

example, they must never cease to urge all men of every class, on the high as well as the lowly, the Gospel doctrines of the Christian life; by every means in their power they must strive for the good of the people; and above all they must earnestly cherish in themselves and try to arouse in others Charity, the mistress and queen of virtues. For the happy results for which we all long must be chiefly brought about by the plenteous outpouring of charity, of that true Christian charity which consists in the fulfilling of the whole Gospel law, which is always ready to sacrifice itself for others' sake, and which is man's surest antidote against unholy pride and an immoderate love of self, whose office is described, whose Godlike features are drawn, by the Apostle St. Paul in these words: 'Charity is patient, is kind . . . seeketh not her own . . . suffereth all things . . . endureth all things.'

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London.

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## THE HISTORICAL AND RELIGIOUS ORIGINS OF OUR RECENT IMMIGRANTS FROM EASTERN EUROPE.

**A**MONG the members of that very small minority of the inhabitants of the United States in whose veins a preponderancy of English blood is said—by themselves—to flow, there are some who still give credence to the historically inaccurate and ethnologically absurd assertion that the early glories and quickly-developed prosperity of the Republic are mainly due to "Anglo-Saxons." But even these innocents, many of whom are jejune of historical knowledge, and others of whom care not for an enlightenment which would dissipate their prejudices, cannot ignore the fact that during the last twenty or thirty years—to say nothing of the consequences of the Irish influx during many previous years—the presumed "Anglo-Saxons" have been relegated to an enforcedly modest position. In view of this eloquent truth, we may interest some of our readers if we devote a few pages to the origins of those peoples of eastern Europe who have recently contributed toward the formation of what will in the future become a practically homogeneous American Nation. As for the Irish, Germans, Italians, French, and Spaniards, whose blood has already transmogrified the "Anglo-Saxon" stock, their history speaks for itself.

Among all the eastern European peoples who have joined in the recent immigration, their numbers and importance demand that

first consideration be accorded to the Slavs, a Japhetic race who probably descend from Riphath, the third son of Gomer, and whose Asiatic origin is plainly evinced by their ancient language, and by their ancient religion and institutions. The ancient Slavs, known to the Greeks and Romans as Sarmatians, were repeatedly vanquished, but never permanently subjugated by the Quirites; and together with the Teutons, they were the means wherewith Divine Providence subverted the fourth of the empires seen in the vision of Daniel. The word "Slav" is encountered in no historical chronicle before the fourth century of the Christian era; the term is variously derived from *slava*, signifying "glory," and from *slovo*, which means a language; our own word "slave" reminds us of the miserably degraded condition into which the ancient Slavs had fallen. When the Slavs emigrated from Asia, they seized on the region extending from the Urals to the Vistula; and from the Black Sea, the Caucasus, and the Caspian, to the Baltic. One of their off-shoots, the Vends, finally extended their territories to the Illyrian and Carnic Alps; and a family of these Vends, termed Vindils, settled in the eastern portion of that region which is now known as Prussia—in fact, these Slavs were the progenitors of those Borussii or Prussians who were destined to be Germanized, some twelve centuries afterward, and at length to pose as leaders of the German peoples. Other tribes of Vends came to be known as Tchecks or Czecks, Slovacks, etc. From the first day of their meeting in Europe the Slavs and the Germanic tribes were in continual combat; and as fast as the Germans retired from the northern and eastern regions, the Slavs took their place. The ancient Slavs recognized a Supreme Being, but they also adored many inferior deities, both good and evil; and in time they adopted other divinities from the Greeks, Romans, and even from their hated foes, the Germans. In the olden days the Slavs were simple-minded; and Russian Slavophiles would have us believe that they were pastoral and gentle, and therefore fond of the arts of peace; but it is certain that they were malevolent and cruel until they were converted to Christianity. They invariably tortured their prisoners of war, and they respected their women so little that no man was ever punished for the murder of one; when a husband died, his wife was forced to kill herself, and this custom prevailed among the Poles until the tenth century, and very much longer among the Russians; it was an ordinary thing for mothers to slaughter their infants; human butchery alone could appease the *Tzerneboch* or Black God of the ancient Slavs. No Slavic people embraced Christianity before the seventh century. Then the Croats, newly arrived on the shores of the Adriatic, asked the Byzantine emperor, Constantine Pogonatus, for missionaries; and at the request of that prince, the Holy

See sent priests to them, and they were instructed and baptized, after they had sworn to abstain from every species of rapine. The conversion of the Russians did not even begin until the ninth century.

We know that the Slavs of our day consist of three branches: the Russians and Illyrians; the Poles, Bohemians, and Vends; and the Lithuanians. But we know nothing as to the identity of the first inhabitants of that land which became in time at least fundamentally Slavic, and which is now termed European Russia. The olden Roman writers gave the vague name of "Cymri" to those barbaric hordes who roamed in the regions immediately north of the Bosphorus; while they designated as "Scythians" and "Sarmatians" those barbarians who inhabited the more northern lands. These Scythians and Sarmatians were at one time termed "Rossolans," and some authors regard them as purely and simply Slavs; the founders of Novogorod were certainly Slavs, and such probably were the founders of Kiev, the second city of olden Russia. Nestor, the oldest of Russian chroniclers (d. 1116), contradicts the notion that the name "Russia" was derived from Ross, a son of Lech, the first prince of Poland; as also the theory in accordance with which the name came from the Rossolans or Roxans who once roamed along the banks of the Dnieper. The Russian monk holds that the designation was given by Scandinavian immigrants—a theory which favors the belief that Rurick the Norman applied the term in honor of his own native place, Rosland. We have already noted<sup>1</sup> that many Normans were found among the merchants from Novogorod who proceeded from Constantinople to the court of Louis le Débonnaire; and here we may add that the Lombard bishop and chronicler, Luitprand, in the report of the mission to Constantinople which he undertook for Otho of Germany in 968, speaks of "the Roussios, whom we also term Normans." If we may credit the assertions of Ibn-Foslan, whom the caliph of Bagdad sent as a missionary of Islam to those lands in the early part of the tenth century, the still Pagan Russian Slavs were then nearly as brutal as the Anglo-Saxons and the Huns had been before their conversion to the true faith; their physical and moral filth were phenomenal. Referring the reader to our account of the enterprise of Rurick the Norman, who was the prime founder of the Russian Empire,<sup>2</sup> we now note that after the death of Sviatoslav, son of Igor and Olga, in 973, his three sons, Olcg, Jaropok, and Vladimir, reigned simultaneously; the first over the Drevlians, the second at Kiev, and the third at Novogorod. War soon ensued between the brothers; and finally Vladimir, aided by an army of

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<sup>1</sup> See our article on "The Commencements of the Normans" in the *QUARTERLY REVIEW*, Vol. XXVII.

