

JOHN DONNE'S PSEUDO-MARTYR:
AN INDEX AND BIOGRAPHICAL LISTING

By

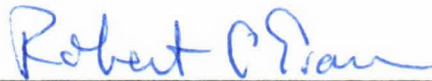
Gwendolyn Warde

A thesis submitted to the faculty of
Auburn University at Montgomery
in partial fulfillment of the requirements
for the degree of Master of Liberal Arts

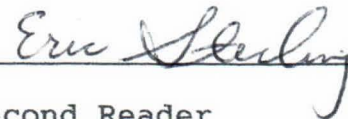
Montgomery, Alabama

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APPROVED



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Second Reader



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Preface

John Donne is probably best known as a seventeenth-century poet whose poetry is marked by a conversational style and a tendency to join contradictory ideas. However, his literary career is also distinguished by several prose works, mostly of a religious or political nature. Pseudo-martyr, a political treatise written probably in 1609 and published in January of 1610, is one such work (Raspa lviii).

In 1993 Anthony Raspa published a revised edition of Pseudo-martyr, accompanied by a detailed introduction and commentary, each of which provides information essential to understanding Donne's work. Information provided by Raspa sheds enormous light on the political climate of Jacobean England, its influence on Donne's text, and the personal questions of conscience that helped prompt Donne to write. As yet, however, no index of Pseudo-martyr exists.

My thesis indexes the key words of Donne's text. Since Donne used a system of capitals and italics to emphasize key ideas, the words indexed are the ones he capitalized and italicized. One might wonder if indexing only these words would provide a thorough sense of Donne's interests in Pseudo-martyr. However, since Jacobean writers used capitals quite liberally to emphasize virtually any word they wished to stress, and since Donne frequently drives home his points by using italics and capitals, an index of such words seems

sufficient. This method of indexing includes not only proper nouns (denoting key persons, places, and things), but also many less important words. For instance, the title page alone, which obviously capitalizes the title Pseudo-martyr, also uses capitals, or italics, or both, to emphasize other key words such as "certain," "propositions," "gradations," "conclusion," "upright," "spurned," "laden" and "Damascus." Thus, these words have been indexed. However, inconsequential words such as "he," "that," and "when" have been omitted, because they cannot direct the reader to a particular person, place, item, event, or circumstance in the text.

English words have been standardized to their modern English spellings. However, words in Latin or in any of the other languages in which Donne was conversant -- Spanish, Italian, and French -- are excluded. Moreover, because the index is not a concordance, it does not list the number of times that a certain word is found on each page. It therefore also omits a number-count of the times that a word appears in the entire work. Furthermore, the index does not attempt to interpret the contextual relevance of the words.

Introductory comments examine Donne's motivation for writing Pseudo-martyr, the social and political climate in which he wrote, and the work's style and content.

Information about Donne's life should help explain his perspective on the book's subject matter. Furthermore, a

biographical listing identifying the religious and historical figures mentioned in Pseudo-martyr follows the index.

For help with procedures and methods, I have consulted similar indices prepared by Christopher Grose and Troy Reeves, as well as the recently completed thesis by Julliana Ooi, John Donne's Ignatius His Conclave: An Annotated Index, Annotated Bibliography, and Modernized Text. The following examples of entries from each of these three indices, followed by an explanation of the ways in which my index either conforms to or departs from each model, should give the reader an idea of what to expect from the index I have prepared.

The following entries from Grose's Ovid's Metamorphoses: An Index to the 1632 Commentary of George Sandys, for instance, relate various types of relevant information about each key word:

Cupid (god of love):

his weapons: fire, Panegyricke 1, 34, 159, (bow and arrows, 34-35, 159, 333 (72-73, 206, 445)

his revenge on Apollo, 34 (71)

as a young boy, 34, 159 (71, 206)

interpreted as: love, 34, 159, 333 (71-72, 206, 445);

"a desire of generation according to the order of Nature," 362 (485)

has wings, 34, 105 (72, 159)
Diana invulnerable to, 70 (112)
cupids, 79, 105, 108 (124, 159, 163, 165)
likes sloth, 159 (206)
Cyclopes (one-eyed, man-eating giants, forgers of
Jupiter's thunderbolt), 75, 102, 452-53, 477-78, 479,
481 (119, 153-54, 613, 615, 649-50, 652, 654). See
also Polyphemus
Cylaraba [Cyleborus] (son of Sthenelus; lover of
Aegialeia, wife of Diomedes), 482 (656)
Cymmerians. See Cimmerians

The first entry is the most detailed, identifying Cupid as the god of love and listing various data about him along with page numbers (referring to two separate editions) for each category. The fact that Cupid was a prominent figure in Ovid's Metamorphoses helps explain the numerous categories Grose lists. The second entry identifies Cyclopes by their distinguishing physical characteristics and by their roles and conduct ("one-eyed, man-eating giants" who are the "forgers of Jupiter's thunderbolt"). In addition, Grose also provides a cross-reference, directing the reader to "See also Polyphemus." Because Polyphemus was a Cyclop, page numbers following an entry for Polyphemus would also lead the reader to information about Cyclopes. The third entry follows the word "Cylaraba" (with its

alternative spelling in brackets) "[Cyleborus]" and then identifies this figure as "son of Sthenelus," "lover of Aegialeia," and "wife of Diomedes," concluding with the page numbers on which the word appears. Finally, in the last entry Grose presents the name "Cymmerians," anticipating the reader's use of this spelling in his search. However, rather than giving page numbers for the anticipated word, Grose simply directs the reader to the same word's more familiar spelling (See "Cimmerians"). Consequently, any page numbers for this entry are listed after the word "Cimmerians" in the index. These four examples show Grose's response to the indexing of a work that contains numerous proper nouns. Obviously, these identifications greatly assist any reading of that work. Furthermore, Grose's use of cross-references expedites the search for any frequently recurring topics. Moreover, cross-referencing further speeds the reader's search by directing him to modern spellings.

Reeves' An Annotated Index to the Sermons of John Donne is so massive that Reeves has divided it into three broad topics, each occupying its own volume. Volume I is dedicated to proper names, including the names of persons, places, religious and political organizations, and political or religious holidays and feast days. Volume II is devoted to scriptural references. Finally, Volume III is a subject index, dealing with various themes, events, and

circumstances. Furthermore, within these broad topics Reeves breaks the entries of the index down into many more sub-categories. The following examples from Reeves' subject index demonstrate his system of organization:

CELEBRATION(S):

of Ascension of King James I: I, 217

of birthday: VI, 332

Christ's justifying of: VII, 143, 144

of Church:

Advent (See ADVENT)

All-Saints Day (see ALL-SAINTS DAY, in PNI)

St. Andrews Day: II, 272

Ascension Day: IV, 132, 362, 363

Augustine on (see AUGUSTINE -- on Church --

Celebrations of, in PNI)

St. Barnabas Day: IX, 148, 367

Candlemas Day (see CANDLEMAS DAY, in PNI)

Christmas (see CHRISTMAS, in PNI)

of Conversion of St. Paul: VI, 205, 209; VIII,
312; IX, 156

of Death of Christ: VII, 148

of Duty: VIII, 275

Easter (see EASTER, in PNI)

Epiphany: III, 213, VII, 279-281; IX, 131

Feast of Dedication: II, 163, 217; IV, 365

Good Friday (see GOOD FRIDAY, in PNI)

of holy days: IV, 367-369; VII, 94, 164
Lent (see LENT, in PNI)
St. Lucy's Day: IX, 148, 367
of Mary Magdalen: IX, 192
Pentecost: VI, 312; VIII, 37 (see also,
PENTECOST, in PNI)
Sabbath as (see SABBATH)
Trinity-Sunday (see TRINITY SUNDAY, in PNI)
Whitsunday (see WHITSUNTIDE, in PNI)
of Dead: VII, 179
Feast of Tabernacles: VIII, 158
Feast of Trumpets: VIII, 158
funeral: VII, 277
of Gentiles: VII, 325, 326; X, 90
of Good Men: VII, 238, 240, 252
Guy Fawkes Day: IV, 235, 259-260
heathen Gods not worthy of: VIII, 58
Epithalmia: I, 237; II, 68; IX, 334
of Herbert's family: VIII, 87
moral aspect of: IV, 366
of Mysteries: VI, 132
New Year's Day: VI, 186, 204
Passover: II, 257; IV, 262; V, 309; VII, 145, 326,
332; VIII, 158; IX, 240
of Saints by Roman Church: VIII, 329
of Sir William Cockayne Knight: VII, 273-275

By looking at the categories under the larger heading of "Celebrations," one can see that Reeves has listed nearly every conceivable type of celebration mentioned in Donne's sermons. The obvious entries, such as "Christmas Day," are cross-referenced with his index on proper names, designated as "PNI." Other more obscure categories (such as the "moral aspect of" celebrations, or "heathen Gods not worthy of" celebration) show the extent to which Reeves has meticulously covered the subject. However, Reeves provides no explanatory notes such as those provided by Grose, probably because an index of such minute detail could scarcely accommodate annotation as well. Annotation would only make it cumbersome.

Ooi's index combines many of the techniques of both Grose and Reeves. She indexes all major words, including scriptural references, proper names, and key ideas. The examples that follow will illustrate her methodology:

Beelzebub [Belzebub; a leading demon; Matthew 10:25,
etc.]: 19

Beza [or Beze, Theodore (1519-1605); French religious
reformer]: 77

Bible [see also scripture and individual chapters and
verses]: 17, 19, 31, 33, 45, 55, 61, 65, 67,
91

boat [boate]: 81

In the first entry Ooi gives Donne's spelling for "Beelzebub" and then identifies this figure as "a leading demon," concluding with the scriptural passage in which the name appears. In the second entry Ooi gives the complete name for "Beza," lists the years of his birth and death, and identifies him as a "French religious reformer." In the third entry Ooi cross-references the word "Bible" by directing the reader to other words in the index, namely "scripture" and to any "individual chapters and verses" that would also involve the Bible. In the fourth entry Ooi simply provides Donne's spelling of the word "boat." Ooi has thus patterned her index after that of Grose (since she provides modern English spellings). However, she also imitates Reeves by including explanatory notes.

My index incorporates several of the techniques used in the three indices examined above, although it omits the detail of categorizing and cross-referencing found in Reeves' index. Furthermore, a separate biographical listing identifies the people Donne mentions and, when possible, provides relevant information about them. The length and complexity of the text, and Donne's broad base of personal references (ranging from saints and scholars of classical antiquity to the political and religious figures of his own day), make reading Pseudo-martyr particularly frustrating. Thus, the list of names should help the reader to sort out

these myriad personalities and to comprehend Donne's arguments about them. However, the index does not refer to any of the marginalia of the text, nor does it pertain to Raspa's introduction and commentary.

I might add that the index has already proved invaluable in helping me prepare my introduction. Once I had researched enough to recognize the prominent religious and political figures of Donne's day, I was able to go back to my index, look up those figures by their page numbers, and read Donne's comments about them, as well as comments by Raspa. Having found the index so beneficial myself, I am encouraged that scholars of Donne who wish to read Pseudo-martyr will also be able to use this index to ferret out the details of Donne's logic as he deals with the delicate issue at hand.

I should also state that the reader of Pseudo-martyr will find Raspa's commentary an invaluable aid to a full understanding of Donne's argument. While my biographical listing identifies the figures about whom Donne writes, it does not necessarily explain the relevance of Donne's reference to those persons. Raspa's commentary, however, does provide such information.

Finally, as computers become more common and information is increasingly available on disk or on-line, one might question the advantages of presenting this kind of thesis in printed, bound form. As one whose job

classification demands almost constant consultation of a computer, as well as much use of the keyboard in order to alter existing files, I can personally attest to the eye strain and muscle tension associated with computer use. The sheer physical wear and tear of sitting at a desk and manipulating keys to find and view data demands a variance in our means of study. Many of us already spend countless hours at computers entering information, without spending research and study time there as well. The comfort and convenience of taking a bound book virtually anywhere testifies to the continued necessity for books in print.

All in all, the following introduction, index and biographical listing should prove useful, not only to scholars of Donne but also to historians. Such scholars should find them useful in unravelling the intricacies of the rapidly changing political climate during Donne's lifetime, and determining the influence of those intricacies on Donne's writing.

Introduction

Political Climate

The political and religious issues discussed in Pseudo-martyr stemmed from problems that did not simply crop up overnight. These issues date from the early days of church reform during the reign of Henry VIII. By the time church reform reached England it was sorely needed (Scarisbrick 241-304). According to many English reformers, the Catholic church allegedly had been funding its efforts to remain a world power with money drained from the country's revenues. Reformers also alleged that the church did so while posing as a vanguard of religious and social order that bound all men in piety and Christian love. From this reformist point of view, church hypocrisy was evident in the deeds of men such as Thomas Wolsey, an ambitious young clergyman whose good looks and smooth, sophisticated urbanity in presenting church policy eased him into court circles and endeared him to Henry VII (Guy 80-115). Once Henry VII died and his son Henry VIII took the throne, Wolsey, who had continued to serve the English monarchy, saw his chance to advance politically. Realizing Henry's desire for power over France, Wolsey served in a diplomatic capacity, attempting to bring France under British control in a settlement that would increase French revenues paid to England (Guy 104-09). Wolsey's tactics helped speed him up the ladder of church

hierarchy to the position of cardinal, thus affording him the title of Legatus a latere, and giving him supremacy over the bishops and archbishop of any given diocese (Lockyer 19).

Wolsey rose to power under the pretence that he wished to reform the Catholic church at a time when reform was welcome. Small parishes displayed obvious unrest as parishioners protested payment to absentee clerics who neglected their parochial responsibilities and charged exorbitant probate and mortuary fees (Lockyer 19). Wolsey allegedly epitomized all the ills that such parishioners protested: negligence of clerical duties, greed, pride, debauchery, pocketing excess revenues obtained by overcharging parishioners, and maintenance of an opulent lifestyle (Grimm 293). Moreover, he committed all these alleged transgressions in the face of dire poverty endured by much of the laity. Furthermore, he fathered a son and a daughter out of wedlock, and if this moral misconduct were not enough to shock reformers, he had the audacity to grant his illegitimate son a prestigious post in the church. The daughter, however, he secluded in a nunnery (Lockyer 21).

The seeds of church reform that Cardinal Wolsey claimed to embrace swept through Europe on the tide humanism, a movement initiated by the Dutch reformer Erasmus of Rotterdam, who advocated the value of amalgamating the Christian writings already sanctioned by the church with the

old manuscripts of the pagan past, including the Greek classics (Rummell 83-86). Humanism was symptomatic of increasing dissatisfaction with church power. Furthermore, the English monarchy found itself vying for power with Rome as well. The conflict between church and state included such problems as the renewal by the House of Commons of the old Act of 1512, an act that excluded churchmen of smaller orders from the usual legal protections of the Benefit of Clergy. This measure had been squelched in a 1514 decision in which the pope maintained that Catholic churchmen need not be responsible to "lay jurisdiction," but it was renewed during the 1515 Parliament. The Benefit provided that Catholic clergy, by virtue of their deference to the pope as their ruler in church government, were not obligated to divide their loyalties between church and state; they thus had no legal responsibility to obey the laws of the secular ruler in their own country, in this case Henry VIII (Lockyer 22-23). Of course, clergymen such as Wolsey favored church edicts such as Benefit of Clergy, for they gave the clergy more political leverage. After all, Wolsey's position was precarious, and he found it necessary to appease both the king and the pope. Therefore, Wolsey often tried to cajole the king into support of rulings favorable to the Catholic clergy. At one point, Henry flatly denied one of Wolsey's requests on their behalf, advising that "'by the ordinance and sufferance of God we are King of England, and the Kings

of England in time past have never had any superior but God alone. Wherefore know you well that we shall maintain the right of our crown and of our temporal jurisdiction as well in this point as in all others'" (qtd. in Lockyer 23).

Eventually, Wolsey fell from power when his service to the papacy conflicted with Henry VIII's plans to obtain a papal annulment from Catherine of Aragon so that he might marry Anne Boleyn. The king realized that Wolsey's interests were divided between the church and the monarchy, and that Wolsey would be useless in helping him carry out his plans to annul his marriage to Catherine. Therefore, Henry stripped Wolsey of his titles and lands and banished him to York, the one remaining property that he allowed Wolsey to retain. Finally, realizing the full scale of Wolsey's corruption and underhandedness, Henry had Wolsey arrested for treason (Pollard 197-99). Wolsey died on his way back to London to answer this charge and receive punishment (Lockyer 33-34).

King Henry VIII was not primarily interested in church reform. However, his own objectives of securing a papal annulment from Catherine of Aragon and marrying Ann Boleyn, and of declaring temporal supremacy in order to bring the tithes of village parishes previously paid to the Vatican into the royal kitty, incited him to question papal authority over English parishes (Lockyer 35). Henry reasoned that because his royal lineage included King

Arthur, and even Emperor Constantine, he was entitled to supreme power in his kingdom (Scarisbrick 272-73). Mainly, though, Henry wanted freedom from papal restraints, and although he imagined his ideas to be in line with those of humanists such as Erasmus, he was opposed to full-scale reform that might initiate warfare (Lockyer 37). In fact, he rejected the ideas of Martin Luther as heretical (Loades 118-19). Nevertheless, when negotiations with Rome proved fruitless, he finally passed the Act of Supremacy in the November Parliament of 1534, stating that "'The King's Majesty justly and rightly is supreme head of the Church of England'" (qtd. in Lockyer 43). Martyrs, most notably the former Lord Chancellor, Sir Thomas More, and John Fisher, Bishop of Rochester, were executed for refusing to take an oath of allegiance to Henry under his new Succession Act of March 1534 (E. N. Williams 150; 317).

The reformation government under Henry VIII made a relatively smooth transition from papal authority to absolute monarchy largely because of the brilliant, yet ruthless, leadership of Thomas Cromwell, who wisely advised Henry to use Parliament as a liaison between the monarchy and English Catholics.

Cromwell was a man of varied cultural interests, who enjoyed the camaraderie of men such as Hans Holbein, the court painter, Nicolaus Kratzer, the court astronomer, and Dr. William Butts, the king's personal physician, as well as

various other nobles. Thus, he was well able to curry favor with Henry, who had many of the same interests (Starkey 13).

Cromwell convinced Henry that he could achieve his goals by filtering new legislation through statutes of Parliament that often simply resurrected and enforced old proclamations previously fallen into disuse (Neville Williams 160-88). He realized that using Parliamentary procedure as a means of achieving Henry's goals removed Henry as the focal point of the process, and thus kept his subjects from feeling that changes with which they did not agree were the caprice of an autocrat. He understood the necessity of a delicate balance between pleasing the king and pleasing the king's subjects (Lockyer 70-71).

Henry VIII had three children: Edward VI, Mary I, and Elizabeth. He named Edward VI his heir to the throne, with the provision that in the event of Edward's death, the crown would fall to Mary; finally, upon Mary's death, the throne would fall to Elizabeth. When Elizabeth I took the throne the Act of Supremacy that Henry VIII had originally set forth had been altered to name Elizabeth as "'Supreme Governor of this realm ... as well in all spiritual or ecclesiastical things or causes as temporal'" (qtd. in Lockyer 149).

Henry VIII's supremacy had been ratified by Parliament, which confirmed his authority over church and state. God allegedly had granted that right to any English king, and

Henry happened to be an English king. However, Queen Elizabeth's Act of Supremacy of 1559 derived its power "'by the authority of this present Parliament'" which thereby bypassed God as bestower of authority and power (qtd. in Lockyer 149). Accompanying the Act of Supremacy of 1559 was an oath of supremacy, which required subjects to pledge allegiance to Elizabeth. Nevertheless, the crown did not take a hard line on the issue of these measures. Although people often harbored alternative beliefs, as long as they outwardly complied with the queen's edict, they were left alone (Johnson 340-42). Priests were still allowed to perform the Communion service, and might even say mass in the homes of parishioners who wished their Catholicism to remain private (Rowse 440).

Apparently, those who still practiced Catholicism found it easy enough to juggle patriotism and religious conviction, for they failed to back the Northern Rebellion of 1569 (Lockyer 169). This rebellion, designed to place Mary, Queen of Scots on the British throne as rightful heir to the monarchy, was instigated by two men -- Henry Neville, Earl of Westmorland, and Thomas Percy, Earl of Northumberland -- who wanted to restore Catholicism as the national religion (Fletcher 91-106). They had counted on large-scale support from the prominently Catholic gentry in Yorkshire but were surprised to learn that the people of Yorkshire could not be stirred into a revolt. The result

was a fiasco in which Westmorland was permanently exiled and Northumberland was eventually executed (Jenkins 170-75). Pope Pius V viewed the failure of the Northern Rebellion as a signal of defeat for the Catholic church. The pope, anxious that the Catholic faith might die out, issued his bull Regnans in Exelsis, which first excommunicated Elizabeth, and which also mandated that she would be "'deprived of her pretended title to the kingdom'" (qtd. in Lockyer 169). The bull continued, proclaiming that "'we do command and charge all and every the noblemen, subjects, people and others aforesaid that they presume not to obey her or her orders, mandates, and laws'" (qtd. in Lockyer 169).

As menacing as the words of this bull seem, their purpose was not to incite English Catholics either to revolt or to assassinate the queen. The pope probably designed the bull to remind the Catholic community of its religious obligations. Elizabeth seemed to understand the pope's logic in issuing the edict, and did not seem to feel nearly as threatened by it as did the Parliament and her advisors (Johnson 181). In fact she gave strict orders at the Parliament of 1570 that Catholics were not to be rooted out and put through tortuous interrogations unless they were involved in some suspicious activity making them liable for treason. Furthermore, Elizabeth vetoed a bill forcing Catholics to attend Anglican communion. However, growing

distrust of Catholics amongst the queen's advisors reinforced Parliament's bill outlawing a papal bull that was designed to convert English Protestants to Catholicism (Lockyer 169). While such distrust of a religious minority might seem illogical, one must remember that other Catholic nationalities lurked at close geographical range. Elizabeth had won queenship of England only after Mary Tudor, her Catholic half-sister, had died of cancer at the age of 37. Mary Tudor might not have posed such a threat had it not been for her marriage to Philip II of Spain, a country with which England had long fought for world power. Had Mary Tudor's five-year reign not been cut short by her untimely death, the combined power of Mary and Philip II might surely have eradicated all the progress that had been made by the Reformation.

Furthermore, Scotland remained an ominous threat because of its accessible location north of England, and because of its own plans to restore Catholicism to England by overthrowing Elizabeth and placing Mary Stuart, Queen of Scots, on the throne. In the interim between Elizabeth's ascension to the throne after Mary Tudor's reign, there was guarded optimism that England might join forces with France and Scotland against Spain, but the political situation was a delicate one. There was an overwhelming fear that France would feign alliance with England, only to conspire with Spain against England in an effort to win England back for

Mary Queen of Scots (Neale, Elizabeth: 1559-1581 34).

Furthermore, Spain had been constantly embroiled in warfare with England, and though the two countries were presently at peace, Spain undermined England through the covert operations of the Jesuits. The Jesuits had infiltrated England itself through Catholic zealots such as William Allen, whose religious fervor and ability to lead men in the faith brought him out of exile and back to England where he imported and organized a band of missionary priests to proselytize on behalf of the old faith. Allen established the English College in Rome. Later however, the pope ordered him to relinquish control of the college to the Jesuits (E. N. Williams 18-19). Meanwhile, Robert Parsons and Edmund Campion were placed in charge of the Jesuit mission to re-kindle the embers of Catholicism in England (Grimm 414). They arrived in London in 1570.

The Jesuits, more than any other Catholic order, were staunch defenders of the Roman religion. Because of the militancy they brought to the task of recovering converts who had embraced the Protestant faith, and also because of the political nature of their mission, their presence in England was a source of great anxiety to the government (Neale, Elizabeth: 1584-1601 28-31). Though they operated through an underground network, their infiltration was pervasive enough that most people knew who they were, and though they never ostensibly organized plots to assassinate

or overthrow Elizabeth on English soil, their fierce devotion to the papacy, which was actively involved in aiding the Irish rebellions against England, revealed their commitment to the overthrow of the English government as well (Lockyer 171).

To fully understand the terror that the Jesuits struck in the hearts of men from opposing forces, one must understand the principles on which the Jesuit order was founded, and must also know the background of its founder, Ignatius Loyola.

Ignatius Loyola, actually christened Inigo, was born around the year 1491 at the castle of the Loyola estate, set in the Pyrenees mountains of the Basque region between Spain and France (Gleason 11). One must not be deceived by the term "castle," for the Loyola dwelling was a structure of stone and birch, only fifty-six feet high and fifty-eight feet wide (Hollis 7-8). The Loyolas were not wealthy landowners, but they managed to extract a reasonable living from the acreage attached to the homestead (Hollis 8). The Basque region has endured a long history of territorial disputes, in which the Spanish and the French have vied for its ownership and control. Ignatius had chosen a military career as his livelihood and was fighting on the side of the Spanish against the French as each fought for control of the Basque kingdom of Navarre. Loyola was wounded in battle and the French were benevolent enough to return him to the

Loyola household rather than to hold him prisoner. During the course of a long and arduous recovery from his wounds, he read virtually all the literature in the home library. Among the works at his disposal were religious writings, and although he had not heretofore shown any inclination toward religious life, he was now greatly inspired by what he had read (Olin 5). Loyola gave up active military life from that time forward, and in fact donated his military uniform to a pilgrim when he began his religious training at a monastery in Monserrat. However, his militant attitude still pervaded his view of Christian commitment. Loyola combined his militancy with the ideology of popular piety. Popular piety had transformed Christianity from a personal and therefore soulful venture, in which each man took the teachings of Christ and simply allowed them to guide the events of what was otherwise a day-to-day existence, to a highly social concern, in which the Christian's reason to congregate was not simply for the purpose of worshiping God and following His rules for living, but for the purpose of going out of one's way to demonstrate one's faith. In this sense, Christianity became its own vocation, and its followers a religious society, rather than just a group of people following a philosophy applied to previously established daily events (O'Connell 109-10).

Ignatius understood the functions of Christianity as a social construct; thus, it was by no mistake that he termed

his band of followers the Society of Jesus, from which we derive the name of Jesuits. Furthermore, he reasoned that if Christianity were in fact a social organization, it should be defended as such. Thus, Ignatius and the Society of Jesus sought to preserve Catholicism by political and even militant means (Harbison 84-85). Ignatius reasoned that if the Christian were dedicated to God and Christ, then he should not be concerned with earthly things; thus, preservation of life on earth was inconsequential when the opportunity to sacrifice life in the fight to advance Christianity presented itself. After all, only the spiritual life of the Christian was eternal (Hollis 9).

The militant nature of the Jesuits was still firmly in place when they took over administration of the English College at London. Apparently, their tradition of militancy against non-Catholic entities, and their widespread occupation of England, made the English government highly uncomfortable, for it issued the Act of 1581, condemning to death anyone who tried to dissuade English subjects from loyalty to their queen, and identifying these actions as treason (MacCaffrey 133-34). Moreover, the nominal fine of a shilling for failure to attend Anglican services was raised to twenty pounds as a means of forcing all English subjects to accept the Anglican faith, and of exposing Catholics who could not reconcile themselves to attend Anglican church. Furthermore, the previous leniency in

dealing with Catholic priests succumbed to a new program of exposing practicing priests who were still proselytizing on behalf of the old faith. Any priest found conducting Catholic services or rituals was arrested, imprisoned, tortured, and often put to death. An Act of 1585 intensified this practice by declaring it treason for a priest even to reside in England and by condemning all remaining priests to death by hanging, drawing and quartering (Lockyer 172).

Although the pope had thrown down the gauntlet in the political and religious conflict with Queen Elizabeth and the Protestant regime, the English seem to have been quite willing to accept the challenge. The conflict was not only one between Protestants and papists but also between England and Spain. As fate would have it, the Jesuits had originated with Ignatius Loyola, a Basque who once fought for Spain against France. Therefore, the Jesuit order, always a highly political and military entity, would naturally side with Spain against England at a time when Spain was a major contender for world power. Spain, an entirely Catholic country and one that often equated conquest of lands with defense of the Catholic faith and advancement of its cause, was steadily showing its aggression and gaining ground by moving closer to English soil. One example of Spain's intimidation was the Duke of Alba's army encampment in August of 1567, in the Spanish

Netherlands, a geographical location that had always posed a threat to England when occupied by an English foe (Lockyer 174).

Even in the years after 1572, when relations with Spain had begun to improve, a long and bitter history of war with Spain led to intense suspicion among the Protestant English. Although they had been taught that as Protestants they were the "Lord's elect" and might have surmised that God would watch over them, they still harbored fears of a "great international Papal-Spanish conspiracy" comprised not only of Catholics abroad in Spain, but of the English Catholics on their own soil (Wernham 45).

Of course, Spain did in fact continue to vie for world power with England until the English defeat of the Spanish Armada in 1588. The defeat of the Armada carried deeper implications for the major contenders than its mere military significance. It sent a potent religious message to anti-Catholic factions. Indeed, Queen Elizabeth herself believed that the English defeat of the Armada was divinely inspired. On a medal commemorating the victory she had inscribed "Afflavit Deus et dissipati sunt," or, "'God blew and they were scattered'" (qtd. in Lockyer 181). For the rest of her reign, Elizabeth had little reason to fear military aggression by Spain. Yet the problem of how to deal with the Catholics in England could not be so easily solved.

Queen Elizabeth died on March 24, 1603, bequeathing the

monarchy to James, King of Scots. James I took the English throne in May of 1603 (Lockyer 181). Under James I English Catholics saw a welcome benevolence and acceptance that had vanished under Parliamentary rule in the latter years of Elizabeth's reign. James's own wife, Anne of Denmark, was Roman Catholic, though she wisely said little about her religious convictions. Unfortunately, however, as Catholics finally came forth and publicly practiced their faith, the overwhelmingly Protestant population became uneasy. They even imagined that James himself might be secretly practicing the Catholic religion, and in response to the unfounded fears of his subjects, James reinstated the penal laws to prove his Protestant loyalties (Lockyer 208).

By 1604, England had made peace with Spain. Therefore, as the penal laws replaced tolerance for Catholicism and Spain no longer sided with English Catholics against the Protestant regime, the Catholic minority began to feel alienated in their own country. This alienation, and the despair that it bred, sparked the Gunpowder Plot, a scheme by members of the Catholic gentry to demolish the Houses of Parliament with explosives at the precise moment when James was beginning parliamentary proceedings. However, the perpetrators were detected and apprehended, and the plan never materialized (Akrigg 69-78). Guy Fawkes, head of the revolt, and Henry Garnett, a Jesuit mission leader, were executed on charges of sedition along with many of their

followers (Lockyer 208).

The Gunpowder Plot was the culmination of counter-reformation activities that led up to the drafting of the oath of allegiance in 1606 (Willson 207-08). The oath was designed to expose Catholic extremists involved in traitorous activities. However, it contained wording that seemed to threaten papal power. English Catholics were required to "'bear faith and true allegiance to his Majesty, his heirs, and successors,'" and to "'defend [them] to the uttermost of [their] power against all conspiracies and attempts whatsoever.'" This portion of the oath posed little threat, but deeper in the text appeared the statement that "'I do from my heart abhor, detest and abjure, as impious and heretical, this damnable doctrine and position, that princes which be excommunicated or deprived by the Pope may be deposed'" (qtd. in Lockyer 209). This latter affirmation made Catholics uncomfortable, because they were reluctant to blatantly denigrate their pope.

