

"The Pontiff . . . began by saying that for some time past the Apostolic See, considering not the abundance only, but the superfluity of religious institutes, had become convinced that some of them, degenerating from the first design of their founders, had lapsed into a total relaxation of discipline, and that it was just as advisable for the church as for the laity to adopt the expedients used by wise husbandmen when they see that the multitude of branches has impoverished their vines instead of making them more fruitful. That a beginning had been made in that matter by suppressing some orders; but this was not enough. . . . A great number of very small convents had been suppressed, . . . and it was proposed to continue the work by proceeding to the final abolition of certain others which, by their licentious mode of life, filled the world with scandal and murmurs. . . . That he proceeded slowly, because he desired, in a matter of so much importance, to obtain the good-will of the secular princes. . . ." The remarks closed with a recommendation to the republic of Venice to suppress the canons of San Spirito and the Cruciferi in their city, and to apply their revenues towards defraying the cost of the war in Candia. (Ranke, *Die Röm. Päpste*, App. No. 129.)

But the policy thus indicated was not carried out by Alexander VII's successors, and there is evidence that things did not mend as time went on. The emperor Francis I., in his character of grand-duke of Tuscany, caused an edict to be published at Florence in 1751, forbidding the clergy to acquire property in mortmain, and issued together with it a paper of instructions pointing out the grave social disadvantages of enriching artificial families, such as convents, colleges, and the like, at the expense of natural families. And the menace implied in these documents was carried into operation by the suppression of several convents of nuns, for which the reluctant consent of the pope (Benedict XIV.) was extorted. When Francis died in 1765, and was succeeded in Tuscany by his brother Peter Leopold, the latter began his reign with what may be styled a formal act of war against the Roman Curia, by declaring the bull *In Cœna Domini* null and void in Tuscany, and forbidding its recognition or publication there. At once he was beset with appeals from priests and nuns, calling his attention to several grave abuses in the church, and notably to moral scandals of the most serious kind in the convents of nuns, especially those under the direction of the Dominicans, accusations which were fortified with full details of time and place. The result was that Leopold caused a scheme of ecclesiastical reform to be drawn up in 1770, containing stringent enactments for the abatement of monachism, for the suppression of all small convents of mendicants, and for the exclusion of monks and friars from the direction of nunneries, which were to be subject in all spiritual matters to the ordinaries only. And the Jansenist bishop of Pistoia and Prato, Scipio de' Ricci, upon entering on his diocese in 1780, at once began to inquire into the scandals which raged in the Dominican nunneries of his jurisdiction, especially in Pistoia,¹ the result being that he excommunicated the Dominican friars, and prohibited them from officiating. The pope at that time was Pius VI., an ardent devotee, warmly in favour of monachism generally, and of the lately suppressed Jesuits in particular, so that he took up the cause of the friars (though their evil repute had prevailed for 150 years), and issued a brief of censure against Ricci. He laid it before the grand-duke, who wrote a strong remonstrance, accompanied with proofs furnished by Ricci, and informed the pope that unless the brief were promptly withdrawn, and the convents obliged to submit to the ordinary's jurisdiction, he would himself reform at his own discretion every religious house in Tuscany. Accordingly, the brief was retracted, and Ricci was given full liberty to repress the disorders complained of. There is not any similar evidence forthcoming as to the condition

¹ As to which documentary evidence will be found in the Appendix to De Potter's *Life of Scipio de' Ricci*.

of the monasteries in other parts of Italy; but Tuscany is likely, from local causes, to have been above, rather than below, the average moral level. Against this general tendency to monastic decay may be set the foundation of the Passionists in 1725, and of the Redemptorists or Liguorians in 1732; but these two institutes, though pious and respectable, have never exerted much influence.