<sup>2</sup> *Loc. cit.*

those Normans whom he and his fellows termed "Varangians," became sole monarch of the incipient Russian Empire. During his entire reign at Kiev (980-1014), Vladimir proved himself a valiant warrior; but until he became a Christian his morals, even according to the Pagan code, were abominable. In 988 he reduced the city of Kherson, then the capital of a sort of republic under the protection of the Lower Empire. It was from Kherson that Vladimir sent to Constantinople a request for the hand of the imperial princess, Anna; and according to Nestor, her arrival in Kherson was followed immediately by the baptism of Vladimir under the name of Vassili (Basil), and by the consequent cure of the prince from an almost entire blindness which a severe illness had brought upon him. This prodigy, together with the more than moral influence of Vladimir, induced his principal boyards and military officers to become Christians; and he evinced his gratitude to the Byzantine emperor by a renunciation of his right of conquest over Kherson, and by the loan of an army of Varangians, Franks, and Slavs, for the repression of the rebellion of Bardas Phocas. Having returned to Kiev, the grand-duke or grand-prince, as he was styled, effected the destruction of all the idols in his dominions; and to render the immolation more impressive, he ordered the statue of Perouna, a goddess whom he had specially venerated, to be beaten with rods, fastened to the tail of a horse, dragged to the Dnieper, and flung into the water. A church was erected on the spot where the statue of Perouna had stood, and another arose on the site of the martyrdom of Theodore, a Christian officer whom Vladimir had put to death because of his opposition to the sacrifice of his own son on the altar of the goddess. It is true that Vladimir, with the ill-balanced enthusiasm of a neophyte, undertook a forcible Christianization of his people; thus, on the morning after the disgrace of Perouna, he caused the baptism of all the inhabitants of Kiev. But he did not neglect the instruction of the "converts;" schools were established for their indoctrination into the Christian mysteries as illustrated by the Slavonic Liturgy which had been prepared by Sts. Cyril and Methodius—a Liturgy which was written, not in the continually changing vernacular of the Slavs, but in the language which is now termed the Old Slavonic, a mixture of the Thessalonian Greek with the Illyrian and Serb tongues. It was with great difficulty that Vladimir persuaded the Slavic parents, even those of elevated station, to send their children to these schools; these parents often wept as they consigned their little ones to institutions which were to initiate them, as was the popular belief, into an "art" which had been invented by sorcerers. By degrees, however, education followed in the wake of religion; and ere long the Slavic character exhibited a change like that which illustrated the

life of Vladimir—a change which afterward led the Russians to regard that monarch as not only “the Great,” but also as “the Saint.” He became the father of the poor; and his Christian gentleness, replacing his quondam Pagan ferocity, carried him to the extreme of punishing even murder with a simple fine, until the clergy showed him that an increase of crimes against the sanctity of human life demanded a restoration of capital punishment. Jeroslav, a son of Vladimir (1014-1054), was the first Russian sovereign to attempt a codification of the laws of his principality. Warned by the ambition of the patriarchs of Constantinople, no less than by the arrogance of the Byzantine emperors, he induced the Russian bishops, assembled at Kiev in 1051, to elect a metropolitan. The relations of Jaroslav with foreign nations were beneficial to his people. His sister, Mary, espoused Casimir, king of Poland; his eldest daughter, Elizabeth, was wedded to Harold, king of Norway; and his second daughter, Anna, married Henry I., king of France. Imitating Vladimir, who had instituted great schools in Kiev, he founded similar ones at Novogorod. He invited artists from Constantinople, and some of these minted the first Russian coins. Isiaslav, son of Jaroslav (1054-1078), was dethroned by his brother, Sviatoslav, in 1073. He appealed to Pope St. Gregory VII. for justice, although the Photian Schism, revived by the Constantinopolitan patriarch, Cerularius, was then trying to invade his dominions. He promised to recognize the Pontiff as his temporal lord, just as the Russian Church had hitherto recognized the Holy See as its spiritual head; and accordingly he besought the Pope to accept the suzerainty of the Russian monarchy. Probably this tender of vassallage had no practical sequel; although among the letters of Pope St. Gregory VII.<sup>3</sup> we find one addressed “To the King of the Russians,” and couched in these significant terms: “Your son, having visited the Tomb of the Apostles, came to us, and earnestly besought us to grant him the grace of receiving your kingdom from our hands as a gift from St. Peter, after he would have promised to the said Peter, Prince of the Apostles, the obedience which is due to him. Your son also assured us that his request would be endorsed by you as soon as it would be heeded by our Apostolic authority. Therefore, since we regard his request as proper because of your consent, and because of the piety of the prince himself, we have finally granted it, entrusting him, in the name of St. Peter, with the government of your kingdom, and intending and hoping that St. Peter will intercede for you both at the Throne of God.” Having now given an epitome of the origins of the Russian Slavs who have emigrated to these United States of North America, we indicate our already cited articles in

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<sup>3</sup> Book II., Epistle 74.

this *Review* to the reader who is curious as to the origin of the Russian so-called "Orthodox" Church—an origin which is ascribed by English and German heterodox publicists to "the Greek Church," said appellation being of course understood as significant of an organization which is supposed to have been, at that time, hostile to the "pretensions" of the Roman See. In those articles we showed that the Russian Church is not Schismatic (or rather heretical) Greek in its origin; and that it is not Greek in its language, its polity, or its government. Very few members of the heretical "Orthodox" Church have taken residence in our republic; but their presence is indicated by the disturbances which frequently occur in congregations of the Greek Rite which are in full communion with the Roman Pontiff—disturbances which are generally incited by the emissaries of that Russian imperial-ecclesiastical coterie which is known as the "Holy Synod."<sup>4</sup>

Entering upon a brief sketch of the commencements of the Kingdom of Poland, we observe that the first indications of a Polish state are found in the eighth century; but long before that period, the regions known afterward as Courland, Greater and Lesser Poland, and Lithuania, had been inhabited by Slavic tribes who were termed Lettones or Lechs, and who, finally grouping themselves together, came to be designated as Polones or Slavs of the Plains—*polé*. Polish tradition narrates how Leszk or Lech, the first *voivod* or prince of the Poles, founded Gnesen and Posen; how the death of his successor entailed a division of the principality among the twelve minor *voivods*, the new states becoming so many palatinates; and how the tyranny of the petty princes induced the people to insist on a government by one monarch. This first sovereign was Craco, who assumed the title of *krol* about the year 600, founded the city of Cracow, and undertook a successful campaign against the Austrasian Franks. Craco was succeeded by his two sons, and then by his daughter, Vanda, the events of whose career, as they have been handed down to our time, seem to be legendary rather than

<sup>4</sup> The curious reader who wishes to investigate the early history of the Russians, whether in its civil or in its ecclesiastical phases, may consult: Cantù, "Storia Universale," Bk. x., Turin, 1862; Nestor, "Annals," Edition Schlozer, Göttingen, 1802; Assemani, "Calendaria Ecclesiarum Universalium," Rome, 1755; Turgeniev, "Historica Russiarum Monumenta," St. Petersburg, 1841; Herbinus, "De Religiosis Kioviensibus Cryptis," cited by the Bollandists, "Acta Sanctorum," at Mch. 9; Beugnot, "Histoire de la Destruction du Paganisme en Occident," Paris, 1855; Brotonne, "Histoire de la Filiation et des Migrations des Peuples," Paris, 1857; Brzowski, "Dissertatio de Origine Christianæ Religionis in Russia," Rome, 1822; Verdière, "Origines Catholiques de l'Eglise Russe jusqu'au Douzième Siècle," Paris, 1857; Rambaud, "La Russie Epique," Paris, 1876; Duchesne, "Les Eglises Séparées," Paris, 1897; Hergenrother, "Monumenta Græca ad Photium, Ejusque Historiam Pertinentia," Ratisbon, 1869; Ralston, "Early Russian History," London, 1874; Anton, "Versuch über die alten Slaven," Leipsic, 1785; Dobrowski, "Untersuchung woher die Slaven ihren Namen erhalten haben," Prague, 1784; Karamsine, "Geschichte von Rußland," Riga, 1820; Kaiserov, "Slavinski Mithologia," Moscow, 1807; Shaffarik, "Slavianskia Drevnosti," Moscow, 1857.

