Serghievsk has long been renowned for its manufactures of holy pictures (painted and carved), spoons, and a variety of other articles carved in wood, especially toys, sold to pilgrims. Within the last twenty years this industry has greatly developed ; separate parts of certain toys are made elsewhere and brought to Serghievsk, where no fewer than 330 workshops, employing 1055 hands, with an annual production valued at more than £30,000, supply the finished article. Several other petty industries are carried on both in the town and in the neighbouring villages.

The Troitsk monastery is the most sacred place in middle Russia, the Great Russians regarding it with more veneration than even the cathedrals and relics of the Kremlin of Moscow. It occupies a picturesque site on the top of a hill, protected on two sides by deep ravines and steep slopes. The walls, 25 to 50 feet in height, are fortified by nine towers, one of which, the Pyatnitsk, has been for some time a prison for both civil and ecclesiastical offenders. Eleven churches, including the Troitskiy (Trinity) and Uspenskiy cathedrals, a lofty bell-tower, a theological academy, various buildings for monks and pilgrims, and a hospital stand within the precincts, which are nearly two-thirds of a mile in circuit. A small wooden church, erected by the monk Sergius, and afterwards burned by the Tatars, stood on the site now occupied by the cathedral of the Trinity, which was built in 1422, and contains the relics of Sergius, as well as a holy picture which has frequently been brought into requisition in Russian campaigns. The Uspenskiy cathedral was erected in 1585 ; close beside it are the graves of Boris Godunoff and his family. In the southern part of the monastery is the church of Sergius, beneath which are spacious rooms where 200,000 dinners are distributed gratis every year to the pilgrims. The bell-tower, 290 feet high, has a bell weighing 137 1/2 tons. Several monasteries of less importance occur in the neighbourhood. The site now occupied by the Troitsk monastery was in the 14th century covered with impenetrable forests. In 1337 two brothers, Barthelemy and Stefan, sons of a Rostoff *boiar,* erected a church on the spot. The elder (born in 1314) took monastic orders under the name of Sergius, erected cells by the church, and became widely famous among the peasants around. The Moscow princes also showed great respect for the chief of the new monastery. Dmitri Joannovich Donskoi received the benediction of Sergius before setting out on the Tatar expedition which terminated in the victory of Kulikovo, and afterwards accepted the advice and help of the monk in his dealings with the prince of Ryazan. Sergius lived a life of diligence and simplicity, and declined to accept the office of metropolitan of Moscow. His monastery acquired great fame and became the wealthiest in middle Russia. Ivan the Terrible in 1561 made it the centre of the ecclesiastical province of Moscow. During the Polish invasion at the beginning of the 17th century it organized the national resistance, and supplied the combatants with money and food. In 1608-9 it withstood a sixteen months’ siege by the Poles ; at a later date the monks took a lively part in the organization of the army which crushed the outbreak of the peasants. In 1683 and 1689 Peter I. took refuge here from the revolted *streltzi.* The theological seminary, founded in 1744 and transformed in 1814 into an academy, reckons Platon and Philarete among its pupils.

SERGIUS I., pope from 687 to 701, came of an An­tiochene family which had settled at Palermo, and owed his election as Conon’s successor to skilful intrigues against Paschalis and Theodorus, the other candidates. In the second year of his pontificate he baptized King Ceadwalla of Wessex at Rome. For rejecting certain canons of the Trullan (Quinisext) council of 692, Justinian II. com­manded his arrest and transportation to Constantinople, but the militia of Ravenna and the Pentapolis forced the imperial protospatharius to abandon the attempt to carry out his orders. Sergius was followed by John VI. as pope.

SERGIUS II., pope from 844 to 847, a Roman of noble birth, elected by the clergy and people to succeed Gregory IV., was forthwith consecrated without waiting for the sanction of the emperor Lothair, who accordingly sent his son Louis with an army to punish the breach of faith. A pacific arrangement was ultimately made, and Louis was crowned king of Lombardy by Sergius. In this pontificate Rome was ravaged, and the churches of St Peter and St Paul robbed, by Saracens (August 846). Sergius was succeeded by Leo IV.

SERGIUS III. succeeded Pope Christopher in 904, and reigned till 911. His pontificate, so far as is known, was

remarkable for nothing but the rise of the “pornocracy” of Theodora and her daughters. Sergius restored the Lateran palace, which had been shattered by an earthquake. After him Anastasius III. sat on the pontifical throne.

SERGIUS IV., pope from 1009 to 1012, originally bore the name of Peter, and is said to have been the first to change his name on accession to the pontificate. He was a mere tool in the hands of the feudal nobility of the city (see Rome) ; he was succeeded by Benedict VIII.

SERGIUS, Sτ. The Eastern and Western Churches celebrate the martyrs Sergius and Bacchus, Roman officers who suffered under Maximian, on 7th October. Both were martyred in Syria, Sergius at Rosáfa (Rasíftá, Roṣáfat Hishám) near Rakka. Sergius was a very famous saint in Syria and Christian Arabia (comp. what is related of Chosroes II. in vol. xviii. p. 614); and Rosáfa, which became a bishop’s see (Le Quien, *Or. Chr.,* ii. 951), took the name of Sergiopolis, and preserved his relics in a fortified basilica. The church was adorned and the place further strengthened by Justinian (Procopius, *Æd.,* ii. 9).

SERIEMA, or Cariama, @@1 a South-American bird, suffi­ciently well described and figured in Marcgrave’s work *(Hist. Per. Nat. Brasiliæ,* p. 203), posthumously published by De Laet in 1648, to be recognized by succeeding orni­thologists, among whom Brisson in 1760 acknowledged it as forming a distinct genus *Cariama,* while Linnæus regarded it as a second species of *Palamedea* (see Screamer, vol. xxi. p. 552), under the name of *P. cristata,* Englished by Latham in 1785 *(Synopsis,* v. p. 20) the “Crested Screamer,”—an appellation, as already observed, since transferred to a wholly different bird. Nothing more seems to have been known of it in Europe till 1803, when Azara published at Madrid his observations on the birds

of Paraguay *(Apuntamientos,* No. 340), wherein he gave an account of it under the name of “ Saria,” which it bore among the Guaranis,—that of “Cariama” being applied to it by the Portuguese settlers, and both expressive of its ordinary cry. @@2 It was not, however, until 1809 that this very remarkable form came to be autoptically described scientifically. This was done by the elder Geoffroy St

@@@1 In this word the initial C, as is usual in Portuguese, is pronounce<l soft, and the accent laid upon the last syllable.

@@@2 Yet Forbes states *(Ibis,* 1881, p. 358) that *Seriema* comes from *Siri,* “ a diminutive of Indian extraction,” and *Ema,* the Portuguese name for the Rhea (comp. Emeu, vol. viii. p. 171), the whole thus meaning “ Little Rhea.”