There is little to chronicle in regard to the later annals of monachism in Spain and Portugal. Peter of Alcantara, as reformer of the Franciscans of the latter country in the middle of the 16th century, and his more famous contemporary, Teresa, as reformer of the Carmelites in Spain, are eminent figures in the annals of their time; but they cannot be said to have produced any permanent effect on the fortunes and tone of their several institutes, far less upon the common life in general. The stamping out of all varieties of opinion, at any rate in respect of outward expression, by the Inquisition in the Peninsula makes the evidence scanty and vague; but the fact that Portugal took the lead in 1759 in striking at the Jesuits, then the most eminent and powerful of the orders, though far surpassed in mere wealth and numbers throughout Western Europe by the Franciscans, and that its policy in this respect was quickly followed by Spain, attests the growth of a hostile feeling by no means likely to have been limited to the great company. In fact, if popular rhymes and proverbs may be trusted, the charges current against the religious orders in Spain do not seem to have differed from those alleged elsewhere, whatever may have been the amount of truth in them. And the testimony of Blanco White, always to be trusted on matters within his experience, is decidedly adverse.

The terrible crash of the French Revolution, which affected, directly or indirectly, every country in Europe, was not least influential in its incidence on monachism. On the one hand, the actual destruction which it brought upon the religious houses of France was adopted as part of the revolutionary programme in all countries where such institutions were still intact; and, on the other, there was a considerable measure of improvement brought about in not a few places by the fear of public opinion, while the new institutes which continued to spring up were all but invariably active, both founders and the sanctioning authorities recognizing that any society seeking to make its footing good must needs first prove its capacity for practical usefulness. In France itself the laws which abolished all religious communities were relaxed by connivance in favour of the Sisters of Charity even under the Terror and the Directory; while in 1801 a decree of the Consular Government, issued by the Minister of the Interior, authorized Citizeness Duleau, former superior of that society, to revive it by taking young women to train for hospital work; and various other active communities were restored by Napoleon in 1807. Further revivals took place at the Restoration, the most celebrated of which was the Dominican, owing to the talents and eloquence of Lacordaire and the group he gathered round him; but Benedictines, Carthusians, Trappists, and other societies of the older type were not slow to avail themselves of the opportunity to return and to found anew, amidst a poverty which recalls the original institution, their abbeys and priories. But they met with little favour under the Orleanist monarchy, and the Second Empire was their time of most security and progress. Since its fall, they have again been actively discouraged by a strong party in the Republic, and their position remains precarious. France has been, further, the chief seat of the many new societies founded for some especial department of charitable work, the most characteristic example of which is perhaps that of the Little Sisters of the Poor,

who house and tend aged invalids. As a broad general rule, nearly every post-Reformation institute is styled, not an "Order," but a "Congregation"; but the only distinction which can be drawn between these two names is that "order" is the wider, and may include several congregations within itself (as the Benedictine order, for example, includes the congregations of Cluny and of St Maur), while a "congregation" is a simple unit, complete in itself, and neither dependent on another institute nor possessed of dependent varieties of its own. Another distinction drawn between the elder and younger societies is that the former are said to make "solemn vows," the latter only "simple vows." The difference here is not in the matter of the vows, which are usually the same in all cases, nor even in the ceremonies attending their utterance, which may also be alike, but in the superior binding efficacy of the solemn vows in Roman canon law, which rules that they so bind the member to his society, and the society to each member, that neither can sever the connexion, so that only the pope can dissolve it, and that in rare and exceptional cases alone. And it may be added that the term "religious" is restricted in the Latin Church to communities whose institute has been formally approved by the Roman see, and whose vows are for life, and not merely renewable,—a principle which excludes the Sisters of Charity, for example, from the use of this title. By the laws of France, and of some other countries, life-vows are invalid and even prohibited, but when they make part of the original institute, such disapproval by the civil power is not held to reduce them to the canonical level of temporary vows.

Returning to the history of Western monachism, the fall of the religious houses in Spain dates from the law of 21st June 1835, which suppressed nine hundred monasteries at a blow; and the remainder had but a short respite, as they were dissolved on 11th October of the same year. In Portugal, where a bias against the Roman Curia has been a traditional part of patriotism ever since the revolution of 1640, when the pope sided with Spain against the house of Braganza, there was little feeling to protect the monasteries when it happened that the crown wanted their possessions, and they were all suppressed by the decree of 28th May 1834. No European country had so many religious houses as Portugal in proportion to its population and area, and the number of the foundations dissolved in 1834 exceeded 500. In Switzerland, a considerable measure of suppression followed the war of the Sonderbund in 1847; while in Italy, the last country where monachism had remained almost unmolested, an Act was passed in the Sardinian Parliament on 7th July 1866 for the suppression of monasteries within the Piedmontese dominions, and for the confiscation of their property. The measure was extended to the whole of Italy after the unification of the kingdom; the orders were expropriated in 1873; their houses were declared national property, and were put to secular uses, no exception being made in

favour of San Marco at Florence, of Assisi, of Vallombrosa, or even of Monte Cassino itself.¹