historical. She is described as a haughty Amazon who defended herself and her kingdom against the Germanic tribes not only with her sword, but with the power of her beauty and eloquence. Proud of her virginity, Vanda spurned all offers of marriage; therefore her demise enabled the *voivods* to repartition the kingdom. However, about the year 750, an obscure soldier, named Przemysl (Premislaus), united the nation under his strong rule; and it was not again divided until the perpetration of the monumental infamy of 1772. Few historians have cared to note that the Holy See, ever ready to perpetuate a nation's title to the gratitude of Christendom, conferred on the Polish kingdom, almost at its birth as a Christian state, the designation of "Most Orthodox," just as it had rewarded the zeal of the first French monarch with the style of "Most Christian." It was only during the reign of Boleslas the Great (992-1025) that complete success crowned the efforts for the Christianization of the Poles—a task which, together with the significance of the United Greek Rite among the Poles, we have already described in the previously cited articles. The reign of Boleslas the Great was devoted less to conquest, than to an amelioration of the condition of his people. He had found the Poles divided into several classes: the *servi* or slaves; the *liberati* or serfs; the *rustici* or agriculturists, who were really a kind of lesser nobles; and finally the veritable nobility. A wise demarcation of the rights of these classes was the chief object of the reign of Boleslas; an assimilation of them all into one mass of citizens of equal standing, and at one stroke of the pen, would have been impossible. He partitioned the kingdom into *civitates* or districts; he endeavored to draw the populations into the *burgi* or cities; and outside every city, he procured the construction of one or more castles, in which resided nobles who were entrusted with the maintenance of order, the administration of justice, the collection of taxes, and the control of military service. He visited personally every one of these castles at least once in three years, being always accompanied by his council of six ecclesiastical and six lay peers, who assisted him in the adjudication of cases of appeal from the decisions rendered by the authorities of the first instance.

Miecyslas II., son and successor of Boleslas the Great, was an illustration of the historical truth that a great ruler is seldom succeeded by another of similar calibre. Miecyslas was weak and indolent; and he allowed his wife, a German, not only to rule in his name, but even to attempt the Germanization of Poland. German invaders seized the western provinces while Miecyslas followed his policy of *laissez faire*; and then the castellans, true to the Polish proverb which says that a Pole will never be a brother to a German so long as the sun shines, threw off their allegiance, and declared their independ-

ence. On the death of Miecylas, in 1034, his German widow, Rixa, was forced to flee with her son, Casimir, and Poland fell into anarchy. Fortunately for the country, Rixa had sent her boy, 18 years old at the time of the revolution, to France for his education; and for that purpose he had selected the celebrated Benedictine monastery of Cluny, joining the order, and receiving the diaconate in due time. In 1041 a deputation from Poland summoned him to the government of a people who were tired of dissension. Pope Benedict IX. released him from his monastic vows, and also from his clerical obligation of celibacy; he donned the Polish crown, and married Anna, sister of Vladimir, grand-duke of Russia. Casimir brought many of the monks of Cluny into Poland; and soon the land beheld the miracles of agriculture, bridge-building, etc., which had caused the sons of St. Benedict to be blessed throughout Western Europe as exponents of the Catholic spirit in its apposite task of civilizing barbarians. With the aid of his quondam companions of the cowl, Casimir banished the surviving remnants of Paganism from his kingdom. He reconquered all that his predecessor had lost to the Russians and Germans; and he compelled the Prussians, still a Slavic and a Pagan people, to swear vassalage to the Polish crown. When he died, in 1058, his people well said that Casimir had restored Poland. Boleslas II., called "the Rash" (1058-1081), was a brave prince, and generally a wise ruler; but he was a tyrant, and his morals were of the worst. The catastrophe of his life arrived when he murdered, with his own hand and at the altar of God, the holy Bishop of Cracow, Stanislaus, because the prelate had denounced the royal excesses. Excommunicated and therefore dethroned by Pope St. Gregory VII., and abandoned by all, he fled to a retired spot in Hungary, and in order to do penance for his sacrilegious crime, entered a monastery as a lay brother, keeping his identity a secret; he was put to work in the kitchen, and not until he was about to emit his last breath did the monks learn that their humble scullion had once sat on the throne of Poland. The royal murderer had certainly shown sorrow for his crime; but Pope St. Gregory VII. declared that the foul sacrilege could not be sufficiently punished on earth by the dethronement, or by any penance, of the guilty king. He deprived Poland of the dignity of a kingdom, and reduced it to the rank of a duchy. Two hundred and forty years passed ere a Polish duke, Ladislas Logotek, dared to ask the Holy See to lift the heavy censure; in 1319 this prince begged Pope John XXII. to allow him and his legitimate successors to be styled: "King of Poland by the grace of God, and by the favor of the Apostolic See," and the request was granted. Vladislas I. (1081-1102), brother of the wretched Boleslas II., saw the beginning of the Crusades, but he



took no part in the enterprise; he fought successfully against the Bohemians, and also against the still Pagan Prussians, those Slavs who bore with ill grace the yoke of vassalage which Casimir had imposed upon them. Such were the commencements of that noble Polish nation, of which so many thousand members have recently fled from Russian "Orthodox" and Prussian Protestant persecution in order to blend their glorious stock with those many others which are forming a people which promises to become, ere long, a Catholic nation. When that consummation shall have been reached, it will probably be seen that, after the Irish immigration, no other will have contributed to it so powerfully as the Polish—an immigration of Catholics whose religious glories are excelled only by those of whom we read in the *Gesta Dei per Francos*.<sup>5</sup>

Very few years have elapsed since the first Hunnish invasion of the great North American Republic. Like all the other immigrants to the Western World—Spaniards, Frenchmen, "Anglo-Saxons," Irishmen, Germans, Italians, and Asiatics of every description—who have made for themselves, during the last five centuries, new homes in the modern "Promised Land," these Hungarians came and will come in order to better their condition. Just as were nearly all the other immigrants who helped to relegate the real Americans of the north to another "Promised Land," the Hungarians now among us are endowed with little else than brawn and muscle, and a determination to prosper in the race of life. The ignorant, as well as the self-complacent who try to forget the struggles for existence which their almost immediate forbears endured, describe these later immigrants as "Hunks," in a spirit very like that which Latin Americans manifest when they designate as "Gringos" those Yankee prospectors and insolent tourists who seem to presage an undesirable evolution among them. But the history of Hungary shows that her sons possess qualities which will add to the strength of the coming American Nation. During the latter half of the eighth century, the Franks and the Bulgarians destroyed that empire of the Avari in Pannonia and Dacia which had succeeded to that of the Huns of Attila. About the year 884 there appeared in those regions a new conglomeration of hordes, concerning whose origin nothing in the way of certainty can be predicated, but who, according to the more probable opinion, had dwelt, before the fifth century, in the Himalayan regions

