circus and the theatre, where decency is wholly set at nought, and Minerva, Mars, Neptune and the old gods are still worshipped (vi. 11 ; cf. vi. 2 and viii. 2). Treves was almost destroyed by the barbarians ; yet the first petition of its few surviving nobles was that the emperor would re-establish the circus games as a remedy for the ruined city (vi. 15)∙ And this was the prayer of Christians, whose baptismal oath pledged them to renounce “ the devil and his works . . . the pomps and shows (spectacula) ” of this wicked world (vi. 6). Darker still were the iniquities of Carthage, surpassing even the unconcealed licentiousness of Gaul and Spain (iv. 5) ; and more fearful to Salvian than all else was it to hear men swear "by Christ" that they would commit a crime (iv. 15). It would be the atheist’s strongest argument if God left such a state of society unpunished (iv. 12)—especially among Christians, whose sin, since they alone had the Scriptures, was worse than that of barbarians, even if equally wicked, would be (v. 2). But, as a matter of fact, the latter had at least some shining virtues mingled with their vices, whereas the Romans were wholly corrupt (vii. 15, iv. 14). With this iniquity of the Romans Salvian contrasts the chastity of the Vandals, the piety of the Goths, and the ruder virtues of the Franks, the Saxons, and the other tribes to whom, though heretic Arians or unbelievers, God is giving in reward the inheritance of the empire (vii. 9, 11, 21). It is curious that Salvian shows no such hatred of the heterodox barbarians as was rife in Gaul seventy years later. It is difficult to credit the universal wickedness adduced by Salvian, especially in face of the contemporary testimony of Symmachus, Ausonius and Sidonius. Salvian was a 5th-century socialist of the most extreme type, and a zealous ascetic who pitilessly scourged everything that fell short of an exalted morality, and exaggerated, albeit unconsciously, the faults that he desired to eradicate.

*Ad ecclesiam* is explained by its common title, *Contra aυaritiam.* It strongly commends meritorious almsgiving to the church. It is quoted more than once in the *De gubernatione.* Salvian published it under the name of Timothy, and explained his motives for so doing in a letter to his old pupil, Bishop Salonius (*Ep.* ix.). This work is chiefly remarkable because in some places it seems to recommend parents not to bequeath anything to their children, on the plea that it is better for the children to suffer want in this world than that their parents should be damned in the next (iii. 4). Salvian is very clear on the duty of absolute self-denial in the case of sacred virgins, priests and monks (ii. 8-10). Several works mentioned by Gennadius, notably a poem “ in morem Graecorum ” on the six days of creation (hexaemeron), and certain homilies composed for bishops, are now lost (Genn. 67).

The *Ad ecclesiam* was first printed in Sichard’s *Antidoton* (Basel, 1528); the *De gubernatione* by Brassican (Basel, 1530). The two appeared in one volume at Paris in 1575. Pithoeus added variae lectiones and the first seven letters (Paris, 1580); Ritterhusius made various conjectural emendations (Altorf, 1611), and Baluze many more based on MS. authority (Paris, 1663-1669). Numerous other editions appeared from the 16th to the 18th century, all of which are now superseded by the excellent ones of C. Halm (Berlin, 1877) and F. Pauly (Vienna, 1883). The two oldest MSS. of the *De gubernatione* belong to the loth century (Cod. Paris, No. 13,385) and the 13th (Brussels, 10,628); of the *Ad ecclesiam* to the 10th (Paris, 2172) and the 11th (Paris, 2785); of *Epistle IX.* to the 9th (Paris, 2785) ; of *EpisÜe VIII.* to the 7th or 8th century (Paris, 95,559) and to the 9th or loth century (Paris, 12,237, 12,236). Of the first seven epistles there is only one MS. extant, of which one part is now at Bern (No. 219), the other at Paris (No. 3791). See *Histoire littéraire de France,* vol. ii.; Zschimmer’s *Salυianus* (Halle, 1875). Salvian's works are reprinted (after Baluze) in Migne's *Cursus patrologiae,* ser. lat. vol. liii. For bibliography, see T. G. Schoenemann's *Bibliotheca patrum* (ii. 823), and the prefaces to the editions of C. Halm *(Monum. Germ.,* 1877) and F. Pauly (Vienna, *Corp. scr. eccl. Lat.,* 1883). Gennadius, Hilary and Eucherius may be consulted in Migne, vols. lviii. and 1. See also S. Dill, *Roman Society in the Last Century of the Western Empire,* pp. 115-120. (T. A. A.)

