he refused to sit, and remained standing. His accusation was read, with tears, by Alexis himself; it was to the effect, that he had, by his unlawful retirement and capricious conduct, been the cause of grievous evils and disorders in the Church. A week was spent in deliberating upon his case, and in searching for precedents which had occurred in the Church of Constantinople. After which Nikon was summoned before the council; having heard his accusation read, sentence was passed upon him to the effect that he should be degraded, retaining only the rank of a monk, and that he should pass the rest of his life in penance in a remote monastery. One voice only, that of an excellent bishop, Lazarus of Chernigoff, was raised in opposition to this cruel judgment.—*Mouravieff*, p. 227.

MOUSON (948). [*Concilium Mosomense.*] Held January 13th, 948. Ruotbert, Archbishop of Treves, his suffragans, and some other bishops, decreed that Artaud should keep possession of the See of Rheims; and that Hugo, who refused to appear at the council, as he had previously refused

at Verdun, should be deprived until he should appear before the general council (appointed to be held on the 1st August), and justify himself. (*See C. VERDUN*, 947.)—*Tom. ix. Conc. p. 622.*

MOUSON (995). Held June 2, 995. John XV., offended at the deposition of Arnulphus, and the election of Gerbert (afterwards Pope Sylvester II.) to the see of Rheims, sent Leo, abbot of St Bonifacius, into France as his legate, who assembled this council. No other prelates, however, attended, but the Archbishop of Treves, and the bishops of Verdun, Liege, and Munster, all of them from Germany. The legate took his seat in the midst of them, and the Archbishop Gerbert, being the party accused, was placed opposite to him. Gerbert defended himself with eloquence, and declared that he had been raised to the archbishopric without his own concurrence. The sentence of the council was, that he should abstain from the exercise of his archiepiscopal and sacerdotal functions until the matter should have been brought before the Council of Rheims, convoked for the following July. This council, however, was not held so early, and whilst Hugo Capet lived, Gerbert remained archbishop, and Arnulphus a prisoner at Orleans. (*See C. RHEIMS*, 991.)—*Tom. ix. Conc. p. 747.*

N.

NANTES (579). [*Concilium Nannetense.*] Held in 579. In which Nantinus, the nephew of Maracharius, a former bishop of Angoulême, who had been murdered, promised to desist from persecuting Heraclius, the bishop of that see, and to restore the property which his uncle had left to the Church, but which he (Nantinus) had seized. He afterwards refused to fulfil his engagement, and was a second time excommunicated.—*Greg. Turon. Hist.*, lib. v. cap. 37. *Sirmondus*, *Tom. i. Conc. Gall.*

NANTES (660). Held about the year 660, as Pagi has shown (according to Labbe about 658). St Nivardus of Rheims presided. Twenty canons were published.

1. Directs parish priests to send away wanderers from neighbouring parishes who came to their churches on Sundays and holy days to the neglect of their own pastors; also directs them to drive out of the Church those who refused to be reconciled with their enemies.

3. Forbids priests to live in the same house with any women whatever ; also forbids women to go near the altar, or to wait upon the priests there, or to be seated within the chancel rails.

5. Forbids to give absolution to the sick, except upon condition that they promise to do suitable penance, in case of their recovery.

6. Forbids any fee for burials.

8. Forbids a priest to have charge of more than one church.

9. Orders that some of the bread offered for the Holy Eucharist be blessed, and given to the non-communicants.

10. Orders that all oblations and tithes be divided into four portions.

12. Permits divorce in case of adultery, but forbids the husband to marry again during the life of his wife so divorced on account of adultery. Orders seven years' penance for the sin of adultery.

19. Declares it to be offensive to the laws of God and man for women to attend public meetings without necessity, and forbids nuns and widows to do so without their bishop's permission.—Tom. vi. Conc. p. 486.

NANTES (1127). Held about the year 1127, under the Count Conon ; Hildebert, Archbishop of Tours, presiding. It was ruled that children by an incestuous marriage should have no share in the succession of their parents. That the children of priests should not receive holy orders except they should first have taken monastic vows. Anathema was pronounced against those who plundered shipwrecked property.—Tom. x. Conc. p. 918.

NANTES (1264). Held in 1264 ; Vincent, Archbishop of Tours, presiding. Nine canons were published.

2. Forbids the number of monks in any priory or abbey to be diminished.

5. Forbids to set more than two dishes before the bishop in visitation, and orders that if more have been prepared they shall be given to the poor.

6. Forbids pluralities.

7. Forbids, under pain of excommunication, to demand toll of the clergy.—Tom. xi. Conc. p. 826.

NAPOLI (in PALESTINE) (1120). [*Concilium Neapolitanum*.] Held in 1120, at Napoli or Naplouse, supposed to

be the ancient Samaria, convoked by the patriarch Guermundus and King Baldwin; about ten prelates and some lords attended. An exhortation was made to the people to reform their lives, in order to appease the anger of heaven; also twenty-five canons were published, which are lost.—Tom. x. Conc. p. 884. *Guill. Tyrr.*

NARBONNE (589). [*Concilium Narbonense.*] Held in 589; composed of eight bishops, from that part of Gaul which was in the hands of the Goths, whose king was Reccaredus; Migetius, Archbishop of Narbonne, presided. The acts of the Council of Toledo (589) were received; and fifteen canons were published.

1. Forbids the clergy to wear purple.
2. Orders the Gloria Patri to be sung at the end of each psalm, and at the end of each division of those psalms which, on account of their length, were divided. [This was ordered as being a concise declaration of the true faith against the Arians.]
3. Suspends and excommunicates those of the clergy who loiter in public places chattering.
4. Inflicts a fine upon a freeman doing any servile work on Sunday, and if a slave, sentences him to receive one hundred lashes.
5. Forbids clerical conventicles or private meetings of the clergy.
9. Forbids Jews to sing psalms whilst carrying their dead to the grave.
12. Forbids the priest, except on account of illness, to leave the altar during mass.
13. Orders the subdeacons and clerks, whatever their age, to attend to the curtains hung at the church doors, besides their other duties.
14. Excommunicates those who keep conjurors in their houses, and commands to sell conjurors, after having publicly beaten them, and to give their price to the poor.—Tom. v. Conc. p. 1027.