<sup>5</sup> For details of the commencements of Poland, consult: Cantù, *loc. cit.*: *Assemani, loc. cit.*; Lequien, "Oriens Christianus," Paris, 1713-34; Lescœur, "L'Église en Pologne," Paris, 1876; Koklius, "Introductio ad Historiam Sclavorum," Altona, 1729; Salvandy, "Histoire de Pologne avant et sous Jean Sobiesky," Paris, 1827; Chwalkowski, "Jus Publicum Regni Poloniæ," Paris, 1706; Kulczynski, "Relationes Authenticæ de Statu Ruthenorum cum Sancta Romana Ecclesia Unitorum," Rome, 1727; Harasiewicz, "Annales Ecclesiæ Ruthenicæ Gratiam et Communionem cum Sancta Sede Romana Habentis, Ritumque Græco-Slavicum Observantis," Leopolia, 1862.

at the north of China. They styled themselves "Madyares," an appellation which the westerns soon turned into "Magyars," and which was probably derived from the name of one of their chiefs. There seems to be no reason for doubting the identity of this race with that of the olden Huns who were frequently termed "Oogours," "Hunigours," and "Hunigares." The word "Hungarian" is evidently derived from these appellations; and we know that the term "ogre," which entered into all European languages in the ninth and tenth centuries, as significant of a bloodthirsty monster, was meant to indicate the uncouthness and cruelty of the Hunnish barbarians who had not yet been brought by the Church to the civilization with which she had already endowed the other European barbarians—the Franks, the Anglo-Saxons, the Germans, most of the Scandinavians, and all of the Slavs except the Prussians whose conversion was not to occur before the thirteenth century. The religious tenets of these Hungarians would indicate that after their abandonment of the Himalayan regions, probably in the early years of the fourth century, they had roamed for many years in that part of Central Asia which borders on Persia; although it is true that some of them had settled at once in the land of the Bashkirs in Eastern Russia, where they were subjugated by the Turks in the sixth century. The greater part of the nation, however, halted in the regions situated between the Caspian and the Volga; and there, as the Byzantine historians tell us, they were found by the ambassadors whom Justin II. sent to the Turks in 569. During the two following centuries they moved gradually westward; and Nestor speaks of one of their hordes as passing near Kiev in 898, while it is certain that some of them had already penetrated into Moravia in answer to an invitation extended by the Slavs of that land who desired their aid against the Germans. Compelled by a Turkish advance to fall back on the Carpathians, the Hungarians were soon driven from their new territories by the Bulgarians; but in 884, their chief, Almus, replied to the invitation of the Byzantine emperor, Leo the Philosopher, by leading his followers through Pannonia until he reached the left bank of the Danube. In 892 Arpad fixed them so firmly in Pannonia that it became their future residence, or rather headquarters; for a century was to elapse ere the accession of St. Stephen would put an end to the devastations with which they filled Germany and France, and at times even Italy. In 900, while Arpad was consolidating his duchy of Hungary, several of his enterprising sub-chiefs ravaged Carinthia, and having crossed the Friulan Alps, devastated Lombardy as far as Pavia. Berengarius, who had triumphed over his adversaries, and was then undisputed king of Italy, advanced against the barbarians, defeated them, and pursued them as far as

the Brenta, where they offered to restore all their captives and plunder, if the Italian monarch would allow them to recross the Alps. The proposition was rejected by Berengarius, who had deemed the opportunity favorable for an extermination of such redoubtable enemies of Christendom; but desperation so animated the Hungarians that in the ensuing battle they were victorious, and they did not evacuate the peninsula until their booty had satisfied even their phenomenal greed. In 905 they made another raid, killed 20,000 of the warriors whom Berengarius opposed to them, and sacked Pavia and Brescia; in fact, they did not pause in their work of rapine until Berengarius paid them an immense sum of money, and furthermore promised to pay them well if they would help him to repel Rudolph of Trans-Juran Burgundy, who was then trying to deprive him of the crown of the Holy Roman Empire which he had received from Pope John X. in the year 915. The wicked compact having been made, the Magyars began their campaign by sacking Milan and Pavia; in the latter city they murdered its bishop and also the bishop of Vercelli, and they leveled forty-three churches to the ground. Having ravaged the north of Italy until they were defeated by the Venetians at Malamocco and Rialto, they turned their arms against the south. Capua, Salerno, Benevento, Nola, Montecassino, and Taranto were pillaged; and so terrible were the traces of their passage through the land, that the Italian chroniclers of the time inform us that the populations wondered whether or not their enemies were followers of Gog and Magog, the precursors of the Last Judgment. The flat and brutal countenances of the Hungarians must have been horrors indeed, since scars of battle were not the sole distinguishing mark of a male Hungarian of those days; every Hungarian mother was wont to bite the face of the male babe at her breast in order to accustom him to pain, and since these bites continued during his early boyhood, or until the production of the desired effect, the features of the grown man must have presented a hideously seamy appearance.

France also suffered from Hungarian irruptions. In 917, while Charles the Simple was engaged with his domestic enemies, Lorraine was ravaged; another invasion, which extended to the Aisne and to the Atlantic, occurred in 926; and as late as 933 a third though minor raid was effected. An attempt of the Magyars to pass into Spain, in order to possess themselves of the treasures amassed by the caliphs of Cordova, was successfully resisted by Raymond Pons, Count of Toulouse, whose Christian animosity to the Saracens did not blind him to the danger of increasing the arrogance of the Pagans; and after their defeat by this French knight, a plague so weakened the surviving Magyars in France, that the Land of the Lilies was soon freed from their presence.

It was Germany, however, that suffered most from the race of Attila; although far less rich a land than either Italy or France, and therefore less attractive to the freebooter, Germany was especially hated by the Magyars as being the nearest Christian neighbor to the region which they had marked for their own. Zoltan, son of Arpad, forced Conrad of Franconia to pay him tribute, after he had defeated and killed Leopold of Bavaria, the commander of the army of the last Carolingian king of the Germans (907). In 919 Zoltan defeated and killed Conrad; and then the Magyars had full play in Franconia, Bavaria, and Saxony. Henry the Fowler also became tributary to Zoltan in 924; but in 933 Henry engaged the Hungarians in the battle of Merseburg, in which 40,000 of them are said to have fallen, and thus he taught Zoltan to be more wary. In 955 Zoltan again invaded Germany while Italian matters were occupying the attention of Otho I., the first Holy Roman Emperor of the German line. Augsburg was besieged; but its bishop, Ulderic, with his priestly stole crossed on his breast, headed the citizens in a brave defense until the arrival of the emperor with a powerful army. We note that Otho wielded the sword of Charlemagne, and a lance pointed with one of the nails used at the crucifixion of Our Lord, in the furious battle which ensued; but we also read that he put all his prisoners to death, hanging three of the principal Hungarian chiefs on the walls of Ratisbon. This defeat prevented the Hungarians from troubling Western Europe during the next thirty years; they turned their attention to the Lower Empire, ravaging Thrace and Macedonia, and pushing their way even to the walls of Constantinople, where their army was almost annihilated. In vain they now entered into alliance with the Russians; a crushing defeat at Adrianople forced the survivors to return to Pannonia. The time was now approaching, however, when the Church was to style Hungary "the Kingdom of Mary." About the year 970, St. Wolfgang, a Benedictine monk who afterward became bishop of Ratisbon, led several of his monastic companions to a projected conquest of Hungary for the Church of Christ; and when failure had ensued, the Apostolic work was resumed in 973 by Bruno, bishop of Werden, and by Piligrin, bishop of Passau. Five hundred converts had been made, when war again ensued between the Hungarians and the Germans. Most of the neophytes returned to Paganism; but with the advent of peace in 985, St. Adalbert, who was destined to be martyred by the Prussians, induced Geyza, the Hungarian chief or duke, to receive Baptism. However, this princely conversion was, at least for a time, of problematical sincerity; for some years Geyza practiced simultaneously both Christianity and Paganism, replying to an episcopal rebuke that he was "sufficiently rich to worship all the gods that existed." Waic,