Parliament was actually more interested in forcing Catholics into submission than was James. In fact, easing the plight of English Catholics was in James' best interest, for it helped to solidify peace with Spain, a predominantly Catholic country. However, when word of James' agreement to lift some of the penal laws imposed on Catholics reached the English Protestant majority, it was met with general disdain (Lockyer 210). Archbishop Abbot was especially concerned

about James' peace-making negotiations with Spain; accordingly, he was a prime suspect in the penning of an anonymous letter to James, accusing him of "'toleration and discountenancing of the true profession of the gospel'" and advising him that his new foreign policy would bring "'God's heavy wrath and indignation'" upon England (qtd. in Lockyer 211).

James was unfamiliar with English common law, having come from Scotland, where civil law prevailed (see Christianson). Under civil law the needs of the king took precedence over those of his subjects. Moreover, James took full advantage of his right to issue proclamations which were as powerful as laws but did not need the approval of Parliament (Lockyer 211). The House of Commons feared that because James frequently exerted force through the issue of these proclamations, these decrees would eventually supersede laws in power and importance. If this happened, laws made by Parliament would be ignored and James' proclamations would prevail, creating a dictatorial government (Willson 243-46). James remained constitutional in his use of proclamations, and his moderate use of them might have assuaged the fears of Parliament if only James' ill-defined wording in a statement to Salisbury had not caused friction with the English government once more in 1610. James told Salisbury that even though he had inherited the throne through the divine right of kings, and

thus was not responsible to his subjects, "'the laws did set the crown upon his head, and he [was] king by the common law of the land'" (qtd. in Lockyer 212). James' ambiguity unnerved Parliament, which reasoned that James' new proclamation could give him unlimited power.

The historical events discussed here take the English Protestant reformation from its earliest beginnings during the reign of Henry VIII to the time of Donne's authorship of Pseudo-martyr. With this store of historical background, we may now turn our attentions to the life of Donne, and, ultimately, to the way in which Donne's personal background, coupled with the social and political climate in which he lived, helped shape the text of Pseudo-martyr.

The Life of Donne

John Donne was born into a prominent Catholic family in London in 1572. His father was a prosperous tradesman who ultimately attained the post of warden in the Ironmongers Company. When John was four his father died; however, John's mother remarried within a mere six months, this time to a Dr. John Syminges, also Catholic, who served as President of the Royal College of Physicians (Carey 1).

Donne was steeped in Catholic tradition handed down largely by his maternal grandmother, Joan Rastell, who was Sir Thomas More's niece (Bald 22). As mentioned earlier,

More was renowned for refusing to renounce his Catholic faith, thus suffering martyrdom at the hands of Henry VIII. Thus, the Donnes, as relations to such a famous martyr, were one of the most influential Catholic families in England, and young John Donne had reason to be immensely proud of his Catholic background.

Unfortunately, however, Catholics were an unpopular minority at the time that he was growing up in England. Attainment of prominent social standing such as that enjoyed by Donne's father and stepfather was not impossible, but such standing happened in spite of great discrimination against Catholics. Only if a Catholic practiced his faith in secret and could rely on social contacts with those in prominent positions could he fare so well (Carey 2).

Furthermore, Catholics were often terrorized if they were even remotely suspected of propagating the Catholic faith (Bald 41-42). Catholic households were often searched at random without warning, especially if a Catholic family were suspected of harboring a priest. Homes were frequently vandalized in the search process. If a Catholic were indeed harboring a priest, he would be severely tortured and possibly executed as well (Carey 2).

While vast numbers of Catholics were not executed, the method used for those who were executed was often heinous (Johnson 346). In the case of the famous Babington executions, prisoners' organs were ripped out of their

bodies before they were actually put to death (Johnson 287).

Donne was about fourteen years old when Elizabeth and her advisers ordered the torture and execution of those involved in the Babington Plot. Because he was descended from a prominent Catholic family, he was obliged to attend public tortures and executions. Attendance of these atrocities, and the dogma of Catholic tutors who championed the example set by the martyrs executed, portraying them as joyous soldiers of Christ, parading gloriously into the kingdom of heaven, left a lasting impression on Donne, particularly because he was exposed to such cruelty toward Catholics, coupled with such fierce Catholic loyalty, at such a tender age (Carey 5).

Moreover, Donne was not simply an onlooker at the evils done to mere strangers. His uncle, Jasper Heywood, was threatened with execution in the usual manner described above, but was later exiled (A. J. Smith, Dictionary 83). Furthermore, Donne himself was once taken to the infamous Tower of London to distract warders while his mother plotted an escape plan for his imprisoned uncle (Carey 6). Even more devastating was the death of Donne's brother, Henry, in Newgate prison. Henry's friendship with William Harrington, who was accused of being a Catholic priest, led to the arrest of both men. Henry died of the plague while awaiting trial at Newgate (Bald 58-59).

Donne's own religious affiliation was a question left

unanswered, publicly at least, for most of his life. Unable to embrace completely the Anglican faith as the only road to salvation, and equally guilt-ridden by his desire to abandon a Catholic tradition in which many of his own family members demonstrated such conviction that they braved persecution and death, Donne failed to embrace either religion publicly until his ordination into the Anglican Church in 1615, at around the age of 43 (Carey 74). Although he was assisting Thomas Morton, Chaplain to the Earl of Rutland, in composing "polemical writings against the Church of Rome" around 1606, Donne refused Morton's suggestion that he should "take holy orders" and be ordained into the Anglican church, the very next year, on the grounds that he was "unworthy" (A. J. Smith, Table 19). Nevertheless, when Pseudo-martyr was published in 1610, its satire and criticism of the Catholic church strongly suggested Anglican leanings.

If the sheer terror of persecution were not enough to drive Donne away from the Roman Church, another fundamental reason for not blatantly practicing his Catholic faith, and thus risking such persecution, may have been his keen desire to secure a prominent position at court (Marotti x).

Unfortunately, he undermined his ambitions by not publicly denouncing Catholicism and in turn embracing the Anglican faith, as well as by impulsively eloping with a gentleman's daughter, Anne More (Aers and Kress 49-52). If these social and political miscalculations were not enough,

Donne had also developed a reputation for licentious behavior with the ladies he knew while attending law school and boarding at Lincoln's Inn (Carey 58).

Donne's marriage to Anne More was by far the worst professional blunder of his career. Having secured a secretaryship to Sir Thomas Egerton, lodgings at York House, and the position of M. P. for Brackley, Northants, Donne was well on his way to a coveted position at court when, in 1601, he met Anne More, Egerton's young charge, who also lived at York House. In December of 1601 the two married privately (A. J. Smith 83). Anne's father, Sir George More, was infuriated, and Egerton, who had been entrusted with Anne's care and thus felt wholly responsible for the marriage, terminated Donne's employment and had him thrown in prison (Bald 135). Egerton reasoned that Donne's irresponsibility in this instance would be typical of his dealings in affairs of state as well, and thus surmised that Donne would never make a loyal and discreet courtier. If Egerton's attitude seems harsh, it may be placed in proper perspective by the fact that Anne was only sixteen or seventeen years old at the time, while Donne was twenty-nine, and carried a questionable reputation with women from his days at Lincoln's Inn. Under these circumstances, Donne must have seemed more a highwayman than the genteel lover he undoubtedly imagined himself to be (Carey 57-58).

Upon Donne's release from prison, John and Anne Donne

lived with Anne's relatives for a while but later shifted to a small rural house in Mitcham. Their Mitcham dwelling proved ill-suited and inadequate. Because of its dampness and size, it could scarcely accommodate the Donnes' burgeoning offspring, and both its provinciality and distance from London isolated Donne from urbane society, and, of course, from his favored court circles (Bald 155-56).

In all the Donnes had twelve children. Since neither prospects of government service nor steady income from a wealthy patron were initially forthcoming, Donne did well to provide enough food for the family (Carey 59). Donne's correspondence with his peers attests to his agony, frustration, and even guilt over failure to properly support Ann and his growing brood of children (Carey 60). In the deepest depths of depression, he once cynically confessed that "'if God should ease [him] with burials, [he knew] not how to perform even that'"(qtd. in Carey 60). Of course we must take this statement with a grain of salt. Clearly, Donne did not wish death upon any of his children. He merely concluded that, logically, fewer children in the face of poverty would have been an asset; therefore, deaths among his existing children would have aided finances. Furthermore, he was obviously feeling acutely inadequate at that moment, for he berates himself by admitting that even if any of his children did die, he would be unable to scrape

up enough money for burial expenses.

When summing up Donne's poverty, John Carey argues that Donne's own pride and egotism undermined his financial progress, for Donne remained impoverished while continuing to hope for a firm position at court and consequently failed to pursue other employment (61). We might bear in mind that Donne did not come from nobility. His father was a successful tradesman and his stepfather a respected doctor. Donne's aspirations to become a courtier reflected his own disposition.

Of course Donne probably reasoned that failing to follow a trade left him free to associate with those he did know at court. By cultivating such contacts, he might one day still attain the sort of position he desired, and in doing so might bring prosperity to the whole family. Furthermore, regardless of how we judge his actions, we know that he did have a few loyal patrons, such as Sir Henry Goodyer, and the Countess of Bedford, who loved and respected him even if they could not provide him with unlimited financial resources (Carey 64).

In 1615, at about age 43, Donne finally yielded to King James's suggestions that he should officially join the church. Even then, however, he was ordained an Anglican minister only after several years of failed attempts to secure court service (Carey 74). The previous year had been brutal. Two of his children, Mary and Francis, had died,

his wife had miscarried yet another child, and he himself had fallen gravely ill as well (Bald 300-01). Such circumstances may have been the final blows that nudged him into the clergy.

Donne had been reluctant to join the clergy in part because he believed it beneath him (Carey 73). However, now that he had condescended to do so, he exploited every possibility for prestige and position within the clerical system, while still remaining as close to court circles as possible. His efforts were fruitful, for he was made Chaplain-in-Ordinary, awarded a Doctor of Divinity at Cambridge, and granted lodgings at the parsonage at Keyston in Huntingdon. Furthermore, his continued association with influentials at court yielded holdings at Sevenoaks in Kent and Blunham in Bedfordshire, as well as the vicarage of St. Dunstan's in the West (Carey 75-76). The balance of his work as a clergyman was done in his careers at the Divinity readership at Lincoln's Inn, and the Deanery of St. Paul's (Carey 76).

Now that we have examined the social and political climate in which Donne lived, the historical background that created it, and its influence on Donne's personal life, we may consider how Donne's life and times affected his writing of Pseudo-martyr. A perusal of that work's style, content and immediate context should reveal much about Pseudo-martyr and its relevance in Jacobean England.

Immediate Context

As mentioned earlier, the Gunpowder Plot of 1605, though unsuccessful, attested to Counter-Reformation fervor. The attempt by Catholic radicals to destroy the entire English government and assassinate the whole royal family in one gigantic explosion led many English leaders to perceive Catholics as potential subversives who might threaten social peace and political stability. James I responded with his oath of allegiance in 1606. Although the pope retaliated with a bull discouraging Catholics from taking the oath, James hoped that faithful Catholics would reason that they could be politically loyal while still fully embracing Catholicism. He wrote a treatise in 1607 encouraging such a compromise. When Catholics responded with treatises of their own, the king and his supporters fired back. This pamphlet battle lasted for several years, and James of course welcomed (and encouraged) any assistance. Into this conflict Donne was eventually drawn, and by 1609 James was actively urging him to write in support of the oath.

Donne, descended from noteworthy Catholics, but now sworn to the Protestant faith, wrote Pseudo-martyr to dissuade Catholics from pursuing martyrdom by refusing to take the oath. Donne knew both sides of the issue and could argue well. As a former Catholic he knew all the questions English Catholics were asking themselves. After all, he had asked himself the same questions. He therefore organized

his argument around these questions and responded with answers in favor of the oath.

Donne also knew that the questions English Catholics asked themselves would be questions they would expect the Catholic clergy to ask them. Thus, he also answered these questions from his knowledge of Catholic church history. The church, flawed historically by instances of political intrigue, misrepresentation of scripture, and other misdeeds, had given Donne all the ammunition he needed.

In Pseudo-martyr, Donne explains what English Catholics should say, and perhaps would say, if they were armed (as he was) with knowledge of Catholic church history.

Essentially, Pseudo-martyr urges English Catholics to disregard church politics, focusing instead on the spiritual strength the church can offer regardless of its sometimes corrupt history. This focus would allow them to embrace Catholicism as a religion without being politically manipulated by it. By adopting this spiritual focus, English Catholics could sign the oath of allegiance to James I, thereby avoiding martyrdom.

Style and Content

Pseudo-martyr was originally published in January, 1610, first appearing in Walter Burre's book shop, at the Sign of the Crane, in St. Paul's Churchyard (Raspa xiii).

In it Donne argues that English Catholics should compromise their total loyalty to the Roman Church and disregard its attitude that swearing an oath of allegiance to their king would offend both God and the Church and thus be grounds for excommunication.

In 1569, during Elizabeth's reign, Pope Pius I had warned Catholics, in his Regnans in Excelsis, "'not to obey [Queen Elizabeth] or her orders, mandates, and laws'" (qtd. in Lockyer 169). The Pope's words might have sounded like idle threats. However, one must consider the widespread Elizabethan belief that disobedience to one's church, an offense practically comparable to disobedience to one's God, placed the eternal lives of English Catholics at stake.

Alternatively, if soul-searching English Catholics followed their pope and refused to take the oath of allegiance, they often risked imprisonment, persecution, and even execution by the Elizabethan government. This dilemma extended well into the reign of James I, repeatedly surfacing as the Vatican and the English monarchy vied for power and control.

Catholics were a minority in Jacobean England, comprising a small percentage of the population, and an even smaller cross-section of the Catholic populace was actually executed for treason. Thus, we need not conjure up images of large-scale public massacres or total chaos in which masses of Catholics were defiantly screaming their

allegiance to God and pope, only to be dragged off to prison by force or slaughtered on the spot. The issue of Catholic refusal to take the oath was simply one of many current political problems (Raspa xiii).

Donne's title, Pseudo-martyr, is actually an outgrowth of the conflict itself. Martyrdom was a long-standing tradition in the Catholic church, from its earliest beginnings in the first few centuries, A.D. Thus, when Protestants began to sacrifice their lives rather than adhere to Roman Catholicism, Counter-Reformation Catholics refused to recognize their sacrifice as God-inspired, and termed them pseudo-martyrs. Paradoxically, Donne's title whips this stinging invective back at its Catholic originators, insisting that the Catholics themselves are in fact the pseudo-martyrs for allowing the pope to intimidate them, and thus for refusing to take the oath (Leishman 37).

Donne shrewdly uses the decrees set forth in Catholic canon law to subvert the Catholic argument against the oath. He realizes that because Catholics are well versed in canon law, they will follow his argument. However, his use of Catholic law also serves to expose Catholic dogma as a tool used by papal officials to twist the issues first one way and then the other, in hopes of achieving their own political ends. Thus, he uncovers the corruption behind what Catholic officials might deem attempts to save English Catholic souls (Raspa xxxi-xxxii).

Pseudo-martyr was not the first such treatise to support the oath of allegiance. As mentioned earlier, James I himself had his own defense of the oath, Triplici nodo triplex cuneus, published anonymously in both English and Latin. Robert Parsons, a Jesuit Counter-Reformationist, published a response to James' work in 1608, to which James countered with a second edition of Triplici. Thus, Pseudo-martyr is simply another such attempt to justify the oath (Raspa xxxv-xxxvi). Moreover, Donne indicates in his preface to Pseudo-martyr that James greatly influenced his decision to write the work.

Moreover, the Jesuits mentioned earlier were the primary instigators of Catholic uprisings against monarchical rule. They devoted their energies to often traitorous activities that ranged from proselytizing the Catholic faith to plotting the assassination of a Protestant monarch, such as Queen Elizabeth or King James. When considering the religious and political activities of the Jesuits, we realize that Donne's identity was not easy to live with. As a former Catholic from a prestigious lineage of Catholic martyrs, Jesuits included, Donne was placed in a precarious position. Raspa suggests that Donne's fierce attack on Catholics, especially Jesuits, in Pseudo-martyr is the work of a man who is trying to assuage his own guilt over forsaking the Catholic faith (xl). Based on the information we have, we may speculate about Donne's purpose

for writing Pseudo-martyr by drawing certain conclusions about his audience. We may surmise that Donne wrote at the behest of King James, possibly with the hope of impressing James and edging into court society (Leishman 251). We may conclude that he wrote with the welfare of English Catholics in mind, for these men were once his religious brethren, and he could easily empathize with their dilemma. Finally, we may imagine that remnants of his Catholic rearing shaped his writing in yet another way, giving its style and content a reflective dimension in which he is constantly assuring himself that his apostasy is a wise decision.

Historically, Pseudo-martyr has frustrated its readers, partly because of its rambling discourse. Raspa asserts that such frustration results not only from Donne's long, detailed method of argument but also from his religious and political ambiguity. Donne's personal philosophy overtakes his skill as a logician; thus, for all its lambasting of Catholic dogma and hierarchy, Pseudo-martyr fails to support either side of the issue strongly (Raspa liv).

In summing up the philosophy that guided Donne when he wrote Pseudo-martyr, one might draw from his own words. He confided to Sir Henry Goodyer, in a letter written the same year as Pseudo-martyr's publication, "'You know, I never fretted nor imprisoned the word Religion; nor straightning it Frierly, ad Religiones factitias, (as the Romans call their orders of Religion) nor immuring it in a Rome, or a

Wittemberg, or a Geneva; they are all virtuall beams of one Sun'" (qtd. in Raspa liv).

Undoubtedly, Donne's ability to see both church and state in relative terms weakened Pseudo-martyr as a major polemical work (Le Comte 120). However, the sensitivity Donne reveals (as he ridicules Catholicism in a manner that is as introspective as it is admonishing) demonstrates a mediation between the two factions involved that was direly needed. Had the monarchy and the Roman Church negotiated so effectively between themselves, there might have been no need for Pseudo-martyr, or any of its predecessors, in the first place (Hughes 168).

Pseudo-martyr is divided into twelve chapters. Originally, there were fourteen chapters, but upon the advice of his peers, Donne resisted the urge to publish the last two (Raspa liii). The first chapter explores the concept of martyrdom itself, and concedes that there is a viable place for martyrdom in church history (Hughes 166). Here Donne explains the factors that distinguish true martyrdom from pseudo-martyrdom. He first refers to God as "the owner of our life," advising that only God should assume responsibility for "tak[ing] home into his treasure, this rich Carbuncle our soule," and stating that we should not prematurely tamper with God's plan (Donne 29). He then identifies our sinful desires for "Ambition," "honour," "ease," and "greatnes" as inappropriate reasons for

martyring oneself, saying that martyrdom for such purposes is merely "cowardly" (Donne 29-30).

Having established this criterion for martyrdom, Donne then draws from both the civil laws of secular government and the canon law of the Catholic church, reminding his readers that the Catholic church itself considers the taking of one's own life for worldly renown to be "Murder," and remarking that the emperors of secular states would consider it "Treason, Heresie, and Sedition" (Donne 30). True martyrdom, Donne states, is sacrifice of one's life in a humble disposition, thus yielding all glory to God, while testifying to that glory and accepting spiritual salvation as one's only reward (Donne 31).

Donne continues by explaining that martyrdom was most powerful in the "Primitive Church" and by stating that God "pre-ordained" early martyrs to their destiny as such, attaching certain outward and visible signs to their actions so that no man would mistake their purpose in sacrificing their lives. Furthermore, he identifies an outgrowth of early martyrdom, a living sacrifice in which Christians need not give up their mortal lives but rather might give over the mortality they prize to serving God on earth, as did the apostles of Christ (Donne 32).

In conclusion, Donne asserts that any man who sacrifices his life for a trivial cause, which is only tangential to Christianity (such as failing to sign James'

oath simply because the pope has forbidden doing so) is no martyr. Thus, he suggests that English Catholics should sign the oath and support their king (Donne 33).

Chapter two extends the first. In it Donne elaborates on pseudo-martyrdom by citing examples of men who, by frivolously relinquishing their lives, displayed a vainglorious attitude. He cleverly shores up his attacks on these false martyrs by ironically citing criticism of their deeds by high-ranking Catholic clergy. By using this tactic, Donne discourages Catholic readers from refuting his findings. He then closes by exposing the negative motives of Catholic churchmen who persuade English Catholics against signing the oath of allegiance. Here, Donne points out that the cause of most pseudo-martyrdom is mere defiance. Donne argues instead that true Christians should resort to martyrdom only to edify and to exalt God. Anything else is fraud (Donne 36).

Once Donne has established criteria for genuine martyrdom, and contrasted these criteria with examples of pseudo-martyrdom in chapters one and two, he devotes chapter three to identifying the Catholic church as the major impetus behind false-martyrdom, which he describes as a "vicious affectation of danger," and he analyzes how the church so influences its followers. Here he states that the church begins by opposing the secular monarchy, follows by promoting martyrdom (glorifying its role in early Christian

events), and finally concludes with scare tactics. These tactics include warning Catholics of the horrors of purgatory and asserting that the martyrdom earned by failing to sign James's oath will assure Catholics of certain entry into heaven, thereby permitting them to avoid purgatory (Donne 37).

Donne then elaborates on his main points, arguing that church and state historically have worked together to guide the Catholic subjects of secular princes. He mentions, for instance, past Popes who acknowledged the equality of church officials and secular rulers (Donne 40). While making these arguments, Donne reminds readers of times when the Catholic canon itself upbraids the clergy; he cites, for instance, a case in which the canon states "[t]hat all evil proceeds from Priests" (Donne 48). Furthermore, Donne also concedes that in some instances Catholics have commended monarchs. He cites the Roman author Alvares, for example, who praised Queen Mary "because [she was] the strongest bulwarke of the Faith" (Donne 53).

Donne continues to expose Catholic contrivances by explaining that Roman authors strike rulings favoring secular rulers from the canon, supposedly with the public good in mind. By tampering with the canon they overstep their jurisdiction as religious leaders (Donne 57).

Donne next ridicules arbitrary bestowal of dispensations. In attacking this problem, he cites Pope

Gregory III's letter to his legate, Boniface, in Germany. This letter granted dispensations to bigamists who, when their wives became ill, abandoned them and married other women. Donne also reminds us that Binius withheld information about this incident in his writing of church annals, to avoid tarnishing the church's reputation (Donne 57-58). Donne then refers to several more such "expurgations," in which various works, including the "Spanish Copie" and "Dutch Copie," have been bowdlerized in this fashion (Donne 58).

Further in chapter three, Donne exposes the strategies for land acquisition used by popes such as Adrian, arguing that they amount to bribery and extortion. According to Donne, Adrian at first cajoled the king of France into relinquishing land by claiming that the pope's mission was entirely spiritual. However, Adrian then insisted that if the king did not comply, the church would seize the lands anyway in accord with the will of God (Donne 67).

Among Donne's other examples of intimidation by the church is his reference to the Donation of Constantine, a document written 300 years before Donne's time. This grant, later exposed as a forgery, supposedly bestowed great worldly power on the Roman Catholic church. It warned that "[i]f any man violate this Donation, let him be eternally condemned, let him find Peter and Paul in this life, and in the next his enemies, and let him perish with the Divell and

al the reprobate burning in Inferno inferiore" (Donne 72). Donne, of course, interprets the bogus "Donation" as an example of papal deception. Furthermore, referring to another case of papal arrogance and hypocrisy, Donne notes that Pope Gregory criticized an abbot of the church for allowing a prince to join the monastery. Gregory's reason was that princes, whom he refers to in one phrase as "Dog[s]," should be pressed into serving the papal state rather than being allowed to laze about in a cloister (Donne 75).

Donne then refers to spiritual leaders who saw fit to overthrow secular leaders. He mentions Simancha's example of the Scythians, who assassinated their ruler after he amended their order of worship by adding steps or "rites." He also mentions Strabo's statement that in Egypt, priests were so easily influenced by mere rumors about corruption among their rulers that they executed some rulers because of such heresay. Donne concludes that although Schultingius upheld such executions in deference to papal authority, his rule eventually gave way to that of Ergamenes, who ended persecution of secular rulers (Donne 76).

In succeeding pages, Donne deftly argues in favor of the divine right of kings, a point of contention between Catholic and Protestant factions. The right had been claimed first by Henry VIII to justify his royal authority. While the claim was a tactic used primarily to sanction the

seizure of Catholic property, and thus might seem rather bogus, Donne's argument lends the concept a certain credibility.

Donne begins his argument in a conciliatory mode, conceding that Bellarmine's defense of the pope's superior status seems reasonable. Bellarmine had stated "[t]hat in the Pope are three things; His place, his person and the union of them: the first is onely from Christ, the second, from those that elect him and the third from Christ, by mediation of a humane act'" (qtd. in Donne 78). He then reminds us that cardinals have the greatest voice in electing popes, and he readily agrees with Bellarmine's standards, which include "'mediation of a humane act'" (Donne 78). However, Donne maintains that "hereditary kings" who inherit rule have less human intervention in their election and must therefore derive certain divine rights from their lineage (Donne 78).

Finally, Donne concludes by saying that because "all power is from God," civilization would prevail even in "a companie of Savages." Donne reasons that even in a savage society, a governmental order would inevitably emerge, and God would bestow certain rights upon its natural leaders (Donne 79). Furthermore, he turns again to Catholic history, substantiating his argument by recalling the Council of Paris under Pope Gregory the Fourth, which ruled that "no King [should] think that the Kingdome was preserved

for him, by his Progenitors, but he must believe that it was given him by God" (Donne 80).

To provide further support for his argument, Donne attacks the papists' slavish use of Catholic church annals, in which miracles are accepted as evidence of God's grace. Donne exposes such uses of Christian legends and warns against taking scripture too literally. One case is the legend in which Saint Anthony allegedly cut off his foot in shame after kicking his mother, having remembered a bible verse that says "'[i]f thy foote offend thee, cut it off.'" Later, supposedly, he was miraculously healed, and found his foot re-attached to his ankle. In another alleged miracle, Saint Anthony turned a toad on his supper table into a capon, roasted and ready for the eating, simply by making the sign of the cross over it (Donne 82). Donne clearly believes that such alleged miracles are improperly used to sensationalize the Christian faith. Furthermore, other misuse of scripture maliciously slanders the late Queen Elizabeth. According to Donne, "the scriptures serve them [the papists] for Panegyriques, to advance the Pope" (Donne 83).

Donne further reminds Catholic clerics that while they condemn secular rulers as merely temporal, they regard as God-given such temporal pleasures as precious jewels, images, visions, and relics, all of which Donne considers violations of Christian spirituality (Donne 85).

Still more rhetoric targets the Catholic Doctrine of Merits. This system for salvation allowed the Catholic church to assess a man's spirituality by surveying his good works. It might thus bestow salvation upon a reformed sinner regardless of sins committed apart from his meritorious actions, or of sins committed after he had been granted those merits. Donne counters Catholic arguments for a Doctrine of Merits with the church's own concept of original sin, which implies that no man is ever totally sinless but must ever strive for salvation (Donne 88).

Succeeding pages summarize Bellarmine's arguments in favor of the merit system -- arguments often countered by Donne's exposure of their incongruities. Donne closes by suggesting that this Doctrine of Merits parallels the Catholic notion of martyrdom that is currently so popular. The papists, he claims, are far too anxious to encourage martyrdom as a free ticket to salvation. Donne mockingly comments that according to papists, "it is evident that martyredome expiates all guiltinesse contracted by all sinnes, how huge soever the number, or haynousnes thereof be" (Donne 91).

Donne closes the third chapter by attacking the Catholic concept of purgatory, which he condemns as nothing "but the Mythologie of the Romane Church, and a moral application of pious and useful fables" (Donne 92). He mocks the pope's approval of these fables, which he claims

were conjoined with Christian doctrine in early Christian times so that heathens could easily convert to the Christian faith (Donne 93-94). Because he believes that the Catholic church's present sophistication makes such fables obsolete, he emphasizes the lunacy of the pope's approving such stories.

Donne then returns to the topic of purgatory by citing his own Catholic forbear, Sir Thomas More, who lambasted it severely (Donne 94). He also mentions that other "more moderate sort of Catholiques have declined from any great approving of [apparitions] that encourage belief in purgatory" (Donne 95). He concludes by citing blatant manipulation of scripture by Catholic churchmen attempting to support the Doctrine (Donne 97). Finally, his last target is the pope's granting of indulgences, which he attacks by suggesting sarcastically that "Priests and Merchants should open and shut up shoppes together" (Donne 99-100). This particular reference concerns Martin V, who, overwhelmed by the droves of pilgrims who came to buy indulgences at the shrine to the Virgin Mary in Loretto, mandated that sale of such indulgences be permitted only during normal business hours (Raspa 331). Donne strongly criticizes such blatant commercialism.

Once Donne has defined both true martyrdom and pseudo-martyrdom and explained the church's methods for persuading Catholics to martyr themselves, he identifies the Jesuits as

the Catholic order most zealous for pseudo-martyrdom and most responsible for inciting lay Catholics to engage in such pointless self-destruction.

Donne builds his case against the Jesuits first by citing cases in which they have acted improvidently or without due humility. His first tactic is to distinguish between the Jesuits and other Catholic orders, ridiculing them as he explains their distinctions. For instance, he comments that the Jesuits seem modest when compared to the Franciscans, who boast of numerous popes, martyrs, apostles, prophets, and patriarchs who belong to their order. Donne jests here that the Franciscans are so sure of the famous Catholics to their credit that he expects them to claim several Adams, Eves, and Jesus Christs as well (Donne 103). He then follows this jest with one of his most scathing jokes against the pope, remarking that the Jesuits should banish hope of claiming a pope for their order, because Christ has already indicated that the Franciscan order will be visited by the anti-christ. In this way Donne insinuates that the pope is actually an anti-Christ (Donne 104).

Donne later asserts that the Jesuits do not seem as interested in claiming saints for their order. In fact, he notes that Acosta has voiced some disbelief in the saints' miraculous stories. Donne then refers to Acosta's admission that Jesuit missionaries currently working in the Indies did not use fantastic stories of Christian miracles to convert

the island people to Christianity, reminding us, as before, that such tales were most useful in the "Primitive Church" of early Christian times (Donne 105).

Donne next sarcastically calls Sedulius a "fresh" and "well approved" author because his Apologeticus resurrected the fables surrounding Saint Anthony. These stories include one in which Saint Anthony converted men who would not heed his preaching by calling up fish from the depths of the ocean and preaching to them. In this fable the fish listen peacefully to Saint Anthony's sermon, holding their heads above the water, and even speaking and bowing their heads in reverence. According to this legend, when those who had refused to listen saw the fish, they were converted to Christianity. In another fable recounted by Sedulius, Friar Andrew curbed his habit of eating birds for supper by making the sign of the cross over the birds prepared in a dish before him on the supper table. On his command, the cooked birds supposedly flew from the table (Donne 105).

Donne continues satirizing Sedulius' Apologeticus by noting that Sedulius claimed that Saint Francis had tried to convert "eighteen thousand Devils," whom he saw in a vision at the original meeting of the Franciscan order. However, Donne mockingly remarks that the Jesuits never could have had such success in converting so many, because the Jesuit order numbered barely more than ten thousand members at the time (Donne 106).

Donne then shifts from sarcasm to relentless ridicule, presenting a detailed catalog of Jesuit evils. He accuses the Jesuits of "kindling, and blowing, begetting and nourishing jealousies in Princes, and contempt in Subjects, dissention in families, wrangling in Schooles, and mutinies in Armies; ruines of Noble Houses, corruption of blood, confiscation of States, torturing of bodies, and anxious entangling and perplexing of consciences" (Donne 106). Yet this statement only begins his ridicule, which also includes his claim that the Jesuits are "as Eunuches; [they] have lost [their] apprehension and capacitie of worldly Estates, yet the lust, and the itche, and concupiscence, to be conversant therein, remaines with [them] still" (Donne 106).

