

other churches and convents were built there by crusaders. The Patriarch Modestus, in the beginning of the seventh century, built there a rotunda, open in the middle, because tradition said that the place of the ascension must not be covered by a roof. This building was several times destroyed and rebuilt. The present Chapel of the Ascension is octagonal, and was rebuilt after the earthquake of 1834. On the spot traditionally pointed out, stands to-day a Mohammedan mosque, around whose court "are ranged the altars of various Christian churches."

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OLIVÉTAN, o'li'vè'tan' (OLIVIER), PIERRE ROBERT: French Biblical scholar; b. at Noyon in Picardy (67 m. n.n.w. of Paris) in 1506 (?); d. at Ferrara (20 m. n.e. of Bologna) in 1538. He was a cousin of John Calvin, both having the same birth-place. He studied law, first at the University of Paris and later at Orléans, where he was converted to Protestantism. In turn he brought Calvin to adopt the Evangelical doctrines, probably at Paris. Being suspected of Lutheran heresy, he fled to Strasburg in 1528, where he was welcomed by the Reformers of that free city, Butzer and Capito, who encouraged him to make a thorough study of Hebrew and Greek in order to be able to translate the Holy Scriptures. In 1531 he removed to Geneva and then to Neuchâtel, where he worked as a school-master. In the last-named city he became acquainted with the Waldenses and went to their Synod of Chamforans, in Sept., 1532, which entrusted him with a French translation of the Bible. In May, 1536 or 1537, he returned to Geneva, where he was appointed teacher at the new gymnasium. After Mar., 1538, Olivétan paid a visit to Renée of France (q.v.), duchess of Ferrara, in Italy; then traveled farther in that country and disappeared at the end of the year. His principal works are: *La Bible, qui est toute la Sainte Écriture, en laquelle sont contenus le Vieil Testament et le Nouveau, traduits en français, le vieil de lebrieu, et le nouveau du grec*, Neuchâtel, 1535; *Les Psalmes de David traduits d'hebreu en français* (Lyons, 1537); *Instruction des enfants* (1537).

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OLIVI, o'li'vi', PIERRE (JEAN): A Franciscan enthusiast of the thirteenth century; b. at Sérignan in Languedoc in 1248 (1249?); d. at Narbonne Mar. 14, 1298. At fourteen he entered the Franciscan order at Béziers, and later studied theology in Paris. His rigorist conception of the vow of poverty, coupled with a tendency to apocalyptic enthusiasm, exposed him to numerous attacks, and he was brought before the superiors of

his order three times on a charge of erroneous teaching, but usually managed to justify himself. His defense before the chapter held at Montpellier in 1287 was so successful that he was given an important position in the house of Santa Croce, from which he afterward went to a still more influential one at Montpellier. Before his death he gathered his brethren around him and gave them a solemn charge on the strict observance of the vow of poverty, which was circulated as his testament. The conflict which had been kept within bounds in his lifetime broke out after his death. Against his followers, known as "Spirituals" or "Olivists," who were pressing for his canonization on the ground of alleged miracles at his tomb, Clement V. pronounced in the dogmatic decree *Fidei catholicae fundamenta* promulgated at the general council of Vienne in 1312, which condemned three propositions of Olivi's, while it contained no injurious expressions against his person or the greater part of his writings (see FRANCIS, SAINT, OF ASSISI, III., §§ 4-5). John XXII. proceeded more strongly against the party, expelling the Spirituals of Narbonne and Béziers from their houses and sanctioning an inquisitorial process against Olivi's principal writings, which resulted (Feb. 8, 1326) in the condemnation of his work on the Apocalypse and the discouragement of the further circulation of the others. These included a collection of *Quaestiones* as a commentary on the "Sentences" of Peter Lombard, and treatises *De sacramentis*, *De virtutibus et vitiis*, *De quietate*, *De perlegendis philosophorum libris*; exegetical works on Genesis, Job, the Psalms, Proverbs, Ecclesiastes, Canticles, and Ezekiel; writings on questions relating to his order, *Quaestiones de evangelica perfectione*, a treatise on the doctrine of Thomas Aquinas concerning poverty, another on the abdication of Celestine V., and an *Expositio super regulam fratrum minorum*; and apparently a number of mystical-ascetic works, such as the *Tractatus de gratibus amoris* mentioned by Sbaraglia. His general position seems to be one of dependence on the mysticism of Bonaventura and opposition to the philosophy of Aristotle and Thomas Aquinas. The most zealous and accomplished advocate of Olivi's teaching was Ubertino of Casale (q.v.).

(O. ZÖCKLER.)

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OLMSTED, o'm'sted or om'sted, CHARLES SANFORD: Protestant Episcopal bishop of Colorado; b. at Olmstedville, N. Y., Feb. 8, 1853; educated at St. Stephen's College, Annandale, N. Y. (B.A., 1873), and the General Theological Seminary, from which he was graduated in 1876. He was ordered deacon in 1876 and priest in 1877. He was minister at Morley, N. Y. (1876-84); rector of Christ Church, Cooperstown, N. Y. (1884-90), and of St. Asaph's, Bala, Pa. (1890-1902), and in 1902 was consecrated bishop of Colorado. In 1902 he delivered the Reiniker lectures on the discipline of perfection, and has written *December Musings* (poems, Philadelphia, 1898) and *Essay on Medieval Poets* (Denver,

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