NARBONNE (791). Held in 791,¹ against the heresy of Felix of Urgel, who taught that our Lord was merely the *adopted* Son of God according to the *flesh*, but the *true* Son of God as to His *divinity*. This error was condemned sub-

¹ The date assigned to this council in the Collection of Councils is 788.

sequently in the councils of Ratisbon, Francfort, and Rome. Twenty-six bishops and the deputies of two others attended; but it does not appear that Felix, who was present, was condemned.—Tom. vii. Conc. p. 964.

NARBONNE (1054). Held August 28th, 1054; ten bishops, a large number of abbots, clerks, nobles, and laymen being present. The "Pax Dei" was confirmed, and twenty-nine canons published, in which temporal penalties were joined to spiritual.—Tom. ix. Conc. p. 1072.

NARBONNE (1055). Held October 1, 1055, against Guillermo Bernardez and other usurpers of Church property.—*Esp. Sag.* tom. xxviii. p. 145.

NARBONNE (1090). Held March 20, 1090, by Archbishop Dalmatius.

NARBONNE (1227). Held in Lent, 1227; Peter, Archbishop of Narbonne, presiding: twenty canons were published. The second, third, and fourth relate to excommunicated persons and to the Jews: the latter, in canon 3, are directed to carry upon the bosom the figure of a wheel to distinguish them; are forbidden to work on Sundays and festivals. Canon 4 orders them to pay yearly at Easter a certain sum for each family, as an offering to the parish church.

13, 14, 15, 16. Are directed against heretics, and charge the bishops to station in every parish spies to make inquiry into heresies and other notorious crimes, and to give in their report to them. Count Raymond, the Count de Foix, the Viscount Besiers, the people of Toulouse, and all heretics and their abettors, were publicly excommunicated, and their persons and property given up to the attacks of the first aggressor.—Tom. xi. Conc. p. 304.

NARBONNE (1235). Held in 1235. The archbishops of Narbonne, Arles, and Aix, assisted by several other prelates, by the pope's command, drew up a grand rule concerning the penances, &c., which the preaching friars (lately appointed inquisitors in those parts), should impose upon heretics, *i.e.*, upon those whom they had exempted from prison on account of their having surrendered themselves within the specified time of grace, and given information against themselves and others. They were directed to come to church every Sunday, bearing the cross, and to present themselves to the curate between the singing of the

epistle and gospel, holding in their hands the rod with which to receive discipline; to do the same at all processions; to be present every Sunday at mass, vespers, and sermons; to carry arms at their own expense in defence of the faith and of the Church against the Saracens, &c. Those heretics who had not so surrendered themselves, or who in any other way had rendered themselves unworthy of indulgence, but who nevertheless submitted to the Church, were ordered to be imprisoned for life; but as their number was so great that it was impossible to build sufficient prisons to contain them, the preaching friars were permitted to defer their imprisonment until they had received the Pope's instructions. As for those who refused obedience, who would neither enter the prison nor remain there, they were abandoned to the secular arm without further hearing, as were also the relapsed. The rest of these twenty-nine canons are conceived in the same cruel spirit.—*Fleury*. Tom. xi. Conc. p. 487.

NARBONNE (1374). Held April 15th, 1374; Peter, Archbishop of Narbonne, presiding. Twenty-eight canons were published. The first four relate to the holding of provincial councils; the fifth directs that they who take upon themselves to preach, &c., without mission shall be seized.

16. Enacts penalties against those who do not inform against blasphemers of God, the Virgin, and the saints.

26. Forbids burial to the excommunicated.

27. Grants an indulgence to those who pray for the pope.—Tom. xi. Conc. App. 2493.

NARBONNE (1430). Held May 29th, 1430, in the chapel of St Mary Magdalene, in the palace of the archbishop; Peter, Bishop of Castres, presiding, in the place of Francis, the archbishop. The bishops of Besiers, Carcasone, Lodève, Usez, and Agde were present, together with the proctors of others who were absent. A remonstrance was presented to the Archbishop of Narbonne through the President, from the bishops of Besiers, Usez, Agde, and Maguelona, and from others, complaining of the power and authority usurped by the said archbishop over his suffragans, and of his interference with their jurisdiction. It begins with a full declaration of the entire and unlimited control vested in each bishop over his own diocese, and

declares that it is the special duty of the bishops who preside in the Church of God to defend and vindicate the unity of the Church, in order to prove that the episcopate is one and undivided. In the end the president declared that the remonstrance must be sent to Rome for the judgment of his holiness.—*Mart., Thes. Anec.*, Tom. iv. Col. 351.

NARBONNE (1551). Held in 1551; Alexander Zerbini, vicar-general of the Cardinal-Archbishop of Narbonne, presiding. Sixty-six canons were published, with a preface.

1. Contains a confession of faith.

The eight following relate to the qualifications of candidates for orders.

10. Forbids to ordain men who are the victims of any noxious disease, or who are maimed, or who cannot speak plainly.

13 to 24. Relate to the habits, life, &c., of the clergy; order the tonsure to be large; long dresses; forbid them to frequent taverns, to play with dice, &c.

27. Insists on residence.

36 and 37. Command the attendance of all parishioners at mass, and forbid preaching without the bishop's permission.

45. On the celebration of mass, the hours, and other divine services.

46 and 47. Forbid shows, dances, &c., in churches on festival days.

52. Directs medical men to exhort their patients to confess to their priests.—*Tom. xv. Conc. p. 5.*

NARBONNE (1607). Held in 1607, by Louis de Vervins, Archbishop of Narbonne, and seven other bishops. Forty-nine canons of faith and discipline, similar to those enacted in most of the synods held after the Council of Trent, were published.

Canon 2. Forbids any person to have in the house or read, any Bible translated into the French tongue, without the bishop's consent in writing.

8. Orders that blasphemers of God and the saints shall be excommunicated.

9. Contains good directions for the observance of festivals.

37. Orders that the collection of money in church shall

be made before the consecration, lest the congregation should be disturbed at such a moment.

39. Forbids dancing, and eating, and buying, and selling in churches; also forbids dogs in churches; orders cleanliness, &c.—Tom. xv. Conc. p. 1573.