For several succeeding pages, Donne outlines the Catholic church's revision of church law. Such revision often uses papal bulls to afford the Jesuits more powers, such as those of selling indulgences and hearing confessiones. He further exposes the Jesuit practice of seeking out desperately ill heathens who, on the brink of death, are easily converted to Catholicism. By employing such schemes, the Jesuits swell their list of converts. Donne jokingly maintains that the Jesuits are so adept at cajoling popes into issuing bulls favoring them, and so interested in meddling in almost any aspect of parish life, that he is puzzled no new bull allows Jesuits to act as midwives (Donne 107).

Donne's ridicule continues as he remarks that the Jesuits have never been famous for giving up creature comforts. He reminds us that Gonzaga's parents were encouraged when he became a Jesuit, for previously he had tortured himself by "laying sharpe chips betweene his sheetes, whipping himself with Iron chaines, and putting spurres betweene his Dublet and his flesh" (Donne 108). While the Jesuit practice of avoiding bodily injury as a sign of Christian sacrifice seems sensible, Donne alleges that the Jesuits also managed to procure exemptions from everyday regulations observed by other orders, such as spending a prescribed time in chapel, wearing habits, and restricting heretical books that even archbishops and kings were forbidden to read (Donne 108).

Once Donne discredits the Jesuits by accusing them of unjustly manipulating Catholic church laws and practices, he explains how they especially attack princes. By exposing the alleged underhandedness of the Jesuits in other areas of church practice and discussing their persecution of princes, he has laid the groundwork for what he will say. Thus he avoids the appearance of seeming fanatical on the subject of Jesuit hatred for monarchy. If Donne had launched into praise and defense of the king before he related the ills of the Jesuit order, we might have been inclined to see him as both overly protective of the king and unfairly judgmental of the Jesuits. However, Donne's focus on the Jesuit order

in his first statements allows proper distance from the issue of protestant monarchical rule to ease the reader into his defense of the monarchy, and thus better persuade the reader.

Donne begins by stating that the Jesuits are the only order who actively target princes for injury. He explains that the Supernumerary Vow of the Jesuits is the main source of their war against princes because it mandates their adherence to the pope's every whim. Therefore, if they must explicitly follow the pope, and if the pope sees a conflict between his temporall Supremacie" and "sovereignty" of the king, the Jesuits are obligated to undermine the king (Donne 115).

Donne next attacks the Jesuits' faulty reasoning regarding issues of church and state. Here he refers negatively to the "Casuists" of the Jesuit order, although he immediately adds that "we may not condemne [the casuist] too hastily, since in purest Antiquitie there are lively impressions of such a custome in the Church, to examine with some curiositie the circumstances, by which sinnes were aggravated or diminished" (Donne 116). However, although Donne admits a need for genuine casuists who help to discern the best moral or religious choice under certain circumstances, he claims that when the issue is monarchical power, the Jesuits leave the important task of casuistry to the least capable among them, "for they have a Rule, that

they which are unapt for greater studies, shall study cases of conscience" (Donne 116).

Once Donne lays the foundation for his argument by showing how the Jesuits carelessly allow the least competent among them to decide matters concerning princes, he exposes how faulty and contrived their reasoning actually is. He recalls, for instance, their belief that killing a king is legal if the assassin poisons the king's food, for in this method the king actually kills himself by voluntarily (if unwittingly) eating the poisoned meal (Donne 116).

The remainder of the chapter largely implicates the Jesuit Bellarmine in schemes to undermine secular rulers and thus enjoy more papal favor. Donne claims Bellarmine is renowned for abruptly changing his rulings concerning princes in order to suit his own selfish needs. In one case, Bellarmine overturned his earlier decision to allow "Infidell Princes" authority over their Christian subjects, thus commanding such subjects to disobey their rulers (Donne 118). In another case Ribadeneira, another Jesuit, glorified martyrdom in his descriptions of Jesuit missionaries to India, who actually volunteered themselves for execution as Christians rather than remain silent about their faith and thereby avoid persecution. Donne maintains that some of those executed were not even Christian, so their deaths could not have been true martyrdom (Donne 119). Finally, Donne draws close to home, mentioning the

execution of his contemporary Edmund Campion in England, and relating how Campion was revered as a martyr by the Jesuit Charles Scribanus (Donne 119).

After Donne has sufficiently exposed the Jesuits' ulterior motives, and their promotion of martyrdom to turn the laity against king and country, Donne explains that many of the Catholic church's own laws were written to discredit martyrdom. The church thus sought to limit martyrdom to a manifestation of Christian commitment, thereby reducing cases in which the incentive was little more than glory. Here Donne cites the canon of the Elibertane Council, which met around 305 A.D. He points out that Christian martyrdom was of great concern to the council, since early Christians were still outlawed and often martyred themselves rather than denounce their (Donne 121).

Donne continues his attack on false-martyrdom by carefully distinguishing (as in his first two chapters) between the true martyrdom of the first Christians and current pseudo-martyrdom. According to Donne, Christ Himself appointed the twelve apostles chiefly to spread His message, and he recalls that even early Christian martyrs such as Saul confined themselves to teaching the will of God and the salvation of man through Christ. Donne maintains, however, that the contemporary objectives of the Catholic church have little to do with the desires of God and Christ. Instead, orders from Rome merely serve the pope.

Furthermore, the pope's interest in encouraging English Catholics to martyr themselves has nothing to do with the spiritual kingdom of God, but much to do with the "temporal kingdom" of monetary interests, such as English land and other financial benefits. In distinguishing between real and false martyrdom, Donne claims that true martyrdom involves sacrificing one's life to affirm one's faith. In contrast false martyrdom, such as the martyrdom currently practiced, involves the sacrifice of one's life at the pope's behest. Such sacrifice is foolish and unworthy, especially when one considers the pope's involvement in undermining, and perhaps even assassinating, secular princes. Donne asserts that the pope, purported to be a spiritual ruler, dangles the glory of martyrdom in front of the subjects of these secular princes in order to turn them against their own rulers. Donne insists that anyone who would die at the pope's behest is not a true martyr (Donne 122). Moreover, he later bolsters his attack on the pope by referring to the Enchiridion, written by the Spanish jurist and canonist Simancha, who considers treasonous the assassination or "corruption" of a secular ruler or any member of his family (Donne 127).

Further in the chapter, Donne cites a case in France in which the Parliament of Paris attacked the deeds of Jesuits and accused them of characteristic faults. The Parliament called them "corrupters of youth, troublers of Peace,

enemies of the King and State, and if they depart not within certaine dayes, Guiltie of Treason" (Donne 128). Donne is obviously anxious here to emphasize that hatred of the Jesuits is not just an idiosyncrasy of King James and the English government. Other countries, also attacked by the Jesuits, likewise have been obliged to respond with vehement disapproval, even to the point of outlawing them (Donne 127-128).

In chapter six Donne contrasts the obedience that secular rulers expect from their subjects with the obedience that the Catholic Church expects from its laity. Here he briefly reiterates the argument he made for secular power in chapter three, saying that just as God must have endowed the Christian church with a certain amount and type of power, so does God endow secular rulers with certain powers. Donne argues that since God gave human beings incentives of "nature" and "reason" to follow secular rulers, this God-given tendency to be loyal to one's king need not conflict with loyalty to God and church (Donne 131).

Donne undergirds this line of argument by referring to one of the Catholic Church's own Jesuit leaders, Adam Tanner, whose argument in favor of secular power parallels Donne's. Tanner had claimed that the "election" of the Pope by Catholic councils "only present[s] him to God," so that the pope's election was in fact already pre-ordained. Donne maintains that the reign of secular rulers is similarly pre-

ordained. Although monarchs might come to power through their lineage, their sovereignty is, nevertheless, an established part of God's plan (Donne 131).

Donne further elaborates on this same argument for pre-ordained sovereignty by explaining the responsibility of subjects to their king. He asserts that obedience to the king "belongs to [subjects] as [they] are men; and is no more changed in [them], by being Christians, then [their] Humanity is changed" (Donne 134).

As in earlier chapters, Donne supports his argument against slavish obedience to the Catholic church by recounting various Catholic legends. For example, in one instance an abbot supposedly sent figs to a hermit encamped in the desert. However, the messengers delivering the figs became disoriented, and rather than eat the figs while they were stumbling around lost in the desert, they starved to death (Donne 135). In another case, a monk allegedly noticed that his servant accidentally served him poison instead of the honey he had requested with his bread. However, the monk ate the poison anyway, telling his servant that if God had wanted him to eat honey, God would have intervened, either by mentally guiding the servant to bring the honey or by miraculously changing the poison into honey (Donne 137).

By citing these cases and others like them, Donne illustrates the danger of blind obedience. These stories

illuminate Donne's earlier message about God's gift of reason to mankind. The messengers who starved in the desert (rather than eat the figs they were delivering) accomplished nothing. In fact, their slavish obedience to the abbot was an abuse of God's gift of life and human reasoning, for they wasted their lives by also wasting their ability to reason. Moreover, they wasted the figs, which inevitably perished regardless of the messengers' refusal to eat them. Furthermore, the monk who allowed himself to be poisoned also abused God's gifts of life and reasoning. God had already equipped the monk with the ability to distinguish poison from honey, but the monk's foolish belief that God desired to control every facet of his destiny made the monk intellectually lazy. Therefore, he refused to use the faculties that God had provided him and thus neglected to save his own life.

Donne also takes the opportunity to identify the Jesuits' loyalty to their "superiors" as blind obedience. However, he distinguishes between their blindness and the blindness of the legendary monk and abbot. The monk, the abbot, and others like them were blind because of "darknesse" or rather ignorance. The Jesuits, on the other hand, are blind because of "dazeling" or vainglory. According to Donne the Jesuits are practiced opportunists, and if they are blinded at all, their greed has blinded (or "dazzled") them so that they can see only the political and

financial advantages of much of their work as they climb the hierarchical ladder of the Catholic church (Donne 145).

In chapter seven Donne turns to the pointlessness of martyrdom caused by refusing to swear allegiance to King James. He begins by offering examples of early Christian heroes who possessed all the attributes of true martyrs and were indeed often granted status as martyrs, but who did not actually die for Christianity. He refers to "times of dull abundance and tranquillitie ... when the Church enjoyed her ease, and was pamperd with securitie and rest" (Donne 148). During those times, Donne says, the church "would afford the Title of Martyrs, to any persons who suffred any persecution for the testimonie of Christ, though they died not" (Donne 148).

Of course, one lesson to be learned from this fact is that a person need not actually die to engage in Christian sacrifice. Donne's underlying implication, however, is the self-serving, ulterior motives of the Catholic church as it arbitrates the criteria for martyrdom. The times of "dull abundance and tranquillitie" to which Donne refers were times when the Church ruled most of the western world, ideologically and politically, and was growing wealthy from the vast land holdings and other material properties it had amassed in pillaging done in Christian wars, ostensibly fought to civilize and Christianize the lands seized. Thus, the interim between the hungry years of the early Christian

church (when spreading the gospel in pagan lands required dramatic demonstrations of faith) and the present period of reformation was a time when the church united a network of social, religious, and economic entities, reigning as the unquestioned authority on religious and moral issues and as the unchallenged guarantor of economic stability. Its power was both economic and ideological. Its ideological hold on its followers, and the superstitions it used to dangle the prize of eternal life before men, worked toward economic gain. Any man who might have questioned church injustices dared not do so, for he never would have found a significant number of people who agreed with him or who believed that they could challenge the church and still escape God's eternal wrath.

Given this background, Donne's next revelation about martyrdom truly cuts to the core of the issue. Donne criticizes those who vainly follow religious charlatans, comparing them to a man in Bellarmine's account of Sulpitius. The man was revered as a Christian martyr until he returned from the grave, explaining that he had been condemned to hell since his death (Donne 148).

Donne contends that claims of miracles were perpetrated in times when popes used them either to retrieve straying Christians or to recruit new followers when Christianity was still young. He recalls that for eight hundred years after Christ no saints were canonized, because during those years

neither saints nor their legends were needed to convert men to Christianity (Donne 149).

In addition to mocking such preposterous "miracles," Donne also ridicules the concept of papal infallibility. He explains, for instance, that although the pope was certain of the evidence used against persons persecuted during the famous "Inquisitions," he now finds that he must pray extensively before choosing which saints to canonize (Donne 149).

Once Donne has explored the function of martyrdom in the church, he changes his focus, stating his own criteria for it. He explains that true martyrdom requires the "seal[ing] with [one's] blood the profession of some morall Truth," the "maintain[ence] with losse of life [of] the Integrity of the Christian faith," and the "endeavour by the same meanes to preserve the liberties and immunities of the Church" (Donne 150). He argues that any refusal to take the oath to King James fails to meet these criteria. Such refusal really involves a refusal of "Princes Titles, or Subjects Allegiance" (Donne 152). Because such undermining of the king is basically a secular issue, not a "priestly function," it cannot qualify as martyrdom (Donne 152).

In ensuing paragraphs, Donne approaches the question of martyrdom (and its connection with refusal of the oath) from various angles, each time proving that refusing the oath really involves opposing King James. Donne consistently

maintains that the pope's insistence that a Catholic should refuse the oath (and thus martyr himself) does not make such a refusal an act of true martyrdom.

Later Donne states that charity "gives the forme, and measure, and merit, even to Martyrdome it-selfe" and asserts that charity is not the real motive of martyrdom when prompted by a proud desire for glory (Donne 156).

Donne continues to cite examples of rulings concerning genuine martyrdom. He mentions, for instance, the deliberations of the Catholic churchman "Feuardentius the Minorite," who explains that the status of martyr cannot be granted to men who die for causes that involve "conspiracies, rebellions, tumults, and civill Warres, against lawfull Princes" (Donne 160).

In Chapter Eight Donne attacks pseudo-martyrdom from yet another angle, reminding us that the Catholic churchmen who are entrusted with the responsibility of hearing the confession of the laity lack supervisors to judge their actions, advise them of spiritual deviations, and thus hold them accountable. Donne refers here to the Catholic Church as the "Catholicke partie," thereby defining it as mainly a political entity. This reference is clever, for it acknowledges a political agenda behind the pope's insistence that Catholics glorify themselves and God by dying to protest the oath. Furthermore, Donne follows this reference by mentioning the "Powder-Treason" -- the famous Gunpowder

Plot involving Guy Fawkes and other Catholics. Although this conspiracy to assassinate King James did not succeed, it prompted the king to draw up his oath of allegiance as a means of suppressing such rebellion (Donne 164). Donne further maintains that the religious fervor that prompts English Catholics to martyr themselves for such trivial reasons has more to do with ephemeral religious trends in their society than with Christian spirituality or genuine adherence to God's will. He remarks, for instance, that "many circumstances change the common opinion" (Donne 167). Furthermore, he mentions various philosophies among religious leaders from various countries (Donne 167). Obviously, Donne implies that men should not give their lives for such controversial causes, for when so many question a cause, it may not merit such commitment (Donne 170).

Donne reminds us that one Catholic churchman, William Barclay, believes that obedience to the pope (under the oath of Pius the Fourth) should be restricted to spiritual matters, because the pope's power is limited to spiritual matters only (Donne 171). Donne strengthens his argument by making Catholic officials seem foolish, asserting that while they claim to possess both temporal and spiritual power, they squabble so much over the source of their temporal power that they actually weaken their efforts to denigrate secular rulers (Donne 171).

Later Donne directs his argument to a casuist's view of what might be expected from a contemporary English Catholic. Donne points out that even the most regimented man, who consistently pursues a life of spiritual integrity, may fall prey to evil. While no evil should be condoned, evil should nevertheless be examined in context. Thus, if the evil was committed to defend one's life, the person who committed it may be excused on the grounds that such defense is only "morall and naturall" (Donne 175-176). Therefore, in cases like this, involving "just feare" of rebellion, Donne maintains that "Divine Positive Law looses her hold and obligation" (Donne 176).

Donne continues his argument, citing a decision at the "Councell of Constance" that voided the election of a pope conducted under the duress of a threat to the voters' lives. He further cites Azorius' decision that Catholics may obey "hereticall Princes" under threat of execution when their commands are secular, thus failing to affect their subjects' religious preferences (Donne 177). According to Donne, this same principle applies to the oath to King James. The oath's purpose is only to distinguish between loyalty and rebellion among British subjects, whether Catholic or Protestant (Donne 177).

In Chapter Nine Donne targets the pope specifically as one who has no right to demand refusal of the oath by English Catholics. He begins by claiming that although the

pope and other Catholic leaders despise the monarchy, the hierarchical structure of the church operates, ironically, much like a monarchy. He then points out ways in which the church is dictatorial in its deliberations, such as neither recognizing the sacraments when they are performed "in respect of Soveraintie" nor recognizing the concept of a ruling monarch as having been granted his position and title by God (Donne 180).

Donne also explains that since the pope supposedly has been appointed as Christ's earthly representative, it is strange that his authority does not operate as Christ's authority did, for Christ never assumed the responsibilities of a temporal ruler. Indeed, Donne asserts that because the pope does assume responsibilities in issues such as allegiance to the oath, he considers himself an authority even greater than Christ (Donne 183). Donne further cites Bellarmine's statement that Christ's own apostles followed the laws of their respective rulers and that St. Paul deferred to the laws of Caesar, reminding us that nothing in the teachings of Christ opposes secular laws (Donne 184).

Donne closes the chapter by maintaining that martyrs over the oath show "hasty and unseasonable obedience to the church, to die for her Doctrine, before she her selfe knowes what it is" (Donne 189). Here he reminds us that there is great controversy over the taking of the oath, and much of that controversy has been generated from confusion over

discrepancies in the canon in which church fathers have themselves disagreed about such questions of conscience.

In Chapter Ten Donne asserts that nothing in Catholic Canon Law supports refusal to take the oath. He discusses the pope's claim that "this spirituall Prince [is] brought to a neere exigent if his title to depose Princes must be defended by the Canons" (Donne 190). Donne then counters the pope's autocratic attitude by describing the reformation as "this spiritual warre which the Reformed Churches under the conduct of the Holy Ghost, have undertaken against Rome, not to destroy her, but to reduce her to that obedience, from which at first she unadvisedly strayed, but now stubbornly rebels against" (Donne 190). This one statement may best express not only Donne's whole philosophy about the conflict between Catholic and Protestant factions but also the reasons he forsook Catholicism and became a Protestant. Certainly Donne must have felt both grief and horror upon witnessing the persecution of Catholic martyrs, his own family members among them. However, rage may have accompanied that grief and horror, not because those who succumbed to martyrdom were following the wrong religion, but rather because they were allowing the leaders of that religion to persuade them to deny basic precepts of Christianity that could be found in the fundamental teachings of both the Catholic and the Protestant faith (see Le Comte 123). Thus, by heeding the papacy's confused

concept of martyrdom, and by martyring themselves for the wrong reasons, these persons wasted the life God had granted them. Donne may have abhorred such lack of reason, and imagined it abhorrent to God as well (see Hughes 165).

Donne's own personal justification of his apostasy may indeed have been influenced by two beliefs: that God approved of man's existence, and that God was aware of the need for church reform. Donne seems to have regarded the Reformation as the next step in a long growth process by which the church pursued a deeper understanding of God's word and will. Furthermore, he seems to have reasoned that both the Catholic and Protestant religions should be viewed independently of the political flaws demonstrated by individual Catholics or Protestants. He seems to have distinguished between the spiritual ideologies of either church (on the one hand) and the deeds performed by members of either church who twisted its ideology to their own advantage.

The major problem Donne exposes in the Catholic canons is their scope. The canons are so broad that they cut like a double-edged sword and thus can be used by either Catholics or Protestants (Donne 190). Because canon law is so liable to contradict itself and thus confuse the issue, Donne maintains that it should be interpreted only to support some positive intent (Donne 191). Donne points out that many of the discrepancies are not mere technical

errors. Instead, the intentions of the authors come into play, for Donne finds downright "falsifications" in some of their writings (Donne 193). He then offers a barrage of cases in which churchmen have either altered the meaning of a church law or doctored it to conceal their colleagues' sins. Donne cites, for example, a case in which a bishop named Lanfred was "defamed" for "immoderate familiarity with his owne daughter." The official "glosse," however, stated that Lanfred's behavior as "not for any evil, for they were to neere in blood, but because he kissed her so much openly, and put his hand in her bosome" (Donne 195). Here Donne shows how playing upon preconceptions about the piety of bishops enables the writer of the "glosse" to minimize Lanfred's unseemly behavior. Yet, Donne notes that the gloss itself freely admits that Lanfred "kissed her so much openly, and put his hand on her bosome." Any educated Christian would realize that such behavior was very inappropriate. The author of the gloss, however, seems to expect readers to overlook or excuse Lanfred's lude behavior.

In another instance, Donne exposes the great church controversy about whether or not the Virgin Mary was conceived in original sin, citing numerous examples in the canon in which popes and church scholars have argued the issues back and forth (Donne 199). Donne argues that if the Catholic church can set forth a canon so repleat with

contradictions on such crucial issues, it should not be quoted so frequently as an authority on matters such as whether or not a Catholic should take the oath to King James.

Donne had no difficulty in finding -- and citing -- examples of Catholic authorities contradicting one another. Thus he refers to the decree by Boniface the Eighth, in his Common Extravagants, in which Boniface argues that deference and obedience to the pope is a requirement of "Salvation" (Donne 221). However, Donne argues that as soon as Clement the Fifth became pope, he overturned Boniface's pronouncement, saying instead that France and its subjects need not defer to Rome anymore under his papal leadership than it did before Boniface's decree (Donne 223).

In Chapter Eleven, Donne consequently argues that the two briefs set forth by the Catholic church under its current pope, Paul V (both of which were written to dispute the oath) cannot be considered mandates on this issue. Donne finds several incongruities in their arguments, and he maintains that the nature of these papal "rescripts" discredits them as mandates. Donne first explains the difference between the pope's bulls, which are his most authoritative documents, and his briefs, which are documents dealing with affairs of secular kings and which, accordingly, do not carry as much authority (Donne 226). He next points out that the "Title of Constitutions and

Rescripts of Popes," a section of the canon law, cites several instances in which a brief carries no authority and therefore need not be followed at all (Donne 228).

Moreover, he notes that even

the ancient Schoolemen, out of their Christian libertie, and prudent estimation of the Pope's Authoritie ... have pronounced this infallibitie of judgement, to bee onely then in the Pope, When he doeth applie all Morall meanes to come to the knowledge of the trueth, as hearing both parties, and waighing the pressures and afflictions, which he shal induce upon them whom he inflames against their Prince, and proceeding mildly and dispassionately, and not like an interested person, and to the edification, not destruction of them, whom onely he esteemes to be his Catholicke Church (Donne 231).

Donne explains that the "Schoolemen" he cites restricted the pope's infallibility so that he would enlist the help of "generall councels" when deliberating on questions of conscience (Donne 232). Donne reasons that because popes have often miscalculated in their interpretations, and because many well-renowned churchmen do not consider the pope infallible, the words of a mere brief issued by one pope provide insufficient justification for sacrificing one's life. Disobeying such a brief, he

therefore argues, does not constitute sin (Donne 233).

Later Donne cites Baronius' account of Ignatius, the Patriarch of Constantinople, which tells how Ignatius was excommunicated for disputing a pope's decrees. Even though the church insisted on excommunicating him, Donne claims that "God hath testified by many miracles, the holiness and sanctitie of this reverent man" (Donne 236-237).

Donne next reminds us of Victoria's objection to the pope's frequent granting of dispensations, especially to unworthy persons. Victoria supposedly remarked that "[w]e see daily so large and dissolute dispensations as the world cannot beare it," and also that "[w]e see that no man which seekes a Dispensation misses it" (Donne 238). Here Donne suggests that if renowned and highly esteemed church fathers can object to the pope's briefs or decrees, certainly the Catholic laity may disobey the pope by taking the oath, especially when doing so will save their lives.

In Chapter Twelve, Donne argues that taking the oath to King James does not at all violate any of the pope's laws under his spiritual jurisdiction, the only jurisdiction that requires obedience of the Catholic community. Donne reminds us that the Catholic church itself has historically devised several oaths to determine the loyalty of its members. For instance, the "Trent Councell" devised an oath under Pope Paul IV requiring Catholics to acknowledge certain ecclesiastical conventions and procedures. The

establishment of this oath was prompted by various disagreements, such as one in which a group of church fathers (including Azorius, Alensis, and Bonaventure) disputed whether one or another of the seven sacraments should be considered holy. To standardize Catholic teachings, the council drew up and canonized an oath declaring it heretical for Catholics to disregard any of the traditional sacraments (Donne 243). Donne closes his argument by providing a list of oaths imposed by the Catholic church, including the oath taken by cardinals when they take office, the oath taken by secular emperors who are crowned by the pope, and individualized oaths for unprecedented circumstances (Donne 244).

Donne next comments on the true meaning of "Sovereignty," identifying it as a ruling office which, by its very name, is invulnerable to papal interference (Donne 247). He further comments on the kings of Spain and France, whose positions as rulers might well be subject to exclusion from the term "sovereignty" because of their close association with, and deference to, the pope (Donne 247-248). Donne even admonishes the English monarchy here, saying that past English rulers have failed in their responsibilities to the kingdom by entrusting deliberations on affairs of state to popes and by allowing these popes to draw up legates that resolved issues in the kingdom (Donne 248). Donne observes that as long as it was convenient to

allow popes to handle such affairs, kings were complacent; however, once the popes began to overstep their position and insist that they had the power to depose secular rulers, kings began to resent papal authority (Donne 249).

Donne then speaks of the English subject's responsibility to his king, saying that although a soldier does not always understand all the political intricacies of war, he is nevertheless expected to fight for his king (Donne 252). He then refers to the advice of Francis a Victoria, who maintains that even in cases where the justification for war is dubious, the soldier should fight to protect the king and his fellow countrymen. After all, his own family might be slaughtered if he fails to defend king and country (Donne 253).

Donne's next comments concern the true meaning, as defined by St. Augustine, of the word "Catholic." He explains that the term refers to all persons who acknowledge Christ as their savior (Donne 255-256). Donne then mentions that the church has gone through great upheavals and divisions before, such as the great schism that separated the one Catholic church into the Eastern and the Roman Catholic churches (Donne 256). However, despite these divisions, each church has acknowledged and respected the other's uniqueness. Donne next focuses on the emergence of the new Reformed Church. While the Reformed Church does label many practices of the Roman Church "heretical," it

uses this label lightly, with the same benignity that the Roman Church used in disagreeing with the practices of the Greek Church soon after the great schism (Donne 257).

However, Donne later maintains that the term "heretical," when used by the authors of the oath of allegiance to King James, is used in its severest connotation. In this case, he asserts, it is a serious accusation, equal in severity to the term "anathematize," or "curse" (Donne 263). These distinctive uses of the word "heretical" imply important differences between the Reformed Church and the secular monarchy. Here Donne wishes to drive home the point he has made all along: that loyalty to the monarchy need have nothing to do with religious controversy, for secular rule has nothing to do with either the Catholic or the Protestant faith. For this reason (he contends), the Catholic church would do well to relinquish its interest in affairs of state.

Donne further maintains that the Catholic church is so quick to label one's actions "heretical" that a sinner might well be discouraged from repentance. Confronted by such negative church rulings, which are so heavily stacked against him, a sinner might feel that he can never regain God's grace. Such despair might provoke the sinner to lapse into a life of sin without redress (Donne 258).

Donne also reminds us that past popes have not always believed that they had an exclusive right to define heresy.

He recalls the time of the Inquisition, when Pope Innocent IV used the laws in the Constitution of the emperor as guidelines for inquisitors interrogating accused heretics (Donne 258). Here he asserts that popes have traditionally trusted the judgment of secular rulers in many matters, even heresy; therefore, he implies, the present pope should not be so quick to oppose secular rule.

Donne also cites Aquinas, who claimed that any man who refers to scripture to make his point but twists it so that its meaning does not serve God and Christ should also be considered a heretic, even if he still considers himself a member of the church (Donne 265). Donne thus concludes that while there have been numerous cases, such as those just cited, in which the word "heretical" has been misused, the writers of the oath have used it wisely. They have asserted that anyone who would allow the pope to prevent him from serving his own country, and who thus might even be persuaded to assassinate his king, should be considered "a heretic" (Donne 266).

Donne's closing remarks fall short of a full summation, probably because he still expected to write two additional chapters (Hughes 166). However, he does make concluding remarks about this final twelfth chapter, commenting that none of the traditional sources of the term "heretical" -- including "Scriptures, Councils, Bulls of Popes, Fathers, Schoolemen, Historians, Jesuits" -- have intended readers to

misconstrue its meaning. His closing remarks also assert that he has successfully fulfilled his own intentions to argue in favor of the oath without duplicating the comments of his predecessors (Donne 268).

Undoubtedly Donne was satisfied to close his treatise without including the information that would have appeared in the thirteenth and fourteenth chapters. The thirteenth chapter would have been dedicated to defending the king of France's right to supreme jurisdiction over France as a secular state. The fourteenth chapter would have addressed the right of the English monarchy to remain permanently separate from the Roman Catholic church, despite its historical connection to Rome.

Although the introductory comments presented here primarily explore Donne's strategies for argument, to leave his longest prose work without at least giving some brief attention to his startling comparison of dissimilar things would be a mistake. While Pseudo-martyr differs vastly from the body of poetry and prose that typifies his work, Donne's skill for making bizarre comparisons still emerges from the treatise's long, often tedious sentences.

For example, if we examine all of Donne's literary accomplishments, poetry and prose included, we find that he sometimes returns to the same themes, ideas and images again and again, approaching them each time from a new angle or giving them new attributes. For instance, in both "The

Relic" and "The Funeral" Donne presents the same image of a woman's braided lock of hair encircling the skeletal remains of her lover's arm in a long-forgotten grave (Donne, The Complete English Poems, 75, 59). Likewise, Donne returns to the same biblical passage in both Pseudo-martyr and in his poem "The Broken Heart" (Donne, The Complete English Poems, 46).

In Pseudo-martyr, Donne compares the blind obedience of Catholics to their pope to the swine described in Deuteronomy 14:8, who are considered "unclean" because they swallow their cud without chewing it. Donne's analogy suggests that just as the swine are so gluttonous that they do not chew their food, so Catholics who blindly follow the pope are so impatient to seem righteous that they jump to obey the pope, without thinking. Thus, both the swine and the obedient Catholics, because they are too lazy to reason what is best for them, put their own gratification before all else.

Similar imagery is used in "The Broken Heart." In this poem Donne claims love can consume the hearts of lovers. Donne attaches the same biblical image of the voracious swine to the love thus personified, writing that "He [Love] swallows us, and never chaws" (46). In this poem, then, it is love who is driven to feed upon the lovers, without considering the consequences.

An interesting correlation thus exists between the

unthinking consumers and what they consume in both Pseudo-martyr and "The Broken Heart." In "The Broken Heart," love ironically turns against (and feeds upon) the lovers who originally gave it life. Similarly, in Pseudo-martyr the Catholic laity feed voraciously on the rulings of the Catholic church. If we view these laymen as comprising the body of the church, then they interact with their originator, the church, in the same way that the love personified in "The Broken Heart" interacts with its originators, the lovers themselves.

In each case the originator has the power to create, and chooses to create something apparently positive -- a love relationship or a burgeoning spiritual organization. However, also in each case, the originator's creation takes control and, like Frankenstein's monster, turns on its creator. Once the creator loses control and his plan fails, his own creation consumes him, and thus destroys him.