On the other hand, several Roman Catholic societies have attained considerable success in the United States and Canada, thus in some degree recovering for the principle they represent part at least of the ground lost in Europe; while in three religious communions outside the pale of the Latin obedience—the Evangelicals of Germany, the Reformed of France, and the Church of England—the organization of women for charitable and religious work on the lines of various old institutes has been actively carried out. The Deaconesses of Kaiserswerth, founded by Pastor Fliedner in 1836, derive part of their rule, and even of their dress, from the Dames de St Augustine, themselves lineal descendants of the first Hospitaliers of the crusades, and have ramified into several countries; the Strasburg and Mühlhausen Deaconesses derive theirs partly from the Flemish Beguines and partly from some points in the Moravian organization, itself handed down from those seceding Franciscans to whom the *Unitas Fratrum* really owes its origin; while the various Anglican communities, of which there are several, have borrowed freely from different sources, according to the preference and knowledge of each founder. Some attempts at reviving the common life for men also have likewise been made, but none on any large scale; only one has as yet exhibited any signs of vitality, a preaching order at Cowley, near Oxford, which has obtained some footing in England, and has even been able to spread to America.

Bibliography.—The bibliography of Monachism is excessively copious, and it is impracticable to indicate more than a few of the most important and trustworthy books. General:—Hospinianus, *De Monachis Libri Sex* (Geneva, 1659), bitterly hostile, but a copious and trustworthy record of facts; Helyot, *Histoire des Ordres Religieux* (8 vols., Paris, 1714-1721), and again (*as Dictionnaire des Ordres Religieux*), with continuation by Badiche (4 vols., Paris, Migne, 1860),—this book has itself a copious catalogue of works on its subject prefixed; Alteserra, *Asceticon, sive Originum Rei Monasticæ Libri Decem* (Paris, 1674); Holstenius, *Codez Regularum* (3 vols., Rome, 1661); Montalembert, *Moines d'Occident* (7 vols., Paris, 1860-1877); Dugdale, *Monasticon Anglicanum* (edited by Caley, Ellis, and Bandinel, 8 vols., London, 1846); Rosweyde, *Vites Patrum* (Lyons, 1617). Special:—Benedictines—Mabillon, *Acta SS. Ordinis S. Benedicti* (9 vols., Venice, 1733); Cluniacs—Marrier, *Bibliotheca Cluniacensis* (Paris, 1614); Cistercians—Gaillardin, *Les Trappistes* (Paris, 1844); Besoigne, *Histoire de l'Abbaye de Port-Royal* (8 vols., Cologne, 1752-56); Dominicans—Touron, *Histoire des Hommes Illustres de l'Ordre de Saint Dominique* (6 vols., Paris, 1743-49); Franciscans—Sedulius, *Historia Scythica* (Antwerp, 1613); Wadding, *Annales Minorum* (20 vols., Rome, 1731-94). (R. F. L.)

¹ The total number of monasteries, &c., suppressed in Italy down to the close of 1882 was 2253, involving an enormous displacement of property and dispersion of inmates. And yet there is some reason to think that the state did but do roughly and harshly what the church should have done more gradually and wisely; for the judgment passed on the dissolution by Pius IX. himself, in speaking to an English Roman Catholic bishop, was: "It was the devil's work; but the good God will turn it into a blessing, since their destruction was the only reform possible to them." (Cited by Rev. R. R. Suffield in *Modern Review*, vol. ii. p. 359, April 1881.)

CHRONOLOGICAL TABLE OF MONASTIC FOUNDATIONS.