NEOCESAREA (in PONTUS) (314). [*Concilium Neocesarense.*] Held about the year 314, shortly after the Council of Ancyra. It was composed of nineteen bishops, ten of whom were the same who assisted at the latter council. Vitalis of Antioch is believed to have presided. Fifteen canons of discipline were published.

1. Enjoins the degradation of priests who marry after ordination.

2. Deprives of communion through life women, who having married two brothers, refuse to dissolve the marriage.

6. Permits to baptise women with child whenever they will.

7. Forbids priests to be present at the second marriage of any person.

8. Forbids to confer orders upon a layman whose wife has committed adultery; orders that if she has committed adultery after his ordination, he shall put her away, and declares that if he shall continue to live with her, he cannot retain the ministry committed to him.

11. Forbids to admit any one, however well qualified, to the priesthood under thirty years of age, because the Lord Jesus Christ at that age began His ministry.

13. Directs that, where both are present, the city priests shall celebrate the Holy Eucharist in preference to those from the country.

14. Declares that the Chorepiscopi are after the pattern of the Seventy, and permits them to offer.

15. Orders that there shall be seven deacons in every city, as is proved by the book of Acts.—Tom. i. Conc. p. 1480.

NESTERFIELD (703). [*Concilium Nesterfeldense.*] Held about the year 703, under Bertwald, Archbishop of Canterbury, in which Wilfred of York was a second time deposed; he appealed to Rome, and his case was considered in a council held there in this year. (See C. of ROME, A.D. 678 and 703.)—Inett., *Orig. Anglicanae*, vol. i. p. 133.

NEWMARKET (1161). [*Concilium apud Novum Mercatum.*] A council was held in July, 1161, by Henry II., King of England, in which Alexander III. was recognised as pope, and Victor the anti-pope condemned. Binius and others call this an English council; Labbe, on the contrary, states that it was held at Neufmarché, in Normandy, in the diocese of Rouen.—Tom. x. Conc. p. 1406.

NEW YORK (1792). Held in the autumn of 1792. Bishops Seabury, White, Provost, and Madison, were present. Dr Claggett was consecrated bishop in Trinity church, being the first consecration performed in North America. The ordinal of the Church of England was reviewed, and, with some alterations, adopted. The principal difference of opinion existed with regard to the use of the words "Receive ye the Holy Ghost," and "Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained," in the Office of Ordination of Priests. Bishop Seabury strongly advocated the retention of the original form, without admitting the use of any alternative form. The latter arrangement was, however, agreed to.

An extraordinary scheme for effecting a union with the Methodists was broached by Bishop Madison, but rejected.¹—Bp. White, *Memoirs*, pp. 30, 161.

NEW YORK (1832). A general convention of the Church in the United States of America was held in October, 1832, William White, D.D., Bishop of Pennsylvania, presiding over eight bishops; in which fifty-six canons for the government of the Protestant Episcopal Church in the United States of America were drawn up.

1. Recognises the three orders in the ministry.
2. On the election of bishops, was repealed in 1835.
3. Orders that every bishop elect shall, before consecration, produce to the house of bishops certain certificates of his election, from the convention by whom he is elected and others. Also contains the forms of testimonials to be

¹ This proposition embraced a declaration on the part of the Church convention that, "they were ready and willing to unite and form one body *with any* religious society which shall be influenced by the same *Catholic* spirit, &c." One is not surprised to find that "on the reading of this in the house of Clerical and Lay Deputies, they were astonished and considered it altogether preposterous," and "as a matter of indulgence," they allowed the bishops to withdraw their crazy project, "and no notice be taken of it."

given by the members of the diocesan convention, recommending the elect for consecration, and from the house of clerical and lay deputies in general convention. Further, orders that if the house of bishops consent to the consecration, the presiding bishop, with any two other bishops, shall proceed to consecrate, or any three bishops to whom he may communicate the testimonials.

4. Relates to the duties of standing committees.

5. Relates to the consecration of bishops during the recess of the general convention.

6. Permits the appointment of not more than one assistant bishop in a diocese, where the actual bishop is incapacitated; the assistant bishop, in every case, to succeed to the bishopric upon the death of the actual bishop.

7. Repealed by the third canon of 1838.

8. Forbids to confer deacons' orders on persons under twenty-one years; and priests' orders on persons under twenty-four; and to consecrate any one bishop under thirty years of age.

9. Repealed by the fourth canon of 1838.

10. Relates to the conduct required in candidates for holy orders.

11. Forbids any candidate for holy orders (being a lay-reader) to perform the service in the church without the bishop's licence, and in the latter case to use the absolution or benediction, and to wear the ministerial dress; directs that he shall officiate in the desk only, and shall not read any sermon of his own composition; no such unordained person to perform any part of the service thus, except in cases of peculiar necessity.

12. Enacts that where a bishop has reason to believe that a candidate for holy orders has been refused in any other diocese, he shall make inquiry as to the justice of the refusal. Every bishop having rejected a candidate to notify the same to all the other bishops.

13. Repealed by the fifth canon of 1838.

14. Repealed by the fifth canon of 1841.

15. Relates to the testimonials to be required of candidates of holy orders.

16. Extends the operation of the aforesaid canon relating to candidates for holy orders to persons coming from those

dioceses within the United States, in which the constitution of 1789 has not been acceded to.

17. Relates to deacons and their ordination.

18. Orders that candidates for priests' orders shall be examined in the presence of the bishop and two or more priests, on any leading studies prescribed by the house of bishops.

19. No person to be ordained priest without a sufficient title, or unless he be intended for a missionary, or be engaged as a professor, tutor, or instructor of youth in some college, &c.

20. Orders that ordinations shall be ordinarily held on the Sundays following the four Ember weeks.

21. Repealed by the third canon of 1835.

22. Relates to the ordination of clergymen for foreign parts.

23. Repealed by the sixth canon of 1841.

24. Relates to the case of clergymen coming from foreign countries, and called to officiate in churches in the American communion, in which Divine service is celebrated in a foreign language.

25. Relates to episcopal visitations; orders that they be made once in three years at least; the necessary expenses to be defrayed by the diocese so visited. Also orders the bishop to keep a register of his proceedings when visiting, and directs that the clergy in rotation shall supply the bishop's place in his absence in any parochial duties which belong to him.

