

Genevise, as constrained him to desist from all further efforts. He seems also to have kept up his connection with Geneva by addressing letters of counsel and comfort to the faithful there who continued to regard him with affection. It was whilst he was still at Strasburg that there appeared at Geneva a translation of the Bible into French, bearing Calvin's name, but in reality only revised and corrected by him from the version of Olivetan. Meanwhile the way had been opened for his return to the post whence he had been driven in that city. In the summer of 1541, the decree of his banishment was revoked, and in the following September he yielded to the earnest entreaties of his now penitent flock, and returned to Geneva, where he was received with the utmost enthusiasm. He entered upon his work with a firm determination to carry out those reforms which he had originally purposed, and to set up in all its integrity that form of church policy which he had carefully matured during his residence at Strasburg. He now became the sole directive spirit in the church at Geneva. Farel was retained by the Neufchâtelais, and Viret, soon after Calvin's return, removed to Lausanne. His duties were thus rendered exceedingly onerous, and his labour became excessive. Besides preaching every day in each alternate week, he taught theology three days in the week, attended weekly meetings of his consistory, read the Scriptures once a week in the congregation, carried on an extensive correspondence on a multiplicity of subjects, prepared commentaries on the books of Scripture, and was engaged repeatedly in controversy with the opponents of his opinions. "I have not time," he writes to a friend, "to look out of my house at the blessed sun, and if things continue thus, I shall forget what sort of appearance it has. When I have settled my usual business, I have so many letters to write, so many questions to answer, that many a night is spent without any offering of sleep being brought to nature." We cannot in this sketch follow him through all the details of his brief but busy life after he returned to Geneva; we can only afford to notice slightly the leading events.

Of the controversies in which Calvin embarked, one of the most important was that in which he defended his doctrine concerning predestination and election. His first antagonist on this head was Pighius, a Romanist, who, resuming the controversy between Erasmus and Luther on the freedom of the will, violently attacked Calvin for the views he had expressed on that subject. Calvin replied to him in a work published in 1543, in which he defends his own opinions at length, as well by general reasonings as by an appeal to both Scripture and the Fathers, especially Augustine. So potent were his reasonings in the esteem of his opponent, that the latter, though owing nothing to the gentleness or courtesy of Calvin, was led to embrace his views. A still more vexatious and protracted controversy on the same subject arose in 1551, in which Calvin was called to defend his views against Bolsec, originally a Carmelite friar, but who having renounced Romanism had fled from France and come to Geneva, where he appeared as a physician. In becoming a physician, however, he had not relinquished theological studies, and being a zealous opponent of predestinarian views, he was tempted on one occasion, after a sermon on the subject by Calvin to attack him in the public assembly. Calvin replied with equal vehemence; and an officer of police, scandalized that such a scene should occur in church, took Bolsec into custody. The pastors resolved to have a conference with him before the council; and for two days the discussion was conducted by him and Calvin with much ability on both sides. The council were at a loss what course to take; not that they doubted which of the disputants was right, for they all held by the views of Calvin, but they were unable to