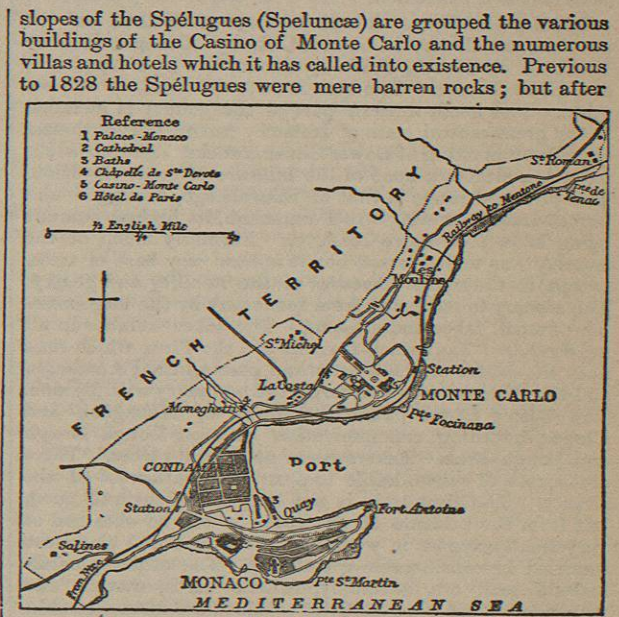
The religious communities which have been formed at various times in the Western Church amount to many hundreds, and receive fresh accessions almost yearly, while some among them have been suppressed, absorbed, or suffered to die out. No official list of those actually in existence and recognized by authority is published; it is thus impracticable to enumerate them accurately, especially as many of them are only local varieties or branches of identical rules and institutes, and there are not a few cases where a once celebrated and powerful order has practically disappeared from view, though, as still lingering in one or two houses, not definitely extinct. The following table, however, gives the more remarkable foundations in chronological order, some of the earlier dates being only approximate, and even a few later ones uncertain, for the historians often vary as to the exact year, sometimes giving that of the first attempt at organization, and sometimes that of the final approval by authority.

Date.	Name.	Founder.	Place.	Date.	Name.	Founder.	Place.
250	Monks of the Thebaid	Paul the Hermit	Upper Egypt.	895	Austin Canons (original)	Augustine	Hippo Regius, Africa.
320	Tabennites	Pachomius	Tabennæ, in the Nile.	400	Acemeti, or Sleepless Monks	Alexander	Mesopotamia.
365	Basilian Monks	Basil the Great	Matæza, Pontus.				

Table with 4 columns: Date, Name, Founder, Place. Lists various monastic orders and their origins, including Monks of Lerins, Benedictines, and various religious congregations.

Table with 4 columns: Date, Name, Founder, Place. Continues the list of monastic orders and congregations, including Daughters of the Good Shepherd and various religious societies.

MONACO (French Monégue), the smallest of the sovereign principalities of Europe, with an area of 8.34 square miles, a population (1878) of 7049, and an army of 72 men, is situated on the coast of the Mediterranean, 9 miles east of Nice, and bounded on all sides by the French department of the Maritime Alps. Previous to 1861, when the communes of Mentone (Menton) and Rocca-bruna (Roquebrun) were sold to France for 4,000,000 francs, the area was about a third larger; but the population, which with those portions again included would now be 15,000, was only about 8000. Monaco has long had the reputation of being one of the most beautiful and sheltered spots on all the Franco-Italian coast; non Corus in illum Jus habet aut Zephyrus; solus sua littora turbat Circeus, said Lucan; and a luxuriant growth of aloes and prickly pears (introduced in 1537), palm-trees, eucalyptus, lemon-trees, and geraniums gives a warmer colour to the scene than Lucan can have known. The town occupies the level summit of a rocky headland, rising about 195 feet from the shore, and still surrounded with ramparts. Though largely modernized, the palace is a fine specimen of Renaissance architecture; the new "cathedral" (French Renaissance style), the new church of St Charles, and the museum may also be mentioned. Behind the rock, between Mont Tête de Chien and Mont de la Justice, the high grounds rise towards Turbie, the village on the hill which takes its name from the tropea with which Augustus marked the boundary between Gaul and Italy. On the eastern side lies the little port or bay of Monaco; along the lower ground at the head of the bay stretches the village of Condamine with orange-gardens, manufactures of perfumes and liqueurs, and the chapel of Ste Devote, the patron saint of Monaco; farther to the east, on the rocky



Plan of Monaco. They were traversed by the new road to Mentone, Count Rey caused them to be covered with soil by Italian convicts; and since 1858, when the first stone of the Casino was laid, the process of artificial embellishment has been carried