26. Enacts that it shall be the duty of ministers to prepare persons for confirmation, to give notice of confirmation immediately upon receiving it themselves.

Also that it shall be the duty of the ministers and churchwardens to present to the bishop in visitation an account of the state of the congregation.

27. Orders that every bishop shall deliver a charge to his clergy at least once in three years, and that he shall from time to time also address pastoral letters to his people on some points of Christian doctrine, worship, or practice.

28. Orders parochial ministers to catechise diligently, and to inform the youth and others in the doctrines, constitution, and liturgy of the Church.

29. Declares it to be the duty of ministers to keep

registers of baptisms, confirmations, communicants, marriages, and funerals, and to make out and continue a list of all families and adults under his care.

30. Relates to the election and institution of ministers.

31. Forbids any clergyman, without permission, to officiate either by preaching, reading prayers, or otherwise, within the parochial care of another clergyman.

32. Provides for the resignation of bishops in extreme cases.

33. Relates to the dissolution of all pastoral connection between ministers and their congregations. Forbids to dismiss a minister, or a minister to leave his congregation against their will, without the concurrence of the ecclesiastical authority of the diocese.

34. Controversies between the ministers and the vestries and congregation of churches to be decided by the bishop and presbyter of the diocese, who may enforce the resignation of a minister upon reasonable conditions, when they deem the difference to be irreconcilable.

35. Repealed by the fourth canon of 1835.

36. No person to be permitted to officiate without first producing evidence of his ordination as a minister of the Protestant Episcopal Church of America.

37. Every minister to be liable to presentment and trial for any crime or gross immorality, and for violation of the constitution and canons of the Church, and on being found guilty, to be admonished, suspended, or degraded, according to the diocesan canons, until otherwise provided for by the general convention.

Section 2. Enacts that it shall be the duty of the bishop to inquire into the truth of any public rumour affecting the character of any clergyman, in order that further steps may be taken in that case against him.

38. Enacts that the bishop of the diocese shall displace from the ministry, in the presence of two or more clergymen, any minister declaring formally his renunciation of the ministry, and that he will no longer officiate; notice to be given of such displacement to every bishop.

39. Declares that when any one is degraded from the ministry, it is so entirely, and not merely from a higher to a lower order; that no degraded minister may be restored.

Notice of sentence of degradation to be sent without

delay to every minister and vestry in the diocese, and also to every bishop or standing committee.

40. Relates to the case of a clergyman of any one diocese charged with misdemeanour in another.

41. Directs that "all persons within this Church shall celebrate and keep the Lord's day in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation."

42. (1.) Directs that wicked persons be repelled from the holy communion agreeably to the rubric.

(2.) Excuses the bishop to whom the minister repelling any one from the holy communion shall have given notice to that effect (according to the second rubric before the communion service), from instituting any inquiry, unless he shall receive a written complaint from the party so repelled. If he receive such complaint, he shall either at once restore the party complaining to communion, or institute inquiry.

(3.) Declares that persons guilty of very heinous offences may be deprived of all privileges of Church membership.

43. Declares the union of a congregation within any diocese with any other diocese to be null and void.

44. Relates to the mode of publishing authorised editions of the standard Bible of the American Church.

45. Orders the use of the Book of Common Prayer on all occasions of public worship, and forbids the use of any other prayers than those prescribed by that book.

46. Repealed by the sixth council of 1835.

47. Permits the bishop of each diocese to compose forms of prayer and thanksgiving for extraordinary occasions, and orders that the clergy of such diocese shall use them.

48. Orders that the secretary of the house of clerical and lay deputies shall keep a register of all the clergy of the Church, whose names and cures shall be given to him at every general convention by the bishop or standing committee.

49. Declares the right of calling special meetings of the general convention to be in the bishops. The presiding bishop to call the meeting with consent of the majority.

(2.) Declares that ordinarily the place of meeting of the special general convention shall be fixed on by the preceding general convention for its next meeting.

(3.) Declares that the deputies elected to the preceding general convention shall, ordinarily, be deputies at the special convention.

50. Relates to the mode of transmitting notice of all matters submitted by the general convention to the consideration of the diocesan conventions.

51. Repealed by the seventh canon of 1835.

52. Directs that the alms and contributions of the holy communion shall be deposited with the minister of the parish, or other appointed by him, and by him applied to such pious and charitable uses as he shall think fit.

53. Of the requisites of a quorum.

54. Repealed by the eighth canon of 1835.

55. Relates to the general theological seminary.

56. Declares all former canons of this convention not included in these canons to be repealed.

NEW YORK (1841). A general convention held in October, 1841; A. V. Griswold, D.D., bishop, presiding. Ten canons were published.

1. Of the treasurer of the convention.

2. Of a clergyman absenting himself from his diocese. Declares that if he be absent during two years without sufficient cause given to his bishop, the latter may, with the consent of the clerical members of the standing committee, suspend him.

3. Of the election of a missionary bishop to the office of diocesan bishop.

4. Of the trial of bishops.

Section 1. Enacts that a bishop may be presented to the bishops of the Church by the convention of his diocese, or by any three bishops; for any crime or immorality, for heresy, or violation of the canons or constitutions of the Church or diocese: declares that two-thirds of the diocesan convention must concur in the presentment.

Section 2. Orders the presentment to be addressed to the presiding bishop, who shall appoint a special meeting of the other bishops, of whom seven shall be a quorum. If the presiding bishop be the subject of the presentment, it shall be addressed to the next bishop in the order of seniority.

5. Of the preparatory exercise of a candidate for deacon's orders. Orders three different examinations of the candi-

dates in the presence of the bishop and two or more priests.

Section 4. Declares a clergyman liable to ecclesiastical censures for presenting a person for orders, without good grounds to believe that the requisitions of the canons have been complied with.