determine to what extent and in which way Bolsec should be punished for his heresy. The question was submitted to the Swiss churches, but they also were divided in their judgment, some counselling severity, others gentle measures. The result was that Bolsec was banished from Geneva. The enemies of Calvin insinuated that he counselled the infliction of a heavier penalty; but this he himself in a letter to Bullinger indignantly denies. In this controversy ultimately several others, including Castellio, Fabri, and even Bullinger and Melancthon took part against Calvin, and only Beza appeared as a zealous coadjutor. But the most memorable of all the controversies in which Calvin was engaged, was that into which he was brought in 1553 with his old antagonist Servetus. After many wanderings, and after having been condemned to death for heresy at Vienne, from which he was fortunate enough to make his escape, Servetus arrived in July 1553 at Geneva. He appears to have remained in quiet here for some time, and was about to leave for Zurich when, at the instigation of Calvin, he was arrested and conveyed to prison on the charge of blasphemy. This charge was founded on certain statements in a book published by him in 1553, entitled *Christianismi Restitutio*, in which he animadverted in terms needlessly offensive on the Catholic doctrine of the Trinity, and advanced sentiments strongly savouring of Pantheism.<sup>1</sup> At the trial which followed Calvin appeared as his accuser, and the conflict was conducted between the two with much ability on both sides, and at the same time with no small keenness and bitterness. After a protracted trial, the accused was condemned to be burnt to death, and was accordingly burned at Champel near Geneva, on the 27th of October 1553. Farel attended him in his last hours, and accompanied him to the place of execution. He had an interview also with Calvin on the morning of the fatal day, when he asked his forgiveness, but refused to retract any of his expressions. Calvin has been much censured, not to say vituperated, for his share in this unhappy transaction. In order to aggravate the charge against him it has been alleged that it was by his invitation that Servetus came to Geneva, that it was by his urgency that the magistrates, over whom his influence was unbounded, condemned Servetus to death, and that it was to gratify a personal pique and through hatred of Servetus that he thus cruelly and relentlessly pursued him. Of these allegations not one can be proved, and some are undoubtedly false. It is not true that Calvin induced Servetus to come to Geneva; on the contrary, when Servetus intimated a wish to visit that city if it pleased Calvin that he should do so, Calvin intimated very plainly that it did not please him, and refused to pledge himself for his safety should he come, as he was resolved, should he come, to prosecute him to the death.<sup>2</sup> That Calvin influenced the magistrates to condemn Servetus is true only in the same sense in which any public prosecutor, who pleads before the judge for the condemnation of one against whom he brings a criminal charge, may be said to influence the judge to condemn him. As for the assertion that Calvin's influence with the magistrates was unbounded, this falls to the ground before the fact that at this time he was in a state of antagonism with the dominant party.<sup>3</sup> That Calvin hated the doctrines which he found in Servetus's book there can be no doubt, and that he thought the author of such views as were there advanced

<sup>1</sup> A digest of Servetus's views is given by Dorner, *Entwickelungsgeschichte der Lehre von d. Person Christi*, ii. pp. 649-656, Eng. trans., div. ii., vol. ii. pp. 161-168.

<sup>2</sup> Si mihi placeat huc se venturum recipit. Sed nolo fidem meam interponere. Nam si modo valeat mea auctoritas vivum exire nunquam patiar.—Calvin to Farel, 12th Feb. 1546.

<sup>3</sup> See art. "Servet" by Trechsel in Herzog's *Real-Encyclopædie*, vol. xiv. p. 297.

deserving of death, if he refused when reasoned with to recant, is unhappily true; but that he was actuated by personal spite and animosity against Servetus himself there is no evidence; on the contrary we have his own express declaration that, after Servetus was convicted, he used no urgency that he should be put to death, and at their last interview he told Servetus that he never had avenged private injuries, and assured him that if he would repent it would not be his fault if all the pious did not give him their hands.<sup>1</sup> There is the fact also that Calvin used his endeavour to have the sentence which had been pronounced against Servetus mitigated, death by burning being regarded by him as an "atrocious" for which he sought to substitute death by the sword.<sup>2</sup> All that can be justly charged against Calvin in this matter is that he took the initiative in bringing on the trial of Servetus, that as his accuser he prosecuted the suit against him with undue severity, and that he approved the sentence which condemned Servetus to death. When, however, it is remembered that the unanimous decision of the Swiss churches and of the Swiss state Governments was that Servetus deserved to die; that the general voice of Christendom was in favour of this; that even such a man as Melancthon affirmed the justice of the sentence;<sup>3</sup> that an eminent English divine of the next age should declare the process against him "just and honourable,"<sup>4</sup> and that only a few voices here and there were at the time raised against it, candid and impartial men will be ready to accept the judgment of Coleridge, that the death of Servetus was not "Calvin's guilt especially, but the common opprobrium of all European Christendom."<sup>5</sup>

The heresy of Servetus was not extirpated by his death, but none of his followers were visited with severer penalties than that of banishment from Geneva. The trials of several of these, with the conferences and controversies connected with them, occupied much of Calvin's time for several years. He was also involved in a protracted and somewhat vexing dispute with the Lutherans respecting the Lord's Supper, which ended in the separation of the evangelical party into the two great sections of Lutherans and Reformed,—the former of whom hold that in the eucharist the body and blood of Christ are objectively and consubstantially present, and so are actually partaken of by the communicants, whilst the latter maintain that there is only a virtual presence of the body and blood of Christ, and consequently only a spiritual participation thereof through faith. In connection with these controversies on points of faith, Calvin was for many years greatly disquieted, and sometimes even endangered, by the opposition offered by the libertine party in Geneva to the ecclesiastical discipline which he had established there. His system of church polity was essentially theocratic; it assumed that every member of the state was also under the discipline of the church; and he asserted that the right of exercising this discipline was vested exclusively in the consistory or body of preachers and elders. His attempts to carry out these views brought him into collision both with the authorities and with the populace,—the latter being enraged at the restraints imposed upon the disorderly by the exercise of church discipline, and the former being inclined to retain in their own hands a portion of that power in things spiritual which Calvin was bent on placing