a son of Geyza, who received the name of Stephen at the baptismal font, evinced his sincerity as a Christian in every act of his career; and he became the veritable apostle of Christianity among his people. When his zeal, especially in the matter of an emancipation of all the slaves in Hungary, caused a revolt of his subaltern chieftains, he proclaimed a war against the recalcitrants in the name of Christ. Having vanquished his domestic foes, and having arranged a solid peace with all his neighbors, he devoted the remainder of his reign to the extirpation of idolatry; and in this work he was aided not only by the monks of St. Benedict, but by the fact of his marriage with Gisela, a sister of St. Henry II., one of the few Holy Roman Emperors of the German line who filled properly their position in the Christian body-corporate. The zeal of Stephen extended beyond his own dominions. In Jerusalem he founded and endowed a monastery; in Constantinople he erected a magnificent church; and in the Eternal City he established a college for the Hungarians, that is, an institution where worthy ecclesiastics of his nation might imbibe the true spirit of Papal Rome, and where Hungarian pilgrims might be entertained gratuitously. Long before the death of Stephen, ten bishoprics, under the jurisdiction of the metropolitan of Gran, were instituted and munificently endowed; and there was at least one church for every ten villages. When the work of Christianization had been fairly consolidated, Stephen sent to Rome, in the year 1000, precisely at the time when the Christian world is said by historians of the Gibbonian stamp to have been prostrated in panic because of a fear of the imminent end of all mundane things, a Hungarian bishop who was to present the following requests to the Pontiff. His Holiness was asked to consider the religious and political conditions of the nation which had recently been added to his fold; he was entreated to confirm the institutions established by Stephen; and as Vicar of Christ, the head of the *Populus Christianus*, he was urged to raise the duchy of Hungary, now dedicated in a special manner to the honor and service of the Mother of God, to the rank of a kingdom. Pope Sylvester II. accorded these requests, not only elevating Hungary to the rank of a kingdom, but conferring on Stephen and his legitimate successors the title of "Apostolic King," together with the absolutely unique privilege of having the Cross carried before them on all solemn occasions—prerogatives which have ever been jealously guarded by all Hungarian kings, even by such of the Hapsburg wearers of the crown of St. Stephen as showed themselves utterly unworthy of the succession. The chief conquest of Stephen was the region which we know as Transylvania, so termed because the Hungarians styled it *Erdely-Orszag* or *Trans Sylvas*, its situation being beyond the vast forests

of the Carpathians. When death came to Stephen in 1038, the evidences of his heroic sanctity induced Pope Benedict IX. to enroll him among the canonized saints. Emeric, son and heir of this holy monarch, and like him a saint, had died before his father's demise; and consequently Hungary suffered from anarchy until the accession of Geyza (1074-1077). The rulers who held successively a precarious grasp of the sceptre until the advent of Geyza, namely, Samuel, Andrew, Bela I., and Salomon, were unable to prevent the dismemberment of their kingdom by the kings of the Germans; a portion of Pannonia went to swell the then growing importance of the margraves of Austria. Geyza restored some amount of order in his dominions; and his brother, St. Vladislav (1077-1095), resumed the work of St. Stephen by the promulgation of many wise laws which he knew how to enforce. In 1089 he joined Croatia to Hungary, and soon afterward he rendered Bulgaria and Servia tributaries of his crown. He was preparing to join the French in the First Crusade, when death compelled him to leave a reconsolidated kingdom to his son, Coloman. Vladislav was canonized by Pope Celestine III.<sup>6</sup>

The Bohemians are by no means an unimportant element among those eastern Europeans who have contributed their quota to the formation of the now developing new American stock, and their share in the progress of Catholicism in our country has been greater than their numbers would indicate. But their historical and religious origin is generally so well known that merely a few words concerning it are here demanded.

The name of Bohemia is derived from that of the Boii, a tribe of Celts who settled in that region about 580 B. C. During the reign of Augustus these Boii were supplanted by the Marcomanni, who continued in possession of the country until the beginning of the seventh century of our era, when they were subjugated by the Czechs, a Slavic people who had chosen for their king a Frankish merchant named Samon, who had led them to victory against the Avari. Under this Frankish king (610-658), the Bohemian nation was consolidated; but after his demise, the monarchy gave place to several Czech republics, the principal one of which was that of Prague. In a few years, however, the monarchy was restored by Croc, probably one of the thirty-seven heirs whom the twelve Czech wives of Samon had given to that sovereign. A daughter of Croc, Libussa, suc-

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<sup>6</sup> Consult: Cantù, *ubi supra*, Book X.; Ohantrel, "Cours d'Histoire Universelle," Period II., Paris, 1885; Dussieux, "Essai Historique sur les Invasions des Hongrois," Paris, 1850; Bartholomæus, "Memorabilia Provinciæ," Czetnick, 1799; Pray, "Annales Hungarorum," Pesth, 1800; Patterson, "The Magyars, Their Country and Institutions," London, 1869.

ceeded to the throne in 720; and by her marriage with a peasant named Przemysl (Premislas) there was originated a dynasty which continued in power until its extinction in the fourteenth century.