6. Of clergymen ordained by foreign bishops in communion with this Church, and desirous of officiating and settling in this Church. Orders such a clergyman before officiating, to exhibit to the minister or vestry a certificate signed by the bishop of the diocese, that his letters of orders are authentic, and given by some bishop in communion with the Church of America, and that he has given to the bishop sufficient evidence of his pious and moral character and theological acquirements: and that in any case, before he can be permitted to settle in any church or parish, or be received into union with any diocese of the Church as a minister thereof, he must produce to the bishop a letter of dismission under the hand and seal of the bishop with whose diocese he was last connected (which letter must be in substance that provided for in section 1 of canon 4, 1835), and must be delivered within six months after date.

Declares that when a clergyman has been so received he shall be subject to all the canonical provisions of the American Church, and that he shall not be so received into union without first subscribing, in the presence of the bishop of the diocese and two or more presbyters, the declaration contained in the seventh article of the constitution, and satisfying the bishop of his theological attainments.

Declares, further, that he must have resided one year in the United States from the date of his letters of dismission, before he can be entitled to settle in any church as canonically in charge of the same.

Section 2. Declares that if such foreign clergyman be a deacon, he must reside in the United States at least three years, and so obtain the requisite testimonials before he can be ordained priest. Repeals 23rd canon of 1832.

7. Of ministers removing from one diocese to another.

8. Of the mode of securing an accurate view of the state of the Church from time to time. Orders every minister to

present to his bishop on or before the first day of every annual convention, a statement of the number of baptisms, confirmations, marriages, and funerals, and of the number of communicants in his church. Such statements to be inserted in the journals of the house.

Section 2. Orders every bishop to state annually to the diocesan convention the names of the churches he has visited since the last convention, the number of persons confirmed, and of those who have been received as candidates for orders, ordained, suspended, or degraded, also the changes amongst the clergy. Such statement to be inserted in the journals of the convention.

Section 3. Orders that the journals of the different diocesan conventions shall be presented at the triennial general convention, together with such other papers as may tend to throw light upon the affairs of each diocese; and from these journals, &c., a report shall be drawn up by a committee appointed, which, when approved by the lower house, shall be sent up to the house of bishops, with a request that they will draw up and publish a pastoral letter to the members of the Church.

9. Of candidates for holy orders. Every candidate to give notice to the bishop. No person having been once refused as a candidate in any diocese, or who, having been admitted, has ceased to be a candidate, to be admitted as a candidate in any other diocese without a certificate from the bishop of the former diocese, declaring the cause why he was refused, or for which he ceased to be a candidate.

Every candidate to produce a certificate from the standing committee of the diocese, stating that they have sufficient cause to believe him to be pious, sober, and honest, that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, and is a communicant in the same.

Testimonials to be laid before the standing committee to be signed by at least one presbyter and a respectable layman. In addition to such testimonials, satisfactory evidence to be given that the candidate is a graduate of some college, or that he has passed a sufficient examination before two presbyters appointed by the bishop in Natural and Moral Philosophy, Rhetoric, Latin, and the Greek

Testament. Permits the knowledge of Hebrew, Greek, and Latin to be dispensed with under extraordinary circumstances in persons not under twenty-seven years of age.

Declares also what inward and spiritual qualifications the Church requires in candidates.

Orders the names of accepted candidates to be recorded by the bishop in a book, and forbids to ordain any until after the expiration of three years from that time, unless the bishop, with the consent of the standing committee, shall deem it expedient to ordain in peculiar cases after one year.

Admitted candidates may be transmitted to another diocese on letters dismissory.

Candidates who do not within three years after their admission, apply for their first and second examination, or within five years for their third examination, to cease to be candidates.

Repeals 4th canon of 1838.

10. Of clergymen ordained by bishops not in communion with this Church, and desirous of officiating or settling in this Church. Requires from such clergymen a satisfactory certificate from at least two presbyters of the American Church; and that they shall within six months after their application for admission, in the presence of the bishop and two presbyters, subscribe the declaration in the seventh article of the constitution; after which the bishop may receive him.

NICEA (325). The first œcumenical council was held at Nicea, in Bithynia, in 325, by order of the Emperor Constantine, to appease the troubles caused by the heresy of Arius. Constantine, anxious to bring all the members of the Church to one faith, determined to assemble an œcumenical council by which the controversy then raging might be terminated; he therefore caused letters to be addressed to all the bishops of the Catholic Church, inviting them to meet at Nicea, and promising that everything necessary for their journey should be provided for them, and that he would himself be chargeable for all expenses.

The council was opened on the 19th of June. There were present, besides a very large number of priests and

deacons, three hundred and eighteen bishops¹ from Syria, Cilicia, Phœnicia, and Arabia; those of Palestine also attended, with those of Egypt, Thebais, Libya, and Mesopotamia. A Persian bishop also was present, and a Goth, also bishops from Pontus, Galatia and Pamphylia, Cappadocia, Asia, and Phrygia, Thrace, Macedonia, and Achaia, Epirus and Spain. The Pope Sylvester not being able, on account of his advanced age, to attend personally, sent his legates, two priests, named Vitus (or Victor) and Vincentius. Amongst the venerable names of those present, we find those of Hosius, Bishop of Cordova (whose signature appears first amongst the subscriptions to the acts of the council), Alexander of Alexandria, who brought with him St Athanasius, his deacon, then a young man; St Eustathius of Antioch, and St Macarius of Jerusalem. Of these Hosius, Alexander, and Eustathius acted as the presidents of the council. Besides these bishops, there were also present Paphnutius, Bishop of Upper Thebais, Potamon of Heraclea, Paul of Neocesarea, who had suffered the most fearful cruelties in the persecution; James of Nisibis, who had raised the dead to life; Amphion of Epiphania; Leontius, metropolitan of Cesarea in Cappadocia (called by contemporary writers the ornament of the Church); Hypatius of Gangra; Alexander of Constantinople; Protogenes of Sardica; and Alexander of Thessalonica. To these may be added Spiridon of Trimithus, Cæcilianus of Carthage, Nicholas of Myra in Lycia, and Eutychius of Amasea.

In this magnificent assembly some were remarkable by their wisdom and eloquence, others by their austere and rigid course of life, or their noble constancy in time of trial, many of them were distinguished by apostolic graces; many, as we have seen, bore in their bodies the marks of their sufferings in the cause of Jesus Christ.