If we view the Catholic church in Pseudo-martyr in this way, we see how Donne depicts the Catholic church and papal power. Although the intentions of the early Christian church were commendable, its plan for spreading Christianity bred greed as well. The papacy, in trying to promote expansion of the Christian community, became less spiritual and more political, and the monster was born. Thus, Donne concludes that faulty reasoning among the political agents of the Catholic church, such as those who promote refusal of

the oath, has bred blind followers who unthinkingly lap up church doctrine. However, the same blind obedience that the church encourages when it wishes its laity to do its bidding may one day lead to its destruction when its congregation (morally, spiritually, and intellectually lazy because of its dependence on papal decisions) ceases to provide any real sustenance for the church.

Although this repeated reference to swinish gluttony is merely one example of Donne's application of a scant biblical fragment to two entirely different situations, it is typical of his unique style. Comparing Pseudo-martyr with other works by Donne will probably uncover many similar correlations.

As scholars consult Pseudo-martyr, their discoveries will undoubtedly shed further light on Donne's distinctive literary genius. Donne was tortured most of his life by indecision over his apostasy. His life-long efforts to resolve this indecision, both spiritually and intellectually, often fueled his poetry and prose. Such tortured indecision likewise influenced the unusual melding of incongruities in some of his greatest works.

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Biographical List from Pseudo-martyr

Aaron: Traditional founder of Hebrew priesthood; first Jewish high priest. Brother of Moses, with whom, according to Biblical book of Exodus, he led the Israelites out of Egypt (c. 1200 B.C. according to some authorities). Succeeded by his son Eleazar; another son, Ithamar, was ancestor of Eli.

Abacuc: Biblical figure. According to Donne's reference, an angel took hold of Abacuc by his hair in order to deliver him into the service of God.

Abess of Elies: Abess of Ely, Saint Ethelreda, once queen of Northumbria, whose herdsman, Saint Alnoth, was martyred by two robbers at Weedon.

Abel: Biblical figure from the book of Genesis, murdered by his brother Cain.

Abraham: (c. 2000-1650 B. C.) Revered in the Old Testament as the father of the Hebrew people.

Acosta, Joseph or Jose: The second Provincial of the Jesuit order in Peru, (b. Medina del Campo, 1539; d. Salamanca, 1600) and the author of De Natura Novi Orbis ... Et De

Procuranda Indorum Salute (Salamanca, 1589).

Acosta, Simon: Martyred Jesuit who, as Donne states, was pitched headlong into the sea, but not among those that Donne states were martyred in the Indies.

Adam: Biblical figure from the book of Genesis, the first human of God's creation.

Adrian the Second: Pope from 867 to 872. He passed a sentence of deposition on Photius, patriarch of Constantinople, which was confirmed at the fourth Council of Constantinople (869-870).

Adrian the Sixth: Pope from 1522 to 1523. Lived - 1459-1523; b. Utrecht, Holland. Vice-chancellor of U. of Louvain; chosen tutor (1506) to Archduke Charles (later Charles V); grand inquisitor (1516) and regent (1520) of Spain; created cardinal (1517) by Leo X; as pope, failed in efforts to reform church and to oppose advances of Turks.

Aelianus: Aelian (Claudius Aelianus) Greek rhetorician who taught rhetoric in Rome c. 220.

Aeneas Sylvius: (Pope Pius II) Named Enea Silvio de

Piccolomini (1405-64). Pope from 1458. His reign is memorable for his vain efforts to organize an armed confederation of Christian princes to resist the Turkish army.

Aerius: Arias Montanus; 1527-1598. Spanish theologian and Orientalist, known especially as editor of Antwerp Polyglot Bible (8 vols., 1569-73).

Albericus: Alberic I - d. 925. Lombard adventurer; helped expel Saracens from Italy. Said to have ruled Rome despotically and to have been murdered by Romans; m. Marozia, daughter of Theodora. His son, Alberic II (d. 954), was elected Roman senator.

Albertus Magnus: (Saint) Count of Bollstadt. (c. 1200-1280), Provincial of the Dominicans in Germany, whose writings contributed to the union of theology and Aristotelianism, which is the basis of scholasticism. His extensive knowledge, especially of chemistry and physical sciences, gave him reputation of being magician. Author of Summa de Creaturis, Summa Theologiae (incomplete), and many other writings. Beatified in 1622, canonized in 1931 and named Doctor of the Church by Pope Pius XI in 1932.

Alensis: Alesius, Alexander - Scottish Catholic turned

Lutheran theologian (b. Edinburgh, 1500; d. Leipzig, 1565).

Alexander the Third, Pope :(c. 1105-1181) Pope from 1159 to 1181. Adviser to English Pope Adrian the Fourth. Involved in a quarrel between Henry II of England and Thomas a Becket.

Alexandria, Bishop of: See Dioscorus, Bishop.

Alnoth, Saint: Herdsman of the seventh-century Abbess of Ely, who was martyred by two robbers at Weedon.

Alva, Duke of: See Alvares.

Alvares: Alva, or Alba, Ferdinand. Alvarez de Toledo, Duke of (1508-82). Spanish General and statesman, who established so-called 'Bloody Council,' which drove thousands of Huguenot artisans to emigrate to England.

Amandus Polanus of Polansdorf: Writer of Symphonia Catholica seu Consensus Catholicus et Orthodoxus (Basel, 1607).

Ambrose, Saint: (c. 339-397) Roman churchman who introduced the use of hymns and many improvements in the service, such as the Ambrosian ritual and the Ambrosian chant.

Ananias: Biblical figure, an early Christian who, along with his wife, Saphira, was struck dead for lying to the Apostle Peter (Acts v. 1-11).

Anastasius: A monk of the early church, possibly the Abbot Anastasius of the monastery of St. Catherine, on Mount Sinai (d. c. 700). Philippe Bosquier (b. Mons, 1561; d. Avesnes, 1636), a famous preacher of the Cordeliers Order refers to this Anastasius as a monk who tamed a hundred devils into constructing aqueducts and building a monastery, in Monomachia Iesu-Christi, et Luciferi, Incruenta; seu Concionum XL De Tentationibus Christi In Deserto Notae, a chapter in his Opera, (3 vols., Cologne, 1621).

Anastasius I: 430-518. Emperor (491-518) a palace official, b. Dyrrhachium (Durazzo), raised to the throne for his ability and integrity; m. widow of Zeno (491); put down revolt in Asia Minor (492-496); fought indecisive war with Persia (502-505); empire invaded by Huns, Slavs and Bulgarians (507-512); built Anastasian Wall (512) from Propontis (Sea of Marmara) to Euxine (Black Sea) to keep out barbarians; made (506) Anastasian law and rescript; suspected of being Monophysite (Monophysites believed that Christ had a single nature in which human and divine elements combined. Monophysitism was a subject of great

controversy; its opponents believed that that Christ had to distinct natures, one human and one divine, that were only combined at the Incarnation.

Anastasius II: d. 721. Emperor (713-716); organized strong army and navy; overthrown by mutiny; retired to Thessalonica and became monk; slain by Leo III.

Andrew, Friar: Friar from miracle recorded in Sedulius' Apologeticus who corrected his habit of eating birds for supper by making the sign of the cross over the birds already cooked and placed before him on the table, thereby causing them to spring to life and fly away.

Anicetus, Saint: Pope from 155 to 166. Successor to Pius I. He was visited by Saint Polycarp for an indecisive conference on the Paschal controversy.

Anselmus: Anselm, Saint - 1033-1109. Scholastic philosopher; b. Aosta, Piedmont. Settled in abbey of Bec; elected prior (1063), abbot (1078); wrote treatises Monologion and Proslogion. Appointed archbishop of Canterbury by William Rufus (1093); embroiled with William Rufus over his refusal to accept episcopal pall from king, and with Henry I over his refusal to consecrate prelates invested by king;

suffered exile by each in turn; reconciled with Henry through compromise (1107). During exile wrote treatise on the atonement, Cur Deus Homo. Canonized (1494) by Alexander VI.

Anthony, Saint: (c.250-350) First Christian monk, b. in middle Egypt. Ascetic from age of twenty; withdrew to solitude of a height near the Nile; emerged only to organize communities of anchorites and, late in life; to attack Arianism. Subject of legends recording temptations that beset him and his struggles against forces of evil. Regarded as founder of Christian monasticism.

Anthony of Padua, Saint: 1195-1231. Franciscan monk, b. Lisbon, Portugal. Taught theology in Italy and France; known as great preacher; provincial of his order in northern Italy (1227). Canonized (1232) by Gregory IX.

Anthony the Prior of Crato: One of several pretenders to the throne of Portugal (among them Philip II of Spain, Emmanuel Philibert, Duke of Savoy, Katherine Duchess of Bragance, Rainucius Farnese, son of the Prince of Parma), who won the throne and was named king first in Saint Arem, and then in Lisbon, but whose nomination immediately led to war with Philip II, who defeated him and who was subsequently named king.

Antoninus, Pius: Full name Titus Aurelius Fulvus Boionius Arrius. 86-161 A.D. Roman emperor (138-161). b. Lanuvium, of family originally from southern Gaul. Proconsul in Asia; adopted (138) by Emperor Hadrian and succeeded him (138); m. **Annia Galeria Faustina**; enjoyed remarkably peaceful and prosperous reign -- no wars, revolts, conspiracies of any kind recorded; except in northern Britain where earth wall (Wall of Antonine), built by Roman governor from Forth to Clyde to keep out Pict and Scot invasions; literature encouraged, trade and communications advanced; his daughter **Faustina** married his nephew **Marcus Aurelius**, whom he adopted as successor; also adopted **Lucius Verus**.

Apollinarius: Apollinaris of Laodicea - d. 390 A. D. Teacher of rhetoric, and controversial theologian; bishop of Laodicea, Syria (from c. 362). When Emperor Julian prohibited Christians from teaching the classics, collaborated with his father (Apollinaris the elder, fl. 335-362, an Alexandrian who taught grammar at Berytus and Laodicea) in converting Old Testament into poems and dramas, and New Testament into dialogues in imitation of Plato; opposed Arianism; set forth his own beliefs (Apollinarianism) establishing sect condemned as heretical by several church councils; his teachings widely accepted in Syria and neighboring lands; author of poems and religious

works, most of which have been lost.

Apollinarius Sidonius, Gaius Sollius: 430-?487. Early Christian prelate, politician, and writer; b. Lyon. As a favorite of Emperor Anthemius, appointed governor of Rome (467); later raised to rank of patrician and senator. Entered church; consecrated bishop of Clermont (472). Author of nine books of letters and poems valued as source material for 5th-century political and literary history.

Aquaviva, Claudio: 1543?-1615. Italian ecclesiastic; fifth general of the Society of Jesus (1581-1615).

Aquinas, Saint Thomas: 1225?-1274. Italian scholastic philosopher, often called the Angelic Doctor. Also called Prince of Scholastics; b. in family castle at Roccasecca, near Aquino. Educated under Benedictines at Monte Cassino and at U. of Naples. Entered Dominican order (1243); to Paris (1245) and Cologne; studied under Albertus Magnus (1248-52); established theological school at Cologne; teacher at Cologne (to c. 1252); teacher at Paris (1252-61); Italy (1261 ff.). Canonized by Pope John XXII (1323); proclaimed doctor of the church (1567) by Pius V; declared patron of Catholic schools (1880). Known particularly as systematizer of Catholic theology and for philosophical system known now as Thomism.

Author of Summa Theologica, Summa de Veritate Catholicae Fidei contra Gentiles, Quaestiones Disputatae, Quodlibeta, Catena Aurea, Opuscula Theologica, and a commentary on Peter Lombard's Sententiae.

Aquipontanus: Aquapontus. Pseudonym for the Catholic-convert controversialist John Bridgewater. See Bridgewater, John.

Arcadius, Emperor: (377-408) First emperor of the eastern half of the Roman empire, while the western half fell to his brother Honorius.

Aristotle: 384-322 B. C. Greek philosopher, b. Stagira, Greek colony on northwestern shore of Aegean Sea; hence sometimes called the "Stagrite." Son of court physician of Amyntas II. Studied (367-347) under Plato at academy in Athens; tutored Alexander the Great (c. 342-335); taught in Athens as head of Peripatetic school (335-322). His treatises, in large part consisting of lectures delivered to his disciples in his school at Athens, may be classified as works in logic, metaphysics, natural science, ethics and politics, rhetoric, and poetics. Among his writings on logic (called later the Organon) are Prior Analytics (2 books), Posterior Analytics (2 books), and Sophisms.

His great philosophical work is Metaphysics (13 books). In field of natural science are Physics (8 books), On the Heavens, (4 books), On Beginning and Perishing (2 books), Parts of Animals (4 books), Generation (5 books), On the Soul (De Anima), and On Plants (2 books). In field of ethics and politics are Nicomachean Ethics (10 books) and Politics (8 books). In field of rhetoric and politics are Rhetoric (3 books) and Poetics, of which only his treatment of tragedy and epic poetry has been preserved.

Athanasius, Saint: Called Athanasius the Great. 293?-373. Greek father of the church; lifelong opponent of Arianism; controversialist, for many years referred to as "Athanasius contra mundum"; also known as Father of Orthodoxy." Early a student of theology; attended council of Nicaea (325) as deacon. Patriarch of Alexandria (328-373). Exiled on three occasions because of conflicts, often involving his opposition to Arianism, with Greek emperors. Wrote Defense Against the Arians, and his greatest doctrinal work, Discourses Against the Arians, during these exiles. Also author of History of the Arians, On the Decrees of the Nicene Synod, and a series of festal epistles.

Augustine, Saint: Also Austin. d. 430. First archbishop

of Canterbury, known as the Apostle of the English. Sent (596), with forty monks, as missionary to the English by Pope Gregory I; baptized Ethelbert, King of Kent (597); consecrated bishop of the English (597) at Arles; archbishop (601); founded monastery of Christ Church, Canterbury.

Augustinus, Archbishop: Augustine, Saint - Lat. Aurelius Augustinus. 354-430. Early Christian church father and philosopher, b. Tagaste (Souk-Ahras) in eastern Numidia. Originally a Manichaeian, came under influence of Bishop Ambrose of Milan; after passing through spiritual crisis, converted to Christianity and baptized (Easter, 387). Returned to Tagaste and ordained priest (391); consecrated bishop, with right of succession to Hippo in proconsular Africa (395); bishop of Hippo (396-430). By sermons, pastoral letters, and books, came to exercise enormous influence throughout Christian world; stood forth especially as champion of orthodoxy against Manichaeans, Donatists, and Pelagians. His most famous works are De Civitate Dei (The City of God) and his autobiography, Confessiones.

Averros: Averroes or Averrhoes - Frequently known as ibn-Rushd. Arab. abu-al-Walid Muhammad ibu-Ahmad ibu-Rushd. 1126-1198. Spanish-Arabian philosopher and physician, b. Cordoba. Lived in Morocco for several years (from 1153);

cadi of Seville (1169) and, later, of Cordoba; sent by caliphs on important missions; suspected by al-Mansur and interned (1195); died in Morocco. Wrote many treatises on jurisprudence, astronomy, grammar, and medicine; his greatest works were commentaries on Aristotle. Had more influence on succeeding Jewish and Christian thought than on Arabian; his philosophy, developed as Averroism, does not greatly differ from later Christian Scholasticism.

Avicen: Avicenna - Arab physician and philosopher, b. in village near Bokhara. Studied at Bokhara; received court position (997); traveled in Khwarazm (Khiva) and Persia; made vizier at Buyid court at Hamadan; compelled by soldiers to resign; imprisoned, but escaped to Isfahan; court physician (1024); traveled widely. Wrote about 100 works; his greatest, The Canon, a system of medicine, long regarded in Orient as medical textbook of great authority (often translated, first by Gerard of Cremona, 12th century); also works on theology, metaphysics, logic, mathematics, etc. His philosophy (Avicennism) is based on Aristotle but includes Neoplatonic ideas.

Azorius: Azor - Jesuit philosopher theologian, writer of Institutionum Moralium.

Baldus de Ubaldis: Born, Perugia, 1327; died Pavia, 1406.

Renowned Italian jurist whom Urban VI summoned to Rome for consultation against the anti-Pope Clement VII in 1380, and who was the author of numerous legal tracts, including the "Super Constitutione Friderici imperatoris de iure."

Balsamo, Theodore: Twelfth-century Greek canonist, patriarch of Antioch, writer of commentary on the seventeenth canon of the Council of Chalcedon (451 A.D.), dealing with the nature of parishes and dioceses, in Canones Sanctorum Apostolorum (Paris, 1561).

Bannes: Spanish writer, author of documents contained in the Raccolta degli Scritti, the pro-papal collection of documents relating to the excommunication of the Venetians by Pope Paul V.

Baptist, Saint John the: See John the Baptist, Saint.

Barcena, Alphonsus: Also Bracena or Barzana. Jesuit missionary to the Indies, b. Cordova, 1528; d. Cusco, Peru, 1598. Surnamed "apostle of the Tucumen" because he learned to speak the language of the Tucumens as well as that of the Paraguays while in the Indies.

Barclay, William: Author of De Potestate Papae.

Baronius, Caesar, Cesare Baronio: (1538-1621) Italian Church historian, who wrote his *Annales Ecclesiastici* (1588-1606) as a reply to the Protestant Magdeburg Centurres.

Bartholinus of Placentia: Argued in the Curia of Pope Urban VI during the crisis of the Great Western Schism, which began in 1378, that a strongly deficient pope might be put under the tutorial of a curator. The event is recorded by the fourteenth-century historian of the schism, von Niem, in his De Schismate.

Bartholus : Bartolus of Saxoferrato. 1314-1357. Italian jurist, professor at Pisa and Perugia; among his works are treatises On Procedure and on Evidence, and Commentary on the Code of Justinian.

Basil, Saint: Known as Basil the Great. 330?-?379 A.D. Early church father, b. Caesarea, Cappadocia. Brother of Gregory of Nyssa. Studied at Byzantium and Athens; visited Syria and Egypt to learn from hermits there and led monastic life for a time (c. 360); ordained (c. 365). Became bishop of Caesaria (370); devoted himself to stamping out heresies, especially Arianism; improved liturgy and organized monastic institutions on basis of hard work, charitable services, and communal life to replace asceticism of hermits; known as founder of monastic institutions. Works include De Spiritu

Sancto, Moralia, and Regulae.

Bastard of Lotharius: Hugh, son of Lothaire II, king of Lotharingia in Lorraine, and of Waldrada.

Becket, Thomas a: Also Saint Thomas Becket. 1118?-1170. English prelate of Norman parentage. Sent by Theobald, archbishop of canterbury, to study canon law at Bologna and Auxerre. Vigorous chancellor under Henry II (1155-62); organized campaign and fought in war with Toulouse (1159). Made archbishop of Canterbury (1162) by Henry and became uncompromising defender of rights of Church against lay power; refused to seal Constitutions of Clarendon, and fled to France (1164); persuaded Pope Alexander III to suspend bishops who crowned Prince Henry in his absence, and forced king to reconciliation (1170); refused absolution of bishops; murdered by four overzealous knights of Henry's court. Canonized (1172). Shrine plundered by Henry VIII (1538) and name of saint expunged from English church calendar.

Bede, Saint: or Baeda, or Beda - 673-735. English scholar, historian, and theologian; known since 9th century as "the Venerable Bede." Ordained (703); associated with monastery at Jarrow throughout life; taught Greek, Latin, Hebrew, and theology. Concluded (731) his ecclesiastical history of

England, Historia Ecclesiastica Gentis Anglorum. Author of Historia Abbatum, a history of the abbots of Wearmouth and Jarrow, and of De Natura Rerum, on physical science. Made Doctor of the Church by Pope Leo XIII.

Bellarmino, Cardinal: Saint, Robert Francis Romulus, (152-1621) Italian prelate and conversationalist. Entered Society of Jesus (1560); aided in revision of Vulgate (1591); rector, Roman College (1592); created cardinal (1599); archbishop of Capua (1602-05). Known especially for his theological disputations, as with James I of England and William Barclay of Aberdeen, who denied temporal power of pope.

Bembo: Bembo, Pietro - 1470-1547. Italian writer and ecclesiastic, b. Venice. Secretary to Leo X (1513); historiographer of Venetian republic (1529); created cardinal (1539). Restored classic tradition in Italian language and literature. Author of Gli Asolani (1505), Prose Delia Volgar Lingua (1525), etc.

Benivieni, Paolo: Beni, Paolo - 1552-1625. Born in Candia. Died in Padua. One of Italy's foremost Renaissance critics and commentators on Plato and Aristotle. Author of a book on efficient and divine grace and free will entitled Qua tandem Ratione dirimi possit Controversia quae inpraesens de

efficaci Dei auxilio et libero arbitrio inter nonnullos

Catholicos aquitar (Padua, 1603), with an opening address to the reigning pope Clement VIII (1536-1605), pope from 1592.

Berengarius: Berengar, Berengario - Name of two kings of Italy: Berengar I (d. 924); grandson of Louis the Pious; marquis of Friuli; and king of the Lombards (888-889, 898-924); Holy Roman emperor (915-924); defeated by Duke Guy of Spoleto; crowned emperor, last of the Italian line, by Pope John X (915); had troubled reign; called in Hungarians as allies. His grandson Berengar II (d. 966); overcame Hugh of Provence (945); king (950-961); overthrown by Emperor Otto I (961); became feudatory of Germany; died a prisoner at Bamberg.

Bernard, Saint: Bernard of Clairvaux -- 1091-1153. French ecclesiastic; known as "Thaumaturgus of the West"; founder and first abbot of Cistercian monastery of Clairvaux. Became influential in papal court of Innocent II. Bitter opponent of rationalistic philosophy of Abelard and of all heresies. Called (1146) Christians in France to second crusade (started 1147). His writings consist of epistles, sermons, and theological treatises, including De Contemptu Dei, De Consideratione, De Diligendo Deo, Adversus Abaelardus, etc. Canonized (1173) by Pope Alexander III; named Doctor of the Church by Pope Pius VIII.

Bernardus de Lucemburgo: Bernard of Luxembourg. Author-theologian (b. Strassen, n.d., d. 1535), writer of Catalogus Haereticorum (Cologne, 1522).

Bertholdus, Duke: Berthold V, German duke of Carinthia and Zähringen.

Bertram: Ninth-century Frankish monk from Corbie of the Court of King Charles II the Bald of France, author of the Liber Bertrami Pres. de Corp. et Sang. Domini.

Biel, Gabriel: 1425?-1495. German scholastic philosopher. Author of Epitome et Collectorium ex Occamo, an exposition on the nominalistic teachings of William of Ockham; etc.

Binius, Severinus: German Counter-Reformation scholar (b. Randeroth, Westphalia, 1573; d. Cologne, 1641), writer of Concilia, a collection of the complete acts and decrees of all the church councils since the beginning of Christianity with, as its wider polemical aim, the refutation of Protestant arguments against Catholic doctrine and church practices.

Bocacae: Boccaccio, Giovanni - 1313-1375. Italian writer, b. Paris; went to Naples (1323) to study accounting; frequented court of Robert d'Anjou; met his chief source of

inspiration, Maria del Conti d'Aquino (called "Fiametta" in his writings), illegitimate daughter of Robert d'Anjou, King of Naples. To Florence (c. 1340); lived subsequently at Ravenna (1346), Forli (1348); formed close friendship with Petrarch at Florence (1350); engaged in diplomatic missions for Florence (1351, 1354, 1365, 1367); appointed lecturer on Dante, in Florence (1373). Known as father of classic Italian prose, because of his celebrated collection of 100 novelle, the Decameron (first published in 1353). His writings have been used as source books by many subsequent writers, such as Chaucer, Shakespeare, D'Annunzio, et. al.

Bonaventure, Saint: Bonaventura - Real name Giovanni di Fidanza. 1221-1274. Italian scholastic philosopher, b. in Tuscany; Called "the Seraphic Doctor." Entered Franciscan order (c. 1242); professor of theology, Paris (1253); general of Franciscans (1257); bishop of Albano (1273); created cardinal by Gregory X (1273). Venerated during his lifetime; appears as saint in Dante's Paradiso; canonized by Sixtus IV (1482); declared doctor of the church by Sixtus V (1587). A leading medieval writer and mystic; his works include Itinerarium Mentis in Deum, Reductio Artium in Theologiam, Biblia Pauperum, Speculum Mariae Virginis, Breviloquium.

Boniface the Eighth: Real name Benedetto Caetani. (1235?-

1303). Pope (1294-1303); b. Anagni. As pope, concerned himself with many European affairs; endeavored especially to end wars; issued (1296) the bull Clericis laicos, directed against Philip IV of France, forbidding collection of taxes on church property without consent of Holy See; issued (1301) the bull Ausculia Fili, reproach against Philip, and (1302) Unam Sanctam asserting temporal as well as spiritual supremacy of pope; as a result of quarrel with Philip, made prisoner at Anagni (1303) by Philip's Italian aides; died within a month.

Boniface the Ninth: Real name Pietro Tomacelli. d. 1404. Pope (1389-1404); b. Naples. Acquired almost absolute power in Rome; spent great sums on fortifications; quarreled with Richard of England and opposed Louis of Anjou in his claim to Naples.

Borgia, Cesare: Eng. Caesar - 1475 or 1476 - 1507. Created archbishop of Valencia (1492) and cardinal (1493); sent as papal legate (1497) to Naples to crown Frederick of Aragon king; relinquished cardinal's office (1498); to France as legate (1498) to carry to Louis XII pope's bull annulling Louis' marriage; granted duchy of Valentinois; m. (1499) Charlotte d'Albert, sister of king of Navarre; despite failure to conquer all of Romagna, made its duke (1501) by his father; seized cities and districts in central Italy

(Piombino, Urbino, Pesaro, etc.), acting with extreme cruelty and treachery, spreading terror throughout Italy; opposed by enemies, especially Pope Julius II (elected 1503); forced to surrender castles to pope; arrested in Naples by Gonzalo de Cordoba and sent to Spain (1504); imprisoned for two years (1504-06); escaped, fled to Navarre, and killed in siege of castle at Viana. His character favorably portrayed by Machiavelli in his Principe.

Borrrhaeus, Martin: German exegete and commentator on Aristotle, (b. Wurtemberg, 1499; d. 1564), contributor to the Belgian Index.

Bozius: Bozio, Francis - Reputed minor controversialist and theologian (b. Gubbio, Umbria, 1563; d. Rome, 1643); among first members of the order of the Oratorians founded by Saint Philip Neri (b. Florence, 1515; d. Rome, 1595).
Writer of De Temporalis Ecclesiae Monarchia et Iurisdictione ... adversus impios Politicos, et huius temporis Hereticos (Cologne, 1602).

Bridgewater, John: Catholic-convert controversialist (b. Yorkshire, ?1532; d. ?Treves, ?1596) who signed some of his anti-Protestant works "Aquipontus."

Brigid, Saint: Also Bridget, Brigit, Birgitta, or Brigitta. 1303?-1373. Swedish Roman Catholic nun and mystic; patroness of Sweden. m. (1316) Ulf Gudmarsson; mother of St. Catherine of Sweden. After husband's death (1344) devoted herself to religion and asceticism; founded at Vadstena (c. 1344; established 1370) the Brigittine order, or Order of the Saviour, for men and women, on basis of Augustinian rule. Author of Revelationes, accounts of visions she had from early childhood. Canonized by Boniface I (1391).

Bruno of Cologne, Saint: 1030?-1101. Founder of Carthusian order of monks, b. Cologne. Director of schools in Rheims diocese (1057); withdrew to wild mountain (Chartreuse) near Grenoble, France and founded (1086) order of Carthusians; adviser to Pope Urban II at Rome (1090); established (?1094) second Carthusian monastery (Della Torre) in Calabria.

Brutus, Marcus Junius: 85?-42 B.C. Roman politician and conspirator; sided with Pompey against Caesar, but pardoned by Caesar after Pompey's defeat at Pharsala (48 B.C). Governor of Cisalpine Gaul (46); praetor in Rome (44). Headed conspiracy against Caesar and was one of his assassins. After Caesar's death (44), raised army in Macedonia; defeated at Philippi (42) by combined forces of Antony and Octavius. Committed suicide.

Caesar, Gaius Julius: 100 B.C.-44 B.C. Roman general and statesman. m. (83 B.C.) Cornelia (d. 67?), daughter of Lucius Cinna, head of popular party in Rome; identified himself with popular party and became chief rival of Sulla, head of oligarchic party. Succeeded in reconciling the two influential statesmen in Rome, Pompey and Crassus, and with them formed an alliance, the First Triumvirate (60). Made military reputation in Gaul, invaded Britain, crossed Rhine, and subdued revolt under Vercingetorix. Led army across the Rubicon, a small river that separated his province from Italy, and defeated Pompey, mastering Italy. Roman dictator. Murdered by group of nobles, including Brutus and Cassius, in senate building on ides of March (March 15), 44. Renowned also as orator and writer; his works on the Gallic wars, Commentaries, and civil war, regarded as models of clear, concise, and vigorous historical composition. While head of Roman state, effected many reforms, including reform of the calendar (Julian calendar; introduced 46 B.C.); prevented by death from completing other reforms he planned, including codifying the law, draining Pontine marshes, enlarging harbor at Ostia, building canal through Isthmus of Corinth.

Cajetane: Cajetan of Thiene, Saint - Ital. Gaetano Tiene. Lat. Cajetanus. 1480-1547. Italian lawyer and religious reformer; founded (with G.P. Caraffa, later Pope Paul IV)

the Oratory of Divine Love, which developed into an order of the clerks regularly known as the Theatines.

Calvinists: Followers of John Calvin, (1509-64), a French theologian and reformer, whose intolerance to Catholicism rendered a double service to Protestantism. He systemized its doctrine and organized its ecclesiastical discipline.

Campion, Edmund: (1540-81) English Jesuit martyr. Son of London bookseller; M.A., Oxon. (1564); Anglican deacon (1568?); suspected of papist leanings, escaped to Douai; joined Jesuits (1573); professor of rhetoric, Prague. Sent to England (1580) with Robert Parsons on mission to coerce temporizing Catholics; distributed at Oxford commencement (1581) audacious attack on Anglican Church; indicted for conspiracy to dethrone queen; racked three times; executed as traitor. Beatified (1886).

Canus: Cano, Melchor - 1509-1560. Spanish theologian. Entered Dominican order (1523), priest (1531); theologian to Council of Trent (1551); rector at college of Valladolid (1553); prior at Salamanca (1557) and provincial of Castile (1560); bitter opponent of Jesuits. Author of De Locis Theologicis, inquiry into sources of theological knowledge.

Capua, Prince of: Richard the Norman prince of Aversa, who

captured and became prince of the fortress town and region of Capua in the see of Campania near Naples in 1058.

Caraffa, Giovanni Pietro: (Pope Paul IV) - 1476-1559. Pope (1555-59), b. near Benevento, Italy; founded (with Cajetan of Thiene) order of Theatines (1524); as pope, continued reforms of Paul III, reorganizing the Inquisition; opposed Elizabeth's rule in England; unpopular because of nepotism.

Carbo, Ludovico: Late sixteenth-century master of Thomism from Costacciaro near Perugia, in Italy. Author of moral commentary on Aquinas' Summa Theologica, called Summa Summarum Casuum Conscientiae (Venice, 1606).

Carerius: Carrerius - Paduan theologian. Author, first of the "De sponsalibus matrimonio" published with Gregory XIII's Tractatus Universii Juris in 1584 and, some fifteen years later, of De Potestate Romani Pontificis, Adversus Impios Politicos, et Huius temporis Hereticos (Padua, 1599).

Caringia, Duke of: German Duke Berthold V of Carinthia, among various contenders for the throne of King Henry VI of Germany upon his death in 1197.

Carloman: (751-71) Frankish prince, younger son of Pepin the Short and brother of Charlemagne, who ruled the eastern

Franks from 768. At his death Charlemagne took over his lands.