exclusively in the hands of the church rulers. His dauntless courage, his perseverance, and his earnestness at length prevailed, and he had the satisfaction, before he died, of seeing his favourite system of church polity firmly established, not only at Geneva, but in other parts of Switzerland, and of knowing that it had been adopted substantially by the Reformers in France and Scotland. Nor was it only in religious matters that Calvin busied himself; nothing was indifferent to him that concerned the welfare and good order of the state or the advantage of its citizens. His work, as has been justly said, "embraced everything;" he was consulted on every affair, great and small, that came before the council,—on questions of law, police, economy, trade, and manufactures, no less than on questions of doctrine and church polity. To him Geneva owed her trade in cloths and velvets, from which so much wealth accrued to her citizens; sanitary regulations were introduced by him which made Geneva the admiration of all visitors; and in him she reverences the founder of her college, which still flourishes, and from which so many learned men have gone forth.

Amidst these multitudinous cares and occupations, Calvin found time to commit to writing a number of works besides those provoked by the various controversies in which he was engaged. The most numerous of these were of an exegetical character. Including discourses taken down from his lips by faithful auditors, we have from him expository comments or homilies on nearly all the books of Scripture, written partly in Latin and partly in French. In the estimation of many, these constitute the most valuable of his works. His candour and sincerity as an inquirer into the meaning of Scripture—his judiciousness, penetration, and tact in eliciting his author's meaning—his precision, condensation, and concinnity as an expositor—the accuracy of his learning, the closeness of his reasoning, and the elegance of his style, all conspire to confer a high value on his exegetical works, and to make them at once rich sources of biblical knowledge and admirable models of biblical exposition.

But it is chiefly as a theologian and the head of a theological school that Calvin is now known. This renders it fitting that some account should be here given of his theological system. This is developed in his *Institutio*, which, though produced originally at an early period of his life, was so frequently and carefully revised by him, that in the form in which it has come down to us it presents his most matured views and thoughts. In some of his tracts and polemical writings certain of his doctrines are more fully expounded, illustrated, and defended; but nowhere has he advocated any tenet which is not in substance to be found in the *Institutio*.

Much of Calvin's theology is common to him with all evangelical divines, and in the parts which are more peculiar to him and his school he follows closely in the steps of Augustine. The following may be regarded as his characteristic tenets, though all are not peculiar to him.

Man as a sinner is guilty and corrupt. The first man was made in the image and likeness of God, which not only implies man's superiority to all other creatures, but indicates his original purity, integrity, and sanctity. From this state Adam fell, and in his fall involved the whole human race descended from him. Hence depravity and corruption, diffused through all parts of the soul, attach to all men, and this first makes them obnoxious to the anger of God, and then comes forth in works which the Scripture calls works of the flesh (Gal. v. 19). Thus all are held vitiated and perverted in all parts of their nature, and on account of such corruption deservedly condemned before God, by whom nothing is accepted save righteousness, innocence, and purity. Nor is that a being bound for another's offence; for when it is

<sup>1</sup> Fidelis Expositio Errorum Serveti, sub init. Calvini Opp. t. i.

<sup>2</sup> Calvin to Farel, 20th Aug. 1553.

<sup>3</sup> Tuo judicio promissus assentior. Affirmo etiam vestros magistratus juste fecisse quod hominem blasphemum, re ordine judicata, interfecerunt.—Melancthon to Calvin, 14th Oct. 1554.

<sup>4</sup> Field *On the Church*, bk. iii. c. 27, vol. i. p. 288, ed. Camb. 1847.

<sup>5</sup> *Notes on English Divines*, vol. i. p. 49. See also *Table Talk* vol. ii. p. 282, ed. 1835.



said that we through Adam's sin have become obnoxious to the divine judgment, it is not to be taken as if we, being ourselves innocent and blameless, bear the fault of his offence, but that, we having been brought under a curse through his transgression, he is said to have bound us. From him, however, not only has punishment overtaken us, but a pestilence instilled from him resides in us, to which punishment is justly due. Thus even infants, whilst they bring their own condemnation with them from their mother's womb, are bound not by another's but by their own fault. For though they have not yet brought forth the fruits of their iniquity, they have the seed shut up in them; nay, their whole nature is a sort of seed of sin, therefore it cannot but be hateful and abominable to God (*Instit.* bk. ii. ch. i. sect. 8).