SALVINI, TOMMASO (1829- ), Italian actor, was bom at Milan on the 1st of January 1829. His father and mother were both actors, and Tommaso first appeared when he was barely fourteen as Pasquino in Goldoni’s *Donne curiose.* In 1847 he joined the company of Adelaide Ristori, who was then at the beginning of her brilliant career. It was with her as Elettra that he won his first success in tragedy, playing the title role in Alfiero’s *Oreste* at the Teatro Valle in Rome. He fought in the cause of Italian independence in 1849; otherwise his life was an unbroken series of successes in his art. He acted frequently in England, and made five visits to America, his first in 1873 and his last in 1889. In 1886 he played there Othello to the Iago of Edwin Booth. Apart from Othello, which he played for the first time at Vicenza in June 1856, his most famous impersona­tions included Conrad in Paolo Giacometti’s *La Morte civile,* Egisto in Alfieri’s *Merope,* Saul in Alfieri’s *Saul,* Paolo in Silvio Pellico's *Francesca da Rimini,* Oedipus in Nicolini’s play of that

name, Macbeth and King Lear. Salvini retired from the stage in 1890, but in January 1902 took part in the celebration in Rome of Ristori’s eightieth birthday (see the *Century Magazine* for June 1902, vol. lxiii.). Salvini published a volume entitled *Ricordi, anedotli ed impressioni* (Milan, 1895). Some idea of his career may be gathered from *Leaves from the Autobiography of Tommaso Salvini* (London, 1893).

His son Allessandro (1861-1896), also an actor, had several notable successes in America, particularly as D’Artagnan in *The Three Guardsmen.*

SALWEEN, a river of Burma. This river, called Nam Kõng by the Shans, Thanlwin by the Burmese, Lu Kiang, or Nu Kiang, or Lu Tzu Kiang by the Chinese, is the longest river in Burma, and one of the wildest and most picturesque streams in the world. Its sources are still undetermined, but there seems little doubt that it rises in the Tarda mountains, S. of the Kuen Lun, somewhere in 32° or 33° N., and that perhaps it draws some of its water from the Kara Nor. It is thus a much longer river than the Irrawaddy. From the time it leaves Tibet it has a very narrow basin, and preserves the character of a gigantic ditch, or railway cutting, with for long stretches no other affluents than the mountain torrents from the hills, which rise from 3000 to 5000 or 6000 ft. above the level of the river-bed. In the dry season the banks are alternate stretches of blinding white, fine sand, and a chaos of huge boulders, masses and slabs of rock, with here and there, usually where a tributary enters, long stretches of shingle. In the rains all these disappear, and the water laps against forest trees and the abrupt slope of the hills. The average difference between high and low water level of the Salween throughout the Shan States is between 50 and 60 ft., and in some places it is as much as 90. There are many rapids, caused by reefs of rock running across the bed, or by a sudden fall of from one to several feet, which produce very rough water below the swift glide; but the most dangerous places for navigation are where a point juts out into the stream, and the current, thrown back, causes a violent double back- water. Nevertheless, long stretches of the river, extending to scores of miles, are habitually navigated by native boats. The current is extremely variable, from ½ m. an hour to ten knots. Launches ply regularly from Moulmein to the mouth of the Yõnzalin, in Lower Burma. The worst part of the whole Salween, so far as is known, is the gorge between the mouth of the Yõnzalin and Kyaukhnyat. It is quite certain that steam launches could ply over very long sections of the river above that, perhaps as far as the Kaw ferry, or even the Kunlong ferry. In British territory, however, there are very few settlements on the river itself, and frequently the ferry villages are built 1000 ft. above the river.

The Chinese believe the Salween valley to be deadly to all strangers, but it is in Chinese territory—particularly in the Lu Kiang, or Möng Hkö state—that there is the largest population on the river until Lower Burma is reached. A description of the Salween resolves itself into a list of the ferries at which it can be crossed, for no one marches up the river. The river is bridged by the Chinese on the main route from Tëng Yüeh (Momien) and Bhamo to Tali-fu. There are two spans; these are not in a straight line, but parallel to one another at the distance of the breadth of the central pillar. Each span is formed by twelve or fourteen massive iron chains, with planks laid across them. There was a bridge some 20 m. lower down, but this was destroyed in 1894. In British territory there are no bridges, and the ferries are the same as those maintained before annexation. There are a great number of these ferries, but only a few are used, except by the local people. From Ta Hsang Lè large trading boats ply regularly to Kyaukhnyat, whence the traders make their way by land over the hill to Papun, and so down the Yõnzalin.

The chief tributaries of the Salween in British territory are the Nam Yu and the Nam Oi or Nam Mwe on the right bank, and the Hsipa Haw on the left. These are short but fair-sized streams. Near the Kunlong ferry the Nam Nim, on the right bank, and the Nam Ting, on the left, are considerably longer, and the Nam Ting is navigable by native craft for considerable stretches up to Mēng Ting and farther. To the S. the next tributary is the Nam Kyek, on the right bank, down the valley of which the railway will reach the Salween. Below this are two streams called Nam Ma, one entering on the right bank, the other on the left, at no great distance from one another, but of no great length. A little below is the Nam Nang, on the left bank, coming from the Wa country. The Nam Kao enters in a cascade of nearly 200 ft. in the cold weather from the right, and then there are no affluents till the Nam Hka comes in on the left.