a journey to the East for his mental improvement, and car­ried a letter of introduction from Paulinus to Jerom,@@1 who was then dwelling as a recluse in Palestine. This intro­duction, which took place after he was in priest’s orders, was a turning point in his life. The errors for which he might have had some respect, in connection with such gentle and humble servants of God as Sulpicius and Pau­linus, (and never is error so dangerous as when recom­mended by good and holy men), became disgusting in the sour and choleric monk of Bethlehem, whose learning gave a sting to his acerbity. It was unendurable to be a spec­tator of Jerom’s spiritual pride, and to hear him revile every body whose opinions were opposed to his own, while he professed to make the birth-place of the meek and lowly Jesus his abode, in order that he might be the better able to keep his body in subjection. Their disputes ran high, and Jerom, who began by speaking of Vigilantius as “ the holy presbyter,”@@2 and “ Christian brother,”@@3 soon changed his opinion, and heaped every epithet upon him that was most expressive of contempt and resentment. He punned upon his name, and called him *Dormitantius,* and inveighed against him as an ignorant pretender to learning.@@4 “ Tap­ster,” “ madman,” “ monster,” “ possessed of a devil,” “heretic,”@@5 “Samaritan,” “ worse than a Jew;” these were some of Jerom’s terms of reproach applied to Vigilan­tius ; but we search in vain for any fair grounds of accusa­tion in justification of such language, which has been con­demned by some of the best writers of the Romish church. No charges of heterodoxy on the great doctrines of atone­ment and justification, no imputation of doubtful faith on the doctrine of the Holy Trinity, are advanced against him. The sum and substance of Jerom’s indictment amounts to this, that Vigilantius denied the sanctity of relics ; that he refused to worship and to burn lights at the tombs of the martyrs, and to invocate saints ; that he dis­approved of vows of celibacy, of pilgrimages, and of noc­turnal watchings in cemeteries;@@6 that he doubted the pre­sence of departed spirits at the places where their bodies were buried ; that he questioned the tales of miracles said to have been wrought at the sepulchres of the martyrs ; and that he protested against the imputed efficacy of prayers, either *for* or *to* the dead.@@7 Unfortunately we have nothing left but Jerom’s account of the controversy ; and Vigilantius only speaks for himself in the pages of his adver­sary, in some of which he is represented precisely in the same light, and almost in the same words, as the early Christians were by their pagan calumniators. Jerom hated Vigilan­tius personally, because he had accused him of inclining to some of the opinions of Origen. Fleury admits that Je­rom was too vehement in his controversy with Vigilan­tius ; and Erasmus makes use of a stronger expression, “ debacchatur convitiis.”@@1 After making some stay in Pa­lestine and Egypt, Vigilantius returned to Gaul in 396;@@9 and on his way he visited a Christian community in the Cottian Alps, the ancestors, as we have reason to believe, of the Valdenses, among whom he found persons entertain­ing the same opinions as his own. This visit may have been occasioned by a statement of Ambrose relating to the opinions and practice of his mountain clergy. Claude, bishop of Turin, four hundred years afterwards, was said to revive the sect of Vigilantius@@10 in those parts ; in other words, to attempt to put down the same abuses which Vigilantius had exposed.

During the eight years that followed, he officiated as priest in the diocese of Tholouse, not far from the Pyre­nees ; but he does not seem to have been confined to the duties of his parish ;@@11 for we read of his making excursions into different parts of Gaul to collect books, to copy MSS., and to put himself into communication with bishops and clergy whose sentiments were similar to his own. Jerom’s invectives against those Gallic prelates@@12 who advocated the same cause as Vigilantius, and his reproof of Exupe- rius, bishop of Tholouse, for not silencing him “with a rod of iron,”@@15 prove that there was a strong attempt, at this time, to correct those superstitious practices of the church of the fourth century, which Vigilantius denounced as having an idolatrous tendency. It is quite clear, that the Aquitainian clergy leant, for the most part, towards the opinions of Vigilantius, because nobody was found in southern Gaul to contradict him ; and for that reason Jerom undertook to rebuke and refute him, at the request of Riparius and Desiderius. The influence of the Pyrenean presbyter was exercised in another way ; he employed much of his time and his fortune in the transcription and circulation of copies of Scripture.@@11

The zeal of Vigilantius in his endeavour to check the pro­gress of corrupt innovation, was unremitting till the time of his death, which took place. It is supposed, during that terri­ble invasion of the barbarians, the Alans and Vandals, which desolated the south of Europe at the beginning of the fifth century. In 401 and 403, and again in 406, we find Jerome writing against him,@@15 and describing his persevering efforts in the dissemination of his principles; but after that no more mention is made of him. The full benefit of his protests against antichristian novelties was not felt, either in his lifetime or in the ages that immediately followed. But he was one of those champions of the faith raised up in fulfil­ment of the promise, that the gospel of truth shall never be without a witness ; and it was reserved for a happier era to establish the doctrines which he so faithfully main­tained. (d.f.)

VIGO, a sea-port of Spain, in the province of Galicia, more remarkable for the excellence of the bay on which it stands. Vigo bay is entirely enclosed with high moun­tainous land, broken by cultivated valleys, which form a pleasing landscape. It is entered by a long channel, in which there are from twenty-seven to thirty-two feet of water. The beach is clear, the holding ground good, and there a ship is well sheltered from the sea by the Bayona islands. The town is surrounded by an ancient wall, and is defended by a citadel. The harbour, though so well situated, is little frequented by any but coasting vessels. Vigo contains not more than 2500 inhabitants. It is remarkable as the place where a Spanish plate-fleet took refuge in the year 1702, and was attacked by a combined fleet of the British and Dutch ships, then at war with Spain. The victory was complete, but the Spaniards set fire to the richest of the treasure-ships, which were burnt and sunk. It was to this place that General Crawford led the light division of Sir John Moore’s army, on its retreat from Spain, and embarked it with despatch and without loss. The latitude is 42. 13. 20. N. Long. 8. 33. 30. W.

@@@I Hier. Op. iv. pars 2, p. 568.

@@@\* Hier. Op. iv. pars ii. p. 568.

@@@, lbid. p. 277.

@@@' Ibid. pp. 281, 282.

@@@5 Vigilantius was not named among the heretics enumerated by Epiphanius, Augustin, Theodoret, or Isidorus.

@@@, See the confession of Jerom, that these nightly assemblies were productive of intemperance and profligacy.

@@@’ See Epist. 37, and Adversus Vigilantium. Hier. Op. iv. pars ii. pp. 281—288.

@@@• Erasmus. Argumenta Invectivæ Hieron. vol. iii. p. 55.

@@@, Hieran. Op. iv. pars ii. p. 279. Epist. ad Rip. 37.

@@@10 Præf. Ionæ Aur. advers. Hær. Claudii. Bib. Patr. iv. 535. edit. Par. 1624.

@@@II Hier. adv. Vigil, iv. 2. 282; and Epist. ad Vigil. 36.

@@@,\* Ibid.

@@@13 Hier. Ep. 87. ad Ripar. Ibid.

@@@14 Hier. Epist. ad Vigil. 36.

@@@15 Vide Hier. Opera, vol. iv. pars ii.