To redeem man from this state of guilt, and to recover him from corruption, the Son of God became incarnate, assuming man's nature into union with His own, so that in Him were two natures in one person. Thus incarnate He took on Him the offices of Prophet, Priest, and King, and by His humiliation, obedience, and suffering unto death, followed by His resurrection and ascension to heaven, He has perfected His work and fulfilled all that was required in a Redeemer of men, so that it is truly affirmed that He has merited for man the grace of salvation (bk. ii. ch. 13-17). But until a man is in some way really united to Christ so as to partake of Him, the benefits of Christ's work cannot be attained by him. Now it is by the secret and special operation of the Holy Spirit that men are united to Christ and made members of His body. Through faith, which is a firm and certain cognition of the divine benevolence towards us founded on the truth of the gracious promise in Christ, men are by the operation of the Spirit united to Christ and are made partakers of His death and resurrection, so that the old man is crucified with Him and they are raised to a new life, a life of righteousness and holiness. Thus joined to Christ the believer has life in Him and knows that he is saved, having the witness of the Spirit that he is a child of God, and having the promises, the certitude of which the Spirit had before impressed on the mind, sealed by the same Spirit on the heart (bk. iii. ch. 33-36). From faith proceeds repentance, which is the turning of our life to God, proceeding from a sincere and earnest fear of God, and consisting in the mortification of the flesh and the old man within us and a vivification of the Spirit. Through faith also the believer receives justification, his sins are forgiven, he is accepted of God, and is held by Him as righteous, the righteousness of Christ being imputed to him, and faith being the instrument by which the man lays hold on Christ, so that with His righteousness the man appears in God's sight as righteous. This imputed righteousness, however, is not disjoined from real personal righteousness, for regeneration and sanctification come to the believer from Christ no less than justification; the two blessings are not to be confounded, but neither are they to be disjoined. The assurance which the believer has of salvation he receives from the operation and witness of the Holy Spirit; but this again rests on the divine choice of the man to salvation; and this falls back on God's eternal sovereign purpose, whereby He has predestinated some to eternal life while the rest of mankind are predestinated to condemnation and eternal death. Those whom God has chosen to life He effectually calls to salvation, and they are kept by Him in progressive faith and holiness unto the end (bk. iii. *passim*). The external means or aids by which God unites men into the fellowship of Christ, and sustains and advances those who believe, are the church and its ordinances, especially the sacraments. The church universal is the multitude gathered

from diverse nations, which though divided by distance of time and place, agree in one common faith, and it is bound by the tie of the same religion; and wherever the word of God is sincerely preached, and the sacraments are duly administered, according to Christ's institute, there beyond doubt is a church of the living God (bk. iv. ch. 1, sect. 7-11). The permanent officers in the church are pastors and teachers, to the former of whom it belongs to preside over the discipline of the church, to administer the sacraments, and to admonish and exhort the members; while the latter occupy themselves with the exposition of Scripture, so that pure and wholesome doctrine may be retained. With them are to be joined for the government of the church certain pious, grave, and holy men as a senate in each church; and to others, as deacons, is to be entrusted the care of the poor. The election of the officers in a church is to be with the people, and those duly chosen and called are to be ordained by the laying on of the hands of the pastors (ch. 3, sect. 4-16). The sacraments are two—Baptism and the Lord's Supper. Baptism is the sign of initiation whereby men are admitted into the society of the church and, being grafted into Christ, are reckoned among the sons of God; it serves both for the confirmation of faith and as a confession before men. The Lord's Supper is a spiritual feast where Christ attests that He is the life-giving bread, by which our souls are fed unto true and blessed immortality. That sacred communication of His flesh and blood whereby Christ transfuses into us His life, even as if it penetrated into our bones and marrow, He in the Supper attests and seals; and that not by a vain or empty sign set before us, but there He puts forth the efficacy of His Spirit whereby He fulfils what He promises. In the mystery of the Supper Christ is truly exhibited to us by the symbols of bread and wine; and so His body and blood, in which He fulfilled all obedience for the obtaining of righteousness for us, are presented. There is no such presence of Christ in the Supper as that He is affixed to the bread or included in it or in any way circumscribed; but whatever can express the true and substantial communication of the body and blood of the Lord, which is exhibited to believers under the said symbols of the Supper, is to be received, and that not as perceived by the imagination only or mental intelligence, but as enjoyed for the aliment of the eternal life (bk. iv. ch. 15, 17).