But besides these holy men, there were other bishops (the number is said to have been but 22) who were supporters

¹ The number of bishops is variously given in the ancient writers; according to Eusebius, there were more than 250; Eustathius of Antioch, 270 *circ.* (Theod., *Hist. Eccl.* i. 7); St Athanasius, in his work on the Decrees of the Synod, 300, more or less; Sozomen, about 320; other accounts give 232. The general voice of the Church is in favour of the number 318, which is the estimate of Hilary of Epiphanius.

of Arius and his heresy, but who carefully concealed their errors. The most prominent of these were Eusebius of Cesarea in Palestine, Theodotus of Laodicea, Paulinus of Tyre, Gregory of Berytum, Aetius of Lydda, Theognis of Nicaea, Eusebius of Nicomedia, Maris of Chalcedon, Secundus of Ptolemais, and Theonas of Marmorica.

The council having been opened on the 19th of June, a few days were occupied in preliminary discussions, previous to the solemn decision to be made in the emperor's presence. Arius himself was brought before the council, and questioned as to his faith and doctrine; he did not hesitate to maintain that the Son of God was a creature, made from nothing, that there was a time when He had no existence, that He was capable of His own free will of right and wrong. The bishops hearing these blasphemies with one accord stopped their ears, and cried out that such impious opinions were worthy of anathema together with their author,

On the 3rd of July, Constantine arrived at Nicaea, and on the following day the bishops assembled in the hall of the palace, which had been prepared for the purpose. The emperor entered the assembly dressed in his imperial robes, but without guards, and accompanied only by those of his ministers who were Christians; he evinced the greatest respect for the bishops, tempering, says Tillemont, by the humility of his mien, the splendour of the imperial majesty.

One of the bishops (probably Eustathius of Antioch¹) then addressed a discourse to him, in which he gave thanks to God for the blessings which He had been pleased to pour upon the emperor, who in his answer testified his joy at finding himself surrounded by such an august assembly, and exhorted the fathers to appease the divisions of the Church, declaring that he himself desired to appear in the council simply as one of the faithful, and that he freely left to the bishops the sole authority to settle the question of faith.

In the following sessions the detestable heresy which had destroyed the peace of the Church came under consideration: the emperor attended in person during the whole discussion; St Athanasius, although at the time but a deacon,

¹ Sozomen and others attribute it to Eusebius of Cesarea; probably both addressed the emperor.

drew the attention of the whole council by his marvellous penetration in unravelling and laying open the artifices of the heretics; he resisted Eusebius, Theognis, and Maris, the chief supporters of Arius, and evinced such zeal in defence of the true faith, that he attracted both the admiration of all Catholics and the bitter hatred of the Arian party.

The confession of faith which Eusebius of Nicomedia, the protector and follower of Arius, presented to the council, was rejected; this confession condemned only the most gross and evident blasphemies of Arius, without at all touching upon others. The fathers then, after mature deliberation, and after having diligently consulted all that the holy Evangelists and Apostles have taught upon the subject, proceeded to set forth the true doctrine of the Church in the Nicene creed, in which, in order to defy all the subtleties of the Arians, the council thought good to express by the term "consubstantial," *ὁμοούσιος*, the Divine essence or substance which is common to the Father and the Son.¹

The celebrated confession of faith² was, according to St Athanasius, in a great measure composed by Hosius of Cordova. It was written out by Hermogenes, Bishop of Cesarea, in Cappadocia, and subscribed, together with the condemnation of the dogmas and expressions of Arius, by all the bishops present with the exception of a few of the Arians. When the Arians proposed their heretical creed, "all straight-way rent it, calling it spurious and adulterated." "And when all accused them of betraying the faith, the Arians rose up in fear, and except Secundus and Theonas, excom-

¹ Socrates, l. i. c. 8, says, that all the bishops, except five; Baronius, that all except Eusebius of Nicomedia, and Theognis of Nicaea, assented to the use of the word *ὁμοούσιος*. According to Theodoret Cave, Secundus of Ptolemais, and Theonas of Marmorica, alone refused, and Eusebius signed.

² "Credimus in Deum, Patrem omnipotentem, omnium visibilium et invisibilium Creatorem. Et in Dominum Jesum Christum Filium Dei, natum ex Patre, et Unigenitum, hoc est, ex substantiâ Patris, Deum ex Deo, Lumen de Lumine, Deum verum ex Deo vero, genitum non factum, et consubstantialem Patri per quem omnia facta sunt, tam in Cœlis quam in terrâ. Qui propter nos homines et propter nostram salutem descendit, et incarnatus est et homo factus est; passus est, et resurrexit tertiâ die; et ascendit in cœlos, venturus inde ad judicandum vivos et mortuos. Et in Spiritum Sanctum."

Eleven copies of this Creed in Greek are extant,

municated Arius." They condemned Arius, Theonas, and Secundus.—Theod., i. 7, given by Dr Pusey. *Councils*, p. 107.

The decision of the council having been laid before Constantine, he at once recognised in the unanimous consent of the bishops, the work of God, and received it with reverence, declaring that all those persons should be banished who refused to submit to it; upon which the Arians, through fear, also anathematised the dogmas condemned, and subscribed the faith laid down by the council; but that they did so only outwardly was shown by their subsequent conduct. Arius, however, was banished by Constantine's order to Illyria, where he remained until his recall, which took place five years after.

The main object of the council being thus achieved, the fathers proceeded to determine other matters which were brought before them: First, they considered the subject of the Meletian schism, which for some time past had divided Egypt, and they decreed that Meletius should keep the title and rank of bishop in his see of Lycopolis in Egypt, forbidding him however to perform any episcopal functions; also that they on whom he had conferred the priesthood should be first confirmed by a holier ordination, and admitted to the second rank after those who had been previously ordained by Alexander. Secondly, they decreed that throughout the Church the festival of Easter should be celebrated on the Sunday after the full moon which happens next after the 21st of March; and in order that no doubt or confusion on the subject might disturb the churches, the patriarch of Alexandria was directed to address in every year a paschal epistle to the patriarch of Rome declaring the proper day for celebrating Easter in that year. This arrangement was made because the Egyptians were considered to be by far the most correct astronomers of the period. The pope then communicated the time of Easter to all churches in his patriarchate.¹—St Leo, *Ad Marcianum Imp.*

And, thirdly, they published twenty canons.

