purpose of protecting the trade carried on with the Calmucks and Bucharians. It was first built in the year 1718 ; but, owing to the inundations of the river, it was swept away, and had to be removed successively from one spot to ano­ther. The principal fortress forms a square composed of wooden ramparts, and surrounded by a ditch. There are two villages, the one above and the other below, both pali­saded, like the fort, and containing above two hundred houses. The trade carried on by the Russians with the Kirghises consists of an exchange of toys and trifles for horses and cattle. It is also frequented by traders from Little Bucharia, who bring chiefly cotton goods of inferior quality. Long. 80. 10. E. Lat. 50. 20. N.

SEMIPELAGIANS, in *Ecclesiastical History,* a name given to such as retain some tincture of Pelagianism. See **PELAGIANS.**

The doctrines of this sect, ns well as those of their pre­decessors the Pelagians, have their common source in Pe­lagius, a native of Britain, of whom we have already taken notice. He is said to have been but a simple monk, and not in orders. Having gone to Rome about the end of the fourth century, he lived there for some years with re­putation, and was considered ns both pious and virtuous. Rufinus, a priest of Aquileia, having come to Rome in the year 397, is affirmed by some to have been the person who suggested to Pelagius his peculiar doctrines.

In the year 400 Pelagius began to teach his opinions at Rome, both by speech and by writing. He was not the only person who taught these doctrines, of which we have elsewhere enumerated the heads. His friend and compa­nion Celestius, an abler man than himself, likewise main­tained them, and with much more address and subtilty. After having promulgated them in Rome, they went into Sicily, where they lived for some time ; and thence, in the year 411, they passed over into Africa. Pelagius soon afterwards went into Palestine, while Celestius remained at Carthage, and was preparing himself to take the order of priesthood ; but it being soon discovered that he taught a new doctrine,@@1 he was accused by the deacon Paulinus in a synod held at Carthage in 412, at which Aurelius the bishop presided. Celestius, on being charged by Paulinus with denying original sin, made answer, “ that in truth he doubt­ed whether the sin of Adam was transmitted to his poste­rity.” He did not, however, own that children had no need of baptism, although this was one of the Pelagian tenets. On the contrary, he wrote a little discourse, in which he acknowledged that children had need of redemption, and that they could not obtain it without baptism. The bishops at the council of Carthage condemned the doctrines of Ce­lestius, and excommunicated him. From this sentence he appealed to the bishop of Rome ; but he neglected to pur­sue his appeal, and went to Ephesus, where he endeavour­ed to get himself ordained priest. In the mean time, Pe­lagius having retired into Palestine, was kindly received by St Jerome’s enemy, John of Jerusalem. With him he en­tered into an engagement to attack the reputation of that author. St Jerome defcnded himself from their assault, attacking the doctrines of Pelagius,@@a and in this under­taking he was soon assisted by St Augustin. About this time Orosius having gone from Spain into Africa, and thence into Palestine, published there the proceedings against Ce­lestius at Carthage, and was prevailed upon by the bishop of Jerusalem to enter into a conference with Pelagius in his presence ; but the bishop having shown too much partia­lity for Pelagius, Orosius would not acknowledge him as a judge, but demanded that the decision of that affair, which was among the Latins, might be referred to judges who understood the language. This happened in the year 415, at which time there were in Palestine two French prelates, who, being driven from their dioceses, fled into that coun­try, and having been apprised of the opinions of Pelagius and Celestius, drew up an abridgment from their own books, of the errors imputed to them.@@3 'To this they joined the articles condemned in the synod of Carthage, and some others, which were sent from Sicily by Hilarius to St Au­gustin, and then presented the abridgment to the bishop of Cæsarea. The matter was referred to a council of fourteen bishops, at which, when the memoir was read, Pelagius ex­plained himself upon some articles, and denied that he was the author of others. He also disowned the propositions condemned at Carthage, and some others ascribed to Celeslius. He did not even hesitate to condemn them ; upon which the bishops decided, that since Pelagius approved the doctrines of the church, and rejected and condemned what was contrary to its belief, they acknowledged him to be of the ecclesiastical and catholic communion.

Orosius, on his return to Africa, took with him the me­moir against Pelagius, and presented it to a meeting of bishops held at Carthage in 416.@@4 Having read over what had been done at a former meeting against Celestius, they declared that both he and Pelagius ought to be anathema­tized if they did not publicly renounce and condemn the errors imputed to them. The bishops of this meeting, and those of Numidia, assembled the same year at Milivetum, wrote upon the subject to Pope Innocent, who approved of the judgment of the African prelates, and declared Pe­lagius, Celestius, and their followers excommunicated.@@5 Innocent gave an account of this judgment to the bishops of the East, and the matter seemed altogether at an end, when he died ; but Celestius having been made priest at Ephesus, and having gone to Constantinople, whence he was driven by Atticus, bishop of that city, who also wrote against him to Asia and Africa, he came to Rome in the beginning of the pontificate of Zozimus, and undertook to pursue the appeal which he had formerly made from the judgment of the synod of Carthage. Having cited his ac­cuser Paulinus, and offered to justify himself, he presented a confession of faith, in which he acknowleged that chil­dren ought to be baptized, in order to inherit the kingdom of heaven ; but he denied that the sin of Adam was trans­mitted to his children. He appeared before the bishops and clergymen assembled by the pope, and declared that he condemned all the errors with which he had been charged. The pope delayed his judgment for two months, and in the mean time received a letter and a confession of faith from Pelagius, which were very artfully drawn up. When the time for judgment arrived, Zozimus held a synod, and said that he thought the declarations of Pelagius and Celestius sufficient for their justification. He was dis­pleased at the two French bishops for not appearing against them, and wrote two letters on that head, one to the bishops of Africa, and another in particular to Aurelius, bishop of Carthage. The African bishops, to the number of 214, without regarding the judgment passed at Rome, assembled at Carthage, and, having confirmed their former decisions, condemned the doctrines of the Pelagians. They wrote to the bishop of Rome to acquaint him that he had been deceived by Celestius, and discovered to him the equivo­cations of his letter and the confession of faith of Pelagius, sending him a memoir of the errors of which he should re­quire a distinct and precise revocation from the two he­retics. The pope made answer, that although his autho­rity was so great that none durst dissent from his judg­ment, still that he was willing to communicate the matter

@@@, Augustinus, lib. ii. *De Gratia.*

@@@, St Jerome’s Works, and the Apology of Orosius.

@@@’ St’Augustin on Original Sin, and against the Pelagians.

@@@4 The Epistles of St Augustin.

@@@6 Marius Mercator's Commentary