Carninus: Carnin - French moral theologian, writer of De Vi.

Carolus Calvus: See Charles the Bald.

Carolus Scribanus: Charles Scribanus - Belgian Jesuit philosopher and rhetorician (b. Brussels, 1561; d. Antwerp, 1629), who anagrammatized his name as Clarus Bonarscius for a pseudonym as the author of the Amphitheatrum Honoria (Antwerp, 1605).

Cassanaeus: Cassaneus - French jurist, author of Catalogus Gloriae Mundi.

Cassander: Cassander of Bruges - Attacked in Anglican Archbishop Thomas Morton's A Discovery of Romish Doctrine (London, 1605), for trying to reconcile Catholics and Protestants. Also attacked by Bellarmine, who put his writings on the Catholic Index, and by Robert Parsons, who referred to Cassander as a "grammarian" who knew little theology and should have kept to rhetoric.

Cassianus, Johannes: Also known as Johannes Massiliensis

and Johannes Eremita. 360?-?435. Monk and theologian; lived in Egypt as anchorite (385-400); founded monastery and convent at Marseilles (c. 415); credited by some with being founder of Semi-Pelagianism; promoted monasticism in western Europe.

Castrensis: Castro, Alphonsus a - Spanish writer of Adversus Omnes Haereses, Opera Omnia.

Cato of Utica: Legendary Roman (b. 95; d. 46 B.C.) who committed suicide when he realized that his senatorial cause in the Roman civil war was lost.

Charlemagne: Charles the Great, Carolus Magnus (747-814) King of the Franks and Christian emperor of the West, grandson of Charles Martel and eldest son of Pepin III the Short. His reign was a noble attempt to consolidate order and Christian culture among nations of the West, a Carolingian Renaissance.

Charles Bourbon, Duke: Commonly called Constable Bourbon. Of younger branch of House of Bourbon; son of Gilbert, Count of Montpensier. Became duke (1505); created constable of France (1515) for bravery at battle of Marignano.

Quarreled with King Francis I and (1523) concluded private alliance with Emperor Charles V and Henry VIII of England;

aided Imperial army in driving French from Italy (1524) unsuccessfully besieged Marseille (1524); took part in defeat of Francis at Pavia (1525); made duke of Milan by Charles V (1526). Led army of Spanish and German mercenaries in attack on Rome (1527); and mortally wounded, it is said, by Benvenuto Cellini.

Charles the Bald: Charles II of France. 823-877. Son of Louis I and Judith of Bavaria; b. Frankfurt. King of France (840-877), as Charles I; Holy Roman emperor (875-877). Joined his half brother Louis the German against Lothair, defeating him at Fontenoy (841); by Treaty of Verdun (843), became king of the West Franks (beginning of modern France); in continual strife with Louis the German (after 855). On death of Louis II (875), invaded Italy; crowned emperor (875) and made king of Italy. During his reign, France ravaged by Normans; Bordeaux, Rouen, Orleans, and part of Paris sacked.

Charles the Fifth: (1338-80) Called Charles the Wise. King of France from 1364. As Dauphin he acted as regent during the long captivity of his father, John II, after the battle of Poitiers in 1356, and succeeded his father in 1364. Regained most of the territory lost to the English.

Charles the Fifth: Holy Roman Emperor - 1500-1558. Holy

Roman Emperor (1519-56), and king of Spain as Charles I (1516-56). Son of Philip of Burgundy (Philip I of Spain) and grandson of Emperor Maximilian I and of Ferdinand and Isabella; inherited Burgundy and Netherlands (1506); crowned emperor (1520); m. (1525) Isabella of Portugal. Attitude toward reformation was one of tolerance of Protestants in Germany, for political reasons, but persecuted heretics in Spain. Summoned Diet of Worms and presided in person over it (1521); Diet of Augsburg (1530) failed to settle religious controversy; Council of Trent (1545-63) and Augsburg Interim (1548) failed to unite Catholics and Protestants. Won Schmalkaldic War (1546-47); faced armed resistance of Lutheran states (1551-52); made Peace of Augsburg (1555) with Protestants. Wars with France (1521-44): Defeated Francis I at Pavia (1525) and made him prisoner; Peace of Cambrai (1520); wars renewed; finally terminated by Treaty of Crepy (1544), favorable to Empire; in war (1552-56) with Henry II failed to capture Metz. Activities in Italy and other countries; took Rome and made pope prisoner (1527); crowned king of Lombardy (1530). Successful in campaign against Turks under Suleiman (1532); conquered pirates of Tunis (1535). As ruler of Spain and Spanish dominion: Repressed revolt in Castile (1520-21); extended New World possession through conquests of Mexico by Cortes (1519-21) and of Peru by Pizarro (1531-35), and through expeditions and other conquests in Central and South

America. Closing years: Relinquished kingdom of Naples (1554) and Netherlands (1555) to his son Philip; resigned control of Spain and the Indies to his son Philip (1556) and imperial crown to his brother Ferdinand (1556; formal abdication, 1558); retired to monastery of Yuste in western Spain (1557).

Charles the First, of Spain: See Charles the Fifth, Holy Roman Emperor.

Charles the Great: See Charlemagne.

Chastell, Jean: Executed for the attempted assassination of Edward IV because Parliament ordered all Frenchmen who declared that the king was a false Catholic (a statement that was taught to them by Jesuits) to be executed as heretics, and Chastell had made such a declaration.

Childebert I: King of France (d. Paris, 558). Clovis' fourth son who ruled a large part of the North of France.

Childerique: Childeric III - One of Frankish kings, last of the Merovingians (741-751); deposed by Pepin (751) and forced to enter a monastery.

Chrysostome: Chrysostom, Saint John. 345?-407. Called

soon after his death Chrysostom (from Greek chrysostomos, literally "golden-mouthed") because of his eloquence. One of the fathers of the Greek Church, b. in Antioch. Patriarch of Constantinople (398-404). Baptized and ordained a reader (368?); practiced asceticism, especially in desert near Antioch (375?-381); ordained deacon (381) and priest (386) in Antioch; won fame for his eloquence. Appointed bishop (patriarch) of Constantinople (398). Became popular with common people; deposed at a synod near Constantinople and banished by Empress Eudoxia and patriarch of Alexandria (403); recalled because of wrath of people, but banished again (404), to Armenia. Author of homilies, commentaries, and letters, that had great influence.

Cinis: Cineas (d. 270 B. C.) Greek politician from Thessaly. The friend and minister of Pyrrhus, the king of Epyrus, he was said to be the most eloquent man of his time.

Cinna, Lucius Cornelius: Slain in a mutiny at Brundisium, Italy, 84 B.C. Roman patrician and politician, celebrated as a leader of the popular party and an opponent of Sulla; father of Lucius Cornelius Cinna (fl. 44 B.C.). He was consul with Octavius in 87, with Marius in 86, and with Carbo in the period 85-84. During his first consulship he took advantage of of Sulla's absence from Rome to recall Marius and attempt to pass a voting bill in opposition to

Sulla's partisans. Cinna was defeated in his attempt and was removed as consul. He raised a force and besieged the city. A massacre of Sulla's supporters took place after Marius's return. Cinna's daughter Cornelia was Julius Caesar's first wife.

Circuitores: Religious sect that, like the Circumcelliones, lived as hermits in fields and woods and sought martyrdom desperately. Followers of Petilian, Bishop of Cirtha in North Africa.

Circumcelliones: Religious sect that, like the Circuitores, lived as hermits in fields and woods and sought martyrdom desperately. Followers of Petilian, Bishop of Cirtha in North Africa.

Clarke: Clark, William - Seminary or secular priest, trained in Catholic colleges on the continent, who returned as a missionary priest to England and differed strongly with the Jesuits. Executed along with William Watson, another such priest, at Winchester on 9 December 1603 after the failure of the "Bye" plot which involved other anti-Jesuit seminary priests as well. The aim of the "Bye" plot was to force James I to accede to their demands for toleration before he was crowned, or to choose another heir to the throne.

Clarus Bonarscius: Pseudonym of Charles Scribanus. See Carolus Scribanus.

Clavius, Christopher: German Jesuit (b. Bamberg, 1538; d. Rome, 1612) author of In Sphaeram Ioannis De Sacro Bosco Commentarius.

Clement the Fifth: Real name Bertrand de Got. 1264-1314. Pope (1305-14), b. near Bordeaux, France; friend of King Philip the Fair, at whose request papal residence removed from Rome to Avignon (1309); suppressed Order of Templars (1312).

Clement the Eighth: Real name Ippolito Aldobrandini. 1536-1605. Pope (1592-1605), b. Fano, Italy. Pious and scholarly; ordered revisions of the Vulgate, breviary, and liturgical books. Annexed lands of house of Este to States of the Church. Occupied in last years with controversy between Jesuits and Dominicans on question of grace.

Clement the Seventh: Real name Giulio de Medici. 1478-1534. Pope (1523-34). b. Florence; natural son of Giuliano de Medici; cousin of Pope Leo X. Cardinal (1513); entered league (Holy League of Cognac; 1526) against Charles V, but later made peace with Charles. Quarreled with England and refused (1534) to sanction divorce of Henry VIII from

Catherine of Aragon.

Clementine: Donne's reference to Clement V. See Clement the Fifth.

Cleopatraes: Cleopatra VII (or VI); (69-30 B.C.). Daughter of Ptolemy XII Auletes. Queen (51-49, 48-30 B.C.) By will of her father, became joint ruler (51-49) with her brother Ptolemy XIII (who was also her husband); driven out by him (49); supported by Julius Caesar, who defeated Ptolemy (who drowned during flight). Relinquished actual government of kingdom to younger brother, Ptolemy XIV (whom she had married); became Caesar's mistress; lived with him in Rome (46-44). Returned to Egypt (44); murdered Ptolemy XIV to make room for her son Cesarion as her associate on the throne. After Philippi (42), met Antony in Cilicia, appearing as Aphrodite in a vessel magnificently adorned and with a splendid retinue; won Antony's love; bore him twin children, Alexander Helios and Cleopatra Selene; deserted by Antony (40) but joined him at Antioch (36-34) where he was in command against the Parthians; lived with Antony in Egypt (32-31); with him at Actium (31), but withdrew her fleet and fled to Alexandria; could not influence Octavianus and killed herself, probably with poison (legend says by an asp), on learning that he intended to exhibit her in his triumph at Rome.

Coke, Sir Edward: (1552-34) English jurist from 1606, he stands forth as a vindicator of the national liberties, opposing every illegal encroachment on the part of both church and crown.

Columna, Cardinal: Colonna, Ascanius - (b. c. 1560; d. 1605). Wrote in behalf of Spanish power in his De Monarchia Sicilia, to which Baronius replied with his Responsio Apologetica Adversus Cardinalis Columnae.

Comitolius: Donne's reference to Paul Comitulus. See Comitulus, Paul.

Comitulus, Paul: Jesuit moralist (b. Perugia, 1544; d. Perugia, 1626) strong defender of the papacy in its quarrel with the state of Venice, who argued in the Responsa Moralia (Lyons, 1609) that the annulment of a pope's election can only be made by a pope himself.

Conrad, Friar: Friar in one of many legends defended in Sedulius' Apologeticus, who was ordered to stop performing miracles, not because he was dead, but because he was buried outside the grounds of the monastery.

Constable Montmorencie: Montmorency, Anne duke of. Constable of France (b. Chantilly, 1493; d. Paris, 1567)

Henry II's general who defended Provence against Charles V, was defeated at the battle of St. Quentin, and won but was mortally wounded at the battle of St. Denis.

Constantine the Fourth, Emperor: Called Pogonatus the Bearded. 648-685. Son of Constans II; emperor (668-685); besieged six years in Constantinople by Arabs under Caliph Muawiyah, who were, however, compelled to make peace; fleet saved by invention of Greek fire; Thessalonica saved from attacks of Slavs and Avars, but Bulgars established across the Danube within the empire; summoned ecumenical council at Constantinople (680).

Constantinople, Bishop of:

Constantinople, Patriarch of: Saint Ignatius, Patriarch of Constantinople (b. c.799; d. 877), who was an excommunicated bishop but nevertheless became a Catholic saint.

Constantius: Irene, empress of Constantinople (b. Athens, 752; d. Lesbos, 803), wife of Leo, who, after the death of her husband in 780, was regent for her son Constantine VI and ruled with him until 790.

Cornelius Tacitus: See Tacitus, Cornelius.

Crusius: Raspa lists two possibilities for the Jesuit to whom Donne refers in Pseudo-martyr: probably the German James Crucius (b. Bamberg, 1548; d. Gratz, 1617), author of De Veritate Corporis Christi (1599), and De Corruptione Sacrae Sculpturae facta a Luthero (1602); or the Portuguese Luiz da Cruz (b. Lisbon, 1543; d. Coimbra, 1604), author of Interpretatio poetica ... Psalmos (1597).

Cusanus, Nicolaus: Nicholas of Cusa - 1401-1464. Roman Catholic prelate and philosopher, b. in Cusa, near Trier, Germany; created cardinal (1448), bishop of Bressanone (1450). Author of De Concordantia Catholica (1431-36; written for the Council of Basel), De Docia Ignorantia, and philosophical and mathematical treatises.

Cyprian, Saint: Thascius Caecilius Cyprianus - (c. 200-258) Christian martyr, born probably in Carthage, and one of the great fathers of the church, whose efforts as bishop to restore strict discipline caused him to be excommunicated by Pope Stephen I and finally beheaded during the reign of Valerianus (376).

Cyril, of Alexandria, Saint: 376-444 A.D. Early Roman Catholic ecclesiastic; a doctor of the church; archbishop of Alexandria (412 A.D.). Vigorously defended orthodoxy; persecuted Novatians; expelled Jews from Alexandria; opposed

the Nestorians; presided over the Council of Ephesus (431) at which Nestorius was condemned as a heretic.

D'Alcala a Franciscane: Fray Pedro d'Alcala, or Peter of Alacantha, Saint. 1499-1562. Spanish ecclesiastic; ordained (1524); provincial of province of Saint Gabriel (1538); founded new branch of Franciscan order, members of which became known as Alcantarines; canonized (1669) by Pope Clement IX.

Damascen, St. John: In one of his sermons, related a story of a talking skull taken from a history of the monks of Egypt and Palestine, Historia Lausiaca (c.420).

Danaeus: French commentator of Donne's day who wrote about Augustine's De Haeresibus (Geneva, 1576).

Dane, Saint Henry the: Subject of legend related in The English Martyrologe of 1608 who, when leading the life of a hermit, wounded his knee from extensive kneeling at prayer.

Daniel: Donne's reference to the Old Testament book of Daniel.

Dante: Originally Durante, Alighieri. 1265-1321. Italian poet, b. Florence; spent youth at Florence; reputed to have

studied at Bologna, Padua, Paris, and probably Oxford.

Entered into political life after brief military career, and became involved in diplomatic missions. Known especially for The Divine Comedy (begun 1307) a philosophico-political poem in terza rima, consisting of 100 cantos, and recounting an imaginary journey of the author through Hell, Purgatory, and Paradise, guided through first two by Vergil and through last by Beatrice; considered a masterpiece of world literature.

David: (Hebrew for beloved) The first king of the Judean dynasty of Israel; d. about 973 B.C. King of Judah and Israel (1013?-?973 B.C.). Youngest son of Jesse of Bethlehem. One of greatest figures in Hebrew history and literature, subject of many narratives in Old Testament, with some repetition (I Samuel xvii. 12 to I Kings ii. 12; also I Chronicles xi-xxix); anointed by Samuel as Saul's successor; served in Saul's court; slew Philistine giant, Goliath (I Samuel xvii. I to xviii. 5); m. Michal, Saul's daughter; by his successes, became object of Saul's enmity; won friendship of Jonathan (I Samuel xx); outlawed for years by Saul; after Saul's death, ruled in Hebron seven years, then became king of all Israel, conquering Jerusalem and making it his capital ("the City of David"); broke power of Philistines and defeated Moabites, Ammonites, and Edomites; reign troubled by revolt and death of Absalom; m. Bathsheba,

wife of Uriah the Hittite; succeeded by Solomon, Bathsheba's son, instead of by his son, Adonijah; reputed author of many Psalms.

Decentius, Bishop: Bishop of Eugubinus during the reign of Innocent I, who was the first pope to make claims of spiritual power of the papacy, and who sought to bring the Eastern Church back under the full control of the Roman see. Decentius received correspondence from Innocent I about the extent of the power of Peter the Apostle, and of succeeding popes.

Didacus Stella: Sixteenth-century French monk who wandered in Portugal and Navarre. Donne mentions Stella's adding of the word "non" to the Spanish Index of the Inquisition.

Dioscorus, Bishop: Patriarch of Alexandria. d. at Gangra, in Paphlagonia, in 454. Bishop of Alexandria from 444 to 451. Having sided with the heretic Eutyches against Flavian, bishop of Constantinople, he convoked a synod at Ephesus in 449, which sustained the former, and condemned the latter. This synod, over which he presided, was conducted with so much violence that it was stigmatized as the "Robber Synod." He was condemned and excommunicated at the third session of the Council of Chalcedon in 451. He

retaliated by excommunicating the pope Saint Leo I.

Doctor Franciscus a Victoria: See Victoria, Francis A.

Doleman, R.: Pseudonym under which the Jesuit Parsons published A Conference About the Next Succession to the Crown of England, in 1594.

Dorotheus of Gaza, Saint: Sixth-century ascetic who wrote Expositiones et Doctrinae XXIV, in which he recounts the story of the abbot, the monk and the honey, referred to in Pseudo-martyr.

Drusius, John: (van den Driesche) the Elder - Protestant theologian (b. Oudenarde, Flanders, 1550; de Franeker, Friesland, 1616) who wrote commentary on the Scriptures, De Hasidaeis Libellus and, later, two defenses of this work in response to its attack by Serarius.

Durandus, Gulielmus: (1237-96) French jurist and student of canon law, made bishop of Mende in 1286. In 1271, he wrote Speculum Judiciale, a work later printed in 1474.

Edward the Fourth: (1442-83) King of England from 1461. Instituted a program of governmental reform which, in many ways, foreshadowed the work of the Tudors.

Edward the Sixth: (1537-53) King of England and Ireland from 1547. Son of Henry VIII and his third wife, Jane Seymour. Took the throne at only ten years of age, at which time the government was entrusted to a lord protector, his uncle Edward Seymour, Duke of Somerset, who attempted to resolve the economic, social, and religious problems of the realm without resorting to the autocratic methods of Henry VIII. In the throes of deteriorating health, he (Edward the Sixth) agreed to succeed the throne to his daughter-in-law, Lady Jane Grey, thereby excluding his Catholic half-sister, Mary Tudor, or Mary I.

Edwyn, Saint: Saint Edwin (b. c. 585) the first Christian king of Northumbria, slain in a battle against Penda, the pagan king of Mercia, in 633 or 634.

Elizabeth the First, Queen: 1533-1603. Queen of England and Ireland (1558-1603), of house of Tudor. Only child of Henry VIII and Anne Boleyn; declared illegitimate by Parliament in favor of son of Jane Seymour (1536). Studied under exponents of the New Learning and adherents of the Reformation; rejected suit of Sir Thomas Seymour; sided with her half sister Mary against Lady Jane Grey (1553), refused to participate in Wyatt's Rebellion (1554); imprisoned in Tower and at Woodstock. Succeeded Mary on the throne (1558); crowned by bishop of Carlisle, most of other

bishops refusing to recognize her as head of church (1559); issued proclamation that the English litany be read in London churches and elevation of the host discontinued (1559); sent help to Conde and French Protestants against duke of Guise; aided Protestants in Scotland and Low Countries; promulgated the Thirty-nine Articles and obtained from Parliament (1563) extension of provisions of the Act of Supremacy, rendering Protestation and patriotism synonymous in England. Signed death warrant for Mary, Queen of Scots in response to public outcry, as well as advice of Cecil, Walsingham, and other ministers, who considered Mary a threat to public safety and peace. In reponse to Mary's execution, Roman Catholic powers attacked England, using the force of the powerful Spanish fleet, the Armada, which Elizabeth's fleets defeated in 1588. Suffered defeat in Ireland when Robert Devereaux, Earl of Essex, failed to quell a revolt of the Earl of Tyrone, and was executed (1601). Avoided conflict with Parliament and attempted to curb monopolies and curtail expenditures.

Ely, Abess of: See Abess of Ely.

Enoch: Old Testament prophet whose exclusion in Baronius' list of writings on the martyrs Donne criticizes.

Epiphanius, Saint: 313?-403. Eastern church father and

writer, b. in Palestine of Jewish parents. Disciple of Hilarion; embraced Christianity and was ordained priest; founded (335) and directed (30 years) a monastery near Eleutheropolis; bishop of Constantia (formerly Samis) in Cyprus (from 367). Champion of traditionalistic orthodoxy; zealous opponent of Origen and his school. Author of the treatise, directed against 80 heresies, entitled Panarion, of the anti-Arian work Ancoratus, etc.

Erasmus, Desiderius: (c. 1466-1536) Dutch humanist and scholar. One of the most influential Renaissance figures, strongly critical of the pedantries and abuses of the Catholic Church.

Ergamenes, King: King of Ethiopia. 250-150 B.C.; Ended the unlimited power of the priests of Amon at Napata by slaying them instead of killing himself as they had requested him to do by custom.

Essay, Prophet: Isaiah, Old Testament prophet, from the Old Testament book by the same name. Donne attacks de Lyra's interpretation of Isaiah in his scriptural gloss Biblia Sacra, because it binds contemporary English Catholics to submitting to martyrdom for the definition of one of Christ's titles.

Espencaeus: Claude d'Espence (b. Chalons-sur-Marne, 1511; d. 1571) called Espencaeus, the Catholic Rector of the University of Paris, who was accused of heresy, in his commentary on Paul's epistle to Titus, In Epistolam D. Pauli Apostoli Ad Titum Commentarius (Paris, 1567).

Esseni: Essenes - Described in Serarius' Trihaeresium as refusing to take oaths on the grounds that their word was their honour. Donne counters this information in support of the Catholic refusal to take the oath of allegiance to King James with a list of the Essenes twelve exceptions to this rule, including one in which they promise never to inflict harm on their civil magistrate.

Eucherius: Also Eucharis. Fourth-century bishop of Lyons (b. Lyons, 343).

Eudaemo-Joannes, Andreas: Jesuit writer (b. Canea, Island of Candia, Aegean Sea, n.d.; d. Rome 1625), who defended the Jesuit cardinal Bellarmine against attacks by Calvinist Lambert Daneau in his Castigatio eorum, quae adversus Roberti Cardinalis Bellarmini (Ingolstadt, 1605).

Eugenius the Fourth: Real name Gabriel Condolmieri or Gabriel Condulmer. 1383-1447. Pope (1431-47), b. Venice; nephew of Gregory XII. Engaged in long struggle with

Council of Basel; dissolved council (1431), which refused to dissolve; resided for ten years at Florence (1434-43); convened Council of Ferrar (1438); deposed (1439) by Council of Basel which elected Felix V; schism remained during pontificate; returned to Rome (1443).

Eugenius the Third: Real name Bernardo Paganelli or Pignatelli. d. 1153. Pope (1145-53). Native of Pisa; pupil of St. Bernard of Clairvaux. Refused to renounce temporal power; was expelled from Rome (1145) by Roman mob; journeyed to France (1147) where he made preparations for Second Crusade; held synods at Paris, Reims, and Trier; made treaty (1153) with Frederick Barbarossa, newly elected emperor.

Eulalia: Eulalia of Barcelona, Saint - Spanish virgin martyred under Diocletian (Barcelona, 304); patroness of Barcelona and of sailors. Often identified with Saint Eulalia of Merida (c. 291-304), also a virgin said to have been martyred under Diocletian, and patroness of Oviedo and Merida.

Eunapius: Fourth-century Alexandrian philosopher who hoped for the triumph of paganism and despised the Christian martyrs whom he called "dirty heads," and whose De Vitis Philosophorum appears in the Index Librorum Expurgatorum ...
D. D. Gasparis Quiroga.

Eusebius of Caesaria: (c. 264-340) Palestinian theologian and scholar, known as the Father of Church History.

Eutyches: 375?-454. Hereisiarch, presbyter, and archimandrite of Eastern Church in Constantinople; founder of Eutychian sect and representative of Monophysitism, or belief in a single composite human and divine nature in Christ. Condemned for heresy: deposed by Synod of Constantinople under Bishop Flavian (448); reinstated (449) by Council of Ephesus; again condemned by Council of Chalcedon (451), excommunicated, and banished.

Evangelist, Saint John the: One of the Twelve Apostles, son of Zebedee and younger brother of James. Reputed writer of the Apocalypse, the Gospel, and the three Epistles which bear his name.

Eve: Biblical figure from the book of Genesis, wife to Adam and the first woman of God's creation.

Faber: Sixtus Fabricius, of the Palatinate order, commissioned to revise and expurgate Gratian's Decretum with his "Correctores Romani" (1580).

Farulfus: Arnulf of Bavaria. 850?-899. Natural son of Carloman of Bavaria. Margrave, later duke, of Carinthia.

Deposed Charles III; elected king of Germany, or the East Franks (887). Holy Roman emperor (887-899; crowned 896). Won great victory over Northmen at Louvain (891); led successful expedition against Moravians (892); invaded Italy and stormed Rome (894-895).

Felix the Second: (d. 365) The first antipope, being consecrated when Liberius was banished in 355 for refusing to condemn Athanasius. When Liberius was restored in 357, Felix retired, but was ultimately regarded as a saint and martyr.

Felix the Third: (d. 492) Pope from 483-492. Under his papal direction the first disruption between the churches of the east and west began.

Ferdinand the First: 1503-1564. Younger brother of Charles V. Holy Roman emperor (1556-1564). Chosen by Charles to administer Germany (1521); m. (1521) Anne of Bohemia and Hungary. On death of Louis II, elected king of Hungary and Bohemia (1526). Title to Hungary disputed by John Zapolya; long war (1526-38) against Zapolya and the Turks, only partly successful. Elected king of Germany (1531-64). Mediator (1552) between Charles and Maurice of Saxony, leader of the Protestants. Failed to accomplish much in settling religious disputes. Continued struggle against the

Turks. Effected institutional reforms, especially the definite organization of the Aulic Council (1559; first begun 1501).

Ferus, Johann: Sixteenth-century German Franciscan of Mainz, writer of Evangelium Secundum Matthaeum Commentario (Rome Edition, 1577).

Feuardentius: Franciscan controversialist and theologian (b. Coutances, 1539; d. Paris, 1610), writer of treatise against the Calvinist theology of the Huguenots, Theomachia Calvinistica (Paris, 1604).

Firmilianus: Saint. d. 268. Defended Cyprian's belief that baptism could be performed only within the confines of a church and that heretics that reconverted to Christianity had to be rebaptized.

Formosus, Pope: 816?-896. Pope (891-896). Bishop of Porto; sent on an embassy to the Bulgarians (c. 866) and later to France; excommunicated by Pope John VIII but restored by Marinus; as pope, crowned Arnulf as emperor (896); much dispute over his legitimacy as pope.

Francis, Saint of Assisi: Originally named Giovanni Bernadone (1181-1226) Italian religious founder of the

Franciscan Order. Born in Assisi. Canonized by Pope Gregory IX in 1228. His works consist of letters, sermons, ascetic treatises, proverbs, and hymns, including the well-known Canticle of the Sun.

Francis the First, King: 1494-1547. King of France (1515-1547); Son of Charles, Count of Angouleme, and Louise of Savoy; b. Cognac; m. Claude de France, daughter of Louis XII (1514). Continued war against Holy League; victorious in Marignano campaign (1515) in northern Italy, gaining possession of Lombardy; made concordat with Pope Leo X (1516); defeated in election to imperial throne (1519), Charles I of Spain becoming emperor as Charles V; entertained Henry VIII of England at Field of the Cloth of Gold, near Guines (1520); by lack of tact drove constable Bourbon to side with enemies (1522-23). Began long series of wars against Empire; in first war, defeated by Charles and taken prisoner at Pavia; released after giving up Burgundy and making other extreme concessions at Treaty of Madrid (1526), waged second war with Charles, losing Italy (1529); conducted third war, renewed with victory over Imperial forces at Ceresole Alba (1544). Possessed a love for letters and arts; his reign marked by Renaissance in France.

Frederic the First, Emperor: Called Frederick Barbarossa.

1123?-1190. Holy Roman emperor (1152-90); crowned 1155). Duke of Swabia as Frederick III; son of Frederick II, Duke of Swabia; nephew of Conrad III. Engaged in long struggle with cities of northern Italy (1155-83). Opposed by Pope Alexander III in Italian struggle (1159-77).

Gabriel: New Testament archangel, also featured in various romance epics, regarded as assistant to the archangel Michael by Andrea Victorellus in his De Angelorum Custodia (Padua, 1605), a Catholic book on the kinds and the functions of angels.

Galatine, Peter Colonna of: Late fifteenth-century of the Friars Minor whose De Arcanis Catholicae Veritatis defended the preservation of both the Targum and the Jewish Talmud from destruction.

Gallonius: Gallonio, Antonio - Minor controversialist and theologian, (b. Rome, 1556; d. Rome, 1605) among first members of the order of the Oratorians, founded by Saint Philip Neri (b. Florence, 1515; d. Rome, 1595).

Gelasius the Second, Pope: Pope between 1118 and 1119.(?) Formerly John of Gaeta. Cardinal and chancellor under Urban II and Paschal II. Chosen pope by the party hostile to the emperor Henry V.

Gigas, Hieronymous, or Girolamo Gigante: Italian writer (b. Fossombrone, Urbino, late 1400's; d. ?Venice, 1560), whose Tractatus de Crimine Laese Maiestatis dealt with the basis of crime against the persons and positions of the religious hierarchy.

Giles, Friar: Friar from Catholic legend featured in Sedulius' Apologeticus who wanted to preach before St. Clare.

Gonzaga, Aloysius: Saint - Italian Jesuit (1568-1591) died while ministering to those stricken by famine and pestilence in Rome; canonized (1726).

Gratian, Emperor: Augustus Gratianus (359-383) Roman Emperor from 375. Much influenced by Saint Ambrose; persecuted pagans and heretics. Eventually overthrown by the usurper Maximus, and ultimately murdered at Lyon.

Great, Charles the: See Charlemagne, Charles I, or Carolus Magnus.

Gregorie de Valentia: Gregory of Valentia - Jesuit controversialist theologian (b. Medina, Spain, 1550; d. Naples, 1603), who taught at University of Ingolstadt, and who published De Rebus Fidei Hoc Tempore controversiis

libri, qui hactenus extant omnes, containing a De Purgatorio, in Lyons in 1591, in which he declared that Plato's proof of the existence of purgatory is similar to that used by Catholics based on the Book of Macchabees.

Gregory, Saint: One of 16 popes, several of whom were canonized. Also Saint Gregory, surnamed the Illuminator. 257?-332. Apostle of Christianity among the Armenians; patriarch of Armenia (302 ff.); founder and patron saint of Armenian Church.

Gregory the First: Saint - Called Gregory the Great. 540?-604. Pope (590-604); b. Rome, of a patrician family. As pope, restored monastic discipline, enforced celibacy of clergy, and was zealous in propagating Christianity; sent Augustine as missionary to Kent (597). Transformed patriarchate of Rome into the papal system that endured through the Middle Ages; exerted great influence in doctrinal matters; introduced changes in the liturgy; supposed to have arranged the Gregorian chant; wrote religious works, as dialogues, letters, homilies, and especially the Moralia (morals from the Book of Job). Fourth Doctor of the Church (last of the Latin fathers).