Little is known concerning the successors of Przemysl until the accession of Borziwog (876-897), who was converted to Christianity by St. Methodius, but most of whose subjects refused to abandon Paganism. About the year 920, the few Christians in Bohemia were persecuted bitterly by Drahomira, the widow of Duke Vratislas; but when this princess warred on Henry the Fowler, she lost her throne, that German monarch putting her son, Wencislaus, in her place in 927, on condition that Bohemia should pay an annual tribute to the king of the Germans. Wenceslaus favored the propagation of Christianity among his people; and therefore his Pagan mother induced her second son, Boleslas, to murder him in 938. The first years of the fratricide's reign were signalized by virulent persecutions of the Christians; but when Emperor Otho I. appeared before Prague at the head of an army in order to enforce the payment of the tribute which Boleslas had refused, the Bohemian promised not only to fulfill his obligation, but also to tolerate missionary efforts among his subjects. Boleslas seems to have performed condign penance for his crime; at any rate, his latter years were those of a Christian. However, the conversion of Bohemia progressed but little until the reign of his son, Boleslas II., called the "Pious" (967-999). Bohemia was raised to the rank of a kingdom by Emperor Henry IV. in 1092 in favor of Duke Vratislas II.; but until 1230, when Wenceslaus III. mounted the throne, the royalty was elective.<sup>7</sup>

As yet comparatively few Moravians, Bulgarians, Moldavians, and Wallachians, have mingled their blood with that of the Anglo-Hibernico-Latino-Teutonic stock which started our Republic upon its career. But so many Moravians have already settled among us, and so strong are the indications that numbers of the other just mentioned peoples will soon do likewise, that the reader may not be displeased if we devote some space to their origin. Beginning with the Moravians and the Bulgarians, we note that in the fifth century of our era, the Vends, then one of the principal branches of the Slavic family, occupied the regions which had been abandoned by the Marcomani, Boii, Lombards, Vandals, Angles, and Saxons. Therefore the chief Vendic tribes, namely, the Moravians, Bohemians, and Obotriti, were neighbors of the Bavarians, Thuringians, etc.; and the conquest of these latter barbarians by the Franks brought the former into relationship with the Clodovigians. The

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<sup>7</sup> Consult: Cantù, *ubi supra*; Freher, "Scriptores Rerum Bohemicarum," Heidelberg, 1599.

Obotriti of Dacia swore fealty to the Franks, and obtained lands in Pannonia; those of Nordalbingia (the region north of the Elbe) gradually appropriated the olden territories of the Saxons and Danes as these peoples moved to the conquest of Britain, and Mecklenburg ("the great city") became the residence of their prince or duke. The empire of the Moravians, so-called because they inhabited the lands in the neighborhood of the Morave, was soon overthrown by the Avari; afterward they became subject to the Bohemians; but about the year 805 they recovered their autonomy under the leadership of their "ban," Tudan, who paid homage to Charlemagne.

In 846, Ratislas, whom Louis "the Germanic" had placed on the Moravian throne, discontinued the tribute which was incumbent upon his vassalage; and since the refusal was equivalent to a declaration of war, Louis marched against him. Defeated, the emperor was barely able to evacuate Moravia; then Ratislas crossed the Danube and devastated Pannonia, easily defeating or outwitting the imperial generals. In 864 Louis returned with an immensely superior force, and compelled Ratislas to renew his engagement of fidelity; but in 872, when all the Slavs along the imperial frontiers arose in arms, the Moravians waged the most bitter war.

In 884 Charles the Fat congratulated himself on having obtained from Svientopolk a promise that the Holy Roman Empire would be spared during his lifetime; and when Emperor Arnoul found his states menaced by the Hungarians, he purchased a continuance of the Moravian toleration by a recognition of Svientopolk's annexation of Bohemia. This latter imperial concept was punished by the Bohemians; they renounced all obligations to an emperor who had betrayed them, and in 894 they turned the tables on Moravia by an annexation of it to their own domination. In an endeavor to vindicate his imperial claims, Arnoul ravaged Moravia; and the war continued until the guardians of Louis the Younger recognized the independence of Moravia, on the sole condition that it would pay tribute to the Holy Roman Emperor.

In 908 the Hungarians and the Bohemians partitioned the sorely-tried Moravian kingdom, leaving to its sovereign merely a small portion of its ancient territory which was thereafter known as the Margravate of Moravia, and was merely a dependency of Bohemia.

Before we speak of the conversion of the Moravians to Christianity, a few words must be devoted to the commencements of the Bulgarians, originally an Asiatic people whose early European history is deeply involved in that of the Lower Empire. Misled by the many Slavic words which crept into the language of the Kutri-guri during their long sojourn in the regions of the Volga (whence their later appellation as "Vulgari" or "Bulgari"), many historians have re-



garded them as Slavs—a blunder which is naturally pleasing to the Russian Colossus. But it is very probable that the Bulgari were of the same Mongolian stock as the Huns, Finns, and Lapps.

After the fall of Attila the Bulgarians endeavored to restore the Hunnish empire, and they were repelled by Theodoric the Ostrogoth; but when that monarch undertook his Italian expedition, leaving his home territories unprotected, the Bulgarians occupied the more desirable regions. Thrace soon became their prey; and from that time until the fall of the Lower Empire, they were, according to their necessities or their whims, either defenders of that power, or a thorn in its side. In 968, Svietoslav, grand-prince or grand-duke of Russia, complying with the request of the Byzantine emperor, Nicephorus Phocas, took possession of Bulgaria; but four years afterward, John Zimesces, successor of Nicephorus, expelled the Russians, and in 1018 Basil II. effected, as he thought, a definitive annexation of the principality to the Lower Empire.

In 1185 Emperor Isaac Angelus endeavored to deprive the Bulgarians of their flocks, whereupon a terrible war ensued, the insurgents being led by two brothers, Peter and Asan, and after their death on the field, by another brother named John. It was to this John that Pope Innocent III. accorded the title of King of Bulgaria.

The conversion of the Bulgarians to Christianity was begun and almost completed in the year 865 by two Thessalonican Greeks, Sts. Cyril and Methodius. St. Cyril appears in history for the first time in 847, when, according to Anastasius the Librarian, he reproved Photius, afterward the prime author of the separation of the Constantinopolitan patriarchate from the unity of the Catholic Church, for teaching that there are two souls in man. Cyril insisted, says Anastasius, that it was the animosity of the future heretic against the legitimate patriarch, Ignatius, that was to drag the wretched man into apostasy. Shortly after this episode in the life of St. Cyril, and several years before Photius supplanted Ignatius and actuated his fell design, the Khazar Turks, then dwelling in the region between Bulgaria and Moravia, requested the empress-regent, Theodora, to send some missionaries to them. After consultation with Ignatius, the empress intrusted the task of converting the Khazars to St. Cyril. In a short time the *chagan* or khan and his principal officers were baptized, and ere long the entire nation followed their example. While St. Cyril was evangelizing the Khazars, a sister of Bogoris, prince of the Bulgarians, became a Christian in Constantinople, where she had been a prisoner of war for some years. Returning to her people, she tried to propagate the faith among them, beginning with her brother. Bogoris resisted her endeavors; but he expressed a desire that a Greek painter would come to him for the purpose of