The incessant and exhausting labours to which Calvin gave himself, could not but tell on the strongest constitution: how much more on one so fragile as his! Amid many sufferings, however, and frequent attacks of sickness, he manfully pursued his course for twenty-eight years; nor was it till his frail body, torn by many and painful diseases—fever, asthma, stone, and gout, the fruits for the most part of his sedentary habits and unpausing activity—had, as it were, fallen to pieces around him, that his indomitable spirit relinquished the conflict. In the early part of the year 1564 his sufferings became so severe that it was manifest his earthly career was rapidly drawing to a close. On the 6th of February of that year he preached his last sermon, having with great difficulty found breath enough to carry him through it. He was several times after this carried to church, but never again was able to take any part in the service. With a noble disinterestedness he refused to receive his stipend, now that he was no longer able to discharge the duties of his office. In the midst of his sufferings, however, his zeal and energy kept him in continual occupation; when expostulated with for such unseasonable toil, he replied, "Would you that the Lord should find me idle when He comes?" After he had retired from public labours he lingered for some months, enduring the severest agony without a murmur, and cheerfully attending to all the duties of a private kind which his

diseases left him strength to discharge. A deep impression seems to have been made on all who visited him on his deathbed; they saw in him the noble spectacle of a great spirit that had done its life-work, calmly and trustfully passing through the gate of suffering into the long-desired and firmly-expected repose of heaven. He quietly expired in the arms of his faithful friend Beza, on the evening of the 27th of May, in the fifty-fifth year of his age.

Calvin was of middle stature; his complexion was somewhat pallid and dark; his eyes, to the latest clear and lustrous, bespoke the acumen of his genius. He was sparing in his food and simple in his dress; he took but little sleep, and was capable of extraordinary efforts of intellectual toil. His memory was prodigious, but he used it only as the servant of his higher faculties. As a reasoner he has seldom been equalled, and the soundness and penetration of his judgment were such as to give to his conclusions in practical questions almost the appearance of predictions, and inspire in all his friends the utmost confidence in the wisdom of his counsels. As a theologian he stands on an eminence which only Augustine has surpassed; whilst in his skill as an expositor of Scripture, and his terse and elegant style, he possessed advantages to which Augustine was a stranger. His private character was in harmony with his public reputation and position. If somewhat severe and irritable, he was at the same time scrupulously just, truthful, and steadfast; he never deserted a friend or took an unfair advantage of an antagonist; and on befitting occasions he could be cheerful and even facetious among his intimates. "I have been a witness of him for sixteen years," says Beza, "and I think I am fully entitled to say that in this man there was exhibited to all an example of the life and death of the Christian, such as it will not be easy to depreciate, such as it will be difficult to emulate."<sup>1</sup> (W. L. A.)

CALVISIUS, SETHUS (1556-1617), a German astronomer and chronologer, was born at Groschleben, in Thuringia, in 1556. He studied at Helmstädt, where he made great progress in classical literature, as well as in the sciences in which he afterwards became so distinguished. He was offered a professorship of mathematics at Frankfurt, and afterwards one at Wittenberg, both of which he declined. He agreed, however, to conduct the school of music, established at Pforte,—an office which he afterwards exchanged for a similar situation at Leipsic. At Frankfurt he published, in 1585, his *Opus Chronologicum*, a work compiled on astronomical principles. He likewise organized a system of chronology, embodying the history of the world, upon an ingenious and original plan, highly commended by Casaubon and Scaliger. This work, which was strongly condemned in the *Index Expurgatorius*, has been frequently reprinted. In 1612 Calvisius published his *Elenchus Calendarii Gregoriani, et duplex Calendarii melioris forma*, in which he attempts to prove the inadequacy of the Gregorian calendar, and proposes to introduce a new system based upon astronomical principles. The only proof now extant of his musical knowledge is his treatise entitled *Melodie condendæ ratio*. He died at Leipsic in 1617.