¹ The Syrians, Cilicians, and Mesopotamians were out of order in celebrating the Feast, and kept Easter with the Jews; the object of the council, therefore, in this matter was that the Feast might be everywhere celebrated in one day.

1. Excludes from the exercise of their functions those persons in holy orders who have made themselves eunuchs.

2. Forbids to raise neophytes to the priesthood or episcopate.

3. Forbids any bishop, priest, or deacon to have women in their houses, except their mothers, sisters, aunts, or such women as shall be beyond the reach of slander.

4. Declares that a bishop ought if possible to be constituted by all the bishops of the province, but allows of his consecration by three at least, with the consent of the absent bishops, signified in writing; the consecration to be finally confirmed by the metropolitan.

5. Orders that they who have been separated from the communion of the Church by their own bishop shall not be received into communion elsewhere. Also that a provincial synod shall be held twice a year in every province, to examine into sentences of excommunication. One synod to be held before Lent, and the second in autumn.

6. Insists upon the preservation of the rights and privileges of the bishops¹ of Alexandria, Antioch, and other provinces.

7. Grants to the Bishop of *Ælia*,² according to ancient tradition, the second place of honour, saving the authority due to the Metropolis (*Cæsarea*).

8. Permits those who had been ministers amongst the *Cathari*,³ and who returned into the bosom of the Catholic and Apostolic Church, having received imposition of hands, to remain in the rank of the clergy. Directs, however, that they shall, in writing, make profession to follow the decrees of the Church; and that they shall communicate

¹ The sixth canon of Nicaea, according to the version of Dionysius Exiguus, "*Antiqua consuetudo servatur per Ægyptum, Libyam, et Pentapolim, ut Alexandrinus Episcopus horum omnium habeat potestatem; quia et urbis Romæ Episcopo parilis mos est. Similiter autem et apud Antiochiam ceterasque Provincias suis privilegia servantur Ecclesiis. Illud autem generaliter clarum est quod si quis præter Metropolitanum sententiam fuerit factus Episcopus, hunc magna synodus definit Episcopum esse non oportere*," &c.

² *Ælia Capitolina*, the new city built by *Ælius Hadrianus* upon the site of Jerusalem, or near to it.

³ "*Cathari*": a sect of the Novatians, who, as their name implies (like our own puritans), affected an extreme degree of purity.

with those who have married twice, and with those who have performed penance for relapsing in time of persecution. Directs, further, that in places where there is a Catholic bishop and a converted bishop of the Cathari, the former shall retain his rank and office, and the latter be considered only as a priest; or the bishop may assign him the place of a chorepiscopus.

9. Declares to be null and void the ordination of priests made without due inquiry, and of those who have, before ordination, confessed sins committed.

10. Declares the same of persons ordained priests in ignorance, or whose sin has appeared after ordination.

11. Enacts that those who have fallen away in time of persecution (in that of Licinius and those of the Paulianists and Novatians, p. 112), without strong temptation, shall be three years among the hearers, seven among the prostrators, and for two years shall communicate with the people without offering.¹

12. Imposes ten years' penance upon any one of the military, who, having been deprived of a post on account of the faith, shall give a bribe, and deny the faith, in order to receive it back again.

13. Forbids to deny the holy communion to any one likely to die.

14. Orders that catechumens who have relapsed shall be three years among the *audientes*.

15. Forbids bishops, priests, or deacons to remove from one city to another: any one offending against this canon, to be compelled to return to his own church, and his translation to be void.

16. Priests or deacons removing from their own church, not to be received into any other; those who persist, to be separated from communion. If any bishop dare to ordain a man belonging to another church, the ordination to be void.

17. Directs that clerks guilty of usury shall be deposed.

18. Forbids deacons to give the eucharist to priests, and to receive it themselves before the priests, and to sit among the priests; offenders to be deposed.

¹ "Communicate with the people in prayer, without being admitted to the oblation"; i.e., to the Holy Eucharist, according to Johnson's way of understanding it.

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Such is the doctrine of the holy fathers, and the tradition of the Catholic Church; and we order that they who dare to think or teach otherwise, if bishops or other clerks, shall be deposed; if monks or laymen, shall be excommunicated." This decree was signed by the legates and all the bishops.

Another session,¹ October 23, was held at Constantinople, to which place the bishops had been cited by the Empress Irene, who was present with her son Constantine, and addressed the assembly. The decree of the council and the passages from the fathers read at Nicaea were repeated, and the former was again subscribed. The Council of Constantinople against image worship was anathematised, and the memory of Germanus of Constantinople, John of Damascus, and George of Cyprus held up to veneration. Twenty-two canons of discipline were published.

1. Insists upon the proper observation of the canons of the Church.

2. Forbids to consecrate those who do not know the psalter, and will not promise to observe the canons.

3. Forbids princes to elect bishops.

7. Forbids to consecrate any church or altar in which relics are not contained.

14. Forbids those who are not ordained to read in the synaxis from the Ambo.

15 and 16. Forbid plurality of benefices, and luxury in dress amongst the clergy.

20. Forbids double monasteries for men and for women.

This council was not for a long period recognised in France. The grounds upon which the French bishops opposed it are contained in the celebrated Caroline Books, written by order of Charlemagne. Their chief objections were these. 1. That no Western bishops, except the pope, by his legates, were present. 2. That the decision was contrary to their custom, which was to use images, but not in any way to worship them. 3. That the council was not assembled from all parts of the Church, nor was its decision in accordance with that of the Catholic Church.

The Caroline Books were answered by Pope Adrian, but with little effect as far as the Gallican Church was concerned,

¹ This session was not recognised either by Greeks or Latins.

from the fathers, showing that God had, in other days, worked miracles by means of images.¹

If the fifth session, October 20, the patriarch Tarasius endeavoured to show that the innovators, in their endeavour to destroy all images, were following in the steps of the Jews, pagans, Manichæans, and other heretics. The council then came to the conclusion that the images should be restored to their usual places, and be carried in processions as before.

In the sixth session, October 5th or 6th, the refutation of the definition of faith made in the Council of Iconoclasts at Constantinople, was read. They had there declared that the eucharist was the only image allowed of our Lord Jesus Christ; but the fathers of the present synod, in their regulation, maintained that the eucharist is no where spoken of as the *image* of our Lord's Body, but as the very Body itself.