decorating one of his residences. Theodora sent St. Methodius, a brother of St. Cyril, who, like many other monks of that day, was an excellent artist; and when Bogoris commissioned him to depict some event which would terrify the beholders, the holy man executed a tableau of the Last Judgment. The representation so impressed the prince, that he began to study the mysteries of the Christian religion; his baptism followed, probably in 865. One of the first steps of Prince Michael, as he was thenceforth styled, was to send an embassy to Pope Nicholas I., asking for more missionaries, and for some bishops for his people; he also asked the Pontiff for guidance in the matter of certain religious doubts which were agitating his Christian subjects. In reply, His Holiness urged the prince to use no violence toward such of the Bulgarians as persisted in idolatry. "Be content with exhortations," said the Pope; "try to convince the idolaters that their practices are futile; have no other relations with them, and thus you may fill them with a salutary confusion." The Pontiff blamed Bogoris for having amputated the nose and ears of a Greek layman who had represented himself as a priest, and had baptized many of the Pagans: "The man was indeed wicked when he posed as a priest, but you should have been content with his expulsion from your dominions; as for the baptisms which he administered, know that those baptisms are valid, if he conferred them in the name of the Holy Trinity, since the validity of a Sacrament does not depend on the virtue of its minister." Then after some instruction as to the observance of the Lord's Day and the Feasts of the Church, the Pope continues: "You ask me whether a patriarch for your people can be appointed. Know that the veritably patriarchal churches are those which received that preëminence from the Apostles; namely, Rome, Antioch, and Alexandria. It is true that the churches of Jerusalem and Constantinople now bear this title; but they do not possess any patriarchal authority. Certainly the church of Constantinople was not founded by any one of the Apostles; but since that capital was once styled 'the New Rome,' its bishop came to be termed a patriarch, but only by imperial favor, not in accordance with ecclesiastical law. We intend to appoint a bishop for your people; and when the number of Christians in Bulgaria warrants his promotion, we shall confer the dignity of an archbishop on that prelate." Immediately after the inditing of this letter, Pope Nicholas commissioned the bishops of Porto and Piombino for the completion of the work of St. Methodius; and in a few years Paganism was merely a memory among the Bulgarians.

In 867 Sts. Cyril and Methodius united in the task of converting the Moravians, having been invited by King Ratislas. It was for the better prosecution of this mission that St. Cyril invented that

Slavonic alphabet which is still used in Bulgaria, Servia, Bosnia, Moldavia, and Wallachia; and for the same purpose he translated the Scriptures and many works of the Fathers into Slavonic. It must not be forgotten, however, that four centuries previously St. Jerome had invented, or at least adapted, a "glagolitic" alphabet for the Moravians; and that the invention by St. Cyril was merely an improvement on the Hieronymite enterprise, being the Greek alphabet with an addition of ten characters indicative of sounds peculiar to the Slavic idiom. During the first days of the Pontificate of Adrian II., Sts. Cyril and Methodius proceeded to Rome in order to render an account of their mission. St. Cyril died soon afterward; and the Pontiff appointed St. Methodius as bishop of Moravia and of Pannonia. Some of the German bishops bore with bad grace this curtailment of their presumed jurisdiction; and in their name the bishop of Passau forwarded to the Holy See a complaint to the effect that St. Methodius had erred in matters of faith, and that he had violated ecclesiastical discipline by the use of Slavonic instead of Latin in the liturgy. Pope John VIII. ordered the saint to justify himself in Rome; in the meantime he was to use either Latin or Greek in the liturgy, although, of course, he and his priests should continue to preach in the Slavonic language. St. Methodius understood the virtue of obedience to legitimate authority; he proceeded to the Eternal City, and the result of his submission is given in the letter which the Pontiff sent to Sviatopolk, the successor of Ratislas: "We have questioned our venerable brother, Archbishop Methodius, as to whether he has held and chanted the Creed as it is presented by the Holy Roman Church, and he has proved that he does so in accordance with the traditions of this Holy See. We approve the Slavonic alphabet which was invented by the philosopher, Constantine (so St. Cyril had been termed before he became a priest), and we command that the actions and praises of Jesus Christ be proclaimed in the Slavonic language. But in order to manifest a special respect to the Gospel, we decree that in the celebration of the Holy Mass it be read first in Latin, and then immediately in Slavonic for the benefit of those who do not understand the Latin language." Shortly after St. Methodius returned to Moravia, he took the first step toward the conversion of the Bohemians, who were then vassals of the Moravian monarch. Borzivog, their prince, paid a visit to Sviatopolk, and was received with due honor; but when the royal party took their seats for dinner, the Bohemian, being a Pagan, was told to sit on the ground. The Christian prelate endeavored by extraordinary politeness to render the position of Borzivog less humiliating, and consequently their conversation became confidential. Little by little the truths of Christianity were explained to the

prince, and after the meal he asked for Baptism. Thirty of the Bohemian counts joined in the request of their lord, and after due instruction, the entire party became Christians. Priests went with them when they returned to their people, and the conversion of the nation was soon under way. Ludmilla, the wife of Borzivog, who had been a zealous idolatress, became a saint and a martyr, and she was the grandmother of St. Wenceslaus.<sup>8</sup>

To the average student in this country, the name of Roumania may possibly be known as that of an independent principality dating from the year 1859; but he scarcely knows the names of those ancient nationalities—Moldavia and Wallachia (Zara Romanesca)—which have formed the modern kingdom. Moldavia and Wallachia were the path by which, during many centuries, Europe was entered by the barbarians from the regions of the Caucasus and the Caspian. The first inhabitants of these regions, at least the first mentioned in history, were the Agatirsi, whom Herodotus describes as having, in his day, become an effeminate race, and who afterward became the prey of the Scythians of the Euxine territories, and of the Geti—the latter originally a Thracian stock which had settled in the region bounded by the Danube, the Ems, and the Euxine. Amid the discordant opinions of the investigators into the limits and vicissitudes of the barbaric tribes who pounced upon Europe during the early centuries of our era, if we take as our guide Carlo Troya, an Italian historian who is the most profound of all these indagators, the Geti were the ancestors of those Goths whose name was so terrible in the Italy, southern France, and Spain of the fifth century. One of the most famous offshoots of the Getic stock was formed by the Dacians, who were also styled Davi or Dai, as we learn from the ancient Greek and Roman playwrights who were wont to describe promiscuously the clownish and rascally servants of their comedies as Geti, Dacians, Davi and Dai. We learn from Strabo that long after the Dacians had established themselves between the Danube and the Pruth, they continued to speak the language of the other Geti, namely, the Thracian; they preserved the Getic customs and also the Getic religion—that is, the cult of Zamolxes, having for their chief dogma the immortality of the soul which was destined to perpetual joy in company with Zamolxes if its possessor proved himself valorous in this life. According to Dion Chrysostom, a contemporary of Trajan, the Dacians were the most cultured of the barbarians of his day, and we may credit the assertion, since in the time of Julius Cæsar they had a code of laws which had been prepared by Deceneus, a Dacian who had studied in Egypt. This code was destined to be the basis for the laws of the Visigoths of Spain, and

<sup>8</sup> Consult: Cantù and Chantrel, *ubi supra*; the Bollandists, "Acta Sanctorum," at Mch. 9.

for the laws of the Ostrogoths of Italy. When Scribonius Curio, proconsul of Macedonia, carried the Roman eagles for the first time to the Thracian banks of the Danube in 73 B. C., the dominions of the Dacian king, Berekistus, reached from Bessarabia (the "Desert of the Geti") to the lands of the Boii in Hungary, and to the eastern limits of Bohemia. Scribonius dared not to penetrate the dense forests of Dacia; but his successor, Marcus Lucullus, not only repelled the Dacians from the frontier of Macedonia, but destroyed their city of Appolonia at the mouths of the Danube. After the death of Berekistus, the Dacian kingdom was partitioned among many petty sovereigns, and the Romans found it an easy task to repel their incursions, as well as those of their allies, the Sarmatians. But during the reign of Domitian, Decebalus reunited the Dacian sovereignties, established his capital in the natural fortress of Sarmisagetusa in the Southern Carpathians, and so far restored the glories of Berekistus as to extend his dominion throughout the Carpathian and Danubian regions, from the Theiss to the Dniester. To make matters worse for the Romans, Decebalus had studied their military art, and he became a master in strategy, fortification, entrenchment, etc. Oppius Sabinus and Cornelius Foscus were defeated successively, and the exultant Dacians hailed their king and his soldiers as *Ansi* or demi-gods, a title which was in time given by the Scandinavians to the legendary companions of Odin. The Roman general, Julianus, indeed almost destroyed the power of Decebalus, when he nearly annihilated the flower of the Dacian army in its own mountain fastnesses; but the ignoble Domitian hastened to regard the victory as an occasion for peace, decorating the Dacian prince with the royal insignia, sending to him many Roman engineers and artisans for the instruction of his warriors, and engaging to pay to him an annual tribute in the guise of a "donative." But when Trajan mounted the throne, this disgrace was amply revenged.

