

a tribute at irregular intervals to Austria. Every year a present was sent to the Pope, and twelve *astori* (falcons) to the King of Naples.¹ The population was now no more than 20,000, and the value of property had so decreased that the incomes of the archbishops and clergy were utterly inadequate. Education was in the hands of the Jesuits, who had established a college. But in the rest of the territory there were no means of instruction or religion. Archbishop Galliani, in a report to the *Pro-paganda Fide*,² complains that the upper classes were beginning to read French books and talk mockingly about fasting, flagellation, and other practices of the Church. When he remonstrated with them he was told that the Index had not been proclaimed at Ragusa, and had therefore no authority. He afterwards had it proclaimed from the pulpits, but the only effect was that the Senate in a fit of zeal ordered the burning of the Jewish Thalmud, a work which can hardly have had many readers, nor shaken the piety of the people. But in spite of their scepticism the Ragusans were as intolerant as ever towards the members of the Orthodox Church. In 1724 a rich Servian, named Sava Vladi-slavić, who had a house and garden at Ragusa and many friends among the aristocracy, asked permission to build a Greek chapel in his own grounds. But even this modest request, although backed by a letter from the Tsar Peter the Great, was refused.³ The incident is not without significance; the Catholic Slaves have always

¹ Paul Pisani, *La Dalmatie de 1797 à 1815*, Paris, 1893.

² Oct. 20, 1724, in Farlati, p. 272.

³ Engel, § 53.