<sup>1</sup> *Vl. Calv. sub fin.* This is the principal source for the facts of Calvin's life. Beza's narrative has been expanded and illustrated from other sources by Dr Henry in his *Life of Calvin*, of which an English translation has appeared in 2 vols. 8vo, by the Rev. H. Stebbing. Audin has written a life of Calvin in French, full of misrepresentations and blunders. A highly respectable work has appeared on the same subject from the pen of M. Dyer, in 1 vol. 8vo. M. Bangener has also recently sent forth a *Life of Calvin*, which has been translated into English, Edin., 1863. Of Calvin's works, two editions appeared at Geneva, one in 12 vols. fol. in 1578, the other in 7 vols. fol. in 1617. An edition, hitherto reputed the best, was published at Amsterdam in 9 vols. fol. in 1671. A new edition in 4to is at present in course of publication, carefully edited by G. Baum, E. Lunitz, and E. Reuss, at Brunswick. An English translation has been issued at Edinburgh in 53 vols. 8vo.

CALYDON (Καλυδών), an ancient town of Ætolia, 7½ miles from the sea, on the River Evenus. It was said to have been founded by Calydon, son of Ætolus; to have been the scene of the hunting, by Meleager and other heroes, of the famous Calydonian boar, sent by Artemis to lay waste the fields; and to have taken part in the Trojan war. In historical times, it is first mentioned (391 B.C.) as in the possession of the Achæans, who retained it for twenty years, by the assistance of the Lacedæmonian king Agesilaus, notwithstanding the attacks of the Acarnanians. After the battle of Leuctra (371 B.C.) it was restored by Epaminondas to the Ætoliens. In the time of Pompey it was a town of importance; but Augustus removed its inhabitants to Nicopolis, which he founded to commemorate his victory at Actium (31 B.C.).

CALYPSO, in Grecian mythology, was a daughter of Oceanus and Tethys, or of Nereus, or of Atlas, and reigned in the mythical island of Ogygia. When Ulysses was shipwrecked on her shores, Calypso entertained the hero with great hospitality; and by the united influence of her love and spells, she prevailed on him to remain and share her honours. In this manner seven years had been spent, when Ulysses was seized with an irresistible desire to revisit his native country. Calypso tried every expedient, and even the promise of eternal youth, to induce the hero to remain; and when all her efforts had proved unavailing, and he set sail, grief at his departure occasioned her death. (Hesiod, *Theog.* 359. Hom., *Od.* i. 50, v. 28. vii. 254. Apollod. i. 2, § 7.)

CAM, Diogo, a Portuguese discoverer, of noble birth, belonging to the latter half of the 15th century, is famous for having carried on, under Alphonso V., the discoveries in Western Africa commenced by Don Henry. He sailed round capes Gonçalvez and Catharina; and having obtained great influence with the king of Congo, opened up that country for the introduction of Christianity. On his first voyage (1484) he was accompanied by Martin Behem, the astronomer and cosmographer. Subsequently Cam penetrated as far as 22° S. lat.

CAMALDULIANS, CAMALDUNIANS, or CAMALDOLITES, an order of religious persons, founded by Romuald, an Italian, in the beginning of the 11th century, in the desolate waste of Camaldoli, or Campo Malduli, on the lofty heights of the Apennines. Their rule was that of St Benedict; and their houses were never erected at less than five leagues from cities. The monks were divided into cenobites and eremites. The Camaldulians, till the close of the 11th century, were called generally Romualdians; previously, Camaldulian was a particular name for those of the desert Camaldoli. Guido Grandi (1671-1742); a Camaldulian monk, and mathematician to the grand duke of Tuscany, published *Camaldulian Dissertations*, on the origin and establishment of this order. Pope Gregory XIII. was a Camaldulian.

CAMARINA, an ancient city of Sicily, situated on the south coast, near the mouth of the Hippuris or Fiume di Camarana, as it is still called, about 20 miles E. of Gela or Terranova. It was originally founded by the Syracusans in the 6th century B.C., but was shortly afterwards destroyed by the mother city, because it had thrown off its allegiance. Restored in 495 B.C. by Hippocrates of Gela, it was again depopulated by Gelon, the conqueror of Syracuse, and did not receive a permanent establishment till 461. During the next century the mainspring of its political action was usually antipathy to Syracuse, but on the Athenian invasion it ultimately sent assistance to the beleaguered city. The Carthaginians struck a severe blow at its prosperity in the 5th century B.C., and in 258 a large part of its inhabitants were sold as slaves by the Roman consuls. The town continued to exist in the 2d century of the Christian era, and its site is still marked by a considerable mass of ruins. Μη κίετα