Gregory the Fourth: 827-844. At Sixth Council of Paris, passed judgment on the conflicting claims of the brothers

Lothair and Louis the Pious, as recorded in Binius' Concilia Generalia, rendering judgment against Louis and in favour of Lothair, thus ruling that the king's secular power came from God, and that he did not only acquire it by inherited royal rights.

Gregory the Ninth: Real name Ugolino, count of Segni. 1147?-1241. Pope (1227-41), b. Anagni, Italy. Incumbent of many ecclesiastical and diplomatic offices, as that of legate to Germany, before his election to papacy. Preached a crusade (1221); as pope, excommunicated Emperor Frederick II (1227) because he refused to keep his promise to go on crusade; supported by Guelphs, waged continual struggle against Frederick and Ghibellines (1235-41); again excommunicated Frederick (1239); encouraged mendicant orders and helped to develop the Holy Office of the Inquisition.

Gregory the Seventh, Saint: Real name Hildebrand. 1020?-1085. Pope (1073-85), b. near Siena, Tuscany; Benedictine monk as chaplain of Gregory VI (1045-47), accompanied him on exile to Germany; present at Diet of Worms (1049). On return to Rome, was created cardinal archdeacon (c. 1050); had marked influence over succeeding popes (1050-73). As pope, aimed to establish supremacy of papacy within the church and of the church over the state; issued decree (1075) against lay investitures which aroused Henry IV of

Germany to anger; summoned Henry to Rome to answer charges; on his refusal, excommunicated him (1076); received Henry in penance at Canossa (1077) and granted him absolution; again resisted by Henry in continuation of quarrel (1080), and again excommunicated him; driven from Rome by Henry and displaced by Guilbert as Clement III (1084); retired to Salerno, under protection of Robert Guiscard; died in exile.

Gregory the Tenth: (Original name, Teobaldo Visconti). b. at Piacenza, Italy, 1210; d. at Arezzo, Italy, January 10, 1276. Pope from 1271 to 1276. He promoted peace among the Italian and German princes, convoked the Council of Lyons (1274), and accepted the renunciation of schism by Michael Paleologus. He is regarded as a saint in some parts of Italy.

Gregory the Third, Saint: d. 741. Pope (731-741), b. Syria. Convoked a council in Rome (731); supported St. Boniface.

Gregory the Thirteenth : Real name Ugo Buoncompagni. 1502-1585. Pope (1572-85), b. Bologna. Held responsible offices (1539-72) under Paul III and Pius IV; vigorous in propaganda against Protestantism; aided Philip II in Netherlands and Catholic League in France; strengthened Jesuits; reformed the calendar (1582; the Gregorian calendar still in use);

promoted education; built churches and many public works.

Gretzer: Jesuit controversialist whose Historia Ordinis Jesuitici attacked the apostate Elias Hanenmiller's book against the Jesuit order.

Grosthead, Bishop: Robert Grosseteste. b. at Stradbrook, Suffolk, England, in 1175; d. October 9, 1253. English divine and scholar. He studied law and medicine at Oxford and theology on the Continent, returning to England to become chancellor at Oxford and first rector (1224) of the influential Franciscan school there. He was archdeacon of Wilts (1214, 1220), of Northampton (1221), and of Leicester (1231). In 1232 he resigned all his posts except that of prebendary at Lincoln and his chancellorship. He was elected (1235) bishop of Lincoln and set about energetically to reform abuses in his diocese. He found himself in conflict with the several establishment in the diocese and also with the secular power, Grosseteste claiming on the one hand his rights as bishop and on the other his authority as stemming from the papal chair. These struggles, which were to occupy the rest of his life, saw him striving to maintain the clerical rights against the encroachments of the secular power and the rights of the English church against the inroads of papal preferment. In 1239 he entered into a protracted quarrel with the chapter of Lincoln over his

right of visitation, which was finally settled by the pope in his favor after he had traveled (1245) to Lyons to the papal court. When the papal legate was assaulted by Oxford students, Grosseteste demanded their release, finding himself in conflict with both king and the Holy See. His resistance to the collection of one fifth of the English clerical revenues for papal purposes was joined by Edmund Rich; again the king and the pope were on the same side, and Rich, archbishop of Canterbury, left England never to return. When the pope nominated (1253) his nephew Federico di Lavanga to a canonry at Lincoln, Grosseteste wrote a letter refusing him on the ground of unfitness; he had previously (1251) been suspended for a similar refusal. Grosseteste was an early leader in the struggle of the barons against Henry III. In 1244 he refused to permit the clergy to be split from the barons in a council from which Henry was demanding money; the meeting demanded reforms in the administration of the kingdom before any funds would be granted. Neither side would give in and the incipient struggle remained as part of the English political atmosphere until after Grosseteste's death. While he lived, he did block the claim of the king to make ecclesiastical appointments. He was noted as a student of the sciences, as a mathematician and physicist. Among his students was Roger Bacon, who carried on the scientific studies he began under his master. Grosseteste wrote

voluminously. His French poetry includes the religious allegory Le Chasteau d'Amour; he wrote on philosophy and theology. Furthermore, he translated works of Aristotle and Boethius from the Greek and wrote commentaries on them.

Hannibal: Donne's mistaken reference to Hannibal instead of Maharbal, son of Himilion, who was reputed to have drugged the wine of his enemies in the first-century Roman engineer and officer, Sextus Julius Frontinus' Strategemata.

Henry, Emperor: Henry IV of the Holy Roman Empire. b. at Goslar, Prussia on November 11, 1050; d. at Liege, Belgium, August 7, 1106. Emperor of the Holy Roman Empire (1056-1106); son of Henry III, whom he succeeded as king of Germany and emperor. Henry's reign is marked by the long struggle of the empire with the papacy. Hitherto the emperors had often secured, without difficulty, the election of popes, and they considered the question of investiture, churchmen being among their great landholders and principal advisers. But Gregory VII (Hildebrand), who was elected in 1073, decided to put a stop to the practice, and in 1075 issued a decree against lay investiture (or investiture of clerics with their ecclesiastical symbols by a temporal ruler). Henry was busy for the moment suppressing a Saxon rebellion, but as soon as the rebels were subdued he turned

to the question of several open sees in Italy and appointed bishops to fill them. Gregory immediately threatened to excommunicate him; thus, in 1076 Henry replied from a convocation of the German bishops at Worms: "I, Henry, king by the grace of God, together with all our bishops, say unto thee, come down, come down from thy throne and be accursed through all the ages." Without hesitation Henry deposed all the bishops, declared the thrones of Italy and Germany empty, and excommunicated Henry, thus signaling a revolt in the empire. The discontented vassals notified Henry that if he had not removed the ban by the end of the year a new emperor would be chosen. Gregory was at the same time requested to attend meeting at Augsburg at which the question of succession would be discussed. Henry, recognizing defeat, crossed the Alps to Tuscany, intercepting the pope at Canossa on his way to Augsburg, and there, outside the castle of Countess Matilda, the emperor waited three days in the midwinter snow before Gregory would receive him and grant absolution. The German princes elected a new emperor anyway -- Rudolf, Duke of Swabia -- and Henry returned to face a three-year civil war. Gregory interfered in 1080, again excommunicating Henry. The clerical right to choose emperors was even less palatable to the princes than either Henry or the imperial right to choose bishops, and they rallied to Henry's cause. In 1080 Rudolf was killed; in 1083 Henry captured Rome, deposed

Gregory, and chose as antipope Clement III, who crowned him emperor in 1084. Gregory died in 1085 and Victor III and then Urban II were elected in opposition to Clement. Henry made a new expedition to Italy in 1090 to protect Clement, but in 1093 his son Conrad rebelled against him, siding with the papal party, and Henry returned to Germany, leaving Italy in the hands of his opponents. Conrad died in 1101; but Henry's younger son, also named Henry, likewise sided with the papal party, and for a time imprisoned his father.

Henry, the Dane, Saint: Subject of Catholic legend related in The English Martyrologe of 1608 who, when leading the life of a hermit, wounded his knee from extensive kneeling at prayer.

Henry the Eighth, King: 1491-1547. King (1509-1547) of house of Tudor; sometimes called "Bluff King Hal." Son of Henry VII and Elizabeth of York; m. (1509) Catherine of Aragon, widow of his brother Arthur. Engaged in war on Continent, joining Holy League against France (1511); personally commanded English troops in victory of battle of the Spurs (1513); in England, his troops defeated and killed James IV of Scotland at Flodden (1513). Held interview with Francis I of France at Field of Cloth of Gold (1520). Appointed Cardinal Wolsey lord chancellor (1515); for his treatise Assertio Septem Sacramentorum received from Pope

Leo X the title Fidei Defensor, or "Defender of the Faith." Involved in conflict with papal power originating in his wish to divorce Catherine of Aragon (mother of Queen Mary); dismissed Wolsey for failure to procure from Pope a decree of divorce, appointing Sir Thomas More chancellor in his stead (1529); on advice of Cranmer, secured opinions declaring marriage with Catherine invalid (because she was his deceased brother's wife); thereupon secretly married Anne Boleyn (1533), by whom he became the father of Elizabeth I. Because of continued conflict with papacy, obtained from Parliament the Act of Supremacy, creating a national church separate from Roman Catholic Church and appointing the king protector and sole supreme head of church and clergy of England; executed Sir Thomas More for refusal to acknowledge royal supremacy; suppressed monasteries in England and confiscated their properties. Beheaded Anne Boleyn on charge of adultery (1536); m. Jane Seymour (1536) mother of Edward VI, who died in 1537; m. Anne of Cleves (1540) but divorced her later that same year; m. Catherine Howard (1540), but beheaded her on charges of adultery (1542); m. Catherine Parr (1543), who survived him. During reign, unified and centralized administrative power, increased scope of parliamentary powers, and improved English naval defenses. Succeeded by his son Edward VI.

Henry the Fourth: Prince (of France) - King. Often called Henry of Navarre. Sometimes called Henry the Great. 1553-1610. Son of Anthony of Bourbon and Jeanne d'Albret, b. Pau, Bearn. King of Navarre, as Henry III (1572-89); king of France (1589-1610), first of Bourbon line. In early years known as prince of Viana; brought up as a Calvinist. Joined Huguenots in religious war (1568-70); after death of Conde at Jarnac (1569) proclaimed leader, though Coligny in actual command (1569-70). Married Margaret of Valois, sister of Charles IX (1572); virtual prisoner at court (1672-1576); became heir presumptive on death of Francois, Duc d'Alencon, (1584); concluded War of Three Henrys (1585-87) by victory at Coutras. Became king at death of Henry III (1589); won battles of Arques (1589) and Irvy (1590); formally renounced Protestantism (1593) for Catholic faith; entered Paris (1594) and terminated war with Holy League (1596); signed Edict of Nantes (1598); concluded peace of Vervins with Philip II of Spain (1598); m. (1600), his second wife, Marie de Medicis. His final years (1600-10) a period of recovery from wars and of prosperity for France; finances reorganized, industry encouraged, and territory increased; about to declare war on Austria (1610) but assassinated by a religious fanatic, Ravailac (May 14, 1610).

Henry the Second: King - Sometimes known as Curtmantle,

from short Anjou mantle he wore. 1133-1189. King (1154-89), first king of house of Anjou or Plantagenet. Son of Geoffrey Plantagenet, Count of Anjou, and Matilda, daughter of Henry I of England. Claimed English throne through his mother, who had been deprived of the succession by Stephen of Blois; adopted as successor by Stephen (1153) and acceded on Stephen's death (1154); m. (1152) Eleanor of Aquitaine. Obtained from Malcolm of Scotland restoration of northern English counties; conquered the Welsh (1158, 1163, 1165) and southeastern Ireland (1171); carried on struggle with Louis VII for provinces in France (1157-80); instituted internal reforms in judicial and financial systems. Carried on bitter controversy with Thomas a Becket, Archbishop of Canterbury, who refused to be subservient to king; after murder of Becket by four of Henry's knights (1170), did penance at archbishop's shrine (1174). Died while preparing to suppress rebellion headed by his sons Richard and John aided by Philip of France. Succeeded by his son Richard I.

Henry the Seventh: King - Often referred to as Henry Tudor, and until accession, Henry, Earl of Richmond. 1457-1509. King (1485-1509), first king of house of Tudor. Son of Edmund Tudor, Earl of Richmond, and Margaret Beaufort, direct descendant of John of Gaunt, 4th son of Edward III. During supremacy of house of York (1471-85), lived as an exile, chiefly in Brittany. Encouraged by unrest under

Richard III, invaded England; defeated and killed Richard III at Bosworth Field (1485); immediately acknowledged as king. Married (1486) Elizabeth, eldest daughter of Edward IV of England, thus uniting houses of Lancaster and York. Defeated impostors Lambert Simnel (who pretended to be earl of Warwick) and Perkin Warbeck (who pretended to be duke of York); suppressed Cornish insurrection (1497). Instituted Star Chamber, by means of which he was able to restrict power of nobles; greatly increased royal power during reign; accumulated vast fortune. Succeeded by his son Henry VIII.

Henry the Third: 1207-1272. King (1216-72), of house of Anjou or Plantagenet. Son of John of England and his queen, Isabella of Angouleme. During minority, under regency of William Marshal, Earl of Pembroke (1216-19), and (1219-32) of the justiciary Hubert de Burgh, with the support of Stephen Langton, Archbishop of Canterbury; m. Eleanor of Provence (1236). Showed great favor toward foreigners, thus provoking rebellion of barons, who compelled him to accept (1258) Provisions of Oxford, a series of reforms to be carried out by a commission of barons; repudiated this agreement, causing rebellion (Barons' War) under Simon de Montfort, who defeated and took him prisoner at Lewes (1264); rescued by his son Edward, who defeated Montfort at Evesham (1265); took little part in government thereafter. Succeeded by his son Edward I.

Herod: Orig. Antipas. D. after 40 A.D. Ruler of Judea at time of Christ's death. Brother of Herod Archelaus. Educated at Rome; on father's death (4. B.C.) invested with tetrarchy of Galilee and Perea (4 B.C. - 40 A.D.); m. daughter of Aretas, King of Nabataeans; divorced her to marry his niece Herodias, daughter of Aristobulus (who was then wife of his brother Herod Phillip), thus bringing on war with Nabataeans and making him many enemies; reproved by John the Baptist; tricked into killing John by Herodias and the dancing of her daughter, Salome (Matt. xiv. 3-12); driven to his ruin by ambitions of Herodius; banished (40) by Caligula to Lugdunum (modern Lyons).

Hessus, Eobanus: Ger. Helius, Eobanus. Real surname Koch. 1488-1540. German humanist and Neo-Latin poet, b. in Hesse. Took part in political, religious, and literary quarrels of his day and favored Luther and the Reformation. Author of the poetry collection Sylvae, of pastoral poems, as Bulicon (1509), of Heroides Christianae in imitation of Ovid (1514), of translations into Latin of the Psalms_(1538) and the Illiad (1540); also, one of the authors of Epistolae Obscurorum Virorum.

Hierome of Prage, Saint: Jerome of Prague - 1360?-1416. Bohemian religious reformer; studied at Oxford and became a convert to the teachings of Wycliffe; preached these

doctrines at Prague (1407). An associate and defender of Huss; condemned as heretic by the Council of Constance and burned at the stake (May 30, 1416).

Hilary: Hilary of Genoa - Benedictine monk, writer of Commentarium In Sacrosancta IIII Evangelia, published at Brescia in 1578.

Honarius the Third: Honorius III - Real name Cencio Savelli. Pope (1216-27), b. Rome. Urged crusades against the Albigenses and to the Holy Land; active in urging peace in several European countries; confirmed orders of Dominicans (1216) and of Franciscans (1223); author of many ecclesiastical works and letters.

Hormisda, Pope: Hormisdas, Pope, Saint. Pope (514-523), b. in Campania; d. 523. Effected union of Eastern and Western churches (519).

Hostiensis: Henri de Suse, the Bishop of Hostie, and a canonist.

Hugh, Saint: Hugh of Lincoln. 1246?-1255. English boy martyr; according to legend, crucified by a Jew at Lincoln; subject of Chaucer's Prioress's Tale in Canterbury Tales; legend also used in Marlowe's Jew of Malta.

Hugo, Victor: Hugo (or Hugh) of Saint Victor - 1096?-1141. Scholastic theologian and mystic philosopher, b. in Flanders or perhaps Saxony; spent most of his adult life in abbey of St. Victor, Paris. Author of De Unione Corporis et Spiritus, De Arca Noe Mystica, De Vanitate Mundi, etc.

Hyrcanus II: Member of the family of Jewish patriots of 2d and 1st centuries B.C., more correctly called the Hasmonaeans, (d. 30 B.C.). Son of Salome Alexandra; chosen by her as high priest (76-67 B.C.); succeeded her, but only as nominal ruler; engaged in civil war (67-63 B.C.) with his brother, Aristobulus II (d. 48 B.C.), who was supported by Pompey; lost throne (63), Hasmonaeen power being ended by Pompey's seizure of Jerusalem, retained by Pompey as high priest (63-40 B.C.), but lacked real power, Jewish politics being marked by increasing influence (47) of Antipater the Idumaeen, father of Herod the Great; carried off to Babylon (40) by Parthians; held prisoner (40-36).

Ignatius of Loyola: Saint - Real name Inigo de Oñez y Loyola. 1491-1556. Spanish soldier and ecclesiastic, b. in castle of Loyola, Guipuzcoa; founder of the Society of Jesus, known as the Jesuit order. Page at court of Ferdinand V; in military service of duke of Najera (1517-21); wounded (1521) at siege of Pampeluna (now Pamplona); during convalescence, read religious books and resolved to

devote himself to the Church. Renounced military career (1522); lived as ascetic; made pilgrimage barefoot to Jerusalem (1523-24). Studied at universities of Alcala, Salamanca, and Paris. While in Paris, planned a new religious order, to be known as the Society of Jesus, devoted to conversion of infidels and to counteraction against the Protestant Reformation; obtained approbation of proposed order in papal bull and became the first superior, or general. Author of Constitutions of the Order and Spiritual Exercises. Canonized by Gregory XV (1622).

Ignatius, Patriarch of Constantinople: Called Nicetas. 799?-878. Son of Emperor Michael I. Patriarch of Constantinople (846-858 and 867-878). Excommunicated Bardas, regent for Michael III; for this was deposed and exiled (858). Replaced by Photius. Restored by Basil I (867); innocence confirmed by Council of Constantinople (869).

Innocent the First: Saint - d. 417. Pope (bishop of Rome; 402-417), b. Albano, Italy. During his pontificate, Rome was sacked (410) by Alaric.

Innocent the Fourth: Real name Sinibaldo de Fieschi. d. 1254. Pope (1243-54), b. Genoa. Carried on continued struggle with Emperor Frederick II and, after his death

(1250), with his sons Conrad IV and Manfred; just before his death, suffered severe defeat (1254) by Manfred at Foggia.

Innocent the Third: Real name Giovanni Lotario de Conti. 1161-1216. Pope (1198-1216), b. Anagni, Italy; son of Count Trasimund, a Roman noble; educated at Paris, Rome, and Bologna. Tried to continue policy of Gregory VII to make papacy supreme over the state; brought papal power to its highest point; urged Fourth Crusade (1201-04), which resulted in capture of Constantinople and establishment of the Latin Empire; promoted a crusade against the Albigenses (1208); supported Philip of Swabia against Otto IV in Germany (1207) and after Otto's election as emperor, excommunicated him (1210); asserted papal rights against King John of England in controversy over Stephen Langton (1206), placed England under an interdict (1208), deposed John (1212), and compelled his submission (1213); deposed Otto IV and crowned Frederick II of Sicily as emperor (1215); presided at fourth Lateran Council (1215).

Innocentius: See Innocent III.

Irene: Empress of Eastern Roman Empire (Constantinople). 752-803. Athenian by birth; married Leo IV (769); on his death (780) became regent during minority of their son Constantine VI; re-established image worship; summoned

Second Nicene Council (787) which defined veneration due to images; abdicated (790) as Constantine took power; title of empress confirmed (792); plotted continuously for return to power (792-797); arrested and imprisoned Constantine (797); became sole ruler (797-802); finally turned against by patricians; dethroned (802) and exiled to Lesbos.

James the First: King (Prince James) - 1566-1625. King of Scotland as James VI (1567-1625) and of Great Britain as James I (1603-1625). Son of Mary, Queen of Scots, and Henry Lord Darnley; great-great-grandson of Henry VII of England through Henry's daughter Margaret, queen of James IV of Scotland. Educated by George Buchanan. After succession of regents (Moray, Lennox, Mar, Morton), ruled Scotland (from 1581) with aid of two favorites, James Stewart, Earl of Arran, and duke of Lennox; seized by Protestant nobles in Raid of Ruthven (1582) and forced to give up his favorites; escaped (1583) but compelled by Protestant nobles to make treaty of Berwick with England (1586). m. Anne, daughter of king of Denmark (1589). Succeeded (1594) in curbing powers of great Roman Catholic nobles of Scotland and centralizing power in monarchy; introduced episcopacy into Scotland; fought Presbyterians more bitterly after killing of leader of extreme Protestant party in alleged Gowrie conspiracy to kidnap the king (1600); connived with Rome. Succeeded to English throne at death of Queen Elizabeth (1603); sought to

assert divine right of kings; in foreign relations, favored policy of peace at any price and aroused suspicions of people by truckling to Spain; alienated non-conformist sentiment by severity and rudeness to Puritan divines at Hampton Court conference (1604); his severity toward Roman Catholics engendered Gunpowder Plot (1605). Aspired to literary fame; published works in verse and prose, including famous Counterblaste to Tobacco (1604). During reign, a group of scholars prepared new version of Bible (Authorized Version) called in his honor King James Bible (1611).

Jephthe: Jephthah - Subject of account in Old Testament book of Judges.

Jeremy: Jeremiah. Old Testament book.

Jerome, Saint: Lat. Eusebius Hieronymous - 340?-420. One of the four Doctors of the Church recognized as such during the Middle Ages, b. in Pannonia. Secretary to Pope Damasus (382). Went to Bethlehem in Palestine (386) and in a monastery there devoted himself to study and writing. Published a Latin version of the Bible, known as the Vulgate; wrote also a large number of works of ecclesiastical history and Biblical exegesis.

Jerome of Prague: 1360?-1416. Bohemian religious reformer;

studied at Oxford and became a convert to the teachings of Wycliffe; preached these doctrines at Prague (1407). An associate and defender of Huss; condemned as heretic by the Council of Constance and burned at the stake (May 30, 1416).

Jesus Christ: So named from Greek form of Hebrew name Joshua, meaning "Jehovah is salvation," and Greek Christos, translation of Hebrew Messiah, "Anointed," used as title of Hebrew kings and hence of the promised future king. Called also Jesus of Nazareth (Mark i. 24). Born between B.C. 8 and B.C. 4 (near end of reign of Herod the Great); crucified about 29 A.D. Legally son of Joseph, carpenter of Nazareth, but believed by his followers to have been miraculously conceived by his mother, the Virgin Mary (Matt. i; Luke i-ii). Born at Bethlehem (Matt. ii. 1-12; Luke ii. 1-21); genealogy traced back to David, Abraham, and Adam (Matt. i. 1-16; Luke iii. 23-38). Lived as child at Nazareth; as young man followed carpenter's trade (Mark vi. 3). Lifetime a period of distress in Palestine under rule of three sons of Herod and oppressive Roman procurators. Baptized by John the Baptist; gathered twelve disciples; preached in Galilee; received with enthusiasm by common people because of extraordinary healing powers, effective teaching by parables, and impression of authority (Mark i. 22); strongly opposed by Pharisees and privileged classes because of attacks on hypocrisy and interest in the poor. Regarded by

some as long-expected Messiah, hence rulers suspected revolutionary aims. After brief ministry in Galilee went with disciples to Jerusalem to observe Passover; taught in Temple and drove out money changers (Mark xi. 15-17), arousing hostility of priestly class. After Last Supper with disciples, betrayed by one of them, Judas Iscariot (Mark xiv); seized by Roman soldiers; examined by high priest and Sanhedrin and condemned as blasphemer deserving death; sent to Roman procurator, Pontius Pilate, and by him to Herod Antipas, ruler of Galilee, who sent him back to Pilate; turned over by him to the Jewish authorities. Crucified between two thieves on Golgotha and buried in tomb of Joseph of Arimathea; believed by his followers to have risen from the dead and ascended to heaven (Matt. xxvi-xxviii; Mark xiv-xvi; Luke xxii-xxiv). Taught redeeming love of God for even the lowest and worst of mankind, necessity of repentance as preparation for the coming Kingdom of God, duty of unselfish devotion to God and man, inward spirituality instead of ritualism and institutionalism. Teachings personal example, and sacrificial death are the foundation of Christianity; Christian Church grew out of his disciples' proclamation of him as Messiah and Saviour. Supposed date of his birth taken as the beginning of the Christian Era; events of his life are commemorated on such festival days as Christmas, Epiphany, Easter. Sources for his life and teachings are

the four Gospels of the New Testament; incidental references in Josephus and Tacitus.

Job: An Old Testament patriarch, the story of whose afflictions, borne with fortitude and faith, is told in the Book of Job, a poem representing chiefly colloquies between Job and his friends.

John, Friar: Friar of Catholic legend who obeyed the command of his abbot to water a mere stick in hopes that it might grow into a living plant.

John, King: Often called John Lackland. 1167?-1216. King of England (1199-1216), of house of Anjou or Plantagenet. Son of Henry II. Succeeded to throne on death of his brother Richard I (1199); inherited also French duchies of Normandy, Anjou, Maine, and Touraine, but lost them (by 1205). Refused to recognize Stephen Langton as archbishop of Canterbury (after Pope Innocent III, to whom dispute had been referred, ordered his election, 1206), provoking papal interdict against England (1208) and papal bull (1212) deposing him and charging Philip II of France with task of deposition; made peace by accepting his kingdom in fief from pope (1213) and by paying annual tribute. Invaded France, but was defeated (1214). On return to England met barons at Runnymede, where he was forced to sign (June 15, 1215) Magna

Charta laying foundation for security of English political and personal liberty; immediately appealed to pope and obtained foreign mercenaries to fight against barons; died (Oct. 19) before war was decided.

John of Thessalonica: Bishop - Declared that angels were not only spirits but that somehow they also had bodies.

John the Baptist, Saint: Described in the New Testament. Son of Zacharias and Elisabeth and cousin of Jesus (Luke i. 36). The forerunner of Jesus (Luke i, iii; Matt. iii; Mark i; John i). Baptized Jesus; condemned Jewish aristocracy and publicly rebuked Herod Antipas for his marriage with Herodias; imprisoned and executed at Herodias's instigation.

John the Eighth: Pope - 820?-882. Pope (872-882). Strove to keep Saracens out of Italy but was forced to pay tribute; protected by Emperor Louis II; crowned Charles the Bald (875) and Charles the Fat (881); journeyed to France (878-879).

John the Evangelist: Also called John the Divine - One of the twelve apostles, son of Zebedee and brother of James (Matt. iv. 21, x. 2; Mark i. 19, iii 17; Luke vi. 14; Acts i. 13), whose name is attached to the Fourth Gospel, the three epistles of John, and the Book of Revelation (in Douay

Bible of the Apocalypse).

John the Twenty-second: Pope - Real name Jacques d'Euse. 1249-1334. Pope (1316-34). Resided at Avignon, under French influence; had long conflict with the emperor, Louis of Bavaria; opposed by Antipope Nicholas V, installed (1328) by Louis; engaged in controversy with Franciscan Spirituals.

Joyeuse, Cardinal: Cardinal Francois de Joyeuse (b. 1562; d. 1615), who was sent by the king of France to Venice with a list of conditions for lifting the excommunications against the city, and who reported back with the Venetian answer.

Judas: Judas Iscariot. One of the twelve apostles (Matt. x. 4; Mark iii. 19; Luke vi. 16); betrayed Jesus (Matt. xxvi. 47 ff.) and afterwards committed suicide (Matt. xxvii. 3 ff.; Acts i. 18).

Julius the Third: Real name Giammaria Ciocchi del Monte. 1487-1555. Pope (1550-1555); b. Rome.

Juniper, Friar: Friar of Catholic legend, referenced in Sedulius' Apologeticus whose simplicity drove the devil away.

Junius, Adrian: Dutch scholar of Greek who, in 1568, published the De Vitis Philosophorum of the fourth-century Alexandrian philosopher Eunapius.

Justin, Saint: 100?-165. Known as "Justin the Martyr," and "Justin the Philosopher." One of the Fathers of the Church; student of philosophy and a teacher of Platonic doctrines; opened first Christian school at Rome; said to have been scourged and martyred at Rome (c. 165).

Justine: See Justin, Saint.

Justinian the First: Emperor - Called Justinian the Great. First of two rulers of the Eastern Roman Empire bearing the same name. 483-565. Nephew of Justin I. Probably of Slavonic parentage. b. in Illyricum. Emperor (527-565); m. (523) Theodora. Reign most brilliant of Eastern Empire. Had no military capacity, but chose capable generals, as Belisarius and Narses. A great builder, erecting forts throughout the empire, as well as public buildings, monasteries, and churches, especially Saint Apollinare in Classe and San Vitale, both in Ravenna, and Santa Sophia in Constantinople. Supported Monophysitism. Opposed Nestorians. Preserved Roman law for future generations, and collected all imperial statutes (Codex Constitutionum), and writings of Roman jurists (Digests or Pandects), a revised

Code, and textbook for students (Institutes), and a body of new laws (Novellae), all of which form the Corpus Juris Civilis, the foundation of actual law in most of continental Europe today.

Justinian the Second: Emperor - Second of two rulers of the Eastern Roman Empire bearing the same name. Called Rhinotmetus, or "with the nose cut off." 669-711. Son of Constantine IV. Emperor (685-695; 705-711). Beset by Bulgarians and by Arabs in Armenia, on separate occasions. Caused dissensions in the Church and persecuted Manichaeans. Overcome by his general, Leontius, who cut off his nose (thus, his nickname); banished to Cherson in the Crimea. Escaped and at head of Bulgarian army captured Constantinople (705); seized by Philippicus and put to death (711).

Justinus: See Justinian I, Emperor.

Lanfred, Bishop: Bishop recorded in the Catholic gloss as having been too familiar with his daughter.

Layne, Diego: Also Lainez. 1512-1566. Spanish Jesuit; ardent disciple of Loyola. General of the Jesuit order (1558); represented the order in the Council of Trent; emphasized importance of education designed to influence the

young for the good of the church.

Ledesma Buitrago, Alonso de: 1562-1633. Spanish poet, whose Concepos Espirituales (1600) and Jurgos de Nochebuena (1611) established the school of literary mysticism known as conceptism.

Ledesmo: Ledesmius, Martin - Spanish theologian and preaching monk, (b. Salamanca, n.d.; d. Coimbra, Portugal, 1574), author of De Natura et Gratia (Venice, 1594).

Leo the First: Emperor - First of six rulers of the Eastern Roman Empire. Called the Great by the orthodox, Makelles ("the butcher") by the Arrians. 400?-474. Emperor (457-474); a Thracian, raised to power by Aspar, commander of the guard; his general Anthemius repelled invasions of Huns in Dacia (466, 468); made disastrous expedition against Vandals in Africa (468); caused murder of Aspar (471).

Leo the First: Saint - 390?-461. Known as "the Great." Pope (440-461); b. probably Rome. Influential as a deacon; sent on a mission to Gaul by Emperor Valentinian III; while there, elected pope (440). Took great interest in affairs in all parts of the realm of the church; had primacy of bishop of Rome recognized by the emperor (445); condemned proceeding of Robber Synod of Ephesus (449); convened

Council of Chalcedon (451); persuaded Attila to spare Rome (452) and kept Genseric (455), the Vandal chieftain, from destroying the city; sought to drive out all heresy; active in disciplinary reforms; wrote many sermons and letters of historic interest.