The commentaries on the two campaigns of Trajan against the Dacians, a work written by the emperor in imitation of the splendid "Commentaries" of Cæsar, have unfortunately perished; but the Column of Trajan in the Roman Forum remains to remind us of his glory and of the Dacian misfortune. Having constructed his magnificent bridge across the Danube which was to be of future strategic advantage to the Romans, having declared Dacia a Roman province, and having founded the city of Nicopolis as a memorial of his victories, Trajan resolved on a consolidation of the Roman power in Dacia by means of Roman colonization. The colonists, as we learn from Eutropius, were not taken from Italy alone; every part of the empire furnished its quota, and Ptolemy says that there were even fifteen tribes of western barbarians among them; but fortunately the

Latin blood, language, and customs predominated. Near the ruins of Sarmisagetusa, which are still seen near Varbel in modern Transylvania, the Roman city of Ulpia Trajana (to-day Varhely or Gradiska) soon arose; and Ptolemy speaks of such other Roman cities as Zerna, Napuca, Apulo, Pretoria Augusta, Augustia, Marcodava, and Jassy. These cities were all connected by excellent Roman roads; and they were all so many centres of Latin civilization, while they formed a barrier against the new barbarians who then menaced the eastern frontiers of the empire. Meanwhile a nation of so-called "Free Dacians" was being formed in the neighborhood of Roman Dacia by those Daco-Geti who had fled from the yoke of Rome to the territories beyond the Pruth, and had intermarried with the olden peoples of those regions, thus producing the stock which came to be known as "Gothic." During two centuries these Free Dacians or Goths combated the Roman Dacians with varying results. Adrian formed the design of abandoning the province which had been conquered and created anew by that Trajan whose glory he envied; and in the year 118 he partly demolished the great emperor's bridge. However, the abandonment was not effected until 275, when Aurelian ordered the Latin and other Roman colonists to evacuate the region, and to settle in a new Dacia which he named after himself, and which was soon divided to two Dacias—the *Ripensis* along the Danube, and the *Mediterranea*. The Roman occupation of Dacia had lasted for 168 years, and that fact alone would account for its traces which are still visible in the land which is now and quite properly termed Roumania. But it must be remembered that very many of the Roman Dacians refused to obey the summons of Aurelian; they chose to remain in the land which they loved as their own, and by intermarriage with the barbarians they perpetuated a naturally modified Latin idiom, with its attendant Latin customs and habits of thought, among the future Moldavians and Wallachians. From the fourth century until the fourteenth, these people of the Danubian Principalities suffered from more or less lasting occupations of their country by Goths, Tervingians, Vandals, Huns, Alani, Avari, Gepidi, Lombards, Bulgarians, Cumani, Magyars, Slavs, Mongols, and Tartars. And nevertheless, he who speaks Italian is at home in Roumania. Every Roumanian regards the memory of Trajan with something like veneration; he terms the great Roman emperor his father, and he speaks of the Milky Way as "the path of Trajan." Ask a Roumanian peasant as to his nationality, and you will hear: "*Eo sum Rumen*"—a fairly good paraphrase of "*Civis Romanus sum*." And lest his children may forget their grand origin, surrounded as they are by Slavs and Germans, the Roumanian father teaches them that "*La un Rumen dece Sassi*—One

Roumanian is worth ten Saxons." At the end of a Psalter which was published by the metropolitan, Doristheus, during the reign of the "hospodar," Gregory Ghika II. (1726-1752), and intended for the instruction of the people of the Principalities, we read a kind of political Catechism in verse which begins with the question: "*Nemul t'eri Moldavi de unde derad'a?*—Whence came the inhabitants of this Moldavian land?" And the answer is: "*D'in t'era Italii, tot omul se cred'a*—From the land of Italy, as everyone knows." Then the instruction proceeds: "At first Flaccus, and then Trajan, led hither the ancestors of the present happy inhabitants of this country. They determined its frontiers, and the traces of their reign are still seen. The monuments left by Trajan still survive; *Turul Severinului* (the Tower of Severinus) is still unshakable." Following the investigations of D'Anville, the most accurate geographer of the eighteenth century, the best modern philologists admit that the *limba rumenesca*, in spite of its corruption from Slavic, Magyar, and Turkish sources, is Latin in its roots and inflexions—in fine, that it is substantially the archaic Latin, the *lingua rustica* which was spoken by the uneducated Romans in the days of Trajan. Even the name, Wallachia, indicates a land inhabited by people of Italian origin; for the Slavs have always applied the terms *Voloch*, *Vloch*, *Olach*, and *Wlassi* to the Italians. Just as in their language, so in their customs the Roumanians evince their Italian origin; their funerals, dances, marriage ceremonies, all exhibit features which were common among the Romans of the Empire, but which have been known, even in Italy during the last few centuries, only by students of the recondite. Even the superstitions of the Roumanians indicate a Roman mythological, as well as a barbaric origin; and not only in Moldo-Wallachia, but wherever any considerable number of Roumanians are settled, as in the east of Hungary, in Transylvania, and in Bessarabia. As for the history of the Roumanians during the Middle Age, its obscurity was not dissipated even by the indefatigable labors of Sinclai (d. 1820), a Transylvanian Roumanian whose *Chronica Romanilor* or "Chronicle of the Roumanians," beginning with the days of Decebalus, and ending at 1739 (Jassy, 1808-1853), has not yet been supplanted as a source of information in the premises.\*

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\* Consult: Cantù and Chantrel, *ubi supra*; Mnratori, "Novus Thesaurus Veterum Inscriptionum," p. 1001, Milan, 1739; Fabretti, "La Colonna Trajana," Rome, 1690; Ciacconio, "Historia Utriusque Belli Dacici, ex Columna Trajani," Rome, 1576; Piranesi, "La Colonna Trajana," Rome, 1770; Innocent III., "Regasta," VII., Epist. 8 ad Joannicium; La Civiltà Cattolica, "I. Principati Danubiani," Rome, 1859; "Lexicon Rumanescu-Latinescu-Ungarescu-Nemtescu," Buda, 1825; Dickinson, "Account of the Principalities of Moldavia and Wallachia," London, 1820; Noyes, "Roumania, the Border Land of the Christian and the Turk," New York, 1857; Roeler, "Dacier nnd Romanen," Vienna, 1866; Engel, "Geschichte der Moldau und Walachei," Halle, 1804.