After this, the fathers replied to the passages from Holy Scripture and from the fathers, which the Iconoclasts had adduced in support of their views, and in doing so, insisted chiefly upon perpetual tradition and the infallibility of the Church.

In the seventh session, October 13, a definition of faith was read, which was to this effect. "We decide that the holy images, whether painted or graven, or of whatever kind they may be, ought to be exposed to view. Whether in churches, upon the sacred vessels and vestments, upon walls, or in private houses, or by the wayside. Since the oftener Jesus Christ, his blessed mother, and the saints are seen in their images, the more will men be led to think of the originals, and to love them. Salutation and the adoration of honour ought to be paid to images, but not the worship of *Latria*, which belongs to God alone: nevertheless, it is lawful to burn lights before them, and to incense them, as is usually done with the cross, the books of the gospels, and other sacred things, according to the pious use of the ancients. For honour so paid to the image is transmitted to the original, which it represents.

¹ An account was read of a miracle said to have occurred in Syria, where certain Jews, having nailed an image of our blessed Lord to a cross, with much insult proceeded to strike a lance into the side, from which blood and water copiously flowed. See the account of this falsely attributed to St Athanasius in his works.—Tom. ii.

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13. Excommunicates those lords who stripped off the vestments and shaved the heads of ecclesiastics accused of crimes.

14. Excommunicates lay-persons who pretended to be clerks and assumed the tonsure.

17. Condemns the exorbitant exactions of the proctors in the ecclesiastical courts.—Tom. xi. Conc. p. 1899. Martene, *Vet. Script. Coll.*, viii. Col. 1556.

NYMPHÆUM (1234). [*Concilium Nymphæense*.] Held 26th April 1234, under the Emperor John, who was then at Nymphæum.

In 1233, Gregory IX. sent four legates to Germanus, the patriarch of Constantinople, in order, if possible, to effect an union between the churches.

The legates, who did not arrive before the beginning of the year 1234, were received with much honour, deputies from the emperor and the patriarch meeting them on the road. They first held a disputation with the Greeks at Nicaea, after which they proceeded to Constantinople to abide the issue of a conference between the four oriental patriarchs. They were then invited to a conference at Nymphæum, where a discussion was again opened upon the two subjects of the procession of the Holy Spirit, and the use of unleavened bread in the Holy Eucharist. The legates proved that the word "*filioque*" was used rather in *explanation* than as an *addition*, showing both from Holy Scripture and from the Fathers that the Holy Spirit proceedeth from the Son as well as from the Father. The

excommunicated; of these, Walter died very shortly after, but the other three appealed from this sentence to Rome.—Wilkins' *Conc.*, vol. i. p. 762. Mansi, note. Raynald, vol. iii. p. 181.

NOYON (814). See RATISBON.

NOYON (1233). [*Concilium Noviomense.*] Held in the first week in Lent, in consequence of a dispute between the king and Milo, Bishop of Beauvais. The latter complained that the king, St Louis, had violated his rights by bringing to punishment, in Beauvais, certain incendiaries who had raised a sedition there, in which murder had been committed. The bishops laid the province under an interdict, upon which the cathedral chapters made complaint that it had been done without their consent, and in a council held at St Quentin, on the Sunday before Christmas, at which eight bishops were present: the interdict was suspended. From this decision the Bishop of Beauvais appealed to the pope, but he dying before the question could be settled, it was not until some years after that his successor confirmed the removal of the interdict, and made peace with St Louis. Five councils were held upon this subject in this year.¹—Tom. xi. *Conc.* p. 446. Mansi, note. Raynald, vol. ii. p. 48.

NOYON (1344). Held July 26th, 1344, by John of

¹ Six councils were held upon this subject:—

1. At Noyon, in the first week in Lent 1232 (*not* 1233), in which the Bishop of Beauvais laid his complaint against the king before the bishops, and three bishops were named to inquire into the matter.

2. At Laon, in the same Lent, where the report of the bishops was received, and three bishops were sent to the king to admonish him.

3. About Ascension Day 1233, at which the Archbishop and two bishops were deputed to admonish the king a second time.

4. At Senlis, in which it was determined that unless the king before autumn did justice to the Bishop and Church of Senlis, the whole province should be laid under an interdict—all the bishops went to the king to admonish him again.

5. In the same year, at St Quentin, authority was given in the Synod to the Archbishop to pronounce the interdict, unless before the Feast of All Saints' the king repented.

As the king refused to amend his conduct, on the day after the feast of St Martin, the archbishop, with the bishops of Soissons, Châlons sur Marne, Senlis, and Cambria, went to the king at Belmont, and finding all argument in vain, pronounced the interdict.

6. The sixth council was held at St Quentin, in the same year, where the interdict was removed. See C. S. Quentin Mart., *Thes. Anec.*, Tom. iv. Col. 181.

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Greeks did not accuse the Latins of error in doctrine, and the legates therefore maintained that it was lawful for the Latin Church to confess with the mouth what it was lawful for her to believe. The emperor, in order to effect an union, proposed that each party should give way on one point, that the Greeks should approve the Latin use in consecrating, and that the Latins should expunge from the creed the word "filioque," which gave offence to the Greeks; this, however, the legates vehemently refused to do. "If you ask us," said they to the emperor, "how peace is to be made, we will answer you in a few words. Concerning the Body of Christ, we declare that you must firmly believe, and moreover preach, that it may be consecrated either in leavened or unleavened bread, and we require that all the books written on your part against this faith shall be condemned and burnt. Concerning the Holy Spirit, we declare that you must believe that the Holy Spirit proceedeth from the Son as well as from the Father, and that you must preach this faith to the people; we do not say that the pope will compel you to chant these words in the creed if you object to do so, but all books written against this doctrine must be burnt." When the emperor heard these words he answered angrily, that he had expected to receive from them some propositions more likely to lead to peace, but he would repeat what they had said to the Greek bishops. The latter were moved with great indignation at the proposal, and all further negotiations upon the subject were broken off.—Tom. xi. Conc. p. 460.

END OF VOL. I.