Leo the Fourth: Saint - 800?-855. Pope (847-855); b. at Rome; d. July 17, 855. Defended Rome against the Saracens, and repaired damages from raids during reigns of earlier popes.

Leo the Tenth: Pope - Real name Giovanni de' Medici. 1475-1521. Second son of Lorenzo the Magnificent; b. Florence. Pope (1513-21). Destined in childhood for the church; received fine education; created cardinal (1488) at age of 13; taken prisoner in battle of Ravenna (1512); chosen pope at 37; an able administrator, but used his influence to benefit his family; drove French from Italy, but later (1515) defeated by Francis I; made concordat (1516) with France; terminated 5th Lateran Council (1517) and prevented threatened schism; failed to realize importance of rise of Reformation (1519), although he issued (1520) bull excommunicating Luther; a scholar and patron of art in all forms.

Linus: Saint - Pope. Bishop of Rome. b. in Tuscany, Italy

in 67? A.D. d. in ?79. Pope from 67 to 96. Generally considered as the immediate successor to St. Peter.

Livy: Latin Titus Livius. 59 B.C.-17 A.D. Roman historian, b. in Padua. Under patronage of Emperor Augustus, wrote The Annals of the Roman People (142 books), a history of Rome from its foundation to the death (9 B.C) of Drusus, younger brother of Emperor Tiberius. Books I to X, and XXI to XLV, are extant, together with fragments or epitomes of all but two of the other books.

Lodovic: Louis II the Stammerer. King of France. b. 846; d. at Compiègne, France, April 10, 879. King of France from 877 to 879. Son of Charles the Bald (Charles II of the Holy Roman Empire), whom he succeeded as king of the West Franks.

Lotharius: Lothair, whose argument with his brother, Louis the Pious, was settled by Pope Gregory IV at the Sixth Council of Paris in 829. The Council upheld Lothair's view that a king's secular power was from God, and that he did not only acquire it by inherited royal rights.

Lucian: b. at Samosata, Syria, 120 A.D.; d. 200. Greek satirist. He was a freethinker, attacking with pungent satire the religious beliefs of his time; for this, according to Suidas, he was called "the Blasphemer," and was

torn to pieces by dogs (doubtless a pious invention). He wrote rhetorical, critical, and biographical works, romances, dialogues, and poems. Outstanding among his works are The True History, a parodied travelogue, and the satirical Dialogues of the Gods and Dialogues of the Dead. Auction of Philosophers is the satiric evaluation of various schools of thought. He was author also of Peregrine and Timon.

Lucianus: Donne's reference to Lucian. See Lucian.

Lucifer: The devil, or anti-christ. Donne mentions Lucifer in his quote of the rite of exorcism performed by Catholic priests.

Lucius the Third: Original name, Ubaldo Allucingoli. b. at Lucca, Italy; d. at Verona, Italy, November 25, 1185. Pope from 1181 to 1185. Created a cardinal by Pope Innocent II in 1141, he performed various diplomatic missions under popes Eugene III and Alexander III, representing the latter at the Congress of Venice, where a settlement was reached with Frederick I. Because of factional fighting he could spend little time at Rome, and in 1184 made his headquarters at Verona. He disagreed with the Emperor Frederick I over the latter's desire to have reappointed the German bishops originally designated by the antipopes during the reign of

Alexander III.

Lucretiaes: Lucretia, illegitimate daughter of Pope Alexander IV (Roderick Borgia, elected in 1492), with whom he had an incestuous relationship.

Luke, Saint: The Evangelist; a physician (Col. iv. 14), and companion of St. Paul (Philemon 24; 2 Tim. iv. 11), traditionally regarded as author of the third Gospel and the Acts of the Apostles in the New Testament.

Luther, Martin: 1483-1546. German religious reformer, b. in Eisleben; father of the Reformation in Germany. M.A., Erfurt (1505). Became an Augustinian friar; ordained priest (1507); lectured in Wittenberg on dialectics, physics, and the Scriptures (1508). On mission to Rome (1510-11), where he was unfavorably impressed by conditions. Professor of Biblical exegesis, Wittenberg (1511-46). Began to preach the doctrine of salvation by faith rather than by works; attacked the church's sale of indulgences; nailed to the church door at Wittenberg (Oct. 31, 1517) his 95 theses questioning the value of the indulgences and condemning the means used by the agents in selling them. Publicly defended his position in appearances before a chapter of his own Augustinian order (May, 1518) and before Cardinal Legate Cajetan (Oct. 1518); appealed from the pope to a general

council of the church. Publicly debated the issue in Leipzig with the theologian Johann Eck (July, 1519), and went further than the mere indulgence issue by denying the supremacy of the pope, by asserting that the act of the church council in condemning John Huss had been wrong. Publicized his arguments by pamphlets, including An Address to the Christian Nobility of the German Nation, The Babylonian Captivity of the Church, and The Liberty of a Christian Man. Excommunicated by Pope Leo X (bull issued June 15, 1520); publicly burned the bull. Appeared before Diet of Worms (Apr. 17 and 18, 1521); Diet passed the Edict of Worms, putting Luther under the ban of the empire. Luther's friend Frederick of Saxony concealed him for safety in a castle at Wartburg (1521-22); there he wrote his pamphlet On Monastic Vows translated the New Testament from Greek into German. Returned to Wittenberg (1522) and devoted himself to organization of the church he had inaugurated. Married Katharina von Bora (1525), a former nun. Translated the Old Testament, and wrote many commentaries, catechisms, etc.

Lypsius: Dutch humanist, writer of Diva Virgo Hallensis, a work that was republished by the French Carmelite monk Cochelet in his compendium of a number of contemporary defences of the veneration of the miraculous virgin of Halle, in Cochelet's Palestrita Honoris.

Lyra, Nicholas de: Fourteenth-century Franciscan biblical authority (b. Lyre, d'Evreux, 1270; d. Paris, 1340), writer of the seven-folio volume Biblia Sacra Cum Glossis, Interlineari et Ordinaria (Lyons, 1545).

Macharius, Pope: Non-existent pope erroneously referenced in Gratian's Decretum, and excluded from the work when Augustinus later corrected such mistakes.

Magus, Simon: Donne's reference to Simon Peter, a disciple of Christ, in which he has substituted the word "Magus," or "Pope," for "Peter."

Manrique: Thomas Manrique, a brother of the Palatinate order, reference to whom Pius omitted in his corrections to Gratian's Decretum, made for the purpose of expurgating statements that contradicted Catholic teaching.

Marcellus, Pope: Died in prison, a martyr. One of two popes, Saint Marcellus I, pope (308-09), and Pope Marcellus II, pope in 1555.

Margaret: Also known as Marguerite of Navarre. Marguerite d'Angouleme, sister of Francis I and queen of Navarre (b. Angouleme, 1492; d. Ogos-en-Bigorre, 1549) who ruled with her brother to create a French court at once Catholic,

humanist, and cultured. Daughter of Charles d'Orleans, Count of Angouleme, who was son of John of Angouleme, and Louise of Savoy; sister of Francis I. Active in politics and a supporter of Protestantism, but inclined to mysticism; a friend of literature, and a writer of prose and poetry; her best-known works: Les Marguerites de la Marguerite des Princesses, a collection of dramatic and religious poems (1547), Dernieres Poesies (published in 1896), Lettres (published between 1841 and 1842), and especially the Heptameron, a collection of tales, probably a joint work with writers of her court (1559).

Mariana, Juan: Spanish Jesuit authority, writer of De Rege et Regis Institutione, a book on the institution of the prince, in which he denies the right of the secular prince to execute a clergyman even though he deserves it.

Marie: Mary, mother of Christ.

Mark, Saint: In full, John Mark. The Evangelist; fellow worker with Paul and Barnabas (Acts xii. 25, xv. 37 ff.; Col. iv. 10; Philemon 24); traditionally regarded as author of the second Gospel.

Marques Dorset: Thomas Grey, Marquis of Dorset (b. 1451; d. 1501). Raspa states that Donne refers to Edward IV's

bestowal of the title of Marquis of Dorset upon Thomas Grey as a prime example of a secular ruler who was accorded spiritual authority.

Martianus, Emperor: Also Marcianus, or Marcian; b. Thrace, 390; d. 457. Roman emperor at Constantinople (450-57). A Thracian of humble birth; on death of Theodosius II chosen consort by Pulcheria; successfully defended empire in Syria and Egypt (452) and on Armenian frontier (456); refused tribute to Attila (450). Council of Chalcedon (451) held in his reign.

Martin the Fifth: Real name Ottone, or Oddone (Otto) Colonna. 1368-1431. Pope (1417-31), b. Genazzano, near Rome. Elected at the Council of Constance after the deposition of Benedict XIII, Gregory XII, and John XXIII; made special concordats with several countries; brought peace to the Papacy and the end of the Western Schism.

Mary, Queen: Known as Mary I, or Mary Tudor. Often called Bloody Mary. 1516-1558. Queen of England and Ireland (1553-58), of house of Tudor; daughter of Henry VIII. Succeeded to throne on death of her half brother Edward VI and after deposition of Lady Jane Grey; m. Philip II of Spain (July 25, 1554); repealed laws establishing Protestantism in England and re-established Roman

Catholicism (1555); persecuted Protestants, total number martyred during her reign being about 300; accepted Cardinal Pole as chief adviser; lost Calais (1558), last English foothold on the Continent.

Massaeus: Franciscan monk cited in legends of Saint Francis, which appear in Sedulius' Apologeticus.

Mat. Tortus: "Matthew the Turtle," pseudonym for Bellarmine. See Bellarmine.

Maurice, Emperor: Emperor whose constitution forbidding converted pagans and infirm soldiers from entering monasteries was opposed by Pope Gregory I.

Maximilian I, Emperor: 1459-1519. Called "the last of the Knights." King of Germany (1486-1519) and Holy Roman emperor (1493-1519). Son of Frederick III; m. Mary of Burgundy (1477). Inaugurated many administrative reforms (1495-1512). Defeated in war with Swiss Confederacy (1499), which meant practical independence of the latter. Became involved in war with France (1494) for sovereignty of Milan and Naples. Joined League of Cambrai (1508) against Venice and (1513) the Holy League against France. As ally of Henry VIII of England, helped win battle of Guinegate (1513) against France. After victory of Francis I of France at

Melegnano (1515), forced to cede Milan to the French.
Author of several autobiographical works and a work on
hunting.

Maynardus: Maynard. Catholic authority, and author of De
Privilegis Ecclesiasticis, which Donne quotes in Pseudo-
martyr.

Medardus: Saint Medard, (b. Salency, 456; d. 545) bishop of
Noyon in France. The monastery bearing his name stood over
his tomb at Crout on the outskirts of Soissons.

Medina, Miguel de: Spanish Franciscan (b. Belalcazar, 1489;
d. Toledo, 1578), writer of treatise on the origins of
Christian celibacy, De Sacrorum Hominum Continentia (Venice,
1569).

Mennon: Mentioned by Donne as having been banished along
with Cyril.

Methodius: Raspa states in his commentary that the identity
of the Methodius that Donne mentions is unclear; however, it
was probably that of Methodius, the saint of Olympus and
bishop of Lycia (d. c.311), who wrote a treatise on the
identification of the resurrected body inhabited in lifetime
by the soul.

Meaux, Archbishop of: Guillaume Brissonet, or Briconnet (b. Paris, 1470; d. 1534), bishop of Meaux near Paris, and spiritual advisor to Marguerite d'Angouleme, queen of Navarre (b. Angouleme, 1492; d. Odos-en-Bigorre, 1549).

Michael: Biblical archangel, assisted by the archangel Gabriel.

Michael III: Emperor - Called "the Drunkard." Eastern Roman emperor, (b. 839; d. Constantinople, 867). Reigned 842-867; waged war with Saracens, Bulgarians, and Russians.

Milan, Bishop of: Archbishop Guido of Milan, who was advised regarding his simoniacal and married clergy in a letter from Nicholas II, pope from 1058 to 1061.

Mohamet: Raspa states in his notes that Donne's reference to a "Mohamet," is unclear, because many sultans bore the name, but he indicates that Donne might refer to Morbizan the Turk, or Mohamet II.

Montmorencie, French Constable: Montmorency, Anne duke of. See Constable Montmorencie.

Moore, Sir Thomas: More, Sir Thomas, or Saint Thomas - 1478-1535. English statesman and author; son of Sir John

More, judge. Page in household of Archbishop Morton (1491), who sent him to Oxford, friend of Erasmus, Colet, and Lyly and pupil of Linacre and Grocyn; called to bar, where he was eminently successful; subjected himself to discipline of Carthusian monk (1499-1503); M.P. (1504); successfully opposed Henry VII's demand for aid in money on marriage of Princess Margaret; undersheriff of London (1510). While envoy to Flanders sketched description in Latin of imaginary island of Utopia which he completed and published (1516). Impressed king by arguments in a celebrated Star Chamber case; master of requests (1514), privy councilor (1518); at Field of Cloth of Gold met Guillaume Bude, or Budaeus, Greek scholar (1520); accompanied Wolsey to Calais and Bruges (1521); recommended by Wolsey, elected speaker of House of Commons; chancellor of duchy of Lancaster (1525). Appeared as champion of king against Luther's measures of reform (1523); directed his first English controversial book, Dialogue, against Tyndale's writings (1528). On fall of Wolsey, succeeded against his will as lord chancellor of England, the first layman to hold the office (1529); dispatched cases with unprecedented rapidity but treated heretics without mercy; sought more rational theology and radical reform of clergy but supported historic church; quarreled with Henry VIII over relaxation of heresy laws, refused to take oath renouncing jurisdiction of any but the sovereign over the church; resigned (1532). Charged with

high treason, along with Elizabeth Barton, the "holy maid of Kent"; steadfastly refused, along with John Fischer, Bishop of Rochester, to take oath impugning pope's authority or upholding Henry VIII's divorce from Catherine of Aragon; during imprisonment prepared A Dialogue of Comfort against Tribulation; his sentence to be hanged was commuted by king to decapitation; his head was fixed upon London Bridge. Beatified by Leo XIII (1886), canonized (1935). Critic and patron of art; known for his Utopia, describing communal ownership of land, educations of men and women alike, and religious toleration. Author also of Life of John Picus, Earl of Mirandula (1510), showing his humanistic ideals, and History of Richard III.

Morbizan the Turk: See Mohamet.

Moses: Hebrew prophet and lawgiver who, according to Biblical book of Exodus, led Israelites from Egypt through the wilderness to Canaan (c.1200 B.C. according to some authorities); brother of Aaron.

Mucius: Monk, and subject of Catholic legend who, out of fervor of obedience to the commands of an abbot, and thus desire to do God's bidding, threw his son into the river at the command of the abbot, and therefore drowned him.

Nabuchonozar: Nebuchadnezzar. Or Nebuchadrezzar. Name of two kings of Babylon: Nebuchadnezzar I, king (1146-1123 B.C.), of the Isin dynasty; fought wars against Elam and Assyria. Nebuchadnezzar II, d. 562 B.C. Chaldean king of Babylon (605-562 B.C.); son of Nebopolassar; sent by father on expedition against Necho II of Egypt (610); defeated Necho at Carchemish (605); conquered Palestine, capturing Jerusalem (597); carried Jewish king, Jehoiachin, and many Jews as prisoners to Babylon; appointed Zedekiah king, as his vassal; after Zedekiah's rebellion (588), besieged Jerusalem for 16 months (587-586), destroyed it, and for second time carried Jews in exile to Babylon (Babylonian Captivity); took Tyre (573) after siege of 13 years; conducted campaign against Egypt (568); restored Babylon and other cities; rebuilt walls, palaces, temples, etc.; one of greatest of Chaldean kings; according to tradition (Daniel iv), suffered strange malady (lycanthropy) for several years during his reign. Succeeded by his son Evil-Merodach.

Nathan: Old Testament Hebrew prophet in the reign of David who reproved David for his adultery with Bathsheba, and for causing Uriah's death (2 Samuel, xii).

Navarrois: Donne's term for a native of Navarre.

Navarrus: Writer of Manuale, a book on confession, penance,

and freedom of conscience.

Nerius, Philip: Neri, Saint Philip. 1515-1595. Italian priest; founder (1564) of the society Fathers of the Oratory, Rome. From musical services held in his oratory in Rome came an oratorio as one form of musical composition. His life is described in Gallonio's De Vita.

Nero: In full, Nero Claudius Caesar Drusus Germanicus. 37-68 A.D. Roman emperor (54-68); son of Domitius Ahenobarbus, Roman consul, and Agrippina, daughter of Germanicus Caesar; b. at Antium in Latium; educated by Seneca and Burrus; adopted by his step-father Emperor Claudius (50); m. first Octavia, daughter of Claudius (53). Made emperor by Agrippina, who had poisoned Claudius; caused death of Britannicus (55) and procured assassination of his mother (59); first few years of reign in general marked by wise conduct of public affairs, with Seneca and Burrus as advisers; private life profligate and dissipated; murdered Octavia and her sister Antonia; m. Poppaea Sabina (62) and later caused her death; accused of kindling fire (64) that destroyed a great part of Rome; instituted cruel persecutions of Christians; discovered plot against him (65) and brought about deaths of many Romans, including Seneca; visited Greece (67-68); completed for prizes at festivals; declared a public enemy by the Senate; committed suicide.

Nestorius: d. about 451 A.D. Patriarch of Constantinople (428-431); preached the doctrine (Nestorianism) that in Jesus Christ a divine person (the Logos) and a human person were joined in perfect harmony of action but not in the unity of a single individual; deposed for heresy by the Council of Ephesus (431) and banished to the Libyan desert. Nestorians spread widely in Persia, India, Mongolia, and China.

Nicephorus: Saint Nicephorus of Antioch, (b. 190; d. 248).

Nicholas, Pope: Nicholas I, Saint. Sometimes called Nicholas the Great. (b. Rome, 800?; d. Rome, 867), elected pope in 858. Pope from 858 to 867. A strong pontiff in the years after the breaking up of Charlemagne's empire; supported Ignatius, Patriarch of Constantinople, and excommunicated Photius (863); conducted long struggle with Lothair, King of Lorraine, forbidding his divorce; upheld right of bishops to appeal to Rome; recognized the pseudo-Isidorian decretals (865).

Nilus: Nilus Cabasilus - Fourteenth-century Archbishop of Alexandria and Metropolitan of Thessalonica, writer of the anti-papal De Primatu Papae (c. 1340).

Noe: Mentioned as martyr in same group with Enoch, from

biblical history.

Nycippus: Character from Variae Hitoriae ... rerumpublicarum descriptiones (Lyons, 1604), Book I, a work by Roman rhetorician and anecdotal historian Aelianus of Praeneste (b. c.170; d. 235).

Nyssene: One of many church fathers mentioned by Donne, whose church rulings have been questioned by various popes.

Ochus, King : b. Artaxerxes III; d. 338 B.C. King (359-338). Son of Artaxerxes II. At accession, murdered most of his relatives; attempted to subjugate Egypt; failed at first; defeated by princes of Sidon, Cyprus, etc., and (346) by Greek generals in Egypt; later, with great cruelty, succeeded in subduing Egypt (343), slain by eunuch Bagoas, an Egyptian who had been put in authority; succeeded by his son Arses.

Oecumenius: Sixth-century author of the oldest known Greek commentary on the biblical book of Revelations.

Otho: Otto IV of Brunswick. 1174?-1218, Holy Roman emperor (1198-1215; crowned 1209); son of Henry the Lion, Duke of Bavaria and Saxony; educated in England. Put forward (1198) by Guelphs as rival to Philip; Duke of

Swabia, as king and emperor; fought civil war against Philip (1198-1208); crowned emperor after Philip's death; excommunicated (1210) by Pope Innocent III. With John of England, defeated at Bouvines (1214) by Philip II Augustus of France supported by Innocent III; forced to retire (1215) to estates in Brunswick.

Ozias: Also called Uzziah, but Ozias or Azarias, in Douay Bible. King of Judah (780-740 B.C.); son of Amaziah; enjoyed long prosperous reign (2 Kings xv; 2 Chronicles xxvi).

Palea: Paucapalea - Raspa's notes state that Paucapalea was supposedly the principal commentator or "glosser" to add marginal commentaries to Gratian's work.

Paleotus: b: Paleoto - Writer of Historia Admiranda ... Sacrae Sindoni.

Palladius: 368?-?431. Greek Christian ecclesiastic and writer; bishop of a see in Asia Minor; author of Historia Lausiaca, addressed to Lausus, a chamberlain at imperial court, and containing descriptions of monkish life in Egypt and Palestine.

Parisiensis: Matthew of Paris. b. probably 1200; d. 1259.

English chronicler. His surname probably originated in the circumstance that he studied at the University of Paris. He entered the Benedictine monastery of St. Albans in 1217, was present at the nuptials of Henry III and Eleanor of Provence in 1236, and was sent on a mission to the Benedictine monastery of Holm (Trondheim), Norway, in 1248. He became chronicler of St. Albans on the death of Roger of Wendover in 1236. He enjoyed the favor of Henry III, who admitted him to his table and to private conversations during a visit of a week's duration at St. Albans in March 1257. His chief works are Historia Major (also called Chronica Majora) and Historia Anglorum, which is mainly compiled from the first-mentioned work. The Historia Major is a chronicle of the events from the creation of the world to the year 1259. Down to 1235 it is a modified transcription of an earlier work, entitled Flores Historiarum begun by John de Cella and completed by Roger of Wendover; from 1235 to 1259 it was compiled exclusively from original sources.

Paul the Fifth: Pope - Named Camillo Borghese (1552-1621); Pope from 1605. Lived during the conflict between the Church and the republic of Venice regarding the immunity of the clergy from the jurisdiction of civil tribunals. Issued a decree denouncing excommunication against the doge and senate, and placing the republic under interdict. Promoted various charities and useful works.

Paul the Fourth: Named Giovanni Pietro Caraffa (1476-1559); Pope from 1555. Labored for the reformation of abuses and for the revival of religion and morality. Under his influence Pope Paul III organized the Inquisition in Rome. Enforced upon the clergy the observance of all the clerical duties, and enacted laws for the maintenance of public morality. Issued a full Index librorum prohibitorum. Completed the organization of the Roman Inquisition. Aided the poor. Embroiled with the emperor Ferdinand the Catholic, with Philip II of Spain, and with Cosmo, Grand Duke of Tuscany.

Paul the Third: Saint - Real name Alessandro Farnese. 1468-1549. Pope (1534-49), b. in Tuscany; received excellent education; excommunicated Henry VIII of England (1538); approved decree (1540) establishing order of Jesuits; aided Emperor Charles V in his wars against the Protestants of Germany; introduced Inquisition into Italy; convened Council of Trent (1545).

Pelagius the First: Pope from 556 to 561.

Pelargus, Christopher: Also known as Christopher Storch. Lutheran and later Calvinist German theologian (b. Schweidniz, 1565; d. Frankfurt, 1633), writer of anti-Jesuit treatise, Novus Jesuitimus hoc est Paradoxa sive

absurdissima Jesuitarum Dogmata (Frankfurt, 1608).

Pennafort: or Penafort, Saint Raymond of - 1176?-1275.
Spanish Dominican monk and theologian; canon of Barcelona (1219); aided Peter Nolasco in founding order for ransom of Christian captives; zealous supporter of the Inquisition and of a crusade against the Moors (1229); called to Rome by Pope Gregory IX (1230); codified canon law; his Decretalium Gregorii P. IX forms volume V of Corpus Juris Canonici; bishop of Tarragona (1235) and general of the Dominican order (1238-40).

Peron, Cardinal: b: Swiss-born career diplomat Jacques Davy Duperron (b. Berne, 1556; d. Paris, 1618), a Calvinist converted to Catholicism about 1578, who later entered orders and became a firm friend of both Henry III and, after his assassination in 1589, of Henry IV of France. Duperron was Henry IV's charge d'affaires in Rome and was created cardinal there in 1604. With Cardinal Francois de Joyeuse, sent to negotiate the reconciliation between the state of Venice and the papacy.

Pesantius, Alexander: Sixteenth-century Roman political philosopher and theologian, author of the Tractatus de Immunitate Ecclesiastica et De Potestate Romani Pontificis (Rome, 1606), part 2 of which argued for the universal power

of the pope over all secular princes.

Peter, Father: See Friar Peter.

Peter, Friar: Friar from Catholic legend who is portrayed in Sedulius' Apologeticus as having been chastised by Saint Francis for coming back from the dead to perform miracles.

Peter, Saint: In Latin, Petrus. Originally called Simeon or Simon. Later Simon Peter. Sometimes Cephas. d. 67? Son of Jonah. A disciple of Christ. After the Resurrection, made Jerusalem headquarters for preaching and proselyting in Palestine (c. 33-44 A.D.); imprisoned by Herod Agrippa I, but escaped; established see of Antioch. By well-founded tradition, went to Rome and died a martyr during persecutions of Nero. Roman Catholics accept Christ's words (Matthew xvi. 16-19) as appointing him his vicar on earth. Probably wrote two Epistles (included in the New Testament canon).

Petilian: Bishop of Cirtha in North Africa and leader of "circumcelliones" and "circuitores" mentioned by Donne, who lived as hermits, and who were fanatical early fifth-century offshoots of the Donatist heresy.

Petrarch: Ital. Francesco Petrarca, orig. Petracco. 1304-

1374. Italian poet, b. Arezzo; educ. Avignon; studied law at Montpellier (1319 ff.) and Bologna (1323 ff.); devoted himself to study of classics (1326 ff.). Assumed minor ecclesiastical orders (1326); lived at Avignon, where (c. 1327) he met Laura, who inspired his *Rime*. Visited Rome (1337); retired to Vaucluse; crowned poet laureate (Rome, 1341); entrusted with diplomatic mission by Clement VI (1343); settled in Milan (1353); on diplomatic missions for duke of Visconti (1356, 1360). Friend of Boccaccio, protege of Colonna and Visconti families. Known particularly for Canzoniere or Rime, a collection of his Italian lyrics, chiefly sonnets and odes written to Laura; other works include, in Italian, allegory I Trionfi, and, in Latin, the epic poem Africa, his Epistolae and Metricae, Bucolicae, the treatises De Contemptu Mundi, De Vita Solitaria, De Remediis Utrusque Fortunae, De Vera Sapientia, De Otio Religio-sorum, and Viris Illustribus, letters, orations, etc.

Phalaris: Greek politician, tyrant of Agrigento in Sicily (570-554 B.C.). According to tradition, he was notoriously cruel, burning human sacrifices inside a brazen bull; finally overthrown and executed by being burned in the same brazen bull.

Philip de Long: King Philip V. Called the Tall. 1294-1322. Son of Philip IV. King (1316-22). Received Poitiers

as appanage. Appointed regent on death of Louis X (1316); became king on death of infant John I. Assembly confirmed succession (1317) by adopting Salic law. Ended war with Flanders (1320). Fined Jews heavily; effected some administrative reforms but opposed by States-General in others. Tried especially to unify coinage, weights and measures.

Philip Nerius: See Nerius, Philip.

Philip the First: 1052-1108. Son of Henry I. King (1060-1108). Reigned (1060-66) under regency of his mother, Anne of Russia, and Baldwin V of Flanders. Kingdom at low ebb of strength because of powerful feudatories, especially Normandy, but royal domain increased in various ways. Excommunicated (1095) for disowning first wife, Bertha of Holland, and for marriage with Bertrada, wife of Count Fulk of Anjou.

Philip the Second: 1527-1598. King (1556-98), only son of Charles V and Isabella of Portugal, b. in Valladolid; educated by clergy; married four times: Maria of Portugal (1543), Mary I of England (1554), Elizabeth of Valois, daughter of Henry II of France (1560), and Anna, daughter of Emperor Maximilian II (1570); given government of Milan (1540), of Naples and Sicily (1554), of Netherlands (1555),

and of Spain (1556); inherited also vast possessions in new world; ruled from Netherlands (1556-59); from there waged successful war against France, won battle of St Quentin (1557); put down revolt of Moriscos and expelled them (1569-70); sent expedition under his half brother, Don John of Austria, who, with the Genoese, defeated the Turks at Lepanto (1571); determined to crush all opposition to Roman Catholicism; developed Inquisition and at great cost failed to put down revolt in Netherlands (1567-79); supported Guises against Henry of Navarre (1562-98); conquered Portugal (1580-81); lost naval supremacy in defeat of Armada (1588) in war with England (1587-89); Treaty of Vervins (1598) ended war with France; bigoted and morose, his policies caused decline in Spain's power, especially in commerce and industry; encouraged art and built Escorial (1563-84). By first wife (Maria) left son Don Carlos, and by fourth wife his successor, Philip III.

Philip the Third: 1578-1621. Son of Philip II, b. Madrid. King (1598-1621). Inherited Spanish possessions and problems of declining power, but took no interest in government; left all direction of affairs to his favorite, duke of Lerma (1598-1618) and later to duke of Uceda, Lerma's son; spent time in court festivities; had reputation for extreme piety; final expulsion of Moriscos decreed (1609), an event of economic disaster to Spain; independence

of Northern Provinces (Netherlands) recognized (1609).

Primasias: Pimasias. Sixth-century bishop of Hadrumetum in North Africa.

Pipin: Pepin the Short. 714?-768. Son of Charles Martel; king of the Franks (751-768); as king of Germany, known as Pepin III; mayor of the palace (741-751); m. Bertha, daughter of Carlbert, Count of Laon; deposed Childeric III (751), last of Merovingian kings; founded the Carolingian dynasty); aided Pope Stephen II against the Lombards (754-755); conquered them and bestowed upon the pope the sovereignty of the exarchate of Ravenna (Donation of Pepin); fought against the Saxons but left completion of their subjugation to his son Charlemagne.

Pius the Fifth, Saint: Real name Michele Ghislieri. 1504-1572. Pope (1566-72), b. near Alessandria, Italy; endeavored to enforce reforming decrees of Council of Trent, a foe of toleration of any kind; attempted to depose Elizabeth of England; aided Catholics in France against the Huguenots and helped Spain in Netherlands; with Spain and Venice, formed the Holy League (1570) against the Turks; revised the breviary (1568) and missal (1570).

Pius the Fourth: Real name Giovanni Angelo Medici. 1499-

1565. Pope (1559-65), b. Milan; adopted policy of conciliation toward emperor and Philip II of France; reconvened the suspended Council of Trent (1562); issued bull (1564) confirming its decisions (Creed of Pius IV).

Pius the Second: See Aeneas Sylvius.

Plato: Orig. name Aristocles. 427?-347 B.C. Surnamed Plato because of his broad shoulders. Greek philosopher; disciple of Socrates and teacher of Aristotle; studied under and with Socrates until Socrates's trial, conviction, and death (399 B.C.), then left Athens; stayed for a while in Megara; traveled in Egypt, Cyrene, Sicily, and Magna Graecia. Returned to Athens permanently (387) and there founded his school of philosophy known as the Academy. This academy was later endowed and became in form a university, the first university known in history; it flourished until closed by Justinian (529 A.D.). His extant works are in form of dialogues, in each of which his master, Socrates, is represented in a leading role; these dialogues include Republic (generally regarded as his greatest work; a search for justice in construction of an ideal state), Laws (on same theme; unfinished), Symposium (on ideal love), Phaedrus (attacking prevailing conception of rhetoric), Timaeus (embodying a theory of the universe and containing story of the lost Atlantis), Apology (purporting to give Socrates's

speech in own defense at his trial), Phaedo (on immortality of the soul; purporting to be a record of Socrates's last conversation before death), also Charmides, Cratylus, Critias, Crito, Ethydemus, Euthyphro, Georgias, Ion, Laches, Lesser Hippias, Lysis, Menexenus, Meno, Parmenides, Philebus, Politicus, Protagoras, Sophist, and Theaetetus.

Poictou, William Earl of: Eleventh-century earl of France, informed of the debaucherous behavior of King Philip I of France in a letter from Pope Gregory VII.

Pompeius: Gnaeus Pompeius Trogus. Roman historian, who lived between the first century B.C. and the first century A.D. Author of a general history, partly preserved in abridged version by Justin.

Pompey: See Pompeius.

Pontianus: Pontianus the Martyr, Saint. Pope (bishop of Rome; 230-235); banished to Sardinia by Emperor Maximinus.

Porcia: Portia. d. 42 B.C. Wife of Marcus Brutus, said to have killed herself by swallowing coals.

Prateolus: French theologian, also known as du Preau, who supported the pope's power to condemn heretics in his De

Vitis by citing the fourth-century bishop of Salamis Saint Epiphanius' Panarion, and several works by Augustine of Hippo.

Prophet Esay: See Esay, Prophet.

Prudentius, Aurelius Clemens: 348-?410. Latin Christian poet, probably Spanish-born; held official position under Emperor Theodosius; retired to monastery (c. 405). Author of Cathemerinon (including twelve long hymns for devotional use), Psychomachia (depiction of the struggle between virtue and vice for the soul of a Christian), Peri Stephanon (hymns praising martyrs and martyrdom), Hamartigenia (on the origin of evil), and Apotheosis (defense of the doctrine of the divinity of Christ).

Pythagorus: Greek philosopher and mathematician, b. in Samos (hence known as "the Samian Sage"); said to have traveled widely in search of wisdom; settled (c. 530 B.C.) in Crotona, Greek colony in southern Italy. Around him, inspired by his teaching, developed an association devoted to reformation of political, moral, and social life; Pythagoreanism maintained its organization until middle of 4th century B.C. To Pythagoras are ascribed the doctrine of metempsychosis and the teaching that earthly life is only a purification of the soul. Pythagoras left no writings; all

that is known of his doctrines comes from his disciples. Pythagoreans are known to have made considerable advances in mathematics and astronomy.

Queen Elizabeth: See Elizabeth I, Queen.

Queen of Sheba: Donne's reference to the Anglican Church. This reference dates to the reign of Henry VIII, who used it in accordance with his claim that his lineage could be traced to that of early Old Testament nobility, and who thus claimed that he was "appointed directly by, and accountable only to, God."

Queen Mary: See Mary, Queen.

Ravenna, Archbishop of: Twelfth-century Archbishop of Ravenna, who received letter of instruction from Pope Alexander III, regarding papal breves.

Raynold, Friar: Friar of Catholic legend who rose out of his grave after death and interment to make room in his grave for a newly interred cleric who needed a grave site.

Revenna, Archbishop of: See Ravenna, Archbishop of.

Ribadeneira, Pedro de: 1527-1611. Spanish hagiologist;

follower of St. Ignatius of Loyola; joined Society of Jesus, Rome (1540); active in promulgation of Jesuit order. Author of Vita Ignatii Loiolae (1572), etc.

Robert of Sicily, King: Robert of Anjou. 1275-1343. Duke of Anjou and king of Naples (1309-43); second son of Charles II; crowned by Pope Clement V at Avignon; leader of Guelph or papal faction in Italy, especially as opponent of Emperor Henry VII; waged unsuccessful war against Sicily (1325-41). A man of learning and patron of literary men, especially Petrarch. Never actually king of Sicily.

Rodulphus: Rudolf, Duke of Swabia, (1057-1080). Chosen king of Germany (1077) in opposition to Henry IV, who had been excommunicated; at first successful in conflict with Henry, but slain in battle (1080).

Romanus, Pope: b. at Gallese, near Civita Castellana, Italy n.d.; d. Rome, 897. Pope from August to November, 897. Little is known of his reign, save some routine administrative actions. He was cardinal of Saint Peter ad Vincula.

Roselli, Antonio: Italian lawyer (b. Arezzo, 1380; d. Padua, 1466, author of the Tractatus de Monarchia, Sive Tractatus de Potestate Imperatoris et Papae (Venice, 1483).

Ruffin, Friar: Subject of various legends in Sedulius' Apologeticus.

Ruffinus, Your Excellency's Ambassador: Tyrannius Ruffinus. 345?-410. Latin theologian and presbyter, b. near Aquileia. Lived as monk in Egypt, on Mount of Olives near Jerusalem (375), and in Aquileia (from 398); opposed his former friend St. Jerome in bitter controversy over doctrines of Origen; translated into Latin the Greek Christian writers, Eusebius of Caesarea, the Clementine Recognitions, Origen's Principia and Homilies, and Historia Monachorum in Aegypio.

Sa, Emanuel: Portuguese Jesuit, writer of Scholia in Quatuor Evangelia (Antwerp, 1596).

Sampson: Samson. In the Bible, one of the Hebrew judges, a man of prodigious strength, who performed heroic deeds against the Philistines, but through the treachery of his paramour Delilah was finally captured by his enemies and his eyes put out (Judges xiii-xvi).

Samuel: In the Bible, a Hebrew judge and first of the great prophets, brought up under the high priest Eli, whom he succeeded as judge. The story of his life and ministry is recorded in the Old Testament book of I Samuel (in Douay Bible named I Kings) chapters i to xxv.

Sanders, Nicholas: 1530?-1581. English Roman Catholic controversialist and historian; employed by Cardinal Hosius in checking spread of heresy; in Madrid, strove to effect Roman Catholic conquest of England; sent to Ireland (1579) as papal agent to stir up rebellion; after annihilation of his Spanish and Italian supporters by Lord Grey (1580), died of cold and starvation in the woods. Author of De Origine ac Progressu Schismatis Anglicani (completed by Edward Rishton), basis of Roman Catholic accounts of English Reformation.

Saphira: Biblical figure, an early Christian who, along with her husband, Ananias, was struck dead for lying to the Apostle Peter (Acts v. 1-11).

Sapritius: Simplicius. Rejected request for pardon by Saint Nicephorus of Antioch (b. 190; d. 248), who had been condemned to death for his Christianity, but later recanted, the story of which is narrated in Symeon Methphrastes' later tenth-century compilation of the legends of saints in the Menologia of the Byzantine Church.

Saul: First king of Israel (I Samuel x-xxxi); a Benjamite, son of Kish; annointed as king by Samuel (c. 1025 B.C.); protector, later rival, of David; defeated and killed by the Phillistines in battle of Mount Gilboa; succeeded by David.

Saunders: See Sanders, Nicholas.

Sayr, Robert: or Gregory - Benedictine (b. Redgrave, Suffolk, 1560) who was trained in theology at Douai, eventually became a monk at Monte Cassino, and finally a professor of theology in Venice where he died in 1602.

Writer of Casuum Conscientiae Sive Theologiae Moralis Thesaurus, De Censuris Ecclesiasticis.

Scaevolaes: Scaevola, Gaius Mucius. Roman hero. According to legend, volunteered to assassinate Lars Porsena when he was besieging Rome (509 B.C.); penetrated to Porsena's camp, but mistook Porsena's secretary for Porsena and killed him. Threatened with being burnt alive if he refused to divulge details of plot, he thrust right hand into fire nearby and held it there until it was burned off, hence the name "Scaevolaes," or left-handed. Porsena, impressed with his courage, released him and negotiated peace with Rome.

Schlusselbergius: Conrad of Schlüsselberg in Westphalia. Protestant theologian and author of a commentary on Calvin's theology, Theologiae Calvinistorum (in one edition, Frankfurt 1592), and of a treatise on the anti-trinitarians, the Manicheans and the sacraments, Haeticorum Catalogus (Frankfurt, 1597).

Schonerus: Schoner, Johannes. 1477-1547. German astronomer and geographer; author of numerous mathematical, astronomical, and geographical works; made terrestrial globes, including the first bearing the name America.

Schultingius: Schulting, Cornelius. Dutch canon of St. Andrew's in Cologne (b. Steinwyck, Overijssel; d. 1604), who wrote extensively against Protestants and who brought out an abridged version of the Cardinal's Annales Ecclesiastici under the title of Thesaurus Antiquitatum Ecclesiasticarum in two volumes in Cologne in 1601.

Sedulius, Coelius: or Caelius - Fifth-century Roman Christian poet; chief work poetic Carmen Paschale, a poetic version of the Gospels praised by Pope Gelasius. Also author of Apologeticus, frequently mentioned in Pseudo-martyr in citation of its legends of Catholic saints and martyrs.

Senensis: See Pope Sixtus the Fifth.

Sepulveda, Juan-Gines de: b. Pozoblanco, c. 1490; d. Mariano, Cordova, 1573. Spanish theologian and historian who entered orders after the study of theology in Alcala and Salamanca; royal historiographer (from 1536); wrote (in Latin) theological treatises and histories of Charles V and

Philip II; a firm expounder of the belief that Aristotelian philosophy was wholly conformable to Christian religion.

Author of De Regno et Regis Officio (Lerida, 1571).

Serarius: French Jesuit linguist and writer of Litaneutici, a book on the use of language in religious composition; as well as Trihaeresium Seu De Celeberimus Tribus, Apud Iudaeos, Pharisaeorum, Sadducaerium, et Essenorum Secti (Mainz, 1604).

Sergius: Raspa maintains that the reference to Sergius is obscure, possibly referring to Pope Sergius II (b. Rome, d. Rome 847) elected in 844, who witnessed the Saracen sack of the territory surrounding Rome in 846, but otherwise, also possibly referring to erroneously to Aneas Sylvius, or Pius II, who had contact with Mahomet II, or Morbizan the Turk, who is mentioned concurrently with Sergius on page 252 of Pseudo-martyr.

Serranus, Jean de: Also called Jean de Serres. b. Bivoraiz, Montpellier, n.d.; d. 1597. French translator.

Silas: In the Bible, a worker in the early Christian church at Jerusalem, companion of Paul on his second missionary journey (Acts xv. 40 ff.); generally regarded as the Silvanus (in Douay Bible Sylvanus) of the Pauline epistles.

Simancha: Spanish jurist and canonist; writer of Enchiridion Iudicum Violatae Religionis, ad extirpandas haereses, theoricen & praxim summa brevitare complectens (Antwerp 1573).

Simon Acosta: Martyred Jesuit, pitched headlong into the sea by savages.

Simon Magus: In the Bible, a Samaritan sorcerer, converted by Philip (Acts viii, 9-24) and severely rebuked by Peter for offering money to purchase the power of giving the Holy Ghost, hence the term simony, applied in ecclesiastical law to traffic in sacred things, especially the buying and selling of benefices.

Simplicius: Saint - Pope. b. in 468 at Tivoli, Italy; d. March 10, 483. Defended the church against the encroachments of the Byzantine emperors, and insisted on papal supremacy in matters of faith. He opposed Peter Mongus, chosen patriarch of Alexandria by the Monophysites. During his pontificate the Western Empire fell (476) to the barbarians.

Sixtus the Fifth: Real name Felice Peretti. 1521-1590. Pope (1585-1590); b. at Grottammare, the Marches. Became

cardinal (1570). As pope, brought order in the Papal States; revised regulations for the college of Cardinals, restricting number to 70; a patron of art, built Lateran Palace, erected Vatican Library, and completed or restored other structures; authorized new edition of the Septuagint (1587); published new edition of the Vulgate (1590).

Sixtus the Fourth: Real name Francesco della Rovere. 1414-1484. Pope (1471-1484); b. at Celle Ligure, near Savona, Italy. General of the Franciscan order (1464). After becoming pope confined attention to Italian politics; involved in conspiracy against the Medici which resulted in a war with Florence (1478-80); urged Venetians to attack Ferrara and then abandoned them (1480-84); had Sistine Chapel built (1473) and the Sistine Bridge across the Tiber, but became unpopular because of heavy taxations for these structures, and for his extreme nepotism.

Socrates: 470?-499 B.C. Greek philosopher, b. in Athens, son of a sculptor, Sophroniscus. In early life himself a sculptor; later devoted himself wholly to philosophy. Developed and used with his pupils, who included Plato, Xenophon, and Alcibiades, an original method (still known as the Socratic method) of inquiry and instruction, consisting of a series of questionings the object of which is to elicit a clear and consistent expression of something supposed to

be implicitly known by all rational beings. Attacked by Aristophanes as a Sophist and innovator; his contempt for conventional ideas and ways of life brought him many enemies; accused of impiety and of corrupting youth, defended himself in a speech intentionally angering instead of conciliating the judges; condemned; drank hemlock in prison, with his disciples grouped about him (399). Left no writings of his own; his philosophy known through the writings of his disciple Plato. His doctrines are the basis of idealistic philosophy, and have profoundly influenced philosophic thought through succeeding centuries.

Soto, Dominican: Spanish theologian, author Commentarii in Quartum Sententiarum (1555-1560), the Salamanca edition of 1569 being the one to which Donne refers.

Stapleton, Thomas: b. Henfield, Sussex, 1535; d. Louvain, 1598. English Roman Catholic theologian and controversialist in Latin; remembered for his English prose translations of Bede's works and for his life of Thomas More (Tres Thomas, 1588; reprinted separately, 1689. Also author of A Fortresse of the Faith first planted amonge us englishmen, and continued hitherto in the universall Church of Christ (Louvain, 1565).

Stephanus, Josephus: Canon of Sepulveda, (b. Valencia),

professor of philosophy in Siena, and later bishop of Orihuela where he died in 1604; author of De Osculati Pedum Romani Pontificis (1579), which supported the ecclesiastical powers of the Roman Catholic Church.

Stephen the First: Saint - Pope. Bishop of Rome; 254-257. b. at Rome; d. probably August 2, 257. Pope from 254-257 A.D. Defended the validity of heretic baptism against the opinions of Saint Cyprian and other African bishops.

Stephen the Fourth: Pope - Pope from 768 to 772. b. in Sicily, 720; d. 772. He succeeded the usurper Constantine (767-768), and the monk Philip, who had been clandestinely elected Pope by the Lombards.

Stephen the Sixth: Pope - b. 816; d. 896. Pope from 896 to 897 who ordered under imperial instigation, the exhumation of the body of his predecessor, Pope Formosus.

Stephen the Seventh: Raspa mentions that Donne's reference to Pope Stephen the Seventh is Donne's indication that he is not sure whether the correct pope in question is in fact Stephen Sixth or Stephen Seventh. However, the correct dates for the papal reign of Stephen the Sixth are from 896-897, as listed above; therefore, the correct pope in Donne's reference is probably not Stephen the Seventh.

Stephen the Third: Pope - Actually Stephen the Second, sometimes called Stephen the Third. Pope from 752 to 757. With the fall of Ravenna to the invading Lombards in 752, appealed for military help to the newly consecrated Pepin the Short of the Franks, and to his brother Carloman who in 747 had given up all claims to royal power and had entered a monastery. Pepin complied, crossed the Alps and made the Lombards submit to Stephen a first time in 754, and yet a second time in 756, after they again attacked Rome.

Steuchius: Steuco, Agostino. Exegete and renowned librarian (b. Gubbio, 1496; d. Venice, 1549), appointed Vatican librarian by Paul III in 1538. Writer of De Falso Donatione Constantini (Lyons, 1547).

Strabo: 63 B.C.?-?24 A.D. Greek geographer, b. Amasya, in Pontus; settled in Rome (c. 20 B.C.); traveled widely and wrote Geography, (17 books) describing Europe, Asia, Egypt, and Libya. Author also of a history of Rome (now lost).

Sulpitius: Sulpicius Severus. 360?-?410. Latin Christian writer, b. in Aquitaine. In early life, a lawyer; later, attached himself to Saint Martin of Tours, gave his goods to the poor, and devoted himself to religion. Chief work, Chronicle, a concise resume of world history.

Surius, Lawrence: Hagiologist (b. Lubeck, 1522; d. Cologne, 1578). Tacitus, Cornelius: b. c.56; d. 120. Roman orator, politician, and historian; quaestor (79 A.D.); praetor (88); consul (97). Chief work, Historiae, an account of the reigns of emperors Galba, Otho, Vitellius, Vespasian, Titus, and Domitian; other works, Dialogue on Orators, Life of Agricola, Germania, Annales (history of the Julian emperors from the death of Augustus).

Sylvester I: Pope. b. at Rome; d. December 31, 335, probably in the era of Constantine the Great. Pope from 314-335. Sylvester reigned during the first Council of Nicaea in 325.

Tannerus: Tanner. Jesuit who argued against the power of the Venetian state over clerics in his Defensionis Ecclesiasticae Libertatis.

Tasso, Torquato: 1544-1595. Italian poet, b. at Sorrento; studied under Jesuits at Naples. Protege of Scipione Gonzaga, patriarch of Jerusalem and later of Vincenzo Gonzaga; sometime in service of Cardinal Luigi d'Este. To Paris (1570); met Ferrara (1572 ff.); lecturer in astronomy and mathematics, U. of Ferrara (1574 ff.). Beset by delusory fears of persecution (c. 1575); began series of mad

wanderings (1577 ff.); committed to insane asylum of Sant' Anna, Ferrara (1579-86). Known especially for his Jerusalem Delivered (Gerusalemme Liberata, 1575), an heroic epic poem dealing with the capture of Jerusalem during First Crusade, his other works include the Carolingian epic Rinaldo (1562), the pastoral dramatic poem Aminia (1573), the tragedies Galealto di Norvegia and Il Re Torrismondo, religious epic Il Mondo Creato (all completed c. 1590), and three Discorsi dell' Arte Poetica.

Telesphorus, Saint. Pope. b. in Greece; d. 136. Pope from 125-136. He was the seventh bishop of Rome after the Apostles.

Tertullian: Second- and early third-century African church father, writer of Adversus Marcionem, and De Oratione et De Virginibus Velandis, 160?-?230 A.D. Latin ecclesiastical writer of Carthage; one of the fathers of the church. Educated for the law. Converted to Christianity (c. 190 A.D.); devoted himself to mastery of the Scriptures and of Christian literature; became a presbyter in Carthage. Accepted montanist doctrines; withdrew (c. 207) from the orthodox church and became head of a small Montanist group in Carthage. Among his many works are Apologeticus, a defense of Christianity inspired by persecutions under Emperor Septimius Severus, Ad Martyres, De Baptismo, De

Poenitentia, De Monogamia.

Thaddeus, of Suessa: Justiciar to Frederick II of Germany, who protested on Frederick's behalf when Frederick was threatened with excommunication by Honorius II in 1225, and who continued to represent Frederick's interests even after Frederick was excommunicated and deposed.

Theodoret of Cyrrhus: 390?-457 A.D. Greek Christian theologian of the Antioch school. Bishop of Cyrrhus (423 A.D.); deposed (c. 448-451); restored by Council of Chalcedon (451). Author of a church history, commentaries, exegeses, controversial treatises, biographies, etc. His writings in defense of Nestorius were included in the Three Chapters naming persons and works condemned by Emperor Justinian in his edict (543 A.D.) attempting to reconcile the Monophysites to the church.

Theodosius I: Full name, Theodosius Flavius, called "the Great" (b. Spain, c. 346; d. Rome, 395). Roman general and emperor(379-395), b. in Spain. Son of Theodosius (d. 376). Accompanied his father into Britain (368); defeated Sarmatians in Moesia (374); summoned by Gratian to share empire (378); made Augustus at Sirmium (279); given Egypt and the East and entrusted with their protection against Goths; made peace with Visigoths and Ostrogoths along the

Danube (379-386); allowed Goths to settle within the empire; gave son Arcadius title of Augustus (383); accepted Maximus as colleague in the West (383-388); finally overthrew him (388) at Aquilleia; at Milan (388-391), with short visit to Rome (389); humiliated himself publicly before Bishop Ambrose (390) as penance for cruel vengeance upon Thessalonica; aroused by murder of co-emperor Valentinian II, led army against Eugenius and Arbogast and defeated them at Frigidus near Aquileia (394); caused second son, Honorius, to be proclaimed emperor of the West under guardianship of Stilicho (395); died at Milan.

Theophilact: Theophylact. Eleventh-century archbishop of Achrida (Bulgaria) and author of commentaries on both Old and New Testaments.

Thessalonica, Bishop of: Thomas, Saint - See Aquinas, Thomas.

Thomas, Saint: In Bible, one of twelve apostles (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13), referred to also (John xi. 16 and xx. 24) as Didymus, who according to John xx. 24-29, doubted, until he had proof of, Jesus's resurrection.

Thuanus: Jacques August de Thou. 1553-1617. Lawyer,

magistrate, and historian, councilor of state (1588), one of those who drafted the Edict of Nantes (1598), one of the chief successors to Sully in the councils of the regent Marie de Medicis, and author of Historia sui Temporis (1604-08).

Tiberias: Tiberius II Constantinus (d. 582). Court officer, adopted by Justin II (574) and in control jointly with Sophia (574-578); emperor (578-582); reign troubled by conflicts with Persians and Avars.

Tolet: Francisco de Toledo. 1515?-1584. Spanish administrator in Peru; viceroy of Peru (1569-81); allowed execution of the young Inca Tupac Amaru; introduced the Inquisition into Peru and promulgated new code of laws.

Tortus, Mat.: See Mat. Tortus.

Turk, Morbizan the: See Morbizan the Turk.

Ugolini, Bartholomeo: Tuscan canonist (b. 1540; d. 1610) and writer of Responsiones ... Ad Tractatum Septem Theologorum (Mainz, 1607).

Ulrichus Huttenus: Ulrich de Huttenus. German precursor of the Reformation (b. Steckleberg, 1488; d. 1523), described

as "Eques Germaniae doctissimus" (or Donne's "learned knight") in the sixteenth-century additions to the third-century Chronicle of the Christian Church of Eusebius of Caesaria.

Urbanus: Pope Urban VI. Real name Bartolomeo Prignani. 1318-1389. Pope (1378-89), b. Naples. Archbishop of Bari; first pope at Rome of Western Schism, in opposition to Clement VII at Avignon; deposed Queen Joanna of Naples (1380); crowned Charles of Durazzo king of Naples (1381) but quarreled with him later (1384).

Ursalius: Ursacius of Singidunum. Fourth-century bishop who supported the Arian doctrine of the non-divinity of Christ. Attended the Council of Arles where, to the dismay of Pope Liberius, who reigned between 352 and 366 and who had called the Council meeting, the Council failed to condemn Arianism as had the Council of Nicea.

Ursalaes, Saint: Saint Ursula; d. 238 or 283 or 451. Christian martyr, daughter of a British prince. Patroness and leader of virgins on a pilgrimage to Rome; put to death near Cologne by Huns, with her eleven thousand virgins, according to the ancient legend which received increase of detail in twelfth century and was popularized by Geoffrey of Monmouth.

Vaanus: Court archivist and chamberlain of the Eastern Emperor Constans II.

Valens, Emperor: Shared rule of the Roman empire with his nephews, Flavius Gratianus and Flavius Valentinus I, between 364 and 383.

Valens of Mursa: Fourth-century bishop who supported the Arian doctrine of the non-divinity of Christ. Attended the Council of Arles where, to the dismay of Pope Liberius, who reigned between 352 and 366 and who had called the Council meeting, the Council failed to condemn Arianism as had the Council of Nicea.

Valentia, Gregorie de: Noted Jesuit controversialist theologian (b. Medina, Spain, 1550; d. Naples, 1603), who taught at the University of Ingolstadt, and who published De Rebus Fidei Hoc Tempore controversiis libri, qui hactenus extant omnes, containing a De Purgatorio, in Lyons in 1591.

Valentinian II: Emperor - 372-392. Emperor (375-392), jointly with his half brother Gratian (375-383). Received Italy, Illyricum, and Africa; during minority, government administered by Empress Justina; gave promise of becoming wise ruler; driven out of Italy (387) by Magnus Maximus;

murdered by Arbogast, Frankish commander of his army.

Velcurio, Ioannes: Sixteenth-century German scholar from Wittenberg, whose expurgations in the annotations in No. 13 of the Book on Tarquinius the Superb in the edition of Livy (from the Spanish Index), he published himself in Strasbourg in 1545.

Verus, Lucius Aurelius: Original name - Lucius Ceionius Commodus. 130-169. Roman emperor (161-169), colleague of Marcus Aurelius. Adopted as son by Emperor Hadrian (136) and later (138) by Emperor Antoninus Pius along with Marcus Aurelius; after death of emperor (161), made co-ruler with tribunitian and proconsular powers; led expedition to Parthia (162); took part in wars in northern Italy and Pannonia (167-168).

Victor, Hugo: Hugo of Saint Victor. See Hugo, Victor.

Victor the Third, Pope: Real name Daferius. 1027-1087. Pope from 1086 to 1087; b. Benevento. Abbot, under the name Desiderius, in charge of the cloister Monte Cassino (1057-86); effected an alliance (1078) between Robert Guiscard and Pope Gregory VII; convened synod at Capua (1087); sent army to Tunis (1087), which defeated Saracens; excommunicated the antipope Clement III; especially famous as abbot of Monte

Cassino during its golden age, causing some 70 books to be copied.

Victorellus, Andrea: Late sixteenth-century Italian canon regular, author of De Angelorum Custodia (Padua, 1605), a book on the kinds and the functions of angels.

Victoria, Francis a: Writer of Relectiones. See also Doctor Franciscus a Victoria.

Villagut, Alphonso: Sixth-century Benedictine monk of the Monastery of Saint Severinus in Naples, author of Tractatus De Rebus Ecclesiae (Bologne, 1606).

Villa, Vincentius: Laurentius Villavincientius. Sixteenth-century Spanish Augustinian theologian (b. Andalusia, n.d.), author of De Recte Formando Theologiae Studio (Antwerp, 1565).

Virgil, Polidore: Also Vergil, Polydore. Historian to Henry VIII (b. Urbino, 1470; d. 1555). Italian-English ecclesiastic and historian. Sent by Pope Alexander VI to England as subcollector of Peter's pence (1502-15); naturalized (1510); edited Gildas (1525); published Anqlicae Historiae Libri XXVI, an accurate history in elegant Latin, especially valuable for Henry VIII's reign, but with strong

bias against Wolsey (1534).

Vitalian, Saint: Pope from 655 or 657 to 672; b. Segni, Italy; opposed Monothelitism; received Emperor Constans II in visit at Rome.

Vitruvius Polio, Marcus: First-century Roman architect and military engineer, builder of a basilica at Fanum. Appointed military engineer by Emperor Augustus. Author of De Architectura ... multis aedificiorum, Horologiorum, et Machinarum Descriptionibus (Venice, 1567), which he dedicated to Augustus.

Waldenses: Waldensian. The primitive Protestant sect supposedly founded by Peter Waldo of Lyons, a thirteenth-century historian.

Walsingham, Thomas: English Benedictine historian (b. ?Norfolk; d. ?1422), chief authority for reigns of Richard II, Henry IV, and Henry V.

Watson, William: Seminary priest (b. ?Durham, ?1559) who trained in Catholic colleges on the continent but returned as a missionary priest to England and differed strongly with the Jesuits. Executed on 9 December 1603 after the failure of the "Bye" plot in which he was involved with a number of

other anti-Jesuit seminary priests. The aim of the "Bye" plot was to force James I to accede to their demands for toleration before he was crowned, or to choose another heir to the throne.

Westmonasteriensis: Matthew of Westminster.

Wickliffe: Wycliffe, John. Also Wyclif. 1320?-1384.

Called "Morning Star of the Reformation." English religious reformer and theologian, B. Hispswell, Yorkshire; studied at Oxford; master of Balliol (1361?); graduated as a doctor of theology (c. 1372). Rector of Lutterworth (1374?), continuing to teach and write at Oxford (till 1382).

Developed systematic attack upon the hierarchical system; won favor of John of Gaunt, Duke of Lancaster, and his party by justifying limitation of the Church's lordship over temporal affairs; presented in Latin pamphlets logical grounds for national refusal of certain tribute demanded by Rome. Expounded (c. 1376) doctrine of "dominion as founded in grace," by which all authority, both ecclesiastical and secular, is derived from God and is forfeited when its possessor falls into mortal sin; attacked friars and the worldliness of the medieval church; accused of heresy in bulls by Pope Gregory XI (1377) and summoned before bishop of London in St. Paul's to answer this charge (1377); escaped trial as court session was terminated by general

rioting before he could be interrogated; protected by queen mother and by public opinion at second hearing at Lambeth (1378) and not sentenced. Denied (after 1378) priestly power of absolution and power to enforce confession; rejected penances and indulgences, insisting upon inward and practical religion as against formalism; denied doctrine of transubstantiation (1380); forbidden on ground of heretical doctrines to teach at Oxford and permitted to retire (1382). Initiated the first complete translation of the Bible into English in order to reach the people directly, translating himself the Gospels, probably the rest of the New Testament, and part of the Old Testament, entrusting the editing to John Purvey, who completed it (c. 1388). Died from paralytic stroke; subsequently condemned at Council of Constance (1415), his body disinterred, burned, and thrown into the River Swift.

Wittenburg, Duke of: Christopher, one of the last early sixteenth-century Dukes of Wittenburg.

Xaverius: Xavier, Saint Francis. Span. Francisco Javier. 1506-1552. Jesuit missionary to Orient, called "Apostle of the Indies;" b. near Pamplona, Navarre, youngest son of noble Basque family. Studied in Paris (1525-34), where he made acquaintance of Ignatius of Loyola, whom he aided in founding Jesuit order (1534); ordained priest at Venice

(1537); in service of order at Rome (1537-40). Sent by John III of Portugal to Goa as missionary (1541-42); preached at Goa and on southwest coast of India (1542-45); visited Malacca and the Moluccas (1545-46); to Ceylon (1547) where he converted many. Sailed for Kagoshima, Japan (1549); worked in Japan with some success for two years; while returning (1552) to Goa to organize a mission to China, died on small island near Macao, discouraged and physically weakened by opposition to his China plans. Canonized (1622).

Xerxes I: Called "the Great." 519?-465 B.C. King (486-465 B.C.). Son of Darius Hystaspis and Atossa. Suppressed revolt in Egypt (485-484); carried on task of Darius of punishing Greeks; prepared great expedition (483-481); bridged the Hellespont; marched through Thrace, Macedonia, and Thessaly; his fleet checked by Greek navy at Artemisium and his army by small force of Leonidas at Thermopylae; won at Thermopylae (480); burned Athens; his fleet defeated at Salamis (480); returned to Asia Minor, but left army in Greece under Mardonius; his army beaten by Greeks at Plataea (479) and his fleet at Mycale on same day; passed his later years at Susa in dissolute living; murdered by Artabanus, captain of the guards, who was in turn killed (464) by Xerxes' son Artaxerxes I.

Zachary: Saint Zacharias. Pope (741-752), b. in Calabria, of Greek parentage. Had great personal influence over kings of the Lombards; prevented exarchate of Ravenna from becoming part of Lombard kingdom; encouraged missionary work of St. Boniface and confirmed his anointing of Pepin at Soissons (751) as king of the Franks, the first of the Carolingians.

Zeno, Emperor: Also Zenon. 426-491. Isaurian emperor of the Eastern Roman Empire (474-491), b. in Isauria; son-in-law of Emperor Leo I. Had to put down revolts; for two years (476-477) yielded to usurper Basiliscus; Western Roman Empire overthrown (476); issued letter, Henoticon (482), in unsuccessful attempt to settle differences between Eastern and Western churches (Monophysite controversy); conflicts with Ostrogoths in Balkan Peninsula; finally persuaded (488) Theodoric to invade Italy.

Zepherine, Pope: Saint Zephyrinus. Pope (bishop of Rome; 198-217); pontificate marked by many controversies on doctrine.

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